

The Passion of St. Lawrence, Epigrams and Marginal Poems brings into print for the first time Nigel's remaining poems. From British Library Cotton Vespasian D xix are edited his account in rhymed hexameters of the passion of Saint Lawrence and thirteen epigrams; from Cambridge, Trinity College B. 5 () are published newly discovered.

So Christ had to descend these stairs as he went from his condemnation by Pilate to Golgotha, shedding blood as he did so. The alleged stains of his blood are venerated on the second, eleventh and twenty-eighth steps. Allegedly the twenty-eight steps were salvaged by St Helena , and brought to Rome when her son the emperor Constantine was having the neighbouring basilica built. They were then installed at the new palace of the popes. Early mediaeval times Edit Apart from more subtle arguments concerning the intentions of the interested parties at the time for example, such a relic would have been taken to Constantinople the New Rome by Constantine , the major problem with the story is that it only appears late on in the mediaeval period. The early pilgrim itineraries, such as the Itinerarium of Einsiedeln of the 9th century, do not mention it -and this must be significant. It became known as the Scala Pilati, which literally means "staircase armed with javelins". An unprovable hypothesis is that this name originally referred to guards with javelins standing at the entrance to the palace, and that later the word pilati was taken to refer to Pontius Pilate -and so the legend was born. The twenty-eight steps of white marble were described by Faustino Corsi in the early 19th century as being of marmo tirio, with the implication that the original quarry was in the present Lebanon. The marble type concerned was previously known as greco turchiniccio "Turkish Greek". Lebanon was certainly an ancient source of marble, and is so nowadays see here , but no attempt seems yet to have been made to match the alleged Classical examples in Rome of so-called marmo tirio to modern quarries. This applies specifically to the Scala Santa. It is most likely that the twenty-eight marble steps were looted as spolia from some high-status ancient building in order to provide an entrance stairway for the Papal apartments of the palace, which old depictions show as having an arcaded canopy or porch entered through a single arch and having two arches on either side supported by a pair of ancient columns. This was in the north frontage of the palace, and faced north on a location now occupied by the pedestrian piazza in front of the entrance to the Scala Santa. The first unambiguous reference to the legend seems to be in a papal bull of Pope Paschal II Rebuilding Edit After the popes returned to Rome in the 15th century, the old Lateran Palace was apparently left mostly derelict until Pope Sixtus V ordered it to be rebuilt in Domenico Fontana was the architect, and the process was carried out ruthlessly. The entire mediaeval complex was demolished, and replaced with the present smaller palace around its square courtyard north of the basilica. However, the pope ordered two architectural units preserved. One was the apse of the Triclinium Leoninum see below , with its famous mosaic, and the other was the Sancta Sanctorum. Further, he ordered the Scala Santa to be salvaged and re-erected. Fontana demolished everything around the Sancta Sanctorum, leaving it as the top storey of an isolated two-storey fragment. In front of it he built five parallel cross-vaulted staircases ascending from a longitudinal loggia, and installed the steps of the Scala Santa in the middle one. Flanking the Sancta Sanctorum he built two chapels, one on the right dedicated to St Lawrence the present church , and one on the left which replaced an old oratory dedicated to Pope St Sylvester. Nebbia was responsible for overall design, as many drawings by him survive. However which artist did which bit is not recorded, and so attributions have to be on stylistic grounds. This work was completed by , taking only two years. The shrine was dedicated in that year, and entrusted to a college of secular priests or guardians called the Collegio Sistino. The frescoes in the staircase landing were completed in the following year. A description has been left of the transfer of the staircase. Each marble step was individually removed from its location in the old entrance stairway of the palace, and carried in procession to the new location. To make work easier and so that the sacred stairs did not have to be stashed temporarily, Fontana had the top step put at the bottom of the new staircase and the descending steps put in ascending order, so that the present arrangement is back to front compared to what it used to be. Allegedly the custom then grew up that only the Pope was allowed into the Sancta Sanctorum. The shrine became very popular for pilgrims when St Philip Neri included it in the itinerary of the Seven Churches devotion that he

helped to propagate, as part of the pilgrim visit to San Giovanni in Laterano. There is much confusion online about the dates relevant to this. The origins of the confraternity lie in the 14th century, when Pope Sixtus IV founded the Compagnia di San Giovanni in Laterano as a pious society of laymen who would accompany the Blessed Sacrament to sick people. Initially they were based at Santi Marcellino e Pietro al Laterano, but Pope Clement VIII arranged for them to have their own chapel in the basilica as well as the oratory of San Venanzio next to the baptistry. The latter was demolished to create the piazza in 1626, and the confraternity used a wooden shed near the obelisk. However in there were some violent arguments which led to the a breakup, and only in 1644 did a Roman priest called Giovanni Fortunati obtain authorization for a re-founding. This took some time, four years, but in the Guardians of the Scala Santa then secular priests was told to rent certain ground-floor rooms to the confraternity. They immediately started to re-order their new accommodation, but broke through a load-bearing wall and so almost caused the collapse of the far right hand staircase in 1646. In the confraternity began to fit out a new oratory, on the ground to the right hand side of the main edifice and below the Oratorio di San Lorenzo. The headquarters of the confraternity has been here ever since, despite fires damaging the oratory in 1684 and 1783. The wood The familiar wooden casing of the Scala Santa was not initially provided, but was ordered by Pope Innocent XIII in 1721 to stop the marble of the stairs being worn away by knees. The timber is walnut. Triclinium Leoninum Edit In 1721, the fake Triclinium Leoninum was built next to the far end of the oratory, facing south towards the basilica. Beware of modern descriptions suggesting that this is an original 9th century item. The original Triclinium was a dining hall built in the palace for Pope Leo III in 800, on a site which is now under the main road due south of the Scala Santa. It had an apse in which the pope would sit to eat, and the conch of this had a famous mosaic. When the mediaeval palace was demolished in 1883, the apse wall with its conch and mosaic was left standing while the rest of the hall was destroyed. This orphan apse occurs in later depictions, facing north not south, as now. In 1883 there was a restoration sponsored by Francesco Barberini. Beforehand the Triclinium was obviously an architectural fragment, but the restoration provided a segmental pediment supported by Doric pilasters as well as a fronting balustrade and stucco decoration including commemorative tablets. See the article here for before-and-after engravings, as well as one showing the original location in relation to the Scala Santa. Apparently an effort was made to move the conch with its mosaic in one piece, but this failed and the work fell to pieces. The bits were then put in a nearby garden, until the new Triclinium was built by Ferdinando Fuga twelve years later on the instructions of Pope Benedict XIV. The new mosaic, allegedly a copy of the old, was provided by Pier Leone Ghezzi and bits of the old work went to the Vatican Museums. Most of the latter was lost. This unsatisfactory arrangement ceased in the mid 19th century, when Pope Pius IX ordered a major restoration which involved the building of a Passionist convent. The Passionists have been in charge ever since they moved in in 1863, taking over the Oratorio di San Silvestro as their choir chapel. The project was begun in 1863, under the supervision of Giovanni Azzurri. Structural work was completed in 1868. Unfortunately he died in 1868, and the finishing off was done by Vincenzo Martinucci. In the project, the open side arches of the loggia were blocked up to create the present atrium. Improvement in transport meant that the number of pilgrims travelling to Rome increased massively in the latter part of the 19th century. In response, the Passionists extended their convent by building an upper storey in 1868. They also proposed a proper, full-sized church but the personal enthusiasm of Pope Pius IX for the project ceased when he died in 1878. As it happened, he was the last pope to celebrate Mass in the Sancta Sanctorum. Pope St Pius X permitted a proper look at the relics in the Sancta Sanctorum incredibly, no-one had done this for centuries. Most of the rich trove of devotional items that they found were forwarded to the Vatican Museums, comprising reliquaries, ivories, parchments and textiles. The Holy Prepuce Foreskin of Christ is sometimes described as one of the relics, but this had vanished in the early 16th century before the rebuilding. The Passionists then built a corridor linking their choir chapel with the church, running behind the Sancta Sanctorum, and Costantino Sneider was appointed to build a completely new church to the east. This did not get beyond its foundations before the project was abandoned in 1878, and it was finally decided that the Oratorio di San Lorenzo could serve as the church. The brethren contented themselves with a new Oratorio del Crocifisso behind the Sancta Sanctorum, accessed by the corridor just mentioned. The Sancta Sanctorum itself rather fell into obscurity in the latter half of the 20th century. Guidebooks described it as "never open". A much-needed

restoration was begun in , when it was decided to sacrifice the 17th century paintings in order to uncover the 13th century frescoes underneath. Since this has been finished, the chapel has been open to guided tours. This put serious pressure on the fabric, and the crowds of people in a badly-ventilated environment began to damage the frescoes. The church itself, the former Oratorio di San Lorenzo, was restored in with funds from the Getty Foundation. This was meant to have been the start of a complete restoration of all the 17th century frescoes, taking about a decade, but apparently the first grant was all spent in the preliminaries and on the frescoes of the church vault. Restoration of the rest should be ongoing, although problems with further funding were mentioned in The Vatican Museums are co-ordinating the effort. A renovation of the wooden casing has already taken place, but when the frescoes flanking the Scala Santa are restored the main stairs will have to be closed for some time. Apparently some shock was expressed when chewing gum was found stuck to the wood in the cleaning process -the verbal message to any mamma is:

Chapter 2 : SAINT LAWRENCE OF BRINDISI

St. Lawrence was a deacon in Rome who was martyred in the mid-3rd century. One of the earliest images of a non-biblical saint is a 4th-century medallion showing him tortured on a gridiron like the one pictured above and in this stained glass window.¹ At the end of the 4th century he was celebrated in Prudentius' Peristephanon, which was followed in most details by subsequent works including.

Lawrence Please help support the mission of New Advent and get the full contents of this website as an instant download. Martyr ; died 10 August, Lawrence, one of the deacons of the Roman Church , was one of the victims of the persecution of Valerian in , like Pope Sixtus II and many other members of the Roman clergy. This imperial command was immediately carried out in Rome. Augusti et cum eo diacones quattuor. Two other deacons , Felicissimus and Agapitus, were put to death the same day. In the Roman Calendar of feasts of the fourth century their feast day is on the same date. The anniversary of this holy martyr falls on that day, according to the Almanac of Philocalus for the year , the inventory of which contains the principal feasts of the Roman martyrs of the middle of the fourth century; it also mentions the street where his grave is to be found, the Via Tiburtina "III id. Laurentii in Tibertina"; Ruinart, "Acta sincera", Ratisbon, , The itineraries of the graves of the Roman martyrs , as given in the seventh century, mention the burial-place of this celebrated martyr in the Catacomb of Cyriaca in agro Verano De Rossi , "Roma Sott. Since the fourth century St. Lawrence has been one of the most honoured martyrs of the Roman Church. Constantine the Great was the first to erect a little oratory over his burial-place, which was enlarged and beautified by Pope Pelagius II Pope Sixtus III built a large basilica with three naves , the apse leaning against the older church, on the summit of the hill where he was buried. In the thirteenth century Honorius III made the two buildings into one, and so the basilica of San Lorenzo remains to this day. Damasus wrote a panegyric in verse, which was engraved in marble and placed over his tomb. Two contemporaries of the last-named pope , St. Ambrose of Milan and the poet Prudentius, give particular details about St. Ambrose relates De officiis min. Lawrence was asked for the treasures of the Church he brought forward the poor , among whom he had divided the treasure, in place of alms ; also that when Pope Sixtus II was led away to his death he comforted Lawrence, who wished to share his martyrdom , by saying that he would follow him in three days. The saintly Bishop of Milan also states that St. Lawrence was burned to death on a gridiron De offic. In like manner, but with more poetical detail, Prudentius describes the martyrdom of the Roman deacon in his hymn on St. Lawrence "Peristephanon", Hymnus II. The meeting between St. Ambrose , is not compatible with the contemporaneous reports about the persecution of Valerian. The manner of his execution --burning on a red-hot gridiron--also gives rise to grave doubts. The narrations of Ambrose and Prudentius are founded rather on oral tradition than on written accounts. It is quite possible that between the year and the end of the fourth century popular legends may have grown up about this highly venerated Roman deacon , and some of these legends have been preserved by these two authors. We have, in any case, no means of verifying from earlier sources the details derived from St. Ambrose and Prudentius, or of ascertaining to what extent such details are supported by earlier historical tradition. Fuller accounts of the martyrdom of St. Lawrence were composed, probably, early in the sixth century, and in these narratives a number of the martyrs of the Via Tiburtina and of the two Catacombs of St. Cyriaca in agro Verano and St. Hippolytus were connected in a romantic and wholly legendary fashion. The details given in these Acts concerning the martyrdom of St. Lawrence and his activity before his death cannot claim any credibility. However, in spite of this criticism of the later accounts of the martyrdom , there can be no question that St. Lawrence was a real historical personage, nor any doubt as to the martyrdom of that venerated Roman deacon , the place of its occurrence, and the date of his burial. Pope Damasus built a basilica in Rome which he dedicated to St. Lawrence; this is the church now known as that of San Lorenzo in Damaso. The church of San Lorenzo in Lucina, also dedicated to this saint , still exists. The feast day of St. Lawrence is kept on 10 August. He is pictured in art with the gridiron on which he is supposed to have been roasted to death. About this page APA citation. In The Catholic Encyclopedia. Robert Appleton Company, This article was transcribed for New Advent by Paul T. Farley, Archbishop of New York. The editor of New Advent is

Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

Chapter 3 : The pulpits of the San Lorenzo in Florence

54 CHAPTER FOUR the Great. 7 The writings of Ambrose record the basic outlines of the traditions about the Church treasure and about the joke on the grill.s The closest approximation to Acta of St. Lawrence still extant is the Passio Polychronii, in which the passion of Lawrence is one in a series of narratives about the deaths of Roman martyrs.

IX List of Abbreviations. Nigel and Canterbury A. Thomas Becket, Archbishop and Martyr of Canterbury. The Monks and the Archbishops. The Monks and the Clerks. Contents and Proximity to Nigel. Punctuation, Capitalization, Word Division, and Orthography. The Passion of St. Passio Sancti Laurentii martiris A. Saint Lawrence in History and Hagiography. The Passion of Saint Lawrence in Poetry. Commentary The early s Endowmen VI. Of co for any rema The texts. Endowment for the Humanities Summer Stipend, which enabled me to travel to England in For a subsidy toward the costs of Giles Constable looked at the historical sections. Peter Dronke gave advice, especial Jill Mann paid close attention to style, caught In addition, I bene-. Schmidt offered numerous criticisms, particularly in the final stages. Of course, none of these friends and colleagues is to blame for any remaining errors or infelicities in this editio princeps. Carmina medii uprecht, V andenhoeck Among his vers, how that ther was a cok, For that a preestes sone yaf hym a knok Upon his leg whil he was yong and nyce, He made hym for to lese his benefice. Most of the Speculum Stultorum records the misadventures of an ass named Burne! After buying a medicine that is supposed to secure the desired effect, Burne! To compensate for the loss, the ass resolves to acquire ari education at the university of Paris. After seven long and fruitless years Burne! The narrative of Burne! Burnel is not introduced by name until nearly six hundred lines have passed ; and he vanishes from the poem during the last three hundred lines, except for two terse mentions at the very end and The first long anecdote is told by a doctor who wishes to dissuade Burnel from seeking a longer tail. To show the ass the danger of meddling with his tail, the doctor contrasts the behavior of two cows whose tails freeze to the ground one night. Robinson, The Works of Geoffrey Chaucer, 2d ed. Houghton Miffiin Company, , p. It describes the revenge that not specif a rooster metes out to a young man for a childhood injury. It is concerned with the visit of the three Fates to right as an earth and their choice of a very unfortunate woman as the object of account o1 their favors. The fifth and final anecdote has no connec- As the i tion with Burnel, but rather with an incident in the life of his master, prose Jette Bernard. Whereas the animals demonstrated their gratitude fitting- are still eJ! They circulated especially widely from the end of the fourteenth century through the Reformation. Speculum Stul- torum, p. II," Speculum 5 here: Istituto italiano edizioni Mozley Atlas, , pp. Brewer, Opera , vol. The references in this note and those in note 6 are some of those sup- II British plied in Speculum Stultorum , ed. Mozley and Raymo , p. John Gower showed urth are nar- a great predilection for the exempla. In his Latin poem Vox Clamantis how Burne! In fact, his works comprise many thousand lines of Latin le time when poetry and hundreds of pages of Latin prose. Recherches et documents sur la technique litteraire du moyen age Paris: Champion , pp. Teubner, , p. Oxford University Press, , pp. For a discussion, see Robert R. Weid- 1d Manuscripts mann, , pp. Mozley and Raymo, and "The Epistola ad Willet- consolatione 1. Mozley, MediumAevum 39 Blackwell, , and Notre Dame, Indiana: University of Texas tionery Office, Press, An Examination of MS. Cambridge University Press, Boutemy, Tractatus , p. On the date, pp. On the attribution of this work to Nigel, see Boutemy, Tractatus, pp. On the date, see Tractatus, pp. They wrestle with some of the same material and preoc- reworks of cupations that shaped vernacular literature in the second half of the rue eius has twelfth century. Finally, the unedited poems add depth to our pic- r58 lines of ture of monastic life in Canterbury during the second half of the tgs: As literary monuments of the decades immediately et Officiates following the martyrdom of Thomas Becket, they take their place d notes in alongside the Becket hagiography and correspondence compiled in lter in the Canterbury, the Epistolae Cantuarienses, and the writings of Gervase such as the Chronica, the Gesta Regum, the Actus pontificum Cantuarien- sis Ecclesiae, and the Mappa Mundi. Stubbs, Mozley, and Boutemy concur in attributing letter to Nigel: Andre note 2, and ;J. Mozley, " Nigel Wireker or Wetekre? See John Leland, De. Richardson, , p. Cornell University Press, , n the date , pp. Zeitschrift fiir to Nigel, see r, pp. Saint Lawrence in History and Hagiography Early martyrological documents

establish that Lawrence was one of the seven deacons of Rome and that he met his end in Rome on 10 August, four days after Pope Sixtus. Lawrence-outside-the-Walls, which still stands today, was built over his tomb at this location. One tradition relates the way in which Lawrence handled the treasure of the Church. When commanded by the prefect to surrender the treasure, Lawrence secured a reprieve. During this interval he gave away all of the valuables to the old, ill, helpless, and destitute. Finally he ordered the future saint to be roasted alive on a grid. Lawrence, altogether unaffected by the torture, had the sang-froid to call out, "This side is broiled enough. Please turn me over and then eat!" Thorin; reprinted Paris, vol. Liverpool University Press, pp. Key passages are Ambrose, *De officiis* 1. First, the persecution of Sixtus and Lawrence is attributed to the wrong emperor. Whereas the hagiographers are unanimous in charging Decius A. Early Acts of St. Lawrence have not survived and, if they ever existed, they perished early, since such fourth-century writers as Augustine and, perhaps, Maximus of Turin seem to claim knowledge of Lawrence only through oral tradition. Geroldi filium bibliopolam academiae, pp. Brepols, pp. On the authorship of the sermons attributed to Maximus, see Hermann Josef Frede, *Kirchenschriftsteller*: Herder, p. In the view of Delehaye, "Recherches sur le légendaire romain," p. Lawrence still extant is the *Passio Polychronii*, in which the passion of Lawrence is one in a series of narratives about the deaths of Roman martyrs: Although the dating of the *Passio Polychronii* is open to dispute, the collection probably took shape at the end of the fifth and the beginning of the sixth century. Alexander Olivar, 3 vols. Brepols, vol. Antonius Chavasse, 2 vols. Sixtus and vol. *Sanctuarium seu Vitae sanctorum*, 2d ed.

Chapter 4 : HOLY WEEK - Palm Sunday of the Passion of Lord > St. Boniface & St. Lawrence

"The Passion of St. Lawrence, Epigrams and Marginal Poems" brings into print for the first time Nigel's remaining poems. From British Library Cotton Vespasian D xix are edited his account in rhymed hexameters of the passion of Saint Lawrence and thirteen epigrams; from Cambridge, Trinity College B. 5 () are published newly discovered.

The inner side of the left wing appears at the top of the Beheading of St. James the Greater , while at the bottom is shown the Burning of St. Lawrence. The Beheading of St. James depicts two figures in discussion, one of which with a headdress in brocade in the form of a miter, the high priest Abiathar. The figure is a reference to the prelates who Hus condemned. In the lower part shows the death of St. Lawrence, while the figure on the right is identifiable with the Emperor Decius. On the outer side of the plate is left St. Lawrence deacon holding the book and palm branch. Contralateral altar wing board 2 inv. On the outside is depicted St. James the Less , at the bottom of St. Lawrence. While the martyrdom of St. Sebastian depicts the Emperor Diocletian left figure with a crown on his head , the "Burning" is dominated by the figure of a man with a princely cap. The fact that the left bottom plate is shown "baking" St. Lawrence, while on the right wing is depicted the "burning of Jan Hus", is not accidental. These are parallels between the forms of martyrdom of the saints. The time of their creation can be inferred either by comparing to the manuscript painters in contemporary context, or biographical content of the patron of the altar. Barbara , [7] which could be instrumental in these Western European influences. These conjectures allow dating the genesis of the retable in to s. The Church of St. Lawrence was a diversion in Prague acting "Master of St. Lawrence". The Roudniky panels also likely originate from the Prague workshop environment. The meaning of the altar wings of Roudniky lies in their iconography. Illustrations of Jan Hus as a holy martyr are captured in their oldest form, as we know from the few surviving fragments of altars from the middle of the 15th century. His representation with other religious saints assigns him to providence, and the founding legitimacy of the early church. Utraquists needed to present their own saint, with the traditional saints, as one of the reasons their relationship to the paintings had religious themes. Again, the two boards exhibited in the Imperial Stables at Prague Castle during the exhibition "Art of the Czech Reformation", which took place from 16 December to 4 April The new acquisition exhibiting an altar wing of the Hussite Museum in Tabor in February , which is got into professional care at the end of

Chapter 5 : The Passion of St. Lawrence, Epigrams and Marginal Poems

Nigel of Canterbury, also known as Nigel Wireker or Nigel de Longchamps, was a monk of Christ Church, Canterbury, during the troubled decades after the martyrdom of Thomas Becket.

He was born at Huesca , near Saragossa , Spain sometime during the latter part of the 3rd century; it is believed his father was Eutricius Euthicius , and his mother was Enola, a native of Osca. Vincent and his bishop Valerius were confined to the prison of Valencia. Though he was finally offered release if he would consign Scripture to the fire , Vincent refused. Speaking on behalf of his bishop, he informed the judge that they were ready to suffer everything for their faith, and that they could pay no heed either to threats or promises. He was stretched on the rack and his flesh torn with iron hooks. Then his wounds were rubbed with salt and he was burned alive upon a red-hot gridiron. Finally he was cast into prison and laid on a floor scattered with broken pottery, where he died. During his martyrdom he preserved such peace and tranquillity that it astonished his jailer, who repented from his sins and was converted. Vincent of Saragossa Menologion of Basil II , 10th century The story that Vincent was tortured on a gridiron is perhaps adapted from the martyrdom of another son of Huesca, Saint Lawrence – Vincent, like many early martyrs in the early hagiographic literature, succeeded in converting his jailer. According to legend, after being martyred, ravens protected St. His body was taken to what is now known as Cape St. Vincent ; a shrine was erected over his grave, which continued to be guarded by flocks of ravens. This transfer of the relics is depicted on the coat of arms of Lisbon. Three elaborated hagiographies, all based ultimately on a lost 5th-century Passion, circulated in the Middle Ages. His "Acts" have been "rather freely colored by the imagination of their compiler". The city of Oviedo in Asturias grew about the church dedicated to Vincent. Castres became an important stop on the international pilgrimage routes to Santiago de Compostela when the relics of Vincent were transferred to its new abbey-church dedicated to Saint Benedict from Saragossa in , under the patronage of Salomon, count of Cerdanya. Tiled mosaic in the Cathedral of Braga depicting the translation of St. A church was built in honour of Vincent, by the Catholic bishops of Visigothic Iberia, when they succeeded in converting King Reccared and his nobles to Trinitarian Christianity. When the Moors came in , the church was razed, and its materials incorporated in the Mezquita , the "Great Mosque " of Cordova. A small fresco cycle of stories of St. Reliquary containing the leg bone of St. Vincent is also the patron of vintners and vinegar -makers. He is honoured as patron in Valencia, Saragossa, Portugal, etc.

Chapter 6 : Radymno - Simple English Wikipedia, the free encyclopedia

St. Lawrence was a deacon in the early Church, not a priest. The word deacon comes from the Greek word "diakonia," which means service. Deacons of the early Church often helped widows, orphans.

With the robe of joyfulness, alleluya, Our Lord hath this day clothed His soldier, Laurence. Today the noble martyr offered pleasing sacrifice to God, Today he, being grievously tested, Endured unto the end the torment of his fire; And shrank not from offering his limbs to punishments most grievous. For he was their minister of charity, Giving them abundance from his means. Therefore the prefect is enraged, And a glowing bed made ready. The torment-bearing instrument, The gridiron of his suffering, Roasteth his very viscera, But he laugheth it to scorn. The martyr sweateth in his agony, In hopes of crown and recompense Which is allotted those with faith, Who struggle for the sake of Christ. The court of heaven rejoiceth For his warfare-waging, For he hath prevailed this day Against the lackeys of wickedness. That we, then, may attain the gift of life, By this our patron, be glad, O our choir, Singing in the church upon his feast-day A joyful alleluya. This honeycomb of the Lord rejoiceth, living with Him, Rising again with Him, filled to the full with Christ. O Laurence, wreathed with laurel amongst warriors, O unconquerable David of the everlasting King: Ever entreat with Him to pardon His lowest servants, O martyr and mighty foot-soldier! As you have often heard, Lawrence was a deacon of the Church at Rome. In his life he loved Christ; in his death he followed in his footsteps. Brethren, we too must imitate Christ if we truly love him. We shall not be able to render better return on that love than by modeling our lives on his. They followed him, but not they alone. It is not true that the bridge was broken after the martyrs crossed; nor is it true that after they had drunk from it, the fountain of eternal life dried up. On no account may any class of people despair, thinking that God has not called them. Christ suffered for all. What the Scriptures say of him is true:

Chapter 7 : Vincent of Saragossa - Wikipedia

Part 1 of 2 Sung by the Utrecht University Choir & Orchestra at St Lawrence Parish Church as part of the Holy Week devotions. (Many apologies about the spelling of 'Utrecht' in the film).

Such was the case at St. Although, chef and owner J. Poirier could craft poutine into a wow! Lawrence is so plainly his passion project. You see and taste the love. Certainly not poutine, a relatively recent, accidental creation. He calls it cuisine de campagne. Quebeckers drink a lot, eat a lot. Craig Stanghetta, responsible for so many cool dining spaces, makes it look authentic. The black and white old-time photos around the room are of Poirier growing up. French music, French bistro style food, French accents whisk you to Montreal. His French-speaking staff from Quebec and France are stoked in their home away from home and eagerly show it, sharing intel on the food and drink. Poirier serves it like a mini steak: It goes through five days of brining, braising at a slow, low temperature, then a cold smoke. Bison tongue dish at St. PNG Curing transformed the salmon into a luxe and silky thing. The venison is lean and the meat was a little clove-forward maybe too much? The dish is cheeky with a small Montreal Canadiens flag planted atop the crust and a tiny bottle of Heinz ketchup on the side. The pastry is perfect thanks to the addition of lard without which pastry cannot soar. Duck farce rolls around duck breast and is bundled in collard greens. It was served with pomme dauphine, piped and burnished gold, the opposite of slovenly poutine. Duck ballotine at St. We ordered sugar pie with and rice pudding, calories be damned. My teeth were grateful. Tarte au sucre at St. A restrained cocktail list has only cognac drinks and there are aperitifs, digestifs and ciders and a Japanese whisky list, a nod to the original tenants of the building and to the very good whiskies produced in the country. It replaces Currents restaurant and the Seawall Bar and Grill. New executive chef Kamal Silva and restaurant chef Caitlin Mark pitch to locals with a comfort-style menu. The next long tables are on August 16 teaming with Synchronesh winery and September 14 teamed with Hugging Tree winery. For information, go to westinbayshore.

Chapter 8 : www.nxgvision.com » Blog Archive » Saint Lawrence of Rome

Fuller accounts of the martyrdom of St. Lawrence were composed, probably, early in the sixth century, and in these narratives a number of the martyrs of the Via Tiburtina and of the two Catacombs of St. Cyriaca in agro Verano and St. Hippolytus were connected in a romantic and wholly legendary fashion.

To encourage this his pious parents placed him in the Franciscan convent at Brindisi. Being left an orphan when quite young, he went to Venice, where his uncle, a man of great learning and much interested in our Saint, was Superior of the College of St. When not quite sixteen Laurence was attracted to the Capuchins, then in their first fervor, and on February 18, he joined that Order. Applying himself diligently to study, he became a finished Hebrew scholar. At the close of his scholastic career he was ordained a priest. His knowledge of the Hebrew text of the sacred books was of great help to him in his work; conversions took place in unexpected numbers, and so continued to increase that soon the name of Blessed Laurence became a household word throughout Italy. He visited nearly all the important cities of Italy, everywhere winning souls to God, and continued this missionary journey until he was recalled to fill the Chair of Theology. Subsequently he was placed in charge of the Convent of the Holy Redeemer at Venice, and afterwards made Superior of the house at Bassano. In both these positions he showed such great administrative ability, that in , when barely thirty years of age, he was chosen Provincial of Tuscany. Three years later he was elected Provincial of Venice, and returned to that city. Germany, sadly disturbed by the Reformation, rent by feuds and civil wars, was powerless to resist single-handed. At this juncture our Saint appealed to the Catholic and Protestant courts, and soon an army of thirty thousand men was in the field, ready to meet the infidel invaders. But Laurence so fired the hearts of the soldiers that they were eager for the battle. Three days after another battle took place with a similar result, and the defeated Turks re-crossed the Danube with a loss of thirty thousand men. At one time during the second battle our Saint was carried into the thickest of the fight, and was at once surrounded by the infidels. He was rescued, however, by two officers, who remonstrated with him for his rashness and begged him to go to the rear, urging that the front was no place for him. His military service ended, Laurence returned to Italy, travelling, generally, on foot, and without making himself known. He visited Loreto, humbly serving at a Mass said in the Holy House. When Easter came he went to Rome, and assisted at the General Chapter held there; and when the election for General took place he found to his great dismay that, although not fifty-three years of age, he had, been elected General of the Capuchins, the highest office in his Order. He at once started out on his official visits, journeying through Switzerland, Flanders, France, Spain, and Germany. As his term of office expired that year, Laurence hoped to rest himself awhile; but there was to be no rest for him this side of the grave, and he was hurried back to Germany, then in a turmoil of agitation. With the consent of Pope Paul V. On his arrival at Pavia, he summoned the Provincial Chapter, and its first act was to elect him Provincial. He endeavored to draw out of it, but Rome decided that he must accept. One round of uninterrupted labor followed. He was everywhere sought for both by princes and people. Some idea of the love felt for our Saint may be formed from what took place on his last visit to Milan. He was obliged at frequent intervals to mount the pulpit and give his blessing to the vast crowds that came from far and near to hear and see him, and as he left the city the people gathered round him, weeping and clamoring for one more blessing, until at last he was obliged to turn back; mounting the highest step in front of the church, he drew from his neck the cross he always wore, and with it blessed them. The General Chapter, held June 1, , gave Laurence permission to visit Brindisi, his native place, which he had not seen since his childhood. On his way he stopped at Naples, and at the urgent request of the Cardinal and the highest men of the place, he undertook a mission to King Philip, who was then at Lisbon. His penances, his virtues, and his miracles are now part of the history of the Church for which he so long and successfully labored.

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April 9, - Palm Sunday of the Passion of the Lord - Page 6 St Lawrence Swim Team is seeking a qualified age group

coach. The candidate will work with young age group swimmers, in the water and on.