THE SARUM RITE

Breviarium Sarisburiense cum nota.

Tome B.

Fasciculus 39.

Pagine 1524-1577.

In die penthecostes.

In ebdomada penthecostes.

Edited by William Renwick.

HAMILTON ONTARIO.

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MMX.

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[In die penthecostes.]

1. 𝔄. ◖ In die penthecostes et per ebdomadam totum fiat de solennitate festi : et nichil in hoc anno de S. Dunstano.

2. 𝔄. ◖ In die penthecostes et per ebdomadam fiat servitium de festo : et nihil[1] in hoc anno de S. Aldelmo. Festum S. Augustini differatur usque in 3. feriam post festum Trinitatis.

3. 𝔄. ◖ In die penthecostes et per ebdomadam totum servitium de solennitate festi et nichil de sanctis ibidem contingentibus.

4. 𝔄. ◖ In die penthecostes et per ebdomadam totum servitium de solennitate festi et nichil de sanctis in hac ebdomada contingentibus.

5. 𝔄. ◖ In die penthecostes et per ebdomadam totum servitium de solennitate festi et nichil de sanctis ibidem contingentibus.

1. 𝔅. ◖ In die penthecostes et per ebdomadam de solennitate festi et nichil de S. Dunstano hoc anno.

2. 𝔅. ◖ In die penthecostes et per ebdomadam de solennitate festi et nichil de S. Aldelmo. Festum S. Augustini differatur in 3. feriam post festum S. Trinitatis.

3. 𝔅. ◖ In die penthecostes et per ebdomadam de solennitate festi et nichil de martyribus. *[151v.]*

4. 𝔅. ◖ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus.

5. 𝔅. ◖ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus.

1. ℭ. ◖ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus.

2. ℭ. ◖ In die penthecostes et per ebdomadam de solennitate festi et nihil[1] de sanctis : et festum S. Augustini differatur usque in 3. feriam post festum Trinitatis.

3. ℭ. ◖ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus.

4. ℭ. ◖ In die penthecostes et per ebdomadam de solennitate festi et nihil[1] de festis ibidem contingentibus.

5. ℭ. ◖ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus [viz. Jun. xiii.—xix.].[2]

1. 𝔇. ◖ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis

ibidem contingentibus [viz. Mai x.—xvi.].[3]

2. 𝔇. ℭ In die penthecostes et per ebdomadam de solennitate festi et nihil[4] de S. Dunstano.

3. 𝔇. ℭ In die penthecostes et per ebdomadam de solennitate festi et nihil[4] de S. Aldelmo et festum S. Augustini differatur usque in 3. feriam post festum S. Trinitatis.

4. 𝔇. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus [viz. Mai xxxi.—Jun. vi.].[5]

5. 𝔇. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus [viz. Jun. vii.—xiii.].[6]

1. 𝔈. ℭ In die penthecostes et per ebdomadam de solennitate festi.

2. 𝔈. ℭ In die penthecostes et per ebdomadam de solennitate festi et nihil[4] de S. Dunstano.

3. 𝔈. ℭ In die penthocostes et per ebdomadam de solennitate festi et nihil[4] de sanctis in hac ebdomade contingentibus. Festum S. Augustini differatur usque in 3. feriam post festum Trinitatis.

4. 𝔈. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus.

5. 𝔈. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus.

1. 𝔉. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis.

2. 𝔉. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de S. Dunstano neque de S. Aldelmo.

3. 𝔉. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de S. Aldelmo. Festum S. Augustini differatur usque in 3. feriam post festum Trinitatis.

4. 𝔉. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis.

5. 𝔉. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis.

1. 𝔊. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de S. Dunstano hoc anno.

2. 𝔊. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de S. Aldelmo. Et festum S. Augustini differatur usque in 3. feriam post Trinitatem.

3. 𝔊. ℭ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus. Et festum S. Augustini differatur usque in 3. feriam post Trinitatem.

4. 𝕲. ❡ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus.

5. 𝕲. ❡ In die penthecostes et per ebdomadam de solennitate festi et nichil de sanctis ibidem contingentibus.

(1519:258v.)

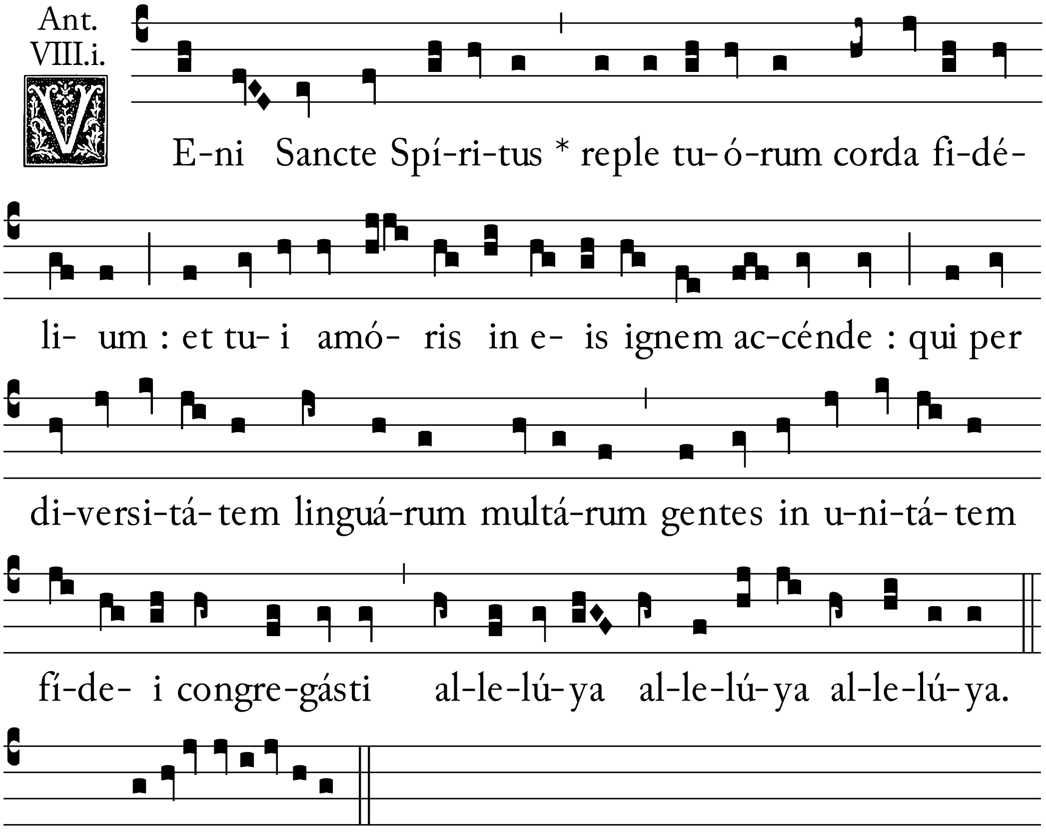
¶ *In vigilia penthecostes.*

Ad primas vesperas.

Super psalmos antiphona.

AS:277; 1519:257v; 1531:151v.[7]

5327.



Ps. Benedíctus. (*cxliij.*) [352].

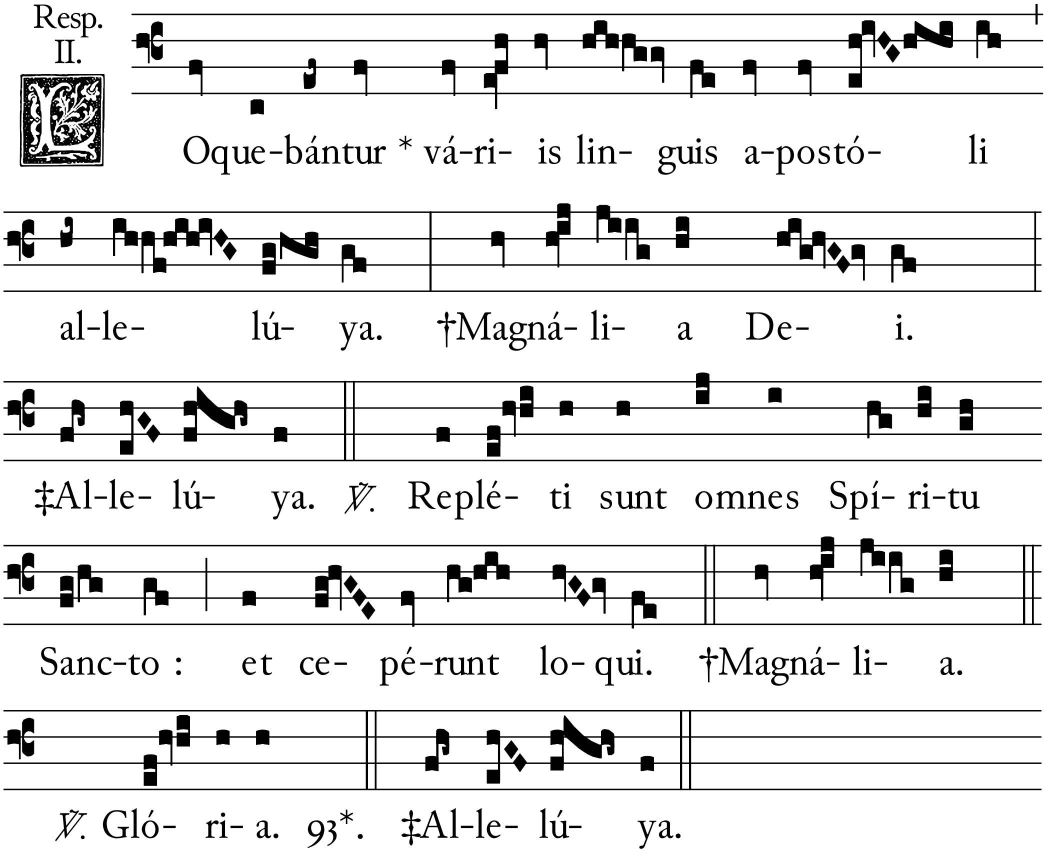
et ceteri psalmi feriales.

Capitulum. Actuum ij. (1.)

DUm compleréntur dies Penthecóstes : erant omnes discípuli páriter in eódem loco.

AS:277, 281; 1519:257v, 265v; 1531:151v.[8]

601333. Resp. II.

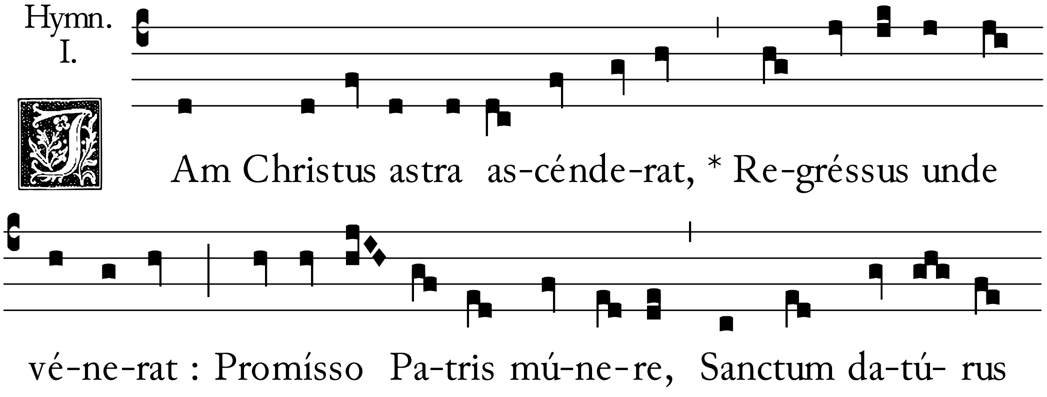
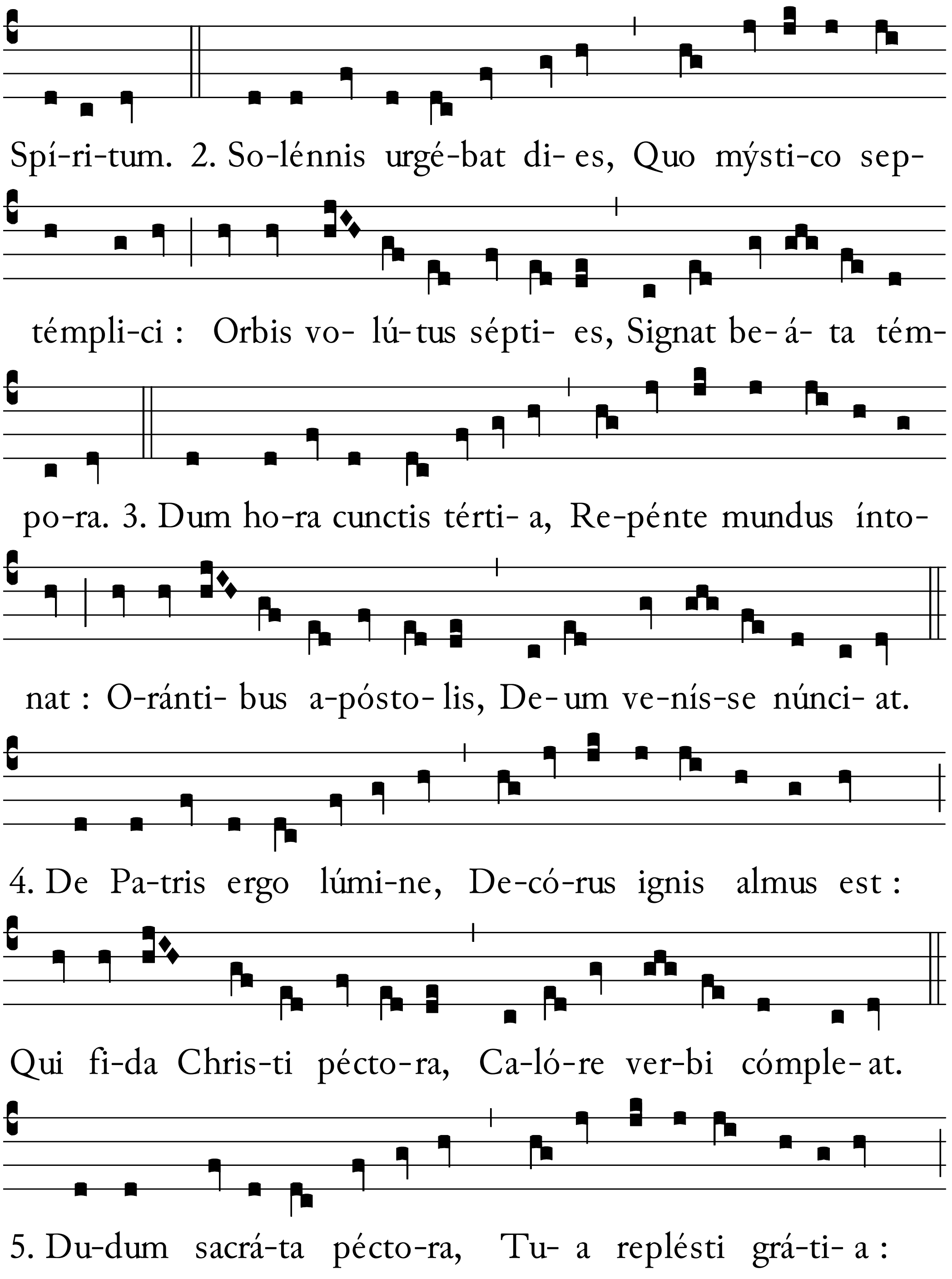


601333b.

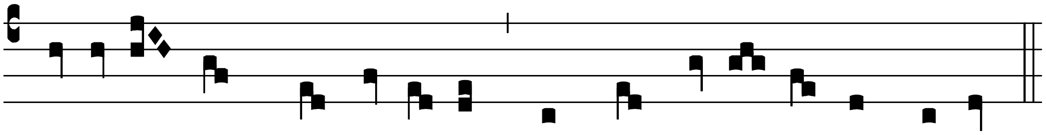
Et dicitur predictum responsorium ad primas vesperas ut in vigilia ascensionis Domini supradictum est.

HS:55v; 1519:257v; 1531:151v.[9]

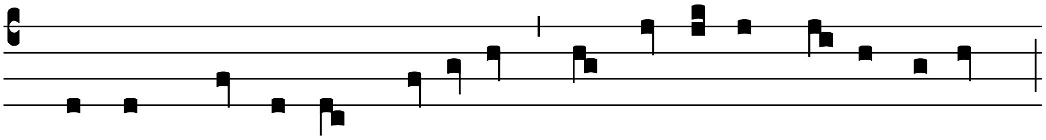
8327. Hymn. I.



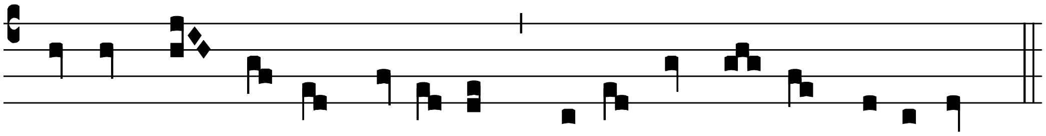
Spí-ri-tum. 2. So-lénnis urgé-bat di- es, Quo mýsti-co sep-
témpli-ci : Orbis vo- lú-tus sépti- es, Signat be- á- ta tém-
po-ra. 3. Dum ho-ra cunctis térti- a, Re-pénte mundus ínto-
nat : O-ránti- bus a-pósto- lis, De- um ve-nís-se núnci- at.
4. De Pa-tris ergo lúmi-ne, De-có-rus ignis almus est :
Qui fi-da Chris-ti pécto-ra, Ca-ló-re ver-bi cómple- at.
5. Du-dum sacrá-ta pécto-ra, Tu- a replésti grá-ti- a :



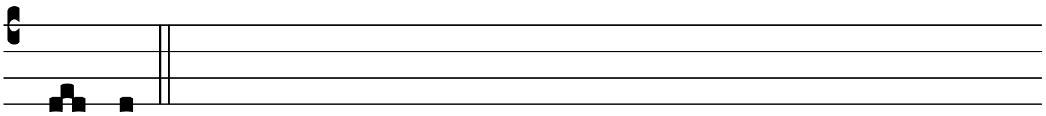
Dimítte nunc pec-cámi-na, Et da qui- é- ta témpo-ra.



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



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



A-men.

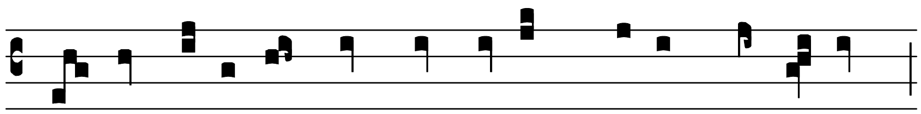
Isti duo versus scilicet Dudum sacráta. *et* Sit laus. *dicuntur in fine omnium hymnorum per totam ebdomadam, nisi in hymno* Veni Creátor. [*Tunc non dicatur* Dudum sacráta. *sed tantum* Sit laus Patri.][10]

℣. Spíritus Dómini replévit orbem terrárum.

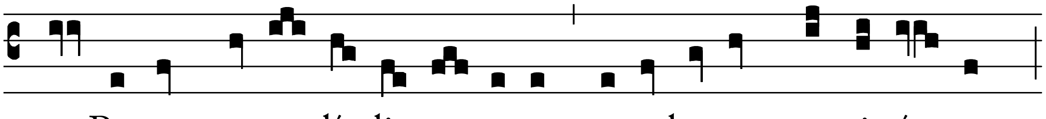
℟. Et hoc quod cóntinet ómnia sciéntiam habet vocis allelúya.

AS:277; 1519:258r; 1531:151v.

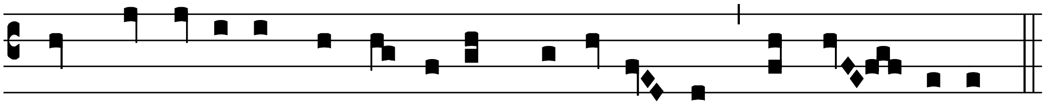
4906. Ant. VII.i.



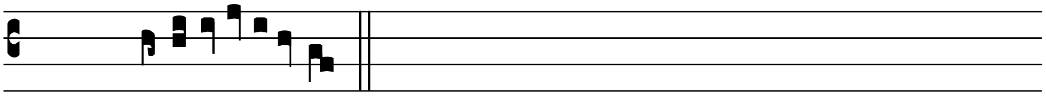
SI quis dí-li-git me * sermónem me-um servá-bit :



et Pa-ter me-us dí- li-get e-um, et ad e-um ve-ni- é-mus :



et mansi- ónem a-pud e- um fa-ci- é-mus al-le- lú- ya.



Ps. Magníficat. 67*.

Oratio. Presta quésumus omnípotens Deus. *ut supra ad matutinas.* 1522.

Ad completorium.

Omnia fiant ut in psalterio notantur. [394].

[11][*Ant.* Allelúya. *ut supra in octava pasche.* [392].

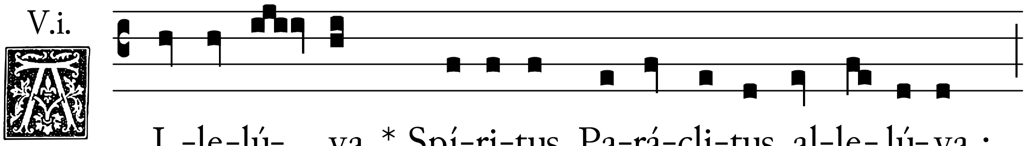
Ad completorium ps. Cum invocárem. (*iv.*) [362].

Capitulum. Tu in nobis. [364].

Hymnus. Salvátor mundi Dómine. [369].

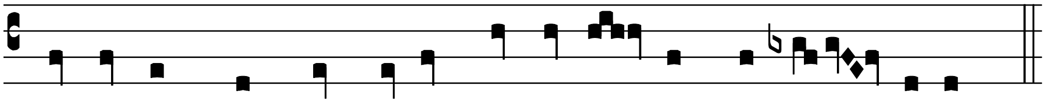
AS:277; 1519:258r; 1531-P:46r.

Ant. V.i.

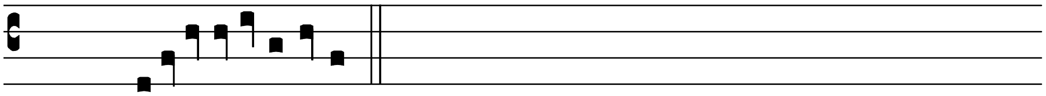


1354.

A L-le-lú- ya * Spí-ri-tus Pa-rá-cli-tus al-le- lú- ya :



do-cé-bit vos ómni- a al-le-lú- ya al-le- lú- ya.



Ps. Nunc dimíttis. [[67].]

ℂ*In die [sancto][12] penthecostes.*

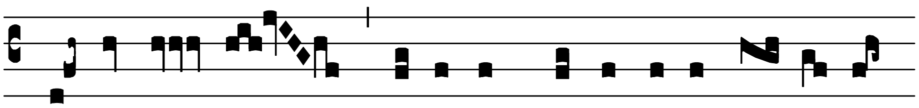
Festum principale.

[*Ad matutinas.*]

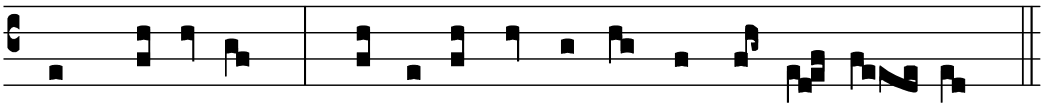
ℂ *Ad matutinas hac die idem ordo servetur per omnia sicut in die ascensionis Domini supra notatum est.*

AS:278; 1519:258v; 1531:151v.

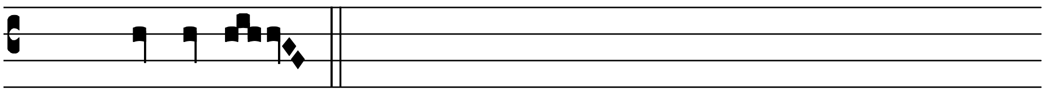
1034. Invit. V.



AL-le-lú- ya. * Spí-ri-tus Dómi-ni replé- vit or-



bem terrá-rum. †Ve-ní-te a-do-ré-mus al-le- lú- ya.



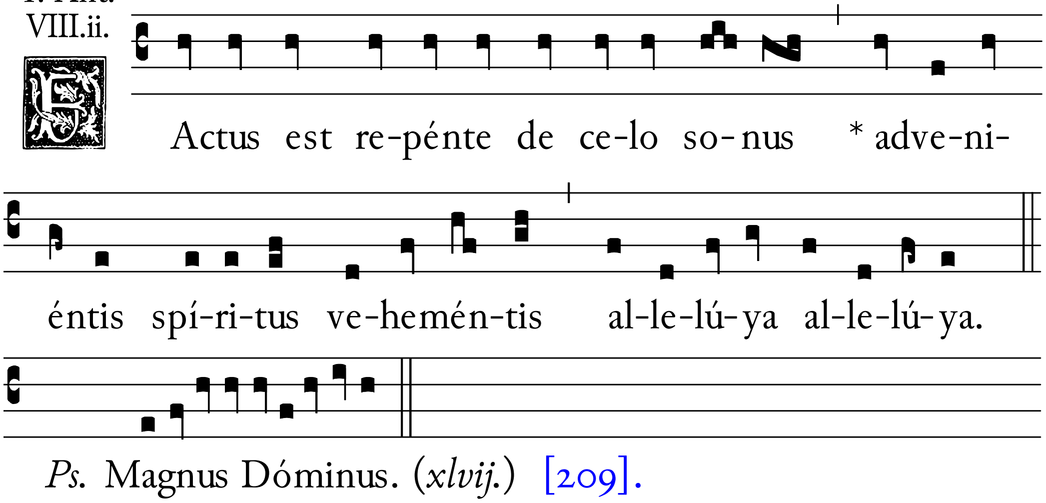
Ps. Ve-ní-te. 27*.

Hymnus. Jam Christus astra. 1528.

◖ *In [j.]*[13] *nocturno super psalmos.*

AS:278; 1519:258v; 1531:151v.

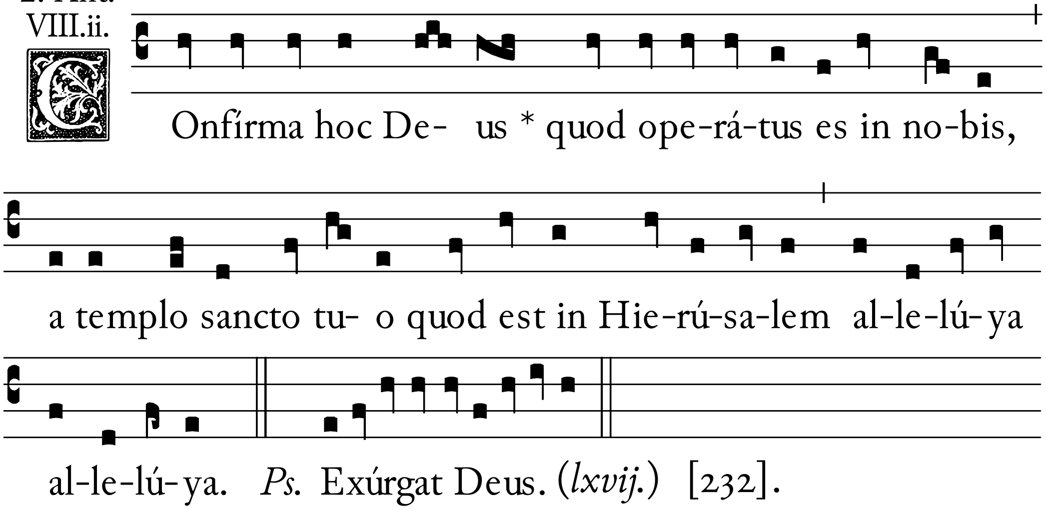
1. Ant. VIII.ii.



2847.

AS:278; 1519:258v; 1531:151v.[14]

2. Ant. VIII.ii.

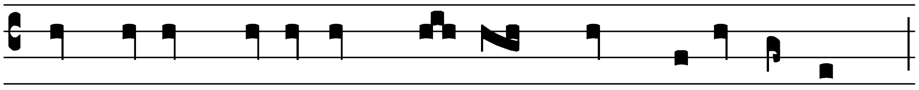


1873.

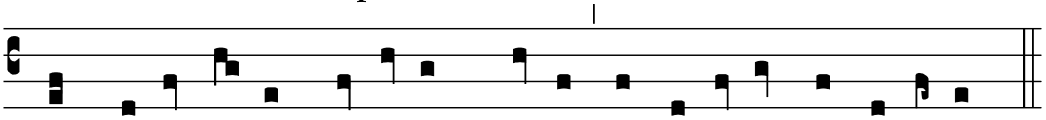
AS:278; 1519:258v; 1531:151v.

3. Ant. VIII.ii.

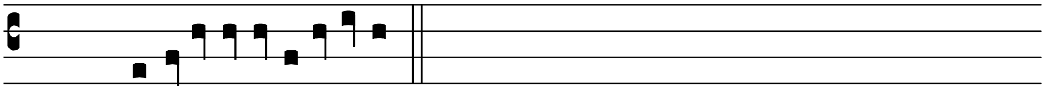
2643.



[*152r.*] E - mitte Spí-ri-tum tu- um * et cre-a-búntur :



et reno-vá-bis fá-ci- em terre al-le-lú-ya al-le-lú-ya.



Ps. Bénedic. *ij.* (*ciij.*) [294].

℣. Repléti sunt omnes Spiritusáncto.
℟. Et cepérunt loqui allelúya.

[*Evangelium*][15] *Secundum Johannem xiiij.* (23-31.) [*Lectio j.*]

IN illo témpore : Dixit Jesus discípulis suis, Si quis díligit me : sermónem meum servábit. Et Pater meus díliget eum : et ad eum veniémus et mansiónem apud eum faciémus. Et réliqua.

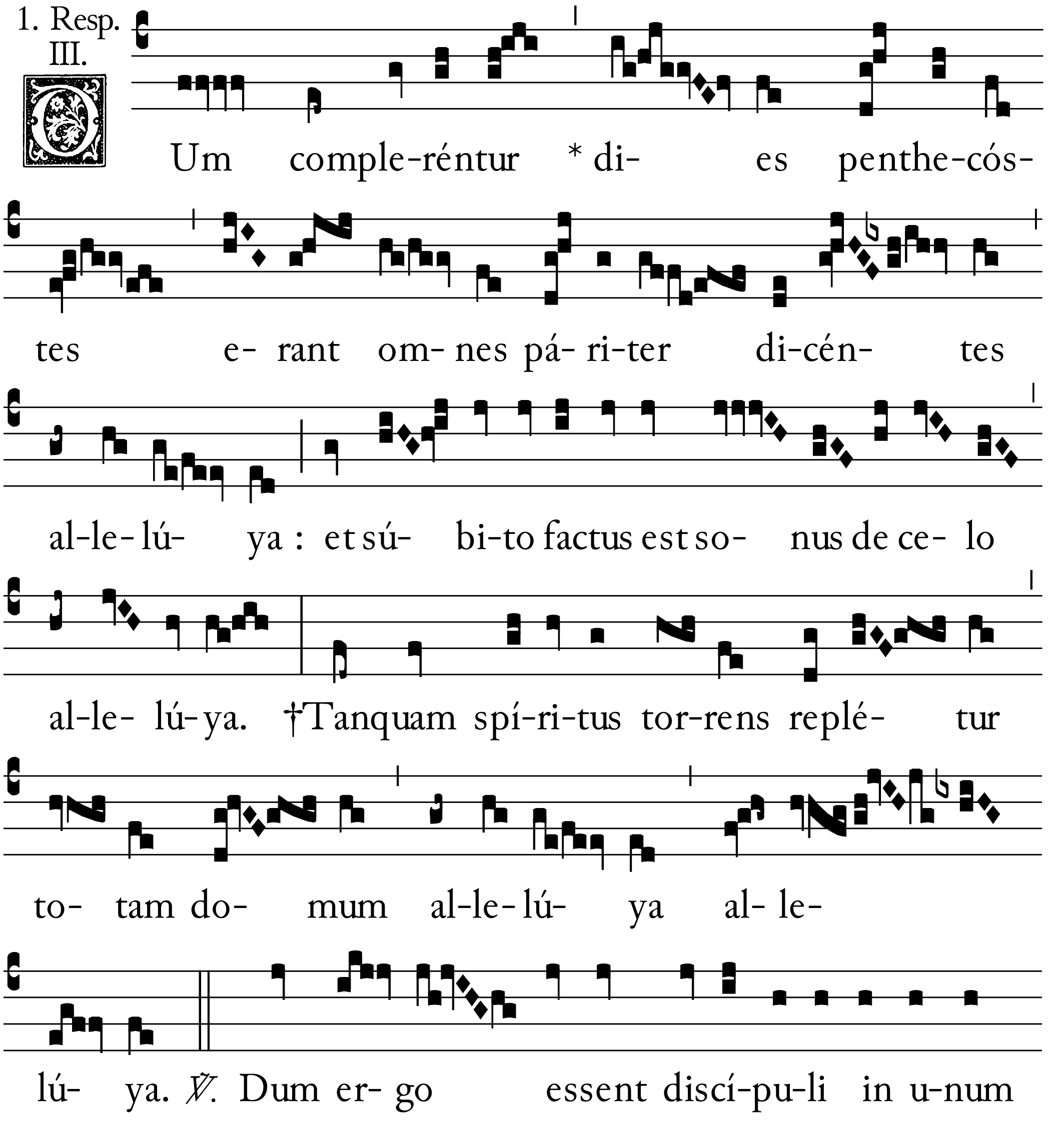
Omelia beati Gregorii pape. (*xxx.*)[16]

LIbet fratres charíssimi Evangélice verba lectiónis sub brevitáte transcúrrere : ut post diútius líceat in contemplatióne tante solennitátis immorári. Hódie namque Spiritussánctus repentíno sónitu super discípulos venit : mentésque carnálium in sui amórem permutávit. Et foris apparéntibus linguis ígneis : intus facta sunt corda flammántia. Quia dum Deum in ignis visióne suscípiunt : per amórem intus suáviter arsérunt. Ipse namque Spiritussánctus amor est. Unde et Johánnes dicit, Deus cháritas est. Qui ergo mente intégra Deum desíderat : profécto jam habet quem amat. Neque enim quisquam Deum posset dilígere : si eum quem díligit non habéret. Sed ecce si unusquísque vestrum requíritur an díligat Deum : tota fidúcia et secúra mente respondébit, Díligo. In ipso autem lectiónis exórdio audístis : quid Véritas dicit, Si quis díligit me : sermónem meum servábit. Probátio ergo dilectiónis : exhibítio est óperis. Hinc in epístola sua idem Johánnes dicit, Qui

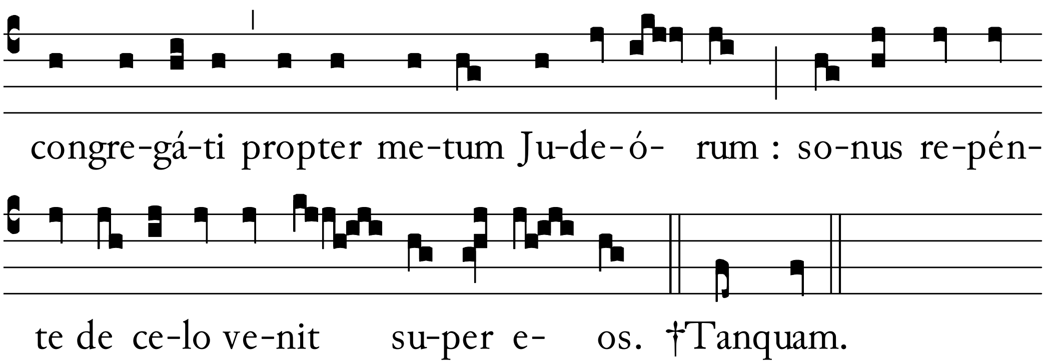
dicit díligo Deum, et mandáta ejus non custódit : mendax est. Vere enim Deum dilígimus : si ad mandáta ejus a nostris nos voluptátibus coartámus. Nam qui adhuc per illícita desidéria défluit : profécto Deum non amat, quia ei in sua voluntáte contradícit. Et Pater meus díliget eum : et ad eum veniémus et mansiónem apud eum faciémus.

AS:278; 1519:259r; 1531:152r.[17]

1. Resp. III. 6536.



6536b.

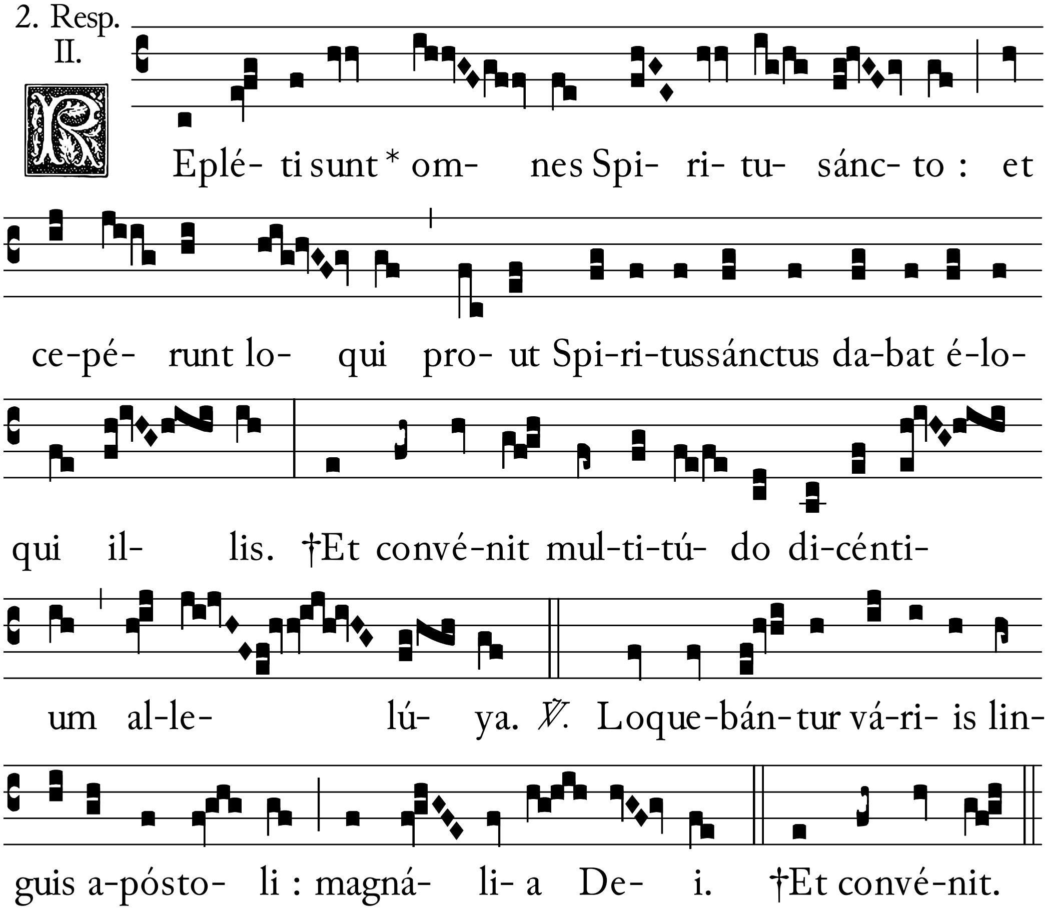


Lectio secunda.

PEnsáte fratres charíssimi quanta sit ista solénnitas : habére in cordis hospítio advéntum Dei. Certe si domum vestram quisquam dives ac prepótens amícus intráret, omni festinántia domus tota mundarétur : ne forte quid esset quod óculos amíci intrántis offénderet. Tergat ergo sordes pravi óperis : qui Deo préparat domum mentis. Sed vidéte quid Véritas dicat, Veniémus et mansiónem apud eum faciémus. In quorúndam étenim corda venit, et mansiónem non facit : quia per compunctiónem quidam Dei respéctum percípiunt, sed tentatiónis témpore hocípsum quod compúncti fúerant obliviscúntur, sicque ad perpetránda peccáta rédeunt, acsi hec mínime planxíssent. Qui ergo Deum vere díligit : et qui ejus mandáta custódit, in ejus corde et Dóminus venit et mansiónem facit : quia sic eum amor divinitátis pénetrat, ut ab hoc amóre tentatiónis témpore non recédat. Ille ergo vere amat : cujus vidélicet mentem delectátio prava ex consénsu non súperat. Nam tanto quisque a supérno amóre disjúngitur : quanto inférius delectátur. Unde et adhuc súbditur, Qui non díligit me : sermónes meos non servat. Ad vosmetípsos fratres charíssimi redíte : si Deum vere amátis exquírite. Nec tamen sibi áliquis credat : quicquid sibi ánimus sine óperis attestatióne respónderit. De dilectióne Conditóris : lingua, mens, et vita requirátur. Tu autem.

AS:279; 1519:259r; 1531:152r.[18]

2. Resp. II.



7531.

7531a.

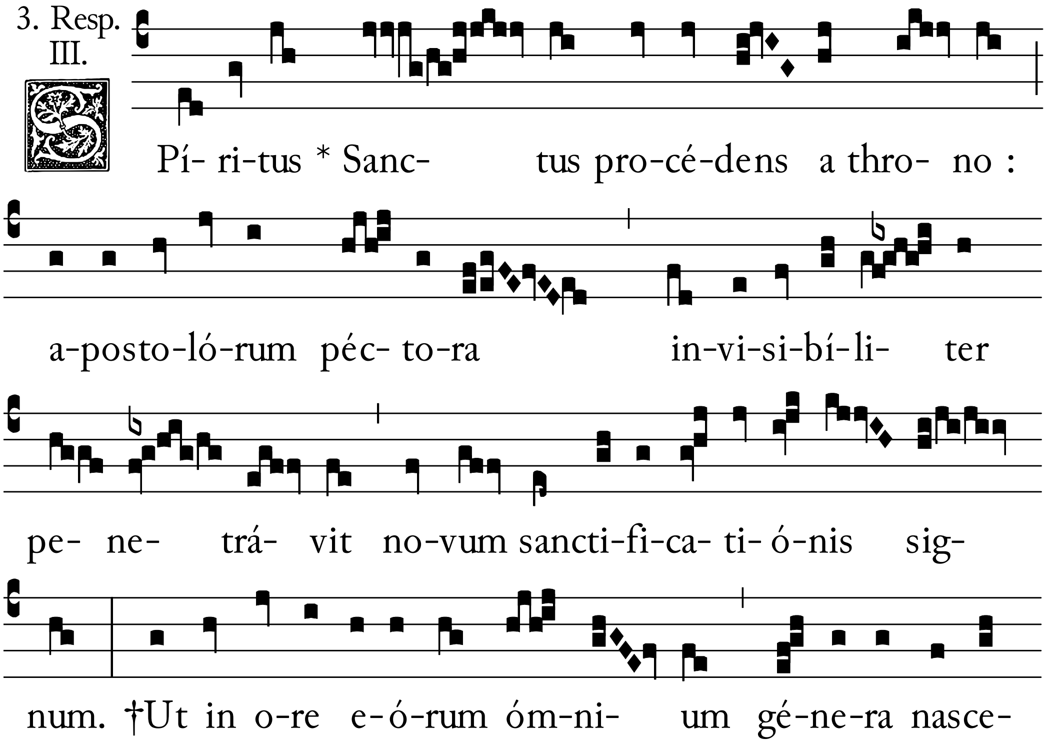
Lectio tertia.

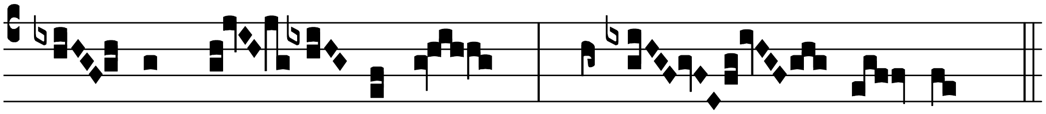
NUnquam est Dei amor ociósus. Operátur enim magna si est. Si vero operári rénuit : amor non est. Et sermónem quem audístis non est meus : sed ejus qui misit me Patris. Scitis fratres charíssimi : quia ipse qui lóquitur, unigénitus Fílius Verbum Patris est. Et ídeo sermo quem lóquitur Fílius, non est Fílii sed Patris : quia ipse Fílius Verbum est Patris. [152v.] Hec locútus sum vobis : apud vos manens. Quando fuit quod non mansit apud eos, qui ascensúrus in celum promíttit dicens, Ecce ego vobíscum sum ómnibus diébus, usque ad consummatiónem séculi ? Sed Verbum incarnátum et manet et recédit. Recédit córpore : manet divinitáte. Apud eos ergo tunc mansísse se pérhibet : quia qui invisíbili semper potestáte presens erat, corporáli jam visióne recedébat.

Paráclytus autem Spiritussánctus quem mittet Pater in nómine meo : ille vos docébit ómnia, et súggeret vobis ómnia quecúnque díxero vobis. Nostis plúrimi fratres mei : quod Greca locutióne Paráclytus, Latína Advocátus dícitur vel Consolátor. Qui idcírco Advocátus dícitur, quia pro erróre delinquéntium, apud justíciam Patris intervénit. Qui unius substántie cum Patre et Fílio exoráre pro delinquéntibus perhibétur : quia eos quos repléverit, exorántes facit. Unde et Paulus dicit, Ipse enim Spíritus póstulat pro nobis : gemítibus inenarrabílibus. Minor vero est qui póstulat : quam qui postulátur. Quómodo ergo Spíritus postuláre dícitur, qui minor non est ? Sed ipse Spíritus póstulat : qui ad postulándum quos repléverit inflámmat. Consolátor autem idem Spíritus vocátur : quia de peccáti perpetratióne meréntibus, dum spem vénie préparat, ab afflictióne tristície mentem levat. Tu autem Dómine.

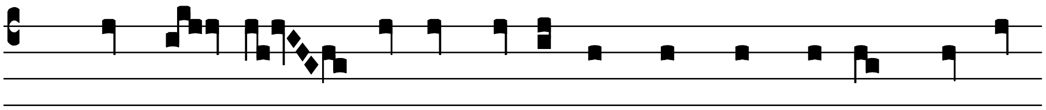
AS:279; 1519:259v, 265v; 1531:152v.[19]

7693. 3. Resp. III.

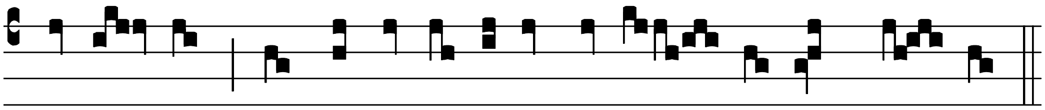




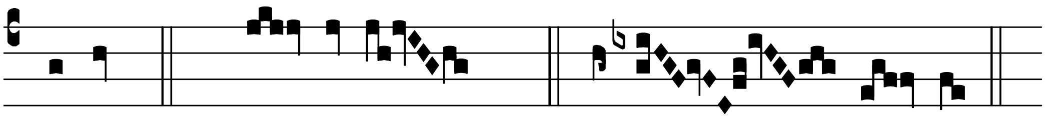
rén- tur lin- guá-rum. ‡Alle- lú- ya.



℣. Adve- nit ignis di-ví-nus non combú-rens sed il- 7693b.



lúmi- nans : et trí-bu- it e- is ca-ris- má-tum do- na.



†℣. in. *V.* Gló- ri- a. 93*. ‡Alle- lú- ya.

Hoc responsorium erit tertium [℟.][20] singulis diebus per ebdomadam.

Ante laudes.

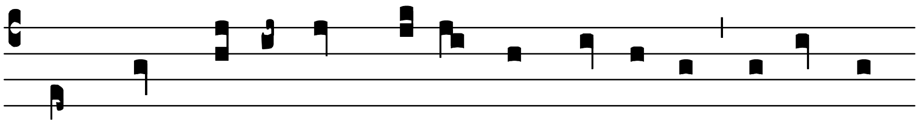
℣. Emítte Spíritum tuum et creabúntur. 8052.

℟. Et renovábis fáciem terre allelúya.

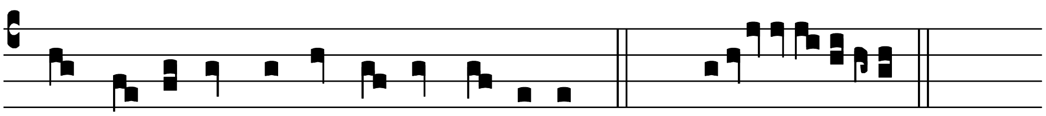
ℂ *In laudibus.*

AS:280; 1519:260r; 1531:152v.

1. Ant. III.i.



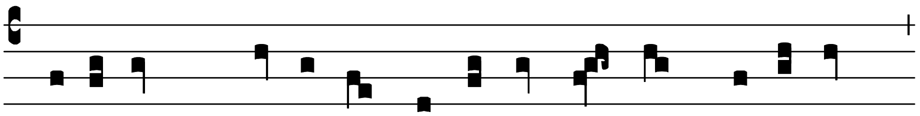
CUm comple-réntur * di- es Penthe-cóstes e-rant om- 2442.



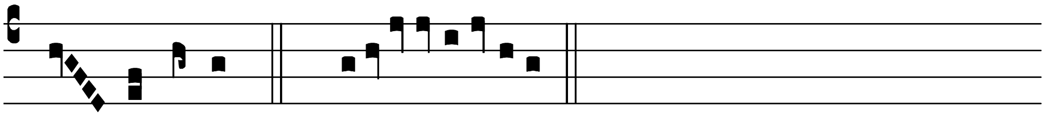
nes pá- ri-ter di-céntes al-le- lú- ya. *Ps.* Dóminus regnávit. (*xcij.*) [45].

AS:280; 1519:260r; 1531:152v.

4998. 2. Ant. VIII.i.



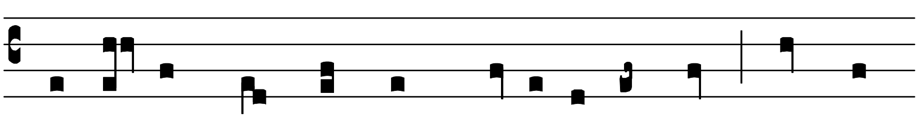
SPí-ri-tus * Dómi-ni replé-vit or-bem terrá-rum



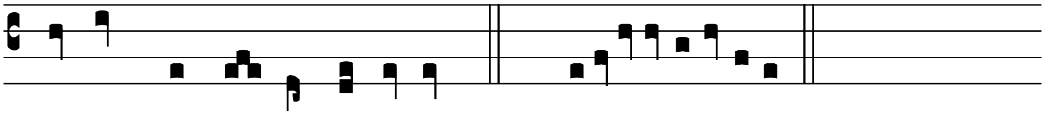
al- le-lú-ya. *Ps.* Jubiláte. (*xcix.*) [46].

AS:280; 1519:260r; 1531:152v.[21]

4613. 3. Ant. VIII.i.



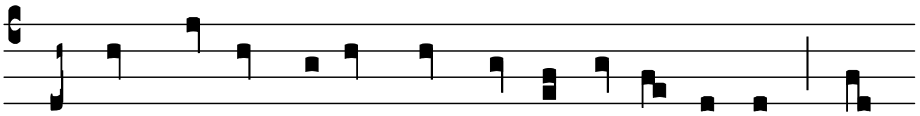
REplé- ti * sunt omnes Spi-ri-tu-sáncto : et ce-



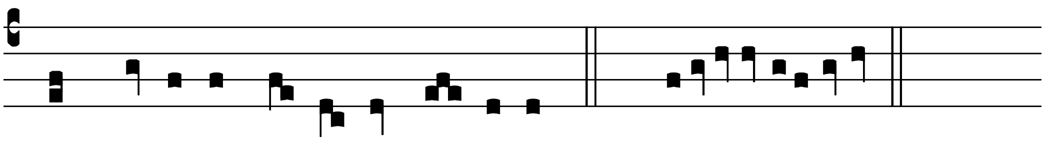
pé-runt loqui al-le-lú-ya. *Ps.* Deus Deus meus. (*lxij.*) [47].

AS:280; 1519:260r; 1531:152v.[22]

2889. 4. Ant. I.iv.



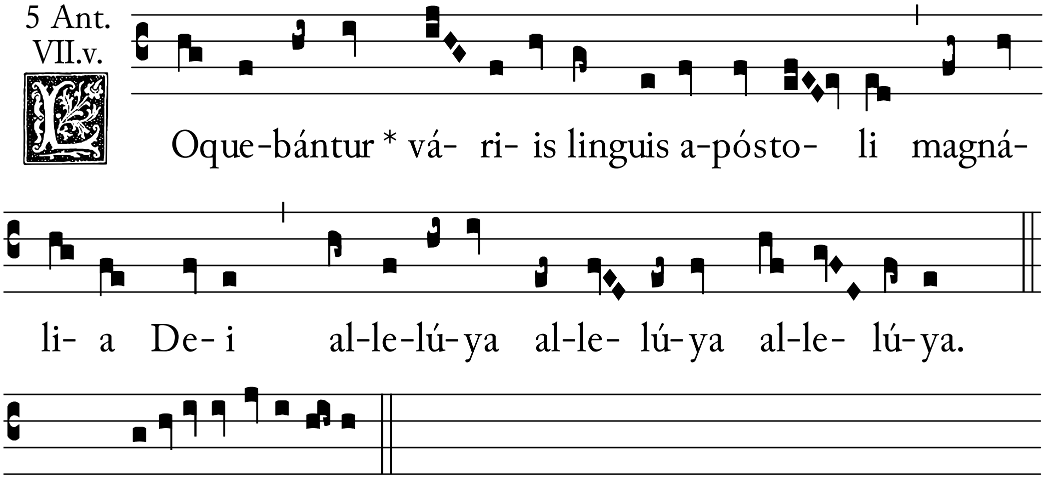
FOntes * et ómni- a que mo-véntur in aquis : hym-



num dí-ci-te De- o al-le- lú-ya. *Ps.* Benedícite. (*Daniel. iij.*) [48].

AS:280; 1519:260r; 1531:152v.[23]

5 Ant. VII.v. 3634.

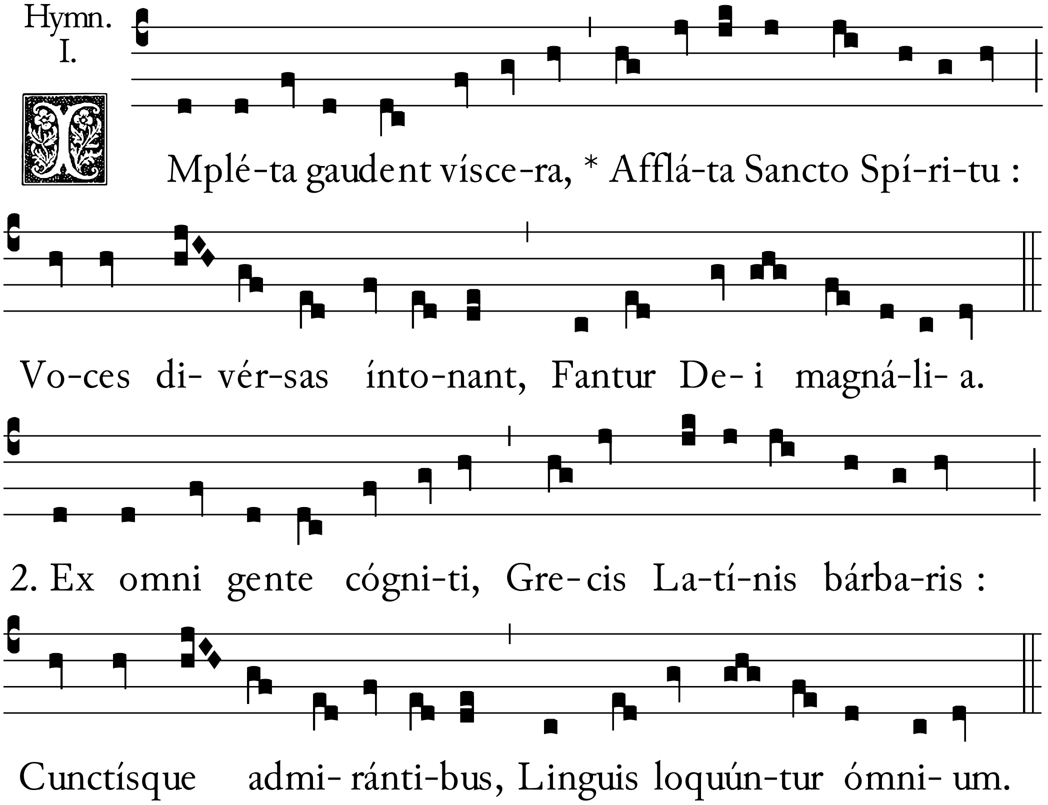
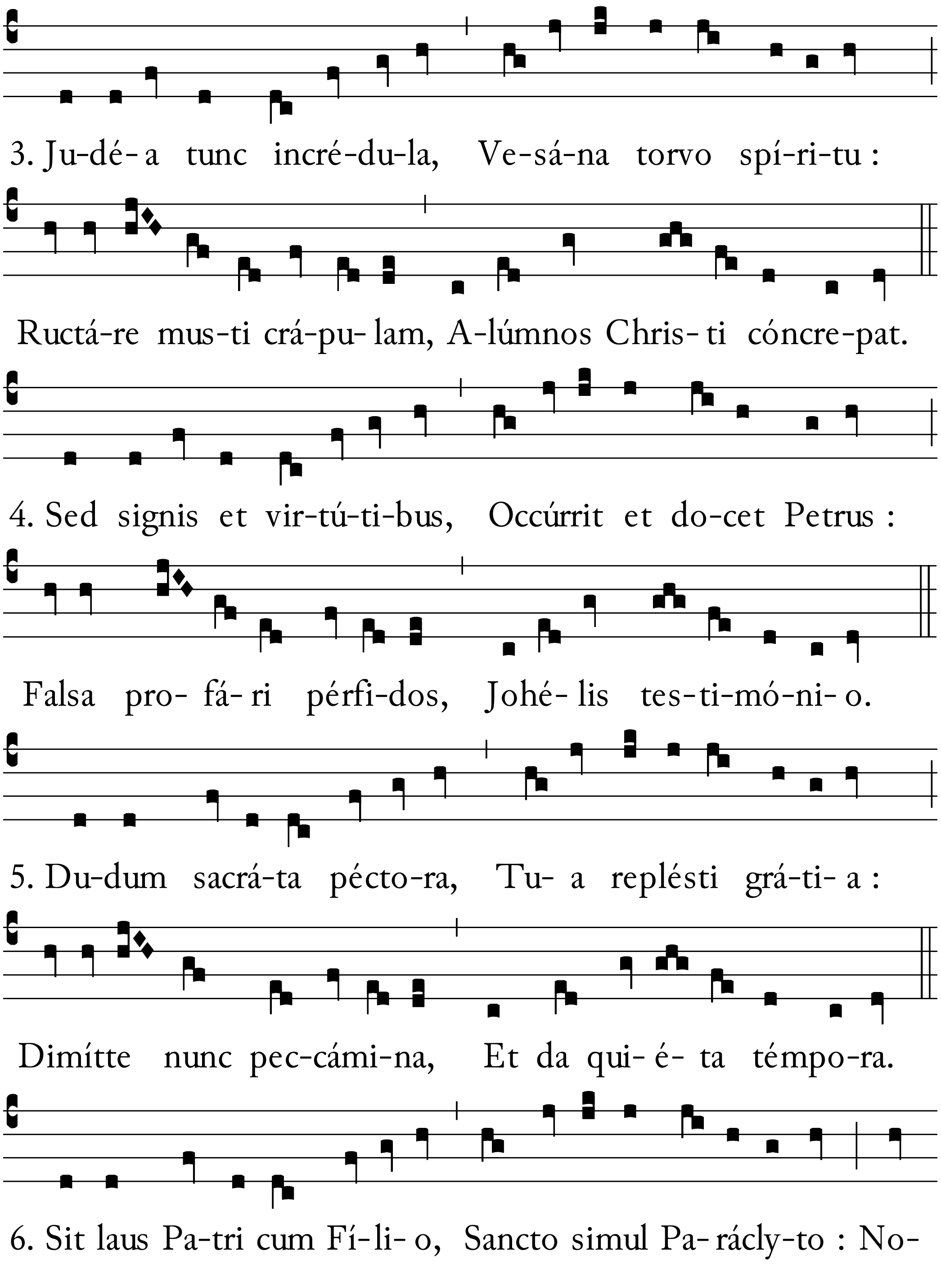


Ps. Laudáte. (*cxlviij.-cl.*) [49].

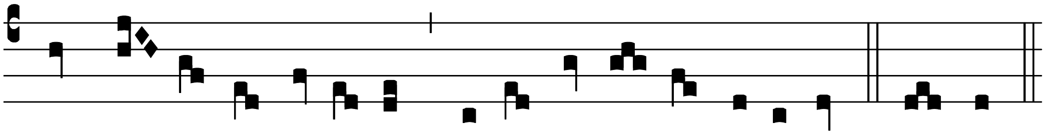
Capitulum. Dum compleréntur dies. 1527.

HS:57r; 1519:260r; 1531:152v.[24]

Hymn. I. 8327d.



3. Ju-dé-a tunc incré-du-la, Ve-sá-na torvo spí-ri-tu :
Ructá-re mus-ti crá-pu-lam, A-lúmnos Chris-ti cóncre-pat.
4. Sed signis et vir-tú-ti-bus, Occúrrit et do-cet Petrus :
Falsa pro- fá- ri pérfi-dos, Johé- lis tes-ti-mó-ni- o.
5. Du-dum sacrá-ta pécto-ra, Tu- a replésti grá-ti- a :
Dimítte nunc pec-cámi-na, Et da qui- é- ta témpo-ra.
6. Sit laus Pa-tri cum Fí-li- o, Sancto simul Pa- rácly-to : No-



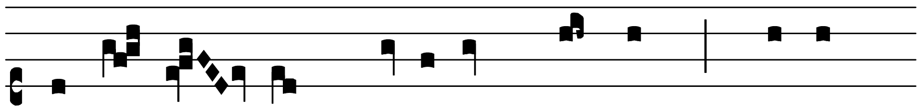
bísque mit-tat Fí-li- us, Ca-rísma Sancti Spí-ri-tus. A-men.

℣. Loquebántur váriis linguis apóstoli.

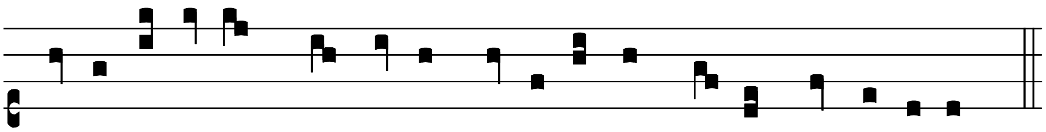
℟. Magnália Dei allelúya.

AS:280; 1519:260v; 1531:152v.[25]

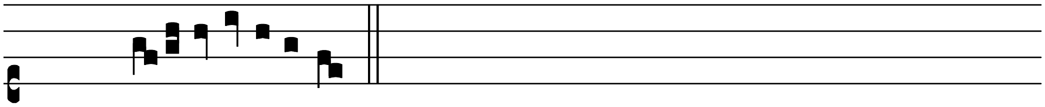
Ant. VII.i.

 1234.

AC-cí- pi- te * Spí-ri-tum Sanctum : quo-rum



remi-sé-ri-tis pec-cá-ta remittúntur e- is al-le-lú-ya.



Ps. Benedíctus. 65*.

Oratio.

DEus qui hodiérna die corda fidélium Sancti Spíritus illustratióne docuísti : da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére. Per Dóminum. In unitáte ejúsdem.

ℭ *Ad primam.*

Ant. Dum compleréntur. *j. de laudibus.* 1539.

Ps. Deus in nómine. (*liij.*) [95].

Ant. Grátias tibi Deus. [99].

Ps. Quicúnque. [100].

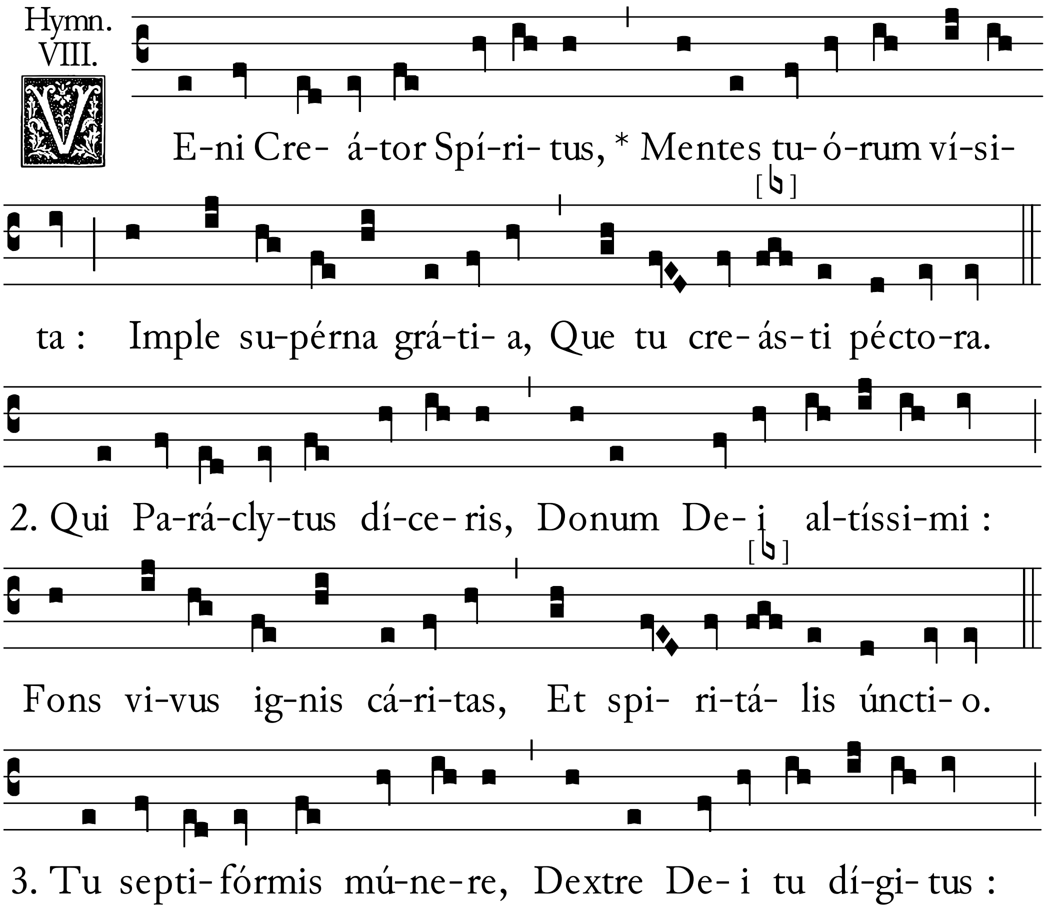
℟. Jesu Christe. *cum* Allelúya. [105].

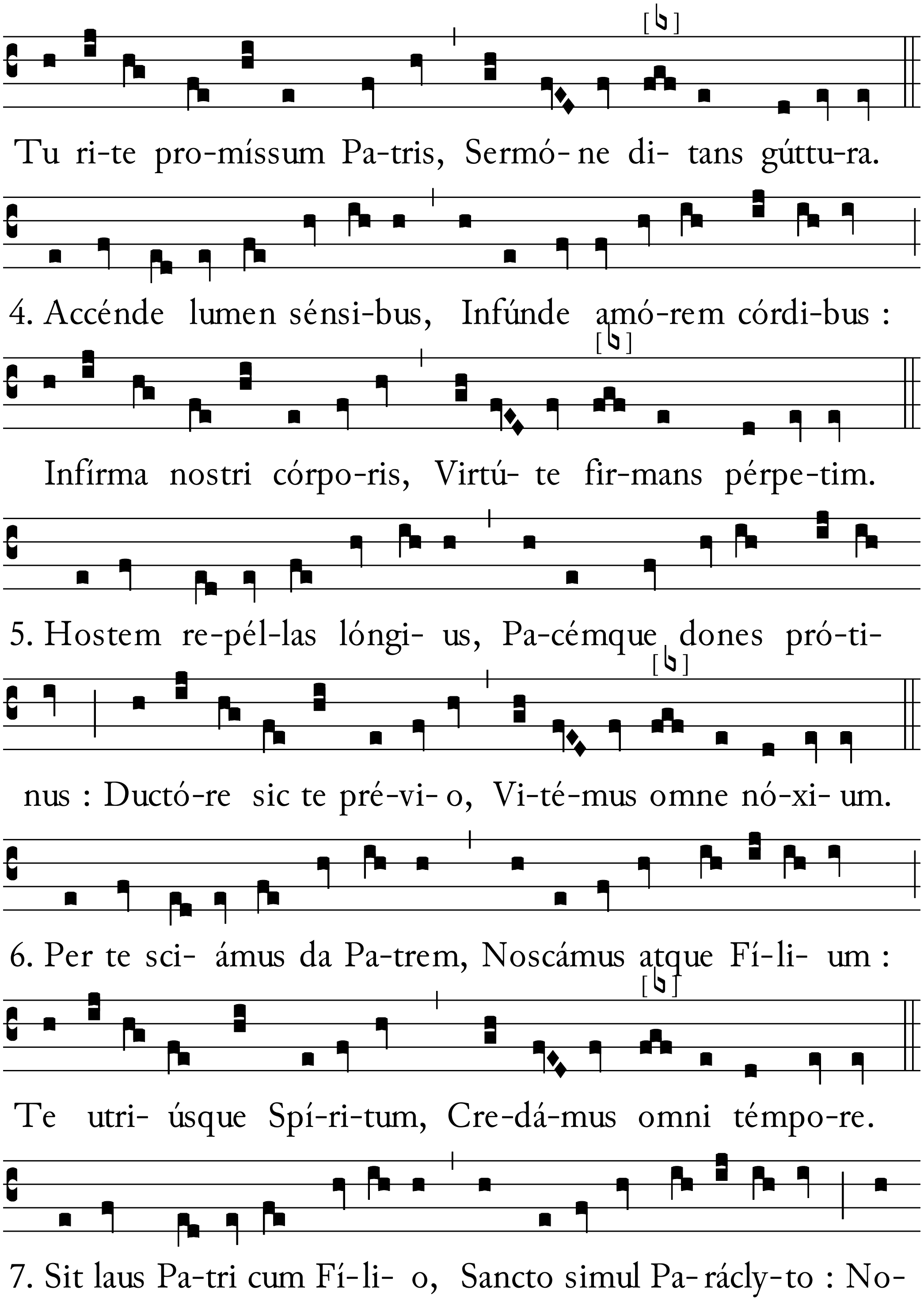
℣. Qui sedes. [105].

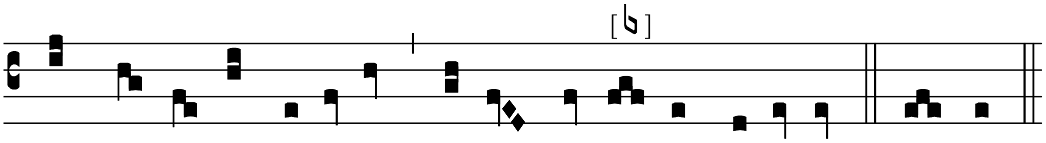
ℂ *Ad tertiam.*

Post aspersionem aque benedicte et post reversionem processionis in chorum : choro stante in capis sericis : accedant septem seniores ad gradum chori in capis sericis : et ibidem incipiatur Deus in adjutórium. *ab excellentiore persona in media stante : deinde procedant predicti septem seniores ad gradum altaris precedentibus ceroferariis et septem thuribulis prius ante gradum chori impletis incenso : et ante supremum gradum altaris omnes simul incipiant hunc hymnum* Veni Creátor. *cum genuflectione osculantes gradum altaris. Chorus vero cum eisdem genuflectendo et osculando formulas resurgendo : ex utraque parte simul totum ℣. stando prosequatur et interim thurificent* [*omnes*][26] *predicti seniores altare* [*ad omnes versus hymni simul*][27] *omnes pariter deosculantes altare.*

HS:57v; 1519:260v; 1531:152v.[28]

8407.

[*153r.*]


[♮]
Tu ri-te pro-míssum Pa-tris, Sermó- ne di- tans gúttu-ra.
4. Accénde lumen sénsi-bus, Infúnde amó-rem córdi-bus :
[♮]
Infírma nostri córpo-ris, Virtú- te fir-mans pérpe-tim.
5. Hostem re-pél-las lóngi- us, Pa-cémque dones pró-ti-
[♮]
nus : Ductó-re sic te pré-vi- o, Vi-té-mus omne nó-xi- um.
6. Per te sci- ámus da Pa-trem, Noscámus atque Fí-li- um :
[♮]
Te utri- úsque Spí-ri-tum, Cre-dá-mus omni témpo-re.
7. Sit laus Pa-tri cum Fí-li- o, Sancto simul Pa-rácly-to : No-



bísque mit-tat Fí-li- us, Ca-rís-ma Sancti Spí-ri-tus. A-men.

Hic ordo servetur per omnes versus totius hymni hac die tantum. Reliquis vero diebus videlicet in ij. iij. iiij. feria dicitur hymnus Veni Creátor. *ad tertiam loco nec habitu mutato : sine thurificatione et sine genuflexione, ceteris vero diebus ut in v. et vj. feria et sabbato dicitur hymnus* Nunc sancte nobis. *cum cantu de hymno* Veni Creátor.

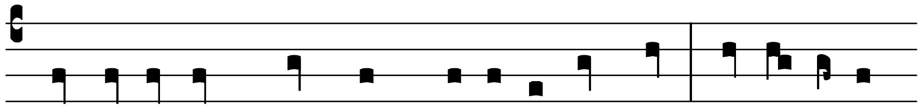
¶ *Et notandum quod hac die cantetur hora tertia tantum a toto choro in capis sericis cum hymno* Veni Creátor. *et non alias per totum annum.* 1544.

Finito hymno : scilicet Veni Creátor. *septem seniores predicti facta inclinatione simul ab altari in chorum redeant in capis sericis.*

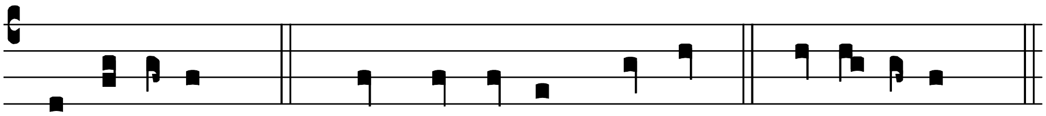
Ant. Spíritus Domini. *ij. de laudibus.* 1540.
Ps. Legem pone. (*cxviij.* 33.) [132].
Capitulum. Dum compleréntur. 1527.

AS:280; 1519:261r; 1531:153r.[29]

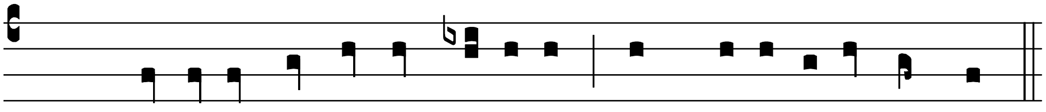
Resp. VI.

7530. 

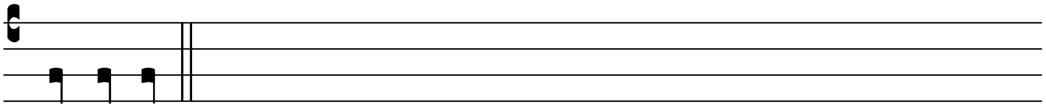
REplé-ti sunt * omnes Spi-ri-tu-sáncto. †Alle-lú-ya

7530a. 

al-le-lú-ya. ℣. Et ce-pé-runt loqui. †Alle-lú-ya.



℣. Gló-ri- a Pa-tri et Fí-li- o : et Spi-rí-tu- i Sancto.



Replé-ti.

℣. Loquebántur váriis linguis apóstoli.
℟. Magnália Dei allelúya.

Oratio. Deus qui hodiérna die. 1543.

ℂ *Ad sextam.*

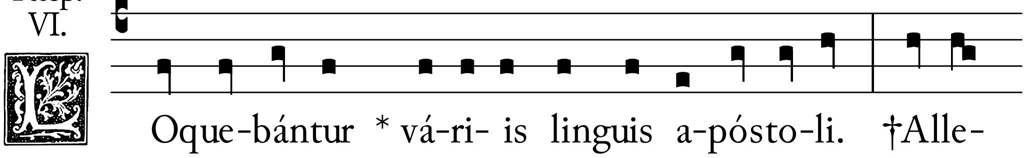
Ant. Repléti sunt. 1540.
Ps. Defécit in salutáre. (*cxviij.* 81.) [141].

Capitulum. Actuum ij. (2.)

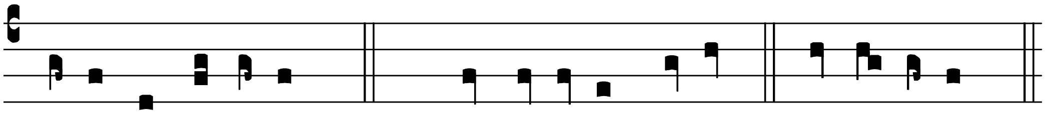
FActus est repénte de celo sonus tanquam adveniéntis spíritus vehementis : et replévit totam domum ubi erant apóstoli sedéntes.

AS:281; 1519:261r; 1531:153r.[30]

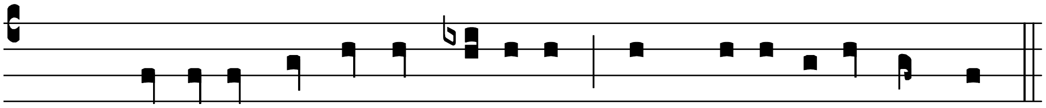
Resp. VI.



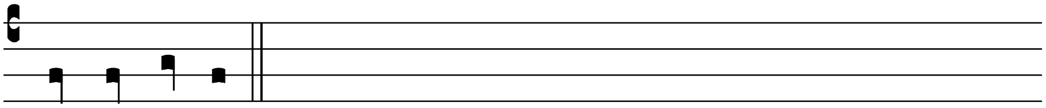
LOque-bántur * vá-ri- is linguis a-pósto-li. †Alle- 7100.



lú-ya al-le-lú-ya. ℣. Magná-li- a De- i. †Alle-lú-ya. 7100a.



℣. Gló-ri- a Pa-tri et Fí-li- o : et Spi-rí-tu- i Sancto.



Loque-bántur.

℣. Spíritus Dómini replévit orbem terrárum.
℟. Et hoc. 1530.

Oratio ut supra. 1543.

ℂ *Ad nonam.*

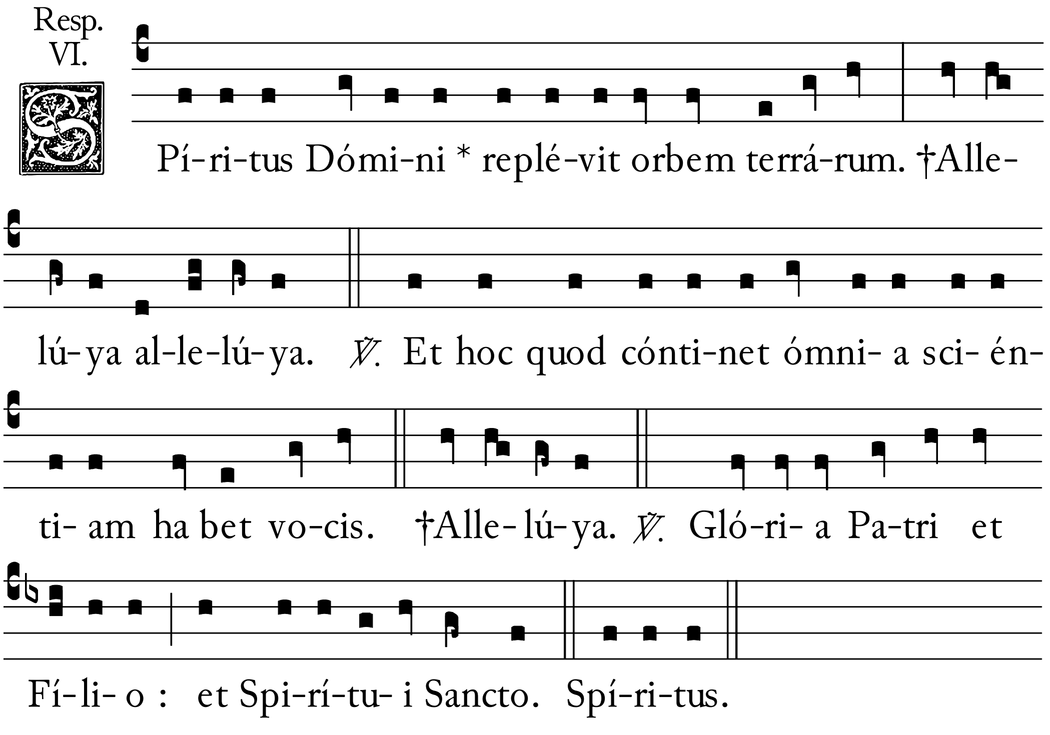
Ant. Loquebántur. *v. de laudibus.* 1541.
Ps. Mirabília. (*cxviij.* 129.) [150].

Capitulum. Actuum ij. (3.)

APparuérunt apóstolis dispértite lingue tanquam ignis : sedítque supra síngulos eórum Spiritussánctus.

AS:281; 1519:261v; 1531:153r.[31]

7689.
7689a.



℣. Emítte Spíritum tuum et creabúntur.
℟. Et renovábis fáciem terre allelúya.

Oratio ut supra. 1543.

ℂ *Ad ij. vesperas.*

Ant. Dum compleréntur. *j. de laudibus.* 1539.

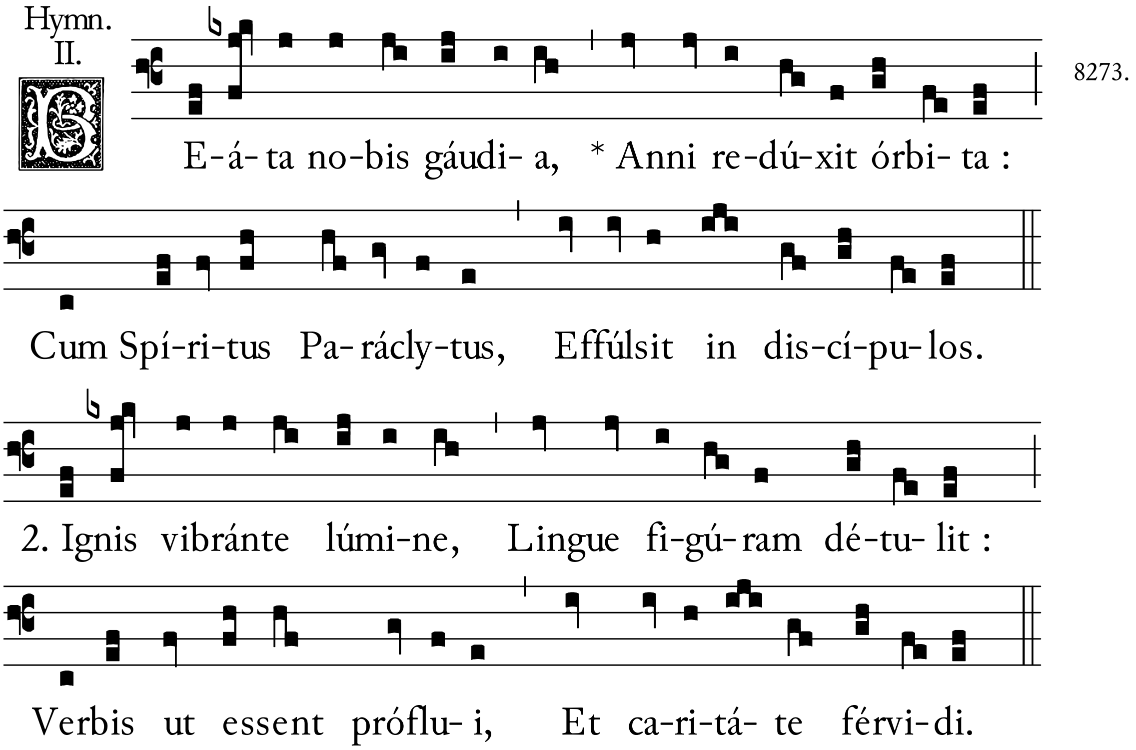
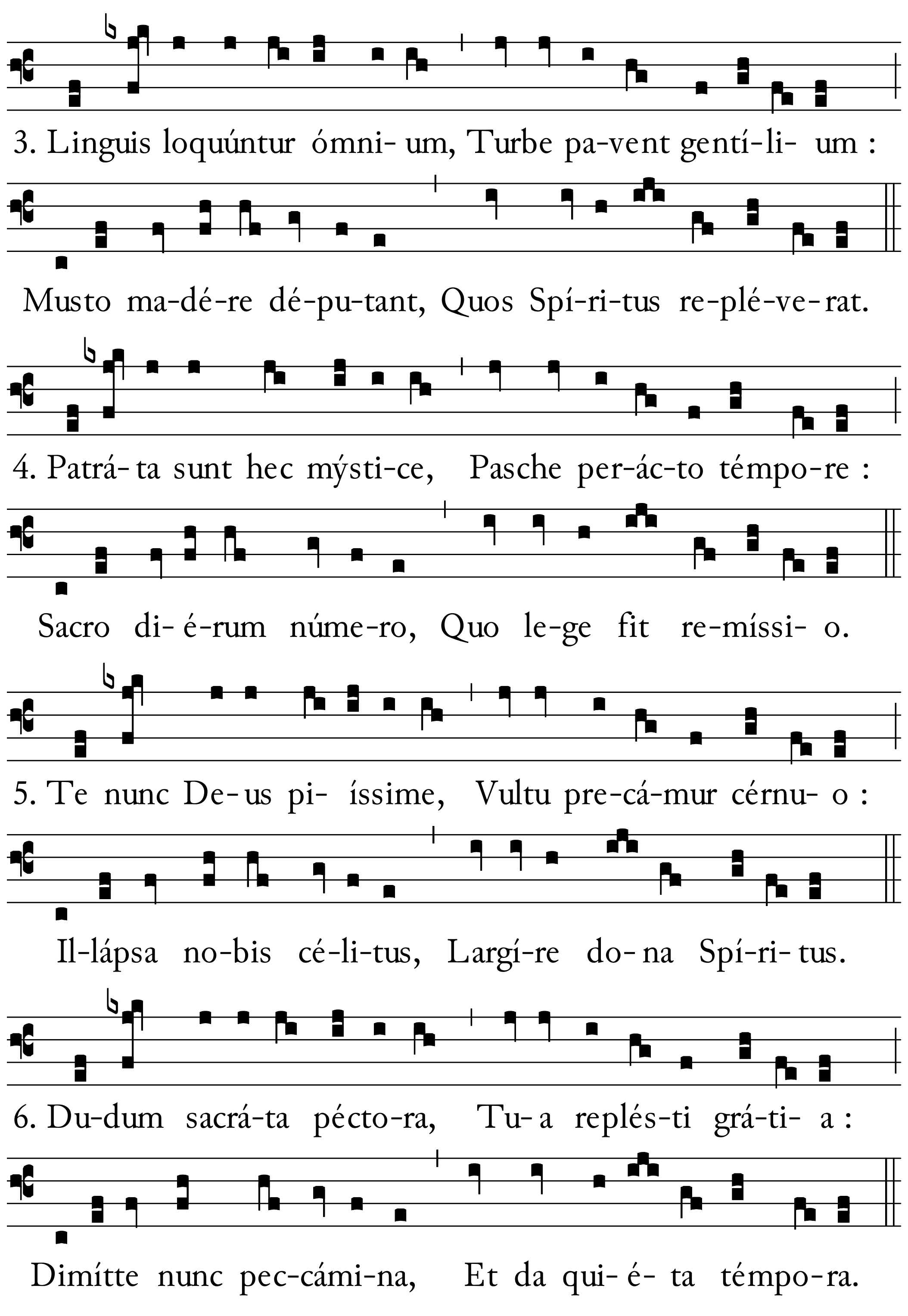
Ps. Dixit Dóminus. (*cix.*) [311]. *et ceteri psalmi dominicales. Et dicuntur cum predicta antiphona per totam ebdomadam ad vesperas, et [notandum]*[32] *quod predicta antiphona incipiatur ab excellentiore persona ex parte chori post illum qui exequatur officium illius diei.*

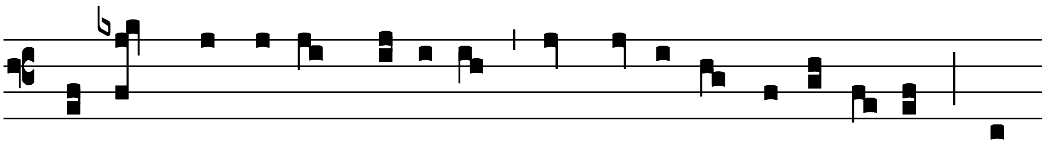
Capitulum. Actuum ij. (6.)

COnvénit multitúdo et mente confúsa est : quóniam audiébat unusquísque lingua sua [33] illos loquéntes.

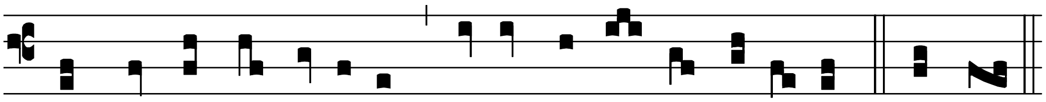
Hoc capitulum dicitur per totam ebdomadam ad vesperas.

℟. Spiritussánctus. 1538.

HS:59r; 1519:261v; 1531:153r.

3. Linguis loquúntur ómni- um, Turbe pa-vent gentí-li- um :
Musto ma-dé-re dé-pu-tant, Quos Spí-ri-tus re-plé-ve-rat.
4. Patrá- ta sunt hec mýsti-ce, Pasche per-ác-to témpo-re :
Sacro di- é-rum núme-ro, Quo le-ge fit re-míssi- o.
5. Te nunc De-us pi- íssime, Vultu pre-cá-mur cérnu- o :
Il-lápsa no-bis cé-li-tus, Largí-re do-na Spí-ri-tus.
6. Du-dum sacrá-ta pécto-ra, Tu-a replés-ti grá-ti- a :
Dimítte nunc pec-cámi-na, Et da qui- é- ta témpo-ra.



7. Sit laus Pa-tri cum Fí-li- o, Sancto simul Pa-rácly-to : No-

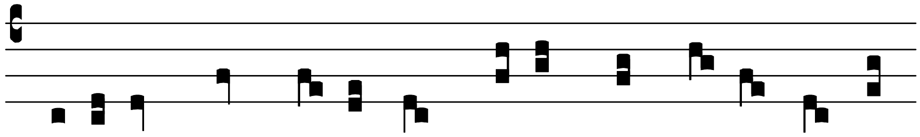


bísque mit-tat Fí-li- us, Ca-rísma Sancti Spí-ri- tus. Amen.

℣. Spíritus Dómini replévit orbem terrárum. 1530.

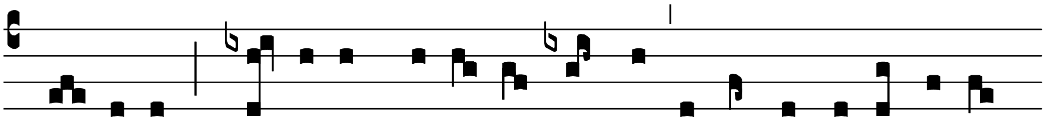
AS:281; 1519:261v; 1531:153r.[34]

Ant. I.v.

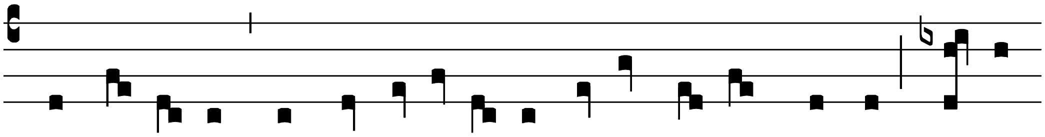


3096.

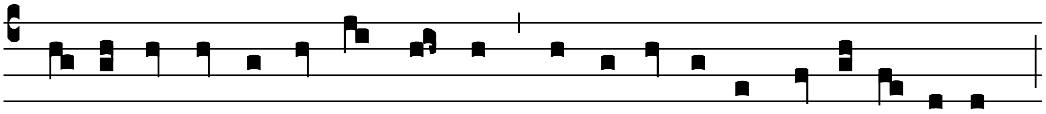
HOdi- e * complé- ti sunt di- es Penthe-cós-tes al-



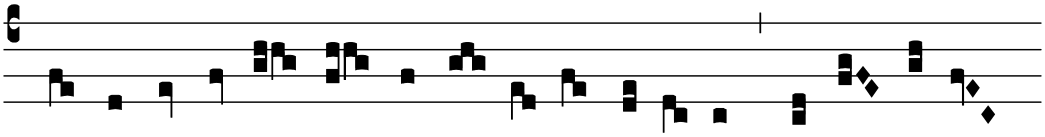
le- lú-ya : hó-di- e Spí-ri- tus-sánctus in igne discí-pu-lis



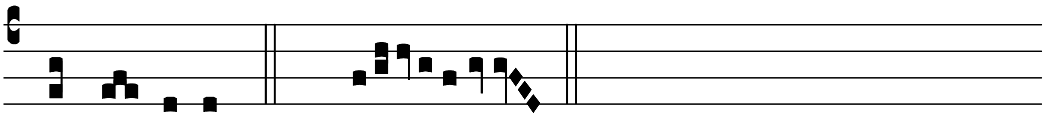
appá-ru- it, et trí-bu- it e- is ca-rismá- tum do-na : mi- sit



e- os in u-ni-vérso mundo pre-di-cá-re et testi-fi- cá-ri :



qui cre-dí-de-rit et bapti- zá- tus fú- e- rit, salvus e-rit



al-le- lú-ya. *Ps.* Magníficat. 53*.

Oratio. Deus qui hodiérna die. 1543.

[℄ *Ad completorium.*][35]

Ad completorium omnia fiant ut in psalterio notantur [395]. *: tamen hac die et in tribus diebus sequentibus, pro hymno dicitur hec sequentia* Alma chorus. *et finiatur sic,* Amen. *reliquis vero diebus per ebdomadam dicitur hymnus* Salvátor mundi. [369].

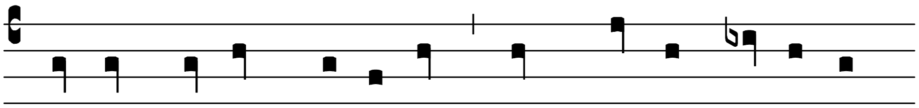
[36][*Ant.* Allelúya. [388].
Ps. Cum invocárem. (*iv.*) [362].
Capitulum. Tu in nobis. [364].

℄ *Hac die et tribus diebus sequentibus dicatur pro hymno.*

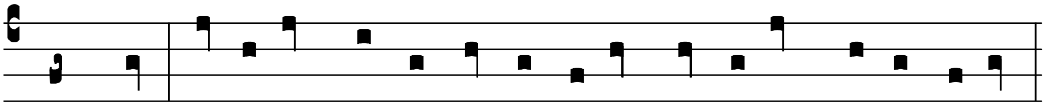
1519:262r; 1531-P:46r.[37]

Seq. VIII.

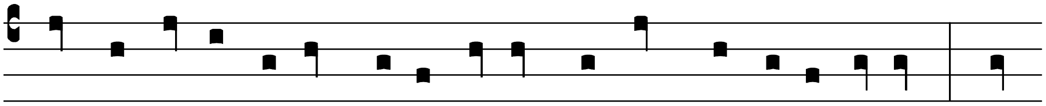
sar0803.



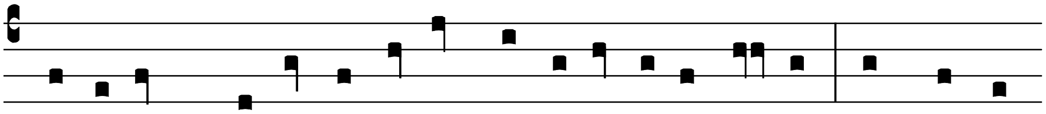
ALma cho-rus Dómi-ni, * nunc pangat nómi-na

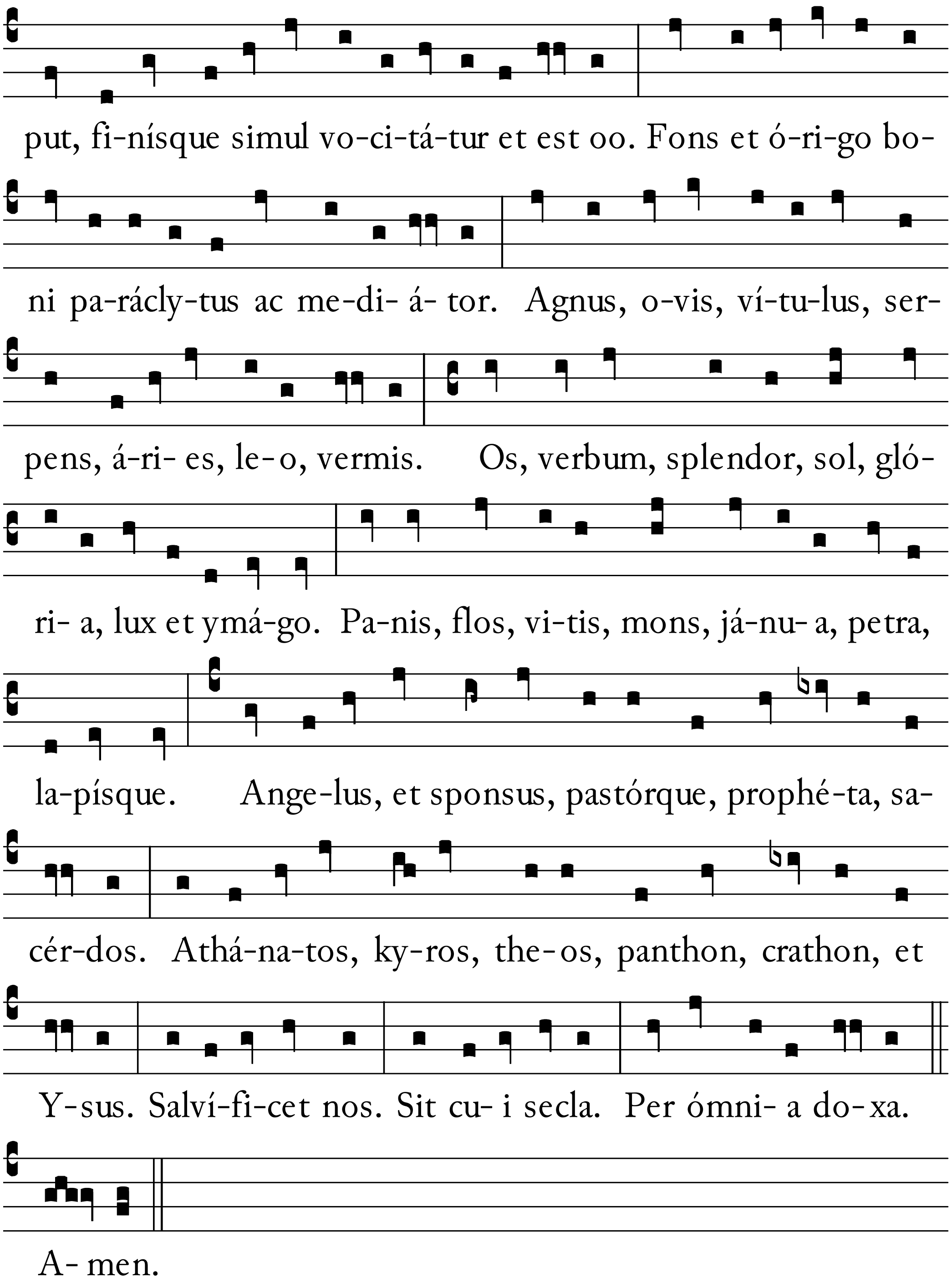


summi. Messí- as, Sother, Emá-nu- el, Sá-ba- oth, Ado-ná- y.



Est u-ni-gé-ni-tus, vi- a, vi-ta, ma-nus, homo- ú-sy- on. Prin-



cí-pi- um, primo-gé-ni-tus, sa-pi- énti- a, vir-tus. Alpha, ca-

Reliquis vero diebus dicatur hymnus Salvátor mundi Dómine. [369].

℣. Custódi nos. [□67].

Ant. Allelúya Spíritus Paráclytus. [□94].
Ps. Nunc dimíttis. [□67].]

☙ *Feria secunda in ebdomada penthecostes.*

Hac die et in duobus diebus sequentibus idem ordo servetur qui et in secunda feria ebdomade pasche, ut supra in antiphonis incipiendis lectionibus legendis et responsoriis cantandis. 1270.

Invitatorium, hymni, antiphone et psalmi et ℣. sicut in die penthecostes dicantur. [*153v.*]
1520. *Similiter fiat singulis diebus per ebdomadam.*

Evangelium. Secundum Johannem iij. (16-21.) [*Lectio j.*]

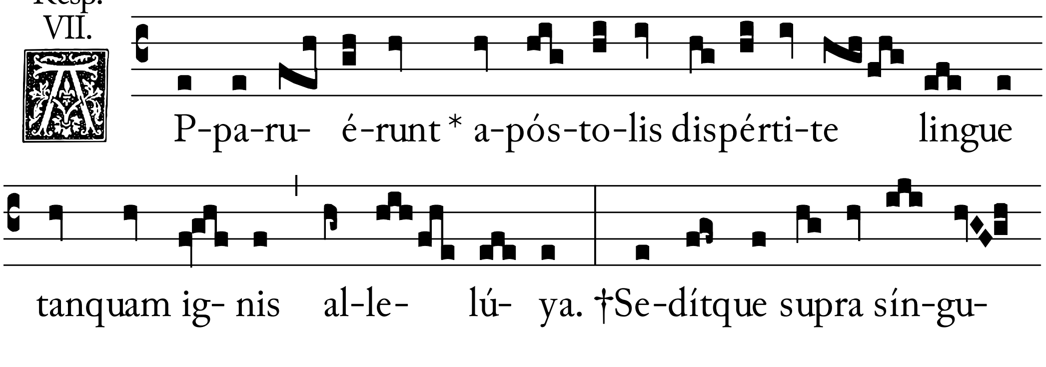
IN illo témpore : Dixit Jesus cuídam príncipi Phariseórum, Sic Deus diléxit mundum : ut Fílium suum unigénitum daret, ut omnis qui credit in ipso non péreat, sed hábeat vitam etérnam. Et réliqua.

Sermo ex commentario beati Augustini episcopi. (*Super Johan. tract. xij. d.*)[38]

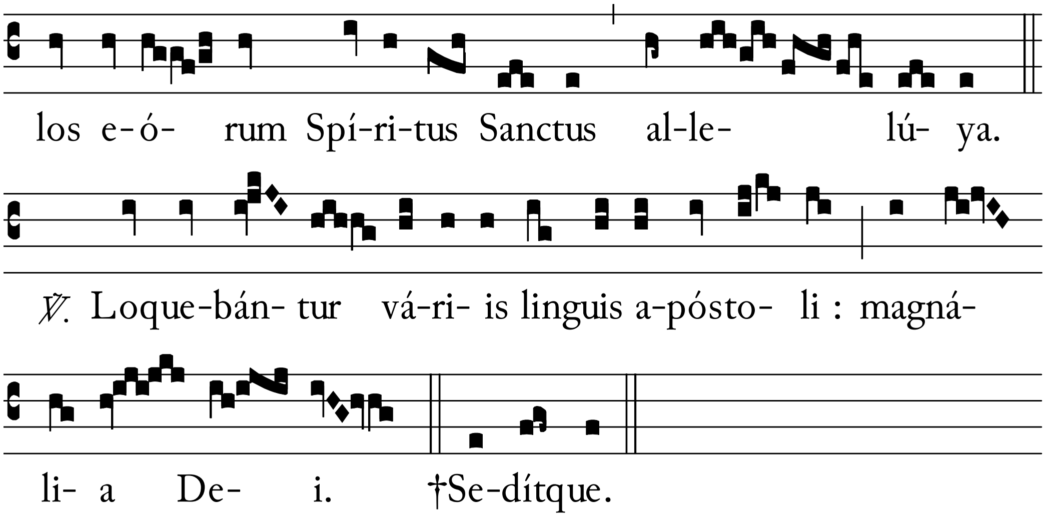
ERgo quantum in médico est : sanáre venit egrótum. Ipse se intérimit : qui precépta médici observáre non vult. Venit Salvátor ad mundum. Quare Salvátor dictus est mundi, nisi ut salvet mundum, non ut júdicet mundum ? Salvári non vis ab ipso, ex teípso judicáberis. Vide quid ait, Qui credit in eum : non judicábitur. Qui autem non credit : quid dictúrum putas ? Jam inquit judicátus est. Nondum appáruit judícium : sed jam factúra est judícium. Novit enim Dóminus qui sunt ejus. Novit qui permáneant ad corónam : et qui permáneant ad flammam. Novit in área sua tríticum : novit páleam, novit segétem, novit zizánia.

AS:281; 1519:262v, 265r; 1531:153v.[39]

Resp. VII. 6110.



6110a.



Lectio secunda.

JAm judicátus est qui non credit. Quare judicátus ? Quia non credit in nómine unigéniti Fílii Dei. Hoc autem est[40] judícium, quia lux venit in mundum : et dilexérunt hómines magis ténebras quam lucem. Erant enim mala ópera eórum.[41] Fratres mei : quorum ópera bona invénit Dóminus ? Nullórum. Omnium mala ópera invénit. Quómodo ergo quidam fecérunt veritátem, et venérunt ad lucem ? Et hoc enim séquitur, Qui autem facit veritátem venit ad lucem : ut manifesténtur ejus ópera, quia in Deo sunt facta.

℟. Loquebántur. *Require in vigilia penthecosten ad j. vesperas.* 1528.

Lectio iij.

QUómodo quidam bonum opus fecérunt : ut venírent ad lucem id est ad Christum ? Et quómodo quidam dilexérunt ténebras ? Si enim omnes peccatóres invénit, et omnes a peccáto sanat : et serpens ille in quo figuráta est mors Dómini eos sanat qui morsi fúerant : et propter morsum serpéntis eréctus est serpens, id est mors Dómini propter mortáles hómines quos invénit injústos : quómodo intellígitur hoc est autem judícium quóniam [42] lux venit in mundum, et dilexérunt hómines magis ténebras quam lucem, erant enim ópera eórum mala ? Quid est hoc ? Quorum enim erant ópera bona ? Nonne venísti ut justífices

ímpios ? Sed dilexérunt inquit magis ténebras quam lucem. Ibi pósuit vim. Multi enim dilexérunt peccáta sua : multi conféssi sunt peccáta sua. Qui confitétur peccáta sua et accúsat ea : jam cum Deo facit. Accúsat Deus peccáta tua. Si et tu accúsas : conjúngeris Deo. Tu autem.

℟. Spiritussánctus. [*ut supra in die penthecosten.*][43] 1538.

Ante laudes ℣. Emítte Spíritus tuum. 1539. *Iste versus dicitur quotidie ante laudes per ebdomadam.*

ℂ *In laudibus.*

In laudibus dicitur hec sola antiphona Dum compleréntur. 1539. *et quotidie dicitur per ebdomadam.*

Ps. Dóminus regnávit. (*xcij.*) [45]. [*&c.*]

Capitulum. Factus est repénte. 1547.

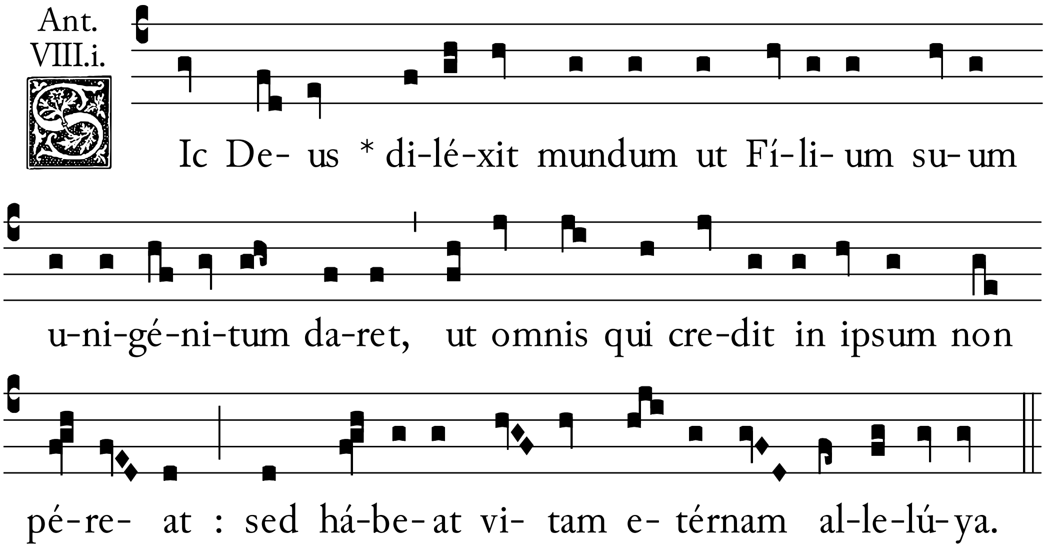
Hoc capitulum dicitur quotidie ad matutinas et ad tertiam per ebdomadam.

Hymnus. Impléta gáudent víscera. 1541.

℣. Loquebántur váriis linguis apóstoli. 1543.

AS:282; 1519:263r; 1531:153v.[44]

Ant. VIII.i.



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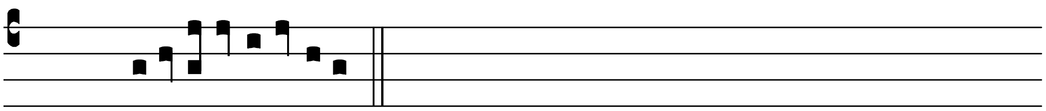


Ps. Benedíctus. 68*.

Oratio.

DEus qui apóstolis tuis Sanctum dedísti Spíritum, concéde plebi tue pie petitiónis efféctum : ut quibus dedísti fidem, largiáris et pacem. Per Dóminum. In unitáte ejúsdem.

ℂ *Ad primam.*

Ant. Dum compleréntur. *ut supra j. de laudibus.* 1539.

Ps. Deus in nómine. (*liij.*) [95].

Ant. Grátias tibi Deus. [99].

Ps. Quicúnque. [100].

ℂ *Ad iij. et ad alias horas antiphone, responsoria, et ℣. sicut in die penthecostes singulis diebus per ebdomadam dicuntur : cum propriis orationibus.* 1544.

Ad tertiam.

Capitulum. Factus est repénte de celo. 1547.

Ad sextam.

Capitulum. Apparuérunt apóstolis. 1548.

ℂ *Ad ix.*

Capitulum. Actuum ij. (4.)

REpléti sunt omnes Spíritu Sancto, et cepérunt loqui váriis linguis : prout Spiritussánctus dabat elóqui illis.

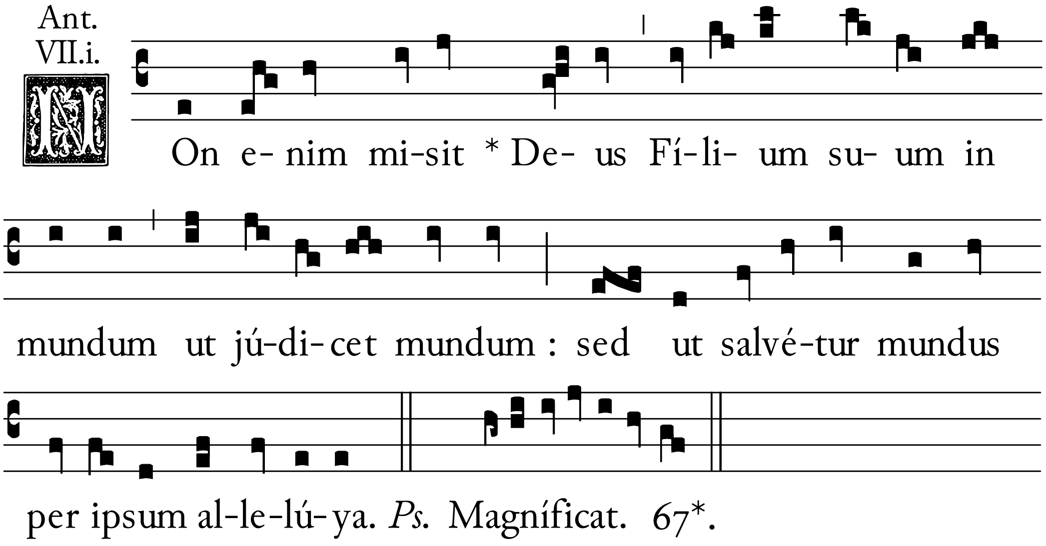
Hic ordo capitulorum ad matutinas et ad alias horas hujus diei servetur per totam ebdomadam.

[*Ad vesperas.*]

❡ *Ad vesperas omnia fiant sicut in die penthecostes ad ij. vesperas : usque ad antiphonam super psalmum* Magníficat. *preter responsorium quod non dicetur : similiter fiat per* [*154r.*] *totam ebdomadam.*

AS:282; 1519:263r; 1531:154r.

Ant. VII.i. 3910.



Oratio. Deus qui apóstolis. 1558.

❡ *Feria tertia.*

Festum minus duplex.

Evangelium. Secundum Johannem x. (1-7). *[Lectio j.]*

IN illo témpore : Dixit Jesus discípulis suis, Amen amen dico vobis, Qui non intrat per óstium in óvile óvium sed ascéndit aliúnde : ille fur est et latro. Et relíqua.

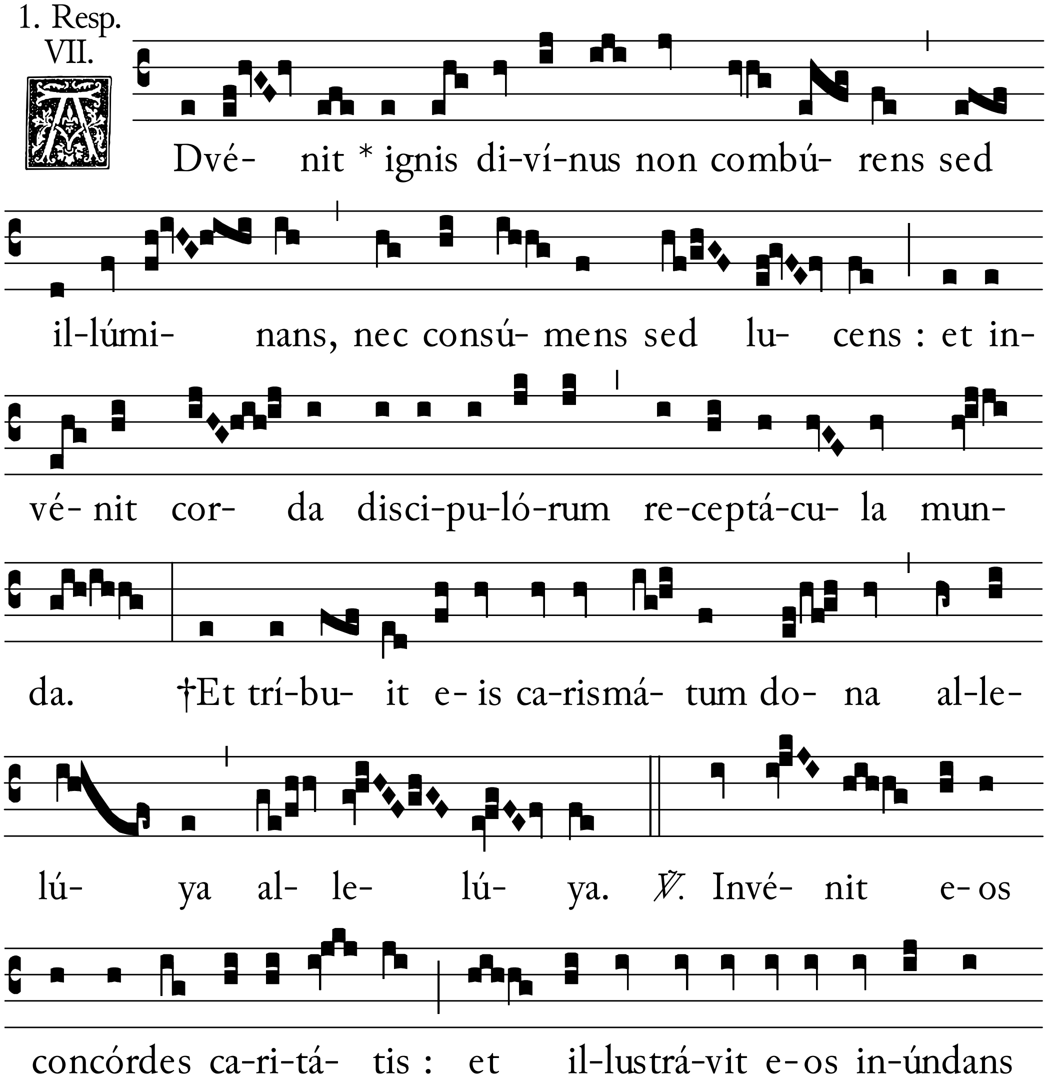
Sermo ex commentario beati Augustini episcopi. (*Super Johan. tract. xlv. b.*)[45]

OVile Christi : est ecclésia cathólica. Quicúnque vult intráre ad óvile per óstium intret : Christum verum prédicet. Non solum Christum verum prédicet : sed Christi glóriam querat, non suam. Nam multi queréndo glóriam suam : oves Christi sparsérunt pótius quam congregavérunt. Húmilis est enim jánua Christus Dóminus. Qui intrat per hanc jánuam : opórtet ut humíliet

se, ut sano cápite possit intráre. Qui autem se non humíliat sed exáltat : per macériam vult ascéndere. Qui autem per macériam ascéndit : ídeo exaltátur ut cadat. Tecte tamen adhuc lóquitur Dóminus Jesus : et nondum intellígitur. Nóminat óstium, nóminat óvile : nóminat oves. Comméndat hec ómnia : sed nondum expónit. Legámus ergo quia ventúrus est ad ea verba in quibus nobis áliqua quas dixit dignétur expónere : ex quorum expositióne dabit nobis fortásse étiam illa que non expósuit intellígere. Pascit enim manequifféstis : exércet obscúris. Tu autem.

AS:282; 1519:263r, 266v; 1531:154r.[46]

6053. 1. Resp. VII.



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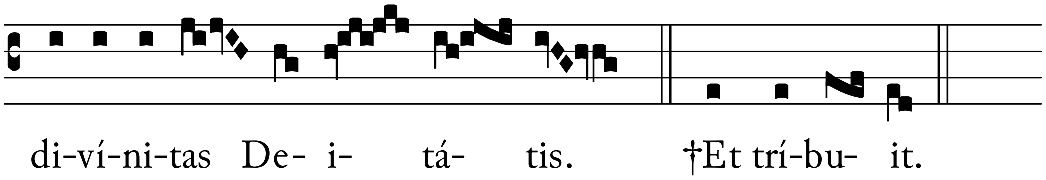


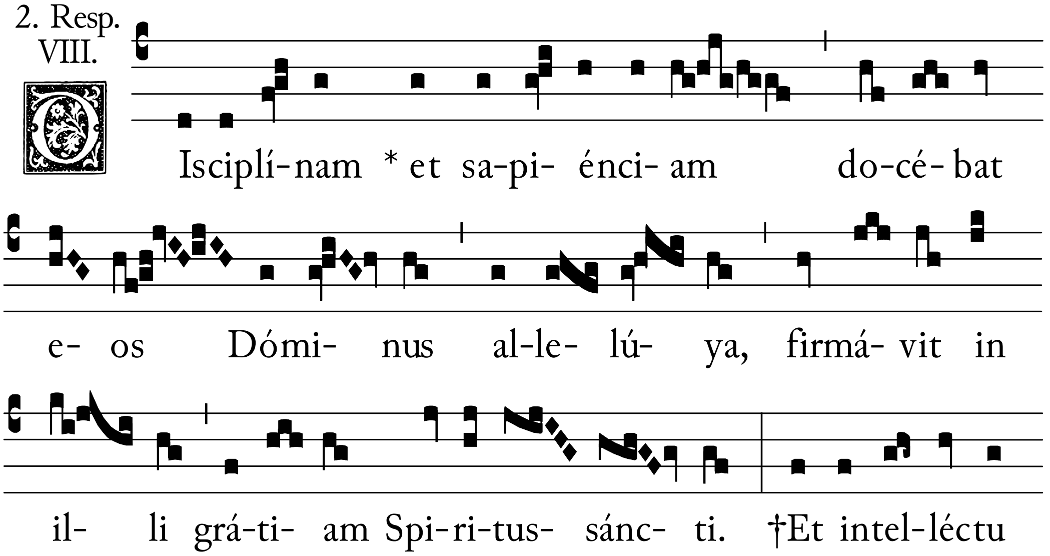
Lectio secunda.

QUi non intrat per óstium in óvile óvium sed ascéndit aliúnde : ve mísero quia casúrus est. Sit ergo húmilis, per óstium intret : plano pede véniat, et non offéndet. Ille (inquit) fur est et latro. Oves suas vult dícere oves aliénas : ad hoc suas id est furto ablátas, non ut salvet, sed ut occídat. Ergo fur est : quia quod aliénum est, suum dicit. Latro : quia et quod est furátus occídit. Qui autem intrat per óstium pastor est óvium : huic ostiárius apérit. De ostiário isto tunc querámus : quando ab ipso Dómino audiérimus quod sit óstium, et quis sit pastor. Et oves vocem ejus áudiunt : et próprias oves vocat nominátim. Habet nómina eárum scripta in libro vite. Próprias oves vocat nominátim. Hinc dicit Apóstolus, Novit Dóminus qui sunt ejus. Et addúcit [47] eas, et cum próprias oves emíserit ante eas vadit : et oves eum sequúntur : quia sciunt vocem ejus. Aliénum autem non sequúntur sed fúgiunt ab eo : quia non novérunt vocem alienórum.

AS:283; 1519:263v, 266v; 1531:154r.

2. Resp. VIII.

6460.



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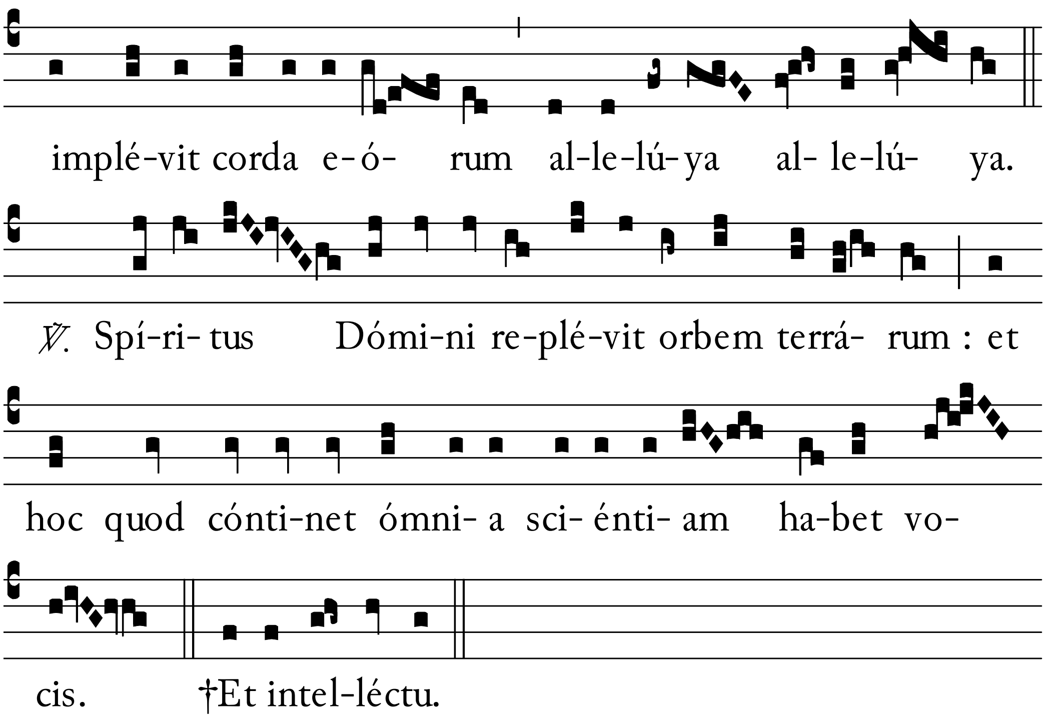


Lectio tertia.

TEcta sunt hec plena questiónibus : grávida sacraméntis. Sequámur ergo et audiámus Magístrum ex his obscúris áliquid aperiéntem : et per id quod apérit, nos forte intráre faciéntem. Hoc provérbium dixit illis Jesus. Illi autem non cognovérunt : quid loquerétur eis. Dixit ergo eis íterum Jesus, Amen amen dico vobis : quia ego sum óstium óvium. Ecce ipsum óstium quod clausum posúerat : apéruit. Ipse est óstium. Agnóvimus, intrémus : ut nos intrásse gaudeámus. Omnes quotquot venérunt : fures sunt et latrónes. Quid est hoc Dómine, omnes quotquot venérunt ? Tu non venísti ? Sed intellígite. Omnes quotquot venérunt : dixit útique preter me. Recolámus ergo ante advéntum ipsíus venérunt prophéte. Nunquid latrónes et fures fuérunt ? Absit. Non preter illum venérunt : quia cum illo venérunt. Ventúrus precónes mittébat : sed eórum corda quos míserat possidébat.

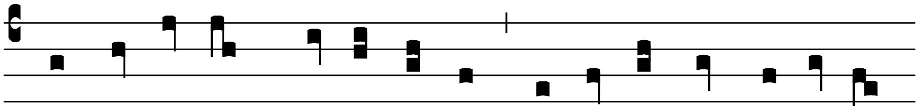
℟. 3. Spiritussánctus. [*ut supra.*][48] 1538.

[*In laudibus.*]

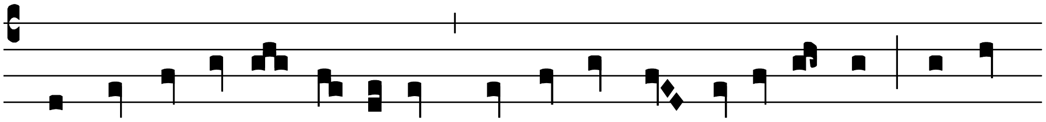
Ad laudes ut supra. 1557.

AS:283; 1519:264r; 1531:154r.[49]

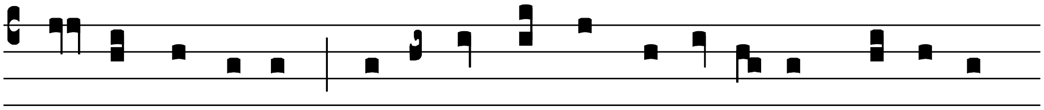
Ant. III.iv.

 1372.

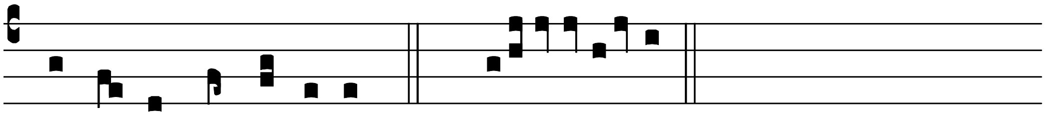
A- men amen * di-co vo-bis qui non intrat per ósti-



um in ó-vi-le ó-vi- um sed ascéndit a-li- únde : il-le



fur est et latro : qui autem intrat per ósti- um pastor est



ó-vi- um al-le-lú-ya. *Ps.* Benedíctus. 56*.

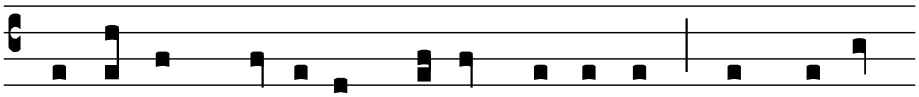
Oratio.

Assit nobis quésumus Dómine virtus Spiritussáncti : que et corda nostra cleménter expúrget, et ab ómnibus tueátur advérsis. Per Dóminum. In unitáte ejúsdem.

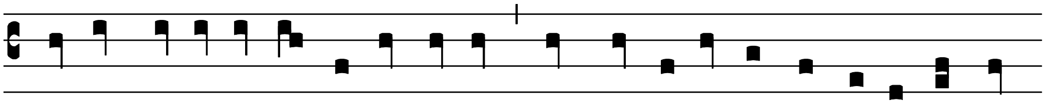
ℂ *Ad vesperas.*

AS:283; 1519:264r; 1531:154r.

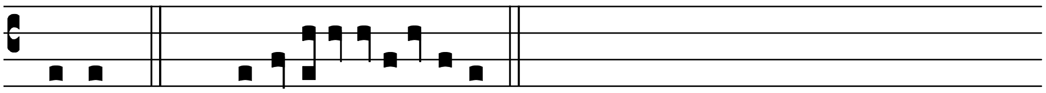
Ant. VIII.i.

 2593.

E- go sum * ósti- um di-cit Dómi-nus : per me si



[154v.] quis intro- í- e-rit salvá-bi-tur, et páscu- a invé-ni- et al-le-



lú-ya. *Ps.* Magníficat. 69*.

Oratio ut supra ad matutinas. 1563.

ℭ *Feria iiij.*

Festum minus duplex.

Ad matutinas.

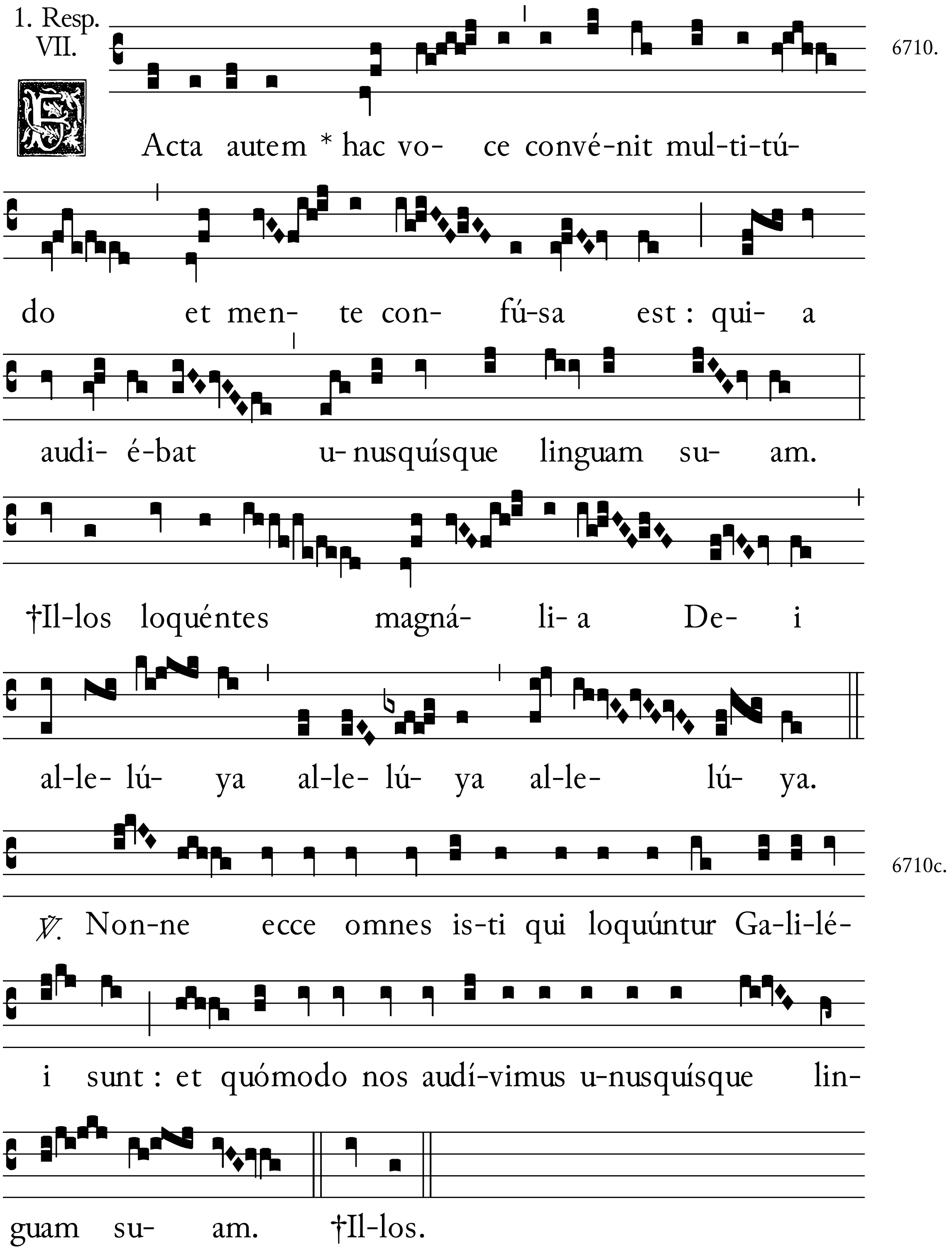
[*Evangelium*][50] *Secundum Johannem vj.* (44-51.) [*Lectio j.*]

IN illo témpore : Dixit Jesus discípulis suis, Nemo potest veníre ad me : nisi Pater qui misit me tráxerit eum. Et réliqua.

Sermo ex commentario beati Augustini episcopi. (*Super Johan. tract. xxvj. b.*)[51]

MAgna grátie commendátio. Nemo venit nisi tractus. Quem trahat et quem non trahat, quare illum trahat et illum non trahat : noli velle judicáre si non vis erráre. Semel áccipe et intéllige. Nondum tráheris : ora ut traháris. Quid hic dicémus fratres ? Si tráhimur ad Christum : ergo ínviti crédimus, ergo violéntia adhibétur, non volúntas excitátur. Intráre quisquam ecclésiam potest nolens, ad altáre accédere potest nolens, accípere sacraméntum potest nolens, crédere non potest nisi volens. Si córpore crederétur : fíeret in noléntibus. Sed non córpore créditur. Apóstolum audi. Corde créditur ad justíciam. Et quid séquitur ? Ore autem conféssio fit ad salútem. De radíce cordis surgit ista conféssio. Aliquándo audis confiténtem : et nescis credéntem. Sed nec debes vocáre confiténtem : quem júdicas non credéntem. Hoc est enim confitéri : dícere quod habes in corde. Si enim áliud corde habes, áliud dicis : loquéris, non confitéris.

AS:283; 1519:264r, 267v; 1531:154v.[52]



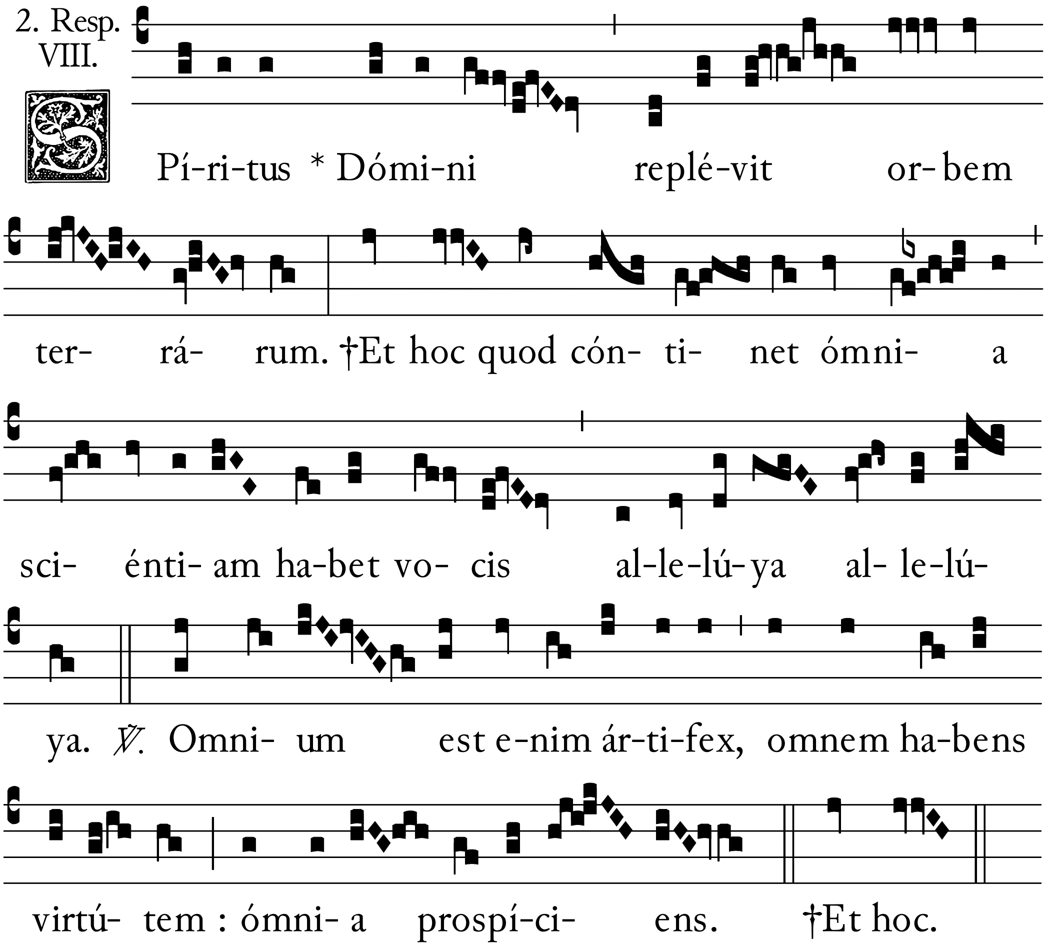
Lectio secunda.

CUm ergo in Christum corde credátur, quod nemo útique facit ínvitus, qui autem tráhitur tanquam ínvitus cogi vidétur : quómodo istam sólvimus questiónem, Nemo venit ad me nisi Pater qui misit me tráxerit illum ? Si tráhitur áliquis : ínvitus venit. Si ínvitus venit : nec credit. Si non credit : nec venit. Non enim ambulándo ad Christum cúrrimus : sed credéndo. Nec motu córporis : sed voluntáte cordis accédimus. Ideo illa múlier que fímbriam tétigit : magis tétigit quam turba que pressit. Ideo Dóminus dixit, Quis me tétigit ? Et mirántes discípuli dixérunt, Turba te cómprimit : et dicis, Quis me tétigit ? Et illo repetívit, Tétigit me áliquis. Illa tangit : turba premit. Quid est : tétigit, nisi crédidit ?

AS:284; 1519:264v, 267v; 1531:154v.[53]

7690. 2. Resp. VIII.

7690a.



Lectio iij.

Unde et mulíeri illi post resurrectiónem dixit volénti se míttere ad pedes ejus, Noli me tángere : nondum enim ascéndi ad Patrem meum. Quod vides, hoc solum me esse putas. Noli me tángere, quid est, hoc solum me esse putas quod tibi appáreo. Noli sic crédere, hoc est noli me tángere. Nondum enim ascéndi ad Patrem. Tibi non ascéndi. Nam inde nusquam recéssi. In terra non tangébat stantem, quómodo tángeret ad Patrem ascendéntem ? Sic tamen sic se tangi vóluit, sic tángitur ab eis a quibus bene tángitur. Ascéndens ad Patrem manens cum Patre, equális Patri. Inde et hic si advértis, Nemo venit ad me : nisi quem Pater attráxerit. Noli te cogitáre ínvitum trahi. Invitus tráhitur ánimus et amóre. Nec timére debémus ne ab homínibus qui verba perpéndunt, et a rebus maxímo divínis intelligéndis longe remóti sunt : in hoc sanctárum Scripturárum evangélico verbo fórsitan reprehendámur, et dicátur nobis, Quómodo voluntáte credo si trahor ? Ego dico parum voluntáte, étiam voluptáte tráheris. Quid est trahi voluptáte ? Delectáre in Dómino : et dabit tibi petitiónes cordis tui.

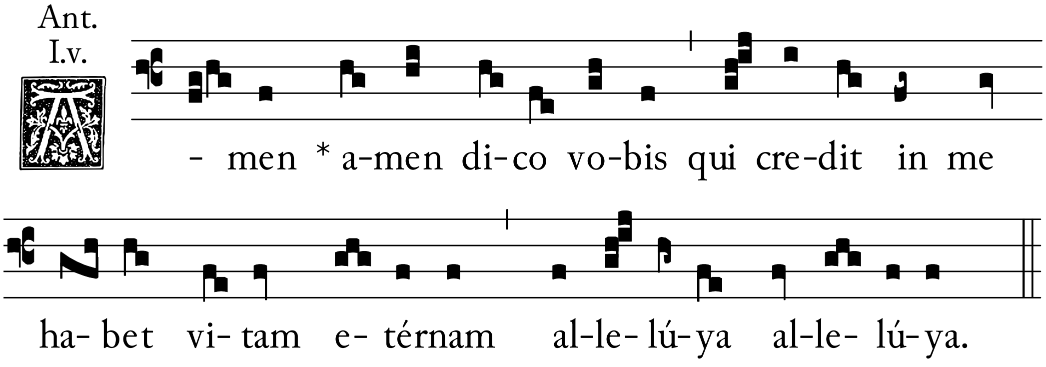
℟. 3. Spiritussánctus.[54] 1538.

[*In laudibus.*]

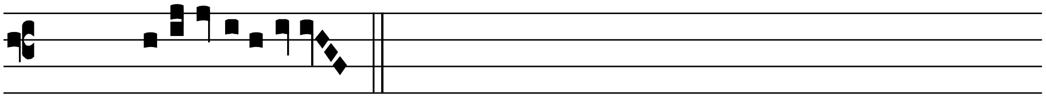
Ad laudes ut supra. 1557.

AS:284; 1519:265r; 1531:154v.[55]

Ant. I.v.



1372.



Ps. Benedíctus. 52*.

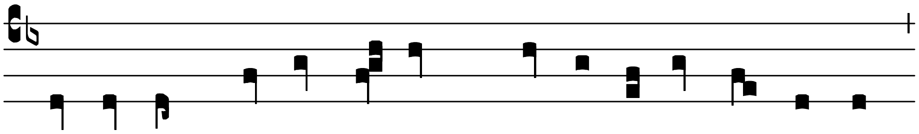
Oratio.

MEntes nostras quésumus Dómine Spiritussánctus [56] Paráclytus qui a te procédit illúminet : et indúcat in omnem, sicut tuus promísit Fílius veritátem. Qui tecum [vivit et regnat]. [57] In unitáte ejúsdem.

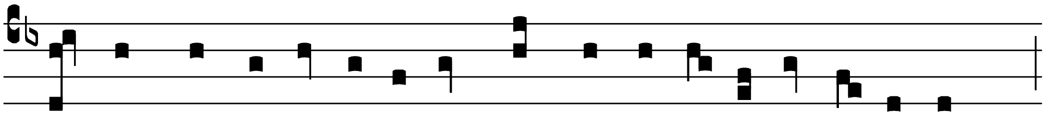
Ad vesperas.

AS:284; 1519:265r; 1531:154v.

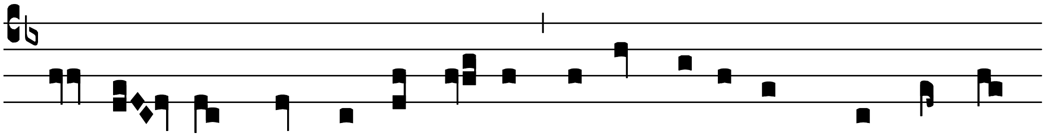
2595. Ant. I.i.



E-go sum pa-nis vi-vus * qui de ce-lo de-scéndi,



si quis mandu-cá-ve-rit ex hoc pa-ne vi-vet in e-térnum :



et pa- nis quem e-go da-bo ca-ro me-a est pro mundi

vi-ta al-le-lú-ya al-le-lú-ya. *Ps.* Magníficat. 53*.

Oratio ut supra ad matutinas.

ℭ *Feria quinta.*

Hac die et duobus diebus sequentibus, idem ordo servetur qui in v. feria ebdomade [*155r.*] *pasche, ut supra de invitatorio, in antiphonis incipiendis, in versiculis dicendis et lectionibus legendis et in responsoriis cantandis.* 1299.

Evangelium. Secundum Lucam ix. (1-6.) [*Lectio j.*]

IN illo témpore : Convocátis Jesus duódecim apóstolis, dedit illis virtútem et potestátem super ómnia demónia : et ut languóres curárent. Et réliqua.

Sermo ex commentario venerabilis Bede presbyteri.
(*Super Lucam lib.* III. *cap. xxxiij.*)[58]

COncéssa primum potestáte signórum, misit predicáre regnum Dei, ut promissórum magnitúdini attestarétur étiam magnitúdo factórum, fidémque verbis daret virtus osténsa : et nova fácerent, qui nova predicárent. Unde nunc quoque cum fidélium numerósitas excrévit : intra sanctam ecclésiam multi sunt qui vitam virtútum tenent, et signa virtútum non habent. Quia frustra miráculum foris osténditur : si deest quod intus operétur. Nam juxta magístri géntium vocem : lingue in signum sunt, non fidélibus, sed infidélibus. Tu autem Dómine.

Responsoria dicantur que in secunda feria hujus ebdomade.[59] 1555.

Lectio secunda.

ET ait ad illos, Nichil tuléritis in via : neque virgam, neque peram, neque panem, neque pecúniam, neque duas túnicas habeátis. Solet queri, quómodo Mathéus et Lucas commemoráverint dixísse Dóminum discípulis suis, ut nec virgam ferrent : cum dicat Marcus, Et precépit eis ne quid ferrent in via nisi virgam tantum. Quod ita sólvitur, ut intelligámus sub ália significatióne dictam virgam que secúndum Marcum ferénda est : et sub ália illam que secúndum Mathéum et Lucam non est ferénda. Sicut sub ália significatióne intellígitur tentátio de qua dictum est, Deus néminem tentat : et sub ália illa de qua didíctum est, Tentat vos Dóminus Deus vester, ut sciat si dilígitis[60] eum. Illa seductiónis est : hec probatiónis.

Lectio iij.

UTrúmque ergo accipiéndum est a Dómino apóstolis dictum et ut nec virgam ferrent, et ut non nisi virgam ferrent. Cum enim secúndum Mathéum díceret eis, Nolíte possídere aurum neque argéntum et cétera : contínuo subjécit, Dignus est enim operárius cibo suo. Ubi satis osténdit : cur eos hec possídere ac ferre nolúerit. Non quod necessária non sint sustentatióni hujus vite : sed quia sic eos mittébat, ut eis hec debéri monstráret ab illis, quibus evangélium credéntibus annunciárent. Claret autem hec non ita precepísse Dóminum, tanquam evangelíste vívere aliúnde non débeant, quam eis prebéntibus quibus annunciárent evangélium : alíoquin contra hoc precéptum fecit Apóstolus, qui victum de mánuum suárum labóribus transigébat, ne cuíquam gravis esset, sed potestátem dedísse, in qua scirent sibi ista debéri. Cum enim a Dómino áliquid imperátur : nisi fiat, inobediéntie culpa est. Cum autem potéstas datur : licet cuíque non uti, et tanquam de suo jure cédere. Hoc ergo órdinans Dóminus, quod eum ordinásse dicit Apóstolus his qui evangélium annúnciant, de evangélio vívere : illa apóstolis loquebátur, ut secúri non possíderent neque portárent huic vite necessária, nec magna nec mínima.

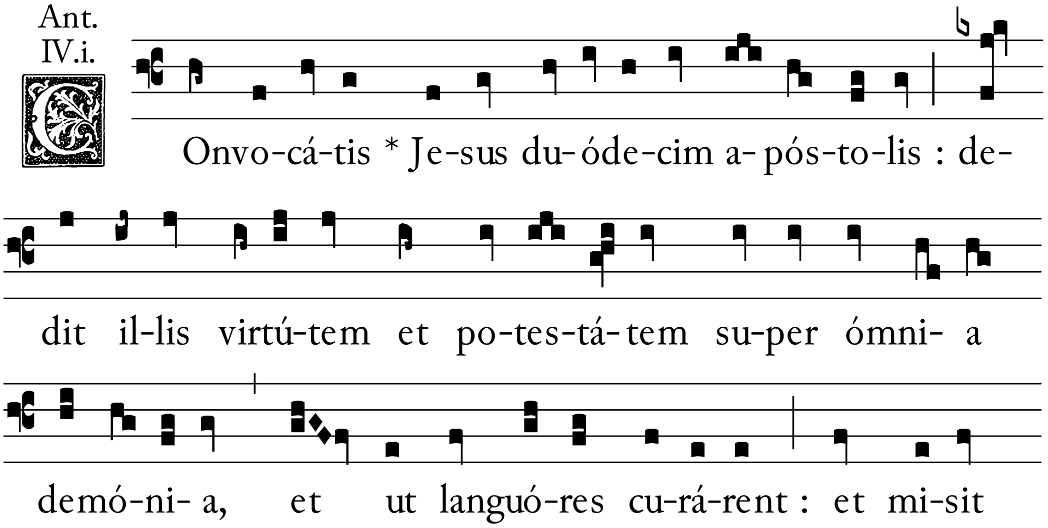
[*In laudibus.*]

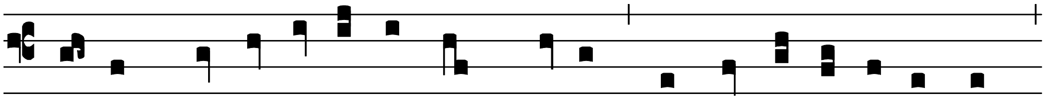
¶ *Ad laudes ut supra.* 1557.

AS:285; 1519:266r; 1531:155r.[61]

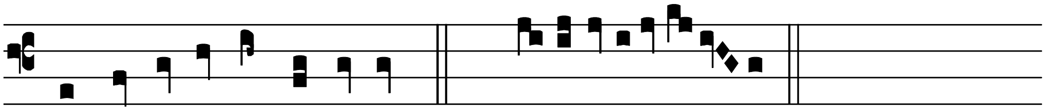
Ant. IV.i.

1924.





il-los pre-di-cá-re regnum De- i, et sa-ná-re infírmos



al-le-lú-ya al-le-lú-ya. *Ps.* Benedíctus. 59*.

Oratio.

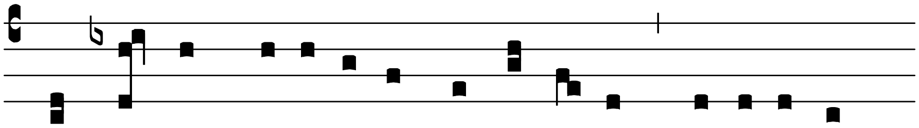
PResta quésumus omnípotens et mistéricors Deus : ut Spíritus Sanctus [62] advéniens, templum nos glórie sue dignánter inhabitándo perfíciat. Per Dóminum. In unitáte ejúsdem.

Ad primam hac die et duobus diebus sequentibus dicitur super psalmum Quicúnque. *antiphona* Te jure laudant. [99].

Ad vesperas.

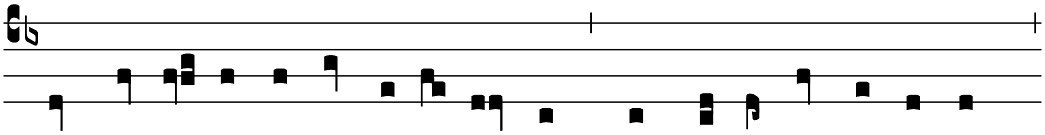
AS:285; 1519:266r; 1531:155r.

Ant. I.i.

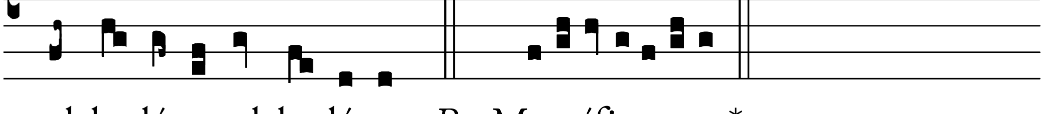


2619.

E - grés-si * du-óde-cim a-pósto- li circú- i-bant



per castél-la e-vange-li- zán-tes, et cu-rántes u-bíque



al-le- lú- ya al-le- lú- ya. *Ps.* Magníficat. 53*.

Oratio ut supra.

¶ *Feria sexta.*

Ad matutinas.

Evangelium. Secundum Lucam v. cap. (17-26.) [*Lectio j.*]

IN illo témpore : Factum est in una diérum et Jesus sedébat docens. Et réliqua.

Sermo ex commentario venerabilis Bede presbyteri. (*Super Lucam lib.* II. *cap. xvii.*)[63]

UBi Dóminus sedens docúerit, quando scribis et pharisḗis consedéntibus paralýticum curávit, Lucas breviándi grátia préterit : sed Mathéus et Marcus qui narrant,
[*155v.*] questiónem fácere vidéntur, quóniam quidem Mathéus in civitáte sua : Marcus in Caphárnaum hoc eum fecísse testántur. Que difficílius solverétur : si Mathéus étiam Názareth nomináret. Nunc vero vel ipsa Galiléa : in qua erat Názareth, intelligénda est dicta cívitas Christi, ad distinctiónem vidélicet regiónis transmaríne Gerasenórum, de qua transfretándo (sicut Mathéus scribit) vénerat Galiléam. Vel certe ipsa Caphárnaum cívitas Christi est dicta : quam non nascéndo, sed virtútibus illustrándo, suam ipse fécerat.

Responsoria de iij. feria hujus ebdomade dicuntur.[64] 1560.

Lectio secunda.

ET ecce viri portántes in lecto hóminem, qui erat paralíticus : et querébant eum inférre et pónere ante eum. Curátio paralýtici hujus : ánime post diutúrnam illécebre carnális inértiam, ad Christum suspirántis, índicat salvatiónem. Que primo ómnium minístris qui eum[65] súblevent et Christo ófferant : id est bonis doctóribus qui spem salvatiónis opémque intercessiónis súggerant, índiget. Qui bene Marco narránte quátuor fuísse reperiúntur. Sive quia quátuor sancti Evangélii libris omnis predicántium virtus, omnísque sermo firmátur : seu quia quátuor sunt virtútes, quibus ad promeréndam sospitátem, fidúcia mentis erígitur. De quibus in etérne sapiéntie laude cánitur. Sapiéntiam enim et sobrietátem docet, et justíciam et virtútem : quibus utílius nichil est in vita homínibus. Quas nonnúlli versis nomínibus : prudéntiam, fortitúdinem, temperántiam et justíciam appéllant.

Lectio tertia.

ET non inveniéntes qua parte illum inférrent pre turba : ascendérunt super tectum per tégulas. Desíderant paralýticum Christo offérre : sed turba interpósita, ab omni parte recludúntur. Quia sepe ánima post infírmi córporis desídiam ad Deum respíciens, supernéque grátie remédio cúpiens innovári : prisce consuetúdinis obstáculo retardátur. Sepe inter ipsas oratiónis secrétas dulcédines, et quasi suáve cum Dómino collóquium, turba cogitatiónum intervéniens áciem mentis ne Christus videátur interclúdit. Et quid inter hinc agéndum ? Non útique in ínfimis extérius qua turbe tumultuántur remanéndum, sed tectum domus in qua Christus docet ascendéndum, id est sacre scriptúre sublímitas est appeténda : lexque Dómini cum Psalmísta die noctúque meditánda. In quo enim córrigit júnior[66] viam suam ? In custodiéndo inquit sermónes tuos.

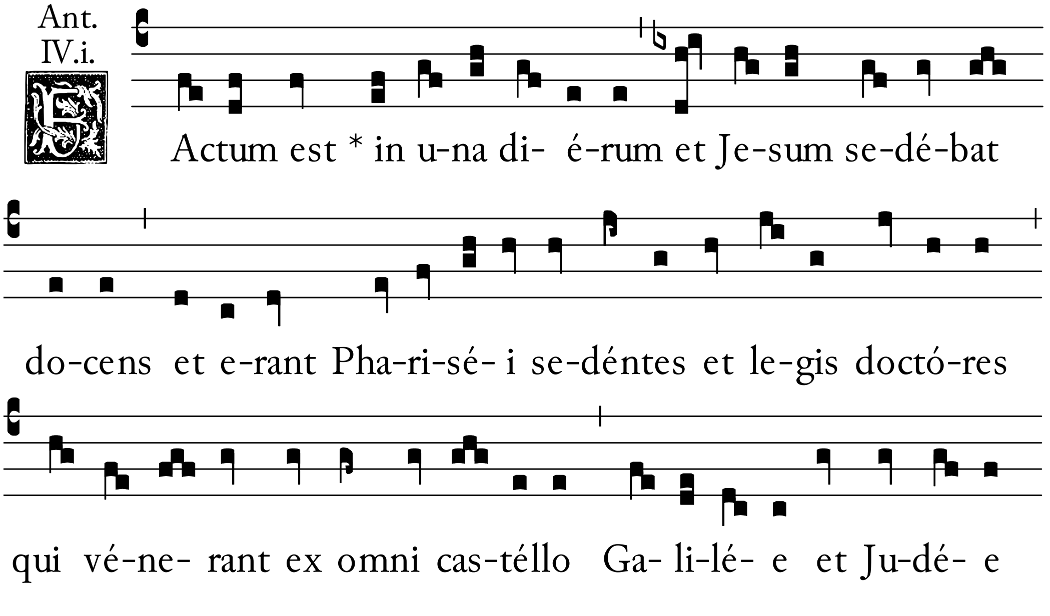
[*Responsorium iij.* Spíritus Sanctus. *ut supra.*][67] 1538.

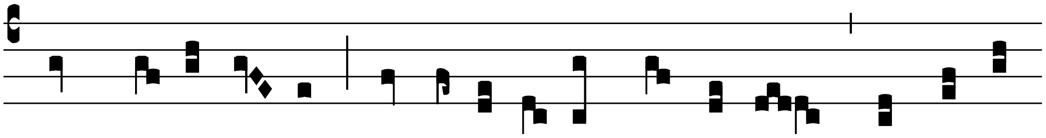
[*In laudibus.*]

Ad Benedíctus.

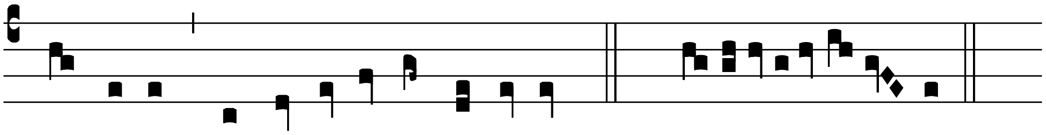
AS:285; 1519:267r; 1531:155v.[68]

Ant. IV.i. 2842.





et Hie-rú-sa- lem : et virtus e-rat Dó-mi-ni ad sa-nán-



dum e-os al-le-lú-ya al-le-lú-ya. *Ps.* Benedíctus. 59*.

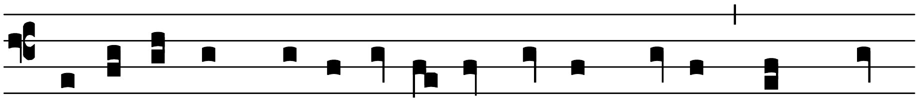
Oratio.

DA quésumus ecclésie tue, omnípotens et[69] místericors Deus : ut Spiritusáncto congregáta, hóstili nullátenus incursióne turbétur. Per Dóminum. In unitáte ejúsdem.

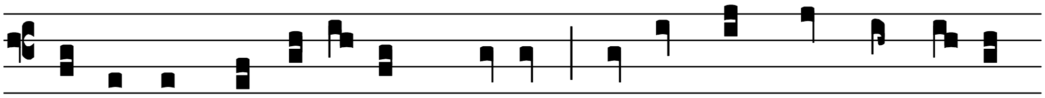
Ad vesperas.

AS:286; 1519:267r; 1531:155v.

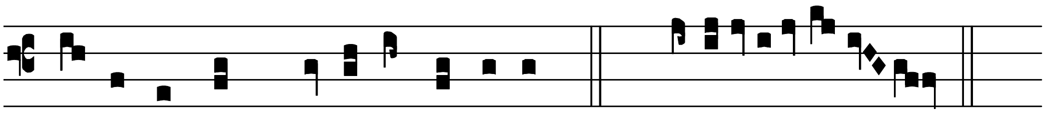
5235. Ant. IV.ii.



TU-lit ergo * pa-ra-lý-ti-cus lectum su-um in quo



ja-cé-bat magní-fi-cans De-um : et omnis plebs ut vi-dit



de-dit laudem De-o al-le-lú-ya. *Ps.* Magníficat. 60*.

Oratio ut supra et cetera.

ℂ *Sabbato.*

Ad matutinas.

[*Evangelium*][70] *Secundum Lucam iiij.* (38-43.) [*Lectio j.*]

IN illo tempore : Surgens Jesus de synagóga : introívit in domum Symónis. Socrus autem Symónis : tenebátur magnis fébribus. Et réliqua.

Sermo ex commentario venerabilis Bede presbyteri. (*Super Lucam* II. *cap.* 14.)[71]

SI virum a demónio liberátum, moráliter ánimum ab immúnda cogitatióne purgátum significáre dixérimus : consequénter fémina fébribus tenta sed ad impérium Dómini curáta, carnem osténdit a concupiscéntie sue fervóre, per continéntie precépta frenátam. Omnis enim amaritúdo et ira et indignátio, et clamor et blasphémia : spíritus immúndi fervor est. Fornicatiónem vero et immundíciam, libídinem, et concupiscéntiam malam, et avaríciam (que est simulachrórum sérvitus) febrem illecebróse carnis intéllige. Et rogavérunt illum pro ea. Et stans super illam : imperávit febri, et dimísit illam. Tu autem.

Responsoria de quarta feria hujus ebdomade dicantur.[72] 1565.

Lectio secunda.

MOdo Salvátor rogátus, modo ultro curat egrótos, osténdens se contra peccatórum quoque passiónes, et précibus semper annúere fidélium : et ea que ipsi in se mínime
[*156r.*] intélligunt, vel intelligénda dare, vel étiam non intellécta dimíttere : juxta quod Psalmísta póstulat, Delícta quis intélligit ? Ab occúltis meis munda me Dómine. Et contínuo surgens ministrábat illis. Naturále est febricitántibus incipiénte sanitáte lacéssere[73] : et egrotatiónis sentíre moléstiam. Verum sánitas que Dómini confértur império : tota simul redit. Nec solum ipsa redit, sed et tanto róbore comitánte, ut eis contínuo qui se adjúverant ministráre sufficiat : et juxta legis tropológiam membra que servíerant immundície ad iniquitátem, ut fructum fácerent morti, sérviant justítie in vitam etérnam.

Lectio iij.

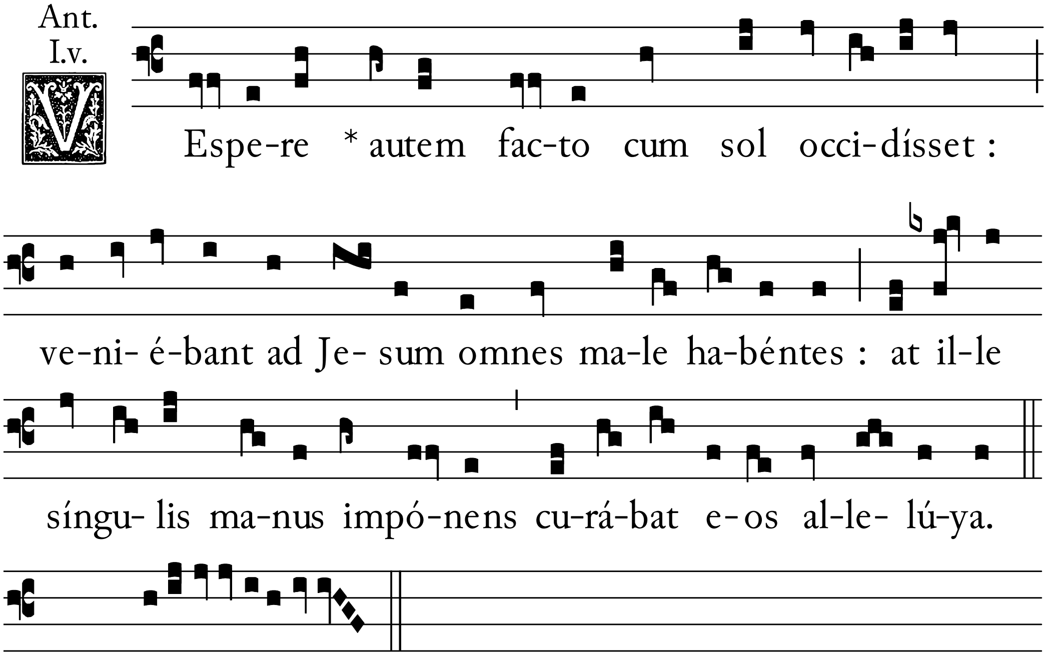
CUm sol autem occidísset : omnes qui habébant infirmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens : curábat eos. Solis occúbitus : passiónem mortémque signíficat illíus qui dixit, Quámdiu in mundo sum : lux sum mundi. Et sole occidénte plures demoniáci quam ante, plures sanántur egróti : quia qui temporáliter in carne vivens, paucos Judeórum dócuit, calcáto regno mortis ómnibus per orbem géntibus fídei salutísque dona transmísit. Cujus minístris quasi vite lucísque precónibus : Psalmísta canit, Iter fácite ei qui ascéndit super occásum. Super occásum quippe Dóminus ascéndit, quia unde in passióne occúbuit : inde majórem suam glóriam resurgéndo manifestávit. Tu autem Dómine.

[*Responsorium iij.* Spíritus Sanctus. *ut supra.*][74] 1538.

Ad laudes.

AS:286; 1519:268r; 1531:156r.

5370. Ant. I.v.



Ps. Benedíctus. 52*.

Tunc sequitur oratio.

MEntibus nostris quésumus Dómine Spíritum Sanctum benígnus infúnde : cujus et sapiéntia cónditi sumus, et providéntia gubernámur. Per Dóminum nostrum. In unitáte ejúsdem.

❡ Si aliquod festum in hoc ebdomada evenerit : idem ordo servetur qui in ebdomada pasche, nisi de jejunio.

Itaque complete septiformi festo penthecostes septem diebus : octava die scilicet proximo dominica post penthecostes fiat festum de sancta Trinitate,[75] *in quo tamen non eat processio ad vesperas ante crucem, sicut in reliquis sabbatis per estatem.*

[❡ Finit pars hyemalis.][76]

Notes, pages 1524-1577.

[1] 'nihil' *in his locis Chevallonius, qui formam* nichil *alias plerumque usurpat.* [SB:dccccxcvii.]
[2] SB:dccccxcvii.
[3] SB:dccccxcix.
[4] 'nihil' *Chevallonius, qui* nichil *multo frequentius scribit.* [SB:dccccxcix.]
[5] SB:dccccxcix.
[6] SB:dccccxcix.
[7] In 1519:257v. 'corda' is set ACb.C.
[8] In 1519:257v. 'Loquebántur' begins on C. 'Dei' omits the first note, F. In BL-52359:181r. 'apóstoli' is set D.D.DFGFEFGFG.GF; the second 'allelúya' is set DFe.CFEDFGEFE.DEFEDE.ED.
[9] In stanza 4 1519:257r. and HS:56v. have 'Quo fida'. In stanza 4. 1531:151v. has 'complévit'. In HS:55v. the first stanza begins D E F. The 'Amen' is taken from PHM:32.
[10] 1519:258r.
[11] The office of Compline appears in this form in 1519:258r.
[12] 1519:258r.
[13] 1519:258v. There is of course only one nocturn on this day.
[14] In BL-52359:181v. 'Hierúsalem' is set C.A.C.B.
[15] 1519:258v.
[16] *Gregorii* in Evangelia Lib. II. Homil. xxx., *Opera,* I. 1571. [SB:miii.]
[17] No flat appears in 1519:259r. In BL-52359:182r. 'dicéntes' is set DE.GBCBAG.AG; 'sonus' is set CCCAG.GAGF. The flat at 'dicéntes' appears in PEN:121v; 'replétur' is set D.DGAGFGAGA.AG.
[18] 1519:259r. appears in the F-clef. In BL-52359:182r. 'omnes' is set CBCDAB.AG. In PEN:122r. 'Spiritusáncto' is set CBG.CC.DBCB.ABCBAB.BA.
[19] 1531:152v. begins 'Spiritussánctus'. Were 'Spiritussánctus' understood to be a single word the choir might enter at 'procédens', as indicated in NR:496. 1519:259v shows no flat at 'invisibíliter penetrávit' or at 'linguárum'. In BL-52359:procédens' is set C.C.ACBG; 'invisibíliter' is set Fd.EF.G.AGAB♭.A.A; 'penetrávit' is set AGGF.EGAB♭GAG.EGFF.FE; 'sanctificatiónis' is set Ed.GA.G.FAC.C.BCDC.CCBA; 'nasceréntur' is set G.GA.AB♭AGFGA.G.
[20] 1519:260r.
[21] In BL-52359:182v. 'sunt omnes' is set G A.G; 'et' is set CB.
[22] In BL-52359:183r. 'dícite' is st GA.G.F.
[23] In BL-52359:183r. and PEN:122v. the final 'allelúya' is set Ca.BA.G.G.
[24] 'crápula' *Chevallon.* [SB:mvii.] 'crápula', 1519:260v. 'crápulam, Brev-1516:156v, HS:57r. The 'Amen' is taken from PHM:42.
[25] In BL-52359:183r. this antiphon appears a fourth lower, with no accidentals; 'remiséritis' is therefore set C.EG.G.GF. AS:280. include the very rare B [natural] clef.
[26] 1519:260v.
[27] 1519:260v.

[28] 'promísso' *Chevallon.* [SB:mix.] 'Promíssum', Brev-1516:156v; HS:58r. In some sources the final B is flatted. The 'Amen' is taken from PHM:8.

[29] AS:280. omits the ℣. 'Glória Patri'.

[30] The ℣. 'Glória Patri' does not appear in the sources.

[31] The ℣. 'Glória Patri' does not appear in the sources.

[32] SB:mx.

[33] 'linguam suam', 1519:261v.

[34] 1531:153r. has 'univérsum mundum' set A.G.A.CB AB♭A.A.

[35] 1519:262r.

[36] This service of Compline appears in 1519:262r.

[37] 1531-P:46r. has in line 1 'nómini', in line 7 'spéndor' and in line 10 'ký́rios'.

[38] *Augustini* in Joan. Evangelium Tract, XII., *Opera* III. 1823. [SB:mxii.]

[39] In 1519:262v. and 265r. the first 'allelúya' is set Cb.CDCACB.GAG.G.

[40] 'est autem', *Vulgate.*

[41] 'eórum mala ópera', *Vulgate.*

[42] 'quia', *Vulgate.*

[43] 1519:262v.

[44] In 1519:263r 'unigénitum' is set G.G.AF.G.GAA.

[45] *Augustini* in Joan. Evangel. Tract. XLV., *Opera* III. 2129. [SBmxv.]

[46] 1531:154r. 'caritáte'. 1519:263r, 266v sets 'illúminans' F.G.GCDCBCDCD.DC. In BL-52359:184v. the second 'et' is set GAGA. In PEN:124v. 'illúminans' is set F.G.GCDCBCDCD.DC; 'eos'I is set DE.D.

[47] 'edúcit', *Vulgate.*

[48] 1519:264r.

[49] In BL-52359:185r. 'óstium' is set G.FE.E.

[50] 1519:264r.

[51] *Augustini* in Joan. Evangel. Tract, XXVI., *Opera* III. 1978. [SB:mxviii.]

[52] 1519:264r has no flat; the final 'allelúya' is set ADE.DCCBABCBABAG.GACAB.AG. In the ℟.: *Legendum cum Portiforiis* 'lingua sua.' In the ℣.: *Legendum* 'lingua nostra.' [SB:mxix.] 1519:264v. has 'lingua sua'. In BL-52359:185v. the first 'linguam' is set EDDC.DE; 'loquéntes' is set D.B.DBCDAAG. BL-52359:185v. has no flat; the final 'allelúya' is set ADE.DCCBABAG.GACAB.AG; 'audívimus' is set D.D.D.D. Pen:125v. has no flat.

[53] 1531:154v. has 'ártifex ómnium habens'. In 1519:264v. 'sciéntiam' ends on F. BL-52359:185v. has no flat; 'omnem' is set CD.C.

[54] *[Quere in feria sequente.]* 1519:265r. but see note 47. below.

[55] In BL-52359:186r. the first 'Amen' is set CEFE.D; the first 'allelúya' is set C.D.EFE.DC.

[56] 'Spiritussánctis', 1531:154v.

[57] 1519:265r.

[58] *Bede* in Luce Evangel, cap. IX., *Opera* V. 316. [SB:mxxi.]

[59] 1519:256r. prints the whole of ℟. *Apparuérunt.* ℟. *Loquebántur.* and ℟. *Spíritus Sanctus.* here.
[60] 'ut palam fiat utrum diligatis', *Vulgate.*
[61] In BL-52359:186r. 'Convocátis' is set Fe.D.E.F; the second 'et' is set EGFED; 'predicáre' is set E.F.G.A.
[62] 'spíritus sanctus' *Chevallonius, qui sepius* spiritussánctus *scribit.* [Sbmxxiii.]
[63] *Bede* in Luce Evangel. Lib, I. cap. 17, *Opera* V. 275. [SB:mxxiii.]
[64] 1519:266v. prints the whole of ℟. *Advénit ignis.* and ℟. *Disciplínam et sapiéntiam.* here.
[65] 'eam', 1531:155v. 'eum' appears in *PL*-XCIV: 304. and in *Homiliae hyemales vernabiles Bedae presbyteri Anglosaxonis* II (Cologne, 1541): 266.
[66] 'juvénior', Old Roman; 'adolescéntior', *Vulgate.*
[67] 1519:267r.
[68] In BL-52359:186v. 'sanándum' is set EF.GA.FE.
[69] 1519:267r. omits 'omnípotens et'.
[70] 1519:267v.
[71] *Bede* in Luce Evangel. Lib. II. cap. 14, *Opera* V. 268. [SB:mxxvi.]
[72] 1519:267v. prints the whole of ℟. *Factus autem hac voce.* and ℟. *Spíritus Dómini replévit.* here.
[73] 'lacescere' *Chevallon.* 'lasséscere' *Legenda* 1018. [SB:Mxxvi.]
[74] 1519:267r.
[75] '*servitium de Trinitate*', 1519:268r.
[76] 1519:268r.