

THE SARUM RITE
Sarum Breviary Noted.
Performing Edition

Tome C.

Fasciculus 10.

Pages {1383}-{1594}.

Proper of Saints.
Feasts of September.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXXIV.

The Sarum Rite is published by The Gregorian Institute of Canada/L'Institut grégorien de Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

The Sarum Rite is distributed over the internet through .pdf files located at: www.sarum-chant.ca

This document first published August 15, 2024.

All rights reserved. This publication may be downloaded and stored on personal computers, and may be printed for purposes of research, study, education, and performance. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold, without the prior permission in writing of the Gregorian Institute of Canada.

The Gregorian Institute of Canada/L'Institut grégorien du Canada is a charitable organization registered by the Federal Government of Canada.

www.gregorian.ca

© The Gregorian Institute of Canada, 2024.

¶ *Saint Giles, Abbot.*

(j. September.)

Let Nine Lessons be made with this Prayer.

Ⓜ God, who on this day didst make blessed Giles, thy Confessor and Abbot, to enter into the courts of the kingdom of heaven :

grant, we beseech thee, that we may devoutly glory in his merits, and feel ourselves safeguarded by his intercessions. Through Jesus Christ.

¶ *Let a Memorial be made of Saint Priscus, Martyr, with this Prayer.*

Prayer.

Ⓐ Almighty and everlasting God, the strength of them contending, and the palm of martyrs, graciously regard the solemnity of this day, and make thy Church to rejoice

continually in its celebration : that through intercession of blessed Priscus thy martyr, thou mayest fulfil the desires of all that believe in thee. Through Jesus Christ.

First Lesson.

Ⓜoly Giles, to be sure a Greek by birth, took his origin from illustrious parents. For he was a native of Athens, his father Theodore by name, and his mother Pelagia : who both descended from royal lineage, and although distinguished among the nobles of the whole city, nevertheless led a most Christian life. Now the aforesaid Giles, at a tender age, being disposed to the rudiments of the

liberal arts, having surveyed the great minds of his teachers with the grace of knowledge, in a short time became equal with them. The grace of God likewise was not wanting in the docile boy : greatly adorning his life with all honesty of manners. And even now the indications shimmered outside : of the lamp of charity enkindled within. But thou, O Lord, have mercy upon us.

Lesson ij.

ⓂN a certain day, while he was going to church, it happened that a certain sick man lay in a street

in the middle of the city, seeking alms from those who passed by. At whose pitiable voice, the holy boy,

having been pricked, although as yet he esteemed the schoolmaster's wisdom formidable to him : nevertheless drawing off the cloak with which he was clothed, not having any other to give, gave it to the sick man. Having thus clad himself, the sick man was glad to have immediately recovered the health of his whole body. Not long after, to be sure, his parents having died in peace, whose death he himself had foreknown shortly before, by the

Spirit revealing : he made Christ the heir of his patrimony, which had remained sufficiently large. In the mean time, when a certain man, recently struck by a serpent, with swollen skin, disclosed that he had received a deadly venom : the holy man, interceding for him, restored him to his former health, and ordered him to render thanks to God, by whose clemency he was healed. But thou, O Lord, have mercy upon us.

Lesson iij.

Now on a Sunday, while the sacred mysteries were being celebrated : perchance a certain wretch, seized by a demon, began to cry out with a terrible voice, until nearly the whole church was disturbed. But Giles, who was there as usual, first prostrated himself on the ground and prayed briefly, and immediately rising up, relying on the mercy of the Lord, having seized him, threw himself upon him who was sliding hither and thither : and openly commanded the evil spirit to come out of him. Who, being unable to defy the authority of the saint, crying out and bellowing horribly, left unharmed the man of whom he had taken possession. To be sure, when

the virtue of the holy man, on account of its greatness, could not be hidden : many flocked to him, desiring remedies of body and soul. And as his wonderful deeds were followed by proclamations of praise, and his name became known more and more throughout all the parts of Greece : fearing lest the wind of his favour might diminish the merits of his country, he intended presently to leave his country as a widow, that he might be devoted more freely to God : seeking a solitary life, he determined to cross the sea. And when, secretly forsaking all his people behind, he came alone to the sea shore, and in order that he might be helped to be worthy to accomplish his purpose, he

poured forth prayers to the highest King : he saw at a distance a certain ship being tossed about in the waves by the stormy gales of the sea, and the sailors already despairing and almost shipwrecked, having forgotten

all about the rudder. For whom, as soon as he had offered the help of prayer to God : the storm having subsided, they arrived at the port. But thou, O Lord, have mercy upon us.

¶ *Let the Middle Lessons be made of Saint Priscus, Martyr, and let them be read from the Common of One Martyr, with the Versicle Thou hast crowned him. [897]. and with these three Responsories, This is a holy man. R̄. This is he which knew righteousness. R̄. Thou hast given him. in the Common. [897]. When this Feast shall fall on Friday or Saturday, then let it be said with the Verse Thou hast set, O Lord. [901]. and with these Responsories Thou hast given him. iiij. R̄. O Lord, thou hast prevented him. v. R̄. Thou hast crowned him. vj. in the Common [902]. And they are said on no matter which day this Feast shall fall.*

Nevertheless when on the preceeding Monday it is not said of Saint Ruphus on account of any commemoration, then let be said here on Saturday the Versicle Thou hast crowned him. [897]. with the aforesaid Responsories, namely This is a holy man. [897]. and the rest as above.

Let the last three Lessons be read from the proper of Saint Giles, without exposition of the Gospel.

Lesson vij.

Blessed Giles, a cheerful and rejoicing exile, embarked on a fine ship, and came to a place not far from the where the river Rhone floweth into the sea, which is called Septimania, covered with shrubs and trees, and having wildernesses frequented only by wild beasts. There, finding a certain cave, near the entrance of which a little fountain abounded with pure water, he thus

gave thanks to God, as if he had found regal splendour. And so, staying there for three years, praying for the health of all the people, he lived only on herbs and water : except that the Lord had prepared for him a certain doe sufficient to nourish him with milk in the hours of recuperation. In the meantime Flavius, king of the Goths, built two monasteries in which the servants of God were

gathered together, who would serve the Lord with the regular profession of monks : blessed Giles, at great length refusing, but at last, with frequent petitions of the king, and

with tears and supplications, having been conquered, was placed in charge. But thou, O Lord, have mercy upon us.

Eighth Lesson.

Not long after, with the assent of the aforesaid king and his monks, with the most frequent supplications and entreaties, and with the assent of the foremost king and also all of his most devout, he is invested with the diadem of the priesthood with most worthy honour. When the renown of his sanctity had reached the ears of Charles, King of France : he sent legates to him, commanding and exhorting that he would not disdain to visit him. Which having been received, the man of the Lord, took the opportunity to visit him, as he had commanded and entreated to be prayed for. And so he set forth to the king, by whom he was received with honour. And while they were frequently talking with one

another about the contempt of the world and the desire for virtues, in the midst of those salutary conversations the king suppliantly asked that he might deign to pray for him. For he had committed a certain disgraceful deed, which he had never dared to confess to anyone, not even to the saint himself. Inasmuch as the next Sunday, while the holy man was celebrating mass, and in the canon was praying to the Lord on behalf of the aforesaid king : an angel of the Lord appeared, placing a small page on the altar, on which was written by order the king's own sin, and that at the prayers of Giles he should be forgiven, but only if, being penitent, he would desist from it. But thou, O Lord, have mercy upon us.

Ninth Lesson.

THere was also a note attached at the end, that every one who should call upon holy Giles for whatsoever crime, if only he had ceased from his perpetration, would

doubtless believe it to have been forgiven by the Lord. After the course of several days, having only with difficulty obtained permission from the king to return to his

monastery, returning with the greatest honour and with many gifts, being a guest at the city of Nimes, he raised up the son of a prince who had then died. Thereupon, after the space of a certain time, with the brethren having been strengthened in the Lord's army, and the affairs of the monastery having been arranged, and God willing to redeem the meritorious soldier for the labour of contests with the crown of rewards : he made known to him by the Spirit that the day of his departure was imminent. Which he revealed to certain of his spiritual brethren : entreating them that they might humbly pray for him. O man of wonderful humility and chaste moderation, whom earthly things did not oppress, such that he might not abide

in a heavenly frame of mind : nor heavenly things arouse, such that he might not seek to bring relief to the lowliest. In the middle of the night, then, on Sunday, the Kalends of September, he departed to the Lord : his absence from the body leaving the world the greatest sadness, but with joy at his happy reception into heaven. For there were faithful ones present at his passage who said that they had heard choirs of angels bearing his holy soul into heaven with praises. Let thy holy merits therefore provide for us and be of assistance, O father Giles, before the Lord our God : who liveth and reigneth with the Son and the Holy Ghost, one God, for ever and ever, amen. But thou, O Lord, have mercy upon us.

¶ *Neverthelss if this Feast shall fall on a Sunday let all of the service be made of the Sunday and nothing of Saint Priscus except a Memorial. To be sure the Feast of Saint Giles should be deferred until the morrow.*

And when this Feast is deferred from Sunday until Monday then let the first six Lessons be read from the proper of Saint Giles and the last three from the Exposition of the Gospel No man, when he hath lighted a candle. [1077].

All the rest is said from the Common of One Confessor and Abbot. [1082].

¶ *The Translation of Saint Cuthbert, Bishop and Confessor.*

(iv. September.)

Let Nine Lessons be made of the other Feast unless it has been made in xl. then indeed here let Three Lessons be made from the Common and a Double Invitatory, all the rest from the Common of One Confessor and Bishop, with this Prayer.

¶ **G**rant unto us we beseech thee,
almighty and merciful God, that
we who venerate the day of the
translation of blessed Cuthbert thy

confessor and bishop, may through
his intercession ever obtain the bene-
fits of thy loving-kindness. Through
Jesus Christ thy Son our Lord.

¶ *If this Feast hath not been celebrated in Lent and it shall fall on a Sunday let it be deferred until the morrow and then at First Vespers of Saint Cuthbert let a Memorial be made of Saint Bertin, Abbot, with the Antiphon I shall liken him. seek for it in the Common [1083]. V̄. The Lord guided. [1065]. and the Prayer O almighty and everlasting God. [1030].*

¶ *Saint Bertin, Abbot.*

(v. September.)

Let Three Lessons with Nocturn be made, and this Prayer.

Almighty and everlasting God, who shinest forth wondrously in thine elect, whom thou hast been pleased to glorify with thine indwelling : grant unto us, we beseech thee, so worthily to venerate the

solemnity of blessed Bertin thy confessor and abbot, that through his meritorious intercessions, we may deserve to be made thy temple. Through Jesus Christ thy Son our Lord.

First Lesson.

The excellent man of God, Abbot Bertin, after the death of Blessed Omer, having lived many years in the service of God, kept with a careful mind a large body of monks entrusted to him by the Lord under the strict rule of the sacred yoke, knowing that it is written, To whom more is entrusted, more is required of him. The generous Rewarder of good works, then, glorified him with signs and virtues : of which we will relate a few things, with the Lord favouring, in the following words. There was a certain noble man named Walbert, for whom Blessed Bertin was father confessor, and preacher of the word of God, and also companion. On a certain day while he hastened to his house from

the Basilica of Blessed Omer : suddenly in the middle of the road, he was thrown from his horse on which he swiftly rode : he fell unguarded to the stony ground, and with many parts of his body stricken, and his thigh injured by being broken, he suddenly thought himself to be near death. What more ? He sent in haste to Bertin the man of God : that with a chalice having been blessed by his holy mouth, and sealed with his sacred hands, he might deign to send it to him. To whom the man of God sent a small portion of blessed wine. By which having been drunk, he was made whole in the same hour by the hand of the divine Healer. But thou, O Lord, have mercy upon us.

Second Lesson.

A certain man from a far country who had lost the use of hearing and walking, leaning on two sticks, and being supported by the aid of companions, went around the holy places for the sake of prayer, so that near the tombs of the venerable servants of God, by asking for divine mercy, the loss of his bodily health might be restored by their glorious merits. After a period of time, therefore, having traveled through many places, he arrived at the tomb of the venerable Bertin, the confessor of Christ. And while the brethren residing there on the night of the Lord's Resurrection, in the same church in which the holy body rested,

were singing the nocturnal vigils : that sick man was led by his companions into the church for prayer. And after a long time in prayer and with tears, having requested of the Lord his health through the merits of blessed Bertin, when the reading of the Gospel was recited in the usual manner, he saw many lights shining about him, and thus by degrees the infirmity departed from him, his hearing was recovered, and the function of his feet restored : suddenly, in the presence of the aforesaid brethren, he was made whole by the bounty of divine clemency. But thou, O Lord, have mercy upon us.

Third Lesson.

A certain man, as the event afterwards proved, being filled with an evil spirit, feigning himself to be of some religion, entered the church of blessed Bertin, praying for three consecutive days as if for grace : and many times prostrated himself on the ground, as if pouring out prayers with a contrite heart. At length, having found out all that he wanted, he noted the hour at which the brethren, after sext, for the grace of refreshment, would make for the

refectory to receive bread. In the meantime, having taken a knife and having summoned his depraved nature, he went up to the doors of the church, and opened the entrance for himself. And having gone in, he stole the silver vessels, which depended under the coronas and lamps before the back of the altar. And going out to the house of a certain kinsman, he hid the sacred vessels that he had stolen. In the meantime the wardens of the church, going out

together with the brethren from the refectory : when they noticed the loss of the sacred vessels, were so greatly dismayed in mind, that they could not find what they might say, what they might do, whither they might turn. But the merciful Lord, by the merits of his saint, Bertin, did not long suffer the spirits of those who served him to sorrow. For to be sure the wretched thief, seeing himself surrounded here by the ranks of his enemies, there by waters and marshes,

and with no escape standing open : driven by the madness of his mind, began to leap as if to escape over the precipitous walls and roofs. Upon being thus apprehended and interrogated, he immediately set forth the whole truth of the matter. What more ? He is taken, and is thrown in the stocks : but is straightway released by the intervention of the aforesaid congregation. But thou, O Lord, have mercy upon us.

¶ *All the rest from the Common of One Confessor and Abbot. [1082].*

¶ *When the Feast of Saint Cuthbert is deferred from Sunday until Monday because of the beginning of a History then let the Middle Lessons be made of Saint Bertin Lesson iiii. The excellent man of God. {1389}. with the Verse and Responsory of the Second Nocturn of the Common of the History of One Confessor and Abbot, and after the Psalm Benedictus. let a Memorial be made of the same with the Antiphon This is he. [1067]. which is the Antiphon at Second Vespers in the Common of One Confessor and Bishop, with the Verse The righteous shall flourish. [1044]. and the Prayer as above. {1389}.*



1520-S:105r.

II *On the Nativity of the Blessed Virgin.*

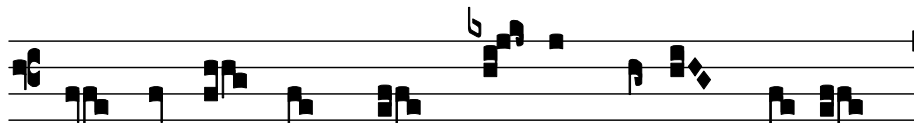
(vii. September.)

Major Double Feast.

At First Vespers.

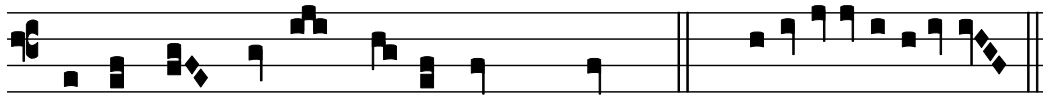
Dei Genitrix Virgo semper Maria.

1. Ant.
I.iv.



Mother of God, * ev- er Virgin Ma-ry,

On the Nativity of the Blessed Virgin Mary.



intercede for us, we beseech thee. *Ps.* Praise ye the Lord.
(113./cxij.) [378].

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.

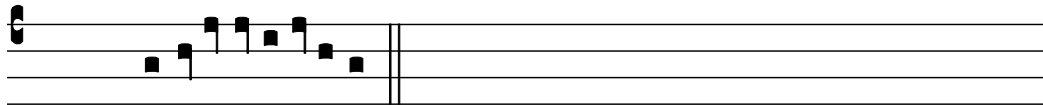
VIII.i.



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].

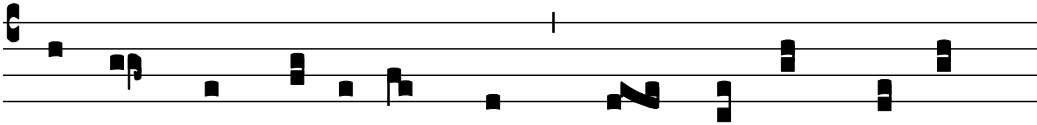
On the Nativity of the Blessed Virgin Mary.

Sub tuam protectionem.

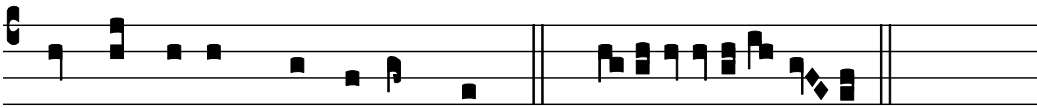
Ant.
IV.iii.



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



the weak have re-ceived strength, and therefore we hymn



thee, O Virgin Mother of God. *Ps.* O praise the Lord.

(147./cxlvj.) [426].

Beata Dei Genitrix.

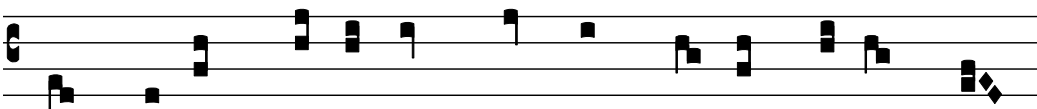
5. Ant.
VIII.i.



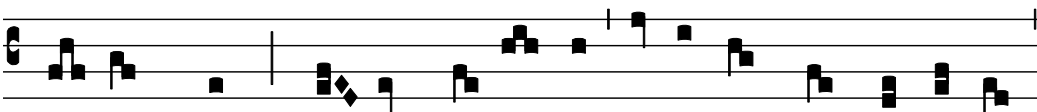
blessed Ma-ry, * Mother of God, Virgin for ev-er :



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,

On the Nativity of the Blessed Virgin Mary.



intercede for conse-cra- ted wo-men. *Ps.* Praise the Lord.
(147-b./cxlvij.) [427].

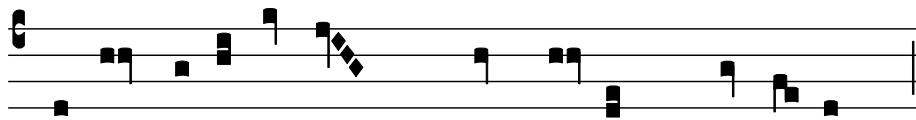
Chapter. Ecclesiasticus xxiiij. 17.

AS the vine brought I forth | branches are the fruit of honour and
pleasant savour : and my | riches.

R. The stock of Jesse. {1404}.

Ave Maris Stella.

Hymn.
I.



- ve, Star of o-cean ! * Child di- vine who bar- est :



Mother, ev-er Virgin, Heaven's portal fair- est. 2. Greet us



with the welcome Erst by *Gabri-* el spo-ken : E-va changed to

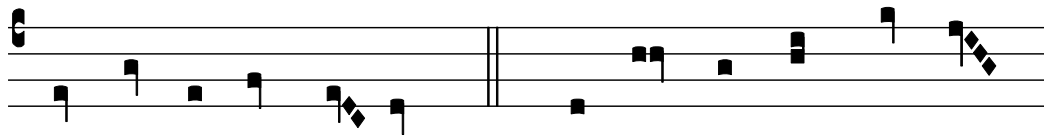


Ave Be of peace the to-ken. 3. Plead for captives' freedom,



Light on blindness pour-ing : Guard from ev-ery e-vil,

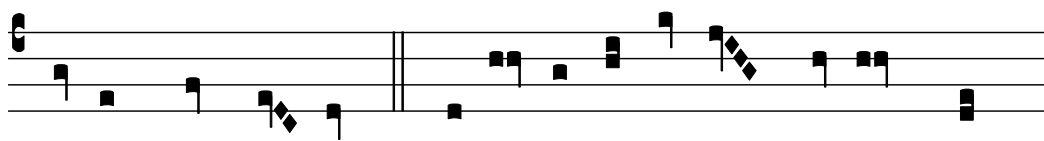
On the Nativity of the Blessed Virgin Mary.



Every bliss implor- ing. 4. Christ of thee hath deigned



To be born our Brother : Spread our plea be-fore him, Ask,



as asks a Mo-ther. 5. Virgin, all excell-ing, Passing meek



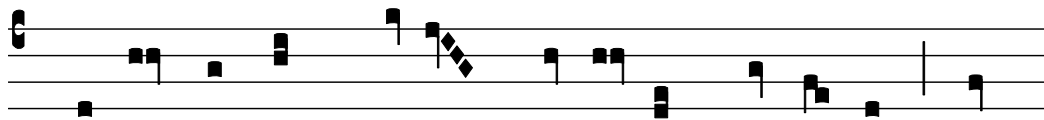
and ho-ly : Teach us thee to follow, Gentle, chaste, and



low-ly. 6. In pure paths di-rect us, On life's journey far-

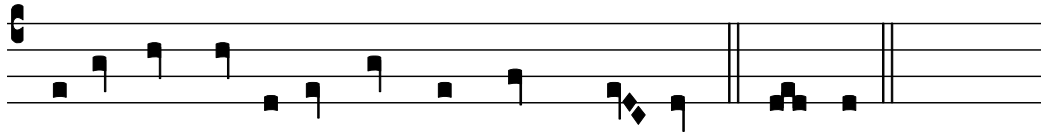


ing, Till we gaze on Je-sus, In thy gladness shar- ing.



7. Father, Son, and Spi-rit, Three in One confess-ing, Give

On the Nativity of the Blessed Virgin Mary.



we equal glo-ry, Equal praise and bless-ing. A-men.

℣. Holy Mother of God, ever Virgin Mary.

℟. Intercede for us to the Lord our God. *Let the Response be made privately.*

Nativitas tua Dei Genitrix Virgo.

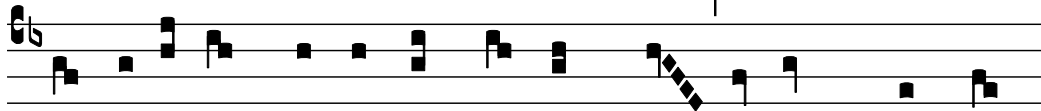
Ant.
I.i.



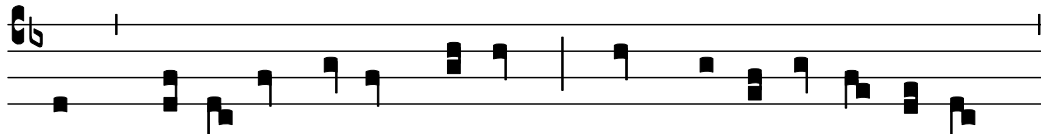
Hy na-ti-vi-ty, * O Virgin Mother of God, hath



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



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

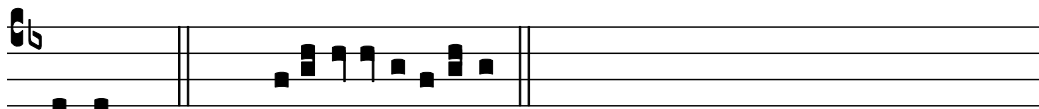


God, who tak-ing away the curse : hath bestowed a blessing,



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

On the Nativity of the Blessed Virgin Mary.



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

Prayer.

Hear the supplication of thy
servants, O merciful God : that
we who are assembled together on
the Nativity of the Virgin Mother of

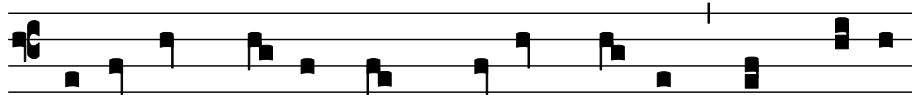
God : may at her intercession be
delivered by thee from threatening
dangers. Through the same.

At Compline.

Beata Mater.

Ant.

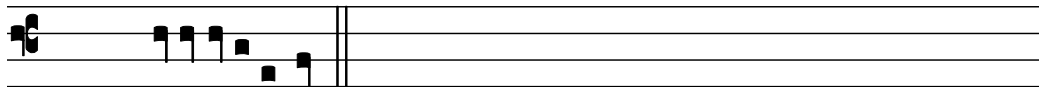
II.i.



blessed Mother * and spotless Vir-
gin, most glo-ri-



ous Queen of the u-ni-verse, intercede for us to the Lord.



Ps. Hear me when I call. 4. [436]. *and the Psalms that follow.*

Chapter. Thou, O Lord, art in the midst. [438].

Hymn. Thee, Saviour of the world. [443].

V. Keep us, O Lord. [441].

Ant. We glorify thee, O Mother of God. [480].

Ps. Nunc dimittis. [442].

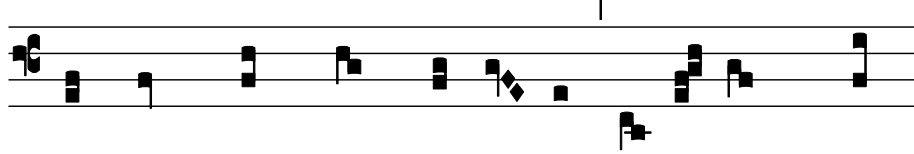
¶ *This Compline is not altered during the whole Octave except on the Feast of the Exaltation of the Holy Cross.*

On the Nativity of the Blessed Virgin Mary.

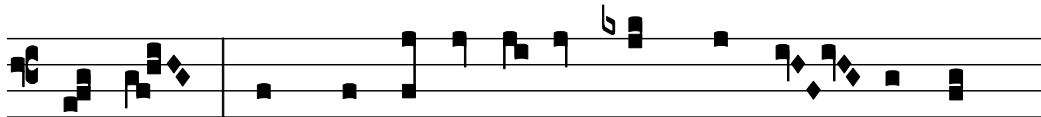
¶ *At Matins.*

Corde et voce simul.

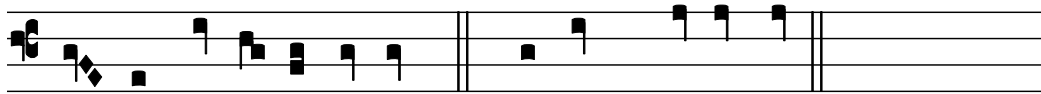
Invit.
IV.v.



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



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



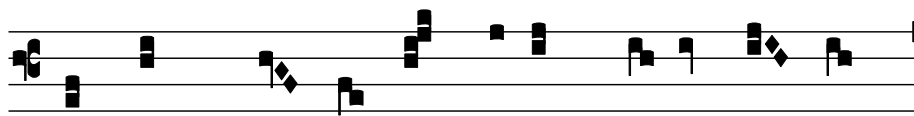
Mo-ther be ce-lebrat-ed. *Ps.* O come, let us sing. 24*.

Hymn. The God whom earth. {266}.

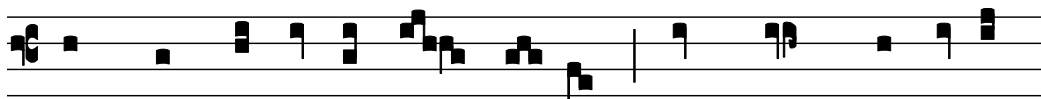
In the First Nocturn.

Hodie nata est.

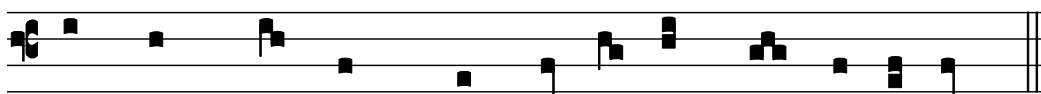
1. Ant.
I.iv.



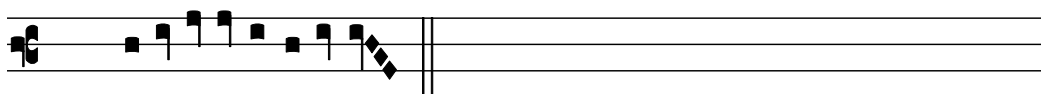
His day * the bles-sed Virgin Ma-ry was born



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./viiij.) [24].

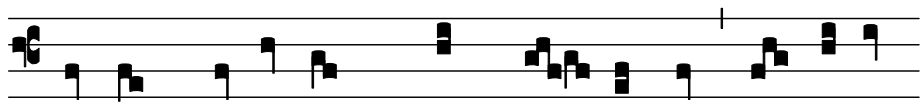
{1399}

On the Nativity of the Blessed Virgin Mary.

Beatissime Virginis Marie.

2. Ant.

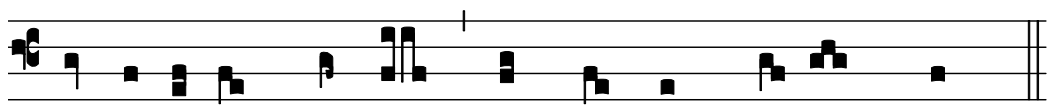
II.i.



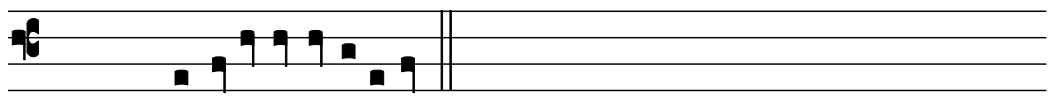
Et us ce-lebrate * most de- voutly the na-ti-



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



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

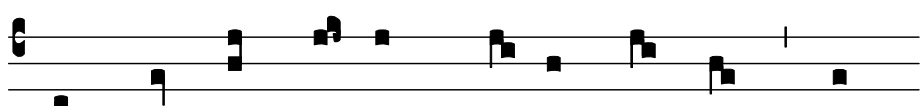


Ps. The heavens are telling. (19./xviiij.) [41].

Quando natus est.

3. Ant.

III.i.



Hen the most sac-red * Vir-gin was born, 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 to the Lord our God. *Let the Response be made privately.*



First Lesson.

THe approved custom among Christians is to diligently observe the birthdays of the holy fathers : and then to recite in church especially their virtues which are ascribed to them in books, for the praise of God from whose gift they be, and for the instruction of lesser folk. Amongst 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 nativity. 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 Nativity of the Blessed Virgin Mary.

Hodie nata est beata Virgo.

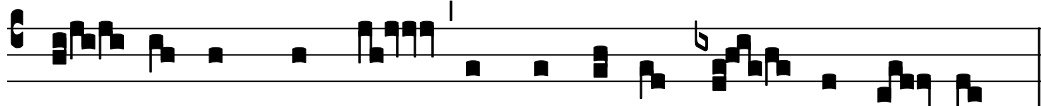
1. Resp.
III.



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



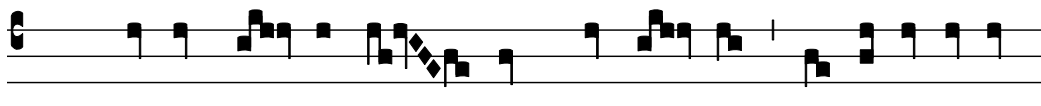
born of the pro-ge-ny of Da- vid : by whom the sal-



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 na-ti-vi-ty



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

Second Lesson.

How 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.

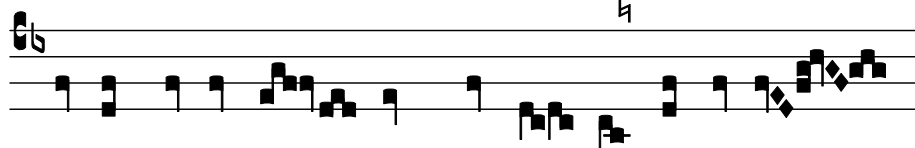
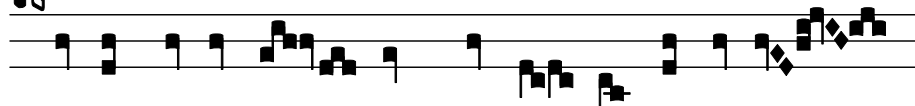
She which hath been glorified in heaven : hath never ceased to defend those born of earth. Let the narrative follow the proposition in its order. And now let us recall one of the aforementioned oracles : and thence let us continue briefly. The Eternal One said to the old one : God to the


On the Nativity of the Blessed Virgin Mary.

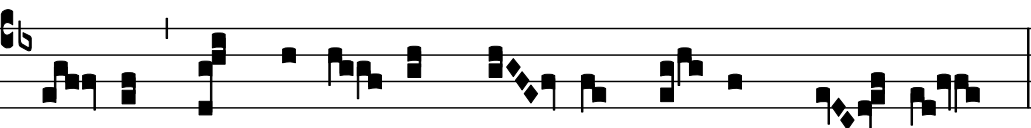
serpent, I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head. What, brethren, in this passage is to crush the head of the serpent, unless it be to conquer the chief prompting of the devil, that is concupiscence, by resisting? If therefore it be protested what woman could achieve this sort of victory: surely

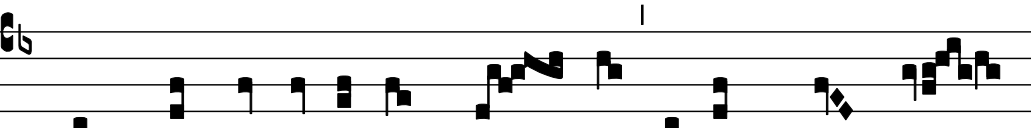
such is not to be found in the lineage of human generation, until she should be reached of whom we celebrate, the holy of holies. And if it be asked in what way she herself should indeed crush the head of the serpent: no doubt in this way, that she made a sacrifice to God at once of both virginity and humility. But thou, O Lord, have mercy upon us.


Beatissime Virginis Marie.

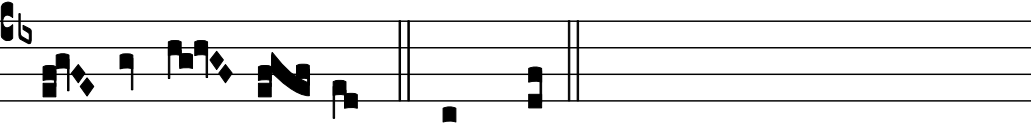
2. Resp. 
 IV. 

 Et us ce-lebrate * most de-vout-ly the na-ti-


 vi-ty 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-lebrate the na-ti-vi-ty


 of blessed Ma-ry. †That she.


Lesson iij.

INasmuch 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 crushed 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. This

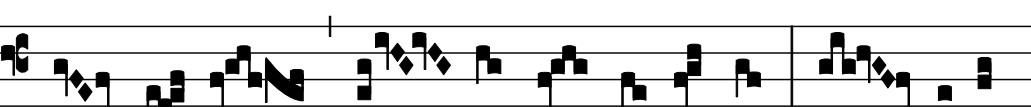
then is the woman to whom that divine oracle was straining. It intimated this, that when she was born : she would be especially designated. Unencumbered by any small oracle : let us put forth one of the miracles. At one time a rod was received by blessed Moses from each of the tribes of Israel : inscribed with the name of each (as ordered by God) and was set in his tabernacle. Among which the one 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.

Stirps Jesse.


3. Resp.
II.



T He stock * of Jes- se hath brought

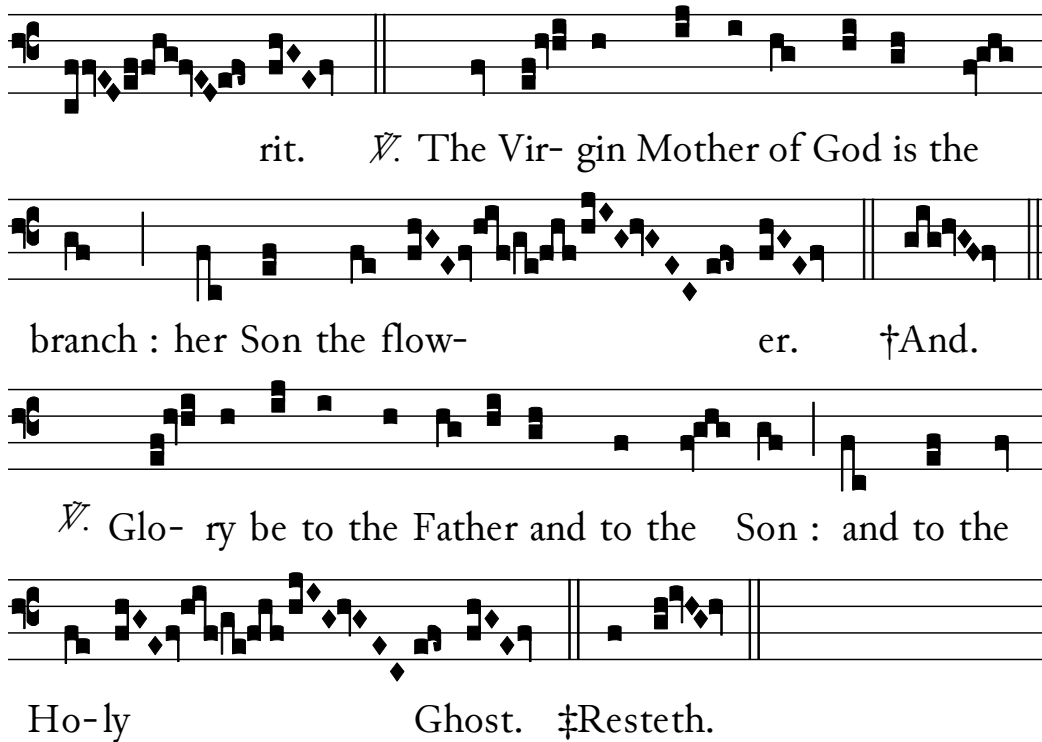


forth a branch, and the branch a flow-er. †And upon



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

On the Nativity of the Blessed Virgin Mary.

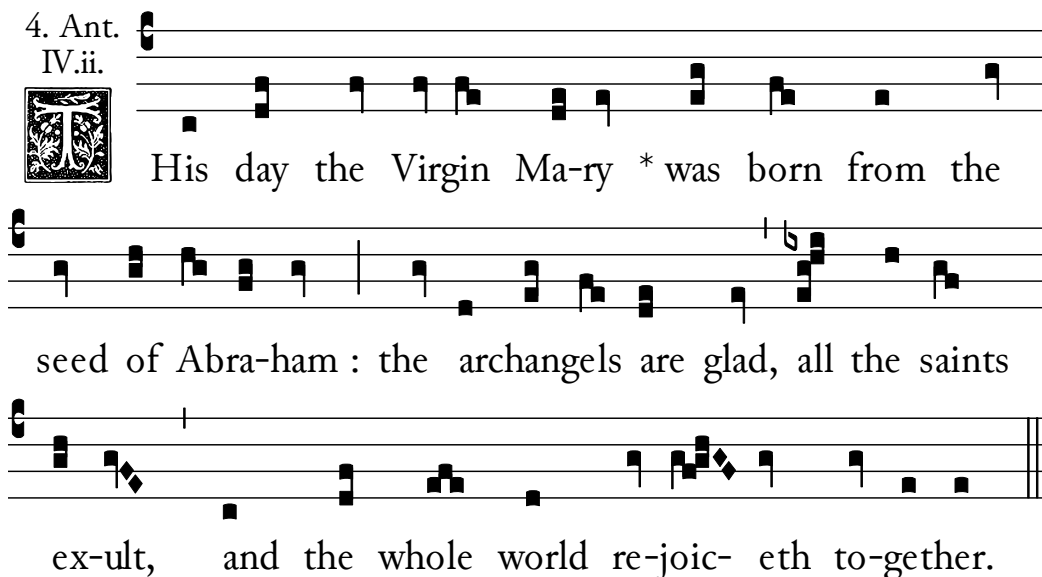


rit. V. The Vir- gin Mother of God is the
branch : her Son the flow- er. †And.
 V. Glo- ry be to the Father and to the Son : and to the
Ho-ly Ghost. ‡Resteth.

¶ *In the ij. Nocturn.*

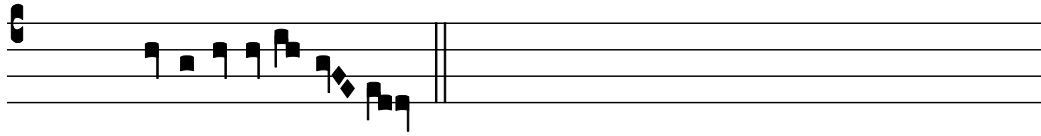
Hodie nata est Virgo Maria.

4. Ant.
IV.ii.



His day the Virgin Ma-ry * was born from the
seed of Abra-ham : the archangels are glad, all the saints
ex-ult, and the whole world re-joic- eth to-gether.

On the Nativity of the Blessed Virgin Mary.



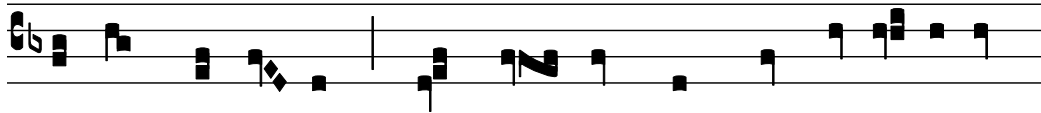
Ps. My heart is inditing. (45./xluij.) [259].

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].

Benedicta et venerabilis.

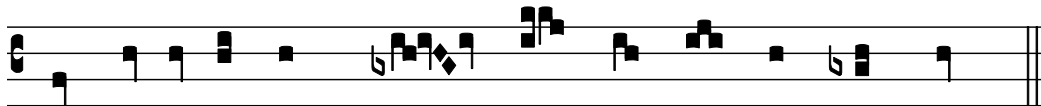
6. Ant.
VI.i.



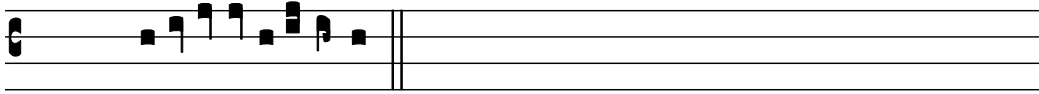
Blessed * and ve-ne-rable is ho-ly Ma-ry, Virgin



Mother of God, whose na-ti-vi-ty we ce-le-brate : that



her intercession may be for us to the Lord.



Ps. Her foundations. (87./lxxxv.) [329].

V. After childbirth, O Virgin, thou remainedst inviolate. *R.* O Mother of God, intercede for us.

Lesson iiij.

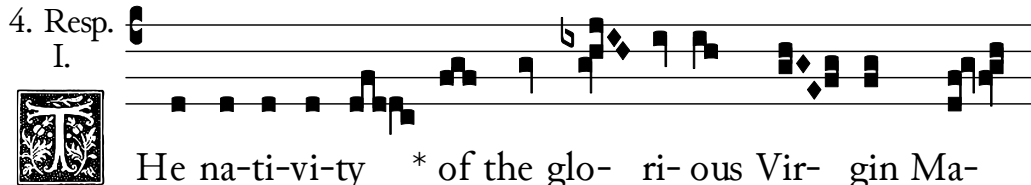
THe Lord therefore knowing this work of his to be a great mystery : ordered that the rod be preserved as a monument. Now the sons of Israel had been warned by the presence of the rod to seek diligently : what such a wonderful act might signify. Which long after the divinely inspired Isaiah went on to reveal, There shall come forth (he saith) a rod out of the stem of Jesse, and 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. Likewise of the Son of the Virgin, that is Emmanuel : Unto us, he saith, a boy is born, unto us a son is given : and the government shall be upon his shoulder : and

his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. His government shall be increased : and his reign shall have no end. Therefore, what God hath designated by a miracle, this hath been revealed from hiding by the prophecy of Isaiah. And what the prophet hath foretold was accordingly confirmed by the outcome of the event. For just as that rod without a root, without anything of natural use or craft or support, hath borne fruit : thus the Virgin Mary without conjugal relations hath begotten a Son. The Son of course was designated as flower and fruit. Flower on account of beauty : fruit on account of usefulness. He is indeed fairer than the children of men : and living refreshment not only of men but also of angels. But thou, O Lord, have mercy upon us.

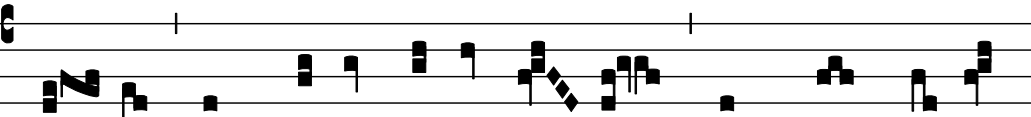
On the Nativity of the Blessed Virgin Mary.

Nativitas gloriose Virginis.


4. Resp.
I.



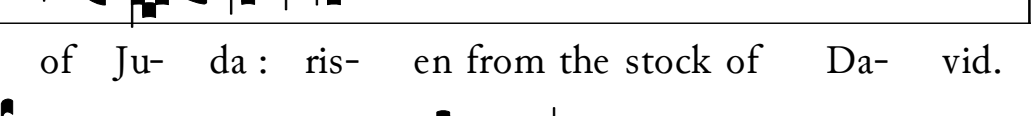
T He na-ti-vi-ty * of the glo- ri- ous Vir- gin Ma-



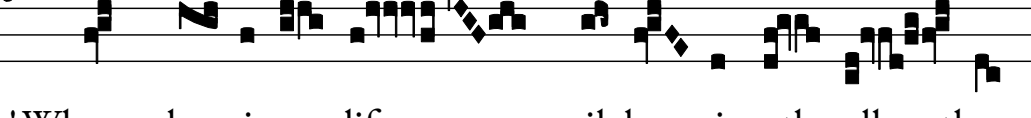
ry, from the seed of Abra- ham, sprung from the tribe



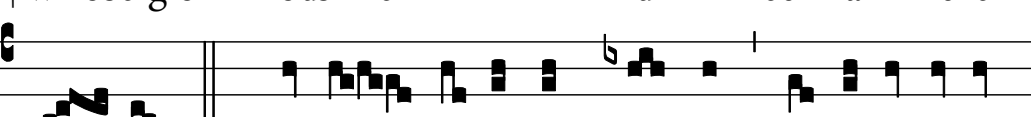
of Ju- da : ris- en from the stock of Da- vid.



†Whose glo- ri- ous life il-lu- min-eth all the



church-es. ⁊. Let us ce-le-brate with joy the na-ti-vi-ty



of bles-sed Ma- ry. †Whose.

Fifth Lesson.

Hence the first part of the asserted proposition : we now briefly touch upon in what followeth. Thus, the blessed Virgin Mary, as we read, was born to a Nazarene father and a Bethlehemite mother. The

prophets did not keep silent as to which cities were to be destined for Christ's nativity or frequenting. Moreover she hath descended from the root of that faithful illustrious Abraham : to which the heavenly

On the Nativity of the Blessed Virgin Mary.

promise had been a blessing of all nations in his seed. And from the stock of David, whom God on account of knowing of his exceptional uprightness had raised to renown saying, I have found a man after mine own heart. Truly hath she descended from a royal tribe, and likewise a priestly origin : that was to give birth

to the highest King and High Priest. And yet we shall mention that the Lord who came to call sinners did not disdain for his mother to have sinners amongst her kin : among which she appeared beautiful, as if a lily among thorns. But thou, O Lord, have mercy upon us.

Nativitas tua Dei Genitrix.

5 Resp.

I.



Hy na-ti-vi- ty, * O Vir-gin Mo-ther of God,

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

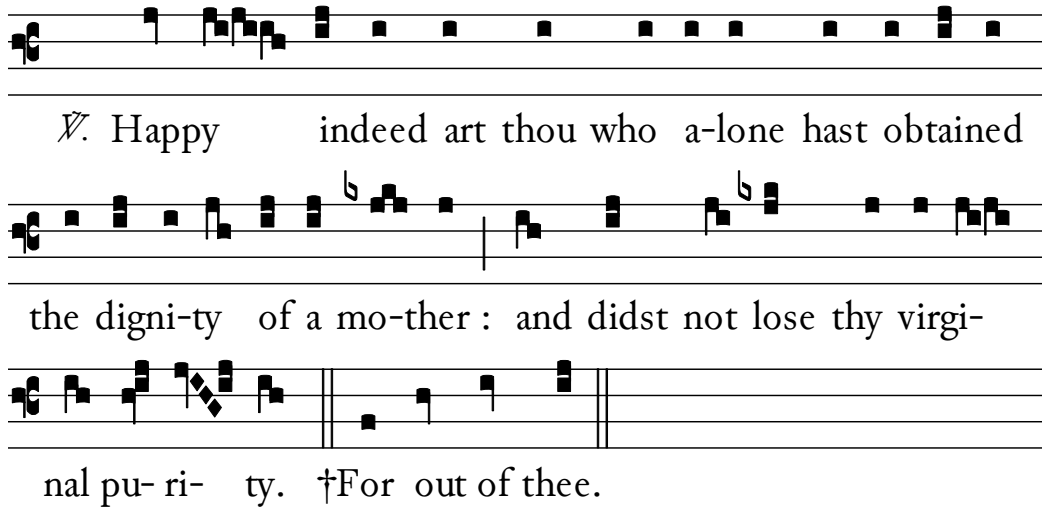
†For out of thee hath a-ris-en the Sun of Righ-teous-ness,

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.

On the Nativity of the Blessed Virgin Mary.



♩. Happy indeed art thou who a-lone hast obtained
the digni-ty of a mo-ther : and didst not lose thy virgi-
nal pu-ri-ty. †For out of thee.

Sixth Lesson.

AND so this elect and distinguished among daughters received her name not by chance nor only at the pleasure of her parents, as most do, but by divine dispensation : so that the very figure of her name would hint at something great. For it is interpreted Star of the Sea. What mystical interpretation this entaileth, let us shew by means of a parable. Of course for sailors crossing the sea it is needful to observe a star, not at all distant from the uttermost part of the heaven shining at the pole, and by gazing upon it to estimate, and also to direct their course, so that they may reach the port for which they are destined. In a similar way, brethren, it behooveth all Christians, rowing amongst the waves of this world, to attend to this Star of the Sea, that is

Mary, which highest pole of all things, who is nearest to God, and to guide the course of life with respect to her example. Which, if anyone hath done, he will not be tossed to the wind with vainglory, nor shall he be broken by the rocks of adversaries, neither shall Scylla devour him in chasms of pleasure : but he shall come prosperously to the harbour of eternal rest. Moreover if anyone should ask, saying, What then thinkest thou was she like in her life, or who now is this person who is thus put forward be admired and imitated by all the saints. Truthfully we answer : Because she is far more perfect than our speech is able to describe. Nevertheless let us not allege that nothing is to be said there, where there is a greater abundance of things


On the Nativity of the Blessed Virgin Mary.

to be said, sparing much and also great eloquence : let us at least say a few things about this, and that the things heard may be easily proved. This therefore in the first place was rightful to provide, that the soul of himself, both the flesh which he chose and the dwelling made for him by the wisdom of God the Father, was made clean from all malice foulness : the Scripture affirming, For into a malicious soul wisdom shall not enter : nor dwell in the body subject unto sin. Likewise on the other hand we confidently affirm that

she was not lacking in any kind of virtue, of whom the messenger asserted that she possessed the fulness of the grace of God, which, although no one of sound mind should discredit the testimony of an archangel, nevertheless if any one should yet seek with a pious desire for evidences of virtues, from her words and deeds which the scripture relateth, the more faithful he will be in his search, the more easily will they come to mind. But thou, O Lord, have mercy upon us.

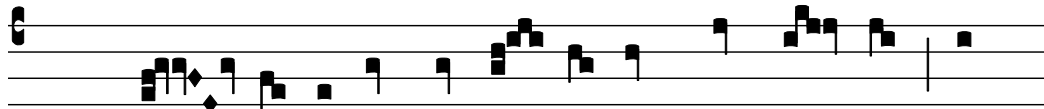
Ad nutum Domini.

6. Resp.
III.




T the will * of the Lord, en-riching us
with ho-nour. †As the rose from the thorn, Ju- de- a
brought forth Ma- ry. ✎. That vir-tue
might o-vercome vice : grace o-ver- come sin. †As the.

On the Nativity of the Blessed Virgin Mary.



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

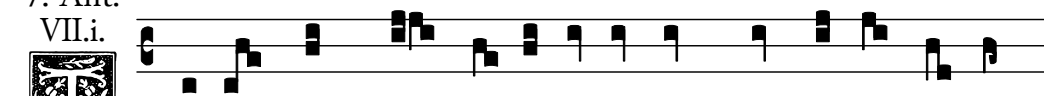


to the Ho-ly Ghost. †As the rose.

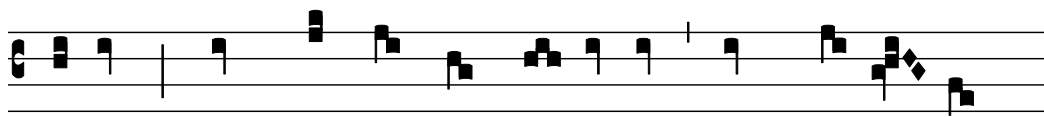
☪ *In the iij. Nocturn.*

Nativitas est hodie sancte Marie.

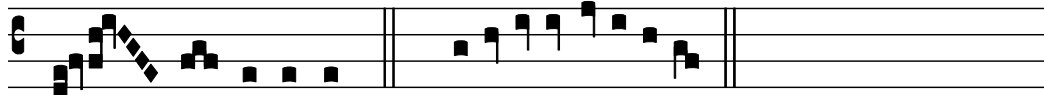
7. Ant.
VII.i.



Oday * is the na-ti-vi-ty of the ho-ly Vir-gin



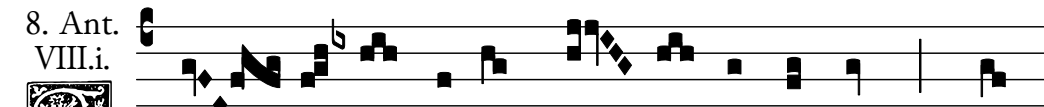
Ma-ry : whose beauty God re-garded, and vi-si- ted




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

Ista est speciosa.

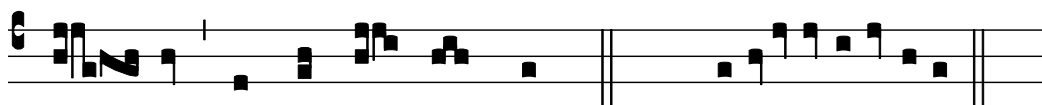
8. Ant.
VIII.i.



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



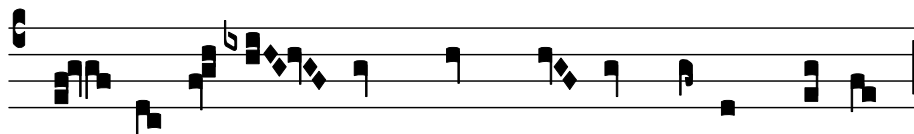
na-ti- vi-ty let us ce- lebrate, that she may inter- cede



for us to the Lord, our God. *Ps.* The Lord is King.
(97./xcvi.) [339].

Felix namque es.

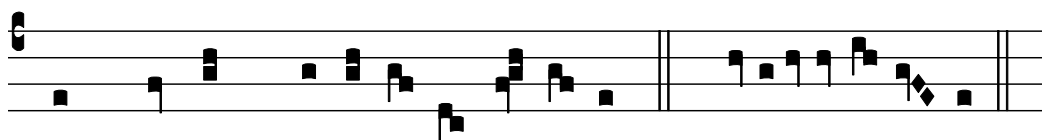
9. Ant.
IV.i.



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].

℞. In thy grace, and in thy beauty. ℞. Go forth, ride prosperously, and reign.

¶ *The beginning of the Holy Gospel according to Matthew. j. i. Lesson vij.*

THe 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.

THe 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

On the Nativity of the Blessed Virgin Mary.

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.



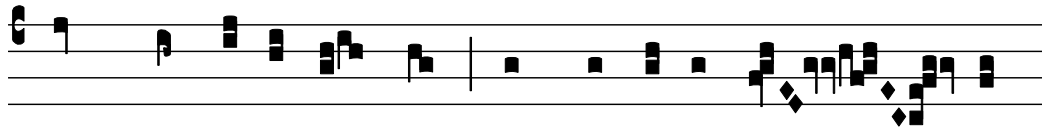
Blessed * is the li-ne-age whence Christ pro-



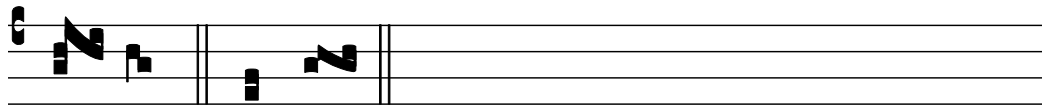
ceed- ed : O how glo-ri- ous is the Vir- gin.



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



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



Ma- ry. †Who bare.

Eighth Lesson.

Matthew, 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

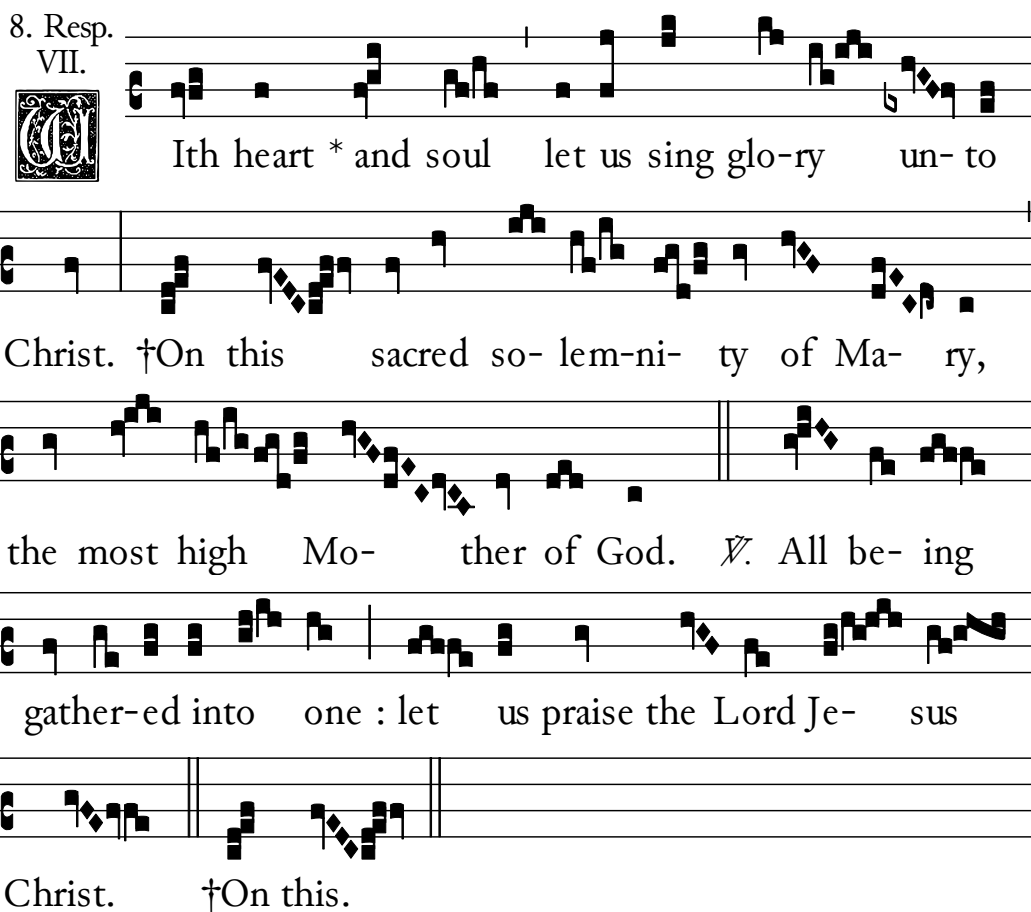
in the name of Jesus : because Jesus is interpreted Saviour. On the other hand, Christ is interpreted Anointed in Latin, and is a name of dignity : because in ancient times, kings,

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.



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

Ninth Lesson.

JOseph 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 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.

Lesson at Prime.

WHo indeed is there who doth not contemplate with pleasant admiration the fortitude, prudence, and faith of this young Virgin of blessed nature, in the angelic conversation where she speaketh so constantly, questioneth so prudently, believeth so easily ? Who doth not see, and seeing marvel, at her righteousness, by which she so strove to fulfill the universal precepts of the

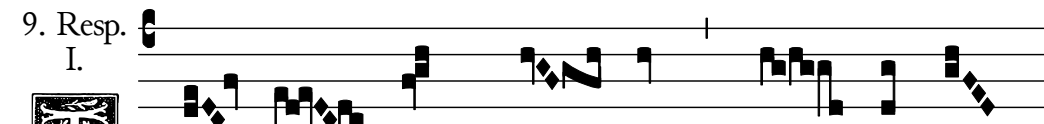
divine law, as to not leave anything unfulfilled that did not belong to her ? For example. After child-birth to be sure she did not need the legal purification which she performed : who in conceiving knew not a man. Of her temperance it was also said above : that God brought forth the lily of virginity in the valley of humility. When therefore her deeds and words are full of the aforesaid

virtues, it is manifest, not only by angelic attestation, but also by the argument of the facts, that no kind of virtue was wanting in the most blessed Virgin. The virtues therefore in the thought and affection of her heart produced an ineffable harmony, which the very Wisdom of God, her Creator and Indweller, was delighted to hear. They glittered abroad on the surface of speech and action : whence rightly men could glorify God, and receive examples of salvation. To such and so great a person, what finally to the increase of honour could have happened greater than this, that the Son of God was conceived by a Virgin, and brought forth by a Virgin

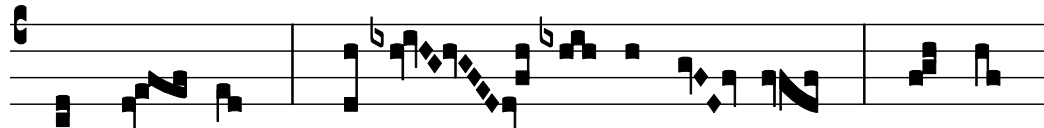
mother ? For by this dignity she was made venerable to the very ranks of the holy angels. Which that great and mighty archangel Gabriel hath manifestly declared in deed : who, before she was made the Mother of God, seeing that he knew that in the future she would be, greeting her with such veneration, anticipateth, saying, Hail, full of grace. By this same dignity she was also made powerful, towards the higher according to charity, and over the lower by discretion. Whence a great many examples of arguments were written : of which it will suffice for the present to mention a few of them. But thou, O Lord, have mercy upon us.

Solem justicie.


9. Resp. I.



Hat she * might bring forth the Sun of

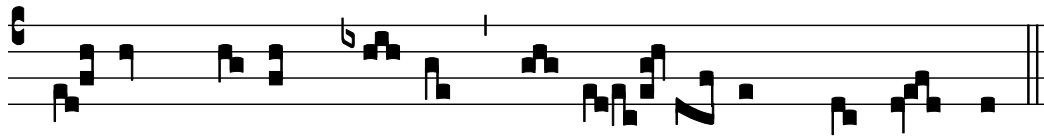


Righteousness. †Ma-ry, Star of O- cean. ‡This day

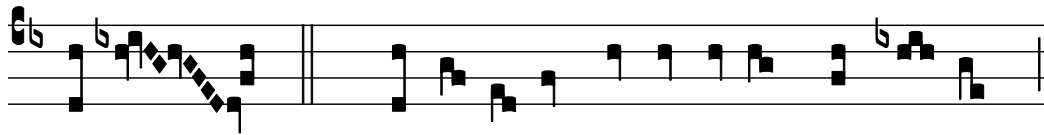


pro-ceed- ed. ✠. Now be-

On the Nativity of the Blessed Virgin Mary.



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



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

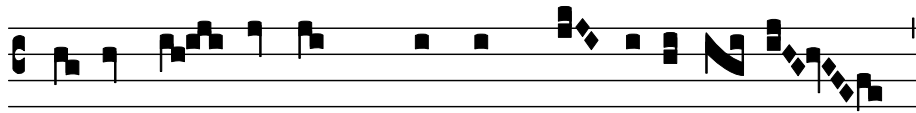


and to the Ho-ly Ghost. ‡This day.

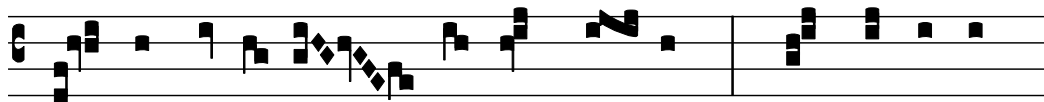
Ferial Responsory.

Gloriose Virginis Marie.

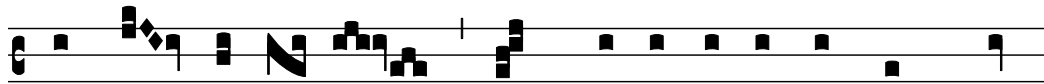
Resp.
VII.



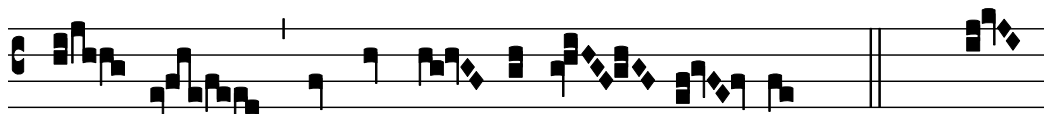
Et us ce- lebrate * the most worthy a-ris- ing



of the glo-ri- ous Vir-gin Ma- ry. †Whose lowli-ness

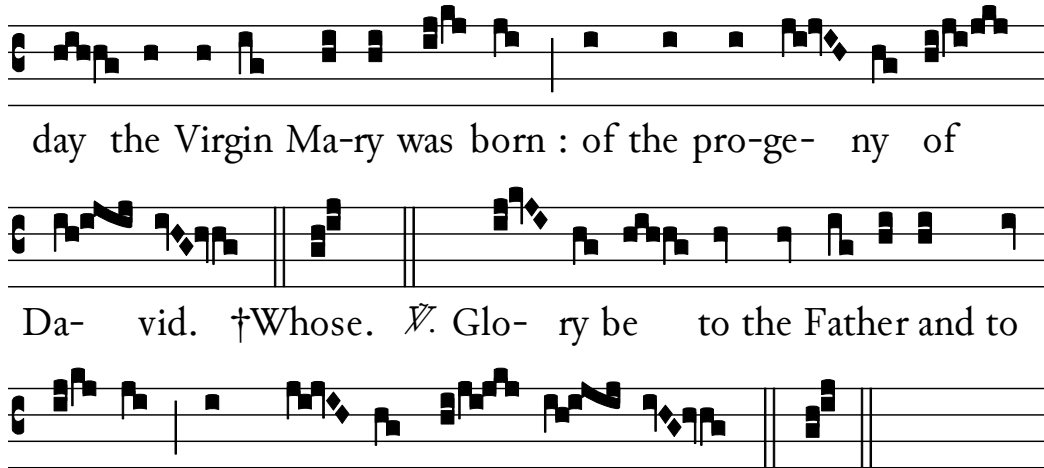


the Lord re-gard-ed, with the angel announcing, con-



ceiv- ed the Re-deem-er of the world. ⁊. This

On the Nativity of the Blessed Virgin Mary.

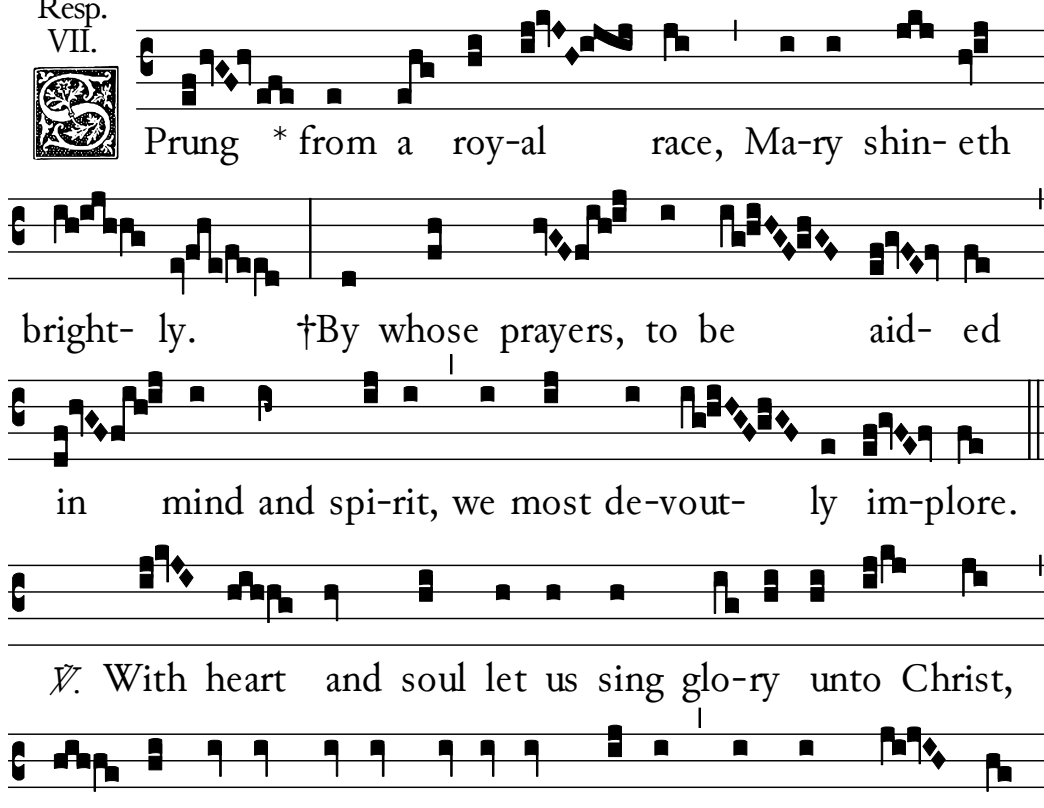


day the Virgin Ma-ry was born : of the pro-ge- ny of
Da- vid. †Whose. ⁊. Glo- ry be to the Father and to
the Son : and to the Ho- ly Ghost. †Whose.

Another ferial Responsory.

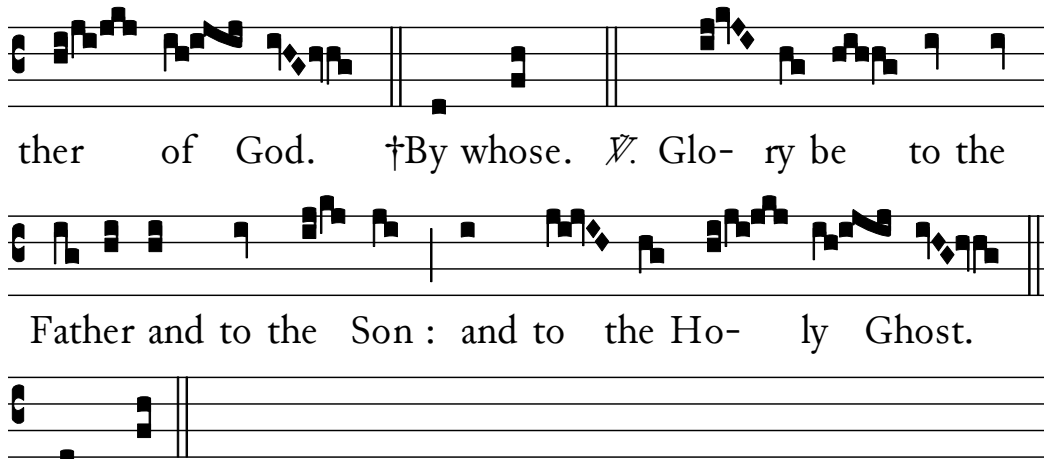
Regali ex progenie.

Resp.
VII.



Prung * from a roy-al race, Ma-ry shin-eth
bright- ly. †By whose prayers, to be aid- ed
in mind and spi-rit, we most de-vout- ly im-plore.
⁊. With heart and soul let us sing glo-ry unto Christ,
on this sacred so-lemni-ty of Ma-ry, the most high Mo-

On the Nativity of the Blessed Virgin Mary.




ther of God. †By whose. ⁊. Glo- ry be to the
Father and to the Son : and to the Ho- ly Ghost.
†By whose.

Ferial Responsory.

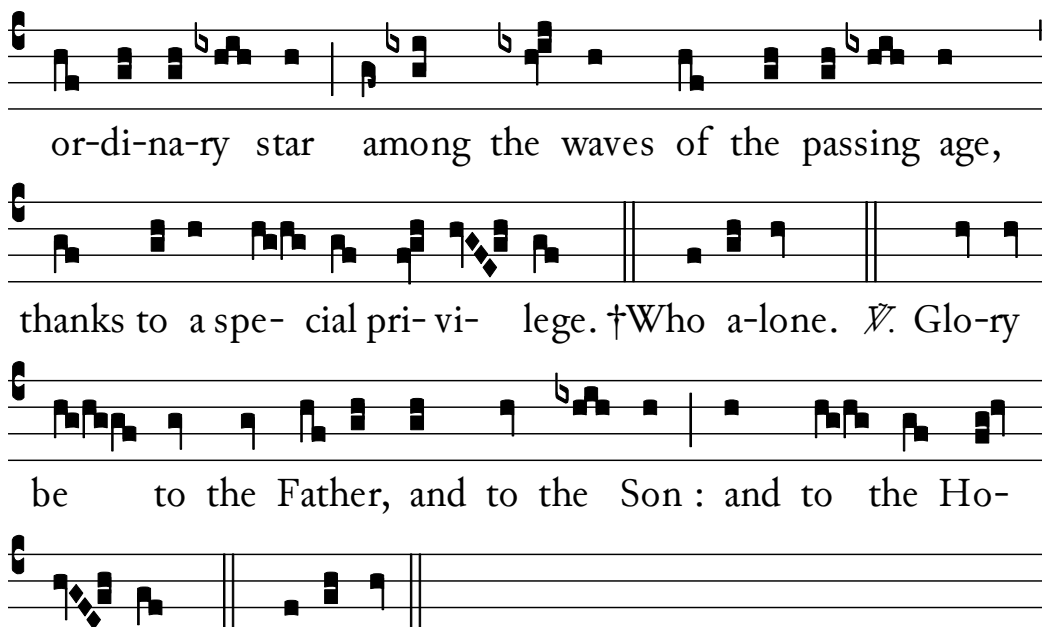
Nativitas est hodie sancte Marie.

Resp.
I.



Oday * is the na- ti- vi-ty of the ho-ly Vir-
gin Ma- ry, whose glo- ri- ous life il- lumin- eth all
the church- es. †Who a- lone wast wor- thy to bear
the Lord Je- sus Christ. ⁊. For she shone like an extra-

On the Nativity of the Blessed Virgin Mary.



or-di-na-ry star among the waves of the passing age,
thanks to a spe- cial pri- vi- lege. †Who a-lone. ✠. Glo-ry
be to the Father, and to the Son : and to the Ho-
ly Ghost. †Who a-lone.

Before Lauds.

✠. Pray for us, O Holy Mother of God.

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

¶ *At Lauds.*

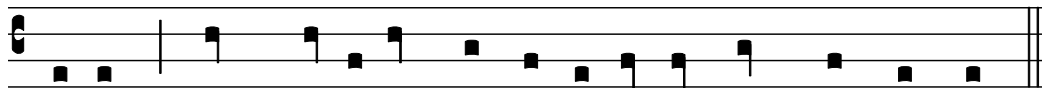
Nativitas est hodie sancte Marie.

1. Ant.

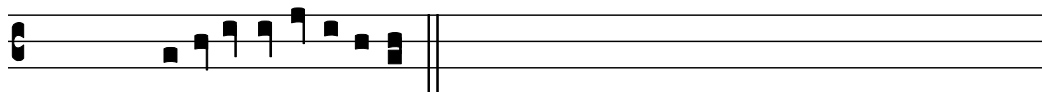
VII.ii.



O-day is the Na-ti-vi-ty * 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].

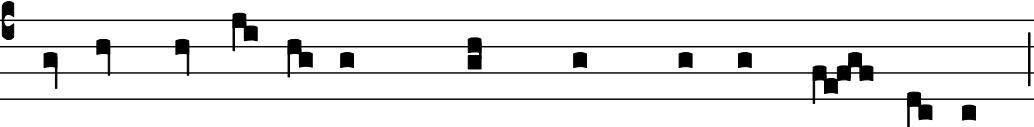
On the Nativity of the Blessed Virgin Mary.

Nativitas gloriose Virginis.

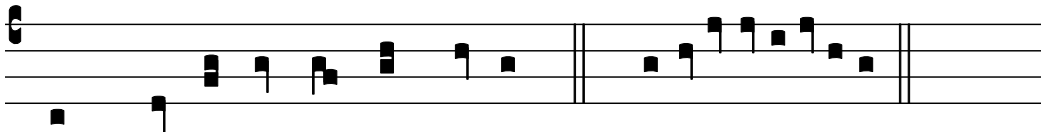
2. Ant.
VIII.i.



He na-ti-vi-ty * of the glo-ri-ous Virgin Ma-ry, of



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



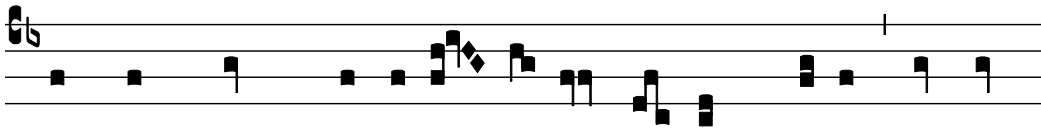
and the noble stock of Da-vid. *Ps.* O be joyful. (100./xcix.)
[54].

Regali ex progenie.

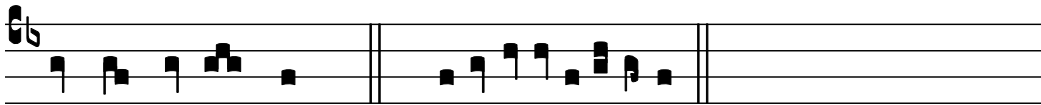
3. Ant.
VI.i.



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. &. lxxj.) [55].

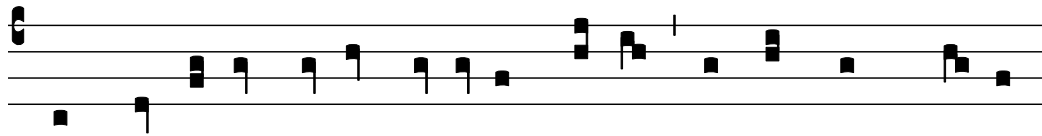
Corde et animo.

4. Ant.
VIII.i.

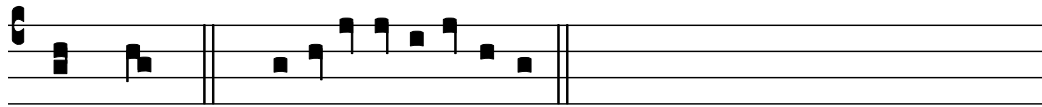


Ith heart and soul * let us sing glo-ry unto Christ,

On the Nativity of the Blessed Virgin Mary.



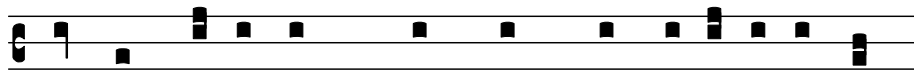
on this sacred so-lemni-ty of Ma-ry, the most high Mother



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

Cum jocunditate.

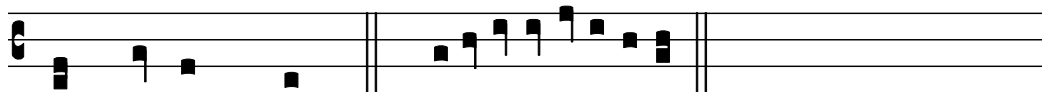
5. Ant.
VII.ii.



Et us ce-lebrate * with joy the na-ti-vi-ty of



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

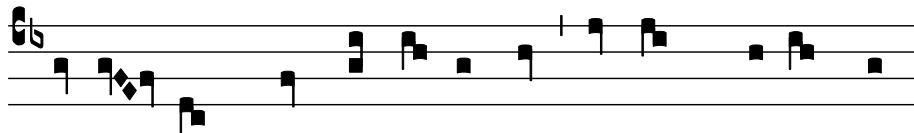


Lord Je-sus Christ. *Ps.* O praise the Lord. (148-150.) [58].

Chapter. As the vine brought I forth. {1395}.

O gloriosa femina.

Hymn.
II.

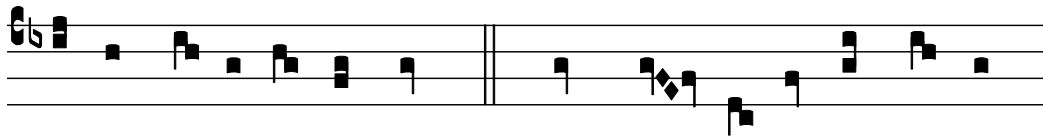


glo- rious Maid, ex-alt-ed far Bey-ond the light of

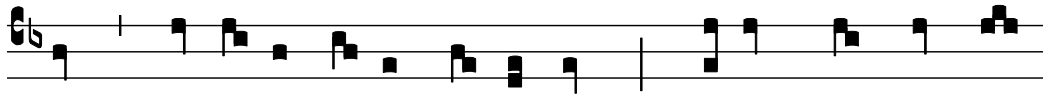


burn-ing star : From him who made thee thou hast won Grace

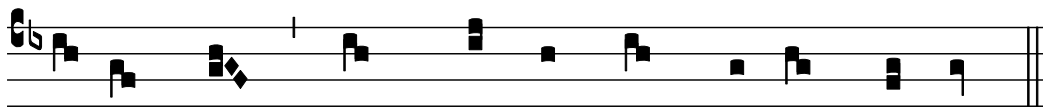
On the Nativity of the Blessed Virgin Mary.



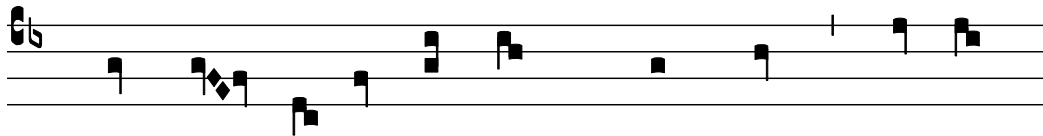
to be Mother of his Son. 2. That which was lost in hap-less



Eve Thy ho-ly Sci- on did retrieve : The tear-worn sons of



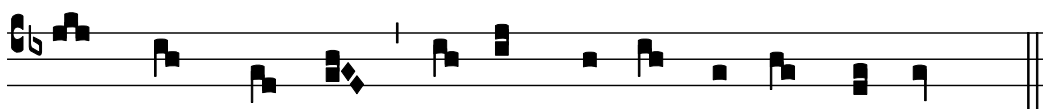
A-dam's race Through thee have seen the heavenly place.



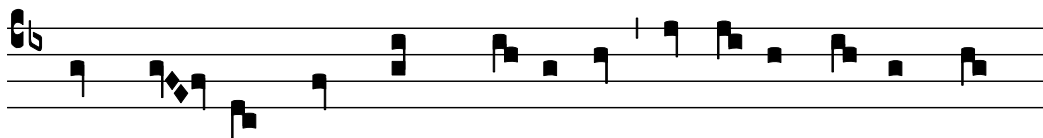
3. Thou wast the gate of heaven's high Lord, The door



through which the light hath poured : Christians re-joice,



for through a Maid To all mankind is life conveyed.

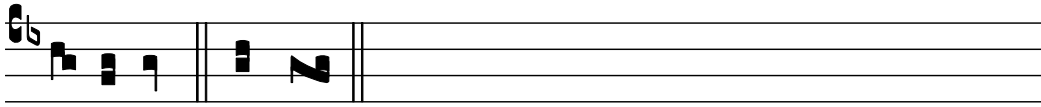


4. All ho- nour, laud, and glo-ry be, O Je-su, Vir-gin-born,



to thee : All glo-ry, as is ev-er meet, To Father and to

On the Nativity of the Blessed Virgin Mary.



Pa-raclete. Amen.

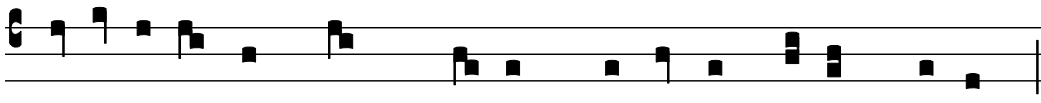
V. God hath chosen her and preferred her. *R.* And hath made her to dwell in his tabernacle. *Let the Response be made privately.*

Nativitatem hodiernam perpetue Virginis.

Ant.
VIII.i.



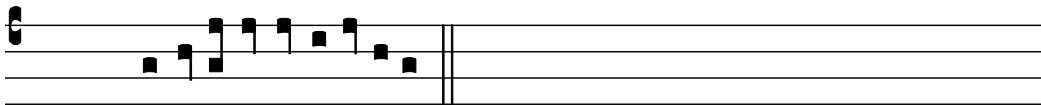
Oday let us ce-lebrate * with due so-lemni-ty, the



na-ti-vi-ty 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. 68*.

Prayer. Hear the supplication of thy servants. *as above at j. Vespers.* {1398}.

¶ *At j.*

Ant. Today is the nativity. {1421}.

Ps. Save me O God. (54./liij.) [113].

Ant. Thanks be unto thee. [118].

Ps. Quicumque vult. [119].

On the Nativity of the Blessed Virgin Mary.

¶ *At iij.*

Ant. The nativity of the glorious Virgin Mary. {1422}.

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

Chapter. As the vine brought I forth. {1395}.

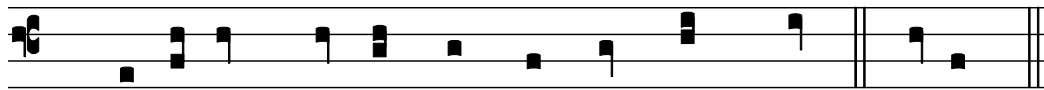
R̄. Holy Mother of God. *and let it be sung with the same melody as on the Feast of the Purification of Blessed Mary.*

Sancta Dei Genitrix.

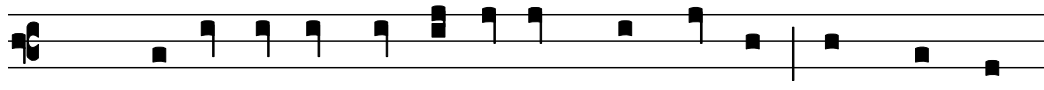
Resp.
IV.



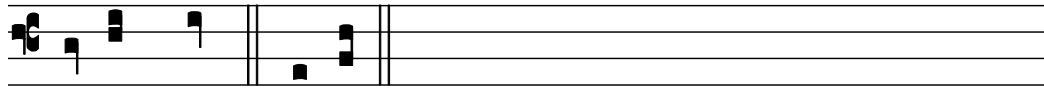
O-ly Mother of God. †Ever Virgin Ma-ry. *ij.*



R̄. Intercede for us to the Lord our God. †Ever.



R̄. Glo-ry be to the Father and to the Son : and to the



Ho-ly Ghost. Ho-ly.

On the Octave and during the Octave the melody on the same R̄. and the other Responsories at the Hours as on the Commemoration of the same with the Prayer as above.

R̄. After childbirth. [242].

¶ *At vj.*

Ant. Sprung from a royal race. {1422}.

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

On the Nativity of the Blessed Virgin Mary.

Chapter. Ecclesiasticus xxiiij. 19-20.

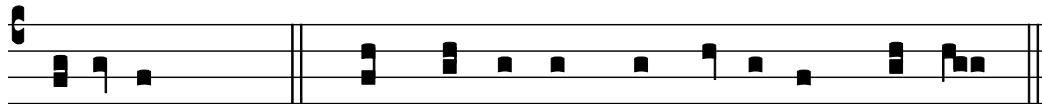
C ome unto me, all ye that be desirous of me, and fill yourselves with my fruits : for my memorial is	sweeter than honey, and mine inheritance than the honeycomb. Thanks be to God.
--	--

Post partum Virgo.

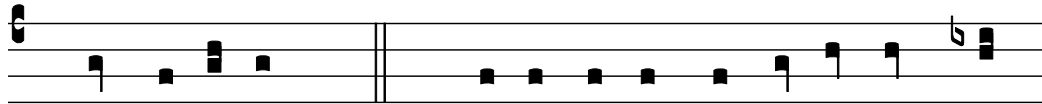
Resp.
VI.



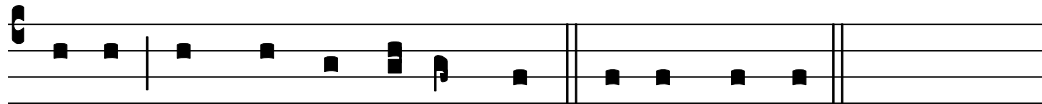
F-ter childbirth, O Virgin. †Thou remainedst in-



vi-o-late. *ij.* ✠. O Mother of God, intercede for us.



†Thou remainedst. ✠. Glo-ry be to the Father, and to



the Son : and to the Ho-ly Ghost. After childbirth.]

✠. Beautiful art thou. [746].

C At ix.

Ant. Let us celebrate with joy. {1423}.

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

Chapter. Ecclesiasticus xxiiij. 22.

H E that obeyeth me shall never be confounded, and they that work by me shall not do amiss : they	that explain me shall have life everlasting.
--	---

On the Nativity of the Blessed Virgin Mary.

Speciosa facta es.

Resp.
VI.

The musical notation consists of four staves of square neumes on a four-line red staff. The first staff begins with a square neume on the second line, followed by a series of square neumes on various lines. A large, ornate initial 'M' is placed at the beginning of the first line of text. The text is: Eauti-ful art thou. †And gra-cious. ij. ⁊. In thy de-lights, O ho-ly Mother of God. †And gra-cious. ⁊. Glo-ry be to the Father, and to the Son : and to the Ho-ly Ghost. Beauti-ful.]

Eauti-ful art thou. †And gra-cious. ij. ⁊. In thy
de-lights, O ho-ly Mother of God. †And gra-cious.
⁊. Glo-ry be to the Father, and to the Son : and to the
Ho-ly Ghost. Beauti-ful.]

⁊. God hath chosen her. {1425}.

Let the above order of the Hours be kept daily during the Octave except on the Feast of the Exaltation of the Holy Cross.

¶ *At ij. Vespers.*

Ant. Today is the nativity. {1421}.

Ps. The Lord said. (110./cix.) [375]. *and the other Psalms of Saint Mary, and let them be said daily at Vespers during the Octave when the service is made of the Octave.*

Chapter. As the vine brought I forth. {1395}.

R. That she might bring forth. ix. of *Matins*. {14177}.

And for the Hymn is sung the Sequence Come, ye faithful. Seek for it on the Feast of the Purification of Blessed Mary. {302}.

⁊. God hath chosen her and preferred her. *R.* And hath made her to dwell in his tabernacle. *Let the response be made silently.*

On the Nativity of the Blessed Virgin Mary.

Gloriose Virginis Marie ortum.

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 of the servants. *as above at Vespers.* {1398}.

At this Vespers let no Memorial of Saint Gorgonio be made aloud, nor indeed in silence.

The following Antiphons are sung at the Procession on returning during the summer when and Antiphon shall be sung of Saint Mary at the entrance of the Quire except within the Octaves of the Assumption and the Nativity of Blessed Mary.

Ave Regina celorum.

1. Ant.
VI.

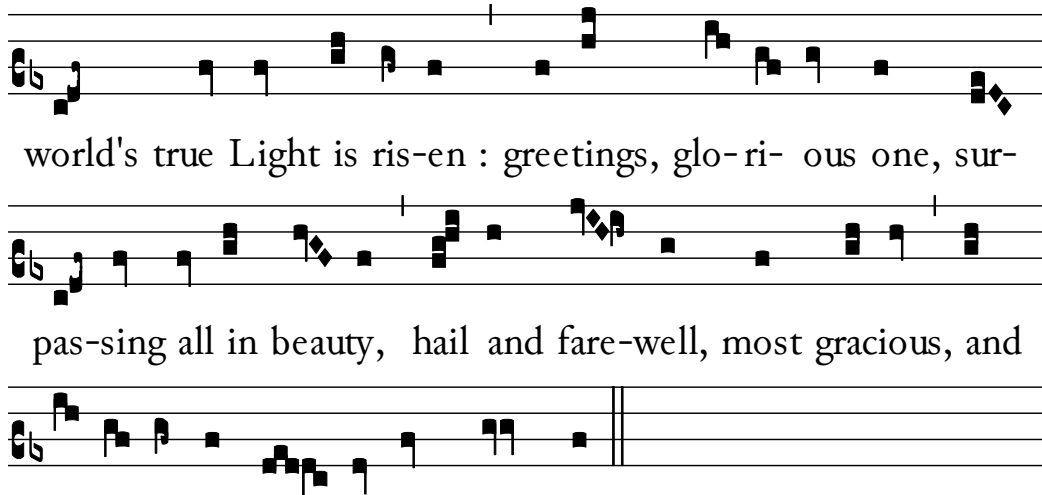


Queen of the heavens, * we hail thee, Hail thee, La-

dy of all the An- gels ; hail, ho- ly Root, Whence the

{1429}

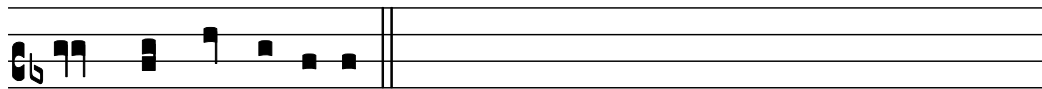
On the Nativity of the Blessed Virgin Mary.



world's true Light is ris-en : greetings, glo-ri- ous one, sur-
pas-sing all in beauty, hail and fare-well, most gracious, and

for us always in- tercede to Christ.

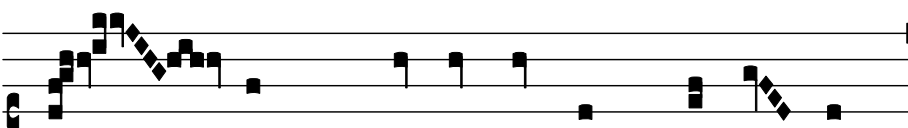

In Eastertide let it be concluded with



to Christ, al-le-lu-ya.

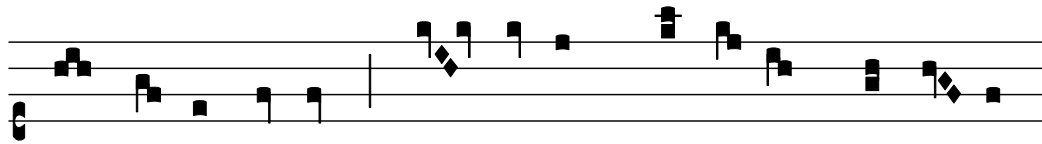
Alma Redemptoris Mater.

2. Ant.
V.iii.

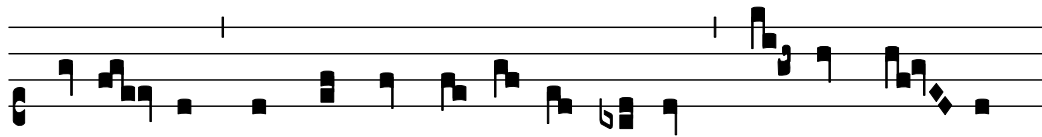


Ra- cious * Mother of our Re-deem-er,
for ev-er a-bid-ing hea-ven's gateway, and star of
o-cean, O succour thy peo-ple, who, though fail-ing,

On the Nativity of the Blessed Virgin Mary.



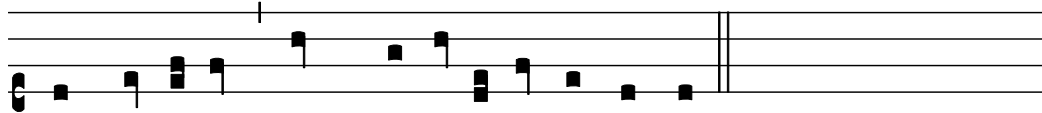
strive to rise a-gain. thou Maiden who bar-est thy ho-ly



Cre-a- tor, to the wonder of all na-ture ; ev- er Vir- gin,

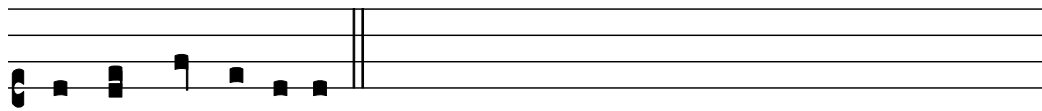


after, as be-fore thou re-ceiv-edst that A-ve from the mouth



of Gabri- el ; have mercy upon us sinners.

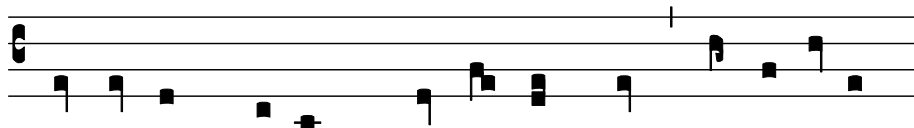
In Eastertide let it be concluded with



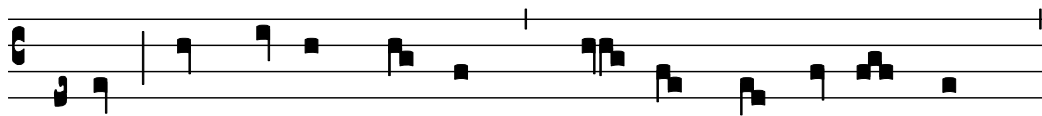
sinners, al-le-lu-ya.

Beata Dei Genitrix.

3. Ant.
VIII.i.



blessed Ma-ry, * Mother of God, perpe-tu-al



Virgin, temple of the Lord, shrine of the Ho-ly Ghost,

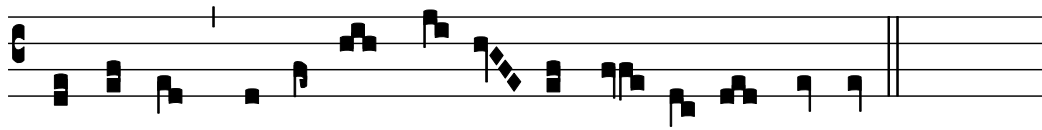
On the Nativity of the Blessed Virgin Mary.



thou a-lone, without ex-emplar, hast been pleas-ing to the

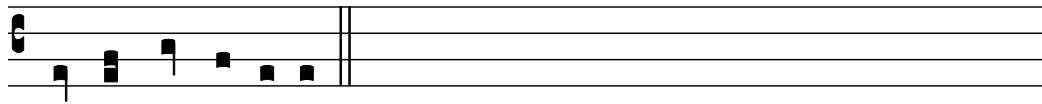


Lord Je-sus Christ : pray for the people, intervene for



the clergy, intercede for all conse-cra-ted women.

In Eastertide let it be concluded with



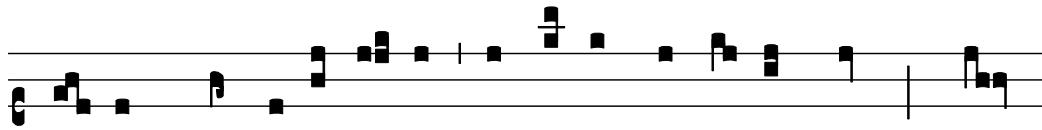
women, al-le-lu-ya.

Speciosa facta es.

4. Ant.
VI.



Hou art be- come * beauti-ful and gra-cious in the

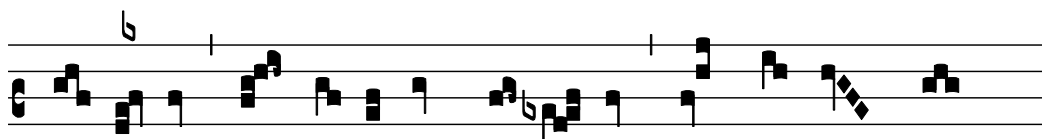


de- lights of virgi-ni- ty, O ho-ly Mother of God : whom

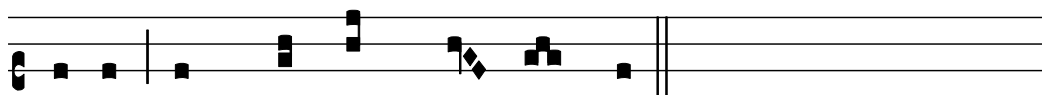


the daugh-ters of Si- on see-ing, blossoming amid the flow-ers

On the Nativity of the Blessed Virgin Mary.

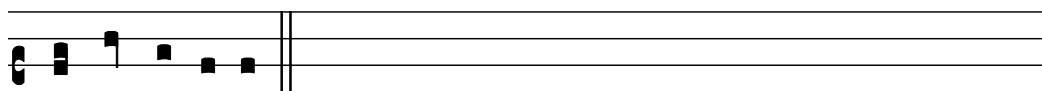


of ros-es and li-lies of the val-ley, did pro-claim most



blessed : and the queens did praise her.

In Eastertide let it be concluded with

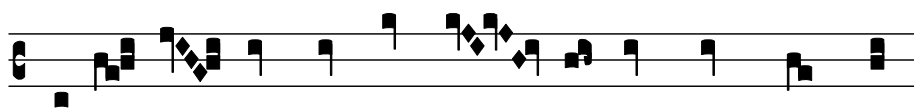


her, al-le-lu-ya.

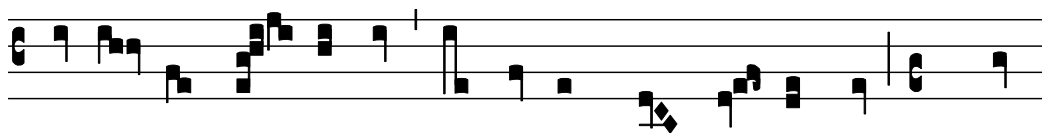
The two following Antiphons are never sung at Vespers on Saturday at the Procession while returning, but only before the Mass, as it shall please the Precentor.

Ibo michi ad montem mirre.

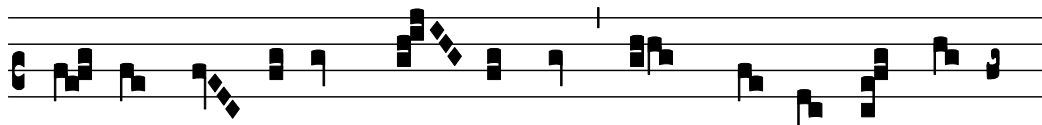
Ant.
VII.i.



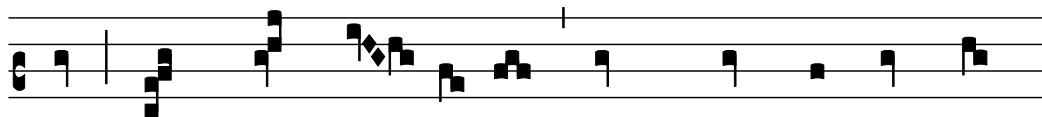
will get me * to the moun- tain of myrrh, and to



the hill of Le- ba-non, and I will speak to my spouse : thou

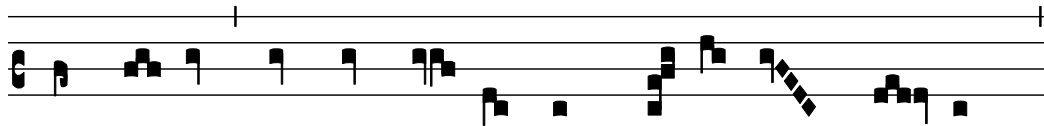


art all beau-ti-ful, my near one, and there is no spot in

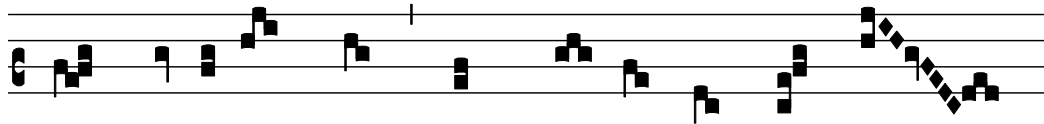


thee : come from Le- ba-non, come, thou shalt come and

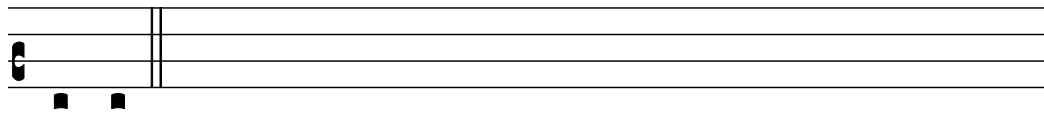
On the Nativity of the Blessed Virgin Mary.



cross o-ver to the mountain of She-nir and Her-mon,

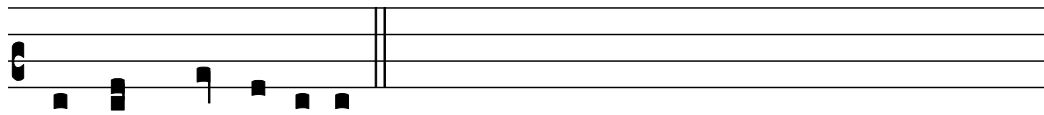


from the li-ons' dens, from the mountains of the



leopards.

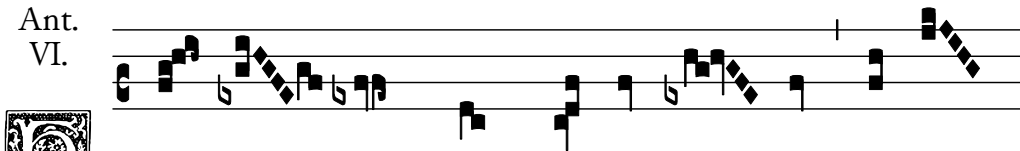
In Eastertide let it be concluded with Alleluya.



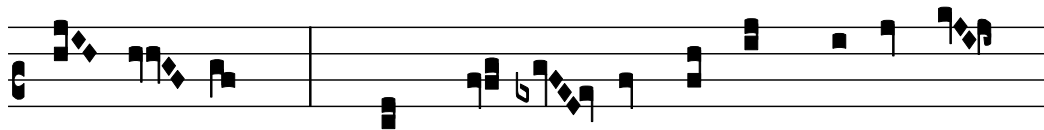
leopards, al-le-lu-ya.

Quam pulchra es.

Ant.
VI.



Ow fair * and how plea-sant art thou, O love,

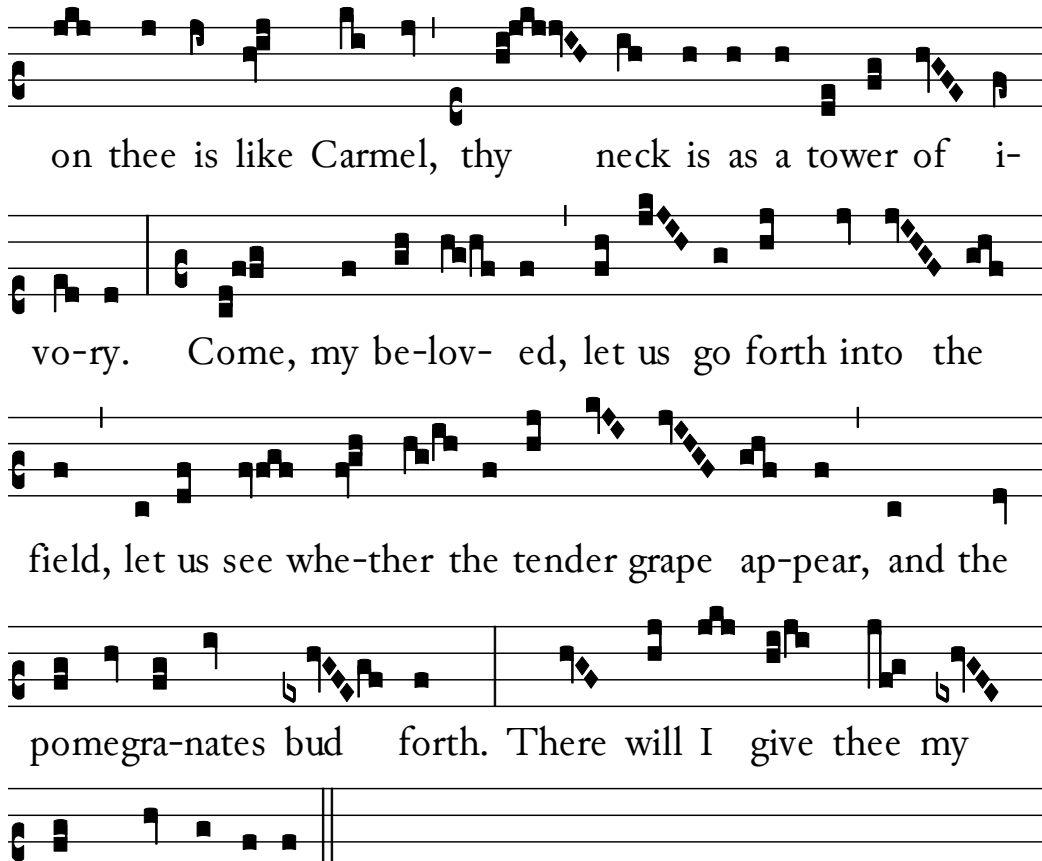


for de- lights ! This thy sta- ture is like to a palm



tree, and thy breasts to clusters of grapes : thine head up-

On the Nativity of the Blessed Virgin Mary.



on thee is like Carmel, thy neck is as a tower of i-
vo-ry. Come, my be-lov- ed, let us go forth into the
field, let us see whe-ther the tender grape ap-pear, and the
pomegra-nates bud forth. There will I give thee my
loves, al-le-lu-ya.

And let it be concluded with Alleluya. whenever it is sung outside of lxx.

Daily within the Octave except on Sunday let the service be said this way.

¶ *At Matins.*

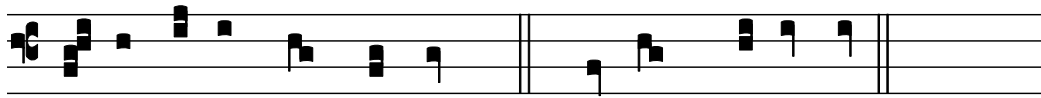
In honore beatissime Marie Virginis.

Invit.
IV.i.



N ho-nour * of the most blessed Vir-gin Ma-ry.

On the Nativity of the Blessed Virgin Mary.



†Let us re-joyce in the Lord. *Ps.* O come, let us sing. 13*.

Hymn. The God whom earth. {266}.

Benedicta tu in mulieribus.

1. Ant.

IV.v.



Blessed art thou * among women : and blessed is the



fruit of thy womb. *Ps.* O Lord our Governor. (8.) [24].

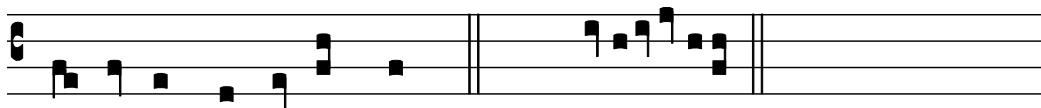
Sicut mirra electa.

2. Ant.

IV.v.



S the best myrrh, * thou yieldest a sweet odour,



O ho-ly Mother of God. *Ps.* The heavens declare. (19./xviiij.)
[41].

Speciosa facta es.

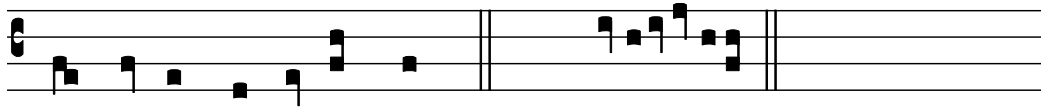
3. Ant.

IV.v.



Eauti-ful art thou, * and gracious : in thy de-lights,

On the Nativity of the Blessed Virgin Mary.



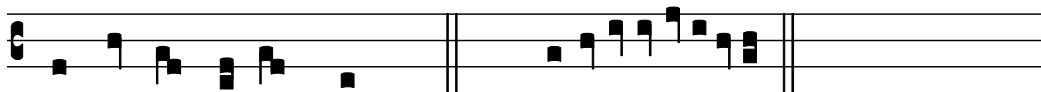
O Ho-ly Mother of God. *Ps.* The earth is the Lord's.
(24./xxiiij.) [III].

Specie tua.

4 Ant.
VII.ii.



N thy grace * and in thy beauty : go forth, ride

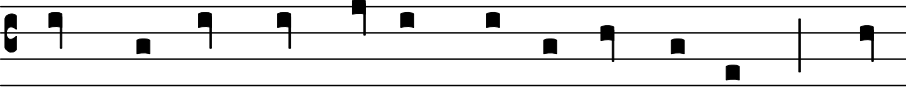


prosper-ously and reign. *Ps.* My heart is inditing. (45./xlv.)
[259].

Adjuvabit eam.

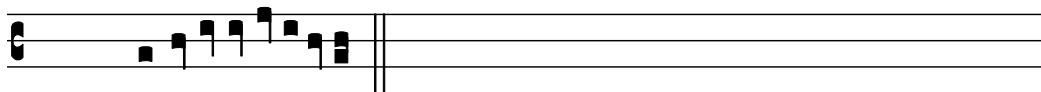
5. Ant.
VII.ii.



od shall give her the help * of his counte-nance : God



is in the midst of her, therefore she shall not be remov-ed.



Ps. God is our hope. (46./xlv.) [260].

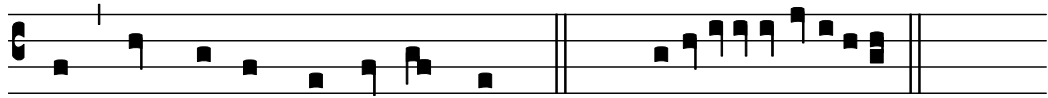
Sicut letantium.

6. Ant.
VII.ii.



S with all re-joicing, * so our ha-bi-tation is in

On the Nativity of the Blessed Virgin Mary.



thee, O Ho-ly Mother of God. *Ps.* Her foundations. (87./lxxxv.) [329].

Gaude Maria Virgo.

7. Ant.
IV.iv.



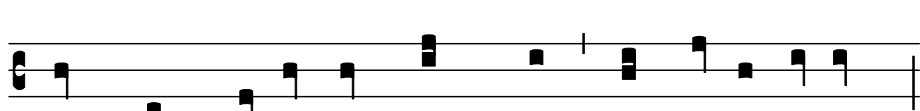
E-joyce, O Virgin Ma- ry : * thou a- lone hast destroy-



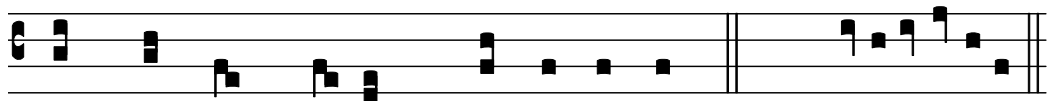
ed all the he-resies in the whole world. *Ps.* O sing unto the Lord. *j.* (96./xcv.) [338].

Dignare me laudare te.

8. Ant.
IV.iv.



ouchsafe that I may praise thee, * O Ho-ly Virgin :



give me strength a- gainst thine e- nemies. *Ps.* The Lord is King. (97./xcvj.) [339].

Post partum Virgo.

9. Ant.
IV.iv.

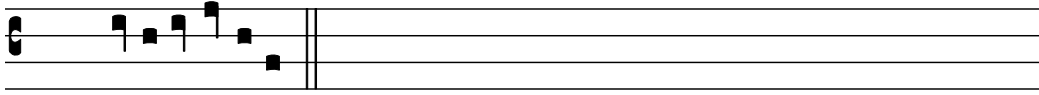


F-ter child-bearing, O Virgin, thou didst re-main



invi- o-late : O Mother of God, intercede for us.

On the Nativity of the Blessed Virgin Mary.



Ps. O sing unto the Lord. *ij.* (98./xcvij.) [350].

℣. Holy Mother of God, ever-virgin Mary.

℟. Intercede for us to the Lord our God. *Let the Response be made privately.*

Second day within the Octave.

Lesson j.

Blessed Mary, then, once sent a holy angel to the aid of the great father Basil, and raised him from the dead : who being alive overcame his evil persecutor Julian the Apostate. And this is a well known account. She also powerfully rescued thou, O Theophilus, a sometime sinner, from the very jaws of the devil. But why are we burdened with the restoration of this fallen man to be uttered in only a few words, seeing that the deeds are worthy to be heard ? This Theo-

philus therefore, formerly a deputy of a certain bishop of the Sicilians, as the writing telleth us : fell into despair on account of his misfortunes. Whence he betook himself to a certain Jewish sorcerer, seeking his counsel and help. After having spoken with the devil through this Jewish mediator, he repudiated Christianity, worshipped the devil, and gave to him the deed of his emancipation, sealed with his ring. But thou, O Lord, have mercy upon us.

R. This day the blessed Virgin Mary was born. *j.* {1402}.

Lesson ij.

But afterwards, having become penitent and greatly distressed at what he was doing, whither he might turn, at length having gathered the strength of faith and hope, he fled to a certain church dedicated to the memory of the blessed Mother of the Lord. Whereby, having been vexed with affliction for forty days, he continually invoked her name with a contrite heart and implored her patronage. What more ? The merciful Mother regarded him favourably,

and, appearing to him in a vision, rebuked him of ungodliness and strengthened him in the confession of Christ. She comforted the grieving man by promising pardon, and lest he should doubt of the promise, he forcefully seized the above mentioned manuscript from the devil, and as a captive gave it to her as a pledge of freedom. Which when he awoke he found lying on his breast : how relieved he was, how he uttered expressions of exultation and confession

with a pious affection, it is not easy to say. Now that night was followed by Sunday, in which Theophilus, as it were, rising from the dead with the Lord, presented himself to the bishop before the people, and set forth the matter as it was. Thou wouldst have seen a people at one time astounded by the hearing of so terrible a crime,

at another weeping over the weakened face of the penitent : but upon hearing how much and how speedily he had obtained mercy, all those who had almost succumbed to their bad consciences in terror came to hope and breathed with joy. But thou, O Lord, have mercy upon us.

R. Let us celebrate most devoutly. *ij.* {1403}.

Third Lesson.

Now indeed that we might briefly conclude the matter, with the bishop ordering, Theophilus burned the ill-advised deed with fire. Then, with the support of the clergy and the people, he was brought to the altar : when he received the holy communion by mouth from the hand of the bishop, his face shone like the sun. And with three days having passed, with praise in the church of the pious Mother of the Lord, by whom he had been reconciled : he rested in his labours with a happy end. By such deeds, therefore, it is confirmed that the Mother of the Lord is powerful everywhere, everywhere magnificent : certainly for whom He is ready to send holy angels into ministry, and to bring to nought the pleasures of the underworld at her

good pleasure. It is evident from these and countless other benefits which have either been written about or seen from time to time, that she is available for both the righteous and the sinners faithfully calling upon her, and she never ceaseth to bring aid them. Let them therefore come to her with righteous Basil, praising and blessing : and having beseeched speedy fulfilment of their holy desires, without doubt they shall receive. Let sinners come with Theophilus, beating their sinful breasts with inward weeping, and if they too will truly repent, they shall obtain the desired pardon. Of which number of those standing with us, we implore thee that thou might deign to come to help and to be of aid, O chosen and holy, O venerable and powerful, O

clement and gracious Lady of ours :
whereby we may recover and have the
perpetual grace of thy Son Jesus
Christ our Lord, who with the Father

and the Holy Ghost liveth and
reigneth one God for ever, amen. But
thou, O Lord, have mercy upon us.

Lesson at j.

THe book of the generation of
Jesus Christ, the son of David.
And that which followeth. Which
beginning sufficiently sheweth the
generation of Christ according to
which he is said to have taken on
flesh. For according to this Christ is
the Son of man, which he calleth
himself very often, commending to us
what he mercifully vouchsafed to be
for us. For that heavenly and eternal
generation, according to which the
Son of God is the Only-begotten
before all creation, seeing that all
things were made through him, is so
ineffable, that what was spoken by the
prophet Isaiah may be understood :
Who shall declare his generation ?
Nevertheless, concerning his temporal
birth, by which the Word was made
flesh, and a virgin made pregnant by
the Holy Ghost gave birth to a son
and remained a virgin, this prophetic
sentence may not be unreasonably
accepted : so that no discord should
cling to the framework of the sacred
edifice. Therefore Matthew, in the
first book of the New Testament,

answering to the corrupt beginning of
the human race through trans-
gression, in the first book of the Old
Law, where it is written, These are
the generations of the heavens and of
the earth, and again, This is the book
of the generations of Adam, Adam, to
be sure, of the Old Testament,
through whom the whole world was
corrupted, Adam setting forth the
new, in which all things are restored,
both those which are in heaven and
those which are in earth : gave
manifestly to be understood that He
himself had written a generation
according to the flesh, who would
assume the adoption of his elect as
sons of God. But why should it say
the book of the generations when the
generations hold a small part of the
book : by this it is understood that he
followed the custom of his nation.
For it is the custom of the Hebrews
to give names to volumes from their
beginnings, such as Genesis, Exodus,
and the other books of the Law. But
insofar as he said Jesus Christ : he
expressed the royal and priestly

dignity in him. For Joshua, who brought forth the portent of this name, was the first after Moses to hold the leadership of the people of Israel, and he led the children of Israel into the land of promise. But Aaron, consecrated by a mystical ointment, was the first priest in the law. Our Saviour, therefore, whom God anointed with the oil of gladness above all his fellows, is also the King, of whom the Prophet saith, Of the increase of his government and peace

there shall be no end, and the angel, demonstrating to Mary the power of his kingdom, The Lord, he saith, shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever, and of his kindgom there shall be no end. And he is the same priest, of which the Psalmist saith, The Lord sware, and he will not repent : Thou are a priest for ever after the order of Melchisedech. But thou, O Lord, have mercy upon us.

R. Let us celebrate the most worthy arising. {1418}.

Before Lauds.

V. Pray for us, O holy Mother of God.

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

¶ *At Lauds.*

At Lauds is sung this single Ant. Today is the nativity. {1421}.

Ps. The Lord is King. (93./xcij.) and the other customary *Psalms.* [53].

Chapter. As the vine brought I forth. {1395}.

Hymn. O glorious Maid. {292}.

V. God hath chosen her and preferred her. *R.* And hath made her to dwell in his tabernacle. *Let the response be made privately.*

Ant. O Mother of God. {1392}.

Ps. Benedictus. 52*.

And let the other Antiphons of the History that follow be sung in order within the Octave on the Psalm Benedictus. and Magnificat.

Prayer. Hear the supplication of thy servants. {1398}.

On the Nativity of the Blessed Virgin Mary.

¶ *Let a Memorial be made of Saint Gorgonius, Martyr : at this Matins only with this Prayer.*

¶ Et Saint Gorgonius thy martyr,
O Lord, we beseech thee, gladden us by his intercession : and make

the faithful to rejoice in his solemnity. Through Jesus Christ.

On no day within the Octave let a Memorial be made of the Cross nor of All Saints because the Octave is with Rulers of the Choir.

¶ *At j.*

Ant. Today is the nativity. *as above at Lauds.* {1421}.

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

Ant. Thee they rightly praise. [122].

Ps. Quicunque. [123].

¶ *At Terce and at all the other Hours let all be made as is indicated above on the first day.*

¶ *At ij. Vespers.*

Ant. Today is the nativity. {1421}.

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

Chapter. As the vine brought I forth. {1395}.

Hymn. Ave, Star of ocean. {439}.

℣. God hath chosen her and preferred her.

℞. And hath made her to dwell in his tabernacle.

Ant. Blessed is the lineage. {1393}.

Ps. Magnificat. 55*.

Prayer. Hear the supplication. *as above.* {1398}.


Let Matins, the Hours and Vespers be said in this same way during the whole Octave except on Sunday, except for the ℣℞. and Responsories at Matins and the Antiphons on the Psalm Benedictus. and Magnificat. which are changed.

¶ *The Third Day.*

At Matins.

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

Lesson j.

 He son of David, the son of Abraham. The order is inverted : but it was changed by necessity. For if he had placed Abraham first, and David afterwards : he would have to repeat Abraham again to preserve the series of the generations. For this reason he named the other children of those that were omitted : because the promise of Christ was made only to these. To Abraham, In thy seed, he saith, shall all the nations of the earth be blessed. To David, however, he saith, Of the fruit of thy body : shall I set upon thy seat. Abraham begat Isaac : and Isaac begat Jacob. And that which follow-

eth. Matthew therefore expoundeth the human generation of Christ, from the very beginning of the promise of Christ : that is, recalling the fathers from Abraham which lead to Joseph, the husband of Mary, of whom Jesus was born. And mystically he sheweth how, out of the darkness of the Gentiles, as if from slavery in Egypt, the descent passed by means of forty-two generations, like the same number of stages, to the Virgin Mary, filled with the flood of the Holy Ghost, as if an intelligible Jordan. But thou, O Lord, have mercy upon us.

℞. The nativity of the glorious Virgin. *iiij.* {1408}.

Second Lesson.

FOr it is testified that Christ himself was born of Mary, who as a hook caught in the opening of a net, thus placed at the end of the genealogy, and sent by the Father into the sea of this world, slew the

crooked dragon that was hooked to it : and put to death the death of the human race. And therefore, having been doubled as a rope, a second time to be sure the order of each of the names is woven into the likeness of a

net of genealogy : until from the beginning of this, that is from Abraham, it is come even to the hook, that is, Christ. Of which it is said to holy Job, Can it be that thou shalt hook the leviathan with thy hook, or bore his jaw through with a thorn ? This one, therefore, was caught by the hook of the incarnation of Christ : because while in him he craved the food of the body, he was transfixed by the barb of divinity. And Judas begot Phares and Zara of Thamar. It is to be noted that in the Saviour's genealogy no holy women are included, except those whom the Scripture hath reprov'd : so that he who was born for sinners, might wipe

out the sins of all born from sinful women. Whence also among those following, Raab the harlot, and Ruth the Moabite are reckoned : and Bathsheba the wife of Urias. But by an inward understanding, in all these four women is figured the Church coming to the Lord out of the error of paganism : which was previously considered a foreign and barren woman, but was joined to Christ as a legitimate matron. And she bringeth forth to God more adopted sons than doth the Synagogue, which before was seen to have God as her own husband. But thou, O Lord, have mercy upon us.

R. Thy nativity. *v.* {1409}.

Third Lesson.

THamar, therefore, is interpreted bitterness, or exchanging, or palm-tree. And deservedly all these come together in the holy Church, which was previously bitter in idolatry and foul conduct : but is now sweet through the weeping of sorrow and the earnestness of pious labour. This is rightly called exchanging : because it was changed from a sinful to a righteous woman, and from an odious to a beloved. Which is duly likened

to the palm-tree : on account of the struggle of labour and the reward of victory. Of her indeed it is well said by the Psalmist, The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus. Raab is likewise interpreted breadth, or famine, or impulse. And what is preached in this but the nobility of the holy Church ? To whom it is also said in Isaiah, Enlarge the place of thy tent, and let them stretch forth

the cutains of thine habitations : spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on to the right hand and to the left : and thy seed shall inherit the Gentiles. They therefore have that hunger, not a famine of bread, nor a thirst for water, but of hearing the words of God and doing his will. From this indeed impetuosity entereth : because the swiftness of preaching is directed by the breathing of the Holy Ghost toward the whole extent of the world. Whence also it is well said by Ezekiel, Whither the spirit was to go, they went : and they turned not when they went. Finally,

Ruth, which is interpreted either as seeing, or hastening, or defining, rightly signifieth the Church : which contemplateth God in purity of heart, and, according to the Psalmist, hasteneth to give her hands unto God. She defineth : that is, she determineth to persevere firmly in the faith and love of God. Whence also Paul saith, For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God : which is in Christ Jesus. But thou, O Lord, have mercy upon us.

Lesson at Prime.

Now Beer-sheba, which is interpreted as the well of satiety, or the seventh well, signifieth the abundance of the grace of the Holy Ghost in the Church. And so, with this spiritual gift, that is the seventh year, the Church hath been made a well of satiety, because it hath become in her a well of water, springing up into everlasting life. And Nason begat Salmon. This is Nason, the chief of the tribe of Judah : as we read in Numbers. And Jesse begat David the king. He calleth David king, not because he alone was placed in that

genealogy of kings, seeing that many reigned from him until the time they were carried away to Babylon, who have been written : but because David was the first king of the tribe of Judah, through whom the order of the genealogy ran. And David the king begat Solomon, of her that had been the wife of Urias. It is asked, when the three remaining foreign women are given their own names, why Bathsheba alone is not named, but this only is said, Because she was the wife of Urias. This is supposed thus to have been done because the

three above mentioned may have been guilty of crimes : nevertheless in the offspring of the sons through whom the genealogy runneth, not only were they not to be blamed, but they also deserved to be praised. But having committed adultery and murder at the same time, David begat a son to the king in such a culpable marriage, that she was not named in the genealogy of the Saviour. But the name of her husband, that is, Urias, is set forth as if of a righteous man : so that from this even the brutality of the crime may be remembered, when he who was killed for the sake of his wife is recalled to memory. Now mystically David signifieth Christ : who is interpreted a strong and desirable hand. And what is stronger

than the lion, which root of David, from the tribe of Judah conquered ? But in what way it is desired, the Scripture sheweth, saying, Behold, the desire of all nations shall come. And Peter saith, Which things the angels desire to look into. But Urias, which is interpreted my light of God, signifieth the devil who transformed himself into an angel of light : daring to say to God, My light is God : and I will be like the most High. All of them having been consigned to this most wicked marriage, the grace of God liberated : that the Church might be united without spot or wrinkle to the the Saviour, its proper spouse. But thou, O Lord, have mercy upon us.

℟. Sprung from a royal race. {1419}.

At Lauds.

Ant. Holy Virgin Mary. {1393}.

Ps. Benedictus. 68*.

Prayer as above. {1398}.

☩ *At Vespers.*

Ant. Under thy protection. {1394}.

Ps. Magnificat. 61*.

Prayer as above. {1398}.

On the Nativity of the Blessed Virgin Mary.

Let a Memorial be made of the Martyrs Protus and Hyacinth with the Ant. In the heavens rejoice. [900]. V. Be glad, O ye righteous. [900]. with this Prayer.

Prayer.

May the precious confession of thy blessed martyrs, Protus and Hyacinth, we beseech thee, O Lord,

support us : and let their devout intercession continually protect us. Through Christ.

¶ *Fourth Day.*

At Matins.

V. Beautiful art thou. [644].

R. Blessed is the lineage. {1414}.

R. With heart and soul. {1415}.

R. Today is the nativity. {1420}.

On this day and the other following days within the Octaves let the Antiphons of the Nocturns be sung : evidently, Ant. This day the blessed Virgin Mary. as above in the First Nocturn, {1399}. and the other Antiphons which follow on the Ps. Benedictus. and Magnificat. except on Sunday.

Let a Memorial be made of the Martyrs Protus and Hyacinth with the Prayer as above.

However on the following days within the Octaves let the order of the VV. and Responsories at Matins which are in the preceeding three days be preserved, if Sunday shall not intervene.

If however Sunday shall fall within the Octave before the Feast of the Exaltation of the Holy Cross let all be made of the Service of Saint Mary this way.

¶ *At First Vespers.*

Ant. Today is the nativity. {1421}.

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

Chapter. As the vine brought I forth. {1395}.

Let no R. be sung.

On the Nativity of the Blessed Virgin Mary.

Hymn. Ave, Star of ocean. {1395}. *Let the same melody be sung on this Hymn at both Vespers on Sunday within the Octaves and on the Octave as on the first day.*

V. Holy Mother of God, ever-virgin Mary.

R. Intercede for us to the Lord our God.

Ant. Thy nativity, O Virgin Mother of God. {1397}.

Ps. Magnificat. 53*.

Prayer. Hear the supplication of thy servants. {1398}.

Let be made a Memorial of Sunday and of the Trinity and a Procession before the Cross.

¶ *On returning is said of all saints, as is said above on the Feast of the Assumption of Blessed Mary : unless another Sunday is entirely deferred.*

¶ *At Matins let all be said of the History as on the j. day except for the ix. Responsory That she might bring forth. and except for the Responsory The stock of Jesse. Instead let the ix. R. be At the will of the Lord. {1411}. and then in place of the Responsories The stock of Jesse. and At the will of the Lord. let the two ferial Responsories be sung, in their order. {1418}.*

First Lesson.



Braham is interpreted father of many nations, or the father seeing the people. Who is signified by this name, except He of whom it was thus promised to him ? In thy seed, it saith, shall all the nations and the families of the earth be blessed. And Isaiah saith, When thou shalt make his soul an

offering for sin, he shall see his seed, he shall prolong his days, : and the pleasure of the Lord shall prosper in his hand. And also, Thou, he saith, O Lord art our Father, our Redeemer : thy name from everlasting is. Abraham hath been ignorant of us, and Israel acknowledged us not. But thou, O Lord, have mercy upon us.

Lesson ij.

AND how Abraham actually signified the Saviour, is testified to in that at the command of the Lord he went forth from his country, and from his father's house, that he

might be enriched among foreigners, and become a great nation. Which we now see to have been truly fulfilled, when Christ, forsaken by the land and the kindred of the Jews,

excelleth as we see among the people of the Gentiles. And that, in which Abraham vanquished five kings with his three hundred and eighteen servants, and delivered Lot : signifieth what else but that Christ by the cross, which he expresseth in the letter

Tau, containing the number three hundred, freed us from the dominion of carnal feelings, which had previously overcome us, being made captives by various vices. But thou, O Lord, have mercy upon us.

Lesson iij.

ISaac, too, which is interpreted laughter, or joy, signifieth that of which the angel said to the shepherds, I announce to you great joy : which shall be to all people. And the Truth himself saith to his disciples, I will see you again, and your heart shall rejoice : and your joy no man taketh away from you. And again, Ask, (he saith,) and ye shall receive : that your joy may be full. How, to be sure, Isaac doth signify Christ by his works, is too extensive to completely enumerate : since nearly all his acts,

which the scripture narrateth, correspond with the mystery of Christ. That is, that insofar as he was going to be sacrificed, he himself had carried the wood to the altar : just as Christ carried the cross of his passion with his own body. And in that he married Rebekah as a type of the Church, who gave birth to twins : just as the Church of Christ, through the fountain of baptism, giveth birth to two peoples. But thou, O Lord, have mercy upon us.

Lesson iiij.

Jacob, which is interpreted supplanter, or supplanting, signifieth him of whom the Psalmist saith, Thou shalt throw down mine enemies under me. Here indeed, in the erection and anointing of the stone, and in his sleep, he signifieth the passion of Christ and his resurrection, which God hath anointed with the oil of

gladness above thy fellows. For Bethel, where Jacob saw the vision, signifieth the Church, which is truly the house of God, because the house is the bread which cometh down from heaven, and the gate of heaven, because there the Son of God descended to earth, and holy men ascend to heaven. But thou, O Lord,

have mercy upon us.

Lesson v.

Judas is interpreted confessing or glorifying : and it signifieth Him who in the Gospel saith, I thank thee, O Father, Lord of heaven and earth. And the Psalmist saith, O God, glorious art thou in thy saints : this is, Christ in his members. Phares, division or divided, points out Him who saith in the Gospel, When the Son of man shall come in the seat of his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him

shall be gathered all nations : and he shall separate them one from another, as the shepherd divideth his sheep from the goats. And that which followeth. And the Apostle, The word of God, he saith, is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of thoughts. But thou, O Lord, have mercy upon us.

Lesson vj.

Zara is interpreted orient or arising. And Zacharias saith, The Dayspring from on high hath visited us. And elsewhere it is written, Behold the man whose name is Orient. Esrom, seeing the arrow, or the court thereof, denoteth him of whom it is said, Mighty and sharp arrows. The arrows of Christ are the precepts of the gospel, or the judgments of the

avenger. But the court signifieth the abundance of grace and the breadth of charity : through which the Truth itself invites all to himself, saying, Come unto me, all ye that labour and are heavy laden, and I will give you rest. But thou, O Lord, have mercy upon us.

According to Luke xj. 27, 28. Lesson vij.

AT that time, Jesus spake to the multitudes : A certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee : and the paps which

thou hast sucked. And that which followeth.

*A Homily of the Venerable Bede, Priest.
(On Luke, Book iv. Chap. 48.)*

THis woman is shewn to be of great devotion and faith, who, with the scribes and Pharisees at the same time tempting and blaspheming the Lord, recognizeth his incarnation before all with such sincerity, confesseth with such faith : that she might confound both the lies of the great men who are present, and the faithlessness of heretics yet to come. For just as the Jews then, blaspheming the works of the Holy Ghost, denied the truth of the consubstantial Son of God the Father : so the heretics, by denying that the ever-

Virgin Mary did, by the power of the Holy Ghost working, supply the matter of her flesh from human members to the only-begotten God, said that the truth ought not to be confessed, that the Son of man was consubstantial with the Mother. But if the flesh of the Word of God, according to the flesh of the new-born, is said to be foreign from the flesh of the Virgin Mother : without cause should the womb which carried him, and the breasts which had suckled be blessed. But thou, O Lord, have mercy upon us.

Lesson viij.

FOr what is the consequence of him being believed to be nourished by milk, from whose seed it is denied that he was conceived, when it is proven according to the physicists that both liquids emanate from one and the same source ? Unless perchance it should be supposed that a virgin could have brought forth the seed of her flesh by nourishing the matter of the flesh of the Son of God : but by being made incarnate, he could at least have performed a greater and more unusual miracle. But the A-

postle opposeth this opinion, saying that God sent forth his Son, made of a woman, made under the law. For those are not to be heard that think that it should be read, Born of a woman, made under the law : but made of a woman, because he was conceived in a virgin's womb, he drew flesh not from nothing, not from elsewhere, but from the mother. Otherwise he could not truly be called the Son of man : who had no origin out of man. But thou, O Lord, have mercy upon us.

Lesson ix.

AND let us therefore raise our voice against Eutyches, together with the catholic Church, of which a woman bore this type, and let us raise our minds from the midst of the tumult : and say unto the Saviour, Blessed is the womb that bare thee : and the paps which thou hast sucked. Truly indeed is the Parent blessed, who (as one saith) hath brought forth in child-birth the King, which holdeth heaven and earth for ever, of whose divinity, likewise eternally embracing all things in their courses, the authority endureth without end : who in the blessed womb, having the joy of a mother, with the honour of virginity, before her never the like was seen, nor shall be seen after. But he said, Yea rather, blessed are they that hear the word of God, and keep it. Graciously doth the Saviour assent to

the testimonies of the woman, not only that she deserved to beget the Word of God : but also that all that spiritually conceive the Word of God by the hearing of faith, and who strive to nourish it by the keeping of good works, whether in their own or in the heart of their neighbours, and as it were they strove to nourish it, professing to be blessed. For the same Mother of God was indeed blessed, because she became a temporal minister of the incarnate Word, but thence much happier, because she remained ever the eternal guardian of those loving him. Which sentence secretly striketh the wise men of the Jews, who sought not to hear and keep the word of God, but to deny and blaspheme. But thou, O Lord, have mercy upon us.

Lesson at j.

ARam is called chosen or exalted. And the Prophet speaketh from the person of the Father to the Son, Behold, my servant, mine elect, I have put my spirit upon him. Who is this chosen servant but who from his boyhood refused the evil and chose the good ? The Psalmist also saith, The Lord is high above all heathen.

And that which followeth. And Aminadab, which is interpreted, my willing people, signifieth him who said, No man taketh my life from me, but I lay it down and take it again. He is indeed the head of that people : from whose person the Psalmist speaketh to the Lord, saying, An offering of a free heart will I give thee :

and praise thy Name, O Lord, because it is so comfortable. Naason, a serpent, or augury, representeth Him who said in the Gospel, As Moses lifted up the serpent in the wilderness : even so must the Son of man be lifted up. The augury here therefore must be understood as a prophecy or revelation. Whose prophecy looketh back on three prophetic times. In the past, as it is, Abraham saw my day, and was glad. In the present, as it is, What think ye in your hearts ? In the future, as this is, For they shall be as the angels of God in heaven. And that, Destroy this temple : and in

three days I will raise it up. Salmon, which is interpreted sense, or sensible, not inappropriately signifieth Christ, whom the Apostle said was the power of God, and the wisdom of God. Who is well said to be sensible. For in the Gospel it is read that he said, Somebody hath touched me : for I percieve that virtue is gone out of me. And again, Wherefore think ye evil in your hearts ? Truly sensible : who discerneth thoughts as things, and future things as present, as it is written about him, Who made the things that are to come. But thou, O Lord, have mercy upon us.

¶ *At Lauds let this single Ant. Today is the nativity. j. of Lauds be sung. {1420}. Ps. The Lord is King. (93./xcij.) [53]. Let the Chapter and all the rest be said as on the first day.*

¶ *At Prime and at the other Hours all is made as within the Octaves. {1444}.*

¶ *At Seconds Vespers let all be made as on the first day except the Responsory which is not said, with the Hymn Ave, Star of ocean. {1395}.*

Thereafter to be sure let not the order of days be kept in the V̄. et R̄. said at Matins and in the Lessons read nor in the Antiphons sung on Benedictus. and Magnificat. : but let the aforementioned order of Versicles, Lessons, Responsories and Antiphons be preserved on the following days within the Octaves. In such a way that on Monday let the Verse and R̄R̄. of the j. Nocturn of the History always be said.

¶ *The v. Day.*

Lesson j.

Boos, which is interpreted in whom is strength, or in him is strength, or himself in strength, can rightly be transferred to Christ, because he is the arm of the Lord, of whom the Prophet saith, Behold the Lord shall come with strong hand, and his arm shall rule for him. And he, speaking of himself in the Gospel, saith, I, if I be lifted up from the earth, will draw all men unto me. For every man's strength faileth in death. The Word also, which was made flesh : was made stronger out of infirmity, more alive out of death, higher out of humility. Obed, that is, serving, signifieth him who saith of himself, The Son of man came not to be ministered unto, but to minister. And the Apostle, Who, being in the form of God, thought it not robbery to be equal

with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and was found in fashion as a man. Jesse is interpreted libation of the island. The islands of the Church are with regard to the Gentiles, which, situated on the sea of this world, are buffeted daily by waves of persecutions. Of which islands Isaiah saith, Glorify ye God in instruction : even the name of the Lord God of Israel in the isles of the sea. The libation therefore of these islands is the sacrifice of the body and blood of the Lord : which the holy Church is wont to offer daily with vows and praises, in worthy commemoration of our Lord's passion and resurrection. But thou, O Lord, have mercy upon us.

Lesson ij.

David, desirable, or strong in hand, without doubt signifieth Christ, of whom the Psalmist saith, Thou art fairer than the children of men. And again, The Lord, he saith, strong : even the Lord mighty in battle. Of whose deeds, how the

Lord's acts signify, the commentators of the Holy Scriptures explain sufficiently. Solomon, king and also song of a king, which being interpreted in Latin expresseth pacifier or to be peaceful, denoteth the one of whom the Prophet entreateth, saying,

Give the King thy judgments, O God : and thy righteousness unto the King's son. And a little later, In his time, he saith, shall the righteous flourish, yea, and abundance of peace, so long as the moon endureth : his dominion shall be also from one sea to the other, and from the flood unto the

earth's end. But that many of Solomon's accomplishments, and especially that he built the temple of the Lord with all zeal and diligence, hold the figure of our Saviour and the Church : this is not unknown. But thou, O Lord, have mercy upon us.

Lesson iij.

Roboam is interpreted the impulse of my people : and it signifieth a swift gathering of people to the faith of Christ after his incarnation. Insofar as the Prophet, foreseeing in the spirit, saith, All nations whom thou hast made shall come and worship thee, O Lord : and shall honour thy name. Abia, being converted into our language is, the Father is the Lord : and it pointeth out him of whom the Prophet saith, Unto us a child is born, unto us a son is given : and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. And that which followeth. Aza, lifting up, or taking away, signifieth the one of whom John saith, Behold the Lamb of God : behold him which taketh away the sin

of the world. And the prophet Ezekiel, speaking from the person of the Lord concerning the calling of the nations, saith, I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land saith the Lord God. Josaphat, himself judging, but it can be better interpreted the Lord shall judge. Which certainly agreeth with Him, of whom it is written, He hath prepared his seat for judgment : for he shall judge the world in righteousness. And again, The Lord shall judge the ends of the earth. And the Truth itself speaketh of itself, The Father judgeth no man : but hath committed all judgment unto the Son. But thou, O Lord, have mercy upon us.

Lesson at j.

Joram, who is where it is lofty, or who is lofty, but better eminence, signifieth whom if not the one, of whom Isaiah saith, Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy : I dwell in the high and holy place, with him also that is of a contrite and humble spirit : to revive the spirit of the humble, and to revive the heart of the contrite ones. And the Psalmist saith, Who is like unto the Lord our God, that hath his dwelling so high, and yet humbled himself to behold the things that are in heaven and earth ? And the Lord himself saith in the Gospel, No man has ascended up to heaven : but he that came down from heaven, even the Son of man which is in heaven. Ozias, that is, the robustness of the Lord, or the strength of the Lord, is he of whom the Saviour himself saith in the Gospel, When a strong man armed keepeth his palace : his goods are in peace. But when a stronger than he shall come upon him, and overcome him : he taketh from him all his

armour wherein he trusted, and divideth his spoils. For he himself cast out the prince of this world : because the right hand of the Lord bringeth mighty things to pass, and the Lord our strength and praise hath become our salvation. Joatham to be sure, made complete or perfect, signifieth him of whom the Apostle saith, Being made perfect, he became the author of eternal salvation unto all them that obey him. And he himself saith in the Gospel, The disciple is not above his master. But every that is perfect shall be as his master. Now Achaz, that is embracing or comprehending, is truly the one which saith, All things that the Father hath are mine. And again, All power, he saith, is given unto me in heaven and in earth. To be sure he is the hand of God, containing all things : of which the Prophet saith, He measureth the heaven with his palm : and containeth the earth in the hollow of his hand. But thou, O Lord, have mercy upon us.

¶ *The Sixth Day.*

First Lesson.

EZekias, is interpreted the Lord strengthening, or the strength of the Lord, pointing to him who said to his disciples, In the world ye shall have tribulation : but be of good cheer, because I have overcome the world. And according to Daniel, The stone was cut out of the mountain without hands : and it brake in pieces the iron, the brass, the clay, the silver, and the gold. Manasses beareth for-

getful as the symbol of his name, concerning whose character Ezechiel the prophet said, But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right : he shall surely live, he shall not die. I will not remember all his sins. And in the Gospel He saith to the paralytic, Son, be of good cheer : thy sins be forgiven thee. But thou, O Lord, have mercy upon us.

Lesson ij.

AMon, which is faithful or nurse, sheweth him who saith to the sinful city, O Jerusalem, Jerusalem, he saith, thou that killest the prophets, and stonest them which are sent to thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ? Josias, which is interpreted, where is the incense of the Lord, or the salvation

of the Lord, or wherein it is, signifieth Him of whom it is written in the Gospel, He fled into a mountain apart to pray. And again he saith of Him, Being in agony, he prayed more earnestly. But that incense signifieth prayer, the Psalmist testifieth, saying, Let my prayer be set forth : in thy sight as the incense. But thou, O Lord, have mercy upon us.

Lesson iij.

AND who the salvation of the Lord is, Isaiah, speaking as from the person of the Lord, sheweth, saying, The earth shall wax old like a

garment, and they that dwell therein shall die in like manner : but my salvation shall be for ever. He it is who, by the testimony of an angel,

shall save his people from their sins. Jechonias, preparing or the preparation of God, signifieth him of whom Isaiah saith, In the last days the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills : and all nations shall flow

unto it. And He himself said to the disciples in the Gospel, If I go and prepare a place for you, I will come again, and summon you unto myself, that where I am, there ye may be also. But thou, O Lord, have mercy upon us.

Lesson at j.

Attham means either gift or giving or present in Latin, and in this it signifieth Christ. For he is called a gift, because grace and truth came by Jesus Christ. And the same saith of himself in the Gospel, For God so loved the world : that he gave his only begotten Son. Giving, as God : Behold, he saith, I give unto you power to tread on scorpions, and over all the power of the enemy. Given, as a man : Behold I, he saith, and the children which God hath given me. Joseph, added to, or

adding to, without doubt pointeth out Him, who saith of his faithful, I am come that they might have life : and that they might have it more abundantly. And again, I (he saith) am the good shepherd : and know my sheep, and am known of mine. And a little later he subjoineth thus, And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. But thou, O Lord, have mercy upon us.



¶ *On the Feast of the Exaltation
of the Holy Cross.*

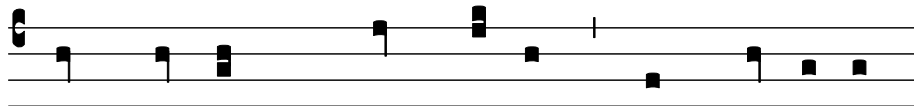
(xiv. September.)

At First Vespers.

On the Psalms, Ant. Sweet the wood. and let it be sung without Alleluya.

Dulce lignum dulces clavos.

Ant.
I.iv.



Weet the wood, * sweet the nails, sweet the burden

On the Feast of the Exaltation of the Holy Cross.

they upheld : which was worthy to bear the price of this world.

S. A. E.

Ferial Psalms.

Chapter.

Ut God forbid that I should
glory, save in the cross of our
Lord Jesus Christ : by whom the

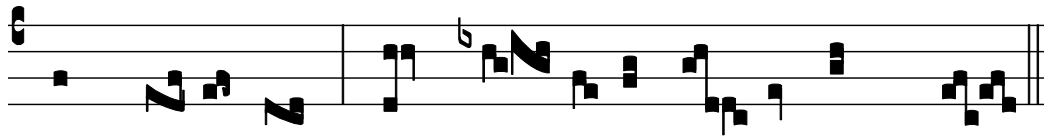
world is crucified unto me, and I unto
the world. *R?* Thanks be to God.

O crux viride lignum.

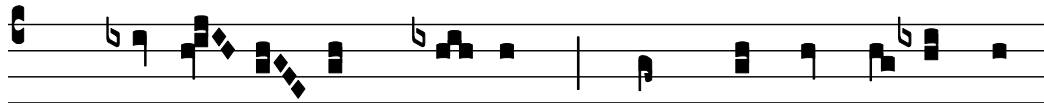
Resp.
I.

Cross, * thou art a verdant tree, for on thee
was hung the Sav-iour, the King of Is-ra-el. O how
sweet the wood, how sweet the nails, how sweet the bur-
den bear-ing. O how pre-cious the wood, how pre-

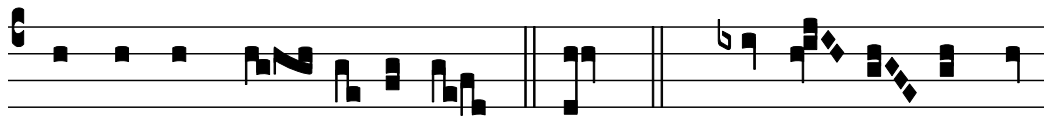
On the Feast of the Exaltation of the Holy Cross.



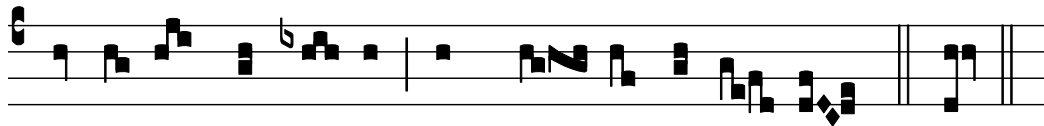
cious the jew-el. †Which me- ri- ted to support Christ.



∞. Pro- tect, O Lord, thy sheep : whom thou hast re- deemed



by the wood of the ho- ly †Which. ∞. Glo- ry be to the



Father, and to the Son : and to the Ho- ly Ghost. †Which.

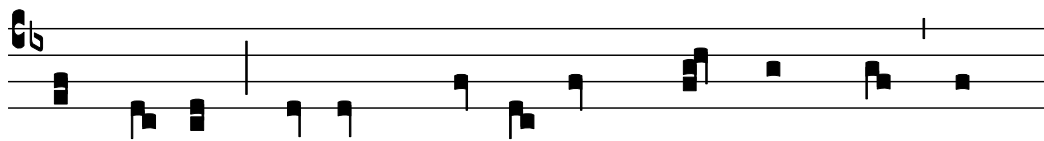
and it is sung without Alleluya. and without a Prose.

Impleta sunt que concinit.

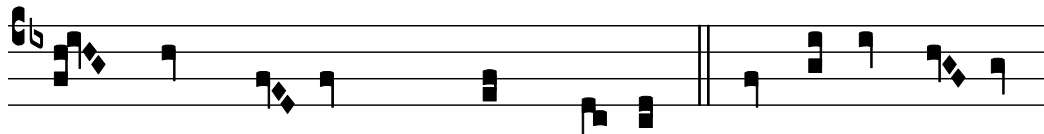
Hymn.
I.



Ullfill'd is all that Da- vid told * In true prophe- tic



song of old : Amidst the na- tions, God, saith he, Hath

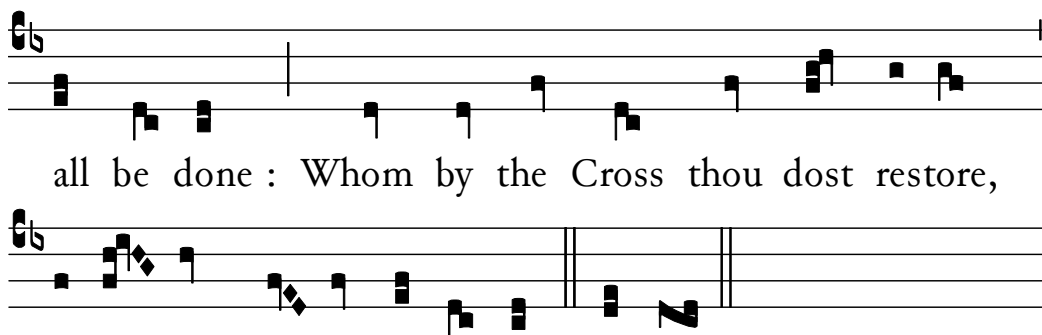


reign'd and tri- umph'd from the tree. 2. O tree of beauty,

On the Feast of the Exaltation of the Holy Cross.

Tree of light! O Tree with royal purple dight! E-lect on
whose tri-umphal breast Those ho-ly limbs should find
their rest. 3. On whose dear arms, so widely flung, The weight
of this world's ransom hung: The price of hu-man-kind
to pay, And spoil the spoil-er of his prey. 4. O Cross, our
one re-li-ance, hail! This ho-ly fes-ti-val a-vail To give
fresh me-rit to the saint, And par-don to the pe-ni-tent.
5. To thee, e-ter-nal Three in One, Let homage meet by

On the Feast of the Exaltation of the Holy Cross.



all be done : Whom by the Cross thou dost restore,

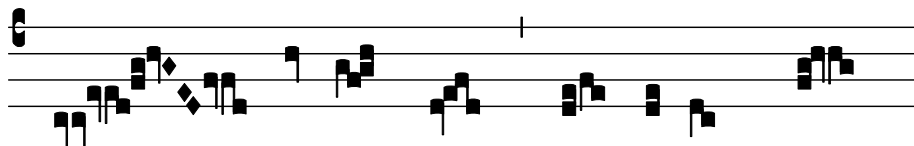
Pre-serve and go-vern ev-ermore. Amen.

℣. This sign of the cross shall be in heaven.

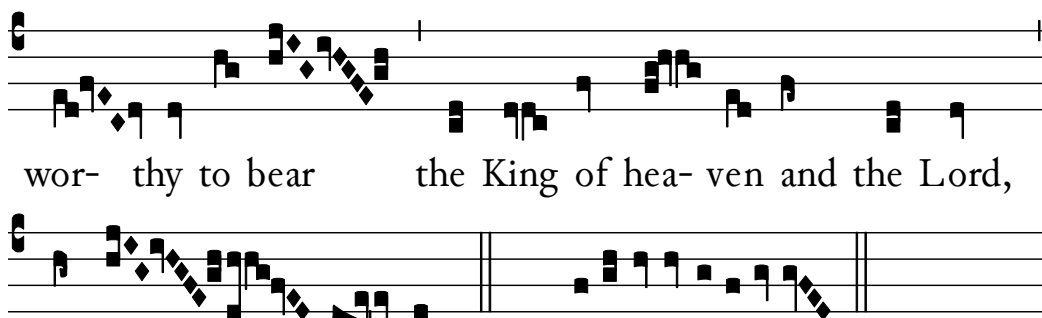
℟. When the Lord shall come to judge. *and this Response is said without Alleluya.*

O crux benedicta.

Ant.
I.v.



* blessed cross, which a-lone wast



wor- thy to bear the King of hea- ven and the Lord,

al-le- lu- ya. *Ps. My soul doth magnify. 53*.*

and it is sung with Alleluya.

Seek for all this on the Feast of the Invention of the Holy Cross.

Prayer.



God, who hast deigned to
redeem mankind with the
precious blood of thine only begotten
Son our Lord Jesus Christ :

mercifully grant, that they which
come to adore the life-giving Cross
may be freed from the bonds of their
sins. Through the same.

On the Feast of the Exaltation of the Holy Cross.

Let a Memorial be made of the Martyrs Cornelius and Cyprian solemnly, with the Ant. In the heavens rejoice. [900]. V̇. Be glad, O ye righteous. [900].

Prayer.

Grant, we beseech thee, almighty God, that as the Christian people assemble together at the temporal solemnity of thy holy priests Cornelius and Cyprian, so they may

have full enjoyment of the eternal : and what they honour with vows, they may embrace in pious affection. Through Christ.

Then let a Procession go forth before the Cross singing.

O crux gloriosa.

Ant.
III.i.



glo-ri-ous Cross, * O a-dor- a-ble Cross,
 O pre-cious wood and admi- ra-ble sign,
 through which the De- vil is conquer-
 ed : and the world re-deem-ed by the blood of Christ,
and let it be concluded with
 al-le- lu- ya.

On the Feast of the Exaltation of the Holy Cross.

℣. Tell ye among the nations.

℟. That the Lord hath reigneth from the tree. *The Response is said without Alleluya.*

Prayer.

Ⓞ God, who for our sake didst will thy Son to suffer the gibbet of the cross, that the power of the enemy might be expelled from us :

grant unto us thy servants, that we may ever live in the joys of his resurrection. Through the same.

Seek for all which is wanting here at Vespers and at the Procession on the Feast of the Invention of the Holy Cross : nevertheless let no ℟. at Vespers nor at Matins be sung with Alleluya.

On returning of Saint Mary let this Ant. O blessed Mary. be sung. {1431}. ℣. God hath chosen her. {1428}. with the Prayer The supplication of thy servants. as above on the Nativity. {1398}.

If this Feast shall fall on a Sunday : at both Vespers and at Matins while the first Benedicamus. is said let a Memorial of the Sunday be made in silence, with the Mass in Chapter on the morrow : let also a Memorial of the Trinity be made in silence at the aforesaid First Vespers and at Matins and a solemn Memorial of the Martyrs at that First Vespers, then let a Procession go forth before the Cross as is indicated above : in the same way let it be made of course whether a Memorial of the Sunday or of the Martyrs when this Feast shall fall on a Monday.

Let Vespers of Saint Mary be said outside of Quire : as on the aforesaid ferias within the octaves without any Memorial whether at Vespers or at Matins.

Ⓜ *It is understood that when the Feast of the Exaltation of the Holy Cross shall fall on a Monday : then on the preceeding Sunday at Vespers of Saint Mary is said on the Psalm Magnificat. the Ant. Let us celebrate the most worthy arising. {1429}.*

If however it shall fall on a Sunday then on the Saturday at Vespers of Saint Mary is said on the Psalm Magnificat. the Ant. Thy nativity, O Virgin Mother. {1397}. and at Matins on the Psalm Benedictus. the Ant. Today let us celebrate. {1425}. Otherwise however always one Antiphon of the Nocturns is said in its order.

On the Feast of the Exaltation of the Holy Cross.

¶ *At Compline of the day let all be made as on the Feast of the Holy Trinity.* [476].

Similarly Compline of Saint Mary is said outside of Quire as outside of Octaves, with this Antiphon on the Psalms, O blessed Mother. {1398}.

Ps. How long wilt thou forget me. (13./xij.) [27].

Ps. Be thou my Judge. (26./xxv.) [116].

Ps. Many a time have they fought. (129./cxxxvij.) [479].

Ps. Lord, I am not high minded. (131./cxxx.) [421].

Chapter. Eccles. xxiv. 15.

I gave a sweet smell like cinnamon and aspalathus, and I yielded a		pleasant odour like the best myrrh.
--	--	-------------------------------------

Hymn. Virgin all excelling. *as above on the Nativity.* {1396}. *stanzas 5-7.*

℣. God hath chosen [her and preferred her.

℟. And hath made her to dwell in his tabernacle.

Ant. We glorify * thee, O Mother of God : for of thee was borh the Christ :
succour all them that glorify thee.

Ps. Nunc dimittis. [442].

Prayer.

G rant, we beseech thee, O merciful God, protection in our weakness : that we who celebrate the memorial of the holy Mother of God		and Virgin Mary, may, by the help of her intercession, rise again from our iniquities. Through.
---	--	---

¶ *At Matins to be sure of Saint Mary said outside of Choir let the service be made this way, the Invitatory, Hymn, Antiphons and Psalms said as below within the Octaves.*

Lessons on ferias outside of Octaves evidently Lesson j. Holy Mary, most pure of virgins all. [738]. *Lesson ij.* Holy Mary, of all Godly the Godliest. [738]. *Lesson iij.* Holy Mother of God. [739]. *with the ℣℣. and ℟℟. according to the order of the Nocturns as within the Octaves.*

¶ *At Lauds let all be made as within Octaves except the Antiphon on the Benedictus.*

On the Feast of the Exaltation of the Holy Cross.

which will be according to the order of the Nocturns.

¶ *At Prime and at the other Hours let all be made as within Octaves with the Hymns and Psalms as outside Octaves.*

Memento salutis auctor.

Hymn. Salvation's Author, call to mind
How, taking form of humankind,
Born of a Virgin undefiled,
Thou in man's flesh becam'st a child.

2. Mother of grace, O Mary blest,
To thee, sweet fount of love, we fly ;
Shield us through life, and take us hence
To thy dear bosom when we die.

3. All honour, laud, and glory be,
O Jesu, Virgin-born, to thee ;
All glory as is ever meet,
To Father and to Paraclete. Amen.

Ant. Today is the nativity. {1421}.

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

Ps. O praise the Lord. (117./cxvij.) [385].

Ps. O give thanks unto the Lord. (118./cxvij.) [113].

Nevertheless at j. is said the Chapter With all these I sought rest. [744].

Responsory. Hail Mary, full of grace. †The Lord is with thee.

℟. Blessed art thou among women, and blessed is the fruit of thy womb.

†The Lord is with thee.

℟. Glory be to the Father, and to the Son : and to the Holy Ghost. Hail Mary.

℟. Holy Mother of God, ever-Virgin Mary.

℟. Intercede for us to the Lord our God.

Prayer. Hear the supplication of thy servants. {1398}. *Thus shall be concluded the Prayer at Vespers, Matins, at Prime, iij. vj. and ix.* Through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee.

¶ *At iij. Hymn.* Salvation's Author. {1469}. *Ant.* The nativity of the glorious

{1469}

Virgin Mary. {1422}. *Ps.* When I was in trouble. (120./cxix.) [386]. *and the other Psalms as outside of Octaves.* *Chapter* As the vine I brought forth. {1395}. *R̄.* Holy Mother of God. {1308}. *V̄.* After childbith. [242]. *Prayer.* Hear the supplication of thy servants. {1398}. *And thus at the other Hours let the Antiphons, Chapters, Responsories, Versicles and Prayers of the Nativity, with the Hymn and propers be said as outside of Octaves.* *Nevertheless at Prime the Chapter* With all these I sought rest. [744]. *R̄.* Hail, Mary. *as above.* {1469}. *Versicle* Holy Mother of God. {1469}. *Prayer* Hear the supplication of thy servants. {1398}.

¶ *At Compline of the day let all be made as on the Feast of the Holy Trinity.* [476].

¶ *At Matins.*

Regem Dominum qui per crucis.

Invit.
IV.v.



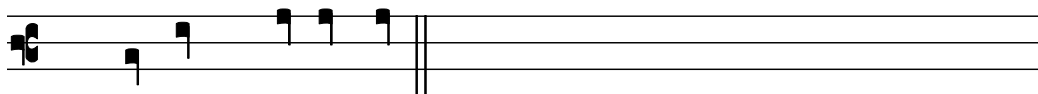
He King * the Lord, who by the my- te-ry of



the cross hath re-deemed the world. †O come let us worship.



the cross hath re-deemed the world. †O come let us a-dore.



Ps. O come, let us sing. 24*.

Pange lingua gloriose prelium certaminis.

Hymn.
III.



Ing, my tongue, the glorious battle, Sing the ending

{1470}

On the Feast of the Exaltation of the Holy Cross.

of the fray ; Now a-bove the Cross, the trophy, Sound the
loud tri- umphant lay : Tell how Christ, the world's Re-deem-
er, As a Vic-tim won the day. 2. God in pi-ty saw man
fal-len, Shamed and sunk in mi-se-ry, When he fell on
death by tasting Fruit of the forbidden tree ; Then an-other
tree was chos-en Which the world from death should free.
3. Thus the scheme of our salvation Was of old in order laid,
That the ma-ni-fold de-ceiver's Art by art might be out-

On the Feast of the Exaltation of the Holy Cross.

weighed, And the lure the foe put forward Into means of
healing made. 4. Therefore when the appointed fulness Of the
ho-ly time was come, He was sent who mak-eth all things
Forth from God's e-ternal home ; Thus he came to earth, in-
carnate, Offspring of a maiden's womb. 5. Glo-ry be to God,
and honour In the highest, as is meet, To the Son and to
the Father, And th' e-ternal Pa-raclete, Whose is boundless
praise and power Through the ag-es infi-nite. A- men.

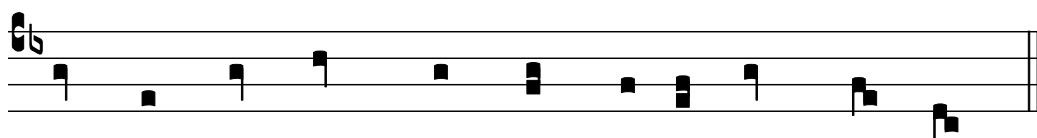
¶ *In the j. Nocturn.*

Adoramus te Christe.

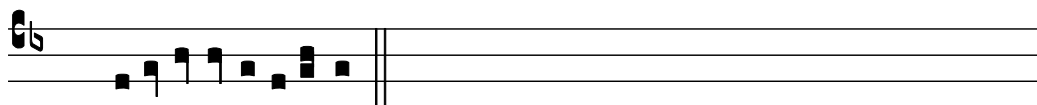
1. Ant.
I.i.



A E a-dore the, * O Christ, and we bless thee :



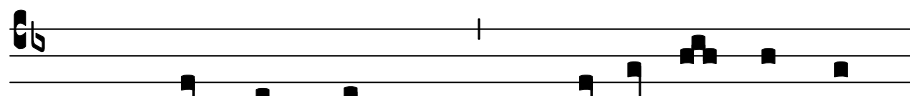
for by thy cross thou hast re-deemed the world.



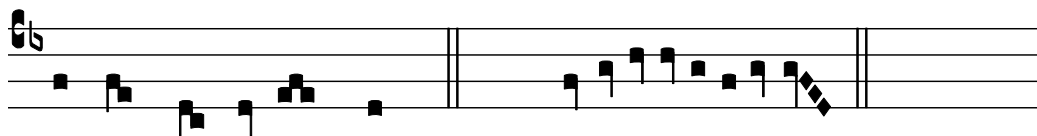
Ps. O Lord our Governor. (8.) [24].

Per signum crucis.

2. Ant.
I.v.




B Y the sign of the cross * de-liv-er us from our



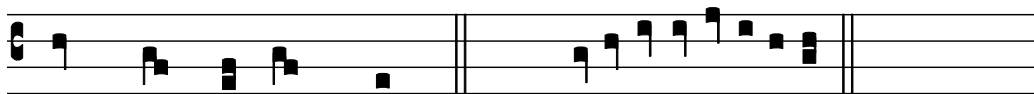
e-ne mies, O our God. *Ps.* The King shall rejoice. (21./xx.) [46].

Nos autem gloriari oportet.

3. Ant.
VII.ii.



B Ut it be-hov-eth us * to glo-ry in the cross of



our Lord Je-sus Christ. *Ps.* The earth is the Lord's. (24./
xxiiij.) [III].

V. This sign of the cross shall be in heaven. *R.* When the Lord shall come to judge. *And let it be said without Alleluya. Let the Response be made privately.*

Lesson j.

AT that time, after Emperor Constantine, hastening to war against the tyrant Maxentius, had been shewn the sign of the Holy Cross in the skies, and having himself happily obtained the triumph, and the Holy Cross already having been found by Helena the mother of the aforesaid emperor, and also having been proved authentic by an evident indication through the healing of a sick person and the reawakening of a dead man : the

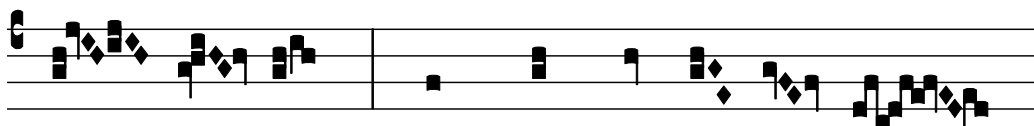
queen, her undertaking having been achieved, thus made the saving wood to be cut in half, that she might both be able to take the Cross to her son in Constantinople, and that the Cross might be kept in Jerusalem, stored in a silver casket and kept in its place, ensuring through this wise counsel to be sure that where it had been applied in punishment of the limbs of the Lord : there it might be venerated in glory by the people. But thou, O Lord, have mercy upon us.

Dulce lignum dulces clavos.

1. Resp.
VIII.



Weet the wood, * sweet the nails, sweet the burden



they up- held. †Which wast worthy to bear

On the Feast of the Exaltation of the Holy Cross.



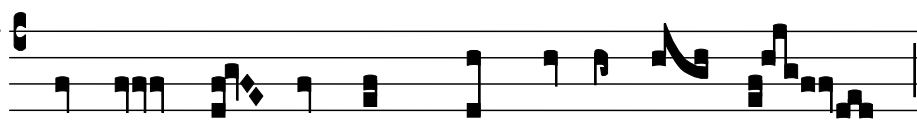
the price of this world. ✠. This sign of the
 cross shall be in hea-ven : when the Lord shall come to
 judge. †Which was worthy.


Lesson ij.

With the gliding course therefore of many seasons, when a mass of sins required the Lord to let the Christian people be chastised by the ferocity of the pagans : Cosdroe, a certain profane and impious man, gained the kingdom of the Persians. Who dared to burst forth in so much recklessness, that he demanded himself to be worshiped as God, and to be called King of kings and Lord of lords by the inhabitants of the neighbouring nations which he had barbarically subjugated to his own

sovereignty. Nor was this alone sufficient for him on his road to damnation and ruin : indeed, when he had subjugated Syria and Palestine and was subduing Egypt also, and likewise the kingdoms clustered around it without and within its borders to his most cruel dominion : he attacked Jerusalem, overthrew the church of Christ, and ravaged, burnt and pillaged the whole neighbouring country. But thou, O Lord, have mercy upon us.

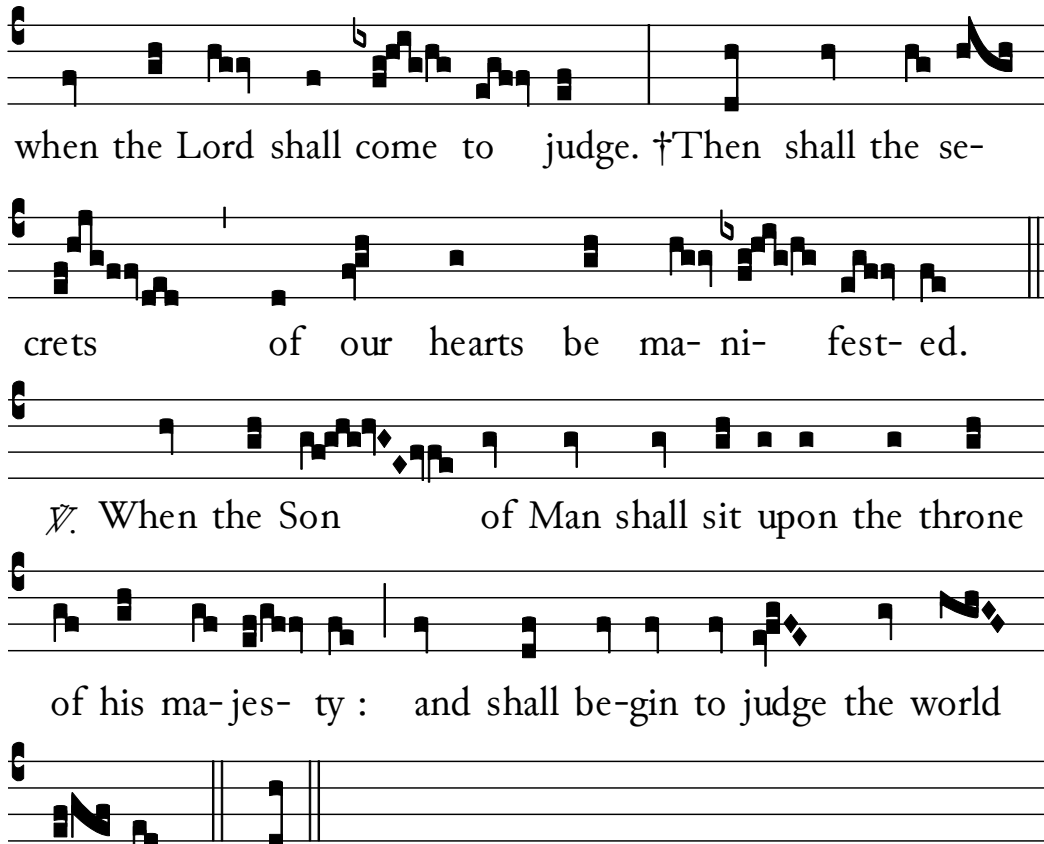
Hoc signum crucis erit in celo.

2. Resp. 
 IV.



His sign * of the cross shall be in hea- ven :

On the Feast of the Exaltation of the Holy Cross.



when the Lord shall come to judge. †Then shall the secrets of our hearts be manifested.

∇ When the Son of Man shall sit upon the throne of his majesty : and shall begin to judge the world by fire. †Then.

Lesson iij.

When he desired therefore to enter the sepulchre of the Lord, he withdrew in terror : but nevertheless carried away the part of the saving tree which the pious queen had left there as a testimony of all power. For he had made for himself a silver tower, in which he had built a golden throne set with shining gems : and there he had placed the chariot of the sun, and images of the moon, and the stars, and also by hidden channels

of water he led courses, so that he would appear to pour down rain from above as if from a god. And while by horses drawn in a circle in a subterranean cave the structure of the tower was seen to be moving around, in a certain manner the roar of thunder was imitated as well as artifice permitted. And thus in this place he had prepared a seat for himself : and next to it had placed the Lord's cross, as if he were a colleague,


On the Feast of the Exaltation of the Holy Cross.

and having delivered up his kingdom to his son, he himself sat down in the temple so described. At that time, then, Heraclius held the summit of imperial power, a vigorous man in arms, learned in language, handsome


in body : and although dedicated to secular habits, he was nevertheless wholly catholic by faith, and suppliant, kindly, and devout towards the worshippers of God. But thou, O Lord, have mercy upon us.

Adoramus te Christe.

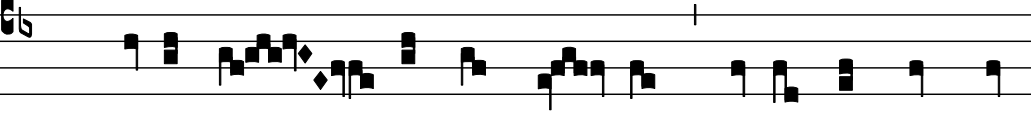
3. Resp. IV.



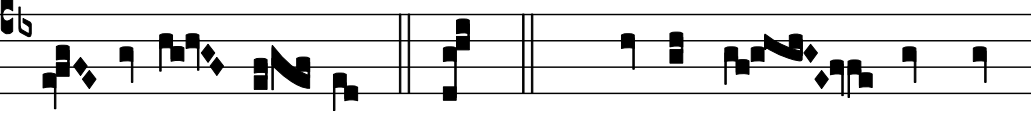
A E a-dore thee, * O Christ, and we bless



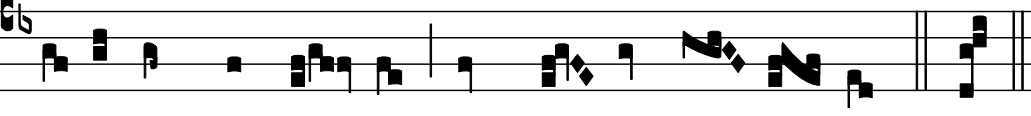
thee. †For by thy cross thou hast re-deemed the world.



∇. We a-dore thy cross, O Lord, we re-member thy



glo- ri- ous pas- sion. †For. ∇. Glo- ry be to the



Father, and to the Son : and to the Ho- ly Ghost. †For.

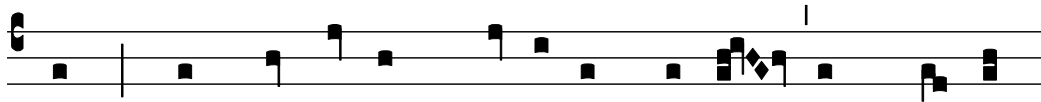
¶ *In the ij. nocturn.*

Salva nos Christe Salvator.

4. Ant.
III.iv.



Ave us * O Christ, Saviour, by the power of the



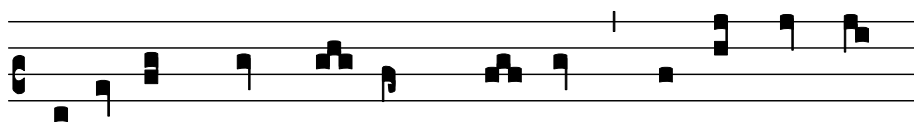
cross : thou that sav-edst Pe-ter in the sea, have mer-cy



up-on us. *Ps.* I will magnify thee. (30./xxix.) [209].

Salvator mundi salva nos.

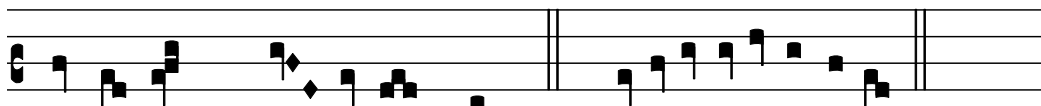
5. Ant.
VII.i.



Saviour * of the world, save us, who by thy cross



and blood hast re-deemed us, be of as-sist-ance to us,



we be-seech thee, O our God. *Ps.* O clap your hands. (47./xlvi.)
[261].

Adoremus crucis signaculum.

6. Ant.
IV.i.



Et us a-dore * the sign of the cross, by which we have



reciev-ed the sacrament of salvation. *Ps.* O be joyful. (66./lxv.)
[286].

V. Let the righteous be glad and rejoice before God.

R. Let them also be merry and joyful. *Let the Response be made privately.*

Let the Middle Lessons be made of the Martyrs Cornelius and Cyprian.

Lesson iiij.

Decius Caesar held the most blessed pope Cornelius with all his clergy : whom he ordered to be deported into exile at Centumcellae. While he was in exile, many Christians came and supported him : and others sent letters of comfort to him. Decius, having heard that many were writing to him, and likewise blessed Cyprian : ordered him to be recalled from the exile of Centumcellae and to be brought back by night before the temple of Pallas to be presented. Decius Caesar thus assailed blessed Cornelius, saying, Hast thou thus defied, that thou shouldest not dread the gods, nor look upon the precepts of our ancestors, nor be terrified by

our threats, that thou mightest receive and direct letters against the state ? Blessed Cornelius answered, I have received letters from the crown of the Lord : not against the public good, but for the salvation of souls. Decius, being filled with anger, ordered his mouth to be struck with leaden scourges, and him to be brought to the temple of Mars : that he might either sacrifice to Mars, or be punished by beheading. And as the most blessed Cornelius was being led to the temple of Mars : one of the soldiers, Cerealis by name, beseeched him for his wife, who had lain for five years with a palsy. But thou, O Lord, have mercy upon us.

R. Thy saints, O Lord. *In the Common.* [974].

Lesson Five.

Blessed Cornelius, having gone with two priests and one cleric into the house of the soldier, gave a

prayer over the paralytic. And holding her by the hand, he raised her up, saying, In the name of Jesus Christ of

Nazareth : arise, Salustia. Who straightway stood up : and, believing in God, was baptized by blessed Cornelius. When all the soldiers saw what was done for Salustia : they also believed in the Lord. And prostrating themselves before the blessed pope : they besought him that they might be baptized. Who baptized them : in the name of the Father, and of the Son, and of the Holy Ghost. When Decius Ceasar heard this, he ordered that they all be brought to the temple of Mars together with the most blessed pope, that either they might sacrifice to Mars, or else be beheaded at the same time. Now coming outside the walls by the Appian Gate, when they not only refused to sacrifice, but also spit on the temple itself : they were beheaded together with the most blessed Pope Cor-

nelius, one and twenty of both sexes, and also Cerealis and his wife Salustia, on the eighteenth of the Kalends of October. At that time holy Cyprian, who ruled the church of the Carthaginians, was arrested and presented to Paternus the proconsul. To whom Paternus said, The emperor's writings have come to me, that those who refuse to sacrifice to the gods must be compelled to sacrifice. To which holy Cyprian answered, I know no God, but the one and true God who made heaven and earth, the sea, and all that therein is. After this blessed Cyprian was taken into exile by order of Aspasius the proconsul in the city of Curubis. But after many days blessed Cyprian, returning from exile, came into the street which was called Saturn and dwelt there. But thou, O Lord, have mercy upon us.

R. The saints of God feared. *In the Common.* [976].

Lesson vj.

Now all the people of the Christians came to him, that they might receive from him the words of life. In those days : blessed Cyprian was presented to Galerius Maximus, the proconsul. To whom the proconsul, regarding, said, Then art thou Cyprian, who proffereth

unto men a sacrilegious mind ? The emperors have ordered thee to sacrifice to the almighty gods. Take counsel, that thou be not lost. Holy Cyprian said to the proconsul, I am a Christian, I cannot sacrifice to the gods : for I choose to serve Christ, the Son of the almighty God. But do

thou what hast been commanded of thee : for of me there shall be no doubt. Being angry, the proconsul said to blessed Cyprian, Thou hast long lived with a sacrilegious mind, and hast shewn thyself an enemy to the gods of the Romans : since thou art the author and standard bearer of a most wicked crime, thou shalt be censured by the very document together with these which thou hast attached to thee in thy crime : and discipline shall be fulfilled in thy blood. Having said this : the proconsul ordered Cyprian to undergo a capital sentence. But the holy martyr, on hearing this, said, I thank God Almighty : who deigneth to free me from the bonds of this body. And when blessed Cyprian was led to death : the people who had believed in Christ through his preaching,

mourning and lamenting, said, Let us go also : and be beheaded with him. Now having been led to martyrdom, taking off the mantle and cloak with which he was clothed, and folding them, placed them by his knees. Thereupon he took the tunic and handed it to the deacons, and stood in his linen garments : and began to forbear the executioner. Who, when he had come : commanded his followers that they give to the same executioner twenty gold coins. Now the brethren, weeping, placed their linens and towels before him, lest his holy blood be swallowed up by the earth. To be sure he covered his eyes with his own hand, and, being slain with the sword, completed his martyrdom : on the eighteenth day of the Kalends of October. But thou, O Lord, have mercy upon us.

R. O venerable and glorious. *In the Common.* [977].

¶ *In the iij. Nocturn.*


Tuam crucem adoramus Domine.

7. Ant.
I.i.



E a-dore * thy cross, O Lord, we remember thy

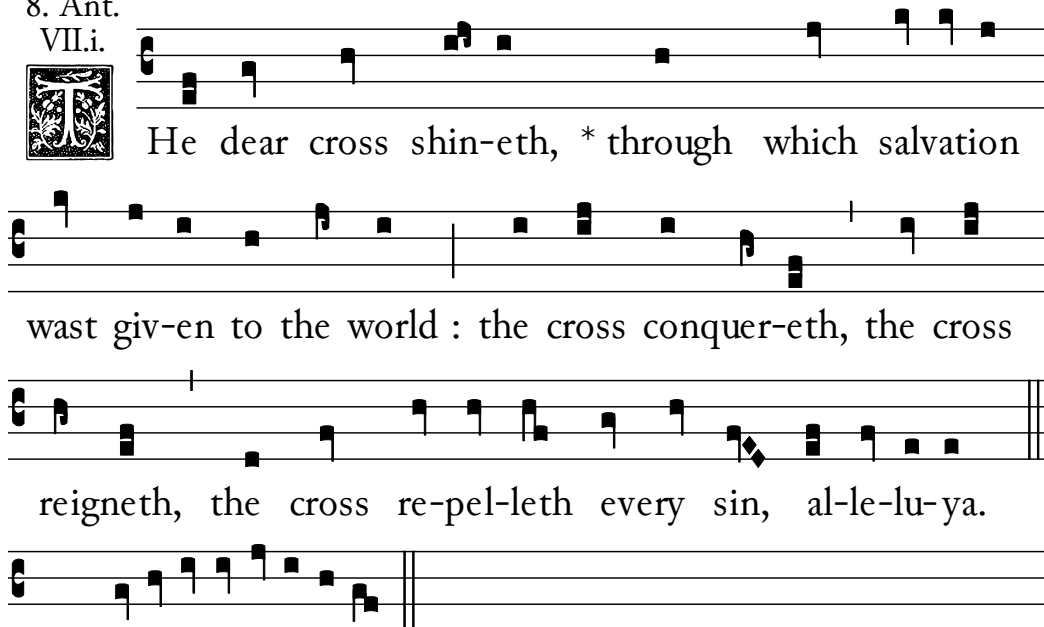
On the Feast of the Exaltation of the Holy Cross.



glo-ri-ous passion, have mercy upon us, thou who didst
suffer for us. *Ps.* In Jewry God is known. (76./lxxv.) [306].

Crux alma fulget.

8. Ant.
VII.i.

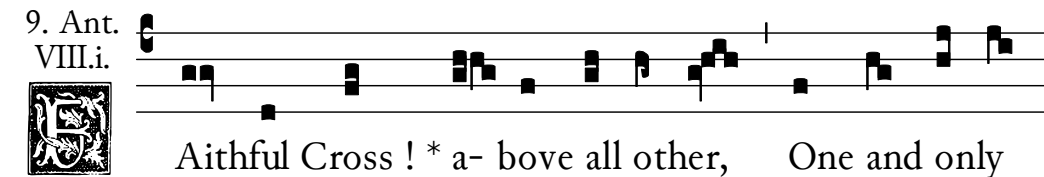


He dear cross shin-eth, * through which salvation
wast giv-en to the world : the cross conquer-eth, the cross
reigneth, the cross re-pel-leth every sin, al-le-lu-ya.

Ps. O sing unto the Lord. *j.* (96./xcv.) [338].

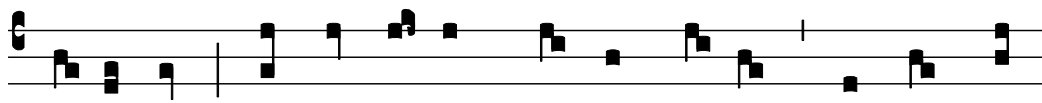
Crux fidelis inter omnes.

9. Ant.
VIII.i.



Aithful Cross ! * a-bove all other, One and only

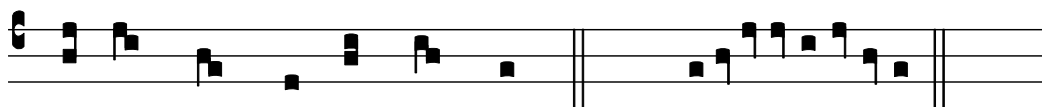
On the Feast of the Exaltation of the Holy Cross.



noble tree ! None in fo-liage, none in blossom, None in fruit



thy peer may be : Sweet-est wood and sweetest i-ron !



Sweetest weight is hung on thee. *Ps.* The Lord is King. (97./
xcvi.) [339].

V. We adore thee, O Christ, and we bless thee. *R.* For by thy cross thou hast redeemed the world. *Let the Response be made privately.*

Let the three final Lessons of the proper of the Holy Cross be read without Exposition of the Gospel.

Lesson vij.

THe son of Cosdroe then went forth against Heraclius : and encamped with his army near the great river Danube. At length, by the inspiration of the clemency of the Saviour, it pleased both princes that they should fight one another in the midst of the river bridge, and to whom the lot had conferred the victory, he himself should usurp the dominion of both armies without loss. A decree sealed with an oath also went forth : that if any of those people should dare to come to the aid of his prince, his legs and arms would be severed from him, and he would be

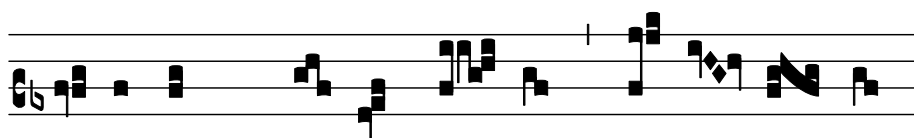
drowned in the river. And when this pact had been accepted by both peoples : they fought one another, as was said, battling long and hard in the midst of the bridge. At length the Lord was smitten by the tears of the Christians : by the power of the holy cross, to which the said prince himself had commended himself on the same day, Christ granted to his faithful Heraclius triumph over the enemy. Now such a great change of mind invaded the army of Cosdroe, that not only would they by no means break the aforesaid pact, but even with all their families and offspring

they freely submitted themselves to Heraclius with respect to both his power and his faith. Who, graciously receiving them : bestowed mercy upon them, on this condition, that all would hasten to baptism. Which all promised that they would do. But the most Christian prince himself, with only his army, visiting the kingdoms which Cosdroe had held on every side, came to his seat, and ascended to him with a few men, and

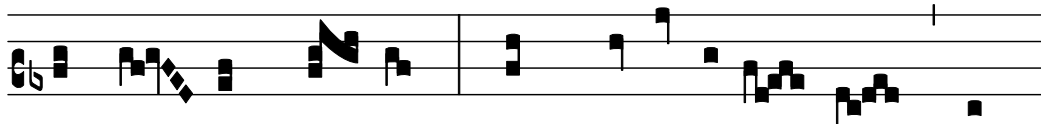
found him sitting on the golden throne. For there had been no one of his army who had informed him at any time of the outcome of the war : because on account of his cruel pride, they all found him detestable. And not without reason, since he who manifestly prayed contrary to God : how could he have been loved by a creature of God ? But thou, O Lord, have mercy upon us.

Tuam crucem adoramus Domine.

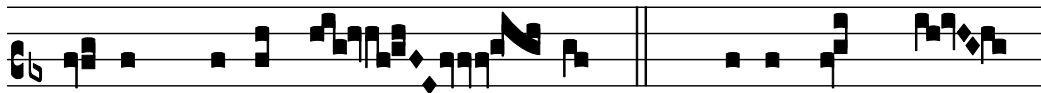
7. Resp.
VI.



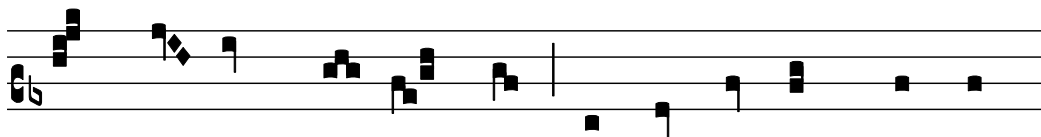
E a-dore * thy cross, O Lord, we re- mem-ber



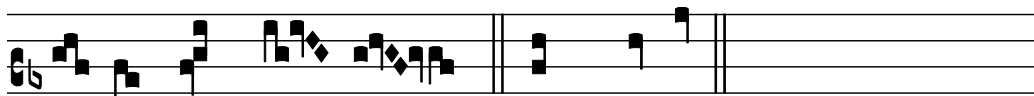
thy glo- rious pas-sion. †Have mercy upon us, thou



who didst suffer for us. ✠. We a-dore thee,



O Christ, and we bless thee : for by thy cross thou hast



re-deemed the world. †Have mercy.

Lesson viij.

When Cosdroe, trembling, had uttered words of salutation to Heraclius : he answered, If thou wishest to have salvation on account of the wood of the holy cross, which, though unworthy, thou hast treated honorably according to thy manner, and if thou wilt believe in the Lord Jesus, and in truth wilt confess that thou art his servant, whose servant I am : I shall grant thee the whole kingdom of the Persians, having accepted a few hostages from thee. If on the contrary thou shalt do otherwise : thou shalt at once perish by my sword. And when he in no wise would consent, Heraclius, having drawn his sword, cut off his head. He ordered him, however, to be buried, because he had been a king, and commanded his little son, whom he had found with him, to be baptized : and he himself received him from the sacred font. He was then ten years old. He also made assessments of the kingdom of the Persians under his name : and he designated all the silver of that tower as booty for his army.

But he reserved the gold and jewels in vessels and utensils for the restoration of the churches which the tyrant had destroyed. And so, taking up the wood of the most glorious cross, which he had carried off, he hasteneth to Jerusalem. And of the people rejoicing with palm branches, candles and lamps, and other trappings of glory, some proceed to meet him with hymns and canticles : others follow after. And when the Emperor, coming down from the Mount of Olives, would have wanted to enter through that gate which the Lord had entered when he came to his passion : with he himself sitting on a royal horse and adorned with imperial ornaments : the stones of the gate suddenly falling, joined themselves to one another, and a solid wall was made. And as they were wondering in astonishment and oppressed by exceeding sorrow : looking up on high, they saw the sign of the cross shining in the sky with a flaming brightness. For an angel of the Lord, taking it in his hands : stood above

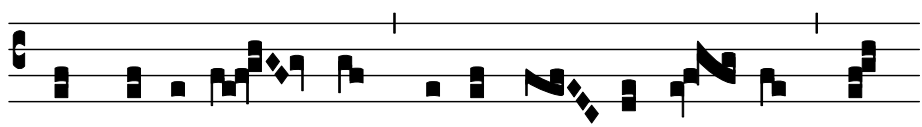
On the Feast of the Exaltation of the Holy Cross.

the gate and said, When our Lord, the King of the heavens and Redeemer of the whole world completed the sacraments of his passion : and entered by this gate to undertake the consummation, he did not shew himself in purple or a shining diadem,

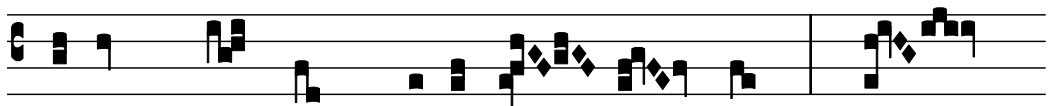
nor did he ask for a strong horse to carry him, but, sitting on the back of a lowly ass, he left an example of humility to his worshippers. Having said these things, the angel forthwith returned to heaven. But thou, O Lord, have mercy upon us.

O crux gloriosa.

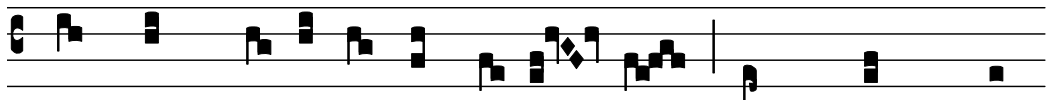
8. Resp.
VIII.



* glo-ri-ous cross, O a-dor-able cross, O



precious wood and mi-ra-cu-lous sign. †By



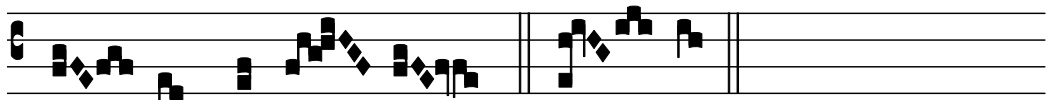
which both the de-vil was de-feat-ed : and through the



blood of Christ the world was re-deem-ed. †. But



God forbid that I should glo-ry : save in the cross of



our Lord Je-sus Christ. †By which.

Lesson ix.

Then the emperor, rejoicing in the Lord on account of the angelic visitation : having taken off his imperial insignia, at once, barefooted, in only a linen girdle, and taking the cross of the Lord in his hand, straightway went forth, with face bathed in tears and eyes raised to heaven, advancing to the gate. As soon as he was humbly approaching, the hard stones sensed the heavenly power : and at once raising itself, the gate gave free entry to those going in. And a most sweet smell, which had been gliding in by a breeze from heaven from the province of the Persians through vast distances of land and had flowed into Jerusalem at the very moment when the holy cross had been taken out of the temple of Cosdroe by Heraclius then returned : and poured little by little into the breasts of all. For it surpassed all spices : natural terebinth, and balsam and myrrh. At once therefore the joyous applause of the people was raised up on high, praising the divine power : and thus the glorious emperor, breaking out in praises, said, O cross, wonderful sign, on which our Lord, the Son of God, being hanged for the weight of our sins, damned the punishment of death :

and his blood, being worshipped by thrones and angels and the virtuous multitude shining with snowy radiance, was poured out in the payment of our salvation. O cross, more brilliant than the stars, honoured by the world, greatly lovable to men, holier than all things : which alone wert worthy to bear the ransom of the world. Sweet wood, sweet nails, sweet sword, sweet spear, bearing sweet burdens : save this present crowd gathered this day to sing thy praises, signed with thy banner. Having said this : he restored the most precious part of the tree, which he had brought with him, to its place. Then with the Lord reviving the ancient miracles, on the same day one having died received his life again : four paralytics regained their health which had been lost. Ten lepers received clean skin, and fifteen blind men were restored to sight. Many also were rescued from demons, and many were delivered from various infirmities. Then the emperor, having finished his prayer, offering to God many gifts, restoring the churches of God at his own expense, returning privileges issued by his authority, restoring captives to their homes, giving suitable protection,

On the Feast of the Exaltation of the Holy Cross.

returned to Constantinople, trusting in divine power, which continued to grant an increasing number of miracles in the sign of the holy cross through our Lord Jesus Christ, who by his holy blood redeemed the world through the gibbet of the cross, and

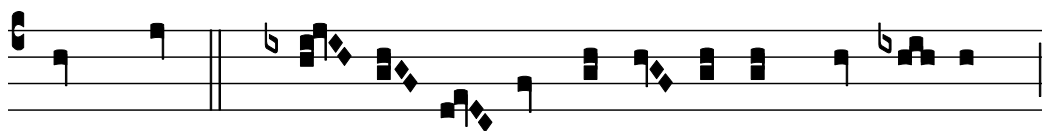
who overcame the devil, and restored paradise, and opened the gates of life, by the very gift of which we speak, who with the Father and the Holy Ghost liveth and reigneth for ever and ever, amen. But thou, O Lord, have mercy upon us.

Per tuam crucem salva nos.

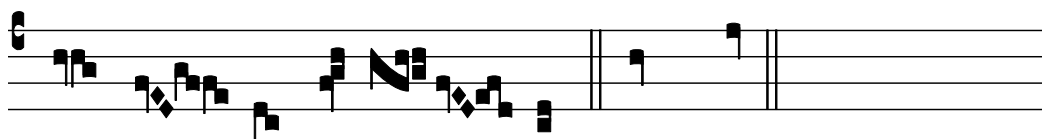
9. Resp. I.

Y thy cross, * save us, O Christ,
 Re-deem-er : who by dy- ing hast destroy- ed our
 death. †And by ris- ing a- gain
 hast restor- ed life. ⁊. Have mercy up- on us, kind-
 ly Je- sus : who in pi- ty didst suffer for us.

On the Feast of the Exaltation of the Holy Cross.



†And by. *℣.* Glo- ry be to the Fa-ther, and to the Son :



and to the Ho-ly Ghost. †And by.

Before Lauds.

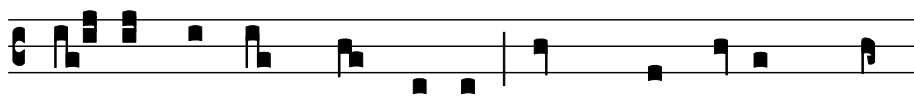
℣. Tell ye among the nations.

℞. That the Lord hath reigneth from the tree. *without Alleluya.*

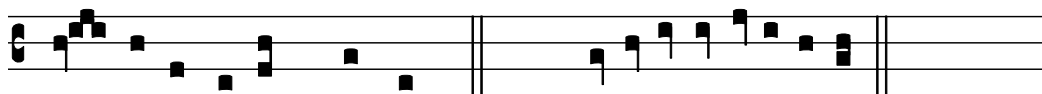
C *At Lauds.*

O magnum pietatis.

1. Ant.
VII.ii.



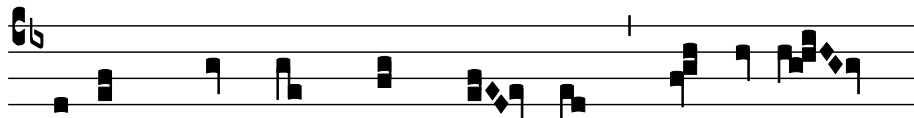
mighty work * of mercy : death then di- ed, when



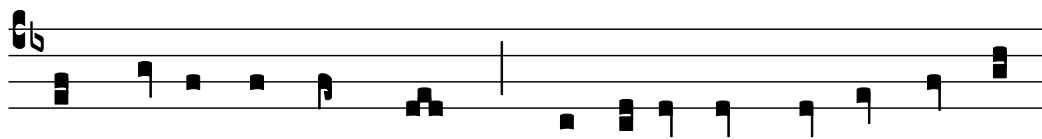
life di- ed upon the tree. *Ps.* The Lord is King. (93./xcij.) [53].

Ecce crucem Domini.

2. Ant.
I.v.

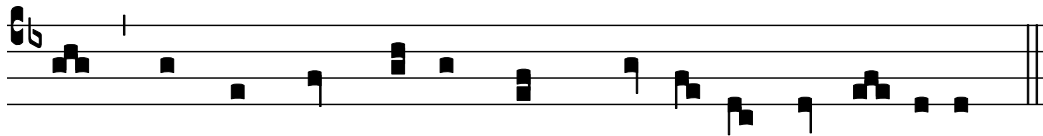


Ehold the cross * of the Lord, flee away,

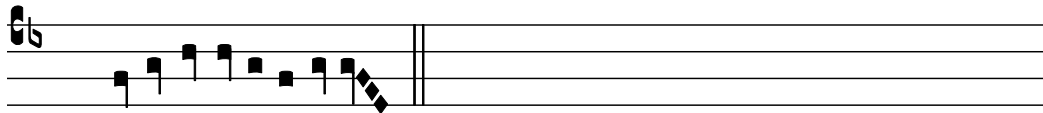


ye that oppose yourselves : the Li- on of the tribe of Ju-

On the Feast of the Exaltation of the Holy Cross.



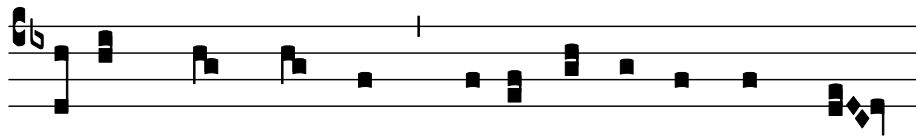
dah, the Root of Da-vid hath pre-vail-ed, al-le- lu-ya.



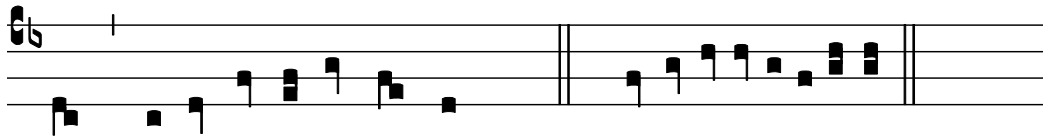
Ps. O be joyful. (100./xcix.) [54].

O crux admirabilis.

3. Ant.
I.ix.



cross most wondrous, the expulsion of transgres-



sion, the resto-ration of health. *Ps.* O God, thou art. (63 &. 67./
lxij. &. lxvj.) [55].

Super omnia ligna cedrorum.

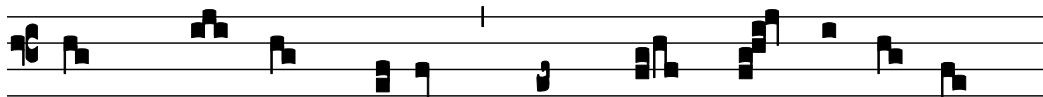
4. Ant.
I.v.



- bove all the trees * of ce-dar, thou a-lone art the



highest, on which didst hang the Life of the world, by



which Christ didst tri-umph, and death didst o-ver-come

On the Feast of the Exaltation of the Holy Cross.



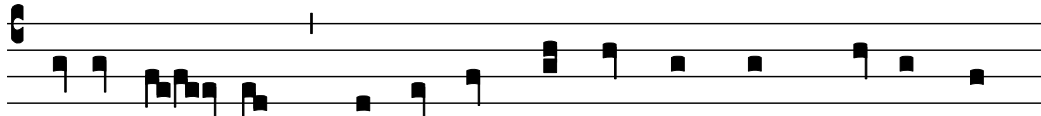
death for ev-er. *Ps.* O all ye works. (*Daniel iij.*) [56].

Crux benedicta.

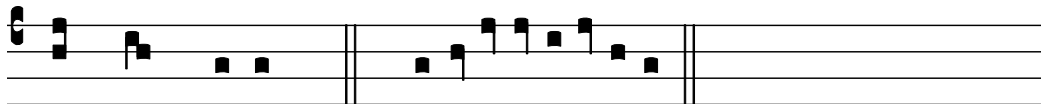
5. Ant.
VIII.i.



Right is the blessed cross, * where the Lord, in his a-



gony hang- ing, Washed our sins in his blood, bathing our



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

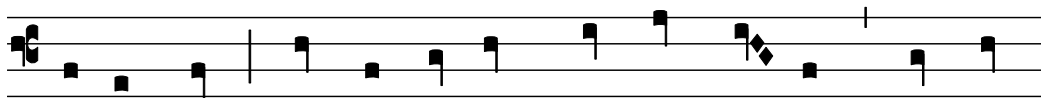
Chapter. But God forbid that I should glory. {1462}.

Crux fidelis inter omnes.

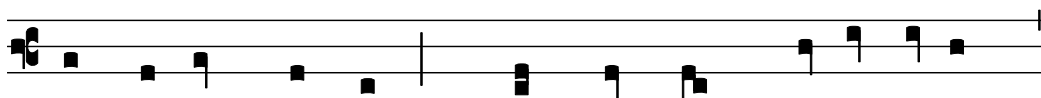
Hymn.
II.



Aithful Cross ! a-bove all other, * One and only



noble Tree ! None in fo-liage, none in blos-som, None in

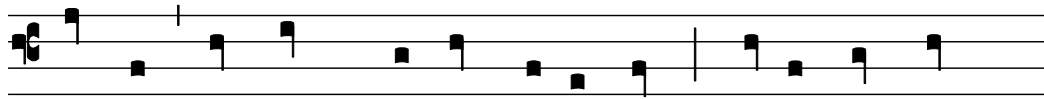


fruit thy peer may be : Sweetest wood and sweetest i-ron !

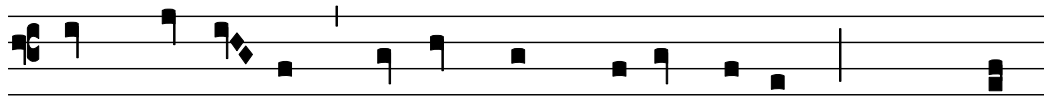
On the Feast of the Exaltation of the Holy Cross.



Sweetest weight is hung on thee. 2. Thou a-lone wast counted



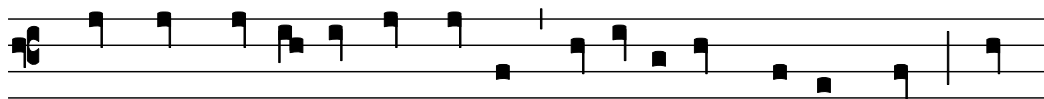
worthy This world's ransom to uphold ; For a shipwrecked



race pre-par- ing Harbour, like the Ark of old ; With the



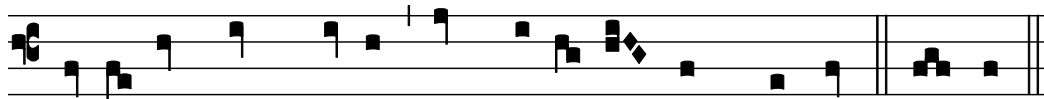
sacred blood a-nointed From the smit-ten Lamb that roll'd.



3. To the Tri-ni-ty be glo-ry Everlasting, as is meet ; E-



qual to the Father, e-qual To the Son and Pa-raclete : Tri-nal



Uni-ty whose praises All cre- a- ted things re-peat. A-men.

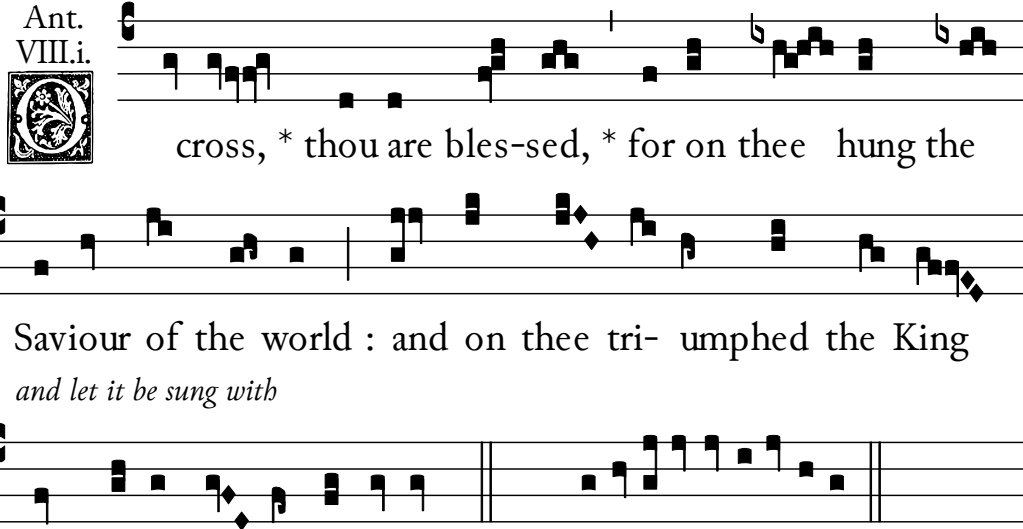
℣. Let all the world worship thee, O God, and sing of thee.

℟. Let it praise thy name, O Lord. *Let the Response be made privately.*

On the Feast of the Exaltation of the Holy Cross.

O crux benedicta.

Ant.
VIII.i.



Cross, * thou are bles-sed, * for on thee hung the
Saviour of the world : and on thee tri- umphed the King
and let it be sung with
of the angels, al-le-lu-ya. *Ps.* Blessed be the Lord. 68*.

Prayer. O God, who hast deigned to redeem. *as above at First Vespers.* {1465}.

Let a Memorial be made of the Martyrs with the Prayer as above. {1466}.

Then let a Memorial be made of Saint Mary with one Antiphon of the Nocturns in its order. And if it shall be a Sunday the Antiphon is sung as on the first day on the Psalm Benedictus.

¶ *At j.*

Ant. O mighty work of mercy. *j. of Lauds.* {1489}.

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

Ant. Thanks be unto thee. [122].

Ps. Quicumque vult. [119].

R̄. Jesu Christ. *with Alleluya.* [129].

℣. Thou that sittest. *as in the Psalter.* [129].

¶ *At iij.*

Ant. Behold the cross of the Lord. {1489}.

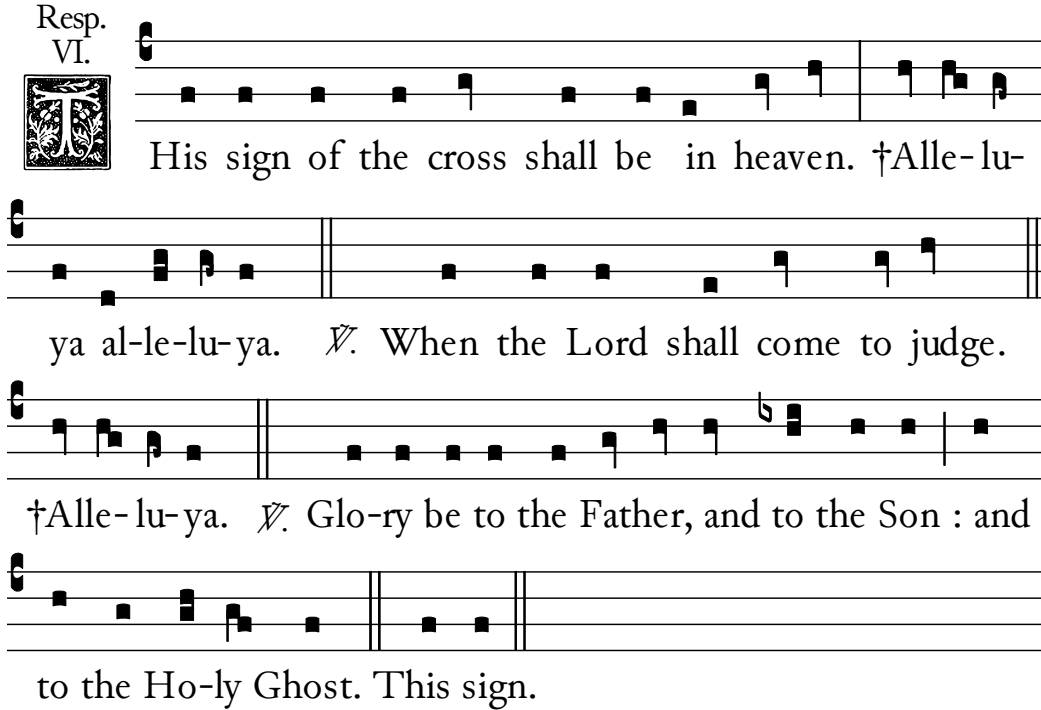
Ps. Teach me, O Lord. (119./cxviiij. 33.) [161].

On the Feast of the Exaltation of the Holy Cross.

The Chapter, Responsory and V. are said as on the Feast of the Invention of the Holy Cross at all the Hours with the Prayer O God, who hast deigned to reddem. {1465}.

Hoc signum crucis.

Resp.
VI.



T His sign of the cross shall be in heaven. †Alle-lu-
ya al-le-lu-ya. V. When the Lord shall come to judge.
†Alle-lu-ya. V. Glo-ry be to the Father, and to the Son : and
to the Ho-ly Ghost. This sign.

V. Tell it out among the nations.

R. That the Lord hath reigned from the tree, alleluya.

¶ *At vj.*

Ant. O cross most wondrous. {1490}.

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


Chapter. 1. Cor. j. 18.

T He preaching of the cross is to	but unto us which are saved it is the
them that perish foolishness :	power of God.

On the Feast of the Exaltation of the Holy Cross.

Dicite in nationibus.

Resp.
VI.




Ell it out * among the nations. †Alle- lu-ya al-le-lu-ya.

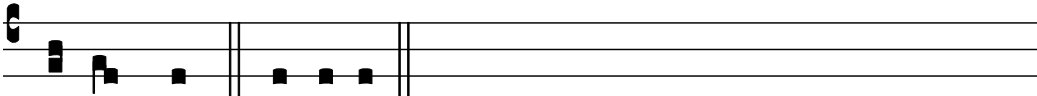
sar0619a.



∞. That the Lord hath reigned from the tree. †Alle- lu-ya.



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



Ho-ly Ghost. Tell it out.

∞. We adore thee, O Christ, and we bless thee.

∞. For by thy cross thou hast redeemed the world.

¶ *At ix.*

Ant. Bright is the blessed cross. {1491}.

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


Chapter. 1. Cor. j. 23.

But we preach Christ crucified,
unto the Jews a stumblingblock,
and unto the Greeks foolishness : but

unto them which are called, both
Jews and Greeks, Christ the power of
God, and the wisdom of God.

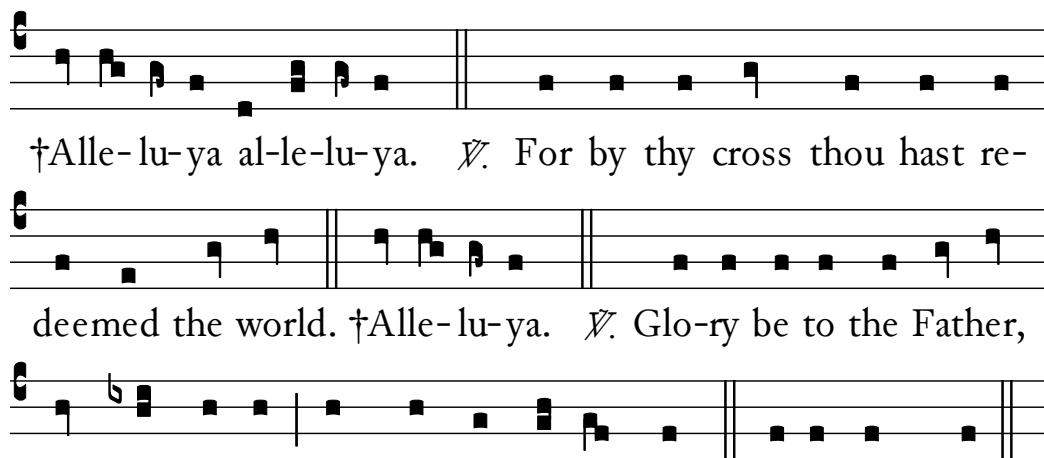
Adoramus te Christe.

Resp.
VI.



Adore thee, * O Christ, and we bless thee.

On the Feast of the Exaltation of the Holy Cross.



†Alle-lu-ya al-le-lu-ya. ✠. For by thy cross thou hast re-
deemed the world. †Alle-lu-ya. ✠. Glo-ry be to the Father,
and to the Son : and to the Ho-ly Ghost. We a-dore thee.

✠. Let all the world worship thee, O God, and sing of thee.

✠. Let it praise thy name, O Lord.

¶ *At ij. Vespers.*

Ant. O mighty work of mercy. {1489}.

Ferial Psalms.

Chapter. But God forbid that I should glory. {1462}.

✠. By thy cross, save us. *ix. of Matins.* {1488}.

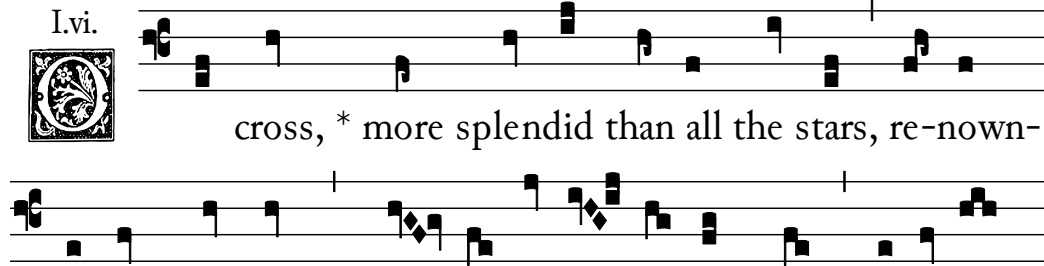

Hymn. Faithful Cross. {1491}.

✠. Let all the world worship thee, O God, and sing of thee.

✠. Let it praise thy name, O Lord. *Let the Response be made privately.*

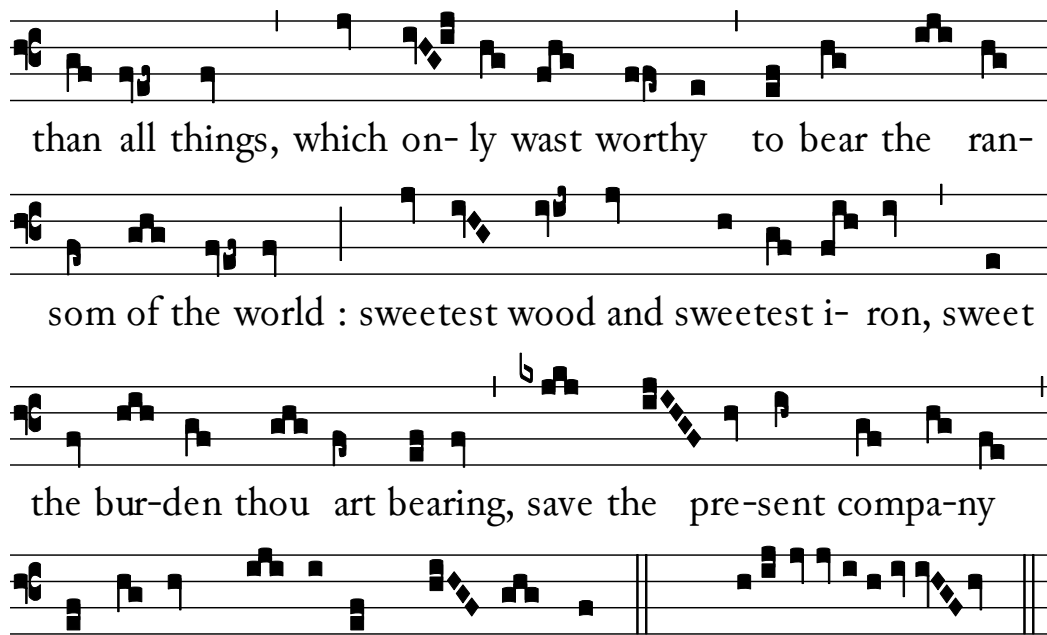
O crux splendidior.

Ant.
I.vi.



cross, * more splendid than all the stars, re-nown-
ed in the world, great-ly be-lov- ed of men, ho-li-er

On the Feast of the Exaltation of the Holy Cross.



than all things, which on-ly wast worthy to bear the ran-
som of the world : sweetest wood and sweetest i- ron, sweet
the bur- den thou art bearing, save the pre- sent compa- ny
gather- ed this day in praise of thee. *Ps.* My soul doth magnify.

53*

Prayer. O God, who hast deigned. *as above at First Vespers.* {1465}.

Let a Memorial of Saint Mary be made solemnly with this Antiphon Thy nativity. {1397}. *V.* Holy Mother of God. {1397}. *Prayer.* Hear the supplication. {1398}.

Then let a Solemn Memorial be made of Saint Nichomedes, Martyr, with this Prayer.

Prayer.

B present, O Lord, with thy
people : that they, acknow-
ledging the illustrious merits of
blessed Nichomedes thy martyr, may

through his patronage be ever holpen
in obtaining thy mercy. Through
Jesus Christ.

*Nevertheless if it should be a Sunday let Memorial be made a of Saint Nichomede in
silence with a Memorial of the Sunday.*

Let Vespers of Saint Mary be said outside of Quire this way in silence.

On the Psalms this single Ant. O Mother of God. {1392}.

Ps. The Lord said. (110./cix.) [373]. *and the other Psalms are said as within Octaves.*

Chapter. As the vine brought I forth. {1395}.

On the Feast of the Exaltation of the Holy Cross.

R. At the will of the Lord. {1411}.

The Hymn and the rest are said as at First Vespers in a Vigil.

Compline is said as outside Octaves with this Antiphon O blessed Mother. [479]. on the Psalms.

At Compline of the day let all be made as on the Feast of the Holy Trinity. [476].

¶ *On the Octave of the Nativity of Blessed Mary.*

(xv. September.)

At Matins a Triple Invitatory, let all be sung of the History as is indicated above on Sunday within the Octave. {1449}.

Lesson j.

Now it is to be noted, that if Jehoiakim and Jechoniah are distinguished, that is, father and son : the former is called the resurrection of the Lord, the latter the preparation of the Lord. Which both agree well with the Lord Christ : because it is he who, according to the words of the prophets, and according to his promise, rose again

the third day from the dead, and caused us to rise again from the death of sinners. And on the day of the general resurrection he inviteth his elect to the kingdom, saying, Come, ye blessed of my Father : receive the kingdom prepared for you from the foundation of the world. But thou, O Lord, have mercy upon us.

Lesson ij.

Salathiel in Latin is translated my petition is God : and this is more fitting to no one than our Redeemer, who, in entreating the Father for his disciples spoke in this manner, Holy Father, keep through thine own name those whom thou hast given me : that they may be one, as we are. And in order to shew the

affection of entreating : a little after he added, saying, Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us. But thou, O Lord, have mercy upon us.

Lesson iij.

Zorobabel to be sure is interpreted, the teacher of Babylon : that is, the teacher of confusion. And

what better doth Babylon signify than this world ? Which, after the sin of the first man, was entangled and

confounded by the various cults of idols and errors of human life. But with our Redeemer coming, and receiving the kingdom in him, to whom the Father said, Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession :

immediately he was converted to the worship of one God and to the works of righteousness, and began to live under order, who before had been wont to go astray under tortuous error. But thou, O Lord, have mercy upon us.

Lesson iiij.

ABiud, which is interpreted that is my father, or he is my father, beareth his figure well, of which it was said in the psalm from the person of the Father, saying, He shall call me, Thou art my Father : and I will make him my first-born, higher than the kings of the earth. Eliakim, which in Latin meaneth the resurrection of God, or God reawakening, or God shall reawaken : that typically

designateth he who in the Gospel saith, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live. And again, This is, he saith, the will of my Father that sent me : that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day. But thou, O Lord, have mercy upon us.

Fifth Lesson.

AZor, this is help : it plainly meaneth Him who said, He that sent me is with me, and he hath not left me alone : for I do always those things that please him. And again, My Father, he saith, worketh hitherto : and I work. And the Psalmist, speaking from the person of his incarnation, saith, Behold, God is my helper : the Lord is with them that uphold my soul. Sadoc in fact is said

to be justified : and it expresseth Him of whom the Prophet saith, The righteous Lord loveth righteousness : his countenance will behold the thing that is just. To be sure Isaiah, from the person of God the Father, speaketh in such a manner of Christ, My righteous servant himself shall justify many : for he shall bear their iniquities. But thou, O Lord, have mercy upon us.

Sixth Lesson.

Achim, that is, my brother : signifieth him which wanted to be a partaker of our infirmity, that he might have brethren of whom he could say to the Father, I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee. And in the Gospel he speaketh of his faithful, Whosoever shall do the will of my Father which is in heaven : the same is my brother, and sister, and mother. Eliud, to be sure, interpreted he is my God, without doubt sheweth him of whom it is written in the canticle of Exodus, He is my God and I will prepare him an

habitation : my father's God, and I will exalt him. To whom Isaiah said, Verily thou art a God that hidest thyself : O God of Israel, the Saviour. And to whom Thomas, after His resurrection, touching the places of the nails, crying out, said, My Lord and my God. Eleazar is called God my helper. And the Prophet, from the side of the humanity of Christ, speaketh to the Father, I will love thee, he saith, O Lord, my strength : the Lord is my stony rock, and my defence. My God is my helper : in whom I will trust. But thou, O Lord, have mercy upon us.

Lesson at j.

Mary, likewise, is interpreted Star of the sea : or bitter sea. And this name is well suited to the Mother of the Saviour. She is rightly called the Star of the sea : because into this world, darkened by the treachery of darkness and sins she gave forth the true Light, of which John saith, That was the true light : which lighteth every man that cometh into this world. She may also be called a sea of bitterness : insofar as the pleasures of this world, and the luxury of lust, which that sea is, are rightly called bitterness by the fact

that they lead on those who follow them to the perpetual bitterness of hell, he hath rightly made bitter, seeing that by her example she taught to abstain from the evils of this world. For whereas marriage was instituted from the beginning of the world, and the whole world went after its carnal desires : this one determined in her heart to keep her virginity, and to mortify the lusts of the flesh in herself, and to have heavenly conversation on earth, so that in all things she might please him whom she proved herself to

serve. It shall also be known that in Syrian speech Mary is called Lady. And rightly is she called Lady : who merited to beget the God of heaven

and earth. But thou, O Lord, have mercy upon us.

The three final Lessons from the Exposition of the Gospel Jesus spake to the multitudes. as above on Sunday are read on the Octave. {1452}.

*Before Lauds V̄. Pray for us, O holy Mother of God.
R̄. That we may be made worthy of the promises of Christ.*

¶ *At Lauds all the Antiphons are sung.*

Let a Memorial be made of Saint Nichomedes, Martyr, with the Prayer as above. {1497}.

At j. and at the other Hours all is made as within Octave. {1444}.

¶ *At ij. Vespers let all be made as on the j. day at ij. Vespers except the R̄. which shall not be sung.*

Hymn. Ave, Star of ocean. {439}.

Let a Memorial be made of Saint Edith, Virgin, not a Martyr, with this Prayer.

¶ God, who didst provide to thy faithful an example of chastity, when thou didst will thy Son our Lord to be born of a Virgin : grant unto us at the prayers of Saint Edith

thy virgin, purity of mind and body, whereby we may receive from thee the happiness that thou has promised us. Through the same.

Then let a Memorial be made of the Martyrs Euphemia, Lucy and Geminianus with this Prayer.

¶ Grant, we beseech thee, O Lord, to our prayers, that we may press forward with exultation : and that we may follow in constancy of faith those

whose passion we commemorate this day with yearly piety. Through Jesus Christ.

¶ *Saint Edith, Virgin, not at Martyr.*

(xvj. September.)

Let be made Nine Lessons with the Prayer O God, who didst provide. as above.
{1502}.

Lesson j.

BY the intervention of the holy Ethelwold, Bishop of Winchester, nay, with the interceding of him who was strong enough to die for the love of Christ, the venerable Queen Wilfrida, the mother of holy Edith, advanced from the worldly kingdom to the chamber of the holy Mother of God, in the female monastery of Wilton. Instead of purple woven with gold, she is clad in the black tunic of a pilgrim of the Lord, instead of a necklace of gold, she is adorned with modesty : instead of a royal didaem, she is covered in a dark veil. She advanced so much after the chaste fruit of the womb, after the habit of religion, that she might become a teacher of chastity, and that she might be placed in charge as mother of the virginal community of

the same monastery. To this place, then, her holy daughter Edith is brought from the holy root, like a rod of frankincense and a fair olive tree. Hither therefore, the most Christian King Edgar, the father of holy Edith, came, with a multitude of princes and of fathers and a multitude of people, as if to the court of Christ and to divine espousals. The city triumpheth in the coming of the king : embracing the father of the country and the prince of peace. He cometh before the Lord as to give a pledge to the marriage or to offer his first-fruits, he giveth his hands to the heavenly Judge, he is made a Melchisedech in devotion to the kingdom, he consulteth the face of the Lord in such an office. But thou, O Lord, have mercy upon us.

Lesson ij.

A splendid cloak is laid out on the pavement at the steps of the high altar of the Mother of God, as if before the throne and feet of the divine Majesty. Diverse wealth is

spread upon it, temporal and eternal. Royal dignity and women's ambition placeth there coronets of gold, cloaks of woven gold, jeweled robes, bracelets, rings, necklaces, and various

radiant and ornamental objects : the mother's faith placeth there the black veil of holiness, the chalice and paten, the bier of the Lord's passion, and the psalter of heavenly prophecy. The crowd prayeth with the parents of the family, the church of the sisters prayeth, that the Godhead which is prescient of all things might deign to declare, what life her untaught youth might be appointed for by this present election. The two-year-old infant girl is presented as a milk-white sacrifice in a flowery meadow. Who, like the Ark of God, turning not aside to the right hand or to the left, with unwavering purpose taketh

up only the veil from the midst of the splendid colours and putteth it on her head as a crown. She seizeth only the pledges of holiness, she chooseth Christ in his holy things, and putteth on the holy habit of Christ : the other emblems of the world she hath left untouched for the foolish virgins of this world. Thanks are made to God the Author : applause is made with gladness by the father and mother and by the entire congregation of the faithful. Her future grace was brilliantly clear to those present. But thou, O Lord, have mercy upon us.

Lesson iij.

Then the king with the sister that had been his wife, in the assembly of angels and men, betrothed their little child to the infant Christ : whence they rejoice that they have become parents in law. They offer their only pledge to the Saviour, no indeed this one offereth : that one receiveth the offering on behalf of her mother, the Church of God. She was thus gathered into the bosom of the Church, into the college of virgins, so much so that her whole life was charity, goodness, and sweet-smelling joy to all, so that

nothing else but a paradise was so delightful, as the smell of a plentiful field which the Lord hath blessed, was rightly to be seen. The beauty of her form was answered by the more beautiful modesty of her soul. By appearance she was more like her father : in reverence more like her mother. She was of most becoming moderateness of height, which she reached before she became an adult. Among the many examples of the saints which she read breathlessly in books, and amid the presence of saints and especially the lights of her

religious relations, she was kindled most closely by the virginal palm of her most holy aunt Edith, sister of the great Edgar the king, whose name and virginity she inherited : who was very famous in the monastery of Tamworth in Staffordshire for the proofs of her merits, just as she herself was in Wilton. Her most

blessed grandmother also, Queen Alfgina, shewed her by distinguished miracles by what piety and fortitude she appeared in the bed of King Edmund, and imitated in the golden cult in heaven. But thou, O Lord, have mercy upon us.

Let the Middle Lessons be made of the Martyrs from the Common of Many Martyrs [969]. with the V̄. and R̄R̄. of the iij. Nocturn except when this Feast shall fall on Sunday or on Monday, then indeed let the V̄. and R̄R̄. be said of the j. Nocturn of Many Martyrs. [968].

And let the three final Lessons be read from the Proper of Saint Edith without Exposition of the Gospel.

Lesson vij.

BUt the glorious virgin, wisely taught by the Lord, arrogated not the long genealogy of kings : preferring the grace and glory of the Lord's humility. Whatever her mother had enjoined, she set herself to obey as a prize in a race. To her sistren she shewed herself as Martha, to Christ as Mary. She betook herself to the weak and the destitute, she set the Lazarites of Christ before the children of kings. She preferreth to serve the dropsical rather than to have royal power : she preferreth to cherish the sores of the feet, by washing with her hair and kisses, more than to rule. The more deformed by diseases each

one appeared to be, the more she offereth kindly compassion, and fuller attendance. The condemned knew her as asylum, captives as their redemption. Whatever legations or addresses she might have requested from her pious father, this was her heartfelt thought, that he might multiply the churches, increase them with riches, that his clement breast might extend to all needs, and might liberate those who were punished or sold into slavery. The mothers who knew testified that she was afflicted by a hair shirt, insofar as she dissembled as if she wore a delicate undergarment and a purple vestment :

who still appeared in black for religious habit. But thou, O Lord,

have mercy upon us.

Eighth Lesson.

Alluding to this pious emulation, the most serene grace of the Most High once favored such a miracle on the part of his beloved. A serving woman had dropped a candle which had been carelessly extinguished from its flame into a chest full of the virgin's garments, and thence being inflamed with smoking wood, and having shut it, she had gone away. Soon the half-quenched fire is rekindled again, and the more it is covered, the more the fire burneth. Now the nearest wall was burning, now the confined device had grown bright from within, now the menacing peril of the whole place was at hand. It was night, and slumber had overtaken all, when at length by the unsleeping providence of God the sistren were aroused : they hurriedly break into rather than open the burning chest, they endeavor to cast

out the clothes as if they had been burned, or strive to extinguish the flame which threatened desolation to all. But blessed Edith, with her mind founded in Christ, began to laugh at her loss, and to smile with a cheerful countenance, to shew how much she depended on earthly beauty and wealth : and to triumph with the same spirit, whether knowing or not knowing what had happened. But when they cautiously examine each garment, having been unrolled, either of leather or purple, with lights, by the wonderful grace of the everlasting guardian, so all the things were found as they had been before the fire : indeed as we relate by trustworthy testimony, that virgin herself was alien from any corruption. But thou, O Lord, have mercy upon us.

Ninth Lesson.

Scarcely therefore had Edith advanced for fifteen years by the hand of dowry in Christ, when the paternal affection of Edgar, esteeming in his daughter more the increase of

the Church rather than of his kingdom, with God disposing, placed her over three monasteries of nuns. With what excuses she resisted, how she cried out in protest that she was

unfit in maturity of life, in knowledge and character, by what roses shame had suffused her maidenly cheeks : which were made even more radiant by the favour of her spouse. Thy cheeks are comely like a piece of pomegranate, thy neck as chains of gold : we will make thee borders of gold. But she was not able to resist uninhibitedly against her reverence of such great commandments : and she succeeded not to pre-eminence, but to obedience, and like a lamb to the slaughter. The heavenly eagle Ethelwold consecrateth her in the monastery of Winchester which is called Nunnaminster. She was preferred with the protection of the monastery which is called Barking, and also with

a third house. However she could not be torn away from her pious mother, nor could she be transplanted from the house in which she had been given to God, and where she had fixed her roots and remained continually by the providence of God. But she placed spiritual mothers as guardians over the others, and she placed herself under her mother, as she was still in need of further education and more discipline, preferring to be submissive to her mother than to rule over others, to fear her mother rather than to rule over others : learning from her Lord that to be meek and lowly of heart. But thou, O Lord, have mercy upon us.

Let all the rest be made from the Common of One Virgin not a Martyr. [1160].

On this day Vespers shall be of Saint Edith, Virgin, and let a Memorial be made of Saint Lambert, Bishop and Martyr.

If the Feast of Saint Lambert shall fall on a Sunday let a Memorial be made of the same at j. Vespers and at Matins let Middle Lessons be made when the service is made of Saint Mary : nevertheless where it is made of the Feast of the Place let only a Memorial be made of the same.

If it shall fall on a Monday let a Memorial be made of the same at j. Vespers and at Matins of Saint Edith : and the Middle Lessons which shall be of Saint Lambert and then on the preceeding Sunday let only a Memorial of the Martyrs Euphemia, Lucy and Geminianus be made at j. Vespers and at Matins and at Mass.

If this Feast shall fall on Tuesday only a Memorial shall be made of the same after the Memorial of Blessed Mary at ij. Vespers of S. Edith and at Matins of the Com-

Of Saint Lambert.

memoration of Blessed Mary which then shall be on the same Tuesday.

If this Feast shall fall on Wednesday let nothing of the same be made within in that year except only at Vespers and at Matins of Saint Mary.

If it shall fall on Thursday let be made only a Memorial of the same at Vespers and at matins of the Commemoration of Blessed Mary which shall take place on the same Thursday.

If it shall fall on Friday let then iij. Lessons with a Nocturn be made of the same.

And if is shall fall on Saturday only a Memorial let be made of the same with this Prayer.

WE beseech thee, O Lord, that the prayers of thy holy martyr and bishop Lambert may commend us unto thee : and as his glorious

passion doth adorn this day, so let us ever be defended by his intercession. Through Jesus Christ.

¶ *Saint Lambert, Martyr and Pontiff.*

(*xvij. September.*)

Let Three Lessons be made.

First Lesson.

THe glorious man of God, Lambert, was born in the town of Maastricht. He was delivered by his parents to be imbued with sacred letters : while he exceed the years of his childish nature, he shone with the spirit of wisdom and the grace of humility. At with the decease of the pontiff of the city having been announced, by the authority of the king and the government of the people, the man of God Lambert is chosen bishop of the

same city. And having taken office, he was perfect in the fear of the Lord, and increased daily in every good work. He guarded the acts of his life every hour, and had his mind's eye always fixed upon God : and he hastened in every way to refresh with spiritual food the people entrusted to him. He was devoted to this and these sorts of exercises, and he was full of divine grace. But thou, O Lord, have mercy upon us.

Lesson ij.

WHen, therefore, the holy man had already endured many struggles for the guardianship of the flock : two most wicked men swelled up with secular powers, who, unjustly pervading the affairs of his church, seeing that no one could bear their insolence, friends of the high priest, being filled with anger, slew them, with the man of God being ignorant of the same. There was with them a certain kindred, Dodo by name, full of wealth and swelling with pride. Who, having collected a multitude of

arms, proceeded cruelly to avenge the death of the aforesaid in the holy place of God itself. While the holy man, therefore, was staying at the seat of his diocese, and had performed the matin office during the night with the brothers of the Lord : those armed men, breaking down the closed doors, rushed upon the holy man where he prayed. Who soon after being stricken with a deadly blow : delivered his spirit to heaven, rich with blessed merits. But thou, O Lord, have mercy upon us.

Third Lesson.

With blessed Lambert, then, having been consummated by such a martyrdom, suddenly rumor, running with the news, filled all the streets. All are filled with sorrow : and the nobles mourn most bitterly. The body of the blessed man, having been placed on a ship, was conveyed to the seat of the church of Maastricht. Soon, to be sure, almost all the citizens hasten to the funeral to pay their respects : to him whose

body, having been buried with worthy honor, sleepeth in the glory of the resurrection. Now at his grave, during the days and nights, the voices of angels have often been heard singing. Even in the place where the blessed man was slain, lights, lit by divine, power shone frequently. With many miracles having been performed through the blessed man : the Lord was glorified by all the people. But thou, O Lord, have mercy upon us.

All the rest from the Common of One Martyr and Pontiff. [940].

If this Feast of Saint Lambert or another Feast of iij. Lessons shall fall on any weekday of the iij. Seasons or on Saturday of the iij. Seasons in the month of September, Matins of the Feast with a Nocturn and the Mass of the Fast is said, unless the History Peto Domine. shall be begun during the week : and then indeed the whole service shall be made of the feria and let the Feast of iij. Lessons be entirely omitted.

When Sunday shall fall on the morrow of Saint Lambert then on the Sunday itself Vespers shall be of Saint Mary with Full Service on the morrow, of course on the Monday, &c.

¶ *Saint Matthew, Apostle and Evangelist.*

(xxj. September.)

Inferior Double Feast, and let be made ix. Lessons.

At First Vespers.

Placentes Deo.

Ant.
V.ii.



Hose pleasing to God * have be-come be-lov-ed, be-

cause grace and mercy is with his saints, and he hath respect

unto his chos-en. S.A.E.

Ferial Psalms.

Chapter. Ezechiel j. 10.

AS for the likeness of the faces of
the four animals : they four had
the face of a man, and the face of a

lion, on the right side, and they four
had the face of an ox on the left side :
they four also had the face of an eagle.

℞. The four living creatures. *below, vj. of Matins.* {1525}.

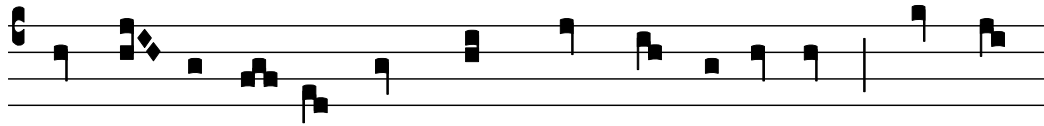
Mathee sancte bino prolens munere.

Hymn.
I.

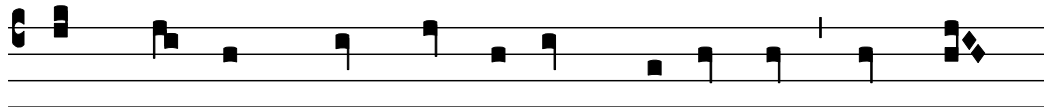


Ay saintly Matthew, * high in two-fold digni- ty,

Saint Matthew, Apostle and Evangelist.



To thee, O Je- su, plead with prayer importu-nate : So 'mid



life's tempests may thy guid-ance succour us, Lest death



hereaf-ter whelm us ev-erlastingly.

Monarch of ages. *in the Common.* [845].

℣. Their sound is gone out into all the earth. ℞. And their words into the ends of the world. *Let the Response be made privately.*

Ecce ego Johannes.

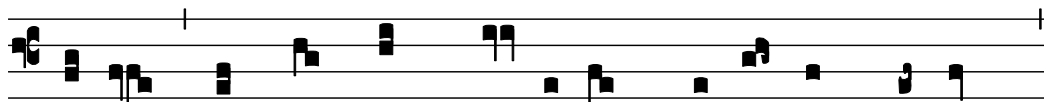
Ant.
I.v.



O, I John looked, * and behold, a door was



there-in : and in the midst of the throne, and round a-bout




the same were four beasts full of eyes be-fore and be-hind,




and they gave glo-ry and ho-nour and thanks to him

Saint Matthew, Apostle and Evangelist.



that sat on the throne, who liv-eth for ev-er and ev-er.



Ps. My soul doth magnify. 53*.

☩. Let us pray.

Prayer.

Grant unto us, we beseech thee, almighty God, that the solemnity of blessed Matthew, thy apostle and evangelist, which we

anticipate : may increase both our devotion and our salvation. Through Jesus Christ.

Let a Memorial be made solemnly of Saint Laudus, Bishop and Confessor with this Prayer.

☩. Let us pray.

Prayer.

Grant, we beseech thee, almighty God : that we who honour the solemnity of blessed Laudus thy confessor and bishop, may through

his intercession attain unto everlasting blessedness. Through Jesus Christ.

☩ *At Compline let all be made as on the Feast of the Holy Trinity.* [476].

☩ *At Matins.*

Regem evangelistarum Dominum.

Invit.
III.




He Lord, * the King of E-van-ge- lists. †O

Saint Matthew, Apostle and Evangelist.



come, let us worship. *Ps.* O come, let us sing. 10*.

Hymn. May saintly Matthew. *℟̄.* Monarch of ages. *as above at First Vespers.*
{1511}.

¶ *In the j. Nocturn.*

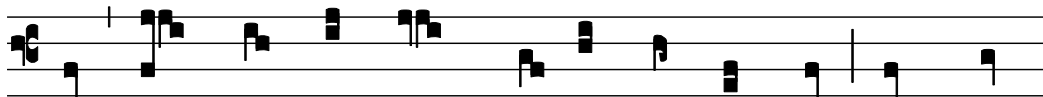
Convocatis Jesus duodecim apostolis.

1. Ant.

I.v.



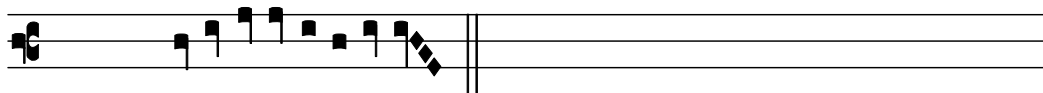
E-sus, * hav-ing cal-led his twelve a-postles to-geth-



er, sent them to preach the kingdom of God : and de-



part-ing, they preached the gospel, and healed every where.



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

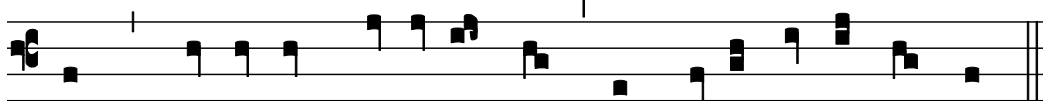
Mittens Dominus et alios.

2. Ant.

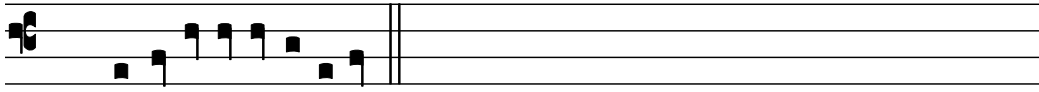
II.i.



He Lord, * sending others to preach, said unto



them, The harvest tru-ly is great, but the la-bourers are few.



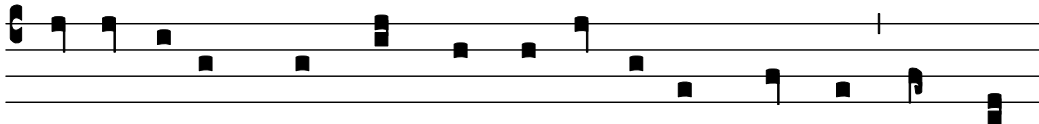
Ps. I will always give thanks. (34./xxxiiij.) [214].

Jesu Christi Dominus gratia.

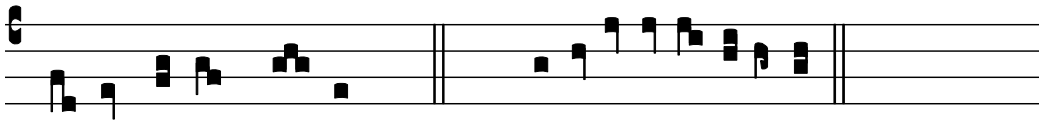
3. Ant.
III.i.



Y the grace * of Je-sus Christ the Lord, teachers and



e-vange-lists were sent to the be-liev-ing people for the



mi-nistry of the faith. *Ps.* My heart is inditing. (45./xliiiij.) [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.



Here were two wise magicians, Zaroës and Arphaxat, among the Ethiopians in their great city which is called Nadaber, where Egrippus was king. Now these two magicians mocked him, saying that they were gods. And the king believed them, and all the people of the said city. And their fame spread

throughout Ethiopia, such that they would come and worship them from the remote regions of Ethiopia. For they caused the steps of men to suddenly be fixed, and to stand immovable as long as they would. In like manner men's sight and hearing were both kept from their office. They commanded that they might be stricken by serpents, which magicians are wont to do, and they healed them by incantations. And, as it is com-

Saint Matthew, Apostle and Evangelist.

monly said, greater reverence is shewn
by fear of the malign, than by love of

the kind. But thou, O Lord, have
mercy upon us.

In visione Dei vidi.

1. Resp.
I.



N the vi- sion * of God I looked, and behold,

a whirlwind came out of the north, and a great cloud, and

a fire infold- ing itself, and a brightness was a- bout it.

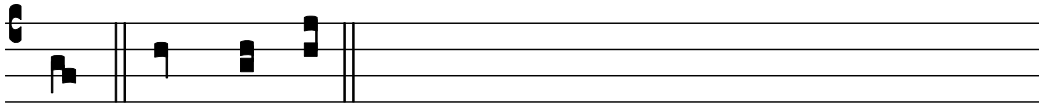
†And out of the midst there- of came the likeness of

four liv- ing crea- tures, and the like- ness of a man

was in it. ∞. And out of the midst there-

of, as the co- lour of amber : out of the midst of the

Saint Matthew, Apostle and Evangelist.



fire. †And out of.

Lesson ij.

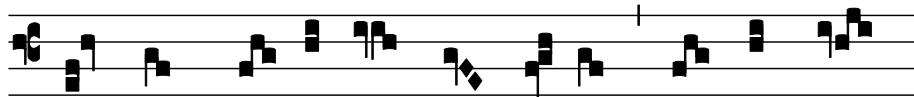
THe Lord, therefore, managing the care of men : sent the apostle Matthew against these magicians. Who, having entered into the city : began to discover their deceptions. For all whom they fixed : he loosed in the name of Jesus Christ. Those whom they blinded : he enlightened. To those from whom they took hearing : he returned it. And likewise the serpents, whom they aroused to strike men, these he sent to sleep : and he healed their strikes by having made the sign of the Lord. And he cured not only those whom they injured : but also all that were brought to him, suffering from

diverse infirmities, and besieged by demons. And he preached the power of God to the people : so that all were astonished at his eloquence. And that faithful eunuch, baptized by the deacon Philip, received him into his house. In those days the son of king Eglippus died, at whose funeral the magicians were attending. When they could not revive him, they persuaded the king that he was taken up into the company of the gods, that he might be one of the gods : and that an image and a temple should be built for him. But thou, O Lord, have mercy upon us.

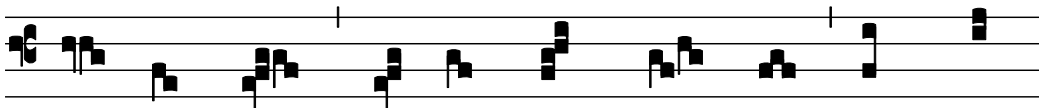
Quatuor facies uni erant.

2. Resp.

II.

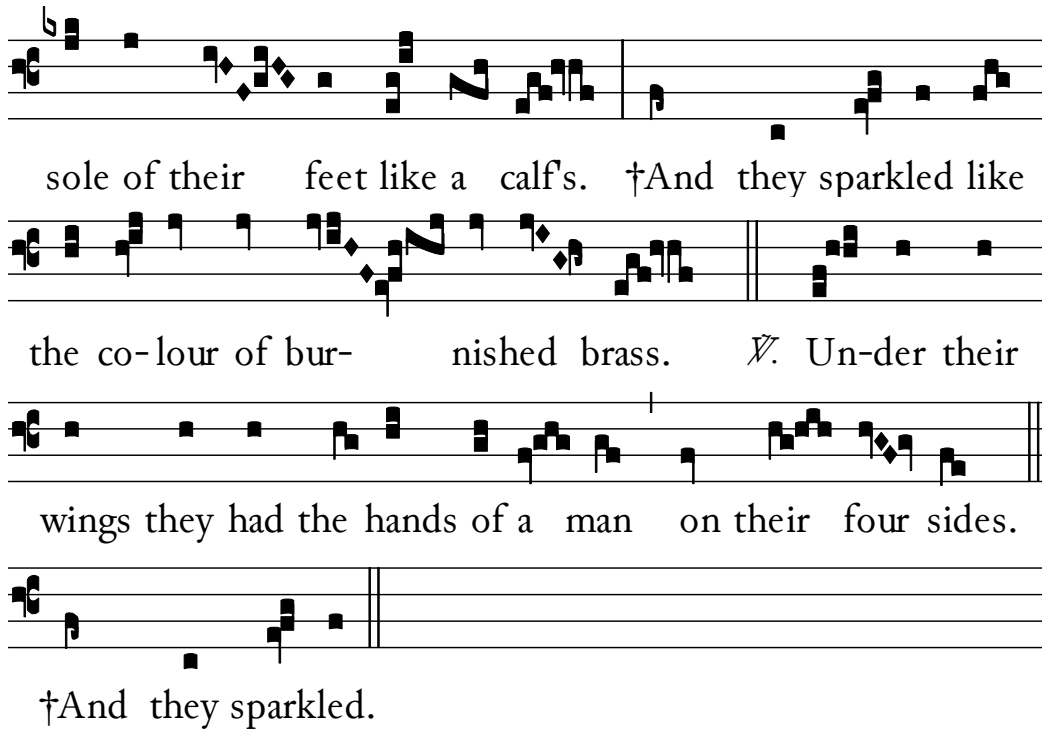


Hey were * every one four fac-es, and every



one four wings, their feet were straight feet, and the

Saint Matthew, Apostle and Evangelist.



sole of their feet like a calf's. †And they sparkled like
the colour of burnished brass. ♪. Under their
wings they had the hands of a man on their four sides.
†And they sparkled.

Third Lesson.

Then that eunuch, faithful to the Lord Jesus Christ, recommended the apostle to the king and queen. And honorable men were sent from the king's side, who brought him in to the king. To whom Euphenisia the queen prostrated herself, and said, I know thee to have been sent by God for the salvation of men, and to be a disciple of him who raised the dead, and that his power drove away all diseases from men. Now therefore come and invoke his name over my dead son : for I believe that if thou shalt do this he shall come back to life again. The apostle

saith unto her, Because thou sayest that thou believest, and thou hast not yet heard from my mouth the preaching of my Lord Jesus Christ, therefore know thou that thy Son is to be restored unto thee. The Apostle having gone in to the deceased, spread forth his hands to heaven, and poured out a prayer to the Lord. And after the prayer, taking hold of the hand of the deceased, he said, In the name of my crucified Lord Jesus Christ : arise, Eufronus. And straightway the boy arose. At this the king's heart trembled, and, believing in the Lord, he was baptized together

with Queen Euphenisia, and their son Eufronus who had been raised up, and their daughter Ephigenia, who

remained a virgin of God. But thou, O Lord, have mercy upon us.

Similitudo vultus animalium.

3. Resp.
III.



He likeness* of the fac-es of the a-ni-mals : they



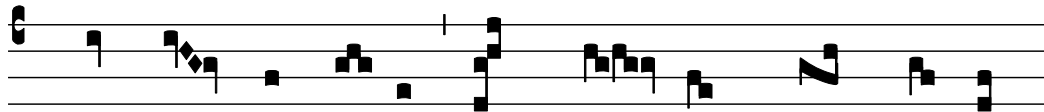
four had the face of a man, and the face of a li- on on



the right side : and they four had the face of a calf on



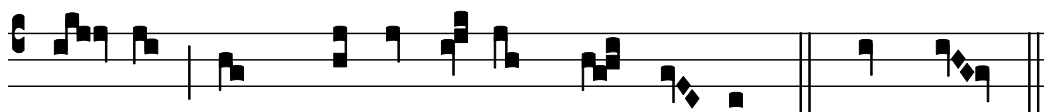
the left side : the four also had the face of an eagle.



†Thus were their fac- es, and their wings were stretched



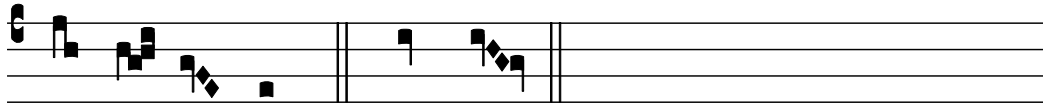
up-ward. ∕ Two wings of every one were join-ed to one a-



noth- er : and two cov-er-ed their bo-dies. †Thus were.



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



the Ho-ly Ghost. †Thus were.

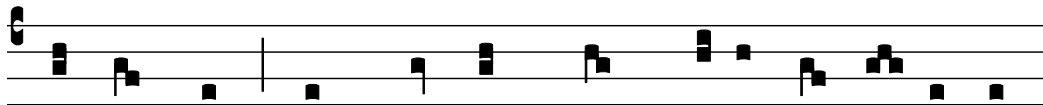
¶ *In the ij. Nocturn.*

Sapientiam Domini.

4. Ant.
IV.ii.



Y the wisdom * of the Lord the depths of the gos-



pel burst forth : and preaching, made fruitful by the dew of

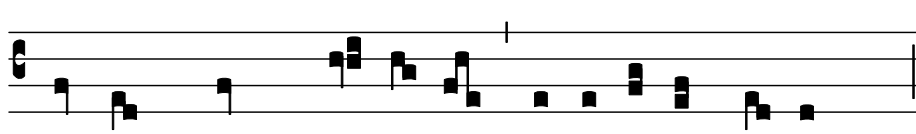


hea-ven, thunder-eth to the world. *Ps.* O clap your hands.

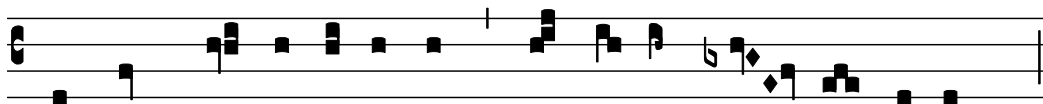
(47./xlvi.) [260].

Labia eorum salutarem.

5. Ant.
V.i.




Heir lips * have spread abroad sa-lu-ta-ry knowledge :



they have done a ho-ly work, worthy and full of blessing :

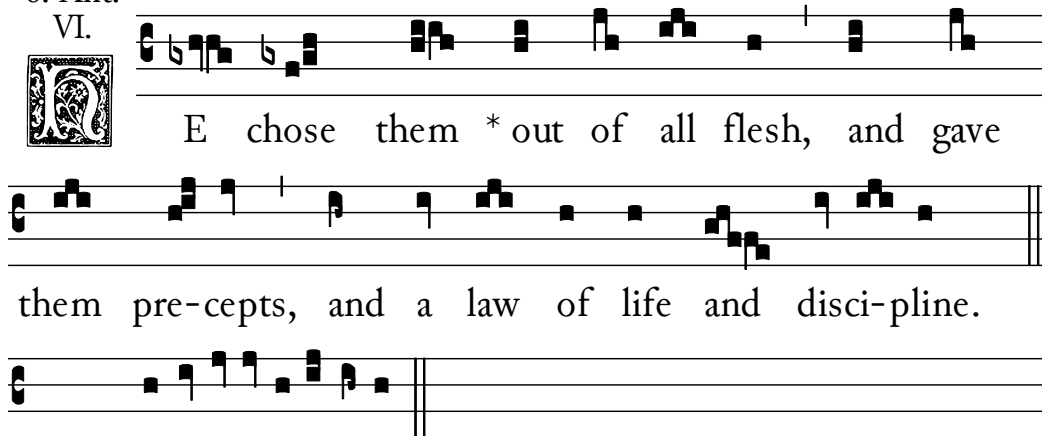
Saint Matthew, Apostle and Evangelist.



they have de-voutly ful-fil-led the mi-nistry entrust- ed
to them. *Ps.* Hear my crying. (61./lx.) [282].

Elegit eos ex omni carne.

6. Ant.
VI.



E chose them * out of all flesh, and gave
them pre-cepts, and a law of life and disci-pline.

Ps. Hear my voice. (64./lxiiij.) [284].

V. Thou shalt make them princes in all lands.

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

Fourth Lesson.

Now the king built a church in honour of the Lord, which the apostle Matthew called the Resurrection : because by the resurrection of a dead person the occasion for this edifice appeared. Now Matthew sat in this church, for three and twenty years. And he appointed priests and deacons, and ordained bishops in the

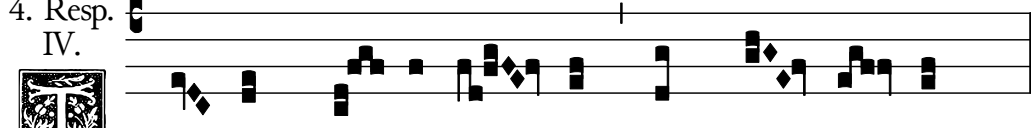
cities and villages, and built many churches. But king Eglippus, when his old age was filled up, proceeded to the Lord : and Hirtacus his brother received his domnion. When he wished to marry Ephigenia, the daughter of the deceased king, who was already dedicated to Christ, and had received the sacred veil from the

apostle's hand, and who was already placed in charge of more than two hundred virgins : he hoped that through the apostle he might be able to move her soul. He then began to urge holy Matthew, saying, Take half of my kingdom : only make it that I will be able to join with Ephigenia in marriage. To whom the blessed apostle saith, According to the good intention of the king thy predecessor,

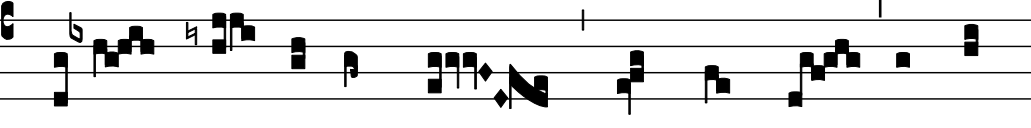
who attended every Sabbath when I was preaching the word of God : do this. Order Ephigenia and all the virgins who are with her and the people to assemble together, and thou shalt hear what good things I will speak concerning a good marriage : for holy marriages are sufficiently accepted by God. But thou, O Lord, have mercy upon us.

Facies et pennas.

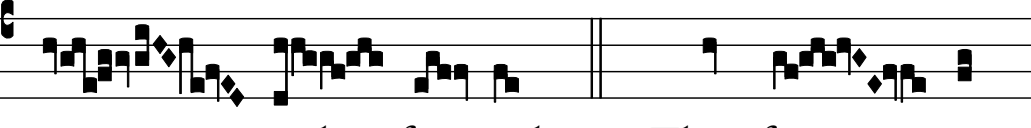
4. Resp.
IV.




F Hey had * fa- ces and wings on their four sides.



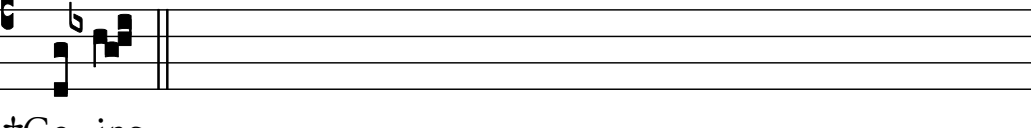
†Go- ing, they turned not, but they went every



one straight for- ward. ⁊. Their feet were



straight feet : and the sole of their foot like a calf's.



†Go- ing.

Fifth Lesson.

Hirtacus, on hearing the promise of the apostle, was thankful : and he ordered that congregation to be in attendance, and also Ephigenia to be present, as if it were to be heard from the mouth of the apostle that he would consent her espousal to Hirtacus. Now a great silence having been made in the congregation : the apostle opened his mouth and began to teach them sufficiently concerning a good marriage. And after this he added, If today a servant of the king should dare to usurp the betrothed of the king, it would be determined that he had incurred not only an offence, but also so great a crime : that he might justly be delivered alive to the flames of fire, not because he taken a wife, but much more because by taking the betrothed of the king he

strove to usurp matrimony. So also thou, O most beloved son, King Hirtacus, knowing that Ephigenia, the daughter of thy predecessor the king had been made the bride of the King of heaven, and having been consecrated by the sacred veil, how shalt thou be able to take away the bride of the Mighty and join her in thy marriage ? At this word Hirtacus, inflamed with anger, departed. Then Ephigenia prostrated herself before all the people at the feet of the apostle : and said, I beseech thee by the Lord himself, whose apostle thou art, that thou lay thy hands upon me and upon all these virgins, that, having been consecrated to the Lord by thy word, we may be able to escape the threats of Hirtacus. But thou, O Lord, have mercy upon us.

Similitudo aspectus animalium.

5. Resp.
V.

He appear-ance * of the liv- ing crea- tures
was like coals of fire, and like the appear-ance of

lamps. †Whi- ther the spi- rit was to go, they
 went when they went. ∞. And every one of them went
 straight for-ward. †Whi- ther.

Sixth Lesson.

Then the apostle, having confidence in the Lord his God, and not fearing Hirtacus at all, gave a blessing over them, saying, Deignest thou, O Lord, as a good shepherd, to choose these servants : for the preserving of the crown of virginity and chastity of souls, surround them with thy protection as a shield : that, conquering the enticements of the flesh, and refusing unlawful marriages, they may deserve the unsolvable bond of thy Son our Lord Jesus Christ. Fortifying thy handmaidens inwardly and outwardly with shields of virtue, grant them to complete unchecked the course of virginity : through our Lord Jesus Christ, the Redeemer of our souls, to whom with God the Father, in the unity of the

Holy Ghost, be honour and glory for ever and ever, amen. With the mysteries of the mass thus having been celebrated by the apostle, the whole church had received the mysteries of the Lord, and every one having returned to his own house : the apostle delayed himself at the altar, so that where the body of Christ had been offered by him, there he might complete his martyrdom. Where the executioner sent by Hirtacus pierced him in the back with the blow of the sword : and made him a martyr of Christ. On hearing this, all the people went to the palace with fire. Then the enraged people met all the priests, deacons, and clergy, and all the religious men, together with the disciples of the holy

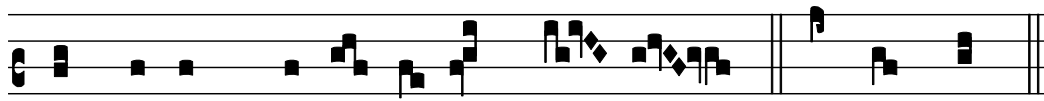
apostle Matthew, saying, Brethren, act not contrary to the command of God. Let us keep the martyrdom of the apostle with joy : and await for what the Lord will ordain. After a little while Hirtacus, being irremediably stricken with an elephantine disease, whereby he could be cured by none of the physicians : just as he had slain the apostle of the Lord in the

back, so he pierced himself through the stomach with the point of a sword. By this order, peace was confirmed to Ephigenia, the servant of Christ, and to the whole church : with our Lord Jesus Christ prevailing, who liveth and reigneth for ever and ever, amen. But thou, O Lord, have mercy upon us.


Quatuor animalia.

6. Resp.
VI.


H He four * liv- ing creatures ran and re-
turn- ed as the appear-ance of a flash of light-
ing, and there was in the midst. †The brightness of fire.
‡And out of the fire went forth lightning. ⁊. And
there was as it were an ap-pear-ance that went up and



down among the four liv- ing crea- tures. †The brightness.



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



the Ho-ly Ghost. ‡And out.

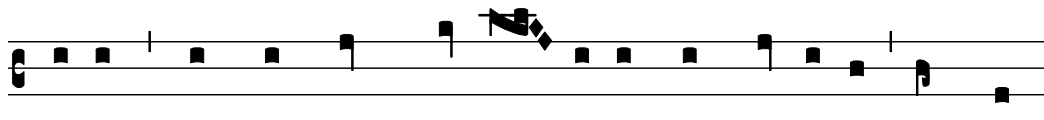
☪ *In the iij. Nocturn.*

Electi sunt in Christo.

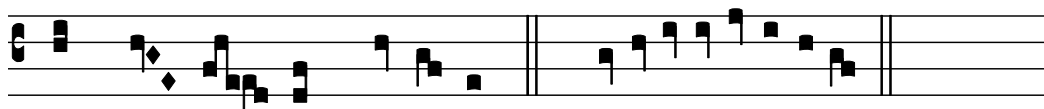
7. Ant.
VII.i.



Hey were chos-en * in Christ be-fore the worlds foun-



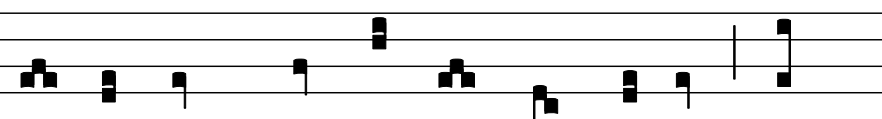
dation, that they might be ho- ly and imma-cu-late in the



sight of God in cha-ri- ty. *Ps.* Unto thee, O God. (75./
lxxiiij.) [306].

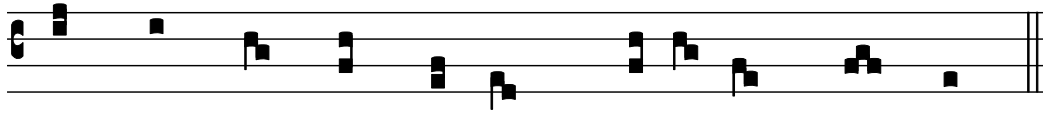
Sapientiam eorum.

8. Ant.
VIII.i.

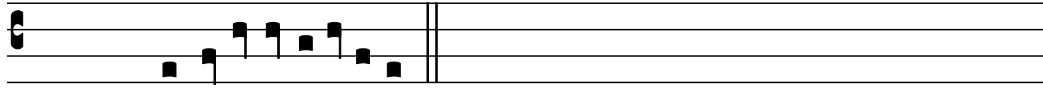


All peoples * shall tell of their wisdom : and

Saint Matthew, Apostle and Evangelist.



all the Church of the saints proclaimeth their praise



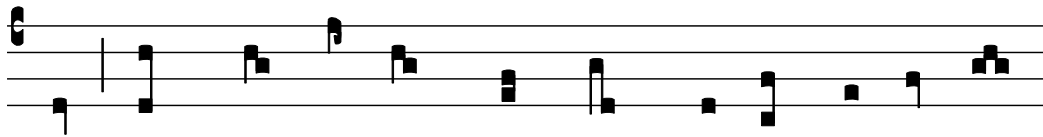
Ps. The Lord is King. (97./xcvj.) [338].

Spiritu intelligentie.

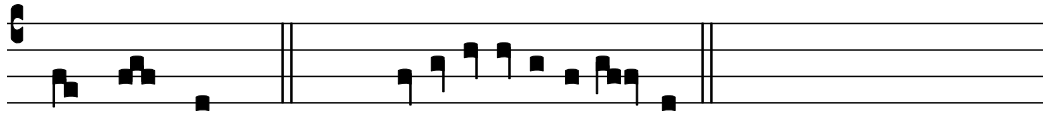
9. Ant.
I.viii.



He Lord * hath fil-led them with the spi-rit of wis-



dom : and they themselves sent down the words of his wis-



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

℣. Thy friends are made exceedingly honourable, O God. ℞. Their principality is exceedingly strengthened. *Let the Response be made privately.*

¶ *According to Matthew ix. 9. Lesson vij.*

AT that time, As Jesus passed forth, he saw a man, named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And that which followeth.

*A Homily of the Venerable Bede, Priest.
(xii. of the Second Book.)*

THe Saviour saw the man not so much in bodily sight as in his inner aspects of compassion : that is, he had pity on him who was of an obstinate mind, devoted only to human pursuits, gaping at temporal gains, and not worthy of the gospel. For which reason heavenly providence

disposed that none of the enormities of his crimes should be withdrawn from hoping for pardon, when he saw him, freed from so many bonds of the world, made so heavenly, that having a share with angelic spirits, he should be called an evangelist. Named Matthew, it saith. Mattew in Hebrew : in Latin is called gift. Which

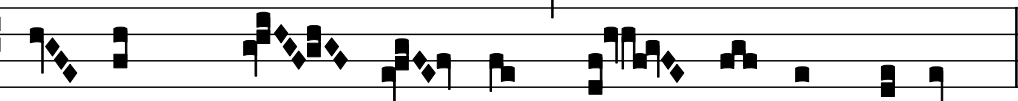
name certainly fitteth him aptly : who received such a gift of heavenly grace. He was also called Levi, which is translated as added or taken up : because he was taken up by election by the Lord and was added to the number of the apostolic company. But thou, O Lord, have mercy upon us.

Cum apicerem animalia.

7. Resp.
VII.



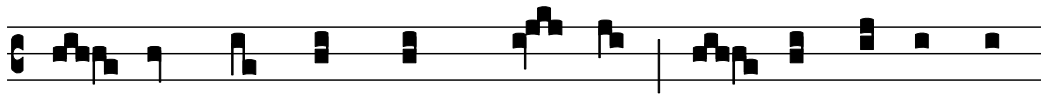
Ow as I be-held * the liv-ing crea- tures, be-



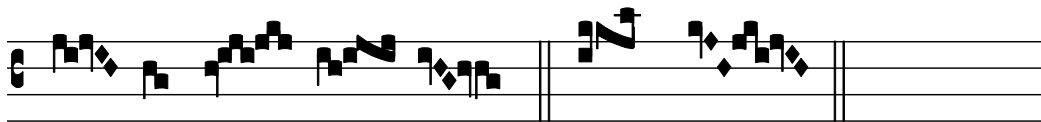
hold one wheel by them with his four fac-es.



†And they four had one likeness. ⁊. The appear-



ance of the wheels, and their work was like unto the



co- lour of the sea. †And they.

Eighth Lesson.

AND so the Lord saw the publican : and because he saw him to be pitied and chosen, he said unto him, Follow me. Now by follow he meant imitate. He said, Follow me, not so much by the tread of the feet as by the performance of behaviour. For he who saith that he abideth in Christ, ought also to walk as he himself hath walked. And he arose, and followed him. It is not to be wondered at that the publican, at the first voice of the Lord's commanding, left the earthly profit which he cared for, and, disregarding his wealth, clung to the company of him whom he perceived to have no riches. For the Lord himself, who called him outwardly by a word, taught him within with an invisible instinct that he would follow Him, infusing into his mind the light of spiritual grace,

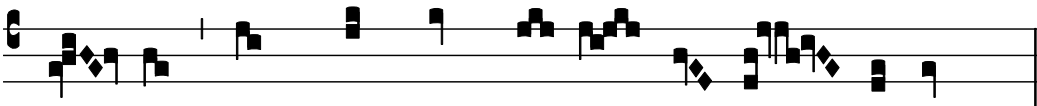
by which he understood that He was able to give incorruptible treasures in heaven to those whom He called from temporal things on earth. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. The conversion of one publican giveth to many an example of penance and pardon for publicans and sinners. Now with a beautiful foreshadowing, he who was to be an apostle and teacher of the Gentiles, in his first conversion of sinners, draweth after him a flock to salvation, and to the office of evangelization, which he was about to accomplish by the merit of his virtues, seeing that he had already begun from the first rudiments of his faith. But thou, O Lord, have mercy upon us.

Statura erat rotarum.

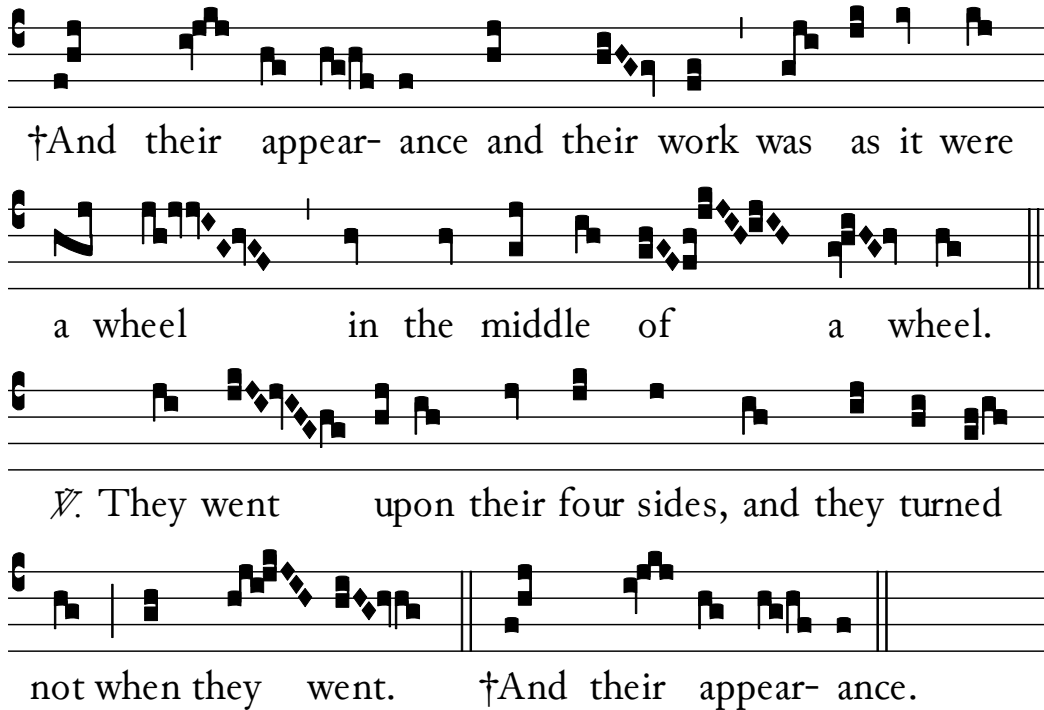
8. Resp.
VIII.



He size * of the rings and the height were



dread-ful, and the whole bo-dy was full of eyes.



†And their appear- ance and their work was as it were
a wheel in the middle of a wheel.
℞. They went upon their four sides, and they turned
not when they went. †And their appear- ance.

Ninth Lesson.

WHich Matthew indeed, as far as the general judgment be considered, made a fitting recompense for heavenly benefits, in that he hoped for good rewards from the one for whom he might provide his temporal things : and he restored with bodily food Him from whom, by himself giving, he had received a taste of spiritual sweetness. And not only did he offer a bodily feast to the Lord in his own house, but he prepared a much more pleasing feast for him in the house of his bosom, through faith and love. It is agreeable to remember, my brethren, to how great a height of


righteousness the Lord hath conveyed Matthew, whom he chose out of his publican activities so that he might increase the hope of forgiveness for sinners. For the apostolic company into which he was incorporated teacheth what kind of person he became. The nation of the Ethiopians itself also sheweth how by preaching he converted them from the farthest ends of the earth to the fellowship of the holy Church, and how, having been washed in the font of baptism, he restored them from swarthiness to beauty, how he removed the blackness of their vices,

and adorned them with the apparel of virtues. His own Gospel also teacheth : in which he consecrated the beginning of the New Testament in writing. To him it was granted by special privilege to be the first to describe all that had come to pass, and to transmit to believers the stories of the mysteries of the Lord's incarnation, which all the prophets had predicted for future ages. Which Gospel to be sure for the building up


of the faith of the primitive Church, which was gathered mostly from the people of the Hebrews, he composed in Hebrew. Now the Church having been spread through the world, and the Greeks and barbarians flocking together into the unity of the same faith, the leaders of the faithful took care that the same word might be translated into Greek and Latin. But thou, O Lord, have mercy upon us.

Cum ambularent animalia.

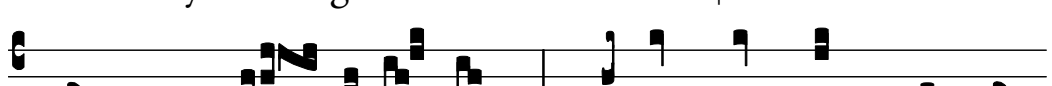
9. Resp. I.




G Hen the liv-ing * crea- tures went, the wheels



went by to-geth- er with them. †Whi- ther-




so- ev-er the spi-rit went. ‡Thither the wheels were lift-




ed up o-ver them, and followed it. ⁂. When

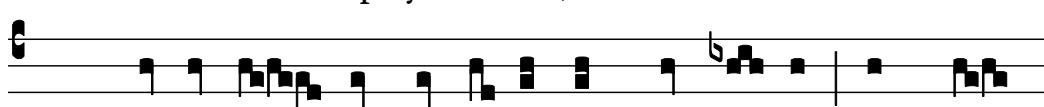
Saint Matthew, Apostle and Evangelist.



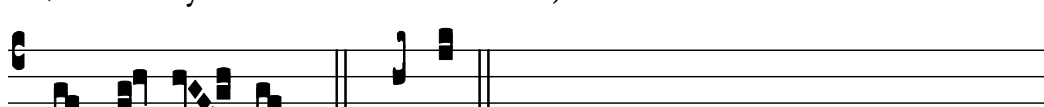
the liv- ing creatures were lifted up from the earth : the



wheels were lift- ed up by them. †Whi- ther-so- ev-er.



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



the Ho- ly Ghost. ‡Thither.

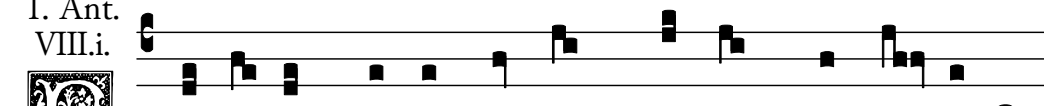
Before Lauds.

∅. Thou hast given an heritage. ∅. Unto those that fear thy name, O Lord.

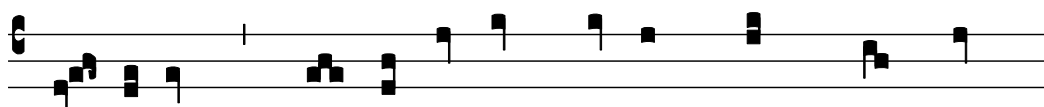
¶ *At Lauds.*

Dilecti Deo.

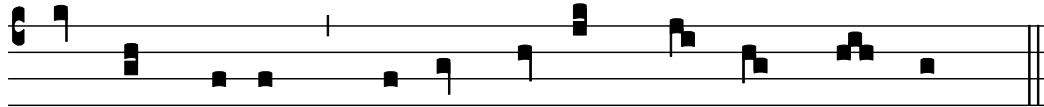
1. Ant.
VIII.i.



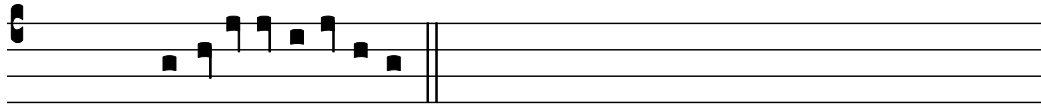
E-lov-ed * unto God and men are the ho- ly e-



van-ge- lists, who a- dorned the times of Christ with



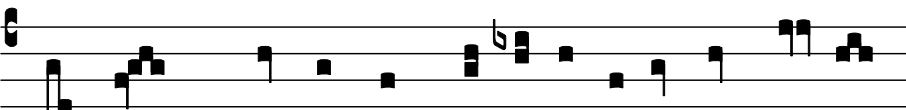
goodly fragrance, e-ven unto the end of life.



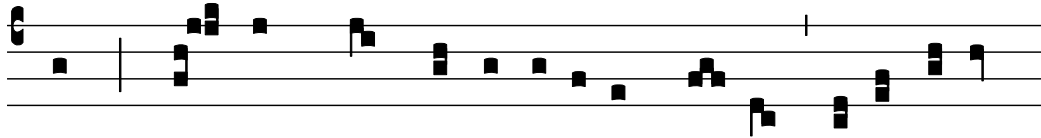
Ps. The Lord is King. (93./xcij.) [53].

Dederunt in celebrationem.

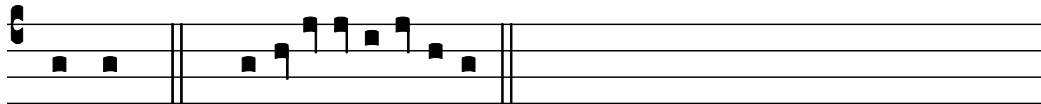
2. Ant.
VIII.i.



Hey gave * splendour in the ce-lebration of ho-ly



work : there-fore their memo-ry is in bless-ing for ev-er and



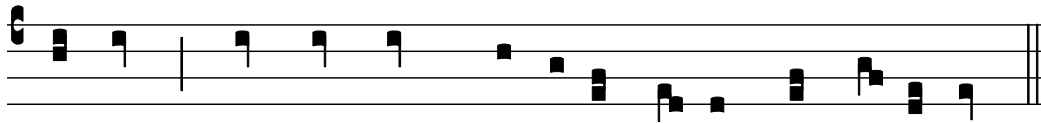
ev-er. Ps. O be joyful. (100./xcix.) [54].

Ex omni corde.

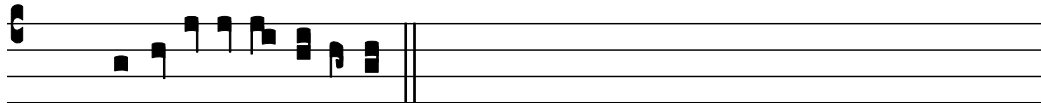
3. Ant.
III.i.



Rom all the heart * they prais-ed the ho-ly name of



the Lord : that they might magni-fy the name of ho-li-ness.




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


Saint Matthew, Apostle and Evangelist.

Implevit eos Dominus.

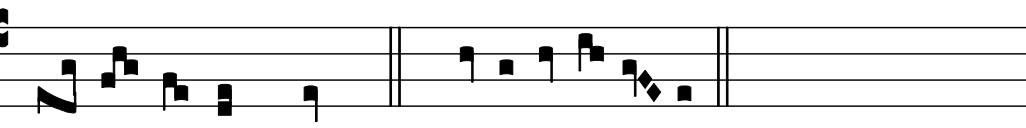
4. Ant.
IV.i.



T He Lord * fil-led them with the spi- rit of wisdom
[b]



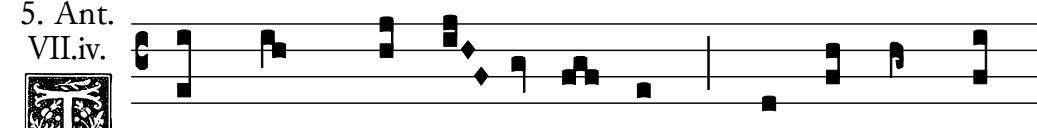
and understand- ing : he heaped up re- joicing and ex-ul-



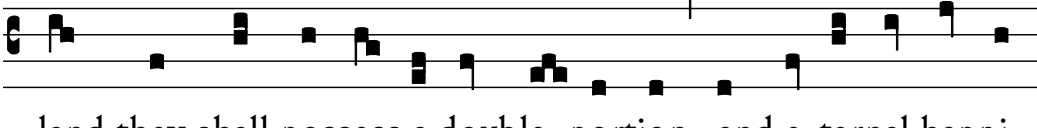
ta- tion up- on them. *Ps.* O all ye works. (*Daniel iij.*) [56].

Datum est opus eorum.

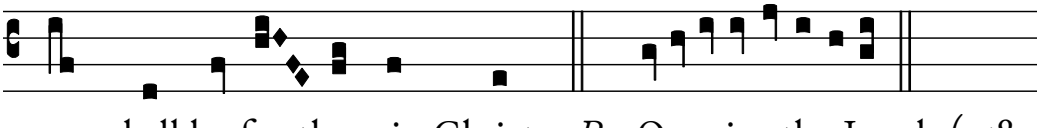
5. Ant.
VII.iv.



T Heir work * was giv- en in truth : therefore in their



land they shall possess a double portion, and e- ternal happi-



ness shall be for them in Christ. *Ps.* O praise the Lord. (148-150.) [58].

Chapter. As for the likeness. *as above at First Vespers.* {151}.

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

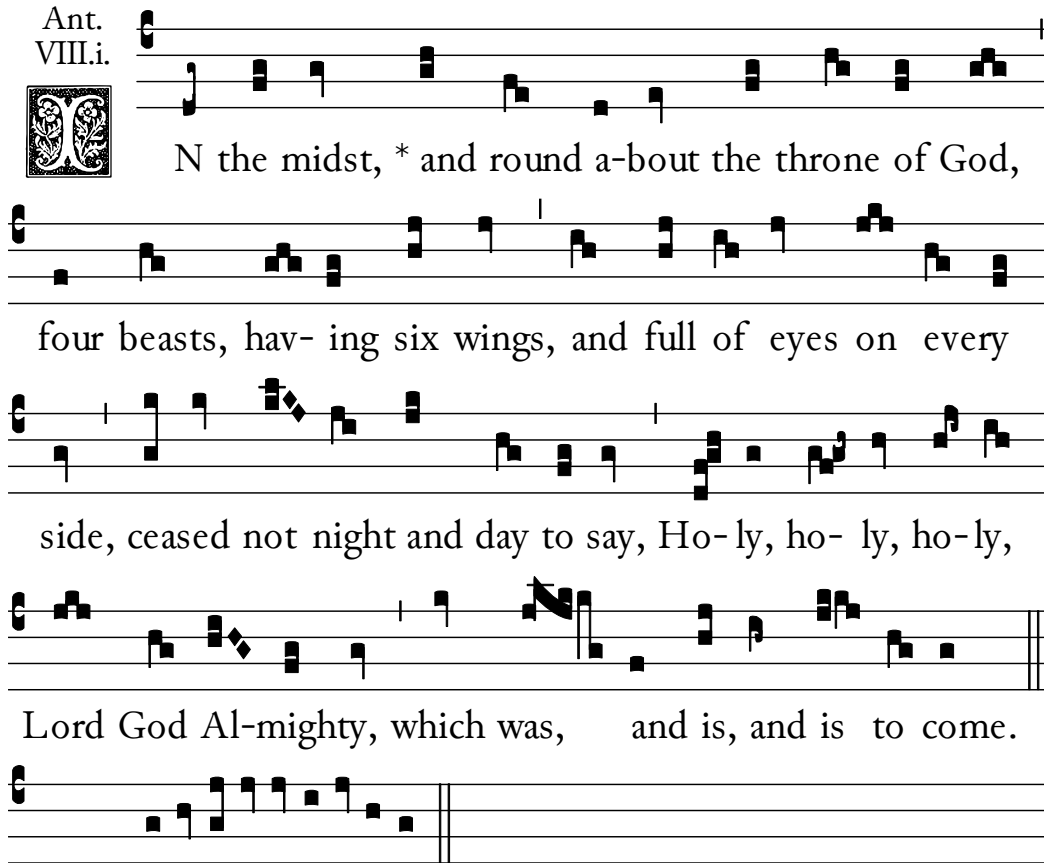
℣. They declared the works of God.

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

Saint Matthew, Apostle and Evangelist.

In medio et in circuitu.

Ant.
VIII.i.



IN the midst, * and round a-bout the throne of God,
four beasts, hav- ing six wings, and full of eyes on every
side, ceased not night and day to say, Ho- ly, ho- ly, ho- ly,
Lord God Al- mighty, which was, and is, and is to come.

Ps. Blessed be the Lord. 68.*

Prayer.

May we be assisted, O Lord, by
the prayers of blessed Matthew
thy apostle and evangelist : that what

we cannot attain of ourselves, may be
granted unto us through his
intercession. Through Jesus Christ.

Let a Memorial be made solemnly of Saint Laudus. Prayer as above. {1513}.

¶ *At j.*

Ant. Beloved unto God. j. of Lauds. {1532}.

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

Ant. Thanks be unto thee. [122].

Ps. Quicunque. [123].

{1535}

¶ *At iij.*

Ant. They gave splendour in the celebration. {1533}.

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

Chapter. As for the likeness of the faces. *as above at First Vespers.* {1511}.

The Responsories and Verses from the Common of Apostles are said at all the Hours, with the Prayer May we be assisted by the prayers. as above. {1535}.

¶ *At vj.*

Ant. From all the heart. {1533}.

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

Chapter. *Ezech. j. 13)*

T He likeness of the living creatures, and their appearance		was like burning coals of fire : and like the appearance of lamps.
---	--	---

¶ *At ix.*

Ant. Their work was given. {1534}.

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

Chapter. *Ezech. j. 13.*

T His vision went up and down among the living creatures, a		the fire was bright, and out of the fire went forth lightening.
---	--	--

¶ *At ij. Vespers.*

Ant. The Lord sware. *in the Common.* [814].

Ps. The Lord said. (110./cix.) [375]. *and the other Antiphons with their Psalms of the Apostles which follow.*

Chapter. As for the likeness. *as at First Vespers.* {1511}.

R. When the living creatures went. *as above ix. of Matins.* {1531}.

Hymn. Let heaven's exultant praises ring. *in the Common.* [802].

V. They declared the works of God.

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

Saint Matthew, Apostle and Evangelist.

Sapientiam antiquorum.

Ant.
III.iv.



He ho-ly * e-vange-lists sought out the wis-dom

of the ancients, and confirmed their nar- ration by the

say- ings of the prophets. *Ps.* My soul doth magnify. 58*.

Prayer. May we be assisted. *as above.* {1535}.

Then let a solemn Memorial be made of Saint Maurice and his companions, Martyrs, with this Prayer.

HRant, we beseech thee, almighty God, that the solemn festival of thy holy martyrs, Maurice, Exuperius, Candidus, Victor, Innocent, and Vitalis, and the companions of the

same may gladden us : that we may glory in the nativity of those on whose intercessions we lean. Through Jesus Christ.

¶ *On the Feast of Saint Maurice and his Companions, Martyrs.*

(xxij. September.)

Let Nine Lessons be made with the Prayer as above. {1537}.

Lesson j.

Dioclecian, to be sure formerly a Roman republican prince, when he had been elected to the supreme power, and saw that some provinces were troubled by the presumptions of certain people : for the sharing of rule or undertaking, he at that time made Hercules Maximian his comrade Caesar, and instructed him to march against Amandus and Helianus,

which had provoked the arms of the serfs with presumption in the regions of Bagaudarum : he sent him to Gaul, to which he ordered the Theban legion to go from the eastern soldiery for the reinforcement of the army. Which legion of six thousand six hundred and sixty-six men, valiant in heart and skilled in arms, kept the example of the ancient Romans. But thou, O Lord, have mercy upon us.

Second Lesson.

THese soldiers, therefore, had received the tradition of the eastern rite of the Christian religion by the bishop of the city of Jerusalem : and they placed the sacred virtue of faith above all arms. Indeed on their journey to the city of Rome they did not violate this same faith of Christianity which they had received. And so having been received by Diocletian Caesar, they were ordered to follow Maximian his colleague on the journey which they had begun,

and to march into Gaul. Maximian Caesar making haste into Gaul, after the arduous and rough road of the Alps, came to the town of Octodorum : in which place there was a pleasant level plain. There he commanded the army to assemble in order to sacrifice to the idols, with a terrible decree having been proposed, that they should swear by altars consecrated to demons that they should fight with equable spirits against the mobs of the Baguadae but

should persecute the Christians as enemies of their gods. Which, as soon as it came to the notice of the Theban legion, they, passing through the town of Octodorus, hurried quickly to the place which is called

Aguanum : that, separated by a distance of eight miles from Octodorum, they might disregard the necessity of committing sacrilege. But thou, O Lord, have mercy upon us.

Third Lesson.

MAximian Ceasar, while he was compelling all his his army to the oaths, discerned the aforesaid legion to have marched past. Suddenly filled with the fury of wrath, he sent out his bodyguards to bring back the legion to the oaths of their sacrileges. In the same legion Maurice was the chief, and Exuperius the standard-bearer, and Candidus the senator. Who so presided over their fellow soliders, that they commanded them to be obeyed more for the love of God than by warlike terror : men valiant in military affairs and noble in virtue, but nobler in faith in God. They contended for the emperor with

fortitude : for Christ with devotion. The guardians of the gospel, commanded under arms, gave back the things which were of God to God, and restored the things which were Caesar's to Caesar. They inquire therefore what Maximian Caesar's dictating in wrath had commanded. It was told them that Caesar would order all the soldiers to offer sacrifices, to pour libations, and to lay hands on the oaths of the fanatical order : to decree that the legion forthwith return to Ceasar, and fully submit itself as an example to fellow soldiers. But thou, O Lord, have mercy upon us.

Fourth Lesson.

Then those who commanded the legion gave answer with meek reply, on account of they themselves having passed beyond Octodorum, because the report of the order of sacrifices had now reached them. It seemed to them wicked that being

Christians they should be seen to be defiled with the altars of devils : they thought themselves obliged to worship the one God, and to keep perpetually the religious custom bequeathed to them in the east, even to the end of life. The strength of the

legion was ready for the use of wars : but not to return to Octodorum to commit sacrileges, as Caesar had commanded. Returning, then, the attendant announced that the mind of the legion was resolved, and that it was not willing to obey the orders of the emperor. Then Maximian Caesar, inflamed with excess of wrath, at this voice suddenly leaped forth with

fury, saying, Do my soldiers then scorn the emperor's commands and the order of my sacrifices ? A public vengeance shall be established, even if they wanted only to disdain the royal majesty. Injury to heaven is joined with contempt for me : and together with me the Roman religion is scorned. But thou, O Lord, have mercy upon us.

Lesson v.

LEt the stubborn soldier understand that I am not only able to give vengeance for myself, but also for my gods. Now let the company of my most trusted ones hasten : let each tenth man die, with a deadly fate. Let them learn to kill comrades, those whom the order hath permitted to die, just as Maximian shall avenge either himself or his gods by this severity. The unlucky command of the attendant to be accomplished is borne in haste to the legion : the cruel orders are revealed. They are given over to the death : whom the order of counting obtaineth. Joyfully they present their necks to the murderers : and among them was only contention concerning the hastening of glorious death. And

thus, the crime having been completed, the legion was ordered to return to Octodorum. Then Maurice, the chief officer, separated a little from the royal guards, summoneth the legion : and speaketh with this comforting oration, I am grateful to you for your virtue, O excellent comrades, because by the love of religion, the command of Caesar hath brought you no dread. Ye have seen the souls of your comrades in a certain way delivered up with rejoicing to a glorious death. This Lord Christ hath clearly restrained your minds and your hands : lest any man might oppose of the divine work with mortal power. But thou, O Lord, have mercy upon us.

Lesson vj.

MAurice, this wrestler of the Lord, spoke likewise in the context of his exhortation. Hitherto we have read examples inserted in sacred books : now we have seen for ourselves those which we are bound to follow. Behold, I am surrounded by the bodies of my comrades, which the deadly attendant hath drawn from my side. I have been sprinkled with the blood of the saints : and I carry the relics of blood on my garments. And I doubt not that I shall follow their death : whose example, in congratulating, I admire. Lo, most valiant comrades, at some time may we submit our devout souls to the most precious passion. May a manly courage be with us : may our faith remain unbroken. I now see them standing before the judgment seat of Christ, whom a royal attendant a little earlier had appointed to death. That is true glory, which buyeth blessed eternity with brevity of this life. The soldiers of Christ, being strengthened by holy Maurice, all

gave answer with equal spirit in one voice to the king's attendant. Tell this, indeed, to Caesar, We are thy soldiers, and we have taken arms in defense of the republic of Rome, nor have ever been either deserters of wars nor traitors to thine army : neither through indolence nor fear deserve we to suffer disgrace. We also obey thy precepts : except in that by Christian laws we ever shun the worship of demons and altars polluted with blood. We have discovered him to have commanded thee, either that we defile ourselves with sacrileges, or be terrified by thou having slain the tenth of men. Inquire not further into the making of sacrifices : know that we are all Christians. Thou shalt have the bodies of all men under thy power : but thou shalt not hold souls looking upon their Author, Christ. The assent of the legion is approved, and it is reported to Caesar by his attendants. But thou, O Lord, have mercy upon us.

Seventh Lesson.

MAximian Caesar ordered those present by judgment, that an order of renewed severity should again destroy every tenth man. After this

speech, he hasteneth quickly to the legion, the cruel commands are carried out, and the rest are ordered to return to Octodorum. Then Exu-

perius, a drill instructor, having seized the standards of his legion, addresseth those standing by with these words, Hold with me, honest comrades, ye indeed see signs of worldly wars : but I do not call forth thine arms to this war, nor do I rouse your souls and courage to these wars. Ye must choose another kind of battle : for by these swords we are not able to

hasten to the kingdom of heaven. The strength of our souls is necessary for us, to keep to the end the faith which we have promised to God. Now concerning the glory of our fellow soldiers, of those who discern the divine vigilance, it remaineth that we give thanks to God for the victory. But thou, O Lord, have mercy upon us.

Lesson viij.

THe glorious man Maurice spake thus : I promise to you a full victory if ye believe in Christ. Let your right hands cast away these weapons together with military insignia : Christ shall hereby grant that in the heavenly kingdom ye shall see Exuperius distinguish you with other standards. Let the deadly attendant indeed go, and this he shall announce to that savage king, We are thy soldiers, O emperor : but yet slaves, because we freely confess to God, by whom we have received life. We cannot follow the emperor in this, that we may deny God our Author, likewise thy Author, willing or unwilling. We are Christians : we cannot persecute Christians. We are

more ready to die than to kill, and we prefer to die innocently rather than to live in guilt. Know ye the unsurmountable courage of this legion. We throw down our weapons : the breast is armed with the catholic faith. Slay, strike down : slit the proffered throats of the fearless with swords. The attendant, returning to Maximian Caesar : announceth the mandates of the legion. But he, as if the atrocity had not been already been perpetrated a second time, ordereth the army to go in haste : and commandeth the legion to be surrounded, and that no one be left of the army of the saints. But thou, O Lord, have mercy upon us.

Ninth Lesson.

AND so it is come : and the blessed legion is surrounded by a crowd of executioners. Every age is cut off without distinction, and the bodies of the blessed are mangled, and the faithful souls devoted to God are commended by the profession of death. The earth was covered there with the bodies of the righteous prostrate in death : rivers of precious blood gushed forth. Thus was that blessed legion utterly slain : which, as we believe, together with those legions of angels, now praiseth God in heaven. O, with what great reverence is to be worshipped that sacred place Agaune, in which so many thousands of martyrs for Christ were slain by the sword of Ceasar. With the massacre having been accomplished, the booty is divided amongst all the slayers of the saints. Inasmuch as Maximian had given power that every soldier of that legion might make use of the spoils of the slain. But only these names of all that number of the multitude of the most blessed martyrs

were known to us, namely Maurice, Exuperius, Candidus, Victor, Innocent, and Vitalis. The other names indeed remain unknown to us, but were written in the book of life. Now many years after their suffering their bodies were revealed to holy Theodore, bishop of that place in which they suffered. For in fact after a lengthy period of time the Rhone revealed the limbs of the innocent blessed martyrs. For by a continual inundation the ministering wave came to the sepulchre of the martyrs, and, gently lapping, brought forth the remains of the holy bodies : not so that they might be drowned in the commotion of its torrent, but that they might be buried with other martyrs, with the glorious devotion of the faithful, within the confines of the basilica. The translation of which was celebrated by Domitian of Geneva, and Gratus of the city of Augustanum, or Prothasius, then the bishop of that place. But thou, O Lord, have mercy upon us.

Le all the rest be made from the Common of Many Martyrs. [951].

¶ *Saint Thecla, Virgin, not at Martyr.*

(xxij. September.)


Let Three Lessons be made with a Nocturn &c. let all be made from the Common History of One Virgin, not at Martyr and likewise the Prayer. [1160].

¶ *Saint Firmin, Bishop and Martyr.*

(xxv. September.)


Let Three Lessons be made with the Prayer of the Common. [940].

Lesson j.

 Irmin, to be sure, when he was about seventeen years of age, was instructed in catholic letters and doctrine, and began to advance in the study of religion. For


he assiduously hastened to the churches at each of the hours, eager to render praises and honours to God and his saints. But thou, O Lord, have mercy upon us.

Second Lesson.

ow when he advanced for nearly seven years in the studies of religion, and had advanced his wisdom by steps to the heights of virtues : Honestus, a priest, when he was weighed down with the time of his old age, often directed him through the streets and suburbs of the city, so that by the word of

preaching he might strengthen the people already devoted to God. For although he appeared in the flower of youth, yet with all seriousness and constancy he provoked the people everywhere to the pursuit of the Christian religion. But thou, O Lord, have mercy upon us.

Lesson iij.

Nd when his father and master Honestus considered these things, that in him was more and more spiritual grace in word and doctrine before all men : he directed to Honoratus, Bishop of the city of Toulouse that he, by the laying on of hands, might ordain him to the grace and dignity of the episcopate. When Bishop Honoratus saw him, he re-

cognized in him that he had been predestined and chosen for this by the Lord, that he might preach the word of life and salvation to the peoples. Blessed Firmin the bishop thus confessed Christ in martyrdom, and was martyred in confession in the city of Amiens : on the seventh day of the Kalends of October. But thou, O Lord, have mercy upon us.

Saint Firmin, Bishop and Martyr.

Let all the rest be made from the Common History of One Martyr and Bishop and likewise the Prayer. [940].

¶ *Saints Cyprian and Justina, Martyrs.*

(xxvj. September.)

Let Three Lessons be made : with a Double Invitatory.

First Lesson.

Cyprian, to be sure, the bishop, promoted the holy virgin Justina to be abbess in a monastery of virgins : and appointed her mother in the monastery of

virgins. Cyprian also enlightened many by the word of God, and converted the flock, adding to Christ. But thou, O Lord, have mercy upon us.

Second Lesson.

Now holy Cyprian the bishop, by his letters, like Paul the apostle, consoled and confirmed all the churches, and going through each city he converted many from error. But the evil serpent, as is usual with the devil, by his wicked men, suggested to Eutolimius, the governor

of the east, that Bishop Cyprian, a teacher of the Christians, himself destroyed the glory of our gods, and seduced all of the east by magical arts, by persuading a certain virgin, Justina by name, not to sacrifice to the gods. But thou, O Lord, have mercy upon us.

Lesson iij.

Cyprian and Justina were then led to a river called Gallus, that they might be beheaded. Indeed, holy Cyprian prayed for all the churches, for the ministers of God, and for the Christian people. And signing himself with the seal of Christ, he made the holy virgin stand at his right hand : beseeching it be accomplished first unto her before him. And so Cyprian began to give thanks, saying, Blessed art thou, O Lord, who hast upheld

the life of thy servant, and hast commanded me, a sinner, to complete the course. Theognitus, a certain Christian, coming on pilgrimage, seeing that holy Cyprian was being led to be beheaded, running to him, was kissed by him. Ferinus, a certain kinsman of the king saw Cyprian kissing Theognitus : and, being angry, ordered him to be beheaded. To be sure Cyprian, Justina, and Theognitus were consummated in

Saints Cyprian and Justina, Martyrs.

the Lord : and they consummated | have mercy upon us.
their martyrdoms. But thou, O Lord,

All the rest from the Common of Many Martyrs and likewise the Prayer. [951].

¶ *Saints Cosmas and Damian, Brethren and Martyrs.*

(xxvij. September.)

Let Three Lessons be made : and a Double Invitatory with this Prayer.

Let the blessed solemnity of thy
holy martyrs Cosmas and Da-
mian magnify thee, O Lord : wherein
thou hast bestowed both everlasting

glory upon them, and, of thine
ineffable providence, assistance unto
us. Through.

First Lesson.

IN the times of the Emperors
Dioclecian and Maximian,
there arose a persecution of
the Christians in the city of Egea.
And so the proconsul Lysias, sitting
in front of the tribunal, heard from
his office regarding the life of the
most blessed martyrs Cosmas and
Damian, what and how much the
Lord was doing through them
concerning the sick, and that they
were Christians imbued with the art
of healing, compassing about the
cities and provinces healing the sick
and all those oppressed by the
unclean spirits, healing in the name
of him who is called Christ, but also
doing other signs in his name. And
seeing these things, the worshippers
of our gods depart from their most

sacred sacrifices. The proconsul,
therefore, hearing what was done by
the saints, directeth some from the
office to arrest them. And at once
they are presented by the officers.
That wicked proconsul, looking at
them, said, Why go ye around the
cities and provinces, where ye urge
very many to depart from the service
of our gods ? First of all, tell me of
which province ye be, and what be
your names, or of what fortune be ye ?
The martyrs said, If thou wishest to
know this : we are citizens of the
province of Arabia. These are our
names. I am called Cosmas : my bro-
ther, Damian. But we know not
what fortune is. For we are Chris-
tians, from a great race. But thou, O
Lord, have mercy upon us.

Second Lesson.

THe proconsul said to the saints, Considering what is expedient for you : approach and sacrifice to our gods. But if ye will not : I will cause you to deny Christ by punishing you with torments. The holy martyrs said thus from the inmost mouth, We greatly despise thy torments, we do not fear. Do therefore what thou canst. For the deaf and blind idols which are made of stone and bronze : we cannot call them gods. Hearing this, the proconsul ordered the prisoners to be tortured severely, with their hands and feet bound. The holy martyrs, while they were being tortured, said, Deliver us, O Lord, from the snare of the devil, and his son Lysias the governor, for we hope in thee, O Lord, and thou art glorious for ever. And they said, Amen. Now praying thus : they remained unhurt. The saints also said to the governor, If thou hast more cruel torments, inflict them

upon us, that thou may know that thy torments prevail nothing against us, with Christ helping us. The proconsul said, I indeed thought that by small torments I would persuade you to apply to the gods to be kind to you : but I see that ye persevere in your impieties. On this account I order you, bound with chains, to be thrown headlong into the sea. And being bound in chains, according to the command of the governor, they continued rejoicing and singing, If we walk through the valley of the shadow of death, we will fear no evil, for thou art with us, O Lord. Singing thus they came to the place. And the attendants, taking them, as he had commanded them, cast them into the sea. And straightway an angel of the Lord came, and brake their bonds : and cast them uninjured out of the sea. But thou, O Lord, have mercy upon us.

Lesson iij.

THe proconsul, hearing what had taken place, being moved with fury, ordered the saints to be taken into prison until he might think how he might destroy them. And while the holy martyrs were being led away

: they chanted, saying, Let us sing unto the Lord : for he hath done marvellous things for us. With his own right hand, and with his holy arm : hath he gotten for us the victory. On the following day, the

proconsul, sitting in front of the tribunal, ordered the saints to be brought before him. And when they were brought in, they said, Be thou, O Lord, our help in trouble. And saying these things, they came before the governor. The proconsul said to them, Have ye reasoned with yourselves : or do ye still continue in your madness ? The holy martyrs said, Hear, O enemy of the truth. We are Christians, and we fight for the truth to the end : and we do not deny the Lord of all. The proconsul, thinking that nothing would prevail against the saints, nor might he be able to separate them from the faith of Christ : being moved with fury, commanded that torments be brought, and that a great fire be kindled, and he ordered that the holy martyrs be sent therein. And the holy martyrs, being sent into the fire, walked in the midst of the furnace as if in paradise. But while the saints were praying, at once, by the will of God, the flame went forth, and burned many of the ungodly, and they died. But the saints appeared unharmed : so that not even their hair had been burned by the fire. Now the proconsul, seeing these things, was astonished at the wondrous things which were done.

The most unjust proconsul ordered the saints to be hanged again on a gallows and to be tortured. And there stood an angel of the Lord, who guarded them from harm. But the attendants were wearied : and became as dead men. Seeing this, governor ordered them to be taken down. And they stood before the governor with cheerful expression, just as if they had suffered harm not at all. Then the proconsul, being very angry, commanded them, having been crucified, to be stoned. And the attendants, having crucified them : when they cast stones upon them, they fell one upon upon another. The insane judge, seeing his attendants wounded : being inflamed with fury, ordered four soldiers to come, that they might shoot them with arrows. To be sure the soldiers coming expended all their arrows at the saints : and they harmed them not at all. The proconsul, seeing that they had overcome all his evil, being perturbed even to death, ordered the heads of the saints to be cut off. And the executioners taking them, led them to the place where they were to be beheaded. And as they were led on, they sang as if from one mouth, saying, It is good thing to give thanks unto the Lord : and to sing praises

unto thy name, O most Highest. To tell of thy loving-kindness early in the morning, and of thy truth in the night-season, because thou hast magnified thy mercy towards us : but an unwise man hath not well considered this, and a fool hath not understood it. And saying these things, they came to the place. And with hands outstretched to the east,

they looked up toward heaven with their eyes. And when they had prayed in their hearts : thus with one mouth they said, Amen. And at once the butchers, coming near, cut off their heads with a sword : and thus they gave up their holy souls in peace, receiving the palm of victory. But thou, O Lord, have mercy upon us.

The Third R. shall be This is the true brotherhood. in the Common. [978].

All the rest from the Common History of Many Martyrs with the aforesaid Prayer. [951].

☩ *Saint Michael, Archangel.*

(xxix. September.)

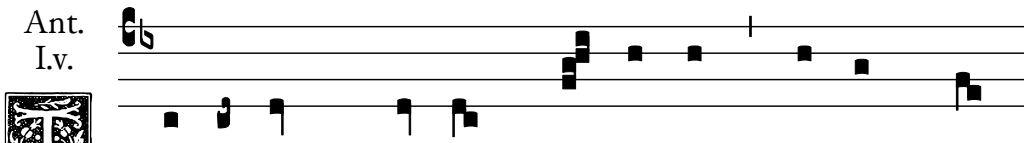
Inferior Double Feast, and let ix. Lessons be made.

At j. Vespers.

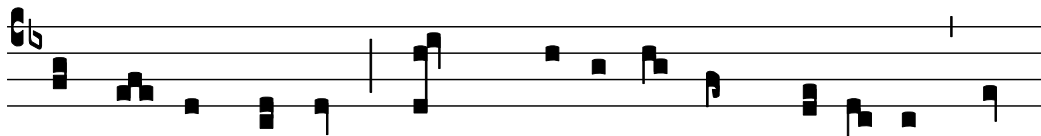
On the Psalms, Antiphon.

Excelsi Regis Filium.

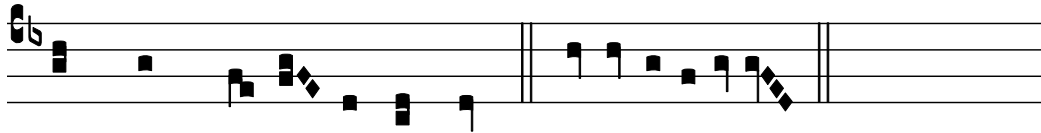
Ant.
I.v.



He highest * Mo-narch's on-ly Son The heavenly



host as one a-dore : And Che-ru-bim and Se-raphim Ac-



claim him Ho-ly ev-ermore. S.A.E.

Ferial Psalms.

Chapter. Apocalypse. j. i.

God hath signified the things which must shortly come to pass, saying by his angel unto his servant John, who bare record of the

word of God : and of the testimony of Jesus Christ, and of all things that he saw.

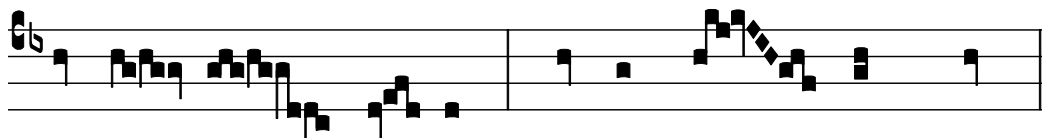
Te sanctum Dominum.

Resp.
I.

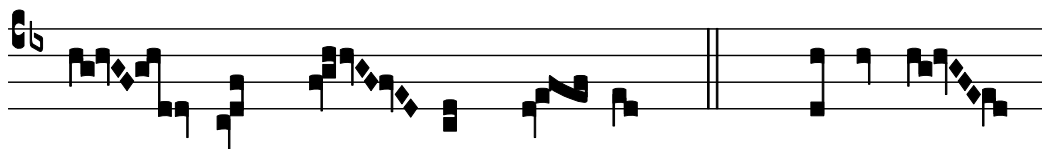


Hee, ho-ly Lord, * all the an- gels praise in

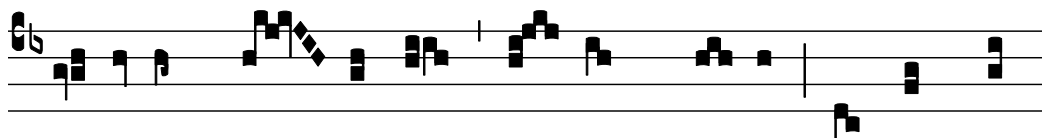
Saint Michael, Archangel.



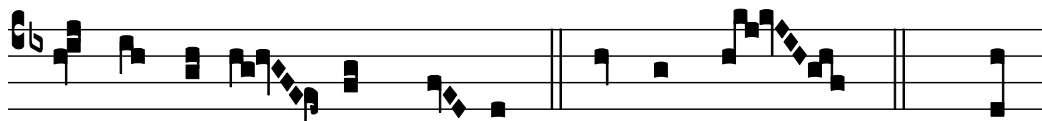
the high- est, say- ing. †Unto thee are due.



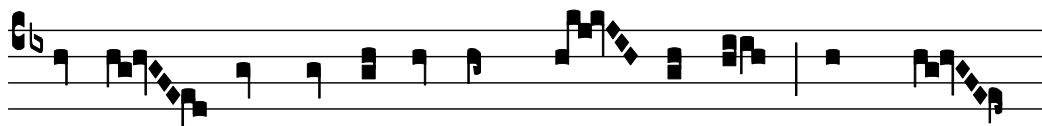
‡Praise and ho- nour, O Lord. √. Che-ru-bim



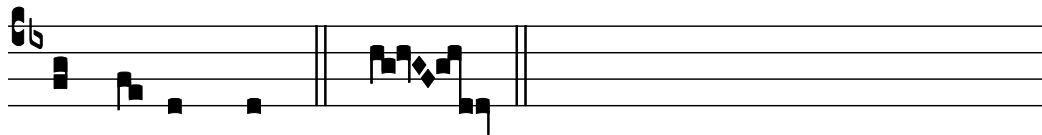
al-so and se- raphim cry out, Ho- ly : and all the



hea-ven-ly or- ders, say- ing. †Unto thee. √. Glo-



ry be to the Father, and to the Son : and to



the Ho-ly Ghost. ‡Praise .

Tibi Christe splendor.

Hymn.
II.

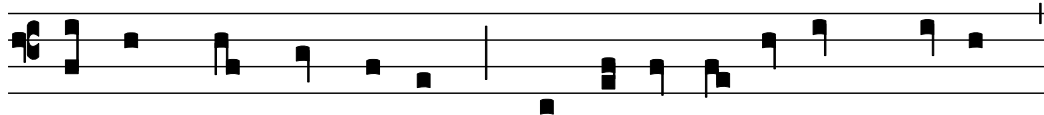


Hee, O Christ, the Father's splendour, * Life and

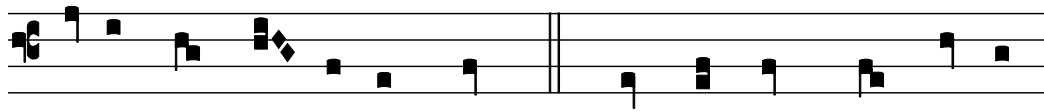
Saint Michael, Archangel.



virtue of the heart, In the pre-sence of the Angels Sing



we now with tuneful art : Meetly in al-ternate cho-rus



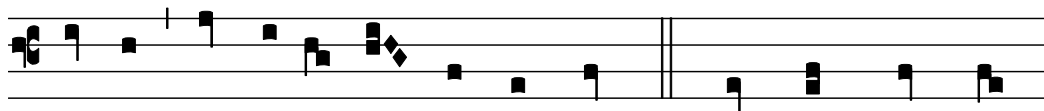
Bearing our res-ponsive part. 2. Thus we praise with ve-ne-



ration All the armies of the sky ; Chiefly him, the warrior



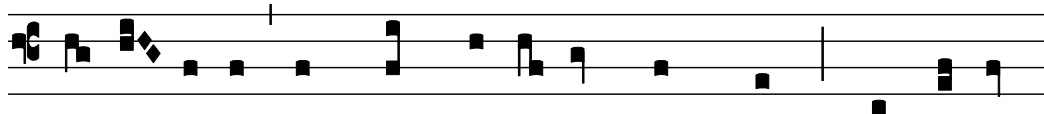
Primate Of ce-lestial chi-valry, Michael, who in princely



virtue Cast Abaddon from on high. 3. By whose watchful

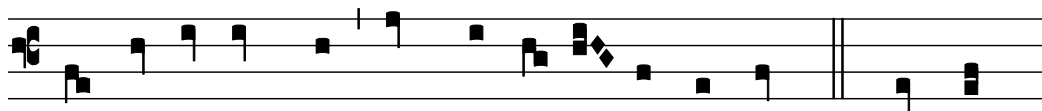


care re-pell-ing, King of ev-er-lasting grace, Every ghostly



adver-sa-ry, All things e-vil, all things base, Grant us of

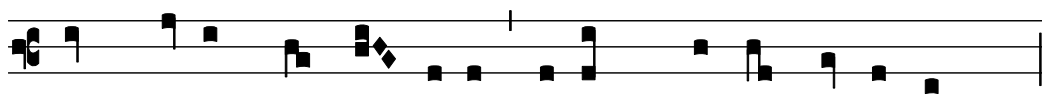
Saint Michael, Archangel.



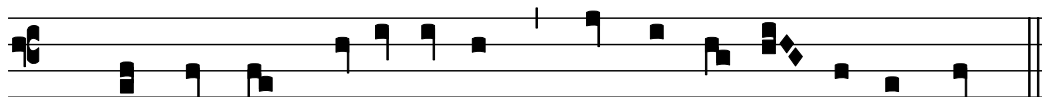
thine only goodness In thy Pa-ra-dise a place. 4. Laud and



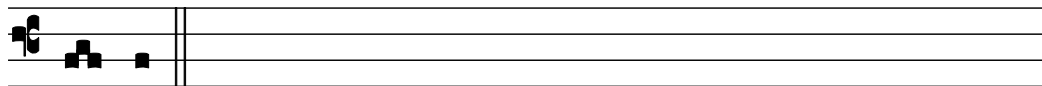
honour to the Father, Laud and honour to the Son : Laud



and honour to the Spi-rit, Ever Three and ev-er One :



Consubstantial, Co-e-ternal, While un-ending ag-es run.



A-men.

℣. In the sight of the angels will I sing praise unto thee, O my God.

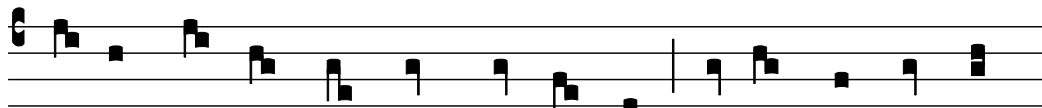
℟. I will worship toward thy holy temple, and praise thy Name. *Let the Response be made privately.*

Dum sacrum mysterium.

Ant.
VIII.i.

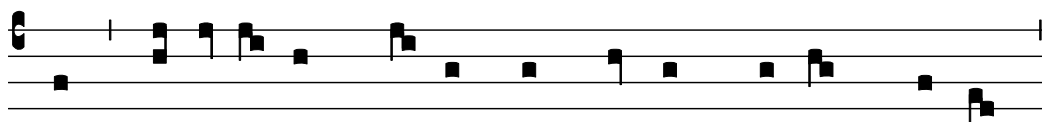


Hile John * be-held the sacred myste-ry, the arch-

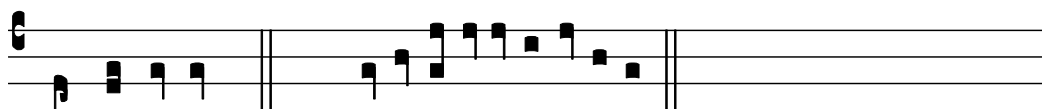


angel Mi-chael sounded the trumpet : forgive, O Lord our

Saint Michael, Archangel.



God, that open-est the book and looses the seals thereof,



al-le-lu-ya. *Ps.* My soul doth magnify. 69*.

Prayer.

God, who disposest the ministries of angels and men in a wonderful order, mercifully grant : that as they ever stand before thee

ministering unto thee in heaven, so our life may be defended by them on earth. Through.

Then let a Procession go forth to the Altar of Saint Michael if it be had, singing R̄. This is a faithful saying. vj. of Matins. {1569}.

V̄. An angel stood at the altar of the temple.

R̄. Having a golden censer in his hand.

V̄. Let us pray.

Prayer.

Supported by the intervention of blessed Michael thine archangel, we humbly beseech thee : that what

we seek in honouring, we may attain unto in mind. Through Jesus Christ.

On returning is sung an Antiphon of Saint Mary.

¶ *At Compline let all be made as on the Feast of the Holy Trinity. [476].*

¶ *At Matins.*

Cuncta agmina angelorum.

Invit.

II.



Ll the ranks of the angels ho-ly Praise the
King of hea-ven solely. †And in their or-ders one not-ed
well, Mi-chael the Archangel fell : Come let us God's prais-
es tell. *Ps.* O come, let us sing. 7*.

Hymn. Thee, O Christ, the Father's splendour. *as above at First Vespers.* {1554}.

¶ *In the First Nocturn.*

Introibo in domum tuam.

1. Ant.

IV.v.



will come * into thine house, O Lord : and I will
worship toward thy ho-ly temple. *Ps.* Ponder my words. (5.)
[20].

Saint Michael, Archangel.

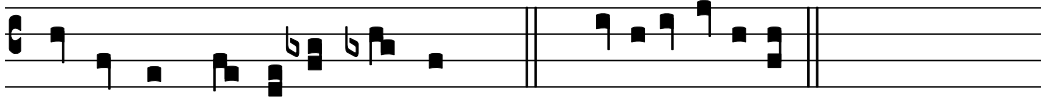
Stetit angelus juxta aram templi.

2. Ant.

IV.v.



N angel stood * at the al-tar of the temple, hav-ing



a golden censer in his hand. *Ps.* O Lord our Governor. (8.)
[24].

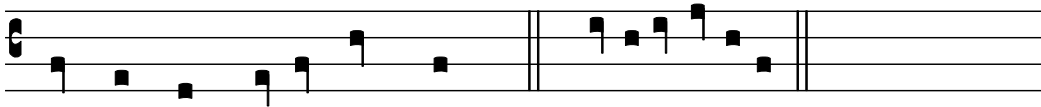
Ascendit fumus aromatum.

3. Ant.

IV.iv.



He smoke of the spic-es ascended up be-fore the



Lord out of the angel's hand. *Ps.* In the Lord. (II./x.) [26].

℣. An angel stood at the altar of the temple.

℟. Having a golden censer in his hand. *Let the response be made privately.*

Lesson j. Gregory, Homily 34. before the middle.

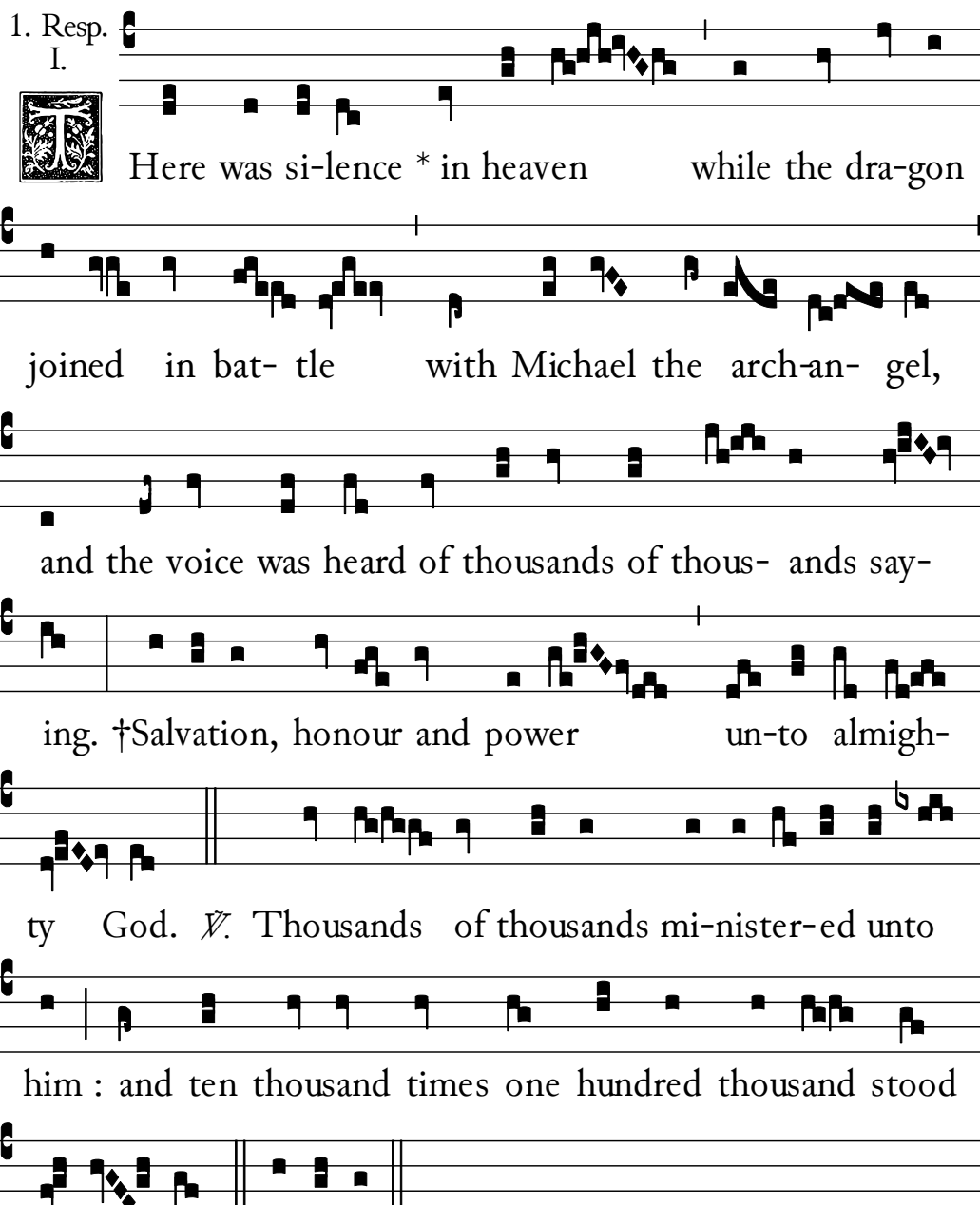
WE know by the testimony of Holy Scripture that there are nine orders of angels : Angels, Archangels, Virtues, Powers, Principalities, Dominions, Thrones, Cherubims, and Seraphims. For that there are Angels and Archangels, is testified in almost all the pages of the sacred discourse. Of Cherubims and Seraphims, as is well known, the

books of the prophets often speak of them. The apostle Paul enumerates for the Ephesians the names of four other orders, saying, Above all principality, and power, and might, and dominion. Who again, writing to the Colossians, saith, Whether they be thrones, or dominions, or principalities, or powers. But thou, O Lord, have mercy upon us.

Saint Michael, Archangel.

Factum est silentium.

1. Resp.
I.



Here was si-lence * in heaven while the dra-
gon
joined in bat- tle with Michael the arch-an- gel,
and the voice was heard of thousands of thous- ands say-
ing. †Salvation, honour and power un-to almigh-
ty God. ✠. Thousands of thousands mi-nister-ed unto
him : and ten thousand times one hundred thousand stood
be-fore him. †Salvation.

Lesson ij.

THe apostle, adressing the Ephesians, had already described the Dominions, Principalities, and Powers : but in writing those things

Saint Michael, Archangel.

also to the Colossians, he put Thrones ahead, of which he had not yet spoken anything to the Ephesians. Whence, with those four orders which he said to the Ephesians, that is, Principalities, Powers, Virtues, and Dominions joined to Thrones : there are five orders which are specifically expressed. To which, when Angels and Archangels, Cherubims and Seraphims have been joined, there are undoubtedly found to be nine orders

of angels. Whence also it is said by the Prophet to the angel who was first created, Thou sealest up the sun, full of wisdom, and perfect in beauty : thou hast been in Eden, the garden of God. It is to be noted that an angel is not made after the likeness of God, but is said to be a sign of likeness : in order to make clear that its nature is marked by a more exact likeness to the image of God. But thou, O Lord, have mercy upon us.

Stetit angelus juxta aram templi.

2. Resp.
VII.



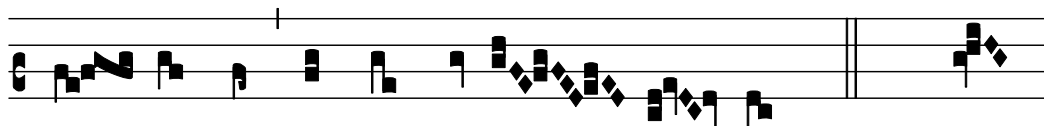
N an- gel * stood at the al-tar of the

tem-ple, hav-ing a gold- en censer in his hand,

and there was giv-en unto him much incense. †And

the smoke of the spic- es as-cended up in the

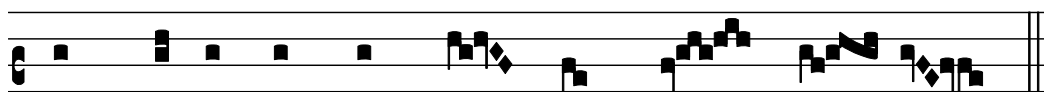
Saint Michael, Archangel.



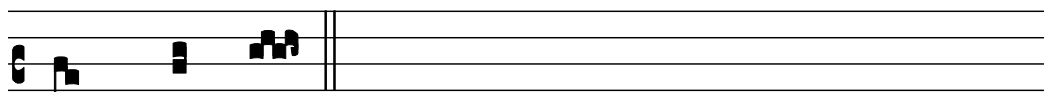
sight of God out of the an- gel's hand. ∞. There



was si- lence in hea- ven : and the angel took the censer,



and fil- led it with fire of the al- tar.



†And the smoke.

Third Lesson.

IN which place is immediately added, Every precious stone was thy covering, the sardius, topaz, and the jasper, the diamond. the beryl, and the onyx, the sapphire, the carbuncle, and the emerald. Behold, he spake the names of the nine stones : certainly because there are nine orders of angels. In these orders, evidently, the first angel appeareth adorned and covered, because while he was pre-eminent among all the ranks of angels, he was more distinguished by comparison with them. Why, then, have we these enumerated choirs of persisting angels, if we do not carefully explain

their ministries also ? For in the Greek language, angels are called messengers, but archangels are called supreme messengers. It should also be known that the name angels is the name of an office : not of a nature. For the holy spirits of that heavenly country are always indeed spirits : but they can by no means always be called angels : because they are only angels thus, when through them something is announced. Whence also it is said by the Psalmist, He maketh his angels spirits. As if he should say openly, Those which always have spirits : he likewise when he willeth, maketh angels. But thou, O Lord, have

Saint Michael, Archangel.

mercy upon us.

Hic est Michael archangelus.

3. Resp.
VIII.

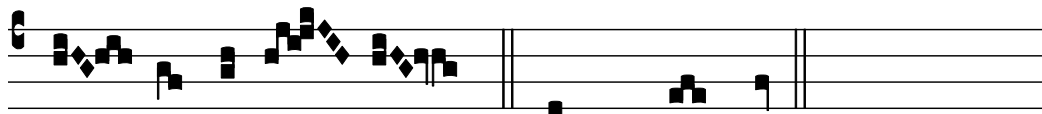


Ich-ael, * mighti- est archangel, thou! Prince of
the angels, mankind de- fend- ing. †At the people's
prais- es Wondrous be- ne- fits sweet ly send- ing. ‡And
their prayer to hea-ven's kingdom Se-cure-ly com-
mend- ing. §. Archangel of heaven! by grace that to thee
Christ hath giv- en : we be-seech thee, from the snares of
death thy poor suppli- ants de-liv- er. †At the.

Saint Michael, Archangel.



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

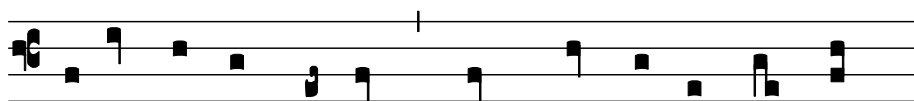


to the Ho-ly Ghost. ‡And their prayer.

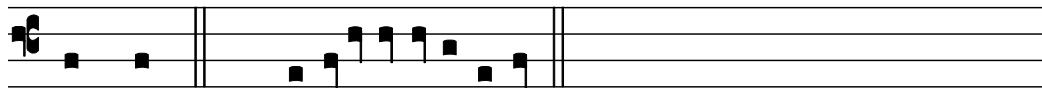
¶ *In the ij. Nocturn.*

Michael archangeli veni.

4. Ant.
II.i.



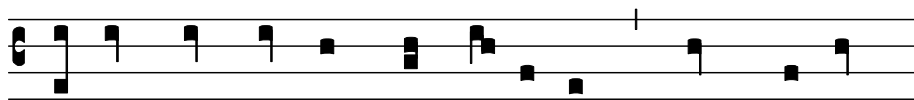
archangel Michael, * come to the help of God's



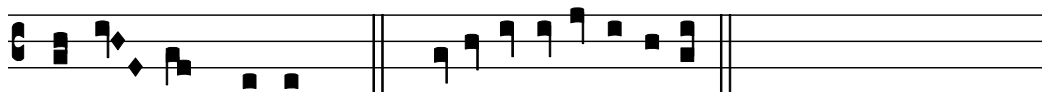
people. *Ps.* Lord, who shall dwell. (15./xiiij.) [30].

Michael prepositus paradisi.

5. Ant.
VII.iv.



Michael * is the Prince of Pa-ra-dise, whom the hosts



of an-gels honour. *Ps.* I will magnify thee. (30./xxix.) [209].

Saint Michael, Archangel.

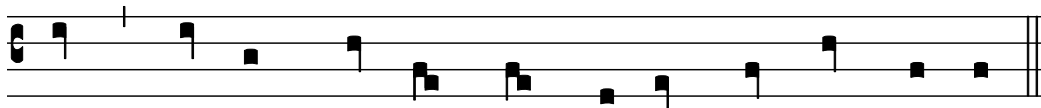
Gloriosus apparuisti.

6. Ant.

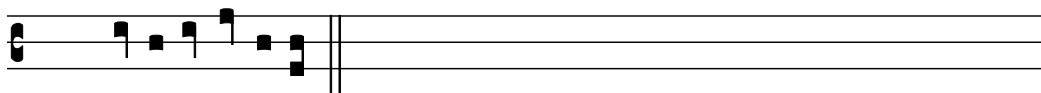
IV.v.



Hou didst appear * glo-ri-ous in the sight of the



Lord, wherefore the Lord hath clothed thee with beauty.



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

℣. There went up a smoke of spices. *℟.* In the sight of the Lord out of the angel's hand. *Let the Response be made privately.*

Lesson iiij.

THese who announce lesser things are called Angels : to be sure, those who announce greater things, Archangels. Hence it is that not an Angel was sent to the Virgin Mary, but the Archangel Gabriel. For this ministry it had been appropriate for of the highest of angels to come, who announced the highest of all things. Which therefore also are known by particular names, so that it may be indicated by their names also what actions they might prevail to perform. For it is not in that holy city, wherein the vision of the Almighty God conferreth a perfect knowledge, that

they receive their proper names, as if their persons were not able to be known without their names : but when they come to us to minister something, among us they derive their names from the ministries. Michael, Who is like God. Gabriel, moreover, Strength of God. Raphael to be sure, Healing power of God. And as often as something of extraordinary power is done, Michael is held to be sent : so that it may be understood from the very act and name that no one can do what God prevaieth to do. But thou, O Lord, have mercy upon us.

Saint Michael, Archangel.

Venit Michael archangelus.

4. Resp.
VIII.



I-chael * the archangel came with a mul-ti-
tude of an- gels, to whom God had de-liv- er- ed
the souls of the saints. †That he might lead them into
the pa- ra-dise of ex-ul- ta- tion.

V. Pow-er was giv-en to the archangel Mi- chael :

o-ver the souls of the saints. †That he might.

Fifth Lesson.

UNto Mary, likewise, Gabriel is sent : who is called the strength of God. For he came to announce Him who deigned to appear to the lowly to fight against the aerial powers. Raphael likewise is interpreted (as we have said) the healing

power of God. Because of course when he touched the eyes of Tobias, as if by an office of healing, he wiped away the darkness of his blindness. He, therefore, who is sent to heal, was worthy to be called the healing power of God. Seeing that we have

Saint Michael, Archangel.

briefly considered the interpreting of the names of the angels, it is now left for us to explain briefly the names of their offices. Those spirits indeed are called Virtues, through whom signs and miracles are most frequently performed. They are likewise called Powers, who have received this more powerfully in their order than others, so that adverse powers may be subject

to their dominion. By whose power they are restrained, lest the hearts of men should prevail as much as they desire. They are likewise called Principalities, which preside over the good angelic spirits, which, while being subject to others, arrange affairs : they preside over them in order to fulfill the divine ministries. But thou, O Lord, have mercy upon us.

In tempore illo.

5. Resp.
VIII.



T that time * Mi-chael shall rise up, who stand-

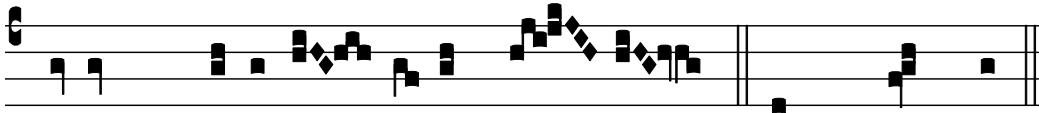
eth for your child-ren. †And there shall come a

time such as hath not been since the nations be-gan

to be ev-en un-to that time. ✎. At

that time my people shall be sav- ed : every one who shall

Saint Michael, Archangel.



be found written in the book of life. †And there shall.

Sixth Lesson.


Ut they are called Dominions, which in difference indeed far exceed the powers of Principalities. For having principality is, to exist above the rest. To have dominion, however, is to possess even those who are in subjection. Those, then, are the bands of angels which stand out above the others by their marvelous powers : because other things are subject to their obedience, they are called Dominions. Thrones, also, are called troops, with which the Almighty God always presideth exercising judgments. Because indeed we call Thrones in the Latin tongue seats, these are called the Thrones of God, which are filled with so much grace of the Godhead that the Lord sitteth in them and decreeth his judgments through them. Whence it is said by the Psalmist, Thou sittest on the throne, that judgest equity. Cherubim is also called fulness of

knowledge. And therefore those higher ranks are called Cherubims : because they are the more full of such perfect knowledge, the more closely they contemplate the glory of God. That according to the mode of creation, they may know all things fully, by which they draw nigh to the vision of their Creator through the merits of dignity. The Seraphims are likewise also called those hosts of holy spirits which burn with incomparable love of their Creator. For Seraphims are called burning or kindling. Which, seeing that they are so united to God that no other spirit may intervene between them and God, the more they burn with love the more closely they see this. The flame by which they burn is assuredly love. Because the more closely they behold the glory of his divinity, the more strongly they blaze in his love. But thou, O Lord, have mercy upon us.

Saint Michael, Archangel.

Fidelis sermo.

6. Resp. I.



T His is a faithful saying, * and worthy of all ac-
cep- ta- tion : Mi- chael the archan- gel, contend- ed
with the de- vil. †By the grace of God he pre- vail- ed to be
the victor in hea- ven. ‡And that an- cient e- nemy suf-
fer- ed a migh- ty fall. ✠. Angels re- joice and arch-
angels ex- ult, and sing praise to Christ, King of the pow-
ers of hea- ven : be- cause he that se- duc- ed all the nations,
was destroy- ed by Michael the archan- gel. †By the grace.

Saint Michael, Archangel.



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



the Ho-ly Ghost. ‡And that.

☩ *In the iij. Nocturn.*

Concussum est mare.

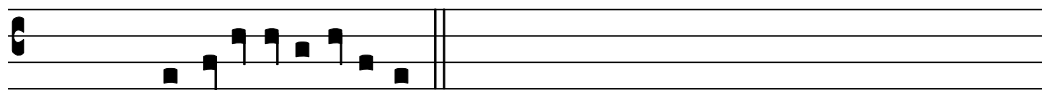
7. Ant.
VIII.i.



He sea * was mov-ed, and the earth quak-ed,



when the archan-gel Mi-chael descended from heaven.



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

Data sunt ei incensa multa.

8. Ant.
VIII.i.



Here was giv-en * unto him much incense : that he



should offer it be-fore the golden al-tar which is be-fore

Saint Michael, Archangel.

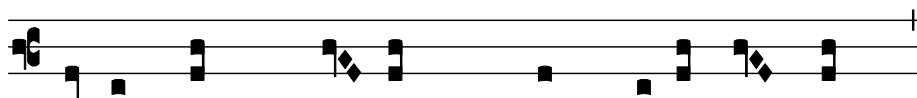


the eyes of the Lord. *Ps.* The Lord is King. (99./xcviij.) [350].

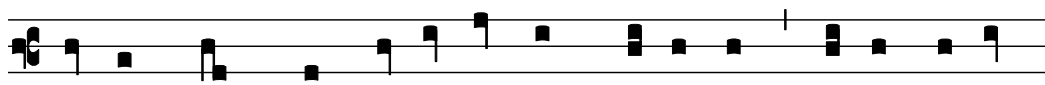
Laudemus Dominum.

9. Ant.

II.i.



Et us praise * the Lord, * whom the angels praise,



unto whom the che-ru-bim and se-raphim Ho-ly, ho-ly,



ho-ly do cry. *Ps.* Praise the Lord. [*first.*] (103./cij.) [353].

℣. In the sight of the angels will I sing praise unto thee, O my God.

℟. I will worship toward thy holy temple, and praise thy Name. *Let the Response be made privately.*

¶ *The Gospel according to Matthew xvij. 1-10. Lesson vij.*

AT that time, Came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them. And that which followeth.

A Sermon from the Commentary of Blessed Maximus, Bishop.

(Ambrose. Sermon 1.)

IF ye have diligently heard the reading of the Gospel, ye are able

to understand what reverence is owed to the ministers and priests of God, or by what humility it is necessary for the clergy to come before one another. For the Lord said to the disciples when they asked which of them should be greater in the kingdom of heaven: having set before them all a little child, Whosoever shall humble himself as this little child, the same is greatest in the

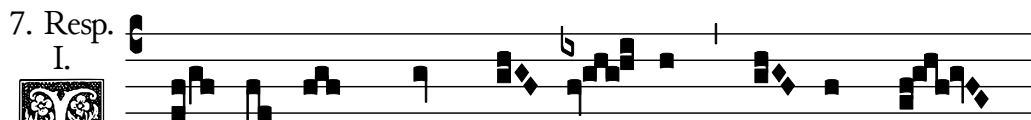
Saint Michael, Archangel.

kingdom of heaven. Whence we understand that through humility we come to the kingdom : by simplicity we enter into heaven. Whosoever

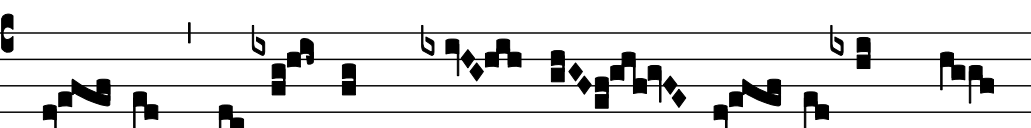
therefore desireth to hold the highest summits of divinity : let him follow the depths of humility. But thou, O Lord, have mercy upon us.

In conspectu gentium.

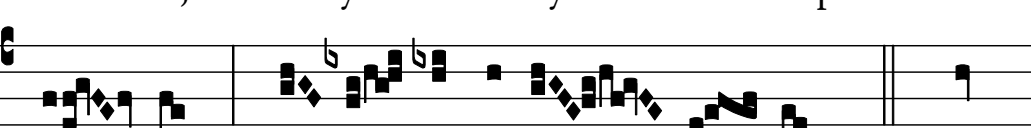
7. Resp. I.




N the sight * of the na- tions be ye not




a- fraid, for in your hearts ye wor- ship and fear



the Lord. †For his angel is with you. ⁊ Sing



unto him a new song : sing praises lusti-ly unto him



with a good cou- rage. †For his angel.

Lesson viij.

Whosoever willeth to come before his brother in reigning, let him first come before him by obeying, as the Apostle saith, In honour preferring one another. Let him conquer him by services, so that

he may conquer by holiness. For if thy brother's obedience hath not injured thee, he is deserving that thou love him. But if perhaps he hath harmed thee, he deserveth more respect, that thou might conquer.

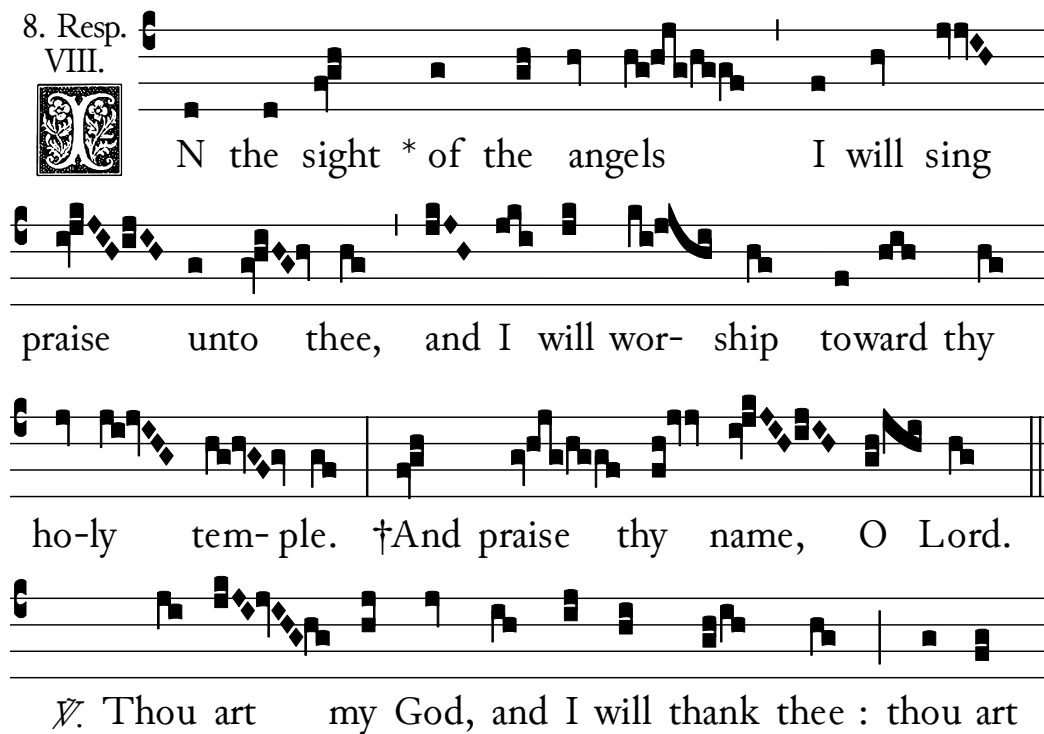
Saint Michael, Archangel.

For this is the summit of our Christianity : that we may recompense vicissitudes with loving, injuries with patience. He, therefore, who shall suffer the injury, shall be made mightier in the kingdom of heaven. For we do not come to the empire of heaven by pride, by riches, by government : but by humility, poverty, and meekness. For the road is straight and narrow, which leadeth to the kingdom. Whosoever, therefore, shall be puffed up with honours, and enlarged with treasures of gold, as an overloaded and embarrassed animal,

cannot pass through the narrow path of the kingdom, for at the same time as he had thought to have arrived, with the pack taking hold of his gate, striking against the threshold, he is compelled to go back. For the heavenly gate is as narrow for the rich man as the small hole of a needle for a camel. Whence the Lord saith, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven. But thou, O Lord, have mercy upon us.

In conspectu angelorum.

8. Resp.
VIII.



IN the sight * of the angels I will sing
praise unto thee, and I will wor- ship toward thy
ho-ly tem-ple. †And praise thy name, O Lord.
∞. Thou art my God, and I will thank thee : thou art

Saint Michael, Archangel.



my God, and I will praise thee. †And praise.

Lesson Nine.

FOr just as a camel, a twisted and deformed animal, is not allowed to pass through the little hole, so also the rich man, the miser, and the liar, is not permitted to enter the narrow door of heaven. Wherefore we are born naked in the world, naked we also enter the bath, so likewise naked and ready we may hasten to the door of heaven. But how incongruous and absurd is it, that the rich man should want to enter into heaven, whom the mother begot naked, whom the Church receiveth naked ? Naked, Adam was an inhabitant of paradise. Finally, seeing his nakedness after his sin, he covered his shame with a leaf. For before he sinned he was clothed with the flower of honesty : and

therefore he did not institute shameful nakedness by nature, but found it so by the guilt of sin. For even the holy angels, arranged in the most splendid attire, are they not covered with tunics and cloaks ? But seeing that in them there is the naked substance of their birth, they seem to be clothed with what is holy. Thus, then, Adam also, the guardian of honour of angelic dignity, was indeed naked in worldly garments, but was clothed in the splendour of immortality. His eyes beheld no evil, his heart thought not anything disgraceful, but nakedness itself was clothed with honesty. But thou, O Lord, have mercy upon us.

The Ninth R̄. Thee, holy Lord. as above at Vespers. {1553}.

And the R̄. Holpen by the intervention. is sung on the Feast of Saint Michael in Mount Tumba.

Saint Michael, Archangel.

Archangeli Michaelis.

Resp.
VIII.



Olpen by * the intervention of the arch-

angel Mi- chael : we entreat thee, O Lord. †That

what we pursue with ho- nour. ‡We may attain al-so

in mind. ⁊. Grant us, O Lord, the perpe-tu-al help

of thy mer-cy : to whom thou hast also assur-ed that

ange-lic fa-vours are not want- ing. †That what.

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

to the Ho-ly Ghost. ‡We may attain.

¶ *Before Lauds.*

℣. There went up a smoke of spices.

℞. In the sight of the Lord out of the angel's hand.

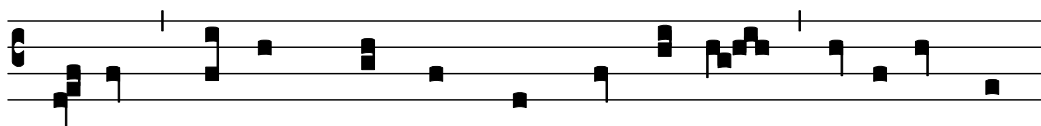
¶ *At Lauds.*

Dum preliaretur Michael.

1. Ant.
VII.i.



Hile Michael the archangel * contended with the



dra-gon, the voice was heard of them say-ing, Salvation to



our God, al-le-lu-ya. *Ps.* The Lord is King. (93./xcij.) [53].

Dum committeret bellum draco.

2. Ant.
I.v.



Hile the dra-gon * contended in battle with Mi-



chael the archangel, the voice was heard of thousands of thou-



sands say-ing, Salvation to our God. *Ps.* O be joyful. (100./xcxix.) [54].

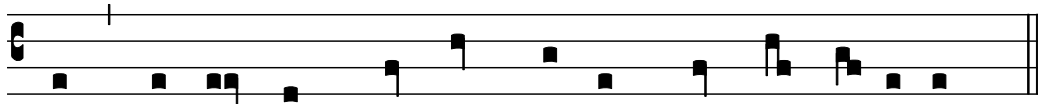
Saint Michael, Archangel.

Archangele Michael constitui te.

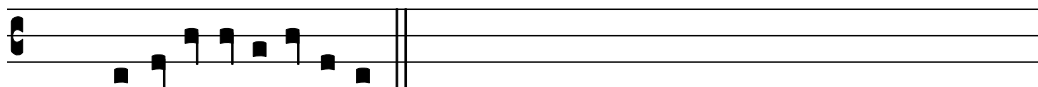
3. Ant.
VIII.i.



archangel * Michael, I have appointed thee



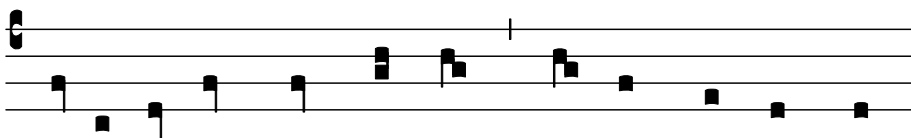
prince o-ver all the souls a-bout to be re-ceived.



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

Angeli Domini Dominum benedicite.

4. Ant.
T. Per.



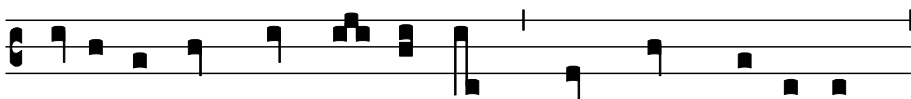
ye angels * of the Lord, bless ye the Lord for



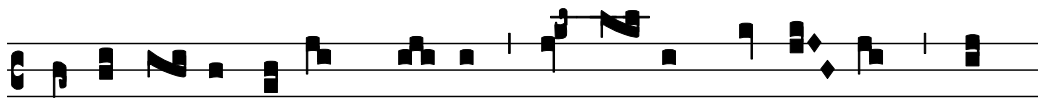
ev-ermore. *Ps.* O all ye works. (*Daniel iij.*) [56].

Angeli archangeli throni.

5. Ant.
VII.ii.



ye angels * and archangels, thrones and dominions,



princi-pa- li-ties and pow-ers, virtues of the hea-vens, praise

Saint Michael, Archangel.



ye the Lord of heaven, al-le-lu-ya. *Ps.* O praise the Lord.
(148-150.) [58].

Chapter. Apoc. j. 1-2.

God signified the things which
must shortly come to pass,
speaking by his angel unto his servant
John, who bare record of the word of

God, and of the testimony of Jesus
Christ, and all things that he saw. *R.*
Thanks be to God.

Christe sanctorum.

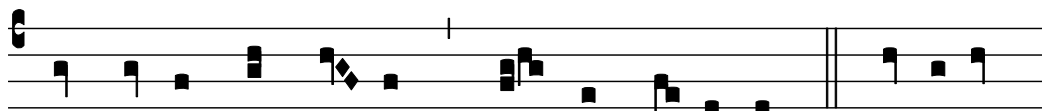
Hymn.
I.



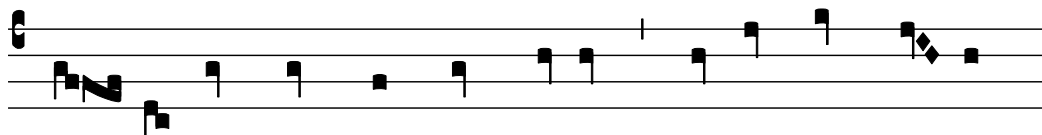
Hrist, the fair beau-ty of the ho-ly Angels, * Ma-ker



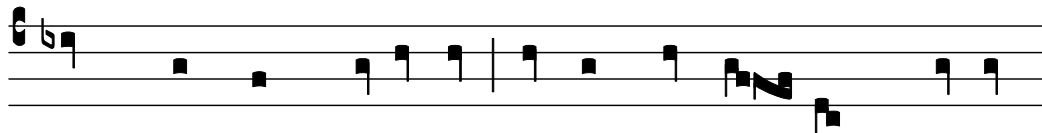
of all things, Gov-ernor of all men, Grant of thy boun-ty,



to thy sons up-soar-ing, Man-sions e-ternal. 2. Micha-el,



an- gel peace and calmness bearing, Heaven-sent he- rald,

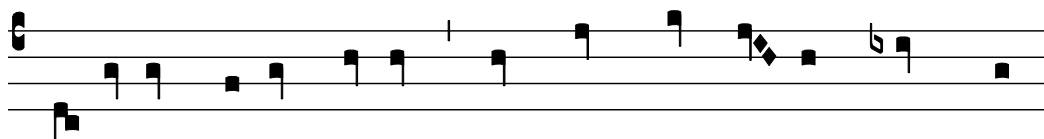


deign these courts to enter, So may thy pre- sence shed a-

Saint Michael, Archangel.



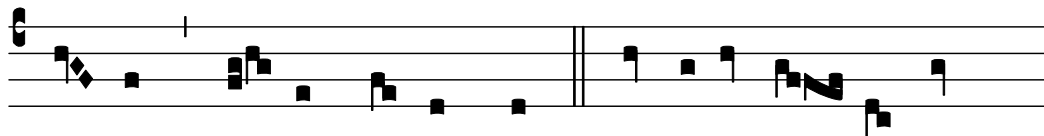
bundant bless-ing, Pros-per-ing all things. 3. Gabri-el, an-



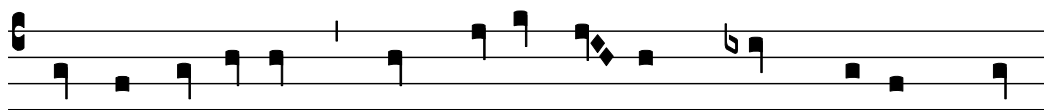
gel of immortal prowess, Borne on swift pin-ions from the



heights of heaven, Foil the old ser- pent, and, in love pro-



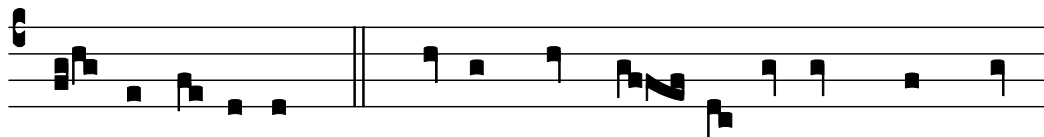
tect-ting, Vi- sit this temple. 4. Rapha-el, an- gel health



to man restor-ing, Speed to our aid-ance from the realms of



glo-ry, Healing the sick ones, every thought and ac-tion

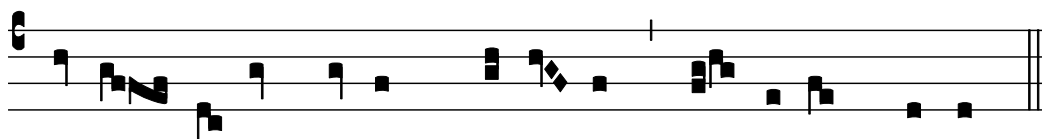


Wise-ly di-recting. 5. Ma-ry, the Mo- ther of our God, be

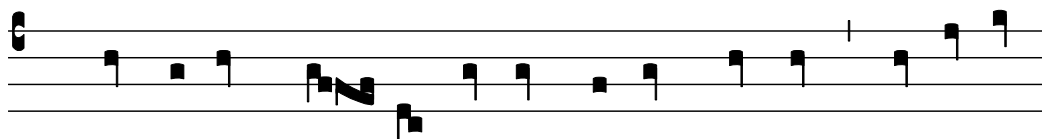


near us ; Spi-rits ange- lic, rank on rank ascending, Ho-ly

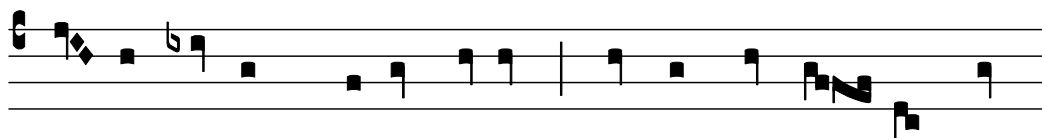
Saint Michael, Archangel.



assem-bly of the saints perfect-ed, Pray we your succour.



6. This be our por- tion, ev-er-blessed Godhead, Father e-



ter-nal, Son and Ho-ly Spi-rit, Whose is the glo- ry, which



through all cre- a- tion Ev- er re-soundeth. A- men.

℣. Praise the Lord, all ye angels of his.

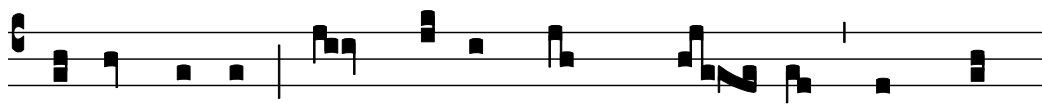
℟. Praise him, all his host. *Let the Response be made privately.*

Factum est silentium in celo.

Ant.
VIII.i.



Here was si-lence * in heaven while the dra-gon join-




ed in battle : and Michael fought with him, and had



the victo-ry, al-le-lu-ya. *Ps. Blessed be the Lord. 68*.*

Saint Michael, Archangel.

Prayer.

 God, who dispoest the ministries of angels and men in a wonderful order, mercifully grant : that as they ever stand before thee

ministering unto thee in heaven, so our life may be defended by them on earth. Thorough Jesus Christ.

 *At j.*

Ant. While Michael the archangel. *j. of Lauds.* {1576}.

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

Ant. Thanks be unto thee. [122].

Ps. Quicunque. [123].

R̄. Jesu Christ. *with alleluya.* [129].

V̄. Thou that sittest. [129].

 *At iij.*

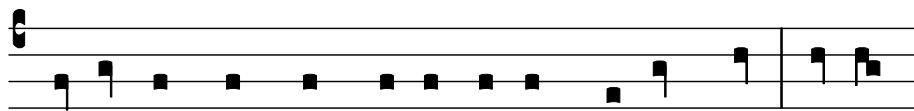
Ant. While the dragon contended. {1576}.

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

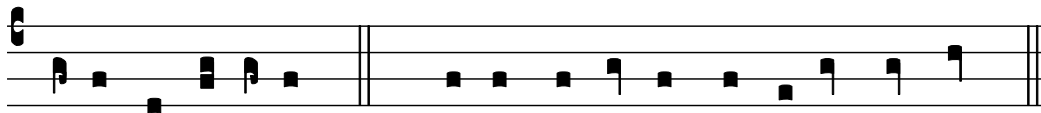
Chapter. God signified the things. *as above.* {1578}.

Stetit angelus juxta aram templi.

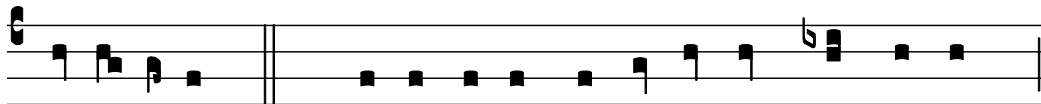
Resp.
VI.



N angel stood at the al-tar of the temple. †Alle-

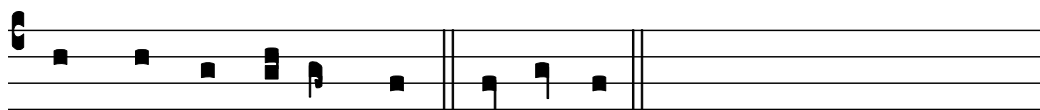


lu-ya, al-le-lu-ya. *V̄.* Hav-ing a golden censer in his hand.



†Alle-lu-ya. *V̄.* Glo-ry be to the Father, and to the Son :

Saint Michael, Archangel.



and to the Ho-ly Ghost. An angel.

℣. There went up a smoke of spices. {1565}.

Prayer as above. {1581}.

¶ *At vj.*

Ant. O archangel Michael. {1577}.

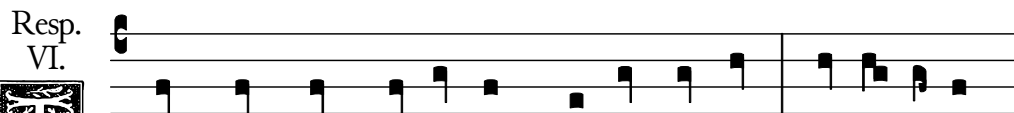
Ps. My soul hath longed. (119./cxviii. 81.) [179].

Chapter. *Apocal.* xij. 7-8.

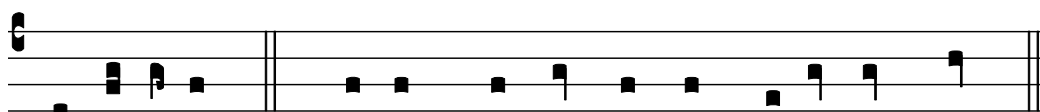
THere was war in heaven :
Michael and his angels fought
against the dragon : and the dragon
fought and his angels, and prevailed

not : neither was their place found
any more in heaven. ℣. Thanks be
to God.

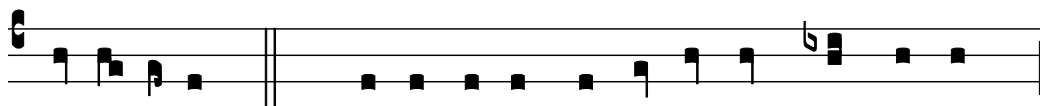
Ascendit fumus aromatum.



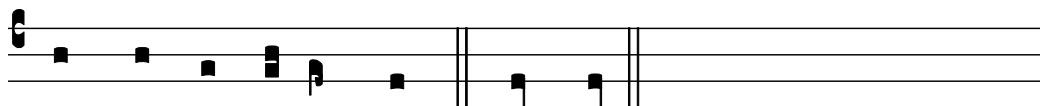
He smoke of the incense ascended up. †Alle-lu-ya,



al-le-lu-ya. ℣. Be-fore the Lord out of the angel's hand.



†Alle-lu-ya. ℣. Glo-ry be to the Father, and to the Son :



and to the Ho-ly Ghost. The smoke.

℣. In the sight of the angels will I sing praise unto thee, O my God.

℞. I will worship toward thy holy temple, and praise thy Name.

Prayer as above. 1581.

¶ *At ix.*

Ant. O ye angels and archangels. {1577}.

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

Chapter. Apocal. viii. 1.; xij. 7.

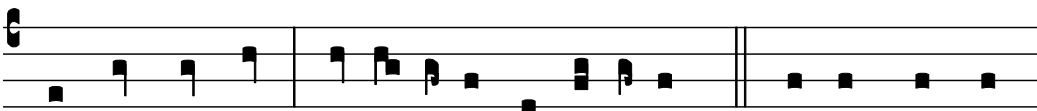
THere was silence in heaven | battle : and Michael fought with him,
while the dragon joined in | and had the victory.

In conspectu angelorum.

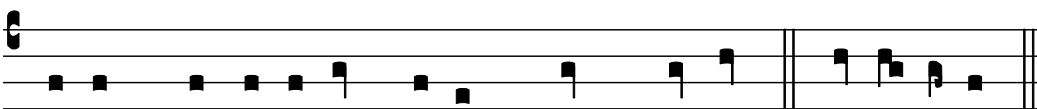
Resp.
VI.



N the sight of the angels I will sing praise unto



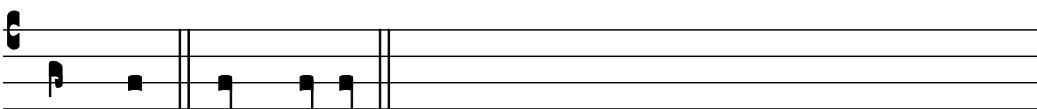
thee, O my God. †Alle-lu-ya, al-le-lu-ya. ℣. I will worship



toward thy ho-ly temple, and praise thy name. †Alle-lu-ya.



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



ly Ghost. In the sight.

℣. Praise the Lord, all ye angels of his.

℞. Praise him, all his host.

Saint Michael, Archangel.

Prayer as above. {1581}.

On this day Vespers shall be of Saint Jerome, Confessor and Doctor, this way.

On the Psalms, Antiphon. The Lord guided. Major. in the Common. [1019].


Ferial Psalms.

Chapter. Ecclesiasticus xlvij. 8.

T He lord praised his Holy One most high with words of glory : with his whole heart he sung songs,	and loved God that make him. <i>℞</i> . Thanks be to God.
---	--

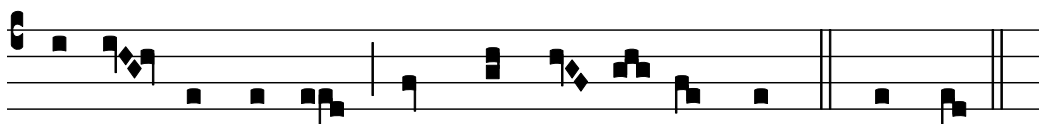
Miles Christi.

9. Resp.
III.



Oldier of Christ, * O glo- ri- ous
N. most ho- ly. †At thy gra-cious intercession. ‡Do
thou our faults wash a- way.
℞. That we may pre-vail to ascend to a seat in
the hea-venly kingdom. †At thy. ℞. Glo- ry be to the Fa-

Saint Michael, Archangel.



ther, and to the Son : and to the Ho- ly Ghost. ‡Do thou.

Hymn. He, whose confession. [1020].

℣. The Lord loved him and adorned him.

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

Ant. O confessor of the Lord. *in the Common.* [1030].

Ps. Magnificat. 51*.

Prayer.

Ⓞ God, who through blessed Jerome thy confessor and priest hast deigned to reveal unto us the truth of the holy scripture and the mystical sacraments, grant we beseech

thee, that we may ever both be instructed by the doctrine and aided by the merits of him whose birth we reverence. Through Jesus Christ.

Let a Solemn Memorial be made of Saint Michael with this Antiphon Michael, Gabriel. {1587}.

℣. Praise the Lord, all ye angels of his.

℟. Praise him, all his host.

Prayer.

Ⓞ God, who disposest the ministries of angels and men in a wonderful order, mercifully grant : that as they ever stand before thee

ministering unto thee in heaven, so our life may be defended by them on earth. Through.

Ⓞ *At Compline let all be made as on the Feast of the Holy Trinity.* [476].

Where to be sure a Church is dedicated in honour of Saint Michael on this day let Vespers of the same be made this way.

On the Psalms, Ant. While Michael the archangel. *as above at Lauds.* {1576}.

Saint Michael, Archangel.

Ferial Psalms.

Chapter. God signified the things. *as above at Lauds.* {1578}.

The Responary this way.

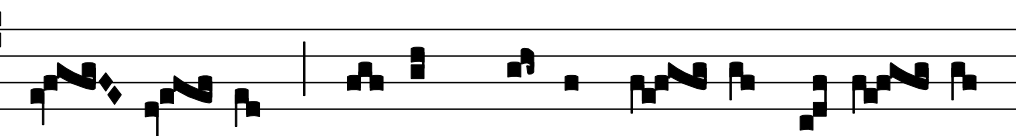
Fidelis sermo.

Resp.

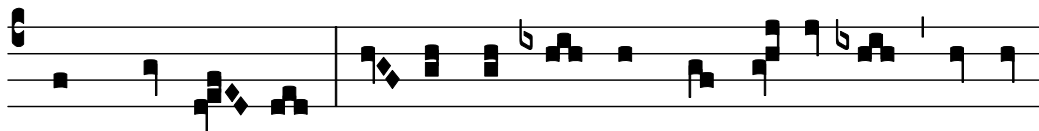
I.



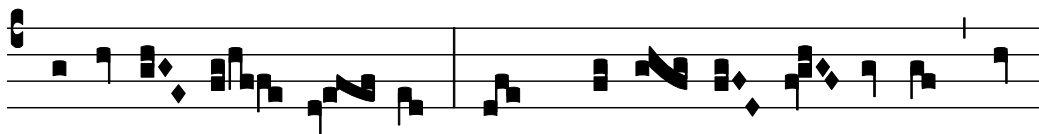
faithful say- ing, * and worthy of all ac-



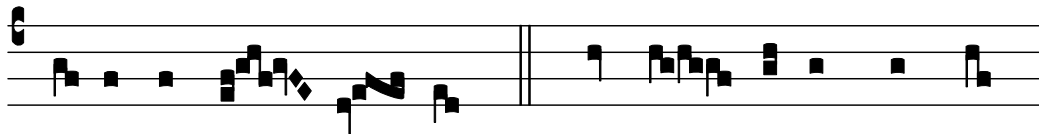
cep- ta- tion : Mi- chael the archan- gel, contend- ed



with the de- vil. †By the grace of God he pre- vail- ed to be



the victor in hea- ven. ‡And that an- cient e- nemy suf-



fer- ed a migh- ty fall. ⁊. Angels re- joice and arch-

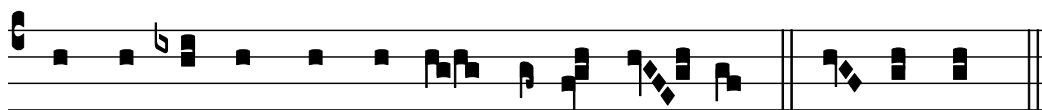


angels ex- ult, and sing praise to Christ, King of the pow-

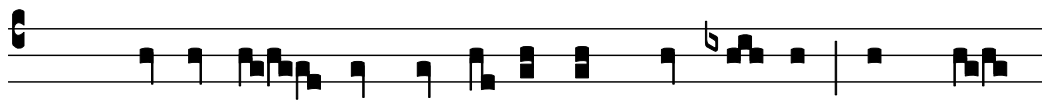


ers of hea- ven : be- cause he that se- duc- ed all the nations,

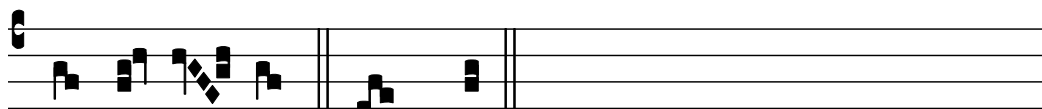
Saint Michael, Archangel.



was destroy-ed by Michael the archan- gel. †By the grace.



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



the Ho- ly Ghost. ‡And that.

Hymn. Thee, O Christ. {1554}.

∇. Praise the Lord, all ye angels of his.

∞. Praise him, all his host. *Let the Response be made privately.*

Michael, Gabriel.

Ant.
VIII.i.



Ichael, * Gabri- el, che-ru-bim and se-raphim, who



cease not to cry out dai-ly, say- ing, Worthy art thou, O



Lord, to re-ceive glo-ry, al-le-lu-ya. *Ps.* My soul doth magnify. 69*.

Prayer. O God, who dispocest. *as above.* {1581}.

Then let a Solemn Memorial be made of Saint Jerome with the Prayer as above. {1585}.

¶ *Saint Jerome, Priest, Confessor, and Doctor.*

(xxx. September.)

Inferior Double Feast.

At Matins.


Invitatory. The righteous shall flourish. *in the Common.* [895].

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

Hymn. He, whose confession. *in the Common.* [1022].

Antiphons, Psalms, V̄V̄. and R̄R̄. of the Common of One Confessor and Bishop.
[1032].


Lesson j.

 Ur Jerome was born to his father Eusebius in the town of Stridon, which was overthrown by the Goths, and was formerly at the border of Dalmatia and Pannonia. At Rome the boy received the garment of Christ : and there he was educated from an early age in Greek and Latin. Indeed, in the art of grammar he had Donatus for his teacher, but in rhetoric Victorinus the orator. To be sure, after

he had become adept in all worldly literary studies : he also became an imitator of the demeanour of the most esteemed monks. Accordingly, trampling the lust of the soul by continual sincerity, and breaking the pleasure of the body with continual fasting : he taught the most religious men to be better, by his own custom. But thou, O Lord, have mercy upon us.

R̄. Well done, thou good and faithful servant. *in the Common.* [1034].

Second Lesson.

 Eanwhile Jerome, while he continued for three years, venerated, beloved and accepted by the people, and determined by every judgment to be worthy of the dignity

of the priesthood : certain of the clerical and monastic orders, for petulance, and for running constantly after greed, prepared snares in order to drive him from the city, because he

had disclosed the vices of both in writing. In truth, I deem that the happy outcome of his flight was as much dispensed by the judgement of the Correcter, Christ, as prepared by the hands of wicked men : evidently that the Roman church, having been instituted under the authority of Peter, also hath the Hebrew truth of the books of the Old Testament as Christ our God willed and by the special zeal exerted by Jerome, and the deacons of certain Greeks, who applauded the Romans as having

received from them the divinely inspired Scriptures, recognize that those have what they have not. Therefore blessed Jerome, going out from Rome to the east, made his journey to Gregory of Nanzians, bishop of the city of Constantinople. There he strove to make progress : that he, a suppliant and docile disciple, might be educated in the study of the Holy Scriptures. Having completed this discipleship : he went into Syria. But thou, O Lord, have mercy upon us.

R. The righteous shall grow. *in the Common.* [899].

Third Lesson.

AND while he was staying at the property of the priest Evagrius, at length he learned of the imprisonment of the monk Malchus. And having inquired thoroughly into his captivity, he undertook the history, which he afterwards published in writing and sent to the faithful Romans. From thence he went to the deserted places, to which he had once desired to hasten, to do penance because of his actions : so joyfully did he girded himself up : that thou wouldst have believed that he had flown more than walked along. And so, after of having dedicated four

years to penance, Jerome, taking with him the library to which he had devoted himself with great zeal : came to Jerusalem to serve the kingdom of heaven as a soldier. And when he had stayed there for several days, he knew that he might not prevail to live there without injury of soul, and, like a prudent animal, wished to be near the manger of the Lord, which is separated from Jerusalem by six miles on the south side : going to the bishop of the same city, Cyril by name, he asked that he would give him a place in which to dwell in the parish of Bethlehem. To him, evidently, what

he devoutly requested was soon granted : permission, of course, to dwell in Bethlehem. Where, with catholic men arriving, he built a monastery in which, living under the

established rule of the apostles : he began what he had long since greatly desired, to dwell with brethren. But thou, O Lord, have mercy upon us.

R. The Lord sware. *in the Common.* [1036]. *All the rest of the Responsories are sung in order from the Common History of one Confessor and Bishop.*

Fourth Lesson.

THerefore, while Jerome dwelt in Bethlehem, he is not to be believed meanwhile to have been idle : who gave us so much in the translation of the divine Scriptures, that we hardly need to go to the source of the Hebrews : so much so that he is recognized to have satisfied us with the abundance of its riches. For he had been sufficiently instructed in Greek and Latin and Hebrew letters : he translated all the books of the Old Testament from Hebrew into Latin. Daniel likewise having been spoken in the Chaldean manner, and Job the

just in Arabic : he changed into the Roman language with perfect interpretation. He also made the Gospel of Matthew from the Hebrew to be Roman. He employed such skill in both languages, that he might take any of the Greek books in his hands and go through them in Latin without stumbling : and he might re-read the Latin in the Greek tongue so that you would believe that it had been written, which his mouth poured forth with uninterrupted swiftness. But thou, O Lord, have mercy upon us.

Lesson v.

Jerome never forebore heretics : but strove with all zeal to make the enemies of the Church his enemies also. Hence it is that against Celsus, Porphiry, and Julianus Augustus, rabid dogs against Christ, and against persecutors of the Church, or against those who thought that the

Church had no philosophers and eloquent teachers, he sweated with great genius : that they might know how many and what kind of men founded, built up, and adorned it, and might cease to accuse our faith of rustic simplicity : and rather might begin rather to recognize their own

ignorance. Against Helvidius, and against Pelagius, and against Jovinian he wrote with great acuity and published very clear volumes, strengthened by catholic correction. And the lives of most of the famous hermits and fathers he hath woven in a truest historical manner. Indeed, I would say that the catholic knowledge of that man is sound doctrine. In whatsoever place he conversed, he remained steadfast in the firmness of his faith. And for whatever he was

asked, he had a ready and competent answer without any delay. In his writings he now gently caresseth the humble, he now breaketh the necks of the proud, he now preacheth virginity, he now restoreth to his detractors with a necessary exchange of sarcasm : he now defendeth chaste marriages, he now praiseth the glorious struggles of virtues, he now accuseth failing clergy and monks of depravity. But thou, O Lord, have mercy upon us.

Lesson vj.

AT length Jerome, supported by an abundance of books, with his sayings dedicated to the Holy Spirit, brought to perfection the immovable tower of the catholic Church against the darts of the unbelievers. Finally in the end he was tired with weariness, so that even lying on his bed, hanging on by a cord from a beam, and lying on his back, he might be raised up : that to be sure he might perform the monastic office as best he could. He who wisheth to know fully what kind and how great this man was, may know more fully only by the testimony of Saint Augustine. For in the first book which he had written against the error of Julian the Manichean, when he had brought in

many catholic witnesses against his pestilential dogma : he added thus, saying, Neither shalt thou think Saint Jerome to be despised, who, having been learned in Greek and Latin besides the Hebrew language, passing from the western to the eastern church, lived in the holy places and with the sacred Scriptures, until a decrepit age : whose speech shone for us from the east to the west in the likeness of the sun. This Augustine said of Jerome. It is altogether impossible and lengthy to unravel everything about this man and his diligent life and manners. Now blessed Jerome slept and rested in the Lord : in the eighty-eighth year of his age, in the twelfth year of the reign of

Theodosius the Younger : he was laid to rest on the eve of the Kalends of October in the entrance to the same cave, below which the Lord deigned to be born of a Virgin and to be laid

in a manger, where he ordered a carved stone monument to be made for him. But thou, O Lord, have mercy upon us.

The three final Lessons from the Exposition of the Gospel. Ye are the salt of the earth. as above on the Feast of Saint Ambrose, Bishop and Confessor and also Doctor. {477}.

Before Lauds.

℣. Pray for us, O blessed Jerome.

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

¶ *At Lauds.*

Ant. The Lord guided. *Minor. in the Common.* [1086].

Ps. The Lord is King. (93./xcij.) [53]. *And the other Antiphons which follow with their Psalms.*

Chapter. The lord praised the Holy One. *Seek for it in the Feast of Saint Augustine.* {1349}.

The Hymn and all the rest from the Common of One Confessor and Bishop with the Chapters at the Hours from the Common of One Confessor and Doctor and with the Prayer O God, who through blessed Jerome. as above. {1585}.

¶ *At j.*

Ant. The Lord guided. *Minor. in the Common.* [1086].

Ps. Save us, O God. (54./liij.) [113].

Ant. Thanks be unto thee. [122]

Ps. Quicumque vult. [123].

¶ *At iij. and at the other Hours all from the Common as indicated above with the aforementioned Prayer.*

¶ *At ij. Vespers.*

Ant. The Lord guided. *Minor.* [1086].

Ferial Psalms.

Chapter. The lord praised the Holy One. {1349}.

R̄. Holy N., confessor of Christ. *in the Common.* [1042].

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

℟̄. The righteous shall grow as the lily. *R̄.* And shall flourish for ever before the Lord. *Let the Response be made privately.*

Ant. This is he who before God. *in the Common.* [1067].

Ps. Magnificat. 69*.

Prayer O God, who through blessed Jerome. *as above.* {1585}.

Let a Memorial be made of Saint Remigius and his Companions, Bishops and Confessors, with the Ant. The righteous shall shine. [1092]. *℟̄.* Be glad O ye righteous. [1092]. *with this Prayer.*

Let us pray.

Hearken, we beseech thee, O Lord, unto thy people praying to thee under the protection of thy holy confessors, bishops Remigius, Germanus, Vedast and Bavo : that

thou mayest grant us both to rejoice in peace in this transitory life, and to obtain help unto life eternal. Through Christ.

Let a Memorial also be made of Saint Melorus, Martyr, with the ℟̄. Antiphon and Prayer from the Common of One Martyr. [894].

In natiuitate

Glorificamus. ps. Nunc dimittis. Hoc completorium dicat per totas
octavas nisi in exaltatione sancte crucis. Ad matutinas Inuitat.

Gloria de et voce sancti iulii christum regem uenere mur.

Virginis et maris iubiliter nobis letus. ps. Venite.
Que terra pontus. vsq. in assumptione. In. i. nocturno ant.

Quod est nata est beata uirgo maria ex proge-

nit e da uid per quam salus mundi cecedentibus apparuit.
Ant.

Beata dñe dñs nr. **B**eata tissime uirginis marie natiuitatem

tatem deuo tissime celebremus: ut ipsa pro nobis intercedat
ad dominum ihesum christum. ps. Celi enarrant. Ant.

Quando

nata est uirgo sacratissima tunc illuminatus est mundus stirps

beata radix seta et benedictus fructus eius. ps. Dñi est terra
sancta dei genitrix uirgo semp maria. Lct. s. Approbate. r. s.

[Antiphonale 1520-S:106v.]