

## **Devotional objects of the Middle Ages – Psalter and Pater Noster**

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## **Abstract**

Religion has an active role in medieval lives from denoting the time of date to marking the seasonal changes of the year. This project will explore the predominant religion of the 14th - 15th century in Western Europe and the importance of two devotional objects that a medieval person utilized in their spiritual journey: a prayer book and prayer beads.

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# Medieval Book History and Construction

## Background

Ancient manuscripts were comprised of several types of materials other than papyrus. Alternative materials include tree bark, wax embedded in a wooden frame, stone, monumental inscriptions and processed hides such as parchment.<sup>1</sup> Typically laws, edicts or monuments were inscribed in stone since they were protected from the elements. Texts not engraved on stone were stored in libraries and/or archives if available in any given society. The primary format for early texts are scrolls.

Scrolls were compact and could be stored in leather tubes for storage and transportation. The earliest form of a book was an Egyptian papyrus roll dating from the 25<sup>th</sup> century BC with eighteen columns of hieratic script.<sup>2</sup> The codex was introduced as the book from we recognize today since papyrus has its limitations as a material for binding and preservation of the written word. With the advent of Christianity the codex increased in popularity. Multiple texts could be contained in one codex. Latin codices could have 3 to 4 columns of writing per page and it was easier for the reader to manage than a papyrus roll.

Early Christian monasticism (1<sup>st</sup> century AD) promoted the idea of living an ascetic life, primarily in the deserts of northern Africa. Prominent ascetics had with them two devotional objects – a paternoster and a devotional text in the form of a codex or the beginnings of a text in which the individual was copying from a loaned codex. Eighty-three percent of the two hundred ninety (290) Christian texts were in the form of a codex whereas eighty-eight percent of the 2435 Greek non-Christian text were maintained in their scroll format.<sup>3</sup>

Saint Benedict's creation of the rule and foundation of this named monastic order filled the creative gap of copying texts into codices. The Benedictines were able to establish the medieval scriptorium to copy and create devotional work in addition to copying non-devotional classical works from antiquity and from the Middle East into the codex.<sup>4</sup>

The basic constructional elements of early books are as follows

- Folded sheets to make signature
  - Book signatures are broken down into the following
    - One (1) fold equals a folio
    - Two (2) folds equals a quarto
    - Three (3) folds equals a octavo

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<sup>1</sup> Josep Cambras, The complete book of bookbinding.

<sup>2</sup> Aldren Watson, Hand bookbinding: a manual of instruction.

<sup>3</sup> J.A. Szirmal., The archaeology of medieval bookbinding, pg 3.

<sup>4</sup> Herman Peterson, "The genesis of monastic libraries", Libraries and cultural record, vol. 45, No. 3, 2010.

- Sheets were primarily made from vellum or parchment. Paper from cotton/linen fiber was available in Europe in the 10<sup>th</sup> century from China but it could be cost prohibitive.
- Wooden boards on either side of the collected signatures
- Covered in a sheet of level to conceal the cords of the sewn signatures and to reinforce the binding
- Glue
  - Wheat glue was commonly used however other types of glue from rice, fish or hide cannot be ruled out.
- Clasps or latched to keep the book closed. Chaining the books was an option feature

There are eight (8) type of book bindings that were utilized since the inception of the codex.<sup>5</sup> Note there are very few ancient and medieval books with their original bindings. Previous experience has taught me through restoration work of incunabula that Victorian method of over sewn bindings can spark a whole new level of hatred.

- Coptic
  - The most famous of this type of binding is the Nag Hammadi codices (2<sup>nd</sup> century AD). The construction of this binding is made from limp leather and the interior is stiffened with papyrus with a ties holding the quire through the centerfold of the codex. In 2<sup>nd</sup> through the 4<sup>th</sup> century AD we see there rise of sewn codices. This type of stitching is known as the Coptic/Link stitch. The edges of the book block can be trimmed or untrimmed. The codex would also have head and end bands with boards to encapsulate the book. The wood boards could be left uncovered or covered with leather and with thongs to keep the book closed.
- Ethiopian
  - With the rise of Christianity in the 4<sup>th</sup> century AD, Ethiopia's close ties to the Coptic Church and Byzantium had similar binding methods as the Coptic binding. However, the Coptic stitch sewing method evolved where the stitches were longer, boards were sewn to the text block. Surviving examples that we have the spine of the book is uncovered. It is speculated that they were to be covered later in leather.<sup>6</sup> The British Library and the Vatican Library claim to have the oldest surviving Ethiopian texts dating back to the 15<sup>th</sup> century. One unique trait of Ethiopian binding is the construction of the slit braid end band. It is attached to the spine's edge at the head of the back covering.
- Islamic
  - The rise of Islam in northern Africa brought closer contact with Ethiopia and their binding methods. While the binding method improved by simplification, the decoration of the codex exploded into beautiful works of art. In fact there are written texts explaining in great detail the methods

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<sup>5</sup> J.A. Szirmal, The archaeology of medieval bookbinding.

<sup>6</sup> Ibid, pg. 45.

and practices of book binding from 1025 AD.<sup>7</sup> Tools were added to the binder's tool kit – draw knives, rope presses, needles, pairing knives folders, paper, and decoration (gilding) of the leather. End bands were woven with contrasting colors. Paste boards were used instead of wood to cover the book prior to the application of the leather. Islamic binder even took a step further by providing the codex with an additional box for protection.

- Byzantine
  - Byzantine binding fall into two types of binding methods<sup>8</sup> –
    - Link stitch sewing with on more than two sewing stations, spinning lining, smooth backs, wooden boards, end bands extending beyond the board edges and fastenings with peg/straps.
    - Arminian bindings where the binder made use of sewing supports in addition to the aforementioned methods.
  - This type of binding method gave rise to the bulky sewn codices where the text block was round and a raise back to accommodate the extra thick sewing thread.
- Carolingian
  - This type of binding was unique since it employed a different sewing methods – zigzag (herringbone) stitch which required the aid of sewing supports made of hemp. An example of this is the Victor codex.<sup>9</sup> There were a variety of methods in which the wooden boards were attached to the text. One unique feature of Carolingian binding is the tabbed end bands. This is also where trimming of the text was introduced with the use of a draw knife.
- Romanesque
  - Beginning in the 12<sup>th</sup> century AD, the sewing frame is introduced. An illuminated manuscript from the Michelsberg monastery in Bamberg shows the various stages of the book binding process.<sup>10</sup> With the aid of the sewing frame, binders could use single stations sewing or double/split sewing stations.<sup>11</sup> Like the Carolingian binding method the board attachments would either be simple or quite elaborate.
- Gothic
  - The 14<sup>th</sup> century marked an increase of demand for book binders and more codices for those who could afford to purchase. Binders learned to hone their craft and also adapt to the diversification of the codices that were entering their workshops. Much of the previous methods were employed as well as new methods. End bands became elaborate – woven, braided, embroidered and saddle stitched. Leather was tooled and the fastenings/fittings/furnishings were abundant.
- Limp

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<sup>7</sup> Ibid, pg. 51.

<sup>8</sup> Ibid, pg. 62

<sup>9</sup> Ibid, pg. 99

<sup>10</sup> Ibid, pg. 140

<sup>11</sup> Ibid, pg. 149

- This is the rarest of bindings and as the name implies wooden boards were not employed in this binding. Many of these types of books could be found to be privately owned by nuns. For the most part this type of binding isn't studied due to the lack of fittings or embellishments. Limp bindings are of only use to students or religious students (nuns, monks). The primary way in which the codex was bound was the use of tacking through a double folded support.<sup>12</sup> The spine was almost exclusively exposed to reveal the stitching.

## Prayer Books/Book of Hours

This type of prayer book or book of hours is also known as a psalter. A psalter is composed of psalms. It could have the most common psalms from the Bible or all 150 psalms. A psalter could be very simple or very elaborate such as the *Tres Riches Heures* du Duc de Berry. Psalters could contain specific prayers, Bible passages, and writings about the saints.

Psalters that contained psalms were divided into groups with each group beginning with a decorated initial. The first group was comprised of Psalms 1, 51, and 101. The second group collected Psalms 1, 41, 72, 89, and 106. The third grouping of Psalms were 1, 26, 38, 52, 68, 80, 97, and 109. These groupings followed the Divine Office for each day of the week for the church laity<sup>13</sup>.

## Calligraphy

Writing on paper, tablets or any other medium is a creative expression of documenting facts, figures or thoughts to be relayed to another person. Calligraphy is a method in which to express a writing style with the stroke of a pen, calame, or quill. Most beginners to the art of calligraphy start with what is called the Foundational script which is a 20<sup>th</sup> century script that provides beginners with the foundational methods in which to write and allows them to expand and grow into older scripts as well as modern scripts. The script that was chosen was Gothic Primitive to support the author's persona of 14<sup>th</sup> century Norwegian. However, this script is too similar to Foundational so the writing in the psalter is Foundational.

Gothic scripts hail from the Germanic people as they were converted into Christianity. The primitive gothic script experienced a resurgence as major script since the Carolingian miniscule had a decline in popularity. This script has a complete example of upper and lower case letters.<sup>14</sup> This early gothic script provided the foundation for the later gothic scripts – textura, fraktur, rotunda, cursive and batarde. It was used from the 12<sup>th</sup> century until the 16<sup>th</sup> century.

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<sup>12</sup> Ibid, 289

<sup>13</sup> <http://www.columbia.edu/itc/music/manuscripts/psalter.html>, accessed 11/22/19.

<sup>14</sup> Julien Chazel, *Calligraphy: a complete guide*, pg 70.

The writing tool that was used to accomplish this script was the use of a feather. The quill end of the feather was sharpened with the aid of pen knife and cutting a small slit at the tip to allow the ink to flow smoothly.



## **Medieval Paternosters**

### **What is a Paternoster**

Paternoster and rosary is used interchangeably in most of the academic circles even though they have slightly different connotations. Paternoster is actual two Latin words that mean "Our Father". This one of the primary prayers recited by Christians during their devotional practices. The rosary didn't become a common word related to an actually artifact until the 16th century. Rosary was also used for a garden that primarily grew roses and later evolved to imply a wreath of roses. The Virgin Mary is associated with roses and her visitations to medieval Christians.

The beads also have a significant definition that compliment paternosters and rosaries. The old English word *gebed* from the Germanic word means prayer. Prayers are the companion aspect to the paternoster and its owner. The paternoster is also known as the "poor man's psalter".<sup>15</sup>

The psalter is a book of the 150 Psalms from the Bible. The Psalms were chanted in the religious orders as part of their daily devotional practice. The upper echelons of medieval society would have been the only group that could afford and read an illuminated psalter. Most of the medieval Christian population would not know Latin to follow the mass. Congregational members who could not follow the Latin mass could meditate and recite their prayers on their paternoster.

### **Origins of the Paternoster**

The paternoster of the Middle Ages evolved into the modern rosary commonly associated with the Western Catholic faith. The origin story of the paternoster is widely disputed not only in the academic community but also within the Catholic approved writings. It is also important to understand that the paternoster evolved with the psalters of the age.

Christian aesthetics and/or hermits of Egypt and Syria (circa 200 A.D) were well known to count their prayers on a knotted string, the use of beads or stones. Early Christian laity aspired to this early heretical devotion practice but living the life of a hermit isn't for everyone.<sup>16</sup> As the devotional practice migrated into the Christian laity, beads made from bone, horn, wood, glass, metal, and gems became an item of everyday life.

We can document paternosters being bequeathed from well-known historical figures: Abbess Gertrude (d. 659) and Lady Godiva of Coventry (d. 1041).<sup>17</sup> The widely

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<sup>15</sup> William Mahrt. "Gregorian Chant and the Rosary." *Sacred Music* 139, no. 1 (Spring 2012).

<sup>16</sup> Anne Winston-Allen, *Stories of the rose: the making of the rosary in the Middle Ages*. University Park, PA, Pennsylvania State University Press, 1997.

<sup>17</sup> Chris Laning, "Bede's bydding: Medieval rosaries and paternoster beads", *The complete anachronist*, Issue 135, 2007.

publicized origins of the paternoster practice was attributed to the Dominican founder St. Dominic Guzman (1170-1221). In 1214, St. Dominic was convinced that sins of the people resulted in the heretical Albigensians.<sup>18</sup> St. Dominic retreated to a forest near Toulouse to pray for three days and three nights. According to his account the Virgin Mary and three angels appeared to him and informed him that to reach the heretic and to bring them back into the Christian fold, St. Dominic should preach her psalter.

Stephen of Sawley (d. 1252), a Cistercian abbot wrote a treatise on formalizing a practice of the rosary - *Meditationes de gaudiis beatae et gloriosae virginis Mariae*. He also authored three additional works: *De modo orationis et meditationis* (A threefold exercise), *Speculum novitii* (A mirror for novices), and *De informatione mantis circa psalmodiam diei ac noctis* (On the recitation of the divine office). Each of these works provide instruction on the meditative practice of the rosary. Stephen of Sawley divided up the practice into joys and mysteries. It was further divided into three groups of five joys and within that three sets of five mysteries - the Joyful, Sorrowful, and Glorious. The table below is an example of Our Lady's Joys as put forth by Stephen of Sawley and a modern rosary practice<sup>19</sup>.

Our Lady's Joy	Modern Rosary
<p>First Group</p> <ul style="list-style-type: none"> <li>• The Nativity of Mary</li> <li>• Mary's Life as a Model for the Church</li> <li>• The Annunciation</li> <li>• The Deeds of the Trinity in the Incarnation</li> <li>• The Visitation</li> </ul>	<p>Joyful Mysteries</p> <ul style="list-style-type: none"> <li>• The Annunciation</li> <li>• The Visitation</li> <li>• The Nativity of Christ</li> <li>• The Presentation</li> <li>• The Finding of Jesus in the Temple</li> </ul>
<p>Second Group</p> <ul style="list-style-type: none"> <li>• The Nativity of Christ</li> <li>• The Visitation of the Magi</li> <li>• The Presentation</li> <li>• The Finding of Jesus in the Temple</li> <li>• Jesus' Baptism and the Marriage at Cana</li> </ul>	<p>Sorrowful Mysteries</p> <ul style="list-style-type: none"> <li>• The Agony in the Garden</li> <li>• The Scourging at the Pillar</li> <li>• The Crowning with Thorns</li> <li>• The Carrying of the Cross</li> </ul>

<sup>18</sup> Anne Dillon. "Praying by Number: The Confraternity of the Rosary and the English Catholic Community, c. 1580–1700." *History*, July 2003, Vol. 88 Issue 291.

<sup>19</sup> Matthew Mills. "Stephen of Sawley's Meditations on Our Lady's Joys and the Medieval History of the Rosary." *Cistercian Studies Quarterly* 50, no. 4.

Our Lady's Joy	Modern Rosary
Third Group <ul style="list-style-type: none"> <li>• The Crucifixion</li> <li>• The Resurrection</li> <li>• The Ascension</li> <li>• The Descent of the Holy Spirit</li> <li>• The Assumption of Mary</li> </ul>	Glorious Mysteries <ul style="list-style-type: none"> <li>• The Resurrection</li> <li>• The Ascension</li> <li>• The Descent of the Holy Spirit</li> <li>• The Assumption of the Mary</li> <li>• The Coronation of Mary in Heaven</li> </ul>

Two Carthusian, Adolf of Essen (d. 1439) and Dominic of Prussia (1384-1460) had a claim to creating a rosary devotional practice in which a series of fifty phrases which contained a scene from the life of Jesus.<sup>20</sup> Each scene was intended to act as a focus for meditation while a prayer was recited. Dominic of Prussia's prior Johannes Rode authorized and promoted the practice as a means to greater spirituality. In 1470 Dominican, Alanus de Rupe (1428-1475) rejected the Carthusian rosary and encourage the revival of the traditional prayer from the Marian Psalter of 150 Ave Maria's (Hail Mary's) to correspond to the traditional practice of reciting the 150 psalms in monastic society which could be broken down into three sets of fifty. He claimed it was authorized by the Virgin Mary as previous contender to the history of paternoster/rosary practice. Alanus de Rupe went on to create the first Confraternity of the Psalter of the Glorious Virgin Mary in Lille. (1470). Jacob Sprenger followed suit and created a confraternity in Cologne which receive papal approval in 1476.<sup>21</sup>

Confraternities were an excellent group that included women who were normally excluded from other guilds and confraternities. The confraternities membership did not have dues or "...fees to pay and the only requirements were for each member to sign a membership roll and give their name, marital status, and if they were religious or layperson. There was no set time or place for saying the rosary and no penalties for failing to say it." There is even a statute at Eton College requiring scholars to recite daily a complete psalter - Credo, 15 Paters, and 150 Ave Maria's. After 1475, a variety of methods in which the rosary was practices came into being. The following examples are below:

- Crown of our Lady
  - 63 beads for each year of her life (Ave Maria)
- Crown of our Lord
  - 33 beads for each year of Jesus's life
- Rosary of the Five Wounds

<sup>20</sup> Anne Winston-Allen, *Stories of the rose: the making of the rosary in the Middle Ages*. University Park, PA, Pennsylvania State University Press, 1997.

<sup>21</sup> Anne Dillon. "Praying by Number: The Confraternity of the Rosary and the English Catholic Community, c. 1580-1700." *History.*, July 2003, Vol. 88 Issue 291.

In 1880 Thomas Esser refuted the origins story of the St. Dominic rosary. Herbert Thurston (1901-1908) wrote a series of articles which also supported that St. Dominic wasn't the creator for the rosary practice. The Catholic Church accepted the evidence of Esser and Thurston in the 1940s. However the story of St. Dominic's rosary practice persisted. Andreas Heinz in 1977 produced a manuscript from c.1300 that there was an earlier Cistercian practice of the rosary.<sup>22</sup>

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<sup>22</sup> Anne Dillon. "Praying by Number: The Confraternity of the Rosary and the English Catholic Community, c. 1580–1700." *History.*, July 2003, Vol. 88 Issue 291.

## Construction and materials

Paternosters are made from a variety of materials, constructed several different ways, and worn differently on a person.

Beads on the paternoster were made of the following materials based on the owner's status and wealth in society.<sup>23</sup>

- Wood
- Bone
- Glass
- Mother of Pearl
- Agate, chalcedony, jasper, onyx, carnelian
- Jet
- Amber
- Coral
- Rock crystal
- Ivory
- Silver
- Gold, pearls and precious stones

A paternoster has primarily two types of beads - the Ave beads and the gaud beads. Ave beads were usually smaller and the Ave Maria prayer would be recited on that bead. Gaud beads were larger on the paternoster. It would mark the moment that the devotee was to recite the Pater Noster prayer or progress to the next meditation. Owners of paternosters commented that investing in a higher quality bead was a worthy investment. The cost of the gaud weren't be as substantial if the user only had to purchase a few (1 to 6 depending on how large the paternoster).

The paternosters that we find in museums and private collections are strung on twisted silk thread. When silk was too costly for the commoner linen thread, finger loop braided cord, or tablet woven cord could be used.

Paternosters would be constructed in a straight string or in a loop. It is common to see the paternoster in a loop in medieval art work and in collections. Both types of paternosters the user could wear it tucked into their belt, in a bag or pinned to their garment. The looped paternoster could be worn around the neck. Both types of constructions, didn't always have a cross ending with a hanging cross/crucifix. Some of the paternosters ended with a gaud, tassel or a pomander.

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<sup>23</sup> Chris Laning, "Bedes bydding: Medieval rosaries and paternoster beads", The complete anachronist, Issue 135, 2007.

## Appendix A

### Anatomy of a book

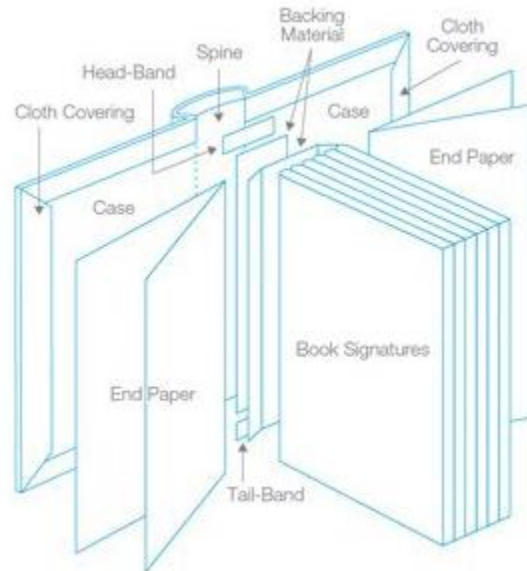


Figure 1 - Book Anatomy<sup>24</sup>

An additional feature to a medieval book is the latches/locks to keep the book closed due to the nature of parchment's expansion and contraction due to humidity of the environment where the book is housed. Some books in medieval libraries were equipped with chains to prevent theft.

For this project, a small psalter was constructed from paper, pasted board and linen thread. The contents of the book are Apostle's Creed (Credo), Ave Maria, and Pater Noster (Our Father) and a selection of psalms. Translations of the psalms are to be found in Appendix C.

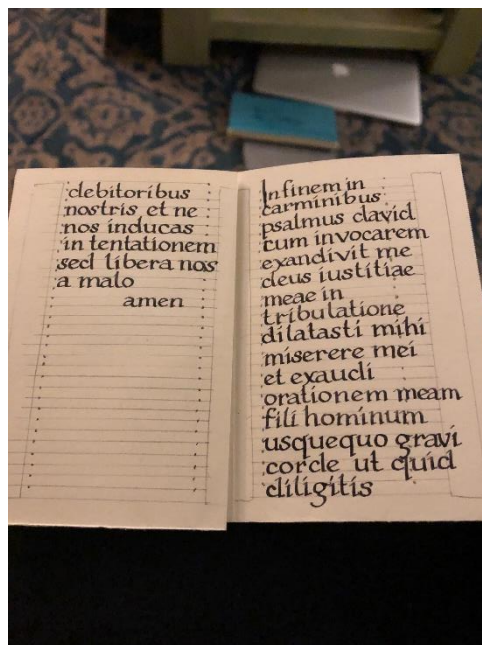
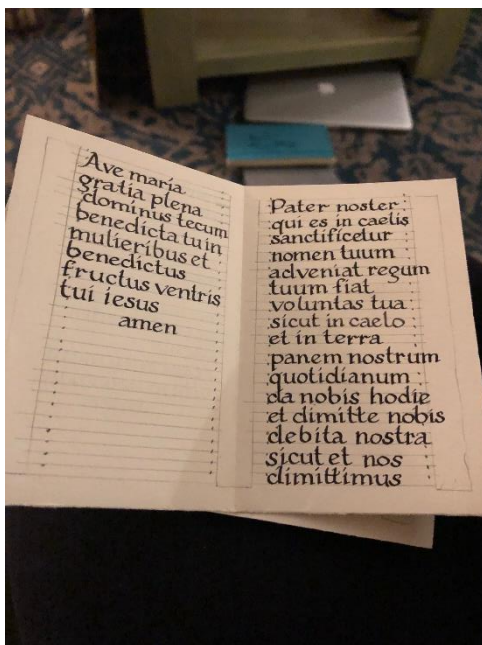
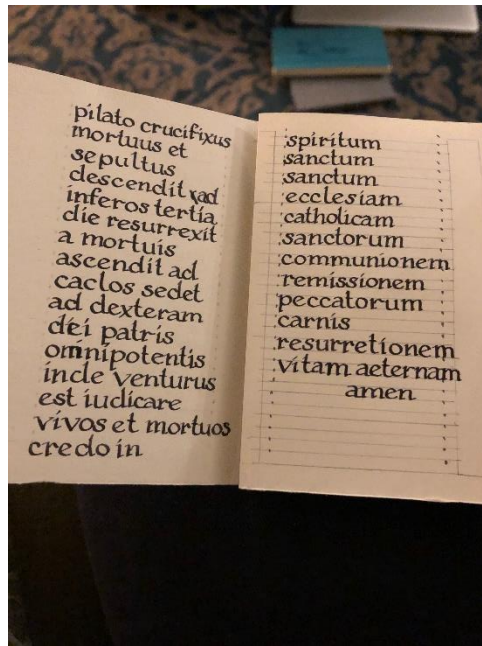
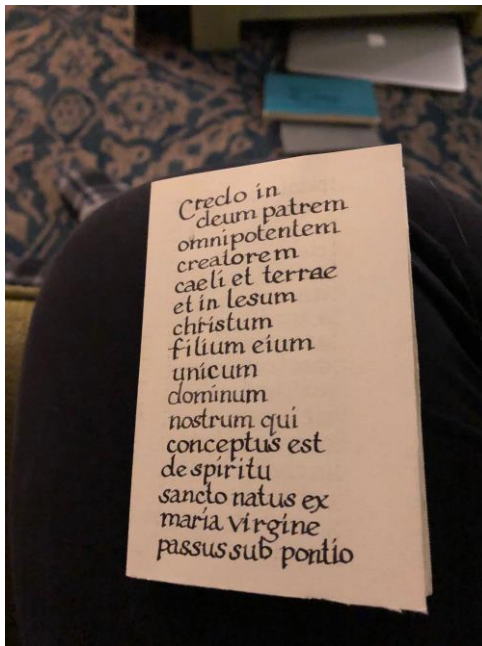
The art work and calligraphy were done by hand, however, the painting of the artwork (marginalia) will be completed at a later time. The paper that was used was basic calligraphy paper since the author has limited experience in the field of calligraphy and no experience in preparing parchment/vellum for writing. The author used both a metal nib and goose feather pen for writing. An attempt was made to use the "primitive gothic" script but her experience (limited) is primarily with the modern foundational script. The author used Higgins Eternal black writing ink which is an Indian ink that is intended for calligraphy pens.

The book was bound with waxed linen thread (Londonderry size 4) which was too thick for the paper and the type of binding. The primary binding method for the book was

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<sup>24</sup> <https://www.ibookbinding.com/blog/book-anatomy-parts-book/> by Paul Thomson, September 17, 2014, accessed on 6/18/19

Coptic since the author has a preference for books to lay flat especially since there are a number of pages that are blank for additional text. The book has not been covered in leather to protect the binding or the codex. It will be done at a later date. The paste board was reinforce with linen tape since the author punched the holes to close to the edge. Wheat glue was not used in this project. A standard hide glue was used in its place.





The struggle is real for modern calligraphers as it was for medieval calligraphers. My watchful partner – Hester Sue LaBath.





## Appendix B

### Anatomy of prayer beads

Modern prayer beads - Western Catholic Church.



Western Catholic Church, Modern Rosary

The Western Catholic rosary is a tradition within the Catholic Church. Typically Orthodox and Coptic religions do not have the rosary practice. However, prayer beads or knotted ropes are used to recite similar prayers.

For this project - several paternosters were constructed. When linen thread was used the thread was coated with beeswax to strengthen the thread.

- Bone and amber on linen thread with silk tassel
- Two whimsical (anachronistic) straight strand with glass and lamp work bead, ceramic round and silk tassel on linen thread
- Six glass and lamp work bead on linen thread with metal ring and cotton pearl tassel
- Jet (onyx) and fresh water pearls on silk thread with pomander and silk tassel
- Cedar wood beads and agate bead
- Coral and jasper straight strand on silk with tassel
- Bone and agate straight strand on linen with bone cross and silk tassel

## Period Paternosters

The paternoster (figure below) is from the Victoria and Albert Museum collection. It is made wood and amber beads. There is a silver gilt pendant/drop of St. Barbara and St. Catherine. The additional silver gilt beads are to denote the Passion of Christ: a hammer, three nails, a buffeting hand, seamless coat, crown of thrones and the head of Christ wearing the crown of thorns (Figure 1)<sup>25</sup>



Figure 1

<sup>25</sup><http://collections.vam.ac.uk>, Victorian and Albert Museum, catalog number 517.1903, ca. 1475 Germany.

The following figure (Figure 2)<sup>26</sup> below represent the more expensive paternosters of precious materials. Beads could be engraved gold, enamel, carved ivory or carved boxwood. The Langdale Rosary is engraved gold with enamel work (ca.1500 England).



Figure 2

<sup>26</sup> <http://collections.vam.ac.uk>, Victoria and Albert Museum, catalog number M.30-1934, ca. 1500 England.

Another type of paternoster reminded the devotee the death is always present with this carved ivory (Figure 3)<sup>27</sup>. This carved ivory paternoster main figures portray the Virgin Mary, St. John the Evangelist and Death.



Figure 3

<sup>27</sup> <http://collections.vam.ac.uk>, Victoria and Albert Museum, catalog number 281-1867, ca. 1530 France.

## Appendix C

Psalms that were used in the book are as follows – English<sup>28</sup> and Latin<sup>29</sup>.

Psalms	Psalm in Latin
<p>Psalm 6</p> <p>O Lord, rebuke me not in your anger nor chasten me in your wrath.</p> <p>Have mercy on me, O Lord, for I am languishing; O Lord, heal me, for my bones are troubled. My soul also is sorely troubled. But you O, Lord - how long?</p> <p>Turn, O Lord, save my life; deliver me for the sake of your merciful love.</p> <p>For in death there is no remembrance of you; in Sheol who can give you praise?</p> <p>I am weary with my moaning; every night I flood my bed with tears; I drench my couch with my weeping.</p> <p>My eye wastes away because of grief it grows weak because of my foes.</p> <p>Depart from me, all you workers of evil; for the Lord has heard the sound of my weeping.</p> <p>The Lord has heard my supplications; the Lord accepts my prayer.</p> <p>All my enemies shall be ashamed and sorely troubled; they shall turn back, and be put to shame in a moment.</p>	<p>Psalm 6</p> <p>In finem in carminibus, Psalmus David, pro octava.</p> <p>Domine, ne in furore tuo arguas me, neque in ira tua corripas, me.</p> <p>Miserere mei Domine quoniam infirmus sum: sana me Domine quoniam conturbata sunt ossa mea, et anima mea turbata est valde: sed tu Domine usquequo?</p> <p>Convertere Domine, et eripe animam meam: salvum me fac propter misericordiam tuam.</p> <p>Quoniam non est in morte qui memor sit tui: in inferno autem quis confitebitur tibi?</p> <p>Laboravi in gemitu meo, lavabo per singulas noctes lectum meum: lacrymis meis stratum meum rigabo.</p> <p>Turbatus est a furore oculus meus: inveteravi inter omnes inimicos meos.</p> <p>Discedite a me omnes qui operamini iniquitatem: quoniam exaudivit Dominus vocem fletus mei.</p> <p>Exaudivit Dominus deprecationem meam, Dominus orationem meam suscepit.</p> <p>Erubescant, et conturbentur vehementer omnes inimici mei: convertantur et erubescant valde velociter.</p>

<sup>28</sup> Holy Bible, rev. standard version, 2<sup>nd</sup> Catholic ed.

<sup>29</sup> Nova Vulgata, [http://www.vatican.va/archive/bible/nova\\_vulgata/documents/nova-vulgata\\_index\\_it.html](http://www.vatican.va/archive/bible/nova_vulgata/documents/nova-vulgata_index_it.html)

<p>Psalm 15</p> <p>O Lord, who shall sojourn in your tent? Who shall dwell on your holy mountain?</p> <p>He who walks blamelessly, and doe what is right, and speaks truth from his heart;</p> <p>who does not slander with his tongue, and does no evil to his friend, nor takes up a reproach against his neighbor; in whose eyes a reprobate is despised but who honors those who fear the Lord; who swears to his own hurt and does not change;</p> <p>who does not put out his money at interest and does not take a bribe against the innocent.</p> <p>He who does these things shall never be moved.</p>	<p>Psalm 15</p> <p>Domine quis habitati in tabernaculo tuo? Aut quis requiescent in monte santo tuo?</p> <p>Qui ingreditur sine macula et operator iustitiam:</p> <p>Qui loquitur veritatem in corde suo, qui non egit dolum in lingua sua: Nec fecit proximo suo malum, et opprobrium non accepit adversus proximos suos.</p> <p>Ad nihilum deductus est in conspectus eius malignus: timentes autem Dominum glorificat: qui iurat proximo suo, et non decepit.</p> <p>Aui pecuniam suam non dedit ad usuram, et munera super innocentem non accepti: qui facit haec, non movebiture in aeternum.</p>
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<p>Psalm 46</p> <p>God is our refuge and strength, in a very present help in trouble.</p> <p>Therefore we will not fear though the death should change, though the mountains shake in the heart of the sea;</p> <p>through its waters roar and foam, though its waters roar and foam, though the mountains tremble with it tumult.</p> <p>There is a river whose streams make glad the city of God, the holy habitation of the Most High.</p> <p>God is in the midst of her, she shall not be moved;</p> <p>God will help her when morning dawns. The nations rage, the kingdoms, totter; he utters his voice, the earth melts.</p> <p>The Lord of hosts is with us; the God of Jacob is our refuge.</p> <p>Come, behold the works of the Lord, how he has wrought desolations in the earth.</p> <p>He makes wars cease to the end of the earth; he breaks the bow, and shatters the spear, he burns the chariots with fire!</p> <p>Be still, and know that I am God. I am exalted among the nations, I am exalted in the earth!</p> <p>The Lord of hosts is with us; the God of Jacob is our refuge.</p>	<p>Psalm 46</p> <p>Deus noster refugium, et virtus; auditor in tribulationibus, quae invenerunt nos nimis.</p> <p>Propterea non timebimus dum turbabitur terra; et transferentur montes in coram maris.</p> <p>Sonnerunt, et turbatae sunt quae eorum: conturbati sunt montes in fortitudine eius.</p> <p>Fluminis impetus laetificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.</p> <p>Deus, in medio eius, non commovebitur: adiubavit eam Deus mane diluculo.</p> <p>Conturbatae sunt gentes, et inclinata sunt regna: dedit vocem suam, mota est terra.</p> <p>Dominus virtutum nobiscum: susceptor noster Deus Iacob.</p> <p>Venite, et videte opera Domini, quae posuit prodigia super terram:</p> <p>Auferens bella usque ad finem terrae. Arcum conteret, et confringet arma: et scuta comburent igni:</p> <p>Vacate, et videte quoniam ego sum Deus: exaltabor in gentibus, et exaltabor in terra.</p> <p>Dominus virtutum nobiscum: susceptor noster Deus Iacob</p>
<p>Psalm 56</p> <p>Have mercy on me, O God, for men trample upon me; all day long foes oppress me; my enemies trample upon</p>	<p>Psalm 56</p> <p>In finem, Pro populo, qui a Sanctis longe factus est, David in tituli inscriptionem, cum tenuerunt eum Allophyli in Geth.</p>

<p>me all day long, for many fight against me proudly.</p> <p>When I am afraid I put my trust in you. In God, whose word I praise, in God I trust without fear. What can flesh do to me?</p> <p>All day long they seek to injure my cause; all their thoughts are against me for evil.</p> <p>They band themselves together, they lurk, they watch my steps.</p> <p>As they have waited for my life, so recompense them for their crime; in wrath cast down the peoples, O God!</p> <p>You have kept count of my tossings; put my tears in your bottle! Are they not in your book?</p> <p>Then my enemies will be turned back in the day when I call. This I know that God is for me. In God, whose word I praise, I n the Lord, whose word I praise, in God I trust without fear. What can man do to me?</p> <p>My vows to you I must perform, O, God; I will render thank offerings to you. For you have delivered my soul from death, yes, my feet from falling, that I may walk before God in the light of my life.</p>	<p>Miserere mei Deus, quoniam conculcavit me homo: tota di impugnans tribulavit me.</p> <p>Conculcaverunt me inimici mei tota die: quoniam multi bellantes adversum me.</p> <p>Ab altitudine diei timebo: ego vero in te sperabo.</p> <p>In Deo laudabo sermones meos, in Deo speravi: non timebo quid faciat mihi caro.</p> <p>Tota die verba mea execrabantur: adversum me omnes cogitationes eorum, in malum.</p> <p>Inhabitabunt ed abscondent: ipsi calcaneum meum aobservabunt. Sicut sustinuerunt animam meam,</p> <p>Pro nihilo salvo facies illos: in ira populus confringes.</p> <p>Deus, vitam mean anninciavi tibi; posuisti lacrymas meas in conspectus tuo, Sicut et in promissione tua:</p> <p>Tuc convertenture inimici mei retrorsum: In quacumque di invocavero te: ecce cognovi quoniam Deus meus es.</p> <p>In Deo laudabo verbum, in Domino laudabo sermonen: in Deo speravi, non timebo quid faciat mihi homo.</p> <p>In me sunt Deus vota tua quae reddam, laudtiones tibi.</p> <p>Quoniam eripuisti animam meam de morte, et pedes meos de lapsu: ut placeam coram Deo in lumine viventium.</p>
Psalm 82	Psalm 82



<p>God as taken his place in the divine council; in the midst of the angels he holds judgment;</p> <p>"How long will you judge unjustly and show partiality to the wicked? Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.</p> <p>Rescue the weak and the needy; deliverable them from the hand of the wicked."</p> <p>They have neither knowledge no understanding, they walk about in darkness; all the foundations of the earth are shaken.</p> <p>I say, "You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall like any prince."</p> <p>Arise, O God, judge the earth; for you belong all the nations!</p>	<p>Deus stetit in synagoga decorm: in medio autem deos diiudicat.</p> <p>Usquequo iudicatis iniquitatem: et facies peccatorum sumitits?</p> <p>Iudicate eegenos, et pupillo: humilem, et pauperem iustificate.</p> <p>Eripite apuperem: et egenum de manu peccatoris liberate.</p> <p>Nescierunt, neque intellexerunt, in tenebris ambulate: movebentur Omnia fundamenta terrae.</p> <p>Ego dixi: dii estis, et filii excelsi omnes.</p> <p>Vos autem sicut homines moriemini: et sicut unus de principibus cadetis.</p> <p>Surge Deus, iudica terram: quoniam tu hereditabis in omnibus gentibus.</p>
<p>Psalm 100</p> <p>Make a joyful noise to the Lord; all the lands! Serve the Lord with gladness! Come into his presence with singing!</p> <p>Know that the Lord is God! It is he that made us, and we are his; we are his people, and the sheep of his pasture.</p> <p>Enter his gates with thanksgiving, and his courts with praise! Give thanks to him, bless his name!</p> <p>For the Lord is good; his mercy endures for ever, and his faithfulness to all generations.</p>	<p>Psalm 100</p> <p>Psalmmus in confessione.</p> <p>Iubilare Deo omnis terra: servite Domino in laetitia. Introite in conspectu eius, in exultatione.</p> <p>Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos: Populus eius, et oves pascuae eius:</p> <p>Introit portas eius in confessione, atria eius in hymnis: confitemini illi. Laudate nomen eius.</p> <p>Quoniam suavis est Dominus, in aeternum misericordia eius, et usque in generationem et generationem veritas eius.</p>
<p>Psalm 116</p>	<p>Psalm 116</p>

<p>I love the Lord, because he has heard my voice and my supplications. Because he inclined his ear to me, therefore I will call on him as long as I live.</p> <p>The snares of death encompassed me; the pangs of Sheol laid hold on me; I suffered distress and anguish. Then I called on the name of the Lord: "O Lord, I beg you, save my life!"</p> <p>Gracious is the Lord, and righteous; our God is merciful. The Lord preserves the simple; when I was brought low, he saved me. Return, O my soul, to your rest; for the Lord has dealt bountifully with you.</p> <p>For you have delivered my soul from death, my eyes from tears, my feet from stumbling; I walk before the Lord in the land of the living.</p>	<p>Alleluia. Dilexi, quoniam exaudiet Dominus vocem orationis meae.</p> <p>Quia inclinavit aurem suam mihi: et in diebus meis invocabo.</p> <p>Circumdederunt me Dolores mortis: et pericula inferni invenerunt me. Tribulationem et dolorem inveni:</p> <p>Et nomen Domini invocavi. O Domine libera animam meam:</p> <p>Misericors Dominus, et iustus: et Deus noster miseretur.</p> <p>Custodiens parvulos Dominus: humiliates sum, et liberavit me.</p> <p>Convertere anima mea in requiem tuam: quia Dominus benefecit tibi</p> <p>Quia eripuit animam meam de morte: oculus meos a lacrymis, pedes meos a lapsu.</p> <p>Placebo Domino in regione vivorum.</p>
<p>Psalm 131</p> <p>O Lord, my heart is not lifted up, my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me.</p> <p>But I have calmed and quieted my soul, like a child quieted at its mother's breast; like a child that is quieted is my soul.</p> <p>O Israel, hope is the Lord from this time forth and for evermore.</p>	<p>Psalm 131</p> <p>Canticum graduum David. Domine non est exaltatum cor meum: neque elati sunt oculi mei. Neque ambulavi in magnis: neque in mirabilibus super me.</p> <p>Si non humiliter sentiebam: sed exaltavi animam meam: Sicut ablactatus est super matre sua, ita retribution in anima mea.</p> <p>Speret Israel in Domino, ex hoc nunc et usque in saeculum.</p>
<p>Psalm 133</p> <p>Behold, how good and pleasant it is when brothers dwell in unity!</p>	<p>Psalm 133</p> <p>Canticum graduum David. Ecce quam bonum et quam icundum habitare fratres in unum:</p>

<p>It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down the collar of his robes!</p> <p>It is like the dew of Hermon, which falls on the mountains of Zion! For there the Lord has commanded the blessing, life for evermore.</p>	<p>Sicut unguentum in capite, quod descendit in barba, barbam Aaron, Quod descendit in oram vestimenti eius:</p> <p>Sicut ros Hermon, qui descendit in montem Sion. Quoniam illic mandavit Dominus benedictionem, et vitam usque in saeculum.</p>
<p>Psalm 18</p> <p>I love you, O Lord, my strength. The Lord is my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold.</p> <p>I call upon the Lord who is worth to be praised, and I am saved from my enemies.</p> <p>The cords of death encompassed me, the torrents of perdition assailed me; the cords of Sheol entangled me, the snares of death confront me.</p> <p>In my distress I called upon the Lord; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears.</p> <p>Then the earth reeled and rocked; the foundations also of the mountains trembled and quaked, because he was angry. Smoke when up from his nostrils, and devoured fire from his mouth; glowing coals flamed forth from him. He bowed the heavens and came down; thick darkness was under his feet. He rode on a cherub and flew; he came swiftly upon the wings of the wind. He made darkness his covering around him, his canopy thick clouds dark with water. Out of the brightness before him there broke through his clouds hailstones and coals of fire. And he sent out his arrows, and scattered them; he flashed forth</p>	<p>Psalm 18</p> <p>In finem, puero Domini David, qui locutus est Domino verba cantici huius, in die, qua eripuit eum Dominus de manu omnium inimicorum eius, et de manu Saul, et dixit.</p> <p>Diligam te Domine fortitude mea:</p> <p>Dominus firmamentum meum, et refugium meum, et liberator meus. Deus meus adiutor meus, et sperabo in eum. Protector meus, et cornu salutis meae, et susceptor meus.</p> <p>Laudans invocabo Dominum: et ab inimicis meis slavus ero.</p> <p>Circumdederunt me Dolores mortis: et torrents iniquitatis conturbaverunt me.</p> <p>Dolores inferni circumdederunt me: praeoccupaverunt me laquei mortis.</p> <p>In tribulatione mea invocavi Dominum, et ad Deum meum clamavi: et exaudivit de templo sancto suo vocem meam: et clamor meus in conspectu eius, introivit in aures eius.</p> <p>Commota est, et contremuit terra: fundamenta montium conturbata sunt, et commota sunt, quoniam iratus est eis.</p> <p>Ascendit fumus in ira eius: et ignis a facie eius exarsit: carbonem succensi sunt ab eo.</p>

<p>lightnings, and routed them. Then the channels of the sea were seen, and the foundations of the world were laid bare, at your rebuke, O Lord, at the blast of her breath of your nostrils.</p> <p>He reached from on high, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from those who hated me; for they were too mighty for me. They came upon me in the day of my calamity; but the Lord was my stay. He brought me forth into a broad place; he delivered me, because he delighted in me.</p> <p>The Lord rewarded me according to my righteousness; according to the cleanness of my hands he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his ordinances were before me, and his statutes I did not put away from me. I was blameless before him, and I kept myself from guilt. Therefore the Lord has recompensed me according to my righteousness, according to the cleanness of my hands in his sight.</p> <p>With the loyal you show yourself loyal; with the blameless man you show yourself blameless; with the pure you show yourself pure; and with the crooked you show yourself perverse. For you deliver a humble people; but the haughty eyes you bring down. Yes, you light my lamp; the Lord my God lightens my darkness. Yes, by you I can crush a troop; and by my God I can leap over a wall. This God – his way is perfect; the promise of the Lord proves true; his is a shield for all those who take refuge in him.</p> <p>For who is God, but the Lord? And who is a rock, except our God? – the God who girded me with strength, and made my way safe. He made my feet like deer's</p>	<p>Inclinavit caelos, et descendit: et caligo sub pedibus eius.</p> <p>Et ascendit super cherubim, et volavit: volavit super pennas ventorum.</p> <p>Et posuit tenebras latibulum suum, in circuitu eius tabernaculum eius: tenebrosa aqua in nubibus aeris.</p> <p>Prae fulgore in conspectus eius nubes transierunt, grando et carbones ignis.</p> <p>Et intonuit de caelo Dominus, et Altissimus dedit vocem suam: grando et carbones ignis.</p> <p>Et misit sagittas suas, et dissipavit eos: fulgura multiplicavit, et conturbavit eos.</p> <p>Et apparuerunt fontes aquarum, et revelata sunt fundamenta orbis terrarum: Ab increpatione tua Domine, ab inspiratione Spiritus irae tuae.</p> <p>Misit de summon, et accepit me: et assumpsit me de aquis multis.</p> <p>Eripuit me de inimicis meis fortissimos, et ab his qui oderunt me: quoniam confortati sunt super me.</p> <p>Praevenerunt me in die afflictionis meae: et factus est Dominus protector meus.</p> <p>Et eduxit me in latitudinem: saluum me fecit, quoniam voluit me.</p> <p>Et retribuet mihi Dominus secundum iustitiam meam, et secundum puritatem manuum mearum retribuet mihi:</p> <p>Quia custodivi vias Domini, nec impie gessi a Deo meo.</p>
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<p>feet, and set me secure on the heights. He trains my hands for war, so that my arms can bend a bow of bronze. You have given me a shield of your salvation, and your right hand supported me, and your help made me great. You gave a wide place for my steps under me, and my feet did not slip. I pursued my enemies and overtook them; and did not turn back till they were consumed. I thrust them through, so that they were not able to rise; they fell under my feet. For you girded me with strength for the battle; you made my assailants sink under me. You made my enemies turn their backs to me, and those who hated me I destroyed. They cried for help, but there was none to save, they cried to the Lord, but he did not answer them. I beat them fine as dust before the wind; I cast them out like the mire of the streets.</p> <p>You delivered me from strife with the peoples; you made me the head of the nations; people whom I have not known served me. As soon as they heard of me they obeyed me; foreigners came cringing to me. Foreigners lost heart, and came trembling out of their strongholds. The Lord lives; and blessed be my rock, and exalted be the God of my salvation, for the God who gave me vengeance and subdued peoples under me; who delivered me from my enemies; yes, you exalted me above my adversaries; you delivered me from the men of violence.</p> <p>For this I will extol you, O Lord, among the nations, and sing praises to your name. Great triumphs he gives to his king, and shows mercy to his anointed, to David and his descendants for ever.</p>	<p>Quoniam Omnia iudicia eius in conspectus meo: et iustitias eius non repluli a me.</p> <p>Et ero immaculatus cum eo: et observabo me ab iniquitate mea.</p> <p>Et retribuet mihi Dominus secundum iustitiam meam: et secundum puritatem manuum mearum in conspectus oculorum eius.</p> <p>Cum sancto sanctus eris, et cum viro innocente innocens eris:</p> <p>Et cum electo electus eris: et cum perverso perverteris.</p> <p>Quoniam tu populum humilem salvum facies: et oculos superborum humilabis.</p> <p>Quoniam tu illumines lucernam meam Domine: Deus meus illumine tenebras meas.</p> <p>Quoniam in te eripiar a tentatione, et in Deo meo transgredier murum.</p> <p>Deus meus impolluta via eius: eloquia Domini igne examinata: protector est omnium sperantium in se.</p> <p>Quoniam quis Deus praeter Dominum? Aut quis Deus praeter Deum nostrum?</p> <p>Deus qui praecinxit me virtute: et posuit immaculatam viam meam.</p> <p>Qui perfecit pedes meos tamquam cervorum, et super excels statuens me.</p> <p>Qui docet manus meas ad praelium: et posuisti, et arcum aereum, brachia mea.</p> <p>Et dedisti mihi protectionem salutis tuae: et dextera tua suscepit me: et disciplina</p>
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	<p>tua correxit me in finem: et disciplina tua ipsa me docebit.</p> <p>Dilatasti gressus meos subtus me: et non sunt infirmata vestigial mea:</p> <p>Persequar inimicos meos, et comprehendam illos: et non convertar donec deficient.</p> <p>Confringam illos, nec poterunt stare: cadent subtus pedes meos.</p> <p>Et praecinxisti me virtute ad bellum: et supplantasti insurgentes in me subtus me.</p> <p>Et inimicos meos dedisti mihi dorsum, et odientes me disperdidisti.</p> <p>Clamaverunt, net erat qui salvos faceret, ad Dominum: nec exaudivit eos.</p> <p>Et comminuam eos, et pulverem ante faciem venti: ut lutum platearum delebos eos.</p> <p>Eripies me de contracdictionibus populi: constitues me in caput Gentium.</p> <p>Populus, quem non cognovi, servivit mihi: in auditu auris obedivit mihi.</p> <p>Filii alieni sunt mihi, filii alieni inveterati sunt, et claudicaverunt a semitis suis.</p> <p>Vivit Dominus, et benedictus Deus meus , et exaltetur Deus salutis meae.</p> <p>Deus qui das vindictas mihi, et subdis populous sub me, liberator meus de inimicis meis iracundis.</p> <p>Et ab insurgentibus in me exaltabis me: a viro iniquo eripies me.</p> <p>Propterea confitebor tibi in nationibus Domine: et nomini tuo pslamum dicam,</p>
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	Magnificans salutes regis eius, et faciens misericordiam christo suo David, et semini eius usque in saeculum.
<p>Psalm 22</p> <p>My God, my God, why have you forsaken me? Why are you so far from helping me, from the words of my groaning? O my God, I cry by day, but you do not answer and by night, but find no rest.</p> <p>Yet you are holy, enthroned on the praises of Israel. In you our fathers trusted; they trusted, and you delivered them. To you they cried, and were saved; in you they trusted, and were not disappointed.</p> <p>But I am a worm, and no man; scorned by men, and despised by the people. All who see me mock at me, they make mouths at me, they wag their heads; He committed his cause to the Lord; let him deliver him, let him rescue him, for he delights in him!</p> <p>Yet you are he who took me from the womb; you kept me safe upon my mothers' breasts. Upon you was I cast from my birth, and since my mother bore me you have been my God. Be not far from me, for trouble is near and there none to help.</p> <p>Many bulls encompass me, strong bulls of Bashan surround me; they open wide their mouths at me, like a ravening and roaring lion.</p> <p>I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted within my breast; my strength is dried up like a potsherd, and my tongue cleaves to my jaws; you lay me in the dust of death.</p>	<p>Psalm 22</p> <p>In finem, pro susceptione matutina, Psalmus David.</p> <p>Deus, Deus, meus, respice in me: quare me dereliquisti? Longe a salute mea verba delictorum meorum.</p> <p>Deus meus clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.</p> <p>Tu autem in sancto habitas, Laus Israel.</p> <p>In te speraverunt patres nostril: speraverunt, et liberasti eos.</p> <p>Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.</p> <p>Ego autem sum vermis, et non homo: opprobrium hominum, et abiectio plebis.</p> <p>Omnes videntes me, deriserunt me: locuti sunt labiis, et moverunt caput.</p> <p>Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.</p> <p>Quoniam tu es, qui extraxisti me de ventre: spes mea ab uberibus matris meae.</p> <p>In te proiectus sum ex utero: de ventre matris meae Deus es tu,</p> <p>Ne discesseris a me: Quoniam tribulation proxima est: quoniam non est qui adiuvet.</p> <p>Circumdederunt me vituli multi: tauri pingues obsederunt me.</p>

<p>Yes, dogs are round about me; a company of evildoers encircle m; they have pierced my hands and feet – I can count all my bones – they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots.</p> <p>But you, O Lord, be not far off! O my help, hasten to my aid! Deliver my soul from the sword, my life from the power of the dog! Save me from the mouth of the lion, my afflicted soul from the horns of the wild oxen!</p> <p>I will tell of your name to my brethren; in the midst of the congregation I will praise you; You who fear the Lord; praise him! All you sons of Jacob, glorify him, and stand in awe of him, all you sons of Israel! For he has not despised or abhorred the affliction of the afflicted; and he has not hidden his face from him, but has heard, when he cried to him.</p> <p>From you comes my praise in the great congregation; my vow I will pay before those who fear him. The afflicted shall eat and be satisfied; those who seek him shall praise the Lord! May your hearts live for ever!</p> <p>All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before him. For dominion belongs to the Lord, and he rules over the nations.</p> <p>Yes, to him shall all the proud of the earth bow down; before him shall bow all who go down to the dust, and he who cannot keep himself alive. Posterity shall serve him; men shall tell of the Lord to the coming generation, and proclaim his deliverance to a people yet unborn, that he has wrought it.</p>	<p>Aperuerunt super me os suum, sicut leo rapiens et rugiens.</p> <p>Sicut aqua effuses sum: et dispera sunt omnia ossa mea. Factum est cor meum tamquam cera liquescens in medio ventris mei.</p> <p>Aruit tamquam testa virtus mea, et lingua mea adhaesit faucibus meis: et in pulverem mortis deduxisti me.</p> <p>Quoniam circumdederunt me canes multi: concilium malignantium obsedit me. Forerunt manus meas et pedes meos:</p> <p>Dinumeraverunt omnia ossa mea. Ipsi vero consideraverunt et inspexerunt me:</p> <p>Diviserunt sibi vestimenta mea, et super vestimenta mea miserunt sortem.</p> <p>Tu autem Domine ne elongaveris auxilium tuum a me: ad defensionem meam conspice.</p> <p>Erue a framea Deus animam meam: et de manu canis unicam meam:</p> <p>Salva me ex ore leonis: et a cornibus unicornium humilitatem meam.</p> <p>Narrabo nomen tuum fratribus meis: in medio ecclesiae laudabo te.</p> <p>Qui timetis Dominum laudate eum: universum semen Iacob glorificate eum:</p> <p>Timeat eum omne semen Israel: quoniam non sprevit, neque despexit deprecationem pauperis: Nec avertit faciem suam a me: et cum clamarem ad eum exaudivit me.</p>
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	<p>Apud te laus mea in ecclesia magna: vota mea reddam in conspectus timentium eum.</p> <p>Edent paupers, et saturabuntur: et laudabunt Dominum qui requirunt eum: vivent corda eorum in saeculum saeculi.</p> <p>Reminiscentur et convertentur ad Dominum universi fines terrae: et adorabunt in conspectus eius universae familiae Gentium.</p> <p>Quoniam Domini est regnum: et ipse dominabitur Gentium.</p> <p>Manducaverunt et adoraverunt omnes pingues terrae: in conspectus eius cadent omnes qui descendunt in terram.</p> <p>Et anima mea illi vivet: et semen meum serviet ipsi.</p> <p>Annunciabitur Domino generatio ventura: et annuntiabunt caeli iustitiam eius populo qui nascetur, quem fecit Dominus.</p>
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