

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume A.

Part 21.

Pages [889]-[980].

Common of Saints
out of Paschaltide.

On the Birthday of one Confessor and Bishop.

On the Birthday of one Confessor and Abbot.

On the Birthday of many Confessors.

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Hamilton Ontario.

The Gregorian Institute of Canada.

MMXXIV.

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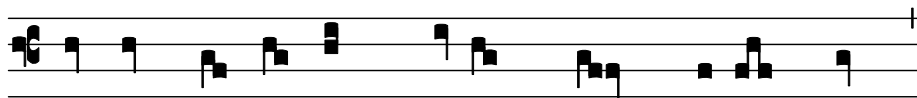
¶ *On the Birthday of one Confessor and
Bishop out of Paschaltide.
At Vespers.*

On the Psalms.

AS:649; 1519-C:26v; 1531-P:75r.¹

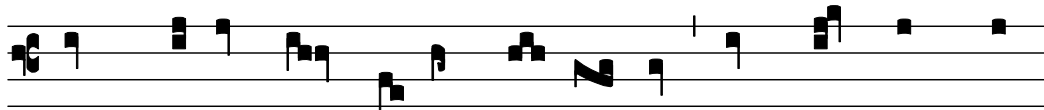
[Justum deduxit. *Major.*]

Ant.
IV.i.



3542.

He Lord conduct-ed * the just through the right ways,



and shewed him the kingdom of God : and gave him the



knowledge of ho- ly things, made him ho-noura-ble in



his la-bours, and accomplished his la- bours. Amen.

Ferial Psalms.

Chapter. [after] Ecclesiasticus xliv. (17.)


B ehold a great priest who in his time pleased God and] was	found [to be] just, and in the time of wrath he was made a reconciliation.
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¶ *When ix. Lessons or iij. Lessons are to be had with a proper History or with a proper of Lauds : and in addition on all Feasts of one Confessor and Bishop falling in Paschaltide : then at both Vespers and at Matins and at iij. is said this aforesaid Chapter [Behold a great priest.]² and then at vj. is said the Chapter The Lord acknowledged him. [933].*

and at ix. the Chapter He magnified him. [934].


However on all other Feasts whether of iij. Lessons of of ix. is said at First Vespers only the aforesaid Chapter Behold a great priest.

R̃. Soldier of Christ. [918].

[ Let this melody be sung on Feasts whether of iij. or of ix. Lessons of one Confessor and Bishop throughout the whole year when the Choir is ruled at First Vespers on this Hymn.]³

Iste confessor. HS:124v; 1519-C:26v; 1531-P:75r.

8323. Hymn.
II.



His the Confessor * of the Lord, whose tri-umph

Now all the faithful ce-lebrate, with glad-ness Erst on this

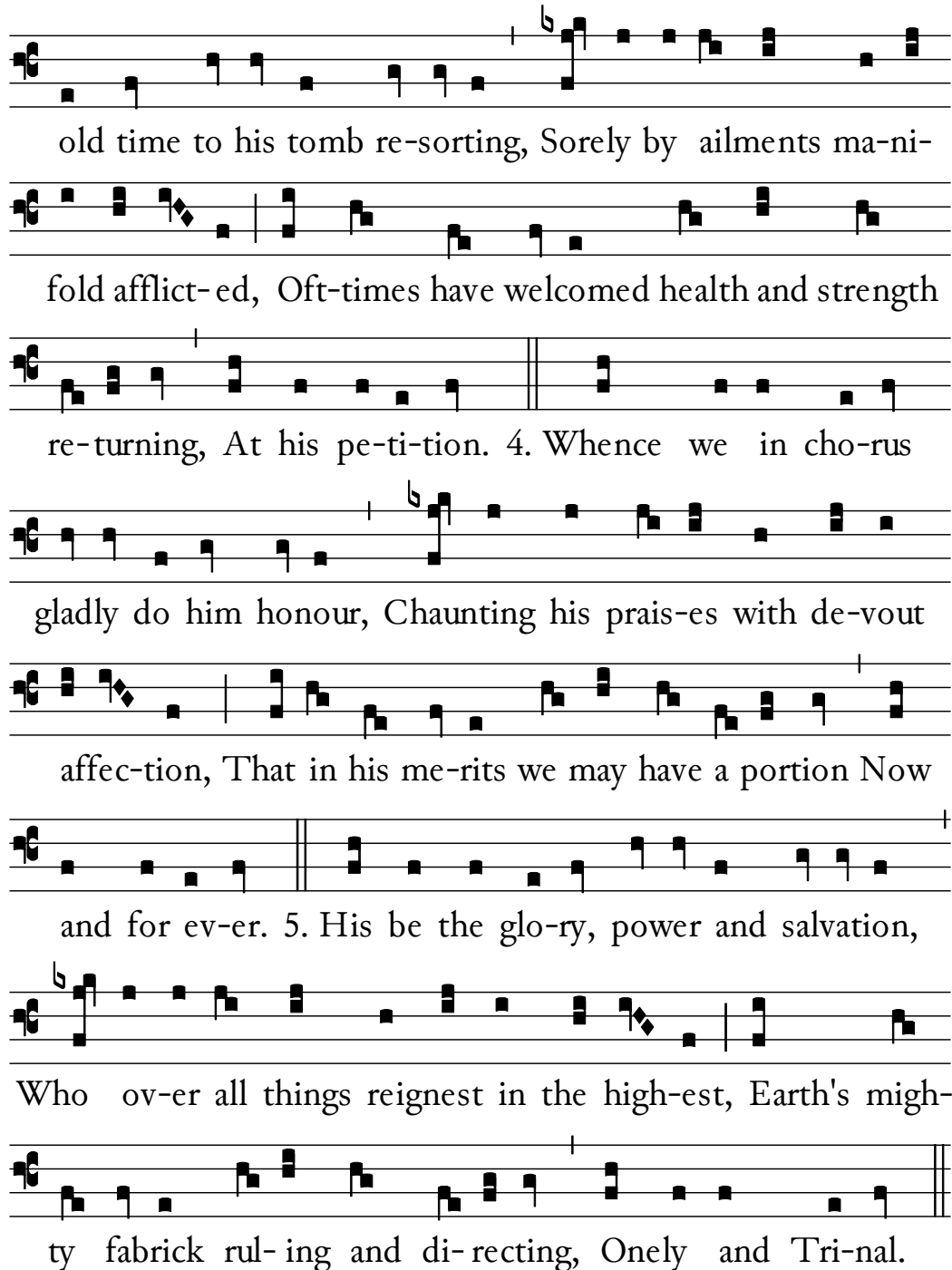
feast-day me-ri-ted to enter Into his glo-ry. 2. Saintly

and pru-dent, modest in be-haviour, Peaceful and so-ber,

chaste was he and low-ly, While that life's vi-gour, coursing

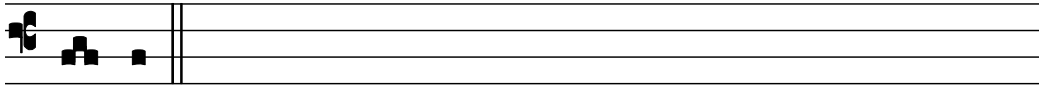
through his members, Quicken'd his be-ing. 3. Sick ones of

On the Birthday of one Confessor and Bishop out of Paschaltide.



old time to his tomb re-sorting, Sorely by ailments ma-ni-
fold afflict-ed, Oft-times have welcomed health and strength
re-turning, At his pe-ti-tion. 4. Whence we in cho-rus
gladly do him honour, Chaunting his prais-es with de-vout
affec-tion, That in his me-rits we may have a portion Now
and for ev-er. 5. His be the glo-ry, power and salvation,
Who ov-er all things reignest in the high-est, Earth's migh-
ty fabrick rul-ing and di-recting, Onely and Tri-nal.

On the Birthday of one Confessor and Bishop out of Paschaltide.



A-men.

[These three following melodies on This the confessor. are used on all Feasts of Nine Lessons [or iij. Lessons in which the Choir is ruled]⁴ : at Matins as follows.]⁵

HS:125v; 1519-C:27r; 1531-P:75r.⁶

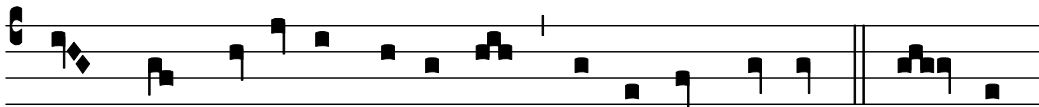
Hymn.
VIII.



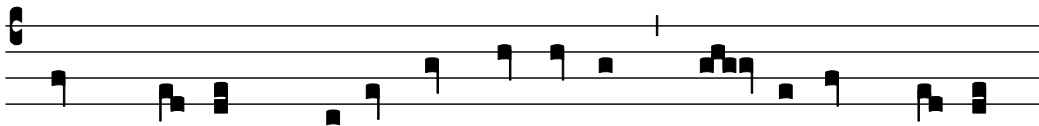
His the confessor * of the Lord, whose tri-umph



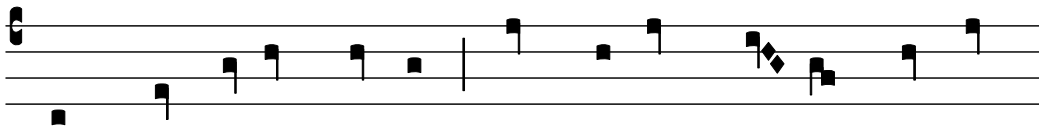
Now all the faithful ce-lebrate, with gladness Erst on this



feast-day me-ri-ted to enter Into his glo-ry. 2. Saint-ly



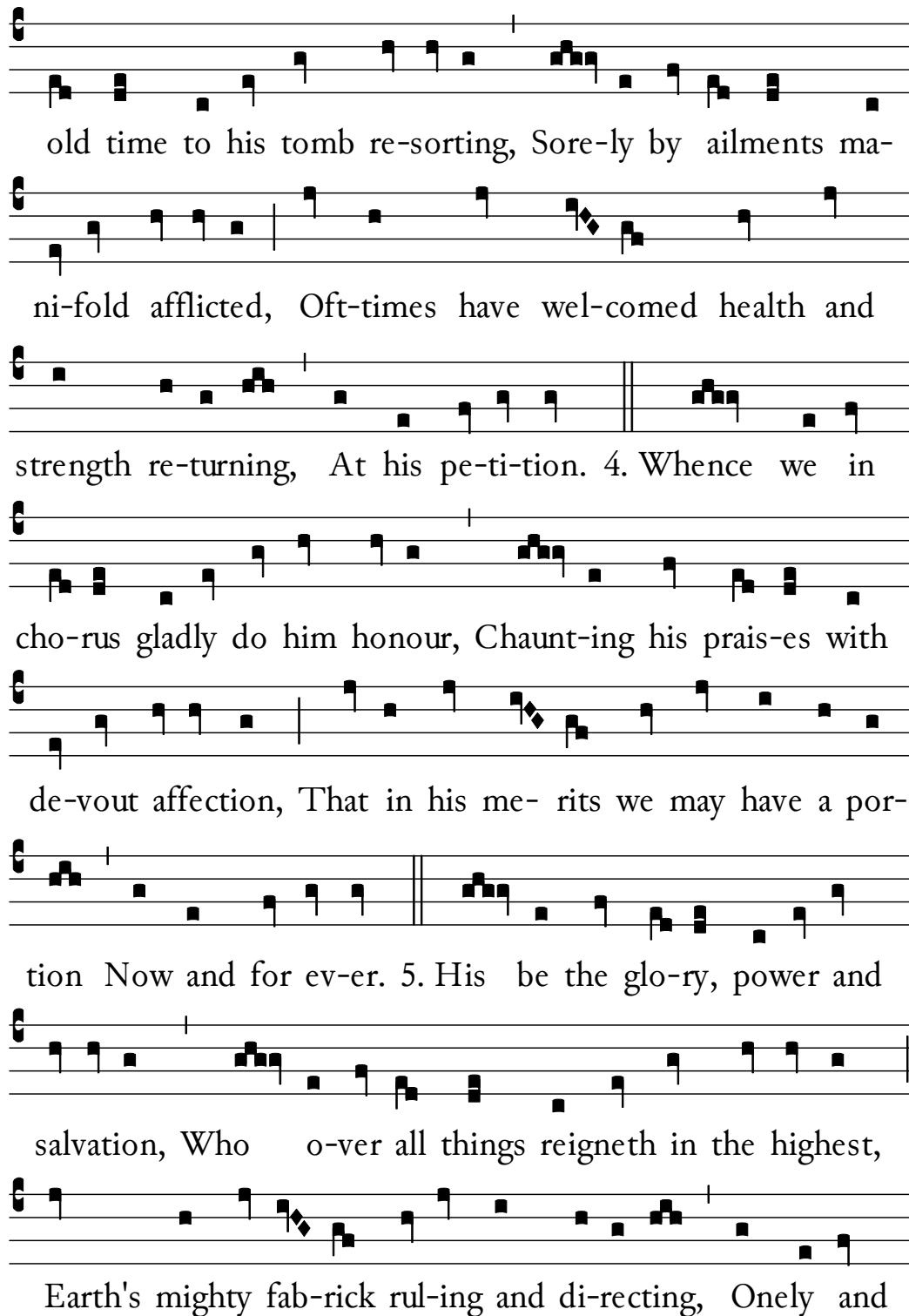
and pru-dent, modest in be-haviour, Peaceful and so-ber,



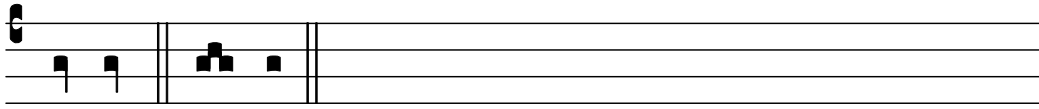
chaste was he, and lowly, While that life's vi- gour, coursing



through his members, quicken'd his be-ing. 3. Sick ones, of



old time to his tomb re-sorting, Sore-ly by ailments ma-
ni-fold afflicted, Oft-times have wel-comed health and
strength re-turning, At his pe-ti-tion. 4. Whence we in
cho-rus gladly do him honour, Chaunt-ing his prais-es with
de-vout affection, That in his me-rits we may have a por-
tion Now and for ev-er. 5. His be the glo-ry, power and
salvation, Who o-ver all things reigneth in the highest,
Earth's mighty fab-rick rul-ing and di-recting, Onely and



Tri-nal. A-men.

[Or this melody.]⁷

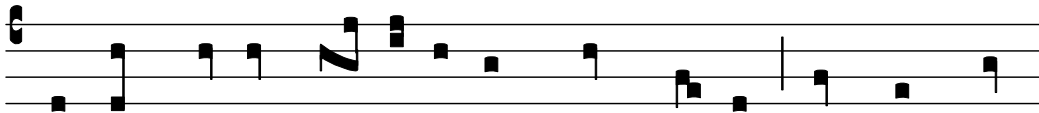
HS:126v; 1519-C:27r; 1531-P:75r.

Hymn.

I.



His the confessor * of the Lord, whose tri-umph



Now all the faithful ce-lebrate, with gladness Erst on this



feast-day me-ri-ted to enter Into his glo-ry. 2. Saintly



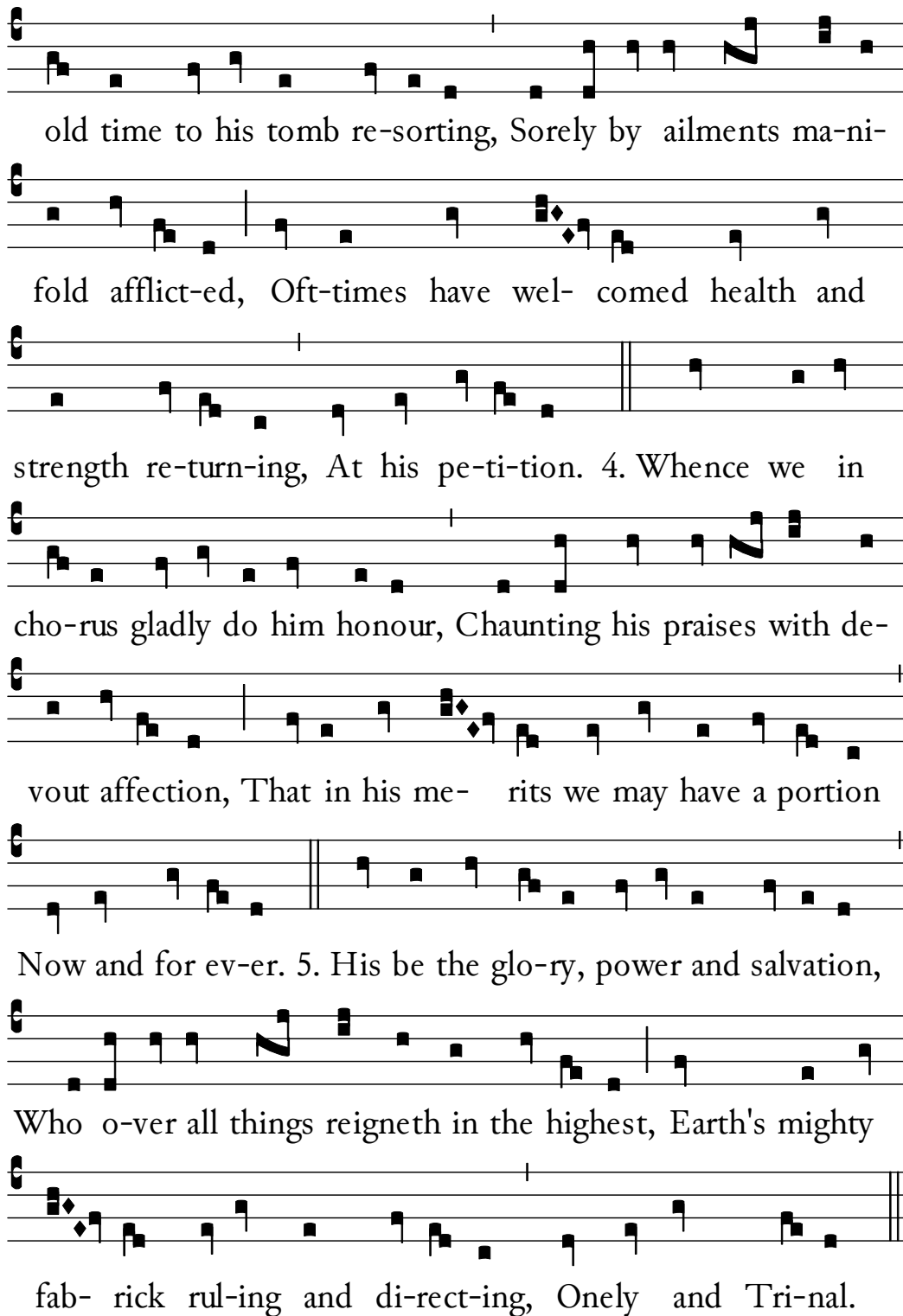
and pru-dent, modest in be-haviour, Peaceful and sober,



chaste was he, and lowly, While that life's vi- gour, coursing

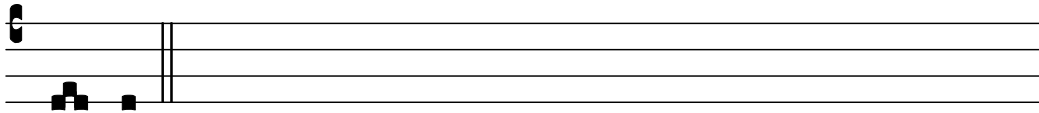


through his members, Quicken'd his be- ing. 3. Sick ones, of



old time to his tomb re-sorting, Sorely by ailments ma-ni-
fold afflict-ed, Oft-times have wel- comed health and
strength re-turn-ing, At his pe-ti-tion. 4. Whence we in
cho-rus gladly do him honour, Chaunting his praises with de-
vout affection, That in his me- rits we may have a portion
Now and for ev-er. 5. His be the glo-ry, power and salvation,
Who o-ver all things reigneth in the highest, Earth's mighty
fab- rick rul-ing and di-rect-ing, Onely and Tri-nal.

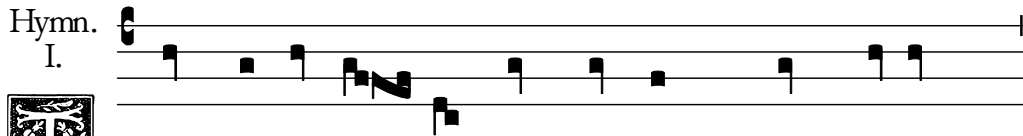
On the Birthday of one Confessor and Bishop out of Paschaltide.



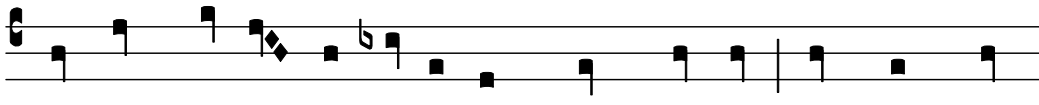
A-men.

[Likewise this melody is sung on this Hymn.]⁸

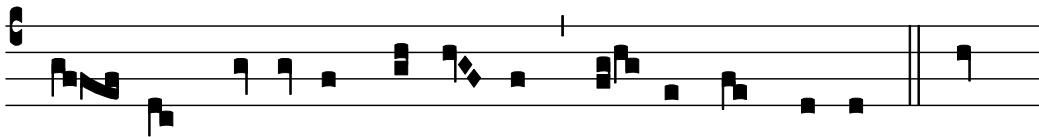
HS:127v; 1518-C:27r; 1531-P:75r.⁹



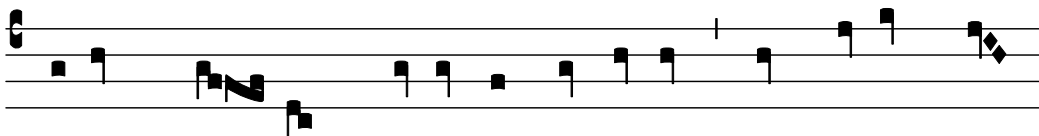
His the confes- sor * of the Lord, whose tri- umph



Now all the faithful ce-lebrate, with gladness Erst on this



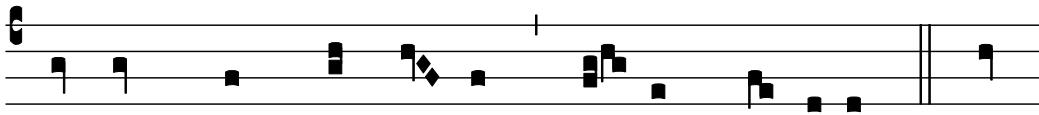
feast-day me-ri-ted to en-ter In-to his glo-ry. 2. Saint-



ly and pru- dent, modest in be-haviour, Peaceful and so-

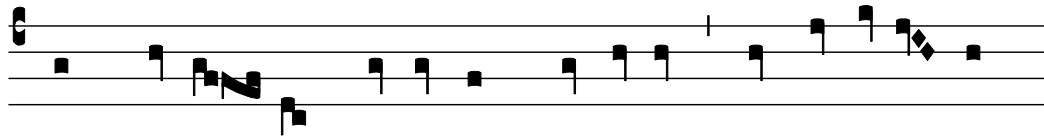


ber, chaste was he, and lowly, While, that life's vi- gour,

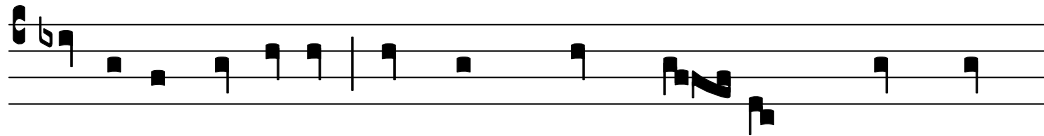


coursing through his members, Quick-en'd his be- ing. 3. Sick

On the Birthday of one Confessor and Bishop out of Paschaltide.



ones, of old time to his tomb re-sorting, Sorely by ailments



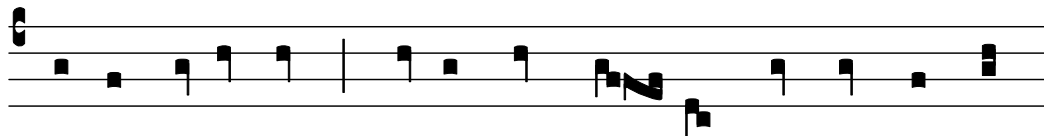
ma-ni-fold afflicted, Oft-times have wel- comed health and



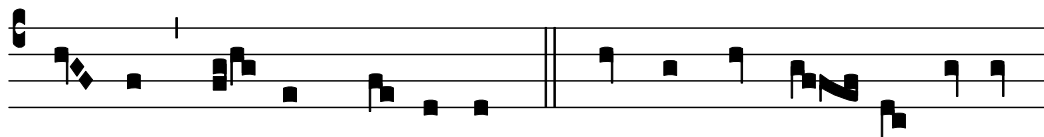
strength re-turn-ing, At his pe-ti-tion. 4. Whence we in



cho- rus gladly do him honour, Chaunting his prais-es with



de-vout affection, That in his me- rits we may have a

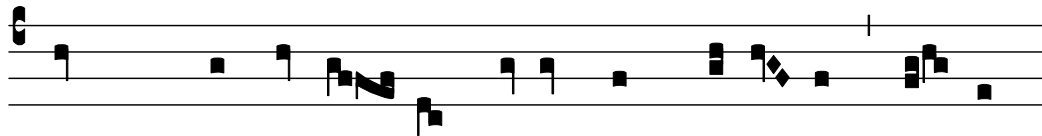


por-tion Now and for ev-er. 5. His be the glo- ry, power

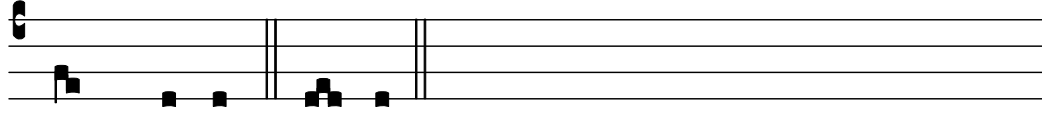


and salvation, Who o-ver all things reigneth in the highest,

On the Birthday of one Confessor and Bishop out of Paschaltide.



Earth's mighty fab- rick rul-ing and di-rect-ing, Onely



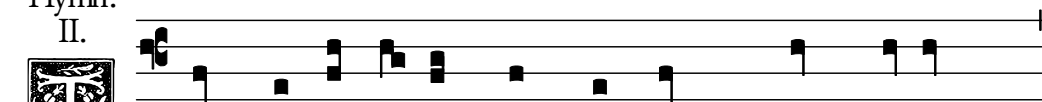
and Tri-nal. A-men.

[However on Feasts of iij. Lessons and on Octave days and within [Octaves] when the Choir is not ruled is sung this melody at Vespers and at Matins throughout the whole year on this Hymn.]¹⁰

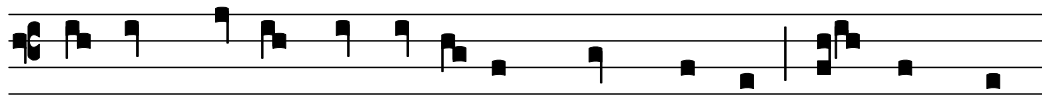
HS:128v; 1519-C:27r; 1531-P:75r.

Hymn.

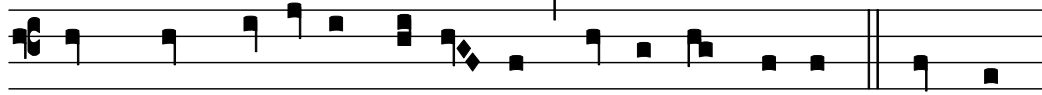
II.




His the confessor * of the Lord, whose tri-umph



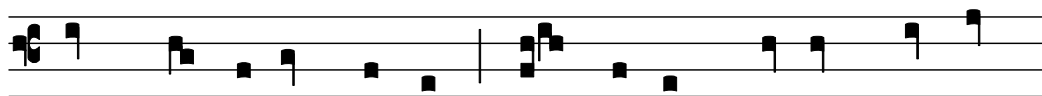
Now all the faithful ce-lebrate, with gladness Erst on this



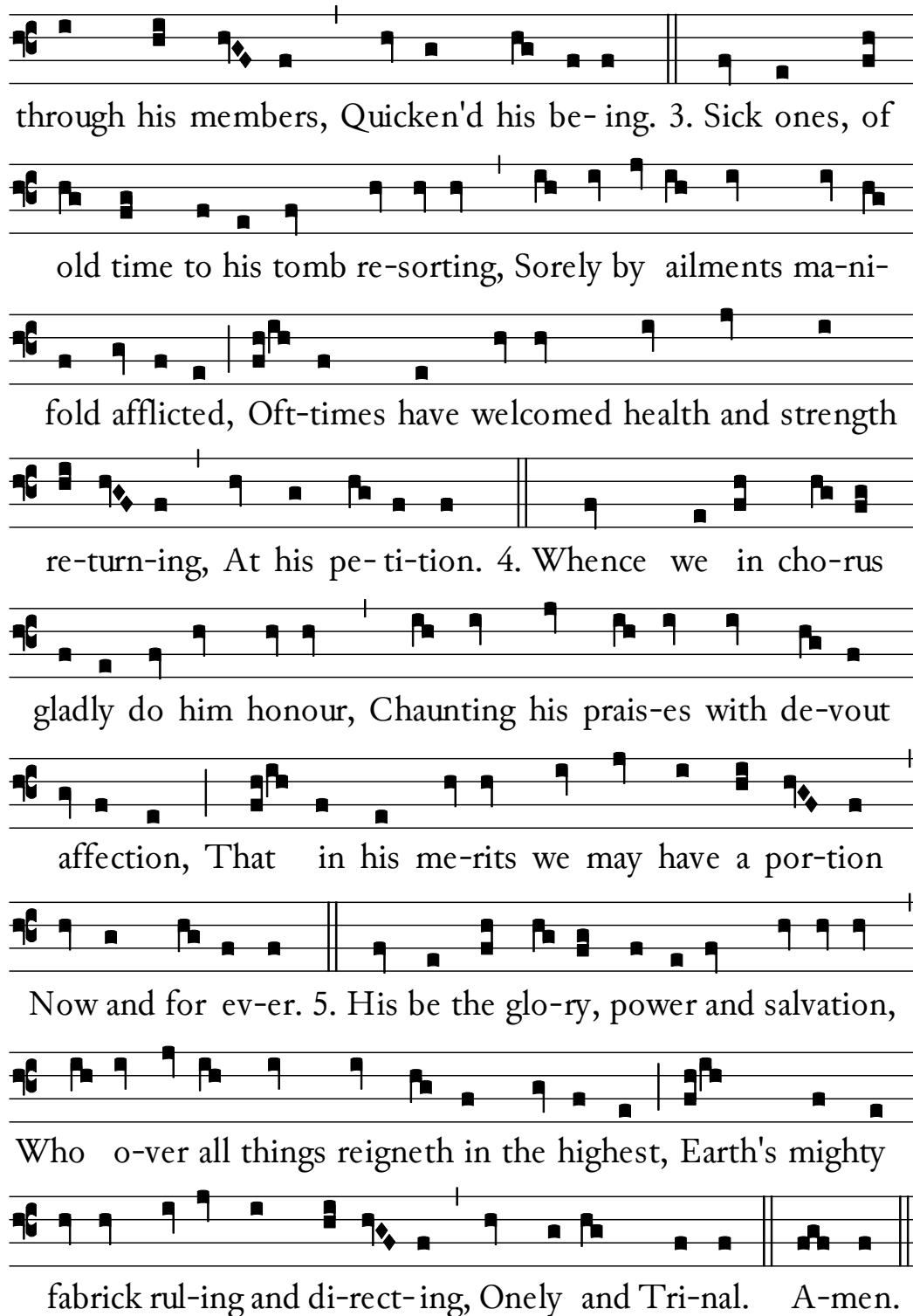
feast-day me-ri-ted to en-ter Into his glo-ry. 2. Saintly



and pru-dent, modest in be-haviour, Peaceful and so-ber,



chaste was he and lowly, While that life's vi-gour, coursing



through his members, Quicken'd his be- ing. 3. Sick ones, of
old time to his tomb re-sorting, Sorely by ailments ma-ni-
fold afflicted, Oft-times have welcomed health and strength
re-turn-ing, At his pe-ti-tion. 4. Whence we in cho-rus
gladly do him honour, Chaunting his prais-es with de-vout
affection, That in his me-rits we may have a por-tion
Now and for ev-er. 5. His be the glo-ry, power and salvation,
Who o-ver all things reigneth in the highest, Earth's mighty
fabrick rul-ing and di-rect-ing, Onely and Tri-nal. A-men.

℣. The Lord loved him and adorned him.

℟. He clothed him with a robe of glory.

Confessor Domini. AS:650; 1519-C:27v; 1531-P:75v.¹¹

1868.
Ant.
I.v.



Confessor * of the Lord, *N.* strengthen the

people stand-ing here by thy ho-ly in-ter-cession : that

we who are oppres-sed by the weight of our sins, may, by the

glo-ry of thy blessedness, be lift-ed up, and, with thee guid-

ing, may obtain e-ternal re-wards. *Ps.* My soul doth magnify.

55*.

Prayer.



almighty and everlasting God,
who makest us to rejoice this
day in the feast of blessed *N.* thy
confessor and bishop : we humbly
pray thy mercy, that through the holy

prayers of him whose feast we
devoutly venerate, we may obtain the
recompense of eternal life. Through.
our Lord.

[**¶** Likewise]¹² another Prayer.

<p>G Rant, we beseech thee, Almighty God, that the venerable solemnity of blessed N. thy</p>	<p>confessor and bishop may both increase our devotion and further our salvation. Through our Lord.</p>
---	---

When two Feasts of a Confessor and Bishop coincide simultaneously on one day, then let there be a Memorial of the other Feast with this Ant. I shall liken him. [950].

℣. The Lord conducted the just. [909].

Prayer as appropriate.

¶ *It is understood that whenever a service is made of one Confessor and Bishop or Doctor or Abbot none of the words are varied in these two Hymns, namely This the confessor. [890]. and the Hymn Jesu ! the world's Redeemer. [921]. neither on their Translation, but are said wholly with all the Verses and words without alteration.*

¶ At Matins.

On Feasts of ix. Lessons or iij. which have a Double Invitatory.

Unum Deum in Trinitate. AS:650; 1519-C:27v; 1531-P:75v.¹³

Invit.
I.

Q

Ne God * in Tri-ni- ty let us faith-ful-ly

a-dore. †By which faith in God liv-eth the ho-ly

pre-late N. Ps. Come let us praise. 4*.


sar0162.

On the Birthday of one Confessor and Bishop out of Paschaltide.


On Feasts of iij. Lessons which have a Simple Invitatory.

Regem confessorum Dominum. AS:650; 1519-C:28r; 1531-P:75v.

1129. Invit.
VI.iii.



T He Lord, the King of confessors. †Come let us



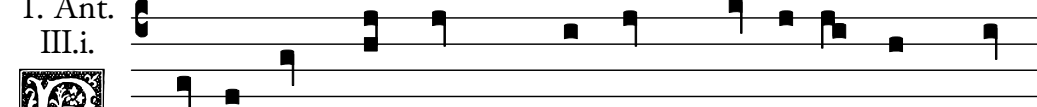
a-dore. *Ps.* Come let us praise. 37*.

Hymn. This the confessor. [892].


¶ *In the First Nocturn.*

Beatus vir qui in lege. AS:650; 1519-C:28r; 1531-P:75v.¹⁴

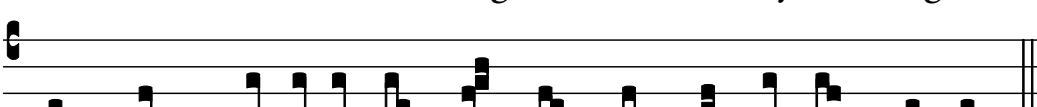
1674. 1. Ant.
III.i.



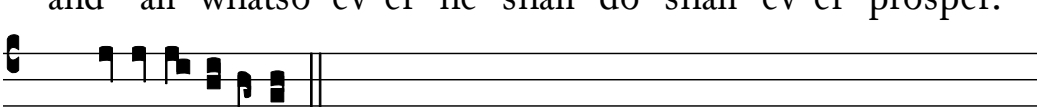
B Lessed is the man * who doth me-di-tate on the



law of the Lord, his de-light is therein day and night :



and all whatso-ev-er he shall do shall ev-er prosper.



Ps. The same. (j.) [17].

Beatus iste sanctus. AS:650; 1519-C:28r; 1531-P:75v.¹⁵

2. Ant.
I.i.

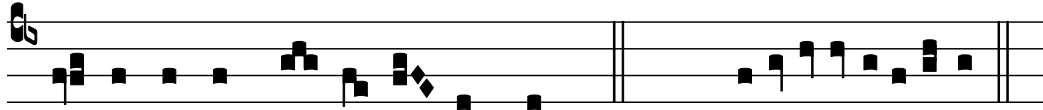


Lessed is that Saint * who hath put his trust in the



1635.

Lord, preaching the commandment of the Lord, he is es-



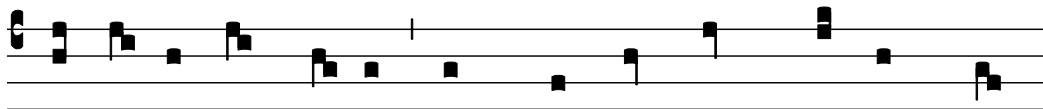
tab-lished on his ho-ly mountain. *Ps.* Why have the Gentiles.
(ij.) [17].

Tu est gloria mea. AS:651; 1519-C:28r; 1531-P:75v.

3. Ant.
VIII.i.

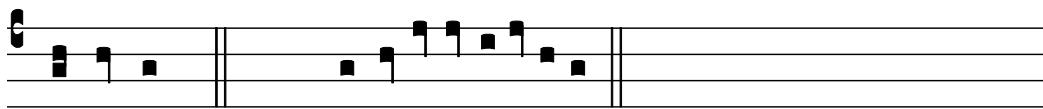


Hou art my glo-ry, * thou art my pro-tector, O Lord :



5205.

thou lift-est up my head, and thou hast heard me from thy



ho-ly hill. *Ps.* Why, O Lord. (iij.) [18].

℣. The Lord loved him and adorned him.

℞. He clothed him with a robe of glory.

*First Lesson. A Sermon of Fulgentius, on Confessors.*¹⁶

He word of the Lord, which
we all ought to hear not
only attentively but wisely,


and which we ought to obey with
humility and delight, everywhere
preserving the balance of its mode-

ration, so that neither the sheep might be without pasture, nor the shepherds without food : giveth some commands especially to us alone, and some generally both to us and to you. For unto us, that is the servants, whom that head of the household, the Lord of all things, hath appointed for this purpose in his great house, that we should minister the word of grace to his people : is especially

enjoined the duty of holy preaching : but generally to both us and to you there is enjoined a salutary obedience to his commands. In which commands, as in most plentiful dishes, a spiritual supply of heavenly delights so aboundeth, that in the word of God there is ample provision for the perfect to eat : and ample provision for the little one to suck.

Euge serve bone. AS:651; 1519-C:28v; 1531-P:75v.¹⁷

1. Resp. VII.

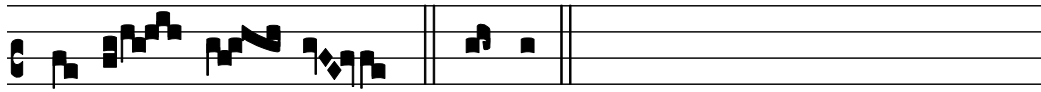
6677.  Ell done, * good and faithful ser- vant ; be-cause

thou hast been faith- ful o-ver a few things, I will place

thee o- ver ma-ny things. †Enter thou in-to the joy

6677a. of the Lord. *℟.* Lord, thou didst de-liv-er to

me five ta- lents : be- hold, I have gained other five o-



ver and a- bove. †Enter.

Second Lesson.

FOr there is both the milky drink by which the tender infancy of the faithful may be nourished : and the solid food from which the robust youth of the full-grown may receive a spiritual increase of holy virtue. There provision is fully made for the salvation of those whom the Lord vouchsafeth to save : there is to be found what is suitable to every age, there what is agreeable to every profession. There we hear the precepts we ought to obey : there we learn the rewards we may expect. There is the command which teach-

eth us in the letter, and leadeth us to knowledge : there the promise which draweth us through grace and leadeth us to glory. The Lord therefore, wanting to point out the duty of the servants which he had set over his people : saith what we have heard in the Gospel, Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season ? Blessed is that servant, whom when his lord shall come, he shall find so doing.

Ecce sacerdos magnus. AS:651; 1519-C:28v; 1531-P:75v.¹⁸

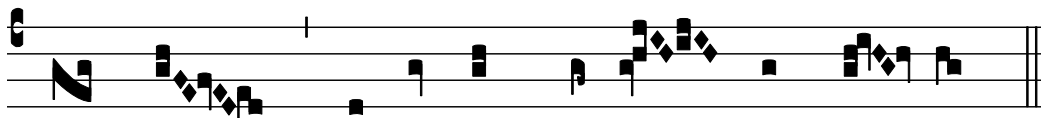
2. Resp.
VIII.



E-hold * a great priest, who in his days




pleas- ed God. †Therefore by an oath hath the Lord



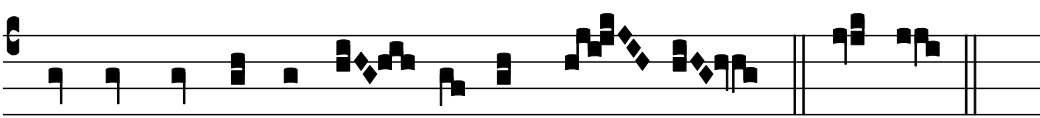
made him to increase among his peo-ple.

On the Birthday of one Confessor and Bishop out of Paschaltide.

6609a.



℞. He gave him the blessing of all na- tions : and con-



firmed his co-ve-nant up-on his head. †Therefore.


Third Lesson.

Which of these is the Lord, brethren ? Without doubt the Christ, who saith to his disciples : You call me Master, and Lord ; and [76r.] you say well, for so I am. Which likewise is the family of this Lord ? To be sure it is those whom the Lord himself hath redeemed out of the hand of the enemy, and hath subjected to his own dominion. This family : is the catholic Church, which with abundant fertility is spread throughout the world, and glorieth herself to have been redeemed by the precious blood of her Lord. For the Son of man, as he himself saith, Came not to be ministered to, but to

minister, and to give his life a redemption for many. He is also the Good Shepherd : who laid down his life for his sheep. Therefore the flock of the Good Shepherd : is itself the family of the Redeemer. That the steward, however, should be him who is both faithful and wise : Paul the Apostle sheweth unto us, who, speaking of himself and his companions, saith, Let a man so account of us as ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful.

Juravit Dominus. AS:652; 1519-C:29r; 1531-P:76r.¹⁹

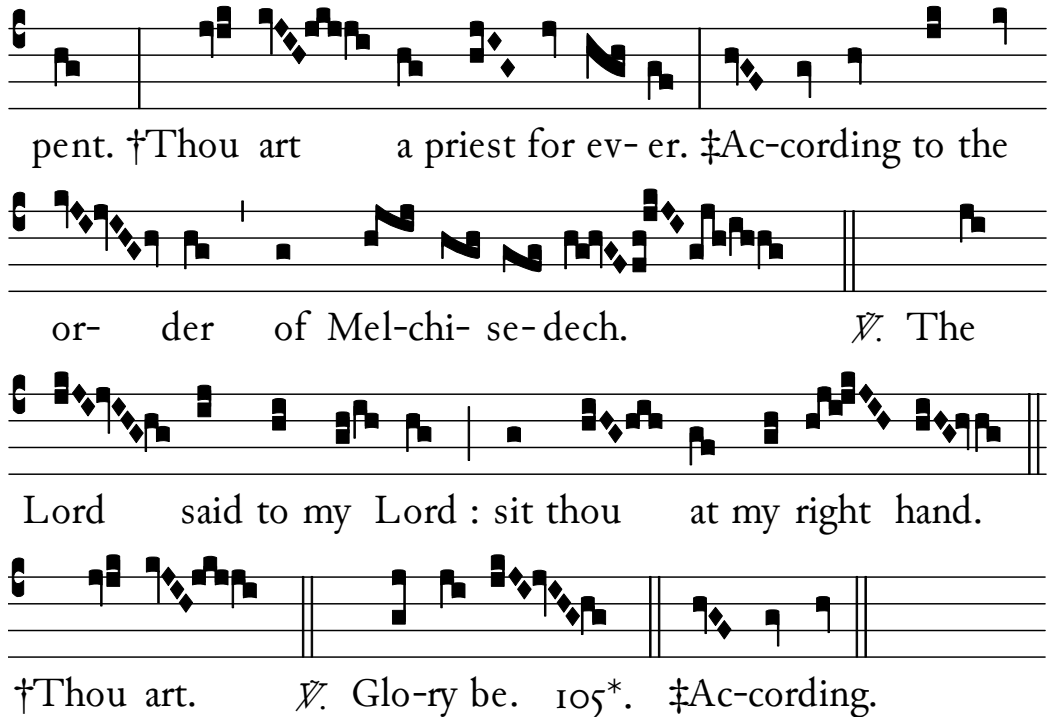
3. Resp. VIII.



7046.

THe Lord hath sworn, * and he will not re-

On the Birthday of one Confessor and Bishop out of Paschaltide.



pent. †Thou art a priest for ev- er. ‡Ac-cording to the
or- der of Mel-chi- se- dech. ⁊. The
Lord said to my Lord : sit thou at my right hand.
†Thou art. ⁊. Glo-ry be. 105*. ‡Ac-cording.

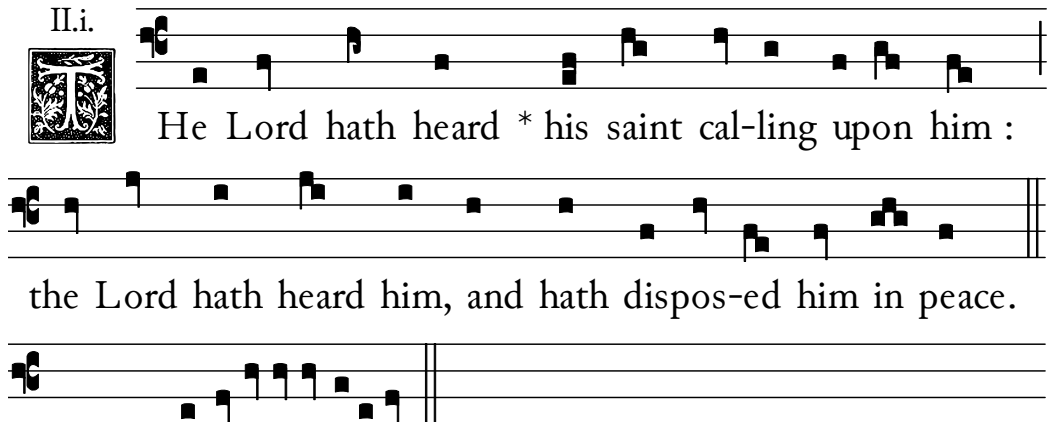
7046a.

¶ *In the ij. Nocturn.*

Invocantem exaudivit Dominus. AS:652; 1519-C:29r; 1531-P:76r.²⁰

4. Ant.

II.i.



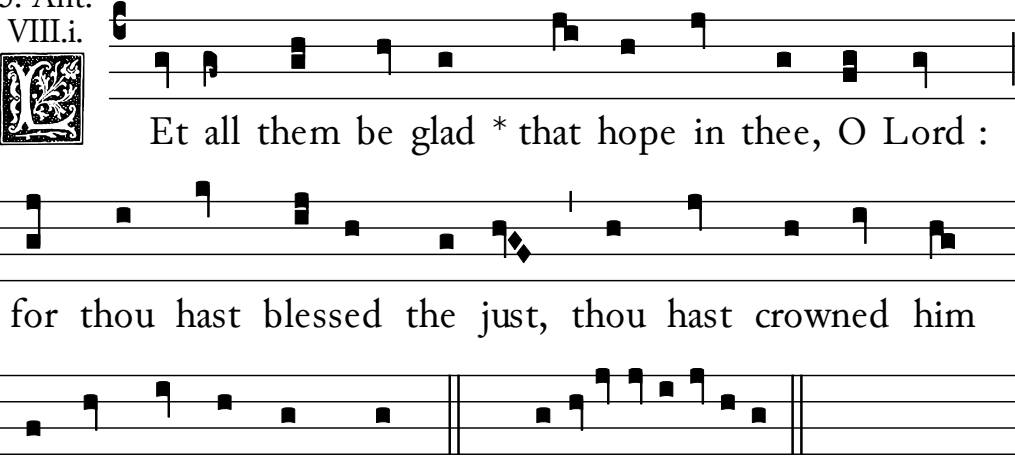
He Lord hath heard * his saint cal-ling upon him :
the Lord hath heard him, and hath dispos-ed him in peace.

3399.

Ps. When I called. (*iv.*) [18].

Letentur omnes qui sperant. AS:652; 1519-C:29r; 1531-P:76r.²¹

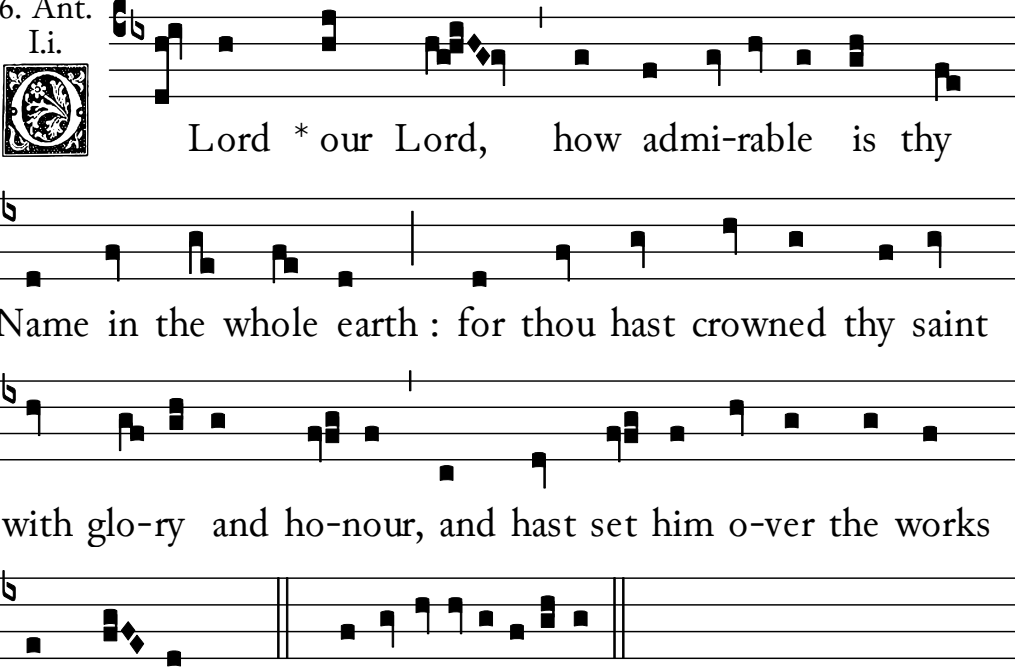
3570. 5. Ant.
VIII.i.



Et all them be glad * that hope in thee, O Lord :
for thou hast blessed the just, thou hast crowned him
with a shield of good will. *Ps.* Give ear, O Lord. (*v.*) [19].

Domine Dominus noster. AS:652; 1519-S:29r; SB-P:414.

2344. 6. Ant.
I.i.



Lord * our Lord, how admi-rable is thy
Name in the whole earth : for thou hast crowned thy saint
with glo-ry and ho-nour, and hast set him o-ver the works
of thy hands. *Ps.* *The same.* (*viij.*) [23].

℣. The Lord conducted the just through the right ways.

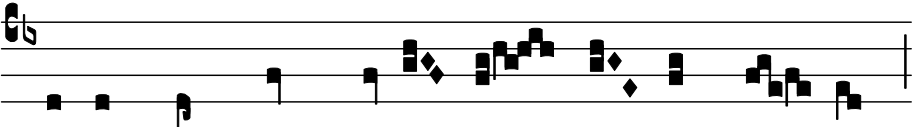
℟. And shewed him the kingdom of God.


Fourth Lesson.

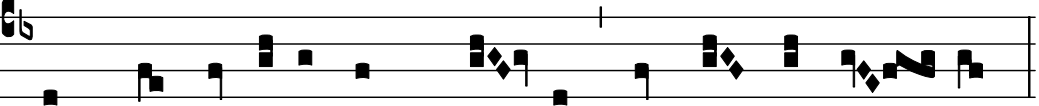
BUt that none of you stewards should suppose to have been made apostles alone, and that the lazy servant should unfaithfully disregard the duty of spiritual warfare and carelessly slumber : that blessed Apostle himself, shewing bishops and likewise stewards, saith, For a bishop must be without crime, as the steward of God. We are therefore the servants of the householder, we are the stewards of the Lord : let us pay

out to you as much measure of wheat as we receive. What indeed this measure of wheat is, if we inquire : the blessed Apostle sheweth it also to us, saying, According as God hath divided to every one the measure of faith. Inasmuch then as Christ calleth it a measure of wheat : Paul nameth it the measure a faith. That we might acknowledge spiritual wheat to be none other : than a venerable sacrament of the Christian faith.

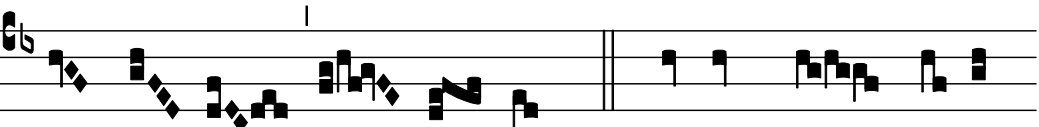
Posui adjutorium. AS:652; 1519-C:29v; 1531-P:76r.²²


4. Resp. I.  7411.

 have laid help * upon one that is might-ty :

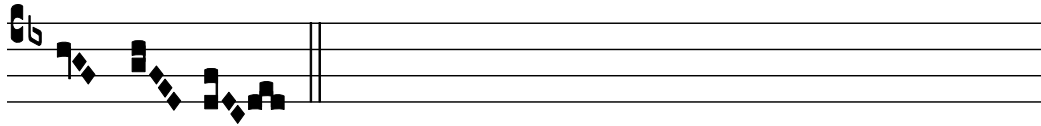


and have ex-alted one chos- en out of my peo- ple.

 7411a.

†For my hand shall help him. 

my ser-vant : with my ho-ly oil I have a-nointed him.



†For my hand.

Lesson v.

OF this measure of wheat, we impart to you in the name of the Lord : as often as, illuminated by the gift of spiritual grace, we debate according to the rule of true faith. And the stewards receive the same measure of the Lord's wheat : when the word of truth is heard by the servants of God. We speak now of the very measure of wheat : as from it, just as God distributeth, all are fed. Thus let us take the food of right living, that we may be able to attain to the reward of eternal life : believing in him, hoping in him, loving him before all and in all, whereby he both supplieth sustenance to us that we not falter in the way : and keepeth the reward, that we may rejoice in

<our> native land. Christ indeed is our food : Christ shall be our reward. Christ is the food and consolation of faithful travellers : himself the satiety and exultation of the blessed at rest. And so to him pertaineth the measure of wheat : of which the Lord hath said, Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not : where no thief approacheth, nor moth corrupteth. A great good it is, dearly beloved brethren, and very agreeable, and very convenient, and to be most of all sought for by Christians : that all should not take delight to falter into evil, but all should strive to make progress for the better.

Magnificavit eum. AS:653; 1519-C:29v; 1531-P:76r.²³

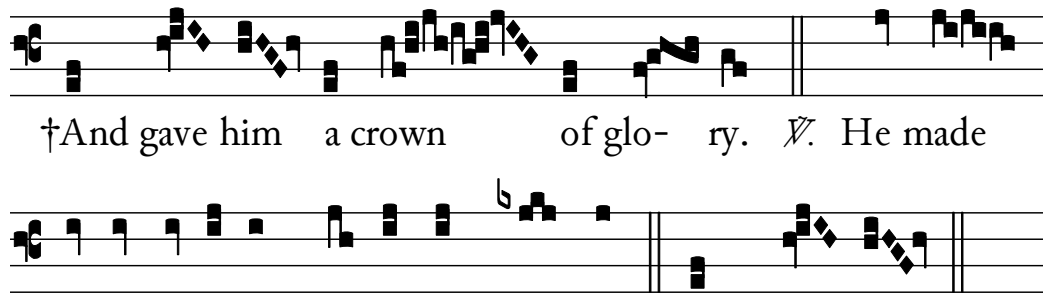
5. Resp.

I.



7116.

E magni-fi- ed him * in the sight of kings.



7116z.

†And gave him a crown of glo- ry. ⁊. He made
an ev-erlasting co-ve-nant with him. †And gave him.


Sixth Lesson.

WE are the trees in the field, brethren, planted by the Lord : moreover God is our husbandman. He raineth upon us, he tendeth us : he giveth fruitfulness, he furnisheth the grace of bearing fruit. The rain from God is the preaching of the holy word : the cultivation by God is the infusion of spiritual grace. God there-
[76v.] fore raineth upon us by teaching : cultivateth by helping. When he raineth, he taketh from us the blindness of ignorance : when he cultivateth, he giveth abundance of right living. When he raineth, he watereth the earth of our hearts : however when he cultivateth, he rooteth out the thorns and thistles of worldly desire from the earth itself. Therefore we ought to be fruitful by heavenly rains : we ought to respond

with suitable increase to the hands of the heavenly husbandman. And if not all trees are equally able to bring forth fruit : nevertheless none ought to remain barren in the Lord's field. Many of us, brethren, are afeared by the threat of that sentence : where it is said, Every tree that doth not yield good fruit shall be cut down, and cast into the fire. But if barrenness is cast into the fire : what shall robbery merit ? Or who shall accept what another shall produce, if he shall always burn who doth not give of his own ? And if judgement shall be without mercy to him which hath not shewn mercy : what kind of judgement shall be to him who hath done robbery ? Let us fear therefore, brethren : let us fear our deeds.

Sancte N. Christi confessor. AS-653; 1519-C:29v; 1531-P:76v.²⁴

7580. 6. Resp.
II.

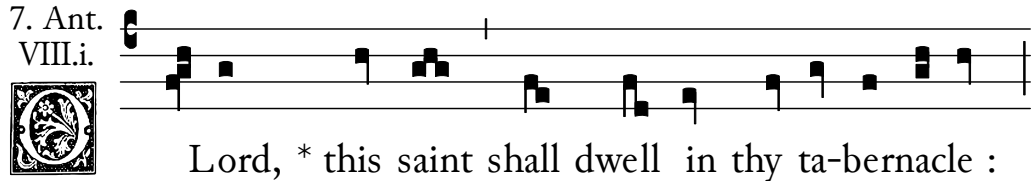


O- ly * N. con- fessor of Christ,
hear thy servants entreat- ing. †And hav- ing obtain- ed
7580a. from hea- ven. ‡De liv- er thou the fa- vour. ✠. O
ho- ly N. golden star, by the grace of the Lord re-
ceive the groans of thy ser- vants with thy wonted mercy.
†And hav- ing. ✠. Glo- ry be to the Fa- ther, and to the
Son : and to the Ho- ly Ghost. ‡De liv- er.

¶ *In the iij. Nocturn.*

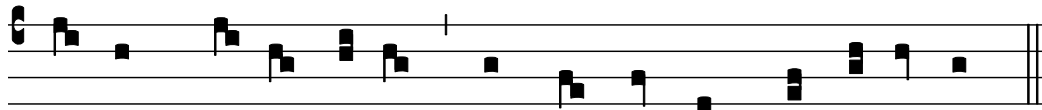
Domine iste sanctus. AS-653; 1519-C:30r; 1531-P:76v.²⁵

7. Ant.
VIII.i.

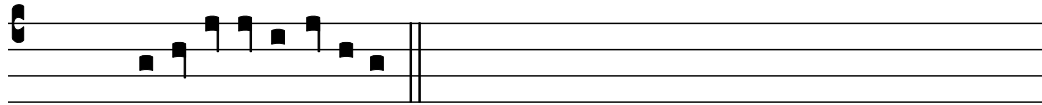


2350.

Lord, * this saint shall dwell in thy ta-bernacle :



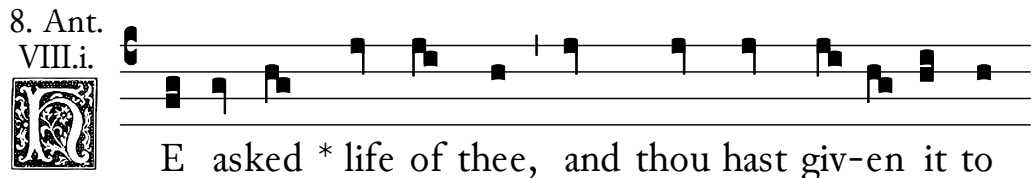
he hath worked justice, he shall rest in thy ho-ly hill.



Ps. Lord, who shall dwell. (*xiiij.*) [29].

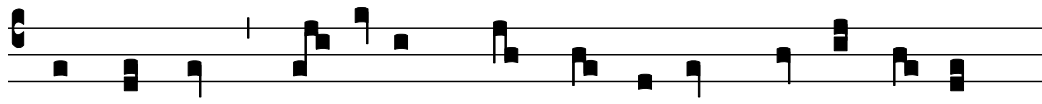
Vitam petiit a te. AS:654; 1519-C:30r; 1531-P:76v.²⁶

8. Ant.
VIII.i.

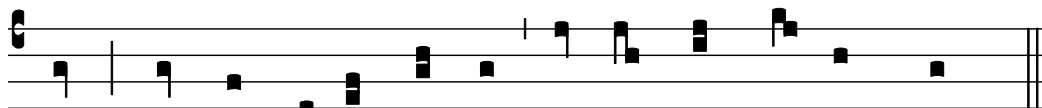


5478.

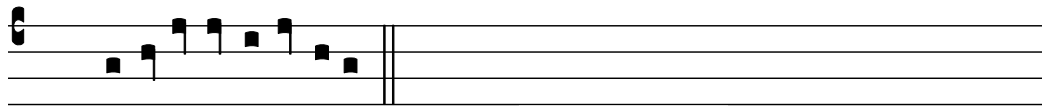
E asked * life of thee, and thou hast giv-en it to



him, O Lord, glo- ry and great beauty hast thou laid up-on




him, thou hast set on his head a crown of pre-cious stones.



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

Hic accipiet benedictionem. AS:654; 1519-C:30v; 1531-P:76v.

3047. 9. Ant.
VII.i.



E shall re-ceive * a bles-sing from the Lord, and
mer-cy from God his Saviour : for this is the ge-ne-ration
of them that seek the Lord. *Ps.* The earth is the Lord's.
(xxij.) [III].

℣. The just shall flourish like the palm tree.

℟. He shall grow up like the cedar of Libanus.

[*The Gospel*]²⁷ According to *Matthew xxv.* (14).

AT that time, Jesus said unto his disciples this parable. A man going into a far country called his servants : and delivered to them his goods. And that which followeth.

A Homily of Blessed Gregory, Pope.
(*On the Gospels*, Book I. Homily ix.)²⁸

THe reading of the holy Gospel, dearly beloved brethren, moveth us anxiously to consider, lest we who are seen to have received more in this world than others : should be more gravely judged by the Creator of the world. When indeed the gifts are increased : the reckoning of the gifts

also increaseth. Let him therefore be all the more humble and all the more ready to give service to God from his gifts : seeing that the more will he be obliged to render an account. Behold, a man who is departing abroad : calleth his servants, and distributeth unto them talents that they may trade therewith. However, after a long time he returneth for a valuation of the account : them that have done well he rewardeth for the increase of profit, but he condemneth the servant who is devoid of good works.

Iste est qui ante Deum. AS:654; 1519-C:30v; 1531-P:76v.²⁹

7. Resp.
VIII.

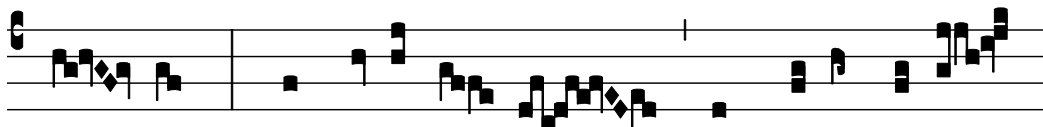


His is he * who be-fore God wrought great

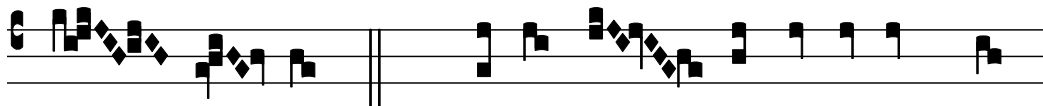


7003.

won- ders, and all the earth is fil-led with his



teach- ing. †May he inter- cede for the sins of all

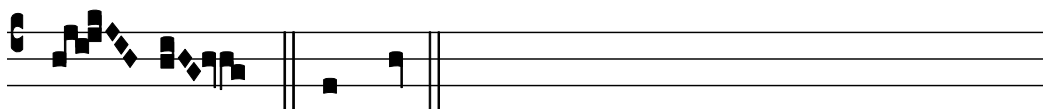


7003a.

the peo- ple. ✠. This is he who despis-ed the



life of the world : and attained to the heav- en-ly



king- dom. †May he.

Lesson viij.

Ho other, then, is that man
who setteth out abroad, except
our Redeemer, who hath departed
into heaven in that flesh which he
had assumed ? For earth is the
proper place for the flesh. Which is
led as it were into a far country :


when it is established in heaven by
our Redeemer. But that man
travelling into a far country, delivered
his goods unto his servants : for he
granted spiritual gifts unto his faithful
people. And to one he gave five
talents : to another two : and to be

sure to another he entrusted one. Now the bodily senses are five : evidently sight, hearing, taste, smell, and touch. Therefore by the five talents : are signified the gift of the five senses, that is outward knowledge. To be sure by the two are indicated wit and work. But the name indicated by the one talent : is understanding alone. Now he who had received five talents, gained another five : for some there be that

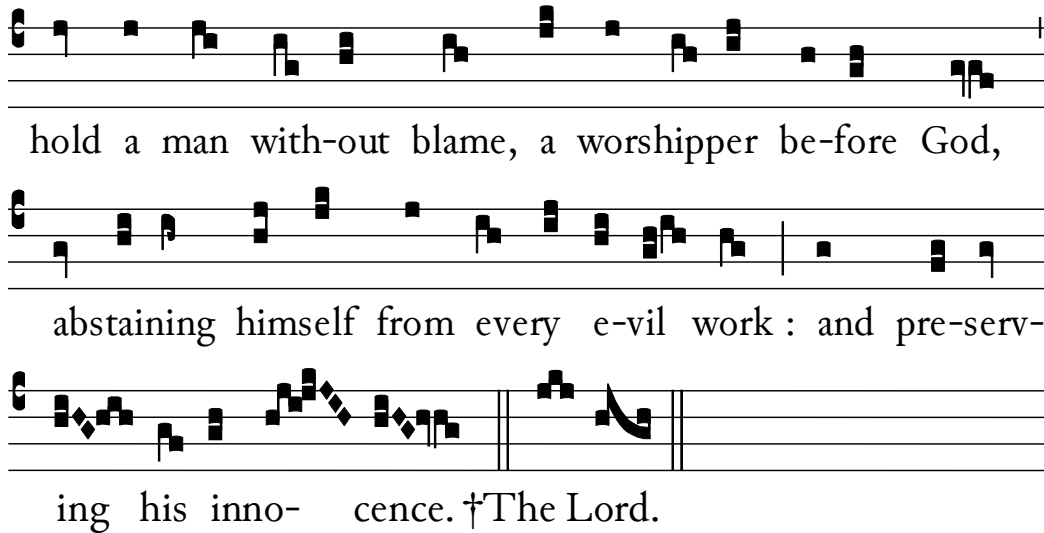
while yet unable to penetrate the inward and mystical, yet, striving for the heavenly homeland, teach rightly all whom they can, by those very outward things that they have received. And as they keep themselves safe from carnal wantonness, from embracing earthly things, and also from delights of the eyes : they also restrain others from these things by their admonishment.

Iste homo ab adolescentia. AS:654; 1519-C:30v; 1531-P:76v.³⁰

7006. 8. Resp. VIII.



His man * from his youth up was ma-ny times
worthy to heal the in- firm. †The Lord
gave him great re-nown in giv- ing sight to the
7006a. blind, and in put- ting demons to flight ∞. Be-




Ninth Lesson.

[77r.] **A**nd some there be who, as if enriched with two talents, comprehend both understanding and work : they understand the details of inward things, and outwardly they work wonders. Whenever they preach to others both by understanding and by works : they return as it were a twofold gain of the trade. Now it is good that by some five and by others two in profit are brought back in return, because when preaching is bestowed by whichever servant : as it were double the talents are received. But he that had received the one talent : going his way digged into the earth : and hid his lord's money. To hide a talent in the earth is to be involved in accepting the

nature of worldly affairs : not to seek for spiritual profit, never to raise the heart from earthly thoughts. There are some which receive the gift of understanding : but nevertheless only have a taste for things of the body. Of such it is said by the Prophet, They are wise to do evil, but to do good they have no knowledge. But the Lord who assigned the talents returneth to demand an account, because he who now faithfully bestoweth spiritual gifts : at the judgement seeketh out merits searchingly. Let each one consider what he hath received : and weigh what profit he will report according to the portion.

Miles Christi. AS:655; 1519-C:31r; 1531-P:77r.³¹

7155. 9. Resp. III.  Oldier of Christ, * O glo- ri- ous

N. most ho- ly. †At thy gra-cious intercession. ‡Do

thou our faults wash a- way.

7155a. ✠. That we may pre-vail to ascend to a seat in

the hea-venly kingdom. †At thy. ✠. Glo- ry be to the Fa-

ther, and to the Son : and to the Ho- ly Ghost. ‡Do thou.

[*Before Lauds.*]

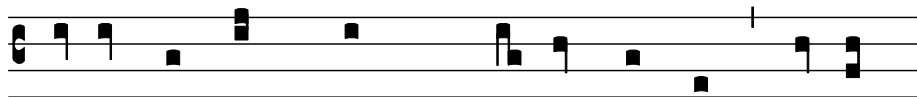
✠. Pray for us [O blessed N. 389. *Let this Versicle always be said before Lauds on Feasts of ix. Lessons of one Confessor.*]³²

❧ [However]³³ on Feasts of iij. Lessons [let be said the Versicle]³⁴ ✠. The Lord conducted the just. [909]. or [the Versicle]³⁵ The just shall flourish like the palm tree. [914].

¶ *At Lauds.*

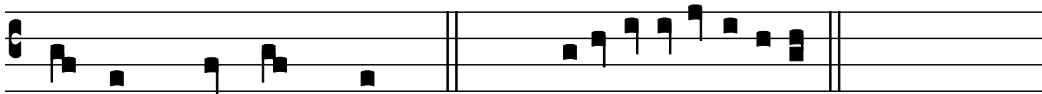
Ecce sacerdos magnus. AS:655; 1519-C:31v; 1531-P:77r.³⁶

1. Ant.
VII.ii.



2544.

Ehold a great priest, * who in his days pleased



God, and was found just. *Ps.* The Lord hath reigned. (*xcij.*) [52].

Non est inventus similis. AS:655; 1519-C:31v; 1531-P:77r.³⁷

2. Ant.
VII.ii.



3914.

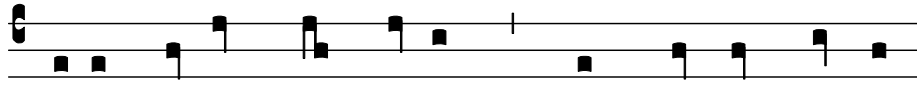
Here was not found * like to him : who kept the law



of the Most High. *Ps.* Sing joyfully to God. (*xcix.*) [53].

Fidelis servus. AS:655; 1519-C:31v; 1531-P:77r.³⁸

3. Ant.
III.iv.



2868.

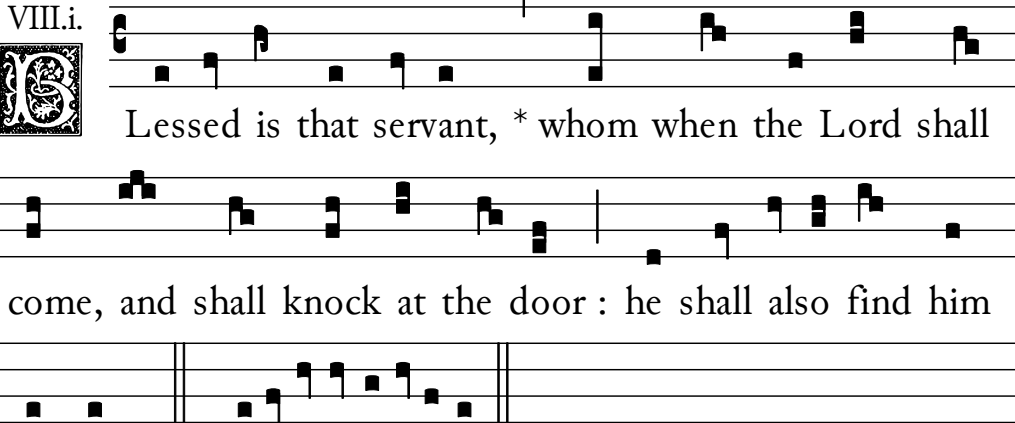
faithful and wise steward, * whom the Lord hath ap-



pointed o-ver his fami-ly. *Ps.* O God, my God. (*lxij. & lxvj.*)
[54].

Beatus ille servus. AS:656; 1519-C:31v; 1531-P:77r.³⁹

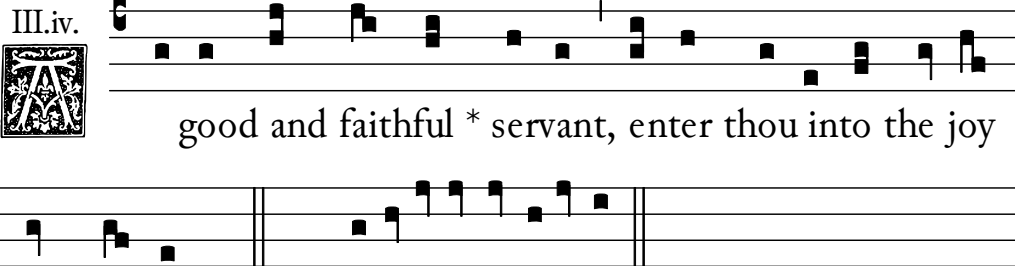
1634. 4. Ant.
VIII.i.



Lessed is that servant, * whom when the Lord shall
come, and shall knock at the door : he shall also find him
watching. *Ps.* O all ye works. (*Daniel iij.*) [55].

Serve bone et fidelis. AS:656; 1519-C:31v; 1531-P:77r.

4871. 5. Ant.
III.iv.




good and faithful * servant, enter thou into the joy
of the Lord. *Ps.* Praise ye the Lord. (*cxlvij.-cl.*) [56].

¶ When there are made ix. Lessons or iij. with⁴⁰ a a Common History of one Confessor and Bishop then at Lauds and at iij. and at Second Vespers is said this

Chapter. *Ecclesiasticus xlv.* (25.)

The Lord gave him the blessing of all nations, and confirmed his	covenant upon his head.
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On the Birthday of one Confessor and Bishop out of Paschaltide.

[ Let this following melody be sung at Lauds on Feasts of ix. Lessons out of Christmastide and Paschaltide on this Hymn.]⁴¹

Jesu Redemptor omnium. HS:130r; 1519-C:32r; 1531-P:77r.⁴²

Hymn.
II.



E-su ! the world's Re-deemer, hear ; * 'Thy Pre-lates'

sar0821.

fadeless crown, draw near : Accept with gentlest love to-day

The prayers and prai-ses that we pay. 2. This meek Confessor

of thy Name To-day attained a glorious fame : Whose year-

ly feast, in so-lemn state, Thy faithful people ce-lebrate.


3. The world and all its boasted good, As vain and pas-sing,

he eschewed, And therefore, with ange-lic bands, In endless

On the Birthday of one Confessor and Bishop out of Paschaltide.



joys for ev-er stands. 4. Grant then that we, most gracious
God, May follow in the steps he trod : And at his prayer
thy servants free From stain of all i-niqui-ty. 5. O Christ,
most lov-ing King, to thee, With God the Father, glo-ry
be : Like glo-ry, as is ev-er meet, To God the Ho- ly
Pa-ra-clete. Amen.

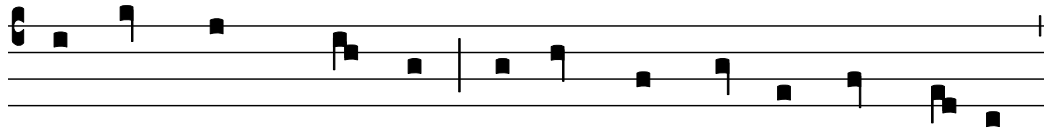
[ At Second Vespers and at Lauds when Second Vespers does not take place throughout the whole year let be sung this melody on Feasts of ix. Lessons out of Christmastide and Paschaltide on this Hymn.]⁴³

HS:130v; 1519-C:32r; 1531-P:77r.⁴⁴

Hymn.
VIII.



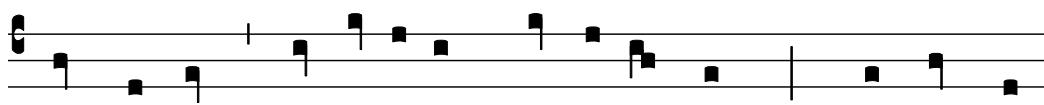
E-su ! the world's Re-deemer, hear ; * Thy Pre-lates'



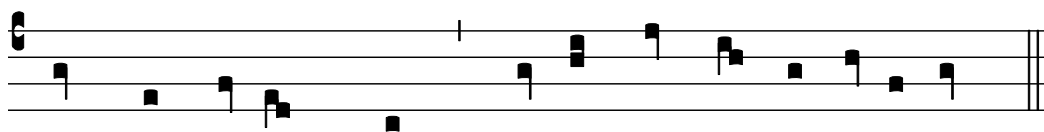
fadeless crown, draw near : Accept with gentlest love to-day



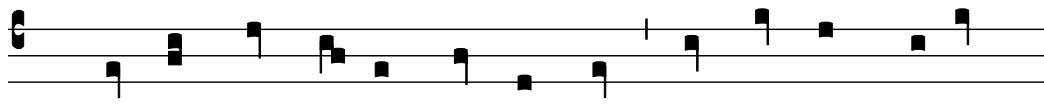
The prayers and prai-ses that we pay. 2. This meek Confessor



of thy Name To-day attained a glorious fame ; Whose yearly



feast, in so-lemn state, Thy faithful people ce-lebrate.



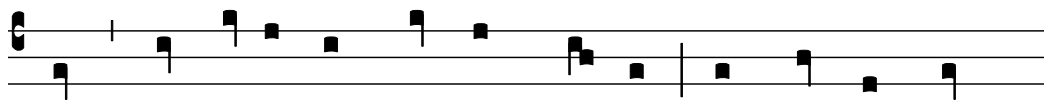
3. The world and all its boasted good, As vain and passing,



he eschewed, And therefore, with ange-lic bands, In endless

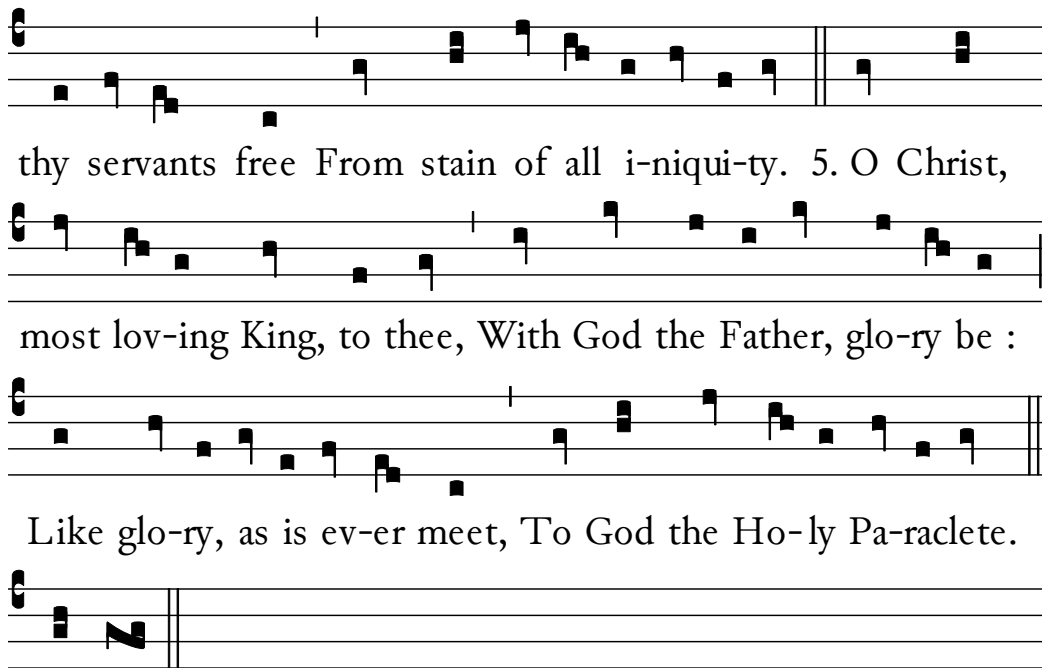


joys for ev-er stands. 4. Grant then that we, most gracious



God, May follow in the steps he trod : And at his prayer

On the Birthday of one Confessor and Bishop out of Paschaltide.



thy servants free From stain of all i-niqui-ty. 5. O Christ,

most lov-ing King, to thee, With God the Father, glo-ry be :

Like glo-ry, as is ev-er meet, To God the Ho-ly Pa-raclete.

Amen.

[In the season of the Nativity of the Lord on Feasts of ix. Lessons let this melody be sung at Lauds and at Second Vespers on this Hymn.]⁴⁵

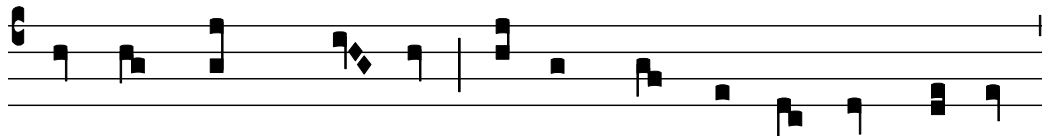
HS:131v; 1519-C:32r; 1531-P:77r.⁴⁶

Hymn.

I.



E-su ! the world's Re-deemer, hear ; * Thy Pre-lates'

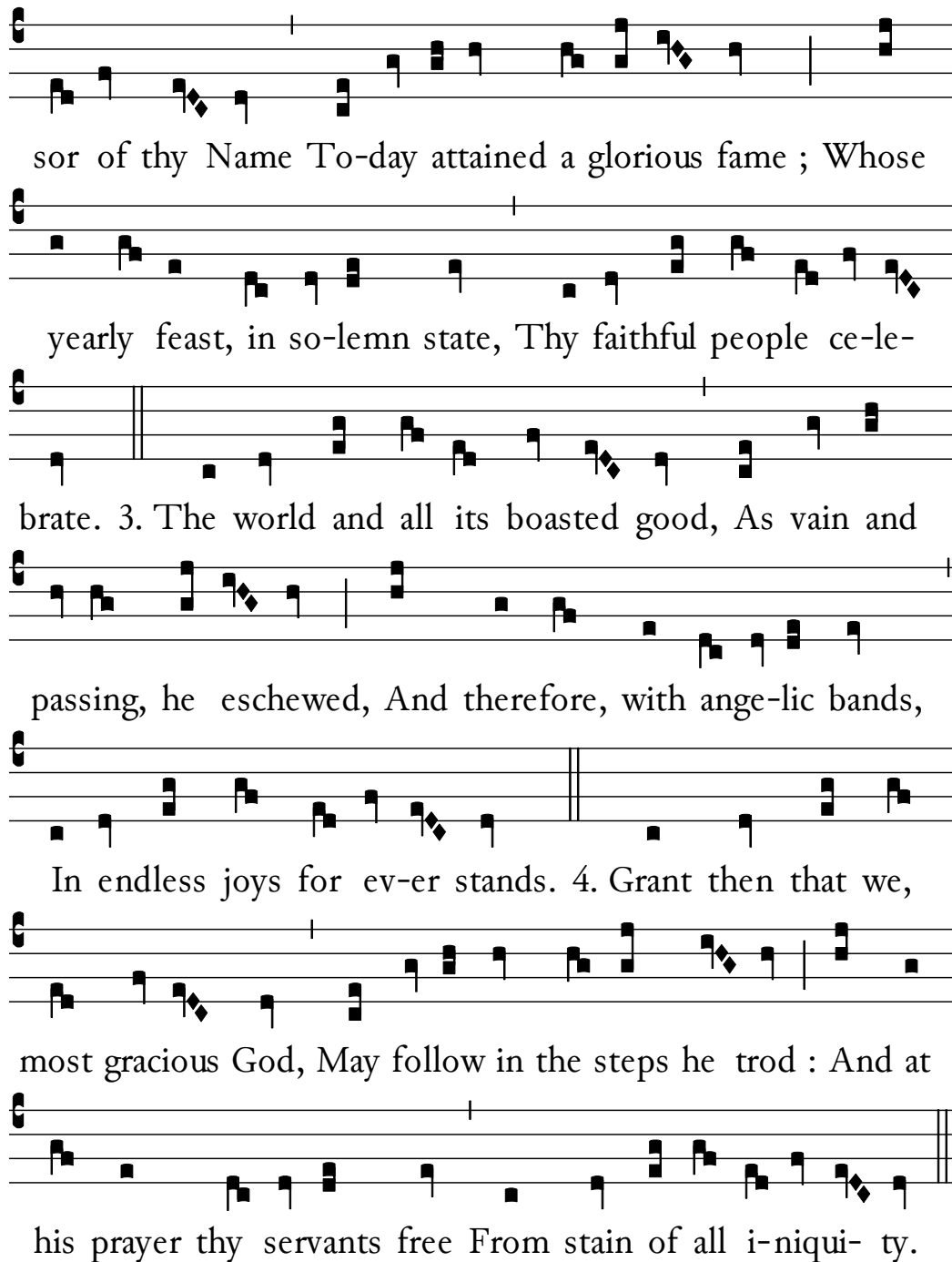


fadeless crown, draw near : Accept with gentlest love to-day



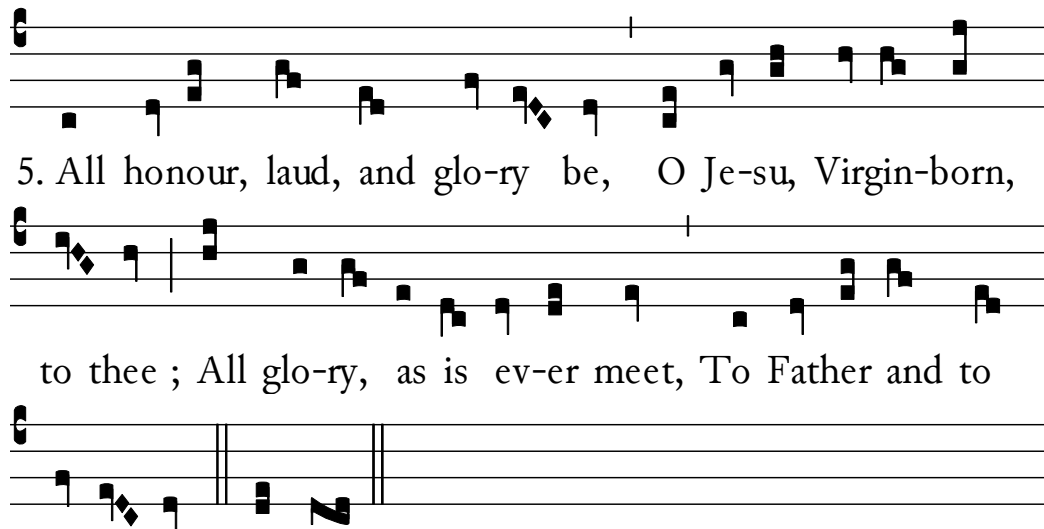
The prayers and prai-ses that we pay. 2. This meek Confes-

On the Birthday of one Confessor and Bishop out of Paschaltide.



sor of thy Name To-day attained a glorious fame ; Whose
yearly feast, in so-lemn state, Thy faithful people ce-le-
brate. 3. The world and all its boasted good, As vain and
passing, he eschewed, And therefore, with ange-lic bands,
In endless joys for ev-er stands. 4. Grant then that we,
most gracious God, May follow in the steps he trod : And at
his prayer thy servants free From stain of all i-niqui- ty.

On the Birthday of one Confessor and Bishop out of Paschaltide.

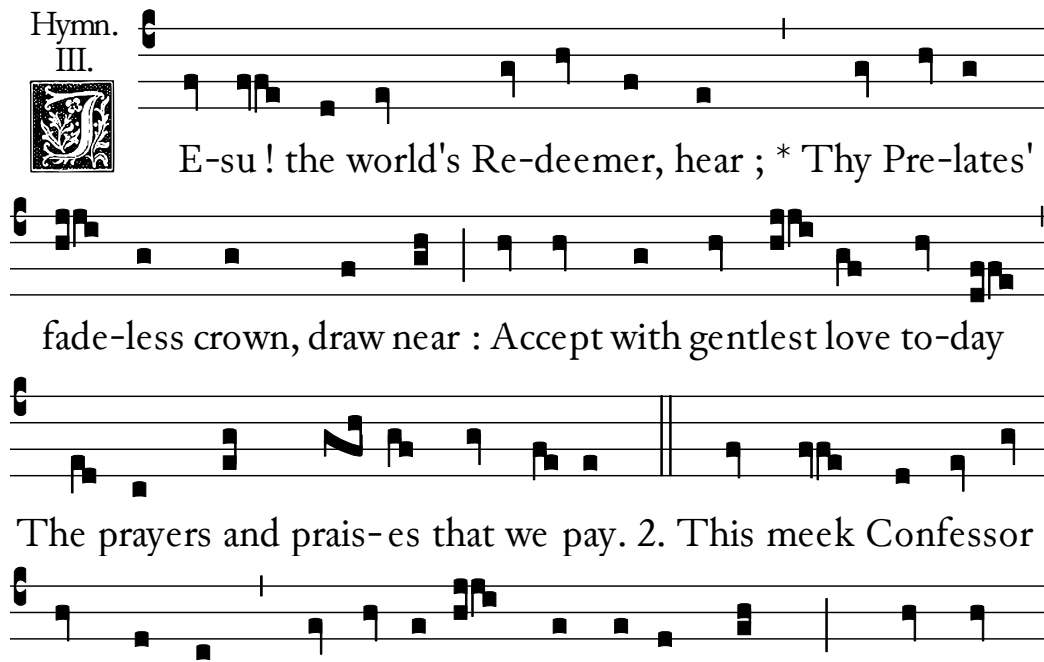



5. All honour, laud, and glo-ry be, O Je-su, Virgin-born,
to thee ; All glo-ry, as is ev-er meet, To Father and to
Pa-ra-clete. Amen.

[In Paschaltide when the Choir is ruled let this melody be sung at Lauds and at ij. Vespers.]⁴⁷

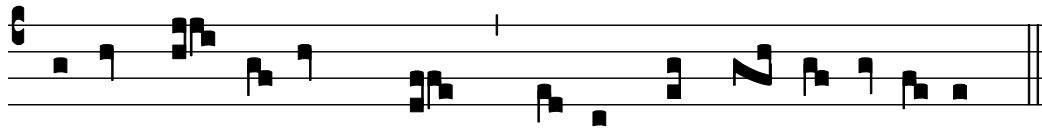
HS:132r; 1519-C:32r; 1531-P:77r.⁴⁸

Hymn.
III.

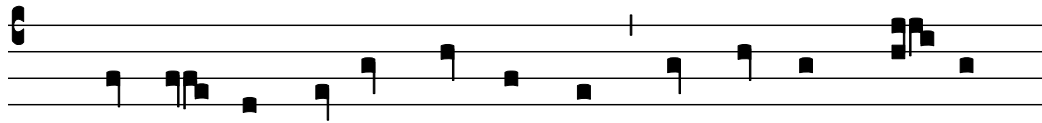


E-su ! the world's Re-deemer, hear ; * Thy Pre-lates'
fade-less crown, draw near : Accept with gentlest love to-day
The prayers and prais-es that we pay. 2. This meek Confessor
of thy Name To-day attained a glorious fame ; Whose year-

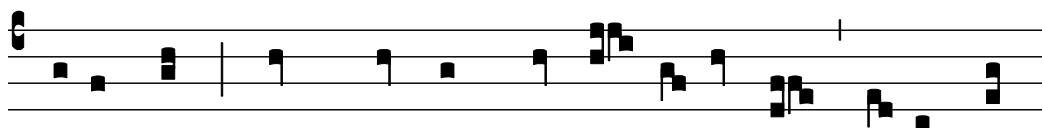
On the Birthday of one Confessor and Bishop out of Paschaltide.



ly feast in so-lemn state, Thy faithful people ce-lebrate.



3. The world and all its boasted good, As vain and pas-sing,



he eschewed, And therefore, with an-ge-lic bands, In endless



joys for ev-er stands. 4. Grant then that we, most gracious



God, May follow in the steps he trod : And at his prayer



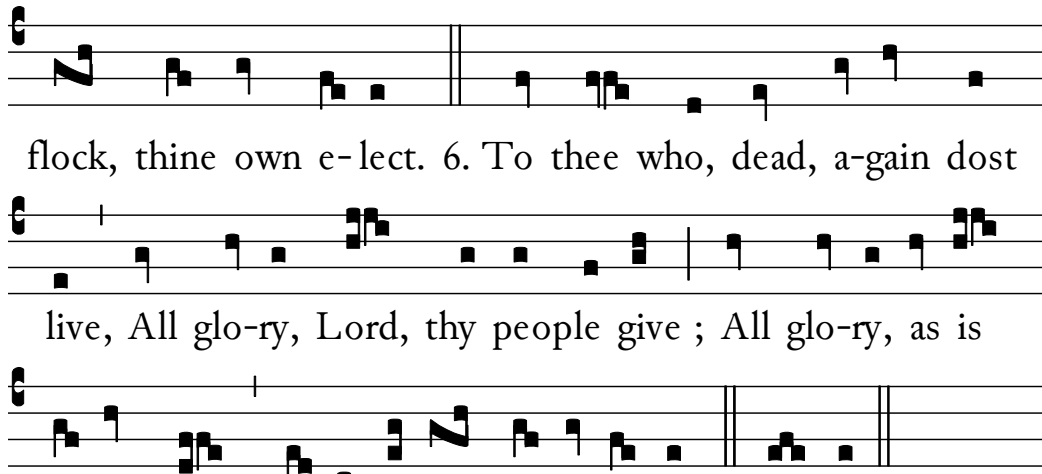
thy ser-vants free From stain of all i-niqui-ty. 5. We



pray thee, King with glo-ry decked, In this our Pas-chal joy,



pro-tect From all that death would fain effect Thy ransomed

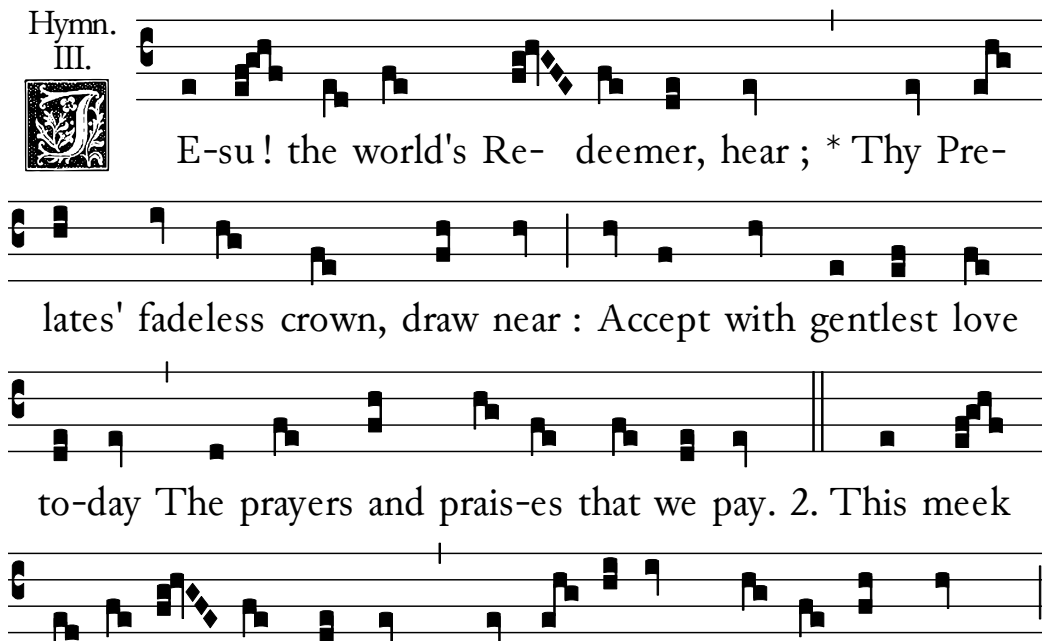


flock, thine own e-lect. 6. To thee who, dead, a-gain dost
live, All glo-ry, Lord, thy people give ; All glo-ry, as is
ev-er meet, To Father and to Pa-ra-clete. A-men.

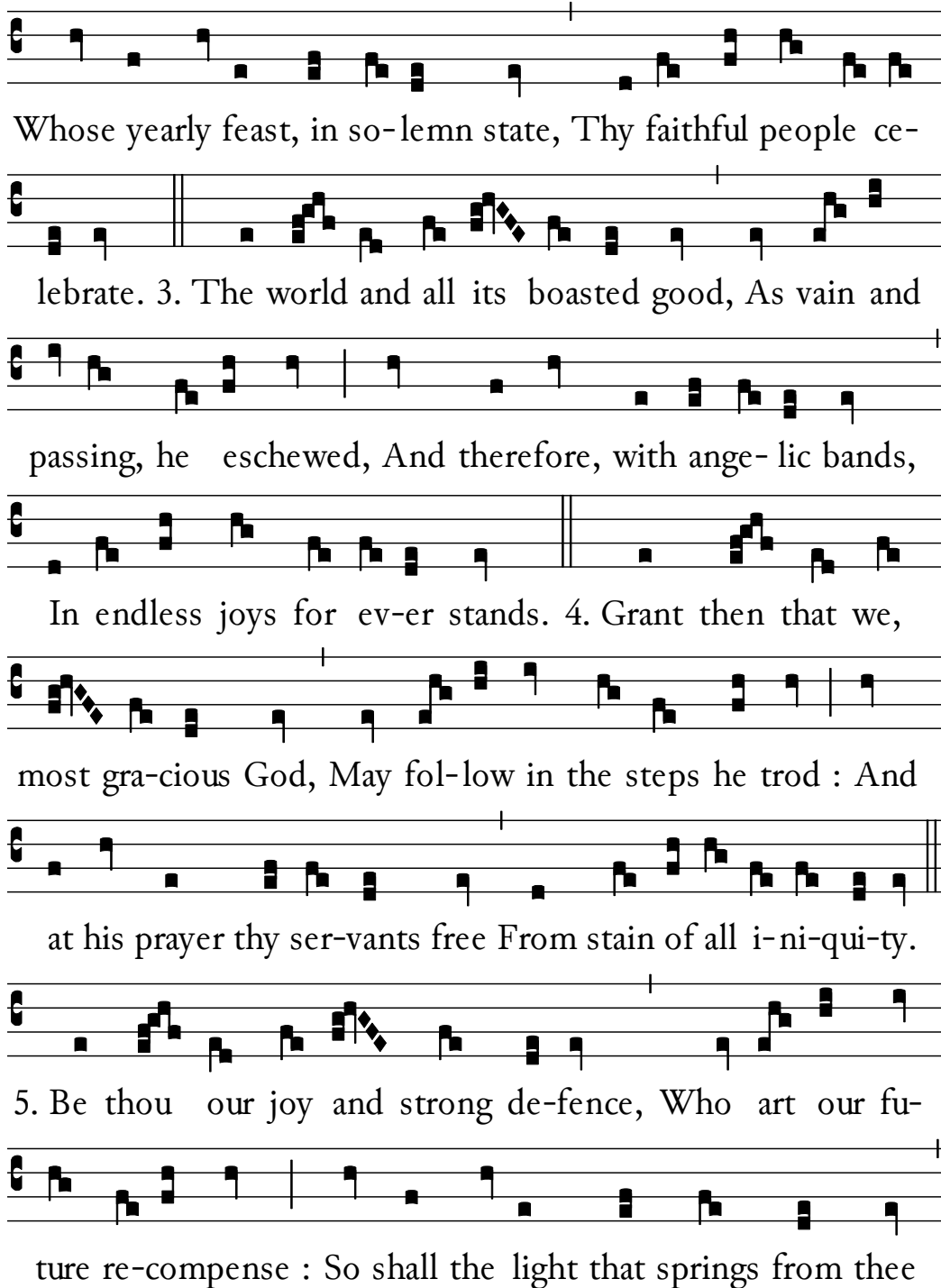
[Within the Octave of the Ascension of the Lord and from then until Pentecost let this melody be sung at Lauds and at Second Vespers.]⁴⁹

HS:133r; 1519-C:32r; 1531-P:77r.⁵⁰

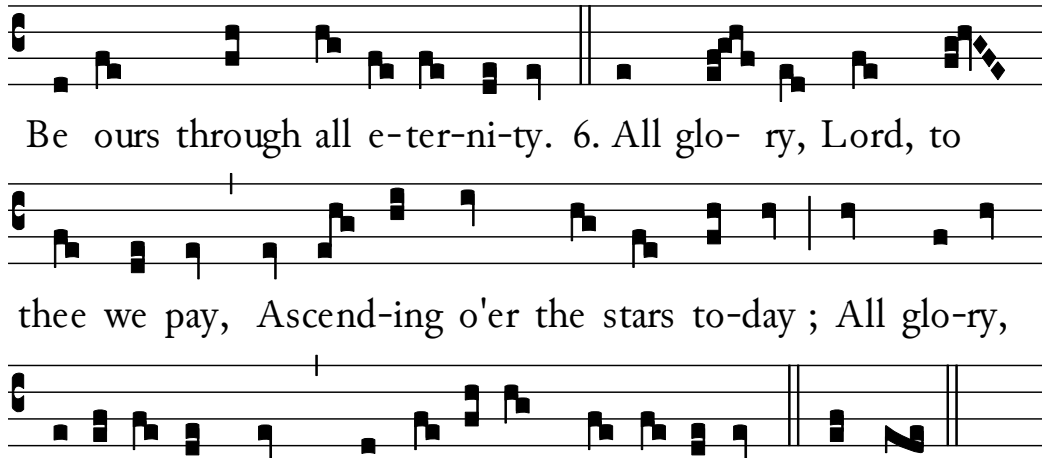
Hymn.
III.




E-su ! the world's Re- deemer, hear ; * Thy Pre-
lates' fadeless crown, draw near : Accept with gentlest love
to-day The prayers and prais-es that we pay. 2. This meek
Confessor of thy Name To-day attained a glo-rious fame ;



Whose yearly feast, in so-lemn state, Thy faithful people ce-
lebrate. 3. The world and all its boasted good, As vain and
passing, he eschewed, And therefore, with ange-lic bands,
In endless joys for ev-er stands. 4. Grant then that we,
most gra-cious God, May fol-low in the steps he trod : And
at his prayer thy ser-vants free From stain of all i-ni-qui-ty.
5. Be thou our joy and strong de-fence, Who art our fu-
ture re-compense : So shall the light that springs from thee



Be ours through all e-ter-ni-ty. 6. All glo- ry, Lord, to
thee we pay, Ascend-ing o'er the stars to-day ; All glo-ry,
as is ev-er meet, To Father and to Pa- raclete. Amen.

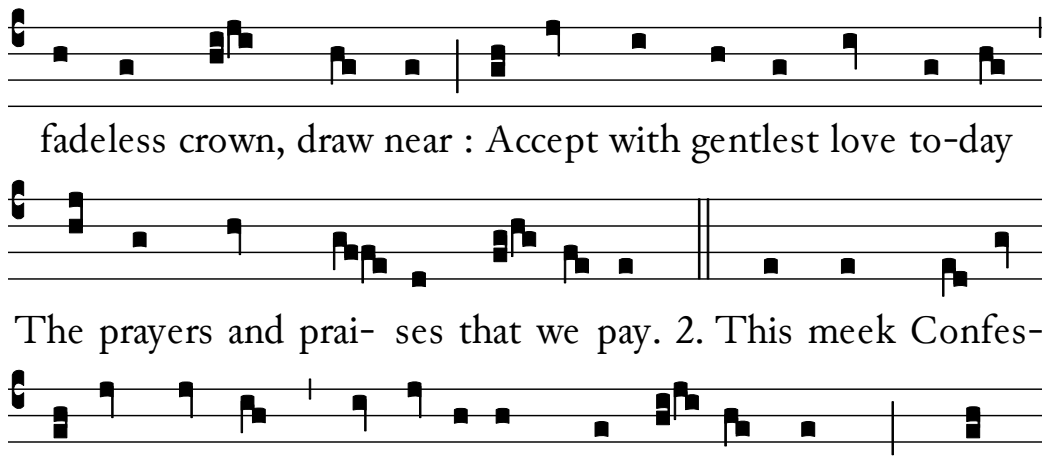
[ On Feasts of iij. Lessons without Rulers of the Choir at Lauds throughout the whole year let this melody be sung on this Hymn.]⁵¹

HS:134r; 1519-C:32v; 1531-P:77r.

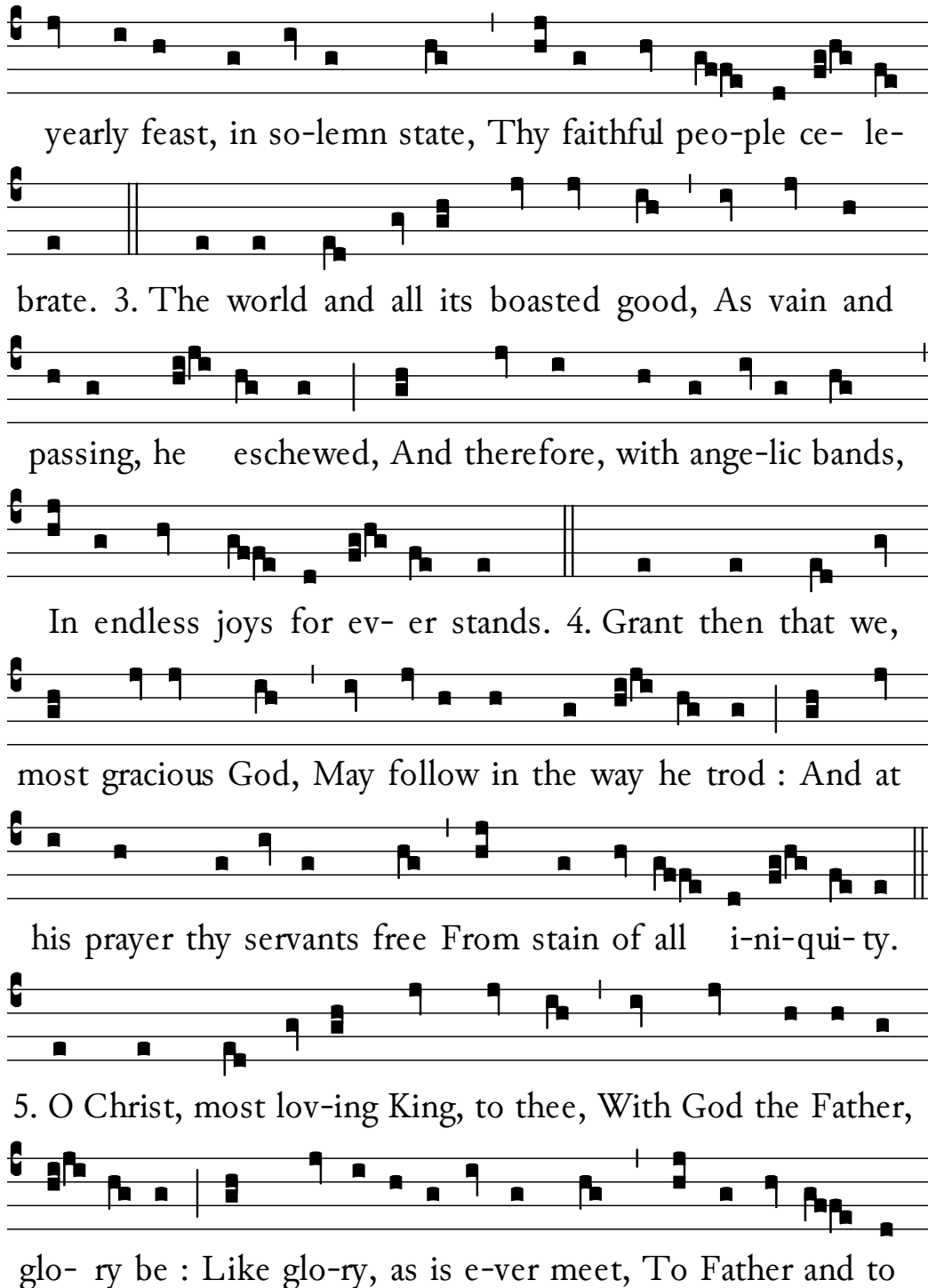
Hymn.
III.



E-su ! the world's Re-deemer, hear ; * Thy Pre-lates'

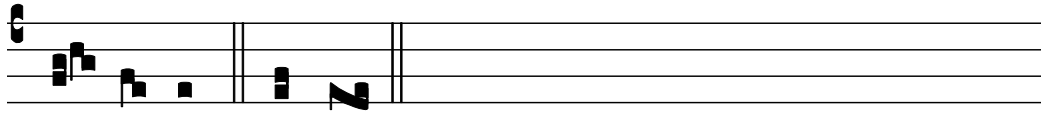


fadeless crown, draw near : Accept with gentlest love to-day
The prayers and prai- ses that we pay. 2. This meek Confes-
sor of thy Name To-day attained a glo- rious fame ; Whose



yearly feast, in so-lemn state, Thy faithful peo-ple ce- le-
brate. 3. The world and all its boasted good, As vain and
passing, he eschewed, And therefore, with ange-lic bands,
In endless joys for ev- er stands. 4. Grant then that we,
most gracious God, May follow in the way he trod : And at
his prayer thy servants free From stain of all i-ni-qui- ty.
5. O Christ, most lov-ing King, to thee, With God the Father,
glo- ry be : Like glo-ry, as is e-ver meet, To Father and to

On the Birthday of one Confessor and Bishop out of Paschaltide.



Pa- ra-clete. Amen.

℣. The just shall spring forth as the lily.

℟. And shall flourish for ever before the Lord.

Euge serve bone. AS:656; 1519-C:32v; 1531-P:77r.

2732. Ant.
I.v.



Ell done, * good and faithful ser- vant ; be-cause
thou hast been faithful o-ver a few things, I will place thee
o-ver ma-ny things, saith the Lord. Ps. Blessed be the Lord.
54*.

Prayer as above. [900].

If two Feasts of one Confessor fall together on one day : then let there be a Memorial of one Feast with this Ant. This is he⁵² who before God. search [for this Antiphon]⁵³ immediately below at ij. Vespers of one Confessor and Bishop. [935].

℣. The just shall flourish like the palm tree. [914].

Prayer as above. [900].

¶ *At j.*

Ant. Behold a great priest. [919].

Ps. Save me, O God. (*liij.*) [114].

¶ *At iij.*


Ant. There was not found. [919].

Ps. Set before me. (*cxviij.* 33.) [158].

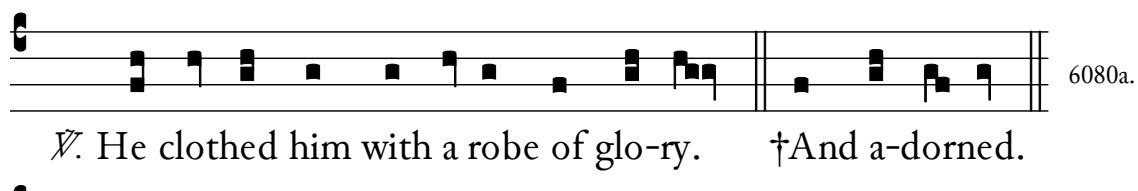
Chapter. The Lord gave him the blessing. [920].

Amavit eum Dominus. AS:656; 1519-C:32v; 1531-P:77r.⁵⁴

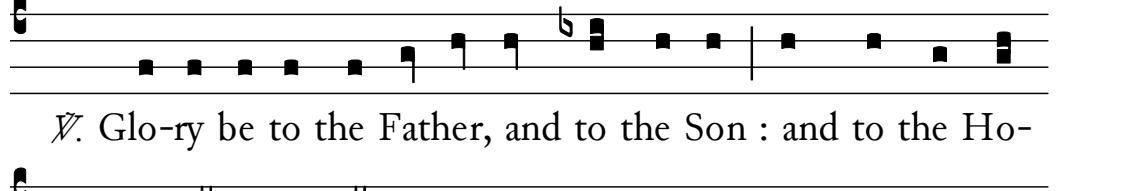
Resp.
VI.



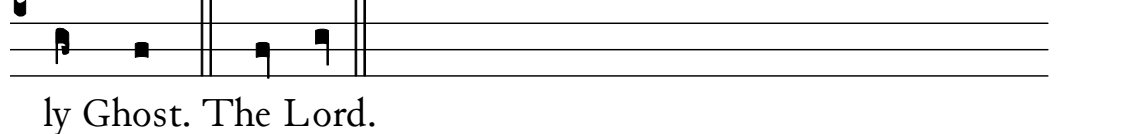
He Lord lov-ed him. †And a-dorned him. *ij.*



℣. He clothed him with a robe of glo-ry. †And a-dorned.



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



ly Ghost. The Lord.

℣. The Lord conducted the just [through the right ways]⁵⁵ [909].

¶ *At vj.*

Ant. A faithful and wise steward. [919].


Ps. My soul hath fainted. (*cxviij.* 81.) [175].

Chapter. *Ecclesiasticus* xliv. (26.)

T He Lord ⁵⁶ acknowledged him	for him his mercy : and he found
in his blessings, and preserved	grace in the eyes of the Lord.

Justum deduxit Dominus. AS:656; 1519-C:33r; 1531-P:77r.⁵⁷

Resp.
VI.

7058.  He Lord conduc-ted the just. †Through the right

7058a. ways. *ij.* And shewed him the kingdom of God.

†Through the right. *℣.* Glo-ry be to the Father, and to the

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

℣. The just shall flourish like the palm tree. [914].

¶ *At ix.*

Ant. A good and faithful servant. [920].


Ps. Thy testimonies. (*cxviiij.* 129.) [191].

Chapter. Ecclesiasticus xlv. (3).

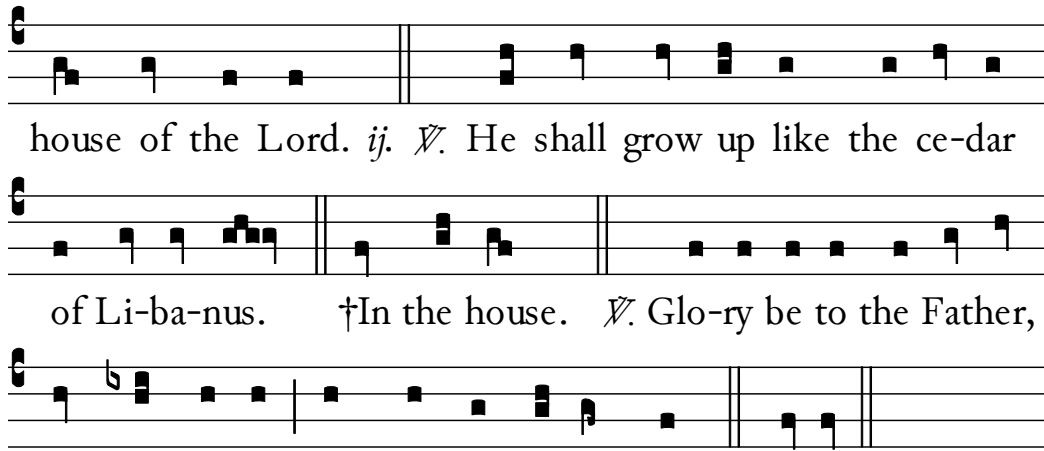
HE magnified him in the sight of kings, and gave him a crown of glory.

Justus ut palma. AS:656; 1519-C:33r; 1531-P:77r.⁵⁸

Resp.
VI.

7061.  He just shall flourish like the palm tree. †In the

7061a.



house of the Lord. *ij.* ✱ He shall grow up like the ce-dar
of Li-ba-nus. †In the house. ✱ Glo-ry be to the Father,
and to the Son : and to the Ho-ly Ghost. The just.

✱ The just shall spring forth as the lily. [932].

¶ *At ij. Vespers.*

Ant. Behold a great priest. [919].

Ferial Psalms.

Chapter. The Lord gave him the blessing. [920].


If it shall be a Double Feast then is sung R. Holy N. confessor of Christ. [912].
Otherwise let no Responsory be sung.

Hymn. Jesu ! the world's Redeemer, hear. [922].

✱ The just shall spring forth. [932].

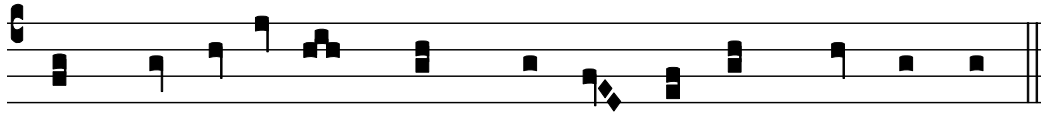
Iste est qui ante Deum. AS:656; 1519-C:33r; 1531-P:77r.⁵⁹

Ant.
VIII.i.

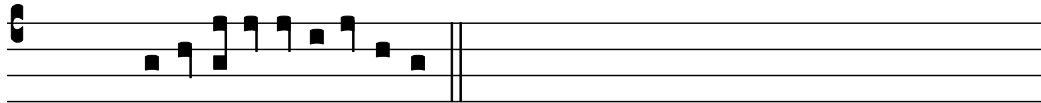


3426.

T His is he * who be-fore God wrought great won-
ders, and all the earth is fil- ed with his teach-ing :



may he intercede for the sins of all the people.



Ps. My soul doth magnify. 72.*

[*Prayer as above.*]⁶⁰ [900].

Likewise other Lessons of one Confessor and Bishop.

*Lesson j. (Gregory On the Gospels, Homily ix.)*⁶¹



[77v.] He servant⁶² therefore who rendereth two talents is praised by the lord : and is led also to his eternal reward, seeing that by the voice of the lord is said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things : enter thou into the joy of thy lord. Of course as many as are the good deeds of the present life : they appear few in

comparison with the eternal rewards. But then the faithful servant is placed over many things, when, all the troubles of corruption being overcome, he glorieth in the eternal joy of that heavenly home. Then he is admitted in perfect joy to his Lord, when he is taken up into that eternal homeland and also is joined with the company of the angels, in such inner joy in the gift : that there is no longer any external sorrow of corruption.

Second Lesson.

Ut the servant which was unwilling to work with the <one> talent : returned to his lord with words of excuse saying, Lord, I knew that thou art a hard man, thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid I went and

hid thy talent in the earth : behold here thou hast that which is thine. It should be noted, however, that the unprofitable servant calleth his lord hard : who yet neglecteth to serve. And he saith that he was afraid to expend the talent for gain : who ought only⁶³ to have been afraid to

return it to the lord without gain. Indeed there are many in the holy Church who have a likeness to that servant, who fear to attempt a better way of life : and yet are not terrified

to rest in idleness of body. And when they reflect on their sinfulness, they fear to lay hold of holy ways : but fear not to remain in their wickedness.

Lesson iiij.

Peter while yet in weakness serveth as a good example : who when he saw the miracle of the fishes said, Depart from me, O Lord, for I am a sinful man. Indeed, if thou consider thyself a sinner : it is right that thou drive not the Lord away from thee. For those who on that account are unwilling to seize the citadel of better habits and upright life because they observe themselves to be infirm, and confess themselves sinners, and drive away the Lord :

also flee him in whom they ought to have been sanctified. And in turmoil⁶⁴ they both have no resolve when dying and they fear life. Whence to this servant at once he answered, Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed : thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury.

Lesson iiij.

THe servant is trapped by his own word, when the lord saith, I reap where I sow not, and gather where I have not strewed. And if openly he saith, If according to thy opinion, I seek for that which I have not given : how much more will I expect from thee of what I gave for trade ? To be sure, to give money to moneylenders is to give knowledge of preaching to them : which thereby

are able to exercise words and works. But as you observe our peril if we hold the Lord's money : so, dearly beloved, carefully consider yours : because what ye hear is demanded by us with interest. With interest, of course, money not given is taken back besides. When indeed this is returned which hath been received : that also is added besides which was not received.

Lesson v.

Consider, dearly beloved brethren, what you pay back on receiving these words, this money with interest, and undertake that from the same which you have heard, likewise you should strive to understand other which you have not heard : where connecting between one thing and another you also learn other things from yourselves, which you have not yet learned from the mouth of the preacher. But let us hear the sentence which he imposeth on the lazy servant. Take ye away the talent from him : and give it to him that hath ten talents. It would seem most suitable if the one talent taken from the wicked servant : were given rather to him which received two

talents than to him which received five. It should have been given indeed to him who had less : rather than to him who had more. But as I said above, by the five talents is evidently indicated the five senses, that is, knowledge of externals : by the two, however, are portrayed understanding and works. Therefore the one who received two had more than he who had five, because he who with the five talents was found worthy of the management of externals : was still devoid of interior knowledge. Thus the one talent which I have asserted to signify understanding was bound to be given to him : who well attended to the externals that he had received.

Lesson vj.

[78r.]

This we see daily in the holy Church, for most, while they attend well to the externals which they have received, are also led by additional grace to mystical understanding : so that they which attend faithfully to externals⁶⁵ may also be strong in inner understanding. Furthermore, a general thought is immediately added, where it is said, For to every one that hath shall be given, and he shall abound : but from

him that hath not, that also which he seemeth to have shall be taken away. Inasmuch as to the one who hath shall be given and he shall abound, for whosoever hath love : also gaineth other gifts. But whosoever hath not love : shall lose even those gifts that he appeared to have gained. Hence it is necessary, my most beloved brethren : that in all that you do ye be vigilant in the care of love. Moreover, true love is : both to love

thy friend in God, and also to love thy enemy on account of God. As much as whosoever hath not this : loseth every good that he hath. He is deprived of the talent which he had received, and according to the sentence of the Lord is cast into exterior darkness. Through punishment he

indeed falleth into exterior darkness : who through his offense hath voluntarily fallen into exterior darkness by his own sin. He will there suffer the darkness of retribution : who here hath freely borne the darkness of pleasure.

¶ [The Gospel]⁶⁶ According to Matthew. xxiiij. (42).

AT that time, Jesus said to his disciples, Watch, because ye know not what hour your Lord will come. And that which followeth.

A Homily of the Venerable Bede, Priest.

IN this parable⁶⁷ the Lord sheweth that one ought always to be looking for his coming. For the master of the house is our soul : who in the manner of a master of the house ruleth and maintaineth the body and all the functions of the body. The thief, however, is death

coming unexpectedly. The thief breaketh into the house : when death suddenly and unexpectedly bringeth about an unprepared passing. If the master of the house had known of the thief's coming, he indeed would have watched : and not allowed his house to be broken into. For if our soul were zealously on the lookout for the day of our death : without doubt it would put aside its lethargy and in all ways be watchful. But thou, O Lord.

Lesson viij.

THe faithful and wise servant : is understood to be the chorus of apostles and martyrs and those which follow their example. Rightly is the order of the chorus of apostles⁶⁸ called a faithful and wise servant. For one is faithful who distributeth his Lord's possessions with fidelity and devotion. Wise is he who in

distributing them discerneth the capacity of each person. Who is put in this position not for no <reason>, but with difficulty and rarely. And rarely indeed is one found : who would hand out his lord's possessions to his servants worthily and with discretion. Whom his lord setteth over his family, that is over the

Church : which he with His blood		bought back from the enemy.
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Lesson ix.

HE made the faithful servant ruler over his household, namely the order of preachers, so that he might distribute in season a measure of wheat : that is, the grain of the Word of God, to each one according to his capacity. Blessed is that servant, whom when his lord shall come he shall find so doing. Amen I say to you, he shall place him over all his goods. This shall be the

reward of a faithful servant, namely that when the Lord cometh he will be made ruler over all the goods of the heavenly homeland : not that he alone shall have dominion in glory : but he especially shall appear to be a master in glory, which stood forth as his Lord's faithful steward. For whoever hath laboured more fully : to the same shall be given a fuller reward.

[**C** On the Birthday of one Confessor and Doctor, if he be a Bishop, let all be sung of the History of one Confessor and Bishop. If however he be not a Bishop, let all of the service be as is indicated on the Feast of Saint Jerome the Priest on the morrow of Saint Michael. In such a way that on the Feast of Saint Augustine the Bishop and Doctor let be said at both Vespers and at Matins and at Terce this Chapter.

[Chapter. After Ecclesiasticus xlvij. 9.]

THe lord gave thanks to his holy one, and to the most High, with words of glory. With his whole heart

he praised the Lord, and loved God that made him.

Prayer.

Hear, O Lord, our prayers which we offer on the solemnity of thy holy confessor and doctor N. : and by his interceding merits, who

merited to serve thee worthily, absolve us from all our sins. Through.

*The Gospel according to Matthew. Ye are the salt of the earth. Seek for it on the Feast of Saint Augustine, Bishop and Doctor. {1321}. A Homily extracted from divers treatises The apostles are called salt.*⁶⁹

¶ *At Sext.*

Chapter. [Ecclesiasticus xlvij. 10.]

T He Lord gave him power against his enemies : and he set	singers ⁷⁰ before the altar, and by their voices he made sweet melody. ⁷¹
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¶ *At None.*

Chapter. [Ecclesiasticus xxiv. 1.]

W isdom shall praise her own self and shall be honoured in God, and shall glory in the midst of her	people, and shall be admired in the holy assembly. ⁷² ⁷³
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¶ *On the Birthday of One Confessor and Abbot.*

[Lesson one.

TO have mentioned⁷⁴
something to the praise of
our holy and most blessed
father *N.* whose feast we celebrate
this day, is to have snatched⁷⁵ <it>
away, seeing that indeed the grace of
his virtues is not to be expounded in
words : but to be proven by works.
For when the Scripture saith, The
glory of a father is a wise son, how
great are the glories of this one
which, rejoicing in the wisdom and
devotion of so many sons, in Christ

Jesus, by the gospel, himself begot us.
Whatsoever therefore is able to be of
virtue and grace in this holy people,
flowed forth from this as if from a
certain fountain of purity, the clearest
of all streams. For because he
excelled in the strength of chastity
and other virtues, because he gloried
in the constraints of abstinence,
because he was endowed with the
charms of gentleness, he called forth
the love of all citizens for God.⁷⁶

Lesson two.

Well and fittingly, on this day
wherein blessed *N.* our father
whose passing to paradise rendereth
us joyful, shall we sing the verse of

the psalm, The just shall be in
everlasting remembrance. For he is
deservedly recollected in the memory
of men : who passed over to the joy

of angels. The divine word saith, Praise not a man in his lifetime. As if it might say, Praise <him> after death : magnify <him> after <his> consummation. For for a twofold reason it is more expedient for men to give praise in memory than in life, that at that time you may most powerfully

extol the merits of sanctity : when neither adulation harmeth praising, nor elation incite glorification. Praise, therefore, after the danger, proclaim securely. Praise the strength of a commander : but when he hath been led to the triumph.

Lesson three.

BUt who while living can be praised safely and without trepidation : who both remembereth that he hath something from the past which he regretteth, and seeth something awaiting him in the future which he feareth ? Who, to be sure placed in this body, ought to claim to himself anything according to merits, by which the infestation of demons, as if a multitude of robbers, again besiegeth, for whom unseen deceivers spread traps on all [roads]⁷⁷ to frighten by the deaths of innumerable souls ? We are sailing

through this great and spacious sea : in which there are creeping things without number, creatures little and great, that is, diverse kinds of enemies, which, weighed according to the degree of our strength in the agony of the sea of this world, wrestle with us, being greatly feared by us : lest either a storm of tempest blow away our ship, or waves engulf, or a cruel pirate carry off as eternal plunder. Against these manifold evils of the world : let us resist with chastened and chaste deeds. But thou.

Lesson four.

NOw let us magnify the merits of the blessed father *N.* now securely placed in safety, who, manfully holding the helm of faith, hath now settled in a position of tranquility with the anchor of hope : and hath now moored the ship full of

heavenly riches and eternal goods on the desired shore. Who against all adversaries tirelessly held the shield of the fear of God at length : until he arrived at victory. For what was the course of that whole life : except one contest with the watchful enemy ?

With how many blind persons here, erring from the way of truth and now hanging over the abyss from the height of a cliff, restored he the sight they had lost : and repaired he that vision by which Christ might be seen ? Into how many ears of the heart,

condemned by the hardness of unbelief : did he pour in the gift of hearing to be able to perceive the voice of heavenly commands : that with God calling them to mercy they might respond with obedience ? But thou.

Lesson v.

How many inwardly wounded did he cure with the art of angelic speech and the strength of prayers ? How many, through long neglect having been undone by the stain of sin, and certain <ones> having been covered with the contagion of leprosy : hath he cleansed by expiating through chastisements and exhortations, with God working within him ? How many souls, already dead while living in the body : and overwhelmed and buried by a mass of sins, calling to amendment as if to the light, did he resuscitate, so that the admirable imitator of his Lord might on the contrary by so great a death now

mortify those souls dead to God through sin. This man on another side closed through his health-bringing appearance those things which he had opened : lest by them an object of desire alien to them might appear, lest guilt transmit the stain of the outer man to the inner, lest obscurities should enter into the heart on the path of light, lest also in anyone that prophetic malediction⁷⁸ might be fulfilled, Death, it saith, hath entered through your windows. For the ministries of the ears and the eyes are proven to be windows for souls.

Lesson vj.

For when we open <our> hearing to those speaking evil and wicked things and culpably disparaging, and which are urging things contrary to God : death entereth through our windows, the dread⁷⁹ of

deadly night breaketh forth : through which the Sun of Justice ought to have entered. When these windows of sin are open, the door of salvation and life and the gates of paradise are shut. This blessed man *N.* hath

closed these windows : with many bars of divine fear. From how many hearts, whom unseemly iniquity and impiety possessed, did he put extravagance to flight, cast out anger, extinguish envy, and, as if having been perturbed by barbarous strangers from an ancient house, by recalling there faith, chastity, justice, mercy, introduce peaceful inhabitants : through which Christ, the head of all good things, might enter into the dwelling of the mind. And having applied the medicine of penitence, as if he revived <someone> stinking for

four days with a roar of rebukes : and with correction being received, having plucked <him> from amid the jaws of death, he restored <him> with a timely resurrection. And so, accomplishing these and many such things, which a poor word is unable to expound and set forth for us as is fitting, your affection may better declare them to us : with the highest degree of alacrity and justice he was a husbandman and custodian of souls, cutting back carnal desires, restraining anger, rooting out wickednesses.]⁸⁰

All Feasts of one Confessor and Abbot have proper Lessons as appear at those same Feasts. Nevertheless when the Feast of Saint Giles [kal. Sept.]⁸¹ falleth on a Sunday let it be deferred until the morrow : and then is read the following Gospel.

According to Luke. xj. (33).

AT that time, Jesus said unto his disciples, No man lighteth a candle, and putteth it in a hidden place, nor under a bushel ; but upon a candlestick, that they that come in, may see the light. And that which followeth.

*A Homily of the Venerable Bede, Priest.
(On the Gospel of Luke, Chap. 50.)⁸²*

THe Lord is here speaking about himself, shewing that although he had said above that no sign would be given to this wicked generation except the sign of the prophet Jonah :

yet by no means would the brightness of his light be hidden from the faithful. He himself indeed lit a candle when he filled the vessel of our human nature with the flame of his divinity. He certainly did not want to hide this candle from believers, nor put it under a bushel, that is, confine it under the measure of the Law or restrict it to the limits of the Jewish people alone. But he put it upon a candlestick, as he saith, so that those who enter may see the light.

Lesson viij.

THE candlestick refereth to the Church. He placed the candle on her, for he imprinted on our foreheads faith in his incarnation, so that those who faithfully enter the Church might be able to gaze openly upon the light of truth. By this statement he also condemneth the leaders of the Jews, who, since they [78v.] were seeking signs externally, were not willing to enter the open door of light by believing. Finally, he ordered them not only to be mindful of their works, but also to purify and chastise their thoughts and even the very

intentions of their hearts. For there followeth : The light of thy body is thy eye. By the body the Lord meaneth works, which are openly evident to everyone, but by the eye he meaneth the very intention of the mind with which these works are done, and concerning their merit, these same works are determined by their intention to be works of light or works of darkness, as he subsequently explaineth, saying, If thy eye be single, thy whole body will be lightsome : but if it be evil, thy body also will be darksome.

Lesson ix.

IF, he saith, thou strivest with a right and pure intention to do what thou canst, certainly what thou dost will be works of light, even if before men they may seem to have some element of imperfection : for, To them that love God, all things work together unto good, to such as, according to his purpose, are called to be saints. If, however, a preceding intention be perverse, every work that followeth from it is evil, even though it may seem to be right. Take heed, therefore, that the light which is in thee be not darkness. That is, consider with careful discretion lest

the very intention of thy heart, which is the light of thy soul, should be blackened by the darkness of sins, in accordance with what is commanded elsewhere : With all watchfulness keep thy heart, because life issueth out from it. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee. Our whole body referreth to all our works, for the Apostle also calleth certain works which he reproveth our members, and he commandeth that they be mortified when he saith, Mortify

therefore your members which are
upon the earth : fornication,

uncleanness, lust, and other things of
the sort.

[Likewise other Lessons of any Confessor.

First Lesson.

Brethren, obeying Christ, let
him sell what he possesseth
and give alms, that he may
lift his heart from earth to heaven,
and tread upon covetousness : that he
may hasten to the summit of
perfection with all eagerness of mind,

that he may not be troubled with the
things of the world : but with those
that are of God, so that he may have
the world crucified for him, that he
may be altogether poor in the world :
and rich in Christ.

Lesson ij.

Who knoweth not the greatness
of this good ? We see,
however, that there is in every one
the power of selling his goods : every
one hath his proper gift from God,
one after this manner. Behold, few

are able to accomplish this great good
: many cannot. Can it be that this
perfection is given to a few ? for this
reason those are obliged to be the
worst : as many as are not yet are able
to be perfected in goodness.

Lesson iij.

Can it be that a Christian, on
that account, should adhere to
the errors of rapacity, because he is
perhaps not yet able to distribute all
his property to the poor ? Or,
therefore, should he covet the things

of another, because he cannot yet at
all despise his own ? God forbid this.
For the Apostle truly saith : Because
neither covetous, nor extortioners
shall possess the kingdom of God.

Lesson iiij.

And it is manifest that every one
who shall be alienated from the
kingdom of God : shall be
condemned in eternal fire with the
devil and his angels. Therefore,

dearly beloved, if all are able to fulfill
what the Lord said, Sell what you
possess : yet that which he added,
saying, Give alms, is possible to all : if
good will is present : it is easy for all :

if no harsh greed is present, it is wholesome for all if charity be fervent. Therefore it ought to be

common to all : so that eternal happiness may be granted to all.

Fifth Lesson.

Whoever receiveth so great a power from the Lord that he despiseth all things which are in the world for the love of the heavenly kingdom : selleth all that he hath to expend on the needy. But he who doth not yet prove to be of such great virtue : of those things which he hath, let him give alms insofar as he is able. As much as good will

worketh : so much do means suffice. The perfect may possess the first place of virtue : let the imperfect at least attain to the second <place>. As he is made gloriously worthy, so let him be plentifully worthy of praise. Indeed let the perfect be the most ardent lover of holy poverty : let the imperfect be the most devoted comforter of the holy poor.


Sixth Lesson.

Let him be thought the patron of the poor before God : who rejoiceth to have them as sharers of virtue. Let him be such as may sit with God judging : let him be such as may attend on the right hand giving judgement. Let him be such as may

possess everlasting dwellings of life in perpetuity : let him be such whom He may receive. The Lord admonisheth us, saying, Make unto you friends of the mammon of iniquity : who may receive you into everlasting dwellings.

Gospel according to Mark. xiiij. 33.

Seventh Lesson.

T that time, Jesus said to his disciples, Take ye heed, watch and pray. For ye know not when the time is. And that which followeth.

A Homily from the Commentary of the Venerable Bede, Priest.

The Lord warned his disciples to watch and to pray and to be cautious : but yet he would not shew them the time of the last judgment, because it profited them more to not know this than to know : that the suspicious, being ready, always keep watch. Well indeed he watcheth,

who sleepeth from the vain joys of the world : and watcheth over the divine commandments. For he profitably⁸³ prayeth : which presenteth himself such that he may prevail to gain : that which he asketh

in <his> prayers. For ye know not when the time is. As if he had said, Just as ye have not known the day of your coming into the world : so ye know not the day of your departure from the world.

Eighth Lesson.

FOr that day shall come as a thief in the night. But the coming of a thief in most places of the holy scriptures, is an unexpected death : who <with> the lord sleeping then breaketh into the house, where he compelleth the man to depart from <his> body with a sudden passing. Even as a man who going into a far country, left his house : and gave authority to his servants over every work : and commanded the porter to

watch. This man is understood to be Christ, who, returning to the Father after conquering death, left the Church bodily : which however with the presence of his divinity he never left destitute, abiding in her : as he himself said, All days, even to the consummation of the world. The lord therefore gave his servants authority over every work, that is, He gave his faithful the means to serve well.

Ninth Lesson.

HE also commanded the porter that he watch : because He entrusteth the order of pastors for rightly exercising care over their flocks. Then the porter, that is each one of the faithful, openeth his door to his Christ when he diligently accepteth his words in his heart : and then he likewise prayeth manfully : when he contendeth with all zeal, that he may please him to whom he hath engaged himself. Hence

therefore the Lord hath added, saying, At even, or at midnight, or at the cockcrow, or in the morning. The varieties of these hours are able to signify wordly obstacles : in which <they> are occupied which are pursuing more their own than divine <ends>. For I indeed judge midnight to signify the failing of human life : the profundity of obscure vices, cockcrow : the voices of proclamations, the morning, likewise

the day of judgment. For such is the conclusion to this Gospel, And what I say to you : I say to all, Watch. We

instruct all to watch : that through the vigil we may obtain a reward from Christ.]⁸⁴

¶ *At j. Vespers of one Confessor and Abbot.*

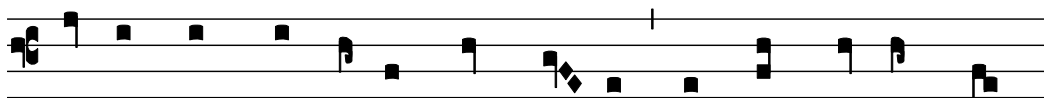
Amavit eum Dominus. AS:657; 1519-C:33v; 1531-P:78v.

Ant.
I.vi.



1359.

He Lord *lov-ed him, and a-dorned him : he



clothed him with a robe of glo- ry, and at the gates of



Pa-ra-dise he crowned him. Amen.

Ferial Psalms.

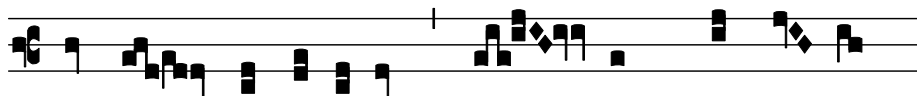
Chapter. Ecclesiasticus xxxix. (6).

¶ He just man will give his heart to resort early to the Lord that made him, and he will pray in the

sight of the most High. [R̃. Thanks be to God.]⁸⁵

Vir Israelita. AS:657; 1519-C:34r; 1531-P:78v.

Resp.
IV.



7898.

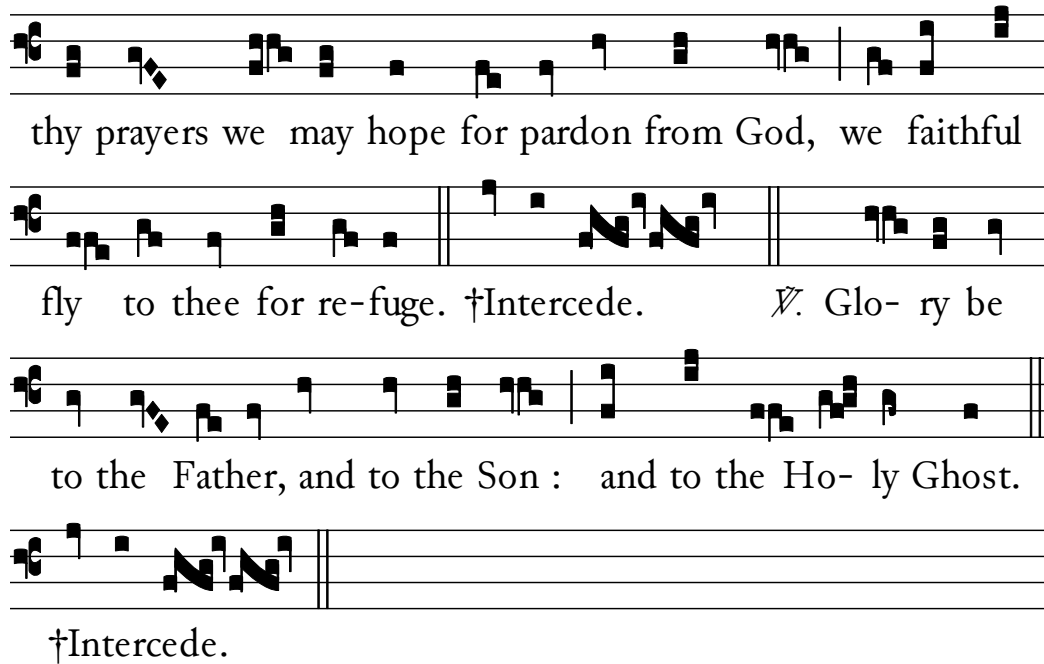
man of Isra-el, * re- joice, O co-heir



7898b.

of Christ. †Intercede for us. R̃. That by

On the Birthday of one Confessor and Abbot out of Paschaltide.




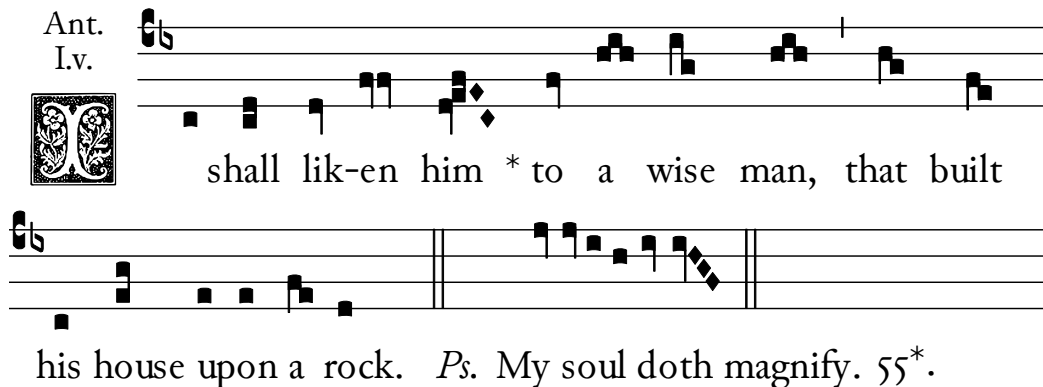
thy prayers we may hope for pardon from God, we faithful
 fly to thee for re-fuge. †Intercede. ✠. Glo- ry be
 to the Father, and to the Son : and to the Ho- ly Ghost.
 †Intercede.

Hymn. This the confessor. [890]. [*Let the Hymn Jesu ! the world's Redeemer, hear. be sung in <its> entirety, with all the Verses, with no syllable or letter altered no matter whether of a Confessor and Bishop or Abbot, whether a Doctor or a Confessor.*] ⁸⁶

✠. The Lord loved him. [900].

Similabo eum viro sapientia. AS:657; 1519-C:34r; 1531-P:78v.

4952. Ant. I.v. 



shall lik-en him * to a wise man, that built
 his house upon a rock. Ps. My soul doth magnify. 55*.

Prayer as above [or.

God, who didst adorn blessed		the grace of holiness : make us
N. thy confessor and abbot with		through his merits to abound in good

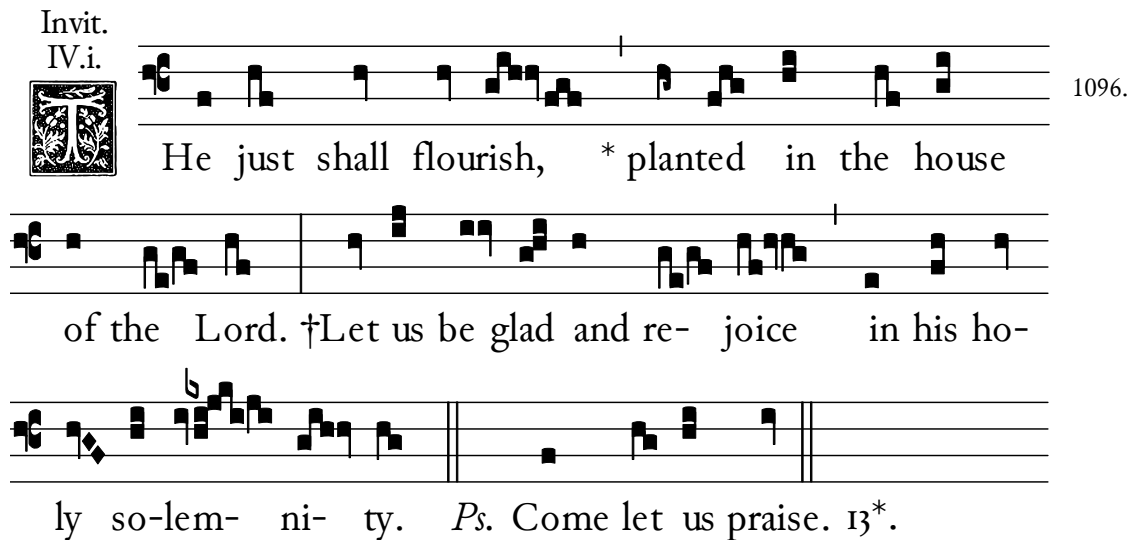
works, that we may be counted	highest good, all that is expedient.
worthy to obtain from thee the	Through our Lord Jesus.] ⁸⁷

¶ *At Matins.*

On Feasts of ix. Lessons or iij. Lessons when there is a Double Invitatory.

*Justus florebit. AS:635; 1519-C:34r.*⁸⁸

Invit.
IV.i.



He just shall flourish, * planted in the house
of the Lord. † Let us be glad and re-joice in his ho-
ly so-lem-ni-ty. Ps. Come let us praise. 13*.

On Feasts of three Lessons when there is a Simple Invitatory.

Invitatory. The Lord, the King of Confessors. [902].

[Ps. Come let us praise. 37.]*

*Hymn. This the confessor.]*⁸⁹ [892].

¶ *In the j. Nocturn and in the following Nocturns, the Antiphons, Psalms and Versicles of the Common of one Confessor and Bishop [are said],⁹⁰ the Lessons are as indicated above. [Lesson j. To have mentioned something to the praise.]*⁹¹ [1941].

R. j. Well done, good and faithful servant. seek for it in the Common of one Confessor and Bishop. [904].


R. ij. The just shall spring. seek for it in the Common of one Martyr. [780].

R. iij. O man of Israel. as above at Vespers. [949].

[¶ *In the ij. Nocturn.]*⁹²

R. *iiij.* He magnified him. *seek for it in the Common of One Confessor and Bishop.* [911].

Amavit eum Dominus. AS:657; 1519-C:34v; 1531-P:78v.⁹³

6081. 5. Resp. II.  He Lord *lov- ed him and a- dorn- ed
him : he clothed him with a robe of glo- ry. †And
6081a. at the gates of Pa- ra- dise he crown- ed him.
‡. The Lord put on him the breastplate of faith, and
a-dorn- ed him. †And at.

R. *vj.* Holy N. Confessor of Christ. *seek for it in the Common of One Confessor and Bishop.* [912].

[In the *iiij.* Nocturn.]

[Gospel according to Luke. No man lighteth a candle. Homily of the Venerable Bede, Priest. The Lord is here speaking. [944].

R. *vij.* This is he who before.]⁹⁴ [seek for it in the Common of One Confessor and Bishop.]⁹⁵ [915].

R. *vijj.* This man from his youth. *seek for it in the Common of One Confessor and Bishop.* [918].

R. *ix.* Soldier of Christ. *seek for it in the Common of One Confessor and Bishop.*⁹⁶ [1004].

¶ On Feasts of ix. Lessons V̇. Pray for us, [O blessed N.]⁹⁷ 389.

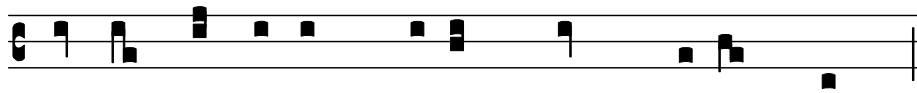
¶ On Feasts of iij. Lessons V̇. The Lord conducted. [909]. or V̇. The just shall flourish. [914].

¶ At Lauds.

AS:658; 1519-C:34v; SB-P:429.

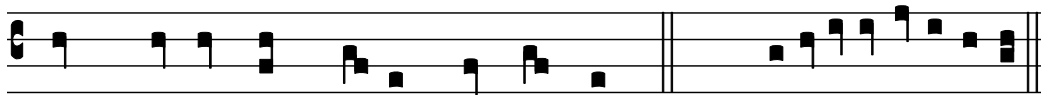
[Justum dedúxit. *Minor.*]

Ant.
VII.ii.



3541.

He Lord conducted * the just through the right ways :



and shewed him the kingdom of God. *Ps.* The Lord hath
reigned. (*xcij.*) [52].

Ant. There was not found. [919].

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

Ant. A faithful. [919].

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

Ant. Blessed is that servant. [920].

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

Ant. A good and faithful servant. [920].

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

Seek for these iij. Antiphons at Lauds of One Confessor and Bishop.

Chapter. The just man will give his heart. [949].

Hymn. Jesu ! the world's Redeemer, hear. [921].

V̇. The just shall spring forth. [932].

Ant. Well done, good and faithful. [932].

Ps. Benedictus. 54*.

*Prayer as appropriate.*⁹⁸ [950].

¶ *At j.*

Ant. The Lord conducted. [*Minor.*] [953].

Ps. Save me, O God. (*liij. 8c.*) [114].

¶ *At iij.*

Ant. There was not found. [919].

Ps. Set before me. (*cxviij. 33. 8c.*) [158].

Chapter. The just man will give his heart. [949].

R. and V. of the Common of One Confessor and Bishop are said at all the Hours.

¶ *At vj.*

Ant. A faithful. [919].

[*Ps.* My soul hath fainted.]⁹⁹ (*cxviij. 81. 8c.*) [175].

Chapter. Ecclesiasticus xxxix. (8.)

I F ^{OR} ¹⁰⁰ if it shall please the great Lord, he will fill him with the spirit of understanding : and he will	pour forth the words of his wisdom as showers, and in his prayer will he confess to the Lord.
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¶ *Ad ix.*

Ant. A good and faithful servant. [920].

Ps. Thy testimonies. (*cxviij. 129. 8c.*) [191].

Chapter. Ecclesiasticus xxxix. (10.)

T HE Lord shall direct his counsel, and his knowledge, and	he shall glory in the law of the covenant of the Lord.
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¶ *At ij. Vespers.*

Ant. The Lord conducted. *Minor.* [953].

Ferial Psalms.

Chapter. The just man will give his heart. [949].

Hymn. Jesu ! the world's Redeemer, hear. [922].

V. The just shall spring forth. [932].

Ant. This is he.¹⁰¹ [935].

Ps. My soul doth magnify. 72*.

Prayer as above. [950].

[¶ *On the Birthday of no matter which Confessor at Vespers on the ferial Psalms.*

Ant. The Lord loved him.]¹⁰² [949].

Likewise another Chapter for any Confessor.

Chapter. Wisdom x. (10.)

THe Lord conducted the just
through the right ways, and
shewed him the kingdom of God, and
gave him the knowledge of the holy

things, made him honourable in his
labours, and accomplished his
labours.

[℞. Soldier of Christ. [918].

Hymn. This the confessor. [890].

℣. The Lord loved him. [900].

Ant. O confessor of the Lord. [900].

Ps. My sould doth magnify. 55*.

Prayer.

ATtend, O Lord, to our prayers
which we present to thee on the
solemnity of holy *N.* thy confessor :
that we who have no confidence in

our own righteousness may be holpen
by the merits and prayers of him who
was well-pleasing to thee. Through.

[¶ *At Matins on Feasts of iij. Lessons or ix. Lessons when the Invitatory is Double.*

Invit. The just shall flourish. *as above for one Confessor and Abbot.* [951].

[¶ *On Feasts of iij. Lessons when the Invitatory is simple.*

Invit. The Lord, the King of Confessors. [902].

Ps. Come let us sing. 37*.

Hymn. This the confessor. [898]

[¶ *In the j. Nocturn and in the following Nocturns let the the Antiphons, Psalms and Versicles of the Common of one Confessor and Bishop be said.*

Lesson j. Brethren, obeying Christ.¹⁰³ [946].

Let the Responsories be sung according to the order of the Common of One Confessor and Abbot. [951].

Gospel according to Mark. Take ye heed, watch and pray.¹⁰⁴ [947].

Homily form the Commentary of the Venerable Bede, Priest. The Lord warned his disciples. [947].

[*℟̄. before Lauds.*] Pray for us. 389.

¶ *On Feasts of iij. Lessons let be said the Versicle* The Lord conducted. [909]. *or the Versicle* The just shall flourish. [914].

¶ *At Lauds the Antiphon* The Lord conducted. *Minor.* [953].

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

Ant. There was not found. *and the other Antiphons that follow as above.* [919].

Chapter. The just man will give his heart. [949].

Hymn. Jesu ! the world's Redeemer, hear. [921]. *Let the whole Hymn be sung all through as for one Confessor and Bishop.*

℟̄. The just shall spring forth. [932].

Ant. Well done, good and faithful servant. [932].

Ps. Benedictus. 54*.

Prayer. Attend, O Lord. [955].

¶ *At Prime, Antiphon.* The Lord conducted. [*Minor.*] [953].

Ps. Save me, O God. (*liij. &c.*) [114].

¶ *At Terce and at the other Hours let the Antiphons, Responsories, and Versicles of the Common of one Confessor and Bishop be sung.*

¶ *At Terce Chapter.* The Lord conducted.]¹⁰⁵ [955].

¶ *At Sext.*

Chapter. Wisdom x. (12.)

T He Lord kept him safe from his enemies, and defended him from seducers, and gave him a strong		conflict, that he might overcome, and know that wisdom is mightier ¹⁰⁶ than all.
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¶ *At None.*

Chapter. Wisdom x. (13.)

W isdom forsook not the just man when he was sold, but		delivered him from sinners. ¹⁰⁷
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[¶ *At Second Vespers Ant.* The Lord conducted. *Minor.* [953].

Ferial Psalms.

Chapter. The just man will give his heart. [949].

Hymn. Jesu ! the world's Redeemer, hear. [922].

℣. The just shall spring forth. [932].

Ant. This is he. [935].


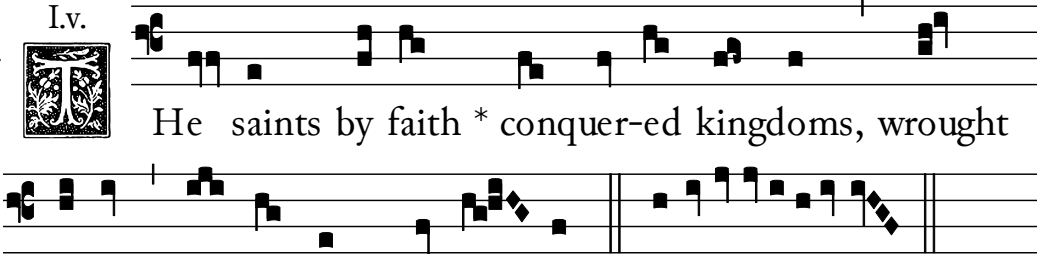
Ps. Magnificat. 72*.

Prayer as above. [950].]¹⁰⁸

¶ On the Birthday of many Confessors out of Paschaltide.


At j. Vespers.

Sancti per fidem. AS:536, 641; 1519-C:35v; 1531-P:79r.


Ant.
I.v.
4733.  He saints by faith * conquer-ed kingdoms, wrought

justice, ob-tain-ed promi- es. Amen.

Ferial Psalms.

Chapter. Hebrews vij. (23.)

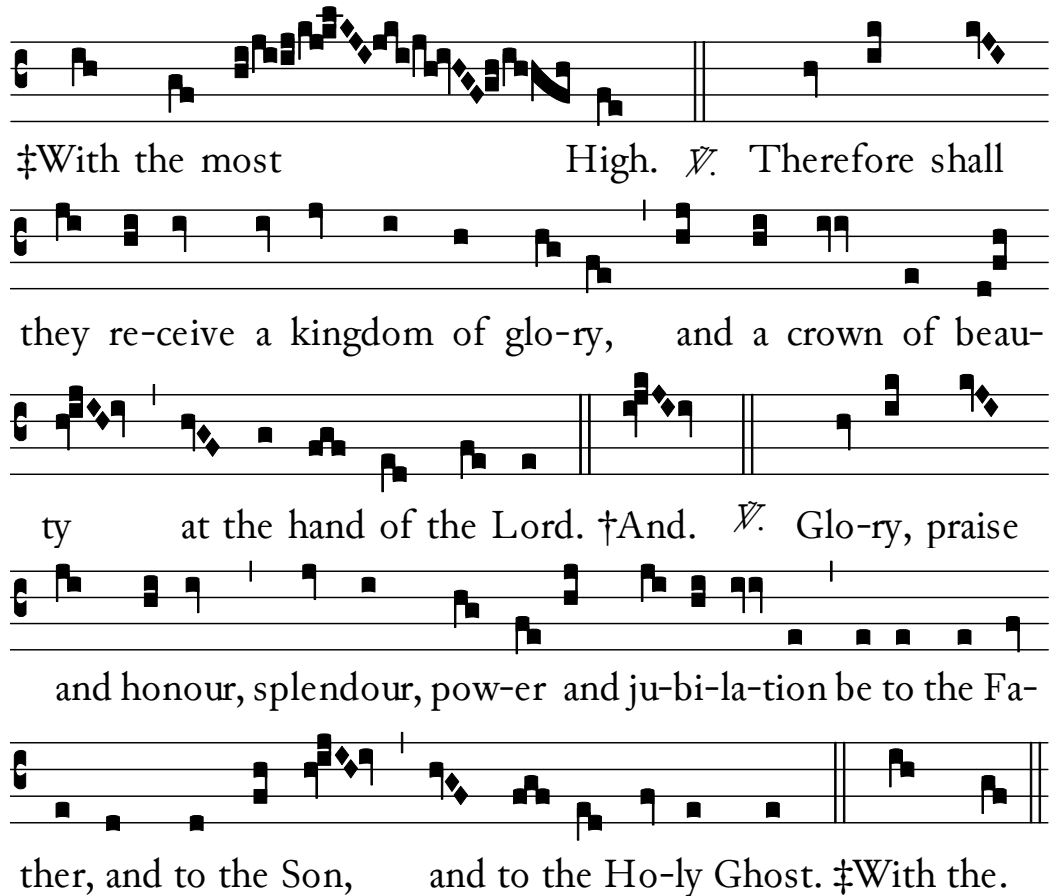
 Thers indeed were made many priests, because by reason of death they were not suffered to	continue : but this, for that Jesus continueth for ever, hath an everlasting priesthood.
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Justi in perpetuum vivent. AS:537, 658; 1519-C:36v; 1531-P:79r.

Resp.
VII.
sar0640.  He just * shall live for ev-er-more, and

their re-ward is with the Lord. †And the care of them.

sar0640a.



‡With the most High. ⁊. Therefore shall
 they re-ceive a kingdom of glo-ry, and a crown of beau-
 ty at the hand of the Lord. †And. ⁊. Glo-ry, praise
 and honour, splendour, pow-er and ju-bi-la-tion be to the Fa-
 ther, and to the Son, and to the Ho-ly Ghost. ‡With the.

Hymn. The merits of the Saints. [827].

[⁊.]¹⁰⁹ They, whom this world of ill.

[⁊.]¹¹⁰ To thee, O Lord most high.

⁊. Be glad [in the Lord, and rejoice, ye just].¹¹¹ [839].

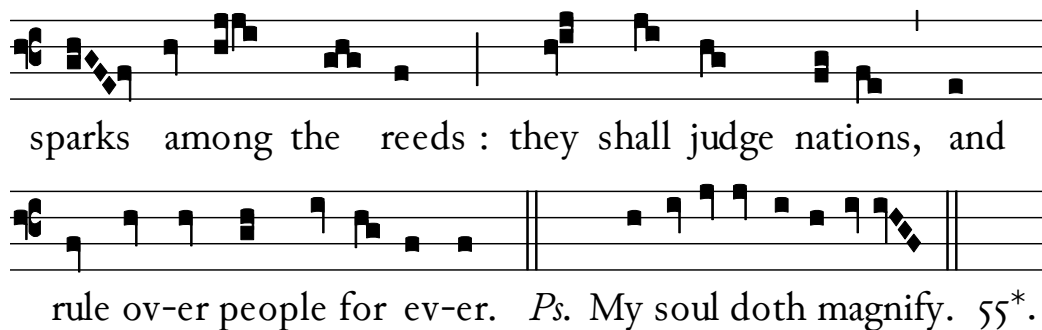
Fulgebunt justi. AS:570, 658; 1519-C:35v; 1531-P:79r.

Ant.
 I.v.



2907.

He just shall shine, * and shall run to and fro like



Prayer of the proper. [or]

[Prayer.

DEfend us, we beseech thee, O Lord, by the protection of thy blessed confessors *N.* and *N.* : that by the intercession of those whose feast

we devoutly celebrate annually, we may be delivered from all adversities. Through.

Another Prayer.

God, who dost compass and protect us by the glorious confessions of thy holy confessors *N.* and *N.* : grant unto us that we may

both profit by their example and rejoice in their intercession. Through.]¹¹²

¶ *At Matins.*

Invitatory on Feasts of ix. Lessons.

*Mirabilem Deum. AS:642; 1519-C:35v.*¹¹³


1105. Invit.
IV.i.

THe won-der-ful God * in his saints. †Come let
us a-dore, prais- ing. Ps. Come let us praise. 13*.


On the Birthday of many Confessors out of Paschaltide.

Regem confessorum Dominum. AS:650; 1519-C:28r, 36r; 1531-P:79r.

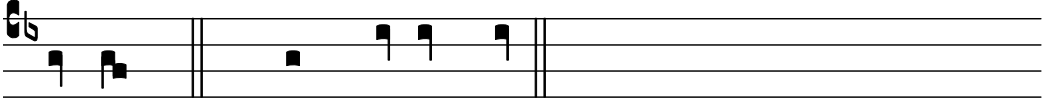
Invit.
VI.iii.



1129.



He Lord, the King of confessors. †Come let us



a-dore. *Ps.* Come let us praise. 37*.

Hymn. The merits of the Saints. [830].

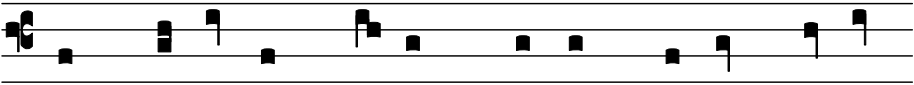
[✓.]¹¹⁴ They, whom this world of ill.

[✓.]¹¹⁵ To thee, O Lord most high.


In the j. Nocturn.

Decus decursus aquarum. AS:642; 1519-C:36r; 1531-P:79r.¹¹⁶


1. Ant.
IV.iii.



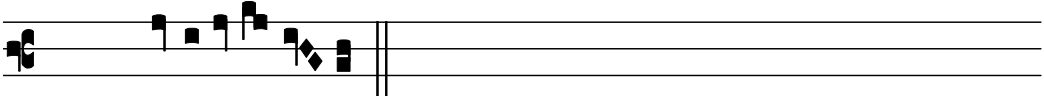
4847.



Ear the running wa-ters * he hath planted the vine-



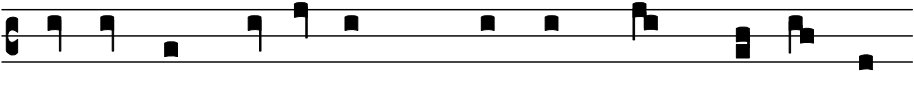
yard of the just : but their will was in the law of the Lord.




Ps. Blessed is the man. (j.) [17].

Tanquam aurum in fornace. AS:538, 542; 1519-C:36r; 1531-P:79r.¹¹⁷

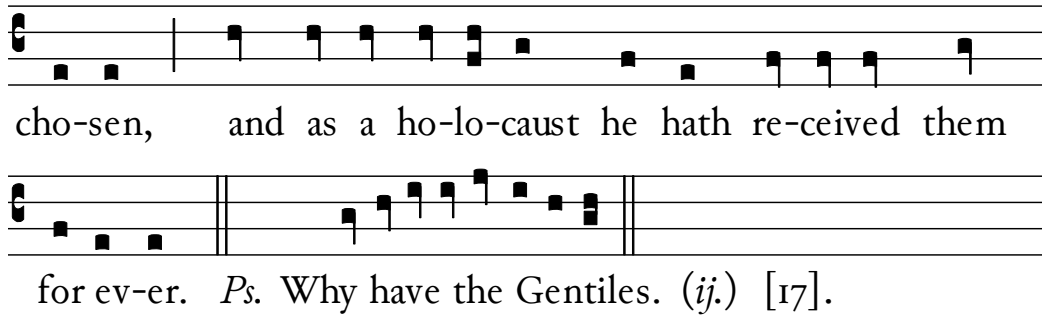
2. Ant.
VII.ii.




5100.



S gold in the furnace, * the Lord hath prov-ed his




Filii hominum scitote. AS:636, 658; 1519-C:36r; 1531-P:79r.¹¹⁸

3. Ant.
II.i.
2879.  ye sons of men, * know ye that the Lord hath
chos-en to himself the man that is godly. Ps. When I called.
(iiij.) [18].

℣. Be glad [in the Lord, and rejoice, ye just].¹¹⁹ [839].

*Lesson j. Gregory, On the Gospels, Homily xiii.*¹²⁰

 Lessed are those servants,
whom the lord when he
cometh, shall find watching.
He watcheth : who keepeth his
mind's eyes open to the appearance of
the true light. He watcheth : who
keepeth what he believeth in his
works. He watcheth : who driveth
from himself the darkness of torpor
and negligence. Indeed, hence Paul
saith : Awake, ye just, and sin not.

Hence again he saith : It is now the
hour for us to rise from sleep. But let
us hear what the Lord coming
furnisheth for vigilant servants :
Amen I say to you, that he will gird
himself, and make them sit down to
meat, and passing will minister unto
them. He will gird himself : that is
he shall prepare a reward. He shall
make them to sit down : that is, to be
refreshed with eternal peace.

Absterget Deus. AS:538, 642; 1519-C:36r; 1431-P:79r.¹²¹

1. Resp.
VIII.



Od shall wipe * away all tears from the eyes

6013.

of the saints, and now there shall be no more

mour-ning, nor cry- ing, nor a-ny more sor- row.

6013b.

†For the former things have passed a- way. ⁊. They shall

no more hunger nor thirst : and neither shall the sun fall on

them, nor a-ny heat. †For the former.

Lesson ij.

Or us to sit down : is to be at peace in the eternal kingdom. Hence again the Lord saith, They shall come and shall sit down with Abraham, and Isaac, and Jacob. The Lord, however, shall minister, because he satisfieth us by the illumi-

nation of his light. To be sure, the passing of the Lord is : when he returneth from the final judgement to <his> kingdom. Or at all events after judgement the Lord passeth over us, because we are raised from appearance of human nature into the contem-

plation of his divinity. And his passing is, that we are led to the vision of his brightness, when him whom we discern in his humanity at the judgment : we likewise behold in divinity after the judgment. The Lord coming in the form of a servant at the judgment appeareth to all : for

it is written, They shall look on him whom they pierced. But while the condemned fall down into punishment, the just are led into the brightness of his glory, as it is written, The wicked is taken away : that he shall not see the glory of God.

Exultabunt sancti in gloria. AS:539, 658; 1519-C:36v; 1531-P:79r.¹²²

2. Resp.
VII.

6703.



He saints * shall re-joyce in glo- ry. †They shall

6703c.

be joy- ful in their beds. ⁊. Let the just feast,

and re- joyce be- fore God. †They shall.

Lesson iij.

UT what if the servants are negligent in the first watch ? Of course the first watch is the guard of the first years. But thus neither should <we> despair : nor cease from good works. For the Lord telling of the persistence of his patience subjoineth, And if he shall come in the second watch, or come in the third watch, and find them so, blessed are

those servants. The first watch is the first years : that is childhood. The second is young manhood or youth : which are attested by the authority of [79v.] sacred speech to be one, Rejoice O young man, in thy youth. Moreover the third is taken <to be> old age. Who therefore was unwilling to keep awake in the first watch : let him indeed take care for the second. That

he who had negelected to be turned
from his evil ways during childhood,
may at least keep watch over <his>
way of life in the time of youth. And
he who was unwilling to keep awake

in the second watch : may not lose
the remedy of the third watch. So
that he who in youth watcheth not
over the way of life : may at least
come to his senses in old age.

℞. 3. The just shall live for evermore. *as above at Vespers.* [1044].

¶ *In the ij. Nocturn.*

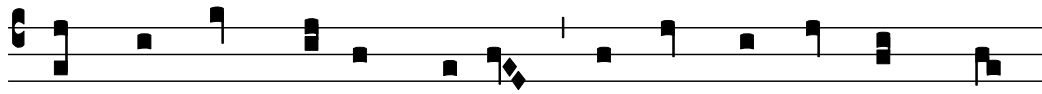
Letentur omnes qui sperant. AS:652, 659; 1519-C:36v; 1531-P:79v.¹²³

4. Ant.
VIII.i.

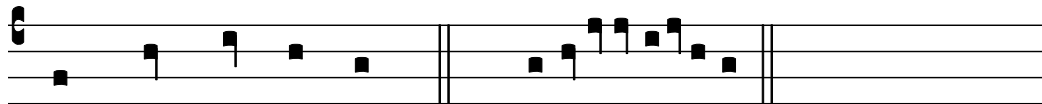


ET all them be glad * that hope in thee, O Lord :

3570.



for thou hast blessed the just, with a shield of good will



hast thou crowned him. *Ps.* Give ear, O Lord. (*v.*) [19].

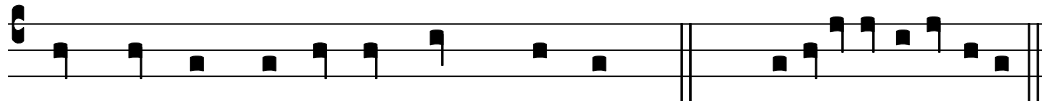
Dabo sanctis meis. AS:539, 644, 659; 1519-C:37r; 1531-P:79v.

5. Ant.
VIII.i.



will give to my saints * a place of renown in the

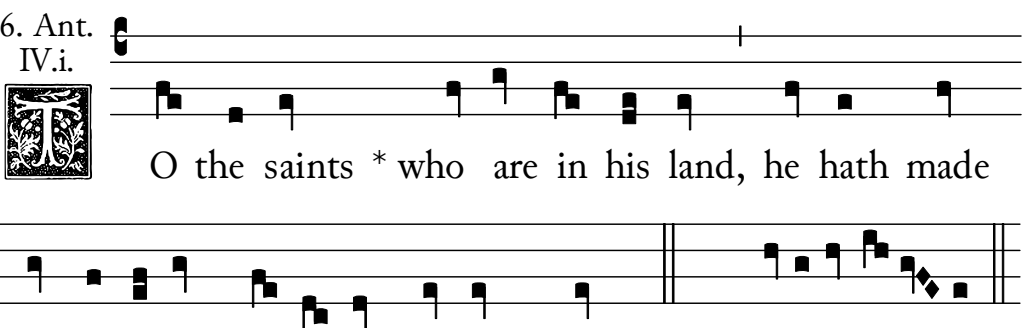
2095.



kingdom of my Father, saith the Lord. *Ps.* Lord, who shall
dwell. (*xiiij.*) [29].

Sanctis qui in terra sunt. AS:539, 644, 659; 1519-C:37r; 1531-P:79v.

4751. 6. Ant.
IV.i.



O the saints * who are in his land, he hath made

wonderful all my de-sires among them. *Ps.* Preserve me, O
God. (xv.) [31].

℣. Let the just rejoice before God. [239].


Lesson iiij.

Consider, dearly beloved brethren :
How God's love hath confined
our obstinacy. There is now no man
who findeth an excuse. God is
despised and he waiteth : he seeth
himself rejected and he calleth back.
He observeth the injury of his
rejection : and yet as often as there is
turning back again he promiseth a
gift. But let no one neglect this
forbearance of his, for he shall extend

strict justice in judgment : by as long
as he hath demanded patience before
the judgment. For this reason Paul
saith, Knowest thou not, that the
benignity of God leadeth thee to
penance ? But according to thy
hardness and impenitent heart, thou
treasurest up to thyself wrath, against
the day of wrath, and revelation of the
just judgment of God.

Letamini justi. AS:539, 659; 1519-C:37r; 1531-P:79v.¹²⁴

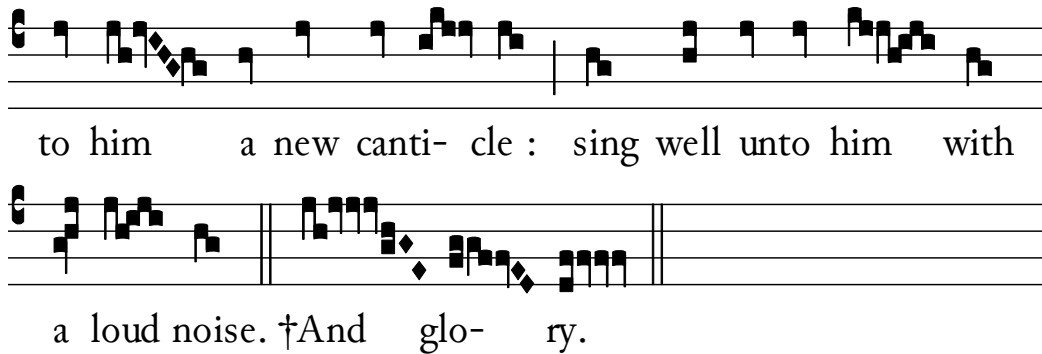
7066. 4. Resp.
III.



E glad, ye just, * and re-joyce in the Lord.



†And glo- ry, all ye right of heart. ℣. Sing




Lesson v.

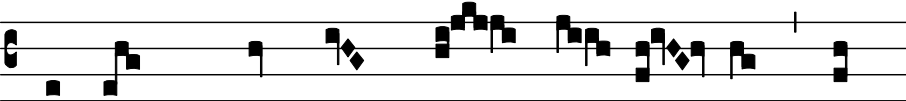
THe Psalmist saith, God is a just judge, strong and patient. To be sure, in mentioning patient he firstly said just, so that thou wouldst know that he who seeth thee long since patiently bear the sins of transgressors : shall indeed at some time judge severely. Hence by a certain wise man is said, The most High is a patient rewarder. Of course he is said to be patient in repaying : because the sins of men are both endured and repaid. For those whom he endureth for a long time that they may be converted : he harshly

condemneth when they are not converted. However, to cast out sloth from our minds, even external losses are led into the midst by a parable : that by this the mind may be aroused to its own protection. For it is said, But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. And after this comparison he subjoineth a word of exhortation : Be you then also ready : for at what hour you think not, the Son of Man will come.

Sancti tui Domine. AS:540, 644; 1519-C:37r; 1531-P:79v.¹²⁵

5. Resp.
VII.

7592. 



Hy saints, * O Lord, have fol- low- ed a

7592b.

won- derful path, observing thy pre- cepts, that
they may be found unharm- ed. †In the mighty wa-
ters dry land appear-ed, and in the Red Sea
a way with-out hin- drance. ✠. They prais- ed with
one accord thy victorious hand : and they sung, O Lord,
thy ho- ly Name. †In.

Lesson vj.

Owever, the goodman not knowing, the thief breaketh open the house : for while the spirit sleepeth during his watch, death suddenly coming breaketh in to the dwelling of our flesh. And he who shall come upon the lord of the house

sleeping killeth him : because he doth forsee little of losses to come, death carrieth off this <one> unawares to punishment. But if he were watching he would resist the thief, because the coming of the Judge who carrieth off the soul in secret, guarding against

the same should go out to meet him by repenting : lest he should perish impenitent. However the Lord willed that our final hour should be unknown to us : that it should always be uncertain. That while we are not able to foresee it, we may prepare for it without ceasing. Therefore, my brethren, in the condition of your mortality fix the eyes of your minds : prepare for the coming Judge daily with weeping and mourning. Seeing

that certain death awaiteth all : be unwilling to ponder the uncertain providence of temporal life. Be ye not burdened with the care of earthly things. However much indeed ye are encircled by chains of gold and silver, however much the body is dressed in precious garments : what else is it but a body ? Do not therefore attend to what you have : but to what you are. But thou.

In circuitu tuo Domine. AS:540; 648; 1519-C:37v; 1531-P:79v.¹²⁶

6. Resp.
II.



Ound a-bout thee, * O Lord, is a light that



shall ne-ver fade away. †Where thou hast es- tab- lished the

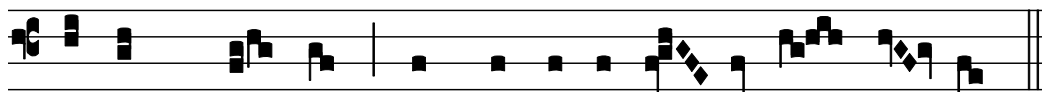


bright-est mansions. ‡There rest the souls of

6891b.

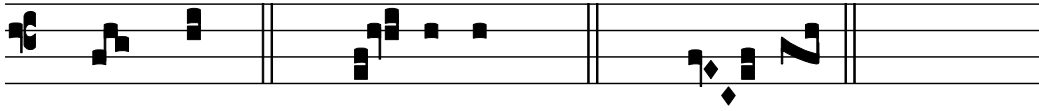


the saints. ✠ Perpe- tu- al light shall shine upon



thy saints, O Lord : and an e-terni- ty of a- ges.

6891.




†Where thou. ⁊. Glo- ry be. 103*. ‡There rest.

¶ *In the iij. Nocturn.*

Sancti qui sperant. AS:539, 644, 660; 1519-C:38r; 1531-P:79v.

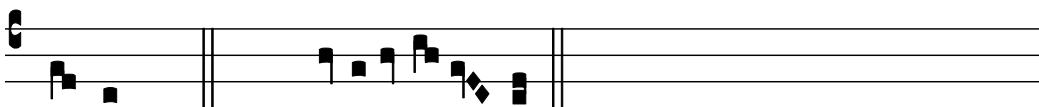
4734. 7. Ant.
IV.iii.



He saints * that hope in the Lord shall have




strength : they shall take wings as eagles, they shall fly, and



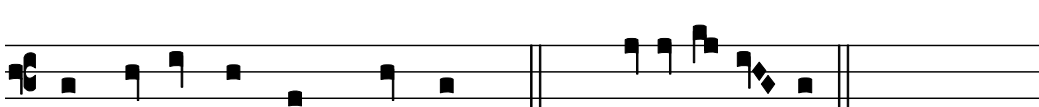
not faint. *Ps.* The earth is the Lord's. (xxij.) [III].

Iusti autem in perpetuum. AS:540, 647, 660; 1519-C:38r; 1531-P:79v.

3534. 8. Ant.
IV.i.



Ut the just * shall live for ev-ermore : and



their reward is with the Lord. *Ps.* Rejoice in the Lord. (xxxij.)
[207].

O quam gloriosum est regnum. AS:660; 1519-C:38r; 1531-P:80r.¹²⁷

9. Ant.

VI.



[80r.]

how glo-ri-ous * is the kingdom, where-in

all the saints re-joice with Christ : clothed in white robes,

they follow the Lamb whi-therso-ev-er he go-eth.

Ps. How lovely. (*lxxxiiij.*) [316].

V. The souls of the just. [457].

Gospel. According to *Luke xij.* (35).

AT that time, Jesus said unto his disciples, Let your loins be girt, and lamps burning in your hands. And that which followeth.

A Homily of Blessed Gregory, Pope.

(*On the Gospels*, Homily xiiij.)¹²⁸

THe holy Gospel, dearly beloved brethren, hath been clearly read to us : but lest anything should perhaps seem too obscure, let us hasten through it with brevity : such that those who are unaware shall have learned, and also those which


understand shall not be wearied. Because in men lust is in the loins, in women in the navel : the Lord testifieth what is told concerning the devil to blessed Job saying, His strength is in his loins, and his force in the navel of his belly. Therefore lust is indicated of the pincipal sex by the name loins : where the Lord saith, Let your loins be girt. Now we gird the loins : when we confine the lust of the flesh by continence. But forasmuch as it suffieth not to take

away the evil, unless one should also desire to labour over good works : immediately is added, And lamps burning in your hands. We hold

lights burning in our hands : when through good works by light we show examples to our neighbour.

Sacerdotes ejus. AS:660; 1519-C:38r; 1531-P:80r.¹²⁹

7. Resp.
IV.

7557.  Et his priests * be clothed with jus- tice.

7557a. †And his saints shall re- joice with joy. ⁊ There will

I bring forth the a horn to Da- vid : I have

pre-par-ed a lamp for my a- noin- ted. †And his saints.

Lesson viij.

Et your light shine before men, that they may see your good works, and glorify your Father who is in heaven. Two things then are commanded, to gird our loins, and to hold lamps : that there be both the cleanliness of chastity in the body, and the light of truth in works. Indeed, one without the other is by no means able to please our Redeemer : whether he that doeth good

yet ceaseth not from the defilement of lust, or he that excelleth in chastity yet exerciseth not himself in good works. Neither therefore is chastity notable without good works : nor are good works anything without chastity. But if both are done : it remaineth that whoever it be, he should look with hope to the heavenly homeland, and by no means should he restrain himself from the

vices of this world merely for honour.
For if a certain good person should
enter upon something for honesty,
nevertheless neither ought that in-

tention to remain, nor to seek glory
in the present world by good works :
but he should prepare with all hope
for the coming of his Redeemer.

Corpora sanctorum. AS:541, 660; 1519-C:38v; 1531-P:80r.¹³⁰

8. Resp.

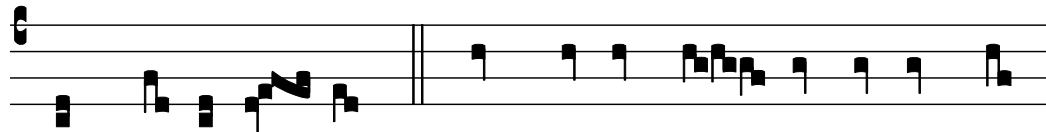
I.



He bo-dies of the saints * are bur- i- ed in



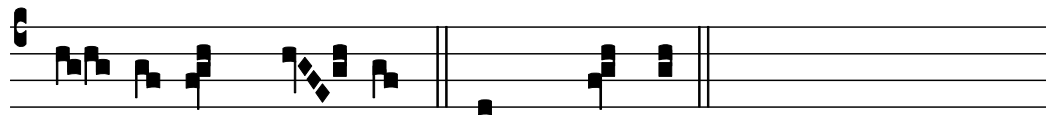
peace. †And their names shall live unto ge-ne-ra- tion



and ge-ne-ra- tion. ✠. All the people shall tell of the



wisdom of the saints, and all the church of the saints



de- clar-eth their praise. †And their names.

Lesson ix.

ANd ye yourselves like to men
who wait for their lord, when he
shall return from the wedding. To
the wedding of course the Lord de-
parted, because rising again from the
dead he ascended into heaven : and


the new man joined unto himself a
multitude of heavenly angels. Who
thence returneth : and now is made
known to us through judgment.
Now rightly of the expecting servants
is added, That when he cometh and

knocketh, they may open to him immediately. The Lord by all means cometh : when he hasteneth to judgment. He knocketh however : when even now by the troubles of sickness, he indicateth death to be nigh. To him we open immediately : if we receive him with love. Indeed he who is unwilling to open to the Judge when he knocketh, who feareth

to take leave of the body : and to see him whom he remembereth to have despised, feareth judgment. But he who is secure in his hope and works : immediately openeth to the knocking, because he sustaineth a favourable judgment. And when he shall discern that the hour of death is at hand : he shall be joyful of a glorious reward.

Sint lumbi vestri. AS:576, 661; 1519-C:38v; 1931-P:80r.¹³¹

7675. 9. Resp. II.



Et your loins * be girded a-bout, and

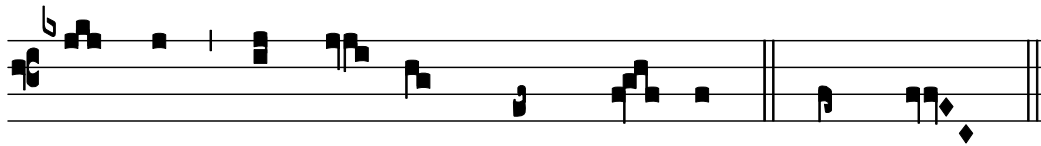
lamps burn-ing in your hands. †And ye yourselves

be like unto men, those that wait for

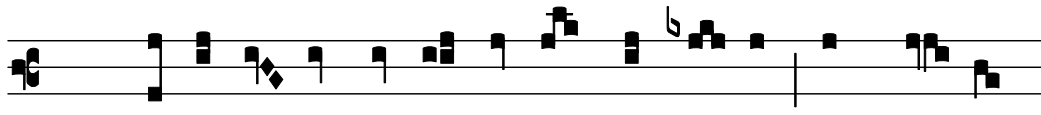
their lord. ‡When he shall re-turn from

the wed- ding. ⚔. Watch ye therefore : be-cause ye

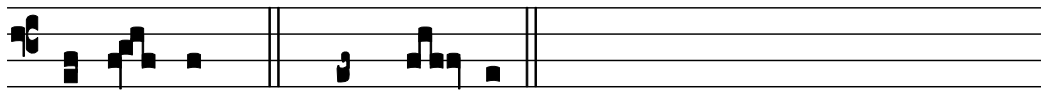
7675a.



know not what hour you Lord will come. †And ye.



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



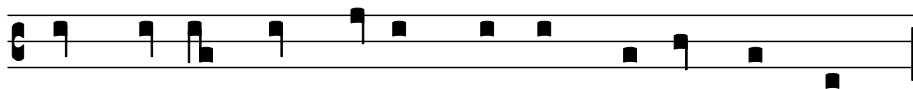
Ho-ly Ghost. ‡When he shall.

℣. But the just shall live for evermore.¹³² {628}.

¶ At Lauds.

Justorum autem anime. AS:542, 648; 1519-C:39r; 1531-P:80r.¹³³

1. Ant.
VII.ii.

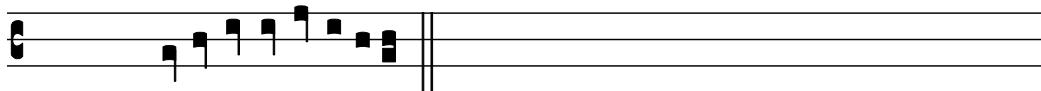


3539.

Ut the souls of the just * are in the hand of God :



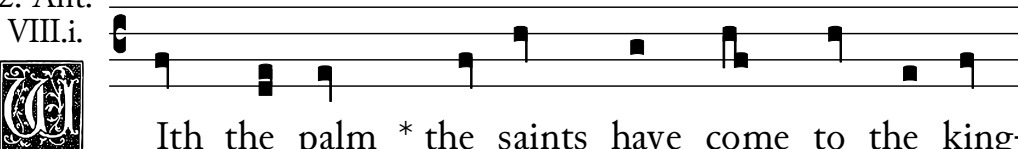
and the torment of e-vil shall not touch them.



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

Cum palma ad regna. AS:543, 648; 1519-C:39r; 1531-P:80r.¹³⁴


2021. 2. Ant.
VIII.i.



Ith the palm * the saints have come to the king-
dom : they have me- ri- ted crowns of beauty from the hand
of the Lord. *Ps.* Sing joyfully. (*xcix*) [53].

Corpora sanctorum. AS:543; 1519-C:39r; 1531-P:80r.

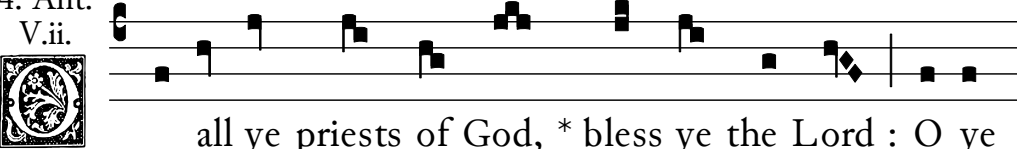
1935. 3. Ant.
I.i.



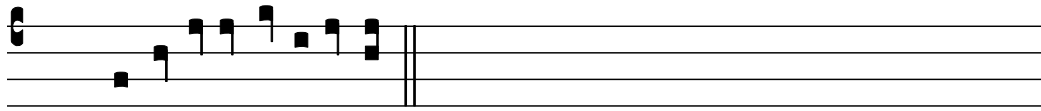
He bodies of the saints * are bu- ri- ed in peace : and
their names shall live for ev-ermore. *Ps.* O God, my God.
(*lxij. & lxvj.*) [54].

Sacerdotes Dei. AS:661; 1519-C:39r; 1531-P:80r.¹³⁵

4675. 4. Ant.
V.ii.



all ye priests of God, * bless ye the Lord : O ye
servants of the Lord, sing ye a hymn to God for ev-er.



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

Exultabunt sancti in gloria. AS:543, 648; 1519-C:39r; 1531-P:80r.¹³⁶

5. Ant.

IV.i.



He saints * shall re-joyce in glo-ry : they shall be

2812.



joyful in their beds. *Ps.* Praise ye the Lord. (*cxlvii-cl.*) [56].

Chapter. Others indeed. [958].

[80v.] *Hymn.* O glorious King of Martyr hosts. *Let the whole Hymn be sung [all through]*¹³⁷ *as on Feasts of many Martyrs.* [862].

∇. God is wonderful [in his saints].¹³⁸ [235].

Sint lumbi vestri. AS:575, 661; 1519-C:39v; 1531-P:80v.¹³⁹

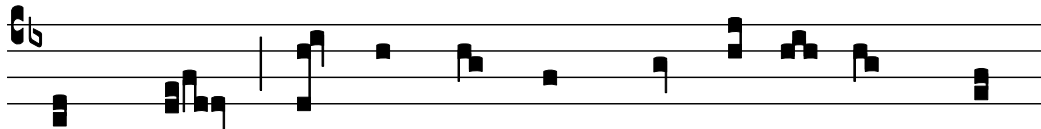
Ant.

I.vi.

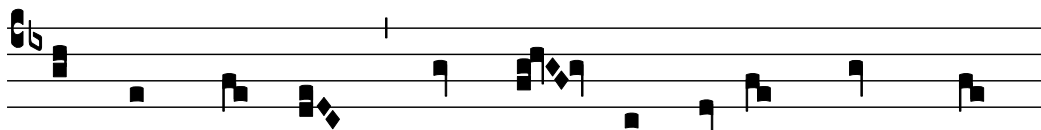


Et your loins * be girt, and lamps burn-ing in

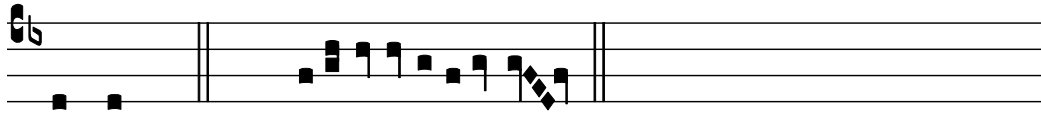
4968.



your hands : and you yourselves like unto men, who



wait for their lord, when he shall re-turn from the



wedding. *Ps.* Blessed be the Lord. 54*.

Prayer as above. [960].

¶ *At j.*

Ant. But the souls of the just. [975].

Ps. Save me, O God. (*liij.*) [114].

¶ *At iij.*

Ant. With the palm. [976].

[*Ps.* Set before me. (*cxviiij.* 33. *℣c.*) [158].¹⁴⁰

Chapter. Others indeed. [958].

The Responsories and Versicles of the Common of Many Martyrs are sung at all the Hours. [876].

¶ *At vj.*

Ant. The bodies of the saints. [976].

Ps. My soul hath fainted. (*cxviiij.* 81. *℣c.*) [175].

Chapter. *Wisdom v.*¹⁴¹

R ejoice in the Lord, ye saints and ye righteous : God hath		chosen you for his inheritance.
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¶ *At ix.*

Ant. The saints shall rejoice. [977].

Ps. Thy testimonies. (*cxviiij.* 129. *℣c.*) [191].

Chapter. *Wisdom v.* (16.)

U t the just shall live for ever- more ¹⁴² : and their reward is		with the Lord, and the care of them with the most High.
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¶ *At ij. Vespers.*

Ant. But the souls of the just. [975].

Ferial Psalms.

Chapter. Others indeed. [958].

Hymn. O glorious King. [863].

℟. God is wonderful [in his saints].¹⁴³ [235].

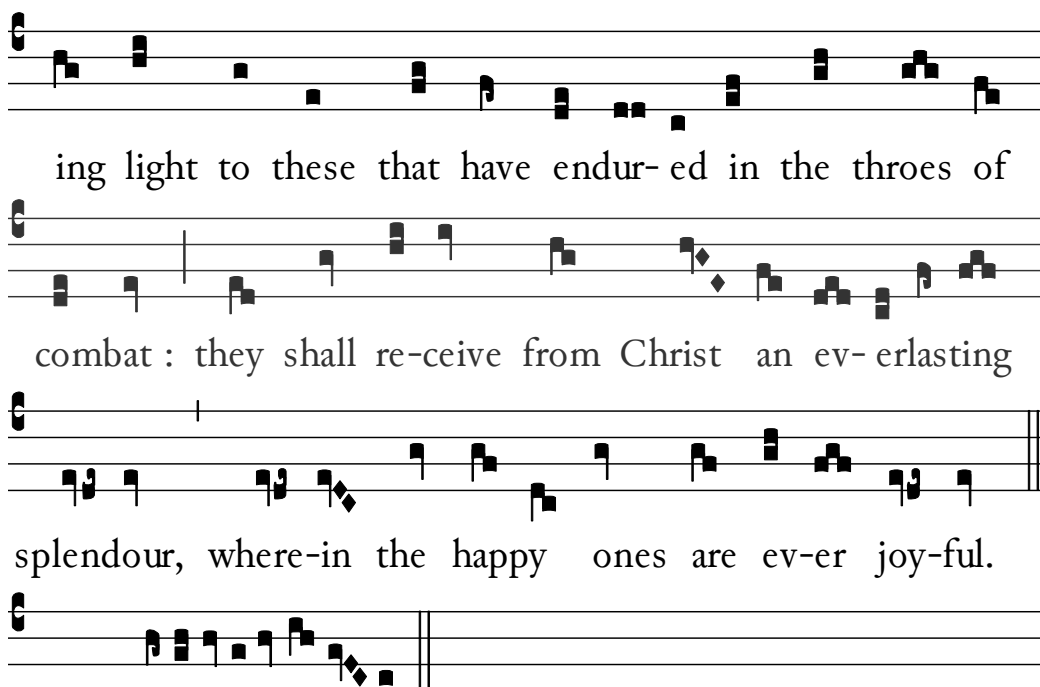
Sanctum est verum lumen. AS:662; 1519-C:39v; 1531-P:80v.

Ant.
IV.i.



O-ly * is the true light, and wonderful, furnish-

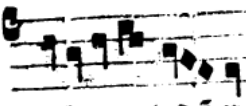
4768.




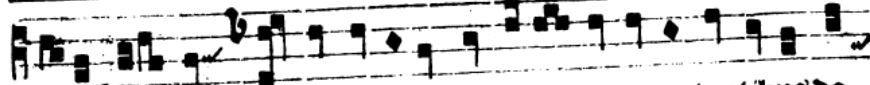
Ps. My soul doth magnify. 63*.

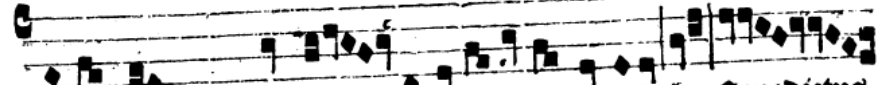
Prayer as above. [960].

Lœ confessorū.

 **Epim.** Plures facti sunt sa. **Hymn.** **Rex** gloriose martyriū. Totus hymn⁹ dicat per omnia sicut in festo plurimorum martyrum. **Vñculus.** **ps.** Laudate dñm. **Mirabilis deus in sanctis suis.** **Antiphona.**

 **I**nt lumbi vestri precincti: et lucer ne ardentes in ma-


 nibus vestris: et vos similes hominibus expectantibus do-

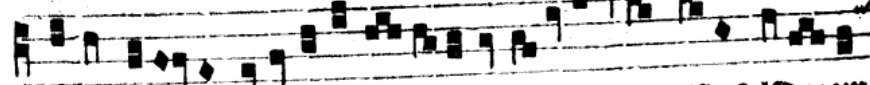
 minum suū quando reuertatur a nuptijs. **ps.** Benedictus.

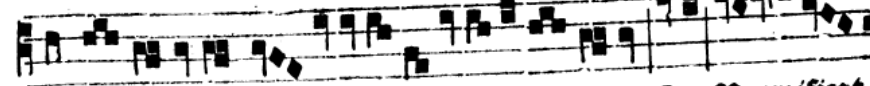
Gratio vt supra. **Ad primā aña.** **Iustorum autem.** **ps.** Deus in noīe tuo. **Ad tertiā aña.** **Cū palma.** **ps.** Legē pōne. **Epim.** Plures facti sunt. **ria et vñ.** de cōmuni plurimorum martyriū ad omnes horas dicantur. **Ad sextam aña.** **Corpora sanctorū.** **ps.** Defecit. **Capitulū.**

Sancti et iusti in domino gaudent. vos elegit deus in hereditatē sibi. **Ad nonam aña.** **Exultabunt.** **ps.** Mirabilia. **Capitulū.**

Isti autem imperpetuum viuunt: et apud dominū est merces eorum. & cogitatio eorum apud altissimum. **Ad scōas vesperas aña.** **Iustorum autē.** **Psalmi ferial.** **Epim.** Plures facti sunt. **Hymn.** **Rex** gloriose martyrum. **vñ.** **Mirabilis deus in sanctis suis.**

Aña.  **S**anctum est verū lumen et admirabile ministrās lucē hīs

 qui permāserunt in agone certaminis recipient a christo splēdorem

 sempī ternū in quo assidu e felices le tantur. **ps.** Magnificat.

Gratio vt supra. **In natali vñus virginis et martyris ad vesperas super psalmos antiphona.** **Antiphona.**

Notes, pages [889]-[980].

- ¹ In 1519-S:26v 'complécit' is set DE DC C.
- ² 1519-C:26v.
- ³ 1519-S:26v.
- ⁴ 1519-S:27r.
- ⁵ HS:125v.
- ⁶ No *Amen* appears in HS. The *Amen* is taken from PHM:16.
- ⁷ HS:126v.
- ⁸ HS:127v.
- ⁹ No *Amen* appears in HS. The *Amen* is taken from PHM:17.
- ¹⁰ In HS:128v the rubric is '*In festis sine regimine chori dicitur sequens cantus*'.
- ¹¹ In SB-P:410 the cue for the *Magnificat* is missing.
- ¹² 1519-C:27v. In 1519-C:27v. these two collects are in reverse order.
- ¹³ [fide] Deo [vivit] *edd.* 1519, 1526. [SB-P:411.]
- ¹⁴ In BL-52359:482v. 'meditátur' is set C.B.ABG.G. In AS:650. and 1519-C:28r. the indication for the psalm appears as '*Ipsum*.' Strictly speaking this is inaccurate, as the antiphon text is not taken literally from the beginning of the psalm. According to 1531-P:75v. and other breviaries, and BL-52359:482v., which incideate '*Ps. Beátus vir.*', the psalm should begin with the psalm-tone intonation at '*Beátus vir qui non ábiit. . .*'; however, the indication '*Ipsum*.' suggests that at some places and some times in practice the psalm would begin (after the incipit of the antiphon) directly on the reciting tone with '*qui non ábiit. . .*'. Both '*Ps. Ipsum*.' and '*Ps. Beátus vir.*' occur in continental sources.
- ¹⁵ 1531-P:75v. has 'prédicans'. Brev. 1525-P:73r. and the musical sources have 'predicávit'.
- ¹⁶ *Op.* p. 522, Ed. Paris, 1672, SB-P:412.
- ¹⁷ In BL-52359:483r. 'bone' is set DEDC.DC; 'pauca fuísti' is set F.EDDC D.F.F.
- ¹⁸ In BL-52359:483r. 'créscere in' is set D.G.G GA.
- ¹⁹ 1519-C:29r. has no flat. In BL-52359:483v. 'non' is set AGACGFFDED; 'sacérdos' is set CD.DC.AG; 'etérnum' is set C.AGAGG,GF. BL-52359:483v. indicates only the repeat to 'Secúndum.'
- ²⁰ In AS:652. no neume appears for the final syllable of 'Invocántem'.
- ²¹ In BL-52359: 484r. 'voluntátis' is set A.A.AG.F.
- ²² In BL-52359:484r. 'de plebe' is set DC F.GA; 'enim' is set AGF.G.
- ²³ 1519-C:29v. has no flat. In BL-52359:484r. 'conspéctu' is set FG.G.DGFE; 'Et' is set D.
- ²⁴ In 1519-C:29v. the neume on 'N.' would suggest a division as follows: DEFGGFEDCEFD.CD.D. However, the setting of 'conféssor' that follows supports the reading of AS:653. In BL-52359:484v. 'audi' is set DAAGFEFG.FE; 'impetrátam' is set Gf.EFG.GF.EFG; 'O' is set DFDD; 'grátia' is set EG.FE.FDDC; 'servórum' is set Fe.DFE.FG; 'Glória' is set DFDD.C.DF.
- ²⁵ In BL-52359:484v. 'tabernáculo' is set G.G.A.G.F.
- ²⁶ In BL-52359:484v. 'imposuísti' is set F.G.A.B.C; 'cápite' is set G.G.G.

- ²⁷ 1519-C:30v.
- ²⁸ *Op.* 1, 1462. SB-P:417.
- ²⁹ In BL-52359:485r. 'est' is set AG; 'omnis' is set CDB.CD; 'Ipse intercédât' is set F.G AC.G.GF.DFCDFEFED; 'peccâtis' is set G.G.GA; the final 'Ipse' is also set F.G.
- ³⁰ BL-52359:485r. has no flats; 'illuminâre et demônes' is set Ag.FG.G.GEG.GAFEFED D FGACBC.G.GAG.
- ³¹ In BL-52359:482r. 'Christi' is set ABGFAAGFDEFGAGFE.E; within the long melisma FGAAFGGE appears instead of GABBGAE.
- ³² 1519-C:31v.
- ³³ 1519-C:31v.
- ³⁴ 1519-C:31v.
- ³⁵ 1519-C:31v.
- ³⁶ In BL-52359:486v. 'diébus' is set B.C.CB.
- ³⁷ In BL-52359:486v. 'símilis' is set BC.DC.B.
- ³⁸ AS:655 has 'supra'.
- ³⁹ In 1519-C:31v. and BL-52359:486v. 'pulsáverit' is set C.DED.CB.A.
- ⁴⁰ 'de', 1519-C:31v.
- ⁴¹ 1519-S:32r.
- ⁴² The *Amen* is taken from HS:5v.
- ⁴³ 1519-S:32r. In SH:130v the rubric is 'Alias cantus ad ii. vespas'.
- ⁴⁴ The *Amen* is taken from PHM:14.
- ⁴⁵ 1519-S:32r.
- ⁴⁶ The *Amen* is taken from PHM:7.
- ⁴⁷ 1519-S:32r.
- ⁴⁸ The *Amen* is taken from PHM:10.
- ⁴⁹ 1519-S:32r.
- ⁵⁰ The *Amen* is taken from PHM:11.
- ⁵¹ 1519-S:32v.
- ⁵² 'qui est', 1531-P:77r.
- ⁵³ 1519-C:32v.
- ⁵⁴ The music for *Glória Patri* appears at AS:pl. e.
- ⁵⁵ 1519-C:33r.
- ⁵⁶ 1519-C:33r. omits 'Dóminus'.
- ⁵⁷ The music for *Glória Patri* appears at AS:pl. e.
- ⁵⁸ The music for *Glória Patri* appears at AS:pl. e.
- ⁵⁹ In 1519-C:33r. 'magnas' is set G.FEDEC. In BL-52359:487v. 'operátus' is set AG.F.GA.GA.
- ⁶⁰ 1519-C:33v.
- ⁶¹ *Op.* i. 1464. SB-P:422.
- ⁶² In 1519-C:33v. the incipit is 'Servus qui gérmína.'

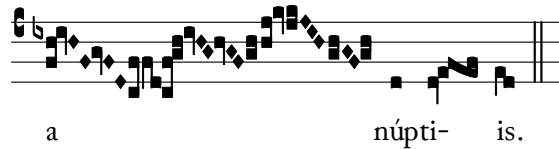
- ⁶³ 'ne hoc', SB-P:423.
- ⁶⁴ 'perturbatióne pósito', SB-P:423.
- ⁶⁵ interióra, *Chev.* [SB-P:424].
- ⁶⁶ 1519-C:33v.
- ⁶⁷ In 1519-C:33v. the incipit is 'Hac similiter.'
- ⁶⁸ 'chorus' is deleted in SB-P:426.
- ⁶⁹ An alternate homily, *Predíxerat Dóminus discípulos suos*, appears in some early breviaries, such as BL-52359:486v. and the Bedford Breviary:695v. and in the *Portiforium* 1530-C:79v. This homily appears as lessons 7-9 for St. Ambrose, April 4.
- ⁷⁰ 'cantóres', *Vulgate*.
- ⁷¹ 'modos', *Vulgate*, 1531-S:126r. 'modos', *Defensorium sacerdotii*.
- ⁷² The edition gives the longer version found at 1531-S:126r. Here 1519. has only 'Sapiéntia laudábit ánimam suam, et in Dómino honorábitur, et in médio pópuli sui gloriábitur.'
- ⁷³ 1519-C:33v.
- ⁷⁴ Other sources have 'addidisse'.
- ⁷⁵ 'decerpisse', *Legenda*-1518-C:14v.
- ⁷⁶ 'efféctum', *Legend*-1518-C:14v; 'afféctum', *PL*-LVII:419.
- ⁷⁷ 'vias' is found in all other available sources, including *PL*-LVII:419. and Lapidge, *The Cult of St. Swithun*:118.
- ⁷⁸ 'interemitatio', *Legend*-1518-C:15r. 'interminatio', *PL*-57:421.
- ⁷⁹ 'horor', *Legend*-1518-C:15r.
- ⁸⁰ *Legenda*-1518-C:14r-15v.
- ⁸¹ SB-P:426.
- ⁸² 'Op. v. 342.', SB-P:426.
- ⁸³ 'Viríliter', Hereford Breviary.
- ⁸⁴ *Legend*-1518-C:16r-17r.
- ⁸⁵ 1519-C:33v.
- ⁸⁶ 1519-C:34r.
- ⁸⁷ 1519-C:34r.
- ⁸⁸ 1531-P:78v. has the rubric '*Invit. Justus florébit. quere in communi unius martyris.*'
- ⁸⁹ 1519-C:34v.
- ⁹⁰ 1519-C:34v.
- ⁹¹ 1519-C:34v.
- ⁹² 1519-C:34v.
- ⁹³ In BL-52359:484v. 'ornávit' is set F.FEDCDE.DFGEFE.
- ⁹⁴ 1519-C:34v.
- ⁹⁵ SB-P:429.
- ⁹⁶ '*Require hec iij. responsoria in hystoria unius confessoris et pontificis.*' 1519-C:34v.
- ⁹⁷ 1519-C:34v.

- ⁹⁸ 'Oratio ut supra ad vespas.' 1519-C:34v.
- ⁹⁹ 1519-C:35r.
- ¹⁰⁰ 1519-C:35r. omits 'enim'.
- ¹⁰¹ 'qui est', 1531-P:78v.
- ¹⁰² 1519-C:35r.
- ¹⁰³ These lessons do not appear in Breviary 1531. They do, however, appear in the *Portiforium*, London, 1843. xxij. These lessons appear in the Appendix, XX.
- ¹⁰⁴ This Exposition of the Gospel does not appear in Breviary 1531. It can be found in Breviary 1495, Pars Estivalis, 394. and in *Portiforium*, ed. 1843, 151. The text appears in the Appendix, XX.
- ¹⁰⁵ 1519-C:35r.
- ¹⁰⁶ This Exposition of the Gospel does not appear in Breviary 1531. It can be found in Breviary 1495, Pars Estivalis, 394. and in *Portiforium*, ed. 1843, 151. The text appears in the Appendix, XX.
- ¹⁰⁷ 'liberávit illum.' 1519-C:35r.
- ¹⁰⁸ 1519-C:35r.
- ¹⁰⁹ 1519-C:35v.
- ¹¹⁰ 1519-C:35v.
- ¹¹¹ 1519-C:35v.
- ¹¹² 1519-C:35v.
- ¹¹³ In BL-52359:476v. 'Deum' is set FE.F; 'adorémus' is set DC.D.FDEFGDDC.
- ¹¹⁴ 1519-C:36r.
- ¹¹⁵ 1519-C:36r.
- ¹¹⁶ SB-P:432 has 'Sicut decursus'.
- ¹¹⁷ BL-52359:493v. has 'suscépit'.
- ¹¹⁸ AS:636. and 658. and BL-52359:472r. have 'sanctum suum'. In BL-52359:472r. 'hóminum scitóte' is set F.FE.D F.FA.AGAB,AGG; 'suum' is set FE.D.
- ¹¹⁹ 1519-C:36r.
- ¹²⁰ *Op.* i. 1482, SB:432.
- ¹²¹ In 1519-C:36r. 'non' is set GA. In BL-52359:477r. 'láchrimam' is set AAG.F.FGAAG; 'transiérunt' is set F.EG.GACAB.AG.
- ¹²² In BL-52359:488v. 'letabúntur' is set CB.C.DCDECCB.AG; 'cubílibus' is set AC.CBAADCDE.D.DBCDCBABCBA.
- ¹²³ In BL-52359:484r. 'voluntátis' is set A.A.AG.F.
- ¹²⁴ In BL-52359:357r. 'Letámini' is set BA.BABGCDD.BDCC.CB; 'recti' is set GFA.GFFDGAGFGAG. In place of 'ei' BL-52359:357r. has 'Dómino', set BC.A.A.
- ¹²⁵ In BL-52359:478r. 'precéptis tuis' is set D.DFE.FG ED.DEDDBC; 'aquis' is set CCB.A; 'via' is set ED.CD.
- ¹²⁶ AS:540 has an extra punctum, D, at the end of 'Dómine'.
- ¹²⁷ AS:660. has 'gaudent confessóres' set to the same music.
- ¹²⁸ *Op.* i. 1480. SB-P:437.

¹²⁹ BL-52359:357v. has no flat.

¹³⁰ AS:660 has 'generatióne et generatióne'.

¹³¹ In 1519-C:38v. 'revertátur' is sset C.DF.FGGF.F; 1519-C:39r. has no flat at 'Dóminus'. In BL-52359:357v. 'a núptiis' is set thus:



BL-52359:357v. has no flat at 'nescitis' or at 'Filio'.

¹³² 'imperpétuum', 1519-C:39r.

¹³³ In AS:543 the final neume of the psalm tone is a punctum, C.

¹³⁴ AS:648, 1520-S:40v. and BL-52359:481r. omit the flat at 'sancti'.

¹³⁵ In BL-52359:358r. 'dicite' is set C.B_b.A.

¹³⁶ In BL-52359:481r. 'cubílibus suis' is set F.F.E.F G.E.

¹³⁷ 1519-C:39v.

¹³⁸ 1519-C:39v.

¹³⁹ In BL-52359:358r. 'lucérne' is set GA.AGF.G; 'homínibus' is set G.AC.B_b.A.A.

¹⁴⁰ 1519-C:39v.

¹⁴¹ *Phil. iii.*, 1526, SB-P:439. The capitulum appears to be neither from Sapientie nor from Philemon.

¹⁴² 'imperpétuum', 1519-C:39v.

¹⁴³ 1519-C:39v.