

THE SARUM RITE  
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Scholarly Edition.

Volume C.

Part 1.

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Proper of Saints.  
Feasts of December.

Edited by William Renwick.

HAMILTON ONTARIO.  
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¶ *On the Vigil of Saint Andrew, Apostle.* [Ir.]

(xxix. November.)

*At Vespers.*

*On the Psalms, this single Antiphon.*

*Unus ex duobus. AS:345; 1519-S:1r; 1531-S:1r.*

Ant.  
Li.

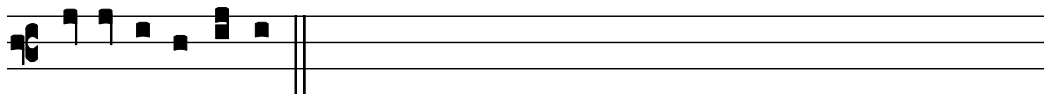


5279.

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



was Andrew, the brother of Simon Pe-ter, al-le- lu-ya.



S. A. E.

*Ferial Psalms.*

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

C-1. *Let this also be observed at ij. Vespers of Saints<sup>1</sup> : except on Feasts and during Octaves*

{1}


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

Chapter. Romans. x. [10.]


With the heart we believe unto justice : but, with the mouth, confession is made unto salvation. For the scripture saith : Whosoever

believeth in him, shall not be confounded. [R.] Thanks be to God.

R. The man of God [was led away].<sup>2</sup> below, iij. {12}.

[  Let this following melody be sung at First Vespers and at Matins of this Feast only on this Hymn.]<sup>3</sup>

Andrea pie. HS:143v; 1519-S:1r; 1531-S:1r.<sup>4</sup>

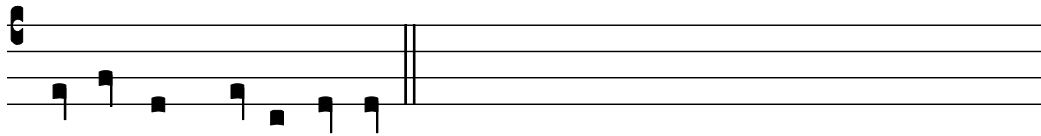
8262. Hymn. I. 

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

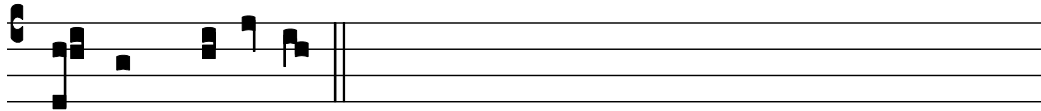
Implore forgiveness for our grie-vous trespasses : That we,

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


On the Birthday of Saint Andrew.



may obtain de-li-ver-ance.



Lord of Cre-ation. *In the Common.* [640].

[ Let this following melody be sung within the Octave and on the Octave at Matins.]<sup>5</sup>  
*Andrea pie.* 1519-S:1r; 1531-S:1r.

Hymn.  
IV.

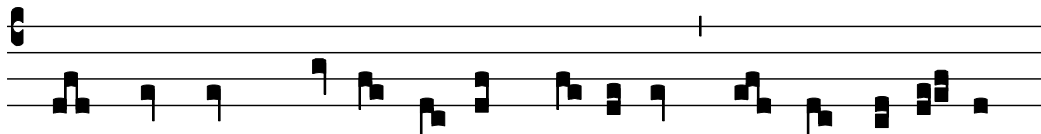


AY Andrew, \*gentlest of the saintly compa-ny,

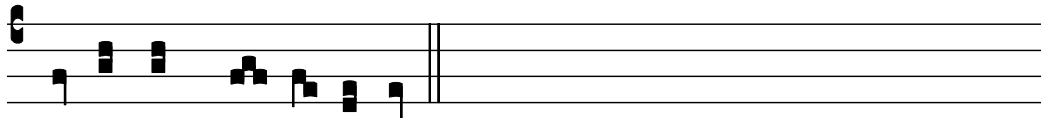
8262.



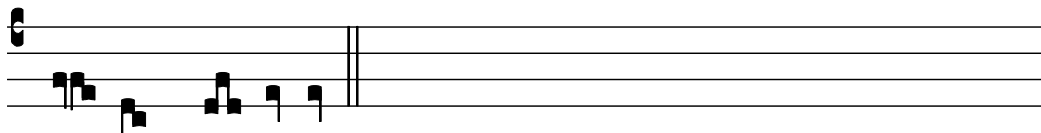
Implore forgiveness of our grie-vous trespasses : That we,



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



may obtain de- li-ver-ance.



Lord of Cre-ation. *In the Common.* [643].


On the Birthday of Saint Andrew.

℣. The Lord loved Andrew.

℟. For an odour of sweetness.

*Ambulans Jesus.* AS:345; 1519-S:1v; 1531-S:1r.

1366. Ant.  
Liv.



E-sus, walking \* by the sea of Ga-li-lee, saw  
Pe-ter, and Andrew his bro-ther : and he saith to them,  
Come ye af-ter me, and I will make you to be fish-ers  
of men : and they leav-ing their nets and ship, and  
fol-low-ed him. Ps. My soul doth magnify. 51\*.

*Prayer.*

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

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

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

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

preacher and ruler of thy Church, so  
he may be a perpetual intercessor for  
us before thee. Through our Lord.]<sup>6</sup>

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

*Whether this Feast shall fall within Advent or without : always let a Procession be made at j. Vespers after all the Memorials which are kept, to the Altar of Saint Andrew if it be had, with Taperers and Thurifer, with a boy bearing the Book before the Priest : the Choir following without a Cross, without changing vestments, singing the R̃. This man. with its Verse, below ix. {25}. Let the Rulers sing the Verse together.<sup>7</sup> While the Verse is being sung : let the Priest cense that Altar [then the Image]<sup>8</sup> : and afterward let him say the Ṽ. Their sound hath gone forth. [647].*

*Then let the Prayer be said without The Lord be with you. but with Let us pray. We humbly entreat thy Majesty. {4}. which is terminated thus, Through our Lord Jesus Christ thy Son. neither let it be preceded nor followed by The Lord be with you. nor Let us bless the Lord. When the Prayer We humbly entreat thy Majesty. is said at j. Vespers then at the Procession let this Prayer be said, We beseech thee, almighty God. {4}. On returning outside of Advent let [some]<sup>9</sup> Antiphon of Saint Mary be sung : however within Advent, on returning, of All Saints, Ant. O Saviour of the world. XX. Ṽ. Be glad in the Lord. [217]. Prayer. We beseech thee, O Lord. [214].*

¶ *And thus let the Procession be made on all Feasts of Saints at j. Vespers after all the Memorials which are kept, throughout the whole year, of which Altars are in the Church, with the proper R̃. or from the common and with the Ṽ. and Prayer of the Saints,<sup>10</sup> in such a way that when the Prayer of the Vigil is said at Vespers as we have said above : then at the Procession let the Prayer of the day be said. Likewise when the Prayer of the Feast is said at Vespers then at the Procession is said the Prayer from the Common : unless a proper one is had, as on the Feasts of Saint Nicholas and Saint Catherine and the like. And always on returning let [an Antiphon]<sup>11</sup> of Saint Mary be sung, except when at Vespers a Memorial of the same has previously been made : then indeed on returning <it> is said of All Saints as above.*

*Nor should their service be celebrated at their altars : whether Vespers, Matins, or the other Hours according to the Use of Sarum, but only the Mass of the Saint in the morning : and this<sup>12</sup> at pleasure in the manner of a Double Feast with Credo. whatever feast it may be. [1v.]*

*Vespers of Saint Mary should not be said in Quire on this day nor on any Double Feast throughout the year : as is indicated on the j. Sunday in the Advent of the Lord : but having sung the final Let us bless the Lord. let the Officiant return to his Stall : and*

On the Birthday of Saint Andrew.

there lay aside the Silken Cope where<sup>13</sup> earlier he had taken up the same. Which let be observed on all Double Feasts : when the Collect is said at the Quire Step.


[At Compline.]

¶ At Compline outside of Advent let all be made as on the Feast of the Holy Trinity. Within Advent, however, Compline is not changed : except only the Hymn, and let the Hymn O Saviour of the world. be sung. [413].

At Matins.

*Adoremus victoriosissimum regem.* AS:345; 1519-S:2r; 1531-S:1v.<sup>14</sup>

1019. Invit. VII.i.



Et us a-dore \* the most victo-rious Christ the

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

Andrew the Apos-tle the vic-tor. Ps. Come let us praise. 42\*.


Hymn. May Andrew. {2}.

Verse. Lord of Creation, [bow thine ear].<sup>15</sup> [640].

¶ In the j. Nocturn.

*Andreas apostolus dixit ad Egeam.* AS:345; 1519-S:2v; 1531-S:1v.

sar0009. 1. Ant. VI.i.



Ndrew \* the Apostle said to Aege-as, as



On the Birthday of Saint Andrew.



*Ps.* The heavens shew forth. (*xviiij.*) [40].

*Ego crucis Christi servus sum.* AS:345; 1519-S:2v; 1531-S:1v.<sup>16</sup>

2. Ant.  
V.ii.



sar0034.

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



rather to de-sire than to fear. *Ps.* I will bless the Lord. (*xxxiiij.*)  
186.

*Cunque carnifices.* AS:346; 1519-S:2v; 1531-S:1v.<sup>17</sup>

3. Ant.  
IV.i.

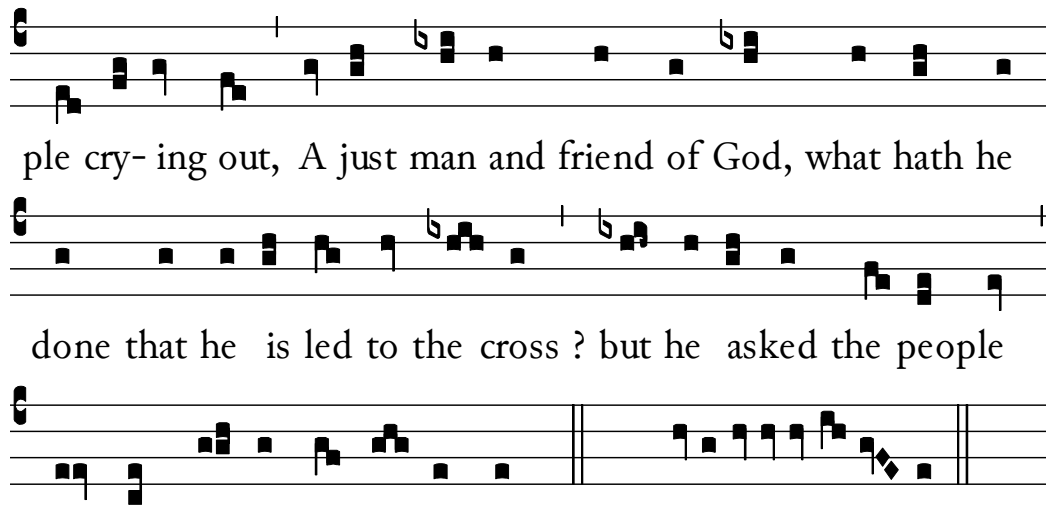


sar0024.

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



tle away to be cru-ci-fi-ed, a tumult was made of the peo-



ple cry- ing out, A just man and friend of God, what hath he  
done that he is led to the cross ? but he asked the people  
that they not hinder his passion. *Ps.* My heart hath uttered.  
(*xliv.*) [229].

℣. Their sound hath gone forth [into all the earth].<sup>18</sup> [647].

*First Lesson.*<sup>19</sup>

**T**HE Proconsul Aegeas, having come into the city of Patras : began to compel those believing in Christ to the worship of idols. To whom blessed Andrew said, It behoved thee who judgest men to acknowledge thy judge which is in heaven : and having acknowledged him to worship him, and worshipping him who is the true God, to turn away thy thoughts from those gods which are not true. To whom Aegeas said, Art thou Andrew, which destroyest the temples of the gods, and persuadest men about the superstitious<sup>20</sup> sect : which having lately been exposed, the Roman emperors have given orders to be

driven out ? Andrew replied, The Roman emperors have never recognized the truth : and this the Son of God which came for the salvation of men teacheth, that these idols not only are not gods but are most wicked demons and hostile to the human race : which by this teacheth men whence God is offended, that when he is offended he is turned aside and hearkeneth not : and with his turning away and hearkening not : they may be held captive by the Devil : and so long he might delude them, until whence they depart from the body guilty and naked : carrying nothing with them but sins. But thou, O Lord, [have mercy upon us].<sup>21</sup>

On the Birthday of Saint Andrew.

*Dum perambulare Dominus.* AS:346; 1519-S:3r; 1531-S:1v.<sup>22</sup>

1. Resp.  
IV.



Hile the Lord walked a- bout by the sea

6554.

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

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

†Come ye after me, I will make you to be fish- ers

of men. ⁊ For they were fish- ers : and he saith

6554a.

to them. †Come ye after me.

*Second Lesson.*


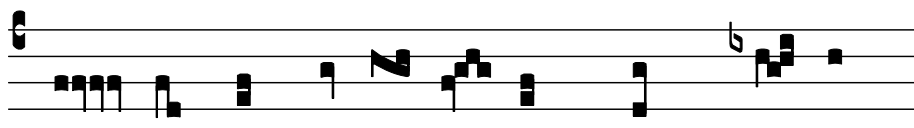


**A**geas said, These are superstitious and vain words. Your Jesus while proclaiming these <things> to the Jews : they nailed him to the gibbet of the cross. Andrew replied, O if thou wouldst

understand the mystery of the cross : and with what reasonable love the Author of the human race accepted this gibbet of the cross for our restoration not reluctantly but willingly. Aegeas said, Seeing that he

was betrayed by his own disciple and seized by the Jews and brought forth to the procurator, and at the request of the Jews was crucified by the soldiers of the procurator, in what way dost thou say that he willingly endured the gibbet of the cross ? Andrew replied, For this reason I say willingly : since I was with him when he was betrayed by his disciple. And before he was betrayed he said to us that he should be betrayed and crucified for the salvation of men : and foretold that on the third day he should rise again. And in order that he might fully instruct, seeing that he willingly underwent the passion : neither did he desert the fleeing

betrayed, but remained in the place in which He knew that he would come. Aegeas said, I am amazed that you a prudent man would wish to follow that one : who, whether by pact or by free will or unwillingly : nevertheless admit was fastened to the cross. Andrew replied, This it is which indeed I have said, if now thou apprehendest : the great<sup>23</sup> mystery of the cross. Concerning which if by chance thou wouldst be willing to hear : let me repeat. Aegeas said, It cannot be called a mystery, but a punishment. Andrew replied, This punishment is the mystery of human<sup>24</sup> restoration : if thou wilt hear what I shall attest.<sup>25</sup> But.

*Mox ut vocem Domini.* AS:346; 1519-S:3r; 1531-S:2r.<sup>26</sup>

7182. 2. Resp. III.    
S soon as blessed Andrew \* heard the voice  
  
Lord pro- nets  
  
use and deed he liv- ed. †Strove af- ter the bounti-

On the Birthday of Saint Andrew.

7182a. [2r.]

ful re-wards of e-ter-nal life. At the  
voice of one command : bles-sed Andrew leav-ing  
his nets. †Strove af-ter.

*Third Lesson.*

**A**geas said, I indeed will patiently hear thee, but if thou dost not submissively obey me : thou shalt receive that mystery of the cross thyself. Andrew replied, if I had been frightened of the gibbet of the cross : I should not have proclaimed the glory of the cross. Ageas said, Thy speech is insane.<sup>27</sup> Thou proclaimest the glory of punishment : because through thine audacity thou art not afraid of the penalty of death. Andrew replied, It is not through audacity but through faith : that I am not afraid of the penalty of death. For death is precious to the just, but for sinners death is ruinous. And for that reason I wish thee to hear the mystery of the cross : that recognizing it, thou mightest perhaps believe :


and believing thou mightest attain to the restoration of thy soul some way or other. Ageas said, Is this restored which is shewn to have perished ? Can it be that my soul hath perished : that thou makest me to come to the renewing of it through the faith, I know not what, of which thou hast asserted ? Andrew replied, This it is which I have desired to say [un]to thee, which I shall have taught, that though the souls of men are destroyed : the just shall be restored through the mystery of the stretching upon the cross. For by the wood of transgression the first man brought in death. And it was necessary for the human race : that through the wood of the passion <that> which had come in should be driven out. And since

from the immaculate earth was made the first man, which/who by the wood of transgression brought death into the world, it was necessary that of the immaculate Virgin should be begotten a perfect man : in which Son of God which first had made man, eternal life, which had been lost through Adam, should be renewed again, and by the wood of the cross :

the wood of carnal desire was cut off, the immaculate hands were stretched on the cross, <they> were extended for the hands of the intemperate, for the sweet food of the forbidden tree : he received the food of gall, and taking our mortality upon himself : he obtained for us his immortality. But thou.

*Homo Dei ducebatur. AS:347; 1519-S:3v; 1531-S:2r.*

3. Resp.  
II.

6868.  He man of God \* was led a- way to be cru-

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

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

6868a. with- out cause. ✂. And when the ex-e-cutioner was leading

him away to be cru-ci-fi- ed : a tumult was made of the

On the Birthday of Saint Andrew.



peo-ple cry- ing out and say- ing. †His inno-cent blood.

[℣. Glory be to the Father. **XX**. †His innocent blood.]<sup>28</sup>

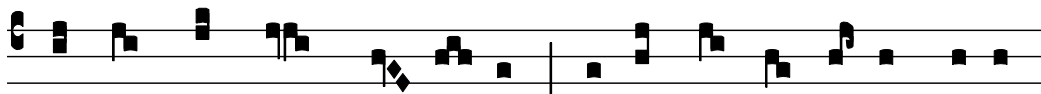
¶ *In the ij. Nocturn.*

*Cum pervenisset beatus Andream.* AS:347; 1519-S:3v; 1531-S:2r.

4. Ant.  
III.i.



Hen blessed Andrew \* had come to the place where



the cross had been pre- par- ed : see-ing it from a- far, he ex-



claim-ed in a loud voice, say-ing, Hail, O cross, which by the



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



by pearls art a- dorned. Ps. O clap your hands. (*xlvi.*) [231].

*Antequam te ascenderet.* AS:347; 1519-S:4r; 1531-S:2r.<sup>29</sup>

5. Ant.  
II.i.



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

sar0022.

1441.

On the Birthday of Saint Andrew.



*Ps.* Hear, O God, my supplication. (*lx.*) [252].

*Amator tuus semper fui.* AS:347; 1519-S:4r; 1531-S:2r.

6. Ant. I.i. sar0007.



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

to embrace thee, O good Cross. *Ps.* Hear, O God, my prayer.  
(*lxiiij.*) [254].

*Versus.* Thou shalt make them princes [over all the earth].<sup>30</sup> [649].

*Fourth Lesson.*

**A**Geas said, With these words thou art able to tell those : which believe in thee. To myself however by no means : because unless thou agree to this that thou offer sacrifice to the almighty gods : on this cross which thou extol I shall order thee having been scourged to be fastened. Andrew replied, To




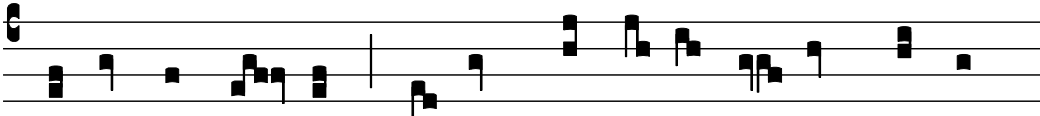
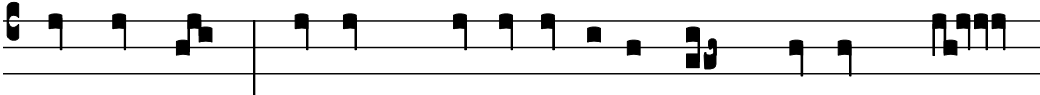

almighty God which alone is true I sacrifice every day, not the smoke of incense nor the flesh of bellowing bulls : nor the blood of goats : but the immaculate Lamb I sacrifice daily on the altar of the cross. Of whose flesh, after all the people believing having partaken, and of his blood having drunk : the Lamb which was



sacrificed remaineth whole and alive. And while truly he is sacrificed and truly his body is eaten by the people, and truly his blood is drunk : nevertheless as I have said he remaineth entire, and immaculate, and alive. Aegeas said, How can this be ? Andrew replied, If thou wouldst know how this can be done : take the form of a disciple : that thou mayest be able to learn what thou seekest. Aegeas said, I shall exact from thee through tortures : the facts of this matter. Andrew replied, I wonder that thou being a sensible man

shouldst fall down into such a folly : that thou wouldst think me to disclose to thee through torments the divine mysteries. Thou hast heard the mystery of the cross : thou hast heard the mystery of the sacrifice. If thou believest Christ the Son of God who was crucified by the Jews to be the true God : I shall reveal to thee in what manner the Lamb that hast been slain may live, which having [2v.] been slain and eaten : remaineth whole and immaculate in his kingdom. [But thou.]<sup>31</sup>

*Doctor bonus.* AS:348; 1519-S:4r; 1531-S:2v.

4. Resp.   
 III.  
 He good teacher \* and and friend of God, Andrew,  
  
  
 is led to the cross : looking from a-far he saw the cross,  
  
 Hail, O cross. †Re-ceive the disciple of him who didst hang  
  
 on thee, Christ, my Mas- ter. ⁊. Hail, O Cross,

6484.  
6484a.

On the Birthday of Saint Andrew.



which by the body of Christ art consecrat- ed : and by



his members as if by pearls art a-dorn- ed. †Re-ceive.

*Fifth Lesson.*

**A**geas said, And by what means doth the Lamb remain in his kingdom after he hath been slain, and as thou hast said been eaten by all the people ? Andrew replied, If thou believeth with all thy heart : thou shalt be able to learn. But if thou shalt not believe thoroughly : by no means shalt thou come to a trace of this truth. Then Aegeas, enraged : ordered him to be thrust into prison. Where when he was shut in, a multitude <of people> came to him from almost all the province : so that they wished to kill Aegeas, and by breaking down the doors of the prison to release Andrew the apostle. However Saint Andrew : in these words admonished the people saying, Do not disturb the peace of our Lord Jesus Christ : by devilish sedition. For the Lord when he was betrayed submitted with all patience : he did not contend, he did not cry out, nor

in the streets did anyone hear him crying out. Therefore keep ye silence and peace and quietness, and not only do not hinder my martyrdom, but to be sure indeed prepare ye yourselves as athletes to Christ the Lord : in order that ye may overcome threats by a fearless soul, and also overcome injuries by endurance of the body. This apostle having admonished the people by these and such like <words> through the whole night : the light of day broke forth in the morning. And Aegeas sent : and ordered holy Andrew to be brought to him. And being seated for the tribunal said, I suppose thou, by thy reflection through the night, to call back thy soul from folly, and to leave off thy praise of Christ : that thou might be able to be with us and not cast away the joys of life. For it is folly to wish voluntarily to advance to the suffering of the cross : and to give

On the Birthday of Saint Andrew.

thyself up to the worst fires and flames. Andrew replied, I shall be able to have joy with thee : if thou wilt believe in Christ and cast away

the worship of idols. For Christ hath sent me into this province : in which I have gained not the least <portion> of the people for the Lord.

*O bona crux.* AS:348; 1519-S:4v; 1531-S:2v.<sup>32</sup>

5. Resp.

VIII.



good \* Cross, which hast re-ceived grace

and beauty from the limbs of the Lord :

re- ceive me from a-mong men, and re- turn me to my

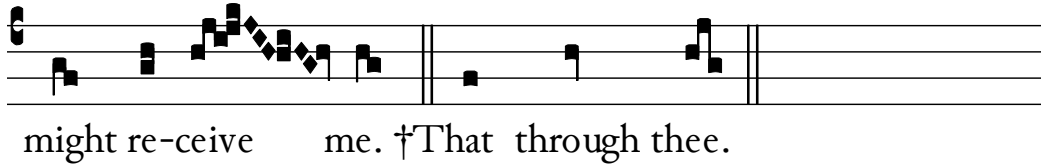
Mas- ter. †That through thee he might re-ceive me,

who through thee hath re-deem- ed me. ✠. Safe and

re-joic-ing I come unto thee : that thou ex-ult-ing

7260.

7260b.



*Sixth Lesson.*

**T**hen Aegeas ordered holy Andrew to be fixed to the cross, commanding the inquisition, that he whose feet and hands were to be bound as if stretched upon a rack : not be fixed with nails that he would pass quickly, but rather that he would be tormented by longer torture. Who when he had come to the place where the cross was prepared : seeing it from afar he exclaimed saying, Hail, O cross, thou art consecrated by the body of Christ : and adorned with his limbs as with pearls. Before our Lord went up to thee thou held earthly fear : but now however holding heavenly love, thou art fitted up for an offering.<sup>33</sup> It is known by those who believe how much joy is had in thee : how many gifts have been prepared. Safe therefore and rejoicing I come to thee : so that thou also exulting may receive me, the disciple of him which hung upon thee : because I have always been thy friend and I have desired to embrace thee. O good cross which hast received comeliness and beauty from the limbs of the

Lord, long since desired, earnestly loved, sought for without pause, and at length now prepared for the eager soul : take me away from men and deliver me to my Master : that through thee he may accept me which through thee hath redeemed me. And having thus spoken they stripped him : and gave his clothes to the executioners. Which having approached raised him on the cross<sup>34</sup> : and as he had commanded them they suspended him. Thus for two days hanging on the cross : he comforted believers in the merits of Lord. And when the following day was now come, this sight was made, of exceeding splendour like lightning coming forth from heaven, which so encircled him, that before its brilliance mortal eyes were not able to look upon him at all. And when the splendour had remained about the space of half an hour, the light withdrawing, he gave up the ghost, and together with the light departed to the Lord : to whom be honour and glory, for ever and ever, amen. But

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thou, O Lord.

*Oravit sanctus Andreas.* AS:348; 1519-S:4v; 1531-S:2v.<sup>35</sup>

6. Resp.  
VIII.



O-ly Andrew pray-ed while he look-ed up to

hea- ven, with a loud voice he cri- ed out and said, Thou

art my God whom I have seen. †Suf fer men not to be

tak-en down by the wick-ed judge. ‡For I have acknow- [3r.]

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

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

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

✠. Glory be to the Father. **XX.** ‡For I have acknowledged.


7335.

7335a.

*In the Third Nocturn.*


*Accedentes carnifices.* AS:349; 1519-S:5r; 1531-S:3r.<sup>36</sup>

200054. 7. Ant.  
II.i.



Oming near, \* the ex-e-cu-tioners lif-ted him up  
on the cross : and stretching a rope a-round his whole  
body, as they had been order-ed, they suspended him.  
*Ps.* We will praise thee. (*lxxiiij.*) [275].

8. Ant.  
III.iv.



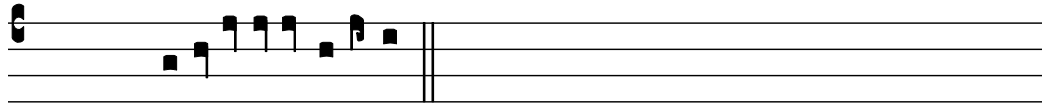
Eanwhile all the people \* cri- ed out to-gether,  
say-ing, A ho-ly man, honoura-ble in mo-rals, a good  
teacher, pi- ous, mo- dest, reason-a-ble, ough not to

sar0092.

On the Birthday of Saint Andrew.



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



*Ps.* The Lord hath reigned. (*xcvj.*) [308].

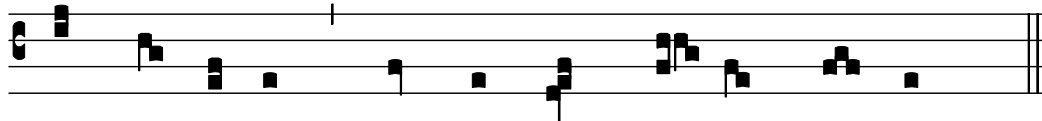
*Tunc sanctus Andreas.* AS:350; 1519-S:5v; 1531-S:3r.

9. Ant.  
VIII.ii.

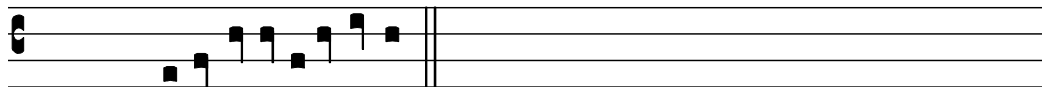
sar0122.



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



now I a-dore, now I stand be- fore his sight.



*Ps.* The Lord hath reigned. (*xcviij.*) [320].

✠. Exceedingly honoured. [653].

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

*Seventh Lesson.*

**A**T that time, Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net<sup>38</sup> into the sea, for they were fishers. And that which followeth.

*A Homily of Blessed Gregory, Pope. 5.<sup>39</sup>*  
*let not be said of the same reading.*

*which is observed throughout the whole year according to the Use of Sarum.*

**P**E have heard, beloved brethren that at a single command of the voice : Peter and Andrew leaving their nets followed the Redeemer. However thus far they had seen this one to make no miracles, they had

heard nothing from him of the recompense of eternal retribution : and yet at a single command of the Lord, this which they appeared to possess was forgotten. How many of his miracles do we see, by how much are we afflicted by the lash, by how many harsh threats are we frightened : and yet we disdain to follow his summons. Now in heaven he sitteth : who remindeth us concerning conversion. For already he hath subjected the necks of the Gentiles to

the yoke of faith, already he hath thrown down the glory of the world, already by its increasing ruins he announceth the approaching day of his strict judgement : and yet our arrogant mind doth not wish to forsake this by free will, which daily it loseth in life.<sup>40</sup> What therefore, beloved brethren, what at his judgement shall we say, who by love of the present world are neither persuaded by precepts, nor corrected by lashings ? But thou.

*Expandi manus meas.* AS:350; 1519-S:5v; 1531-S:3r.<sup>41</sup>

7. Resp. IV.  6698.


 have spread my hands all the day long on



the cross to a people that be-lieve-eth not, but contra-



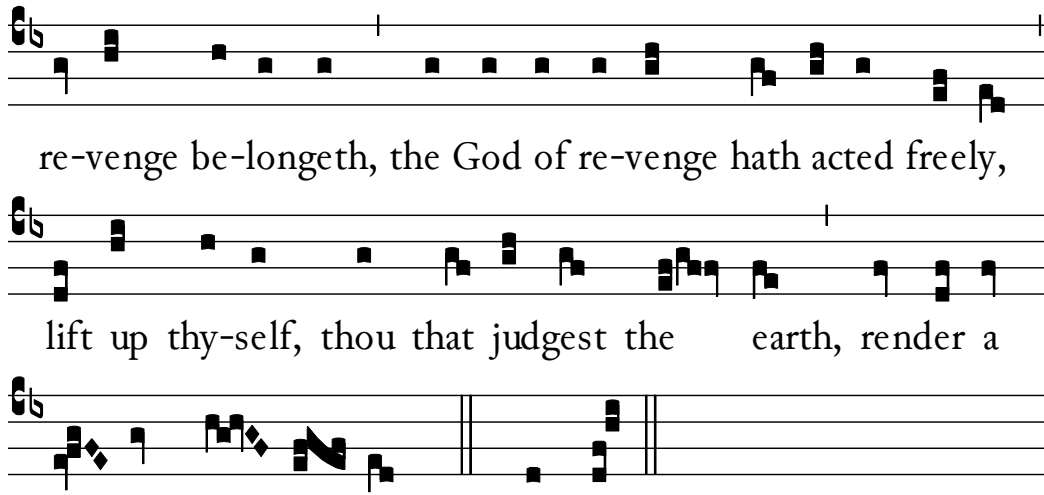
dict me. †Who walk not in right ways, but af-

 6698a.

ter their sins. ⁊ The Lord is the God to whom



On the Birthday of Saint Andrew.



re-venge be-longeth, the God of re-venge hath acted freely,  
lift up thy-self, thou that judgest the earth, render a  
re- ward to the proud. †Who walk.


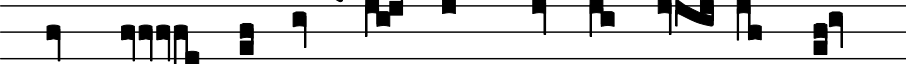
*Eighth Lesson.*


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

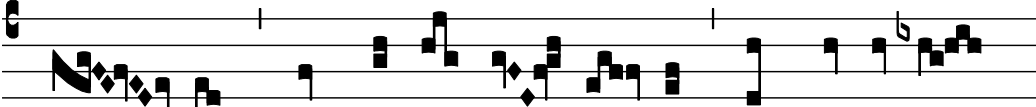
renounced desires for worldly things. As much therefore has been given up by followers : as those not following are able to covet. Let no one therefore, while he observeth the things that many have left behind, say to himself : I wish to imitate those which are despisers of the world : but I have nothing which to leave behind. Ye leave much behind, brethren : if ye renounce desires for worldly things. For the Lord our externals, no matter how small, suffice. For the Lord weigheth the heart and not the substance : nor doth he measure the amount in the sacrifice of the same, but with how much <effort><sup>42</sup> it is brought forth. But thou.

On the Birthday of Saint Andrew.


*Dilexit Andream Dominus.* AS:350; 1519-S:6r; 1531-S:3r.<sup>43</sup>

8. Resp.  IV. 

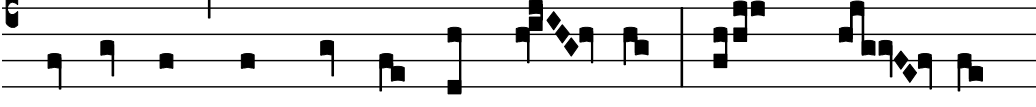
6451.  He Lord \*lov-ed Andrew for an o- dour of



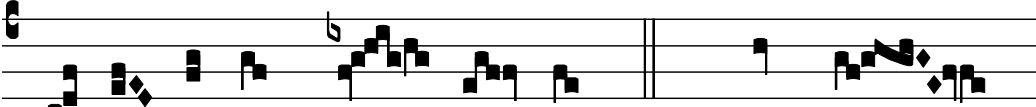
sweet- ness while he hung on the cross, rightly he count-




ed him-self a mar- tyr whom He had cal-led




a-postle while he was by the sea. †And there- fore

6451c. 

he is cal-led friend of God. ✠. This man



hath appeared most gentle a-mong his peo-ple : full of



ho- li-ness and grace. †And there- fore.

*Ninth Lesson.*

**F**OR if we should weigh external  
nature : behold our holy  
merchants have been given eternal life

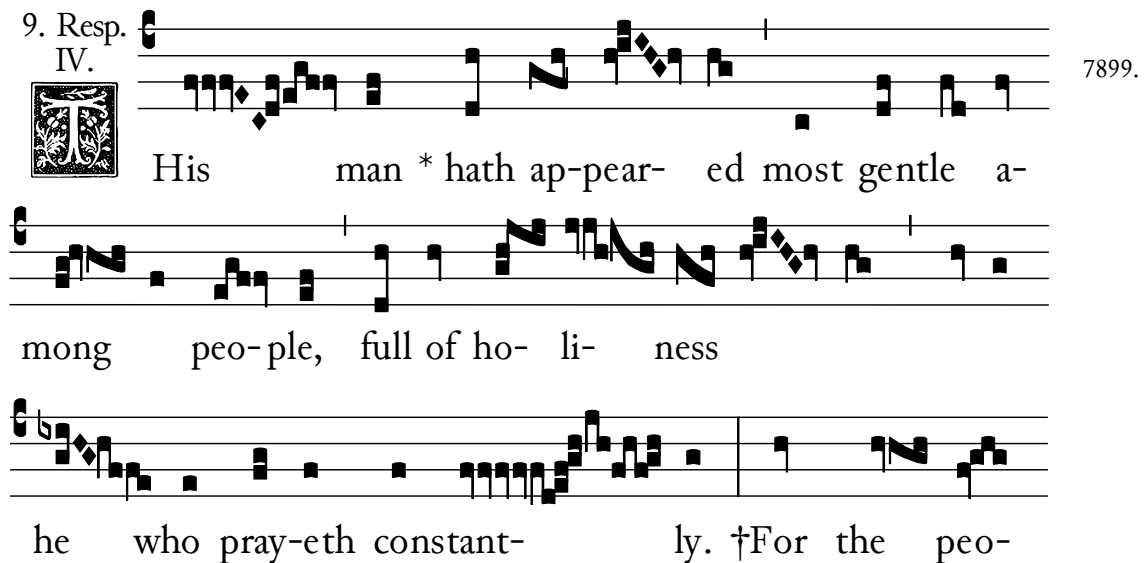
with the angels, for nets and a ship.  
He hath no good opinion by all  
means of worth : yet the kingdom of

God is worth as much as thou hast. For to Zacheus it was worth half of <his> substance : because the other half <was> for that if anything be unjustly taken away, he hath reserved a four-fold restoration. It was worth to Peter and Andrew : abandoning <their> nets and ship. It was worth to the widow : two mites. It is worth for another : a cup of cold water. Consider therefore, brethren, what is cheaper when it is purchased, what is dearer when it is possessed ? Perhaps a cup of cold water is not sufficient : offered to one who is needy. Even then to us the Word of God promiseth safety. Indeed our Redeemer being born, the citizens of

heaven were revealed : which cried out, Glory to God in the highest : and : and on earth peace to men of good will. Before the eyes of God no hand is empty of a gift : if the ark of the heart be full of good will. Hence likewise the Psalmist saith, In me, O God, are vows to thee, which I will pay, praises to thee. As if he would plainly say, And if I have no outward gifts to present : yet I find something within myself which I set upon the altar of thy praise, because who needeth not our gift to feed upon, are better pleased by <an> offering of the heart. Of course nothing richer can be offered to God : than good will. But.

*Vir iste in populo suo.* AS:350; 1519-S:6r; 1531-S:3v.<sup>44</sup>

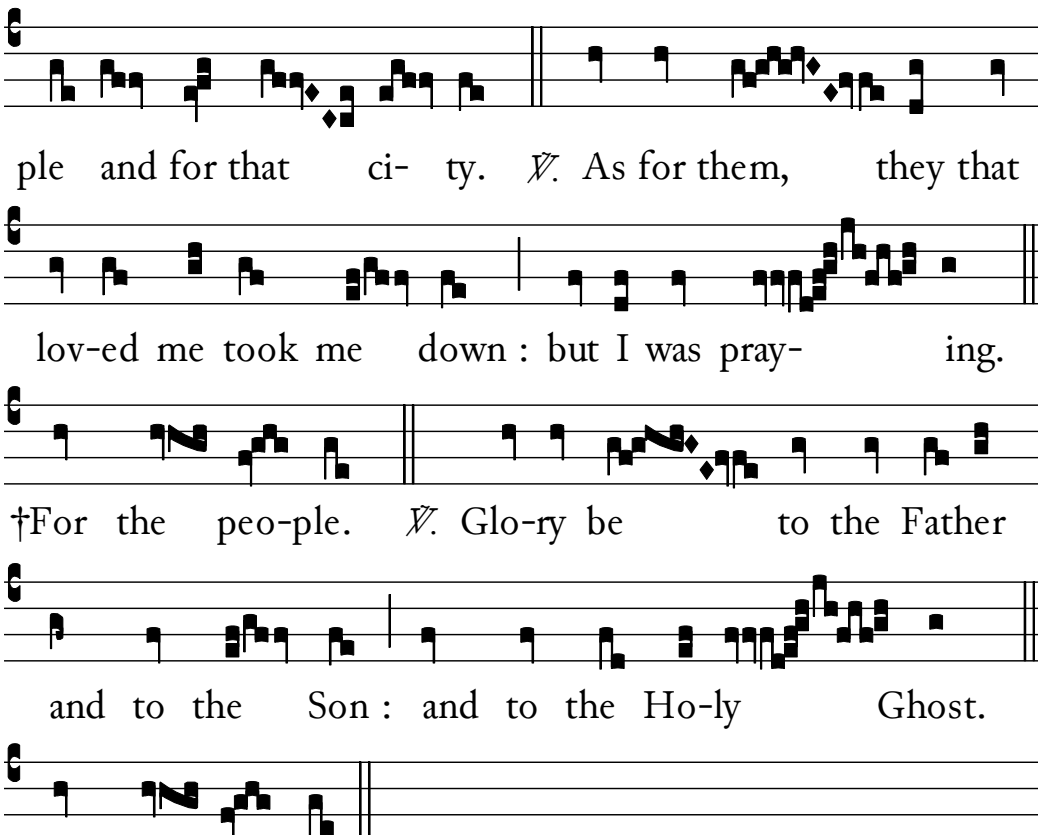
9. Resp.  
IV.



His man \* hath ap-pear- ed most gentle a-  
mong peo-ple, full of ho- li- ness  
he who pray-eth constant- ly. †For the peo-

On the Birthday of Saint Andrew.

7899a.



ple and for that ci- ty. V. As for them, they that  
lov-ed me took me down : but I was pray- ing.  
†For the peo-ple. V. Glo-ry be to the Father  
and to the Son : and to the Ho-ly Ghost.  
†For the peo-ple.

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

*And if it falls within Advent let the Altar not be censed nor the chorus, as is the custom [when Te Deum. is sung]<sup>45</sup> on [all]<sup>46</sup> Double Feasts.*

[*Before Lauds.*]

V. The Lord loved Andrew.

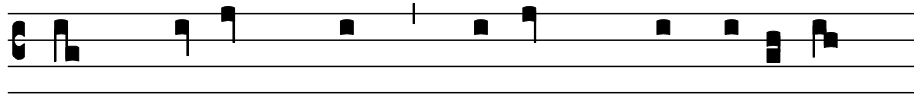
R̃. For an odour of sweetness.

¶ *At Lauds.*

*Salve crux preciosa.* AS:351; 1519-S:6v; 1531-S:3v.<sup>47</sup>

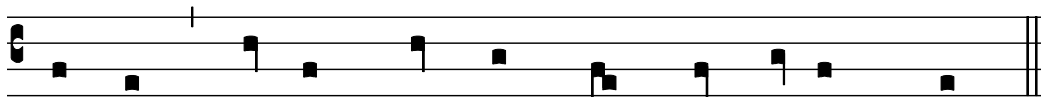
1. Ant.

VII.ii.

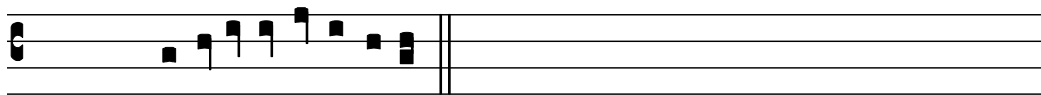


4693.

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



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



*Ps.* The Lord hath reigned. (xcij.) [52].

*Beatus Andreas orabat.* AS:352; 1519-S:6v; 1531-S:3v.<sup>48</sup>

2. Ant.

VIII.i.

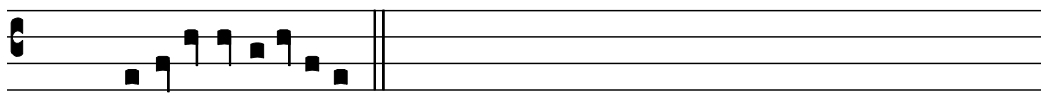


1610.

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



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



*Ps.* Sing joyfully to God. (xcix.) [53].

*Non me permittas.* AS:352; 1519-S:6v; 1531-S:3v.

3. Ant.

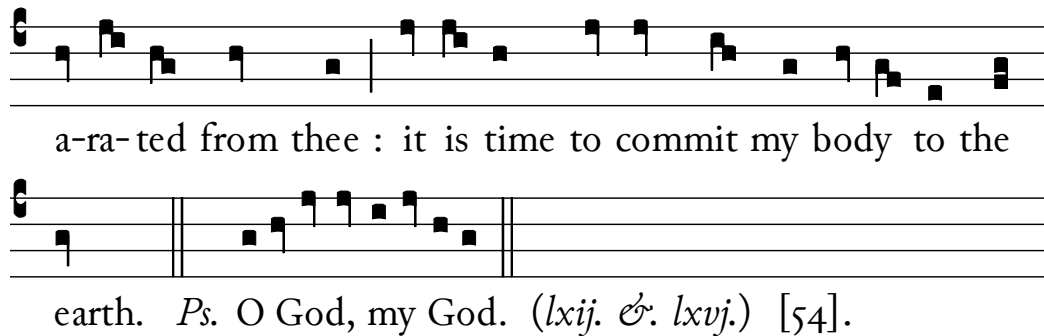
VIII.i.



3923.


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

On the Birthday of Saint Andrew.



*Maximilla Christo amabilis.* AS:352; 1519-S:7r; 1531-S:3v.


3722. 4. Ant.  
VIII.i.



Ax-imil-la, \* be-lov-ed of Christ, bore the body of  
the a-postle : and bu-ri-ed it with spi-ces in a good place.  
Ps. O all ye works. (*Daniel iij.*) [55].

*Qui persequabatur justum.* AS:352; 1519-S:7r; 1531-S:3v.

4492. 5. Ant.  
VII.i.

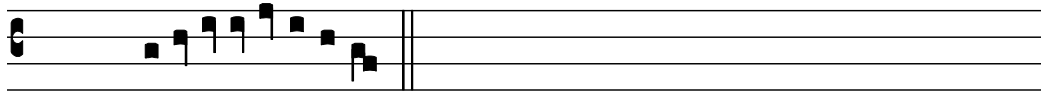


E who perse-cu-ted \* the just, thou plunged  
him, O Lord, into the low-er regions : and on the

On the Birthday of Saint Andrew.



wood of the Cross thou wert the guide of the just.



*Ps.* Praise ye the Lord. (*cxlviij-cl.*) [56].

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

*Hymn.* Let heav'n with acclamations ring. [659].

℣. They declared the works of God. [669].

*Concede nobis hominem.* AS:352; 1519-S:7r; 1531-S:3v.

Ant.  
VII.i.

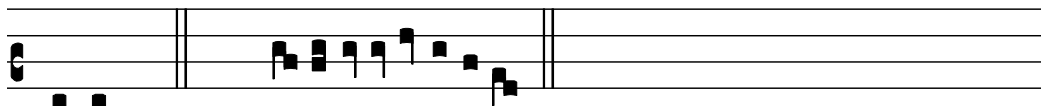


1863.

Rant to us \* a just man, render to us a ho-ly man :



destroy thou not a man be-lov-ed by God, just, gentle, and



pi-ous. *Ps.* Blessed be the Lord. 63\*.

*Prayer.*

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

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

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

### ¶ *At Prime.*

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

*Ps.* Save me, O God. (*liij.*) [110].

*Ant.* Thank be. [115].

*Ps.* Quicunque vult. [116].

[*And the rest which pertains to Prime as is aforementioned at the First Sunday of the Advent of the Lord.*]<sup>49</sup>

### ¶ *At Terce.*

*Ant.* Blessed Andrew. *ij. of Lauds.* {27}.

*Ps.* Set before me. (*cxviiij. 33.*) [148].

*Chapter.* With the heart we believe [unto justice : but with the mouth].<sup>50</sup> *as above.* {2}.

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

### ¶ *At Sext.*

*Ant.* Let not thy servant. *iiij. of Lauds.* {27}.

*Ps.* My soul hath fainted. (*cxviiij. 81.*) [159].

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

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

*Ant.* He who persecuted. *v. of Lauds.* {28}.

*Ps.* Thy testimonies. (*cxviiij. 129.*) [169].

*Chapter.* (*To the Romans. x. 13.*)

**W**hosoever shall call upon the name of the lord : shall be saved.



¶ *At Second Vespers.*

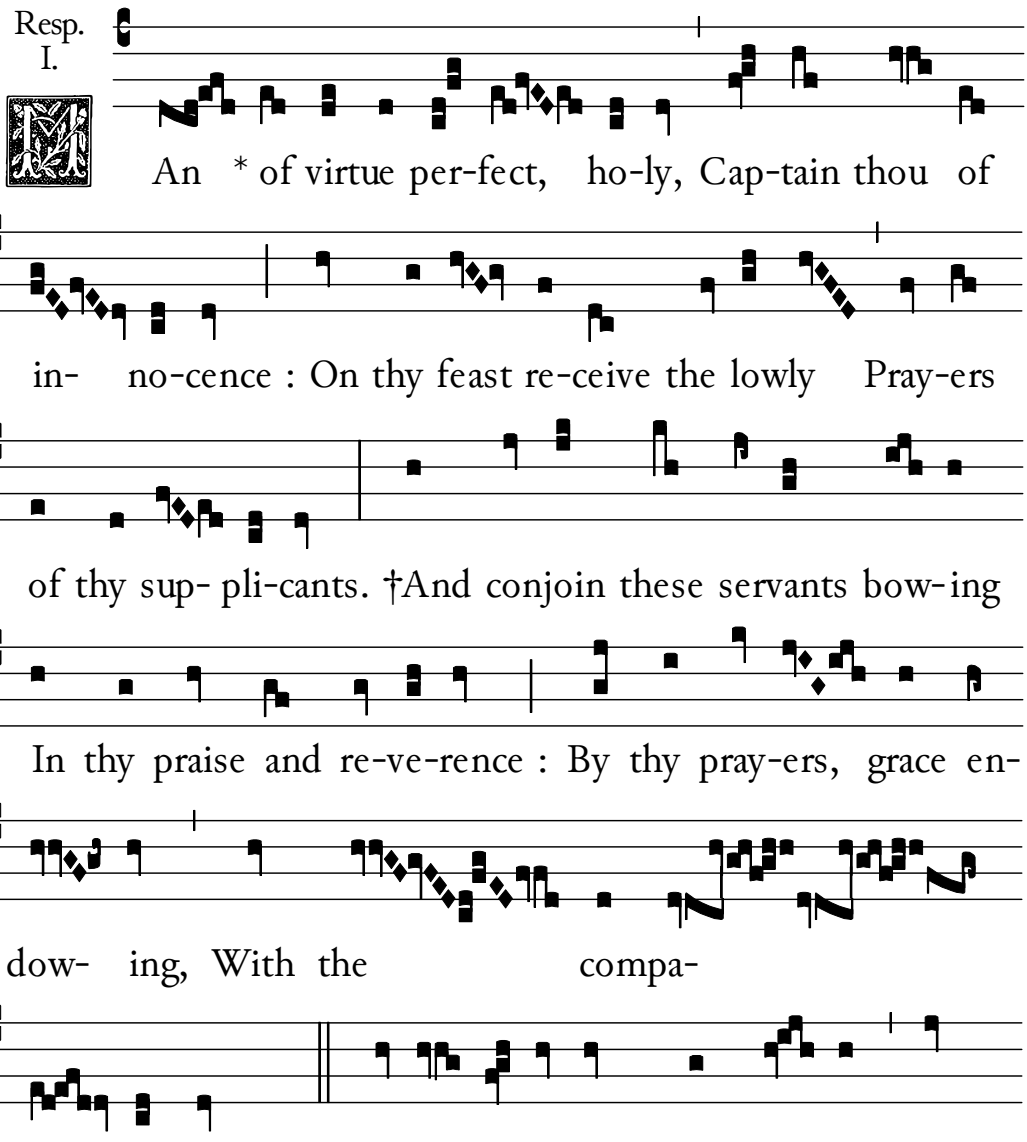
*Ant.* Hail, precious cross. {27}.

*Ps.* The Lord said. (*cix.*) [343]. *and the other Psalms of the Apostles.* [671].

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

*Vir perfecte pietatis.* AS:351; 1519-S:7v; 1531-S:3v.<sup>51</sup>

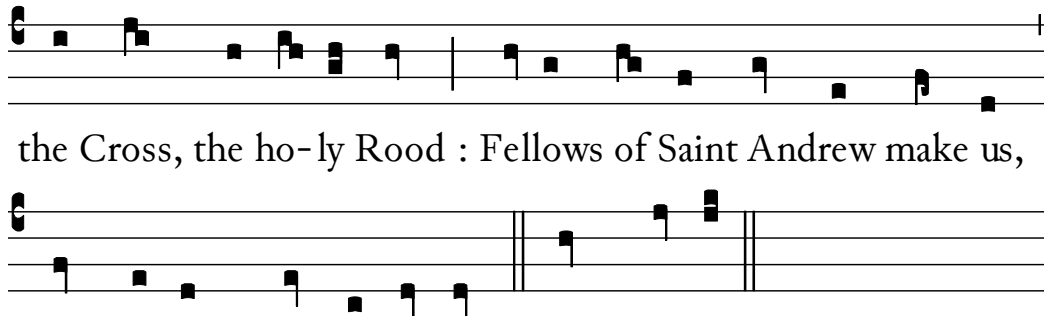
Resp.  
I.



An \* of virtue per-fect, ho-ly, Cap-tain thou of  
in- no-cence : On thy feast re-ceive the lowly Pray-ers  
of thy sup- pli-cants. †And conjoin these servants bow-ing  
In thy praise and re-ve-rence : By thy pray-ers, grace en-  
dow- ing, With the compa-  
ny of saints. ⁊. Imi- ta-tor of Christ Je- sus 'Neath

sar0671.  
sar0671a.

On the Birthday of Saint Andrew.



the Cross, the ho-ly Rood : Fellows of Saint Andrew make us,  
in the heavenly brotherhood. †And conjoin.

¶ The R. being finished, while the Verse is sung let the Rulers of the Choir go to the Superior Grade on either side, the Secondaries however in the ij. Form : and let them say to each Clerk, Lord, to the Prose. And thus completed, let all who are willing to sing the Prose lay aside <their> Black Copes and Amices<sup>52</sup>.

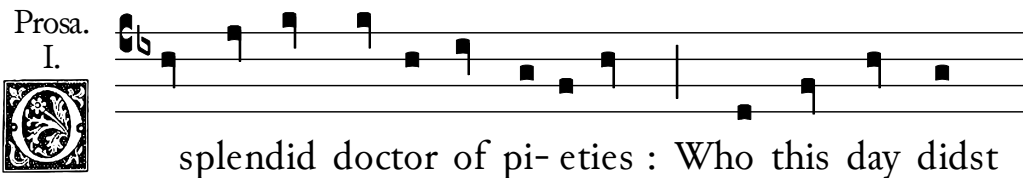
Moreover let the Prose be sung [in the station of the boys]<sup>53</sup> in Surplices from both sides : in such a way that the Principal Rulers of the Choir stand in the midst of the Quire turned towards the Altar. However the Secondary stand at the Quire Step turned towards the Quire : between whom in the same way stand the three Clerks which have sung the V. of the Responsory : and let all <of them> sing the Prose together and at<sup>54</sup> each and every V. let the Choir respond with the melody of the Prose on the final vowel of the first V. the Choir meanwhile sitting. Let [all]<sup>55</sup> Proses be sung in this same way throughout the whole year whether at Vespers or at Matins.

¶ Let not the Prose be sung at Matins throughout the whole year, however, except only on the day of Saint Nicholas and in the week of the Nativity of the Lord, [where a Procession of the Saints is not made at Vespers : then indeed let the Prose be sung in the aforementioned way at Matins,]<sup>56</sup> of course on the days of Saint Stephen, Saint John, and the Holy Innocents.

[4r.] Where a Procession of Saint Andrew is not made : let the Prose be sung this way.<sup>57</sup>

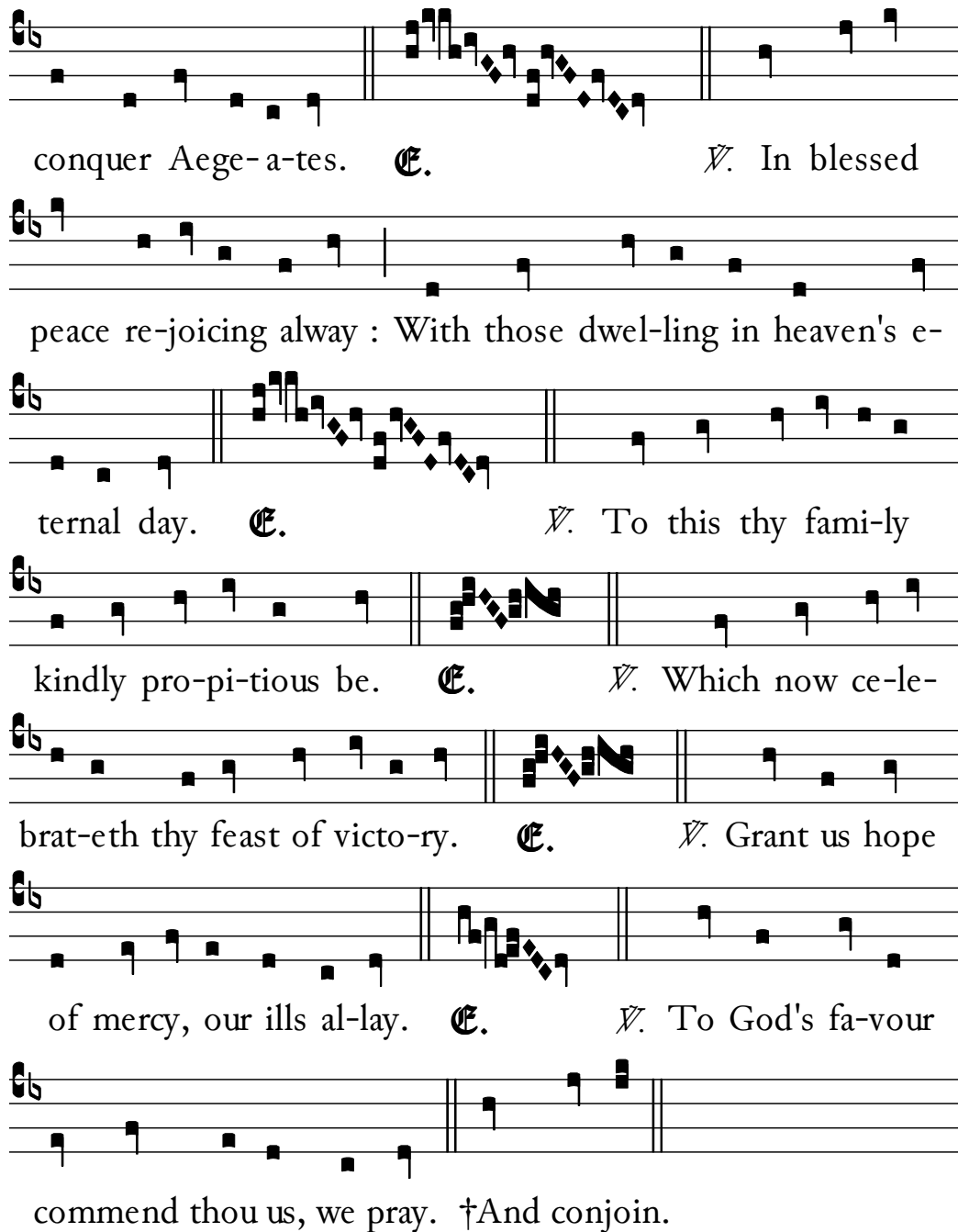
O morum doctor egregie. 1519-S:8r; 1531-S:4r.<sup>58</sup>

7899P. Prosa. I.



splendid doctor of pi-eties : Who this day didst

On the Birthday of Saint Andrew.



conquer Aege-a-tes. C. V. In blessed  
 peace re-joining alway : With those dwel-ling in heaven's e-  
 ternal day. C. V. To this thy fami-ly  
 kindly pro-pi-tious be. C. V. Which now ce-le-  
 brat-eth thy feast of victo-ry. C. V. Grant us hope  
 of mercy, our ills al-lay. C. V. To God's fa-vour  
 commend thou us, we pray. †And conjoin.

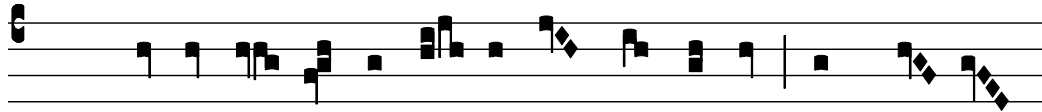
*Let all the Clerks who have sung the Prose : sing together [the V.] Glory be to the Father., turned towards the Altar, each in his station. Which let be observed throughout the whole year in singing after the Prose.*

[C] *And it is observed that on all Double Feasts throughout the year a Responsory should*

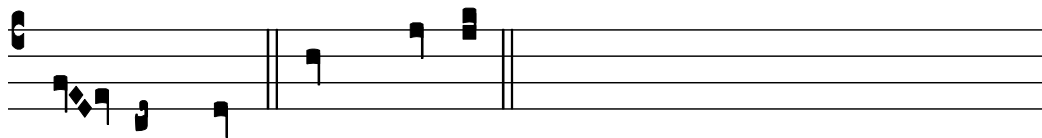
On the Birthday of Saint Andrew.

*be sung at Second Vespers.]*<sup>59</sup>

AS:351; 1519-S:8r.<sup>60</sup>



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



Ho- ly Ghost. †And conjoin.

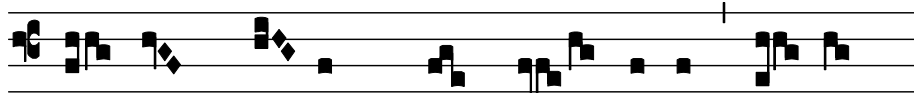
*Hymn.* Let heav'n with acclamations. [659].

℣. They declared [the works of God.

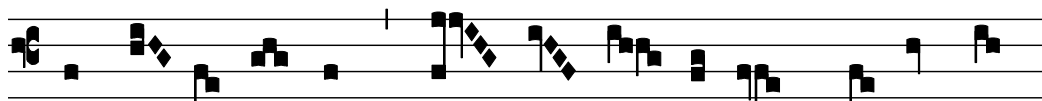
℞. And understood.]<sup>61</sup> [669].

*Domine Jesu Christe.* AS:352; 1519-S:8r; 1531-S:4r.

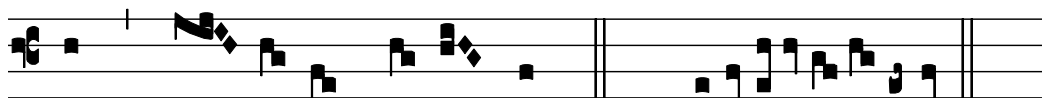
2352. Ant.  
II.ii.



Lord \* Je- sus Christ, good Master, re- ceive



my spi- rit in peace, for now is the time that I shall



come, de- sir- ing to see thee. *Ps.* My soul doth magnify.  
54\*.

*Prayer.* We humbly entreat thy Majesty. {29}.

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

On the Birthday of Saint Andrew.

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

¶ When the Feast of Saint Andrew shall fall on the Thursday before the Advent of the Lord : then on the Friday, of course on the morrow, let the service [of this Feast]<sup>62</sup> be made this way.

*At Matins.*

*Dilexit Andream Dominus.* AS:353; 1519-S:8v; 1531-S:4r.<sup>63</sup>

Invit. IV.i. sar0702.

He Lord \* lov-ed An- drew. †For an o- dour of

sweetness, while he hung on the cross. *Ps.* Come let us praise. 13\*.

*Hymn.* May Andrew. {3}.

[V.]<sup>64</sup> Lord of Creation. [641].

[¶ *In the First Nocturn.*]<sup>65</sup>

*Vidit Dominus Petrum.* AS:353; 1519-S:8v; 1531-S:4r.


1. Ant. VII.ii. 5413.

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


them. *Ps.* The heavens shew forth. (xviij.) [40].

On the Birthday of Saint Andrew.


*Venite post me.* AS:353; 1519-S:8v; 1531-S:4r.

5357. 2. Ant.  
VIII.i.  
 Ome ye after me, \* saith the Lord : I will make you  
to be fishers of men. *Ps.* I will bless the Lord. (*xxxiiij.*) [186].

*Relictis rhetibus suis.* AS:353; 1519-S:8v; 1531-S:4r.

4607. 3. Ant.  
I.iv.  
 Eav-ing their nets, \* they followed the Lord the  
Re-deemer. *Ps.* My heart hath uttered. (*xluiij.*) [229].

*Andreas Christi famulus.* AS:353; 1519-S:8v; 1531-S:4r.

1396. 4. Ant.  
VIII.i.  
 Ndreu \* is the servant of Christ, worthy a-postle of  
God, brother of Pe- ter, and companion in suffer-ing.  
*Ps.* O clap your hands. (*xlviij.*) [231].

On the Birthday of Saint Andrew.

*Dignum sibi Dominus.* AS:353; 1519-S:9r; 1531-S:4r.

5. Ant.  
VII.ii.

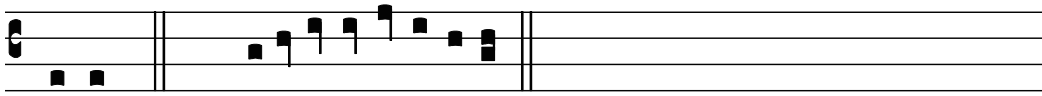


2221.

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



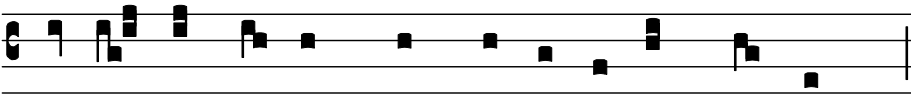
whom he named an a-postle while he was in the sea, al-le-



lu-ya. *Ps.* Hear, O God, my supplication. (*lx.*) [252].

*Ego si patibulum.* AS:354; 1519-S:9r; 1531-S:4r.

6. Ant.  
VII.ii.

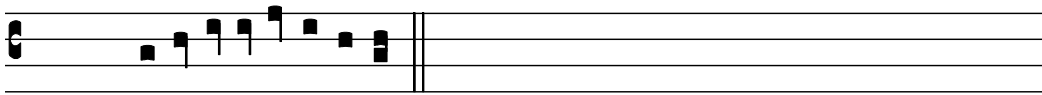


2586.

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



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



*Ps.* Hear, O God, my prayer. (*lxiiij.*) [254].

*Christus me misit.* AS:354; 1519-S:9r; 1531-S:4r.

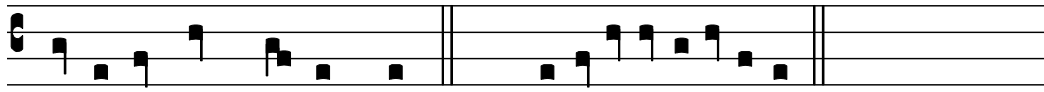
7. Ant.  
VIII.i.



1795.

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

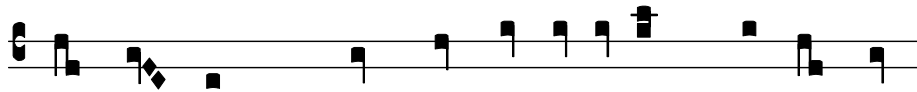
On the Birthday of Saint Andrew.



not a few of the people. *Ps.* We will praise thee. (*lxxiiij.*) [275].

*Salve crux que in corpore.* AS:354; 1519-S:9r; 1531-S:4r.

4694. 8. Ant.  
VIII.ii.

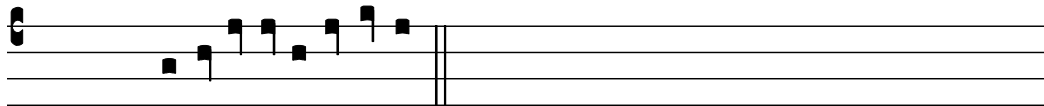


[4r.]

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



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



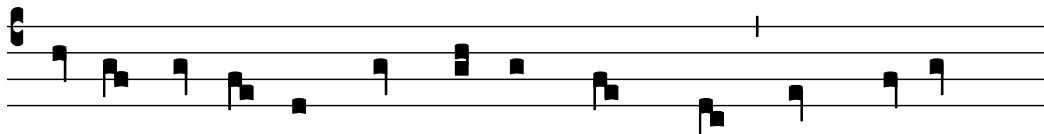
*Ps.* The Lord hath reigned. (*xcvj.*) [308].

*Biduo vivens.* AS:354; 1519-S:9r; 1531-S:4r.

1739. 9. Ant.  
Lvii.



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



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



the people. *Ps.* The Lord hath reigned. (*xcviiij.*) [320].

℣. Their sound hath gone forth. [645].



*Lesson j.*

**T**HE executioners approaching lifted Saint Andrew upon the cross, and stretching ropes across his whole body as they had been ordered, they suspended <him>. Standing by however <was> a crowd of nearly twenty thousand men, among which Stratocles the brother of Aegeas cried at once with the people : Is this holy man to suffer with unjust judgement. But Saint Andrew strengthened the minds of the believers in Christ in this way. For he exhorted them to endure the temporal world : teaching

nothing of <its> suffering to be worthy in comparison with the eternal reward. Meanwhile all the people hastened with clamor to the house of Aegeas : and all together cried out saying, The holy man, chaste, with honourable morals, a good teacher, pious, modest, reasonable, ought not to suffer thus : but ought to be taken down from the cross, because, now <being> the second day <since he was> placed on the cross, he hath not ceased to proclaim the truth.

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

*Second Lesson.*

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

stand before him : where the fellowship of the angels is, where he himself the sole Emperor reigneth, where light is without night : where flowers never fade, where grief is never known, neither is the name of sorrow heard, where joy and exultation have no end. <sup>66</sup>O blessed cross, without thy love no one attaineth unto that region, no one entereth. But concerning thy distress, Aegeas, I empathize : because eternal perdition is prepared to receive thee. Attend wretched one to

thyself while yet thou canst : lest  
thou should begin to wish then,

when thou art not able.

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

*Third Lesson.*

[4v.]

**N**OW the executioners putting forth <their> hands to the cross : were not able to touch him at all. Moreover of others thereafter and still others reaching forth <their> hands forth that <they> might release him : none was able to touch him. For their arms were benumbed, whenever they had been extended forth to release him. Then that blessed apostle adjuring the people said, I entreat all of you, brethren, that I may first make one prayer to our Lord : for which ye may permit me to be released. Therefore the people assented on account of the adjuration. Then blessed Andrew the apostle with a loud cry said, Permit me thy servant, O Lord, from this hour not to be separated from thee, for it is time that my body be committed to the earth, and that

thou commandest me to come unto thee : who bestoweth eternal life. Thou, O Christ, art my Master, whom I have loved, whom I have seen, whom I have followed, whom I have known : whom on this cross I confess. And as I have hearkened to a single word from thee : so in this word hearken to me, and before my body be released from the cross, receive thou me. And when he had said this : all watching, an exceeding splendour like lightning coming forth out of heaven shone down and so enveloped him : that because of that splendor human eyes were not able to behold him at all. And when the splendour had remained about the space of half an hour, the light withdrawing, he gave up the ghost, and together with the light departed to the Lord.

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

*Ps.* Te Deum. [47].

*V.* The Lord loved Andrew. {3}.

[*At Lauds.*]

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

*Ps.* The Lord hath reigned. (*xcij.*) [52].

*Chapter.* With the heart we believe [unto justice : but with the mouth].<sup>67</sup> {2}.

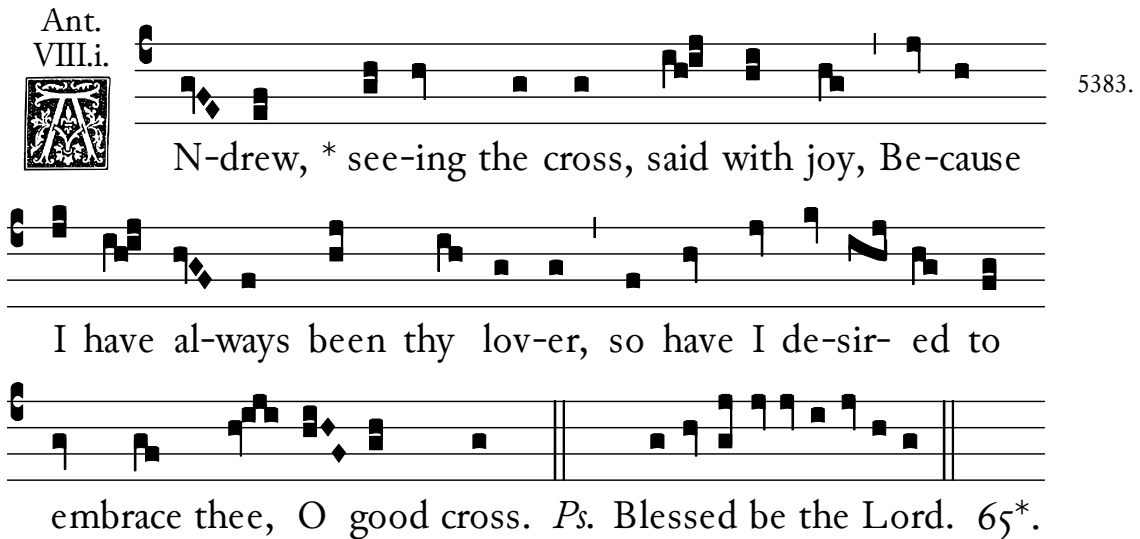
*Hymn.* Let heav'n with acclamations. *in the Common.* [659].

℣. They declared [the works of God.

℟. And understood his doings.]<sup>68</sup>

*Videns Andreas crucem.* AS:354; 1519-S:9v; 1531-S:4v.<sup>69</sup>

Ant.  
VIII.i.



N-drew, \* see-ing the cross, said with joy, Be-cause  
I have al-ways been thy lov-er, so have I de-sir- ed to  
embrace thee, O good cross. *Ps.* Blessed be the Lord. 65\*.

*Prayer.* We humbly entreat thy majesty. {29}.

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

¶ *At Prime.*

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

*Ps.* Save me, O God. (*liij.*) [110].

*Ant.* Glory to thee, O Trinity. [116].

*Ps.* Quicunque vult. [116].

¶ *At iij. and all the other Hours [let be said]<sup>70</sup> the Antiphons, Chapters, ℣. and ℣. with the Prayer as on the first day.*

## On the Birthday of Saint Andrew.

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¶ *At Vespers and from then until the Octave day let nothing be made of the Apostle : except only a Memorial which shall precede the Memorial of Blessed Mary : with the Antiphons of the Nocturns of the first day, which having been sung, let the Ant. One of the two which. {1}. be sung as above in the Vigil, and always with this Versicle whether at Vespers or at Matins Ṽ. The Lord loved Andrew. {3}. [And with this]<sup>71</sup> Prayer, We humbly entreat thy majesty. {29}. On the other hand, on Saturday let the Full Service of Saint Mary be made.*

*But if the Feast of Saint Andrew shall fall on any other day, then let nothing be made of the Feast within the Octave until the Octave day : except only a Memorial with the Antiphon The Lord saw Peter. {35}. and the rest of the Antiphons shall be sung in order : and likewise the Antiphon Andrew, seeing the cross. as above, {41}. and One of the two. {1}. and always let it be said with the above Ṽ. and the aforementioned Prayer.*

¶ *At the Deposition<sup>72</sup> of Saint Osmund,  
Bishop and Confessor.*

(iv. December.)

[All from the Common of One Confessor and Bishop according to the Sarum Pica.]<sup>73</sup>

*At Vespers.*

*Ant.* The Lord conducted. *in the Common.* [768].

*Chapter.* Behold a great priest. [768].

*R.* Soldier of Christ. [797].

*Hymn.* He, whose confession. [769].

*V.* The Lord loved him. [778].

*Ant.* O Confessor of the Lord. [779].

*Ps.* Magnificat. 51\*.

[Let us pray.]<sup>74</sup>

*Prayer.*

ⲓⲛ God, whose miracles of old we  
perceive to shine forth even in  
our time to the magnifying of thy  
name and the praise and honour of  
thy holy Confessor [and Bishop]<sup>75</sup>  
Osmund : mercifully grant, that

through the intercession of him  
whose commemoration<sup>76</sup> we honour,  
we may merit both to glorify thee in  
this present world, and to enjoy  
<thee> in that which is to come.  
Through our Lord.

*At Matins ix. Lessons, all the rest from the Common of One Confessor and Bishop.*  
[780].



¶ *On the Feast of Saint Nicholas, Bishop  
[and Confessor].*<sup>77</sup>

(vj. December.)

*At [First]*<sup>78</sup> *Vespers.*

*Ant.* The Lord conducted. *in the Common. Major.* [768].

*Ferial Psalms.*

*Chapter.* Behold a great priest. [768].

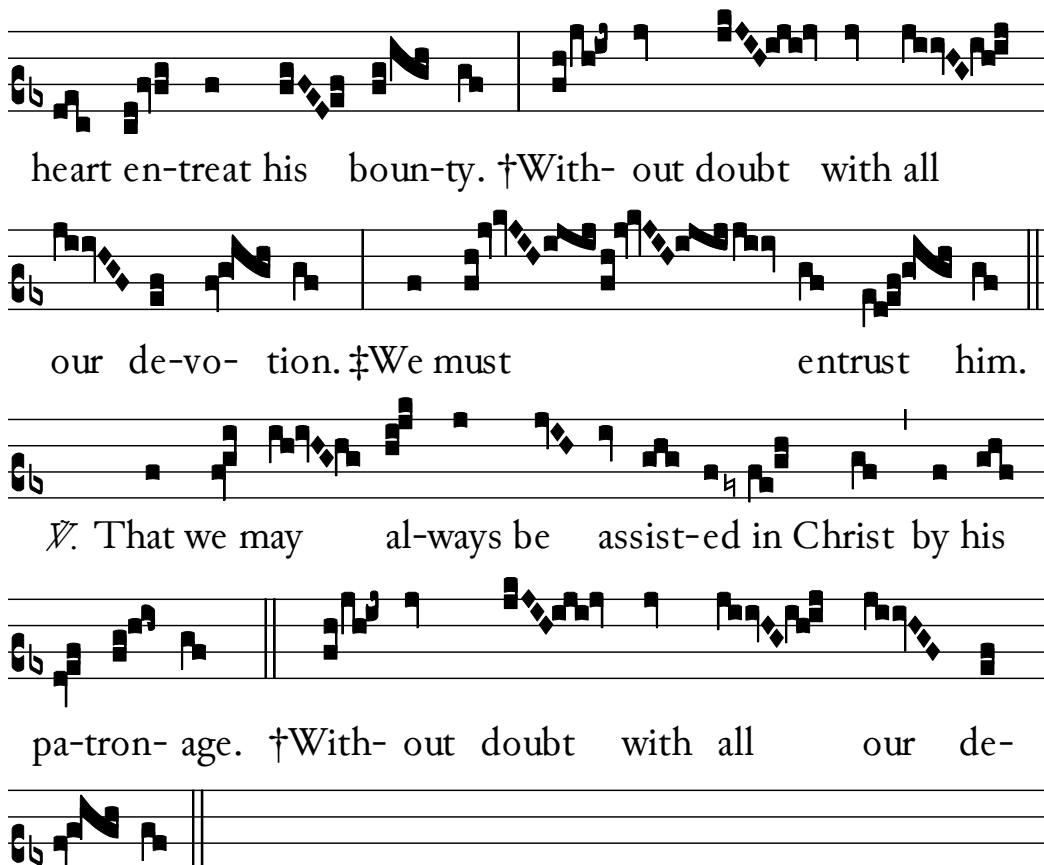
*Beatus Nicholaus.* AS:358; 1519-S:10r; 1531-S:4v.<sup>79</sup>

6222. Resp. VI.

Les-sed Nicho-las, hav-ing already gained the

tri- umph, know- eth how to pro-vide hea-ven-ly

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



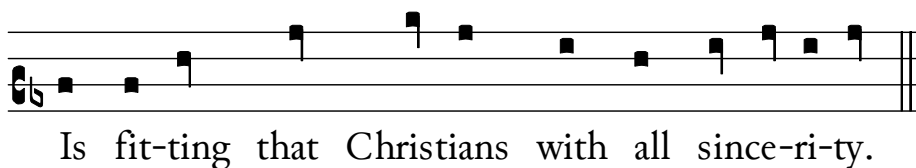
heart en-treat his boun-ty. †With- out doubt with all  
 our de-vo- tion. ‡We must entrust him.  
 ¶. That we may al-ways be assist-ed in Christ by his  
 pa-tron- age. †With- out doubt with all our de-  
 vo- tion.

6222a.

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

*Oportet devota. AS:358; 1519-S:10r; 1531-S:4v.<sup>80</sup>*

Prosa.

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

6222P.

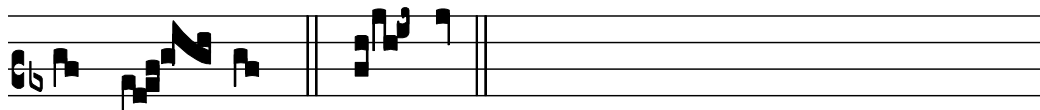


¶. ¶. Commend every sinner with all te-na-ci-ty.

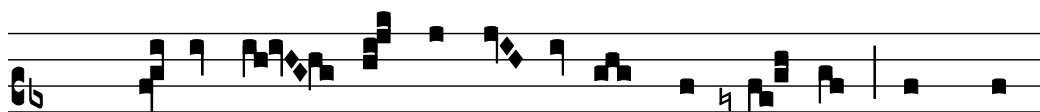


**℣.**      **℟.** To this great bishop.

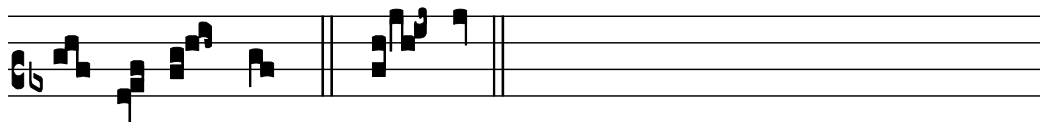
[Let the Chorus respond thus.]<sup>81</sup>



Entrust him. †With- out.



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



the Ho-ly Ghost. †With- out.

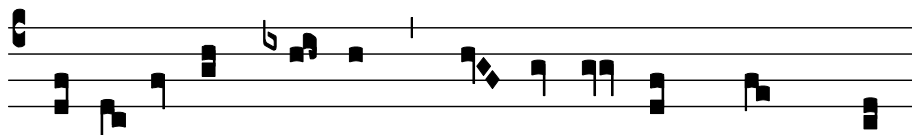
*Hymn.* He, whose confession. [769].

**℟.** The Lord [loved him].<sup>82</sup> [778].

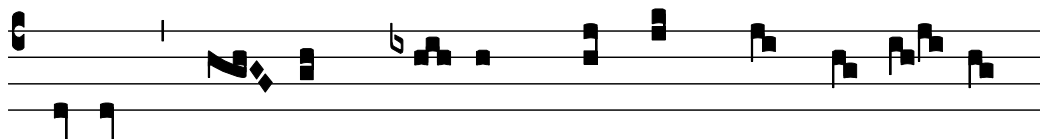
*O Pastor eterne.* AS:354; 1519-S:10v; 1531-S:4v.<sup>83</sup>

4051.

Ant.  
I.ii.



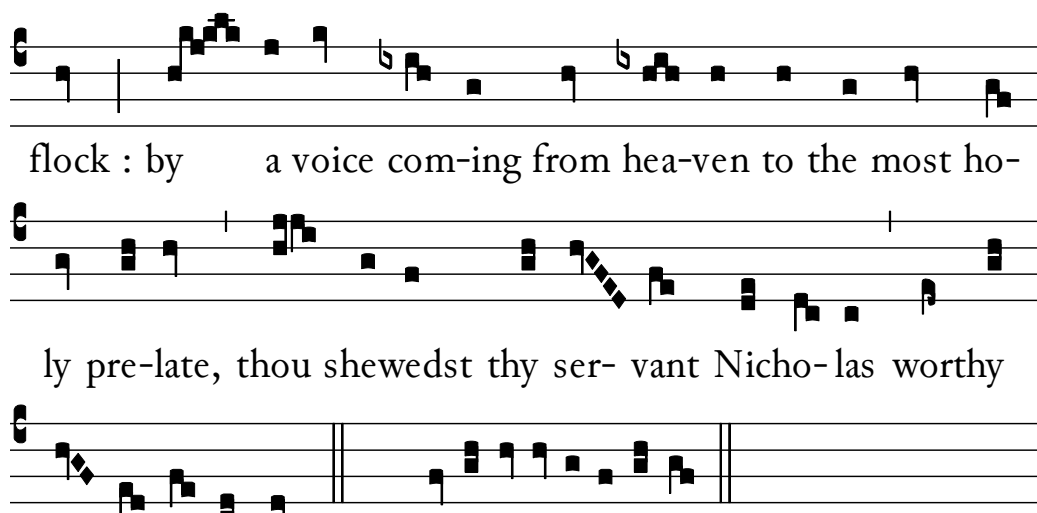
e-ternal Shepherd, \* O clement and good Pro-



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




On the Feast of Saint Nicholas.



flock : by a voice com-ing from hea-ven to the most ho-  
ly pre-late, thou shewedst thy ser- vant Nicho-las worthy  
of a bishopric. *Ps.* My soul doth magnify. 51\*.

*Prayer.*

[5r.]		God, who didst adorn thy blessed Bishop Nicholas with countless miracles, grant, we beseech		thee, that by his merits and prayers we may be delivered from the flames of hell.
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*Memorial of Saint Andrew, and of Advent : and of Saint Mary.*

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

*The Prose is not sung in this Procession.*

*[In this Procession]<sup>84</sup> While the Verse is sung let the Priest cense the Altar [and then the Image of Saint Nicholas]<sup>85</sup> : and afterwards let him say the Ṽ. Pray for us, O blessed Nicholas. XX.*

*Prayer.*

	God, Author of goodness and Dispensor of good things, favourably grant : that we who venerate the solemnity of Blessed		Nicholas thy Confessor and Bishop may receive propitiation. Through our Lord Jesus Christ.
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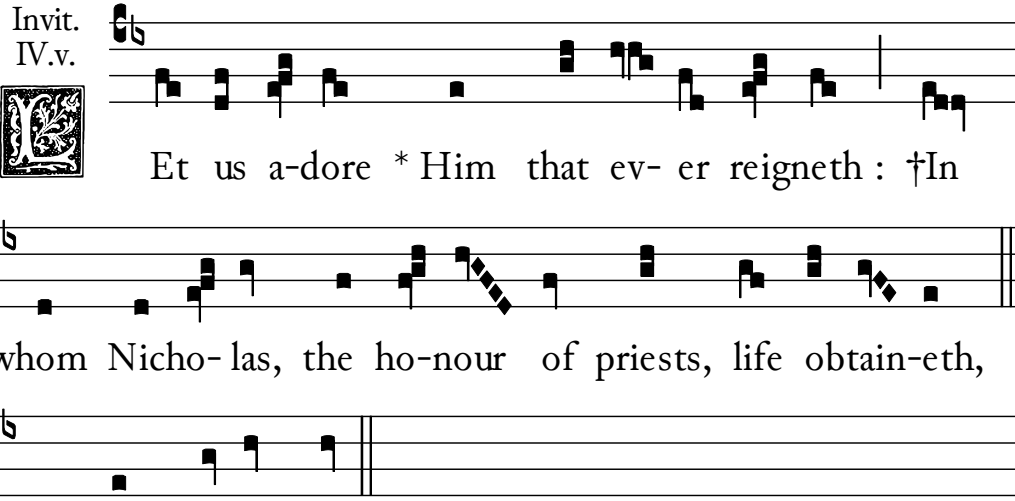
*On returning, of All Saints, Ant. O Saviour of the world. XX. V̇. Be glad in the Lord. [217]. Prayer. We beseech thee, O Lord. [214].*

### ¶ *At Matins.*

*[The Rulers of the Choir are not changed, but the third, of the Superior Grade, from the Choir Side, at the will of the Cantor, in a Silken Cope, is joined with them for the singing of the Invitatory.]*<sup>86</sup>

*Adoremus Regem seculorum. AS:355; 1519-S:11r; 1531-S:5r.*

1017. Invit. IV.v.



Et us a-dore \* Him that ev- er reigneth : † In  
whom Nicho- las, the ho-nour of priests, life obtain-eth,  
Ps. Come let us praise. 25\*.

[ ¶ It is understood that these are the Feasts and Octaves in which the Invitatory is sung by three, namely on the Octave of the Epiphany, on the Conversion of Saint Paul, on the Chair of Saint Peter, on the Feast of Saint John before the Latin Gate, on the Octave of the Ascension, and on the Octave Corpus Christi, on the Translation of Saint Edmund, Archbishop, on the Feast of Saint Barnabas Apostle, on the Commemoration of Saint Paul, on the Octave of the Apostles Peter and Paul, on the Feast of Saint Mary Magdalene, [St. Anne,] Saint Peter's Chains, on the Feast of Saint Laurence, on the Octaves of the Assumption and the Nativity of Blessed Mary, on the Beheading of Saint John the Baptist, on the Octave of the Dedication of the Church, on the Feast of Saint Michael on Mount Tumba.

*On the Feast of Saint Martin, on the Feast of Saint Edmund, Archbishop, and on the Feast of Saint Nicholas,] Hymn. He, whose confession. {769}.*

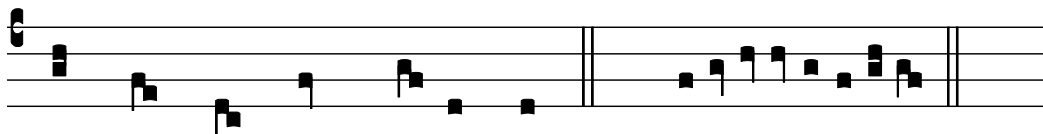
¶ *In the j. Nocturn.*

*Nobilissimus siquidem.* AS:355; 1519-S:11r; 1531:5r.

1. Ant.  
I.ii.



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



3888.

las shone forth like the day star. *Ps.* Blessed is the man. (*j.*) [17].

*Postquam domi puerilem.* AS:355; 1519-S:11r; 1531-S:5r.<sup>87</sup>

2. Ant.  
II.i.

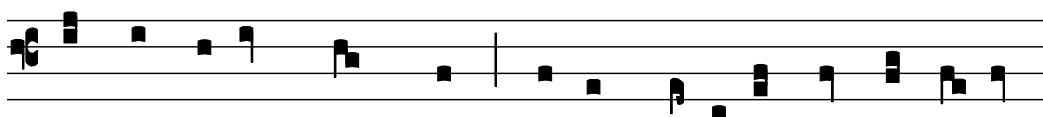


F-ter boyhood \* at home he came of age, spurning

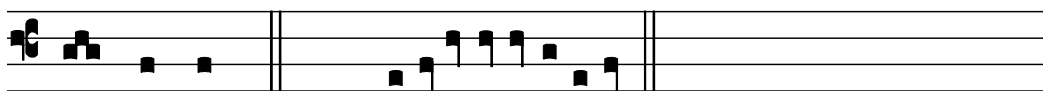


4336.

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



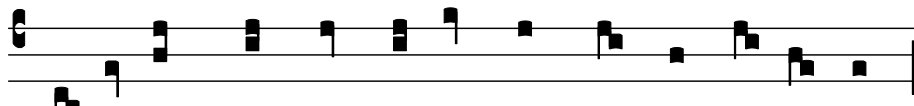
self to the yoke of Christ : he gave his attention to ho-ly




instruction. *Ps.* Why have the Gentiles. (*ij.*) [18].

*Pudore bono repletus.* AS:355; 1519-S:11v; 1531-S:5r.<sup>88</sup>

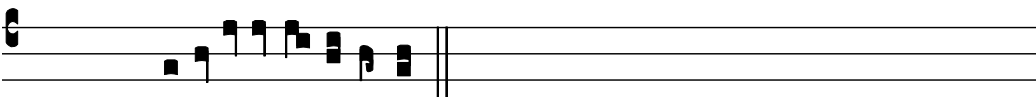
4408. 3. Ant.  
III.i.



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



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



*Ps.* Why, O Lord, are they multiplied. (*ijj.*) [18].

℣. The Lord loved him. [782].

*First Lesson.*


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

Whose parents, among the company of the powerful, were celebrated with great honour : being inflamed with desire for the heavenly homeland, striving more for heavenly dignity than for earthly glory. Indeed having been truly greatly enriched, they wished to manage the distribution of no notable honours, and of no high powers : but with all devotion confining themselves to the bounds of the law, they occupied themselves by taking part in the celibate life.

And in an amazing manner when in the first flower of youth they had begotten this single son, they had resigned all pleasures, and during their prayers which they frequently poured forth in the temple of the Lord : this single survivor, this <one> they entreated to be the heir not so much of riches as of morals. God looking from on high upon the their vows : by no means neglected their petition. Undoubtedly how excellent the boy was going to be : was (as I may say) deemed worthy to be revealed at the beginning of his birth itself.

On the Feast of Saint Nicholas.

*Confessor Dei Nicholaus.* AS:355; 1519-S:11v; 1531-S:5r.

1. Resp. I.  6310.

con-fes-sor of God, \* Nicho- las, of no-ble fa-  
mi- ly, but of nob- ler manners. †From his age of in- fan-  
cy following the Lord, hath me-ri-ted by di- vine  
re-ve-la-tion to be cal- led to the  
highest priest-hood. ✠. For he was ve- ry compassion- ate :  
and bore pi- ous affections for the afflict-ed. †From his age.

6310a.

*Lesson ij.*

**T**O be sure, while still being fed  
by mothers' milk, on two days  
in the week he would take the breast  
only once, indeed on Wednesday and  
Friday : and in this way he remained  
content throughout the whole day.

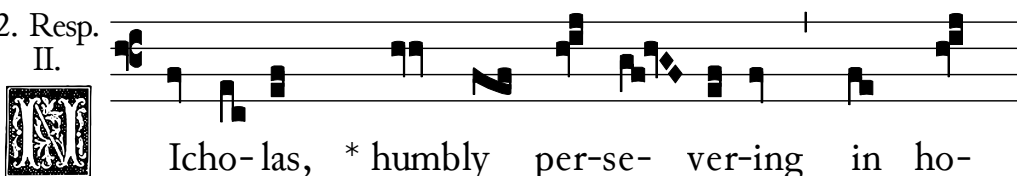
Thus through <his> childhood years  
passed simply at home : the youth  
began to aquire a good character.  
And not like the usual playfulness  
which that age of mankind embraceth  
: but now following the footsteps of

<his> of parents, already he trod only the thresholds of churches, and not forgetful of what of the scriptures opened therein he observed with <his> hearing, <he> built a little book-case in <his> breast. And when he was bereaved of both his parents : he frequently contemplated that Gospel before the eyes of his mind, Unless one shall renounce all that he possesseth : he cannot be my disciple. While blessed Nicholas, was thinking such thoughts, it happened that a certain fellow villager of his of great wealth came into such great want : that <he> could not even manage the necessities of life. What more ? With starvation advancing : the three

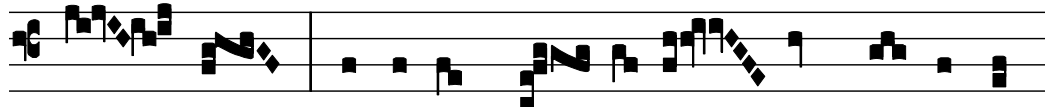
virgin daughters which he had, marriage to whom even ignoble men spurned, <he> purposed to abandon to prostitution, that at least by wretched trafficking of them he might sustain life. And when this holy man learned of the rumour being spread abroad, he empathized with the unfortunate man, and likewise detesting the shame of the maidens : observing a certain hour of the night, taking not a little gold, and that wrapped in a cloth, proceeded to the man's house. Who, having surveyed all around : through a window which seemed suitable, secretly threw <it> within, and secretly departed. [But thou.]<sup>89</sup>

*Operibus sanctis Nicholaus.* AS:356; 1519-S:11v; 1531-S:5r.

7324. 2. Resp. II.

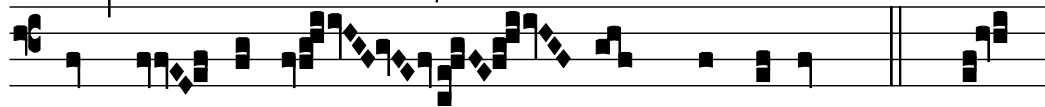


Icho-las, \* humbly per-se- ver-ing in ho-

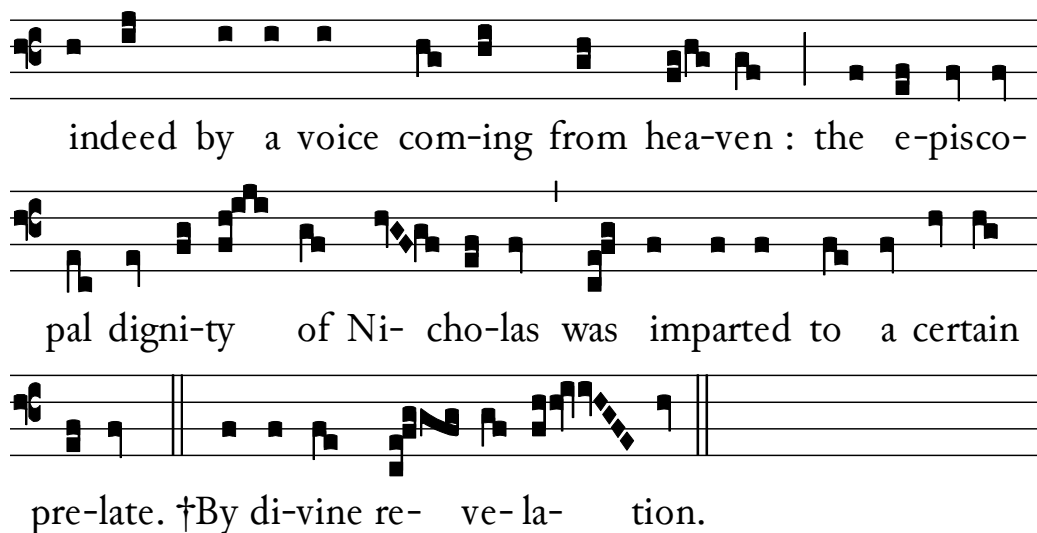


ly works. †By di-vine re- ve-la- tion was car-ri-

7324a.



[5v.] ed to the high- est priestly rank. ✠. For



*Third Lesson.*

**A**ND thus in the morning when the man arose and discovered that gold, he was glad with great joy : and rendered thanks to almighty God. Then he gave over his daughters to marriage, which he had been willing to dishonour with fornication. Thus was celebrated according to custom the marriage of his first-born daughter : Nicholas the servant of Jesus Christ, not much later, completed a similar work of artifice as before. To be sure when day was returned to the lands, and the man had leapt from his bed : he found a weight of yellow metal equal to the former. Then he rejoiced with exceeding joy : and prayed thus, O Lord which knoweth all, I beseech thy ineffable compassion : that thou

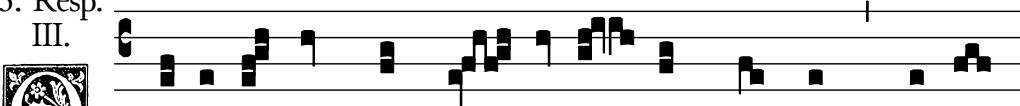
wilt deign to show to me, a sinner, who it is that ceaseth not to shew such goodness towards me. Meanwhile after the lapse of a few days, behold Nicholas, worshipper of the Trinity, arrived : and wanting to supply again the plight to the third number, similar threw <in> two talents. At which the man awakened by the sound immediately went out : who now hurrying and now fleeing, pursued with <his> voice, Stop <thy> step : that thou withdraw not from our sight. I have desired to see thee once : once I have longed to know thee. Having thus spoken, he flew more swiftly : and the space being lessened, he recognized Nicholas through the shadows. Then prostrated on the ground : he

endeavoured to kiss his feet. Which  
the holy <man> (so pious was <his>  
breast) forbade to be done : but he  
quickly drove out speech from him,


lest anyone, while <his> vitals should  
have breath should indicate Nicholas  
to be the author of this deed.

*Quadam die tempestate.* AS:356; 1519-S:12r; 1531-S:5v.

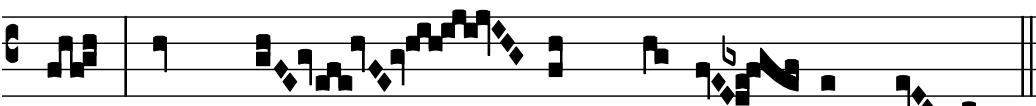
7453. 3. Resp. III.



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

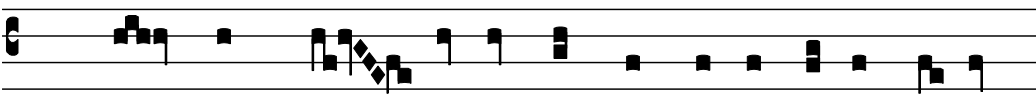


lors, be- ing bat- ter-ed, be-gan to call upon ho-ly Nicho-




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

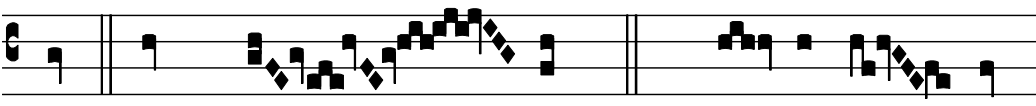
7453a.



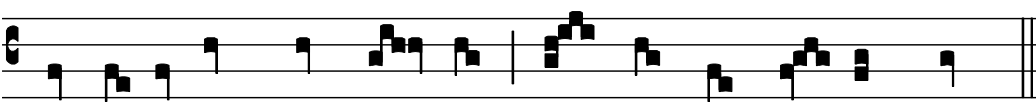
℣. Soon, with them cal-ling out, one ap-appeared say-ing



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

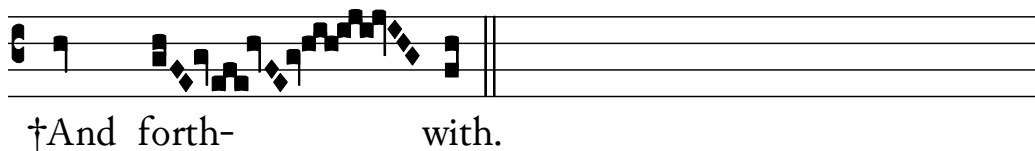


me. †And forth- with. ℣. Glo- ry be to



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





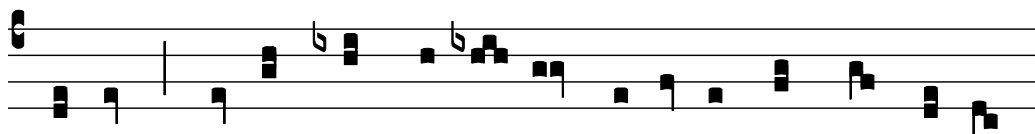
**¶** *In the ij. Nocturn.*

*Auro virginum incestus.* AS:356; 1519-S:12r; 1531-S:5v.<sup>90</sup>

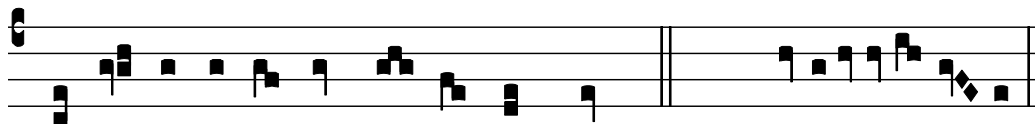
4. Ant.  
IV.i.



He incest \* of virgins by gold, the want of a fa-ther



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



de-test-able disgrace of both of them. *Ps.* When I called.

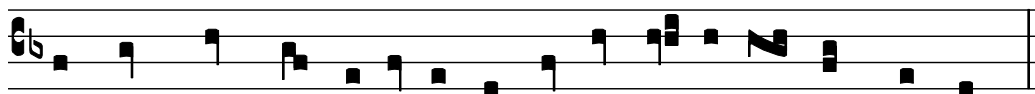
[19].

*Innocenter puerilia.* AS:357; 1519-S:12v; 1531-S:5v.<sup>91</sup>

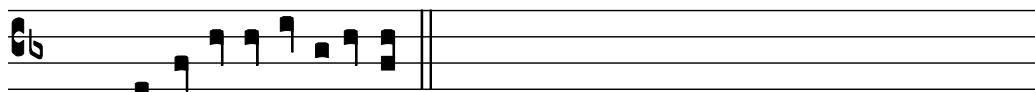
5. Ant.  
V.ii.



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



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



*Ps.* Give ear, O Lord. (*v.*) [19].

*Gloriam mundi spreuit.* AS:357; 1519-S:12v; 1531-S:5v.<sup>92</sup>

2949. 6. Ant.  
VI.i.



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

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

rank of the priesthood. *Ps.* O Lord our Lord. (*viiij.*) [23].

℣. The Lord conducted. [788].

*Lesson iiij.*

**A**fter these things were done : the capital city of Myra was bereaved of its bishop. At whose death not a few bishops of neighbouring dioceses, empathizing : (for he had been indeed very devout) were come together with all the clerics, that, with the Lord's assent, according to the votes of the canons, they might provide for it a suitable prelate. And so an assembly being made, there was in the midst a certain bishop of great authority, whose insight all considered authoritative : that he who was nominated by that voice : that one doubtless all would choose. And so, praying with them

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

was a marvellous thing, for at the hour of matins as if sent from God : Nicholas arose before all the others. And when he had drawn near to the doors of the church, extending <his> hand the bishop apprehended him : and pleasantly questioned him saying, what name hath thee ? He (who had

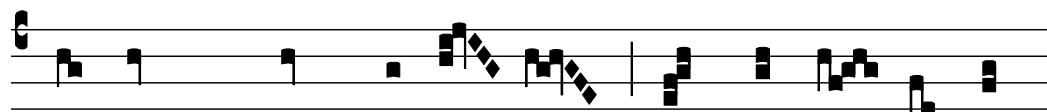
the simplicity of a dove) with the head inclined : Nicholas, he saith, a servant your holiness. To whom the prelate said at once with palms clasped, Come, O son, with me : for there is a certain secret that I am bound to speak <concerning> thy inborn character.

*Audiens Christi confessor.* AS:357; 1519-S:12v; 1531-S:5v.<sup>93</sup>

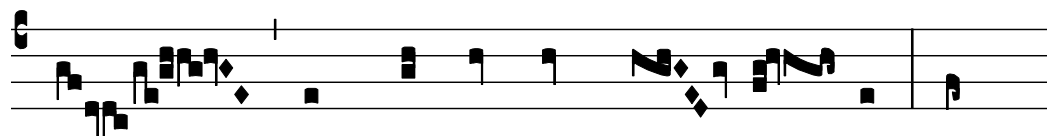
4. Resp.  
IV.



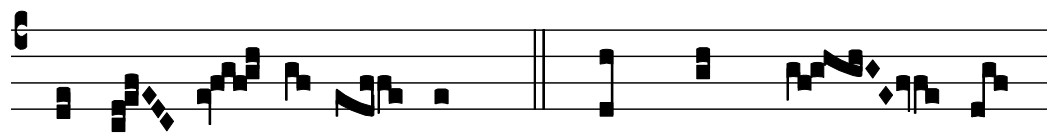
He Confessor \* of Christ, hearing that three inno-



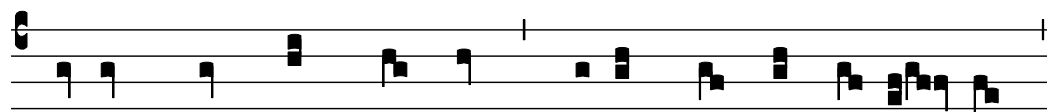
cent youths might be killed : ran quickly to the



place where they had been punished. †And



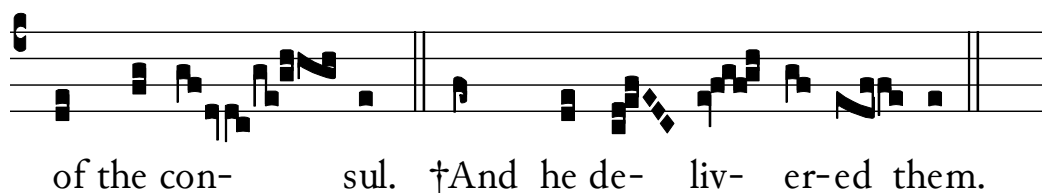
he delivered them. ✠. And forthwith re-



leasing them from their bonds, he led them to the palace

6146.

6146a.



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

[6r.]

*Lesson v.*

**T**hen coming in : behold he declared to the brethren, truly saith the Lord, Whatsoever you shall ask in my name, believe because you shall receive and it shall be done unto you. Lo ! I say, what we have entreated, we have received. Lo ! he is present, of which your charity entreated. Who being seen : all carried a mighty clamour to the stars, and eagerly praised the mighty deeds of the Saviour. Therefore blessed Nicholas, granted that with struggling he greatly hindered and greatly opposed : being immediately enthroned (as the custom was carried out in that region) received the pontifical lappets. Who, being raised to the pontifical honour, thus began to shew forth miracles : that not only his own, but also strangers, being oppressed with whatsoever difficulties, by calling his name might at once feel relief. Now on a certain day when a certain ship, through a sudden tempest of the sea, was in peril, such as threatened death to all

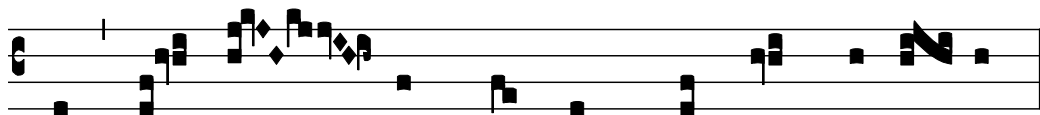
those at hand : immediately loosing their chilled limbs, they began to cry out, Nicholas servant of God, if those things be true that we have heard of thee : now let them be proven to us in gravest danger, that we, being rescued from the raging billows of the sea, may give thanks to God and to thy deliverance. A wonderful thing. Such was reported : one appeared in the likeness of a man, saying unto them, Seeing that you have called me : behold I am here. And he began to help them with ropes and sails : and to assist with other nautical gear. And shortly thereafter all the noise of the sea subsided : and all of the storm ceased. Then the happy sailors wishing as soon as possible to enter a harbour : wonderful to say, Nicholas, whom none had known, they recognized without a sign. Then prostrated at his feet, they began to give him thanks : declaring how they had been delivered from the edge of death by supplicating him. But thou.

*Qui cum audissent.* AS:357; 1519-S:13r; 1531-S:6r.<sup>94</sup>

5. Resp.  
V.



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



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



†Prais-ing the compas-sion of the Sa-



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



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

*Sixth Lesson.*

**W**hen in the regions of Phrygia by the command of Emperor Constantine a certain people had been scattered : forthwith the same Augustus ordered that three of his chief military officers, with naval apparatus having been prepared, should set out for the subjection of the rebels, which they called Dolopes. Which armada having been loaded

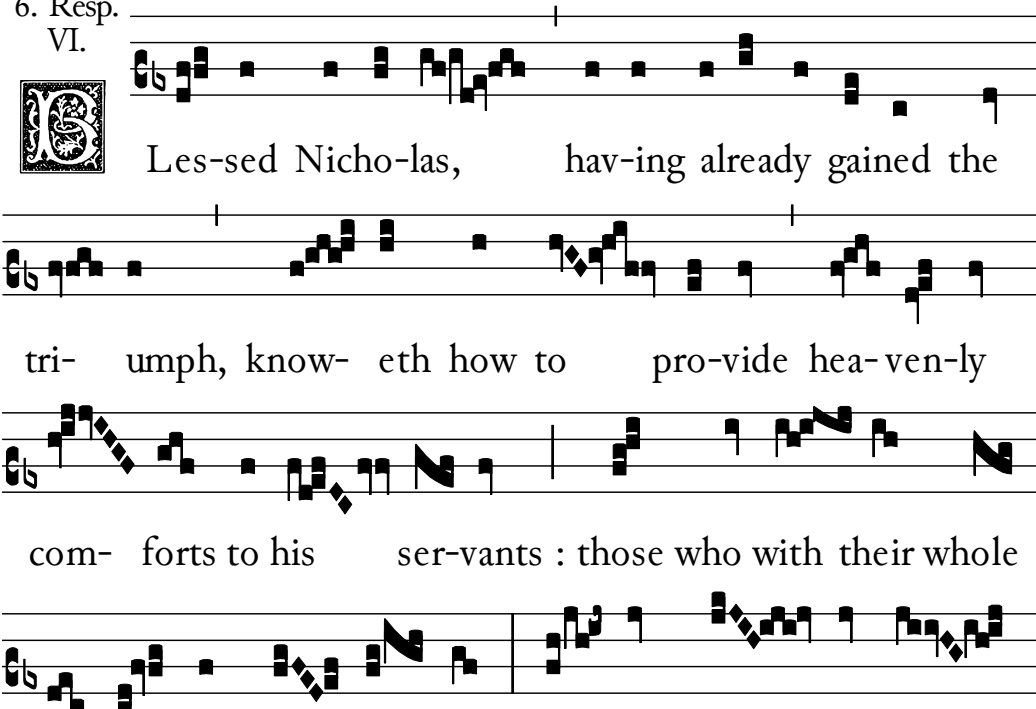
with young men, after a most lengthy sea journey passed across : a sudden intemperance having arisen, at length arrived at a harbour on the Adriatic coast, which was three miles distant from the city of Myra. To which blessed Nicholas quickly proceeded, and eagerly receiving the same officers, he invited : that together setting out to the walls of the city,

they might not be refused the enjoyment of that blessing. Unto which proceeding : behold it was reported to him by some, <that> three young men were to receive capital sentences unjustly, and to consent to their death the consul was blinded with a great bribe. Having heard this : inflamed with the fire of pity, he ran quickly to the place of beheading, leading the chiefs prefects with him. Whither arriving : he found them with bended knee, face covered, the executioner brandishing the sword over the outstretched neck.

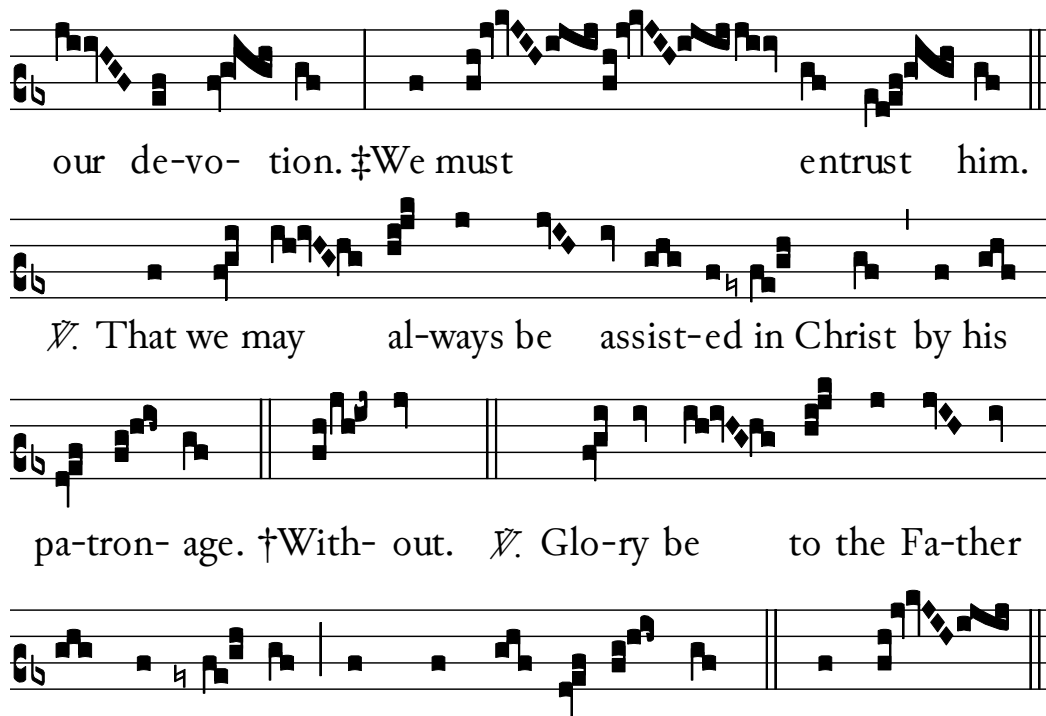
Who, frightened not by worldly power, nor by the sword, boldly threw himself at once upon the lictor : and propelling the sword far from his hand, did not withdraw until they were restored to him unbound from their chains. Being thus pursued by the goodwill of the people which, awaiting the arrival of its gladiators had been a hindrance, he approached the palace of the consul : nor did he first desist, until those innocents were caused to depart uncondemned. [But.]<sup>95</sup>

*Beatus Nicholaus jam triumpho.* AS:358; 1519-S:10r; 1531-S:6r.<sup>96</sup>

6222. 6. Resp. VI.



Les-sed Nicho-las, hav-ing already gained the  
tri- umph, know- eth how to pro- vide hea- ven- ly  
com- forts to his ser- vants : those who with their whole  
heart en- treat his boun- ty. † With- out doubt with all



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

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

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

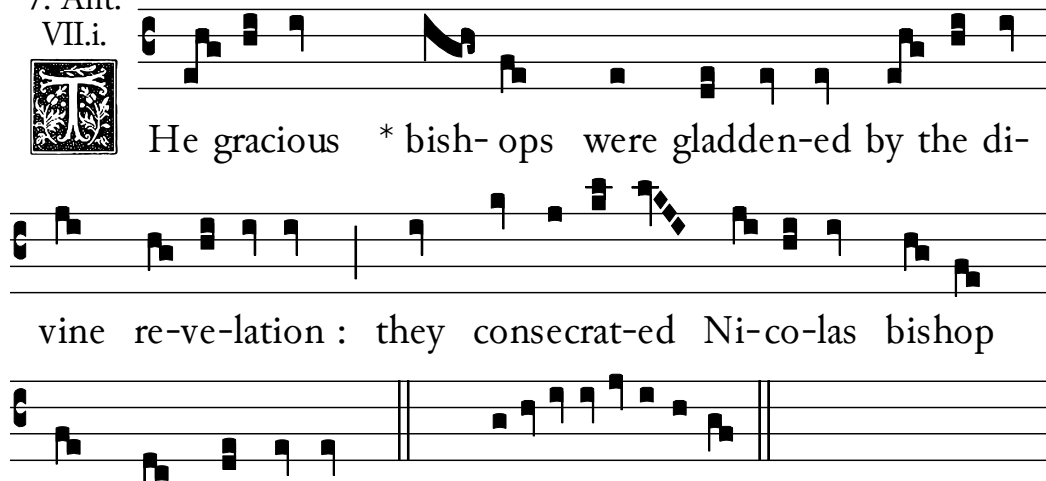
and to the Son : and to the Ho-ly Ghost. ‡ We must.

6222a.

¶ *In the iij. Nocturn.*

*Pontifices almi divina.* AS:358; 1519-S:13r; 1531-S:6r.<sup>97</sup>

7. Ant.  
VII.i.

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

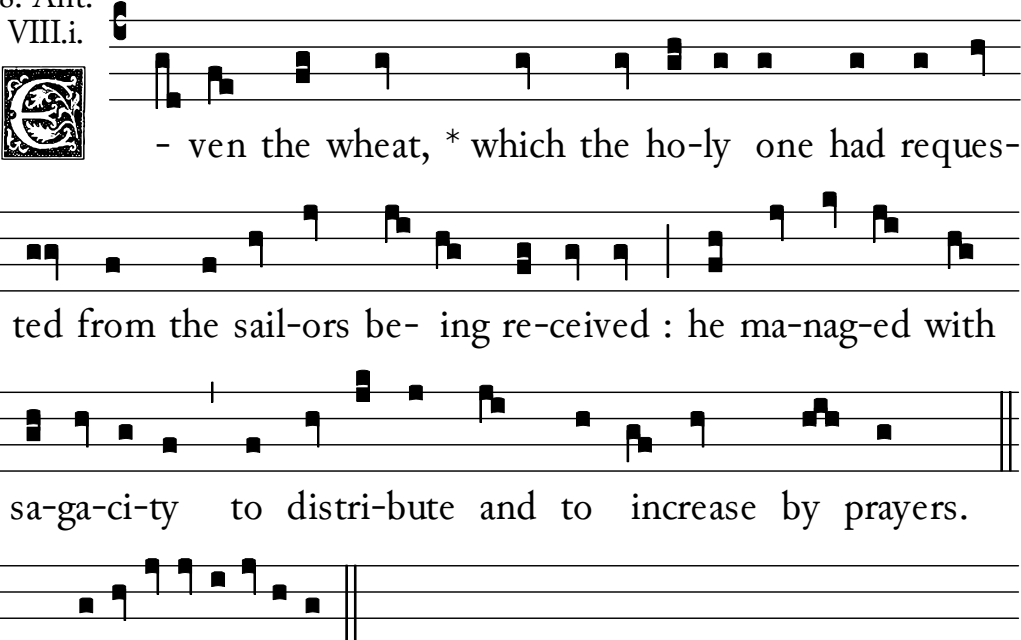
vine re-ve-lation : they consecrat-ed Ni-co-las bishop

with great de-votion. Ps. Lord, who shall dwell. (xiv.) [29].

4309.

*Sanctus quidem triticum.* AS:358; 1519-S:13r; 1531-S:6r.

4795. 8. Ant.  
VIII.i.

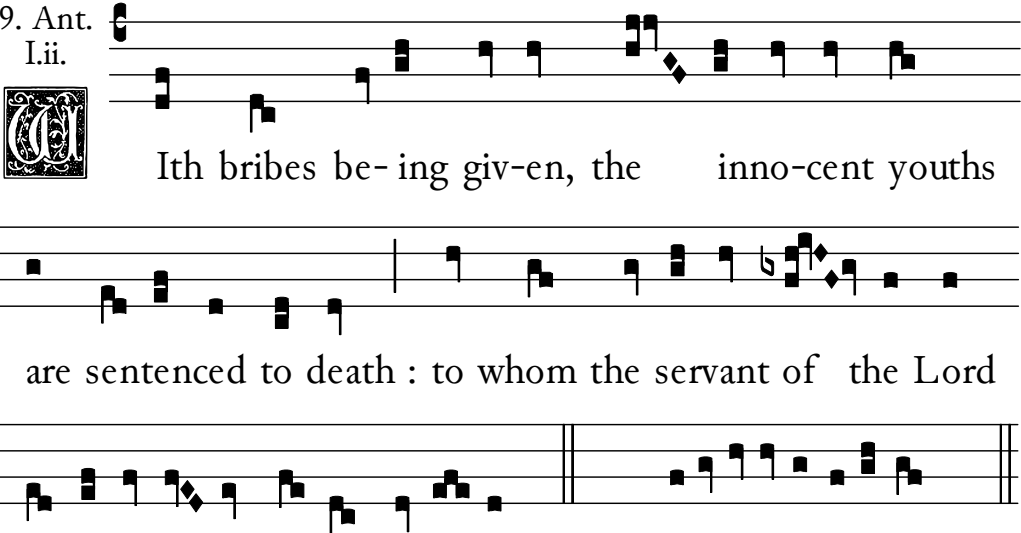


- ven the wheat, \* which the ho-ly one had re-ques-  
ted from the sail-ors be- ing re-ceived : he ma-nag-ed with  
sa-ga-ci-ty to distri-bute and to in-crease by prayers.

*Ps.* In thy strength, O Lord. (xx.) [45].

*Muneribus datis neci sunt.* AS:358; 1519-S:13v; 1531-S:6r.

3842. 9. Ant.  
I.ii.



Ith bribes be- ing giv-en, the inno-cent youths  
are sentenced to death : to whom the servant of the Lord  
was hasty the pro-tec-tor of life.

*Ps.* The earth is the Lord's.  
(xxij.) [108].

℣. The just shall flourish. [793].



*Lesson vij.*

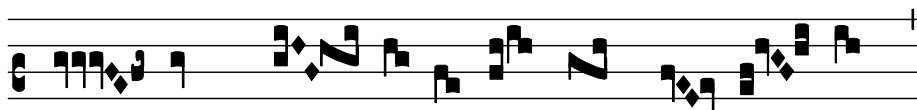
**T**Hose officers, then, after a festive banquet, hounoured by a pontifical blessing : resumed the journey they had undertaken : and by a favourable breeze swiftly arrived at Phrygia. Which, when they had wisely subdued <it> under imperial law : returning to the city of Constantinople, were received triumphally by the emperor. Some deceitful <men>, being jealous of them, approached the prefect, Ablavius by name : and with great gifts began to win over his spirit : that they might [6v.] strengthen him in the destruction of the innocent <ones>. Who forthwith corrupted by an immensity of yellow metal : went in to Augustus : and thus begun to speak. O most excellent lord : behold, the spite of the devil hath stirred up civil enemies against you. For in fact those officers which your highness formerly sent to Phrygia : were plotting treachery against my lord. Immediately Augus-

tus, as if he had discovered his <own> corpse, became so furious : that without investigation he ordered them thrust into prision to be killed. Who, groaning, with dishevelled hair tore their vestments : and with great howling cried out greatly, O God, King most high, help us miserable ones, help <us who are> to die, and by the merits of thy servant Nicholas worthily attend our prayer, whereby, as we have seen <how> those three men were rescued by him from approaching death : so may we be rescued by his intercession from approaching judgement. Thus they prayed : thus together with one voice <they> called upon blessed Nicholas, Saint Nicholas : help us. O servant of God, although absent, intercede for us : whom we believe to have compassion in all necessities : and to beseech the Lord often for the same. But thou.

*Summe Dei confessor Nicholae. AS:359; 1519-S:13v; 1531-S:6v.*

7. Resp.

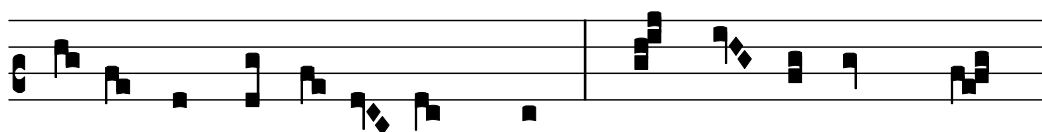
VII.



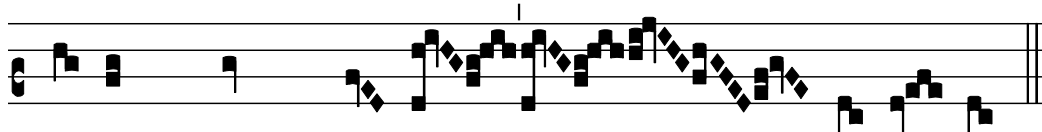
7719.

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

On the Feast of Saint Nicholas.

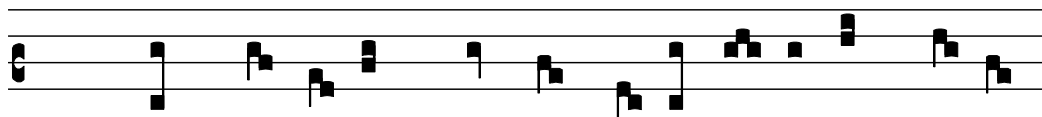


pro-*test* us ve-ne-rat- ing thee. †For we be-lieve that

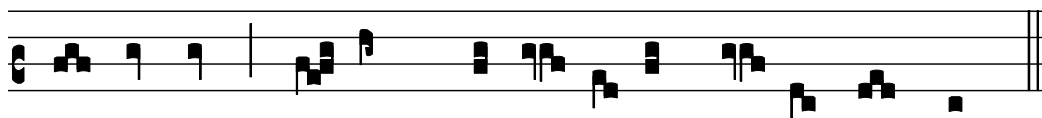


by your prayers we can be sav- ed.

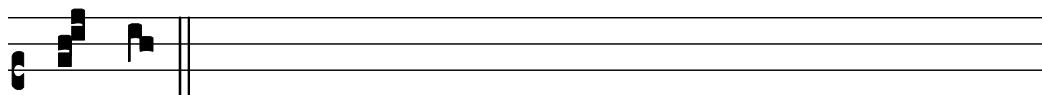
7719a.



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



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



†For we.

*Lesson viij.*

THE night therefore having fallen, in which the officers were to be beaten, when Augustus had surrendered himself to sleep : a certain form of Saint Nicholas appeared unto him saying, Constantine, why hast thou caused those officers to be unjustly arrested ? Why without guilt hast thou sentenced <them> to death ? Arise quickly, and order them all to be dismissed. But if perhaps thou shalt

wish instead to spurn me : I beg the King of heaven, that the revenger of my ignominy appearing : may allow most harsh war to rise up unto thee : and thee being thereby destroyed, thy flesh may be food for beasts and fowl. To whom Augustus, Who, or of whose authority art thou, that hath entered my palace at this hour, and should venture to say such ? And he, I am Nicholas a sinner : Bishop of the chief city of Myra. Then the

emperor, so greatly frightened by the vision, was shaken out of the dream : and at once summoning his chiefs, made those officers to be presented to him. To whom standing <before him> : Know ye, he saith, some man whose name is Nicholas ? As soon as they heard so great a name, stretching both palms to the stars : they blessed the Lord with a loud voice. And forthwith continuing, they recounted how excellent and how great in humility and goodness the man was : and made known in order the rescue of the aforementioned youth. Ceasar, having heard these <men>, was greatly amazed : and on account of a

man of such great goodness, venerating God, it is said, Go ye, he sayeth, and give thanks with the servant of God : indeed unto God, who by him hath delivered you. But from my treasure chamber of Constantine bear ye with you small presents, and also diadems of ours, and tell ye him that he also may worthily receive : and that he no more threaten me, most willingly obeying his precepts, but that he endeavour to pray for me : and also for the peace of our kingdom, and even more may beseech of the Lord for the whole world. But.

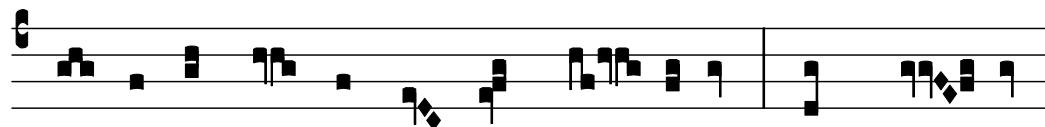
*Let this R̃. be begun by one Clerk alone of the the Superior Grade : changing neither place nor vestment.*

*Servus Dei Nicholaus. AS:359; 1519-S:13v; 1531-S:6v.*

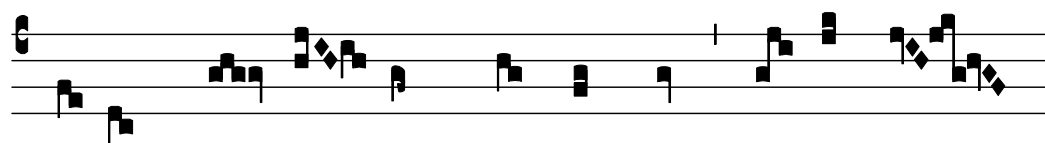
8. Resp.  
VIII.



He servant \* of God, Nicho-las, by a pound of



gold re-deemed the shame of three virgins. †And by re-



plac-ing their fa- ther's shameless gold, he put flight

7643.



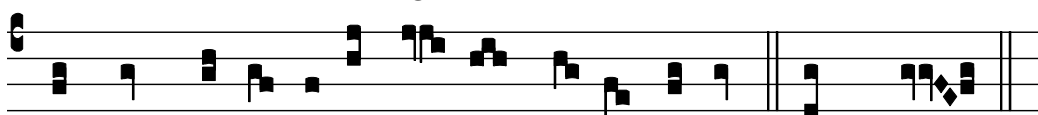
to po-ver- ty.

*Let all who are willing sing the Verse in the station of the boys.*<sup>98</sup>

7643a.



∇. And so, a-bounding with most heartfelt mer- cy : with



doubled me-tal he re-puls- ed their in-famy. †And by.

[7r.]

*Lesson ix.*

**T**Hus while he flourished with these kindnesses and virtues, the most blessed Nicholas fell into a sickness whereby this uncertain life was carried away. And thus discerning the approach of death to be near to him, which none amongst mortals is able to avoid : he began to pray and to recite psalms ceaselessly, diligently entreating the Lord, that he would direct his holy angels to receive his soul. And when in such intention of mind he prayed profusely : he saw glorious protectors, evidently holy angels, coming to him. And inclining his head, he armed himself with the sign of the cross, received the eucharist, blessed those standing by, and gave the kiss of peace : and

began the thirtieth psalm saying, In thee, O Lord, havd I hoped, let me never be confounded : through to Into thy hands, O Lord, I commend my spirit. And when he had said this : he surrendered <his> precious soul into the hands of the holy angels which appeared unto him. Moreover he fell asleep in good old age and was buried with the holy fathers on the eighth of the ides of December, a Friday, in the fifteenth indiction : in the reign of the most Christian and worshipper of God the emperor Jovinian, in the year three hundred and nine from the passion of the Lord. And he was placed in the most holy house of Holy Syon : on the right side of the hall in a lofty tomb,

so great a priest with so worthy an interment from which tomb two fountains spring forth. From one course from the part at the head a most clear fluid of oil floweth forth : however from the other which is at his feet, delicious water and also clear springeth forth, for the benefit and

cure of the infirm. When any such have been anointed of the same holy fluid : and have partaken a draught from the same water, the wished for health is restored, our Lord Jesus Christ providing, who liveth and reigneth God world without end amen. But thou.

*Ex ejus tumba marmorea.* AS:359; 1519-S:14r; 1531-S:7r.<sup>99</sup>

9. Resp.  
I.



Ut of \* his marble tomb flow-eth a ho-ly

oil : wherewith be- ingsmear- ed, the blind are heal- ed.

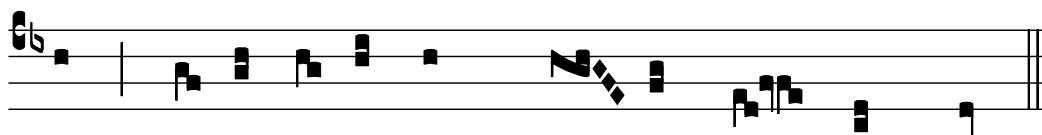
re-turn

to soundness.

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

6679.

6679a.



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



the infirm.

*And let it not be sung farther, but immediately let the Prose follow, [and let the Chorus respond with the melody of the Prose on the vowel of the Prose, of course ④. after each and every Verse, the Choir meanwhile sitting].<sup>100</sup>*

*Sospitati dedit egros. AS:360; 1519-S:14v; 1531-S:7r.<sup>101</sup>*

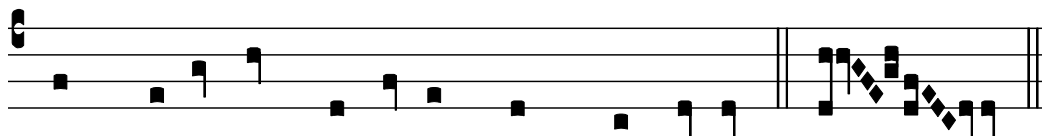
6679P. Prosa. I.



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



healed man's woe. ④. ¶. At the shipwrecked



man's pe-ti-tion Nicho-las brought aid also. ④.

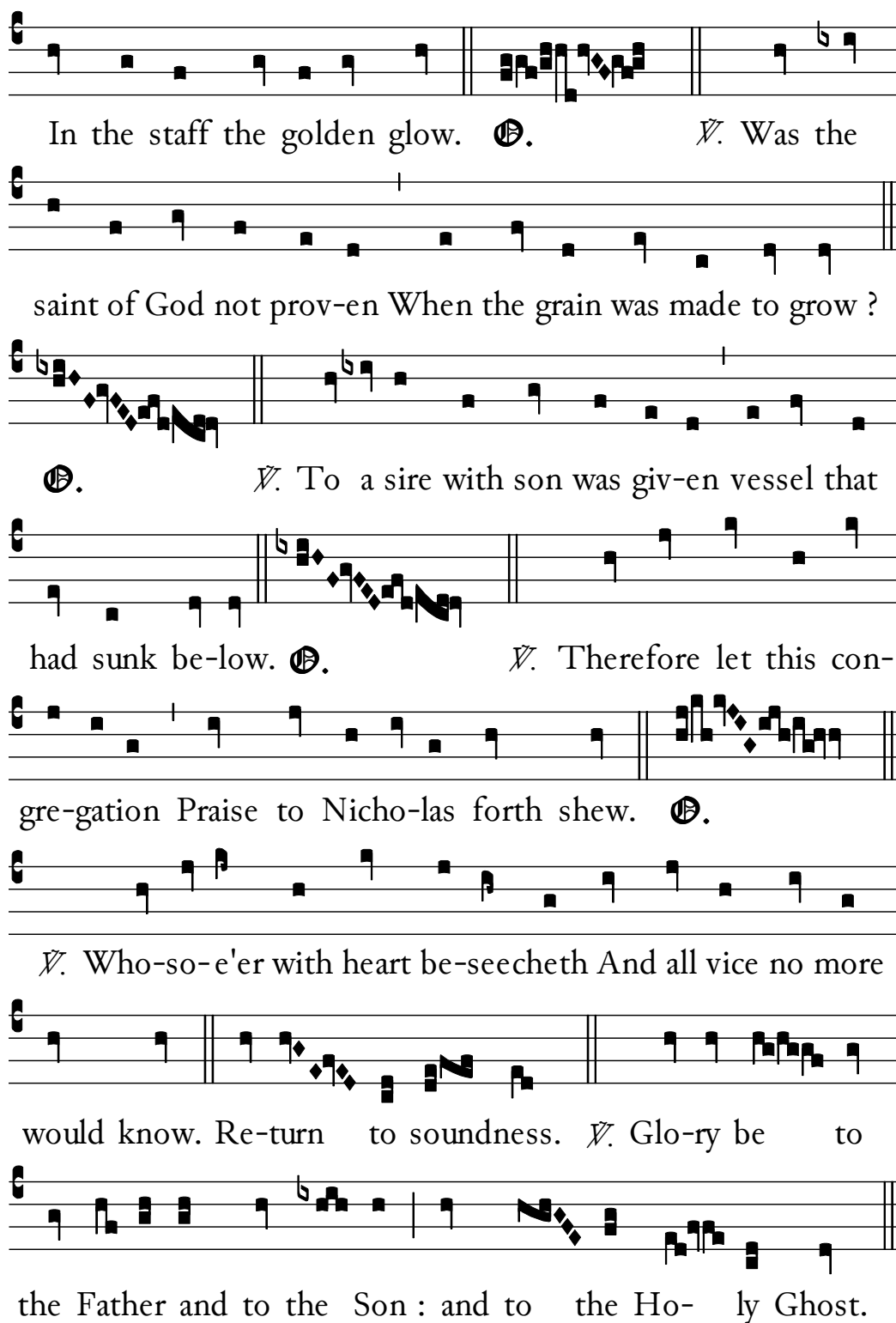


¶. Corpse upon the crossroad ly- ing Was by him made live



to go. ④. ¶. Baptized was a Jew, who witnessed

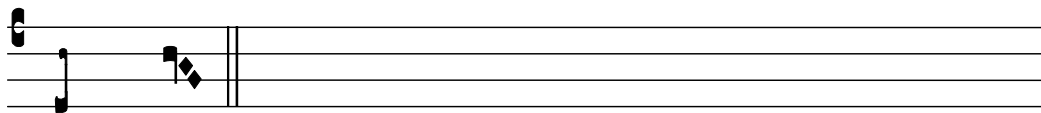
On the Feast of Saint Nicholas.



The musical notation is written on a single staff with a treble clef and a key signature of one flat (B-flat). The notes are represented by square black symbols. The text is written below the staff, with some words on a line above the staff. The notation includes various musical symbols such as double bar lines, repeat signs, and fermatas. The text is as follows:

In the staff the golden glow. ☸. ✂. Was the  
saint of God not prov-en When the grain was made to grow ?  
☸. ✂. To a sire with son was giv-en vessel that  
had sunk be-low. ☸. ✂. Therefore let this con-  
gre-gation Praise to Nicho-las forth shew. ☸.  
✂. Who-so-e'er with heart be-seecheth And all vice no more  
would know. Re-turn to soundness. ✂. Glo-ry be to  
the Father and to the Son : and to the Ho- ly Ghost.

On the Feast of Saint Nicholas.



[Then let the *R.* Out of his marble tomb. be repeated.]<sup>102</sup>


[Before Lauds.]

*V.* Pray for us, O blessed Nicholas. XX.

¶ At Lauds.

*Beatus Nicholaus adhibuc.* AS:360; 1519-S:15r; 1531-S:7r.


1. Ant.  
1651. I.iv.



Les-sed \* Nicho-las, while yet a little boy : with ma-  
ny fasts morti- fi- ed his body. *Ps.* The Lord hath reigned.  
(*xcij.*) [52].

*Ecclesie sancte frequentans.* AS:360; 1519-S:15r; 1531-S:7r.

2. Ant.  
2562. II.i.



Requenting \* the threshold of ho- ly church,  
he stor-ed up sac-red commandments in his breast.  
*Ps.* Sing joyfully. (*xcix.*) [53].



*Juste et pie vivendo.* AS:361; 1519-S:15r; 1531-S:7r.<sup>103</sup>

3. Ant.  
IV.i.

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

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

3532.

*Ps.* O God, my God. (*lxij.* & *lxvj.*) [54].

*Amicus Dei Nicholaus.* AS:361; 1519-S:15r; 1531-S:7r.

4. Ant.  
VI.i.

**T** He friend \* of God, Ni-cho-las, a-dorned with the

pon-ti-fi-cal fil-let : made himself loveable to all.

1387.

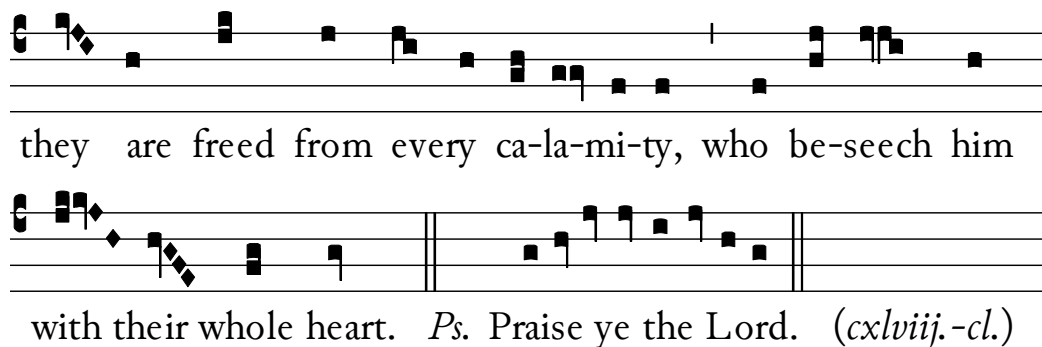
*Ps.* O all ye works. (*Daniel iij.*) [55].

*O per omnia laudabilem.* AS:361; 1519-S:15r; 1531-S:7r.<sup>104</sup>

5. Ant.  
VIII.i.

**O** man, praiseworthy by all, by whose me- rits

4052.



*Chapter.* Behold a great priest. [768].

*Hymn.* Jesu, the world's Redeemer. [800].

*V.* The just shall blossom. [811].

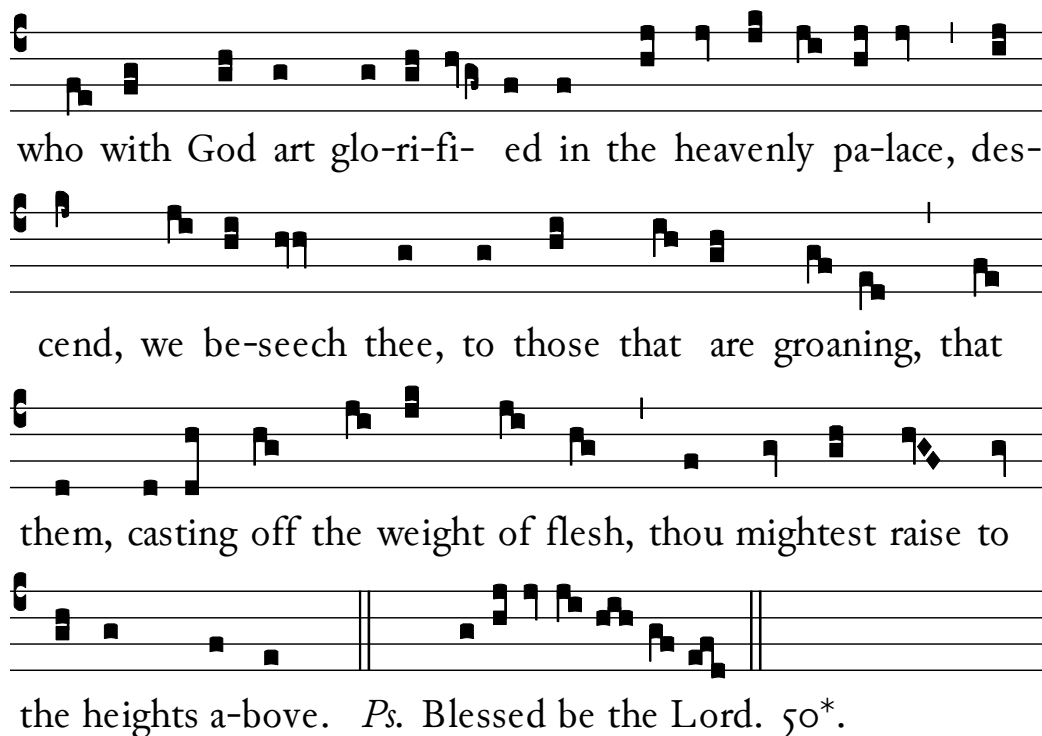
*Copiose charitatis Nicholae.* AS:361; 1519-S:15v; 1531:7r.

1927.

Ant.  
III.iii.



N a-bundance \* of cha-ri-ty, O bish-op Nicho-las,



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

¶ *A Memorial of Saint Andrew with this Antiphon* One of the two. as above on the Vigili of Andrew, {1}. unless the Feast of Saint Nicholas shall fall on a Saturday, then indeed at the Memorial [of the Apostle]<sup>105</sup> is sung this Antiphon For two days. {38}. When however the Feast of Saint Nicholas hath been deferred from the Sunday until the morrow<sup>106</sup> then [indeed]<sup>107</sup> at the Memorial [of course]<sup>108</sup> of the Apostle let the Antiphon Grant to us. {29}. be sung. [Prayer May the oft repeated solemnity. as below. {75}.]<sup>109</sup> If however the Feast of the Apostle shall fall on the Thursday before Advent then at the Memorial of the same let the Antiphon One of the two. {1}. be sung. Memorial of Advent, and [afterwards]<sup>110</sup> of Saint Mary.

¶ *At j.*

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

*Ps.* Save me, O God. (*liij.*) [110].

*Ant.* Thee they justly praise. [115].

*Ps.* Quicunque vult. [116].

¶ *At iij.*

*Ant.* Frequenting the threshold. *ij. of Lauds.* {70}.

*Ps.* Set before me. (*cxviij.*) [131].

*Chapter.* Behold a great priest. [768].

*The R̃. and Ṽ. from the Common of One Confessor and Bishop are sung at all the Hours, and likewise the Chapters.*

¶ *At vj.*

*Ant.* By just and pious living.<sup>111</sup> *ij. of Lauds.* {71}.

*Ps.* My soul hath fainted. (*cxviij. 81.*) [148].

*Chapter.* He acknowledged him in his blessings. [812].

¶ *At ix.*

*Ant.* O man, praiseworthy. *v. of Lauds.* {71}.

*Ps.* Thy testimonies. (*cxviij. 129.*) [159].

*Chapter.* He acknowledged him. [812].

### ¶ *At Second Vespers.*

*Ant.* Blessed Nicholas. {70}.

*Ferial Psalms.*

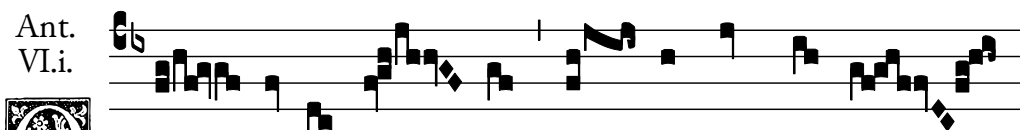
*Chapter.* Behold a great priest. [768].

*Hymn.* Jesu, the world's Redeemer. [801].

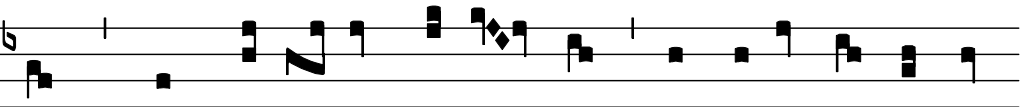
℣. The just shall spring forth. [714].

*O Christi pietas.* AS:361; 1519-S:15v; 1531-S:7r.


4008. *Ant.*  
*VI.i.*



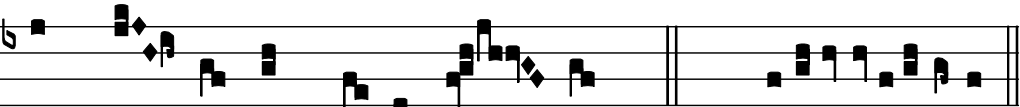
pi-ty \* of Christ, at- tended with all



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



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



which heal- eth all that are in- firm. *Ps.* My soul doth  
magnify. 60\*.

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

### *Memorial of Saint Andrew.*

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

℣. The Lord loved Andrew.

[℟?] For an odour. {4}.

*Prayer.*

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

of his perpetual defence, whose  
patronage we call to mind with pious  
devotion. Through our Lord.

¶ *Memorial of Advent and of Saint Mary.* **XX.**

## ¶ *On the Octave<sup>112</sup> of Saint Andrew, Apostle.*

### *At Matins.*

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

*Ps.* Come let us praise. 13\*.

*When however this preceding Invitatory with the following Antiphons and with the first three Responsories of the History are sung on the Friday before the Advent of the Lord : then the Invitatory Let us adore. {6}. [Ps. Come let us praise. with the Antiphons and Psalms of the day and two Responsories of the ij. Nocturn, and the ix. R̃. is iij.]<sup>113</sup> is sung this day.*

[7v.] ¶ *It [is]<sup>114</sup> observed that when the Octave of Saint Andrew shall fall of a Saturday : there a Full Service of Saint Mary shall be made and only a Memorial of the Octave with Mass in Chapter.*

*And it is understood that during the whole year a Double Invitatory is customarily to be sung within Octaves and also on Octaves which are made<sup>115</sup> without Rulers of the Choir when a service is made of the Octave.*

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

*Verse.* Lord of Creation. *in the Common.* [643].

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

*R̃.* Their sound hath gone forth. *and the rest.* [647].

### *First Lesson.*



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

buried it there, placing <it> in a cave<sup>116</sup> where she would have had herself buried. Aegeas however, being angry,<sup>117</sup> was disposed to make a public charge : and to fix an accusation against Maximilla and the people to Ceasar.

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

*Lesson ij.*

**N**OW while Aegeas was  
arranging these <things> :  
<sup>118</sup>before he came to the house, in the  
midst of the market-place of the city,  
in the sight of all, vexed by the Devil,  
he breathed his last. Now his  
brother, keeping the body of Saint

Andrew, escaped. It having been  
reported to his brother whose name  
was Stratocles : he sent his servants  
saying unto them that they ought to  
bury him amongst those who died a  
violent death.

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

*Third Lesson.*

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

of December : where even now his  
glorious benefits are bestowed  
continuously up to the present day.  
But so much fear hath entered into  
the whole world : that none should  
remain who by no means would  
believe in God our Saviour, who  
wisheth all to be made well<sup>119</sup> and to  
come to the knowledge of the  
truth,<sup>120</sup> to his glory for ever and  
ever, amen.

*R.* This man. *ix.* {25}

[*Before Lauds.*]

*V.* The Lord loved Andrew. {26}.

[*At Lauds.*]

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

*Ps.* The Lord hath reigned. (*xcij.*) [52].

*Chapter.* With the heart we believe. {2}.

*Hymn.* Let heav'n with acclamation ring. [659].

*℟.* They declared. [669].

*Ant.* Grant to us. {29}.

*Ps.* Benedictus. 63\*.

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

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

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

*At j. and at the other Hours let it be made<sup>121</sup> as is indicated on the morrow of Saint Andrew.*





¶ *On the Conception of Blessed Mary,*  
*Virgin.*<sup>122</sup>

(viiij. December.)

*At First Vespers.*<sup>123</sup>

*Dei genitrix virgo.* AS:518; 1520-S:105r; 1531-S:7v.<sup>124</sup>

1. Ant.  
I.iv.



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

2142.


inter cede for us, we be-seech thee. *Ps.* Praise the Lord.

(cxij.) [346].

On the Conception of Blessed Mary, Virgin.

*Beata progenies.* AS:518; 1520-S:105r; 1531-S:7v.<sup>125</sup>


1572. 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. (*cxvj.*) [358].

*Sancta Maria virgo.* AS:518; 1520-S:105r; 1531-S:7v.

4705. 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. (*cxlv.*) [396].

*Sub tuam protectionem.* AS:518; 1520-S:105r; 1531-S:7v.<sup>126</sup>

5040. Ant.  
IV.iii.



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

On the Conception of Blessed Mary, Virgin.

the weak have re-ceived strength, and therefore we hymn  
thee, O Virgin Mother of God. *Ps.* Praise ye the Lord.

[396].

*Beata Dei genitrix.* AS:519; 1520-S:105r; 1531-S:7v.

5. Ant.  
VIII.i.



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

1563.

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,

[7v.]

intercede for conse-cra- ted wo-men. *Ps.* Praise the Lord.

(cxlvij.) [397].

*Chapter. Ecclesiastici xxiv. (23.)*

**A**S the vine I have brought forth a  
pleasant odour, and my flowers

are the fruit of honour and riches.

On the Conception of Blessed Mary, Virgin.

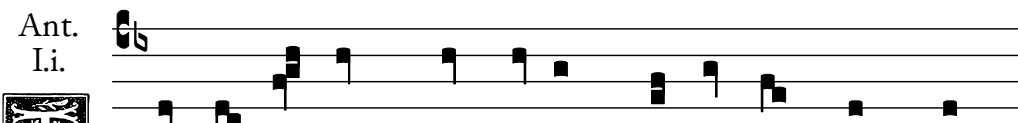
*R.* The stock of Jesse. *below iij.*<sup>127</sup> {88}.

*Hymn.* Star of Ocean fairest. {XX}.

*V.* Holy Mother of God. [216].

*Conceptio tua.* AS:519; 1520-S:106r; 1531-S:8r.<sup>128</sup>

3852. Ant.  
Li.



**H** Hy conception, \* O Virgin Mother of God, hath  
proclaimed joyful tid-ings unto all the world : for out of thee  
hath a-ris-en the Sun of Righteousness, ev-en Christ, our  
God, who tak-ing away the curse : hath bestowed a blessing,  
and confounding death, hath giv-en unto us life ev-er-  
lasting. *Ps.* My soul doth magnify. 51\*.

[ **C** At First Vespers]<sup>129</sup> Let not the whole Antiphon be sung before the Psalm Magnificat. neither should <any> except the Principal<sup>130</sup> Altar be censed : nor should any Lesson be read in a Silken Cope.

On the Conception of Blessed Mary, Virgin.

*Prayer.*

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

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

*Let Compline of Advent not be altered : except that at the end of the Hymn O Saviour  
of the world. shall be sung the Verse All honour, laud, and glory be, O Jesu, Virgin-  
born, to thee. [413].*

**¶** *At Matins.*

*Corde et voce. AS:520; 1520-S:106v; 1531-S:8r.<sup>131</sup>*

Invit.  
IV.v.



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



Mo-ther be ce-lebrat-ed. *Ps.* Come let us praise. 25\*.

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

**¶** *In the j. Nocturn.*

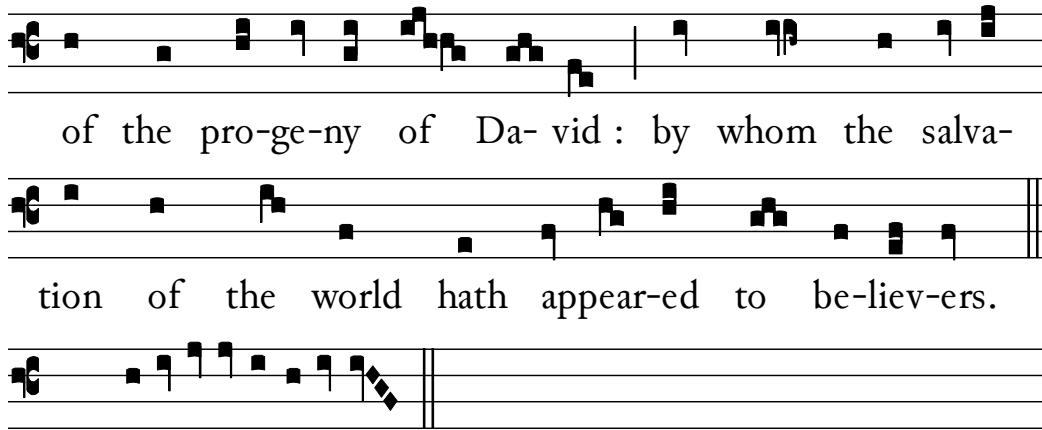
*Hodie concepta est. AS:520; 1520-S:106v; 1531-S:8r.<sup>132</sup>*

1. Ant.  
Liv.



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

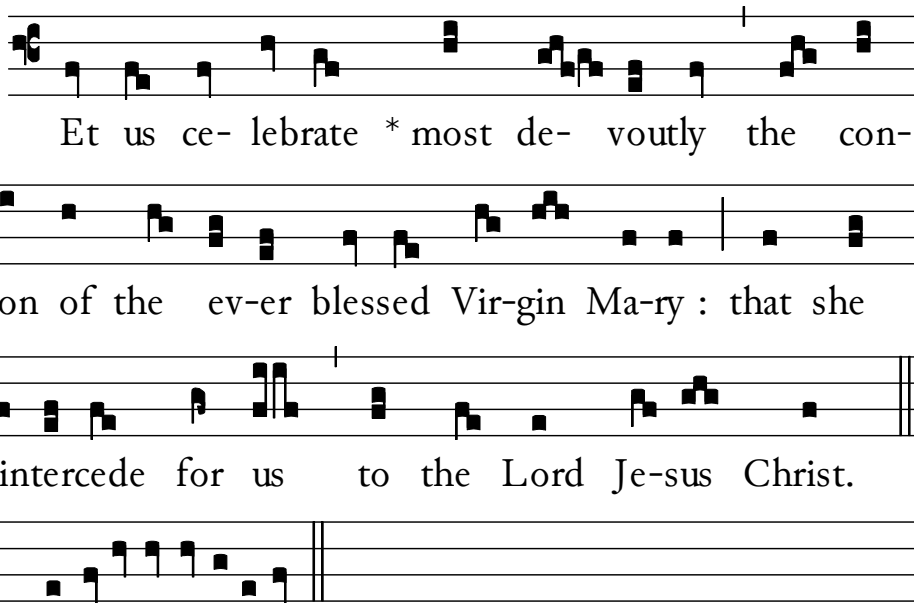
On the Conception of Blessed Mary, Virgin.



Ps. O Lord our Lord. (viiij.) [23].

*Beatissime virginis Marie.* AS:520; 1520-S:106v; 1531-S:8r.<sup>133</sup>

1596. 2. Ant.  
II.i.



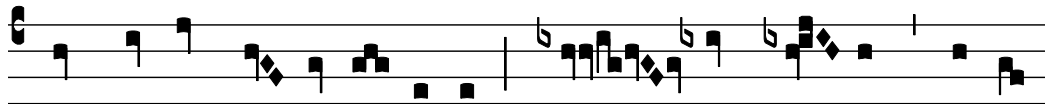
Ps. The heavens shew forth. (xviij.) [40].

*Quando concepta est.* AS:520; 1520-S:106v; 1531:8r.<sup>134</sup>


4440. 3. Ant.  
III.i.



On the Conception of Blessed Mary, Virgin.



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.  
(xxiij.) [108].

℣. Holy Mother of God [ever-Virgin Mary].<sup>135</sup> [216].

*Lesson j. Fulbert, Bishop of Chartres.*<sup>136</sup>

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


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

*Hodie concepta est.* AS:521; 1520-S:107r; 1531:8r.<sup>137</sup>

1. Resp.  
III.



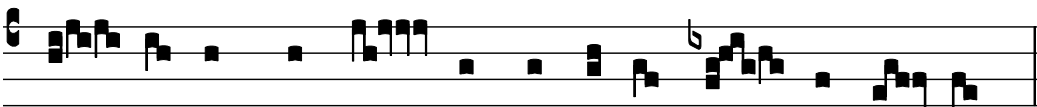
His day \* the bles- sed Vir- gin Ma- ry was con-



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

6854.

On the Conception of Blessed Mary, Virgin.


6854a.   
va- tion of the world hath appeared to be liev- ers.  
†Whose glo-ri-ous life hath giv-en light to the world.  
*℟̃.* Let us ce- lebrate most de-vout-ly the conception  
of the ev-er bles-ed Vir-gin Ma- ry. †Whose.

*Lesson ij.*

**N**OW the blessed Mother of the Lord and ever Virgin Mary, before she was conceived was announced by oracles : and denoted by miracles. Conceived indeed from a lineage<sup>138</sup> divinely ordained : marked by the privilege of <her> virtues, she shone forth, she brought forth the

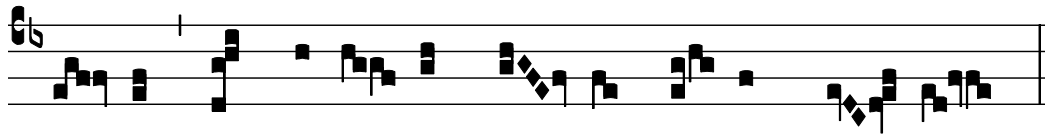
Saviour. She which hath been glorified in heaven : hath never ceased to defend those born of earth. Let the narrative follow the proposition in its order. And now let us recall one of the aforementioned oracles : and thence let us continue briefly.

*Beatissime virginis Marie.* AS:521; 1520-S:107r; 1531:8r.<sup>139</sup>

6184. 2. Resp.   
IV.  Et us ce-lebrate \* most de-vout-ly the con-



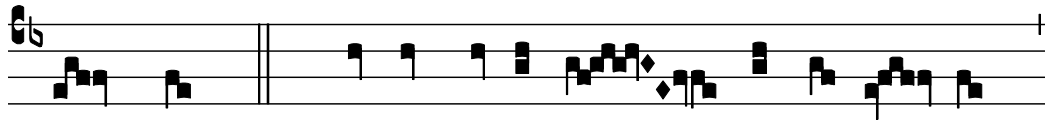
On the Conception of Blessed Mary, Virgin.



cep-tion of the ev- er bles- sed Vir- gin Ma- ry.

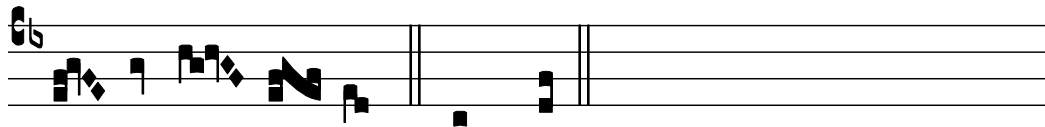


†That she may intercede for us to our Lord Je-



6184b.

sus Christ. ⁊. Let us ce-le-brate the concep- tion



of blessed Ma- ry. †That she.


*Lesson iij.*

**T**HE Eternal One said to the Old One : God to the Serpent, I will put enmities between thee and the woman, and thy seed and her seed. She shall crush 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.

On the Conception of Blessed Mary, Virgin.

*Stirps Jesse.* AS:519; 1520-S:105v; 1531-S:8r.

7709. 3. Resp. II.  He stock \* of Jes- se hath brought  
forth a branch, and the branch a flow-er. †And upon  
this flow- er. ‡Resteth the gra- cious Spi-  
rit. ✠. The Vir- gin Mother of God is the  
branch : her Son the flow- er. †And.  
✠. Glo- ry be to the Father and to the Son : and to the  
Ho- ly Ghost. ‡Resteth.

¶ *In the ij. Nocturn.*

*Hodie concepta est.* AS:521; 1520-S:107v; 1531-S:8r.<sup>140</sup>

4. Ant.

IV.ii.



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

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

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

*Ps.* My heart hath uttered. (*xliiij.*) [229].

*Dignum namque est.* AS:522; 1520-S:107v; 1531-S:8r.<sup>141</sup>

5. Ant.

V.i.



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

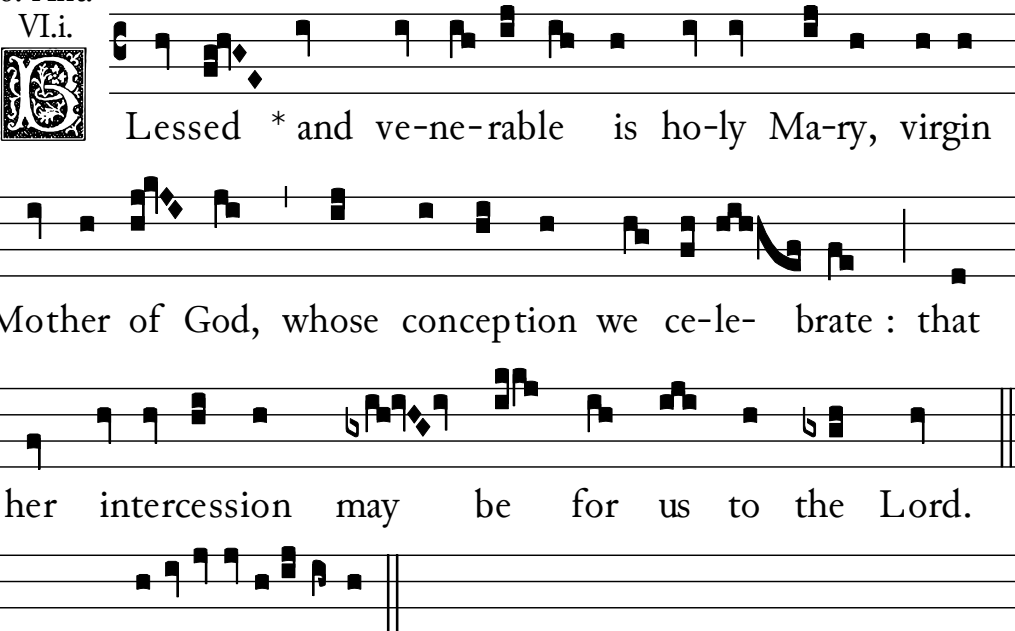
highest de-vo-tion : by which emblems of vi-gi- ni-ty

have sprung up for us. *Ps.* Our God is our refuge. (*xlvi.*) [230]. [8v.]

On the Conception of Blessed Mary, Virgin.

*Benedicta et venerabilis.* AS:522; 1520-S:107v; 1531-S:8v.<sup>142</sup>

1704. 6. Ant.  
VI.i.



Lessed \* and ve-ne-rable is ho-ly Ma-ry, virgin  
Mother of God, whose conception we ce-le-brate : that  
her intercession may be for us to the Lord.

*Ps.* The foundations. (*lxxxvj.*) [299].

✠. After child-bearing. [211].

*Lesson iiij.*

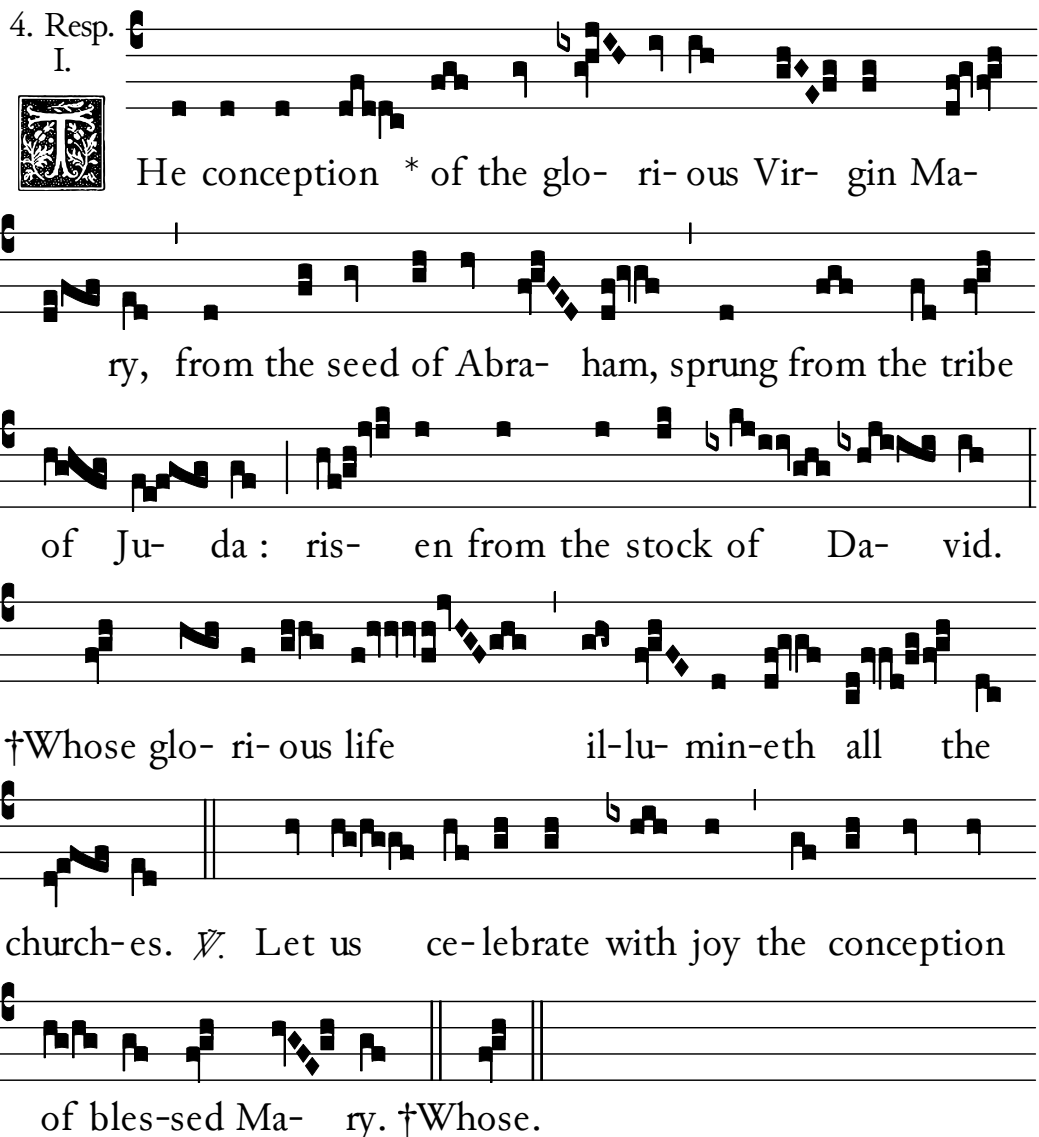
**I**Nasmuch as she preserved <her> virginity, she was approved to have destroyed concupiscence of the flesh : in <her> humility, which she made poor in spirit, concupiscence of the mind. And thus with the chief prompting of the Devil defeated : his vicious head hath she crushed

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 end to end mightily, and ordering all things sweetly.

On the Conception of Blessed Mary, Virgin.

*Conceptio gloriose virginis.* AS:522; 1520-S:107v; 1531-S:8v.<sup>143</sup>

4. Resp.  
I.



7198.

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

7198z.

*Lesson v.*

**T**His then is the woman to whom that divine oracle was straining. It intimated<sup>144</sup> this, that when she was born : she would be especially designated. Unencumbered by any small oracle : let us put forth

one of<sup>145</sup> the miracles. At one time a rod was received by blessed Moses from each of the tribes of Israel : inscribed with the name of each (<as> ordered by God) and was set in his tabernacle. Among which the one

On the Conception of Blessed Mary, Virgin.

which was of Aaron : was found the  
next day to have budded, put forth

leaves, flowered : and also to have  
brought fourth almonds.

*Conceptio tua Dei genitrix.* AS:522; 1520-S:108r; 1531-S:8v.<sup>146</sup>

5. Resp.

I.

7199.



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

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

†For out of thee hath a-ris-en the Sun of Jus- tice,

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.

7199e.

℣. 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.

*Lesson vj.*

**T**HE Lord therefore knowing this work of his to be a great mystery : ordered that the rod be preserved<sup>147</sup> 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 root of Jesse,

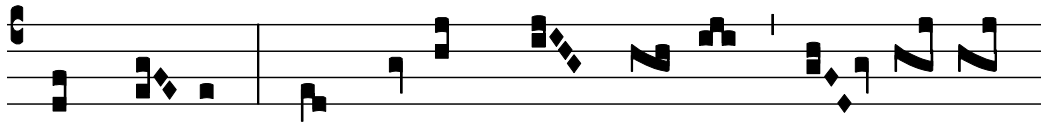
and a flower shall rise up out of his root : and the spirit of the Lord shall rest upon him. At these words, just as if his hearers were to say, O father Isaiah thou speakest obscurely, tell us [we beseech thee]<sup>148</sup> this thing plainly : he addeth clarity and saith, Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. But thou, O Lord.

*Ad nutum Domini.* AS:523; 1520-S:108v; 1531-S:8v.<sup>149</sup>

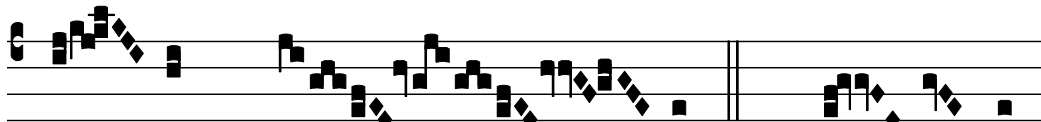
6. Resp.  
III.



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



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



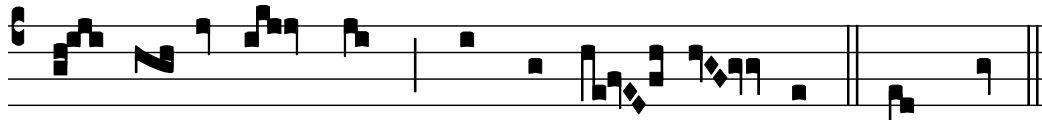
brought forth Ma-

ry. ⁊. That vir-tue

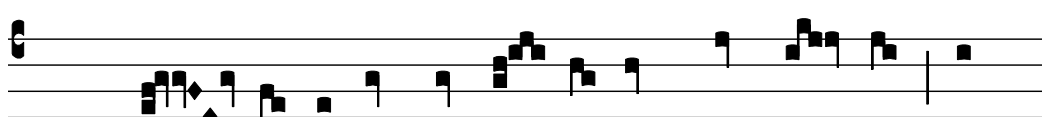
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6024a.

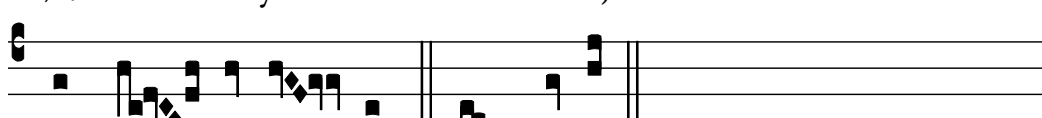
On the Conception of Blessed Mary, Virgin.



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



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





to the Ho-ly Ghost. †As the rose.

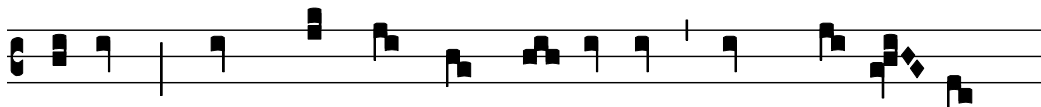
¶ *In the iij. Nocturn.*

*Conceptio est hodie.* AS:523; 1520-S:108v; 1531-S:8v.<sup>150</sup>


3848. 7. Ant.  
VII.i.



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





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



her hu-mi-li-ty. *Ps.* Sing ye to the Lord. *j.* (*xcv.*) [307].

*Ista est speciosa electa.* AS:523; 1520-S:108v; 1531-S:8v.<sup>151</sup>

3414. 8. Ant.  
VIII.i.



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



On the Conception of Blessed Mary, Virgin.



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

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

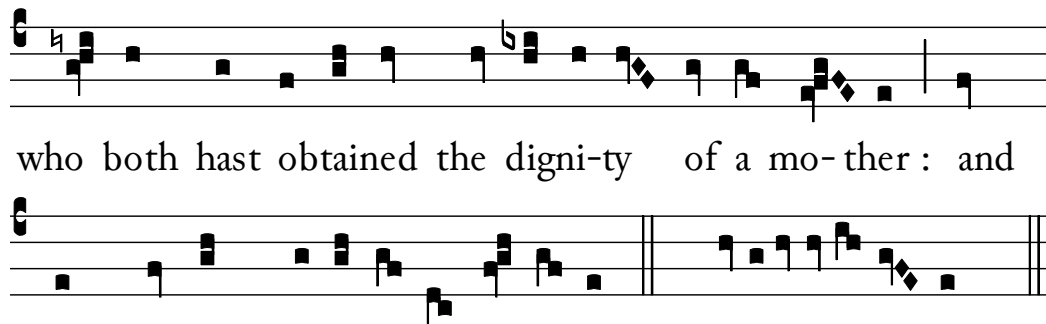
for us to the Lord, our God. *Ps.* The Lord hath reigned.  
(*xcvj.*) [308].

*Felix namque.* AS:524; 1520-S:109r; 1531-S:8v.

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.* Sing ye to the Lord.  
*ij.* (*xcvij.*) [320].

⚭. Beautiful art thou, [and sweet].<sup>152</sup> [480].

2860.

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



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<sup>153</sup> 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 womb  
will I set upon thy throne, and from  
David through to Abraham, to whom  
it was promised, In thy seed shall all  
the nations of the earth be blessed :

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

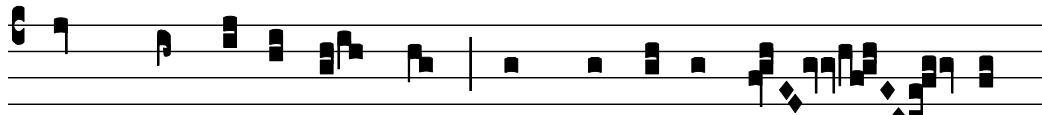
*Beata progenies. AS:524; 1520-S:109r; 1531-S:8v.*

7. Resp.  
VIII.

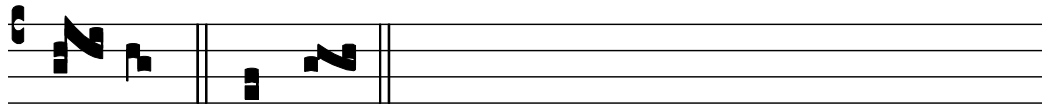
6169.  Lessed \* is the li-ne-age whence Christ pro-  
ceed- ed : O how glo-ri- ous is the Vir- gin.

6169z. †Who bare the King of hea- ven. ∞. Happy indeed,

On the Conception of Blessed Mary, Virgin.



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



Ma- ry. †Who bare.

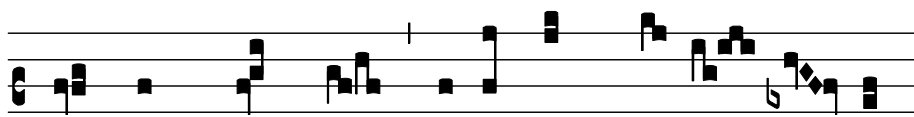
*Lesson viij.*

**M**atthew in the book of the generation of Jesus Christ, in which he has 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 fullness of divinity was pleased to dwell, who came into the world

through fathers elected and circumcised. For election in David : [9r.] 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,<sup>154</sup> 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.

*Corde et animo.* AS:524; 1520-S:109r; 1531-S:9r.

8. Resp.  
VII.

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

6339.

On the Conception of Blessed Mary, Virgin.

Christ. †On this sacred so-lem-ni-ty of Ma-ry,

6339z. the most high Mo-ther of God. ⁊. All be-ing

gather-ed into one : let us praise the Lord Je-sus

Christ. †On this.

*Lesson ix.*

**J**Oseph is interpreted increase, that is the increase of eternal life : as it is said, I am come that they may have life, and may 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 enlighteneth every man that cometh into this world. And this bitter sea she can rightly be called,

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

On the Conception of Blessed Mary, Virgin.

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

meriteth to be called mistress : who  
merited to beget the Lord of heaven  
and earth. But.

*Solem justicie.* AS:524; 1520-S:109v; 1531-S:9r.

9. Resp. I.

**T** hat she \* might bring forth the Sun of

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

pro-ceed- ed. ⁊. Now be-

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

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

and to the Ho-ly Ghost. ‡This day.

7677.

7677a.

*Let not Te Deum. be sung.*

[*Before Lauds.*]

℣. Pray for us, O holy Mother of God.

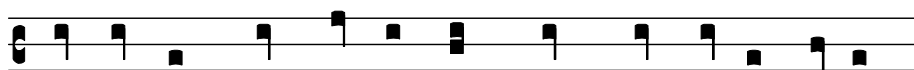
℟. That we may be. 146.

¶ *At Lauds.*

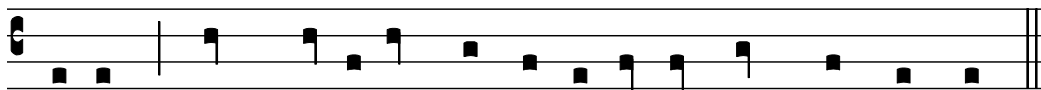
*Conceptio est hodie.* AS:526; 1520-S:110v; 1531-S:9r. <sup>155</sup>

1. Ant.  
VII.i.

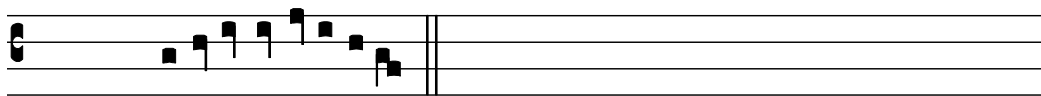
3849.



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



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

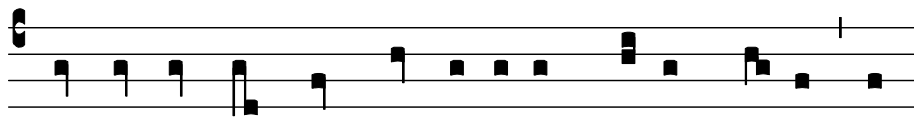


*Ps.* The Lord hath reigned. (*xcij.*) [52].

*Conceptio gloriose virginis.* AS:526; 1520-S:110v; 1531-S:9r. <sup>156</sup>

2. Ant.  
VIII.i.

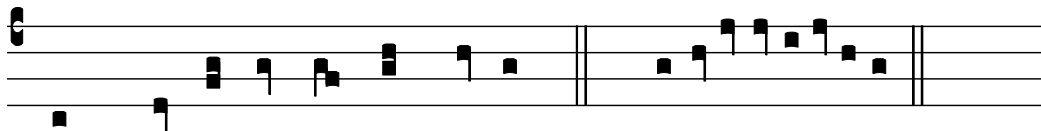
3850.



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



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

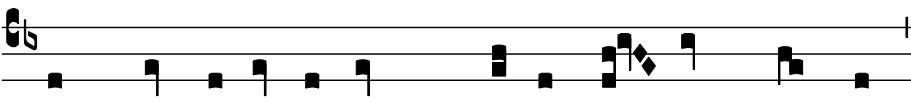


and the noble stock of Da-vid. *Ps.* Sing joyfully. (*xcix.*) [53].

On the Conception of Blessed Mary, Virgin.

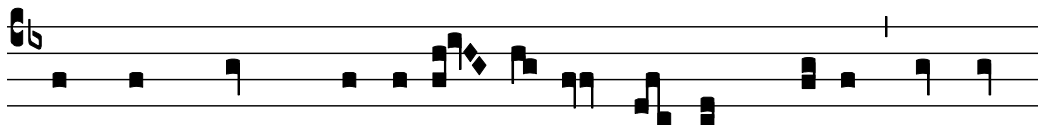
*Regali ex progenie.* AS:526; 1520-S:110v; 1531-S:9r.

3. Ant.  
VI.i.



4591.

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



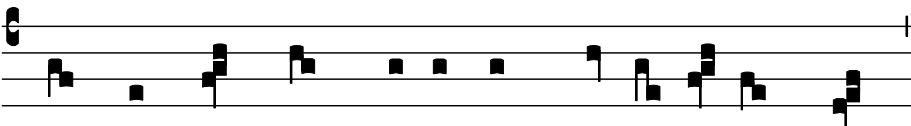
by whose prayers, to be aid- ed in mind and spi-rit, we most



de-voutly implore. *Ps.* O God, my God. (*lxij. & lxvj.*) [54].

*Corde et animo.* AS:527; 1520-S:111r; 1531-S:9r.

4. Ant.  
VIII.i.

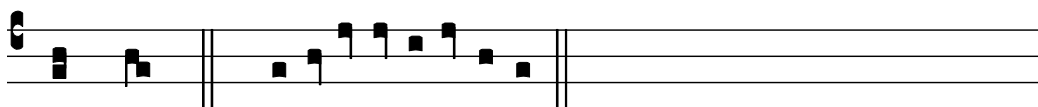


1931.

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



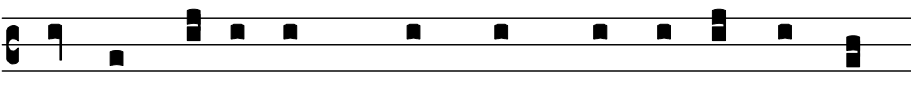
on this sacred so-lemni-ty of Ma-ry, the most high Mother



of God. *Ps.* O all ye works. (*Daniel iij.*) [55].

*Cum jocunditate.* AS:527; 1520-S:111r; 1531-S:9r.

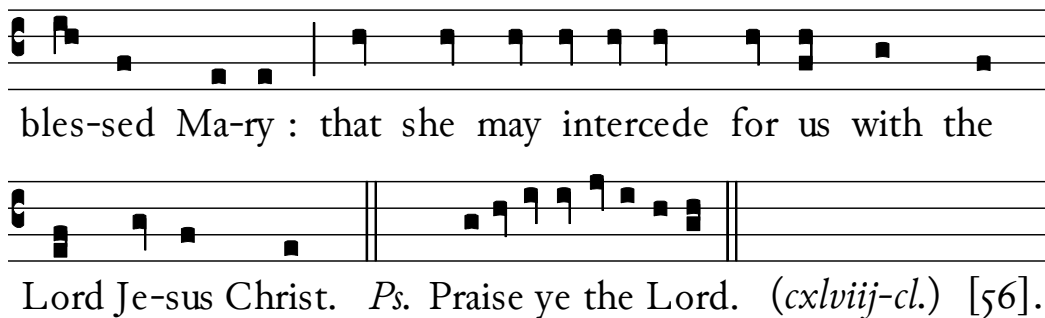
5. Ant.  
VII.ii.



2016.

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

On the Conception of Blessed Mary, Virgin.




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

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

℣. God hath chosen her [and forechosen her].<sup>157</sup> [575]. or 38.

*Conceptionem hodiernam.* AS:527; 1520-S:111r; 1531-S:9r.<sup>158</sup>

3853. Ant.  
VIII.i.



Oday let us ce-lebrate \* with due so-lemni-ty, the  
conception of God's Mother, the ev-er Virgin Ma-ry :  
whereby the Throne of heaven hath pro-ceeded, al-le-lu-ya.

*Ps.* Blessed be the Lord. 65\*.

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

*Memorial of Advent.* **XX.**



¶ *At j.*

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

*Ps.* Save me, O God. (*liij.*) [110].

*Ant.* Thanks be. [115].

*Ps.* Quicunque vult. [116].

¶ *At iij.*

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

*Ps.* Set before me. (*cxviiij.* 33.) [148].

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

*R̃.* Holy Mother of God. {XX}.

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

¶ *At vj.*

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

*Ps.* My soul hath fainted. (*cxviiij.* 81.) [159].

*Chapter. Ecclesiastici xxiv.* (26.)

<b>C</b> ome over to me, all ye that desire me, and be filled with my fruits : for my spirit is sweet above		honey, and my inheritance above honey and the honeycomb.
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¶ *Ad ix.*

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

*Ps.* Thy testimonies. (*cxviiij.* 129.) [169].

*Chapter. Ecclesiastici xxiv.* (30.) 22.

<b>H</b> E that hearkeneth to me, shall not be confounded : and they		that work by me, shall not sin.
---	--	---------------------------------

¶ *At ij. Vespers.*

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

*Psalms.* The Lord said. (*cix.*) [343].

I will praise thee. (cx.) [344].

Blessed is the man. (cxj.) [345].

Out of the depths. (cxxix.) [372].

O Lord, remember David. (cxxxj.) [376].

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


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

*Hymn.* Star of Ocean fairest. <sup>159</sup> [XX].

*V.* God hath chosen her. 38.

*Gloriose virginis Marie.* AS:528; 1520-S:111v; 1531-S:9r. <sup>160</sup>

2957. 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.  
51\*.

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

[9v.] ¶ *If however this Feast shall fall on a Sunday let it be deferred until the morrow, and always at both Vespers and at Matins and at Mass let a Solemn Memorial of Advent be made, on no matter which feria it shall fall : except where the Church is dedicated to the Conception of Blessed Mary, then indeed let it by no means be deferred : but always let a Solemn Memorial of Advent be made, granted that in that church only such a feast should be a Major Double and one of the Principals according to the Use of Sarum.*

## ¶ *Saint Lucy, Virgin and Martyr.*

(*xiiij. December.*)

*At [First] Vespers.*

*Lucia virgo venerabilis.* AS:362; 1519-S:16v; 1531-S:9v.

Ant.  
I.iv.



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

3640.

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

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

*Ferial Psalms.*

*Chapter from the Common of One Virgin and Martyr.* [847].

℟̃. She was made pleasing. ix.<sup>161</sup> {114}.

*Hymn.* Son of a Virgin. [*in the Common*].<sup>162</sup> [847].

℣. Grace is poured abroad [*in thy lips*].<sup>163</sup> [857].

*In tua patientia.* AS:362; 1519-S:16v; 1531:9v.<sup>164</sup>

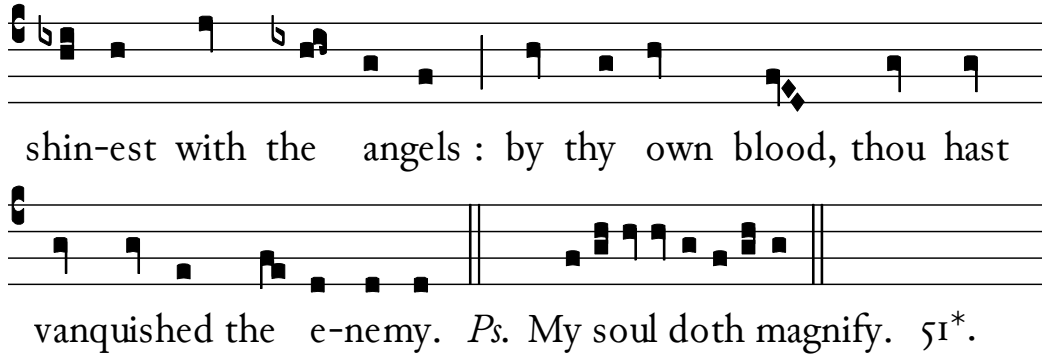
Ant.  
I.i.



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

3301.

bride of Christ : thou hast hat-ed the things of the world, and



*Prayer.* Hear us, O God of our salvation. *Seek for it in the Common of One Virgin.*<sup>165</sup> [858].

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

### ¶ *At Matins.*

*Invitatory.* The Lamb, the Spouse. [859].

*Ps.* Come let us praise. 12\*.

*And the rest from the Common of One Virgin and Martyr [let be made]<sup>166</sup> through to the vij. Responsory. [Let ix. Lessons be made without Exposition of the Gospel.]<sup>167</sup>*

[ ¶ *It is understood that at Matins the Expositions of the Gospels are not read, nor at Matins of the saints written below, to be sure Saint Thomas the Apostle, Saints Fabian and Sebastian, Saint Agnes the Virgin, Saint Vincent the Martyr, Saint Agatha, Saint Gregory, Saint Cuthbert, Saint Benedict, Saint Aldelm, Saint Barnabas the Apostle, Saint Alban, Saints John and Paul, granted that it should be a Sunday, Saint Margaret, the Finding of Saint Stephen and his Companinons, Martyrs, Saint Hippolitus and his Companions, Martyrs, granted that it should be a Sunday, Saint Bartholomew, Saint Giles the Abbot, except when it is deferrred until Monday on account of the beginning of a History, then indeed let the Gospel No man lighteth a candle.<sup>168</sup> be read, the Exaltation of the Holy Cross, Saint Edith, Virgin, Saint Maurice and his Companions, Saint Denis with his Companions, the Translation of Saint Edward, King and Confessor, the Dedication of Saint Michael on Mount Tumba, Saint Martin, Saint Machutus, Saint Edmund the Archbishop, Saint Hugh, Saint Edmund the King, Saint Cecilia, Saint Catharine, and Saint Nicholas, Bishop and Confessor.]<sup>169</sup>*

*First Lesson.*

**W**hen the fame of the blessed virgin Agatha had become widespread throughout all of Sicily, and the people of Syracuse journeyed thirsty<sup>170</sup> for fifty miles<sup>171</sup> to the city of Catania to venerate at the sepulchre of Saint Agatha the virgin : it happened also that the venerable virgin, the most noble Lucy of Syracuse, likewise journeyed on account of the festival, at the invitation of her mother Eutychia : who for four years had suffered from an issue of blood, and was unable to be relieved by the medicines of any physician. Then while the mysteries

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

*Lesson ij.*

**T**hen with all being completed, the people departed, <and> the mother and daughter prostrated themselves before the sepulchre of the holy virgin : and with tears began to entreat succour. Meanwhile while lengthy prayers were offered : sleep overcame Lucy the virgin. And in a dream she saw blessed Agatha in the midst the of angels adorned with gems : standing, and saying to her, My sister Lucy, virgin consecrated to God : why askest thou of me, what thou thyself art able to fulfil at once ? For thy faith hath <already> aided thy

mother : behold, she is made well. And just as by me the city of Catania is raised to Christ, so through thee the city of Syracuse shall be honoured by him : because God hath prepared a pleasing dwelling place in thy virginity. The virgin Lucy, being awakened, rose up trembling : and said to her mother, My mother : behold, <thou> art made well. Through her who hath saved thee by her prayers, I beseech thee that thou wouldst not name to me a spouse at any time, nor wish thou to seek out the fruit of mortality from the

posterity of my body : but all which thou wouldst give to me according to my corrupt condition, that I should

pledge to a mortal man, give of mine to the one who shall be the Author of my chastity, the Lord Jesus Christ.

*Lesson iij.*

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

thou shalt by no means be able to take <it> with thee. While living therefore and having the health of thy body : give to Christ what thou hast. And whatsoever thou hast pledged or thought to give to me : undertake to surrender to Christ. Therefore as the virgin daily conducted these conversations with <her> mother : she became a distraction from things, and money was expended daily on the needs of the poor. Meanwhile when the estates were divided and the jewels were sold : this word reached her espoused. And he began anxiously to inquire of the nurse of holy Lucy : what this might be, that he had heard of the sudden dispersion of estates and jewels.

*Lesson iiij.*

[10r.] **T**O whom this nurse cautiously feigning said, Thy betrothed hath found possessions for sale : which are worth a thousand and more gold coins. Desiring to acquire this in thy name : she seemeth to thee to sell a portion thereof. The fool believed in worldly goods, and recalling <his>

mind from indignation : he himself even began to be a seller. But when he learned that almost everything was sold, and was expended on the poor, he putteth forward a lawsuit into the judgement of Paschasius the proconsul : asserting his most Christian betrothed to live contrary to

the Augustan laws. Paschasius the proconsul seizing the holy virgin : began to summon <her> to the sacrifices of demons. To whom the virgin said, A clean and undefiled sacrifice before God is this : to visit the widows and the fatherless in their

tribulation. For these three years I have sacrificed to none other, except to the living God. Now because nothing remaineth to be sacrificed : I offer myself in sacrifice. What he himself pleaseth to be done with his sacrifice, let it be done.

*Lesson v.*

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

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

*Lesson vj.*

**T**O be sure these are the corruptors of the body : which prefer corporeal delight to everlasting pleasures, and prefer fleeting happiness to everlasting joys. Paschasius said, Words shall cease : when it shall come to lashes. Lucy

said, The words of God shall not cease. Paschasius said, Art thou then God ? Lucy said, I am a handmaiden of God, and therefore I have spoken the words of God : because he himself hath said, It is not you that speak in the sight of judges : but the Holy

Ghost himself that speaketh in you. Paschasius said, Is the Holy Ghost then in thee ? Lucy said, The Apostle saith that those which live chastely are the temple of God : and the Holy Ghost dwelleth in the same. Paschasius said, I shall cause thee to be led to a brothel : that when thou shalt be made a prostitute the Holy Ghost may flee from thee. Lucy said, The body shall never be defiled : except with the consent of the mind.

For even if thou shouldst place incense in my hand and also make sacrifices by my hand : God attendeth these <things> and laugheth. For God giveth judgement concerning both senses and desires. For thus chastity suffereth a violator : as a serpent, as a robber, as a savage. For if thou shouldst violate me against <my> will : chastity shall be redoubled to me as a crown. But thou.

*Lesson vij.*

**P**aschasius said, There I shall make thee to expire under shame : unless thou shalt assent to the ritual customs of the Augustans. Lucy said, I have told thee already : thou shalt never be able to provoke my will to consent to sinning. Moreover whatsoever thou shalt do to <my> body, which thou appearest to have in thy power : by this thou shalt not be able to reach the handmaiden of Christ. Then the consul ordered the brothel keepers to come : and he delivered her over to them saying, Entice the people to her chastity : and make her to be abused at length, until <her> death shall be announced.

But when they seized her, wanting to drag <her> to the brothel : the Holy Ghost fixed her with such great weight, that they were unable to move her at all. To be sure many coming near at the same time out of duty, pushing and hauling her grew faint with sweat. But with cords laid on her hands and feet, the virgin of the Lord : remained immobile. And all took hold to drag her together. But she remained <fast> as if an immoveable mountain. Then Paschasius began to be distressed, and to faint with sorrow. And he called the magicians and diviners : and all the priests of the temples.



Saint Lucy, Virgin and Martyr.

*Lucia virgo.* AS:362; 1519-S:17r; 1531-S:10r.<sup>172</sup>

7. Resp.  
VII.



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

7106.

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

ly, for thy faith aid- eth thy mother, and behold, [10v.]

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

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

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

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

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

7106a.

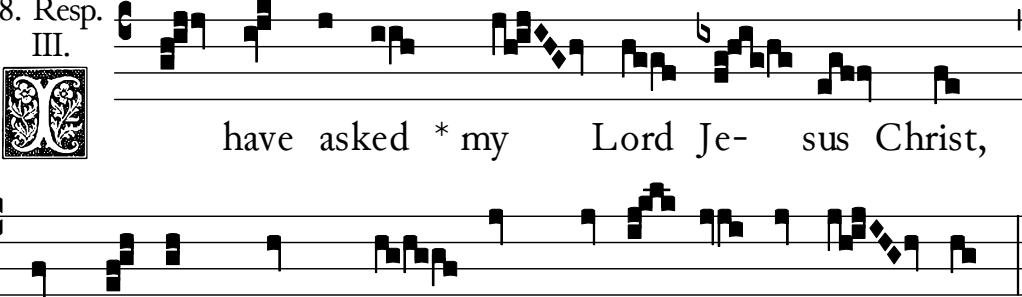
*Lesson viij.*

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

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

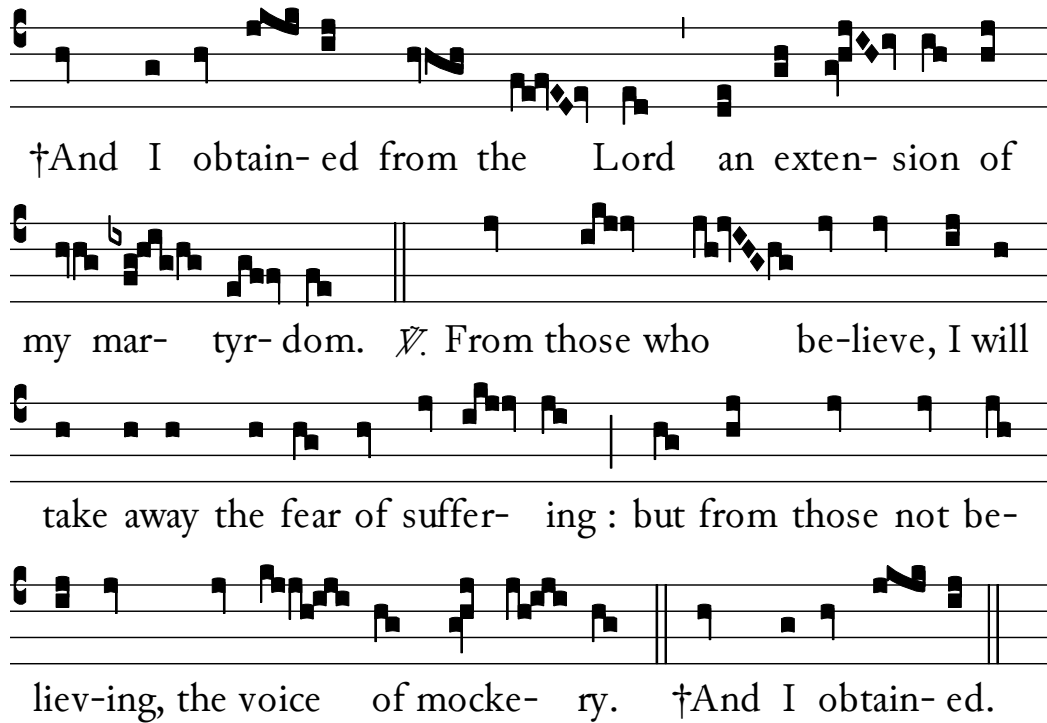
*Rogavi Dominum.* AS:363; 1519-S:17r; 1531-S:10v.

7550. 8. Resp. III.



have asked \* my Lord Je- sus Christ,  
that this fire should not have domin- ion o-ver me.

Saint Lucy, Virgin and Martyr.



†And I obtain- ed from the Lord an exten- sion of  
my mar- tyr- dom. ✕. From those who be- lieve, I will  
take away the fear of suffer- ing : but from those not be-  
liev- ing, the voice of mocke- ry. †And I obtain- ed.

7550b.

*Lesson ix.*

**T**hen Lucy said to him, I have asked my Lord Jesus Christ, that this fire should not have dominion over me : so that those trusting in Christ might insult thee. And therefore I have entreated God not to hasten my martyrdom : that I might both take away the fear of suffering from believers, and take away the voice of mockery from unbelievers. Then Paschasius being distressed, his friends not wishing to bring him injury : caused a sword to be plunged into her vitals. And now being smitten : as long as she desired, she spoke to the crowd standing


round, saying, I announce to you the peace given to the church of God, Diocletian cast out of his kingdom : and Maximian dead. And just as the city of Catania hath the intervention of my sister Agatha : so you may know that I am given to this city by the Lord, if you do the will of the Lord and accept the faith. While the handmaiden of God Lucy was speaking these things, and with her entrails opened by the sword : before her eyes Paschasius was bound with steel and led away. Now the reports of the Sicilians flew swiftly : that he had been plundering the province.

He was brought to the city of Rome,  
and with all the Senate of Rome  
hearing : he received the capital  
sentence. However the martyr of  
God, the most holy Lucy the virgin,  
stirred not from the place in which

she was stricken, nor did her spirit  
pass away, until the priests coming  
gave her the holy mysteries : and with  
all saying amen, she gave up the  
ghost.

*Grata facta est.* AS:363; 1519-S:17v; 1531-S:10v.

9. Resp.  
VI.

6789.  He was made pleas- ing \* by the Lord in the

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

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

6789b. †And the Lord of all ap-prov-ed her. ✠. For be-

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

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

[✠. Glory be to the Father. **XX.** †And the Lord.]

[*Before Lauds.*]

✠. Pray for us. 146.

¶ *At Lauds.*

*Orante sancta Lucia.* AS:363; 1519-S:17v; 1531-S:10v.<sup>173</sup>

1. Ant.  
VII.iii.

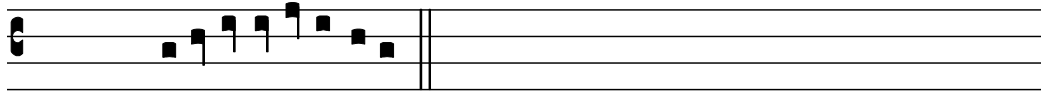


Hile ho- ly \* Lu-cy was pray- ing, bles-sed Aga-tha

4178.



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



*Ps.* The Lord reigneth. (*xcij.*) [52].

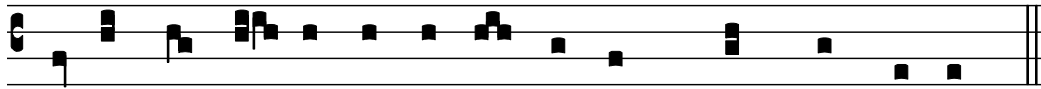
*Lucia virgo quid a me.* AS:363; 1519-S:18r; 1531-S:10r.

2. Ant.  
VII.i.

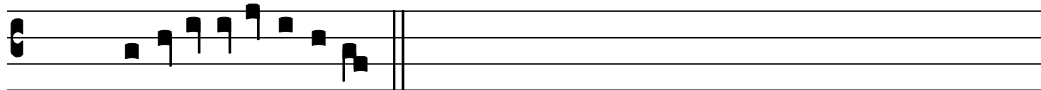


Irgin Lu-cy, \* why askest thou of me what thou

3639.



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

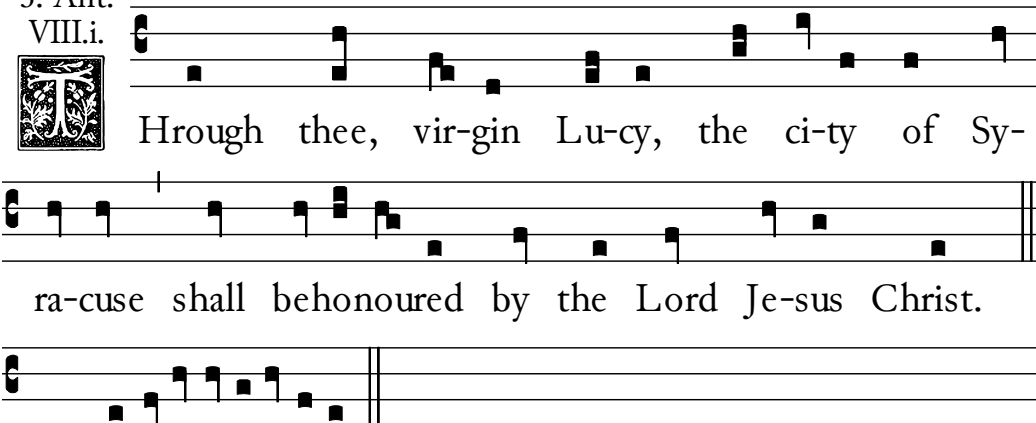


*Ps.* Sing joyfully. (*xcix.*) [53].

Saint Lucy, Virgin and Martyr.

*Per Lucia virgo.* AS:364; 1519-S:17r; 1531-S:10v.

4267. 3. Ant.  
VIII.i.




**T** Hrough thee, vir-gin Lu-cy, the ci-ty of Sy-  
ra-cuse shall behonoured by the Lord Je-sus Christ.

*Ps.* O God, my God. (*lxij. & lxxvj.*) [54].

*Benedico te Pater.* AS:364; 1519-S:18r; 1531-S:10v.

1703. 4. Ant.  
VIII.i.

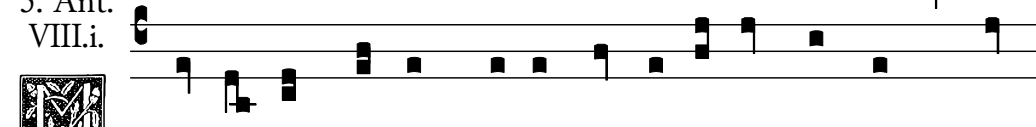


**B**less thee, \* O Father of my Lord Je-sus Christ :  
be-cause by thy Son the fire in my side hath been quenched.

*Ps.* O all ye works. (*Daniel iij.*) [55].

*Soror mea Lucia.* AS:364; 1519-S:18r; 1531-S:10v.

4984. 5. Ant.  
VIII.i.



**M** Y sis-ter Lu-cy, \* virgin consecrat-ed to God, why

Saint Lucy, Virgin and Martyr.



ask- est thou what thou thy-self art a-ble to ful-fill at once



for thy mother ? *Ps.* Praise ye the Lord. (*cxlviiij-cl.*) [56].

*Chapter from the Common of One Virgin and Martyr.* [847].

*Hymn.* Jesu, the Virgin's Crown. [877].

*V.* After her shall virgins. [903].

*Columna est immobilis.* AS:364; 1519-S:18r; 1531-S:10v.

Ant.  
I.v.

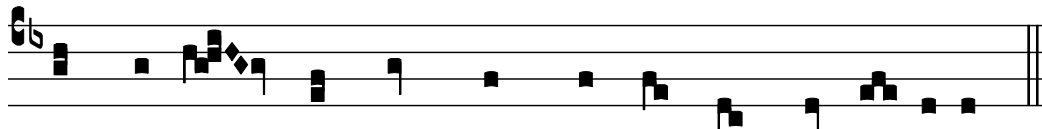


Hou art \* the immov-able pil- lar, Lu-cy,

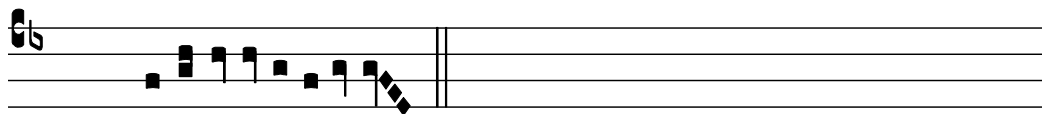
1855.



martyr of Christ : be-cause all the people expect that thou



shalt re-ceive the crown of the kingdom, al-le- lu-ya.



*Ps.* Blessed be the Lord. 50\*.

*Prayer* [as above].<sup>174</sup> Hear us. [856].

*Memorial of Advent, and of Blessed Mary.* **XX.**

¶ *At j.*

*Ant.* While holy Lucy was praying. *j. of Lauds.* {115}.

*Ps.* Save me, O God. (*liij.*) [110].

[*Ant.* Thee they justly praise. [115].

*Ps.* Quicunque vult.]<sup>175</sup> [116].

¶ *At iij.*

*Ant.* Virgin Lucy. *ij. of Lauds.* {115}.

*Ps.* Set before me. (*cxviij. 33.*) [148].

*Let the Chapers, R̃. and Ṽ. of the Common of One Virgin and Martyr be said at all the hours*<sup>176</sup> [884]. : *with the Prayer of the day.* [856].

¶ *At Sext.*

*Ant.* Through thee, virgin Lucy. *ij. of Lauds.* {116}.

*Ps.* My soul hath fainted. (*cxviij. 81.*) [159].

¶ *At ix.*

[11r.] *Ant.* My sister. *v. of Lauds.* {116}.

*Ps.* Thy testimonies. (*cxviij. 129.*) [169].

¶ *At ij. Vespers.*

*Ant.* While holy Lucy. *j. of Lauds.* {115}.


*Ferial Psalms.*

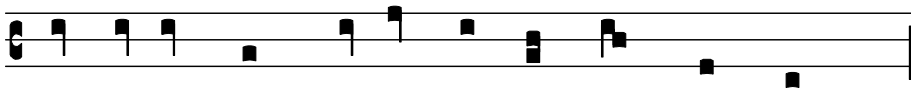
*The Chapter of One Virgin and Martyr.* [O Lord my God.]<sup>177</sup> [847].

*Hymn.* Jesu, the Virgin's Crown. [878].

*Ṽ.* After her shall virgins. [903].

*Tanto pondere.* AS:364; 1519-S:18v; 1531-S:11r.

Ant.  
VII.ii.  
5110. 

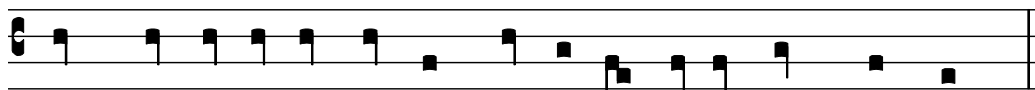


He Ho-ly Ghost \* fix-ed her with such great weight :

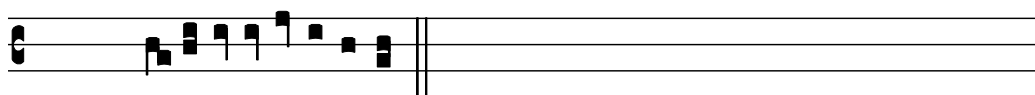


Saint Lucy, Virgin and Martyr.

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that she remained an immoveable virgin of the Lord.



*Ps.* My soul doth magnify. 63\*.

*Prayer.* Hear us. *in the Common.* [858].

*Memorial of Advent : and of Saint Mary.* XX.

## ¶ *Saint Thomas, Apostle.*

[*Inferior Double.*]<sup>178</sup>

(xxj. December.)

*At [First] Vespers.*<sup>179</sup>

*Ant.* Be ye valiant. *in the Common.* [638].


*Ferial Psalms.*

*Chapter.* Now you are no more stangers. [639].

*R.* Who are these. [639].

*O Thoma Christi.* HS:144r; 1519-S:18v; 1531-S:11r.<sup>180</sup>

8262b. Hymn. I.



Ay he, who doubting, \* prob'd the Sa-viour's pier-  
ced side, Plead through the me- rits of those wounds a-  
dor-able, Whose streams a-ton-ing, cleans'd the world's i-  
niqui-ty That all the foulness of our guilt be pu-ri-fied.  
Lord of Creation. [640].

*R.* Their sound hath gone forth. [647].

Saint Thomas, Apostle.

*O Thoma Didime.* AS:42; 1519:46v; 1531:25r; 1531-S:11r.<sup>181</sup>

Ant.

II.ii.



4083.

Thomas Di-dymus, \* through Christ whom

thou me-rit-ed to touch, we be-seech thee by thy prayers

on high, succour us in our mi-se-ries : lest we be

doomed with the wicked, at the coming of the Judge.

*Ps.* My soul doth magnify. 54\*.

[and let it be sung at both Vespers.]<sup>182</sup>

*Prayer.*

**G**rant us, we beseech thee, O Lord, so to glory in the solemnities of thy blessed Apostle Thomas<sup>183</sup> : that we may be ever

assisted by his protection : and follow  
<his> faith with befitting devotion.  
Through our Lord.

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

*If this Feast should fall on a Sunday, let it be deferred until the morrow : granted that it shall be a Double Feast.*<sup>184</sup>

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

*let the Mass of the Fast be made, both at the Principal Altar [evidently after Sext]<sup>185</sup> : and then let the proper service of the feria at Matins and at Lauds be entirely omitted in that year. And the Prayer shall be said at the Memorial.*

[ **¶** *If the Vigil of Saint Thomas shall fall on a Sunday or on the Wednesday or Friday or Saturday of the Embers Days let nothing be made of the Vigil except only a Memorial at the High Mass, but on no matter which other feria it shall fall, let the Mass of the Vigil be made.*]<sup>186</sup>

### *At Matins.*

*Let Nine Lessons be made [without Exposition]<sup>187</sup> : Double Feast.*

*[Invitatory as in the Common of One Apostle, Hymn as above, let the Antiphons and Psalms be sung in the Nocturn as in the Common of one Apostle. [646].]<sup>188</sup>*

#### *First Lesson.*

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

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

#### *Lesson ij.*

**I**N those days a certain man by the name of Abanes was sent by the

King of India : to inquire of a skilled craftsman who might build him a

palace. To whom, returning to his country, Thomas joined himself : and went down with him to the sea. And entering into a ship : in the third month they were brought into the interior of India. Blessed Thomas, therefore, began to preach throughout all India : proclaiming the Gospel of the Lord Jesus Christ : not only in words, but also in works, he instilled the faith into the hearts of the barbarians. Thus that incredulous one who a little while ago

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

*Lesson iij.*

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

these things : the king being very angry, commanded him to be stretched out and tortured, and to be beaten and confined in prison. But the blessed apostle gave thanks to God : that he was worthy to suffer such things for His name. In the meanwhile, Migdonia, the wife of Carisius, the king's cousin, with his nurse Narcissa, and Tripetia the king's wife, with her son Zuza, having gone to the prison : having given money to the guards, came in to the apostle, and heard the word of God. But thou. [11v.]

*Lesson iiij.*

**W**hen it was told to Mideus the king, that indeed his wife

and son had been converted by the apostle of God : being very angry, he

ordered his wife and son to be brought <before him>. And when he was unable to persuade them to turn away from this path : he ordered his wife to be shut up in a dark place, but her son to be bound in prison with the blessed apostle. Moreover he confined Carisius and his wife Migdonia with his nurse Narcissa, likewise in a dark cell. The king ordered the apostle to be brought before him with his hands tied behind him : and said to him, Who is this thy God, which through thee

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

*Lesson v.*

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

bring in an offering to the image of the sun in the temple. The apostle entering in said to the image, In the name of my Lord Jesus Christ I command thee, a demon, which lieth hidden in this image : that thou mightest destroy that which no men can break by beating. Immediately, as when wax placed near fire is melted : the idol was dissolved. Mischeus the king being angry, because the image of the sun had been shattered<sup>189</sup> : ordered the apostle Thomas and his son Zuzan and many others to be cast into prison.

*Lesson vj.*

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

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

*Without Exposition.*

*Lesson vij.*

**T**He king asked in what way Thomas had come into the country of India : but he heard that he came to save many, and this was due to him, that through the hand of Mideus he would migrate from this world. The king asked who his Lord was : and what his name was, or from what country. Thomas answered, My Lord is the one God, and one Lord of heaven and earth : whose name thou canst not hear. But the name which

was given to him in this world : is Jesus Christ. Even when the king was threatening that he would not spare him until his crime was expunged, so that all India might be cleansed : Thomas answered, These crimes will be found in me, but know this, that neither will they fail here. The king therefore thought in what way he would order Thomas to be slain. For he was afraid of the people : because of the more eminent men,

which marveled at his works, and believed in the Lord Jesus. When, therefore, he began to depart from the city, he was protected by armed troops. Now the people thought that the king wanted to learn something from him : and that he could teach the king. But the king, going out

about half a mile, delivered him up to four soldiers : that they might bring him to a mountain, and there they might strike him with the sword. And the king returned to the city : where he commanded the soldiers. But thou, O Lord.

*Lesson viij.*

[12r.] **W**hen Thomas came to the place of the beheading, after exhorting the people following him to preserve their faith and to exhibit piety to the Lord Jesus : he ordered the price to be given to the guards to obtain permission to pray. Who having given them an abundance of prayer, began to give thanks to God, for he was governed in this world by Him. Having him as a guide in dangers, a comforter in sorrows, a helper in labours, the reward for which he had run in the journey of this world. Thou Lord, he saith, hast declared to me that I am thine. For which cause I have not married a wife, that I might be altogether <available> for thee. Thou hast also recalled the greedy spirit of worldly riches by heavenly provision and

admonition : teaching that our losses are in money, not benefits. And therefore thou hast compelled me, contented with poverty in this world, to seek the truth of spiritual riches, and to search out the treasures of Christ hidden in thee : and contented with thy abundance, not to desire others. Be present, O Lord : that from this world I may pass over to thee with peace and grace. Direct thy servant to thy throne : direct my way, and let not the Devil attend me. And let his eyes be blinded by thy light : let his mouth be silent, let him find nothing in me of his works. These <words> being uttered,<sup>190</sup> he said to the soldiers, Come, accomplish the command : which he sent you. But thou.



*Lesson ix.*

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

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

*All the rest at Matins and at the Hours from the Common of One Apostle. [646].*

[*Let be made*]<sup>191</sup> a Memorial of Advent on no matter which feria this Feast falls, with this Antiphon

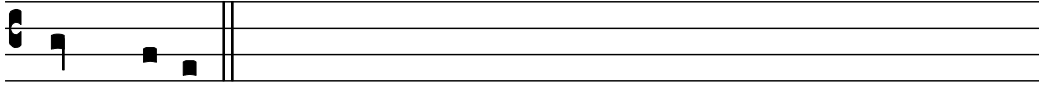
*Nolite timere quinta.* 1519-S:19r, 1519:47r; 1531:25r.<sup>192</sup>

Ant.  
VIII.i.



3898.

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



come to you.

*except when [the Feast of the Apostle]<sup>193</sup> deferred from the Sunday is celebrated on Monday : then indeed at the Memorial of Advent let the Antiphon of that feria be sung : to be sure Thus saith the Lord. 250. [seek for it on Monday in the fourth week of Advent]<sup>194</sup> and always let it be sung [with]<sup>195</sup> the Verse A voice of one crying. 69. [and]<sup>196</sup> with the Prayer of the Sunday : and the Antiphon Be ye not afraid. will be entirely omitted in that year. Nevertheless if this Feast should happen on the Friday or Saturday of the Ember Days then the Prayer of the Fast shall be said with the aforementioned Antiphon Be ye not afraid.*

### ¶ *At Second Vespers.*

*[Ant. The Lord hath sworn. in the Common. [671].*

*Ps. The Lord said. [306]. and the other Antiphons and Psalms of the Apostles. [671].*

*Chapter. Now you are no more. in the Common.]<sup>197</sup> [639].*

*R̃. The fellow citizens. [656].*

*Ant. O Thomas Didymus. {121}. [seek for it in Advent.]<sup>198</sup>*

*Ps. Magnificat. 54\*.*

*Prayer. Grant us. {121}.*

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

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

*[Compline as above.]<sup>199</sup>*

¶ *Of Saint Stephen<sup>200</sup> and of the other Saints through to the Feast of Saint Wulfstan<sup>201</sup> : seek for them all in the Common of Saints as is indicated after the Nativity of the Lord. 367.*

## Notes.

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### Notes, pages {1}-{128}.

<sup>1</sup> 'et in secundis vespers sanctorum observetur quando una sola antiphona super psalmos dicitur' 1519-S:1r.

<sup>2</sup> 1519-S:1r.

<sup>3</sup> 1519-S:1r.

<sup>4</sup> 'errátibus' *Chevalloni* (in *Breviario Magno* A.D. 1531). [SB-S:1.]

<sup>5</sup> 1519-S:1r.

<sup>6</sup> 1519-S:1v.

<sup>7</sup> 'Rectores Versum incipiant, et ab omnibus finiatur.' 1519-S:2r.

<sup>8</sup> 1519-S:2r.

<sup>9</sup> 1519-S:2r.

<sup>10</sup> 'festis' 1519-S:2r.

<sup>11</sup> 1519-S:2r.

<sup>12</sup> 'hore' 1519-S:2r.

<sup>13</sup> 'nisi' 1519-S:2r.

<sup>14</sup> In 1519-S:2r. the alternating endings for the Psalm-tone appears thus:



<sup>15</sup> 1519-S:2v.

<sup>16</sup> In 1519-S:2v. 'pótius' is set C.B.A.

<sup>17</sup> 'clamantium et dicentium, justus' *Legend.* 1518. [SB-S:5.] 1519-S:2v. indicates a flat only at 'homo'; 'populórum' ends FE.

<sup>18</sup> 1519-S:2v.

<sup>19</sup> 'S. Andree Apostoli, de eius Passione, quam omnes Presbiteri et Diaconi Achaye scripserunt omnibus Ecclesiis per Orbem.' *Legenda Exon.* Jo. de Grandisson. Exon. episcopi, *MS.* A.D. 1366. [SB-S:5.]

<sup>20</sup> SB-S:5 has 'hominibus hanc supersticiosam' with the following note : 'hominibus ad supersticiosam' *Brev. MS., et Legend. Sarum* A.D. 1518. 'hominibus supersticiosam' *Chevallon. cum Legend. Exon.* [SB-S:5.]

<sup>21</sup> SB-S:5.

<sup>22</sup> 1519-S:3r. has no flat at 'Petrus'. 1519-S:3r. has B $\flat$  at 'Dóminus'.

<sup>23</sup> SB-S:6. has 'magnum [est] mysterium crucis.' with the note : [est] *non habet* *Chevallon.* [SB-S:6.]

<sup>24</sup> 'restauratiónis esse húmáni géneris' *Portiforia.* [SB-S:7.]

<sup>25</sup> 'comprobabis.' *Leg.* 1518. [SB-S:7.]

<sup>26</sup> 1519-S:3r. has no flat at 'largiéntem'.

<sup>27</sup> SB:7. has 'Insánu[s] [est] sermo tuus.' with the note : [est] *non habet* *Chevallon.* [SB-S:7.]

<sup>28</sup> 1519-S:3v.

<sup>29</sup> In 1519-S:4r. 'beáta' is set D.E.FE.

<sup>30</sup> 1519-S:4r.

<sup>31</sup> SB-S:9.

<sup>32</sup> In 1519-S:4v. B $\flat$  is indicated through the clef until 'et redde'.

<sup>33</sup> 'suscíperis' *Chevallon*. [SB-S:11.]

<sup>34</sup> 'cruce' *Chevallon*. [SB-S:11.]

<sup>35</sup> AS:348. has 'respíceret celum'. In 1519-S:4v. 'dum' is set G. 1519-S:5r. has 'Magíster meus Christus.'

<sup>36</sup> In 1519-S:5r. 'totum' is set D.F.

<sup>37</sup> AS:349 has 'deléte de cruce depóni.' 1519-S:5r. has 'hec pati.' In 1519-S:5v. 'rationábilem' is set CB.A.B.CD.CB.B.

<sup>38</sup> 'their net' *Leg.* 1518. [SB-S:12.]

<sup>39</sup> *Gregorii* in Evangelia, Homil. v., *Opera* i. 1450. [SB-S:12.]

<sup>40</sup> 'in vita' *Leg.* 1518. [SB:13.]

<sup>41</sup> [V. ends] 'eórum ipsis' *Portifória*. [SB-S:13.]

<sup>42</sup> 'proferátur afféctu' *Legenda MS.* (in Coll. D. Joh. Cant.). [SB:14.]

<sup>43</sup> 'apellátus' *Chevallon*. [SB-S:14.] In 1519-S:6r. 'ideo' is set ACb.ACGGFEF.FE.

<sup>44</sup> 1519-S:6v. has 'orávi'.

<sup>45</sup> 1519-S:6v.

<sup>46</sup> 1519-S:6v.

<sup>47</sup> 1519-S:6v. has 'Christus'.

<sup>48</sup> [Psalm appears as 'Jubiláte] dño' *Chevallon*. [SB-S:15.]

<sup>49</sup> 1519-S:7r.

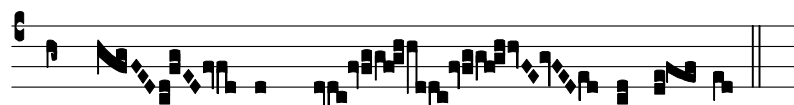
<sup>50</sup> 1519-S:7r.

<sup>51</sup> In 1519-S:7v. 'Vir' is set DCDEFED; 'et dux innocétié' appears thus:



et dux inno-cén- ti- e :

'plebis' is set AGF.ED; 'festa' is set FGA.AGFED; 'súscipe' is set ED.CD.D; 'sacntórum collégio' appears thus:



sanctó- rum col- lé-gi- o.

'Christi' is set ABC.BA; 'Andréa' is set G.A.F.

<sup>52</sup> 'almicias' 1519-S:7v.

<sup>53</sup> 1519-S:7v.

<sup>54</sup> 'post' 1519-S:7v.

<sup>55</sup> 1519-S:7v.

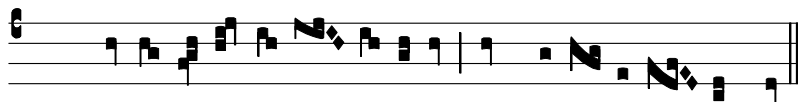
<sup>56</sup> 1519-S:7v.

<sup>57</sup> 'De sancto Andrea hoc modo dicatur prosa.' 1519-S:7v.

<sup>58</sup> See note 96 in B-6. For 'etérne' : 'supérne' *Brev. Gonv.-Cai. MS.* [SB-S:18.]

<sup>59</sup> 1519-S:8r.

<sup>60</sup> In 1519-S:8r. the  $\mathcal{V}$ . is as follows:



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

<sup>61</sup> 1519-S:8r.

<sup>62</sup> 1519-S:8v. i.e. of the Octave of St. Andrew.

<sup>63</sup> In 1531-S:4r. the repeat of the invitory is to Dum'. AS:353 has no indication of repeat.

<sup>64</sup> 1519-S:8v.

<sup>65</sup> 1519-S:8v.

<sup>66</sup> Here beginneth *Lesson iij.* in Legend. 1518. [SB:22]

<sup>67</sup> 1519-S:9v.

<sup>68</sup> 1519-S:9v.

<sup>69</sup> In 1519-S:9v. 'dicébat' is set AB.G.G.

<sup>70</sup> 1519-S:9v.

<sup>71</sup> 1519-S:9v.

<sup>72</sup> 'festo' 1519-S:9v.

<sup>73</sup> 1519-S:9v.

<sup>74</sup> 1519-S:9v.

<sup>75</sup> 1519-S:9v.

<sup>76</sup> 'translatiónem' 1519-S:9v.

<sup>77</sup> 1519-S:9v.

<sup>78</sup> 1519-S:9v.

<sup>79</sup> 1519-S:10r. has no natural sign at 'patrocíniis'.

<sup>80</sup> In AS:358. the prose has been added in a later hand at the bottom of the page. The first two verses of the prose begin C E G G. AS does not include the vocalized repetitions. AS:358. conflates the end of the prose 'tanto' with the beginning of the final response 'Comittere' such that the first neume of 'Comittere' is a third lower, B $\flat$ a. 1531-S:4v. and 1519-S:10v. both omit the indication †Illi. that precedes  $\mathcal{V}$ . Glória Patri.

1531-S:4v. and 1519-S:10v. both indicate 'Opórtet' following  $\mathcal{V}$ . Glória Patri. [In place of the final repetition of 'Opórtet committere' is] 'Illi nimirum' *Brev. MS. Coll. Clar. Cant, cum Portijoriis.* [SB-S:24.]

<sup>81</sup> 1519-S:10v.

<sup>82</sup> 1519-S:10v.

<sup>83</sup> 1519-S:10v. has no flats at 'lapsa de celo'.

- <sup>84</sup> 1519-S:10v.  
<sup>85</sup> 1519-S:10v.  
<sup>86</sup> 1519-S:10v.  
<sup>87</sup> 1531-S:5r omits 'hujus' and 'suum'. 1531-S:5r. has 'oblectaméntis'. In 1519-S:11r. 'se' is set F.  
<sup>88</sup> In 1519-S:11v. 'nephas' is set GF.F.  
<sup>89</sup> SB-S:27.  
<sup>90</sup> In 1519-S:12r. 'auro patris' is set Fe.F GA.G.  
<sup>91</sup> 1519-S:12v. does not indicate B<sub>2</sub> at 'discípulus'. In AS:357 the B<sub>2</sub>-clef is retained through the psalm-tone.  
<sup>92</sup> In AS:357. 'summum' is set CC.AG. In 1519-S:12v. 'sacerdótii' is set D.Dc.D.DED.CC; no flats appear at from 'summum' to the end.  
<sup>93</sup> In 1519-S:12v. 'plecténdi' is set AGAGED.GFGAAGAg.E. In AS:357. 'secum' is set F.DE.  
<sup>94</sup> 1519-S:13r. has B<sub>2</sub> only at 'laudántes'.  
<sup>95</sup> SB-S:32.  
<sup>96</sup> 1519-S:10r. does not indicate B<sub>2</sub> at 'patrocíniis' or at 'Fílio'. AS:358. indicates '†Illi.' after *Ÿ*. 'Glória Patri.'  
<sup>97</sup> 'Pontíficis' *Chevallon*. [SB-S:32.]  
<sup>98</sup> 'Istud octavuum Responsorium incipiat ab uno solo clerico de superiori gradu loco nec habitu mutato, nisi cantetur ab omnibus qui voluerint in statione puerorum habitu non mutato.' 1519-S:14r.  
<sup>99</sup> AS:360 omits the first F in 'Sospes'; 1519-S:14r. has no flats at 'sospes'. 1519-S:14r. has B<sub>2</sub> throughout the *Ÿ*.  
<sup>100</sup> 1519-S:14v.  
<sup>101</sup> AS:360. omits the vocalized repetitions on 'O'.  
<sup>102</sup> 1519-S:14v.  
<sup>103</sup> 'Juste et sancte', AS:361; 1519-S:15r.  
<sup>104</sup> In 1519-S:15r. 'corde' is set CD.DCCAG.  
<sup>105</sup> 1519-S:15v.  
<sup>106</sup> 'die lune' 1519-S:15v.  
<sup>107</sup> 1519-S:15v.  
<sup>108</sup> 1519-S:15v.  
<sup>109</sup> 1519-S:15v.  
<sup>110</sup> 1519-S:15v.  
<sup>111</sup> 'sancte' *Chevallon*. cum Portiforiis in hoc loco. [SB-S:38.]  
<sup>112</sup> 'octauis' Legend. 1518. cum Portiforiis. [SB-S:39.]  
<sup>113</sup> 1519-S:16.  
<sup>114</sup> 1519-S:16r.  
<sup>115</sup> 'sunt' *Chevallon*. [SB-S:39.]  
<sup>116</sup> 'spécula' *Brev. Coll. D. Job. Cant. MS. F. 9*. [SB-S:39.]  
<sup>117</sup> 'irátus contra pópulum' *Leg*. [SB-S:40.]

<sup>118</sup> 'arréptus a demónio' *Leg.* [SB-S:40.]

<sup>119</sup> 'fācere' *Chevallon. cum Leg.* [SB-S:41.]

<sup>120</sup> 'dei' *Leg.* [SB-S:41.]

<sup>121</sup> 'omnia fiant.' 1519-S:16r.

<sup>122</sup> Per litteras majores loca imaginum majuscularum ligno incisarum notavimus. In hoc loco tituli circa effigies hic inde sunt inserti ; videlicet, *'tota pulcra es, amica mea, et macula non est in te. electa ut sol. Stella maris. luna ut pulcra. sicut lilium inter spinas. porta celi. oliva speciosa. cedrus exaltata. turris David. propugnaculum. virga Iesse. plantatio rose. fons ortorum. speculum sine macula. civitas Dei. ortus conclusus.'* Quibus subjicitur in Legend. A.D. 1518 *'In conspectu altissimi : immaculata permansi.'* [SB-S:41.]

<sup>123</sup> *'In conceptione sancte Marie virginis ad vespervas et ad matutinas et ad alias horas omnia fiant sicut in nativitatis ejusdem, verbis tamen de nativitatis mutatis in conceptionem secundum usum modernum Sarum.'* 1519-S:16r.

<sup>124</sup> In 1520-S:105r. 'Dei' is set D.DCD.

<sup>125</sup> 'quoniam [gloriósa]' *Portiforia.* [SB:41.]

<sup>126</sup> 1520-S:105r. indicates a flat at 'ubi'.

<sup>127</sup> 1520-S:105v. places the full R̃. here and includes only a cue below at matins.

<sup>128</sup> In AS the music for this antiphon appears only under the incipit "Nativitas tua Dei génitrix," Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'Concéptio' appears in place of 'Nativitas.' [annunciávit in univérso] *habet Chevallon.* [SB-S:41.]

<sup>129</sup> 1519-S:16r.

<sup>130</sup> 'puerile' 1519-S:16r.

<sup>131</sup> 'nibilis [ortus]' *Chevallon.* [SB-S:43.] 1520-S:106. does not indicate a flat at 'et'.

<sup>132</sup> In AS:520. and in 1520-S:106v. the music for this antiphon appears only under the incipit "Hódie nata est," Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'concépta' replaces 'nata'. The three-note neume of the final syllable has been separate to accommodate the three-syllable word. No flat appears in 1520-S:16v. (In AS:520. a flat is implied by the F-clef.) In 1520-S:106v. 'David' is set DEFE.DC.

<sup>133</sup> From the Feast of the Nativity of the Blessed Virgin. In this edition 'concepciónem' appears in place of 'nativitatem'.

<sup>134</sup> In AS. the music for this antiphon appears only under the incipit 'Quando nata est', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'concépta' appears in place of 'nata'.

<sup>135</sup> 1520-S:106v.

<sup>136</sup> Sermon IV. de nativitate beatissime Marie virginis. See Migne's *Patrologia Latina*, Volume 141, cols. 320Bff <http://www.ariadne.org/cc/bishops/fulbert-sermons.html>

<sup>137</sup> In AS. the music for this antiphon appears only under the incipit 'Hódie nata est', Feast of the Nativity of the Blessed Virgin, September 8. In the edition 'concépta' and 'concepciónem' replace 'nata' and 'nativitatem'. In 1520-S:107r. at 'María' the flat appears a third lower.

<sup>138</sup> 'progénie David' *Leg.* 1518. *cum Portiforiis.* [SB-S:44.]

<sup>139</sup> From the Feast of the Nativity of the Blessed Virgin. In the edition 'conceptionem' replaces 'nativitatem'.

<sup>140</sup> In AS:521. the music for this antiphon appears only under the incipit 'Hódie nata est', Feast of the Nativity of the Blessed Virgin, September 8. In the edition 'concépta' replaces of 'nata'. The additional syllable 'con' is set with an additional note, F.

<sup>141</sup> 1520-S:107v. includes a flat only at 'insígnia'.

<sup>142</sup> From the Feast of the Nativity of the Blessed Virgin; in the edition 'conceptionem' replaces 'nativitatem'. 1520-S:107v. has no flats.

<sup>143</sup> In AS the music for this antiphon appears only under the incipit 'Nativitas glorióse vírginis', Feast of the Nativity of the Blessed Virgin, September 8. In the edition 'concéptio' and 'conceptionem' replace 'nativitas' and 'nativitatem'. 1520-S:107v. has flats only at 'stirpe David'.

<sup>144</sup> 'intimáliat' *Leg.* [SB-S:46.]

<sup>145</sup> 'Expédite vno de oráculis hanc vírginem prenunciántibus: vnumquódque' *Leg.* [SB-S:46.]

<sup>146</sup> In AS. the music for this antiphon appears only under the incipit 'Nativitas tua Dei génitrix', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'concéptio' appears in place of 'nativitas'. 1520-S:108r. has no flat at 'pudícítiam'.

<sup>147</sup> 'servuáre' *Leg.* [SB-S:47.]

<sup>148</sup> SB:47.

<sup>149</sup> In 1520-S:108v. 'génuit' is set GAEDG.AGC.AGC.

<sup>150</sup> In AS. the music for this antiphon appears only under the incipit 'Nativitas est hódie', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'concéptio' appears in place of 'nativitas'. 1520-S:108v. has no flat at 'celebrémus'.

<sup>151</sup> From the Feast of the Nativity of the Blessed Virgin; in this edition 'conceptionem' appears in place of 'nativitatem'. 1520-S:108v. has no flat at 'celebrémus'.

<sup>152</sup> 1520-S:109r.

<sup>153</sup> 'Prefátio', 1520-S:109r.

<sup>154</sup> 'item bellator' *Leg.* [SB-S:49.]

<sup>155</sup> In AS. the music for this antiphon appears only under the incipit 'Nativitas est hódie', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'concéptio' appears in place of 'nativitas'.

<sup>156</sup> In AS. the music for this antiphon appears only under the incipit 'Nativitas glorióse vírginis', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'concéptio' appears in place of 'nativitas'.

<sup>157</sup> 1520-S:111r.

<sup>158</sup> In AS. the music for this antiphon appears only under the incipit 'Nativitatem hodie', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'conceptionem' appears in place of 'nativitatem'. In 1520-S:111r. 'perpétue' is set ABC.A.GF.

<sup>159</sup> ¶ *Ad vespas non dicitur sequentia* Letabúndus. *sed hymnus* Ave maris stella. 1519-S:16r.

<sup>160</sup> 1531-S:9r. omits "allelúya." 1520-S:111v. indicates the Psalm-tone as I.vi.



- <sup>161</sup> 'iij. de matutinas' 1519-S:16v.  
<sup>162</sup> 1519-S:16v.  
<sup>163</sup> 1519-S:16v.  
<sup>164</sup> AS:362. and 1519-S:16v. end with 'inimicum subisti'.  
<sup>165</sup> 1519-S:16v. prints the full collect here.  
<sup>166</sup> 1519-S:16v.  
<sup>167</sup> 1519-S:16v.  
<sup>168</sup> Luke 11:33. The *Vulgate* has 'Nemo lucernam accéndit'.  
<sup>169</sup> 1519-S:16v.  
<sup>170</sup> 'indésinenter' *Portif.* [SB-S:53.]  
<sup>171</sup> 'per milia' *Brev. MS. Clar.* [SB-S:53.]  
<sup>172</sup> 1519-S:17r. has 'salva facta est', set FDEFEE D.DED DBCB.  
<sup>173</sup> 'sancta Agatha : consolabátur', 1531-S:10v.  
<sup>174</sup> 1519-S:18v.  
<sup>175</sup> 1519-S:18v.  
<sup>176</sup> 'ad tertiam et ad alias horas', 1519-S:18v.  
<sup>177</sup> 1519-S:18v.  
<sup>178</sup> 1519-S:18v.  
<sup>179</sup> 1519-S:18v. refers to First Vespers as the Vigil of S. Thomas.  
<sup>180</sup> HS 1518 has a key signature of B, throughout.  
<sup>181</sup> AS:42. provides only the incipit 'O Thoma Dídime'.  
<sup>182</sup> 1519-S:18v.  
<sup>183</sup> 'beáte Thome apóstoli tui' 1519-S:18v.  
<sup>184</sup> 'nisi festum loci' *Portiforia.* [SB-S:61.]  
<sup>185</sup> 1519-S:19r.  
<sup>186</sup> 1519-S:19r.  
<sup>187</sup> 1519-S:19r.  
<sup>188</sup> 1519-S:19r.  
<sup>189</sup> 'est', SB:64.  
<sup>190</sup> 'precátus' *Legend.* 1518. [SB-S:66.]  
<sup>191</sup> 1519-S:19r.  
<sup>192</sup> 1531:25r. has 'Dóminus Deus noster'. 1519:47r has 'Dóminus vester', and includes the Psalm-tone ending.  
<sup>193</sup> 1519-S:19r.  
<sup>194</sup> 1519-S:19r.  
<sup>195</sup> 1519-S:19r.  
<sup>196</sup> 1519-S:19r.  
<sup>197</sup> 1519-S:19r.  
<sup>198</sup> 1519-S:19r.

<sup>199</sup> 1519-S:19r.

<sup>200</sup> 'Silvestro' 1519-S:19r.

<sup>201</sup> Legendum videtur '*quere post Natalem*' (sc. pp. cxcvii.—ccclxxvi.) quod in Legend. Coll. Joh. Cant. MS. invenimus. '*sancto felicitis : require proximum post diem Natalis Domini.*' Legend 1518. '*De S. Silvestro . . .*', Portiforia. [SB-S:68.]