

THE SARUM RITE  
Sarum Breviary Noted.  
Performing Edition.

Volume C.

Part 1.

Pages {1}-{132}.

Proper of Saints.  
Feasts of December.

Edited by William Renwick.

HAMILTON ONTARIO.  
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MMXXII.

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¶ *On the Vigil of Saint Andrew, Apostle.*

*xxix. November.*

*At Vespers.*

*On the Psalms, this single Antiphon.*

*Unus ex duobus.*

Ant.

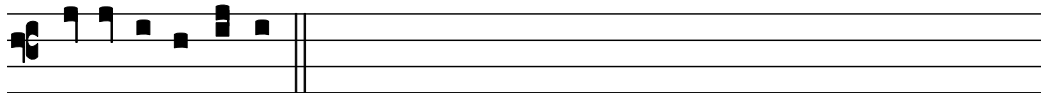
I. i.



Ne of the two \* which follow-ed the Lord,



was Andrew, Simon Pe-ter's brother, al-le- lu-ya.



S. A. E.

*Ferial Psalms.*

*And let the Ferial Psalms always be sung at j. Vespers on all Feasts of Saints when only one Antiphon is sung on the Psalms.*

*Let this also be observed at ij. Vespers of Saints : except on Feasts and during Octaves of*

On the Birthday of Saint Andrew.

*Blessed Mary, and except on Feasts and during Octaves of Apostles and Evangelists : and except on the Feasts of All Saints and of Relics, and the Dedication of the Church : and likewise during Octaves of the same, and except on the Feast of the Name of Jesus and during the Octave of the same. And except on the Feast of Saint Anne at ij. Vespers : in such a way that the first three Psalms are sung under one tone : and the fourth Psalm is always raised if it shall be necessary. Which should be observed throughout the whole year at Vespers when a single Antiphon is sung on the Psalms, whether it be made from the Temporale or from the Feasts of Saints.*

Chapter. Romans. x. 10.

<p><b>W</b>ith the heart man believeth unto righteousness : and with the mouth confession is made unto</p>		<p>salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. <i>R.</i> Thanks be to God.</p>
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*R.* The man of God was led away. *below, iij.* {12}.

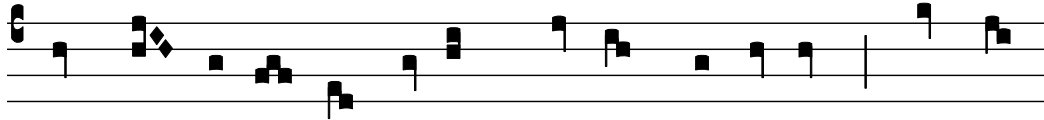
**C** Let this following melody be sung at First Vespers and at Matins of this Feast only on this Hymn.

*Andrea pie.*

Hymn. I. 



Ay Andrew, \*gentlest of the saintly compa-ny,

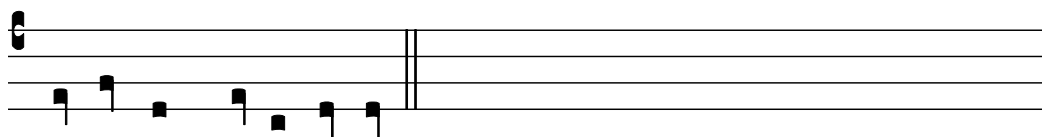


Implore forgiveness for our grie-vous trespasses : That we,

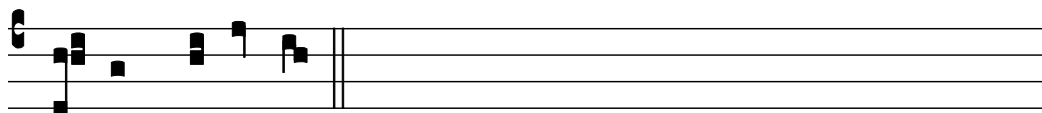


sore burthen'd by offences ma-ni-fold, At his pe-ti-tion

On the Birthday of Saint Andrew.



may obtain de-li-ver-ance.



Mo-narch of ag-es. *in the Common.* [845].

Let this following melody be sung within the Octave and on the Octave at Matins.  
*Andrea pie.*

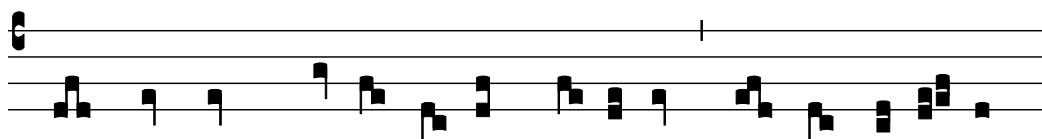
Hymn.  
IV.



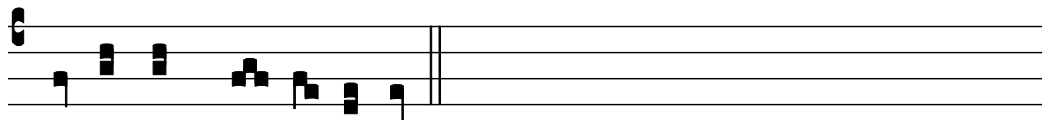
Ay Andrew, \*gentlest of the saintly compa-ny,



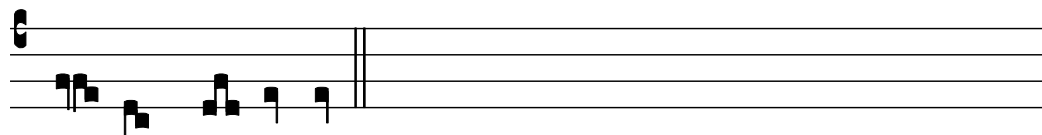
Implore forgiveness of our grie-vous trespasses : That we,



sore burthen'd by of-fences ma-ni-fold, At his pe-ti-tion



may obtain de- li-ver-ance.



Mo- narch of ag-es. *in the Common.* [849].

On the Birthday of Saint Andrew.

℣. The Lord loved Andrew.

℟. For a sweetsmelling savour. *Let the Response be made privately.*

*Ambulans Jesus.*

Ant.  
Liv.



E-sus, walking \* by the sea of Ga-li-lee, saw  
Pe-ter, and Andrew his bro-ther : and he saith unto  
them, Fol- low me, and I will make you fish-ers of men :  
and they left their nets and ship, and fol-low-ed him.

Ps. My soul doth magnify. 53\*.

*Prayer.*

**W**E beseech thee, almighty God,  
that the blessed Apostle  
Andrew may implore thy help for us :

that, being absolved from our sins, we  
may likewise be delivered from all  
dangers. Through Jesus Christ.

*When the Feast of Saint Andrew the Apostle is deferred from Sunday to Monday : then  
at First Vespers shall be said this Prayer.*

**W**E humbly entreat thy Majesty,  
**O** Lord, that like as the  
blessed Apostle Andrew stood forth

as a preacher and ruler of thy Church,  
so he may be a perpetual intercessor  
for us before thee. Through Jesus

On the Birthday of Saint Andrew.

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Christ.

*If this Feast shall fall within the Advent of the Lord, then let a Solemn Memorial of Advent be made and afterwards of Saint Mary.*

*Whether this Feast shall fall within Advent or without : always let a Procession be made at j. Vespers after all the Memorials which are kept, to the Altar of Saint Andrew if it be had, with Taperers and Thurifer, with a boy bearing the Book before the Priest : the Choir following without a Cross, without changing vestments, singing the R̄. This man. with its Verse, below ix. {26}. Let the Rulers sing the Verse together. While the Verse is being sung : let the Priest cense that Altar then the Image : and afterward let him say the V̄. Their sound is gone out into all lands. R̄. And their words into the ends of the world.*

*Then let the Prayer be said without The Lord be with you. but with Let us pray. We humbly entreat thy Majesty. {4}. which is terminated thus, Through Jesus Christ thy Son our Lord. neither let it be preceded nor followed by The Lord be with you. nor Let us bless the Lord. When the Prayer We humbly entreat thy Majesty. is said at j. Vespers then at the Procession let this Prayer be said, We beseech thee, almighty God. {4}. On returning outside of Advent let some Antiphon of Saint Mary be sung : however within Advent, on returning, of All Saints, Ant. O Saviour of the world. {849}. V̄. Be glad, O ye righteous. [247]. Prayer. We beseech thee, O Lord. [244].*

¶ *And thus let the Procession be made on all Feasts of Saints at j. Vespers after all the Memorials which are kept, throughout the whole year, of which Altars are in the Church, with the proper R̄. or from the common and with the V̄. and Prayer of the Saints, in such a way that when the Prayer of the Vigil is said at Vespers as we have said above : then at the Procession let the Prayer of the day be said. Likewise when the Prayer of the Feast is said at Vespers then at the Procession is said the Prayer from the Common : unless a proper one is had, as on the Feasts of Saint Nicholas and Saint Catherine and the like. And always on returning let an Antiphon of Saint Mary be sung, except when at Vespers a Memorial of the same has previously been made : then indeed on returning <it> is said of All Saints as above.*

*Nor should their service be celebrated at their Altars : whether Vespers, Matins, or the other Hours according to the Use of Sarum, but only the Mass of the Saint in the morning : and this at pleasure in the manner of a Double Feast with Credo. whatever feast it may be.*

On the Birthday of Saint Andrew.

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*Vespers of Saint Mary should not be said in Quire on this day nor on any Double Feast throughout the year : as is indicated on the j. Sunday in the Advent of the Lord : but having sung the final Let us bless the Lord. let the Officiant return to his Stall : and there lay aside the Silken Cope where earlier he had taken up the same. Which let be observed on all Double Feasts : when the Collect is said at the Quire Step.*



*At Compline.*

¶ *At Compline outside of Advent let all be made as on the Feast of the Holy Trinity. Within Advent, however, Compline is not changed : except only the Hymn, and let the Hymn Thee, Saviour of the world. be sung. [443].*

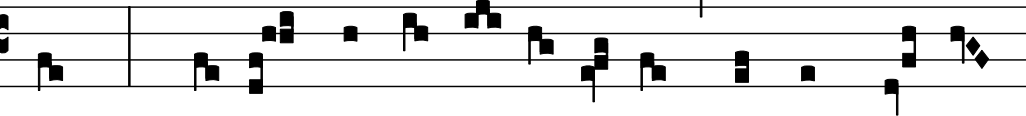
*At Matins.*

*Adoremus victoriosissimum regem.*

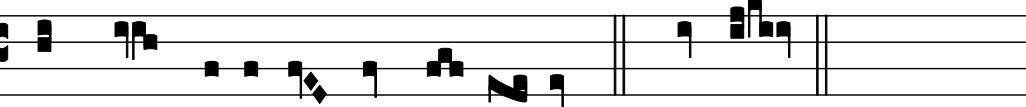
Invit.  
VII.i.



Et us worship \* the most victo-rious Christ the



King. †Who with the trophy of a cross crowned bles-sed



Andrew the Apos-tle the vic-tor. *Ps.* O come. 42\*.

*Hymn.* May Andrew. {2}.

*Verse.* Monarch of ages. [845].



On the Birthday of Saint Andrew.

**¶** *In the j. Nocturn.*

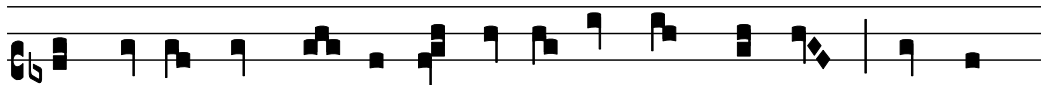
*Andreas apostolus dixit ad Egeam.*

1. Ant.

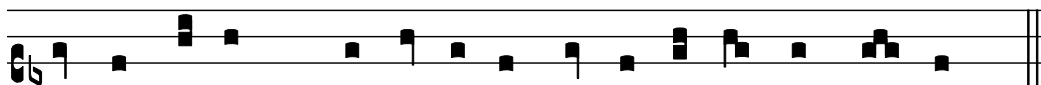
VI.i.



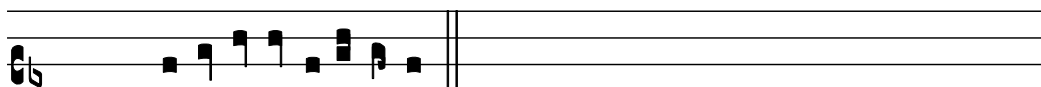
Andrew \* the Apostle said unto Aege-as, as



much as I shall be accep-table to God my King : so much



under tortures shall I remain a confessor for his name.

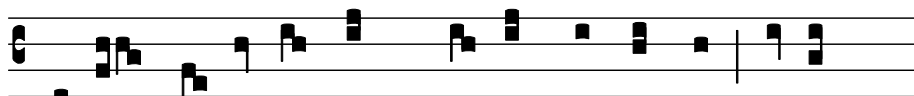


*Ps.* The heavens declare. (19./xviij.) [41].

*Ego crucis Christi servus sum.*

2. Ant.

V.ii.



am \* a servant of Christ and a trophy : I ought



rather to de-sire than to fear. *Ps.* I will always give thanks.

(34./xxxiiij.) [214].

*Cunque carnifices.*

3. Ant.

IV.i.



And when the ex-e-cutioner \* would lead the a-pos-

On the Birthday of Saint Andrew.

The image shows four staves of musical notation in square neumes on a four-line staff. The notation is in a medieval style, with a clef on the left of each staff. The notes are connected by stems, and there are various accidentals (sharps and flats) and bar lines. The music is set to a Latin text about the crucifixion of Saint Andrew.

tle away to be cru-ci-fi-ed, a tumult was made of the peo-  
ple cry-ing out, A just man and friend of God, what hath he  
done that he is led to the cross ? but he asked the people

that they not hinder his passion. *Ps.* My heart is inditing.  
(45./xliv.). [259].

*V.* Their sound is gone out into all lands. *R.* And their words into the ends of  
the world. *Let the Response be made privately.*

*First Lesson.*

**T**He Proconsul Aegeas,  
having come into the city  
of Patras : began to compel  
those believing in Christ to the  
worship of idols. To whom blessed  
Andrew said, It behoved thee who  
judgest men to acknowledge thy  
Judge which is in heaven : and having  
acknowledged him to worship him,  
and worshipping him who is the true  
God, to turn away thy thoughts from  
those gods which are not true. To  
whom Aegeas said, Art thou Andrew,

which destroyest the temples of the  
gods, and persuadest men about the  
superstitious sect : which, having  
lately been exposed, the Roman  
emperors have given orders to be  
driven out ? Andrew replied, The  
Roman emperors have never recog-  
nized the truth : and this the Son of  
God which came for the salvation of  
men teacheth, that these idols not  
only are not gods but are most wicked  
demons and hostile to the human  
race : which by this teacheth men

On the Birthday of Saint Andrew.

whence God is offended, that when he is offended he is turned aside and hearkeneth not : and with his turning away and hearkening not : they may be held captive by the devil : and so

long he might delude them, until whence they depart from the body guilty and naked : carrying nothing with them but their sins. But thou, O Lord, have mercy upon us.

*Dum perambularet Dominus.*

1. Resp.  
IV.



Hile the Lord walked a- bout by the sea

of Ga- li- lee : he saw Pe-ter and An- drew cast-

ing nets in-to the sea, he cal-led unto them, say- ing.

†Follow me, and I will make you fish- ers of men. ✂. For

they were fish- ers : and he saith un- to them.

†Follow me.

On the Birthday of Saint Andrew.

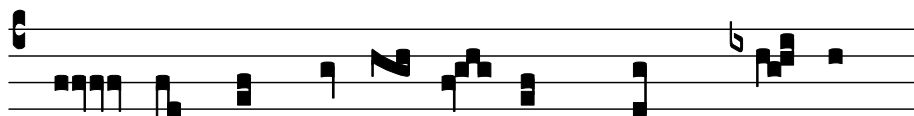
*Second Lesson.*

**A**Egeas said, These are superstitious and vain words. Your Jesus, while he was proclaiming these things to the Jews : they nailed him to the gibbet of a cross. Andrew replied, O if thou wouldst understand the mystery of the Cross : and with what reasonable love the Author of the human race accepted this gibbet of the Cross for our restoration not reluctantly but willingly. Aegeas said, Seeing that he was betrayed by his own disciple and seized by the Jews and brought forth to the procurator, and at the request of the Jews was crucified by the soldiers of the procurator, in what way dost thou say that he willingly endured the gibbet of the Cross ? Andrew replied, For this reason I say willingly : since I was with him when he was betrayed by his disciple. And before he was betrayed he said to us that he should be betrayed and crucified for the salvation of men : and he foretold

that on the third day he should rise again. And in order that he might fully instruct, seeing that he willingly underwent the passion : neither did he desert the fleeing betrayer, but remained in the place in which he knew that he would come. Aegeas said, I am amazed that you, a prudent man, would wish to follow that one : which, whether by pact or by free will or unwillingly : nevertheless admit was fastened to a cross. Andrew replied, This it is which indeed I have said, if now thou apprehendest : the great mystery of the Cross. Concerning which if by chance thou wouldst be willing to hear : let me repeat. Aegeas said, It cannot be called a mystery, but a punishment. Andrew replied, This punishment is the mystery of human restoration : if thou wilt hear what I shall attest. But thou, O Lord, have mercy upon us.

*Mox ut vocem Domini.*

2. Resp.



S soon as blessed Andrew \* heard the voice

On the Birthday of Saint Andrew.

of the Lord pro-claim- ing : he leav- ing his nets by which  
use and deed he liv- ed. †Strove af- ter the bounti-  
ful re- wards of e- ter- nal life ∕. At the  
voice of one command : bles- sed Andrew leav- ing  
his nets. †Strove af- ter.

*Third Lesson.*

**A**Egeas said, I indeed will patiently hear thee, but if thou dost not submissively obey me : thou shalt receive that mystery of the cross thyself. Andrew replied, if I had been frightened of the gibbet of the cross : I should not have proclaimed the glory of the cross. Aegaeas said, Thy speech is insane. Thou proclaimest the glory of punishment : because through thine audacity thou art not afraid of the penalty of death.

Andrew replied, It is not through audacity but through faith : that I am not afraid of the penalty of death. For death is precious to the righteous, but for sinners death is ruinous. And for that reason I wish thee to hear the mystery of the Cross : that recognizing it, thou mightest perhaps believe : and believing thou mightest attain to the restoration of thy soul some way or other. Aegaeas said, Is this restored which is shewn

to have perished ? Can it be that my soul hath perished : that thou makest me to come to the renewing of it through the faith, I know not what, of which thou hast asserted ? Andrew replied, This it is which I have desired to say unto thee, which I shall have taught, that though the souls of men are destroyed : the righteous shall be restored through the mystery of the stretching upon the Cross. For by the wood of transgression the first man brought in death. And it was necessary for the human race : that through the wood of the passion that which had come in should be driven out. And since from the immaculate earth was made

the first man, who by the wood of transgression brought death into the world, it was necessary that of the immaculate Virgin should be begotten a perfect man : in which Son of God which first had made man, eternal life, which had been lost through Adam, should be renewed again, and by the wood of the Cross : the wood of carnal desire was cut off, the immaculate hands were stretched on the Cross, they were extended for the hands of the intemperate : for the sweet food of the forbidden tree he received the food of gall, and taking our mortality upon himself : he obtained for us his immortality. But thou, O Lord, have mercy upon us.

*Homo Dei ducebatur.*

3. Resp.  
II.

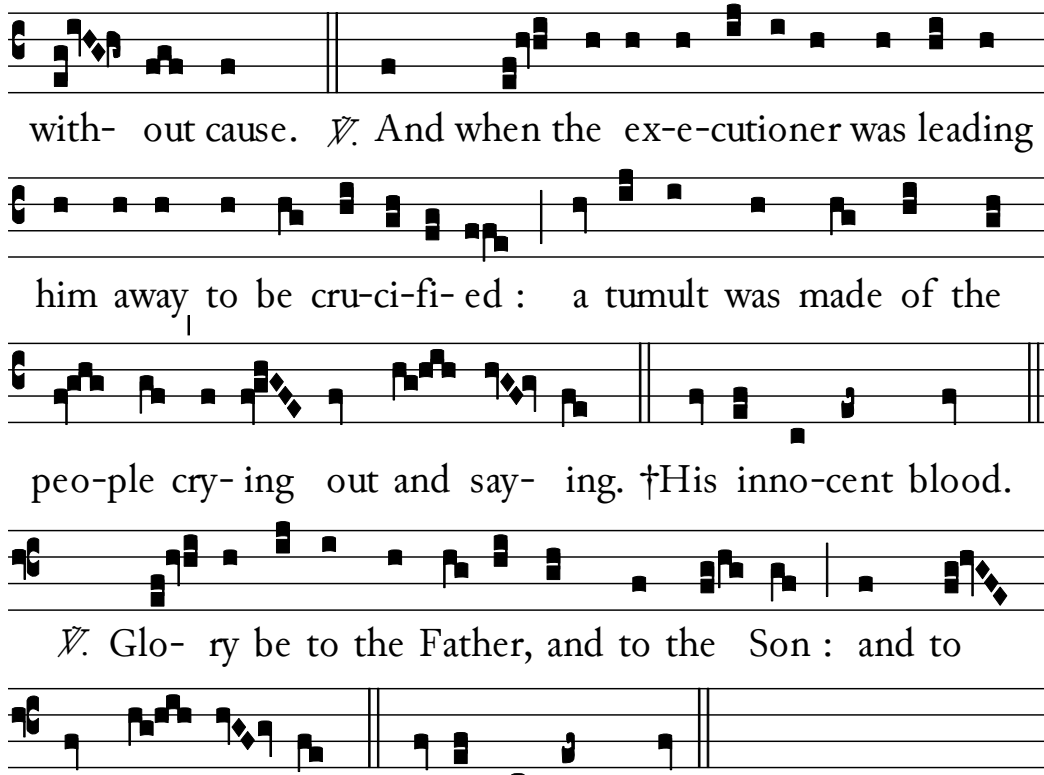


He man of God \* was led a- way to be cru-

ci- fi- ed : but the people cri- ed out with a loud

voice, say- ing. †His inno-cent blood is condemned

On the Birthday of Saint Andrew.

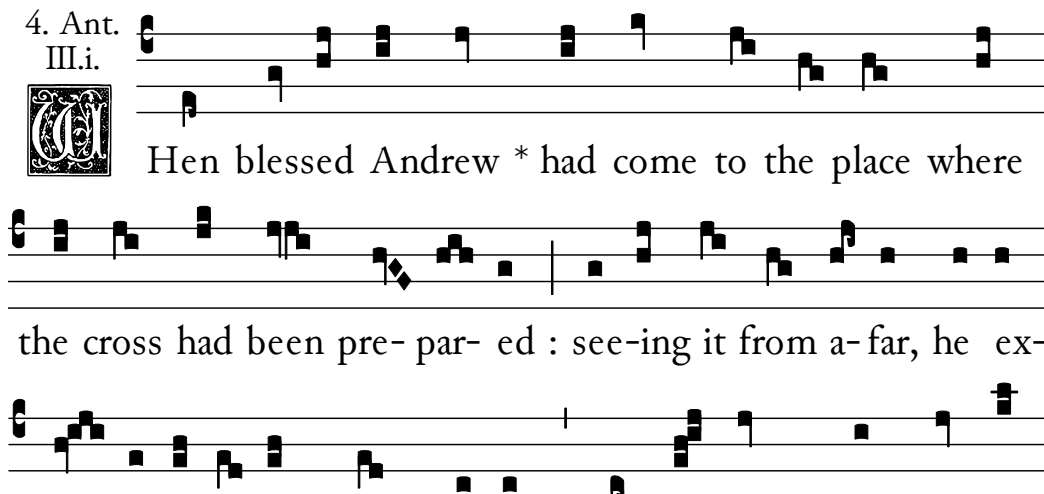


with- out cause. ✂. And when the ex-e-cutioner was leading  
him away to be cru-ci-fi-ed : a tumult was made of the  
peo-ple cry-ing out and say-ing. †His inno-cent blood.  
✂. Glo- ry be to the Father, and to the Son : and to  
the Ho- ly Ghost. †His inno-cent blood.

¶ *In the ij. Nocturn.*

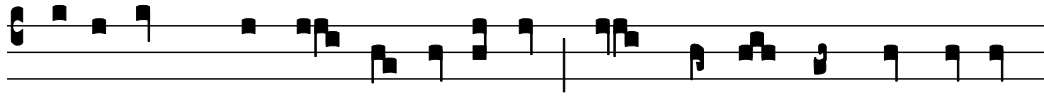
*Cum pervenisset beatus Andream.*

4. Ant.  
III.i.



Hen blessed Andrew \* had come to the place where  
the cross had been pre- par- ed : see-ing it from a- far, he ex-  
claim-ed in a loud voice, say-ing, Hail, O cross, which by the

On the Birthday of Saint Andrew.



body of Christ art consecra-ted : and by his members as if



by pearls art a-dorned. *Ps.* O clap your hands. (47./xlvi.) [261].

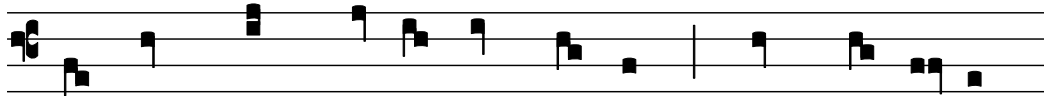
*Antequam te ascenderet.*

5. Ant.

II.i.



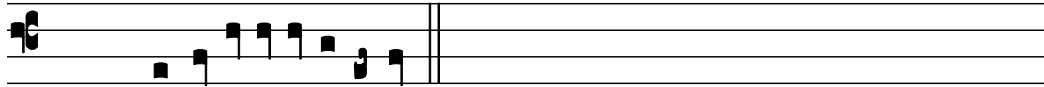
E-fore our Lord \* ascended thee, O blessed Cross,



thou hadst held the fear of the world : now, how-ev-er,



hav-ing heavenly love thou shalt re-ceive my vow.

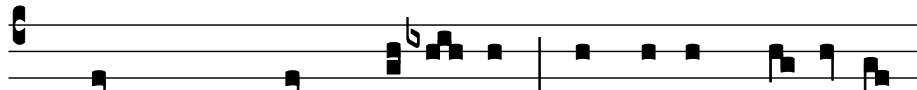


*Ps.* Hear my crying, O God. (61./lx.) [282].

*Amator tuus semper fui.*

6. Ant.

I.ii.

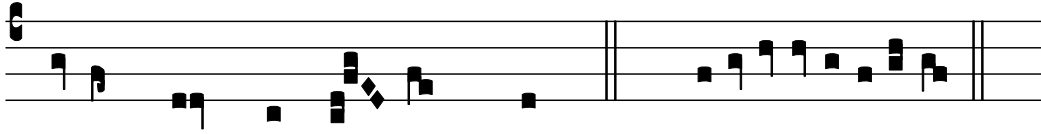


have always been thy lov-er : \* and I have de-sir-ed



On the Birthday of Saint Andrew.

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to embrace thee, O good Cross. *Ps.* Hear my voice, O God.  
(64./lxiiij.) [284].

℣. Thou shalt make them princes over all the earth.

℟. They shall remember thy name, O Lord. *Let the Response be made privately.*

*Fourth Lesson.*

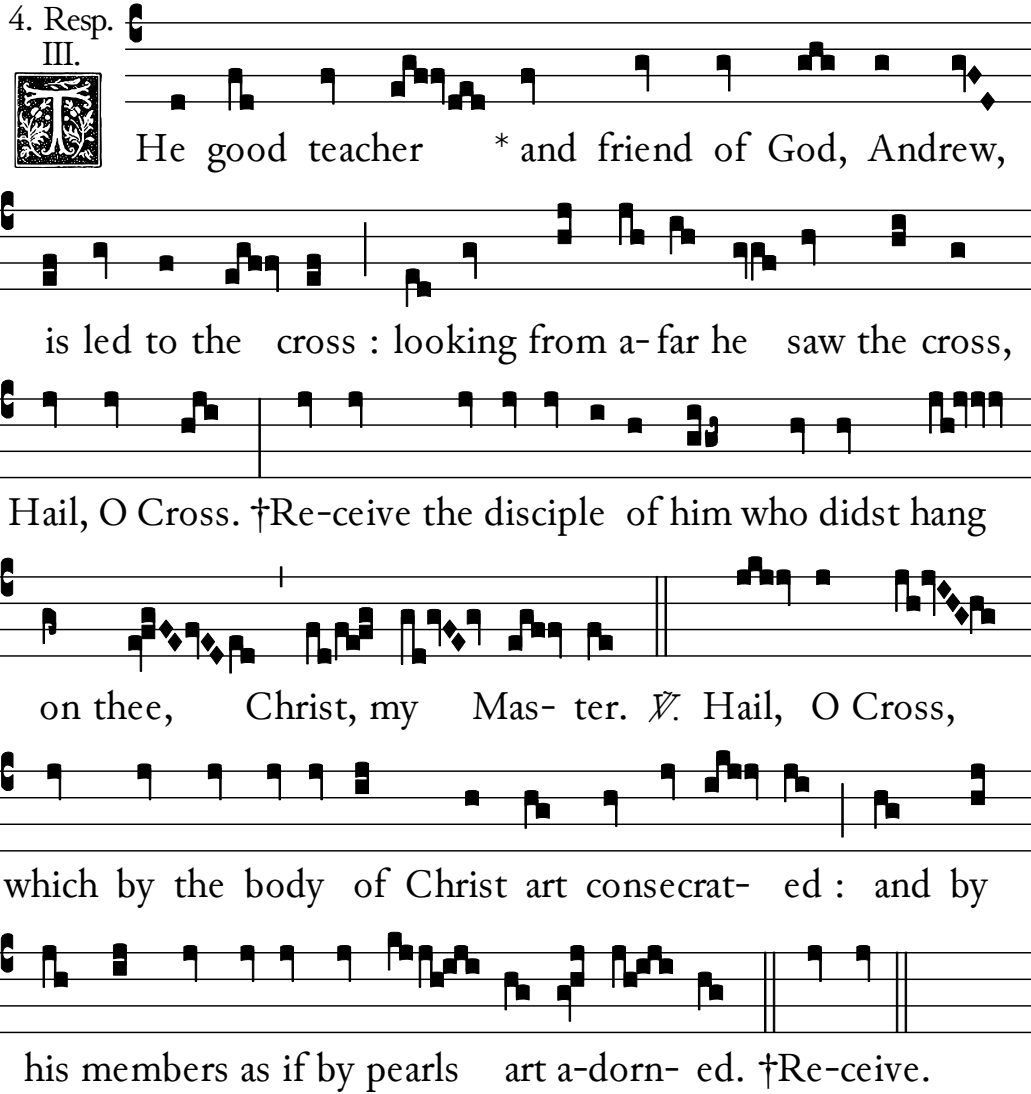
**A**Egeas said, With these words thou art able to tell those : which believe in thee. To myself however by no means : because unless thou agree to this, that thou offer sacrifice to the almighty gods : on this cross which thou extol I shall order thee having been scourged to be fastened. Andrew replied, To almighty God which alone is true I sacrifice every day, not the smoke of incense nor the flesh of bellowing bulls : nor the blood of goats : but the immaculate Lamb I sacrifice daily on the altar of the Cross. Of whose flesh, after all the people believing having partaken, and of his blood having drunk : the Lamb which was sacrificed remaineth whole and alive. And while truly he is sacrificed and truly his body is eaten by the people, and truly his blood is drunk : nevertheless as I have said he remaineth entire, and immaculate, and

alive. Aegeas said, How can this be ? Andrew replied, If thou wouldst know how this can be done : take the form of a disciple : that thou mayest be able to learn what thou seekest. Aegeas said, I shall exact from thee through tortures : the facts of this matter. Andrew replied, I wonder that thou being a sensible man shouldst fall down into such a folly : that thou wouldst think me through torments to disclose to thee the divine mysteries. Thou hast heard the mystery of the Cross : thou hast heard the mystery of the sacrifice. If thou believest Christ the Son of God who was crucified by the Jews to be the true God : I shall reveal to thee in what manner the Lamb that hast been slain may live, which having been slain and eaten : remaineth whole and immaculate in his kingdom. But thou, O Lord, have mercy upon us.

On the Birthday of Saint Andrew.

*Doctor bonus.*

4. Resp. III.



**T** He good teacher \* and friend of God, Andrew,  
is led to the cross : looking from a- far he saw the cross,  
Hail, O Cross. †Re-ceive the disciple of him who didst hang  
on thee, Christ, my Mas- ter. ✂. Hail, O Cross,  
which by the body of Christ art consecrat- ed : and by  
his members as if by pearls art a-dorn- ed. †Re-ceive.

*Fifth Lesson.*

**A**egaeas said, And by what means doth the Lamb remain in his kingdom after he hath been slain, and as thou hast said been eaten by all the people ? Andrew replied, If thou believest with all thy heart : thou shalt be able to learn. But if thou

shalt not believe thoroughly : by no means shalt thou come to a trace of this truth. Then Aegaeas, enraged : ordered him to be thrust into prison. Where when he was shut in, a multitude of people came to him from almost all the province : so that

On the Birthday of Saint Andrew.

they wished to kill Aegeas, and by breaking down the doors of the prison to release Andrew the apostle. However Saint Andrew : in these words admonished the people saying, Do not disturb the peace of our Lord Jesus Christ : by devilish sedition. For the Lord when he was betrayed submitted with all patience : he did not contend, he did not cry out, nor in the streets did anyone hear him crying out. Therefore keep ye silence and peace and quietness, and not only do not hinder my martyrdom, but to be sure indeed prepare ye yourselves as athletes to Christ the Lord : in order that ye may overcome threats by a fearless soul, and also overcome injuries by endurance of the body. This apostle having admonished the people by these and such like words through the whole night : the light of

day broke forth in the morning. And Aegeas sent : and ordered holy Andrew to be brought to him. And being seated for the tribunal said, I suppose thou, by thy reflection through the night, to call back thy soul from folly, and to leave off thy praise of Christ : that thou mightest be able to be with us and not cast away the joys of life. For it is folly to wish voluntarily to advance to the suffering of the cross : and to give thyself up to the worst fires and flames. Andrew replied, I shall be able to have joy with thee : if thou wilt believe in Christ and cast away the worship of idols. For Christ hath sent me into this province : in which I have gained not the least portion of the people for the Lord. But thou, O Lord, have mercy upon us.

*O bona crux.*

5. Resp.  
VIII.

good \* Cross, which hast re-ceived grace  
and beauty from the limbs of the Lord :

On the Birthday of Saint Andrew.

re- ceive me from a-mong men, and re- turn me to my  
 Mas- ter. †That through thee he might re-ceive me,  
 who through thee hath re-deem- ed me. √. Safe and  
 re-joic-ing I come unto thee : that thou ex-ult-ing  
 might re-ceive me. †That through thee.

*Sixth Lesson.*

**T**hen Aegeas ordered holy Andrew to be fixed to the cross, commanding the inquisition, that he whose feet and hands were to be bound as if stretched upon a rack : not be fixed with nails that he would pass quickly, but rather that he would be tormented by longer torture. Who, when he had come to the place where the cross was prepared : seeing it from afar, exclaimed, saying, Hail, O Cross, thou art consecrated by the

body of Christ : and adorned with his limbs as with pearls. Before our Lord went up to thee thou held earthly fear : but now however, holding heavenly love, thou art fitted up for an offering. It is known by those who believe how much joy is had in thee : how many gifts have been prepared. Safe therefore and rejoicing I come to thee : so that thou also exulting may receive me, the disciple of him which hung upon thee : because I have


On the Birthday of Saint Andrew.

always been thy friend and I have desired to embrace thee. O good Cross which hast received comeliness and beauty from the limbs of the Lord, long since desired, earnestly loved, sought for without pause, and at length now prepared for the eager soul : take me away from men and deliver me to my Master : that through thee he may accept me which through thee hath redeemed me. And having thus spoken they stripped him : and gave his clothes to the executioners. Which, having approached, raised him on the cross : and as he had commanded them they suspended him. Thus for two days

hanging on the cross : he comforted believers in the merits of Lord. And when the following day was now come, this sight was made, of exceeding splendour like lightning coming forth from heaven, which so encircled him, that before its brilliance mortal eyes were not able to look upon him at all. And when the splendour had remained about the space of half an hour, the light withdrawing, he gave up the ghost, and together with the light departed to the Lord : to whom be honour and glory for ever and ever, amen. But thou, O Lord, have mercy upon us.

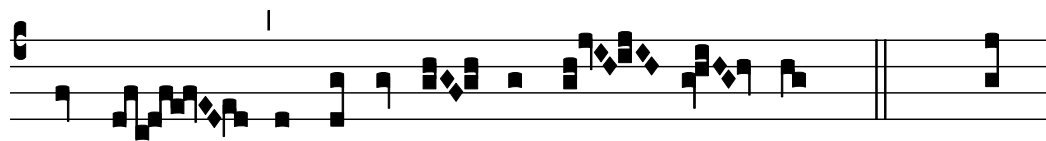
*Oravit sanctus Andreas.*

6. Resp.  
VIII.

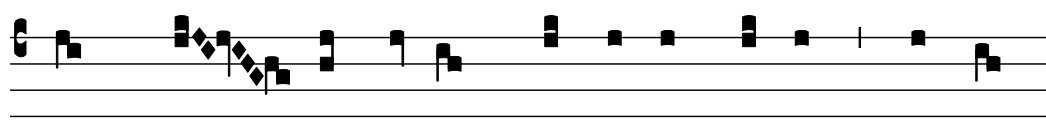


O-ly Andrew pray-ed while he look-ed up to  
 hea- ven, with a loud voice he cri-ed out and said, Thou  
 art my God whom I have seen. †Suf fer men not to be  
 tak-en down by the wick-ed judge. ‡For I have acknow-

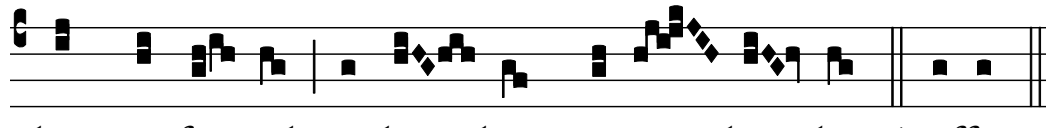
On the Birthday of Saint Andrew.




ledged the power of the ho- ly Cross. ✠. Thou




art Christ, my Master, whom I have lov-ed, whom I



have confes-sed : only hear me in this plea. †Suffer.



✠. Glo-ry be to the Father, and to the Son : and

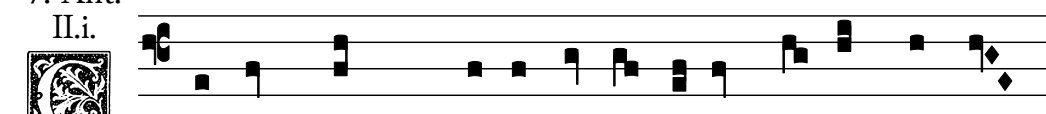


to the Ho-ly Ghost. ‡For I have.


*In the Third Nocturn.*

*Accedentes carnifices.*

7. Ant.  
II.i.

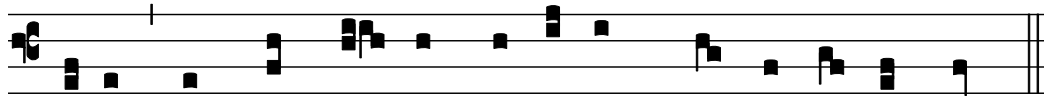


Oming near, \* the ex-e-cu-tioners lif-ted him up

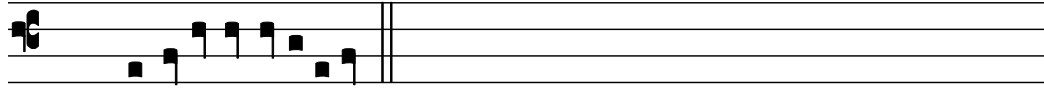


on the cross : and stretching a rope a-round his whole

On the Birthday of Saint Andrew.



body, as they had been order-ed, they suspended him.



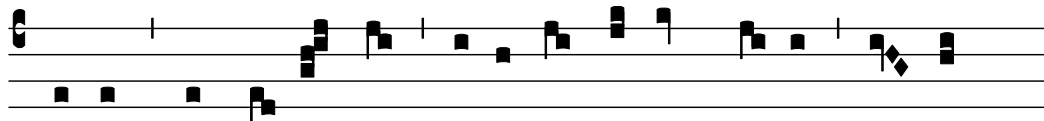
*Ps.* Unto thee, O God. (75./lxxiiij.) [306].

*Omnis interea populus.*

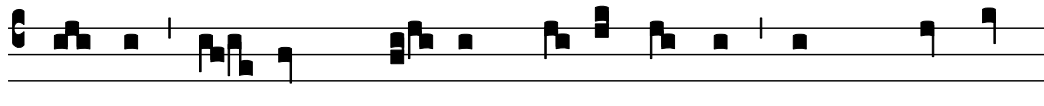
8. Ant.  
III.iv.



Eanwhile all the people \* cri- ed out to-gether,



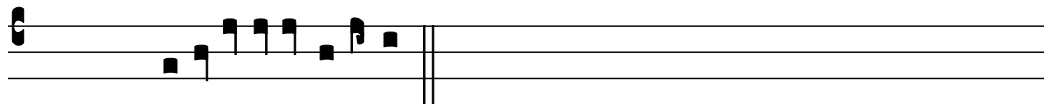
say-ing, A ho-ly man, honoura-ble in mo-rals, a good



teacher, pi- ous, mo- dest, reason-a-ble, ough not to



suffer this : but should be tak-en down from the cross.



*Ps.* The Lord is King. (97./xcviij.) [339].

On the Birthday of Saint Andrew.

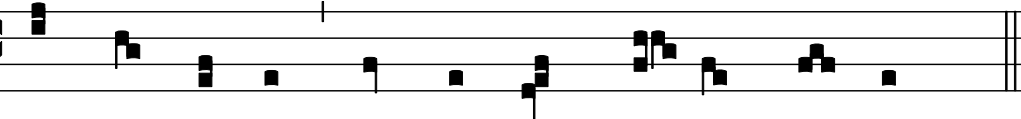
*Tunc sanctus Andreas.*

9. Ant.

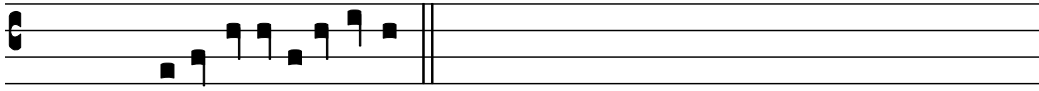
VIII.ii.



Hen ho-ly Andrew said, Now I see my King,



now I worship, now I stand be-fore his sight.



*Ps.* The Lord is King. (99./xcviij.) [350].

℣. Exceedingly honoured are thy friends, O God.

℟. Firmly established is their principdom. *Let the Response be made privately.*

*The Gospel According to Matthew, iiij. 18-22.*

*Seventh Lesson.*

**A**T that time, Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And that which followeth.

*A Homily of Blessed Gregory, Pope. 5. let not be said of the same reading. which is observed throughout the whole year according to the Use of Sarum.*

**W**E have heard, beloved brethren that at a single command of the voice : Peter and Andrew leaving their nets followed the Redeemer. However thus far they had seen this

one to make no miracles, they had heard nothing from him of the recompense of eternal retribution : and yet at a single command of the Lord, this which they appeared to possess was forgotten. How many of his miracles do we see, by how much are we afflicted by the lash, by how many harsh threats are we frightened : and yet we disdain to follow his summons. Now in heaven he sitteth : who remindeth us concerning conversion. For already he hath subjected the necks of the Gentiles to the yoke of faith, already he hath thrown



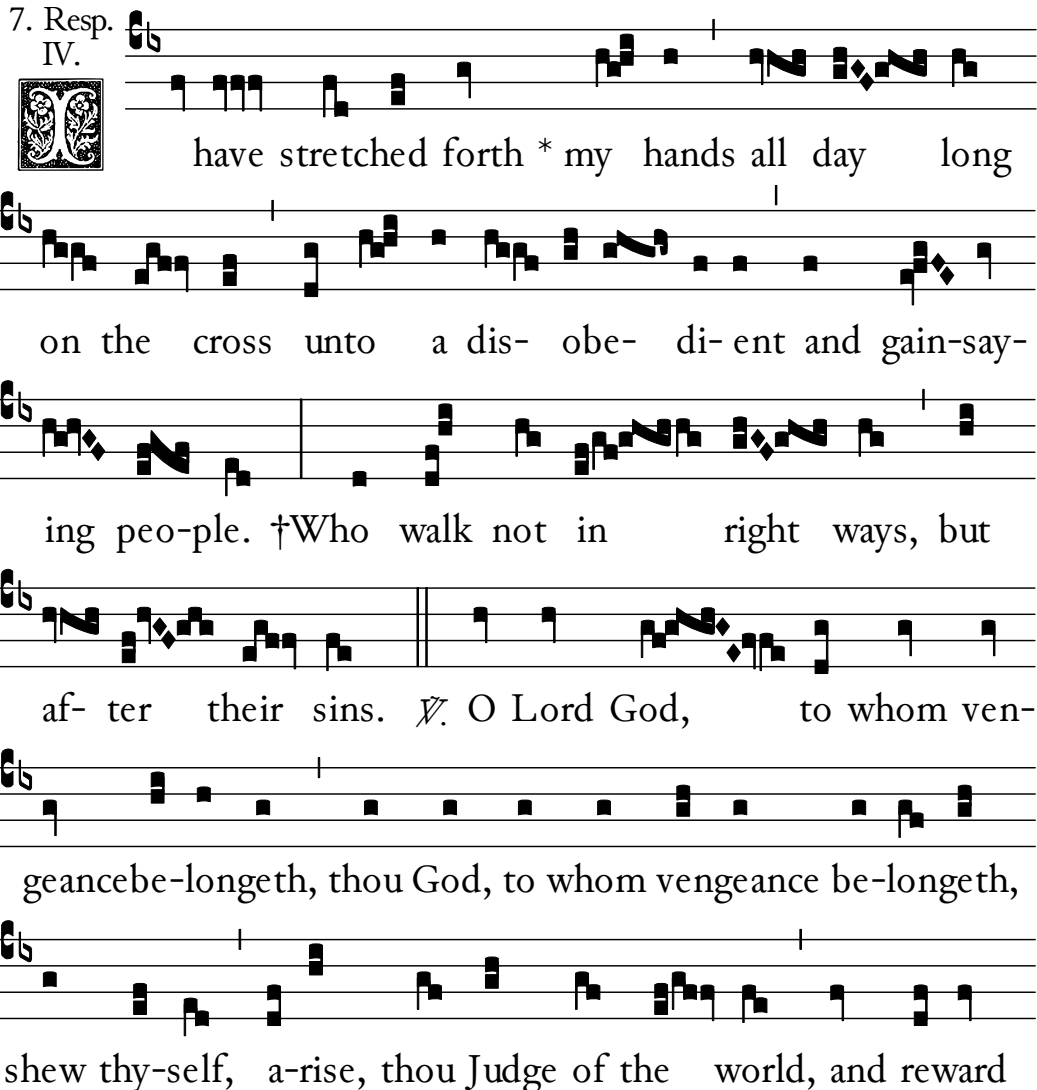
On the Birthday of Saint Andrew.

down the glory of the world, already by its increasing ruins he announceth the approaching day of his strict judgement : and yet our arrogant mind doth not wish to forsake this by free will, which daily it loseth in life.

What therefore, beloved brethren, what at his judgement shall we say, who by love of the present world are neither persuaded by precepts, nor corrected by lashings ? But thou, O Lord, have mercy upon us.

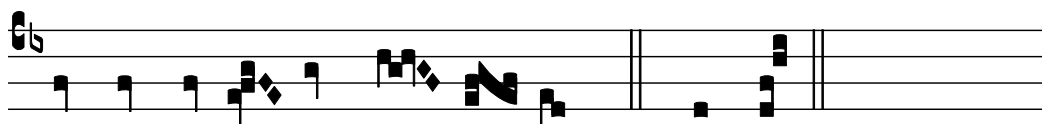
*Expandi manus meas.*

7. Resp.  
IV.



**h**ave stretched forth \* my hands all day long  
on the cross unto a dis- obe- di- ent and gain-say-  
ing peo-ple. †Who walk not in right ways, but  
af- ter their sins. ⁊ O Lord God, to whom ven-  
geance be-longeth, thou God, to whom vengeance be-longeth,  
shew thy-self, a-rise, thou Judge of the world, and reward

On the Birthday of Saint Andrew.



the proud after their de- serv- ing. †Who walk.

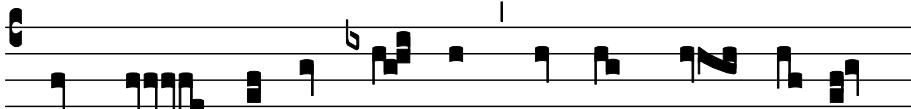
*Eighth Lesson.*

**P**erhaps someone may say in his silent reflections, At the voice of the Lord, what or how much did these two fishermen give up, which had almost nothing ? But in this thing, beloved brethren : we must rather weigh out the affection, than the value. Much hath he left behind : who hath kept nothing to himself. Much hath he left behind : who hath forsaken all no matter how little. Surely we both hold what we possess with love : and seek with longing that which we have not. Much therefore Peter and Andrew gave up : when they both forsook even the desire to possess. Much he gave up : who when he possessed something, even renounced desires for worldly things.

As much therefore hath been given up by followers : as those not following are able to covet. Let no one therefore, while he observeth the things that many have left behind, say to himself : I wish to imitate those which are despisers of the world : but I have nothing which to leave behind. Ye leave much behind, brethren : if ye renounce desires for worldly things. For the Lord, our externals, no matter how small, suffice. For the Lord weigheth the heart and not the substance : nor doth he measure the amount in the sacrifice of the same, but with how much effort it is brought forth. But thou, O Lord, have mercy upon us.

*Dilexit Andream Dominus.*

8. Resp.  
IV.



He Lord \*lov-ed Andrew for a sweetsmel-ling

On the Birthday of Saint Andrew.

sa- vour while he hung on the cross, rightly he count-  
ed him-self a mar- tyr whom He had cal- led  
a- postle while he was by the sea. †And there- fore  
he is cal- led friend of God. ✠. This man  
hath appeared most gentle a- mong his peo- ple : full of  
ho- li- ness and grace. †And there- fore.

*Ninth Lesson.*

**F**Or if we should weigh external nature : behold our holy merchants have been given eternal life with the angels for nets and a ship. He hath no good opinion by all means of worth : yet the kingdom of God is worth as much as thou hast. For to Zacheus it was worth half of

his substance : because the other half was so that, if anything be unjustly taken away, he hath reserved a four-fold restoration. It was worth to Peter and Andrew : abandoning their nets and ship. It was worth to the widow : two mites. It is worth for another : a cup of cold water.

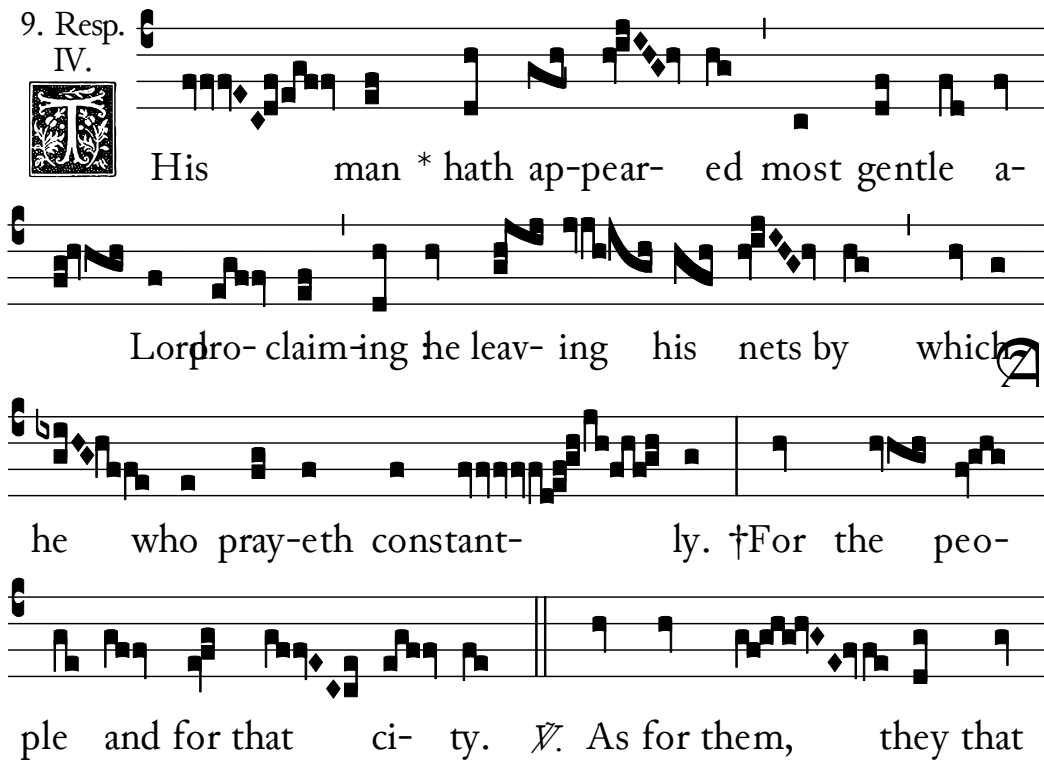
On the Birthday of Saint Andrew.

Consider therefore, brethren, what is cheaper when it is purchased, what is dearer when it is possessed ? Perhaps a cup of cold water is not sufficient : offered to one who is needy. Even then to us the Word of God promiseth safety. Indeed, with our Redeemer being born, the citizens of heaven were revealed : which cried out, Glory to God in the highest : and on earth peace, good will toward men. Before the eyes of God no hand is empty of a gift : if the ark of the heart be full of good will. Hence

likewise the Psalmist saith, Unto thee, O God, will I pay my vows : unto thee will I give thanks. As if he would plainly say, And if I have no outward gifts to present : yet I find something within myself which I set upon the altar of thy praise, because who needeth not our gift to feed upon, are better pleased by an offering of the heart. Of course nothing richer can be offered to God : than good will. But thou, O Lord, have mercy upon us.

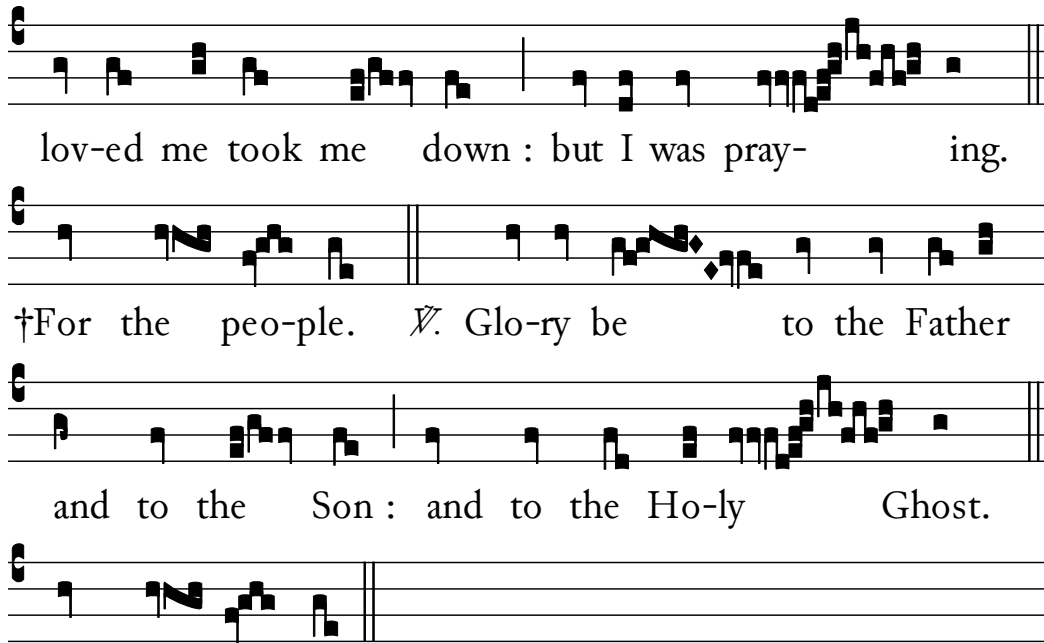
*Vir iste in populo suo.*

9. Resp. IV.



His man \* hath ap-pear- ed most gentle a-  
 Lord pro-claim-ing he leav- ing his nets by which  
 he who pray-eth constant- ly. † For the peo-  
 ple and for that ci- ty. ∞. As for them, they that

On the Birthday of Saint Andrew.



lov-ed me took me down : but I was pray- ing.

†For the peo-ple. *℞.* Glo-ry be to the Father

and to the Son : and to the Ho-ly Ghost.

†For the peo-ple.

*If this Feast falls within Advent let not Te Deum. be sung, but let the ℞. This man. be repeated.*

*And if it falls within Advent let the Altar not be censured nor the Choir, as is the custom when Te Deum. is sung on all Double Feasts.*

*Before Lauds.*

*℞.* The Lord loved Andrew.

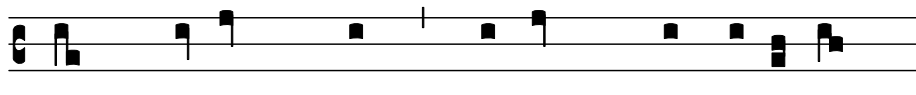
*℞.* For a sweetsmelling savour.

**¶** *At Lauds.*

*Salve crux preciosa.*

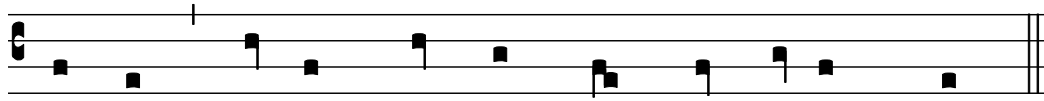
1. Ant.

VII.ii.

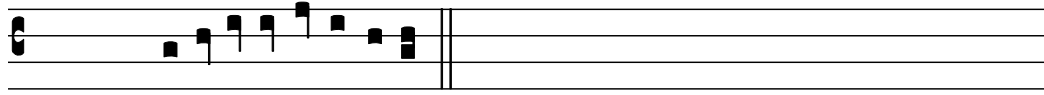



Ail, precious Cross, \* re-ceive the disciple

On the Birthday of Saint Andrew.



of him who didst hang on thee, my Master, Christ.



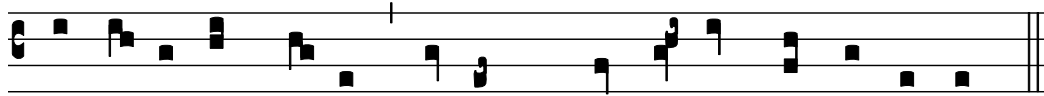
*Ps.* The Lord is King. (93./xcij.) [53].

*Beatus Andreas orabat.*

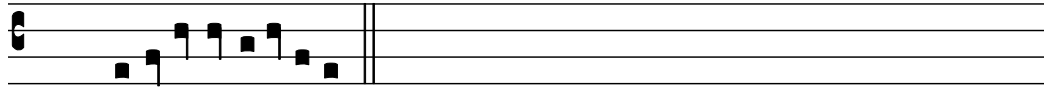
2. Ant.  
VIII.i.



Lessed Andrew \* pray-ed, say-ing, O Lord, King



of e-ternal glo-ry, re-ceive me hanging on a gibbet.



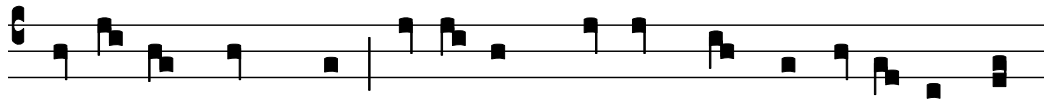
*Ps.* O be joyful in the Lord. (100./xcix.) [54].

*Non me permittas.*

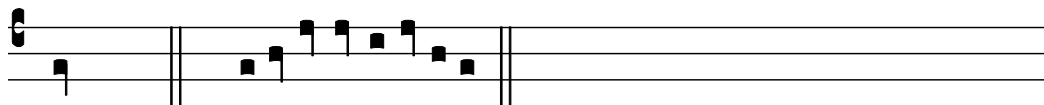
3. Ant.  
VIII.i.



Et not thy servant, \* O Lord, be al-owed to be sep-



a-ra-ted from thee : it is time to commit my body to the



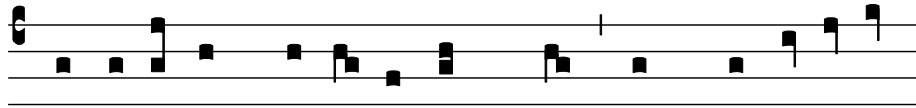
earth. *Ps.* O God, thou art my God. (63. & 67./lxij. & lxxvij.)

[55].

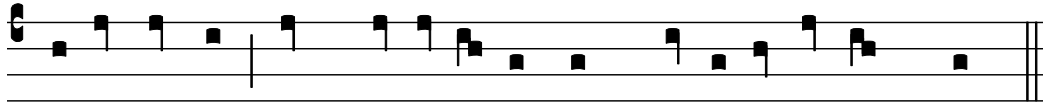
On the Birthday of Saint Andrew.

*Maximilla Christo amabilis.*

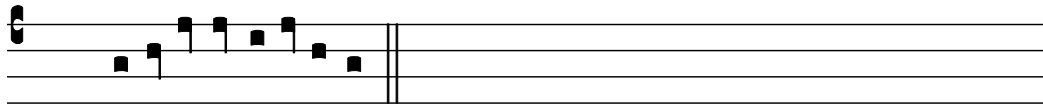
4. Ant.  
VIII.i.



Ax-imil-la, \* be-lov-ed of Christ, bore the body of



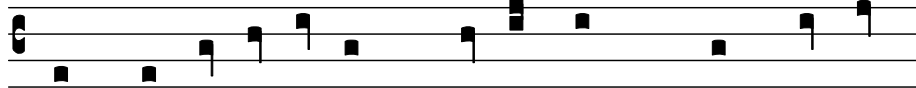
the a-postle : and bu-ri-ed it with spi-ces in a good place.



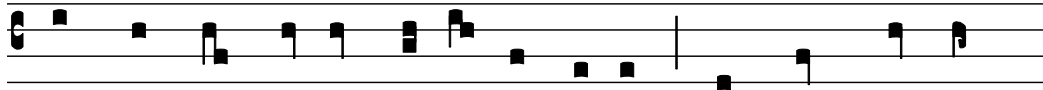
*Ps.* O all ye works. (*Daniel iij.*) [56].

*Qui persequabatur justum.*

5. Ant.  
VII.i.



E who perse-cu-ted \* the righteous, thou plunged



him, O Lord, into the low-er regions : and on the wood



of the Cross thou wert the guide of the righteous.



*Ps.* O praise the Lord. (148-150.) [58].

*Chapter.* With the heart man believeth. *as above.* {2}.

*Hymn.* Let heaven's exultant praises ring. [864].

℣. They declared the works of God.

On the Birthday of Saint Andrew.

*R.* And wisely considered of his doings. *Let the Response be made privately.*

*Concede nobis hominem.*

Ant.  
VII.i.

Rant unto us \* a righteous man, render unto us  
a ho-ly man : destroy thou not a man be-lov-ed by God,  
righteous, gentle and pi-ous. *Ps.* Blessed be the Lord. 66\*.

*Prayer.*

**W**E humbly entreat thy Majesty,  
O Lord, that like as the blessed  
Apostle Andrew stood forth as a  
preacher and ruler of thy Church, so

he may be a perpetual intercessor for  
us before thee. Through Jesus  
Christ.

*Let Memorials of Advent and of Saint Mary be made at Matins and at Mass and at Vespers if this Feast shall fall within Advent.*

¶ *At Prime.*

*Ant.* Hail, precous Cross. *j. of Lauds.* {27}.

*Ps.* Save me, O God. (54./liij.) &c. [113].

*Ant.* Thanks be. [118].

*Ps.* Quicumque vult. [119].

*And the rest which pertaineth to Prime as is aforementioned at the First Sunday of the Advent of the Lord.* 87.

¶ *At Terce.*

*Ant.* Blessed Andrew. *ij. of Lauds.* {28}.



*Ps.* Teach me, O Lord. (119./cxviii. 33.) [161].

*Chapter.* With the heart. *as above.* {2}.

*Let the Responsories and Versicles from the Common of One Apostle be said at all the Hours [876]. : with the Prayer of the Day.*

### ¶ *At Sext.*

*Ant.* Let not thy servant. *iiij. of Lauds.* {28}.

*Ps.* My soul hath longed. (119./cxviii. 81.) [179].

*Chapter.* To the Romans. x. 12.

<b>F</b> Or there is no difference between the Jew and the Greek : for the same Lord over all is rich	unto all that call upon him. [R.] Thanks be to God.
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### ¶ *At None.*

*Ant.* He who persecuted. *v. of Lauds.* {29}.

*Ps.* Thy testimonies. (119./cxviii. 129.) [195].

*Chapter.* Romans. x. 13.

**W**Hosoever shall call upon the name of the lord : shall be saved. R. Thanks  
be to God.

### ¶ *At Second Vespers.*

*Ant.* Hail, precious Cross. {27}.

*Ps.* The Lord said. (110./cix.) [375]. *and the other Psalms of the Apostles.* [879].

*Chapter.* With the heart man believeth. *as above.* {2}.

*Vir perfecte pietatis.*

Resp.  
I.



An \* of virtue perfect, ho-ly, Cap-tain thou of

On the Birthday of Saint Andrew.

in- no-cence : On thy feast re-ceive the lowly Pray-ers  
of thy sup- pli-cants. †And conjoin these servants bow-ing  
In thy praise and re-ve-rence : By thy pray-ers, grace en-  
dow- ing, With the compa-  
ny of saints. ✠. Imi- ta-tor of Christ Je- sus 'Neath  
the Cross, the ho-ly Rood : Fellows of Saint Andrew make us,  
in the heavenly brotherhood. †And conjoin.

¶ The *R.* being finished, while the Verse is sung let the Rulers of the Choir go to the Superior Grade on either side, the Secondaries however in the *ij.* Form : and let them say to each Clerk, Sir, to the Prose. And thus completed, let all who are willing to sing the

On the Birthday of Saint Andrew.

*Prose lay aside their Black Copes and Amices.*


*Moreover let the Prose be sung in the station of the boys in Surplices from both sides : in such a way that the Principal Rulers of the Choir stand in the midst of the Quire turned towards the Altar. However the Secondaries stand at the Quire Step turned towards the Quire : between whom in the same way stand the three Clerks which have sung the V. of the Responsory : and let all of them sing the Prose together and at each and every V. let the Choir respond with the melody of the Prose on the final vowel of the first V. the Choir meanwhile sitting. Let all Proses be sung in this same way throughout the whole year whether at Vespers or at Matins.*

¶ *Let not the Prose be sung at Matins throughout the whole year, however, except only on the day of Saint Nicholas and in the week of the Nativity of the Lord, where a Procession of the Saints is not made at Vespers : then indeed let the Prose be sung in the aforementioned way at Matins, of course on the days of Saint Stephen, Saint John, and the Holy Innocents.*

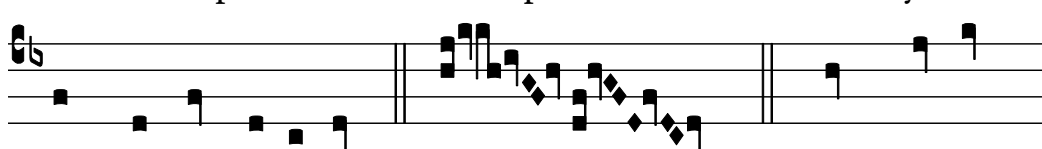
*Where a Procession of Saint Andrew is not made : let the Prose be sung this way.*

*O morum doctor egregie.*


Prosa.  
I.



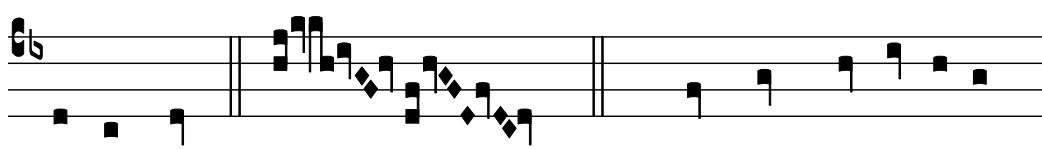
**S**plendid doctor of pi-eties : Who this day didst



conquer Aege-a-tes. **Ⓔ.** **V.** In blessed




peace re-joicing alway : With those dwel-ling in heaven's e-



ternal day. **Ⓔ.** **V.** To this thy fami-ly

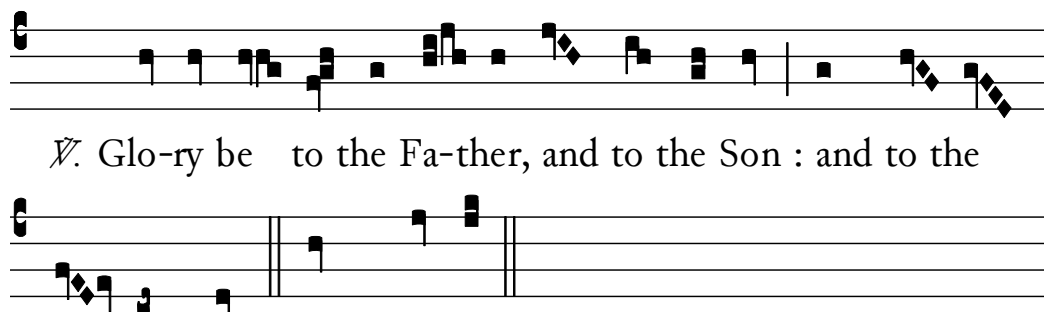
On the Birthday of Saint Andrew.



kindly pro-pi-tious be.  $\text{C.}$   $\text{V.}$  Which now ce-le-  
 brat-eth thy feast of victo-ry.  $\text{C.}$   $\text{V.}$  Grant us hope  
 of mercy, our ills al-lay.  $\text{C.}$   $\text{V.}$  To God's fa-vour  
 commend thou us, we pray. †And conjoin.

*Let all the Clerks who have sung the Prose : sing together the V. Glory be to the Father. turned towards the Altar, each in his station. Which let be observed throughout the whole year in singing after the Prose.*

¶ *And it is observed that on all Double Feasts throughout the year a Responsory should be sung at Second Vespers.*



$\text{V.}$  Glo-ry be to the Fa-ther, and to the Son : and to the  
 Ho- ly Ghost. †And conjoin.

*Hymn.* Let heaven's exultant praises ring. [866].

$\text{V.}$  They declared the works of God.

$\text{R.}$  And understood his doings. *Let the Response be made privately.*

On the Birthday of Saint Andrew.

*Domine Jesu Christe.*

Ant.  
II.ii.



Lord \* Je- sus Christ, good Master, re- ceive  
my spi- rit in peace, for now is the time that I shall  
come, de- sir- ing to see thee. *Ps.* My soul doth magnify.  
55\*.

*Prayer.* We humbly entreat thy Majesty. {30}.

*If this Feast shall fall on the Sunday of the Advent of the Lord : let it always be deferred until the morrow : even where the Church is dedicated in honour of Saint Andrew. And when the Feast of Saint Andrew is thus deferred : then on the Sunday Vespers shall be of the Feast with a Solemn Memorial of the Sunday and afterwards of Saint Mary.*

*If however this Feast shall fall on the Saturday before Advent, let it be celebrated then, however Vespers shall be made of the Sunday with a Solemn Memorial of the Feast and of Saint Mary.*

¶ *When the Feast of Saint Andrew shall fall on the Thursday before the Advent of the Lord : then on the Friday, of course on the morrow, let the service of the Octave of Saint Andrew be made this way.*

*At Matins.*

*Dilexit Andream Dominus.*

Invit.  
IV.i.



He Lord \* lov-ed An- drew. †For a sweetsmell-ing

On the Birthday of Saint Andrew.



sa- vour, while he hung on the cross. *Ps.* O come, let us sing.

13\*

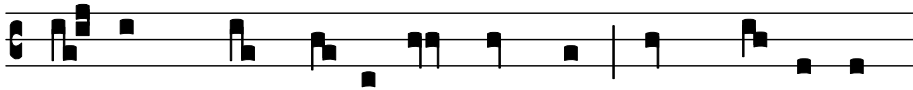
*Hymn.* May Andrew. {3}.

∞. Monarch of ages. [845].

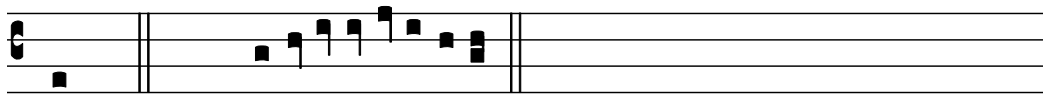
**C** *In the Nocturn.*

*Vidit Dominus Petrum.*

1. Ant.  
VII.ii.



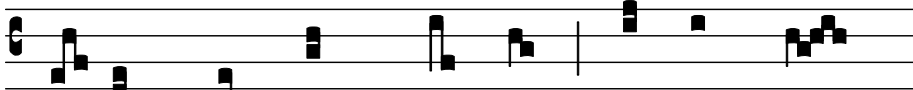
He Lord \* saw Pe-ter and Andrew : and he cal-led



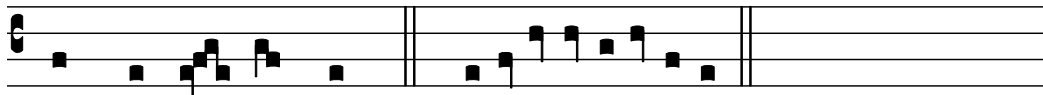
them. *Ps.* The heavens declare. (19./xviiij.) [41].

*Venite post me.*

2. Ant.  
VIII.i.



Ol-low me \* saith the Lord : I will make



you fishers of men. *Ps.* I will always give thanks. (34./xxxiiij.)

*Relictis rhetibus suis.*

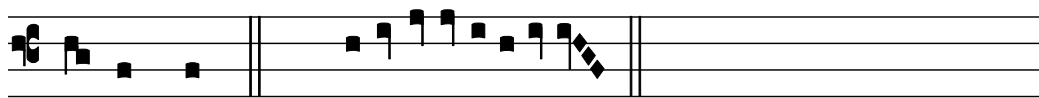
[214].

3. Ant.  
I.iv.



Hey left their nets, \* and followed the Lord the

On the Birthday of Saint Andrew.

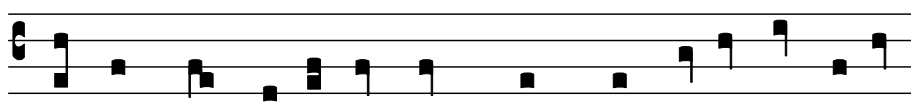


Re-deemer. *Ps.* My heart is inditing. (45./xlviij.) [259].

*Andreas Christi famulus.*

4. Ant.

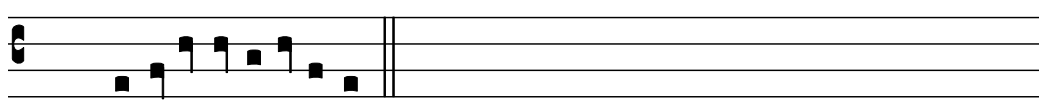
VIII.i.



Andrew \* is the servant of Christ, worthy a-postle of



God, brother of Peter, and companion in suffering.



*Ps.* O clap your hands. (47./xlvj.) [261].

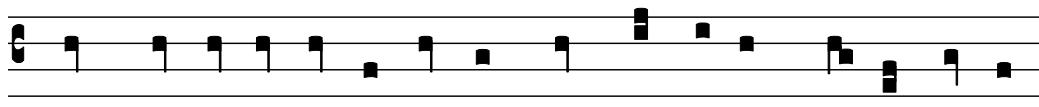
*Dignum sibi Dominus.*

5. Ant.

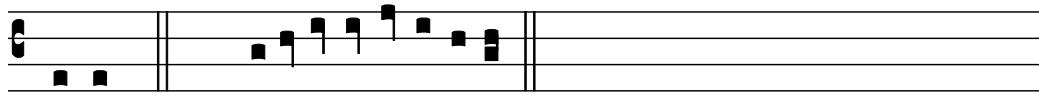
VII.ii.



He Lord counted the martyr \* to be worthy of him,



whom he named an a-postle while he was in the sea, al-le-

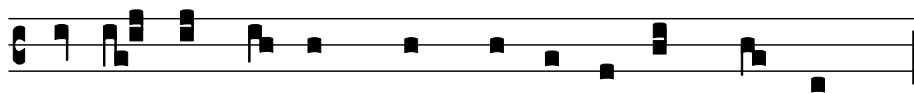


lu-ya. *Ps.* Hear my crying, O God. (61./lx.) [282].

On the Birthday of Saint Andrew.

*Ego si patibulum.*

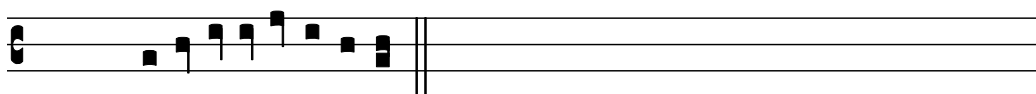
6. Ant.  
VII.ii.



F I were a-fraid \* of the gibbet of the cross :



I would not have preached the glo-ry of the Cross.



*Ps.* Hear my voice, O God. (64./lxiiij.) [284].

*Christus me misit.*

7. Ant.  
VIII.i.



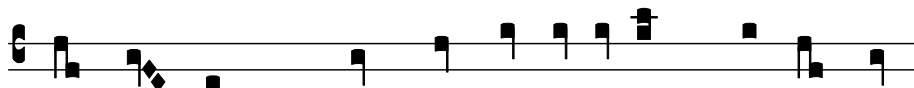
Hrist sent me \* into that pro-vince : where I gain-ed



not a few of the people. *Ps.* Unto thee, O God. (75./lxxiiij.)  
[306].

*Salve crux que in corpore.*

8. Ant.  
VIII.ii.



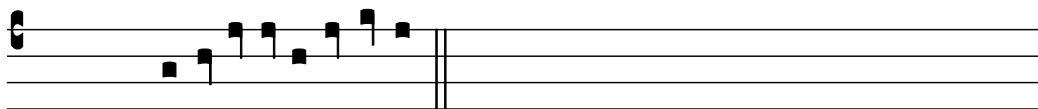
Ail, O Cross, \* which by the body of Christ art con-



secra-ted : and by his members as if by pearls art a-dorned.



On the Birthday of Saint Andrew.



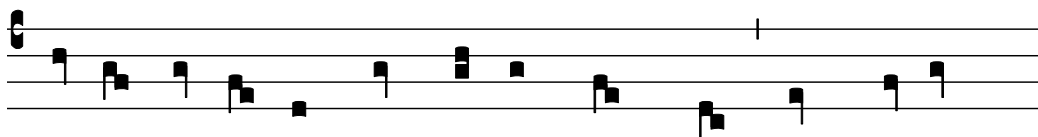
*Ps.* The Lord is King. (97./xcvi.) [339].

*Biduo vivens.*

9. Ant.  
I.vii.



Or two days while liv-ing, \* blessed Andrew was



hanging on a cross for the name of Christ, and he taught



the people. *Ps.* The Lord is King. (99./xcvii.) [350].

*V.* Their sound is gone out into all lands. *R.* And their words into the ends of the world. *Let the Response be made privately.*

*Lesson j.*

**H**e executioners, approaching, lifted Saint Andrew upon the cross, and stretching ropes across his whole body as they had been ordered, they suspended him. Standing by, however, was a crowd of nearly twenty thousand men, among which Stratocles the brother of Aegeas cried at once with the people : The holy man suffereth this by an unrighteous

judgement. But Saint Andrew strengthened the minds of the believers in Christ in this way. For he exhorted them to endure the temporal world : teaching nothing of its suffering to be worthy in comparison with the eternal reward. Meanwhile all the people hastened with clamour to the house of Aegeas : and all together cried out saying, The holy man, chaste, with honourable

morals, a good teacher, pious, modest, reasonable, ought not to suffer thus : but ought to be taken down from the cross, because, now being the second

day since he was placed on the cross, he hath not ceased to proclaim the truth. But thou, O Lord, have mercy upon us.

*R.* While the Lord walked. *j.* {9}.

*Second Lesson.*

**T**hen Aegeas, becoming frightened of the people, promised to take him down : and at once betook himself to go. Whom Saint Andrew seeing said, Wherefore hast thou come to us, Aegeas ? If thou wishest to believe in Christ : as I have promised thee, the way of forgiveness shall be opened unto thee. But if thou hast come for this, only to release me : I shall not be able hence to be taken down from this cross alive in the body. For already I see my King, already I worship, already I stand before him : where the fellowship of the angels is, where he

himself the sole Emperor reigneth, where light is without night : where flowers never fade, where grief is never known, neither is the name of sorrow heard, where joy and exultation have no end. O blessed cross, without thy love no one attaineth unto that region, no one entereth. But concerning thy distress, Aegeas, I empathize : because eternal perdition is prepared to receive thee. Attend, wretched one, to thyself while yet thou canst : lest thou shouldst begin to wish then, when thou art not able. But thou, O Lord, have mercy upon us.

*R.* As soon as blessed Andrew. *ij.* {10}.

*Third Lesson.*

**N**ow the executioners putting forth their hands to the cross : were not able to touch him at all. Moreover of others thereafter and still others reaching forth their hands that they might release him : none was able to touch him. For their arms

were benumbed, whenever they had been extended forth to release him. Then that blessed Apostle, adjuring the people, said, I entreat all of you, brethren, that I may first make one prayer to our Lord : for which ye may permit me to be released. Therefore

the people assented on account of the adjuration. Then blessed Andrew the apostle with a loud cry said, Permit me thy servant, O Lord, from this hour not to be separated from thee, for it is time that my body be committed to the earth, and that thou commandest me to come unto thee : who bestowest eternal life. Thou, O Christ, art my Master, whom I have loved, whom I have seen, whom I have followed, whom I have known : whom on this cross I confess. And as I have hearkened to a single word from thee : so in this

word hearken to me, and before my body be released from the cross, receive thou me. And when he had said this : with all watching, an exceeding splendour like lightning coming forth out of heaven shone down and so enveloped him : that because of that splendour human eyes were not able to behold him at all. And when the splendour had remained about the space of half an hour, with the light withdrawing, he gave up the ghost, and together with the light departed to the Lord. But thou, O Lord, have mercy upon us.

*R.* The man of God. *ijj.* {12}.

*Outside of Advent, Ps. Te Deum.* [48].

*V.* The Lord loved Andrew. *R.* For a sweetsmelling savour.

### *At Lauds.*

¶ *At Lauds this single Antiphon Hail, precious cross. j. of Lauds.* {27}.

*Ps. The Lord is King. (93./xcij.) &c.* [53].

*Chapter. With the heart man believeth.* {2}.

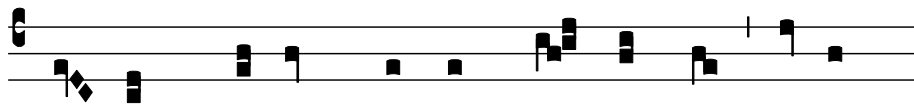
*Hymn. Let heaven's exultant praises ring. in the Common.* [864].

*V.* They declared the works of God.

*R.* And wisely considered of his doings. *Let the Response be made privately.*

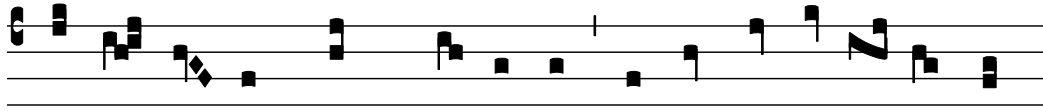
*Videns Andreas crucem.*

Ant.  
VIII.i.

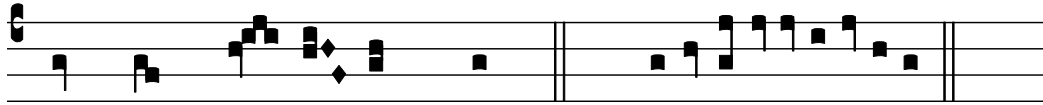


N-drew, \* see-ing the cross, said with joy, Be-cause

On the Birthday of Saint Andrew.



I have al-ways been thy lov-er, so have I de-sir- ed to



embrace thee, O good cross. *Ps.* Blessed be the Lord. 68\*.

*Prayer.* We humbly entreat thy Majesty. {30}.

*Memorial of the Cross and of Saint Mary as above and of All Saints.*

¶ *At Prime.*

*Ant.* Hail, precious cross. *j. of Lauds.* {27}.

*Ps.* Save me, O God. (54./liij.) &c. [113].

*Ant.* Glory to thee, O Trinity. [118].

*Ps.* Quicumque vult. [119].

¶ *At iij. and all the other Hours let the Antiphons, Chapters, R̄. and V̄. with the Prayer be said as on the first day.*

¶ *At Vespers and from thence until the Octave day let nothing be made of the Apostle : except only a Memorial which shall precede the Memorial of Blessed Mary : with the Antiphons of the Nocturns of the first day, which having been sung, let the Ant. One of the two which. {1}. be sung as above in the Vigil, and always with this Versicle whether at Vespers or at Matins V̄. The Lord loved Andrew. {4}. And with this Prayer, We humbly entreat thy Majesty. {30}. On the other hand, on Saturday let the Full Service of Saint Mary be made.*

*But if the Feast of Saint Andrew shall fall on any other day, then let nothing be made of the Feast within the Octave until the Octave day : except only a Memorial with the Antiphon The Lord saw Peter. {36}. and the rest of the Antiphons shall be sung in order : and likewise the Antiphon Andrew, seeing the cross. as above, {41}. and One of the two. {1}. and always let it be said with the above V̄. and the aforementioned Prayer.*

¶ *At the Deposition of Saint Osmund,  
Bishop and Confessor.*

*iv. December.*

*All from the Common of One Confessor and Bishop according to the Sarum Pica.*

*At Vespers.*

*Ant.* The Lord guided. *in the Common.* [1019].

*Chapter.* Behold a great priest. [1019].

*R.* Soldier of Christ. [1048].

*Hymn.* He, whose confession. [1020].

*V.* The Lord loved him and adorned him.

*R.* He clothed him with a robe of glory. *Let the Response be made privately.*

*Ant.* O Confessor of the Lord. [1030].

*Ps.* Magnificat. 53\*.

Let us pray.

*Prayer.*

Ⓜ God, whose miracles of old we perceive to shine forth even in our time to the magnifying of thy name and the praise and honour of thy holy Confessor and Bishop Osmund : mercifully grant, that

through the intercession of him whose commemoration we honour, we may merit both to glorify thee in this present world, and to enjoy thee in that which is to come. Through Jesus Christ.

*At Matins ix. Lessons, all the rest from the Common of One Confessor and Bishop.*  
[1031].



¶ *On the Feast of Saint Nicholas, Bishop  
and Confessor.*

*vj. December.*

*At First Vespers.*

*Ant.* The Lord guided. *Major. in the Common.* [1019].

*Ferial Psalms.*

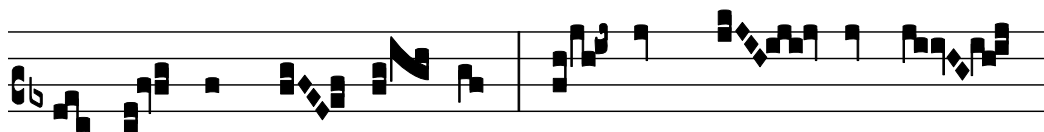
*Chapter.* Behold a great priest. [1019].

*Beatus Nicholaus.*

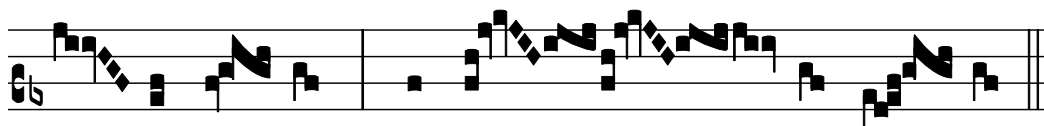
Resp.  
VI.

**B** Les-sed Nicho-las, hav-ing already gained the  
tri- umph, know- eth how to pro-vide hea-ven-ly  
com- forts to his ser-vants : those who with their whole

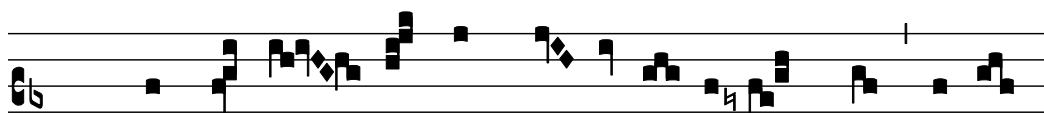
On the Feast of Saint Nicholas.



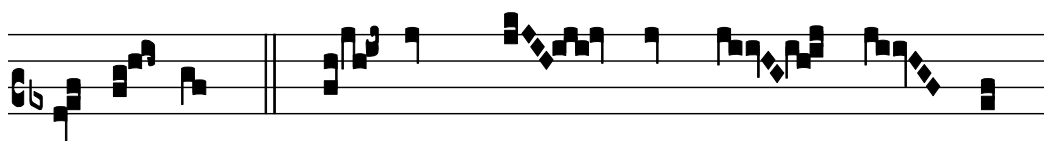
heart en-treat his boun-ty. †With- out doubt with all



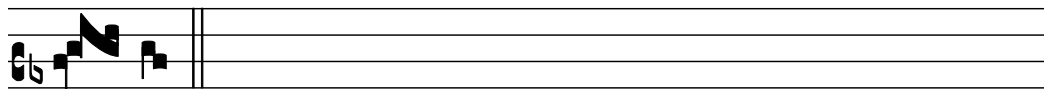
our de-vo- tion. ‡We must entrust him.



℣. That we may al-ways be assist-ed in Christ by his



pa-tron- age. †With- out doubt with all our de-

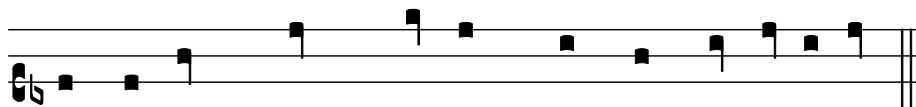


vo- tion.

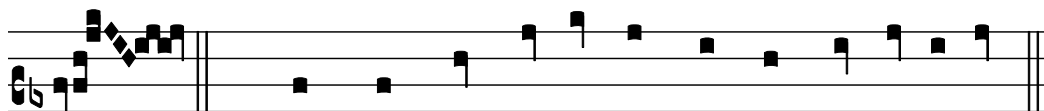
*Let it not be sung farther : but immediately let the Clerks begin the Prose this way.*

*Oportet devota.*

Prosa.



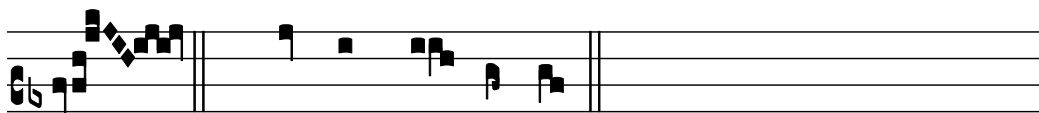
Is fit-ting that Christians with all since-ri-ty.



℣.

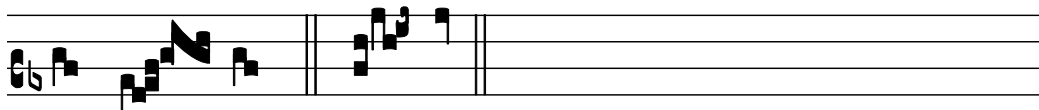
℣. Commend every sinner with all te-na-ci-ty.

On the Feast of Saint Nicholas.



*V.* *V.* To this great bishop.

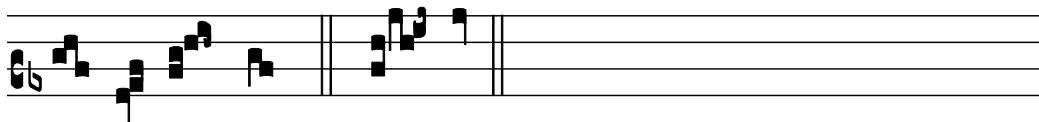
*Let the Choir respond thus.*



Entrust him. †With- out.



*V.* Glo-ry be to the Fa-ther and to the Son : and to



the Ho-ly Ghost. †With- out.

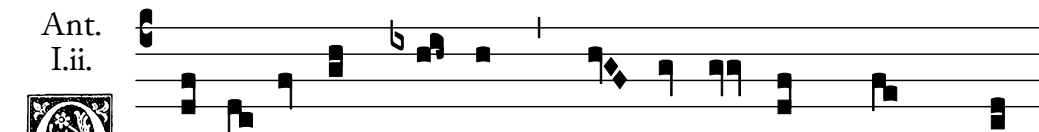
*Hymn.* He, whose confession. [1020].

*V.* The Lord loved him and adorned him.

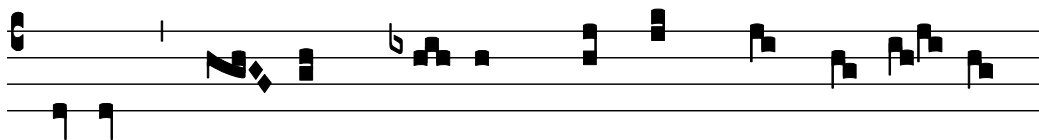
*R.* He clothed him with a robe of glory. *Let the Response be made privately.*

*O Pastor eterne.*

Ant.  
I.ii.



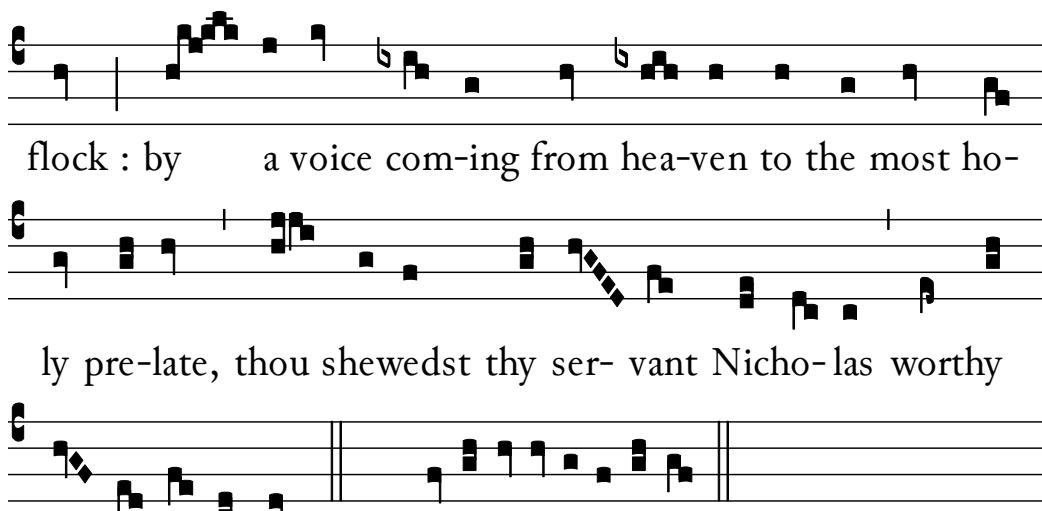
e-ternal Shepherd, \* O clement and good Pro-



tector, who wouldst at-tend the prayers of thy de- vout




On the Feast of Saint Nicholas.



flock : by a voice com-ing from hea-ven to the most ho-  
 ly pre-late, thou shewedst thy ser- vant Nicho-las worthy  
 of a bishopric. *Ps.* My soul doth magnify. 53\*.

*Prayer.*

	<p>God, who didst adorn thy          blessed Bishop Nicholas with          innumerable miracles, grant, we</p>	<p>beseech thee, that by his merits and          prayers we may be delivered from the          fires of hell. Through Jesus Christ.</p>
--	--	---

*Memorial of Saint Andrew, and of Advent : and of Saint Mary.*

*Then let a Procession go forth to the Altar of Saint Nicholas if one be had : with Thurifer and Taperers and a boy bearing the Book : without a Cross, the Choir following, without changing vestments : singing the R̄. Out of his marble tomb. below ix. {67}. Let the Rulers sing together the V̄. The people hasten. Chorus. †Hearing.*


*The Prose is not sung in this Procession.*

*In this Procession while the Verse is sung let the Priest cense the Altar and then the Image of Saint Nicholas : and afterwards let him say the*

*V̄. Pray for us, O blessed Nicholas.*

*R̄. That we may be made worthy of the promises of Christ.*

*Prayer.*

 God, Author of goodness and Dispenser of good things, favourably grant : that we who venerate the solemnity of Blessed

Nicholas thy Confessor and Bishop may by his protection and petitions receive the propitiation of thy majesty. Through Jesus Christ.

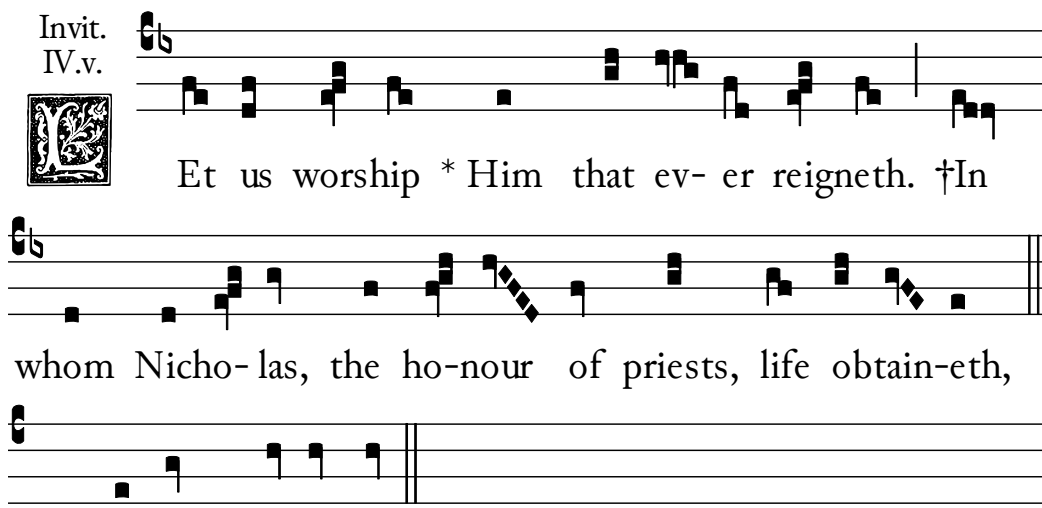
*On returning, of All Saints, Ant.* O Saviour of the world. {849}. *V.* Be glad, O ye righteous. [247]. *Prayer.* We beseech thee, O Lord. [244].


 *At Matins.*


*The Rulers of the Choir are not changed, but the third, of the Superior Grade, from the Choir Side, at the will of the Cantor, in a Silken Cope, is joined with them for the singing of the Invitatory.*

*Adoremus Regem seculorum.*

Invit.  
IV.v.



 Et us worship \* Him that ev- er reigneth. †In  
whom Nicho- las, the ho- nour of priests, life obtain- eth,  
*Ps.* O come, let us sing. 24\*.

 *It is understood that these are the Feasts and Octaves in which the Invitatory is sung by three : namely on the Octave of the Epiphany, on the Conversion of Saint Paul, on the Chair of Saint Peter, on the Feast of Saint John before the Latin Gate, on the Octave of the Ascension, and on the Octave Corpous Christi, on the Translation of Saint Edmund, Archbishop, on the Feast of Saint Barnabas Apostle, on the Commemoration of Saint Paul, on the Octave of the Apostles Peter and Paul, on the Feast of Saint Mary Magdalene, St. Anne, Saint Peter's Chains, on the Feast of Saint Laurence, on the*

On the Feast of Saint Nicholas.

*Octaves of the Assumption and the Nativity of Blessed Mary, on the Beheading of Saint John the Baptist, on the Octave of the Dedication of the Church, on the Feast of Saint Michael on Mount Tumba.*

*On the Feast of Saint Martin, on the Feast of Saint Edmund, Archbishop, and on the Feast of Saint Nicholas, Hymn. He, whose confession. [1022].*

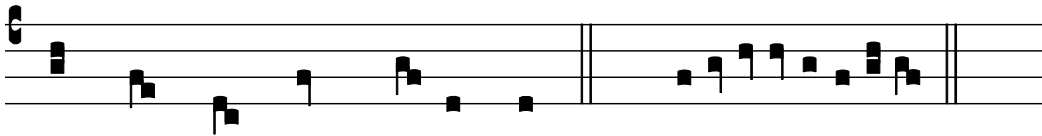
¶ *In the j. Nocturn.*

*Nobilissimus siquidem.*

1. Ant.  
I.ii.



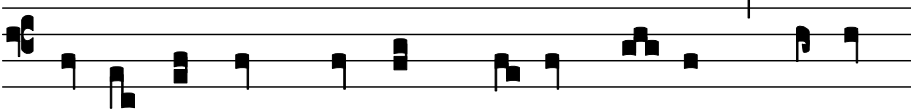
Prung indeed \* from most noble o-ri-gins : Ni-cho-



las shone forth like the day star. *Ps.* Blessed is the man. (I.)  
[18].

*Postquam domi puerilem.*

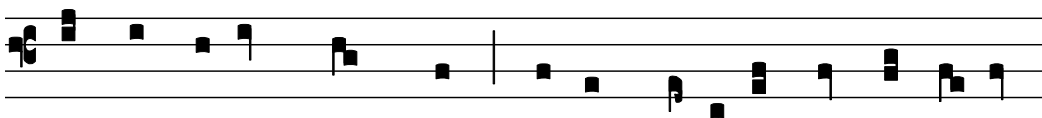
2. Ant.  
II.i.



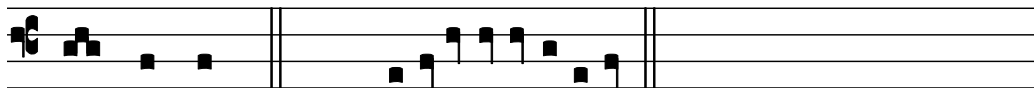
F-ter boyhood \* at home he came of age, spurning



all the joys of the world, de-lighting in sub-jecting him-



self to the yoke of Christ : he gave his attention to ho-ly



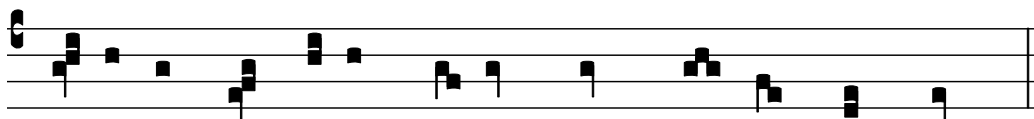
instruction. *Ps.* Why do the heathen. (2.) [18].

*Pudore bono repletus.*

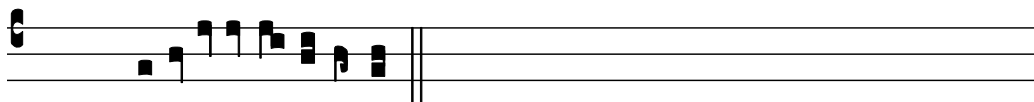
3. Ant.  
III.i.



He servant \* of God, fil-led with goodly mo-des-ty :



pre-vented sin be-ing giv-en, with the costs of shame.



*Ps.* Lord, how are they increased. (3.) [19].

*V.* The Lord loved him and adorned him.

*R.* He clothed him with a robe of glory. *Let the Response be made privately.*

*First Lesson.*

**B**lessed Nicholas, born of an illustrious family : was a citizen of the city of Patara.

Whose parents, among the company of the powerful, were celebrated with great honour : being inflamed with desire for the heavenly homeland, striving more for heavenly dignity than for earthly glory. Indeed, having been in fact greatly enriched, they wished to manage the distribution of no notable honours, and of no high

powers : but with all devotion confining themselves to the bounds of the law, they occupied themselves by taking part in the celibate life. And in an amazing manner when in the first flower of youth they had begotten this single son they had resigned all pleasures, and during their prayers which they frequently poured forth in the temple of the Lord : this single survivor, this one they entreated to be the heir not so

On the Feast of Saint Nicholas.

much of riches as of morals. God, looking from on high upon the their vows : by no means neglected their petition. Undoubtedly, how excellent the boy was going to be : was (as I

may say) deemed worthy to be revealed at the beginning of his birth itself. But thou, O Lord, have mercy upon us.

*Confessor Dei Nicholaus.*

1. Resp.

I.



con-fes-sor of God, \* Nicho- las, of no-ble fa-

mi- ly, but of nob- ler manners. †From his age of in- fan-

cy following the Lord, hath me-ri- ted by di- vine

re-ve- la- tion to be cal- led to the

highest priest- hood. ✂. For he was ve- ry compassion- ate :

and bore pi- ous affections for the afflict- ed. †From his age.

*Lesson ij.*

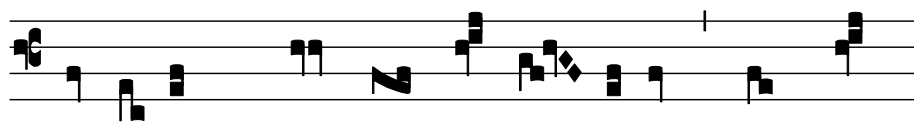
**T**O be sure, while still being fed by mothers' milk, on two days in the week he would take the breast only once, indeed on Wednesday and Friday : and in this way he remained content throughout the whole day. Thus through his childhood years passed simply at home : the youth began to aquire a good character. And not like the usual playfulness which that age of mankind embraceth : but now following the footsteps of his parents, already he trod only the thresholds of churches, and not forgetful of what of the Scriptures, opened therein, he observed with his hearing, he built a little book-case in his breast. And when he was bereaved of both his parents : he frequently contemplated that Gospel before the eyes of his mind, Unless one shall forsake all that he hath : he cannot be my disciple. While blessed Nicholas, was thinking such

thoughts, it happened that a certain fellow villager of his, of great wealth, came into such great want : that he could not even manage the necessities of life. What more ? With starvation advancing : the three virgin daughters which he had, marriage to whom even ignoble men spurned, he purposed to abandon to prostitution, that at least by wretched trafficking of them he might sustain life. And when this holy man learned of the rumour being spread abroad, he empathized with the unfortunate man, and likewise detesting the shame of the maidens : observing a certain hour of the night, taking not a little gold, and that wrapped in a cloth, he proceeded to the man's house. Who, having surveyed all around : through a window which seemed suitable, secretly threw it within, and secretly departed. But thou, O Lord, have mercy upon us.

*Operibus sanctis Nicholaus.*

2. Resp.

II.



Icho-las, \* humbly per-se- ver-ing in ho-

On the Feast of Saint Nicholas.

ly works. †By di-vine re- ve-la- tion was car-ri-  
 ed to the high- est priestly rank. ✂. For  
 indeed by a voice com-ing from hea-ven : the e-pisco-  
 pal digni-ty of Ni- cho-las was imparted to a certain  
 pre-late. †By di-vine re- ve-la- tion.

*Third Lesson.*

**A**ND thus in the morning, when the man arose and discovered that gold, he was glad with great joy : and rendered thanks to almighty God. Then he gave over his daughters to marriage, whom he had been willing to dishonour with fornication. Thus was celebrated according to custom the marriage of his first-born daughter. Nicholas the servant of Jesus Christ, not much later, completed a similar work of artifice as

before. To be sure when day was returned to the lands, and the man had leapt from his bed : he found a weight of yellow metal equal to the former. Then he rejoiced with exceeding joy : and prayed thus, O Lord which knoweth all, I beseech thy ineffable compassion : that thou wilt deign to show to me, a sinner, who it is that ceaseth not to shew such goodness towards me. Meanwhile after the lapse of a few

days, behold, Nicholas, worshipper of the Trinity, arrived : and wanting to supply again the plight of the third number, similarly threw in two talents. At which the man, awakened by the sound, immediately went out : who now hurrying and now fleeing, pursued with his voice, Stop thy step : that thou withdraw not from our sight. I have desired to see thee once : once I have longed to know thee. Having thus spoken, he flew more

swiftly : and with the space being lessened, he recognized Nicholas through the shadows. Then, prostrated on the ground : he endeavoured to kiss his feet. Which the holy man (so pious was his breast) forbade to be done : but he quickly drove out speech from him, lest anyone, while his vitals should have breath, should indicate Nicholas to be the author of this deed. But thou, O Lord, have mercy upon us.

*Quadam die tempestate.*

3. Resp.  
III.



N a cer-tain day \* in a sav- age tempest, the sail-

lors, be-ing bat- ter-ed, be-gan to call upon ho-ly Nicho-

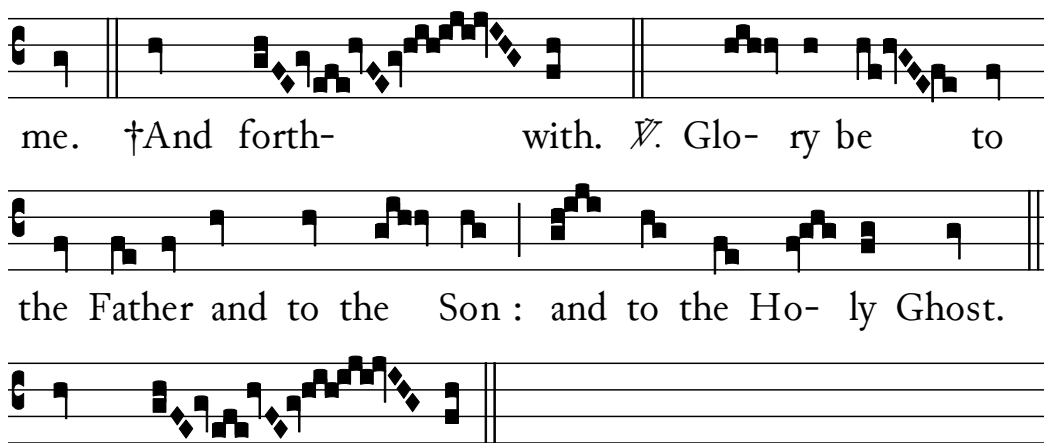
las. †And forth- with the tem- pest ceas-ed.

∕. Soon, with them cal-ling out, one ap-appeared say-ing

unto them : Be- hold, I am here, ye who cal-led up- on



On the Feast of Saint Nicholas.



me. †And forth- with. *℥*. Glo- ry be to  
 the Father and to the Son : and to the Ho- ly Ghost.  
 †And forth- with.

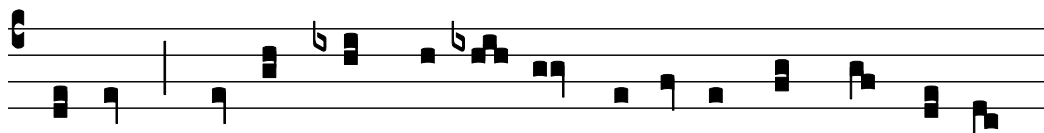
**¶** *In the ij. Nocturn.*

*Auro virginum incestus.*

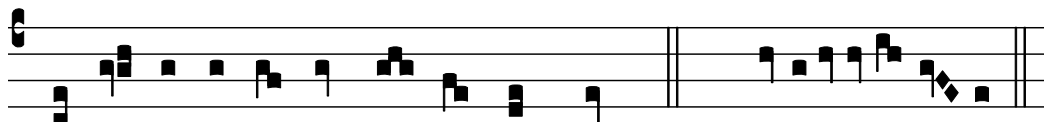
4. Ant.  
IV.i.



He incest \* of virgins by gold, the want of a father



by gold : by gold did Nicho- las the servant of God deprive



de-test-able disgrace of both of them. *Ps.* Hear me when  
I call. (4.) [19].

*Innocenter puerilia.*

5. Ant.  
V.ii.

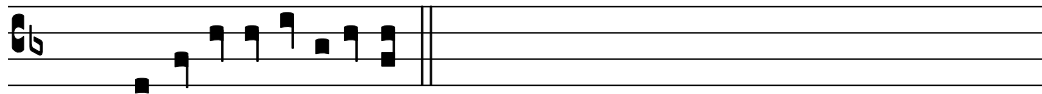


Nno-cently \* transcending boy-ish na- ture :

On the Feast of Saint Nicholas.



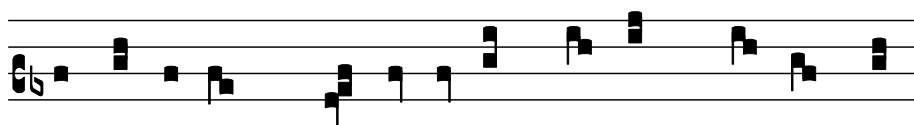
he was made a disciple of e-vange- li-cal instruction.



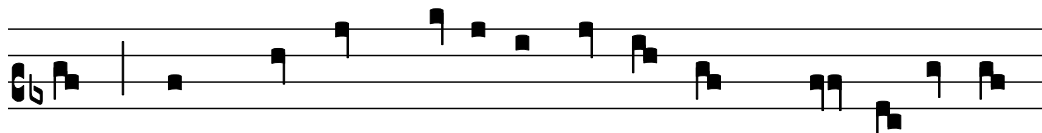
*Ps.* Ponder my words. (5.) [20].

*Gloriam mundi spreuit.*

6. Ant.  
VI.i.



E despis-ed \* the glo-ry of the world with its de-



lights : and therefore me-ri-ted to be brought to the highest



rank of the priesthood. *Ps.* O Lord our Governor. (8.) [24].

*V.* The Lord guided the righteous in the right paths.

*R.* And shewed him the kingdom of God. *Let the Response be made privately.*

*Lesson iiij.*

**A**fter these things were done :  
the capital city of Myra was  
bereaved of its bishop. At whose  
death not a few bishops of  
neighbouring dioceses, empathizing :  
(for indeed he had been very devout)  
were come together with all the  
clerics, that, with the Lord's assent,

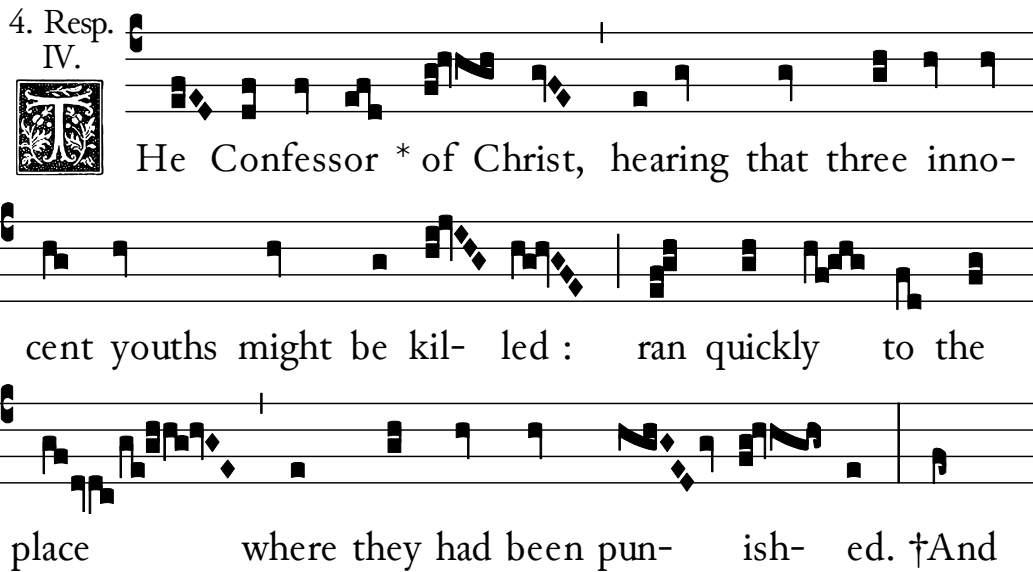
according to the votes of the canons,  
they might provide for it a suitable  
prelate. And so, with an assembly  
being made, there was in the midst a  
certain bishop of great authority,  
whose insight all considered  
authoritative : such that he who was  
nominated by that voice : that one

doubtless all would choose. And so, praying with them with the highest devotion : the aforementioned high priest heard a voice from heaven saying to him that he should come out and stand before the doors of the church, and he whom he should first see to come at the hour of matins, that one should be consecrated bishop, adding also that he was called Nicholas. Then that prelate, relating this revelation to his fellow bishops, admonished, While ye persist in prayer : I shall keep watch outside. Indeed I believe : that we will not be deprived of the promise of God. Having thus spoken, the holy man watched with care at the double doors

of the basilica. It was a marvellous thing, for at the hour of matins, as if sent from God : Nicholas arose before all the others. And when he had drawn near to the doors of the church, extending his hand, the bishop apprehended him : and pleasantly questioned him, saying, What name hath thee ? He (who had the simplicity of a dove), with head inclined : Nicholas, he saith, a servant your holiness. To whom the prelate said at once with palms clasped, Come, O son, with me : for there is a certain secret that I am bound to speak concerning thy inborn character. But thou, O Lord, have mercy upon us.

*Audiens Christi confessor.*

4. Resp.  
IV.



**H**e Confessor \* of Christ, hearing that three innocent youths might be killed : ran quickly to the place where they had been punished. †And

On the Feast of Saint Nicholas.

he de- liv- er-ed them. ✂. And forthwith re-

leasing them from their bonds, he led them to the pal- ace

of the con- sul. †And he de- liv- er-ed them.

*Lesson v.*

**T**hen coming in : behold he declared to the brethren, Truly saith the Lord, Whatsoever ye shall ask in my name, believe, because ye shall receive and it shall be done unto you. Lo ! I say, what we have entreated, we have received. Lo ! he is present, of which your charity entreated. Who being seen : all sent up a mighty clamour to the stars, and eagerly praised the mighty deeds of the Saviour. Therefore blessed Nicholas, granted that with struggling he greatly hindered and greatly opposed : being immediately enthroned (as the custom was carried out in that region) received the pontifical infula. Who, being raised to the pontifical honour, thus began to shew forth miracles : that not only

his own, but also strangers, being oppressed with whatsoever difficulties, by calling his name might at once feel relief. Now on a certain day, when a certain ship, through a sudden tempest of the sea, was in peril, such as threatened death to all those at hand : immediately losing their chilled limbs, they began to cry out, Nicholas servant of God, if those things be true that we have heard of thee : let them now be proven to us in gravest danger, that we, being rescued from the raging billows of the sea, may give thanks to God and to thy deliverance. A wonderful thing. Such was reported : one appeared in the likeness of a man, saying unto them, Seeing that ye have called me : behold I am here. And he began to

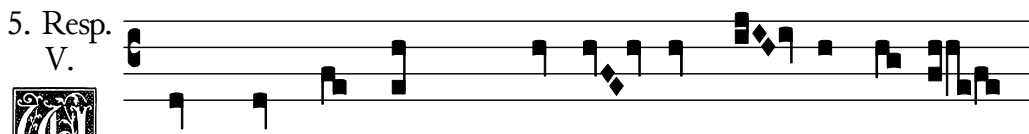
On the Feast of Saint Nicholas.

help them with the ropes and sails :  
and to assist with other nautical gear.  
And shortly thereafter all the noise of  
the sea subsided : and the storm  
entirely ceased. Then the happy  
sailors, wishing as soon as possible to  
enter a harbour : wonderful to say,  
Nicholas, whom none had known,


they recognized without a sign.  
Then, prostrated at his feet, they  
began to give him thanks : declaring  
how they had been delivered from the  
edge of death by supplicating him.  
But thou, O Lord, have mercy upon  
us.

*Qui cum audissent.*

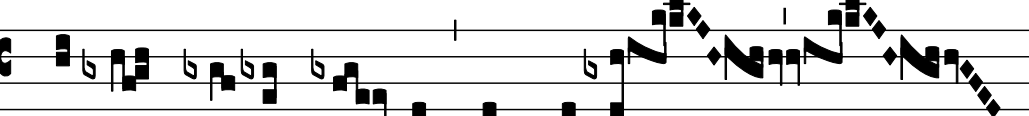
5. Resp.  
V.



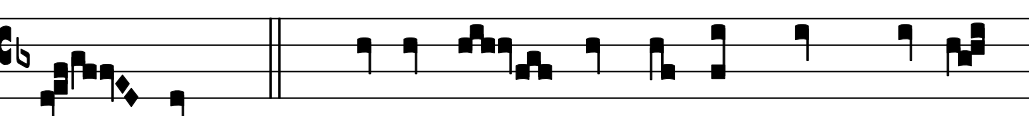
**M** Hen they had heard \* the name of ho- ly Nicho-




las, they straight- way spread forth their hands to hea-ven.



†Prais-ing the compas-sion of the Sa-



viour. ⁊ For indeed, with a clear voice be-fore



men : they report-ed of that worthy servant of God. †Prais-ing.

*Sixth Lesson.*

Hen in the regions of Phrygia  
by the command of Emperor

Constantine a certain people had been  
scattered : forthwith the same

Augustus ordered that three of his chief military officers, with naval apparatus having been prepared, should set out for the subjection of the rebels, which they called Dolopes. Which armada, having been loaded with young men, after a most lengthy sea journey passed across : with a sudden intemperance having arisen, at length they arrived at a harbour on the Adriatic coast, which was three miles distant from the city of Myra. To which blessed Nicholas quickly proceeded, and eagerly receiving the same officers, he beckoned : that together setting out to the walls of the city, they might not be refused the enjoyment of that blessing. Unto which proceeding : behold it was reported to him by some, that three young men were to receive capital sentences unjustly, and to consent to their death the consul was blinded

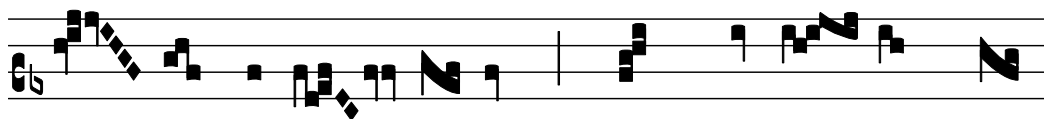
with a great bribe. Having heard this : inflamed with the fire of pity, he ran quickly to the place of beheading, leading the chiefs prefects with him. Whither arriving : he found them with bended knee, face covered, the executioner brandishing the sword over the outstretched neck. Who, frightened not by worldly power, nor by the sword, boldly threw himself at once upon the lictor : and propelling the sword far from his hand, did not withdraw until they were restored to him unbound from their chains. Being thus pursued by the goodwill of the people, which, awaiting the arrival of its swordsmen had been a hindrance, he approached the palace of the consul : nor did he first desist, until those innocents were caused to depart uncondemned. But thou, O Lord, have mercy upon us.

*Beatus Nicholaus jam triumpho.*

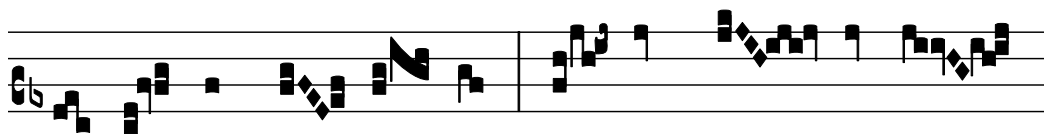
6. Resp.  
VI.

Les-sed Nicho-las, hav-ing already gained the  
tri- umph, know- eth how to pro-vide hea-ven-ly

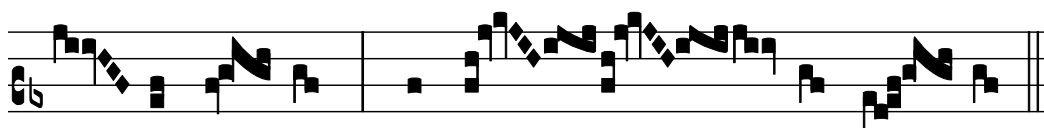
On the Feast of Saint Nicholas.



com- forts to his ser- vants : those who with their whole



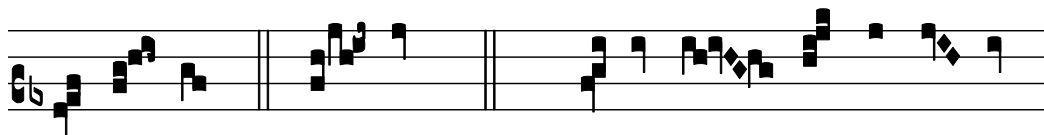
heart en- treat his boun- ty. †With- out doubt with all



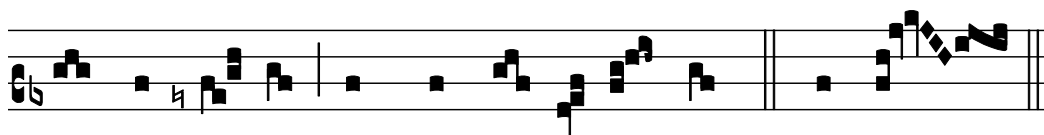
our de- vo- tion. ‡We must entrust him.



∞. That we may al- ways be assist- ed in Christ by his



pa- tron- age. †With- out. ∞. Glo- ry be to the Fa- ther



and to the Son : and to the Ho- ly Ghost. ‡We must.

¶ *In the iij. Nocturn.*

*Pontifices almi divina.*

7. Ant.  
VII.i.

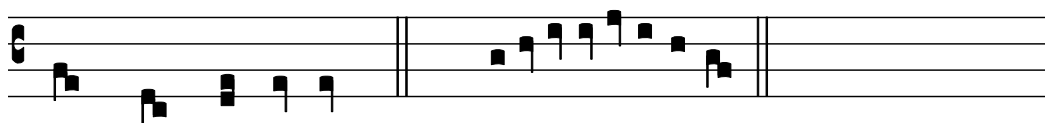


He gracious \* bish- ops were gladden- ed by the di-

On the Feast of Saint Nicholas.



vine re-ve-lation : they consecrat-ed Ni-co-las bishop



with great de-votion. *Ps.* Lord, who shall dwell. (15./xiv.) [30].

*Sanctus quidem triticum.*

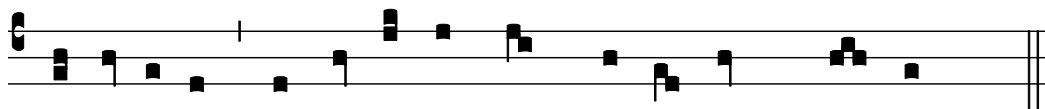
8. Ant.  
VIII.i.



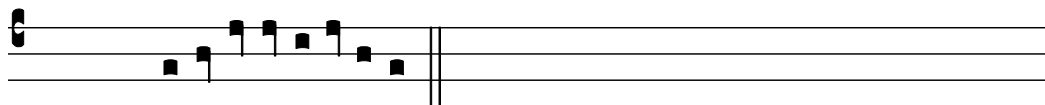
- ven the wheat, \* which the ho-ly one had reques-



ted from the sail-ors be- ing re-ceived : he ma-nag-ed with



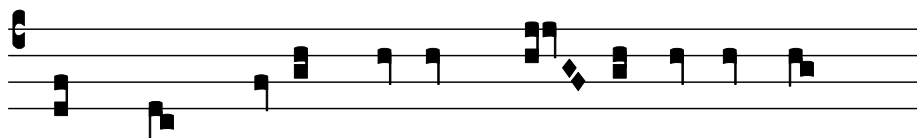
sa-ga-ci-ty to distri-bute and to in-crease by prayers.



*Ps.* The King shall rejoice. (21./xx.) [46].

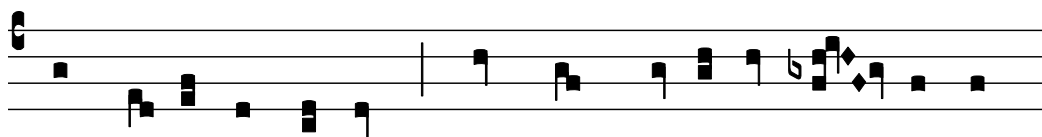
*Muneribus datis neci sunt.*

9. Ant.  
I.ii.

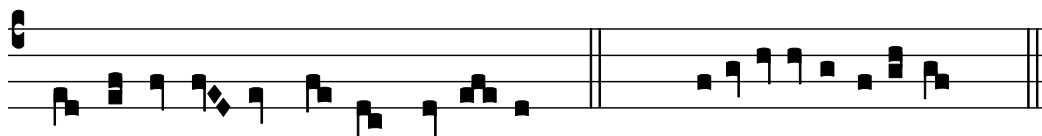


Ith bribes be- ing giv-en, the inno-cent youths





are sentenced to death : to whom the servant of the Lord



was hastily the protector of life. *Ps.* The earth is the Lord's.  
(24./xxiiij.) [III].

*V.* The righteous shall flourish like a palm tree. *R.* And spread abroad like a cedar in Libanus. *Let the Response be made privately.*

*Lesson vij.*

**T**Hose officers, then, after a festive banquet, honoured by a pontifical blessing : resumed the journey they had undertaken : and by a favourable breeze swiftly arrived at Phrygia. Which, when they had wisely subdued it under imperial law : returning to the city of Constantinople, were received triumphally by the emperor. Some deceitful men, being jealous of them, approached the prefect, Ablavius by name : and with great gifts began to win over his spirit : that they might strengthen him in the destruction of the innocent ones. Who forthwith corrupted by an immensity of yellow metal : went in to Augustus : and thus began to speak. O most excellent lord : behold, the spite of the devil hath stirred up civil enemies against you.

For in fact those officers which your highness formerly sent to Phrygia : were plotting treachery against my lord. Immediately Augustus, as if he had discovered his own corpse, became so furious : that without investigation he ordered them thrust into prison to be killed. Who, groaning, with dishevelled hair, tore their vestments : and with great howling cried out loudly, O God, King most high, help us miserable ones, help us who are to die, and by the merits of thy servant Nicholas worthily attend our prayer, whereby, as we have seen how those three men were rescued by him from approaching death : so may we be rescued by his intercession from approaching judgement. Thus they prayed : thus together with one voice

On the Feast of Saint Nicholas.

they called upon blessed Nicholas,  
Saint Nicholas : help us. O servant of  
God, although absent, intercede for  
us : whom we believe to have

compassion in all necessities : and to  
beseech the Lord often for the same.  
But thou, O Lord, have mercy upon  
us.

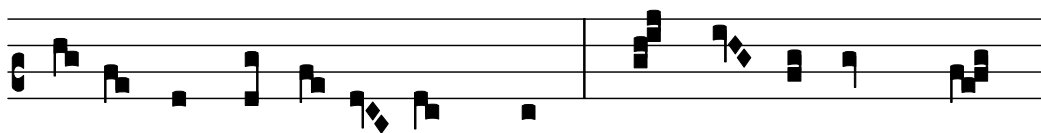
*Summe Dei confessor Nicholae.*

7719. 7. Resp.

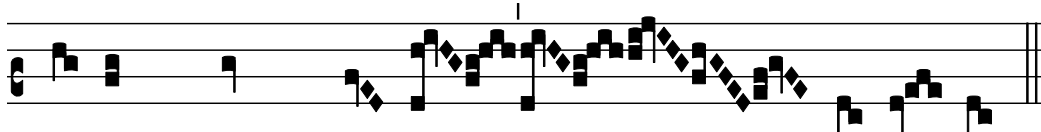
VII.



Igh- est \* con- fessor of God, Ni- cho- las :



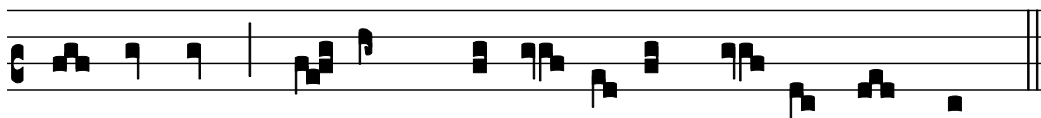
pro- tect us ve- ne- rat- ing thee. †For we be- lieve that



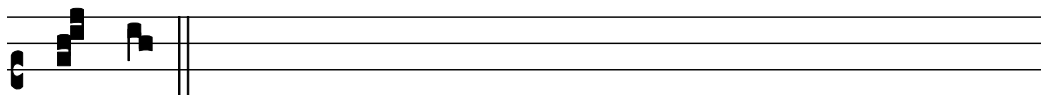
by your prayers we can be sav- ed.



∇. Thou who mad- est three boys sentenced to death to go



un- harmed : pre- serve thy people for thy earnest praise.



†For we.

*Lesson viij.*

**T**He night therefore having fallen,  
in which the officers were to be

beaten, when Augustus had  
surrendered himself to sleep : a

certain form of Saint Nicholas appeared unto him saying, Constantine, why hast thou caused those officers to be unjustly arrested ? Why without guilt hast thou sentenced them to death ? Arise quickly, and order them all to be dismissed. But if perhaps thou shalt wish instead to spurn me : I beg the King of heaven, that the revenger of my ignominy appearing : may allow most harsh war to rise up unto thee : and with thee being thereby destroyed, thy flesh may be food for beasts and fowl. To whom Augustus, Who, or of whose authority art thou, that hath entered my palace at this hour, and should venture to say such ? And he, I am Nicholas a sinner : Bishop of the chief city of Myra. Then the emperor, so greatly frightened by the vision, was shaken out of the dream : and at once summoning his chiefs, made those officers to be presented to him. To whom standing before him : Know ye, he saith, some man whose name is Nicholas ? As soon as they

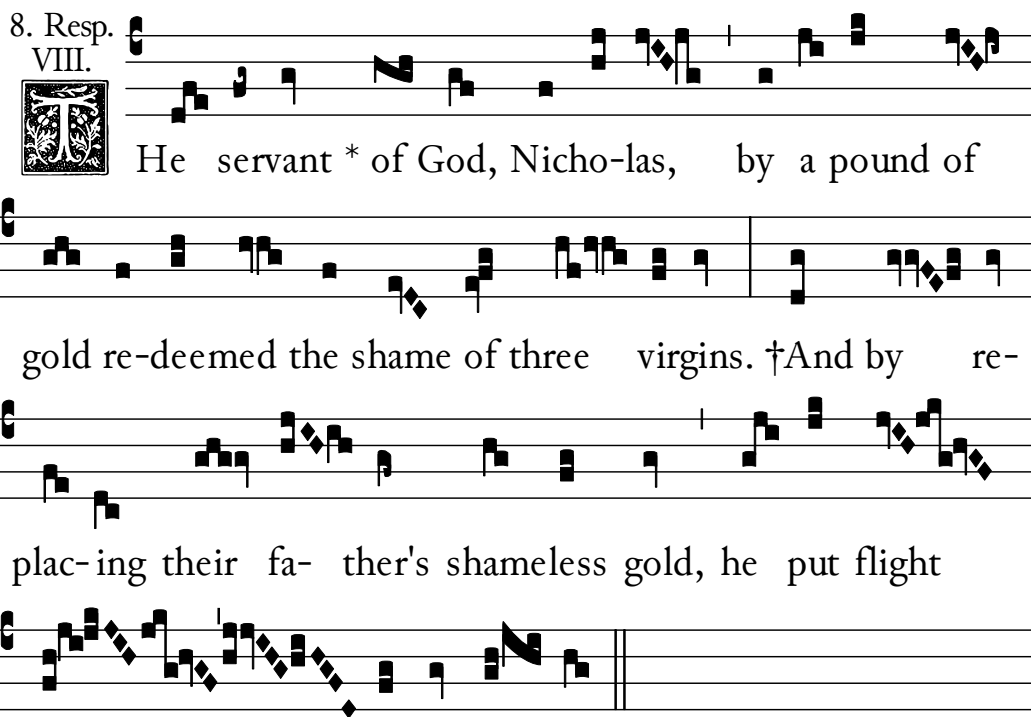
heard so great a name, stretching both palms to the stars : they blessed the Lord with a loud voice. And forthwith continuing, they recounted how excellent and how great in humility and goodness the man was : and made known in order the rescue of the aforementioned youth. Ceasar, having heard these men, was greatly amazed : and on account of a man of such great goodness, venerating God, it is said, Go ye, he sayeth, and give thanks with the servant of God : indeed unto God, who by him hath delivered you. But from my treasure chamber of Constantine bear ye with you small presents, and also diadems of ours, and tell ye him that he also may worthily receive : and that he no more threaten me, most willingly obeying his precepts, but that he endeavour to pray for me : and also for the peace of our kingdom, and even more may beseech of the Lord for the whole world. But thou, O Lord, have mercy upon us.

*Let this R̄. be begun by one Clerk alone of the the Superior Grade : changing neither place nor vestment.*

On the Feast of Saint Nicholas.

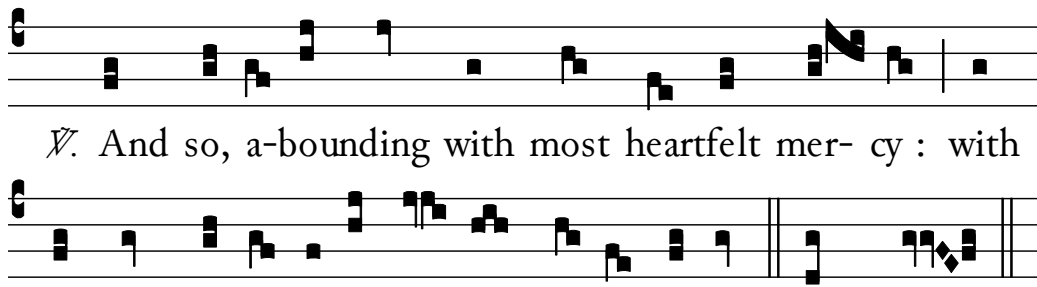
*Servus Dei Nicholaus.*

8. Resp.  
VIII.



**T** He servant \* of God, Nicho-las, by a pound of  
gold re-deemed the shame of three virgins. †And by re-  
plac-ing their fa- ther's shameless gold, he put flight  
to po-ver- ty.

*Let all who are willing sing the Verse in the station of the boys.*



∇. And so, a-bounding with most heartfelt mer- cy : with  
doubled me-tal he re-puls- ed their in-famy. †And by.

*Lesson ix.*

**T**Hus while he flourished with these kindnesses and virtues, the most blessed Nicholas fell into a sickness whereby he was carried away from this uncertain life. And thus,

discerning the approach of death to be near to him, which none amongst mortals is able to avoid : he began to pray and to recite psalms ceaselessly, diligently entreating the Lord, that

he would direct his holy angels to receive his soul. And when in such intention of mind he prayed profusely : he saw glorious protectors, evidently holy angels, coming to him. And inclining his head, he armed himself with the Sign of the Cross, received the Eucharist, blessed those standing by, and gave the kiss of peace : and began the thirtieth psalm saying, In thee, O Lord, have I put my trust, let me never be confounded : through to Into thy hands, O Lord, I commend my spirit. And when he had said this : he surrendered his precious soul into the hands of the holy angels which appeared unto him. Moreover he fell asleep in good old age and was buried with the holy fathers on the eighth of the ides of December, a Friday, in the fifteenth indiction : in the reign of the most Christian and worshipper of

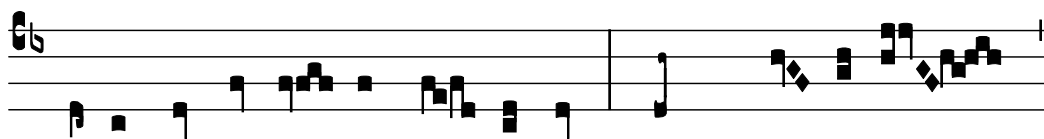
God the emperor Jovinian, in the year three hundred and nine from the passion of the Lord. And he was placed in the most holy house of Holy Syon, on the right side of the hall in a lofty tomb : so great a priest with so worthy an interment from which tomb two fountains spring forth. From one stream, from the part at the head, a most clear fluid of oil floweth forth : however from the other which is at his feet, delicious water and also clear springeth forth, for the benefit and cure of the infirm. When any such have been anointed of the same holy fluid : and have partaken a draught from the same water, the wished for health is restored, our Lord Jesus Christ providing, who liveth and reigneth, God, world without end, amen. But thou, O Lord, have mercy upon us.

*Ex ejus tumba marmorea.*

9. Resp. I.

Ut of \* his marble tomb flow-eth a ho-ly  
oil : wherewith be- ing smear- ed, the blind are heal- ed.

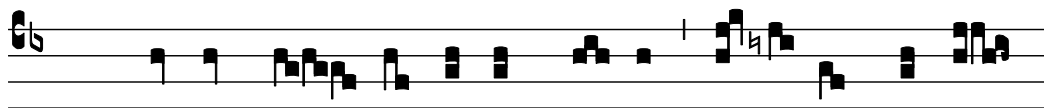
On the Feast of Saint Nicholas.



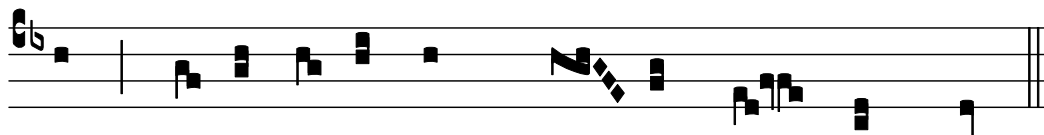
†Hearing is restor- ed to the deaf. ‡And the infirm



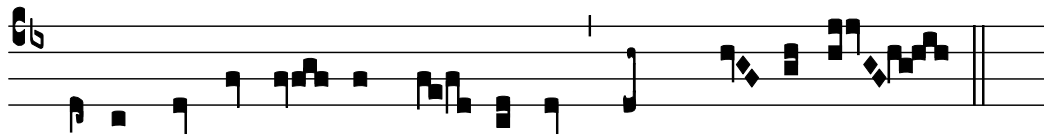
re-turn to soundness.



℥. The people has-ten in mas-ses, de-sir- ing to be-



hold : the wonder-ful works which are done through him.



†Hearing is restor- ed to the deaf, and the infirm.

*And let it not be sung farther, but immediately let the Prose follow, and let the Choir respond with the melody of the Prose on the vowel of the Prose, of course ♫. after each and every Verse, the Choir meanwhile sitting.*

*Sospitati dedit egros.*

Prosa.  
I.

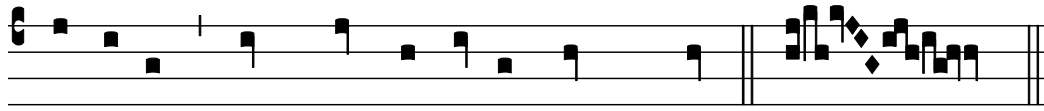


Y the wholesome, pure perfusion \* of his oil he

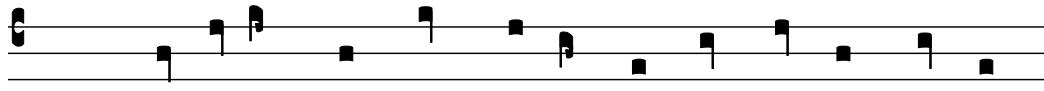
On the Feast of Saint Nicholas.

healed man's woe. At the shipwrecked  
man's pe-ti-tion Nicho-las brought aid also.   
 Corpse upon the crossroad ly- ing Was by him made live  
to go. Baptized was a Jew, who witnessed  
In the staff the golden glow. Was the  
saint of God not prov-en When the grain was made to grow ?  
 To a sire with son was giv-en vessel that  
had sunk be-low. Therefore let this con-

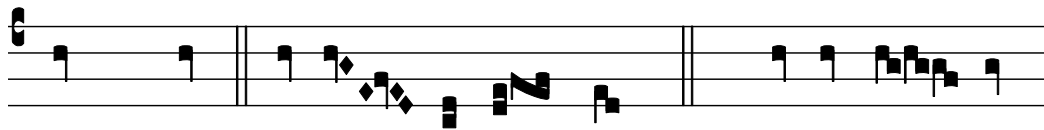
On the Feast of Saint Nicholas.



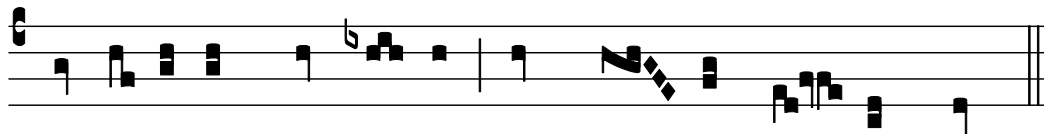
gre-gation Praise to Nicho-las forth shew. ☩.



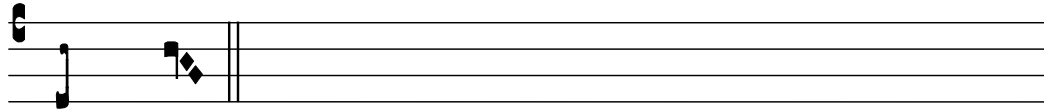
℣. Who-so-e'er with heart be-seecheth And all vice no more



would know. Re-turn to soundness. ℣. Glo-ry be to



the Father and to the Son : and to the Ho-ly Ghost.



‡And the.

*Then let the ℣. Out of his marble tomb. be repeated.*

*Before Lauds.*

℣. Pray for us, O blessed Nicholas.

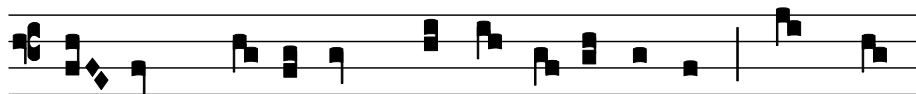
℣. That me may be made worthy of the promises of Christ.

☩ *At Lauds.*

*Beatus Nicholaus ad huc.*

1. Ant.

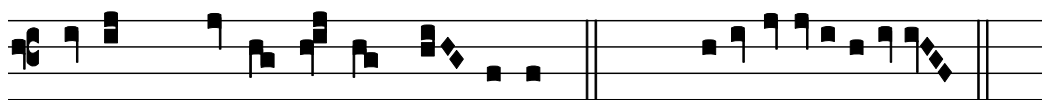
I.iv.



Les-sed \* Nicho-las, while yet a little boy : with ma-



On the Feast of Saint Nicholas.



ny fasts morti- fi- ed his body. *Ps.* The Lord is King. (93./  
xcij.) [53].

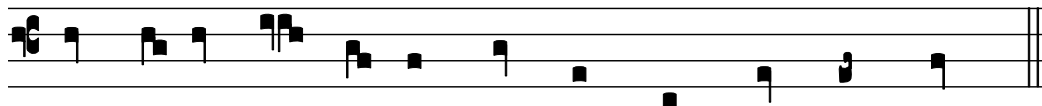
*Ecclesie sancte frequentans.*

2. Ant.

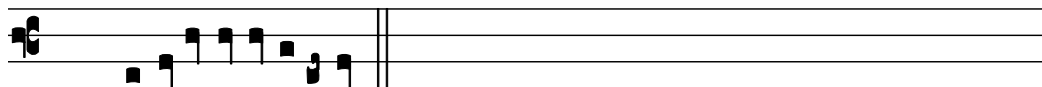
II.i.



Requening \* the threshold of ho- ly church,



he stor-ed up sac-red commandments in his breast.



*Ps.* O be joyful. (100./xcix.) [54].

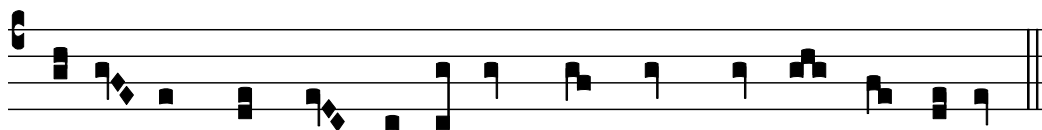
*Juste et pie vivendo.*

3. Ant.

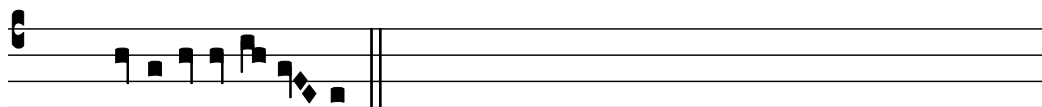
IV.i.



Y righteous \* and pi- ous liv- ing, he di- vinely



me-ri- ted to be promo- ted to the priestly dig- ni- ty.



*Ps.* O God, thou art my God. (63. &. 67/lxij. &. lxvii.) [55].

On the Feast of Saint Nicholas.

*Amicus Dei Nicholaus.*

4. Ant.  
VI.i.

*Ps.* O all ye works. (*Daniel iij.*) [56].

*O per omnia laudabilem.*

5. Ant.  
VIII.i.

with their whole heart. *Ps.* O praise the Lord. (148-150.) [58].

*Chapter.* Behold a great priest. [1019].

*Hymn.* Jesu, the world's Redeemer. [1051].

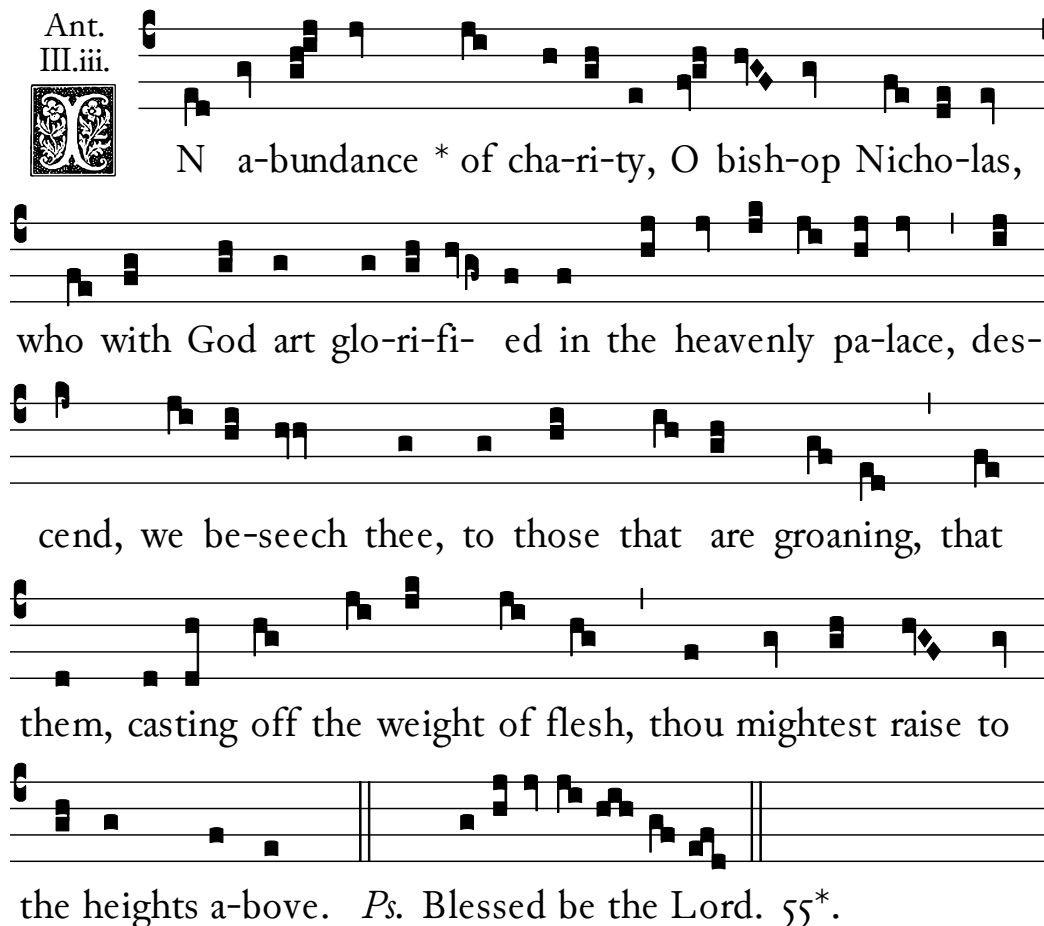
℣. The righteous shall blossom as the lily.

℟. He shall flourish for ever before the Lord. *Let the Response be made privately.*

On the Feast of Saint Nicholas.

*Copiose charitatis Nicholae.*

Ant.  
III.iii.



**N** a-bundance \* of cha-ri-ty, O bish-op Nicho-las,  
who with God art glo-ri-fi- ed in the heavenly pa-lace, des-  
cend, we be-seech thee, to those that are groaning, that  
them, casting off the weight of flesh, thou mightest raise to  
the heights a-bove. *Ps.* Blessed be the Lord. 55\*.

*Prayer.* O God, who didst adorn thy blessed Bishop. {47}.

¶ *A Memorial of Saint Andrew with this Antiphon One of the two. as above on the Vigili of Andrew, {1}. unless the Feast of Saint Nicholas shall fall on a Saturday, then indeed at the Memorial of the Apostle is sung this Antiphon For two days. {39}. When however the Feast of Saint Nicholas hath been deferred from the Sunday until the morrow then indeed at the Memorial of course of the Apostle let the Antiphon Grant unto us. {30}. be sung. Prayer May the oft repeated solemnity. as below. {75}. If however the Feast of the Apostle shall fall on the Thursday before Advent then at the Memorial of the same let the Antiphon One of the two. {1}. be sung.*

*Memorial of Advent, and afterwards of Saint Mary.*

¶ *At j.*

*Ant.* Blessed Nicholas. *j. of Lauds.* {70}.

*Ps.* Save me, O God. (54./liij.) &c. [113].

*Ant.* Thee they rightly praise. [118].

*Ps.* Quicunque vult. [119].

¶ *At iij.*

*Ant.* Frequenting the threshold. *ij. of Lauds.* {71}.

*Ps.* Teach me, O Lord. (119./cxviiij. 3.) [161].

*Chapter.* Behold a great priest. [1019].

*The R̄. and V̄. from the Common of One Confessor and Bishop are sung at all the Hours, and likewise the Chapters.* [1064].

¶ *At vj.*

*Ant.* By righteous and pious living. *ij. of Lauds.* {71}.

*Ps.* My soul hath longed. (119./cxviiij. 81.) [179].

*Chapter.* The Lord gave him the blessing. [1050].

¶ *At ix.*

*Ant.* O man, praiseworthy. *v. of Lauds.* {72}.

*Ps.* Thy testimonies. (119./cxviiij. 129.) [195].

*Chapter.* The Lord acknowledged him. [1065].

¶ *At Second Vespers.*

*Ant.* Blessed Nicholas. {70}.

*Ferial Psalms.*

*Chapter.* Behold a great priest. [1019].

*Hymn.* Jesu, the world's Redeemer. [1052].

*V̄.* The righteous shall blossom as the lily.

*R̄.* He shall flourish for ever before the Lord. *Let the Response be made privately.*

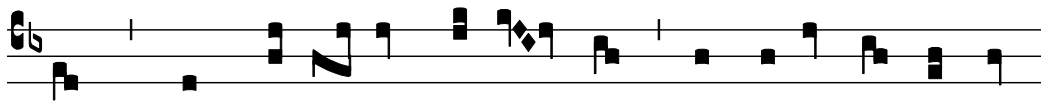
On the Feast of Saint Nicholas.

*O Christi pietas.*

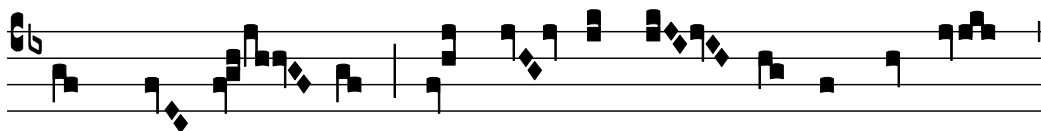
Ant.  
VI.i.



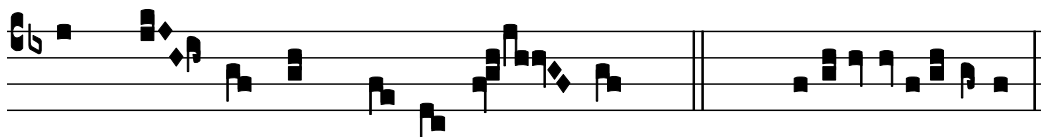
pi-ty \* of Christ, at- tended with all



praise, which declar- eth far and wide the me-rits of his ser-



vant Ni-cho- las : for from his tomb flow-eth an oil



which heal- eth all that are in- firm. *Ps.* My soul doth magnify. 67\*.

*Prayer.* O God, who didst adorn thy blessed Bishop. {47}.

*Memorial of Saint Andrew.*

*Ant.* Jesus, walking by the sea. *as above on the Vigil of Saint Andrew.* {4}.

*V.* The Lord loved Andrew.

*R.* For a sweetsmelling odour.

*Prayer.*

**M**ay the oft repeated solemnity of thy blessed Apostle Andrew, we beseech thee, O Lord, protect us : that we may have a sense of his

perpetual defence, whose patronage we call to mind with pious devotion. Through Jesus Christ.

**C** *Memorial of Advent and of Saint Mary.*

## ¶ *On the Octave of Saint Andrew, Apostle.*

### *At Matins.*

*Invitatory.* The Lord loved Andrew. {35}.

*Ps.* O come, let us sing. 13\*.

*When however this preceding Invitatory with the following Antiphons and with the first three Responsories of the History are sung on the Friday before the Advent of the Lord : then the Invitatory Let us worship. {6}. Ps. O come, let us sing. 42\*. with the Antiphons and Psalms of the day and two Responsories of the ij. Nocturn, and the ix. R̄. is iij. is sung this day.*

¶ *It is observed that when the Octave of Saint Andrew shall fall of a Saturday : there a Full Service of Saint Mary shall be made and only a Memorial of the Octave with Mass in Chapter.*

*And it is understood that during the whole year a Double Invitatory is customarily to be sung within Octaves and also on Octaves which are made without Rulers of the Choir when a service is made of the Octave.*


*Hymn.* May Andrew, gentlest of the saintly company. {3}.

*Verse.* Monarch of ages. *in the Common.* [849].

*Also, on whichever feria the Feast of the Apostle shall fall, the Antiphons of the Nocturns of the first day are sung this day.*

*V̄.* Their sound is gone out into all lands. *R̄.* and their words into the endes of the world. *Let the Response be made privately.*

#### *First Lesson.*

 Aximilla, one of the most powerful of the matrons, as soon as she learned that the apostole Andrew had passed on to the Lord : approached the cross, and to the comfort of them standing by laid out the body with all reverence, and prepared it with spices, and buried it

there, placing it in a cave where she would have had herself buried. Aegeas however, being angry, was disposed to make a public charge : and to fix an accusation against Maximilla and the people to Cesar. But thou, O Lord, have mercy upon us.

*R.* While the Lord walked about. *j.* {9}.

*Lesson ij.*

**N**ow while Aegeas was arranging these things : before he came to the house, in the midst of the market-place of the city, in the sight of all, vexed by the devil, he breathed his last. Now his brother, keeping the body of Saint Andrew,

escaped. It having been reported to his brother, whose name was Stratocles : he sent his servants saying unto them that they ought to bury him amongst those who died a violent death. But thou, O Lord, have mercy upon us.

*R.* As soon as blessed Andrew. *ij.* {10}.

*Third Lesson.*

**S**tratocles however, the brother of Aegeas : thought nothing of his possessions, saying, Let not my Lord Jesus Christ in whom I have believed suffer me that I should touch anything of the goods of my brother, lest his crime should pollute me, who dared to kill the apostle of the Lord for the love of money. These things were done in the province of Achaia, in the city of Patras, on the day before the Kalends

of December : where even now his glorious benefits are bestowed continuously up to the present day. But so much fear hath entered into the whole world : that none should remain who by no means would believe in God our Saviour, who wisheth all to be made well and to come to the knowledge of the truth, to his glory for ever and ever, amen. But thou, O Lord, have mercy upon us.

*R.* This man hath appeared. *ix.* {26}

*Before Lauds.*

*V.* The Lord loved Andrew.

*R.* For a sweetsmelling savour.

*At Lauds.*

¶ *At Lauds this single Antiphon* Hail, precous cross. *j. of Lauds.* {27}.

On the Octave of Saint Andrew.

---

*Ps.* The Lord is King. (93./xcij.) [53]. *etc.*

*Chapter.* With the heart man believeth. {2}.

*Hymn.* Let heaven's exultent praises ring. [864].

*V.* They declared the works of God.

*R.* And wisely considered of his doings. *Let the Response be made privately.*

*Ant.* Grant unto us. {30}.

*Ps.* Benedictus. 66\*.

*Prayer.* May the oft repeated solemnity. {75}.

*Memorial of Advent and of Saint Mary : and afterwards of All Saints.*

*If it shall be Sunday, or if the Feast of Saint Nicholas deferred from Sunday shall be celebrated on this day, or if the Octave shall fall on Saturday, then only a Memorial shall be made of the Octave at j. Vespers and at Matins, with Mass in Chapter.*

*At j. and at the other Hours let it be made as is indicated on the morrow of Saint Andrew. {42}.*





¶ *On the Conception of Blessed Mary,  
Virgin.*

*vij. December.*

*At First Vespers.*

*Dei Genitrix Virgo.*

1. Ant.  
I.iv.



Mother of God, \* ev- er virgin Ma-ry,

inter cede for us, we be-seech thee. *Ps.* Praise the Lord.  
(113./cxij.) [378].

On the Conception of Blessed Mary, Virgin.

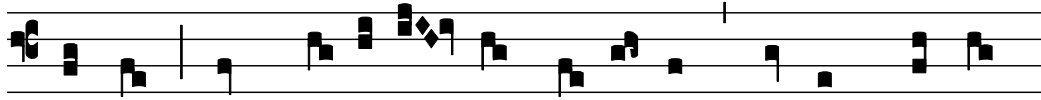
*Beata progenies.*

2. Ant.

II.i.



Les- sed \* is the li-ne-age whence Christ pro-



ceeded : how glo-ri-ous is the Vir-gin who bare the King

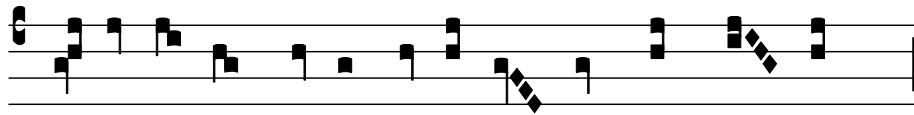


of heaven. *Ps.* O praise the Lord. (117./cxvj.) [385].

*Sancta Maria Virgo.*

3. Ant.

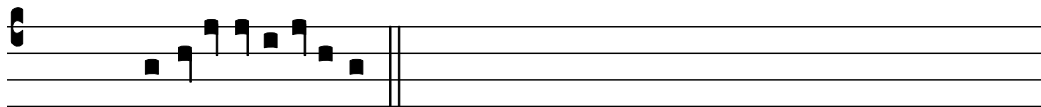
VIII.i.



O-ly Vir-gin Ma-ry, \* intercede for the whole world :



for he whom thou bar-est is the Rul-er of the u-ni-verse.



*Ps.* Praise the Lord. (146./cxlv.) [425].

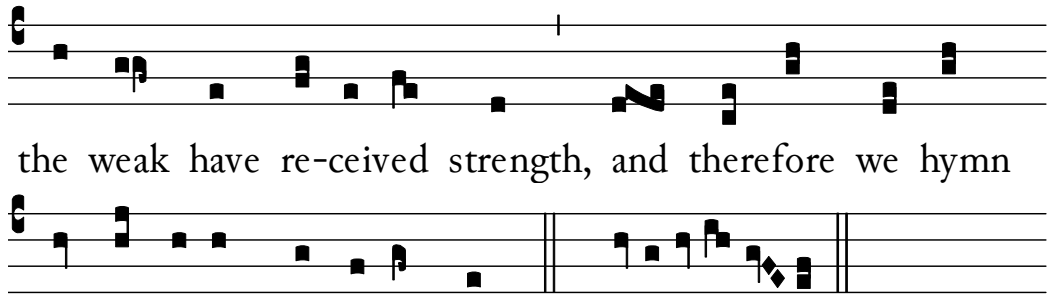
*Sub tuam protectionem.*

Ant.  
IV.iii.



N-der \* thy pro-tection do we take re-fuge : where

On the Conception of Blessed Mary, Virgin.



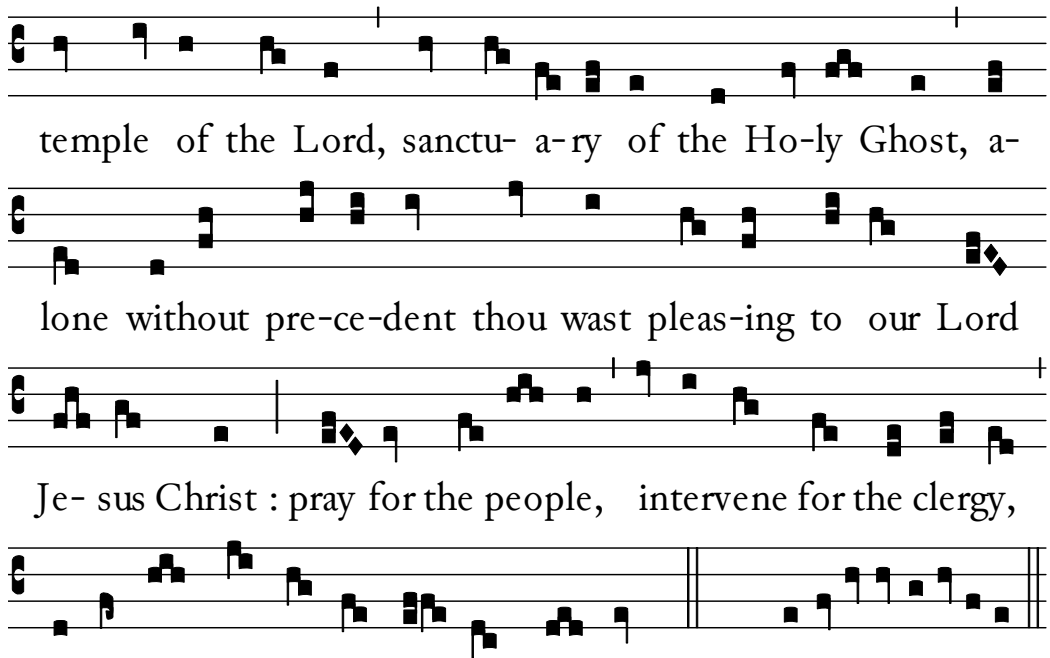
the weak have re-ceived strength, and therefore we hymn  
 thee, O Virgin Mother of God. *Ps.* O praise the Lord. (147./cxlvi.)  
 [426].

*Beata Dei Genitrix.*

5. Ant.  
 VIII.i.



blessed Ma-ry, \* Mother of God, Virgin for ev-er :



temple of the Lord, sanctu- a-ry of the Ho-ly Ghost, a-  
 lone without pre-ce-dent thou wast pleas-ing to our Lord  
 Je- sus Christ : pray for the people, intervene for the clergy,  
 intercede for conse-cra- ted wo-men. *Ps.* Praise the Lord.  
 (147-b./cxlviij.) [427].

*Chapter. Ecclesiastici xxiv. 17.*

<p><b>A</b>S the vine brought I forth          pleasant savour, and my flowers</p>		<p>are the fruit of honour and riches. <i>R.</i>          Thanks be to God.</p>
--	--	---

On the Conception of Blessed Mary, Virgin.

*R.* The stock of Jesse. *below iij.* {88}.

*Hymn.* Ave, Star of ocean. {4337}.

*V.* Holy Mother of God, ever-Virgin Mary.

*R.* Intercede for us unto the Lord our God. *Let the Response be made privately.*

*Conceptio tua.*

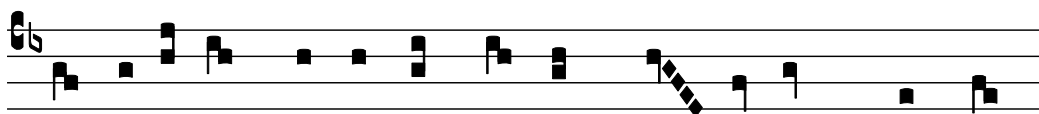
Ant.  
Ii.



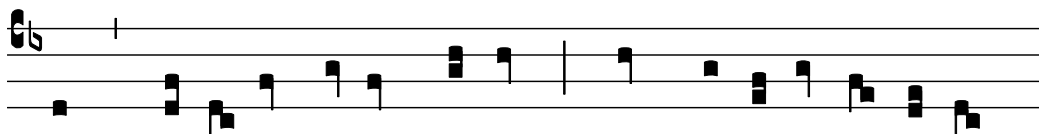
Hy conception, \* O Virgin Mother of God, hath



proclaimed joyful tid-ings unto all the world : for out of thee



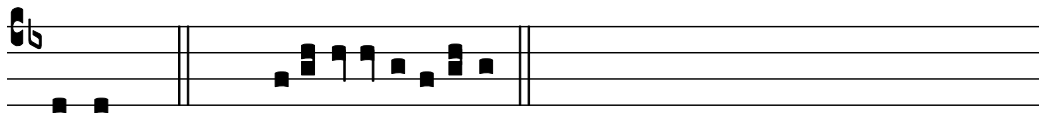
hath a-ris-en the Sun of Righteousness, ev-en Christ, our



God, who tak-ing away the curse : hath bestowed a blessing,



and confounding death, hath giv-en unto us life ev-er-



lasting. *Ps.* My soul doth magnify. 53\*.

¶ *At First Vespers let not the whole Antiphon be sung before the Psalm Magnificat. neither should any except the Principal Altar be censured : nor should any Lesson be read in*

On the Conception of Blessed Mary, Virgin.

---

*a Silken Cope.*

*Prayer.*

**H**ear the supplication of thy servants, O merciful God : that we who are assembled together on the Conception of the Virgin Mother

of God : may at her intercession be delivered by thee from threatening dangers. Through the same.

*Let Compline of Advent not be altered : except that at the end of the Hymn Thee, Saviour of the world. shall be sung the Verse All honour, laud, and glory be, O Jesu, Virgin-born, to thee. [445].*

**¶** *At Matins.*

*Corde et voce.*

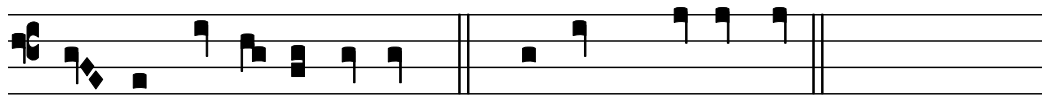
Invit.  
IV.v.



Et heart \* and voice to-ge-ther ve-ne-rate Christ



the King. †Let the noble ris-ing of the Vir- gin and



Mo-ther be ce-lebrat-ed. *Ps.* O come, let us sing. 24\*.

*Hymn.* The God whom earth. {442}.

¶ *In the j. Nocturn.*

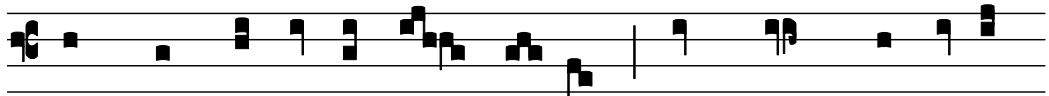
*Hodie concepta est.*

1. Ant.

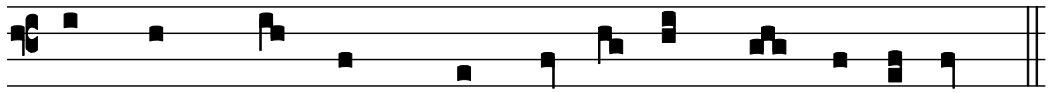
I.iv.



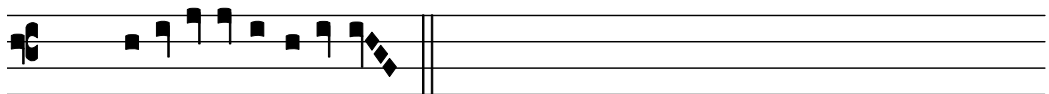
His day \* the bles-sed Virgin Ma-ry was conceiv-ed



of the pro-ge-ny of Da-vid : by whom the salva-



tion of the world hath appear-ed to be-liev-ers.

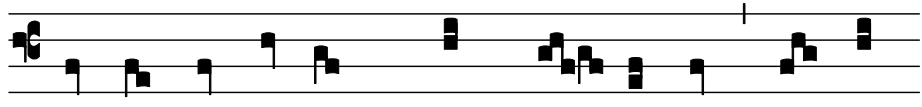


*Ps.* O Lord our Governor. (8.) [24].

*Beatissime Virginis Marie.*

2. Ant.

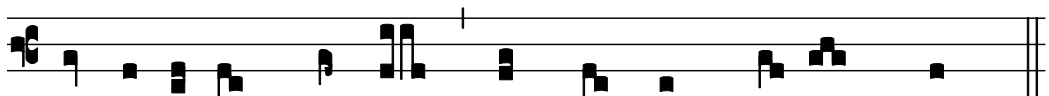
II.i.



Et us ce-lebrate \* most de-voutly the con-

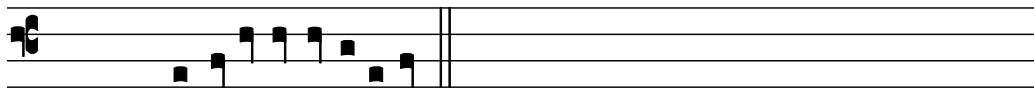


ception of the ev-er blessed Vir-gin Ma-ry : that she



may intercede for us to the Lord Je-sus Christ.

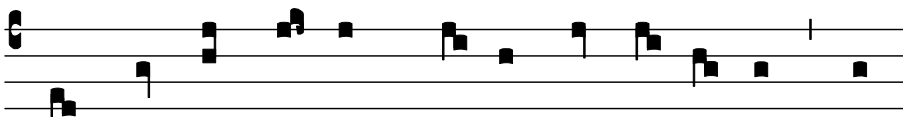
On the Conception of Blessed Mary, Virgin.



*Ps.* The heavens declare. (19./xviiij.) [41].

*Quando concepta est.*

3. Ant.  
III.i.



Hen the most sac-red \* Vir-gin was conceiv-ed, then



was the world il- lumi- na-ted : bles- sed the stock, ho-ly



the root : and bles-sed her fruit. *Ps.* The earth is the Lord's.  
(24./xxiiij.) [III].

℣. Holy Mother of God ever-Virgin Mary. ℞. Intercede for us unto the Lord our God. *Let the Response be made privately.*

*Lesson j. Fulbert, Bishop of Chartres.*

**A**Mongst all the saints, the memory of the most blessed Virgin Mary is more frequently made and more festive : since she is believed to have found more favour before God. Whence after some of her other, older solemnities, the devotion of the faithful not being content, in fact added this day's solemnity of her conception. And so on this day in particular it shall seem

good to read aloud in the Church that book that hath been found, in which is written of her birth and life : even if the Fathers judged it not to be numbered among the Apocrypha. But since to great and wise men it seemed to be good : let us, certain other texts not being contrary, with due service follow ecclesiastical custom. But thou, O Lord, have mercy upon us.

On the Conception of Blessed Mary, Virgin.

*Hodie concepta est.*

1. Resp.  
III.



His day \* the bles- sed Vir- gin Ma- ry was con-

ceiv- ed of the pro- ge- ny of Da- vid : by whom the sal-

va- tion of the world hath appeared to be liev- ers.

†Whose glo- ri- ous life hath giv- en light unto the world.

℣. Let us ce- lebrate most de- vout- ly the conception

of the ev- er bles- ed Vir- gin Ma- ry. †Whose.

*Lesson ij.*

**N**ow the blessed Mother of the Lord and ever Virgin Mary, before she was conceived was announced by oracles : and denoted by miracles. Conceived indeed from a lineage divinely ordained : marked by the privilege of her virtues, she shone forth, she brought forth the Saviour.


She which hath been glorified in heaven : hath never ceased to defend those born of earth. Let the narrative follow the proposition in its order. And now let us recall one of the aforementioned oracles : and thence let us continue briefly. But thou, O Lord, have mercy upon us.



On the Conception of Blessed Mary, Virgin.

*Beatissime Virginis Marie.*

2. Resp.  
IV.



**E**t us ce-le-brate \* most de-vout-ly the con-  
cep-tion of the ev-er bles-sed Vir-gin Ma-ry.  
†That she may intercede for us to our Lord Je-  
sus Christ. *∞*. Let us ce-le-brate the concep-tion  
of blessed Ma-ry. †That she.

*Lesson iij.*

**T**He Eternal One said to the old  
One : God to the serpent, I will  
put enmity between thee and the  
woman, and between thy seed and her  
seed. It shall bruise thy head. What,  
brethren, in this passage is to bruise  
the head of the serpent, unless it be  
to conquer the chief prompting of the  
devil, that is concupiscence, by


resisting ? If therefore it be protested  
what woman could achieve this sort  
of victory : surely such is not to be  
found in the lineage of human  
generation, until she should be  
reached of whom we celebrate, the  
holy of holies. And if it be asked in  
what way she herself should indeed  
bruise the head of the serpent : no

On the Conception of Blessed Mary, Virgin.


doubt in this way, that she made a sacrifice to God at once of both | virginity and humility. But thou, O Lord, have mercy upon us.

*Stirps Jesse.*


3. Resp.  
II.



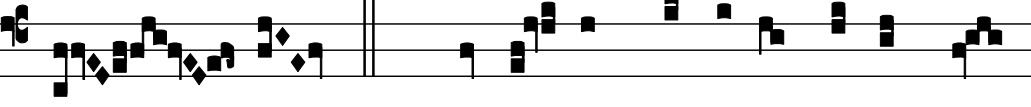
**T** He stock \* of Jes- se hath brought




forth a branch, and the branch a flow-er. †And upon




this flow- er. ‡Resteth the gra- cious Spi-



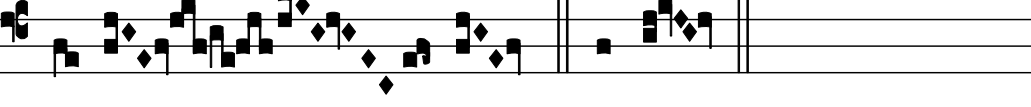
rit. ✎ The Vir- gin Mother of God is the



branch : her Son the flow- er. †And.



✎ Glo- ry be to the Father and to the Son : and to the



Ho-ly Ghost. ‡Resteth.

¶ *In the ij. Nocturn.*

*Hodie concepta est.*

4. Ant.  
IV.ii.



His day the Virgin Ma-ry \* was conceiv-ed from the

seed of Abra-ham : the archangels are glad, all the saints

ex-ult, and the whole world re-joic- eth to-gether.

*Ps.* My heart is inditing. (45./xliiij.) [259].

*Dignum namque est.*

5. Ant.  
V.i.



T is indeed fit-ting \* that we should serve her with

highest de-vo-tion : by which emblems of vi-gi-ni-ty

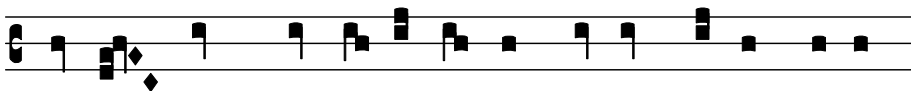
have sprung up for us. *Ps.* God is our hope. (46./xlv.) [260].

On the Conception of Blessed Mary, Virgin.

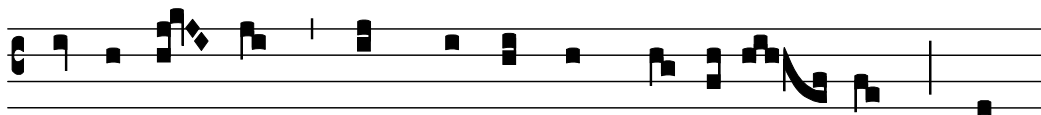
*Benedicta et venerabilis.*

6. Ant.

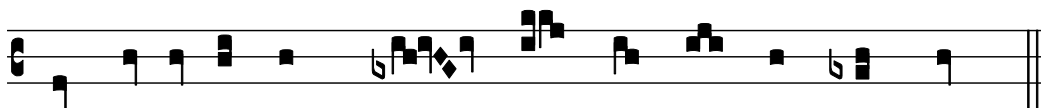
VI.i.



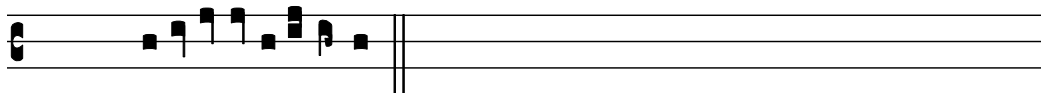
Blessed \* and ve-ne-rable is ho-ly Ma-ry, Virgin



Mother of God, whose conception we ce-le-brate : that



her intercession may be for us to the Lord.



*Ps.* Her foundations. (87./lxxxvj.) [329].

℣. After child-bearing, O Virgin, thou didst remain inviolate.

℟. O Mother of God, intercede for us. *Let the Response be made privately.*

*Lesson iiij.*

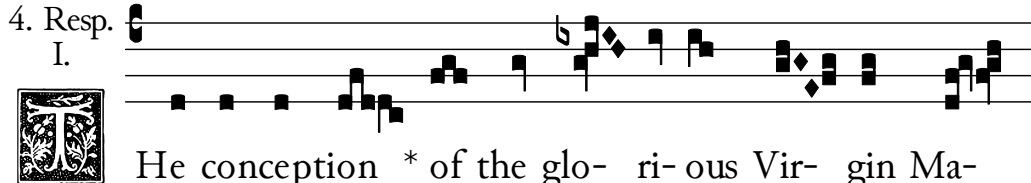
**I**Nasmuch as she preserved her virginity, she was approved to have destroyed concupiscence of the flesh : in her humility, which she made poor in spirit, concupiscence of the mind. And thus with the chief prompting of the devil defeated : his vicious head hath she bruised through the foot of virtue. Yet not only by

this, but she hath triumphed greatly by this, that the Wisdom of God, having been formed from her most pure flesh, hath defeated wickedness everywhere : reaching from one end to another mightily, and sweetly ordering all things. But thou, O Lord, have mercy upon us.

On the Conception of Blessed Mary, Virgin.

*Conceptio gloriose Virginis.*

4. Resp.  
I.



**T**He conception \* of the glo- ri- ous Vir- gin Ma-  
ry, from the seed of Abra- ham, sprung from the tribe  
of Ju- da : ris- en from the stock of Da- vid.  
†Whose glo- ri- ous life il-lu- min-eth all the  
church-es. *℣.* Let us ce-lebrate with joy the conception  
of bles-sed Ma- ry. †Whose.

*Lesson v.*

**T**His then is the woman to whom that divine oracle was straining. It intimated this, that when she was born : she would be especially designated. Unencumbered by any small oracle : let us put forth

one of the miracles. At one time a rod was received by blessed Moses from each of the tribes of Israel : inscribed with the name of each (as ordered by God) and was set in his tabernacle. Among which the one

On the Conception of Blessed Mary, Virgin.

which was of Aaron : was found the  
next day to have budded, put forth  
leaves, flowered : and also to have

brought fourth almonds. But thou,  
O Lord, have mercy upon us.

*Conceptio tua Dei Genitrix.*

5. Resp.

I.



Hy conception, \* O Vir-gin Mo-ther of God,

hath brought tid-ings of joy unto the whole world.

†For out of thee hath a-ris-en the Sun of Righ-teous-ness,

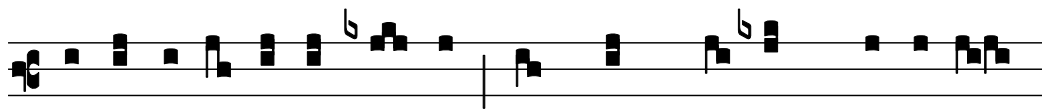
Christ our God : who, setting us free from the

curse, hath giv- en us bles- sing : and, confounding

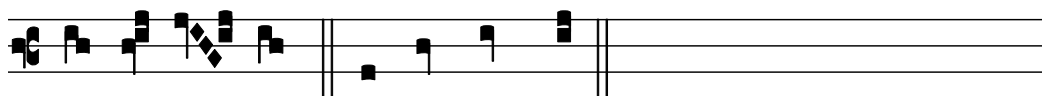
death, hath giv- en us life ev-er- last- ing.

℣. Happy indeed art thou who a-lone hast obtained

On the Conception of Blessed Mary, Virgin.



the digni-ty of a mo-ther : and didst not lose thy virgi-



nal pu-ri-ty. †For out of thee.

*Lesson vj.*

**T**He Lord, therefore, knowing this work of his to be a great mystery : ordered that the rod be preserved as a monument. Now the sons of Israel had been warned by the presence of the rod to seek diligently : what such a wonderful act might signify. Which long after the divinely inspired Isaiah went on to reveal, There shall come forth (he saith) a rod out of the stem of Jesse, and a

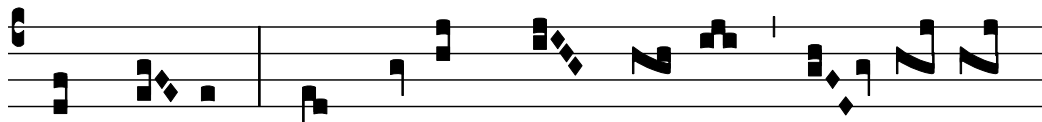
branch shall grow out of his roots : and the spirit of the Lord shall rest upon him. At these words, just as if his hearers were to say, O father Isaiah thou speakest obscurely, tell us this thing plainly : he addeth clarity and saith, Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel. But thou, O Lord, have mercy upon us.

*Ad nutum Domini.*

6. Resp.  
III.

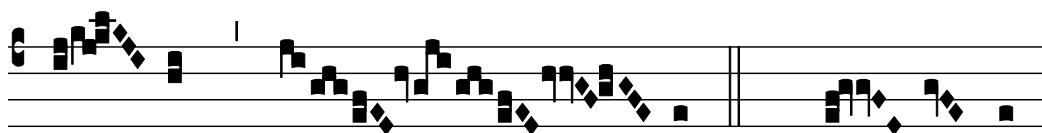


**T** the will \* of the Lord, en-riching us

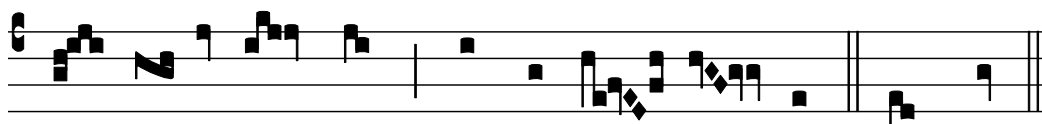


with ho-nour. †As the rose from the thorn, Ju- de- a

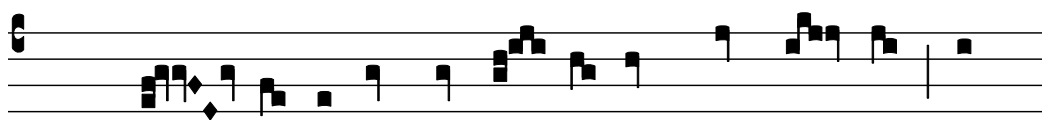
On the Conception of Blessed Mary, Virgin.



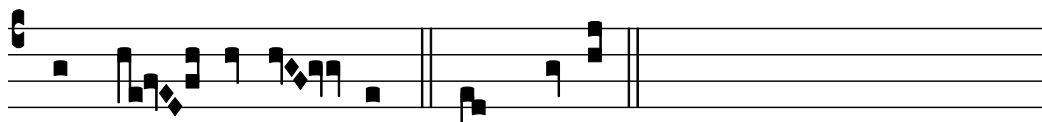
brought forth Ma- ry. ✠. That vir-tue



might o-vercome vice : grace o-ver- come sin. †As the.



✠. Gló- ry be to the Fa- ther, and to the Son : and



to the Ho-ly Ghost. †As the rose.

☩ *In the iij. Nocturn.*

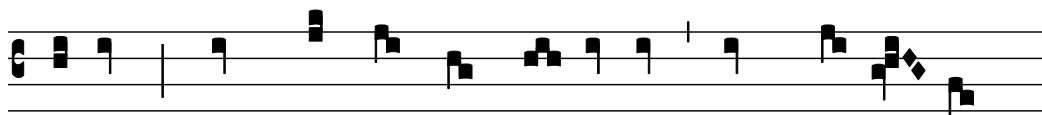
*Conceptio est hodie.*

7. Ant.

VII.i.



Oday\* is the conception of the ho-ly Vir-gin



Ma-ry : whose beauty God re-garded, and vi-si- ted



her hu-mi-li-ty. *Ps.* O sing unto the Lord. *j.* (96./xcv.)  
[338].



On the Conception of Blessed Mary, Virgin.

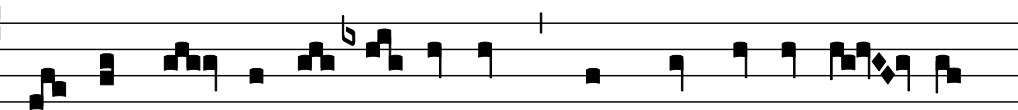
*Ista est speciosa electa.*

8. Ant.

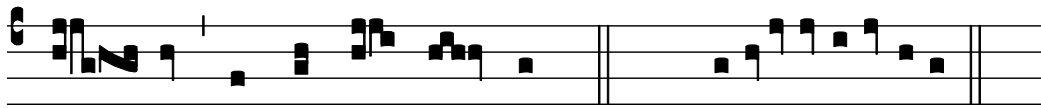
VIII.i.



He \* is beau-ti-ful, chos- en by the Lord : whose



con-ception let us ce- lebrate, that she may inter- cede



for us to the Lord, our God. *Ps.* The Lord is King.

(97./xcvj.) [339].

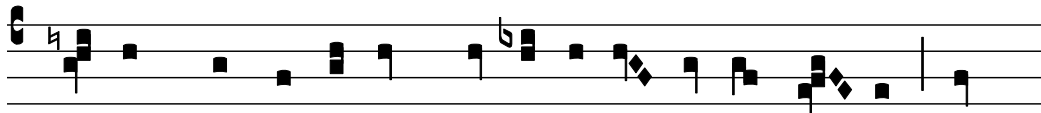
*Felix namque.*

9. Ant.

IV.i.



Ap-py \* indeed art thou, bles-sed Virgin Ma-ry :



who both hast obtained the digni-ty of a mo-ther : and



didst not lose thy virgi-nal pu- ri- ty. *Ps.* O sing unto the

Lord. *ij.* (98./xcvij.) [350].

℣. Beautiful art thou, and gracious.

℟. In thy delights, O holy Mother of God. *Let the Response be made privately.*

¶ *The beginning of the Holy Gospel According to Matthew. j. 1-16.*



**T**He book of the generation of Jesus Christ, the son of David, the son of Abraham. And that which

followeth.

*A Homily of the Venerable Bede, Priest.*

**T**He preface of the whole work sheweth of what shall be spoken, that it is concerning Christ, through whom it ascendeth to David of whom it was said, Of the fruit of thy body shall I set upon thy seat, and from David through to Abraham, to whom it was promised, In thy seed shall all the nations of the earth be blessed :

to whom was made the original promise. Therefore it was placed by the Evangelist at the beginning of his narrative : and through him by each genealogy descendeth to Christ : that in him, that is, in Christ, the series of generations is concluded. For that reason the beginning of the book was begun with Christ : because he is the beginning of our salvation and the end, that is the perfection of eternal blessedness. For even Moses himself testifieth, who hath written the book of the creation of heaven and earth : in which the origin of the ruin of man hath been woven. But thou, O Lord, have mercy upon us.

*Beata progenies.*

7. Resp.  
VIII.



Blessed \* is the li-ne-age whence Christ pro-

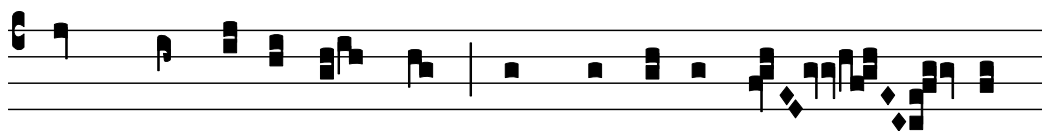


ceed- ed : O how glo-ri- ous is the Vir- gin.

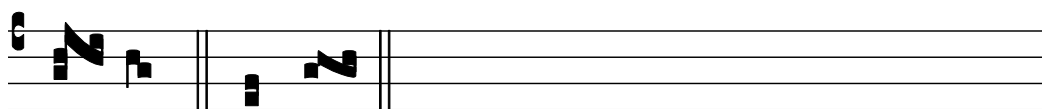


†Who bare the King of hea- ven. ∇. Happy indeed,

On the Conception of Blessed Mary, Virgin.



and worthy of all praise : is the ho-ly Vir- gin



Ma- ry. †Who bare.

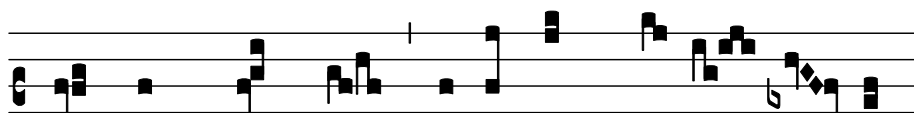
*Lesson viij.*

**M**atthew, in the book of the generation of Jesus Christ, in which he hath written wherein the salvation of human kind was revealed, hath promised that which resoundeth in the name of Jesus : because Jesus is interpreted Saviour. On the other hand, Christ is interpreted Anointed in Latin, and is a name of dignity : because in ancient times, kings, prophets and priests were anointed with the oil of sanctification. Now Christ himself, beyond those others, is to be read Oil from God : because in him all fulness of divinity was pleased to dwell, who came into the world through fathers elected and

circumcised. For election in David : and circumcision in Abraham are demonstrated. Likewise David is interpreted strong of hand : who alone attacked, defeated and killed the most powerful enemy of the people of God. And likewise our warrior, the most mighty Christ, alone hath contested with the most terrible devilish enemy, and hath conquered and condemned : and after this victory he was made the father of many, because Abraham is interpreted the father of many, and nations is understood. But thou, O Lord, have mercy upon us.

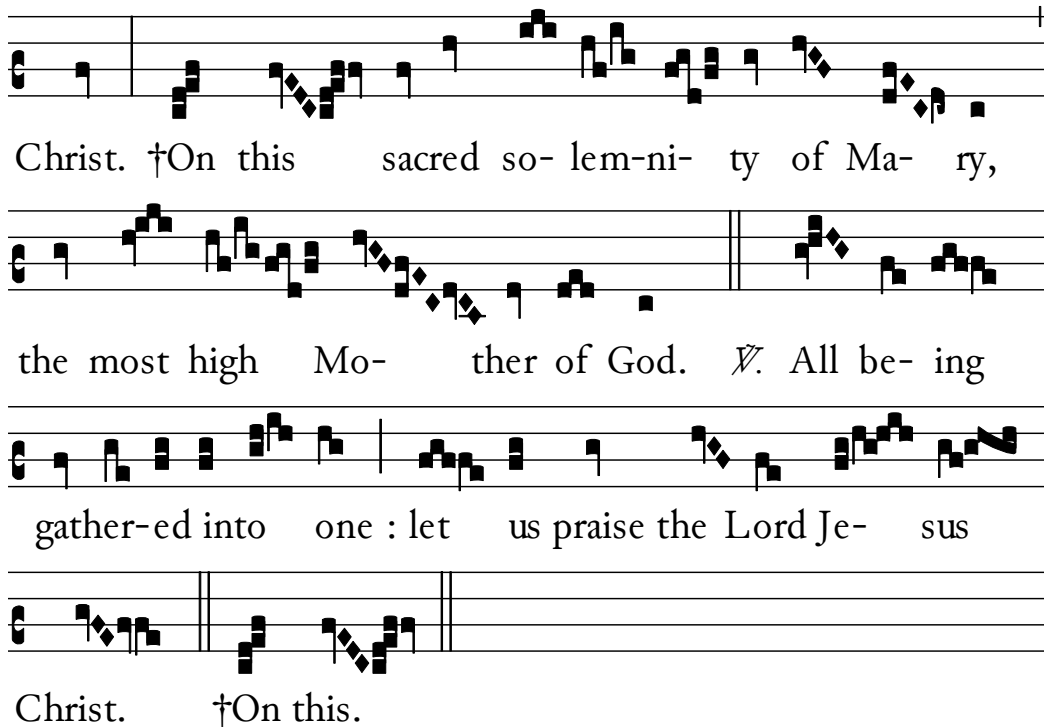
*Corde et animo.*

8. Resp.  
VII.



Ith heart \* and soul let us sing glo-ry un- to

On the Conception of Blessed Mary, Virgin.



Christ. †On this sacred so-lem-ni-ty of Ma-ry,  
the most high Mo-ther of God. ∕. All be-ing  
gather-ed into one : let us praise the Lord Je-sus  
Christ. †On this.

*Lesson ix.*

**J**oseph is interpreted increase, that is, the increase of eternal life : as it is said, I am come that they might have life, and that they might have it more abundantly. Mary is interpreted Star of the Sea : or bitter sea. And this name : agreeth suitably with the mother of the Saviour. She is of course rightly called Star of the Sea : because into this world obscured with the darkness of perfidy and sins she spread forth the true light, of which John saith, That was the true light, which lighteneth every man that cometh into the world. And this bitter sea she can rightly be called,

because the pleasures of this world and also the luxury of lust, which is the sea, are rightly called bitterness, which draw on with that following to the bitterness of perpetual hell, which he made to be bitter : by her example she hath taught abstinence from the allurements of this world. For when from the beginning of the world marriage was established, and the whole world was gone away after their carnal desires : that one in her heart determined to preserve her virginity, and to mortify her carnal desires within, and to maintain heavenly conduct on earth, that she through

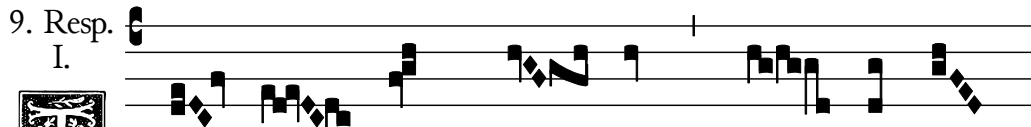
On the Conception of Blessed Mary, Virgin.

pleasing in all things, proved herself to serve him. It is likewise understood : that the word Mary in Syrian is called mistress. And she

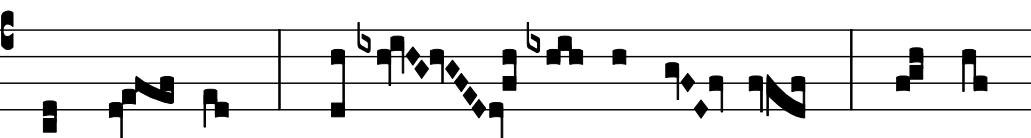
meriteth to be called mistress : who merited to beget the Lord of heaven and earth. But thou, O Lord, have mercy upon us.

*Solem justicie.*

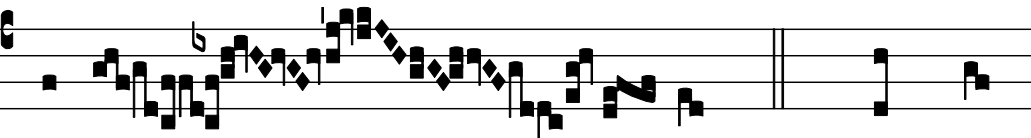
9. Resp. I.



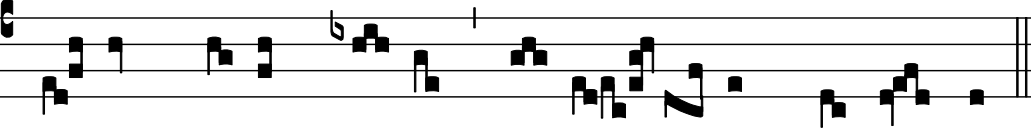
**H**at she \* might bring forth the Sun of



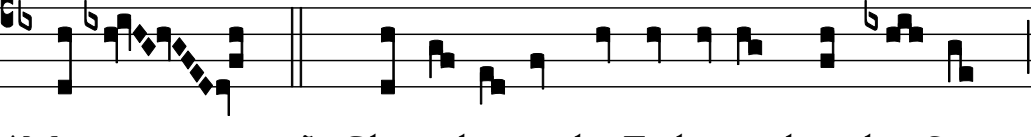
Righteousness. †Ma-ry, Star of O- cean. ‡This day




pro-ceed- ed. ⁊. Now be-



hold-ing the light di- vine, be glad- some, ye faith-ful.



†Ma-ry. ⁊. Glo-ry be to the Father and to the Son :



and to the Ho-ly Ghost. ‡This day.

*Let not Te Deum. be sung.*

*Before Lauds.*

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

☩ *At Lauds.*

*Conceptio est hodie.*

1. Ant.

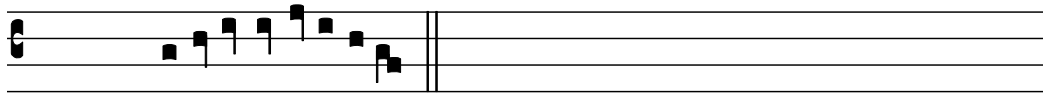
VII.i.



O-day is the Conception \* of the ho-ly Virgin



Ma-ry : whose glo-ri-ous life il-lumin-eth all the churches.

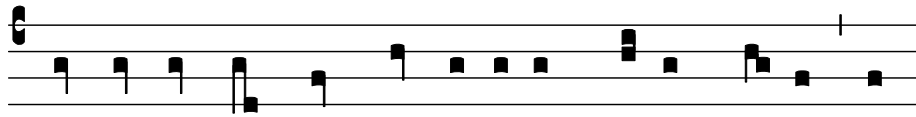


*Ps.* The Lord is King. (93./xcij.) [53].

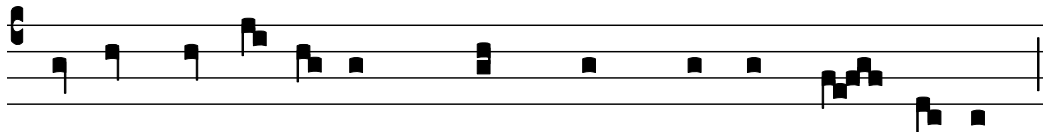
*Conceptio gloriose virginis.*

2. Ant.

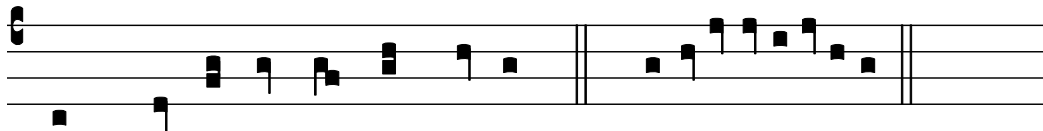
VIII.i.



He Conception \* of the glo-ri-ous Virgin Ma-ry, of



the seed of Abra-ham, sprung from the tribe of Ju-da :



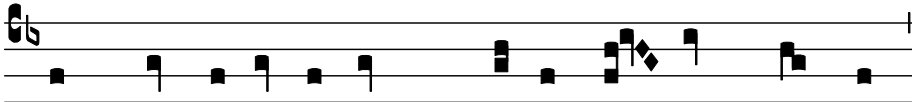
and the noble stock of Da-vid. *Ps.* O be joyful. (100./xcix.)

[54].

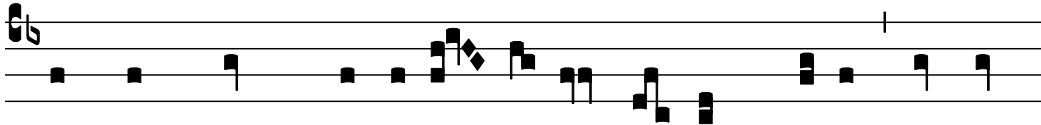
On the Conception of Blessed Mary, Virgin.

*Regali ex progenie.*

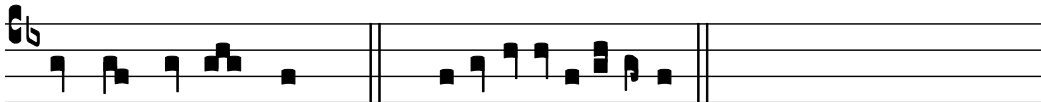
3. Ant.  
VI.



Prung from a roy-al race, \* Ma-ry shin- eth brightly,



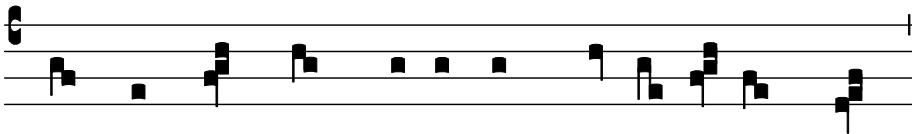
by whose prayers, to be aid- ed in mind and spi-rit, we most



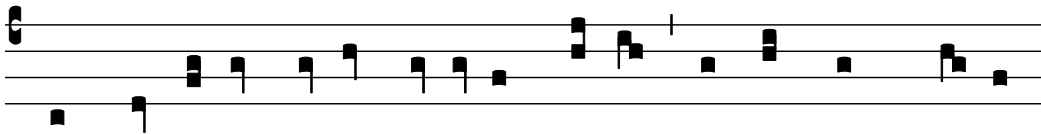
de-voutly implore. *Ps.* O God, thou art my God. (63. *♩*. 67./  
*lxij.* *♩*. *lxvj.*) [55].

*Corde et animo.*

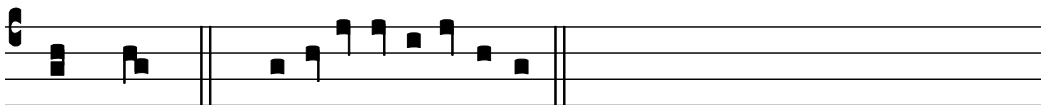
4. Ant.  
VIII.i.



Ith heart and soul \* let us sing glo-ry unto Christ,



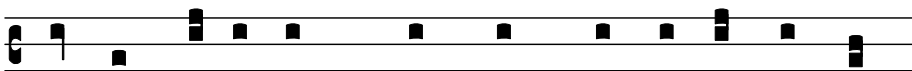
on this sacred so-lemni-ty of Ma-ry, the most high Mother



of God. *Ps.* O all ye works. (*Daniel iij.*) [56].

*Cum jocunditate.*

5. Ant.  
VII.ii.

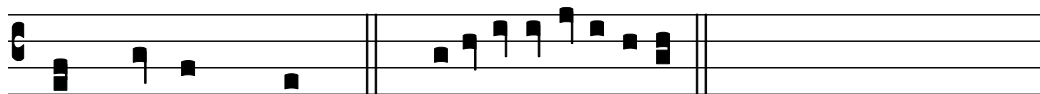


Et us ce-lebrate \* with joy the conception of

On the Conception of Blessed Mary, Virgin.



bles-sed Ma-ry : that she may intercede for us with the



Lord Je-sus Christ. *Ps.* O praise the Lord. (148-150.) [58].

*Chapter.* As the vine. {81}.

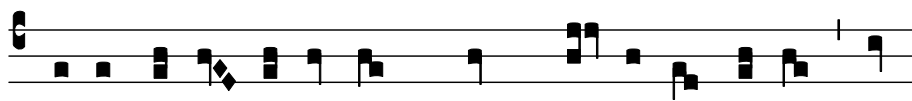
*Hymn.* O glorious Maid. {466}.

℣. God hath chosen her and preferred her.

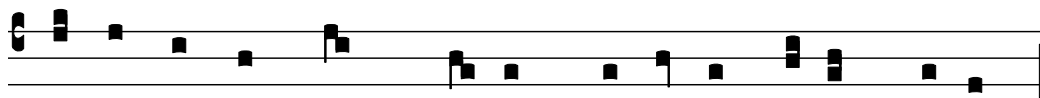
℟. He maketh her to dwell in his tabernacle. *Let the Response be made privately.*

*Conceptionem hodiernam.*

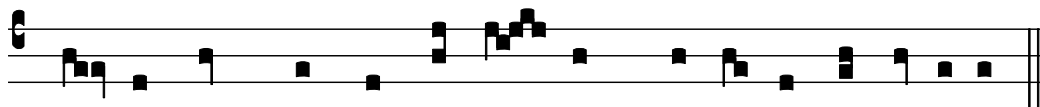
Ant.  
VIII.i.



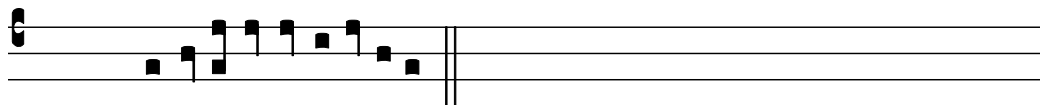
Oday let us ce-lebrate \* with due so-lemni-ty, the



conception of God's Mother, the ev-er Virgin Ma-ry :



whereby the Throne of heaven hath pro-ceeded, al-le-lu-ya.



*Ps.* Blessed be the Lord. 69\*.

*Prayer.* Hear the supplication. *as above.* {83}.

*Memorial of Advent.*



¶ *At j.*

*Ant.* Today is the Conception. *j. of Lauds.* {100}.

*Ps.* Save me, O God. (54./liij.) &c. [113].

*Ant.* Thanks be. [118].

*Ps.* Quicumque vult. [119].

¶ *At iij.*

*Ant.* The Conception of the glorious Virgin Mary. *ij. of Lauds.* {100}.

*Ps.* Teach me, O Lord. (119./cxviiij. 33.) [161].

*Chapter.* As the Vine. {81}.

*R̄.* Holy Mother of God. {294}.

*And let it be sung with the same melody as on the Purification of Blessed Mary.*

¶ *At vj.*

*Ant.* Sprung from a royal race. {101}.

*Ps.* My soul hath longed. (119./cxviiij. 81.) [179].

*Chapter.* Ecclesiasticus xxiv. 19.

<b>C</b> ome unto me, all ye that be desirous of me, and fill yourselves with my fruits : for my		memorial is sweeter than honey, and mine inheritance than the honeycomb. <i>R̄.</i> Thanks be to God.
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¶ *Ad ix.*

*Ant.* Let us celebrate. {101}.

*Ps.* Thy testimonies. (cxviiij. 129.) [195].

*Chapter.* Ecclesiasticus xxiv. 22.

<b>H</b> E that obeyeth me, shall never be confounded : and they that		work by me shall not do amiss. <i>R̄.</i> Thanks be to God.
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¶ *At ij. Vespers.*

*Ant.* Today is the Conception. {100}.

*Psalms.* The Lord said. (110./cix.) [375].

Saint Lucy, Virgin and Martyr.

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I will give thanks. (111./cx.) [376].

Blessed is the man. (112/.cxj.) [377].

Out of the deep. (130/.cxxxix.) [400].

Lord, remember David. (132/.cxxxj.) [405].

*Chapter.* As the vine. {81}.

*R.* That she might bring forth. ix. {99}.

*Hymn.* Ave, Star of Ocean. {437}.

*V.* God hath chosen her and preferred her.

*R.* He maketh her to dwell in his tabernacle. *Let the Response be made privately.*

*Gloriose Virginis Marie.*

Ant.

I.v.



Et us ce- lebrate \* the most worthy a-ris-ing of  
the glorious Virgin Ma- ry : whose lowli-ness the Lord re-  
garded with an angel announcing, who conceiv-ed the Re-  
deemer of the world, al-le- lu-ya. *Ps.* My soul doth magnify.  
53\*.

*Prayer.* Hear the supplication. {83}.

¶ *If however this Feast shall fall on a Sunday let it be deferred until the morrow, and always at both Vespers and at Matins and at Mass let a Solemn Memorial of Advent be made, on no matter which feria it shall fall : except where the Church is dedicated to the Conception of Blessed Mary, then indeed let it by no means be deferred : but always let a Solemn Memorial of Advent be made, granted that in that church only such a feast should*

Saint Lucy, Virgin and Martyr.

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*be a Major Double and one of the Principals according to the Use of Sarum.*

# ☩ *Saint Lucy, Virgin and Martyr.*

*xij. December.*

*At First Vespers.*

*Lucia virgo venerabilis.*

Ant.  
I.iv.



U-cy the ve-ne-rable vir-gin, of a noble fami-

ly of Sy-ra-cuse, with her mother Euti-ci-a, had come to

ve-ne-rate at the tomb of blessed Agatha. Amen.

*Ferial Psalms.*

*Chapter from the Common of One Virgin and Martyr. [1115].*

*℟̄. She was made pleasing. ix. {115}.*

*Hymn. Son of a Virgin. in the Common. [1116].*

*℣̄. Full of grace are thy lips.*

*℟̄. Therefore God hath blessed thee for ever. Let the Response be made privately.*


*In tua patientia.*

Ant.  
I.i.



N thy pa-tience, \* thou has kept thy soul, O Lu-cy,

Saint Lucy, Virgin and Martyr.



bride of Christ : thou hast hat-ed the things of the world, and  
shin-est with the angels : by thine own blood, thou hast  
vanquished the e-nemy. Ps. My soul doth magnify. 53\*.

*Prayer.* Hear us, O God of our salvation. *Seek for it in the Common of One Virgin.* [1126].

*Memorial of Advent and of Saint Mary.*

¶ *At Matins.*

*Invitatory.* The Lamb, the Spouse. [1127].

*Ps.* O come, let us sing. 13\*.

*And let the rest be made from the Common of One Virgin and Martyr through to the vij. Responsory. Let ix. Lessons be made without Exposition of the Gospel.*

¶ *It is understood that at Matins the Expositions of the Gospels are not read, nor at Matins of the saints written below, to be sure Saint Thomas the Apostle, Saints Fabian and Sebastian, Saint Agnes the Virgin, Saint Vincent the Martyr, Saint Agatha, Saint Gregory, Saint Cuthbert, Saint Benedict, Saint Aldelm, Saint Barnabas the Apostle, Saint Alban, Saints John and Paul, granted that it should be a Sunday, Saint Margaret, the Finding of Saint Stephen and his Companions, Martyrs, Saint Hippolitus and his Companions, Martyrs, granted that it should be a Sunday, Saint Bartholomew, Saint Giles the Abbot, except when it is deferrred until Monday on account of the beginning of a History, then indeed let the Gospel No man, when he hath lighted a candle. [1077]. be read, the Exaltation of the Holy Cross, Saint Edith, Virgin, Saint Maurice and his Companions, Saint Denis with his Companions, the Translation of Saint Edward, King and Confessor, the Dedication of Saint Michael on Mount Tumba, Saint Martin, Saint*

Saint Lucy, Virgin and Martyr.

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*Machutus, Saint Edmund the Archbishop, Saint Hugh, Saint Edmund the King, Saint Cecilia, Saint Catharine, and Saint Nicholas, Bishop and Confessor.*

*First Lesson.*

**W**hen the fame of the blessed virgin Agatha had become widespread throughout all of Sicily, and the people of Syracuse journeyed thirsty for fifty miles to the city of Catania to venerate at the sepulchre of Saint Agatha the virgin : it happened also that the venerable virgin, the most noble Lucy of Syracuse, likewise journeyed on account of the festival, at the invitation of her mother Eutychia : who for four years had suffered from an issue of blood, and was unable to be relieved by the medicines of any physician. Then while the mysteries

of the procession were being conducted, and the Gospel reading was recited, in which a woman by the touch of the hem of the garment of the Lord merited to be saved from the issue of blood : said holy Lucy to her mother, If thou, mother, believest that which hath been read : believe Agatha to be allowed for the name of Christ to merit this, that she might always be in the presence of him for whose name she hath suffered. Touch thou therefore her sepulchre believing : and thou shalt be delivered. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**T**hen, with all being completed, the people departed, and the mother and daughter prostrated themselves before the sepulchre of the holy virgin : and with tears began to entreat succour. Meanwhile, while lengthy prayers were offered : sleep overcame Lucy the virgin. And in a dream she saw blessed Agatha in the midst the of angels adorned with gems : standing, and saying unto her, My sister Lucy, virgin consecrated to

God : why askest thou of me what thou thyself art able to fulfil at once ? For thy faith hath already aided thy mother : behold, she is made well. And just as by me the city of Catania is raised to Christ, so through thee the city of Syracuse shall be honoured by him : because God hath prepared a pleasing dwelling place in thy virginity. The virgin Lucy, being awakened, rose up trembling : and said to her mother, My mother :

behold, thou art made well. Through her who hath saved thee by her prayers, I beseech thee that thou wouldst not name to me a spouse at any time, nor wish thou to seek out the fruit of mortality from the posterity of my body : but all which

thou wouldst give to me according to my corrupt condition, that I should pledge to a mortal man, give of mine to the one who shall be the Author of my chastity, the Lord Jesus Christ. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**T**O whom the mother Eutychia said, All which was of thy deceased father : keeping for nine years uncontaminated, I have enlarged rather than diminished in thine inheritance. All that is or that can be mine : thou hast come to know well. Cover thou mine eyes : and then do whatsoever shalt please thee with these resources. Lucy said, Hear thou, mother, my counsel. By no means is he dear enough to God : who offereth to him that which he cannot bring with him. But if thou wisheth God to be thankful to thee : give to him that which thou art able to give to him. Dying indeed thou art able to use nothing : and therefore thou givest what thou givest, because thou shalt by no means be able to

take it with thee. While living therefore and having the health of thy body : give to Christ what thou hast. And whatsoever thou hast pledged or thought to give to me : undertake to surrender to Christ. Therefore, as the virgin daily conducted these conversations with her mother : she became a distraction from things, and money was expended daily on the needs of the poor. Meanwhile, when the estates were divided and the jewels were sold : this word reached her espoused. And he began anxiously to inquire of the nurse of holy Lucy what this might be, that he had heard of the sudden dispersion of estates and jewels. But thou, O Lord, have mercy upon us.

*Lesson iiij.*

**T**O whom this nurse cautiously feigning said, Thy betrothed hath found possessions for sale : which

are worth a thousand and more gold coins. Desiring to acquire this in thy name : she seemeth to thee to sell a

portion thereof. The fool believed in worldly goods, and recalling his mind from indignation : he himself even began to be a seller. But when he learned that almost everything was sold, and was expended on the poor, he putteth forward a lawsuit into the judgement of Paschasius the pro-consul : asserting his most Christian betrothed to live contrary to the Augustan laws. Paschasius the pro-consul seizing the holy virgin : began to summon her to the sacrifices of

demons. To whom the virgin said, A pure and undefiled sacrifice before God is this : to visit the widows and the fatherless in their affliction. For these three years I have sacrificed to none other, except to the living God. Now, because nothing remaineth to be sacrificed : I offer myself in sacrifice. What he himself pleaseth to be done with his sacrifice, let it be done. But thou, O Lord, have mercy upon us.

*Lesson v.*

**P**aschasius said, Those words thou shalt be able to relate to any Christian like thyself. To me, however, who keepeth the decrees of princes : thou shalt pursue these things in vain. Lucy said, Thou considerest the laws of princes : I attend the laws of God. Thou fearest princes : I fear God. Thou wishest not to offend them : I take care not to offend God. Thou desirest to please them : I desire only that I should please Christ. Do thou therefore what appeareth useful to thee : and I do that which I recognize as useful to me. Paschasius said, Thou hast scattered thine inheritance

with thy corruptors : and therefore thou speakest as if a harlot. Lucy said, I have established mine inheritance in a safe place, but at no time have I received corruptors either of my mind or of my body. Paschasius said, Who are the corruptors of the mind ? Lucy said, Ye be, of which the Apostle said, Evil communications corrupt good manners. Ye urge indeed the souls of men to play the harlot : that they should dismiss their honour and the Lord their Creator, and should follow vain idols and empty images. But thou, O Lord, have mercy upon us.



*Lesson vj.*

**T**O be sure these are the corruptors of the body : which prefer corporeal delight to everlasting pleasures, and prefer fleeting happiness to everlasting joys. Paschasius said, Words shall cease : when it shall come to lashes. Lucy said, The words of God shall not cease. Paschasius said, Art thou then God ? Lucy said, I am a handmaiden of God, and therefore I have spoken the words of God : because he himself hath said, It is not ye that speak in the sight of judges : but the Holy Ghost himself which speaketh in you. Paschasius said, Is the Holy Ghost then in thee ? Lucy said, The Apostle saith that those which live chastely are the temple of God : and

the Holy Ghost dwelleth in the same. Paschasius said, I shall cause thee to be led to a brothel : that when thou shalt be made a prostitute the Holy Ghost may flee from thee. Lucy said, The body shall never be defiled : except with the consent of the mind. For even if thou shouldst place incense in my hand and also make sacrifices by my hand : God attendeth these things and laugheth. For God giveth judgement concerning both senses and desires. For thus chastity suffereth a violator : as a serpent, as a robber, as a savage. For if thou shouldst violate me against my will : chastity shall be redoubled to me as a crown. But thou, O Lord, have mercy upon us.

*Lesson vij.*

**P**aschasius said, There I shall make thee to expire under shame : unless thou shalt assent to the ritual customs of the Augustans. Lucy said, I have told thee already : thou shalt never be able to provoke my will to consent to sinning. Moreover whatsoever thou shalt do to my body, which thou appearest to have in thy power : by this thou shalt not be able to reach the handmaiden of Christ. Then the consul ordered

the brothel keepers to come : and he delivered her over to them saying, Entice the people to her chastity : and make her to be abused at length, until her death shall be announced. But when they seized her, wanting to drag her to the brothel : the Holy Ghost fixed her with such great weight, that they were unable to move her at all. To be sure, many, coming near at the same time, out of duty, pushing and hauling her grew

Saint Lucy, Virgin and Martyr.

faint with sweat. But with cords laid on her hands and feet, the virgin of the Lord remained immobile. And all took hold to drag her together. But she remained fast as if an immoveable mountain. Then Pas-

chasius began to be distressed and to faint with sorrow. And he called the magicians and diviners : and all the priests of the temples. But thou, O Lord, have mercy upon us.

*Lucia virgo.*

7. Resp.  
VII.



vir-gin Lu- cy, \* what thou asketh of me

is that which thou wilt be a-ble to do di- rect-

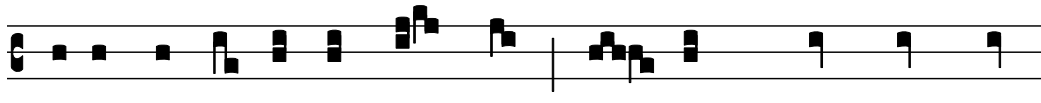
ly, for thy faith aid- eth thy mother, and behold,

she is safe. †Be-cause thou hast pre-par- ed

a joyful ha- bi-ta-tion with God in thy vir-gi-

ni-ty. ∕. And just as through me the ci-ty of the Ca-ta-

Saint Lucy, Virgin and Martyr.



ni-ans is rais-ed up to Christ : so through thee shalt the



ci-ty of Sy-ra-cuse be ho- nour- ed. †Be-cause.

*Lesson viij.*

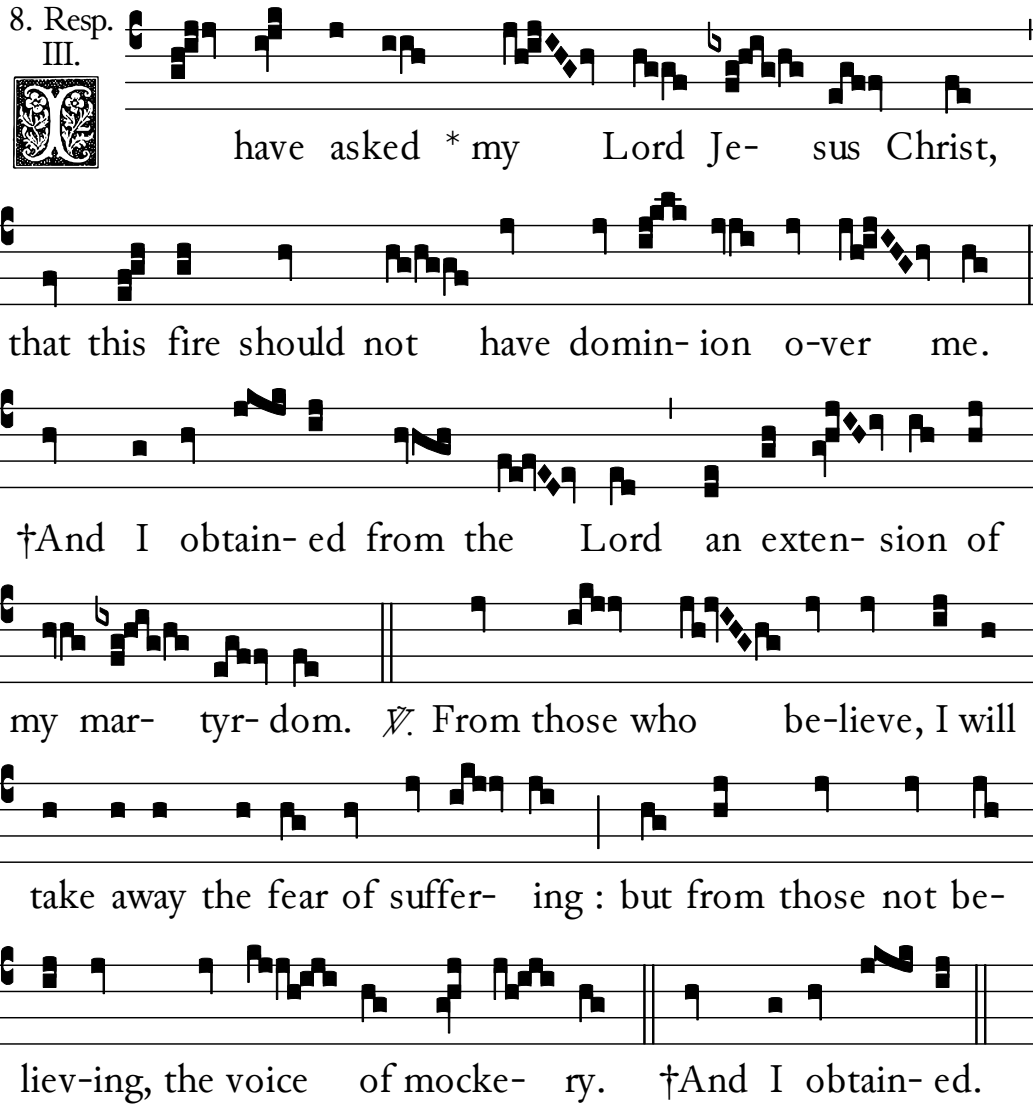
**W**Hich all worked their superstitions against her : that she might be moved. But her body remained so fixed : that her footsteps could in no wise be moved. Then Paschasius ordered urine to be poured over her : believing and asserting that by sorcery she remained immobile. Even many pairs of oxen were brought that she might be drawn by them : and she was not able to be moved at all. Then Paschasius said unto her, What are these sorceries of thine ? Lucy said, These are not my evils : but they are the blessings of God. Paschasius said, What reasoning is this, that a fragile girl shall not be moved by a thousand men ? Lucy said, If thou shalt bring another ten thousand : ye shall hear me saying the psalm, that A thousand shall fall

beside me, and ten thousand at my right hand. And so Paschasius was tormented in mind : and amid the torments of mind and flesh he cried out. To whom the blessed virgin said, What tormentest thou ? Why dost thou torment thy mind with divers thoughts ? If thou hast proven that I am a temple of God : believe now. If thou hast not proven : learn thou. Therefore Paschasius gasped the more : because he discerned that he was laughed at, himself being so exhibited. Then he had a plentiful fire kindled around her : so that pitch and resin and boiling oil might be thrown upon her. But in the name of our Lord Jesus Christ : she stood immobile. But thou, O Lord, have mercy upon us.

Saint Lucy, Virgin and Martyr.

*Rogavi Dominum.*

8. Resp.  
III.



**R** have asked \* my Lord Je- sus Christ,  
that this fire should not have domin- ion o-ver me.  
†And I obtain- ed from the Lord an exten- sion of  
my mar- tyr- dom. ⁊. From those who be- lieve, I will  
take away the fear of suffer- ing : but from those not be-  
liev- ing, the voice of mocke- ry. †And I obtain- ed.

*Lesson ix.*

**T**hen Lucy said unto him, I have asked my Lord Jesus Christ, that this fire should not have dominion over me : so that those trusting in Christ might insult thee. And therefore I have entreated God not to hasten my martyrdom : that I

might both take away the fear of suffering from believers, and take away the voice of mockery from unbelievers. Then Paschasius, being distressed, his friends not wishing to bring him injury : caused a sword to be plunged into her vitals. And now

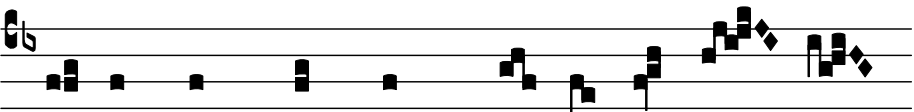
Saint Lucy, Virgin and Martyr.

being smitten : as long as she desired, she spoke to the crowd standing round, saying, I announce to you the peace given to the Church of God, Diocletian cast out of his kingdom : and Maximian dead. And just as the city of Catania hath the intervention of my sister Agatha : so ye may know that I am given to this city by the Lord, if ye do the will of the Lord and accept the faith. While the handmaiden of God Lucy was speaking these things, and with her entrails opened by the sword : before her eyes Paschasius was bound with

steel and led away. Now the reports of the Sicilians flew swiftly : that he had been plundering the province. He was brought to the city of Rome, and with all the Senate of Rome hearing : he received the capital sentence. However the martyr of God, the most holy Lucy the virgin, stirred not from the place in which she was stricken, nor did her spirit pass away, until the priests coming gave her the holy mysteries : and with all saying amen, she gave up the ghost. But thou, O Lord, have mercy upon us.

*Grata facta est.*

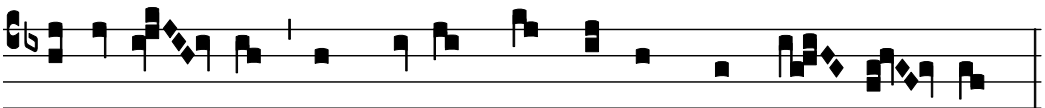
9. Resp.  
VI.



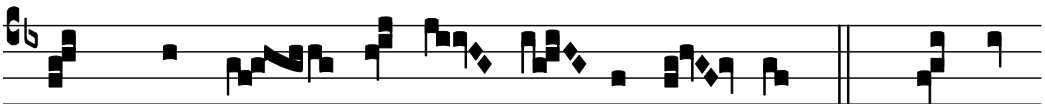
He was made pleas- ing \* by the Lord in the



con- test : be-cause be-fore God and be-fore men she was

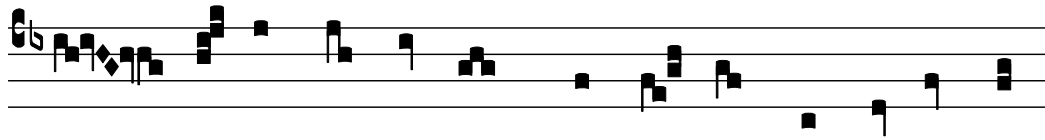


glo-ri-fi- ed, in the sight of princes she spake wis- dom.

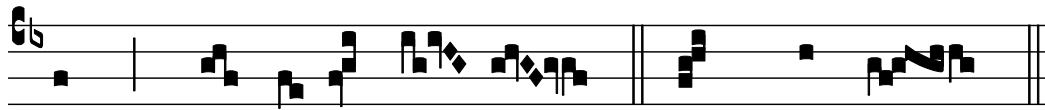


†And the Lord of all ap-prov-ed her. ∕ For be-

Saint Lucy, Virgin and Martyr.



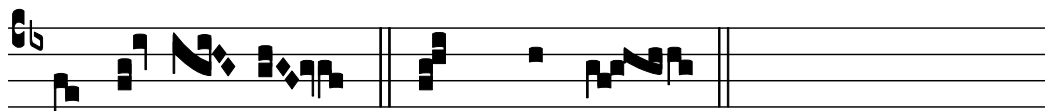
ing rais-ed to the heights of vir-tue, she scorned tor-



ments : she spurned re- wards. †And the Lord.



∞. Glo-ry be to the Fa-ther and to the Son : and to



the Ho- ly-Ghost. †And the Lord.

*Before Lauds.*

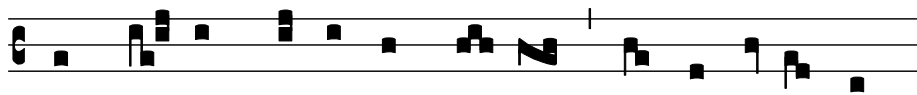
∞. Pray for us, O blessed Lucy.

∞. That we may be made worthy of the promises of Christ.

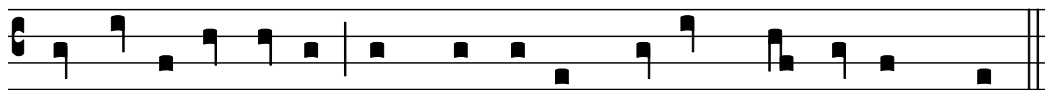
¶ *At Lauds.*

*Orante sancta Lucia.*

1. Ant.  
VII.iii.

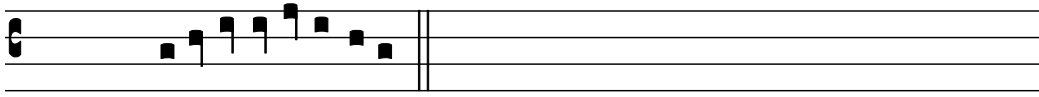


Hile ho- ly \* Lu-cy was pray- ing, bles-sed Aga-tha



appeared unto her : and consol-ed the handmaid-en of Christ.

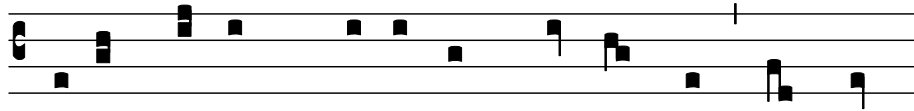
Saint Lucy, Virgin and Martyr.



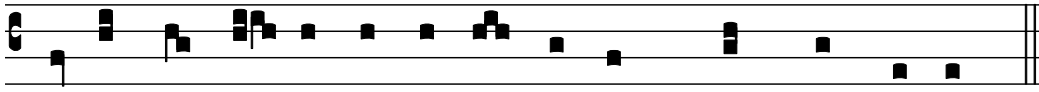
*Ps.* The Lord is King. (93./xcij.) [53].

*Lucia virgo quid a me.*

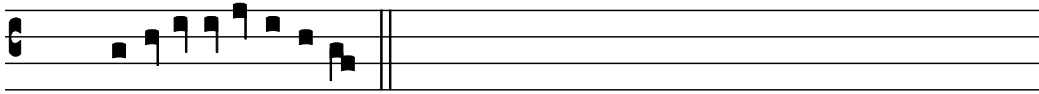
2. Ant.  
VII.i.



Ir-gin Lu-cy, \* why askest thou of me what thou



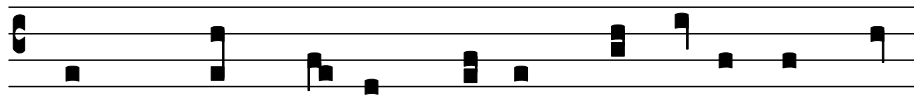
thy-self art a-ble to ful-fill at once for thy mother?



*Ps.* O be joyful. (100./xcix.) [54].

*Per Lucia virgo.*

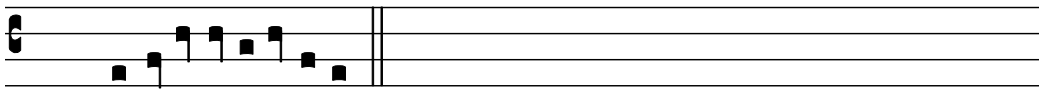
3. Ant.  
VIII.i.



Hrough thee, vir-gin Lu-cy, the ci-ty of Sy-



ra-cuse shall behonoured by the Lord Je-sus Christ.



*Ps.* O God, thou art my God. (63. &. 67./lxij. &. lxxvj.) [55].

Saint Lucy, Virgin and Martyr.

*Benedico te Pater.*

4. Ant.  
VIII.i.




**B**less thee, \* O Father of my Lord Je-sus Christ :  
be-cause by thy Son the fire in my side hath been quenched.

*Ps.* O all ye works. (*Daniel iij.*) [56].

*Soror mea Lucia.*

5. Ant.  
VIII.i.



**M**Y sis-ter Lu-cy, \* virgin consecrat-ed to God, why  
ask-est thou what thou thy-self art a-ble to ful-fill at once

for thy mother ? *Ps.* O praise the Lord. (148-150.) [58].

*Chapter from the Common of One Virgin and Martyr.* [1145].

*Hymn.* Jesu. the Virgin's Crown. [1146].

*V.* The virgins that be her fellows shall bear her company.

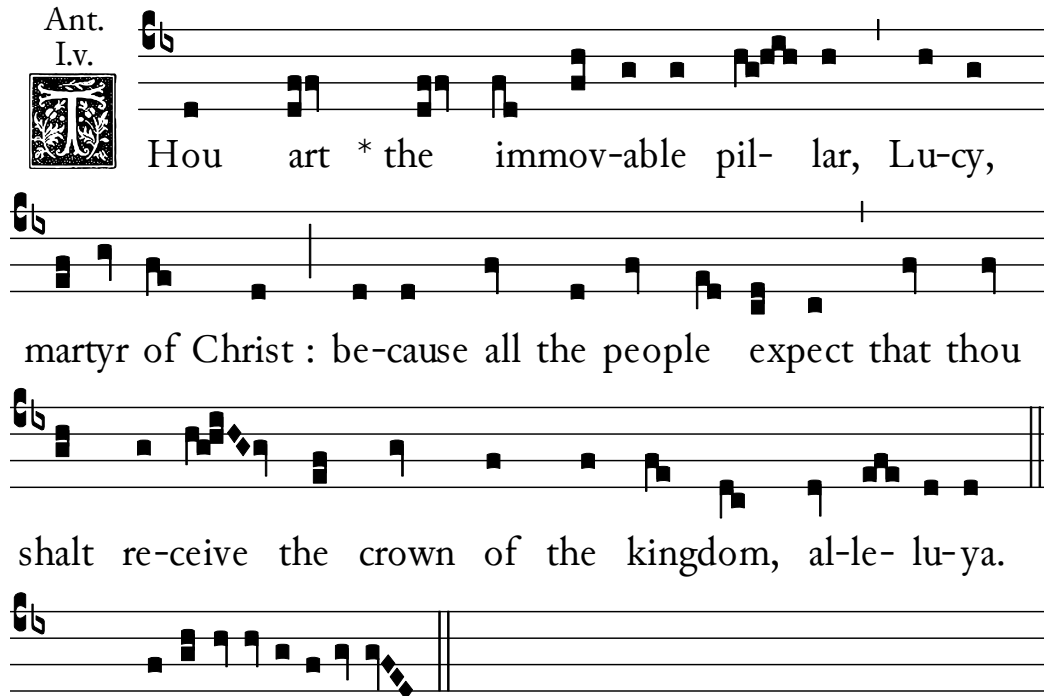
*R.* And shall be brought unto thee. *Let the Response be made privately.*



Saint Lucy, Virgin and Martyr.

*Columna est immobilis.*

Ant.  
I.v.



Hou art \* the immov-able pil- lar, Lu-cy,  
martyr of Christ : be-cause all the people expect that thou  
shalt re-ceive the crown of the kingdom, al-le- lu-ya.

*Ps.* Blessed be the Lord. 52\*.

*Prayer as above.* Hear us. [1155].

*Memorial of Advent and of Blessed Mary.*

¶ *At j.*

*Ant.* While holy Lucy was praying. *j.* of *Lauds.* {116}.

*Ps.* Save me, O God. (54./liij.) &c. [113].

*Ant.* Thee they rightly praise. [118].

*Ps.* Quicumque vult. [119].

¶ *At iij.*

*Ant.* Virgin Lucy. *ij.* of *Lauds.* {117}.

*Ps.* Teach me, O Lord. (119./cxviiij. 33.) [161].

*Let the Chapers, R̄. and V̄. of the Common of One Virgin and Martyr be said at all the hours [1155]. : with the Prayer of the day.*

¶ *At Sext.*

*Ant.* Through thee, virgin Lucy. *iiij. of Lauds.* {117}.

*Ps.* My soul hath longed. (119./cxviii. 81.) [179].

¶ *At ix.*

*Ant.* My sister. *v. of Lauds.* {119}.

*Ps.* Thy testimonies. (119./cxviii. 129.) [195].

¶ *At ij. Vespers.*

*Ant.* While holy Lucy. *j. of Lauds.* {116}.

*Ferial Psalms.*

*The Chapter of One Virgin and Martyr.* O Lord my God. [1158].

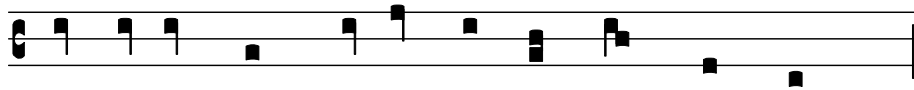
*Hymn.* Jesu, the Virgin's Crown. [1147].

℣. The virgins that be her fellows shall bear her company.

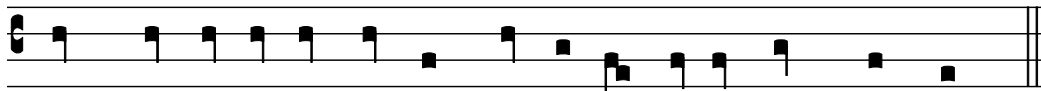
℟. And shall be brought unto thee. *Let the Response be made privately.*

*Tanto ponderere.*

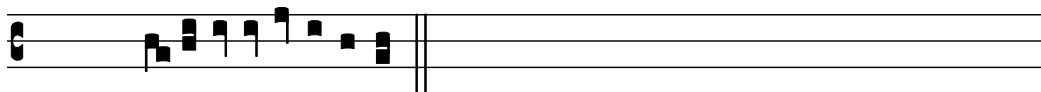
*Ant.*  
VII.ii.



He Ho-ly Ghost \* fix-ed her with such great weight :



that she remained an immoveable virgin of the Lord.



*Ps.* My soul doth magnify. 67\*.

*Prayer.* Hear us, O God. *in the Common.* [1159].

*Memorial of Advent and of Saint Mary.*

# ☩ *Saint Thomas, Apostle.*

## *Inferior Double.*

(xxj. December.)

## *At First Vespers.*

*Ant.* Be ye valiant. *in the Common.* [843].


*Ferial Psalms.*

*Chapter.* Now ye are no more stangers. [844].

*R.* Who are these. [844].

*O Thoma Christi.*

Hymn.  
I.



Ay he, who doubting, \* prob'd the Sa-viour's pier-  
ced side, Plead through the me- rits of those wounds a-  
dor-able, Whose streams a-ton-ing, cleans'd the world's i-  
niqui-ty That all the foulness of our guilt be pu-ri-fied.  
Monarch of ages. [845].

*V.* Their sound is gone out into all lands. *R.* And their words into the ends of the world. *Let the Response be made privately.*

Saint Thomas, Apostle.

*O Thoma Didime.*

Ant.

II.ii.



Thomas Di-dymus, \* through Christ whom  
thou me-rit-ed to touch, we be-seech thee by thy prayers  
on high, succour us in our mi-se-ries : lest we be  
doomed with the wicked, at the coming of the Judge.

*Ps. My soul doth magnify. 55\*.*

*and let it be sung at both Vespers.*

*Prayer.*

**G**Rant unto us, we beseech thee,  
O Lord, so to rejoice in the  
solemnities of thy blessed Apostle  
Thomas : that we may both be ever

assisted by his protection : and follow  
his faith with befitting devotion.  
Through Jesus Christ.

**C** *Memorial of Advent and of Saint Mary.*

*If this Feast should fall on a Sunday, let it be deferred until the morrow : granted that it shall be a Double Feast.*

*If however this Feast should fall on a Friday or Saturday of the Ember Days let nothing be made of the Fast at Matins except only a Memorial, but after the Mass of the Apostle*

*let the Mass of the Fast be made, both at the Principal Altar evidently after Sext : and then let the proper service of the feria at Matins and at Lauds be entirely omitted in that year. And the Prayer shall be said at the Memorial.*


¶ *If the Vigil of Saint Thomas shall fall on a Sunday or on the Wednesday or Friday or Saturday of the Embers Days let nothing be made of the Vigil except only a Memorial at the High Mass, but on no matter which other feria it shall fall, let the Mass of the Vigil be made.*

### *At Matins.*

*Let Nine Lessons be made without Exposition : Double Feast.*

*Invitatory as in the Common of One Apostle, Hymn as above, let the Antiphons and Psalms be sung in the Nocturn as in the Common of one Apostle. [848].*

#### *First Lesson.*

 Concerning blessed Thomas, with the other disciples chosen for the office of the apostolate, and himself called by the Lord Didymus (which is interpreted Twin) : evangelical faith relateth. Who, after the glory of the Ascension of the Lord, while he tarried in Jerusalem, was commanded by divine admonition to go to India : that to the people that lay in darkness he might shew the light of truth. And when he, like Jonas, fleeing from the face of the Lord, delayed to go, nor satisfied those who had divinely commanded him : (for that region was far away and oppressive, and the

inhabitants of that land hostile and ignorant of the truth,) the Lord appeared to him in a vision of the night, saying, Be not afraid, Thomas, to go down into India. For I will go with thee and I will not forsake thee, but there I will glorify thee : and thou shalt finish the good fight confessing me before the people of that land. From thence I shall take thee up in glory, and shall establish thee in my kingdom, with thy brethren. For thou must suffer many things there for my sake : so that all may know by thee teaching, that I am the Lord. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**I**N those days a certain man by the name of Abanes was sent by the King of India : to inquire of a skilled craftsman who might build him a palace. To whom, returning to his country, Thomas joined himself : and went down with him to the sea. And entering into a ship : in the third month they were brought into the interior of India. Blessed Thomas, therefore, began to preach throughout all India : proclaiming the Gospel of the Lord Jesus Christ : not only in words, but also in works, he instilled the faith into the hearts of the barbarians. Thus that incredulous

one who a little while ago had said, Except I shall see the print of the nails, I will not believe : gathered together the people who believed in God. And I think that by the providence of the Lord, therefore, he had asked Him more carefully about the resurrection : so that, because he was to sow the word of God among hard and brutal nations, he might be better prepared to be believed ; he who had been doubting in faith might be strengthened by reason. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**H**E found therefore in India both men and women who would receive the word of God : because he healed their sick. Mideus the king, hearing that the blessed apostle performed the miracles that he did : ordered that he be brought to him. And he said to him, What is thy nationality : or who is thy God, in whose name thou doest these signs ? Holy Thomas answered, My God is the true God, the Creator of heaven and earth and all that therein is : who alone ought to be worshipped, not deaf and mute idols. Hearing these

things : the king, being very angry, commanded him to be stretched out and tortured, and to be beaten and confined in prison. But the blessed apostle gave thanks to God : that he was worthy to suffer such things for His name. In the meanwhile, Migdonia, the wife of Carisius, the king's cousin, with his nurse Narcissa, and Tripetia the king's wife, with her son Zuza, having gone to the prison : having given money to the guards, came in to the apostle, and heard the word of God. But thou, O Lord, have mercy upon us.

*Lesson iiij.*

**W**hen it was told to Mideus the king that indeed his wife and son had been converted by the apostle of God : being very angry, he ordered his wife and son to be brought before him. And when he was unable to persuade them to turn away from this path : he ordered his wife to be shut up in a dark place, but her son to be bound in prison with the blessed apostle. Moreover he confined Carisius and his wife Migdonia, with his nurse Narcissa, likewise in a dark cell. The king ordered the apostle to be brought before him with his hands tied

behind him : and said to him, Who is this thy God, which through thee separateth our wives from us ? Thomas said to him, Dost thou, being a king, want to have unclean servants ? If therefore thou art a king, thou art eager to have clean servants and clean handmaidens : how much more ought thou to believe that God loveth the most chaste and the most pure servants ? If therefore I preach to love God among his servants and handmaidens as accordingly thou lovest thine : why am I to be blamed ? But thou, O Lord, have mercy upon us.

*Lesson v.*

**T**hen the king, being angry, ordered iron plates to be made red-hot, and the apostle without shoes to stand upon them with bare feet : that by this pain he might falter. And immediately a spring of water broke forth : and cooled the plates. The king ordered him to be put into the furnace of a hot bath. When this was done : they were no longer able to heat the bath further : nor indeed to keep even a little warmth. But the apostle of God : was cast out unharmed the next day. Now the king ordered that he should

bring in an offering to the image of the sun in the temple. The apostle entering in said to the image, In the name of my Lord Jesus Christ I command thee, a demon, which lieth hidden in this image : that thou mightest destroy that which no men can break by beating. Immediately, as when wax placed near fire is melted : the idol was dissolved. Mideus the king being angry, because the image of the sun had been shattered : ordered the apostle Thomas and his son Zuzan and many others to be cast into prison. But thou, O Lord, have

mercy upon us.

*Lesson vj.*

**T**He apostle, however, did not cease to encourage the believers in prison : with the doors being shut and locked, going out whither he would, and admitting and dismissing whom he would. Now the guards went to the king early in the morning, entreating that the magician should be taken away and sealed up elsewhere, because that which was locked might open to all magical powers : a second time the doors of the prison had been opened, and likewise the king's wife had entered in with others. Which when he heard : the king immediately inquired about the seals that he had placed on the doors, and found them in the same condition as they had

been before. Whence being provoked, he declared those guards to have deceived, which asserted that Tripetia and Migdonia had entered into the prison and gone out again : while the seals had not been removed. But they assured him with an oath that they had intimated the truth. But the king, when he was seated in a private chamber : ordered the apostle to appear before him. When they presented him : he asked him whether he was a slave or a free man. To whom the apostle answered, I am the servant of the One and the Only one : over whom thou hast no power. But thou, O Lord, have mercy upon us.

*Without Exposition.*

*Lesson vij.*

**T**He king asked in what way Thomas had come into the country of India : but he heard that he came to save many, and this was due to him, that through the hand of Mideus he would migrate from this world. The king asked who his Lord was : and what his name was, or from what country. Thomas answered, My Lord is the one God, and one Lord of

heaven and earth : whose name thou canst not hear. But the name which was given to him in this world : is Jesus Christ. Even when the king was threatening that he would not spare him until his crime was expunged, so that all India might be cleansed, Thomas answered, These crimes will be found in me, but know this, that neither will they fail here.



The king therefore thought in what way he would order Thomas to be slain. For he was afraid of the people : because of the more eminent men, which marveled at his works and believed in the Lord Jesus. When, therefore, he began to depart from the city, he was protected by armed troops. Now the people thought that the king wanted to learn something

from him : and that he could teach the king. But the king, going out about half a mile, delivered him up to four soldiers : that they might bring him to a mountain, and there they might strike him with the sword. And the king returned to the city : where he commanded the soldiers. But thou, O Lord, have mercy upon us.

*Lesson viij.*

**W**hen Thomas came to the place of the beheading, after exhorting the people following him to preserve their faith and to exhibit piety to the Lord Jesus : he ordered the price to be given to the guards to obtain permission to pray. Who, having given them an abundance of prayer, began to give thanks to God, for he was governed in this world by Him. Having Him as a guide in dangers, a comforter in sorrows, a helper in labours, the reward for which he had run in the journey of this world. Thou, O Lord, he saith, hast declared to me that I am thine. For which cause I have not married a wife, that I might be altogether available for thee. Thou hast also recalled the greedy spirit of worldly riches by heavenly provision and

admonition : teaching that our losses are in money, not in benefits. And therefore thou hast compelled me, contented with poverty in this world, to seek the truth of spiritual riches, and to search out the treasures of Christ hidden in thee : and contented with thy abundance, not to desire others. Be present, O Lord : that from this world I may pass over to thee with peace and grace. Direct thy servant to thy throne : direct my way, and let not the devil attend me. And let his eyes be blinded by thy light : let his mouth be silent, let him find nothing in me of his works. These words being uttered, he said to the soldiers, Come, accomplish the command which he sent you. But thou, O Lord, have mercy upon us.

*Lesson ix.*

**T**He four soldiers came therefore : and they pierced the apostle with lances, and he died. Whom the brethren buried with tears in the royal sepulchre in which the kings were buried, clothed in precious garments. Unto those refusing to return into the city, and unto those remaining at the grave all day long, he appeared, saying, Why sit ye here watching over me ? I am not here : for I have risen up and have received that for which I hoped. Arising, therefore, depart from hence : for with a brief time having passed, ye will also be with me. Now Tripetia and Migdonia were vexed by enticements from Mideus and Carisius : but yet they assented not to obey their will. To whom the apostle shewed himself, saying, Do not be

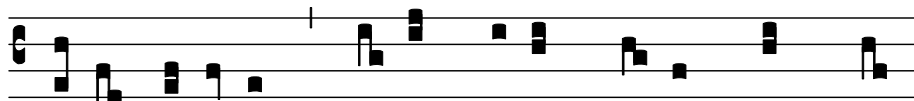
deceived, because the Lord Jesus will quickly provide you with assistance. When Mideus and Carisius could no longer resist them, they let them go by their own will. And there was a community of brethren, with much exultation and joy. To be sure on the mountain in which he was beheaded and buried, the weak gained strength by numerous aids of God, and daily increased the growth of their faith. But after not a long time, some of the brethren snatched away the body of the holy apostle from the same place, and transferred it to the city of Edessa, where the merits and virtues of his merits flourish, to the praise and glory of the name of God, who liveth and reigneth forever, amen. But thou, O Lord, have mercy upon us.

*All the rest at Matins and at the Hours from the Common of One Apostle. [848].*

*Let be made a Memorial of Advent on no matter which feria this Feast falls, with this Antiphon*

*Nolite timere quinta.*

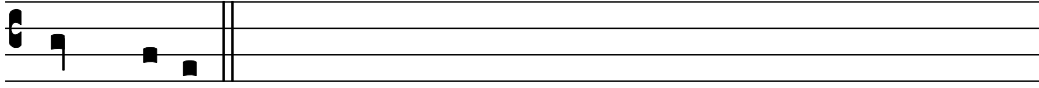
Ant.  
VIII.i.  

E ye not afraid, \* for on the fifth day our Lord shall

Saint Thomas, Apostle.

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come to you.

*except when the Feast of the Apostle deferred from the Sunday is celebrated on Monday : then indeed at the Memorial of Advent let the Antiphon of that feria be sung : to be sure Thus saith the Lord. 282. seek for it on Monday in the fourth week of Advent and always let it be sung with the Verse The voice of one crying. 48. and with the Prayer of the Sunday : and the Antiphon Be ye not afraid. will be entirely omitted in that year. Nevertheless if this Feast should happen on the Friday or Saturday of the Ember Days then the Prayer of the Fast shall be said with the aforementioned Antiphon Be ye not afraid.*

¶ *At Second Vespers.*

*Ant.* The Lord sware. *in the Common.* [878].

*Ps.* The Lord said. (110./xcix.) [375]. *and the other Antiphons and Psalms of the Apostles.* [879].

*Chapter.* Now ye are no more. *in the Common.* [880].

*R̄.* The fellow citizens. [861].

*Ant.* O Thomas Didymus. {122}.

*Ps.* Magnificat. 55\*.

*Prayer.* Grant unto us. {122}.

*All the rest from the Common of One Apostle.*

*Memorial of Advent and of Saint Mary as above.*

*Compline as above.* [435].

¶ *Of Saint Stephen and of the other Saints through to the Feast of Saint Wulfstan : seek for them all as is indicated in the Temporale after the Nativity of the Lord.* 389.

De conceptione beate marie. viis, Decēb.



**I**n conceptione beate marie  
virginis. Lectio prima.



**M**ater oēs sanctos  
memoria beatissi-  
me vginis marie:  
eo frequētius agit  
atq; festiuus, quo  
maioꝛe gratiā apd̄ deū credit̄  
inuenisse. Unde post alia que-  
dam ipsius at̄quiora solēnia,  
non fuit contenta deuotio fide-  
lium: quin cōceptionis eius so-  
lenne superadderet hodiernū.  
Hac itaq; die peculiariter in ec-  
clesia recitāndus esse videt̄ li-  
ber ille: qui de ortu eius atq; vi-  
ta scriptus inueniebatur: si nō in-  
dicassent eum patres inter apo-  
cripha numerandum. At quo-  
niā magnis ac sapiētibus viris  
ita visum est. nos alia quedā:  
sed nō aliena legentes. ecclesia-

sticum morem debit̄s officiis  
exequamur. Lectio secunda.

**B**eata igitur dñi mater et  
p̄petua virgo maria pri-  
usq; cōcipereſ oraculis enūciata  
est: & designata miraculis Cōce-  
pta vero ex p̄genie dauid diui-  
nit' ordinata p̄uilegio vturū  
in signis enituit: saluatoꝛē edi-  
dit A quo gl̄ificata in celo: nūq̄  
terrigenis patrocinari desistit.  
Propositionē sequatur suo or-  
dine narratio Jamq; referam'  
vnū de p̄taxatis oraculis: ac de  
inde paucis expediamus. lc. iii.

**D**ixit eternus ad veterē.  
Deus ad serpentē. Inimi-  
citas ponā inter te et mulierē:  
et semen tuum et semen illius.  
Ipsa conteret caput tuū. Quid  
est fratres in hoc loco serpentis  
caput cōterere. nisi p̄ncipalem  
diaboli suggestionē, id est con-  
cupiscentiā resistēdo superare?  
Si ergo queratur: quenā mu-  
lier huiusmodi victoriā opera-  
ta sit. p̄fecto nō reperit̄ in linea  
generatiōis humane, donec p̄-  
ueniatur ad illam: de qua nunc  
agimus sanctarū sanctā. Ac si  
interroget̄ in quo serpentis ca-  
put. vel ipsa cōtrinerit. nimirū  
in eo quod virginitatē simul &  
humilitatem sacrificauit deo.

Tu autē domine. Lectio. iiii.

**V**irginitate namq; serua-  
ta. probatur extinxisse cō-  
cupiscentiam carnis. humilita-  
te que facit pauperē spiritu: con-  
cupiscentiā mentis. Sicq; p̄in-

[Legend 1518.]