THE SARUM RITE
Breviarium Sarisburiense cum nota.

Tome A.
Fascicule 22.
Pages [877]-[942].

Commune sanctorum
extra tempus paschale.
In natali unius virginis et martyris.
In natali unius virginis non martyris.
In natali plurimorum virginum.
Antiphone de beata virgine Maria.
Benedictiones matutinales.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXIII.

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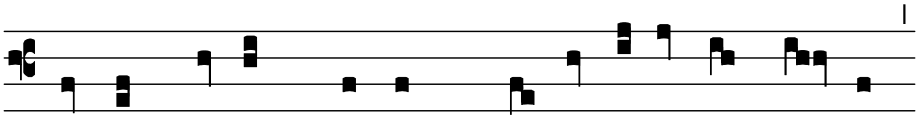
In natali unius virginis et martyris.

Ad j. vesperas.

Super psalmos feriales.

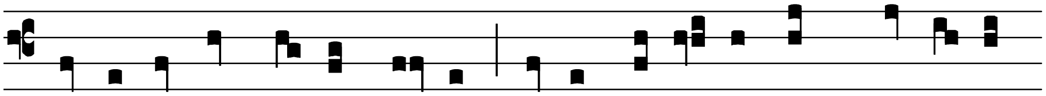
AS:662; 1519-C:40r; 1531-P:80v.

Ant. I.v.

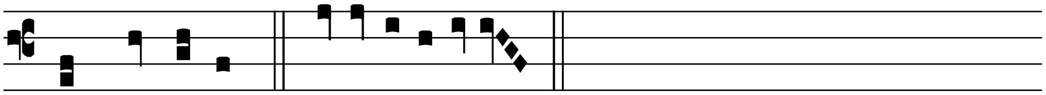


sar0050.

HEc est virgo * pru-dens que ve-ni- énte spon-so



aptá-vit lámpa-des su- as : et intro- í- vit cum Dómi-no



ad núpti- as. S. A. E.

Psalmi feriales.

Capitulum. Ecclesiastici lj. (13.)

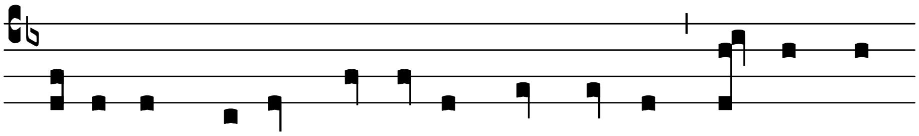
DOmine Deus meus, exaltásti super terram habitatiónem meam, et pro morte defluénti deprecáta sum.

℟. Regnum mundi. (*ix.*) [902].

[*Hic cantus dicatur in festis ix. lectionum ad j. vesperas per totum annum super hunc hymnum.*][1]

HS:134v; 1519-C:40r; 1531-P:80v.[2]

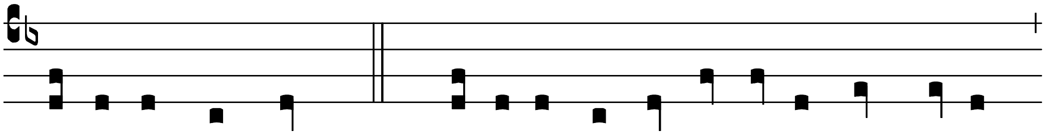
Hymn. I.



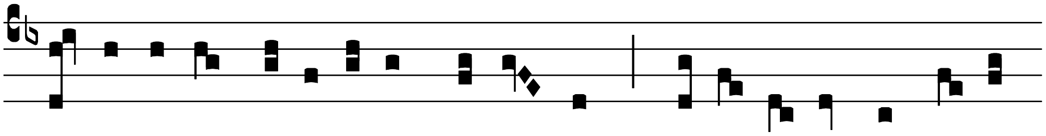
8411.

VIrgi-nis Pro-les * o-pi-féxque Ma-tris, Vir-go que

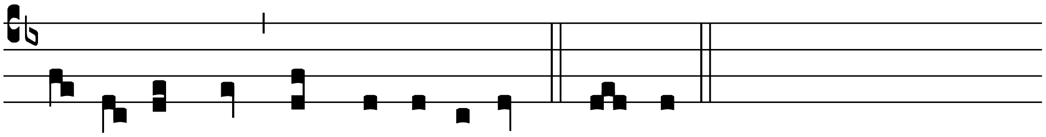
ges-sit pe-pe-rítque vir-go : Vírgi-nis festum cá-nimus tro-
phé-um, Acci-pe vo-tum. 2. Hec tu-a virgo dúpli-ci be-á-ta
Sor-te dum ges-tit frá-gi-lem domá- re : Córpo-ris sex-um
dómu- it cru- éntum, Córpo-re seclum. 3. Unde nec mortem
nec amí-ca mortis, Se-va pe-ná-rum gé-ne-ra pa-vés-cens :
Sángui-ne fu-so mé-ru- it sa-crá-tum, Scánde-re ce-lum.
4. Hu-jus obténtu De-us alme nostris, Par-ce jam cul-pis
ví-ci- a remít- tens : Quo ti-bi pu-ri re-soné-mus almum,



Pécto-ris hymnum. 5. Gló-ri- a Pa-tri ge-ni-tóque Pro-li,



Et ti-bi compar utri- úsque semper : Spí-ri- tus alme De- us

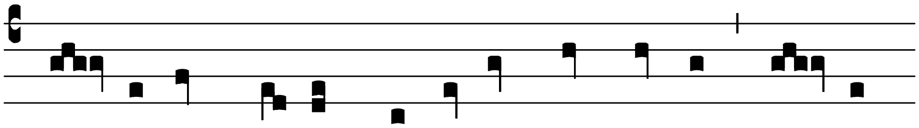


u-nus omni, Témpo-re secli. A-men.

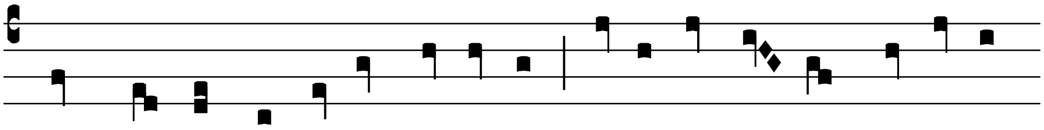
[*Isti tres cantus sequentes locum habent in omni festo ix. lectiones ad matutinas per totum annum super hunc hymnum.*][3]

HS:135v; 1519-C:40r; 1531-P:80v.[4]

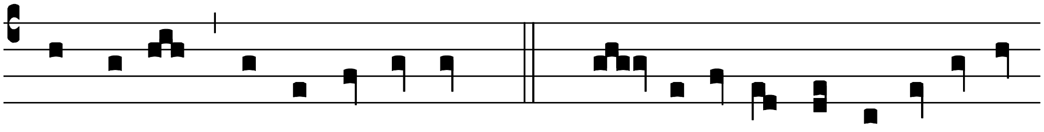
Hymn. VIII.



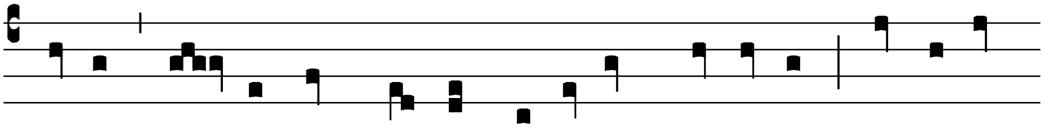
VIr- gi-nis Pro-les * o-pi-féxque Ma-tris, Vir- go



quem ges-sit pe-pe-rítque virgo : Vírgi-nis fes-tum cá-nimus



trophé-um, Acci-pe vo-tum. 2. Hec tu-a vir-go dúpli-ci be-



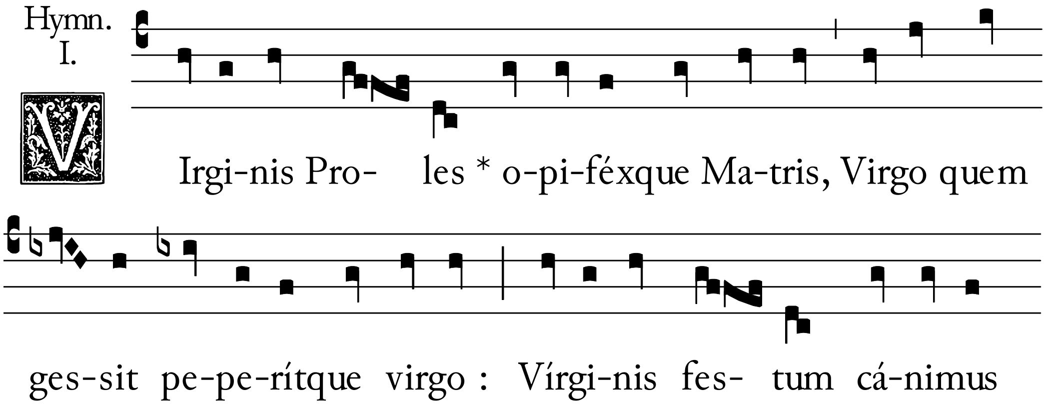
á-ta, Sor- te dum ges-tit frá-gi-lem domá-re : Córpo-ris

sex- um, dómu- it cru- éntum, Córpo-re seclum. 3. Un-de nec
mor-tem nec amí-ca mortis, Se- va pe-ná-rum gé-ne-ra pa-
véscens : Sángui-ne fu- so mé-ru- it sacrá-tum, Scánde-re ce-
lum. 4. Hu- jus obténtu De-us alme nostris, Par- ce jam
cul-pis ví-ci- a remíttens : Quo ti-bi pu- ri re-sonémus al-
mum, Pécto-ris hymnum. 5. Gló- ri- a Pa-tri ge-ni-téque
Pro-li, Et ti-bi compar utri- úsque semper : Spí-ri-tus al-me
De-us u-nus omni, Témpo-re secli. A-men.

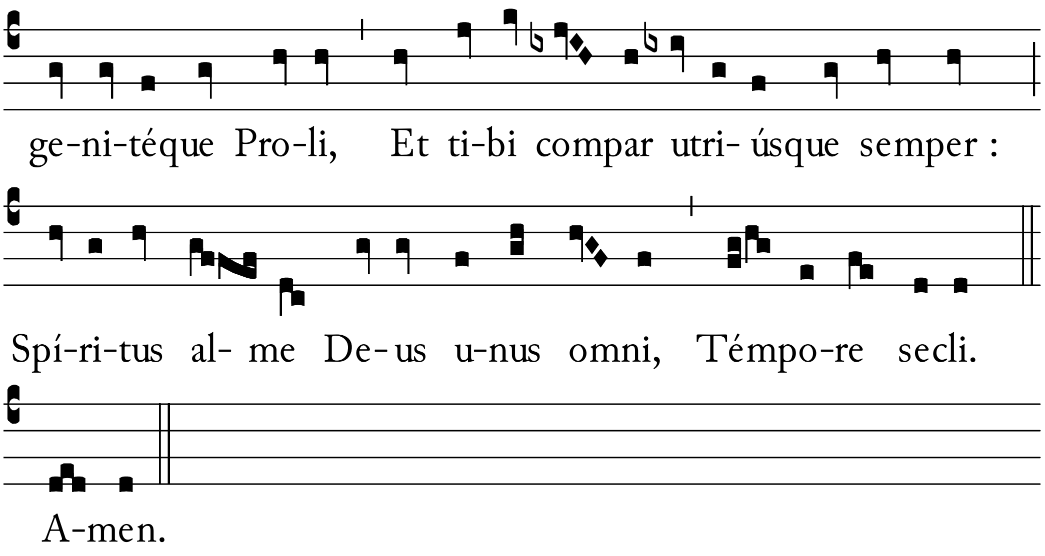
HS:138r; 1519-C:40r; 1531-P:80v.[5]

Hymn. I.

HS:136v; 1519-C:40r; 1531-P:80v.[6]

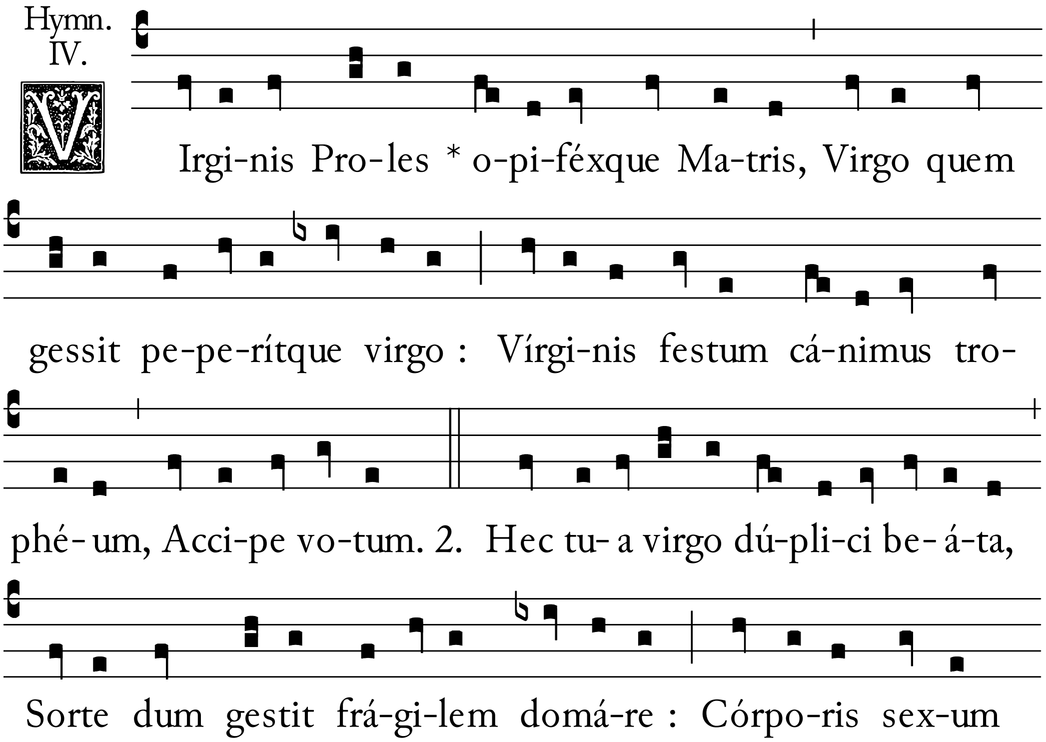


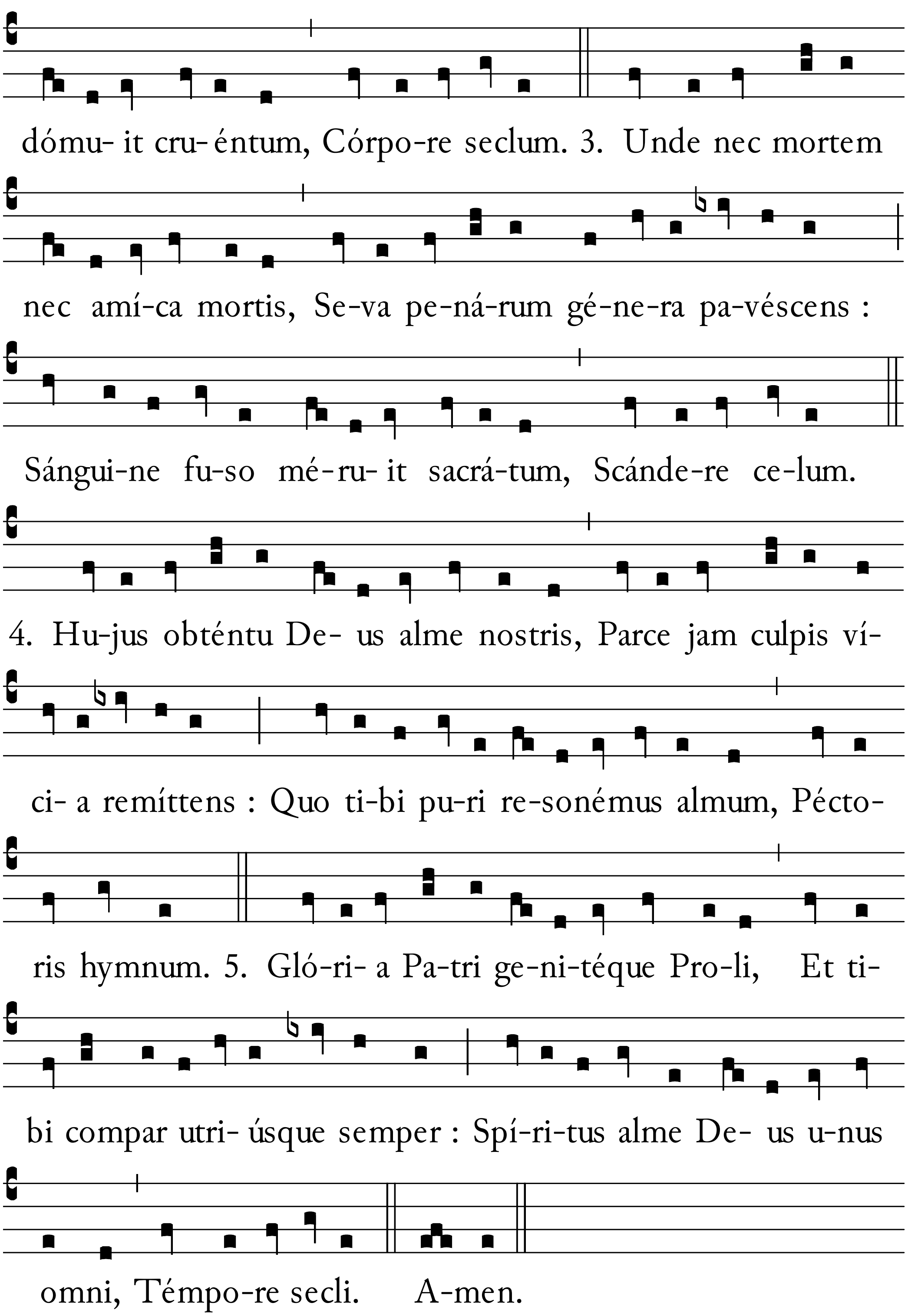
trophé- um, Ac-ce-pit vo-tum. 2. Hec tu-a vir- go dúpli-ci
be-á-ta, Sorte dum ges-tit frá-gi-lem domá-re : Córpo-ris
sex- um dómu- it cru-én-tum, Cór-po-re seclum. 3. Unde
nec mor- tem nec amí-ca mortis, Se-va pe-ná- rum gé-ne-
ra pa-véscens : Sángui-ne fu- so mé-ru- it sacrá- tum, Scán-
de-re ce-lum. 4. Hu-jus obtén- tu De-us alme nostris,
Parce jam cu- pis ví-ci- a remíttens : Quo ti-bi pu- ri re-so-
némus al-mum, Péc-to-ris hymnum. 5. Gló-ri- a Pa- tri



[ℭ *In festis trium lectionum sine regimine chori dicatur hic cantus sequens per totum annum ad vesperas et a matutinas super hunc hymnum.*][7]

HS:139r; 1519-C:40v; 1531-P:80v.[8]

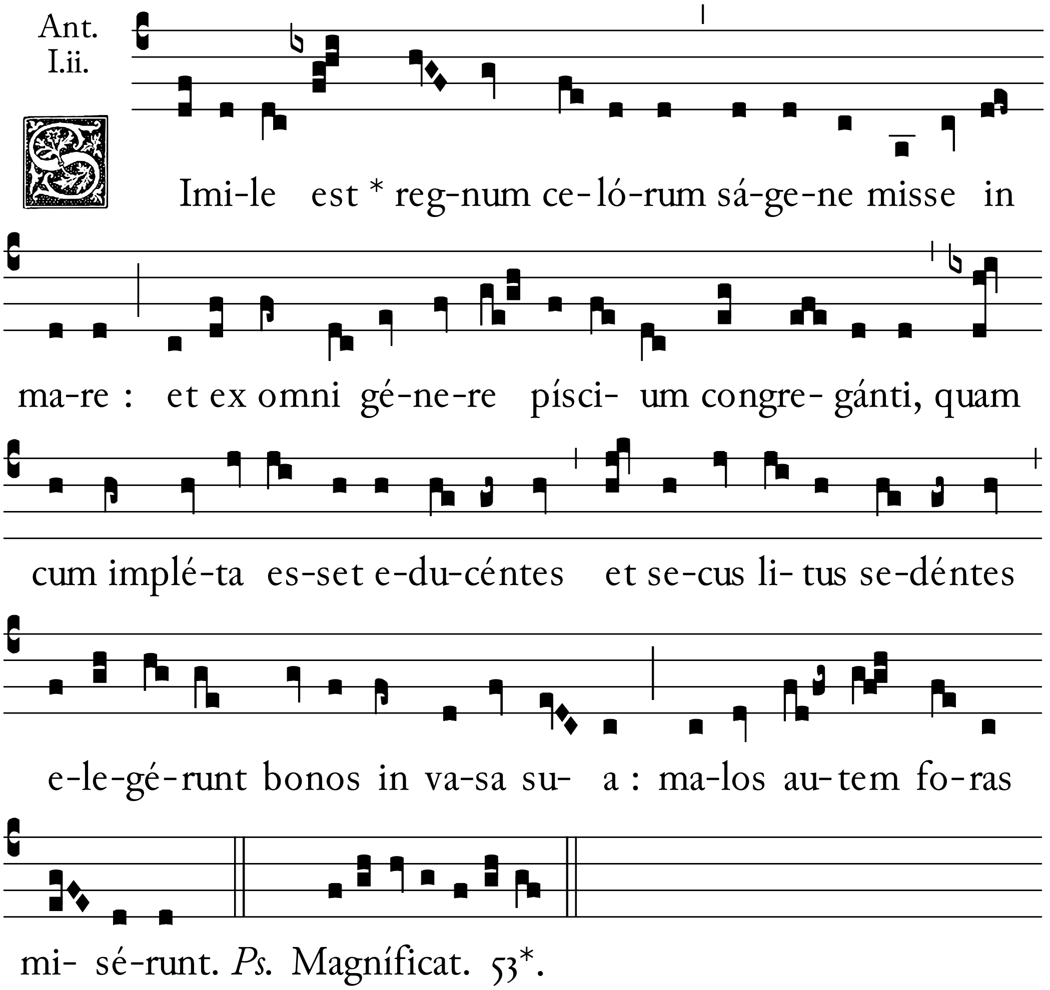



dómu- it cru-éntum, Córpo-re seclum. 3. Unde nec mortem
nec amí-ca mortis, Se-va pe-ná-rum gé-ne-ra pa-véscens :
Sángui-ne fu-so mé-ru- it sacrá-tum, Scánde-re ce-lum.
4. Hu-jus obténtu De- us alme nostris, Parce jam culpis ví-
ci- a remíttens : Quo ti-bi pu-ri re-sonémus almum, Pécto-
ris hymnum. 5. Gló-ri- a Pa-tri ge-ni-téque Pro-li, Et ti-
bi compar utri- úsque semper : Spí-ri-tus alme De- us u-nus
omni, Témpo-re secli. A-men.

℣. Diffúsa est grátia in lábiis tuis.
[℟. Proptérea benedíxit te Deus in etérnum.][9]

AS:662; 1519-C:40v; 1531-P:80v.

4956. Ant. I.ii.



Oratio.

EXáudi nos Deus salutáris noster : ut sicut de beáte *N.* vírginis et mártyris tue festivitáte gaudémus, ita pie devotiónis erudiámur afféctu. Per Dóminum.

[*Alia oratio.*

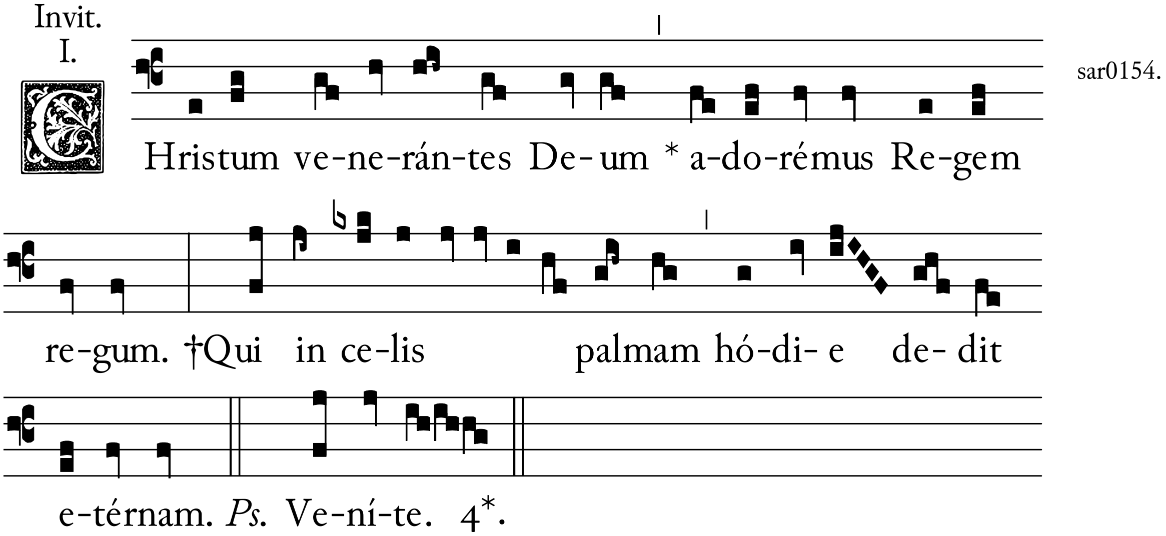
INdulgéntiam nobis Dómine beáta *N.* virgo et martyr implóret : que tibi grata semper éxtitit, et mérito castitátis, et tue professióne virtútis.

Per Dóminum.][10]

Ad matutinas.

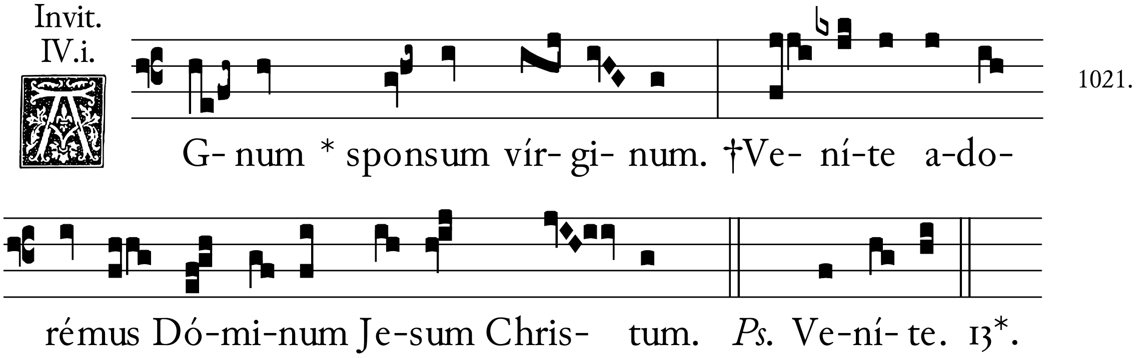
In festis ix. lectionum tantum.

AS:662; 1519-C:41r; 1531-P:80v.[11]



[*Item*][12] *In festis ix. lectionum vel iij. quando est invitatorium duplex.*

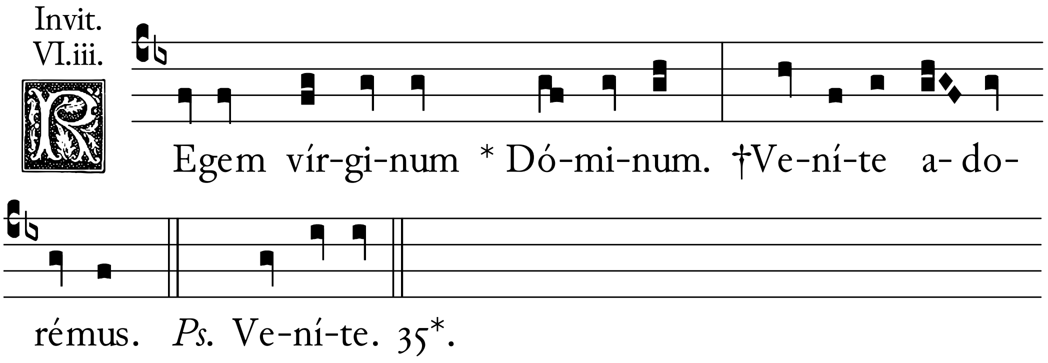
AS:662; 1519-C:41r; 1531-P:80v.[13]



In festis iij. lectionum quando invitatorium est simplex.

AS:663; 1519-C:41r; 1531-P:80v.

1151.

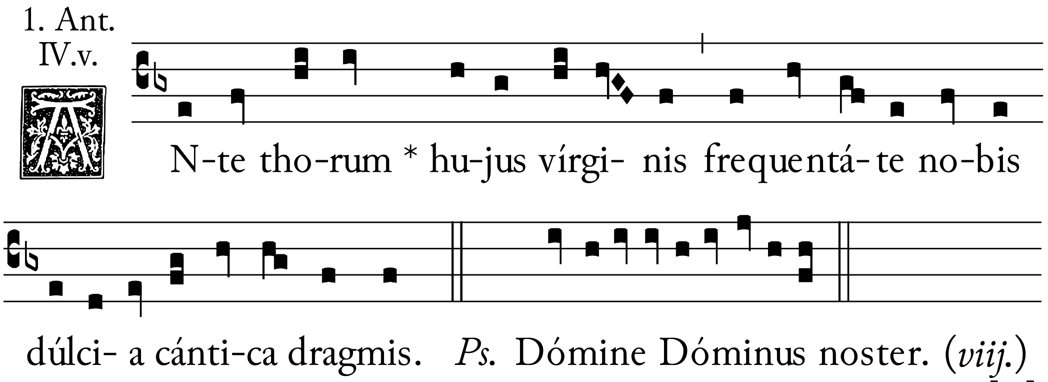


Hymnus. Vírginis proles. [879].

In j. nocturno.

AS:663; 1519-C:41r; 1531-P:80v.[14]

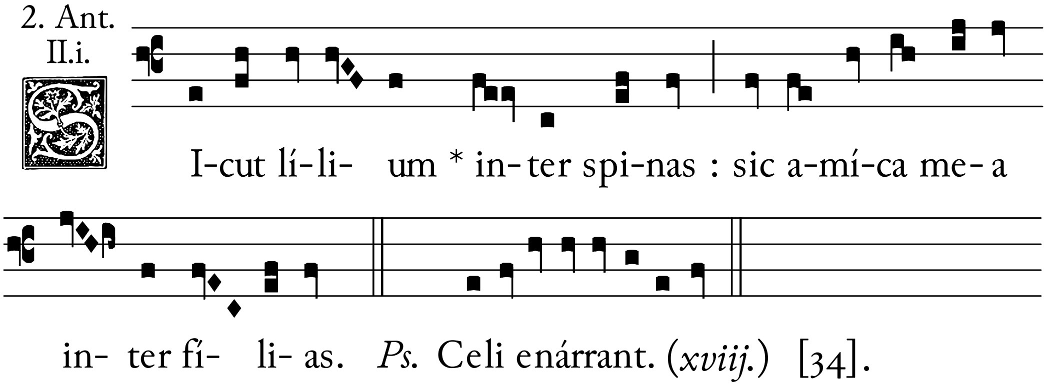
1438.



[17].

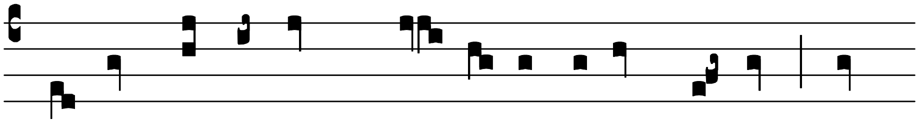
AS:663; 1519-C:41r; 1531-P:80v.[15]

4937.

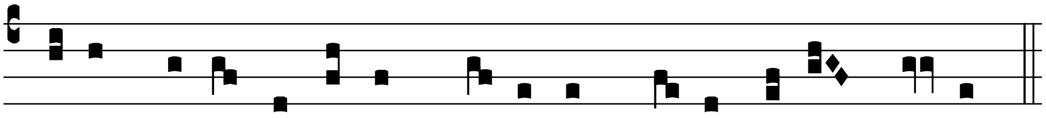


AS:493, 663; 1519-C:41v; SB:442.

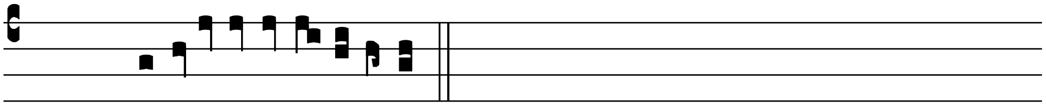
3. Ant. III.i.



FA-vus dis-tíl-lans * lá- bi- a tu- a sponsa : et 2855.



odor vesti-mentó-rum tu- ó-rum si- cut odor thu- ris.



Ps. Dómini est terra. (*xxiij.*) [93].

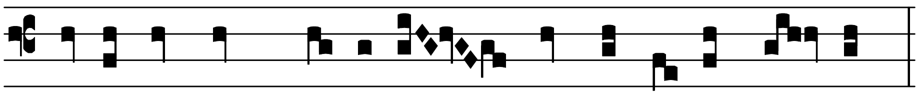
℣. Diffusa est gratia. [886].

Lectio j. Ex Ambrosii de virginibus libro j. excerpta.

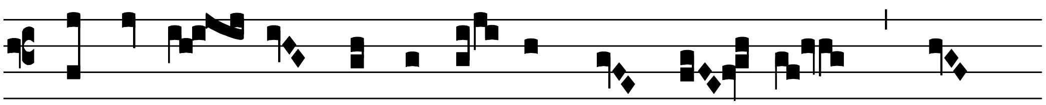
QUóniam hódie natális est vírginis : cóngruum áliquid de virgínibus est loquéndum. Immaculátus enim Dóminus, immaculátam sibi fámulam, étiam in hoc pleno colluviónum fragilitátis humáne córpore pósitam misericórditer consecrávit. Natális est vírginis : integritátem sequámur. Natális est sancte *N.* miréntur viri : non despérent vírgines.

AS:663; 1519-C:41v; 1531-P:80v.[16]

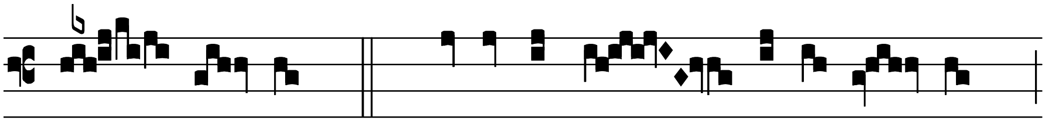
1. Resp. IV.



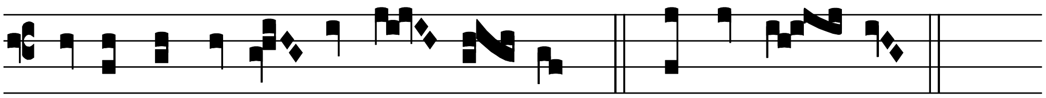
DIffú-sa * est grá- ti- a in lá-bi- is tu- is. 6446.



†Propté-re- a be-ne-díx- it te De- us in

6446b. 

e- tér- num. ℣. Di-lex-ís-ti justí- ci- am :



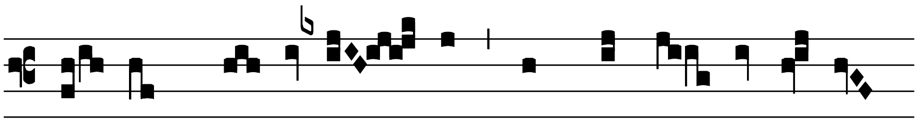
et o-dís-ti i- niqui- tá- tem. †Propté-re- a.

Lectio secunda.

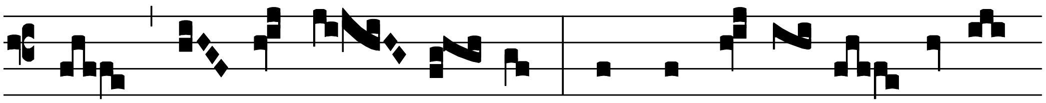
NOn autem ídeo laudábilis virgínitas, quia in martýribus repéritur : sed quia ipsa mártyres facit. Quis enim humáno eam possit ingénio comprehéndere, quam nec natúra suis inclúsit légibus ? Hec virgo e celo accersívit : quod imitarétur in terris. Nec immérito vivéndi sibi usum quesívit e celo : que Sponsum sibi invénit in celo. Quanquam ego[17] laudatiónem non suscépi virginitátis sed expressiónem : ad rem tamen pertinére árbitror, ut que sit ei pátria, quis auctor appáreat.

AS:663; 1519-C:41v; 1531-P:80v.[18]

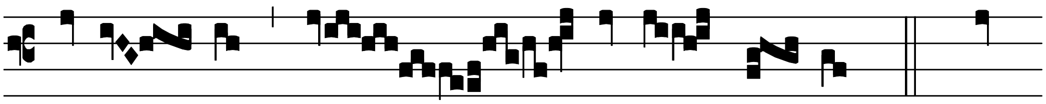
2. Resp. I.

7441. 

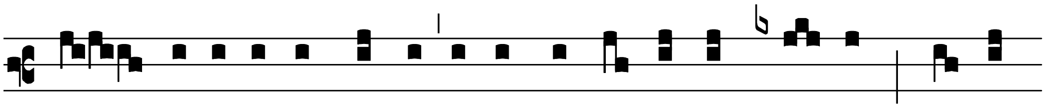
PRop-ter * ve- ri-tá- tem et mansu- e-tú-di-



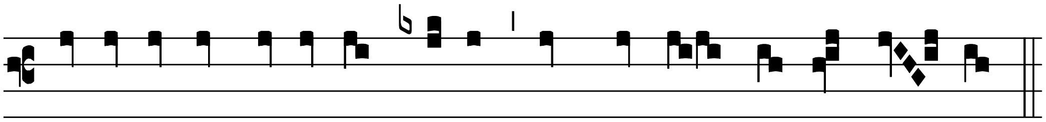
nem et jus-tí- ci- am. †Et de-dú-cet te mi-ra-

7441a. 

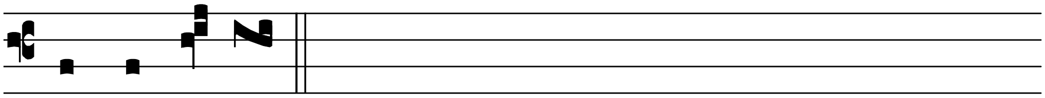
bí-li- ter déx- te-ra tu- a. ℣. Au-



di fí-li- a et vi-de et inclí-na aurem tu- am : et ob-



[81r.]

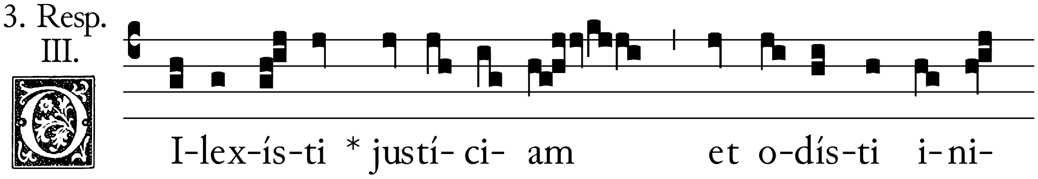


Lectio iij.

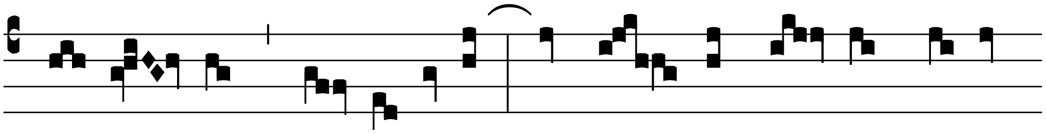
PRius ubi sit pátria diffiniámus. Si enim ibi est pátria, ubi genitále domicílium : in celo profécto est pátria castitátis. Itaque hic ádvena : ibi íncola est. Quid autem est cástitas virginális, nisi expers contagiónis intégritas ? Atque ejus auctórem quem póssumus estimáre, nisi immaculátum Dei Fílium cujus caro non vidit corruptiónem, divínitas non est expérta contagiónem ? Vidéte ígitur quanta virginitátis mérita sint. Christus ante vírginem : Christus ex Vírgine.

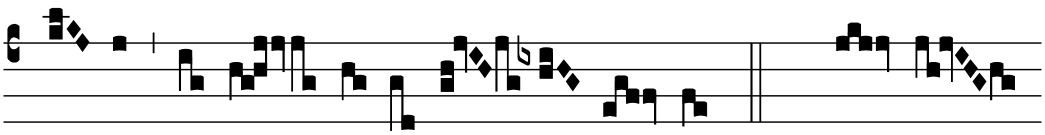
AS:664; 1519-C:42r; 1531-P:81r.[19]

3. Resp. III.

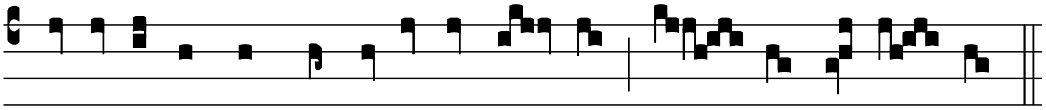


6450.

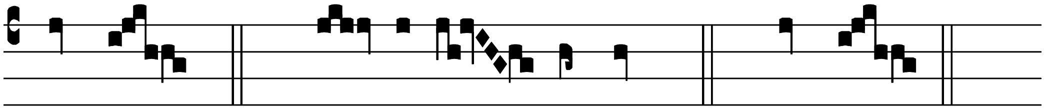




6450a.



ve-ri-tá-tem et mansu- e-tú-di- nem et jus-tí- ci- am.

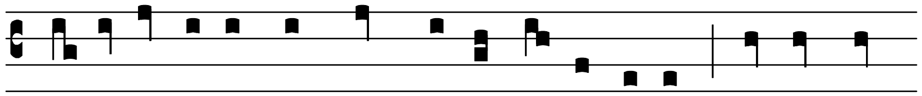


†Unxit. ℣. Gló- ri- a Pa-tri. 93*. †Unxit.

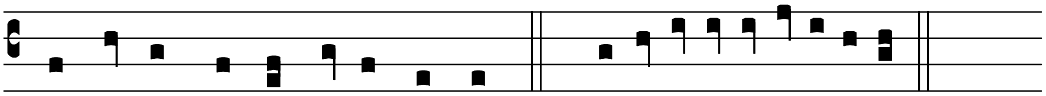
In secundo nocturno.

AS:664; 1519-C:42r; 1531-P:81r.[20]

4987. 4 Ant. VII.ii.



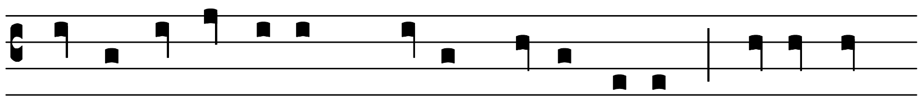
SPé-ci- e tu- a * et pulchri-tú-di-ne tu- a : inténde



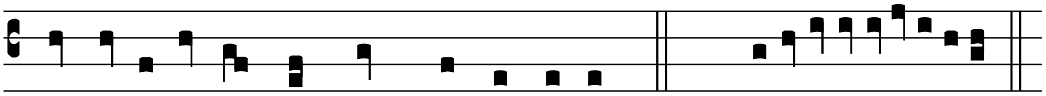
próspe-re pro-cé-de et regna. *Ps.* Eructávit. (*xliiij.*) [206].

AS:664; 1519-C:42r; 1531-P:81r.[21]

1282. 5. Ant. VII.ii.



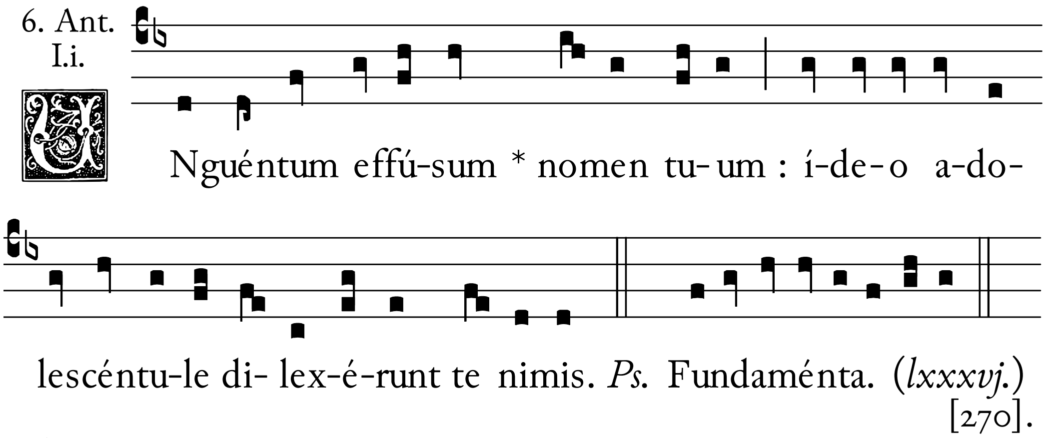
AD-ju-vá-bit e- am* De- us vultu su- o : De- us in



mé-di- o e-jus non commo-vé-bi-tur. *Ps.* Deus noster refugium. (*xlv.*) [207].

AS:664; 1519-C:42r; 1531-P:81r.[22]

6. Ant. I.i. 5273.



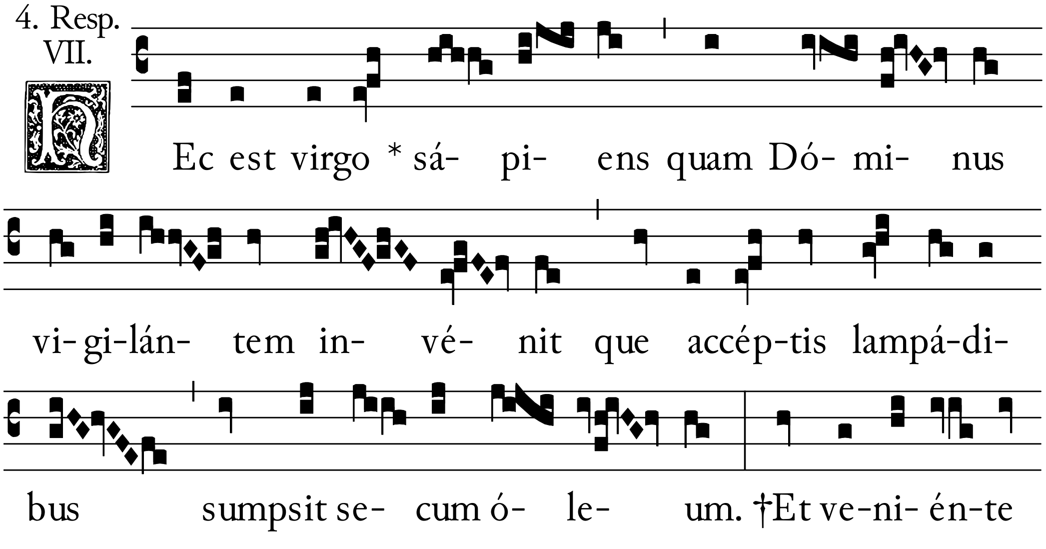
℣. Spécie tua et pulchritúdine tua. [567].

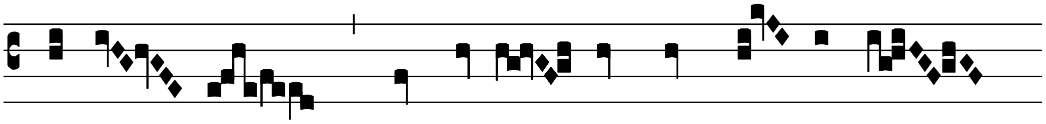
Lectio iiij.

CHristus vírginum sponsus ante vírginem fuit : et idem est natus de Vírgine. A Patre quidem natus ante sécula : sed ex Vírgine renátus ob sécula. Illud natúre sue : hoc utilitátis nostre est. Illud erat semper : hoc vóluit. Spectáte et áliud virginitátis méritum. Christus vírginis sponsus, et si diéi potest : Christus virgínee castitátis. Virgínitas enim Christi : non virginitátis est Christus.

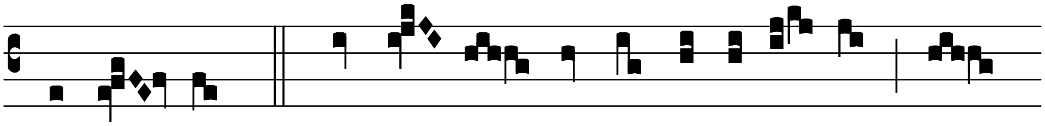
AS:664; 1519-C:42v; 1531-P:81r.[23]

4. Resp. VII. 6809.

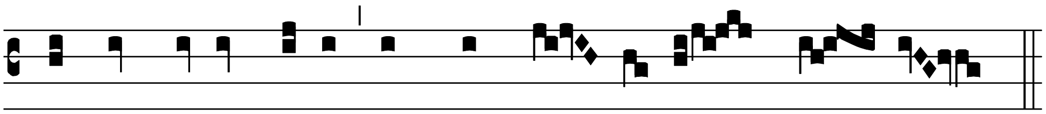




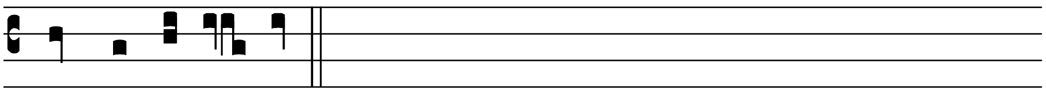
Dómi- no intro- í- vit cum e- o ad

6809c. 

núpti- as. ℣. Invén- ta u-na marga-rí- ta de-



dit ómni- a su- a et compa- rá-vit e- am.



†Et ve-ni- én-te.

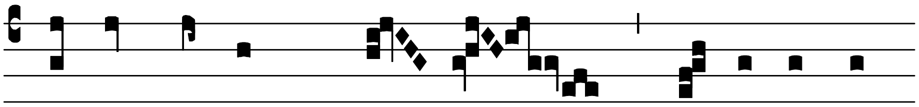
Lectio v.

VIrgo est que nupsit : Virgo que nos sub útero portávit. Virgo que génuit : Virgo que próprio lacte nútrivit. Sed jam a matre descendámus ad fílias. De virgínibus inquit sanctus Apóstolus : precéptum Dómini non hábeo. Si doctor géntium non hábuit : habére quis pótuit ? Et precéptum quidem non hábuit : sed hábuit exémplum. Non enim potest imperári virgínitas : sed optári. Sancta mater ecclésia immaculáta est cóitu : sed fecúnda partu. Virgo est castitáte : mater est prole.

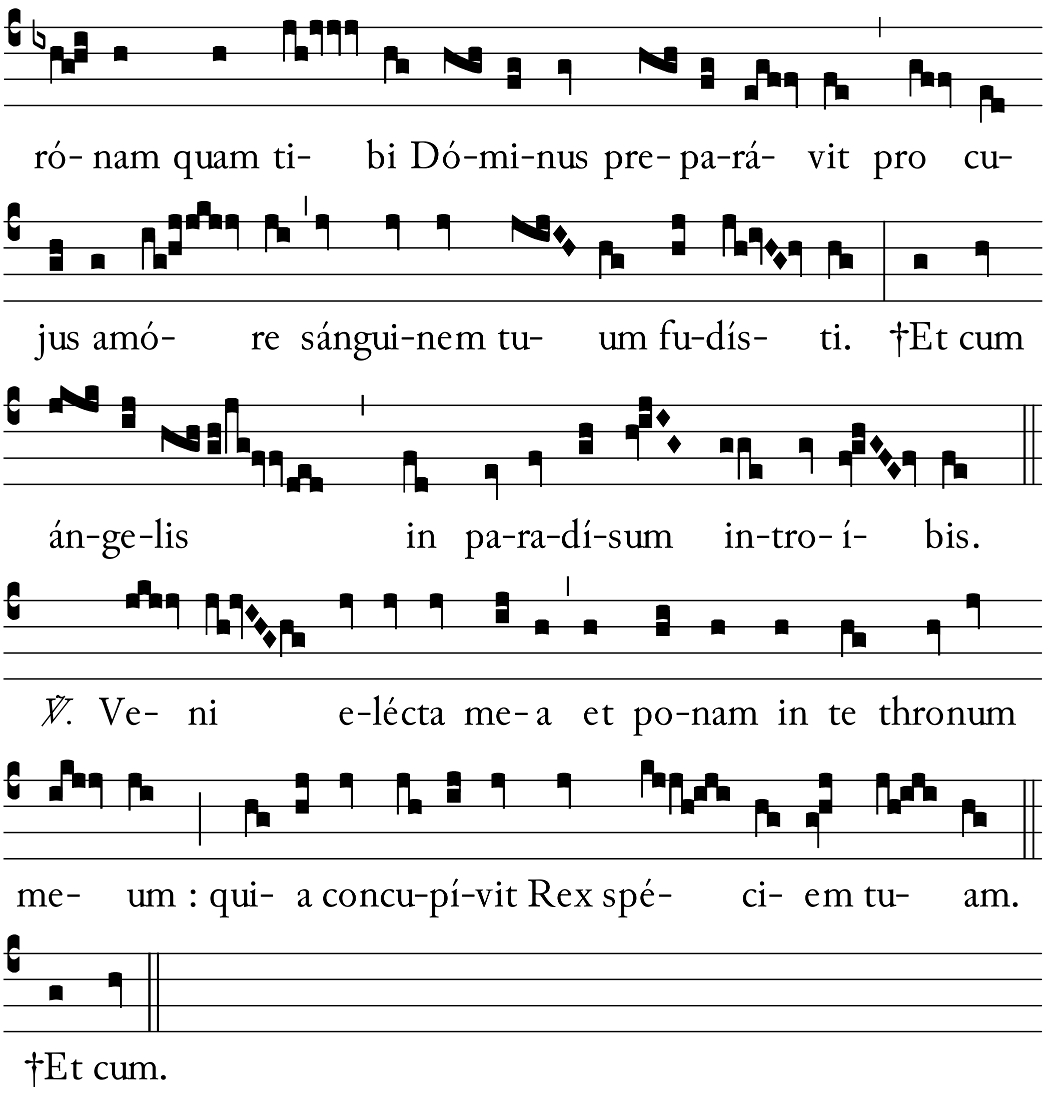
℄ *De virgine et martyre.*

AS:665; 1519-C:43r; 1531-P:81r.[24]

7828. 5. Resp. III.



VEni sponsa * Chris- ti ác-ci-pe co-

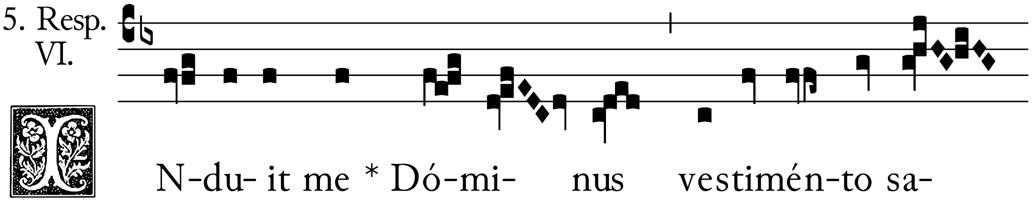


7828a.

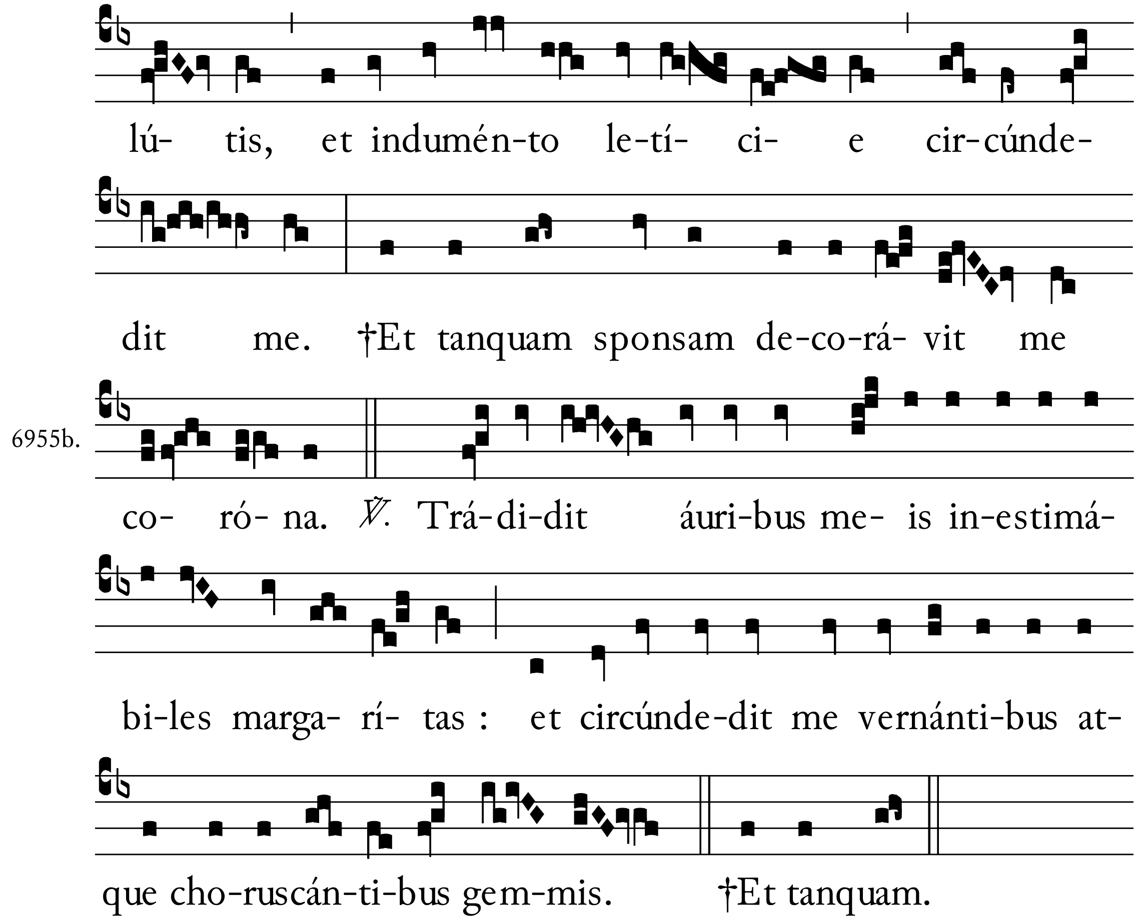
De virgine non martyre.

AS:373; 1519-C:42v; 1531-P:81r.[25]

5. Resp. VI.



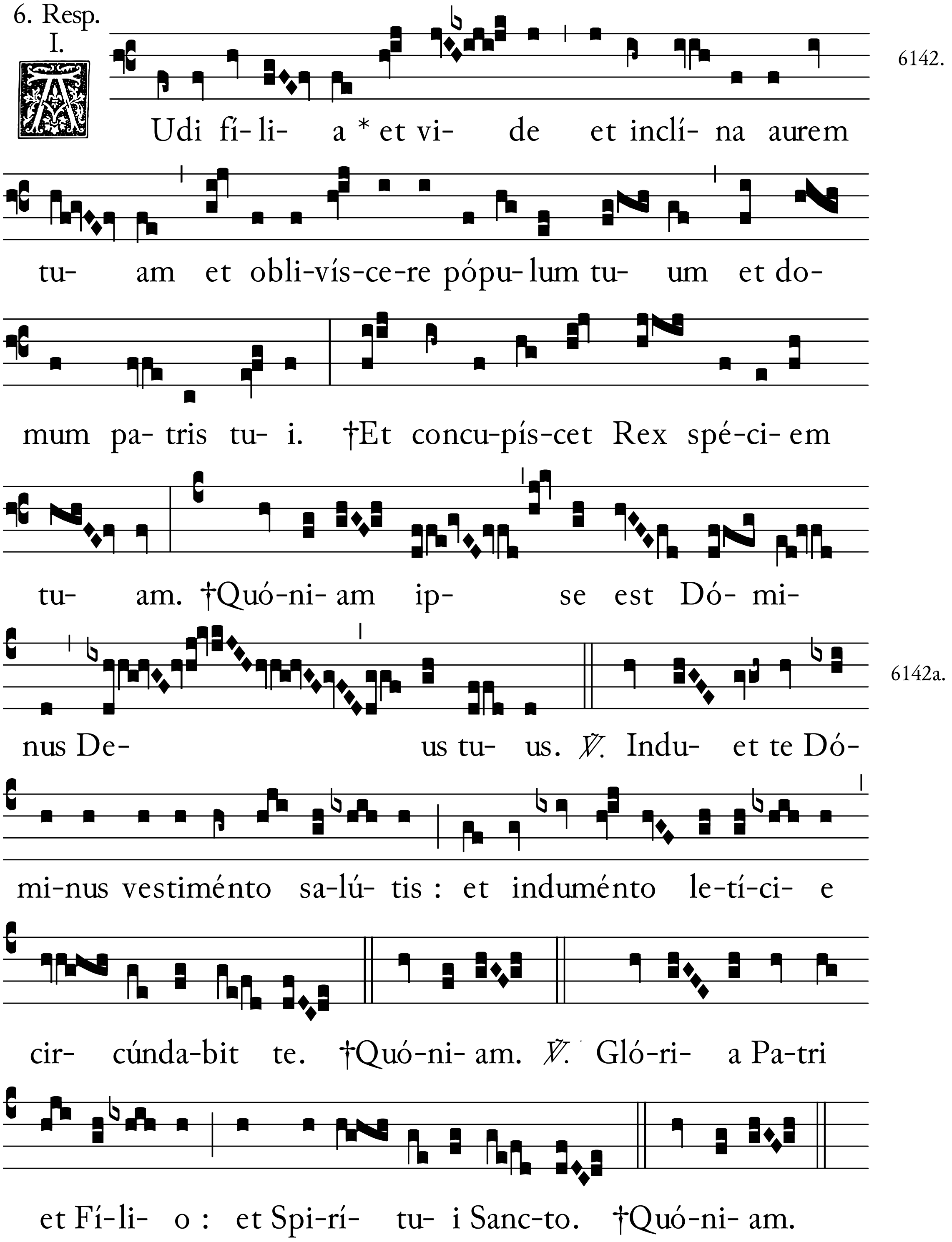
6955.



Lectio sexta.

PArturit nos virgo : non viro plena sed Spíritu. Parit nos virgo, non cum dolóre membrórum : sed cum gáudiis angelórum. Nutrit nos virgo, non córporis lacte, sed Apóstoli : quo infírmam adhuc crescéntis pópuli lactávit etátem. Virgínitas Dei donum est, munus paréntis : sacerdótium castitátis. Virgo matris ecclésie hóstia est : cujus quotidiáno sacrifício, vis divína placátur. Virgo est ecclésia : quam stúduit Apóstolus vírginem castam assignáre Christo. Virgo est fília Syon. Virgo est cívitas illa Hierúsalem que in celo est : in qua nichil intrat commúne atque immúndum.

AS:665; 1519-C:43r; 1531-P:81r.[26]

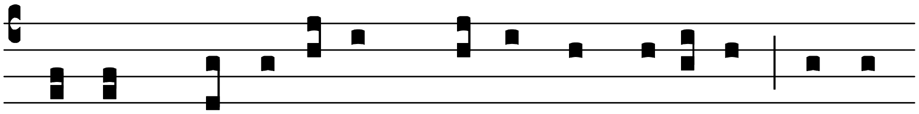


ℂ *In iij. nocturno.*

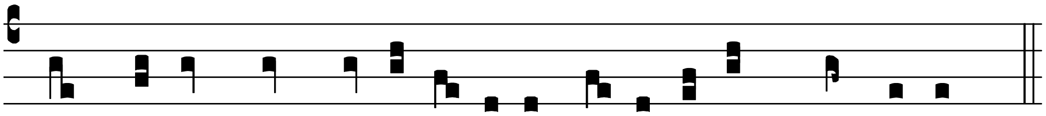
AS:666; 1519-C:43v; 1531-P:81r.[27]

7. Ant. III.i.

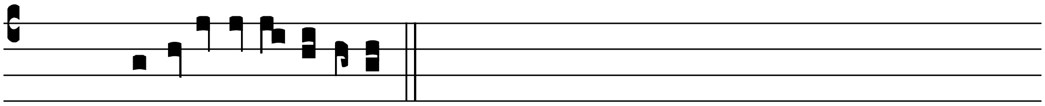
3001.



HEc est que nescí-vit * tho-rum in de-lícto : ha-bé-



bit fructum in re-fecti- óne a-nimá-rum sanctá-rum.

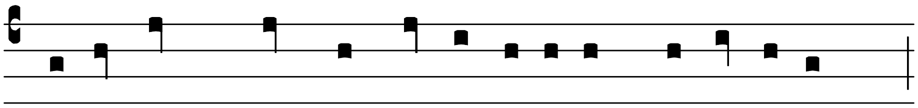


Ps. Cantáte. *j.* (*xcv.*) [278].

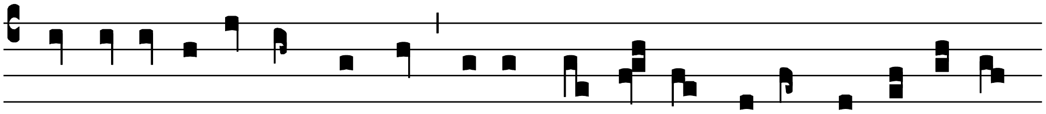
AS:666; 1519-C:43v; 1531-P:81r.[28]

8. Ant. III.iv.

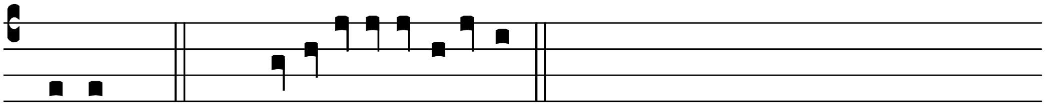
3878.



NIgra sum * sed formó-sa fí-li- e Hie-rú-sa-lem :



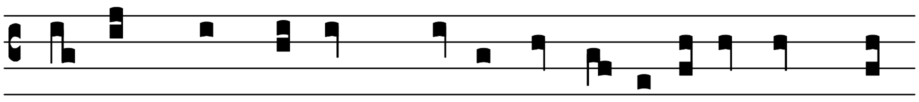
í-de-o di-lé-xit me Rex, et intro-dux-it me in cu-bí-cu-lum



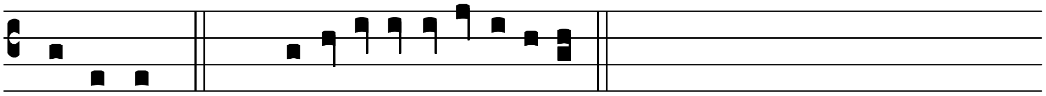
su-um. *Ps.* Dóminus regnávit exúltet. (*xcvj.*) [278].

AS:666; 1519-C:43v; 1531-P:81r.[29]

9. Ant. VII.ii.



O quam pulchra est * casta ge-ne-rá-ti-o cum cla- 4069.



ri-tá-te. *Ps.* Cantáte. *ij.* (*xcvij.*) [289].

℣. Adjuvábit eam Deus. [574].

[*Evangelium*][30] *Secundum Mattheum xiij.* (44).

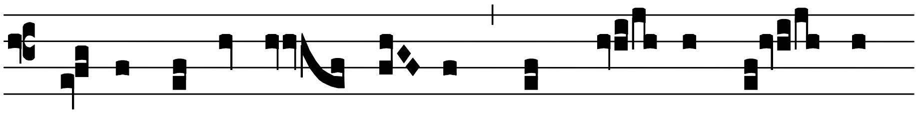
IN illo témpore, Dixit Jesus discípulis suis parábolam hanc. Símile est regnum celórum thesáuro abscóndito in agro : quem qui invénit homo abscóndit et pre gáudio illíus vadit et vendit univérsa que habet, et emit agrum illum. Et réliqua.

Omelia beati Gregorii pape. (*In Evangelia,* Homilia XI.)[31]

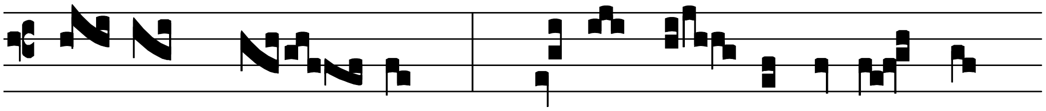
[*81v.*] REgnum celórum fratres charíssimi idcírco terrénis rebus símile dícitur, ut ex his que ánimus novit, surgat ad incógnita que non novit : quátenus exémplo visibílium, se ad invisibília rápiat, et per ea que usu didícit, quasi confricátus incaléscat, ut per hoc quod scit nota dilígere, discat et incógnita amáre. Ecce enim celórum regnum thesáuro abscóndito in agro comparátur, quem qui invénit homo abscóndit, et pre gáudio illíus vadit, et vendit univérsa que habet : et emit agrum illum.

AS:666; 1519-C:44r; 1531-P:81v.[32]

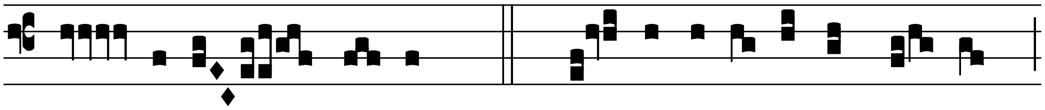
7. Resp. II.



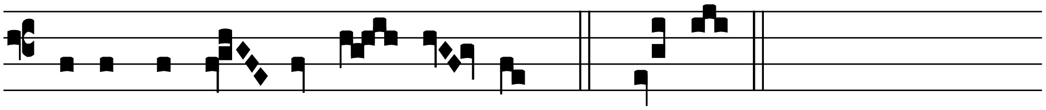
VEni * e-lécta me- a et po- nam in te 7826.



thro- num me- um. †Qui- a con- cu-pí-vit Rex

7826b. 

spé- ci- em tu- am. ℣. Au-di fí-li- a et vi- de :



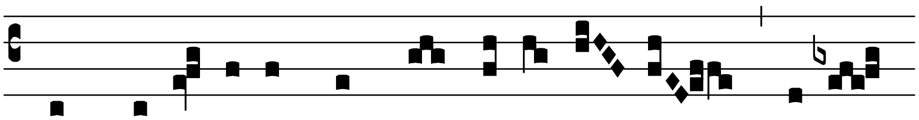
et inclí-na aurem tu- am. †Qui- a.

Lectio viij.

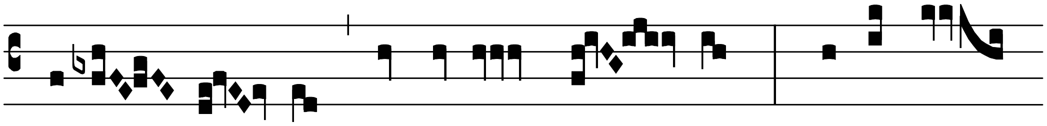
HAc in re quoque notándum est, quod invéntus thesáurus abscónditur ut servétur, quia stúdium celéstis desidérii a malígnis spirítibus custódire non súfficit : qui hoc ab humánis láudibus non abscóndit. In preséntí étenim vita quasi in via sumus : qua ad pátriam pérgimus. Malígni autem spíritus : iter nostrum quasi quidam latrúnculi óbsident. Depredári ergo desíderat : qui thesáurum públice in via portat. Hoc autem dico, non ut próximi ópera nostra non vídeant : cum scriptum sit, Vídeant ópera vestra bona, et gloríficent Patrem vestrum qui in celis est : sed ut per hoc quod ágimus, laudes extérius non querámus. Sic autem sit opus in público, quátenus inténtio máneat in occúlto ut et de bono ópere próximis prebeámus exémplum : et tamen per intentiónem qua soli Deo plácere quérimus, semper optémus secrétum.

AS:666; 1519-C:44r; 1531-P:81v.[33]

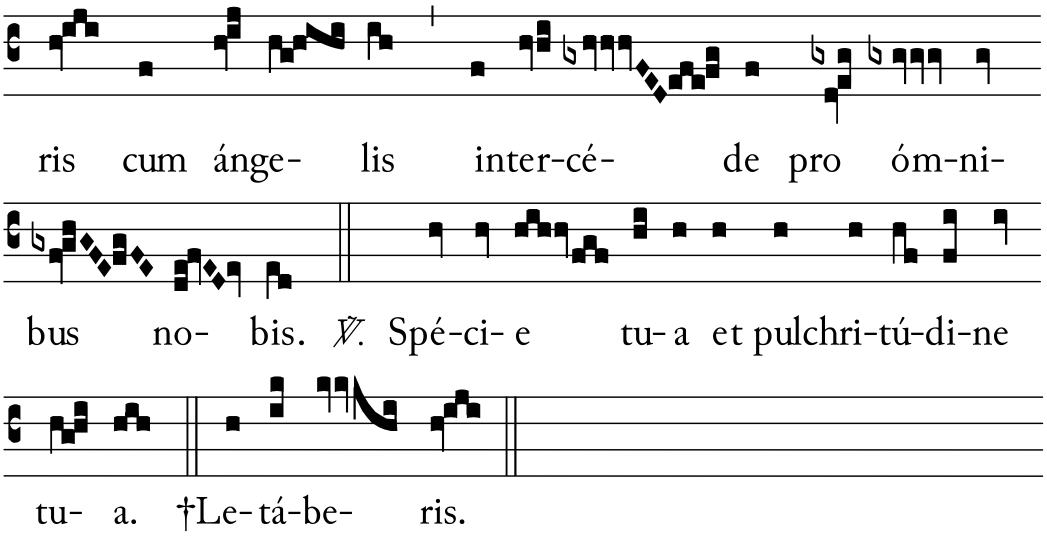
7452. 8. Resp. V.



PUlchra fá- ci- e * sed púlchri- or fi- de be- á-



ta es vir- go réspu- ens mun- dum. †Le- tá-be-



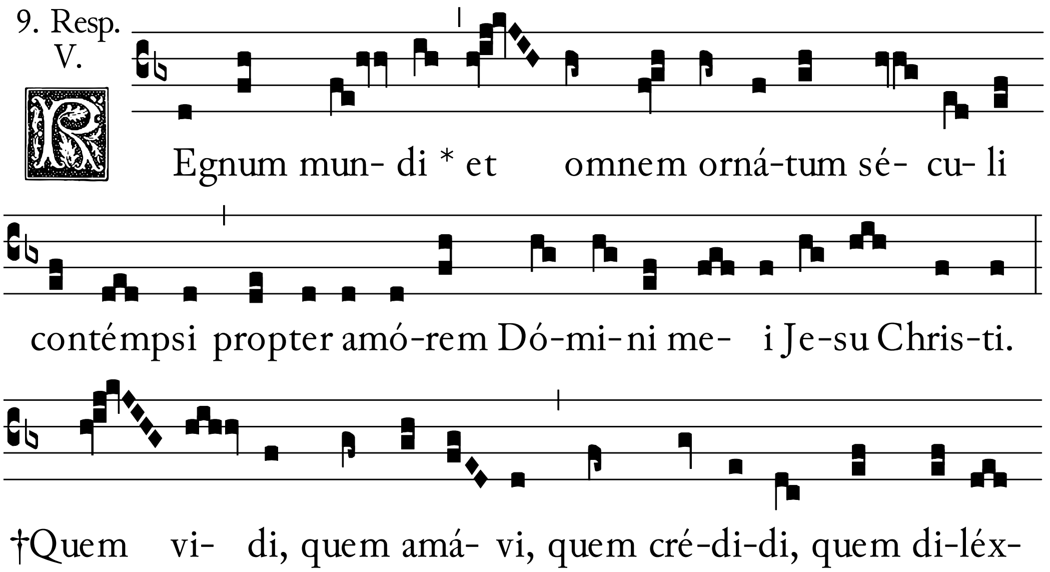
7452a.

Lectio ix.

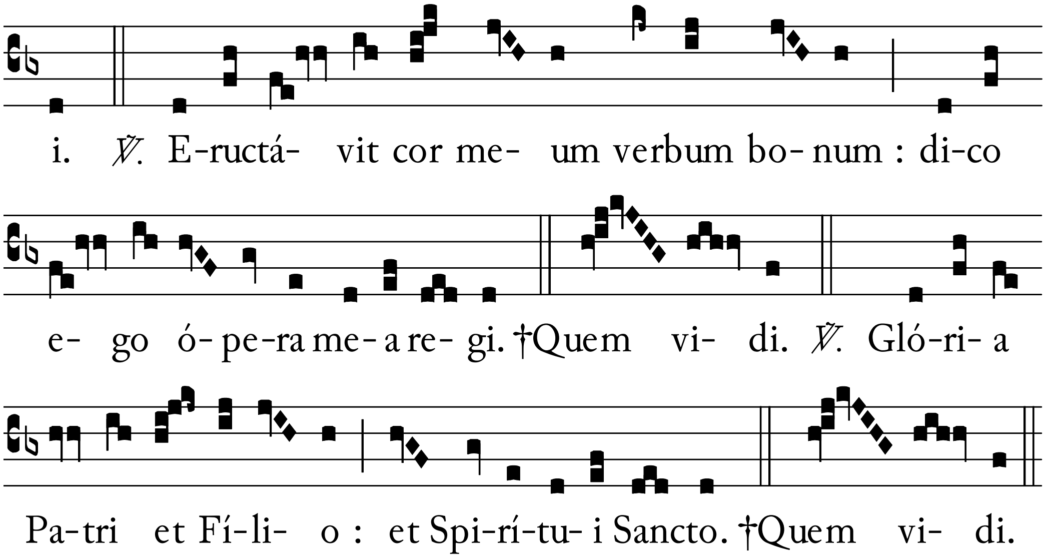
Thesáurus autem : celéste est desidérium. Ager vero in quo thesáurus abscónditur : disciplína stúdii celéstis. Quem profécto agrum ómnibus vénditis cómparat, qui voluptátibus carnis renúncians, cuncta sua desidéria per disciplíne celéstis custódiam calcat : ut nichil jam quod caro blánditur líbeat, nichil quod carnálem vitam trucídat, spíritus perhorréscat. Rursum celéste regnum negociatóri hómini símile perhibétur, qui bonas margarítas querit : sed unam preciósam invénit. Quam vidélicet invéntam ómnia vendens emit, quia qui celéstis vite dulcédinem inquántum possibílitas admíttit perfécte cognóverit : ea que in terris amáverat, libénter cuncta derelínquit. In comparatióne ejus viléscunt ómnia, déserit hábita : congregáta dispérgit. Inardéscit in celéstibus ánimus : nichil in terrénis libet. Defórme conspícitur quicquid de terréne rei placébat spécie : quia sola precióse margaríte cláritas, fulget in mente. De cujus dilectióne, recte per Salomónem dícitur, Fortis est ut mors diléctio. Quia vidélicet sicut mors corpus intérimit : sic ab amóre rerum corporálium etérne vite cháritas occídit. Nam quem perfécte absorbúerit : ad terréna foris desidéria velut insensíbilem reddit.

AS:666; 1519-C:44r; 1531-P:81v.[34]

7524.



7524a.



[ℂ *Ante laudes.*]

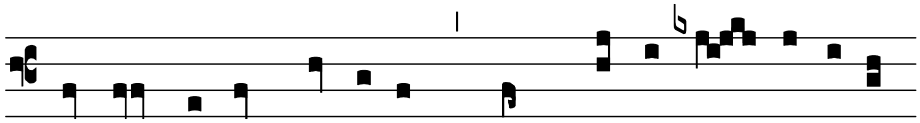
ℂ *In festis ix. lectionum* [*dicatur hic*][35] ℣. Ora pro nobis [beáta *N.*].[36] [530].

ℂ *In festis iij. lectionum* ℣. Spécie tua et pulchritúdine tua. [567]. *vel* ℣. Adjuvábit eam Deus. [574].

ℂ *In laudibus.*

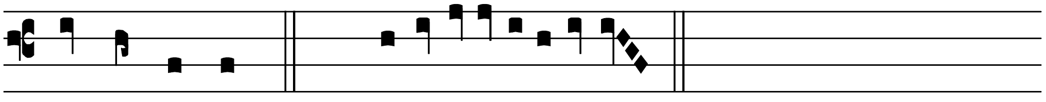
AS:667; 1519-C:44v; 1531-P:81v.[37]

1. Ant. I.v.



3007.

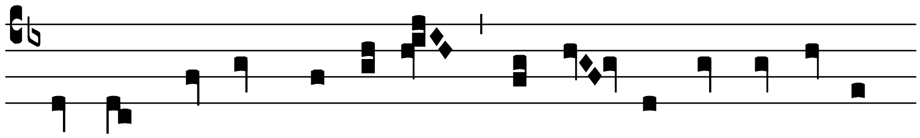
HEc est virgo * sá-pi- ens quam Dómi-nus vi-gi-lán-



tem invé-nit. *Ps.* Dóminus regnávit. (*xcij.*) [45].

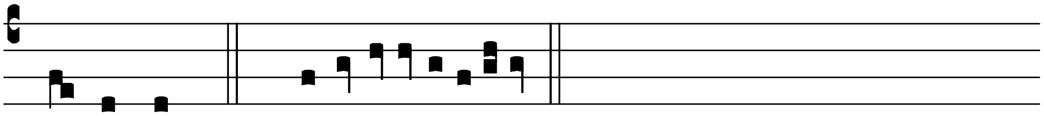
AS:667; 1519-C:44v; 1531-P:81v.[38]

2. Ant. I.i.



3006.

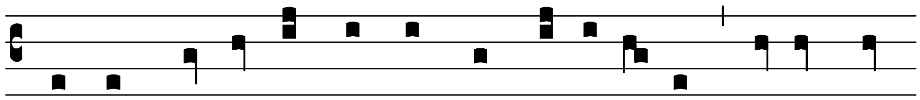
HEc est virgo * sá-pi- ens et u- na de núme-ro



pru-déntum. *Ps.* Jubiláte. (*xcix.*) [46].

AS:667; 1519-C:44v; 1531-P:81v.

3. Ant. VII.i.



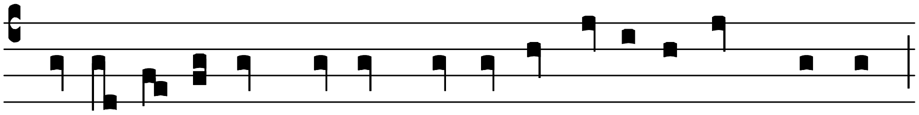
3015.

HEc est virgo sancta * atque glo-ri- ó-sa qui- a Dó-

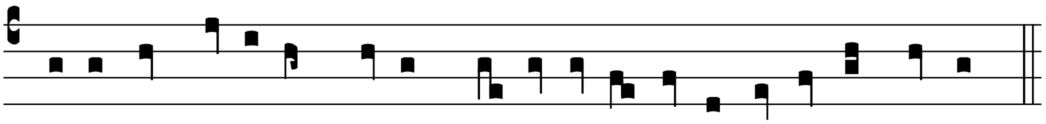
mi-nus ómni- um di-lé-xit e- am. *Ps.* Deus Deus. (*lxij.*) [47].

AS:667, pl. S; 1519-C:44v; 1531-P:81v.[39]

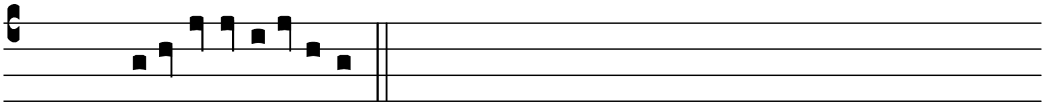
4. Ant. VIII.i.



BEne-dí-co te * Pa-ter Dómi-ni me- i Je-su Chris-ti :



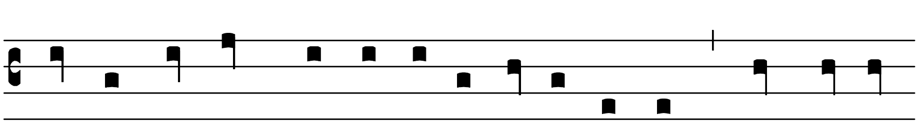
qui- a per Fí-li- um tu- um tenta-ti- ó-nis ignis extínctus est.



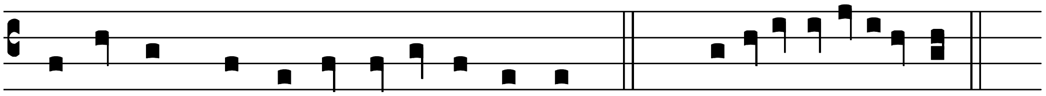
Ps. Benedícite. (*Daniel iij.*) [48].

AS:667; 1519-C:45r; 1531-P:81v.[40]

5328. 5. Ant. VII.ii.



VE-ni sponsa Chris-ti * ácci-pe co-ró-nam quam ti-bi



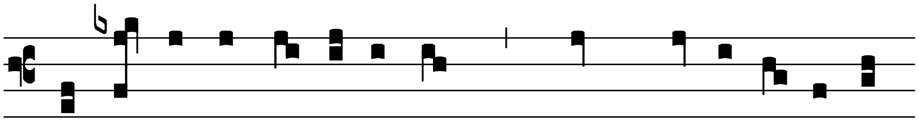
Dómi-nus pre-pa-rá-vit in e-térnum. *Ps.* Laudáte. (*cxlviii.-cl.*) [49].

Capitulum. Dómine Deus meus. [877].

[*Hic cantus dicatur in festis ix. lectionum extra tempus paschale et nativitatis super hunc hymnum.*][41]

HS:140r; 1519-C:45r; 1531-P:81v.[42]

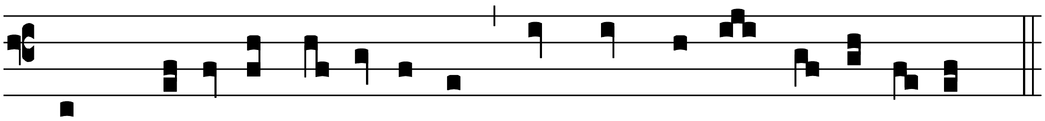
8330. Hymn. II.



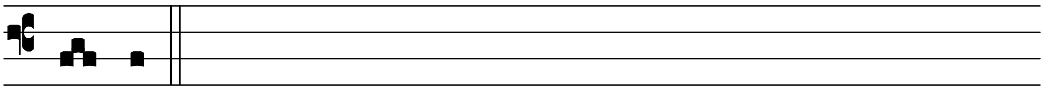
JE-su co-ró-na vírgi-num, * Quem Ma-ter il-la con-

cé-pit : que so-la virgo pártu-rit, Hec vo-ta cle-mens ácci-pe.
2. Qui pas-cis inter lí-li- a, Septus cho-ré- is vírgi-num :
Sponsas de-có-rans gló-ri- a, Sponsíque red-dens prémi- a.
3. Quo-cunque pergis vírgi-nes, Sequúntur atque láudi-bus :
Post te ca-néntes cúrsi-tant, Hymnósque dul-ces pérso-nant.
4. Te depre-cámur lárgi- us, Nostris ad-áuge sénsi-bus :
Nescí-re prorsus ómni- a, Corrupti- ó- nis vúlne-ra.
5. De-o Pa-tri sit gló-ri- a, E-júsque so- li Fí-li- o :

[*82r.*]



Cum Spí-ri-tu Pa- rácly-to, Et nunc et in perpé-tu- um.

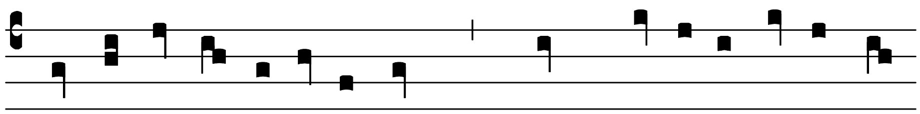


A-men.

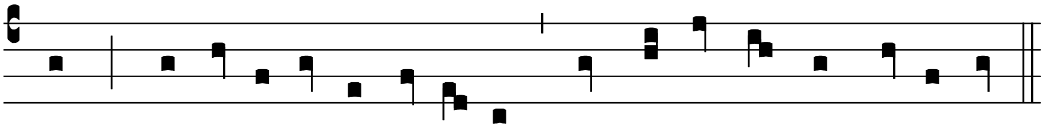
[*Ad secundas vesperas et ad laudes quando non fiunt secunde vespere per totum annum dicatur hic cantus extra nativitatis Domine et paschale in festis ix. lectionum super hunc hymnum.*][43]

HS:140v; 1519-C:45r; 1531-P:81v.[44]

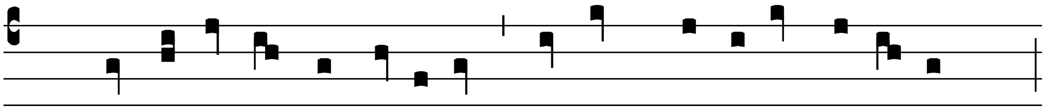
Hymn. VIII.



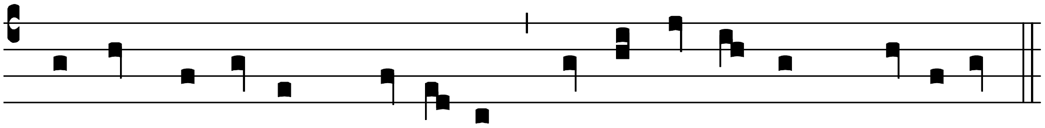
IE-su co-ró-na vírgi-num, * Quem Ma-ter il-la concé-



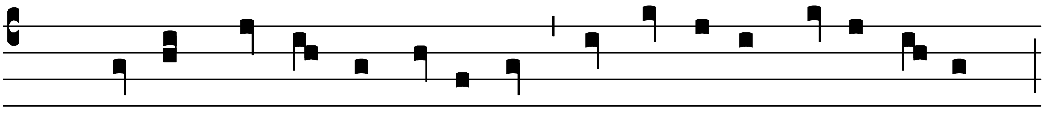
pit : Que so-la virgo pártu- rit, Hec vo-ta cle-mens ácci-pe.



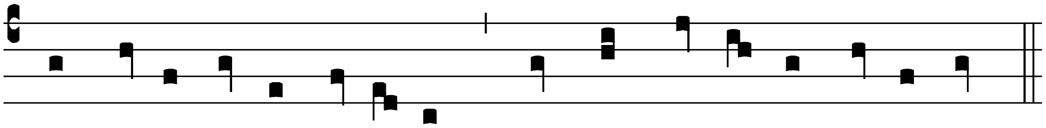
2. Qui pascis in-ter lí-li- a, Septus cho-ré- is vírgi-num :



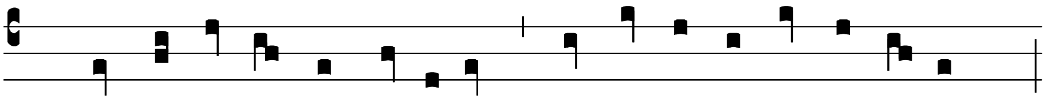
Sponsas de-có-rans gló-ri- a, Sponsíque reddens prémi- a.



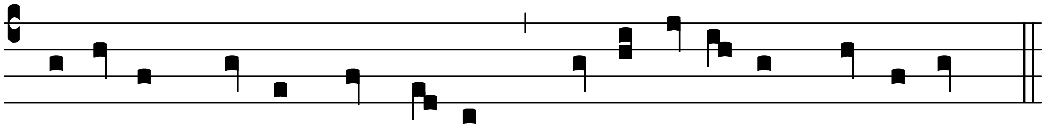
3. Quo-cúnque per-gis vírgi-nes, Sequúntur atque láudi-bus :



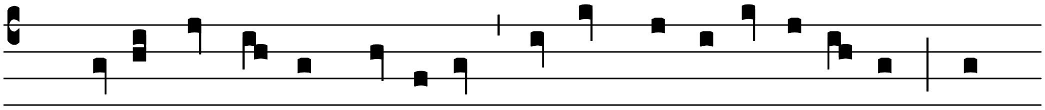
Post te ca-néntes cúrsi- tant, Hymnósque dul-ces pérso-nant.



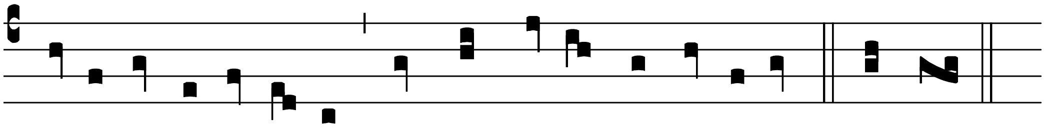
4. Te depre-cá-mur lárgi- us, Nostris ad-áuge sénsi-bus :



Nescí-re prorsus ómni- a, Corrupti- ó-nis vúlne-ra.



5. De-o Pa-tri sit gló-ri- a, E-júsque so-li Fí-li- o : Cum

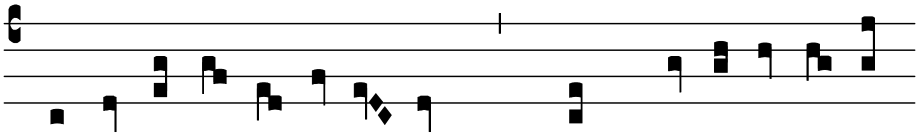


Spí-ri-tu Pa-rácly-to, Et nunc et in perpé-tu- um. Amen.

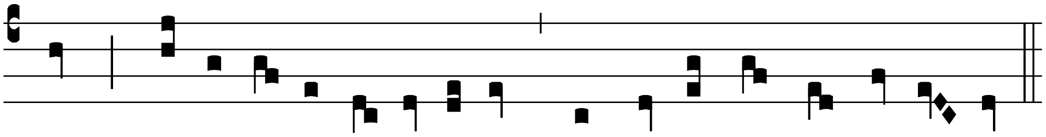
[*In tempore nativitatis in festis ix. lectionum dicatur hic cantus ad laudes et ad secundas vesperas super hunc hymnum.*][45]

HS:141v; 1519-C:45r; 1531-P:81v.[46]

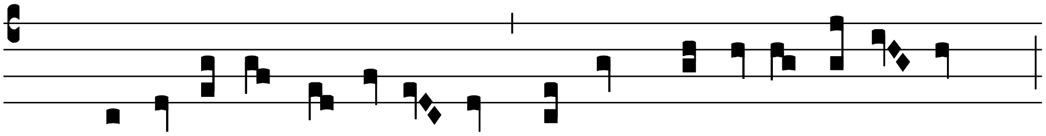
Hymn. I.



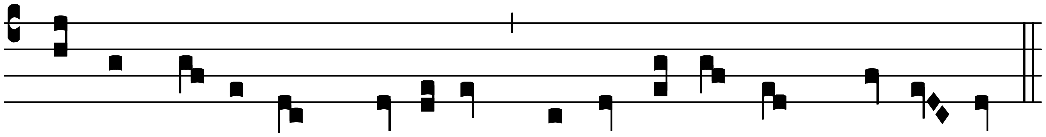
I E-su co-ró-na vírgi- num, * Quem Ma-ter il-la con-



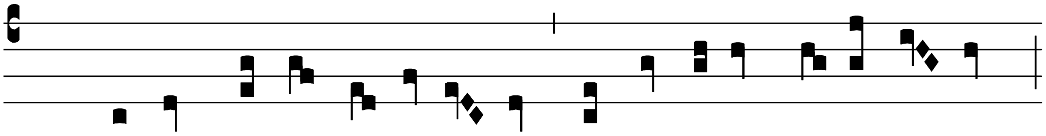
pit : Que so-la virgo pártu-rit, Hec vo-ta cle-mens ácci- pe.



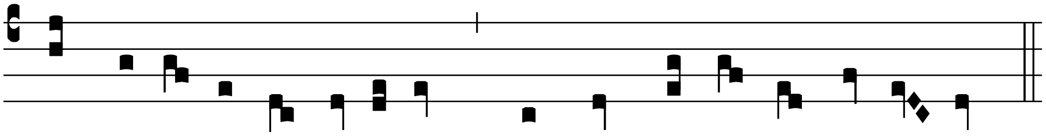
2. Qui pascis in-ter lí-li- a, Septus cho-ré- is vírgi- num :



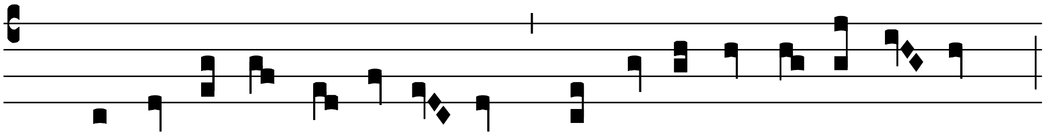
Sponsas de-có-rans gló-ri- a, Sponsíque reddens prémi- a.



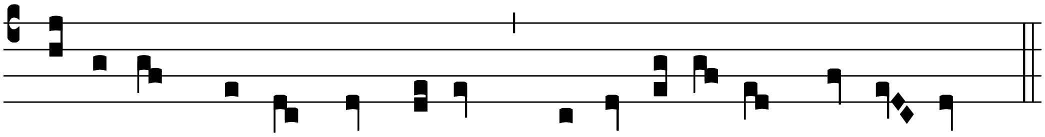
3. Quo-cúnque per-gis vírgi- nes, Sequúntur atque láudi- bus :



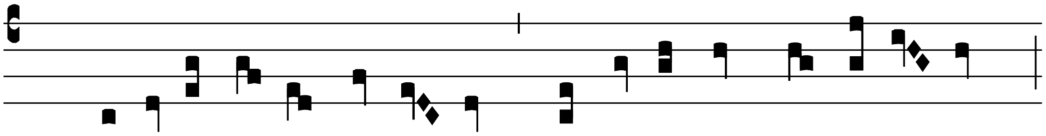
Post te ca-néntes cúrsi-tant, Hymnósque dul-ces pérso- nant.



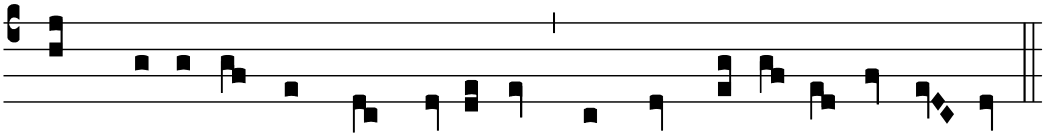
4. Te depre-cá-mur lárgi- us, Nostris ad-áuge sénsi- bus :



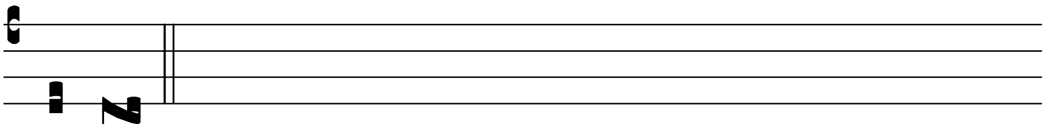
Nescí-re prorsus ómni- a, Corrupti- ó-nis vúlne- ra.



5. Gló-ri- a ti-bi Dómi- ne, Qui na-tus es de Vírgi- ne :



Cum Patre et Sancto Spí-ri-tu, In sempi-térna sé-cu- la.

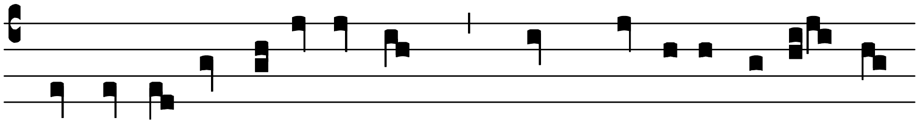


Amen.

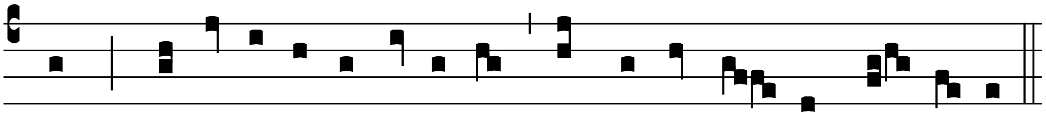
[*In festis trium lectionum sine regimine chori per totum annum dicatur hic cantus super hunc hymnum.*][47]

HS:142v; 1519-C:45v; 1531-P:81v.[48]

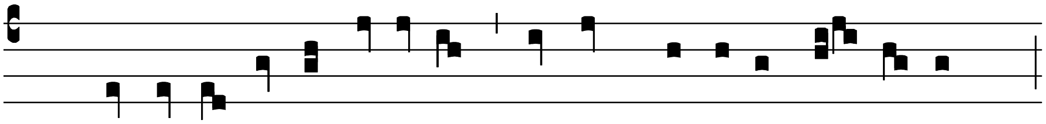
Hymn. III.



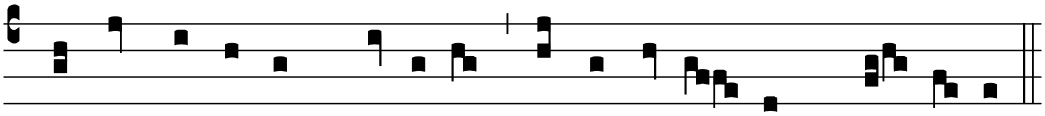
JE-su co-ró-na vírgi-num, * Quem Ma-ter il-la con-cé-



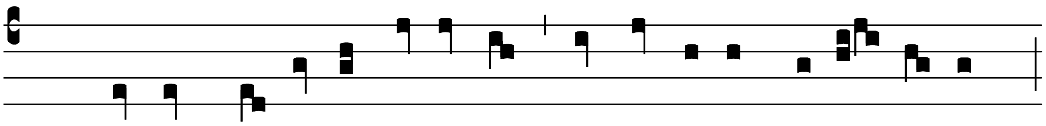
pit : Que so-la virgo pártu-rit, Hec vo-ta cle- mens ác- ci-pe.



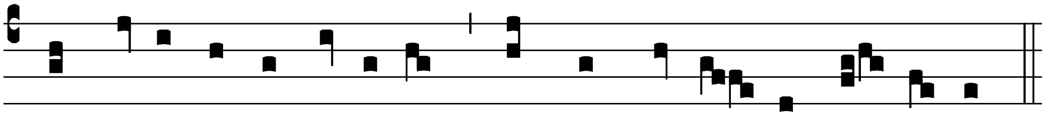
2. Qui pascis inter lí-li- a, Septus cho-ré- is vír- gi-num :



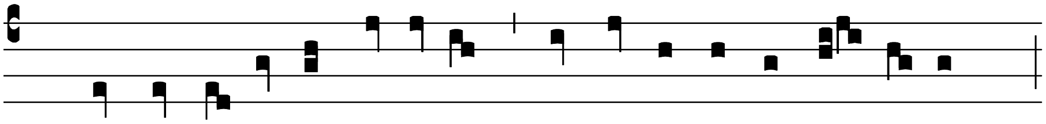
Sponsas de-có-rans gló-ri- a, Sponsíque red-dens pré- mi- a.



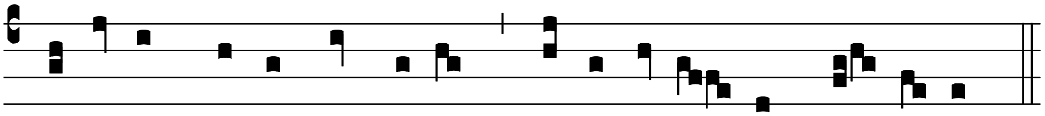
3. Quo-cúnque pergis vírgi-nes, Sequúntur atque láu-di-bus :



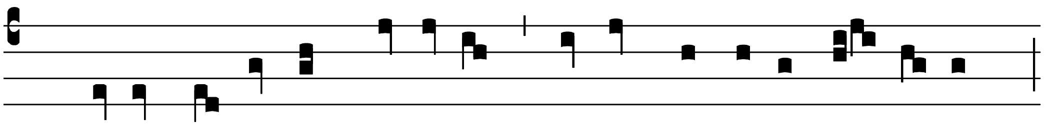
Post te ca-néntes cúrsi-tant, Hymnósque dul- ces pér-so-nant.



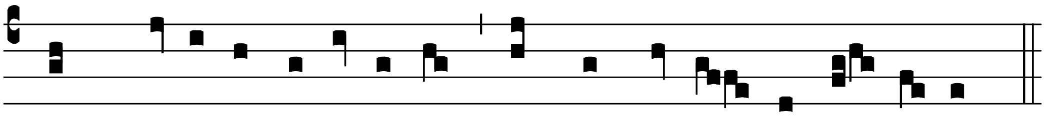
4. Te depre-cámur lárgi- us, Nostris ad-áuge sén-si-bus :



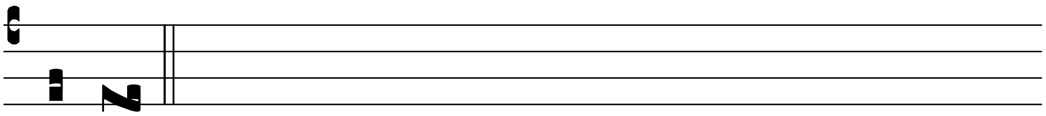
Nescí-re prorsus ómni- a, Corrupti- ó- nis vúl-ne-ra.



5. De-o Pa-tri sit glóri-a, E-júsque so-li Fí- li- o :

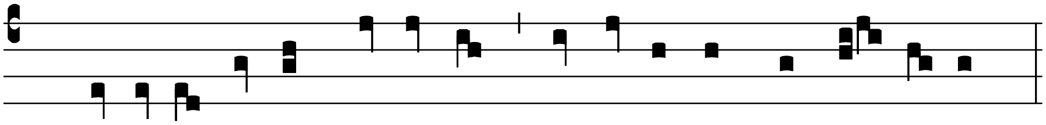


Cum Spí-ri-tu Pa-rácly-to, Et nunc et in perpé- tu- um.

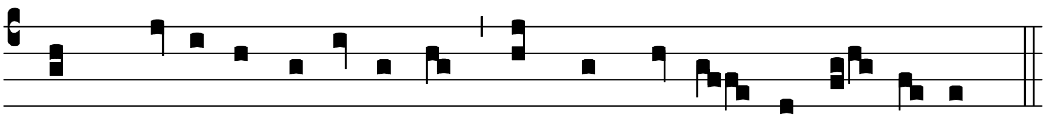


Amen.

A nativitas usque ad purificationem.

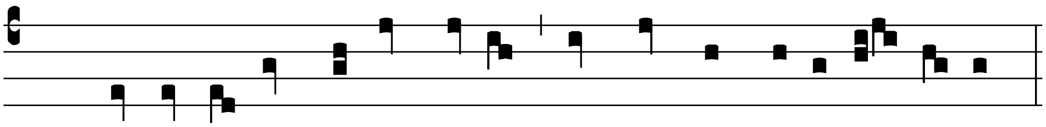


5. Gló-ri- a ti-bi, Dómi-ne, Qui na-tus es de Vír- gi-ne :

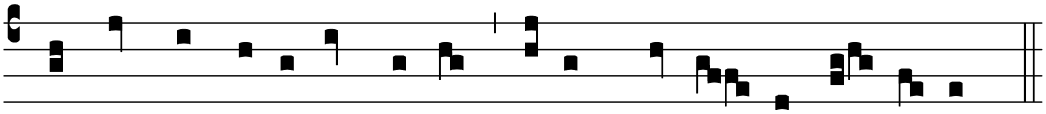


Cum Spí-ri-tu Pa-rácly-to, Et nunc et in perpé- tu- um.

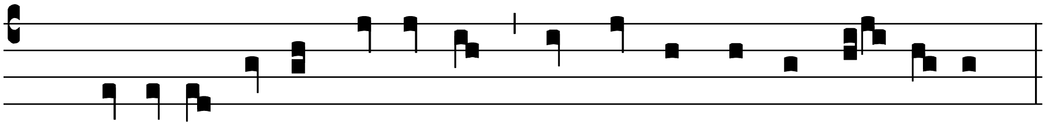
In tempore paschali.



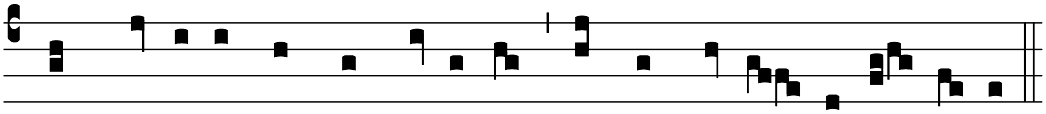
5. Qué-sumus Auctor ómni- um, In hoc paschá-li gáu-di- o :



Ab omni mortis ímpe-tu, Tu- um de-fén-de pó- pu- lum.

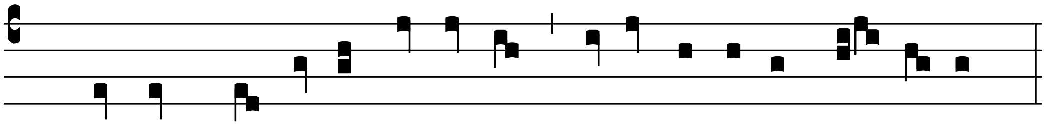


6. Gló-ri- a ti-bi Dómi-ne, Qui scandis su-per sí- de-ra :

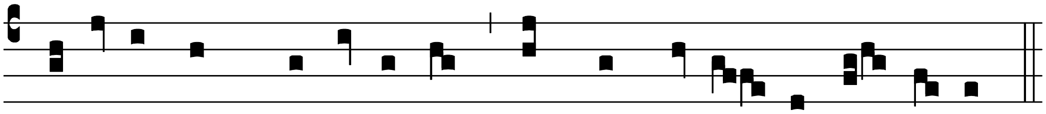


Cum Patre et Sancto Spí-ri-tu, In sempi-tér- na sé- cu- la.

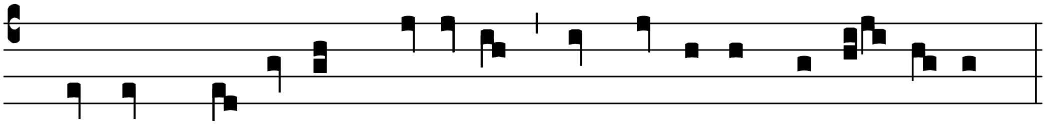
In tempore ascensionis.



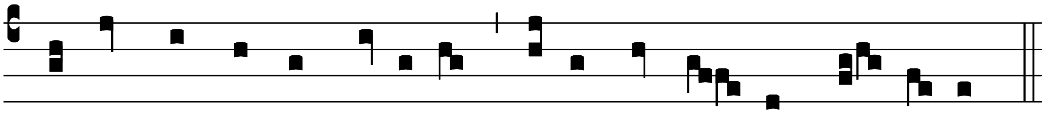
5. Du-dum sa-crá-ta pécto-ra, Tu- a replésti grá- ti- a :



Dimítte nunc peccámi-na, Et da qui- é- ta témpo-ra.



6. Sit laus Pa-tri cum Fí-li- o, Sancto simul Pa-rá- cly-to :

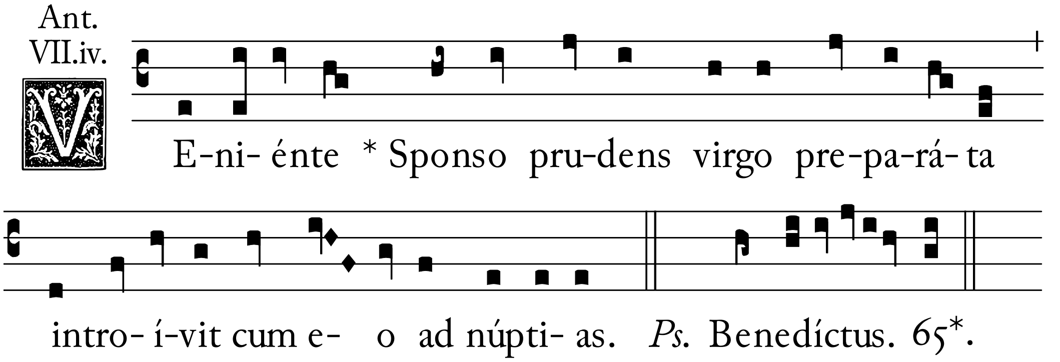


No-bísque mit-tat Fí-li- us, Ca-rísma Sanc-ti Spí- ri- tus.

℣. Adducéntur Regi vírgines post eam. [933].

AS:668; 1519-C:45v; 1531-P:82r.[49]

5332.



Oratio ut supra. [886].

ℂ *Ad j.*

Ant. Hec est virgo sápiens quam. [903].
Ps. Deus in nómine. (*liij.*) [95].

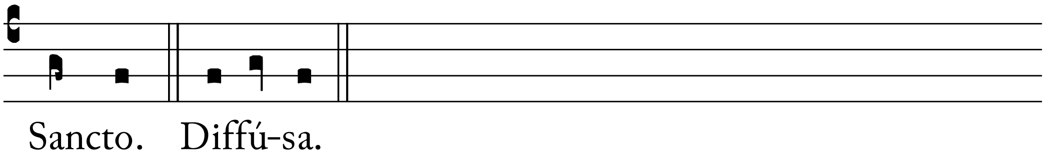
ℂ *Ad iij.*

Ant. Hec est virgo sápiens et una [de número prudéntum].[50] [903].
Ps. Legem pone. (*cxviij.* 33.) [132].
Capitulum. Domine Deus meus. [877].

AS:668; 1519-C:45v; 1531-P:82r.

6445.

6445a.



℣. Spécie tua et pulchritúdine. [567].

ℂ *Ad sextam.*

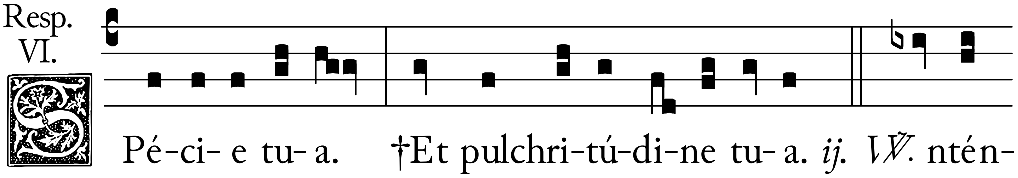
Ant. Hec est virgo sancta. [903].
Ps. Deficit. (*cxviij.* 81.) [141].

Capitulum. Ecclesiastici lj. (15.)

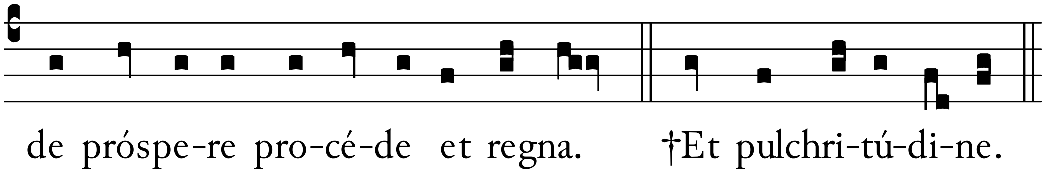
LAudábo nomen tuum assídue, et collaudábo illud in confessióne, et exaudíta est orátio mea.

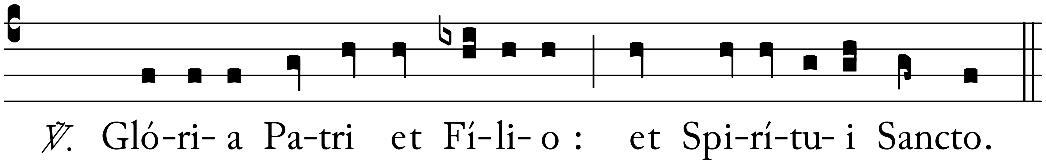
AS:668; 1519-C:45v; 1531-P:82r.

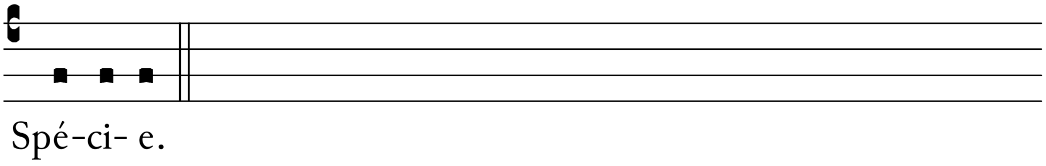
Resp. VI.



7679.
7679a.







℣. Adjuvábit eam Deus vultu suo. [574].

ℂ *Ad ix.*

Ant. Veni sponsa. [904].

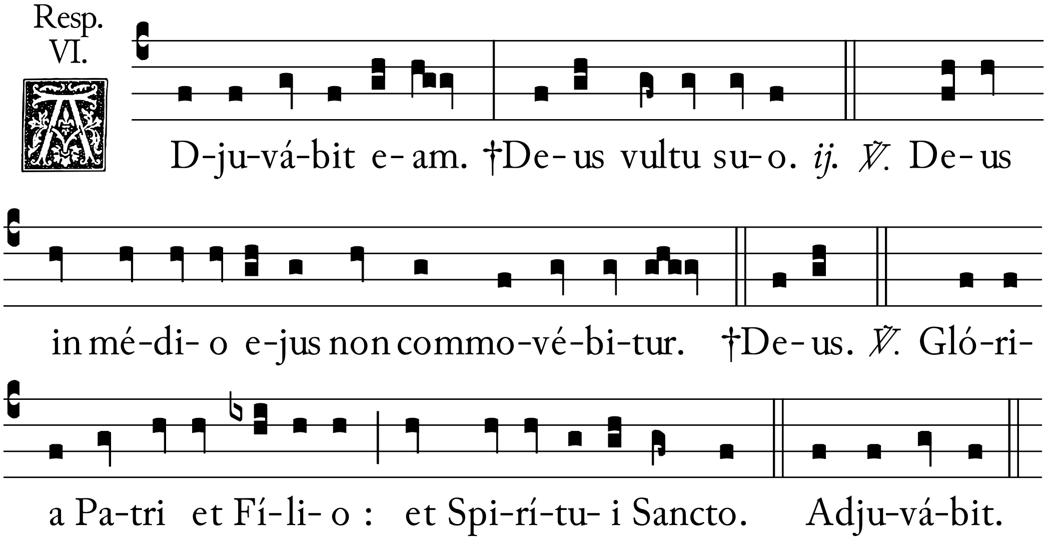
Ps. Mirabília. (*cxviij.* 129.) [150].

Capitulum. Ecclesiastici lj. (16.)

Liberásti me de perditióne, et eripuísti me de témpore iníquo : proptérea confitébor tibi et laudem dicam nómini tuo, Dómine Deus meus.

AS:668; 1519-C:46r; 1531-P:82r.

6042. Resp. VI.
6042a.



℣. Adducéntur regi. [933].

ℂ *Ad ij. vesperas.*

Ant. Hec est virgo sápiens quam [Dóminus vigilántem invénit].[51] [903].

Psalmi feriales.

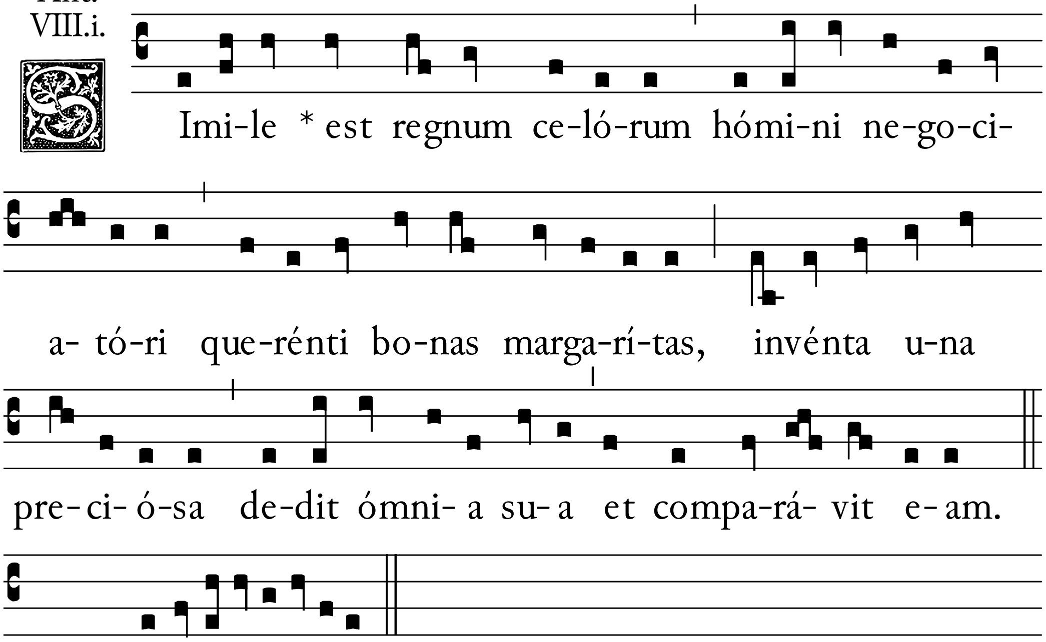
Capitulum. Dómine Deus meus. [877].

Hymnus. Jesu coróna. [904].

℣. Adducéntur regi vírgines. [933].

AS:668; 1519-C:46r; 1531-P:82r.

Ant. VIII.i. 4954.



Ps. Magníficat. 69*.

Oratio ut supra. [886].

Item alia capitula unius virginis et martyris et dicuntur cum capitulis supra scriptis alternis vicibus per ebdomadam, ita tamen quod semper in primis dicitur capitulum Domine Deus meus. [877].

Ad utrasque vesperas et ad matutinas et ad iij.

Capitulum. Ecclesiastici lj. (1.)

COnfitébor tibi Dómine rex, et collaudábo te Deum salvatórem meum, confitébor nómini tuo quóniam adjútor et protéctor factus es michi, et liberásti corpus meum a perditióne.

¶ *Ad sextam.*

Capitulum. Ecclesiastici lj. (8.)

LAudábit usque ad mortem ánima mea Dóminum et vita mea appropínquans erat in inférnum deórsum.

¶ *Ad ix. Capitulum.* Liberásti me de perditióne. *&c. ut supra.* [914].

ℂ *In natali unius virginis non martyris.*

Ad utrasque vesperas et ad matutinas et ad iij.

Capitulum. 2. *Cor. x.* (17.)

QUi gloriátur in Dómino gloriétur, non enim qui seípsum comméndat ille probátus est, sed quem Deus comméndat.

Hymnus. Vírginis proles. [877].
[℣.][52] Hujus obténtu Deus.
[℣.][53] Glória Patri genitéque.

Cetera omnia ad [*utrasque*][54] *vesperas et ad matutinas et ad horas ut supra in hystoria unius virginis et martyris.* [877].

Oratio.

OMnípotens sempitérne Deus auctor virtútis et amátor virginitátis : da nobis quésumus sancte *N.* vírginis tue plácitis tibi méritis commendári, cujus vita mérito castitátis tibi complácuit. Per Dóminum.

Lectio j. Augustini de verbis Domini. 23. (Sermo XCIII.)[55]

SImile est regnum celórum decem virgínibus : que accipiéntes lámpades suas exiérunt óbviam sponso et sponse dicit Dóminus. Iste quinque, et quinque vírgines : omnes omníno sunt ánime Christianórum. Sed ut dicámus vobis quod Deo inspiránte sentímus, non qualescúnque ánimas, sed tales ánime que habent cathólicam fidem : et habére vidéntur bona ópera in ecclésia Dei : et tamen ex ipsis quinque sunt prudéntes, et quinque fátue. Quare ergo appelláte sunt quinque, et quare vírgines, prius videámus : et deínde cétera considerémus.

Lectio ij.

OMnis ánima in córpore ídeo quinário número censétur : quia quinque sénsibus útitur. Nichil est enim quod séntimus ex córpore, nisi jánua quinquepartíta : aut vidéndo, aut audiéndo, aut odorándo, aut gustándo, aut tangéndo. Qui ergo se ábstinet ab illícito visu, ab illícito

audítu, ab illícito odorátu, ab illícito gustu, ab illícito tactu : propter istam integritátem vírginis nomen accépit. Si bonum est abstinére ab illícitis sentiéndi mótibus, et ídeo unaquéque ánima Christiána Vírginis nomen habet : quare quinque admittúntur et quinque repellúntur ? Parum est, quia vírgines sunt : et lámpades habent. Vírgines propter abstinéntiam ab illícitis sénsibus, lámpades habéntes propter ópera bona : de quibus opéribus Dóminus dicit, Lúceant ópera vestra coram homínibus, ut vídeant bona facta vestra : et gloríficent Patrem vestrum qui in celis est.

Lectio iij.

[*82v.*] ITem discípulis dicit Dóminus, Sint lumbi vestri accíncti : et lucérne ardéntes. In lumbis accínctis virgínitas : in lucérnis ardéntibus, ópera bona. Non solet dici virgínitas útique in conjugátis. Tamen étiam ibi est fídei virgínitas : que exhíbet pudicítiam conjugálem. Nam ut nóverit sánctitas vestra non importúne secúndum ánimam, et secúndum integritátem fídei, qua étiam fide ab illícitis abstinétur, et bona ópera fiunt : unumquémque vel unamquámque ánimam vírginem dici, tota ecclésia que constat ex virgínibus et púeris, et maritátis féminis et uxorátis viris, uno nómine virgo est appelláta. Unde hoc probámus ? Apóstolum audi dicéntem, non solum[56] sanctimoniálibus : sed univérse prorsus ecclésie, Desponsávi vos uni viro vírginem castam exhíbere Christo. Et quia hujus virginitátis corrúptor diábolus cavéndus est : contínuo ipse Apóstolus, cum dixísset, Desponsávi vos uni viro vírginem castam exhíbere Christo : adjúnxit et ait, Tímeo autem ne sicut serpens Evam sedúxit versútia sua : sic et vestri sensus corrumpántur a castitáte, que est in Christo.

Lectio iiij.

IN córpore virginitátem pauci habent : in corde omnes habére debent. Si ergo ab illícitis abstinéntia bona est, unde virgínitas nomen accépit et ópera bona laudabília sunt, que significántur lampádibus : quare ergo quinque admittúntur, et quinque repellúntur ? Si et virgo est et lámpadem fert et tamen non admíttitur : ubi se videt, que nec virginitátem ab illícitis servat, nec ópera bona volens habére, in ténebris ámbulat ? De istis

ergo fratres mei de istis pótius disputémus : qui nólunt vidére quod malum est, qui nolunt audíre quod malum est. Ab illícitis sacrificiórum nidóribus[57] avértit odorátum, ab illícitis sacrificiórum cibis avértit gustum, fugit compléxum aliénum, frangit panem esuriénti, hóspitem indúcit in domum, vestit nudum, concórdat litigiósum, vísitat egrótum, sepélit mórtuum.

Lectio v.

ECce virgo, ecce habet lámpadem. Quid quérimus ámplius ? Adhuc quero. Quid adhuc queris, inquis ? Adhuc quero. Inténtum me fecit Evangélium sanctum. Etiam ipsas vírgines et feréntes lámpades : álias dixit prudéntes, álias stultas. Unde intuémur, unde discérnimus ? De óleo. Aliquid magnum sígníficat óleum : et valde magnum. Putásne cháritas est ? Queréndo dícimus : non senténtiam precipitámus. Unde michi videátur per óleum cháritas significári : dicam vobis. Apóstolus dicit, Adhuc supereminentiórem viam vobis demónstro. Supereminentiórem viam quam demónstrat ? Si linguis hóminum loquar et angelórum, charitátem autem non hábeam : factus sum velut eraméntum sonans, aut cýmbalum tínniens. Ipsa est superéminens via, id est cháritas : que mérito óleo significátur. Tu autem.

℟. Induit me Dóminus. *ut supra unius virginis et martyris.* [895].

Lectio vj.

OMnibus humóribus óleum superéminet. Mitte aquam et superinfúnde óleum, superéminet. Mitte óleum et superinfúnde aquam : óleum superéminet. Si órdinem serváveris, vincit : si órdinem mutáveris, vincit. Cháritas nunquam cadit. Quid ergo fratres ? Jam disceptémus de quinque virgínibus prudéntibus et quinque fátuis que voluérunt ire óbviam sponso. Quid est ire óbviam sponso ? Corde ire, expectáre ejus advéntum : sed ille tardábat. Dum tardat ille : dormiérunt omnes. Quid est omnes ? Et sapiéntes et fátue obdormitavérunt et dormiérunt. Putámus bonus est somnus iste ? Quid est somnus iste ? Ne forte tardánte sponso, quóniam abúndat iníquitas : refrigéscet cháritas multórum. Síccine intellectúri sumus istum somnum ? Non michi placet dico. Quare ? Quia

sunt ibi prudéntes. Et útique quando dicit Dóminus quóniam abundávit iníquitas, refrigéscet cháritas multórum : subjécit et ait, Qui autem perseveráverit usque in finem : hic salvus erit. Ubi vultis esse istas prudéntes ? Non in his qui perseveravérunt usque in finem ? Non ob áliud fratres : non ob áliud prorsus admitténtur intro : nisi quia perseveravérunt usque in finem.

Evangelium. Secundum Mattheum xxv. (I.)

[*83r.*] IN illo témpore, Dixit Jesus discípulis suis parábolam hanc. Símile est regnum celórum decem virgínibus : que accipiéntes lámpades suas, exiérant óbviam sponso et sponse. Et réliqua.

Omelia beati Gregorii pape.

(*In Evangelia,* Homilia XII.)[58]

SEpe vos fratres charíssimi admóneo prava ópera fugére, mundi hujus inquinaménta devitáre, sed hodiérna sancti Evangélii lectióne compéllor dícere : ut et bona que ágitis, cum magna cáutela timeátis, ne per hoc quod a vobis rectum géritur, favor aut grátia humána requirátur, ne appetítus laudis surrépat : et quod foris osténditur, intus a[b etérna][59] mercéde vacuétur. Ecce enim Redemptóris voce decem vírgines, et omnes dicúntur vírgines : sed tamen intra beatitúdinis jánuam non omnes sunt recépte, quia eárum quedam, dum de virginitáte sua glóriam foris expétunt, in vásis suis óleum habére noluérunt. Tu autem Dómine.

Lectio viij.

PRius queréndum nobis est, quid sit celórum regnum, aut cur decem virgínibus comparétur : que étiam prudéntes vírgines, et que fátue dicúntur. Dum enim regnum celórum constet, quia reprobórum nullus ingréditur, étiam fátuis virgínibus cur símile esse perhibétur ? Sed sciéndum est quod sepe in sacro elóquio : regnum celórum preséntis témporis ecclésia dícitur. De quo álio in loco Dóminus dicit, Mittet Fílius hóminis ángelos suos : et cólligent de regno ejus ómnia scándala. Neque enim in illo regno beatitúdinis in quo pax summa est : inveníri scándala potérunt que colligántur. Et unde rursum dícitur, Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines : mínimus vocábitur in regno celórum. Qui autem fécerit et docúerit : hic magnus

vocábitur in regno celórum. Mandátum solvit et docet : quando hoc quisque voce prédicat quod vivéndo non implet. Sed ad regnum etérne beatitúdinis perveníre non valet : qui non vult ópere implére quod docet. Quómodo ergo in eo mínimus vocátur, qui ad hoc nullo modo intráre permíttitur ? Quid ítaque per hanc senténtiam, nisi presens ecclésia regnum celórum dícitur, in qua doctor qui mandátum sólverit mínimus vocátur, quia cujus vita despícitur, restat ut ejus predicátio contemnátur ?

Lectio ix.

IN quinque autem córporis sénsibus unusquísque subsístit. Geminátus autem quinárius : denárium pérficit. Et quia ex utróque sexu fidélium multitúdo collígitur : sancta ecclésia decem virgínibus símilis denunciátur. In qua quia mali cum bonis, et repróbi cum eléctis admíxti sunt : recte símilis virgínibus prudéntibus et fátuis esse perhibétur. Sunt namque pleríque continéntes : qui ab exterióre se appetítu custódiunt, et spe ad interióra rapiúntur, carnem mácerant : et toto desidério ad supérnam pátriam anhélant. Etérna prémia éxpetunt pro labóribus suis : recípere laudes humánas nolunt. Hi nimírum glóriam suam non in ore hóminum ponunt : sed intra consciéntiam cóntegunt. Et sunt pleríque qui corpus per abstinéntiam afflígunt : sed de ipsa sua abstinéntia humános favóres éxpetunt. Doctríne insérviunt : indigéntibus multa largiúntur. Sed fátue profécto sunt vírgines : quia solam laudis transitórie retributiónem querunt. Unde et apte súbditur, Quinque fátue non sumpsérunt óleum secum : prudéntes autem accepérunt óleum in vasis suis cum lampádibus. Per óleum quippe nitor glórie designátur. Váscula autem nostra sunt corda : in quibus férimus cuncta que cogitámus.

ℭ *Ad vj.*

Capitulum. 2. *Cor. xj.* (2.)

EMulor enim vos Dei emulatióne, despóndi enim vos uni viro vírginem castam exhíbere Christo.

ℭ *Ad ix.*

Capitulum. Sapientie vij. (30.)

SApiéntia vincit malíciam, attíngit ergo a fine usque ad finem fórtiter, et dispónit ómnia suáviter.

In natali plurimarum virginum.

Ad vesperas.

Antiphone et psalmi feriales.

Capitulum. Sapientie iv. (1.)

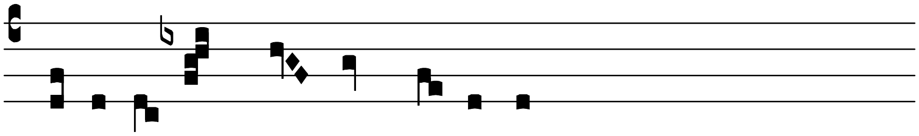
O quam pulchra est casta generátio cum claritáte, immortális est enim memória illíus, quóniam et apud Deum nota est, et apud hómines.

Hymnus. Jesu coróna. [904].

℣. Adducéntur regi vírgines. [899].

1519-C:46v; 1531-P:83r.

Ant. I.ii.



Simi-le est *reg-num ce-ló-rum ságene misse. [886].

Ps. Magníficat. 53*.

Oratio de proprietate.

[*Et cetera ut supra.*][60]

[*Plurimorum virginum et martyrum.*

Oratio.

Deus qui ut humánum genus ad confessiónem tui nóminis provocáres, étiam in sexu frágili victóriam martýrii contulísti : presta quésumus ut ecclésia tua hoc exémplo commónita, nec pati pro te metuátur et celéstis prémii glóriam concupíscat. Per.

Item plurimarum virginum non martyrum.

Oratio.

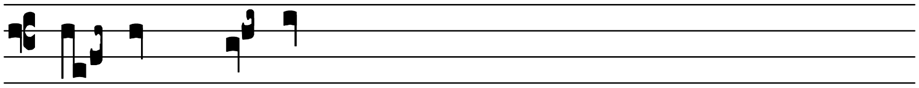
Omnípotens sempitérne Deus qui nos idóneos non esse perpéndis ad majestátem tuam sicut dignum est exorándam : fac sanctas vírgines tuas *N.* et *N.* pro nostris interveníre peccátis, quarum méritis

nobis indulgéntiam largiáris. Per.][61]

ℂ *Ad matutinas.*

1519-C:46v; 1531-P:83r.

Invit. IV.i.

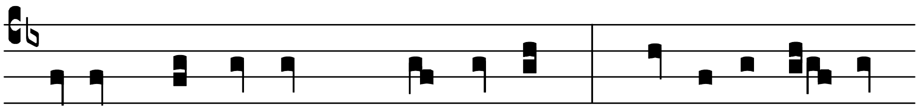


AG- num sponsum vírginis. *&c.* [887].

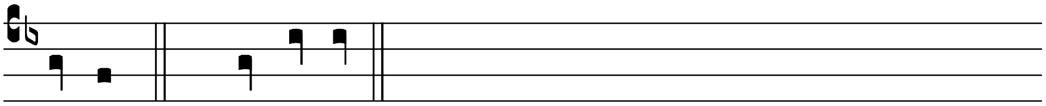
Aliud invitatorium.

AS:663; 1519-C:46v; 1531-P:83v.

Invit. VI.iii.



REgem vír-gi-num * Dó-mi-num. †Ve-ní-te a- do- 1149. [*83v.*]



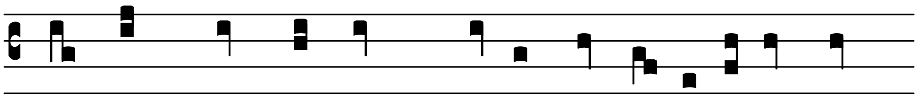
rémus. *Ps.* Ve-ní-te. 35*.

Hymnus. Jesu coróna. [904].

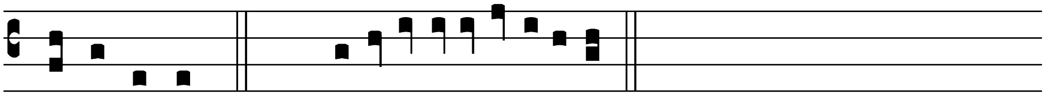
Super omnes psalmos ante lectiones dicitur hec sola antiphona.

AS:567; 1519-C:46v; 1531-P:83v.[62]

Ant. VII.ii.



O quam pulchra est * casta gé-ne-rá-ti- o cum 4069.



cla-ri-tá-te. *Ps.* Dómine Dominus noster. (*viij.*) [17].

et ceteri psalmi de communi unius virginis et martyris.[63] [888].

℣. Adducéntur regi. [933].

Lectiones de proprietate quia omnia festa plurimarum virginum habent proprias lectiones sicut patet in festis Perpetue et Felicitatis : et undecim milium virginum.

[*Lectio prima.*

INterrogátus Dóminus a discípulis de consummatióne séculi, inter multa que locútus est : parábolam quoque dixit de decem virgínibus bonórum et malórum discretióne significántibus : quarum quinque admittúntur, et quinque excludúntur. Vidéntur itaque michi quinque vírgines significáre quinque partítam continéntiam a carnis illécebris. Continéndus est enim ánimi appetítus : a voluptáte oculórum, a voluptáte áurium, a voluptáte olfaciéndi : gustándi sive tangéndi. Sed quia ista continéntia partim coram Deo fit, ut ille placeátur in interióri gáudio consciéntie : partim coram homínibus tantum ut glória humána capiátur, quinque[64] dicúntur sapiéntes et quinque stulte, quia utráque continéntia est quamvis divérso fómite gáudeant.[65]

Lectio ij.

LAmpades autem sunt que mánibus portántur : ópera que secúndum istam continéntiam fiunt. Dictum est enim, Lúceant ópera vestra coram homínibus. Omnes vero accepérunt lámpades suas : et venérunt óbviam sponso. Intelligéndum est ergo Christi nómine censéri : de quibus ágitur. Non enim possunt qui Christiáni non sunt : sponso Christo veníre óbviam. Sed quinque fátue accéptis lampádibus suis : non sumpsérunt óleum secum. Multi autem quamvis de Christi bonitáte plúrimum sperent : gáudium tamen non habent dum continénter vivunt : nisi in láudibus hóminum. Non ergo habent óleum secum. Nam ipsam letíciam óleo significári árbitror : ut illud Psalmíste, Proptérea unxit te Deus Deus tuus óleo letície. Qui autem non proptérea gaudet : quia Deo intrínsecus placet non habet óleum secum. Prudéntes vírgines autem accepérunt óleum secum in vasis suis cum lampádibus : id est letíciam bonórum óperum in corde atque in consciéntia posuérunt

sicut et Apóstolus monet, Probet seípsum homo inquit, et tunc in semetópso habébit glóriam : et non in áltero.

Lectio tertia.

TArdánte vero sponso dormitavérunt omnes, quia ex utróque génere continéntium hóminum, sive eórum qui coram Deo exúltant : sive eórum qui in láudibus hóminum acquiéscunt moriúntur hoc intervállo témporis : donec sub advéntu Dómini fiat resurréctio mortuórum. Média autem nocte, id est nullo sciénte aut speránte, quippe cum ipse dicat Dóminus, De die autem illa et hora nemo scit, et Apóstolus, Dies Dómini sicut fur in nocte véniet, ita ex quo signíficat pénitus látere cum venit : clamor factus est, Ecce sponsus venit : súrgite óbviam ei. In ictu óculi : in novíssima tuba omnes resurgémus. Ergo surrexérunt omnes ille vírgines : et aptavérunt lámpades suas : id est paravérunt se ad ratiónes reddéndas óperum suórum. Opórtet enim nos exhibéri ante tribúnal Christi ut illic recípiat unusquísque quod in córpore gessit : sive bonum sive malum. Et dixérunt stulte ad sapiéntes, Date nobis de óleo vestro : quia lámpades nostre extinguúntur.[66] Quorum enim facta aliéna fulciúntur laude : éadem subtrácta defíciunt. Et de consuetúdine id semper inquírit : unde gaudére ánimus solet. Itaque hóminum, qui corda non vident : testimónium volunt habére apud Deum, qui cordis inspéctor est.

Item alie lectiones plurimarum virginum.

Lectio j.

QUid ergo respondérunt sapiéntes ? Ne forte non suffíciat nobis et vobis. Unusquísque enim pro se ratiónem reddet : nec aliéno testimónio quisquam adjuvábitur apud Deum, cui secréta cordis appárent, et vix sibi quisque súfficit ut ei testimónium perhíbeat consciéntia sua. Quis enim gloriábitur mundum se habére cor ? Inde est quod Apóstolus dicit, Mihi autem mínimum est ut a vobis júdicer aut ab humáno die : sed neque meípsum júdico. Quápropter cum de se quisque aut nullo modo aut vix possit veram ferre senténtiam, quomodo potest de álio judicáre : cum sciat nemo quid agátur in

hómine nisi spíritus hóminis ? Ite pótius ad vendéntes et émite vobis. Non consílium dedísse putánde sunt : sed crimen eórum ex oblíquo commemorásse.

Lectio ij.

VEndunt enim óleum adulatóres qui sive falsa sive ignoráta laudándo, in errórem ánimas mittunt, et eis vana gáudia tanquam fátuis consiliándo áliquam de his mercédem, sive cibórum, sive pecúnie, sive honóris, sive alicujúsmodi temporális accípiunt : non intelligéntibus quod dictum est, Qui vos felíces dicunt : in errórem vos mittunt. Mélius autem est objurgári a justo : quam a peccatóre laudári. Emendábit me inquit justus in misericórdia et árguet me : óleum autem peccatóris non impínguet caput meum. Ite ergo ad vendéntes magis et émite vobis, id est videámus nunc quid vos ádjuvent : qui vobis laudes véndere consuevérunt, et vos in errórem indúcere, ut non coram Deo : sed homínibus glóriam quererétis. Eúntibus autem illis émere venit sponsus, id est inclinántibus se illis in ea que foris sunt : et sólitis gaudére queréntibus, quia gáudia etérna[67] non nóverant : venit ille qui júdicat. Tu autem.

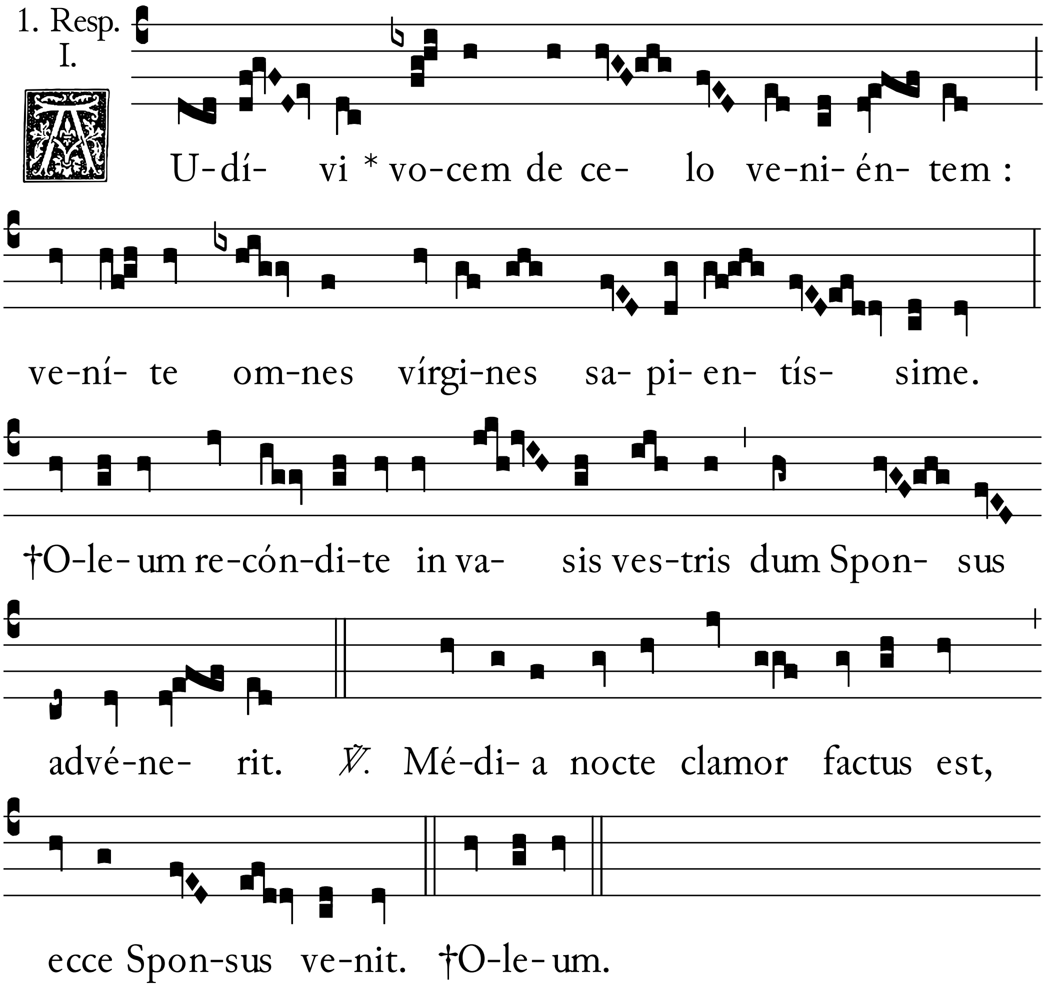
Lectio iij.

ET que paráte erant, id est quibus bonum testimónium consciéntia perhibébat intravérunt cum eo ad núptias : id est ubi munda ánimo sempitérno Dei Verbo fecundánda copulátur. Clausa est jánua, id est recéptis illis qui sunt in angélicam vitam immutándi. Omnes enim resurgémus inquit : sed non omnes immutábimur, clausus est áditus ad regnum celórum : non enim post judícium patet precum aut meritórum locus. Novíssime autem véniunt rélique vírgines dicéntes, Dómine Dómine : áperi nobis. Non dictum est quod émerint óleum et ídeo intelligénde sunt nullo jam remanénte de aliénis láudibus cómmodo : ex magnis afflictiónibus redíre ad imploratiónem Dei. Sed magna est ejus sevéritas post judícium ineffábilis misericórdia prerogáta est. Itaque respóndens ait, Amen dico vobis : néscio vos. Ex illa scílicet régula quam non hábeat ars Dei. Hoc est sapiéntia Dei : ut intrent in gáudium

ejus qui non coram Deo : sed ut plácerent homínibus nisi sunt áliquid secúndum precépta ejus operári : atque ita conclúdit, Vigiláte ergo quia néscitis diem neque horam. Non modo illíus último témporis quo ventúrus est sponsus : sed sue quisque dormitiónis diem et horam nescit. Quisquis autem parátus est usque ad somnum : id est, usque ad mortem que ab ómnibus debétur : parátus inveniétur, étiam cum illa vox média nocte sonúerit qua omnes evigilatúri sumus.

Vel lectio j. Símile est regnum celórum. *ut supra.*][68]

AS:567, 576; 1519-C:47r; 1519-P:83v.[69]



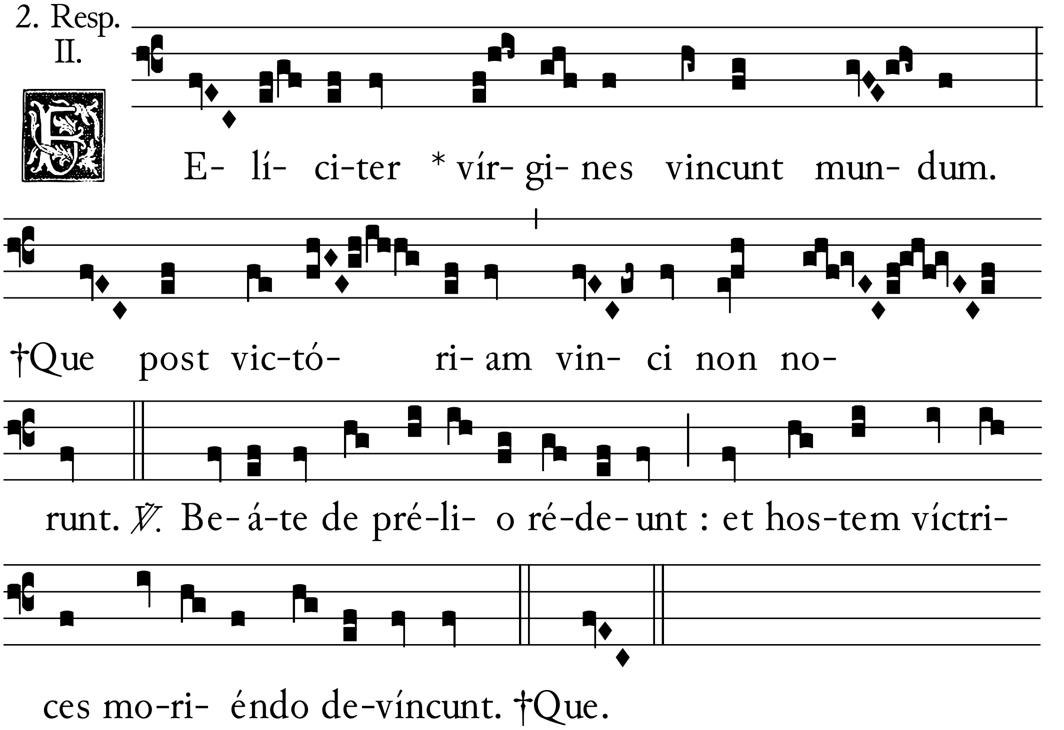
6151.

6151a.

AS:568; 1519-C:47r; 1531-P:83v.[70]

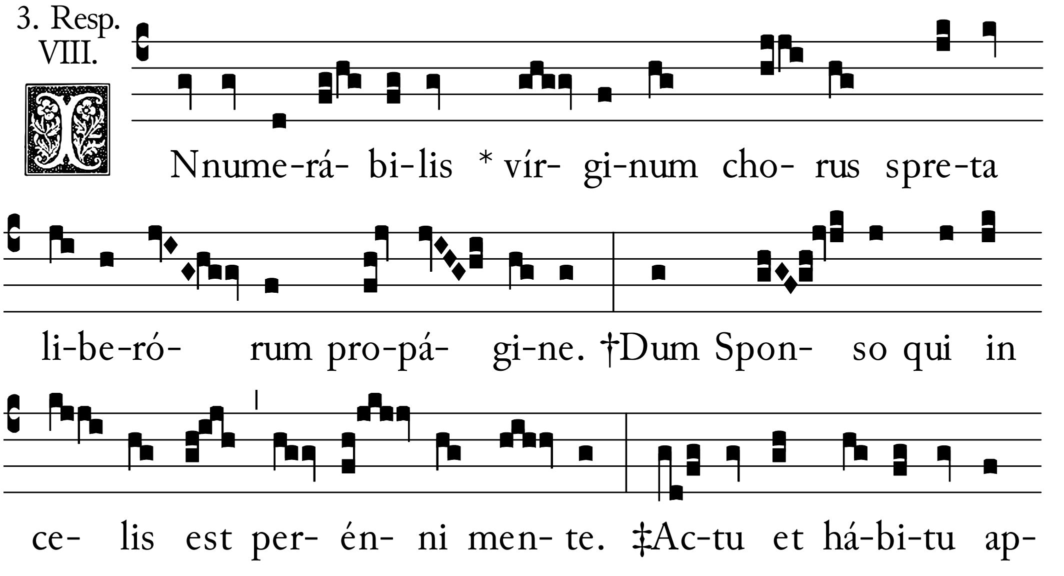
sar0628. 2. Resp. II.

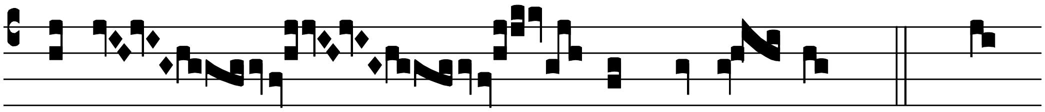
sar0628a.



AS:568; 1519-C:47r; 1531-P:83v.[71]

sar0633. 3. Resp. VIII.





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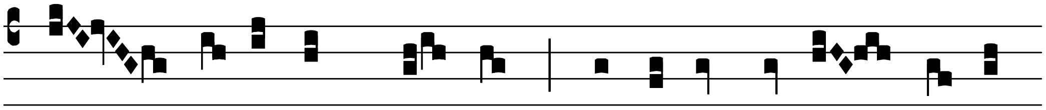
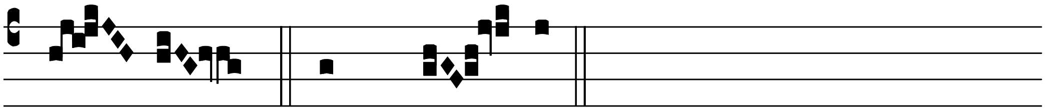
pli-cá- ri má-lu- it. ℣. Ec-



ce flo-réntem mun-dum : despéctu mentis cal-ca-



vé- runt. †Dum Spon- so.

[℣. Glória Patri. 95*. ‡Actu.][72]

℣. Média nocte clamor factus est.

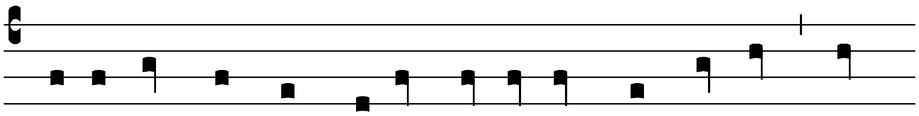
℟. Ecce sponsus venit éxite óbviam ei.

[☾ *In laudibus.*]

In laudibus dicitur hec sola antiphona.

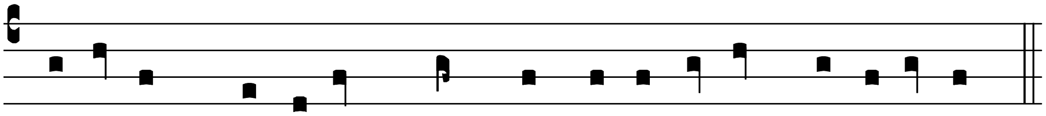
AS:568, 576; 1519-C:47v; 1531-P:83v.[73]

Ant. VI.

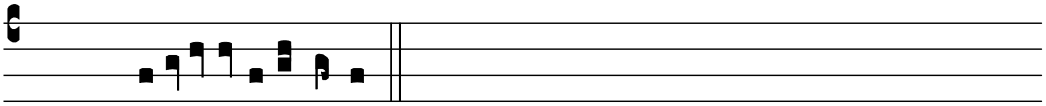


sar0127.

VIrgi-nes sancte De- i * o-rá-te pro no-bis, ut



scé-le-rum vé-ni- am per vos accí-pe-re me-re- ámur.



Ps. Dóminus regnávit. (*xcij.*) [45].

et ceteri psalmi consueti.

Capitulum. O quam pulchra. [922].

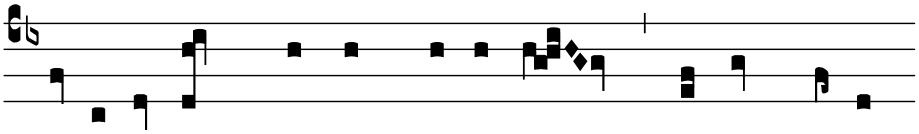
Hymnus. Rex gloriόse mártyrum. [770].

Totus hymnus dicitur per omnia sicut in communi hystoria plurimorum martyrum.

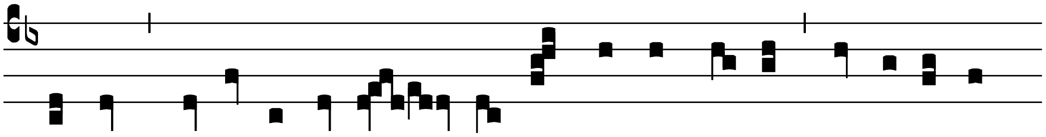
℣. Mirabilis Deus [in sanctis suis].[74] [192].

AS:568; 1519-C:47v; 1531-P:83v.[75]

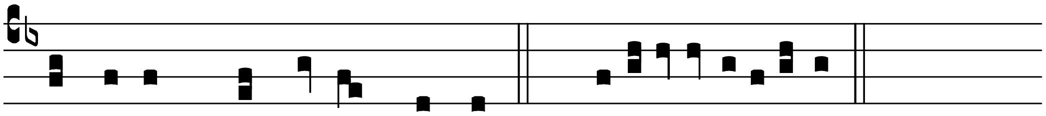
4953. Ant. I.i.



Simi-le est * regnum ce-ló-rum de-cem virgí-



ni-bus que acci-pi- én- tes lámpa-das su- as ex-i- é-runt



óbvi- am sponso et sponse. *Ps.* Benedíctus. 52*.

Oratio ut supra. [922].

ℂ *Ad primam.*

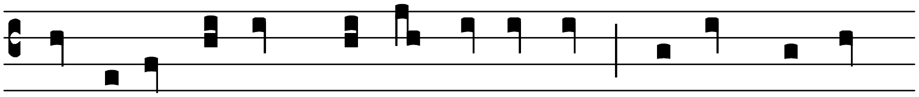
Ant. Vírgines sancte Dei. [929].

Ps. Deus in nómine. (*liij.*) [95].

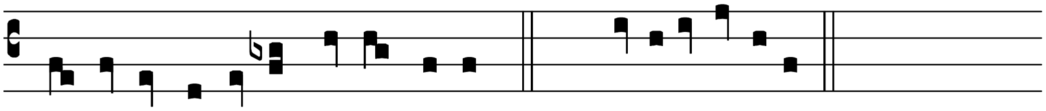
ℂ *Ad iij.*

AS:568; 1519-C:48r; 1531-P:83v.

3730. Ant. IV.iv.



Medi- a nocte * clamor factus est : ecce sponsus

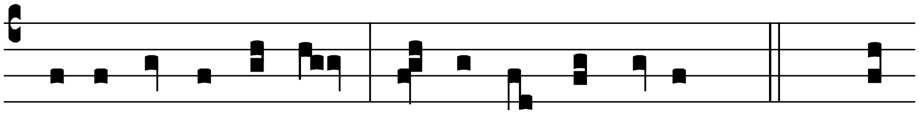


ve-nit ex-í-te óbvi- am e- i. *Ps.* Legem pone. (*cxviij.* 33.) [132].

Cap. O quam pulchra. [922].

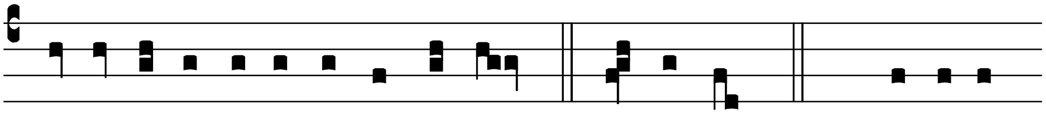
AS:569; 1519-C:48r; 1531-P:83v.

Resp. VI.

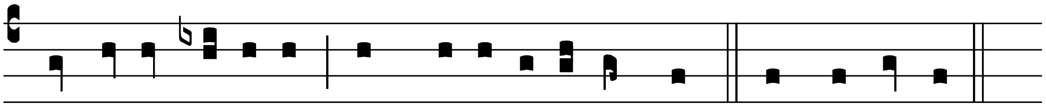


sar0603. sar0603a.

ADdu-céntur re-gi. †Vír-gi-nes post e- am. *ij.* ℣. Próx-



ime e-jus affe-réntur ti-bi. †Vír-gi-nes. ℣. Gló-ri- a



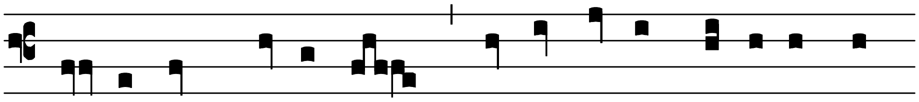
Pa-tri et Fí-li- o : et Spi-rí-tu- i Sancto. Addu-céntur.

℣. Media nocte clamor factus est. [930].

Ad vj.

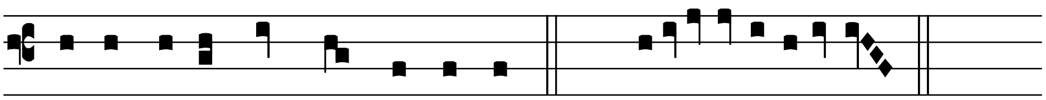
AS:569; 1519-C:48r; 1531-P:83v.[76]

Ant. I.v.



4403.

PRu-déntes * vírgi-nes acce-pé-runt ó-le-um in



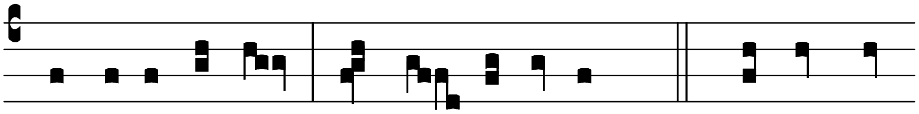
va-sis su- is cum lampá-di-bus. *Ps.* Defécit. (*cxviij.* 81.) [141].

Capitulum. Emulor enim vos. *ut supra unius virginis non martyris.* [920].

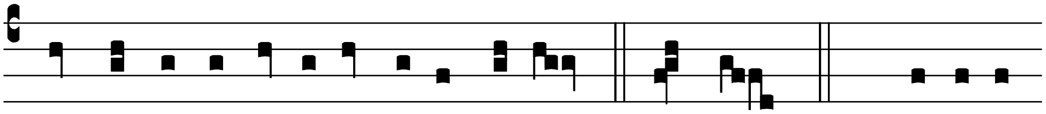
AS:569; 1519-C:48r; 1531-P:83v.

sar0644. Resp. VI.

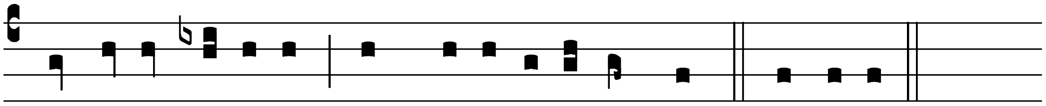
sar0644a.



MEdi-a nocte. †Cla-mor factus est. *ij.* ℣. Ecce spon-



sus ve-nit, ex-í-te óbvi-am e-i. †Cla-mor. ℣. Gló-ri-a



Pa-tri et Fí-li-o : et Spi-rí-tu-i Sancto. Mé-di-a.

℣. Prudéntes vírgines accepérunt [óleum.

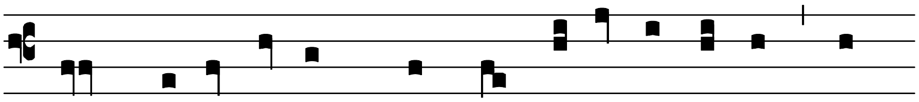
R. In vasis suis cum lampádibus].[77]

ℭ *A nonam.*

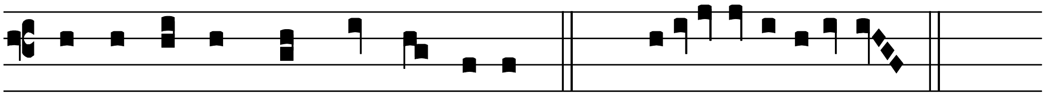
AS:569; 1519-C:48r; 1531-P:83v.

Ant. I.v.

5251.



TUnc surrex-é-runt * omnes vírgi-nes il-le : et



orna-vé-runt lámpa-des su-as. *Ps.* Mirabília. (*cxviij.* : 129.) [150].

Cap. Sapiéntia vincit. [921].

AS:569; 1519-C:48v; 1531-P:83v.

℣. Adducentur regi virgines post eam.

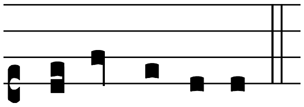
℟. Próxime ejus afferéntur tibi.

Oratio ut supra. [922].

[*Sequuntur antiphone de beata virgine Maria.*[78]

AS:529; 1519-C:48v.[79]

1356.

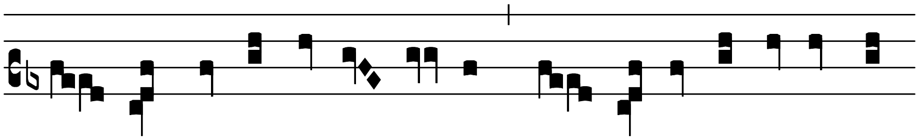


In tempore paschali. re al-le-lú-ya.

Alia antiphona.

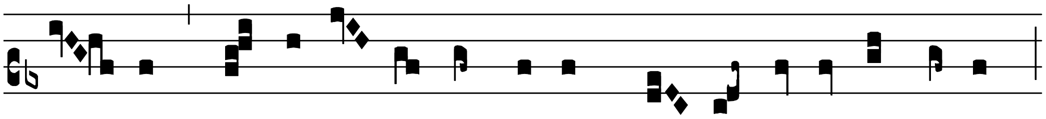
AS:529; 1519-C:49r.[80]

Ant. VI.

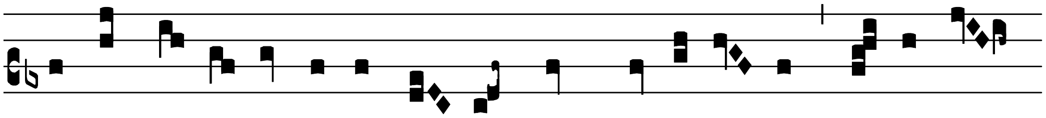


1542.

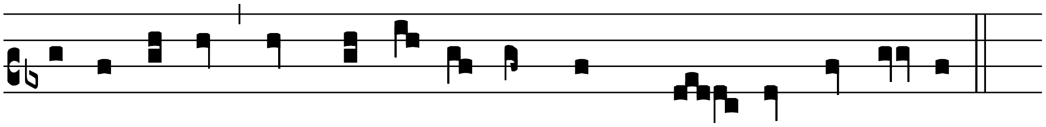
A - ve * re-gí-na ce- ló- rum, a- ve dómi-na ange-



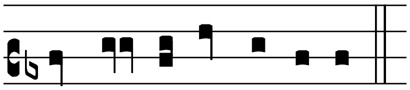
ló- rum, sal-ve ra- dix sancta ex qua mundo lux est orta :



a-ve glo-ri- ó-sa su-per omnes spe-ci- ó- sa, va- le val-



de de-có-ra et pro no-bis semper Chris- tum ex-ó- ra.



In tempore paschali. ex-ó- ra al-le-lú-ya.

Alia antiphona.

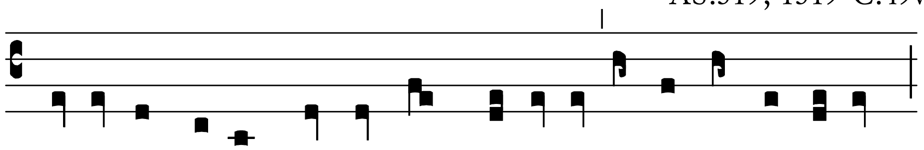
AS:491; 1519-C:49r.

1418.

Alia antiphona.

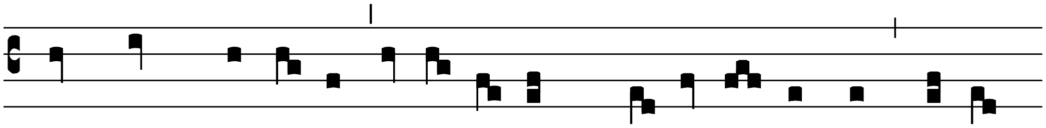
AS:519; 1519-C:49v.

Ant. VIII.i.

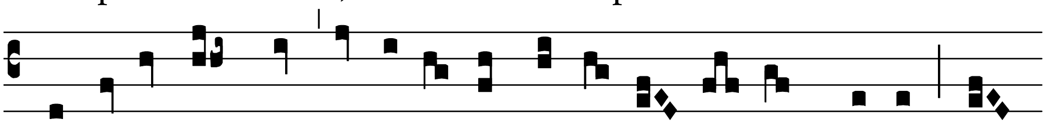


1563.

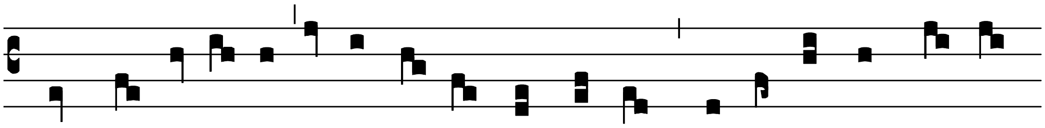
BE-á-ta De- i * gé-ni-trix Ma-rí- a virgo perpé-tu- a :



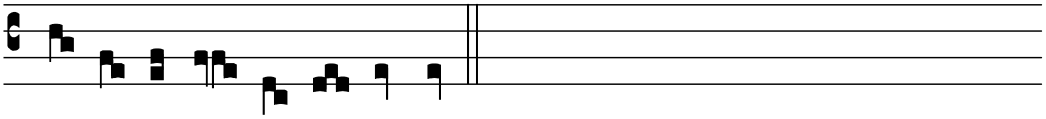
templum Dómi-ni, sacrá- ri- um Spi- ri-tus-sáncti so-la



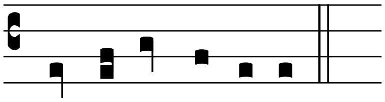
si-ne ex-émplo pla-cu- ís-ti Dómi-no Je- su Christo : o-



ra pro pópu- lo, intervé-ni pro cle-ro, intercé-de pro de-



vó-to femi- né- o se-xu.

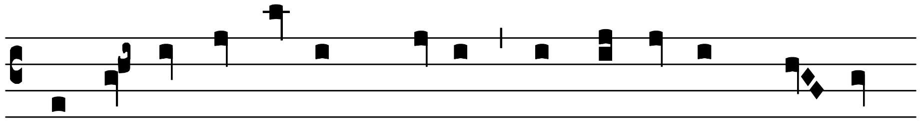


In tempore paschali ad processionem sic. se-xu al-le-lú-ya.

Alia antiphona.

AS:492; 1519-C:49v.

Ant. VII.i.



2155.

OEscéndi * in ortum me-um ut vi-dé-rem po-ma

convál-li- um et inspí- ce-rem si flo-ru- íssent ví-ne- e : et

germi-nássent ma-la pú-ni-ca. Re-vérte-re, re-vérte-re Su-ná-

mi-tis : re-vérte-re, re-vér- te-re ut intu- e- ámur te.

In tempore paschali ad processionem sic. te al-le-lú-ya.

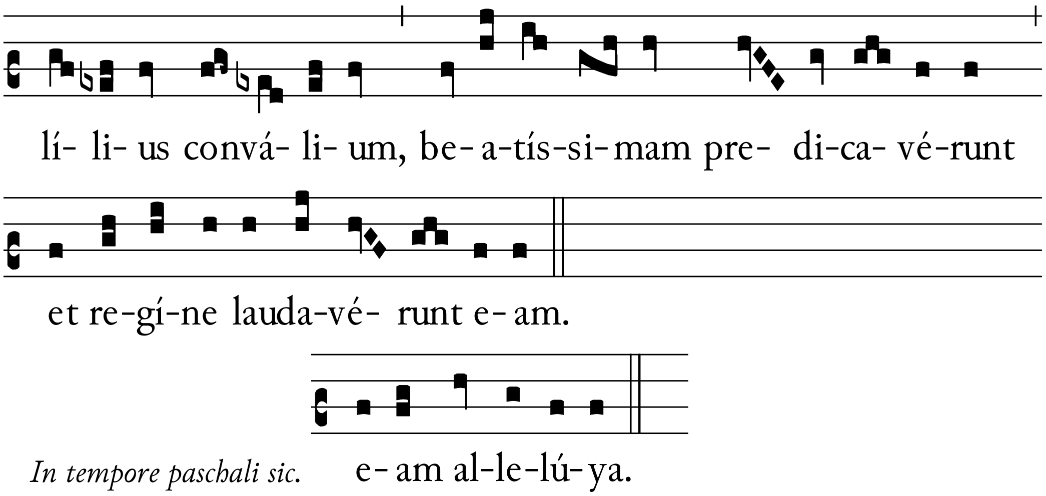
Alia antiphona.

AS:529; 1519-C:50r.[81]

4988. Ant. VI. SPe-ci- ó- sa * fac-ta es et su- á- vis in de- lí-ci-

is virgi-ni-tá- tis sancta De- i gé-ni-trix : quam vi-dén-

tes fí-li- e Sy-on vernán- tem in fló-ri-bus ro- sá-rum et



¶ *Finit Commune Sanctorum.*]

[*Benedictiones matutinales.*]

❡ *Quotienscunque fiunt novem lectiones per totum annum dicantur iste sex benedictiones ad matutinas preterquam in festis beate Marie : et omnium sanctorum : et in festis iij. lectionum sine expositione evangelii : sive chorus regatur, sive non : et in octava et infra octavas : et in feriis paschalis temporis secundum ordinem nocturnorum.*

❡ *In j. nocturno dicuntur iste benedictiones.*

Benedictióne perpétua : benedícat nos Pater etérnus.
Deus Dei Fílius : nos benedícere et adjuváre dignétur.
Spíritus sancti grátia : illúminet corda et córpora nostra.

❡ *In secundo nocturno benedictiones.*

Omnípotens Dóminus : sua grátia nos benedícat.
Christus perpétue : det nobis gáudia vite.
Intus et extérius : nos purget Spíritus almus.

❡ *In tertio nocturno.*

Secundum Marcum. Evangélicis armis : múniat nos Cónditor orbis.

❡ *Secundum Mattheum.* Evangélica léctio : sit nobis salus et protéctio.

❡ *Secundum Lucam.* Per evangélica dicta : deleántur nostra delícta.

❡ *Secundum Johannem.* Fons evangélii : répleat nos dogmáte celi.

❡ *Quando expositio non habetur : tunc dicitur ad septimam lectionem ista benedictio.* Creátor ómnium rerum : benedícat nos hic et in evum.

❡ *Ad octavam lectionem semper dicitur ista benedictio : nisi in festo beate Marie : et omnium sanctorum.* Divínum auxílium : máneat semper nobíscum.

❡ *Quando vero dicitur expositio evangelii ad primam lectionem tunc sit ista benedictio*
[*84r.*] *secunda.* Divínum auxílium máneat. *&c.*

¶ *In festis vero sanctorum sit ista nona benedictio.* Ad societátem cívium supernórum : perdúcat nos rex angelórum. *Et semper dicitur* rex angelórum. *quandocunque dicitur secundum usum ecclesie Sarum : nisi in festis beate Marie : similiter in festis iij. lectionum cum expositione evangelii sit ista iij. benedictio.* Ad societátem cívium. *&c.*

¶ *Quando vero fient novem lectiones de temporali per totum annum : nisi a festo Sancte Trinitatis usque ad adventum Domini : sit ista nona benedictio.* In unitáte Sancti Spíritus : benedícat nos Pater et Fílius.

¶ *Dicetur et in festo Corporis Christi et in octava ejusdem : et in exaltatione sancte crucis : et in dedicatione ecclesie : et in dominicis infra octavas et in octavis ejusdem.*

¶ *Quando vero fiunt tres lectiones de temporali cum expositione evangelii tunc sit ista benedictio tertia.* In unitáte Sancti Spíritus. *&c.*

¶ *In festo vero Sancte Trinitatis usque ad adventum Domini dominicis diebus quando de dominica agitur : sit ista ix. benedictio.* In charitáte perfécta : confírmet nos Trínitas Sancta.

¶ *In omnibus feriis per annum extra tempus pasche : et quando expositio non habetur : dicantur he benedictiones tres.*

Deus misereátur nostri ; et det nobis pacem.
Virtus Christi : hábitet in córdibus nostris.
De celo missus : dóceat nos Spíritus almus.

¶ *In festo omnium sanctorum dicuntur benedictiones prout in eodem festo ante lectiones ejusdem sunt notate.*

¶ *In festis et in commemorationibus beate Marie dicantur iste benedictiones.*
¶ *In primo nocturno.*

Alma virgo vírginum : intercéde[82] pro nobis ad Dóminum.
Christus Maríe fílius : sit nobis clemens et propícius.
Sancta Dei génitrix : sit nobis auxilíatrix.

¶ *Tres predicte benedictiones in commemoratione beate Marie non variantur per totum annum.*

❡ *In secundo nocturno.*

Sancte Maríe mérita : nos [83][per]dúcant ad regna celéstia.

Que péperit Christum : pro nobis póstulet ipsum.

Stella María maris : succúrre piíssima nobis.

❡ *In tertio nocturno.*

Per Maríe mérita : prosit nobis léctio evangélica.

Divína solátia : nobis ímpetret virgo María.

Ad societátem cívium supernórum : perdúcat nos regína celórum.

❡ *Item alie benedictiones de sancta Maria infra octavas.*

Pura, púdica, pia : miséris miserére María.

Virgo parens natum : fac nobis propiciátum.

Nos précibus matris : salvet sapiéntia Patris.

❡ *Secunda die.*

Virgo Deo digna : precántibus esto benígna.

Intercéde pia : pro nobis virgo María.

Que péperit florem : det nobis floris odórem.

❡ *Tertia die.*

Consérva fámulos : virgo María tuos.

Sancte Maríe précibus : benedícat nos Pater et Fílius.

Fílius vírginis Maríe : det nobis gáudia vite. Amen.[84]

❡ *In quotidianis matutinis beate Marie dicantur he benedictiones.*[85]

Alma virgo vírginum : intercéde pro nobis ad Dóminum.

Intercéde pia : pro nobis virgo María.

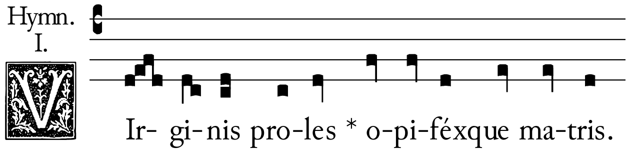
Sancta Dei génitrix : sit nobis auxilíatrix.

❡ *Finis Communis sanctorum atque sanctarum proprium non habentium.*

Notes, pages [877]-[942].

1 1519-C:40r.

2 In PHM:56. this melody is listed as Mode II.; the first line of the melody is as follows :



The *Amen* is found in PHM:56.

3 1519-C:40r.

4 The *Amen* is found in HS:146v.

5 The *Amen* is found in PHM:17.

6 The *Amen* is found in PHM:17.

7 1519-C:40v.

8 The *Amen* is found in HS:139v.

9 1519-C:40v.

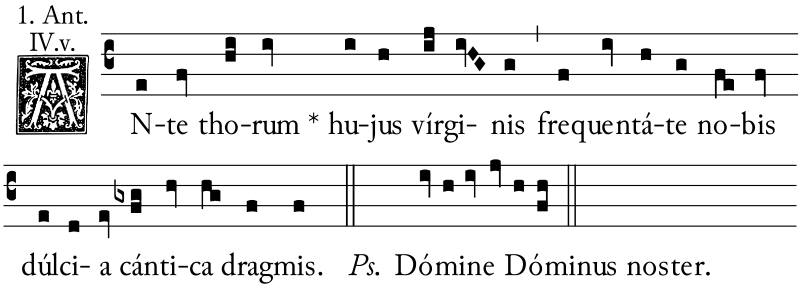
10 1519-C:41r.

11 In BL-52359:358v. '*N.* palmam' is set A.A.G.FED EFG.FE. In PEN:292v. 'Christum' is set C.DF.

12 1519-C:41r.

13 1519-C:41r. has no flat.

14 'dragmatis'. 1526. [SB-P:442.] In BL-52359:359r. this antiphon appears this way:



15 In 1519-C:41r 'fílias' is set DCA.DE.E. In BL-52359:359r. 'mea' is set FGA.A.

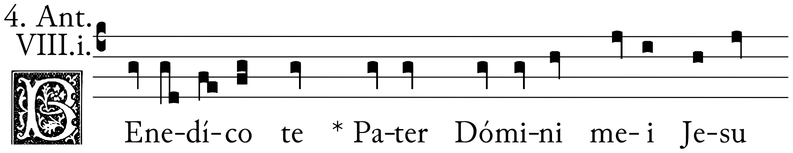
16 In BL-52359:359r. 'benedíxit' is set E.E.EGAG.F; 'Deus' is set DEF.EDFFE. BL-52359:359r. has no flat.

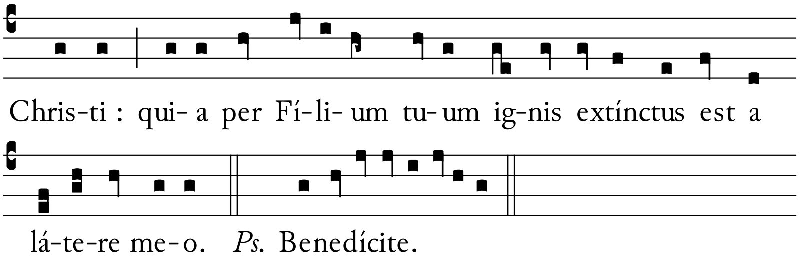
17 Quóniam ergo. *Chev.* [SB-P:442.]

18 In 1519-C:41v. 'et oblivscere' is set A A.A.A.A.A; 1519-C:41v. has no flat at 'veritátem'. In BL-52359:359v. 'déxtera' is set AGAFDEDDCCDFGEFDFGA.A.AGGFGA.

19 In 1519-C:42r. 'justíciam' is set C.CABG.AGACCDCC.CB; 'óleo' is set BG.AGACCb.GAG. In BL-52359:359v. 'justíciam' is set C.CAAG.ACDCC.CB; 'iniquitátem proptérea' is set A.AG.ABC.GAGFG.GF ED.G.AC.C; 'óleo' is set CB.BGACCA.AG; 'letície' is set GD.AGCBABGABAG.F.EGFFE; the underlay of 'letície' is unclear.

[20] In BL-52359:359v. 'pulchritúdine' is set D.D.BC.DC.A.
[21] In BL-52359:359v. 'vultu' is set CD.CB; 'médio ejus' is set C.C.C AC.BA.
[22] In BL-52359:359v. 'effúsum' is set G.FGA.A.
[23] 'óleum secum.' [SB-P:444.] In BL-52359:360r. 'vigilántem' is set CB.CD.DDCD.AC; 'ad' is set DBCDCBA.
[24] BL-52359:360r. has no flat at 'corónam'; 'tibi' is set CACC.GAG. BL-52359:360r. appears to have 'pro ejus'; 'ángelus in paradísum' is set CDCD.BC.AGACGFFDED D E.F.GA.ACG. BL-52359:360r. has 'introívit'; this is set G.EG.EGFG.FE. BL-52359:360r. has 'te in'; this is set A.Ag.
[25] In BL-52359:301v. 'vestiménto' is set C.D.FFe.G; 'induménto' is set G.A.B♭B♭.AG; 'circúndedit' is set GAF.Fe.FGB♭.B♭GAB♭AB♭.AG; 'decorávit me' is set F.F.FEFG.DEFEDC D.
[26] 1519-C:43v. has no flat at 'Deus tuus'. In 1519-C:43v. 'us' of Deus appears four notes earlier. 1519-S:43v. indicates B♭ throughout the ℣. 'Induet' and the ℣. Glória Patri.' In BL-52359:360r. the third 'et' is set DFG; 'domum' is set FFEF.D; 'concupíscet' is set Fe.D.FD.FGA; 'ipse est' appears to be set DFFEGEDF.FD ACDGA; 'Deus' is set DAAGAGFAACDCDCBAAGF.GFGA; in the verse, 'te' is set AG; there is no flat until the third syllable of 'induménto'. BL-52359:360r. does not include the 'Glória Patri' verse.
[27] In BL-52359:360v. 'refectióne' is set F.GA.FE.D.D; 'sanctárum' is set FEF.EDE.E.
[28] 1519-C:43v. and BL-52359:360v. have 'fília'. In BL-52359:360v. 'fília' is set A.G.A.
[29] In BL-52359:360v. 'claritáte' is set AC.BA.G.G.
[30] 1519-C:44r.
[31] *Op.* I. 1472. [SB:454.]
[32] AS:666. has 'Quem vidi, quem agnovi'. In BL-52359:370v. 'elécta mea' is set CDF.F.FFCD DFEDD.CD; 'in' is set CFGAF; 'thronum' is st FAGA.GFG; 'Quia' is set EFG.GAG; 'inclína' is set CD.D.DEFEDC.
[33] In BL-52359: 'fide' is set CDCBA.ABGFGAAG; no flats appear until 'ómnibus'; 'pro ómnibus' is set F.GB♭.B♭.AB♭CB♭AGAB♭AG.
[34] In BL-52359:361r. 'amávi' is set B♭C.AB♭AG.F; 'mea' is set F.GAGA; 'Glória Patri' is set F.AC.AGC DC.C; 'Spirítui' is set B♭.AG.F.GAGA; the final repeat is to 'Quem [crédidi]'.
[35] 1519-C:44v.
[36] 1519-C:44v.
[37] In BL-52359:361r. 'virgo' is set D.D.
[38] In BL-52359:361r. 'sápiens et' is set F.GB♭.AB♭CB♭A FGA.
[39] The text in AS:667. and 1519-C:44v. differs from that in 1531:81v. 1531:81v. follows the text of cao1703. which is set in AS: pl. S. for the feast of S. Cecilia as follows:





[40] BL-52359:361v. omits 'corónam' and its music.
[41] 1519-C:45r.
[42] In PHM:7. the *Amen* is set DE.DCD. Many sources have 'cóncipit', which agrees with the metre, but which seems less suitable to the meaning. 'cóncipit' appears in Portiforium estivalis 1530-P:83v.
[43] 1519-C:45r.
[44] The *Amen* is found in PHM:14.
[45] 1519-C:45r.
[46] The *Amen* is found in PHM:7. 1531-P:81v. does not specifically indicate the seasonal doxology here.
[47] 1519-C:45r.
[48] The *Amen* is found in PHM:18.
[49] In BL-52359:361v. 'cum' is set CD.
[50] SB-P:449.
[51] SB-P:449.
[52] 1519-C:46v.
[53] 1519-C:46v.
[54] 1519-C:46v.
[55] *Op.* V. 719, ed. Paris, 1837. [SB-P:451.]
[56] 'solis', SB-P:452.
[57] 'nitóribus', 1531-P:82v.
[58] *Op.* I. 1476. [SB:454.]
[59] SB-P:454. 'ab etérna' appears in Brev-1494-P:unpaged; Brev-1495-P:401r, Brev-1525-P:80v. and Brev-1528-P:125v. and in the undated STC-15807-59 Portiforium festivalis-P:84v, but not in 1483-P:unpaged, Brev-1516:86v. or 1531-P:83r.--or in the monumenta.ch edition of Homilies of Gregory.
[60] 1519-C:46v.
[61] 1519-C:46v.
[62] In BL-52359:360v. and 362v. and PEN:262r. 'claritáte' is set AC.BA.G.G.
[63] '*unius virginis*'. 1519-C:47r.
[64] In *Legend*-1518-C:21v. 'Quinque' begins a new sentence.
[65] 'gáudeat', *Legend*-1518-C:21v.

[66] 'extingúntur', *Legend*-1518-C:21v.
[67] 'intérna' appears in other sources.
[68] *Legend*-1518-C:21r-22v.
[69] In BL-52359:362v. 'sapientíssime' is set FED.DG.GEGAG.FEDD.CD.D; 'recóndit' is set C.BGGF.GA.A; 'vasis' is set CDA.GA.
[70] In BL-52359:363r. 'mundum' is set EFD.D; 'victóriam' is set DC.DFECEFGFE.DE.E; 'norunt' is set EFDECACD.D.
[71] In BL-52359:363r. 'liberórum' is set CB.A.CBG.AGGF; 'celis' is set CCB.AG; 'applicári' is set F.AC.CBACBG.AGG.FG.
[72] 1519-C:47v. BL-52359:363r. indicate '*Ps.* Te Deum'. here.
[73] In BL-52359:435r. 'scelérum' is set F.A.F.
[74] 1519-C:47v.
[75] In 1519-C:47v. 'celórum decem' is set A.A.AGAB♭AG G.EFG. In BL-52359:363r. 'accipiéntes' is set F.C.D.DEFD.DC.
[76] In PEN:273r. 'Prudéntes' is set D.D.C.
[77] The full text does not appear in Breviary 1531. It is found in *Portiforii* ed. 1843, 163.
[78] This section is in 1519 but not in 1531.
[79] In 1519-C:48v. 'mater' is set FED.C; no B♭ appears.
[80] In 1519-C:49r. 'speciósa' is set C.DE.EDD.C.
[81] 1519-C:50r. has a flat only at 'convállium'.
[82] 'intercédat' 1526. [SB-P:461.]
[83] SB-P:461.
[84] 'Amen' does not appear in the benediction at the beginning of the Psalter.
[85] These benedictions do not appear as such at the beginning of the Psalter. They do appear at the Daily Office of the Blessed Virgin after the Purification.