

THE SARUM RITE  
Sarum Breviary Noted.  
Scholarly Edition.

Volume A.

Part 22.

Pages [981]-[1048].

Common of Saints out of Paschaltide.

On the Birthday of one Virgin and Martyr.

On the Birthday of one Virgin not a Martyr.

On the Birthday of many Virgins.

Antiphons of the blessed Virgin Mary.

Blessings at Matins.

Edited by William Renwick.

HAMILTON ONTARIO.

THE GREGORIAN INSTITUTE OF CANADA.

MMXXIV.

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

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This document first published January 1, 2024.  
Revised March 2024.

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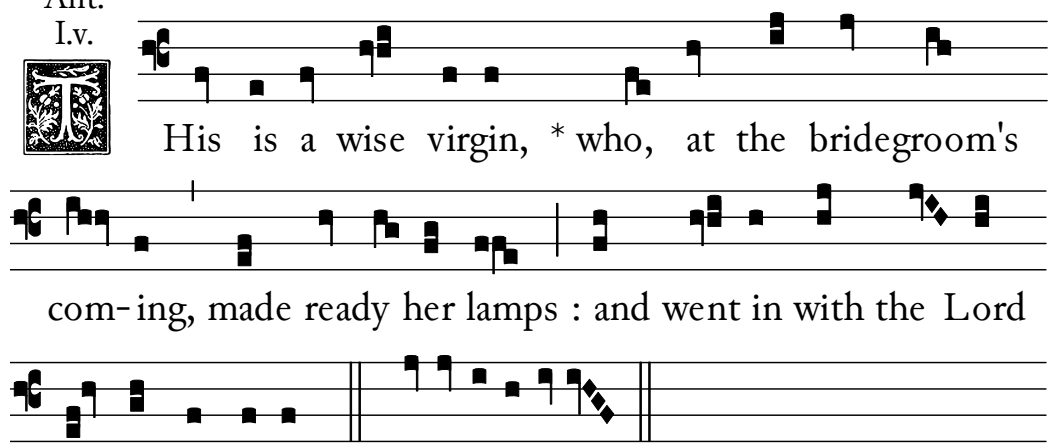
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¶ *On the Birthday of  
One Virgin and Martyr.*  
*At j. Vespers.*

*On the ferial Psalms.*

*Hec est virgo prudens. AS:662; 1519-C:40r; 1531-P:80v.*

Ant.  
I.v.



His is a wise virgin, \* who, at the bridegroom's  
com-ing, made ready her lamps : and went in with the Lord  
to the mar-ri- age. S. A. E.

sar0050.

*Ferial Psalms.*

*Chapter. Ecclesiasticus lj. (13.)*

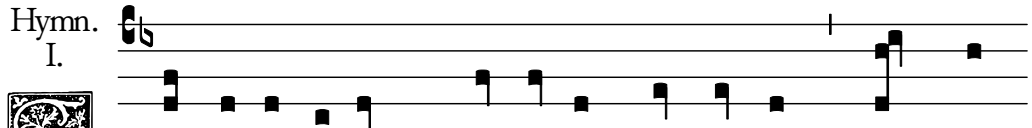
Lord my God, thou hast | the earth and I have prayed for death  
exalted my dwelling place upon | to pass away.

℞. The Kingdom of the this world. (ix.) [1007].

[ ¶ *This melody is sung on Feasts of ix. Lessons at j. Vespers throughout the whole year on this Hymn.*]<sup>1</sup>

*Virginis proles. HS:134v; 1519-C:40r; 1531-P:80v.*<sup>2</sup>

Hymn.  
I.

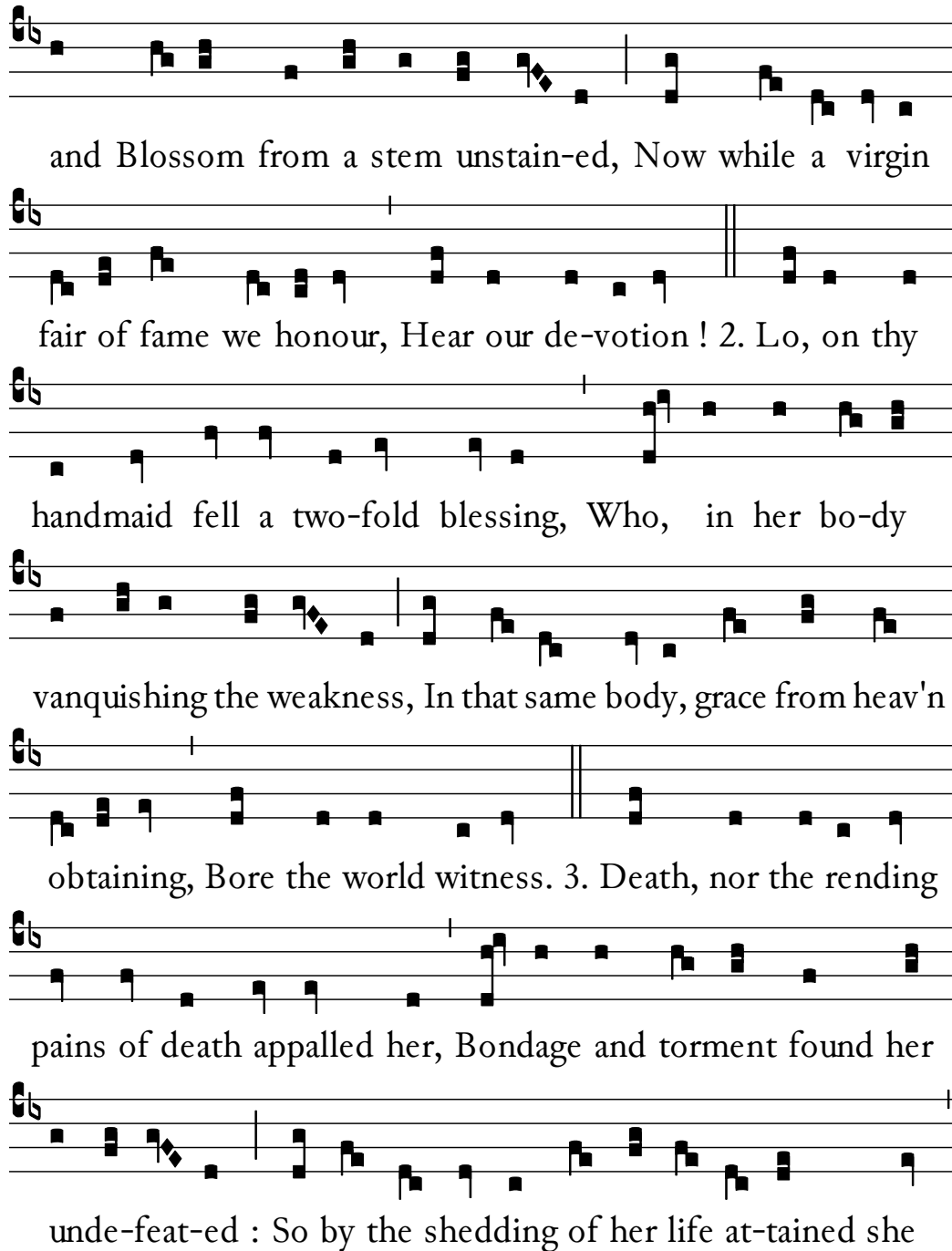


On of a Virgin, \* Ma-ker of thy mother, Thou, Rod

8411.

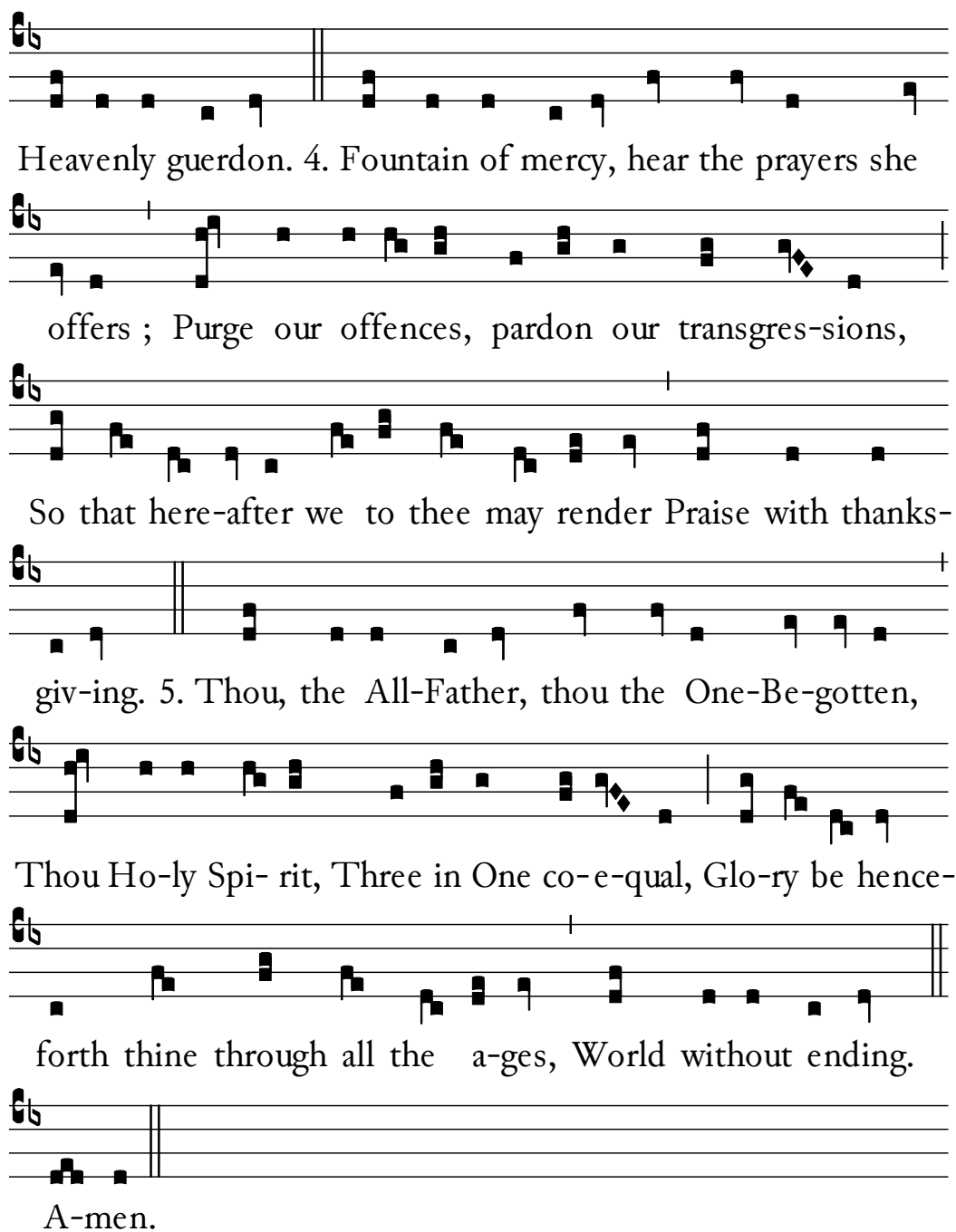
On the Birthday of One Virgin and Martyr.

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and Blossom from a stem unstain-ed, Now while a virgin  
fair of fame we honour, Hear our de-votion ! 2. Lo, on thy  
handmaid fell a two-fold blessing, Who, in her bo-dy  
vanquishing the weakness, In that same body, grace from heav'n  
obtaining, Bore the world witness. 3. Death, nor the rending  
pains of death appalled her, Bondage and torment found her  
unde-feat-ed : So by the shedding of her life at-tained she

On the Birthday of One Virgin and Martyr.



Heavenly guerdon. 4. Fountain of mercy, hear the prayers she  
offers ; Purge our offences, pardon our transgres-sions,  
So that here-after we to thee may render Praise with thanks-  
giv-ing. 5. Thou, the All-Father, thou the One-Be-gotten,  
Thou Ho-ly Spi- rit, Three in One co-e-qual, Glo-ry be hence-  
forth thine through all the a-ges, World without ending.  
A-men.

*[These three following melodies are used on all Feasts of ix. Lessons at Matins throughout the whole year on this Hymn.]*<sup>3</sup>

Hymn.  
VIII.



On of a Vir-gin, \* Ma-ker of thy mother, Thou, Rod

and Blossom from a Stem unstained, Now while a vir-gin

fair of fame we honour, Hear our de-votion ! 2. Lo, on

thy handmaid fell a two-fold blessing, Who, in her bo-dy

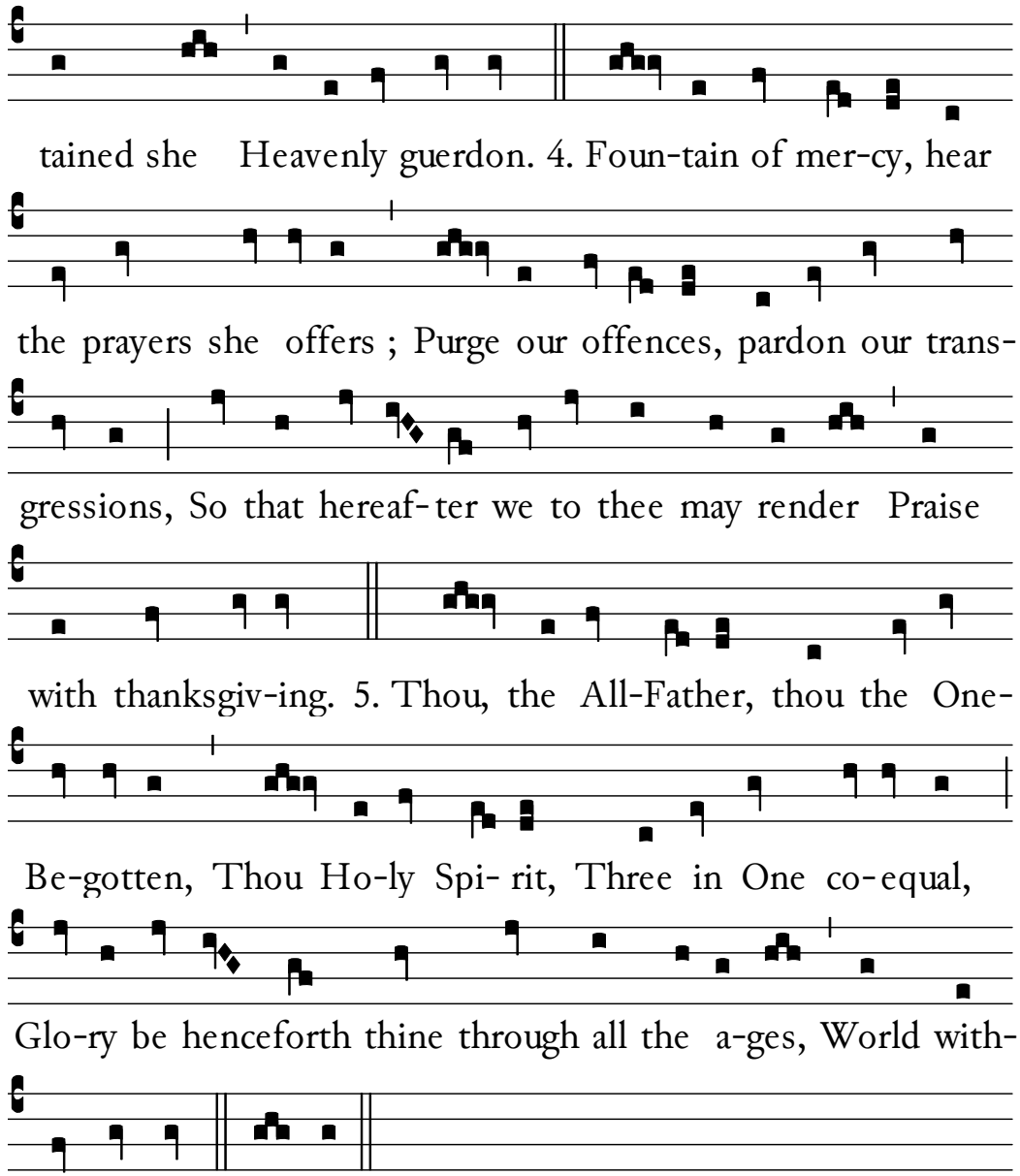
vanquishing the weakness, In that same bo-dy, grace from

heav'n obtaining, Bore the world witness. 3. Death, nor the

rending pains of death appalled her, Bon-dage and torment

found her unde-feated : So by the shed-ding of her life at-

On the Birthday of One Virgin and Martyr.



tained she Heavenly guerdon. 4. Foun-tain of mer-cy, hear  
the prayers she offers ; Purge our offences, pardon our trans-  
gressions, So that hereaf-ter we to thee may render Praise  
with thankgiv-ing. 5. Thou, the All-Father, thou the One-  
Be-gotten, Thou Ho-ly Spi-rit, Three in One co-equal,  
Glo-ry be henceforth thine through all the a-ges, World with-  
out ending. A-men.

HS:138r; 1519-C:40r; 1531-P:80v.<sup>5</sup>

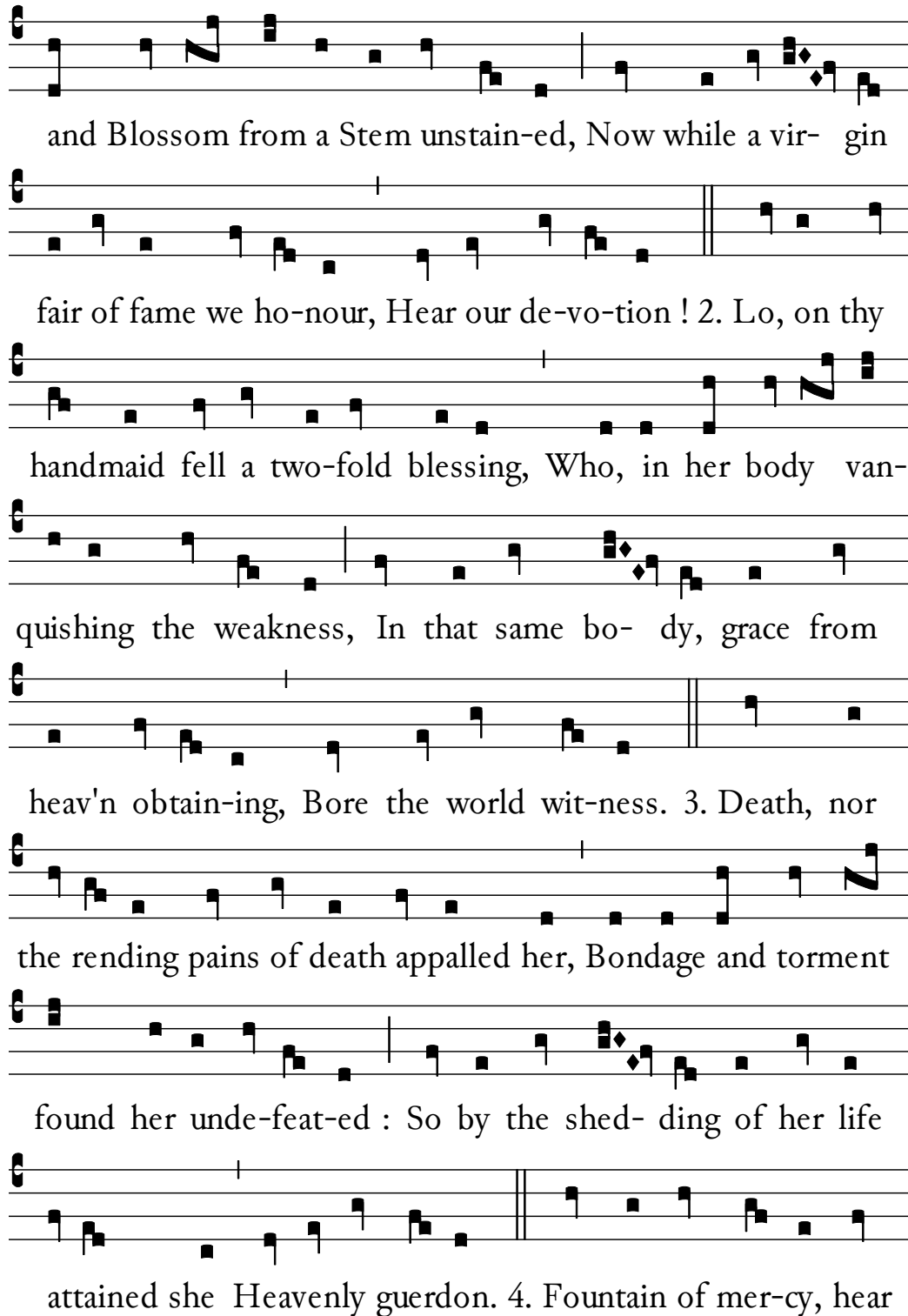
Hymn.  
I.



On of a Vir-gin, \* Ma-ker of thy mother, Thou, Rod

On the Birthday of One Virgin and Martyr.

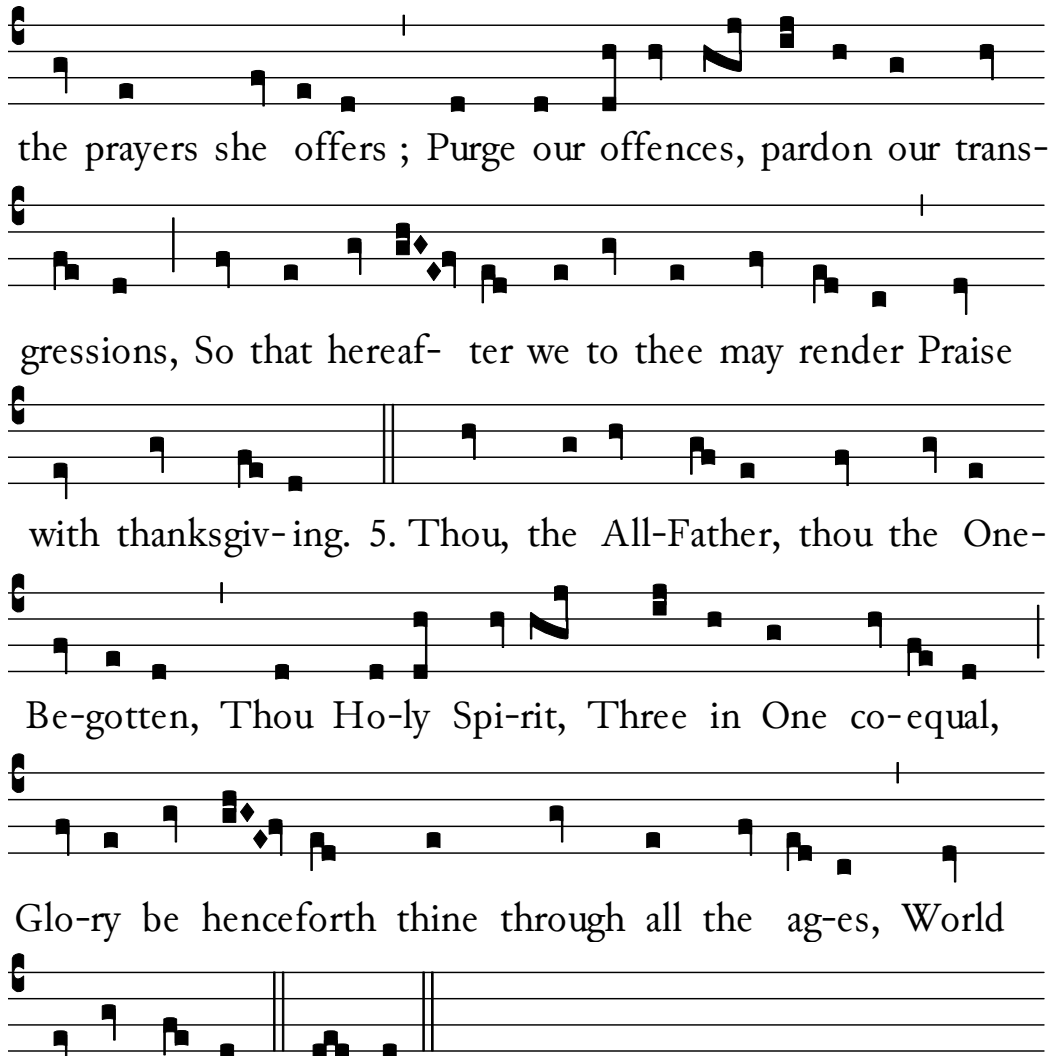
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and Blossom from a Stem unstain-ed, Now while a vir- gin  
fair of fame we ho-nour, Hear our de-vo-tion ! 2. Lo, on thy  
handmaid fell a two-fold blessing, Who, in her body van-  
quishing the weakness, In that same bo- dy, grace from  
heav'n obtain-ing, Bore the world wit-ness. 3. Death, nor  
the rending pains of death appalled her, Bondage and torment  
found her unde-feat-ed : So by the shed- ding of her life  
attained she Heavenly guerdon. 4. Fountain of mer-cy, hear



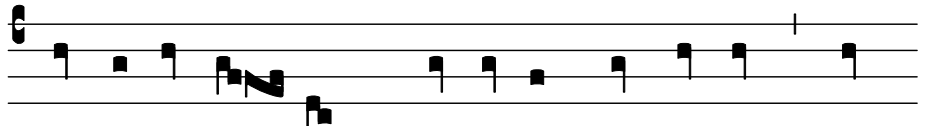
On the Birthday of One Virgin and Martyr.



the prayers she offers ; Purge our offences, pardon our trans-  
gressions, So that hereaf- ter we to thee may render Praise  
with thankgiv-ing. 5. Thou, the All-Father, thou the One-  
Be-gotten, Thou Ho-ly Spi-rit, Three in One co-equal,  
Glo-ry be henceforth thine through all the ag-es, World  
without ending. A-men.

HS:136v; 1519-C:40r; 1531-P:80v.<sup>6</sup>

Hymn.  
I.

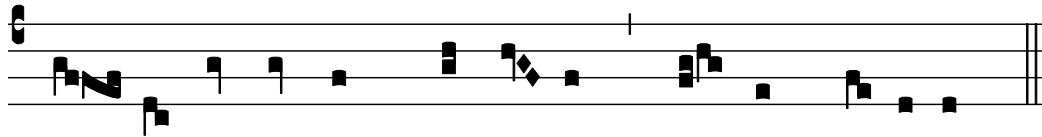


On of a Vir- gin, \* Ma-ker of thy mother, Thou,

On the Birthday of One Virgin and Martyr.



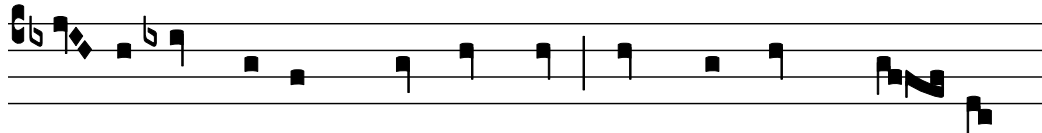
Rod and Blos-som from a Stem unstained, Now while a



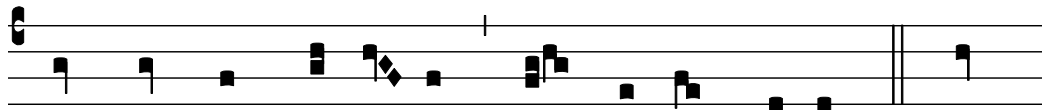
vir- gin fair of fame we ho-nour, Hear our de-votion !



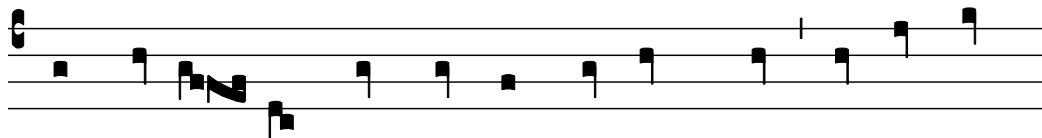
2. Lo, on thy hand-maid fell a two-fold blessing, Who, in her



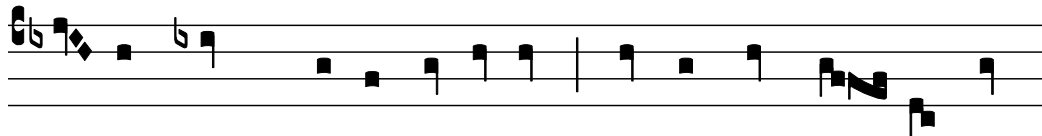
bo-dy vanquishing the weakness, In that same bo- dy,



grace from heav'n obtain-ing, Bore the world witness. 3. Death,



nor the rend- ing pains of death appalled her, Bondage and

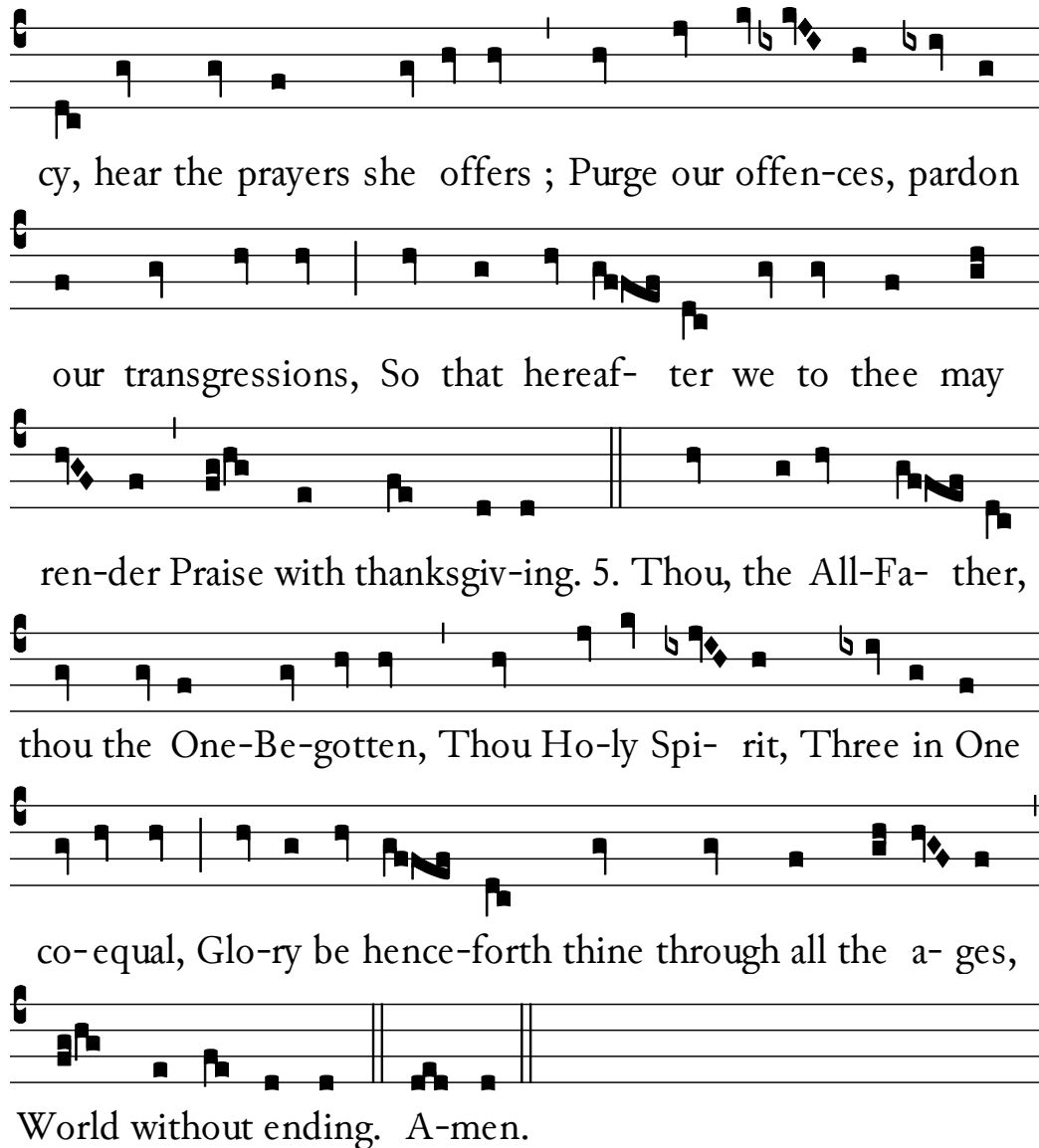


torment found her unde-feated : So by the shed- ding of




her life attained she Hea-venly guerdon. 4. Fountain of mer-

On the Birthday of One Virgin and Martyr.



cy, hear the prayers she offers ; Purge our offences, pardon  
our transgressions, So that hereafter we to thee may  
render Praise with thanksgiving. 5. Thou, the All-Father,  
thou the One-Begotten, Thou Holy Spirit, Three in One  
co-equal, Glo-ry be henceforth thine through all the a- ges,  
World without ending. A-men.

[  On Feasts of three Lessons without Rulers of the Choir let be sung this following melody throughout the whole year at Vespers and at Matins on this Hymn.]<sup>7</sup>

HS:139r; 1519-C:40v; 1531-P:80v.<sup>8</sup>

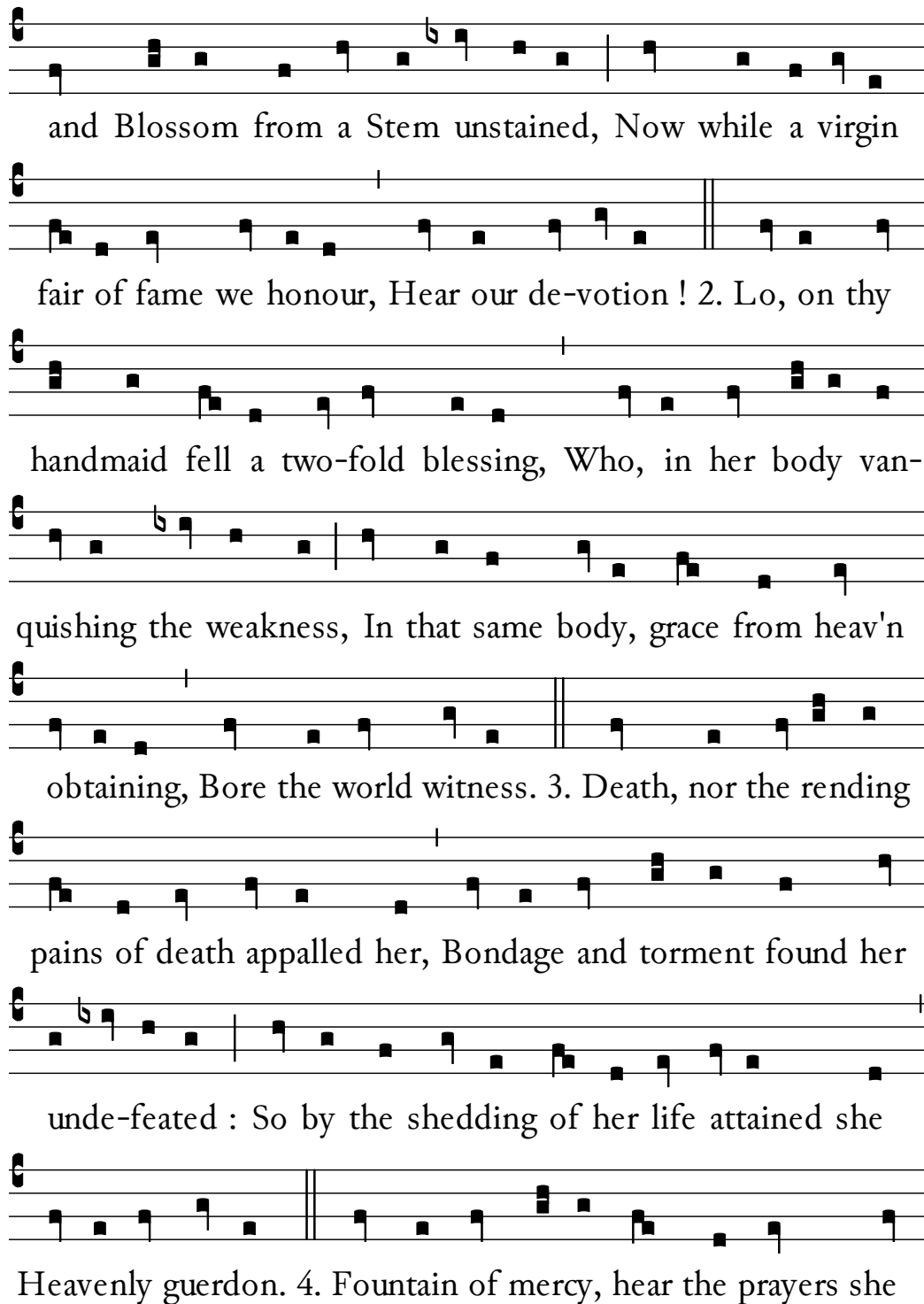
Hymn.  
IV.



On of a Vir-gin, \* Ma-ker of thy mother, Thou, Rod

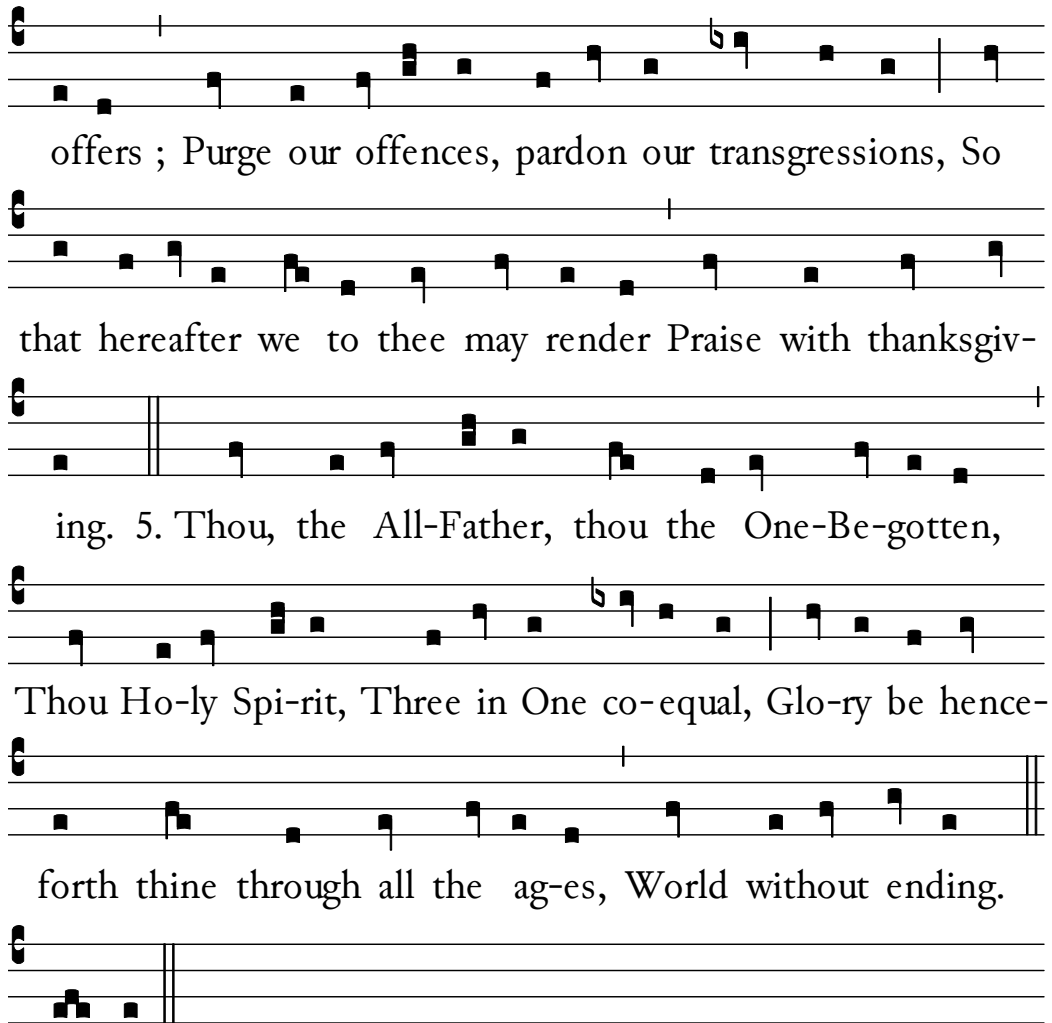
On the Birthday of One Virgin and Martyr.

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and Blossom from a Stem unstained, Now while a virgin  
fair of fame we honour, Hear our de-votion ! 2. Lo, on thy  
handmaid fell a two-fold blessing, Who, in her body van-  
quishing the weakness, In that same body, grace from heav'n  
obtaining, Bore the world witness. 3. Death, nor the rending  
pains of death appalled her, Bondage and torment found her  
unde-feated : So by the shedding of her life attained she  
Heavenly guerdon. 4. Fountain of mercy, hear the prayers she

On the Birthday of One Virgin and Martyr.



offers ; Purge our offences, pardon our transgressions, So  
that hereafter we to thee may render Praise with thanksgiv-  
ing. 5. Thou, the All-Father, thou the One-Be-gotten,  
Thou Ho-ly Spi-rit, Three in One co-equal, Glo-ry be hence-  
forth thine through all the ag-es, World without ending.  
A-men.

℣. Grace is poured abroad in thy lips.

℟. Therefore hath God blessed thee for ever.]<sup>9</sup>

*Simile est regnum celorum sagene.* AS:662; 1519-C:40v; 1531-P:80v.

Ant.  
I.ii.

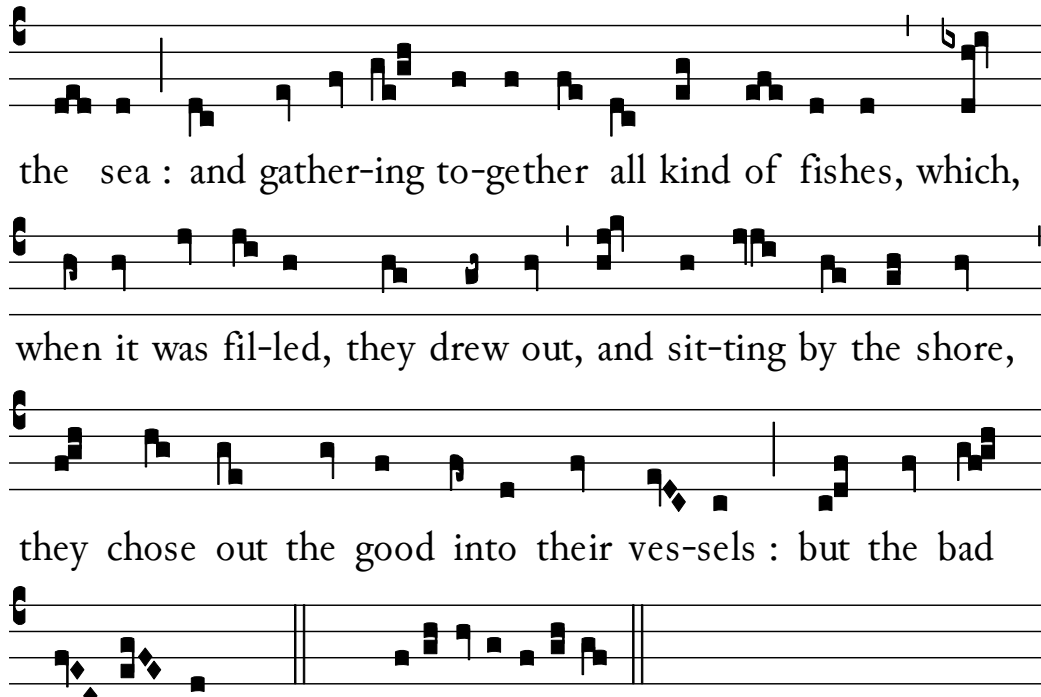


He kingdom of hea-ven \* is like to a net cast in-to

4956.

On the Birthday of One Virgin and Martyr.

---



the sea : and gather-ing to-gether all kind of fishes, which,  
when it was fil-led, they drew out, and sit-ting by the shore,  
they chose out the good into their ves-sels : but the bad  
they cast forth. *Ps.* My soul doth magnify. 55\*.

*Prayer.*

**H**ear us, O God of our salvation :  
that as we rejoice in the festival  
of blessed *N.* thy virgin and martyr :

so we may be instructed in the  
affection of pious devotion.. Through  
our Lord.

*[Another Prayer.*

**M**ay blessed *N.* thy virgin and  
martyr, O Lord, implore  
pardon for us : who hath ever been

pleasing to thee, both by the merit of  
chastity and the profession of thy  
power. Through our Lord.]<sup>10</sup>

¶ *At Matins.*

*On Feasts of ix. Lessons only.*

*Christum venerantes Deum.* AS:662; 1519-C:41r; 1531-P:80v.<sup>11</sup>

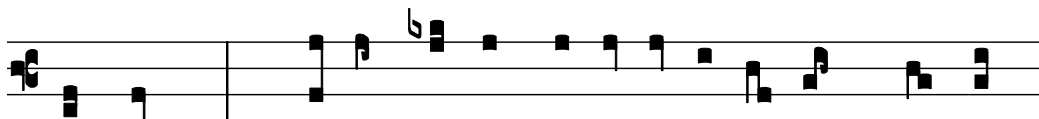
Invit.

I.

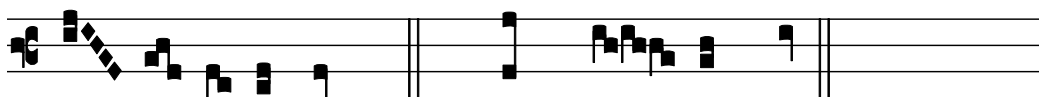


sar0154.

Ene-ra-ting Christ, \* let us a-dore God, the King



of kings. †Who in heaven to N. gave this day



the e-ternal palm. Ps. Come let us praise. 4\*.

[Again]<sup>12</sup> *on Feasts of ix. Lessons or iij. when there is a Double Invitatory.*

*Agnus sponsum virginum.* AS:662; 1519-C:41r; 1531-P:80v.<sup>13</sup>

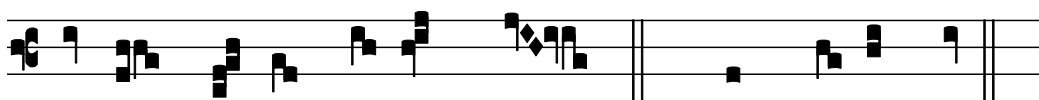
Invit.

IV.i.



1021.

He Lamb, \* the Spouse of vir-gins. †Come let us



a-dore the Lord Je-sus Christ. Ps. Come let us praise. 13\*.

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

*Regem virginum Dominum.* AS:663; 1519-C:41r; 1531-P:80v.

Invit.

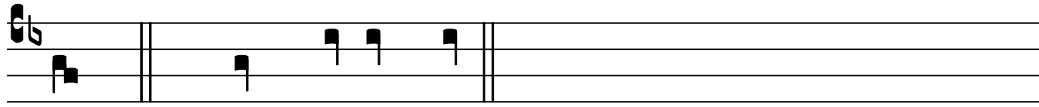
VI.iii.



1151.

He Lord, the King \* of virgins. †Come let us a-

On the Birthday of One Virgin and Martyr.



dore. *Ps.* Come let us praise. 37\*.

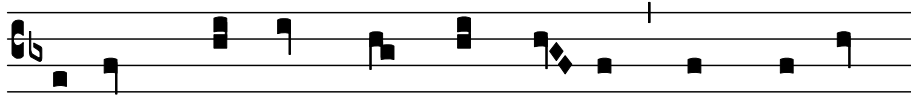
*Hymn.* Son of a Virgin. [983].

¶ *In the j. Nocturn.*

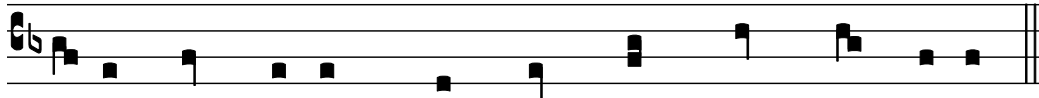
*Ante thorum hujus virginis.* AS:663; 1519-C:41r; 1531-P:80v.<sup>14</sup>

1. Ant.  
IV.v.

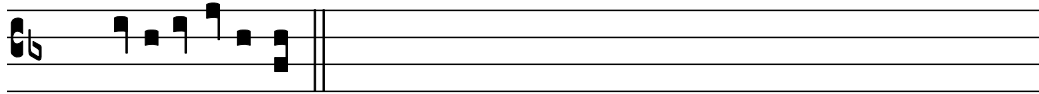
1438.



E-fore the bed \* of this Vir-gin sing for us



a-gain and a-gain the sweet songs of the drama.



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

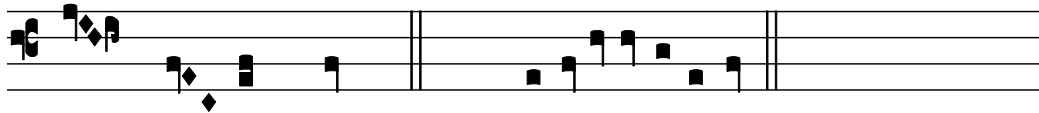
*Sicut lilium inter spinas.* AS:663; 1519-C:41r; 1531-P:80v.<sup>15</sup>

2. Ant.  
II.i.

4937.



S the li- ly \* a- mong thorns, so is my love a-



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



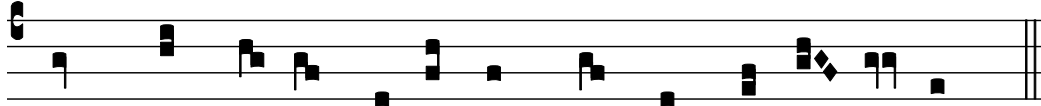
On the Birthday of One Virgin and Martyr.

*Favus distillans labia tua.* AS:493, 663; 1519-C:41v; SB:442.

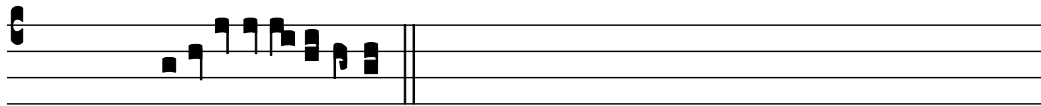
3. Ant.  
III.i. 2855.



Hy lips, my spouse, \* are as a dropping honeycomb :



and the smell of thy garments, as the smell of in-cense.



*Ps.* The earth is the Lord's. (xxiiij.) [III].

℣. Grace is poured abroad in thy lips. [991].

*Lesson j. From Ambrose concerning Virginity, Book j. excerpts.*



Seeing that today is the birthday of a virgin : it is fitting that something be said concerning virginity. For the spotless Lord, hath mercifully consecrated to himself a spotless

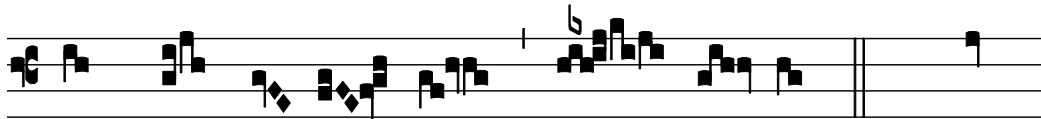
maiden, even in this body of humanity reckoned full of the taint of frailty. On the birthday of a virgin : let us strive for chastity. On the birthday of Saint *N.* let men be amazed : let virgins not despair.

*Diffusa est gratia.* AS:663; 1519-C:41v; 1531-P:80v.<sup>16</sup>

1. Resp.  
I.

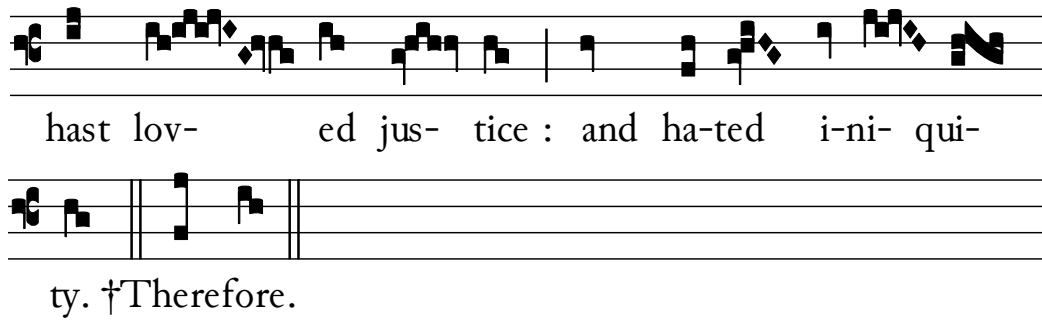


Grace is poured \* abroad in thy lips. †Therefore



hath God bles-sed thee for ev- er. ℣. Thou

On the Birthday of One Virgin and Martyr.





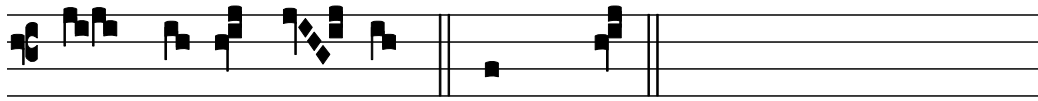
*Second Lesson.*

**F**Or virginity is not therefore praiseworthy because it is found in martyrs, but because itself maketh martyrs. For who can comprehend that by human understanding which not even nature hath included in her laws ? Virginity hath brought from heaven that which it may imitate on

earth. And not unfittingly hath she sought her manner of life from heaven : who hath found for herself a Spouse in heaven. Now I,<sup>17</sup> who have not undertaken to praise but to set forth virginity, yet think it to the purpose to make known its country and its parent.

*Propter veritatem.* AS:663; 1519-C:41v; 1531-P:80v.<sup>18</sup>

2. Resp.  
I.  
7441.  E- cause \* of truth, and meekness, and  
jus- tice. †And thy right hand shall conduct thee  
7441a. won- der- ful- ly.  Hearken, O daugh-  
ter, and see, incline thy ear : and forget thy people



and thy fa-ther's house. †And thy.

*Lesson iij.*

[81r.] **F**irst, let us settle where is its country. Now, if one's country be there where is the home of one's birth, without doubt heaven is the native country of chastity. And so she is a stranger here, but a denizen there. And what is virginal chastity but purity free from stain ? And

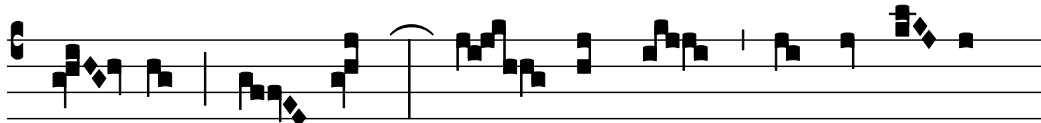
whom can we reckon to be its author but the immaculate Son of God, whose flesh saw no corruption, whose divinity experienced no infection ? Consider then, how great are the merits of virginity. Christ was before the Virgin : Christ was from the Virgin.

*Dilexisti iusticiam.* AS:664; 1519-C:42r; 1531-P:81r.<sup>19</sup>

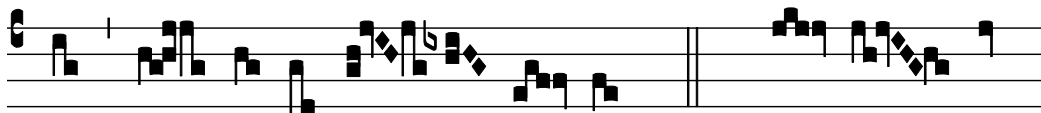
3. Resp.  
III.



Hou hast lov-ed \* jus-tice, and ha-ted i-ni-



qui- ty : there- fore. †God, thy God, hath a-nointed



thee with the oil of glad-ness. ⁊ Be- cause of

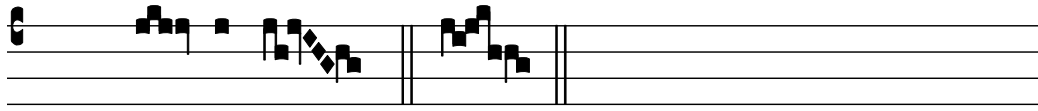


the word of truth and meek-ness and jus- tice. †God.

6450.

6450a.

On the Birthday of One Virgin and Martyr.

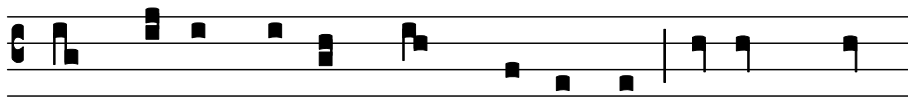


∞. Glo- ry be. 104\*.†God.

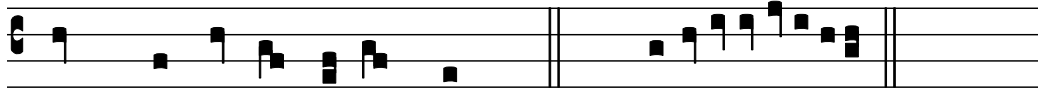
**¶** *In the second Nocturn.*

*Specie tua et pulchritudine tua.* AS:664; 1519-C:42r; 1531-P:81r.<sup>20</sup>

4987. 4. Ant.  
VII.ii.



Ith thy comeli-ness \* and thy beauty : set out, pro-

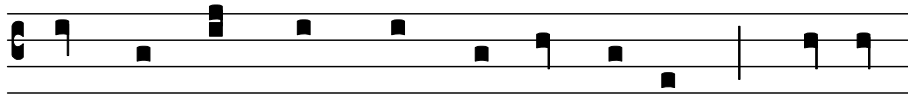


ceed prosper-ously, and reign. *Ps.* My heart hath uttered.

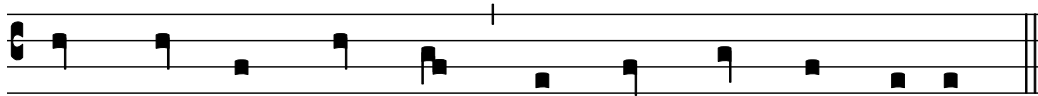
(*xluij.*) [249].

AS:664; 1519-C:42r; 1531-P:81r.<sup>21</sup>

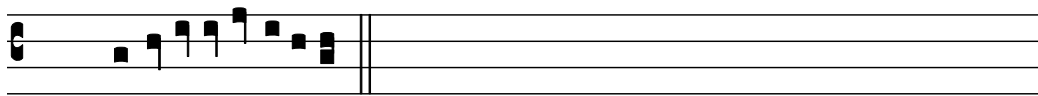
1282. 5. Ant.  
VII.ii.



Od will help her \* with his counte-nance : God is



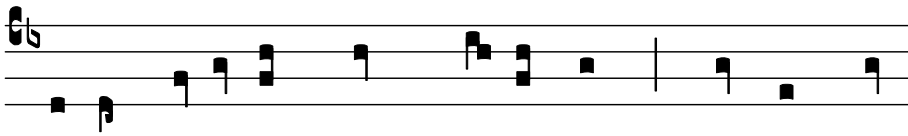
in the midst of her, she shall not be mov-ed.



*Ps.* Our God is our refuge. (*xlvi.*) [250].

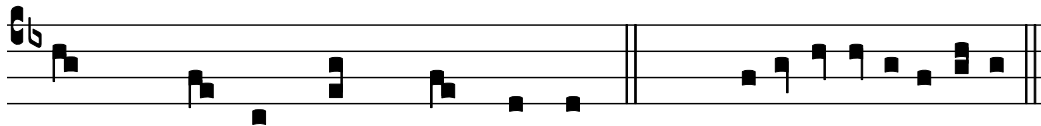
*Unguentum effusum.* AS:664; 1519-C:42r; 1531-P:81r.<sup>22</sup>

6. Ant.  
I.i.



Hy name is as ointment \* poured forth : therefore do

5273.



young maid-ens love thee greatly. *Ps.* The foundations.  
(*lxxxvj.*) [319].

℣. With thy comeliness and thy beauty. 75.

*Lesson iiij.*

**C**hrist was the bridegroom of  
virgins before the Virgin was :  
and the same was born of a Virgin.  
Begotten indeed of the Father before  
the worlds : but born again of the  
Virgin for the sake of the world. The  
former was of his own nature, the  
latter is for our benefit. The former

always was, the latter he willed.  
Observe too another merit of  
virginity. Christ is the spouse of the  
Virgin, and if one may so say : Christ  
is of virginal chastity. For virginity is  
of Christ : by no means is Christ of  
virginity.

*Hec est virgo sapiens.* AS:664; 1519-C:42v; 1531-P:81r.<sup>23</sup>

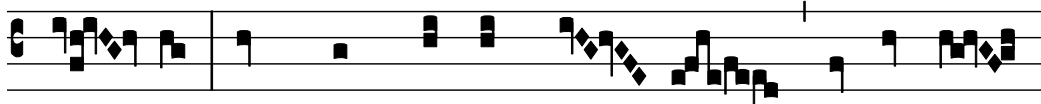
4. Resp.  
VII.



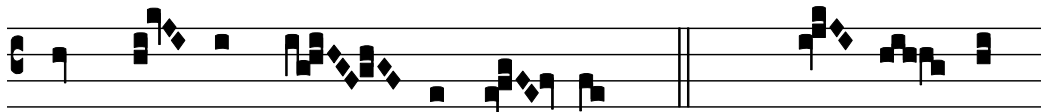
His is \* a wise vir- gin, whom the Lord found



watch- ing, who, hav- ing tak- en her lamps, brought oil



with her. †And with the Lord com- ing, she went in

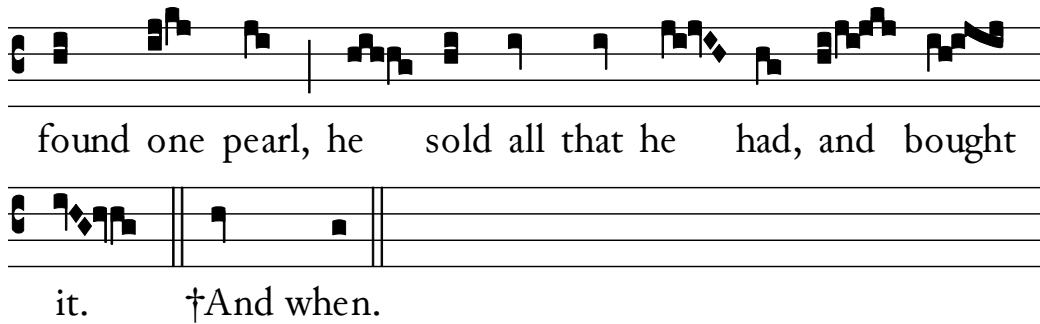


with him to the mar- ri- age. ℣. When he had

6809.

6809c.

On the Birthday of One Virgin and Martyr.



*Lesson v.*


**S** He is, then, the Virgin who was espoused, the Virgin who carried us within the womb. The Virgin that brought forth : the Virgin that nourished with her own milk. But let us now descend from the mother to the daughters. Concerning virgins, saith the holy Apostle : I have no commandment of the Lord. If the

teacher of the Gentiles had none : who is able to have ? And indeed he had no commandment : but he had an example. For virginity cannot be commanded : but must be desired. Holy Mother Church is immaculate in union : but fruitful in bearing. She is a virgin in chastity : she is a mother in offspring.

**¶** *Of a Virgin and Martyr.*

*Veni sponsa Christi.* AS:665; 1519-C:43r; 1531-P:81r.<sup>24</sup>

7828. 5. Resp. III.



Ome, thou bride \* of Christ, re-ceive the  
crown which the Lord hath pre-par- ed for thee ; for  
love of whom thou didst shed thy blood. †And with

On the Birthday of One Virgin and Martyr.

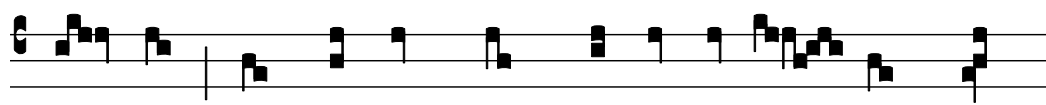


the angels thou shalt enter in-to pa- ra-dise.

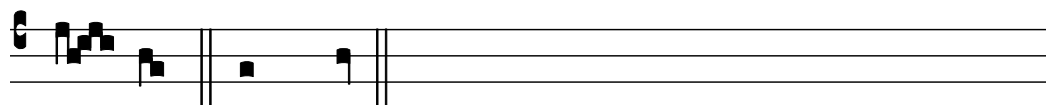


7828a.

℣. Come, my chos- en one, and I will set my throne



in thee : for the King hath greatly de-sir- ed thy

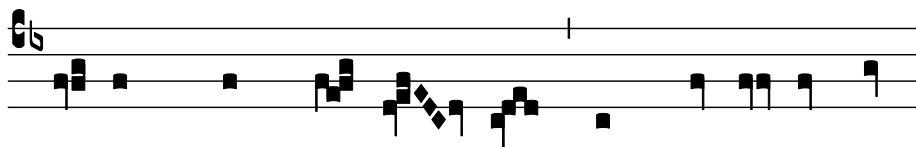


beau-ty. †And with.

❧ *Of a Virgin not a Martyr.*

*Induit me Dominus.* AS:373; 1519-C:42v; 1531-P:81r.<sup>25</sup>

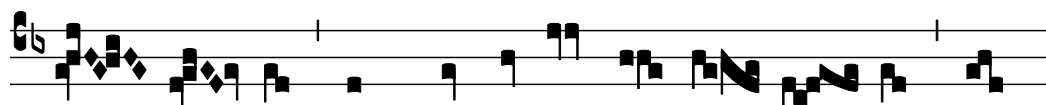
5. Resp.  
VI.



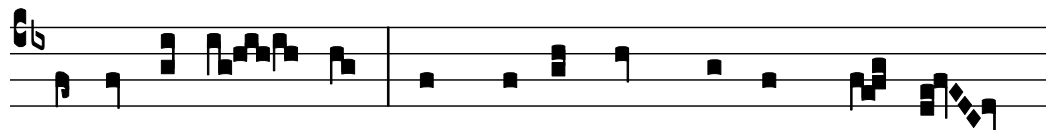
6955.



He Lord \* hath clo-thed me with the garment of




sal- va- tion, and with a robe of joy- ful- ness hath




he cov-er-ed me. †And as a bride he hath deck-ed

On the Birthday of One Virgin and Martyr.

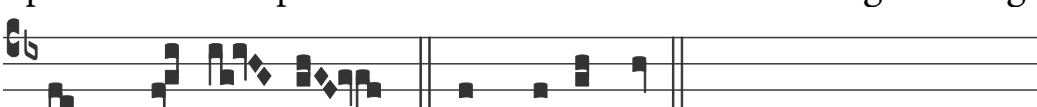
6955b.



me with a crown. ⁊. He hath bequeathed to my ears



pearls with-out price : and hath surrounded me with glitter-ing



and sparkling gems. †And as a bride.

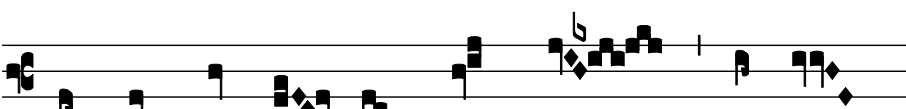
*Sixth Lesson.*

A virgin giveth us birth : not by a man but by the Spirit. A virgin giveth us birth, not with anguish of body : but with the rejoicing of angels. A virgin nourisheth us, not by bodily milk, but by the Apostle : wherewith she nourished the tender age of the people who were still children. Virginitie is a gift of God, the offering of a parent : the

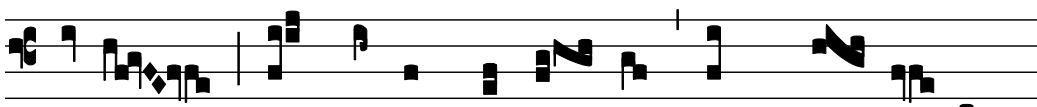
priesthood of chastity. A virgin is the offering of Mother Church : by whose daily sacrifice the divine wrath is appeased. A virgin is the Church : which chaste virgin the Apostle was eager to bestow upon Christ. A virgin is the daughter of Zion. A virgin is that city of Jerusalem which is in heaven : in which nothing entereth that is common and impure.

*Audi filia et vide.* AS:665; 1519-C:43r; 1531-P:81r.<sup>26</sup>

6142. 6. Resp. I.



**E**arken, O daughter, \* and see, incline



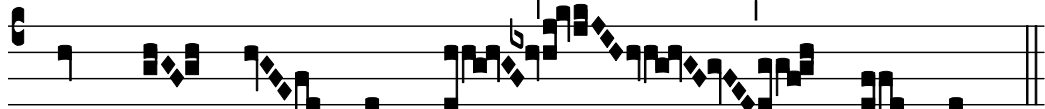
thy ear : and forget thy peo-ple, and thy fa-ther's



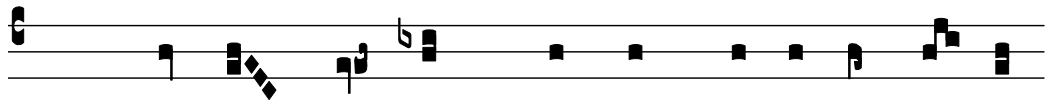
On the Birthday of One Virgin and Martyr.



house, and the King shall greatly de- sire thy beau- ty.

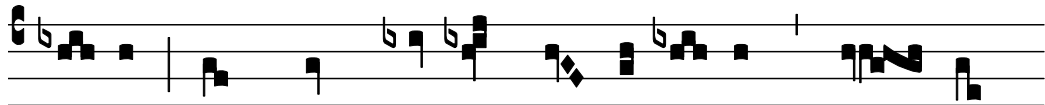


†For he is the Lord thy God.

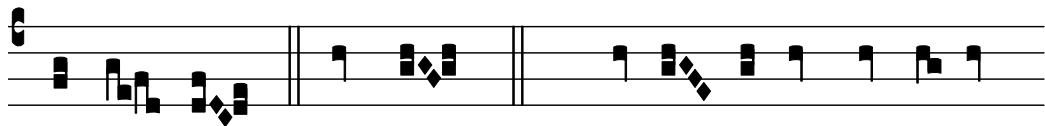


6142a.

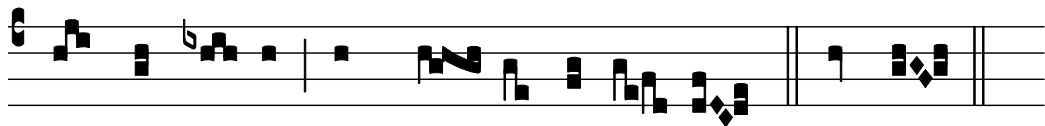
∞. The Lord shall clothe thee with the garment of sal-



va-tion : and with the robe of joyful-ness shall he



cov-er thee. †For he. ∞. Glo-ry be to the Father,



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

¶ *In the iij. Nocturn.*

*Hec est que nescivit thorum.* AS:666; 1519-C:43v; 1531-P:81r.<sup>27</sup>

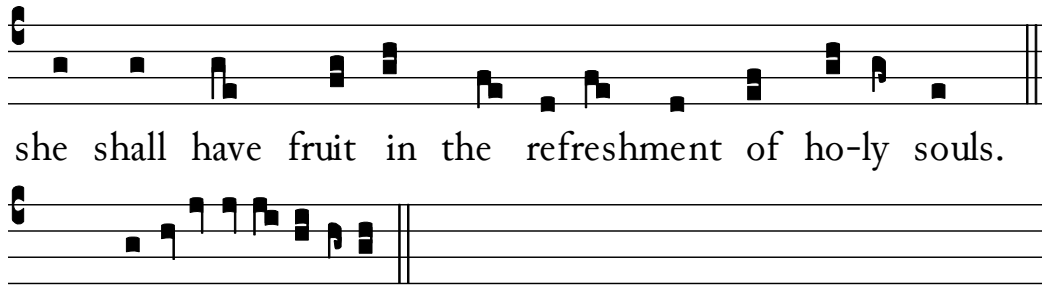
7. Ant.  
III.i.



His is she \* that hath not known bed in sin :

3001.



On the Birthday of One Virgin and Martyr.




Ps. Sing ye to the Lord. *j.* (*xcv.*) [328].

*Nigra sum sed formosa.* AS:666; 1519-C:43v; 1531-P:81r.<sup>28</sup>

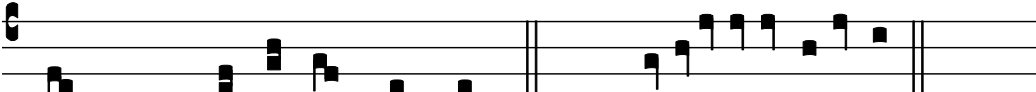
3878. 8. Ant.  
III.iv.



am black \* but beauti-ful, O ye daughters of Je-



ru-sa-lem : therefore the King hath lov-ed me, and hath

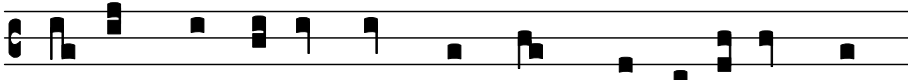



brought me into his chamber. Ps. The Lord hath reigned.

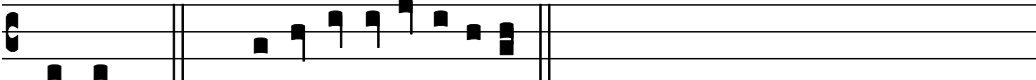
(*xcvj.*) [328].

*O quam pulchra est casta.* AS:666; 1519-C:43v; 1531-P:81r.<sup>29</sup>

4069. 9. Ant.  
VII.ii.



how beauti-ful \* is the chaste ge-ne-ration with



glo-ry. Ps. Sing ye to the Lord. *ij.* (*xcvij.*) [340].

℞. God will help her. 8l.

[*The Gospel*]<sup>30</sup> According to *Matthew xiiij.* (44).

**A**T that time, Jesus said unto his disciples this parable. The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. And that which followeth.

*A Homily of Blessed Gregory, Pope.*

(*On the Gospels*, Homily XI.)<sup>31</sup>

**W**E say therefore, dearly beloved brethren, that the kingdom of heaven is like unto earthly things, that as a result of this the mind, having learned, may rise to what it

does not know which is unfamiliar : since by visible examples, by itself it may be transported to invisible <things>, and from that which it hath learned from experience, as if by rubbing it should grow heated, that by this it may learn to love <things> unknown. For behold the kingdom of heaven is compared to a treasure hidden in a field, which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

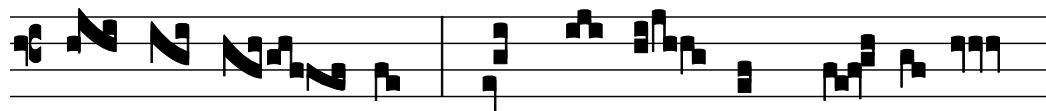
*Veni electa mea.* AS:666; 1519-C:44r; 1531-P:81v.<sup>32</sup>

7. Resp.

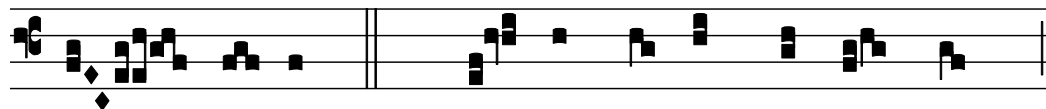
II.



Ome, my chos- sen one, and I will set



my throne in thee. †For the King hath co- ve- ted



thy beauty. ✠. Hear-ken, O daughter, and see :



and incline thy ear. †For the King.

7826.


7826b.

*Lesson viij.*

**I**N this matter it is to be observed, that treasure once found is hidden that it be preserved, because it sufficeth not to guard the pursuit of heavenly delight from wicked spirits : if we hide it not from human praise. And indeed in this present life we are as it were upon a road : by which we proceed to the homeland. But wicked spirits, like robbers : lie in wait along the path. Now he desireth to be plundered : who carrieth treasure openly upon the road. Moreover, this I say, not that our

neighbours should not see our works : seeing that it hath been written, They may see your good works, and glorify your Father who is in heaven : but that by this which we do, we may not seek outward praise. But let <our> work be in the open, in such a way that the intention may remain hidden and that we may offer an example of good works to <our> neighbours : and yet as regards the intention whereby we seek to please God alone, let us always choose secrecy.

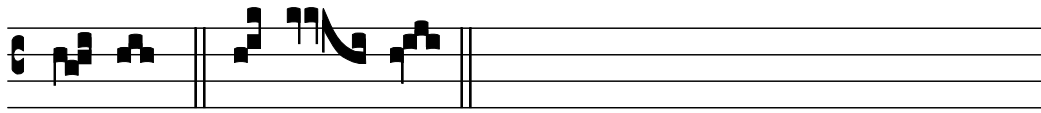
*Pulchra facie.* AS:666; 1519-C:44r; 1531-P:81v.<sup>33</sup>

7452. 8. Resp. V.  Air in face, \* but fair-er in faithful- ness, art thou,

O bles- sed vir- gin, in re-jecting the world. †Re-

joic- ing with the an- gels, inter-cede for

7452a. us all. ✠. With thy comeli-ness and thy



beauty. †Re-joic- ing.

*Lesson ix.*

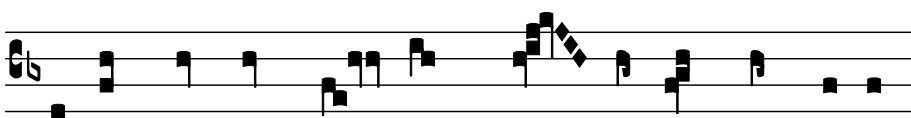
**T**He treasure moreover : is heavenly delight. The field, however, in which the treasure is hidden : is the discipline of the pursuit of heaven. Who in gaining the field selleth all, is compared to <one> who renounceth earthly desires, crusheth all his desire through observing heavenly discipline : that now nothing should please which is alluring to the flesh, nothing which should destroy the bodily life should recoil in fear from the spirit. Again, the kingdom of God is said to be like to a merchant, who seeketh good pearls : but findeth one of great price. Which evidently having found, selling all, he buyeth <it>, because whosoever knoweth perfectly admitteth the sweetness of heavenly life as much as

possible : the same freely abandoneth all that he hath loved on earth. In comparison of the same all is become worthless, he abandoneth that he hath : he disperseth <things> accumulated. The mind is kindled towards heavenly things : nothing earthly pleaseth. Whatsoever of earthly things was pleasing of sight appeareth loathesome : because only the brightness of the precious pearl gleameth in the mind. Of which love is rightly said by Solomon, Love is strong as death. Because evidently just as death destroyeth the body : so the love of eternal life cutteth off the love of material things. For it rendereth whom it hath perfectly engulfed : as if insensible to earthly desires from abroad.

*Regnum mundi et omnem.* AS:666; 1519-C:44r; 1531-P:81v.<sup>34</sup>

9. Resp.

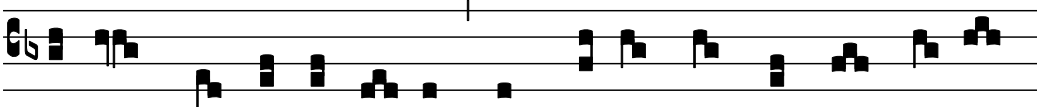
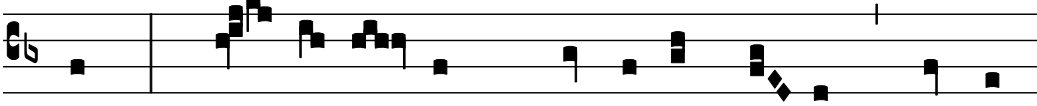
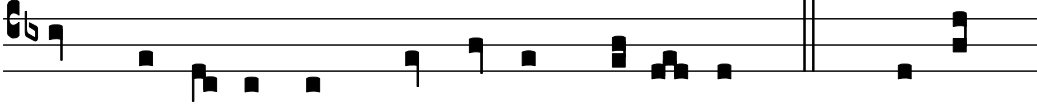
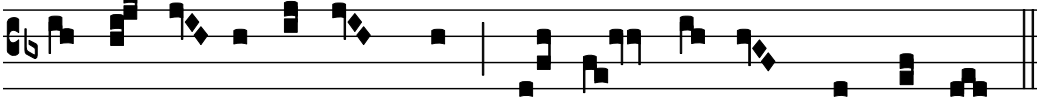
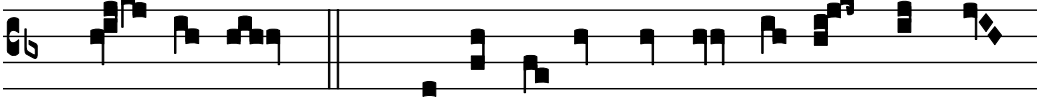
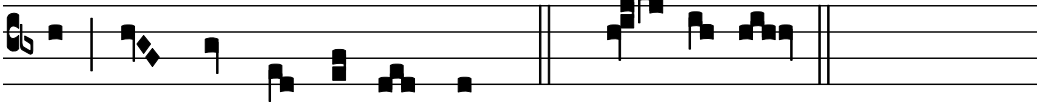
V.




7524.


He kingdom of this world \* and all its worldly or-

On the Birthday of One Virgin and Martyr.

7524a.   
naments have I despis- ed for the love of my Lord Je-sus  
  
Christ. †Whom I have seen, whom I have lov- ed, whom I  
  
have be-liev-ed, in whom I have de-lighted. ✠. My heart  
  
hath ut-ter- ed a good word : I speak my works to the King.  
  
†Whom I have. ✠. Glo-ry be to the Fa-ther, and to the  
  
Son : and to the Ho-ly Ghost. †Whom I have.

[  *Before Lauds.* ]

 *On Feasts of ix. Lessons [is said this]<sup>35</sup> ✠. Pray for us [O blessed N.].<sup>36</sup> 146.*

 *On Feasts of iij. Lessons ✠. With thy comeliness and thy beauty. 75. or ✠. God will help her. 81.*

¶ *At Lauds.*

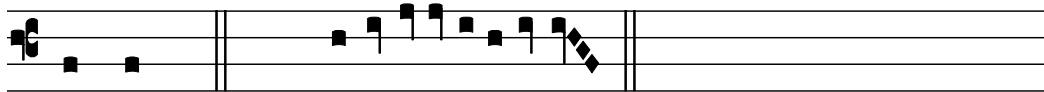
*Hec est virgo sapiens quam Dominus.* AS:667; 1519-C:44v; 1531-P:81v.<sup>37</sup>

1. Ant.

I.v.



His is a wise virgin \* whom the Lord found



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

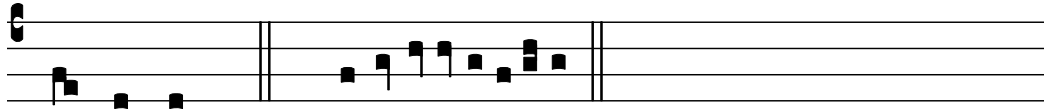
*Hec est virgo sapiens et una.* AS:667; 1519-C:44v; 1531-P:81v.<sup>38</sup>

2. Ant.

I.i.



His is a wise vir- gin, \* and one of the number of



the pru- dent. *Ps.* Sing joyfully. (*xcix.*) [53].

*Hec est virgo sancta.* AS:667; 1519-C:44v; 1531-P:81v.

3. Ant.

VII.i.



His is a vi- gin, \* ho- ly and glo- ri- ous, for the Lord



of all hath lov- ed her. *Ps.* O God, my God. (*lxij.*) [54].

On the Birthday of One Virgin and Martyr.

*Benedico te Pater.* AS:667, pl. S; 1519-C:44v; 1531-P:81v.<sup>39</sup>

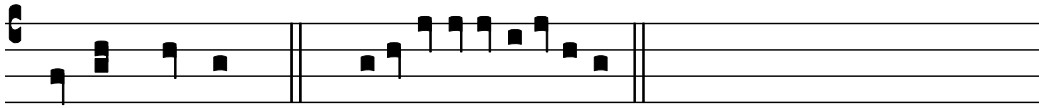
4. Ant.  
VIII.i.



bless thee, O Father \* of my Lord Je-sus Christ :



be-cause through thy Son the fire of tempta-tion hath been



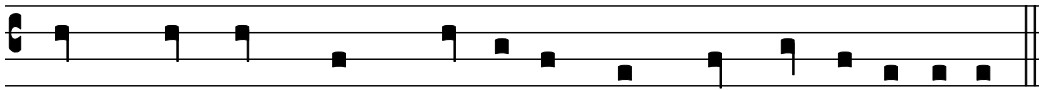
extinguished. *Ps.* O all ye works. (*Daniel iij.*) [55].

*Veni sponsa Christi.* AS:667; 1519-C:45r; 1531-P:81v.<sup>40</sup>

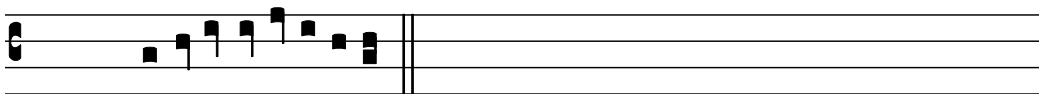
5. Ant.  
VII.ii.



Ome, thou bride of Christ, \* re-ceive the crown



which the Lord hath pre-par-ed for thee for e-terni-ty.



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

*Chapter.* O Lord my God. [981].



On the Birthday of One Virgin and Martyr.

[Let this melody be sung on Feasts of ix. Lessons outside of Pascaltide and Christmastide on this Hymn.]<sup>41</sup>

*Jesu corona virginum.* HS:140r; 1519-C:45r; 1531-P:81v.<sup>42</sup>

Hymn.  
II.

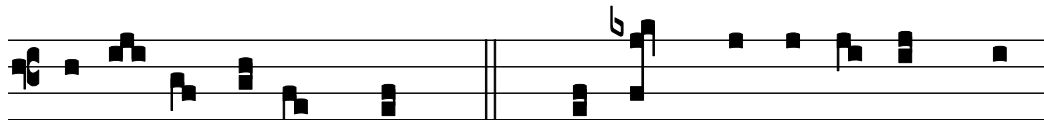


8330.

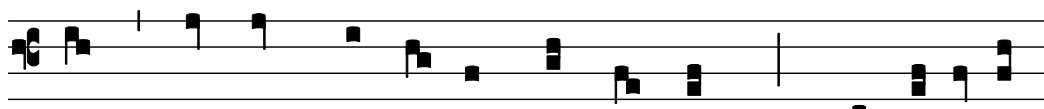
E-su, the Crown of virgins, whom \* That only Mo-



ther's sacred womb Virgin conceived, and Virgin bare, In mer-



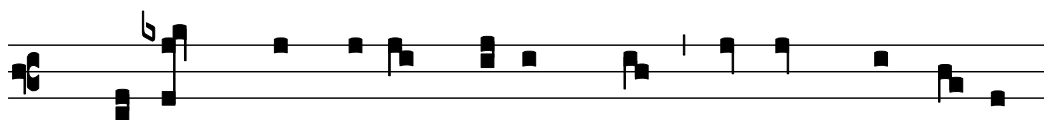
cy lis-ten to our prayer. 2. Who dost 'mid li-lies feed ; a-



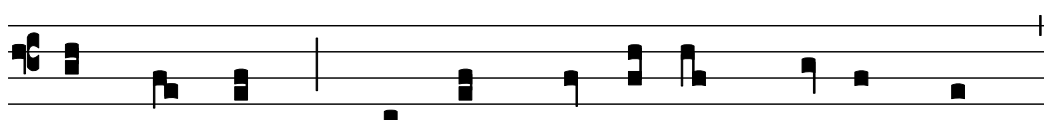
round To guard thee vir-gin choirs are found : Thy glories all



thy brides endow : Thou dost the Bridegroom's gifts be-stow.



3. Wher-e'er thou go-est, virgin throngs Escort thee ju-bi-



lant with songs : With laud thy gladsome progress greet,

On the Birthday of One Virgin and Martyr.

To thee me-lo-dious hymns re-peat. 4. We suppliant at thy  
feet implore That we may love thee more and more : And so  
may ne'er endure the pain Of sin's corrupt-ing wounds a-gain.  
5. All laud to God the Father be, All praise, e-ternal Son,  
to thee ; All glo-ry, as is ev-er meet, To God the Ho- ly  
Pa-ra-clete. A-men.

[At Seconds Vespers and at Lauds when Second Vespers is not made throughout the whole year let be sung this melody outside of the Nativity of the Lord and Paschaltide on Feasts of ix. Lessons on this Hymn.]<sup>43</sup>

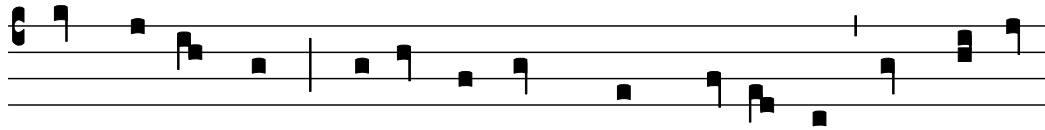
HS:140v; 1519-C:45r; 1531-P:81v.<sup>44</sup>

Hymn.  
VIII.

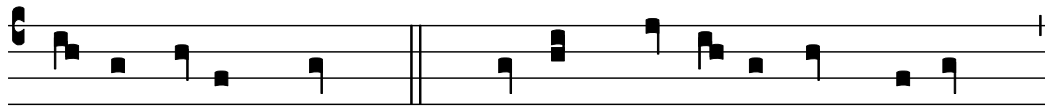


E-su, the Crown of virgins, whom \* That only Mo-

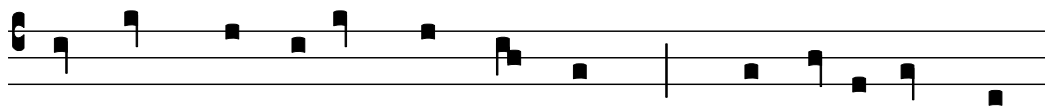
On the Birthday of One Virgin and Martyr.



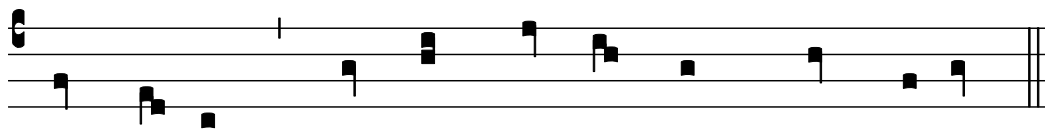
ther's sacred womb Virgin conceived, and Virgin bare, In mercy



lis-ten to our prayer. 2. Who dost 'mid li-lies feed ; a-round



To guard thee virgin choirs are found : Thy glories all thy



brides endow : Thou dost the Bridegroom's gifts bestow.



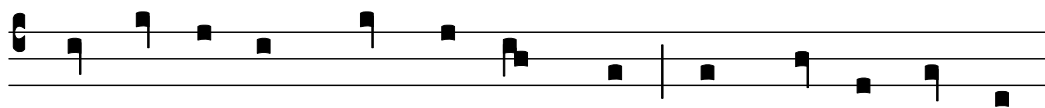
3. Wher-e'er thou go- est, virgin throngs Escort thee ju-bi-lant



with songs : With laud thy gladsome progress greet, To thee

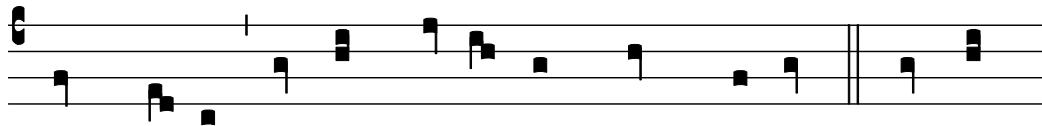


me-lodious hymns re-peat. 4. We suppliant at thy feet implore

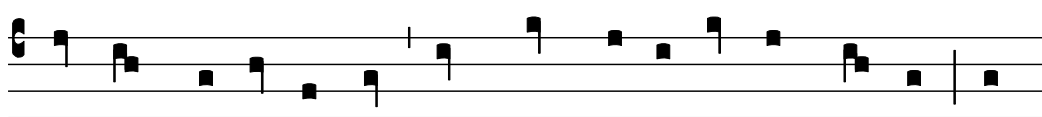


That we may love thee more and more : And so may ne'er en-

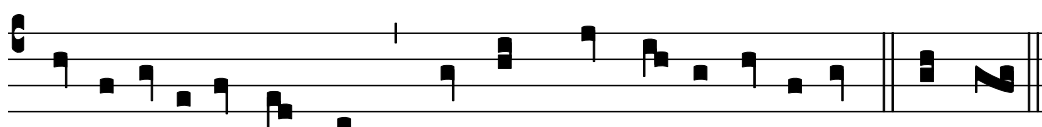
On the Birthday of One Virgin and Martyr.



dure the pain Of sin's corrupt-ing wounds a-gain. 5. All laud



to God the Father be, All praise, e-ternal Son, to thee ; All




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


[In Christmastide on Feasts of ix. Lessons let be sung this melody at Lauds and at Second Vespers on this Hymn.]<sup>45</sup>

HS:141v; 1519-C:45r; 1531-P:81v.<sup>46</sup>

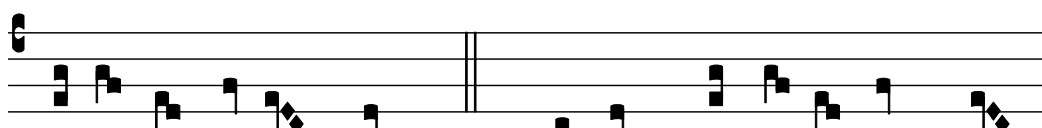
Hymn.  
I.




E-su, the Crown of virgins, whom \* That only Mo-



ther's sacred womb Virgin conceived, and Virgin bare, In mer-

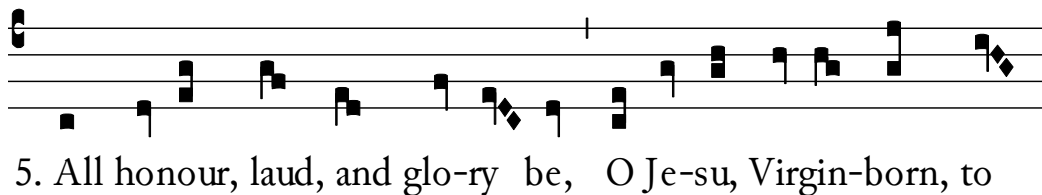
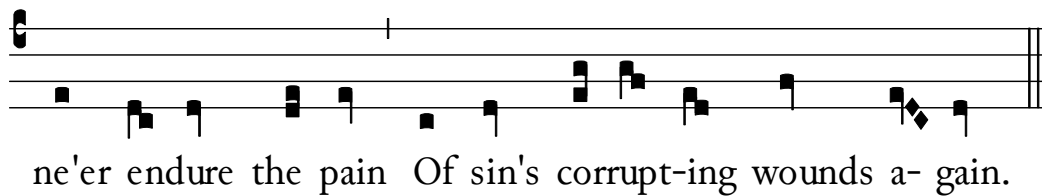
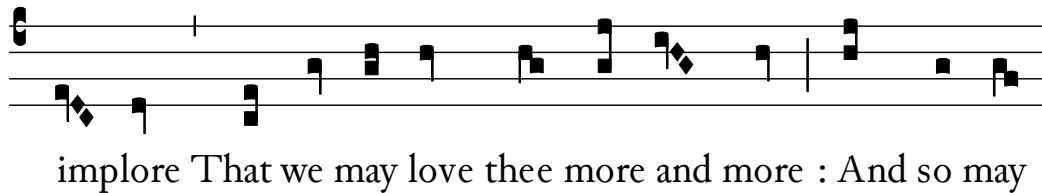
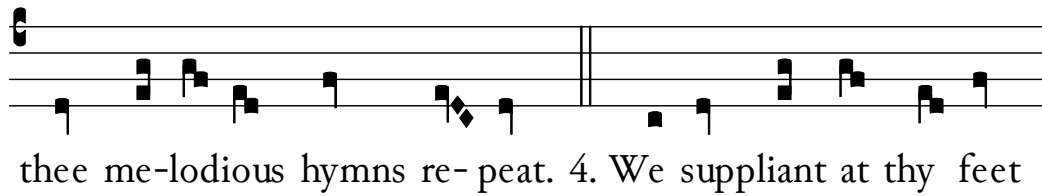
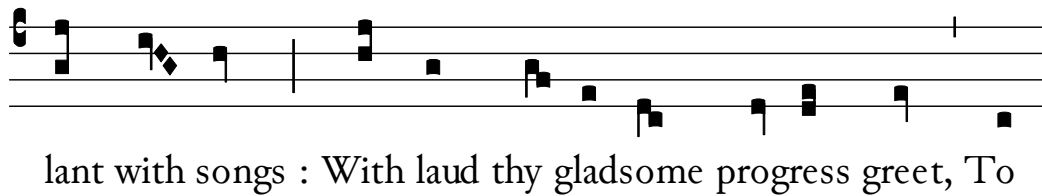
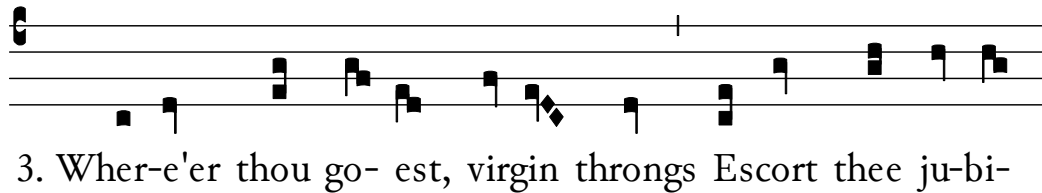


cy lis-ten to our prayer. 2. Who dost 'mid li-lies feed ; a-




round To guard thee virgin choirs are found : Thy glories all

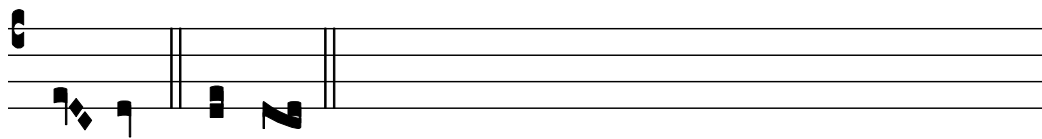
On the Birthday of One Virgin and Martyr.



On the Birthday of One Virgin and Martyr.



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



ra-clete. Amen.

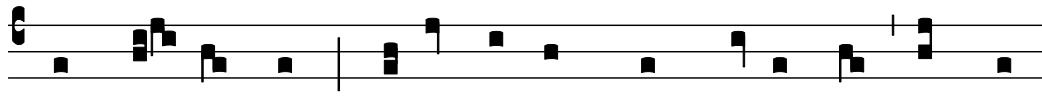
[On Feasts of three Lessons without Rulers of the Choir throughout the whole year let be sung this melody on this Hymn.]<sup>47</sup>

HS:142v; 1519-C:45v; 1531-P:81v.<sup>48</sup>

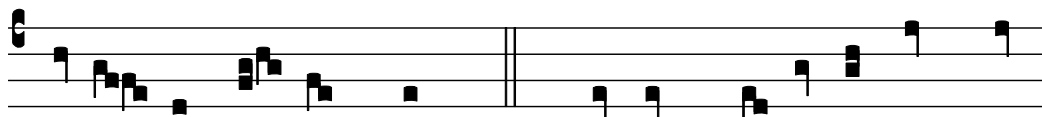
Hymn.  
III.



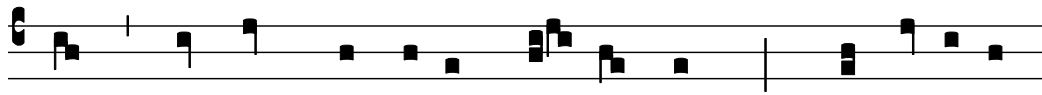
E-su, the Crown of virgins, whom \* That only Mo-




ther's sa-cred womb Virgin conceived and Virgin bare, In mer-



cy lis-ten to our prayer. 2. Who dost 'mid li-lies feed ; a-

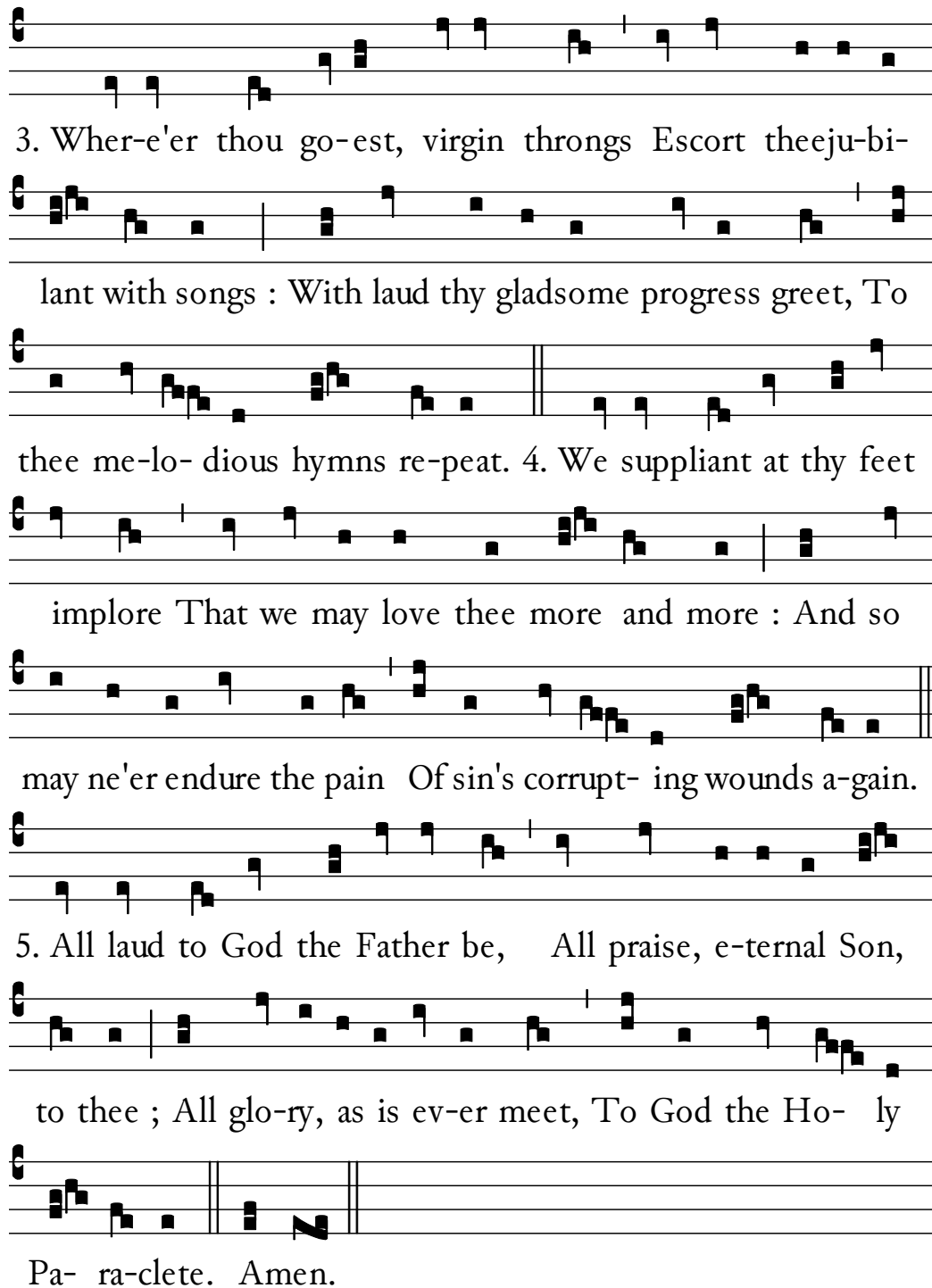


round To guard thee virgin choirs are found : Thy glories all



thy brides endow : Thou dost the Bridegroom's gifts be-stow.

On the Birthday of One Virgin and Martyr.



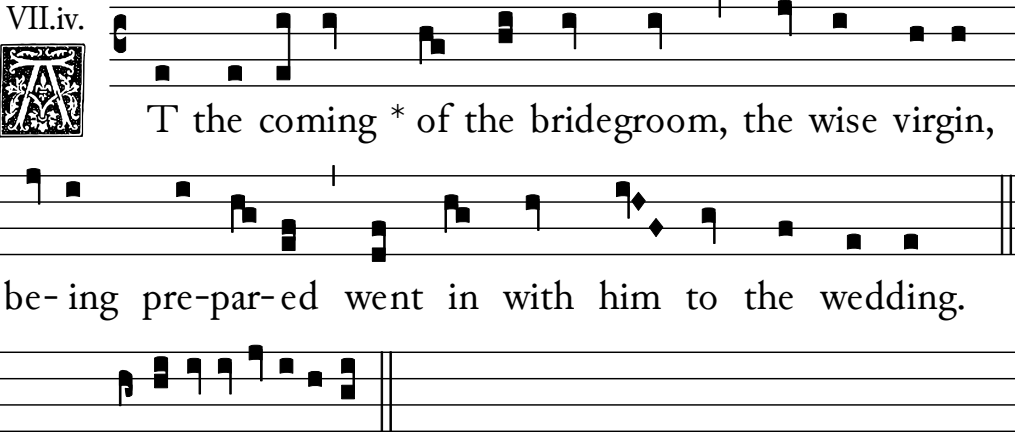
3. Wher-e'er thou go-est, virgin throngs Escort theeju-bi-  
lant with songs : With laud thy gladsome progress greet, To  
thee me-lo- dious hymns re-peat. 4. We suppliant at thy feet  
implore That we may love thee more and more : And so  
may ne'er endure the pain Of sin's corrupt- ing wounds a-gain.  
5. All laud to God the Father be, All praise, e-ternal Son,  
to thee ; All glo-ry, as is ev-er meet, To God the Ho- ly  
Pa- ra-clete. Amen.

✠. After her shall virgins be brought to the king. [1039].

On the Birthday of One Virgin and Martyr.

*Veniente sponso prudens.* AS:668; 1519-C:45v; 1531-P:82r.<sup>49</sup>

5332. Ant.  
VII.iv.



T the coming \* of the bridegroom, the wise virgin,  
be-ing pre-par-ed went in with him to the wedding.

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

*Prayer as above.* [992].

¶ *At j.*

*Ant.* This is a wise virgin whom. [1009].

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

¶ *At iij.*

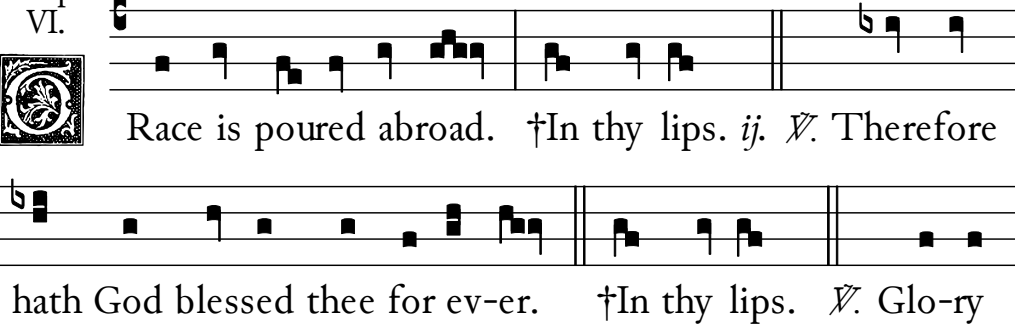
*Ant.* This is a wise Virgin, and one [of the number of the prudent].<sup>50</sup> [1009].

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

*Chapter.* O Lord my God. [981].

*Diffusa est gratia.* AS:668; 1519-C:45v; 1531-P:82r.

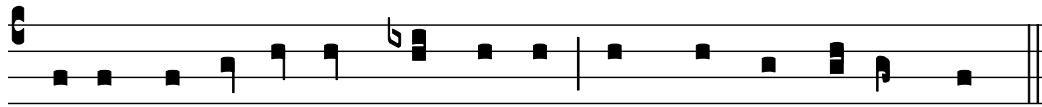
6445. Resp.  
VI.



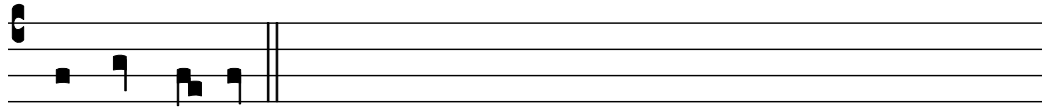
Race is poured abroad. †In thy lips. *ij. ⁊.* Therefore  
hath God blessed thee for ev-er. †In thy lips. *⁊.* Glo-ry



On the Birthday of One Virgin and Martyr.



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



Grace is poured.

℣. With thy comeliness and thy beauty. 75.

¶ *At Sext.*

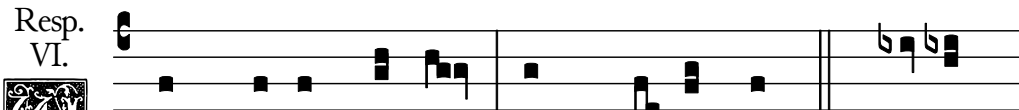
*Ant.* This is a virgin, holy. [1009].

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

*Chapter.* Ecclesiasticus li. (15.)

I will praise thy name continually, and will praise it with thanks-	giving, and my prayer was heard.
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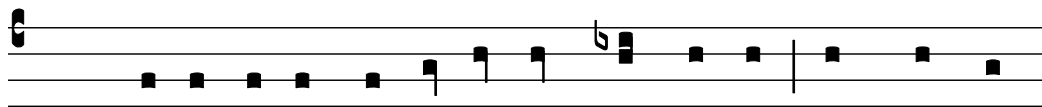
*Specie tua.* AS:668; 1519-C:45v; 1531-P:82r.



Ith thy comeli-ness. †And thy beauty. ij. ℣. Set out,



pro-ceed prosper-ously, and reign. †And thy beauty.



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



Ho-ly Ghost. With thy comeli-ness.

℣. God shall help her with his countenance. 81.

¶ *At ix.*

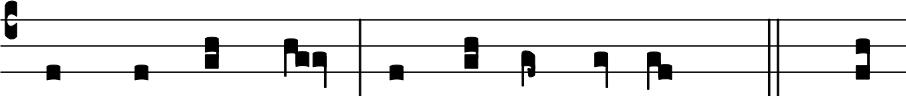
*Ant.* Come, thou bride. [1010].


*Ps.* Thy testimonies. (119./cxviii. 129. &c.) [191].

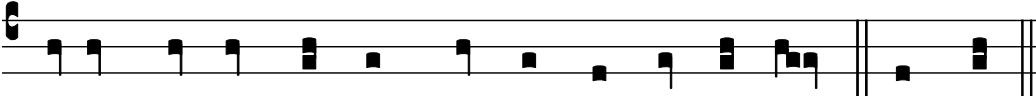
*Chapter. Ecclesiasticus li. (16.)*

<b>T</b> hou hast saved me from destruction, and hast delivered me from the evil time. Therefore	will I give thanks, and speak praise of thy name, O Lord my God.
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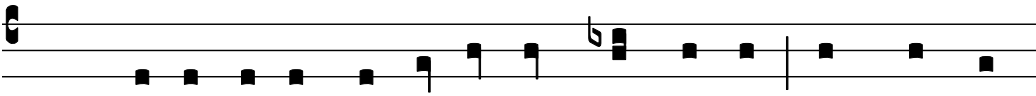
*Adjuvabit eam.* AS:668; 1519-C:46r; 1531-P:82r.

6042. Resp. VI. 


6042a.  Od shall help her. †With his countenance. ij. ℣. God



is in the midst of her, she shall not be moved. †With his.



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



Ho-ly Ghost. God will help her.

℣. After her shall virgins. [1039].

¶ *At ij. Vespers.*

*Ant.* This is a wise virgin [whom the Lord found watching].<sup>51</sup> [1009].

*Ferial Psalms.*

*Chapter.* O Lord my God. [981].

On the Birthday of One Virgin and Martyr.

*Hymn.* Jesu, the Crown of virgins. [1012].

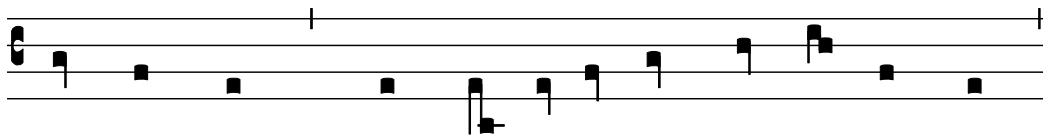
℣. After her shall virgins. [1039].

*Simile est regnum celorum homini.* AS:668; 1519-C:46r; 1531-P:82r.

Ant.  
VIII.i.



He kingdom \* of heaven is like to a merchant seek-



ing good pearls : who, when he had found one of great price,



gave all that he had, and bought it. *Ps.* My soul doth magnify.  
72\*.

*Prayer as above.* [992].

*Likewise other Chapters of one Virgin and Martyr, and they are said in turn with the above Chapters alternating throughout the week, in such a way that the Chapter O Lord my God. [981]. is always said first.*

*At both Vespers and at Matins and at iij.*

*Chapter. Ecclesiasticus lj. (1.)*

**I** will give glory to thee, O Lord,  
O King, and I will praise thee, O  
God my Saviour. I will give glory to

thy name : for thou hast been a  
helper and protector to me, and hast  
preserved my body from destruction.

¶ *At Sext.*

*Chapter. Ecclesiasticus lj. (8.)*

**M**Y soul shall praise the Lord  
even to death, and my life was

drawing near to hell beneath.

¶ *At ix. Chapter. Thou hast saved me from destruction. &c. as above.* [1106].

## ¶ *On the Birthday of One Virgin not a Martyr.*

*At both Vespers and at Matins and at iij.*

*Chapter. 2 Cor. x. (17.)*

<b>H</b> E that glorieth, let him glory in the Lord, for not he who	commendeth himself, is approved, but he, whom the Lord commendeth.
--	---

*Hymn. [V.] Son of a Virgin. [981].*

*[V.]<sup>52</sup> Fountain of mercy.*

*[V.]<sup>53</sup> Thou, the All-Father.*

*All the rest at [both]<sup>54</sup> Vespers and at Matins and at the Hours as above in the History  
of one Virgin and Martyr.*

*Prayer.*

**A**Lmighty, everlasting God, the  
Author of virtue and lover of  
virginity : grant unto us, we beseech  
thee, that we may be commended to

thee by the merits of thy holy virgin  
*N.* whose life of chastity merited to  
be acceptable unto thee. Through.

*Lesson j. Augustine on the Words of the Lord. 23. (Sermon XCIII.)<sup>55</sup>*

**H**E kingdom of heaven is  
like to ten virgins : who  
taking their lamps went out  
to meet the bridegroom and the  
bride, saith the Lord. These five and  
five virgins : are all every one  
Christian souls. But that we say to  
you in which we feel inspired by God,  
not any kind of souls, but such souls

which hold the catholic faith : and  
are seen to have good works in the  
Church of God : and yet of these five  
are wise, and five foolish. Let us  
therefore first consider why they have  
been called five virgins, and why  
virgins : and then let us consider the  
rest.

*Lesson ij.*

**T**He reason every soul in a body is reckoned by the number five : <is> because it uses five senses. There is indeed nothing which we perceive out of the body, except through the gate of five parts : either by seeing, or hearing, or smelling, or tasting, or touching. Who therefore withholdeth himself from unlawful seeing, from unlawful hearing, from unlawful smelling, from unlawful tasting, from unlawful touching, on account of that purity have received the name of virgins. If it is good to

abstain from unawful activity of the senses, and for that reason each and every Christian soul holdeth the name virgin : why are five admitted and five turned away ? Not merely because they are virgins : they also have lamps. Virgins on account of abstinence from unlawful sensations, having lamps because of good works : about which good works the Lord saith, So let your works shine before men, that they may see your good works : and glorify your Father who is in heaven.

*Lesson iij.*

[82v.] **A**Gain, the Lord saith to the disciples, Let your loins be girt, and lamps burning in your hands. In girded loins <is> virginity : in lamps burning, good works. Virginity is not usually said, of course, of the married. Yet even there is virginity by faithfulness : which displayeth conjugal chastity. For that your sanctity shall be known not inconveniently, according to the soul, and according to the integrity of faith, by which faith indeed one abstaineth from unlawful things, and maketh good works : each and every soul, whether of virgin men and women, is called altogether the

Church, which consisteth of maidens and boys, and married women and men having wives, <and> is called by the singular name virgin. Whence do we prove this ? Listen to the Apostle speaking, not only<sup>56</sup> to holy persons : but to the entire universal Church, I have espoused you to one husband that I may present you as a chaste virgin to Christ. And because of this virginity the Apostle himself, when he hath said, I have espoused you to one husband that I may present you as a chaste virgin to Christ : hath added and said, But I fear lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted from

the chastity that is in Christ.

*Lesson iiij.*

**F**ew have virginity of the body : everyone ought to have <it> of the heart. If therefore it is good to abstain from unlawful things, whence the name of virginity was taken, and if good works, which are signified by lamps are praiseworthy : why then are five admitted, and five turned away ? If she is a virgin and also beareth a lamp and yet is not admitted : where may one appear, which neither preserveth virginity from unlawful things, nor wishing to have good works, walketh in darkness ? Of these <things> therefore, my

brethren, of these let us debate : which are unwilling to see that which is bad, which are unwilling to hear that which is bad. From unlawful odours of sacrifice one averteth the sense of smell,<sup>57</sup> from unlawful meat of sacrifice <one> averteth the taste, <one> fleeth from embrace of a stranger, <one> breaketh bread to the hungry, <one> bringeth in a stranger, <one> clotheth the naked, <one> reconcileth the quarrelsome, <one> visiteth the sick, <one> burieth the dead.

*Lesson v.*

**B**ehold a virgin, behold <one> holding a lamp. What more do we seek ? I seek yet more. What do you seek, you say ? I seek yet more. The Holy Gospel hath made me eager. Indeed with these virgins and bearers of lamps, some he called wise, some foolish. Whence do we consider, whence do we discern ? By the oil. The oil indicateth something great : and very strong. Thinkest thou not that it is charity ? We speak with inquiry : we do not cast forth an

opinion. Whence it appeareth to me that charity is signified by oil : I shall tell you. The Apostle saith, I shew unto you yet a more excellent way. Which more excellent way doth he shew ? If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. That is the more excellent way, that is charity : which is deservedly signified by oil. But thou.

*R.* The Lord hath clothed me. *as above for one Virgin and Martyr.* [1001].

*Lesson vj.*

**O**il excelleth all liquids. Put water and pour in oil, it excelleth. Put oil and pour in water : the oil excelleth. If you shall keep the order, it excelleth : if you shall change the order, it excelleth. Charity never falleth away. What now brethren ? Now let us discuss the five wise virgins and the five foolish which wished to go out to meet the bridegroom. What is go out to meet the bridegroom ? To go in heart, to await his coming : but he was hindered. While he is hindered : they all fell asleep. What is all ?

Both the wise and the foolish felt sleepy and fell asleep. Do we suppose that this sleep is good ? What is this sleep ? Not by chance is the bridegroom tarrying, seeing that iniquity aboundeth : the charity of many shall grow cold. Is that how we are to understand sleep ? It pleaseth me not, I say. Why ? Because the wise are there. And certainly when the Lord saith, Because iniquity hath abounded, the charity of many shall grow cold : he subjoined and said, But he that shall preserve to the end, he shall be saved.

*Gospel. According to Matthew xxv. (1.)*

[83r.] **A**T that time, Jesus said unto his disciples this parable. The kingdom of heaven is like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And that which followeth.

*A Homily of Blessed Gregory, Pope.*

*(On the Gospels, Homily XII.)*<sup>58</sup>

**I** admonish you frequently, dearly beloved brethren, to flee depraved works, <and> to avoid the defilement of this world : yet by the reading from today's Holy Gospel I am compelled to say : that you should fear with great caution the good which ye do, lest in this which by you

rightly are governed, human favour or thanks should be required, lest a desire for praise should creep in : and what appeareth outwardly, should be inwardly empty from eternal<sup>59</sup> reward. Behold indeed in the words of the Redeemer ten virgins, and all are called virgins : but yet not all were received within the gates of blessedness, because some of them, while they sought to cherish the glory of their virginity, were unwilling to have oil in their vessels. But thou, O Lord.

*Lesson viij.*

**F**irst is asked by us, what is the kingdom of heaven, or rather why it is compared to ten virgins : and furthermore some of which are called wise virgins, and some foolish. For while it is understood that none of the rejected enter into the kingdom of heaven, indeed why is it likened also to the foolish virgins ? But it is understood that often in the sacred scriptures : the Church of the present time is called the kingdom of heaven. Concerning which in another place the Lord saith, The Son of man shall send his angels : and they shall gather out of his kingdom all scandals. Nor indeed in that kingdom of blessedness in which there is the highest peace : shall be able to be found causes of offense that are gathered in. Whence also again is said, He therefore that shall break

one of these least commandments, and shall so teach men : shall be called the least in the kingdom of heaven. But he that shall do and teach : he shall be called great in the kingdom of heaven. One breaketh a commandment and teacheth <others> : when one preacheth with voice what he doth not fulfill in living. But he doth not succeed in reaching the kingdom of eternal blessedness : who is not willing to fulfill through works what he teacheth. How then will the same be called the least in it, who is in no way permitted to enter in to it ? What then is meant by this saying, the kingdom of heaven, except the Church, in which the teacher who breaketh a commandment is called least, because since his life is disdained, it remaineth that his preaching is despised ?

*Lesson ix.*

**N**ow each person existeth in the five bodily senses. Moreover twice five : maketh ten. And because the multitude of the faithful is gathered from both sexes : holy Church is said to be like ten virgins. In which because the bad are mixed with the good, and the rejected with the elect : it can rightly be said to be

like wise and foolish virgins. Inasmuch as very many are temperate : which keep themselves from external desires, and by hope are carried off to interior things. They mortify the flesh : and with their whole desire pant for the heavenly homeland. They desire eternal rewards for their labours : they



decline to receive human praises. These to be sure count their glory not in the mouths of men : but conceal <it> within the conscience. And also there are very many which afflict the body through abstience : but by that abstinence of theirs they seek human approval. They are devoted to teaching : they give generously to the needy. But they are

made foolish virgins : because they seek only the reward of transitory praise. Whence also is fittingly added, The five foolish did not take oil with them : but the wise took oil in their vessels with the lamps. By the oil of course is indicated the brightness of glory. But the small vessels are our hearts : in which we bear all that we ponder.

¶ *At vj.*

*Chapter. 2. Cor. xj. (2.)*

**F**or I am jealous of you with the jealousy of God. For I have espoused you to one husband that I

may present you as a chaste virgin to Christ.

¶ *At ix.*

*Chapter. Wisdom vij. (30.)*

**W**isdom overcometh evil, she reacheth therefore from end to


end mightily, and ordereth all things sweetly.

## ¶ *On the Birthday of many Virgins.*

### *At Vespers.*

*Ferial Antiphons and Psalms.*

*Chapter. Wisdom iv. (1.)*

 how beautiful is the chaste generation with glory : for the memory thereof is immortal : because	it is known both with God and with men.
--	--

*Hymn. Jesu, the Crown of virgins. [1016].*

*℟. After her shall virgins. [1039].*

*Simile est regnum celorum sagene. 1519-C:46v; 1531-P:83r.*

Ant.  
I.ii.



He kingdom of hea-ven \* is like to a net. [991].


*Ps. Magnificat. 55\*.*

*Prayer from the proper.*

*[And the rest as above.]<sup>60</sup>*


[ ¶ *Many Virgins and Martyrs.*

*Prayer.*

 God, who, that thou mightest provoke mankind to the confession of thy Name : hast bestowed even on the weak sex the victory of martyrdom : grant, we	beseech thee, that thy Church, being fortified by this example : may not fear to suffer for thy sake : and may eagerly desire the glory of the heavenly reward. Through.
--	--

¶ *Likewise many Virgins not Martyrs.*

*Prayer.*

 Lmighty and everliving God, tried in whose balance we are	not fit to worship thy majesty as is due : let thy holy virgins N. and N.
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On the Birthday of many Virgins.

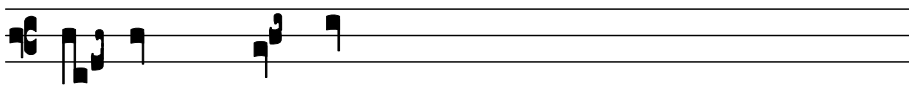
intervene for our sins : by the merits  
of whom may thou grant us pardon.

Through.]<sup>61</sup>

¶ *At Matins.*

*Agnum sponsum.* 1519-C:46v; 1531-P:83r.

Invit.  
IV.i.



He Lamb, the Spouse. *Ec.* [993].

*Another Invitatory.*

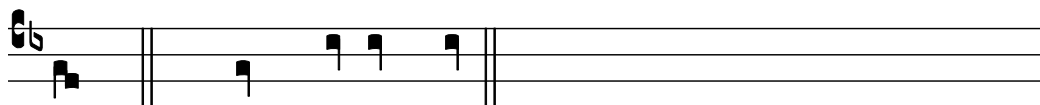
*Regem virginum Dominum.* AS:663; 1519-C:46v; 1531-P:83v.

Invit.  
VI.iii.



1149.

He Lord, the King \* of virgins. †Come let us a- [83v.]



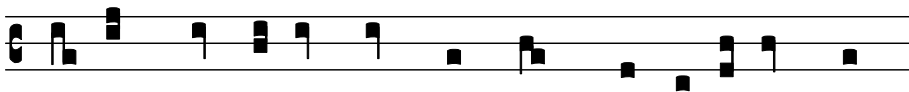
dore. *Ps.* Come let us praise. 37\*.

*Hymn.* Jesu, the Crown of virgins. [1016].

*On all the Psalms before the Lessons is said this single Antiphon.*

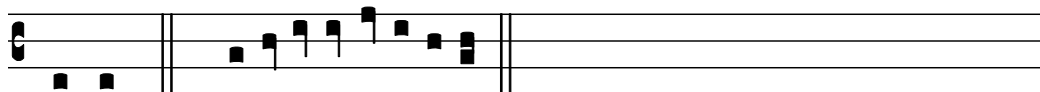
*O quam pulchra est casta.* AS:567, 660; 1519-C:46v; 1531-P:83v.<sup>62</sup>

Ant.  
VII.ii.



4069.

how beauti-ful \* is the chaste ge-ne-ration with



glo-ry. *Ps.* O Lord our Lord. (*viiij.*) [23].

*and the other Psalms of the Common of One Virgin and Martyr.*<sup>63</sup> [994].

✠. After her shall virgins. [1039].

*Lessons of the proper for which all the Feasts of many Virgins have proper Lessons, as appears on the Feast of Perpetua and Felicity : and the Eleven Thoursand Virgins.*

[First Lesson.

**W**hen the Lord was asked by his disciples about the consummation of the world, among many other things he said : he also spoke a parable of the virgins signifying good and bad discernment : of which five are admitted, and five are excluded. The five virgins therefore seem to me to signify a fivefold continence from the allurements of the flesh. For the appetite is to be restrained by the

mind : from the pleasure of the eyes, from the pleasure of the ears, from the pleasure of smelling, from the pleasure of tasting or touching. But because this continence is made by some before God, that he may be pleased in the inner joy of conscience : by others before men, that only human glory may be grasped, five<sup>64</sup> are called wise and five foolish, because each is continent however much they rejoice<sup>65</sup> in diverse fuels.

Lesson ij.

**N**ow lamps are those things that are carried by the hands : the works which are done according to this continence. For it is said, Let your works shine before men. All to be sure took their lamps : and came to meet the bridegroom. He is understood therefore to be reckoned by the name of Christ : with regard to which it is done. For they who are not Christians are not able : to come to meet Christ the Bridegroom. But the five foolish, having taken their lamps, did not take oil with them. But many, although they hope very

much for the goodness of Christ : yet they have no joy while they live continently : except in the praises of men. They thus have no oil with them. For I believe that joy itself is signified by oil : as the Psalmist saith, Therefore God, thy God, hath anointed thee with the oil of gladness. But for this reason he doth not rejoice : because he pleaseth inwardly, to God he hath not oil with him. But the wise virgins took oil with them in their vessels with the lamps : that is, they have put the joy of good works in <their> heart and in

<their> conscience, as the Apostle likewise adviseth, Let a man prove himself, he saith, and then he shall

have glory in himself, and not in another.

*Third Lesson.*

**B**Ut, with the bridegroom delayed, they all slumbered, because from both races of continent men, whether of those which exult before God : or those which acquiesce in the praises of men, they die in this interval of time : until the resurrection of the dead is made during the coming of the Lord. And at midnight, that is, with no one knowing or hoping, of course when the Lord himself saith, But of that day and hour no one knoweth, and the Apostle, The day of the Lord shall come as a thief in the night : thus from whence he cometh appeareth <to be> completely hidden : there was a cry made, Behold, the bridegroom cometh : : go ye forth to meet him. In the twinkling of an eye : at the last trumpet we shall all rise

again. Therefore all those virgins arose : and trimmed their lamps : that is they prepared themselves to render an account of their work. For it is necessary for us to be presented before the judgment seat of Christ, so that every one there may receive insofar as he hath done in the body : whether it be good or evil. And the foolish said to the wise, Give us of your oil, for our lamps are gone out.<sup>66</sup> For whose deeds are supported by another's praise : taking the same away, they fail. And he always seeketh it according to custom : whence the mind is wont to rejoice. And so, of men whose hearts see not : they wish to have testimony before God, who is the examiner of the heart.

*Likewise other Lessons of Many Virgins.*

*Lesson j.*



Hat then answered the wise ? Lest perhaps there be not enough for us and for you. For every one shall give an account for himself : neither by another's

testimony shall anyone be holpen before God, to whom the secrets of the heart are evident, and scarcely sufficeth each to himself that the same give testimony with his

conscience. For who shall glory to have in himself a clean heart? Whence it is that the Apostle saith, But to me it is a very small thing to be judged by you, or by man's day : but neither do I judge my own self. Wherefore, seeing that anyone either by no means or scarcely is able to bear a true opinion of himself, how he is

able to judge of another : seeing that no man knoweth what occureth in a man except the spirit of a man ? Go ye rather to them that sell, and buy for yourselves. They are not to be thought to have given counsel : but to have referred to their crime indirectly.

*Lesson ij.*

**F**Or flatterers sell oil, which, whether praising false or unknown things, casteth souls into error, and by winning to them vain joys, like fools, they receive some reward, whether of food, or of money, or of honour, or of any kind of temporal advantage : not understanding what is said, Those which call you happy : send you into error. But it is better to be rebuked by the just : than to be praised by the sinner. The just, it saith, shall correct me in mercy, and shall reprove me : but let not the oil of the sinner

fatten my head. Go therefore to those that sell, rather, and buy for yourselves, that is, let us now see how they help : they who are accustomed to sell praise to you, and to lead you into error, that ye might seek after glory not before God : but among men. But with them going to buy, the bridegroom cometh, that is, with them bowing down to those things which are without : and seeking joy in customary things, because they had not known eternal<sup>67</sup> joys : that one cometh who judgeth. But thou.

*Lesson iij.*

**A**ND they that were ready, that is, to whom conscience bestowed good testimony, went in with him to the marriage : that is where the cleansed soul is united, being made fruitful in the everlasting Word of


God. The door was shut, that is, those were received which will be transformed into the angelic life. We shall all indeed rise again, it saith : but we shall not all be changed, the entrance to the kingdom of heaven is

closed : for after the judgment no place of prayers or merits standeth open. But lastly come the other virgins, saying, Lord, Lord : open to us. It is not said that they have bought oil, and therefore they are understood with nothing opportune now remaining from the praises of the others : to return out of great afflictions to the imploring of God. But great is the severity of his judgment after, which having been asked in advance is of ineffable mercy. Therefore, answering, he saith, I say to you : I know you not. To be sure from that rule which the art of God hath not. This is the wisdom of God

: that they may enter into his joy who are not before God : but that they might give pleasure among men, unless there be anything to be done according to his commandments : and thus he concludeth, Watch ye therefore, because you know not the day nor the hour. Not only of that last time, when the bridegroom will come : but no one knoweth the day and hour of his own dormition. But whosoever is ready even to the sleep : that is, even to the death which is owed by all : shall be found prepared, even when that voice shall sound at midnight, by which we shall all be made awake.

*Or Lesson j.* The kingdom of heaven is like. *as above.*]<sup>68</sup> [1022].

*Audivi vocem de celo.* AS:567, 576; 1519-C:47r; 1519-P:83v.<sup>69</sup>

1. Resp. I.  6151.

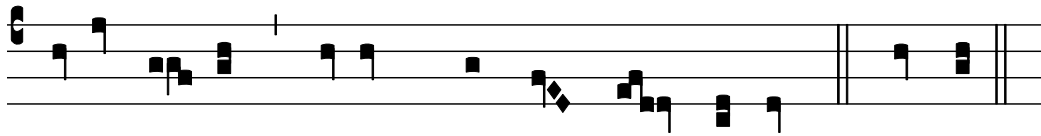
heard \* a voice com- ing from hea- ven : Come,

all ye most wise Virgins. †Store oil in your ves-sels

6151a.

until the Bride-groom shall ar- rive. ✠. At midnight there

On the Birthday of many Virgins.



was a cry made, Behold, the Bridegroom cometh. †Store oil.

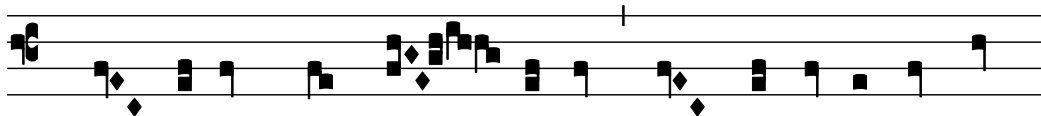
*Felicitur virgines.* AS:568; 1519-C:47r; 1531-P:83v.<sup>70</sup>

sar0628.

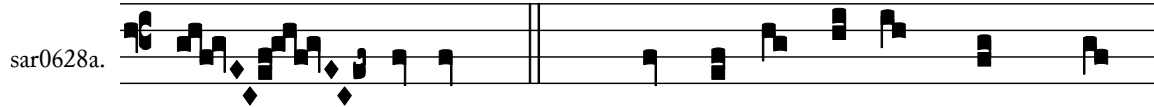
2. Resp.  
II.



Ap-pi-ly \* do the vir- gins conquer the world.



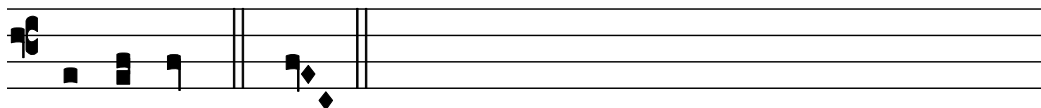
†Who after their vic- to-ry are not able to be



con- quer-ed. ⁊. The blessed re-turn from the



battle : and as conquer-ors, by dy-ing they subdue the



en-emy. †Who.

*Innumerabiles virginum.* AS:568; 1519-C:47r; 1531-P:83v.<sup>71</sup>

sar0633.

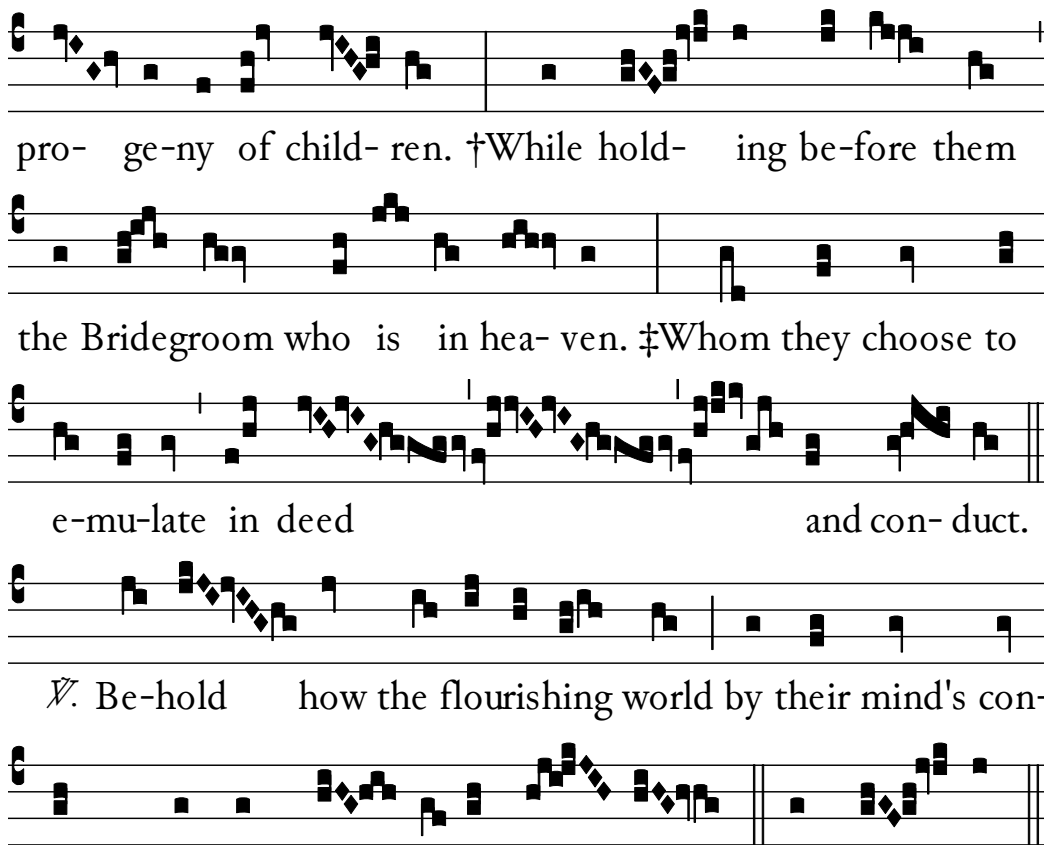
3. Resp.  
VIII.



choir of vir- gins \* in- nume-ra-ble, disdained the



On the Birthday of many Virgins.



pro- ge-ny of child- ren. †While hold- ing be-fore them  
the Bridegroom who is in hea- ven. ‡Whom they choose to  
e-mu-late in deed and con- duct.  
ⲛ. Be-hold how the flourishing world by their mind's con-  
tempt they have tram- pled under- foot. †While hold- ing.  
[ⲛ. Glory be to the Father. 105\*. ‡Whom.]<sup>72</sup>

sar0633a.

ⲛ. At midnight there was a cry made.

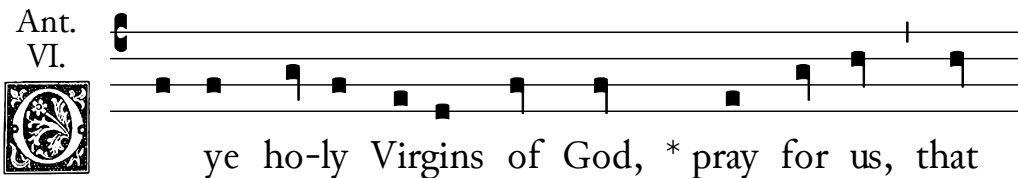
Ⲡ. Behold, the Bridegroom cometh : go ye forth to meet him.

[**C** *At Lauds.*]

*At Lauds is sung this single Antiphon.*

*Virgines sancte Dei.* AS:568, 576; 1519-C:47v; 1531-P:83v.<sup>73</sup>

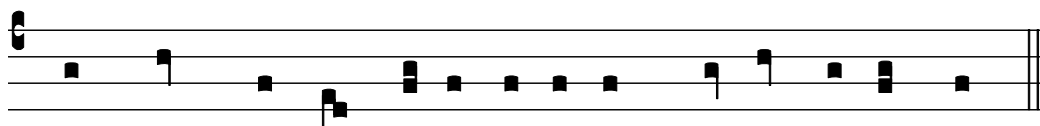
Ant.  
VI.



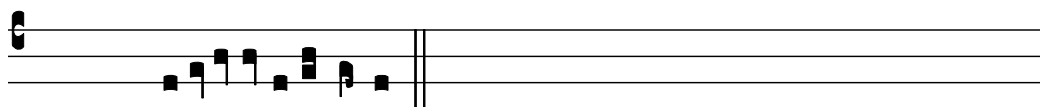
ye ho-ly Virgins of God, \* pray for us, that

sar0127.

On the Birthday of many Virgins.



through you we may me-rit to re-ceive pardon for our sins.



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

*and the others Psalms that follow.*

*Chapter.* O how beautiful. [1028].

*Hymn.* O glorious King of martyr hosts.

*The whole Hymn is sung all through as on the Common of the History of many Martyrs.* [866].

✠. God is wonderful [in his Saints].<sup>74</sup> [235].

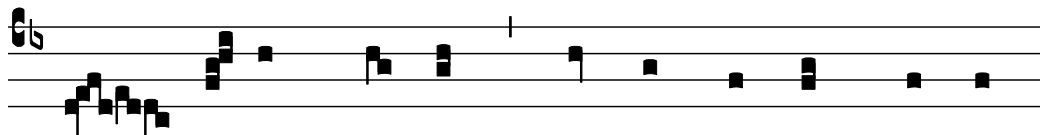
*Simile est regnum celorum.* AS:568; 1519-C:47v; 1531-P:83v.<sup>75</sup>

4953.

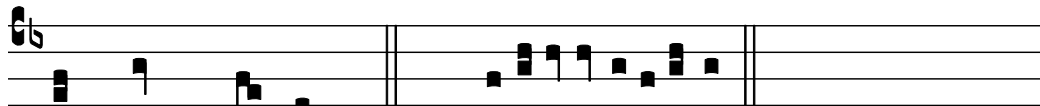
Ant.  
I.i.



He kingdom \* of heaven is like to ten virgins,



who tak-ing their lamps went out to meet the bride-



groom and the bride. *Ps.* Blessed be the Lord. 54\*.

*Prayer as above.* [1028].

¶ *At Prime.*

*Ant.* O ye holy virgins of God. [1035].

[1036]

On the Birthday of many Virgins.

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

¶ *At iij.*

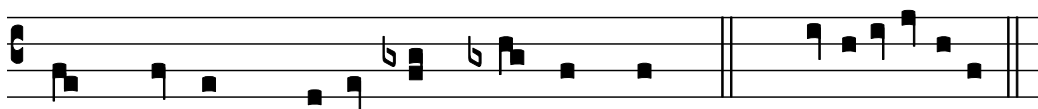
*Media nocte clamor factus est.* AS:568; 1519-C:48r; 1531-P:83v.

Ant.  
IV.iv.



3730.

T midnight \* there was a cry made, Behold, the Bride-

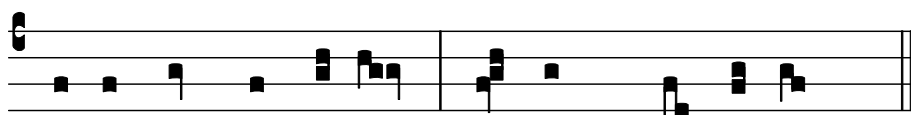


groom cometh : go ye forth to meet him. *Ps.* Set before me.  
(*cxviij.* 33.) [158].

*Chap.* O how beautiful. [1028].

*Adducentur regi.* AS:569; 1519-C:48r; 1531-P:83v.

Resp.  
VI.



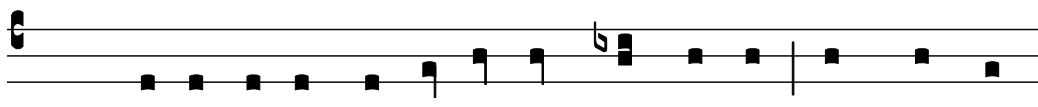
sar0603.

F-ter her shall virgins. †Be brought to the king. *ij.*

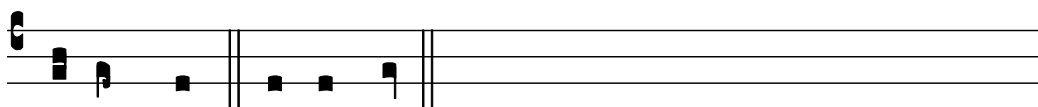


sar0603a.

℣. Her neighbours shall be brought to thee. †Be brought.



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



Ho-ly Ghost. After her.

℣. At midnight there was a cry made. [1035].

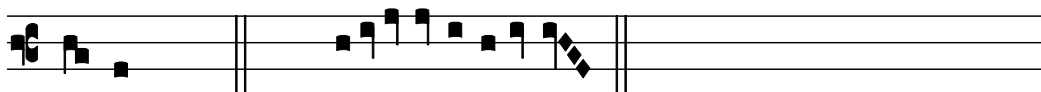
¶ *At vj.*

*Prudentes virgines acceperunt.* AS:569; 1519-C:48r; 1531-P:83v.<sup>76</sup>

4403. Ant.  
I.v.



He wise vir-gins \* took oil in their vessels with

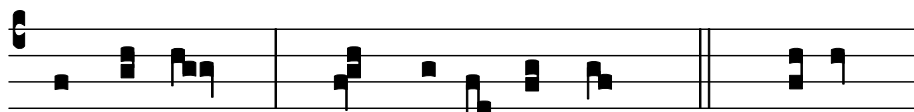


the lamps. *Ps.* My soul hath fainted. (*cxviij.* 8I.) [175].

*Chapter.* For I am jealous of you. *as above for one Virgin not a Martyr.* [1027].

*Media nocte clamor factus est.* AS:569; 1519-C:48r; 1531-P:83v.

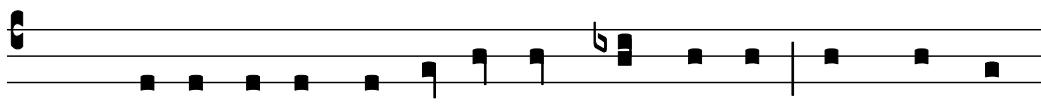
sar0644. Resp.  
VI.



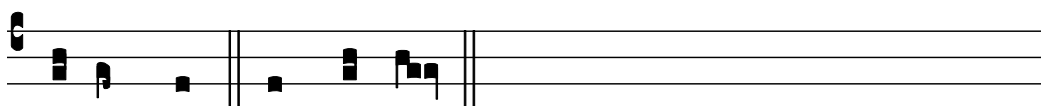
T midnight. † There was a cry made. *ij.* ⁊. Behold,



the bridegroom cometh, go ye forth to meet him. † There was.



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



Ho-ly Ghost. At midnight.

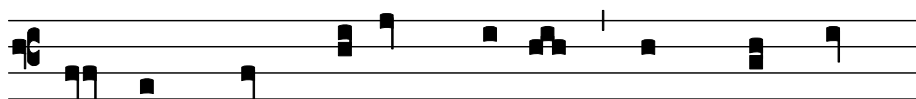
⁊. The wise virgins took [oil.

⁊. in their vessels with the lamps.]<sup>77</sup>

¶ *At None.*

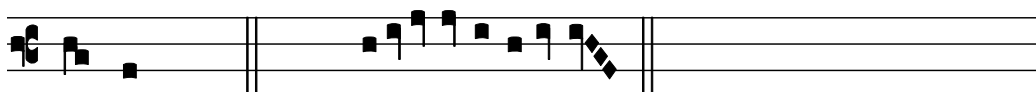
*Tunc surrexerunt omnes virgines.* AS:569; 1519-C:48r; 1531-P:83v.

Ant.  
I.v.



5251.

Hen all those virgins \* a-rose and trimmed



their lamps. *Ps.* Thy testimonies. (*cxviij.* 129.) [191].

*Chap.* Wisdom overcometh evil. [1027].

*Prudentes virgines acceperunt.* AS:569; 1519-C:48v; 1531-P:83v.

Resp.  
VI.



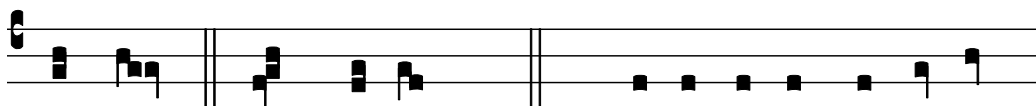
sar0659.

He wise vir-gins \* took oil in their vessels. †With

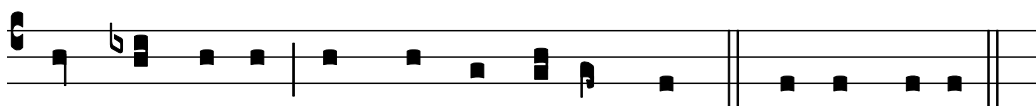


sar0659a.

the lamps. *℣.* And went out to meet the bridegroom and



the bride. †With the lamps. *℣.* Glo-ry be to the Father,



and to the Son : and to the Ho-ly Ghost. The wise virgins.

*℣.* After her shall virgins be brought to the king.


*℞.* Her neighbours shall be brought to thee.

*Prayer as above.* [1028].

[C] *Here follow Antiphons of the  
Blessed Virgin Mary.*<sup>78</sup>

*Alma Redemptoris Mater.* AS:529; 1519-C:48v.<sup>79</sup>

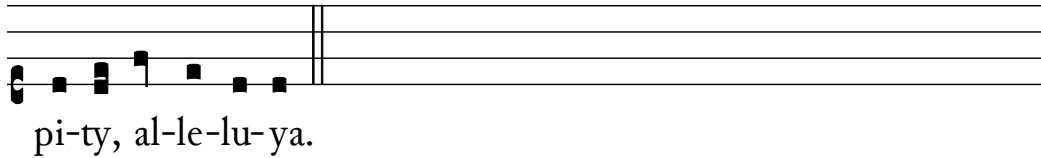
1356. Ant.  
V.iii.



Ind- ly \* Mother of our Re-deem-er, great  
por-tal of heaven ev-er o- pen, the sea's far-shin-ing star :  
O succour thy peo-ple who though fal-len strive to rise  
a-gain. O thou who hast brought forth, to all na-ture's  
won-der, na-ture's Lord, thine own Cre- a-tor : Mo-ther  
yet a Virgin ev-er more, who at Ga-bri-el's speaking  
didst re-ceive that Ave : towards us sinners shew thy pi-ty.

Antiphons of the Blessed Virgin Mary.

*In Paschaltide.*



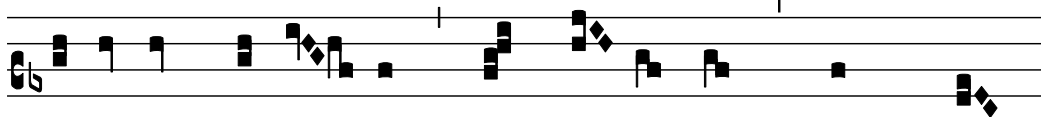
*Another Antiphon*

*Ave Regina celorum.* AS:529; 1519-C:49r.<sup>80</sup>

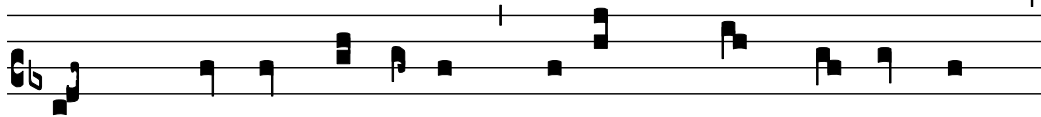
Ant.  
VI.



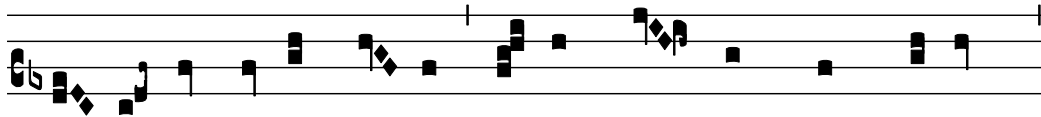
Queen of the heavens, \* we hail thee, hail thee, La-



dy of all the an- gels ; hail, ho- ly Root, whence the



world's true Light is ris-en : greetings, most glo-rious one,

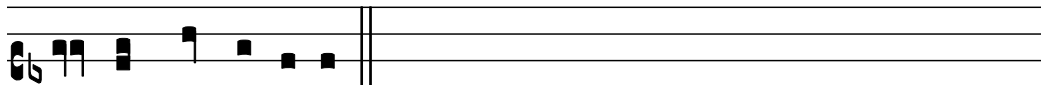


sur-pas-sing all in beauty, hail and fare-well, most gracious,



and for us always to Christ entreat.

*In Paschaltide.*



entreat, al-le-lu-ya.


1542.

Antiphons of the Blessed Virgin Mary.

*Another Antiphon.*

*Anima mea liquefacta est.* AS:491; 1519-C:49r.

1418. Ant.  
VII.i.



Y soul mel-ted \* when my be-lov-ed spoke : I  
sought him, and found him not, I cal-led him and he did  
not answer me : the keepers of the ci-ty found me : they  
struck me, and wounded me : the keepers of the walls  
took a-way my veil ; O daughters of Je-ru-sa-lem, tell my  
be-lov-ed that I languish with love.  
*In Paschalide let it be concluded thus.*  
with love, al-le-lu-ya.



Antiphons of the Blessed Virgin Mary.

*Another Antiphon.*

*Beata Dei Genitrix.* AS:519; 1519-C:49v.

Ant.  
VIII.i.



1563.

blessed Ma-ry, \* Mother of God, perpe-tu-al  
virgin, temple of the Lord, shrine of the Ho-ly Ghost,  
thou a-lone, without ex-emplar, hast been pleas-ing to the  
Lord Je-sus Christ : pray for the people, intervene for  
the clergy, intercede for all conse-cra-ted women.

*In Paschaltide at the Procession thus.*

women, al-le-lu-ya.

*Another Antiphon.*

*Descendi in ortum meum.* AS:492; 1519-C:49v.

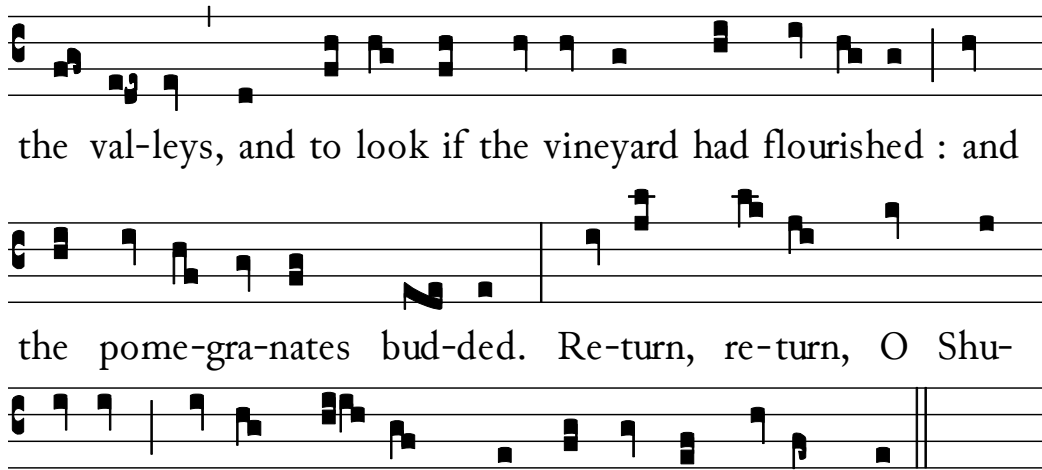
Ant.  
VII.i.



2155.

went down \* into my garden to see the fruits of

Antiphons of the Blessed Virgin Mary.

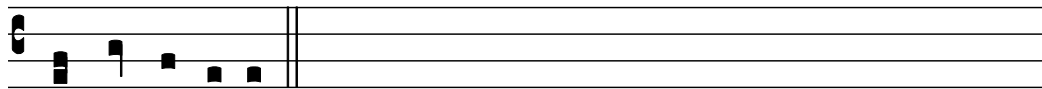


the val-leys, and to look if the vineyard had flourished : and

the pome-gra-nates bud-ded. Re-turn, re-turn, O Shu-

lamite : re-turn, re- turn, that we may look upon thee.

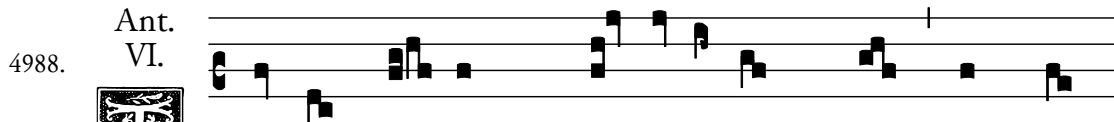
*In Paschaltide at the Procession thus.*



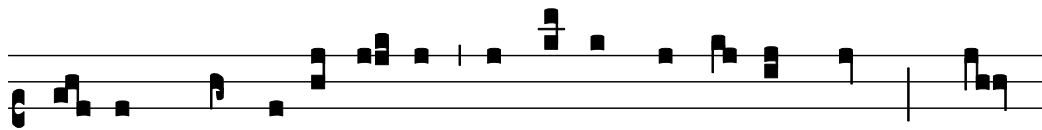
thee, al-le-lu-ya.

*Another Antiphon.*

*Speciosa facta es. AS:529; 1519-C:50r.<sup>81</sup>*



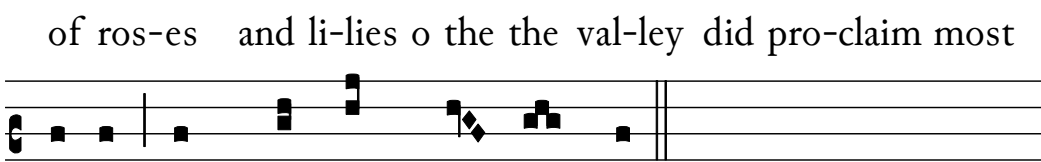
Hou art be- come \* beauti-ful and sweet in the



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



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



blessed : and the queens did praise her.

*In Paschaltide thus.*



¶ *The End of the Common of the Saints.*]

## [*Blessings at Matins.*]

¶ *Whenever nine Lessons are made throughout the whole year let these six Blessings be said at Matins except on the Feasts of Blessed Mary : and All Saints : and on Feasts of iij. Lessons without exposition of the Gospel : whether the Choir is ruled, or not : and on Octaves and within Octaves : and on ferias in Paschaltide according to the order of the Nocturns.*

¶ *In the j. Nocturn are said these blessings.*

May the everlasting Father bless us : with perpetual blessing.

May God, the Son of God : deign to bless and help us.

May the grace of the Holy Ghost : enlighten our hearts and bodies.

¶ *In the second Nocturn [these] blessings.*

May the almighty Lord bless us with his grace.

May Christ grant upon us : the joys of life eternal.

May the kindly Spirit cleanse us without and within.

¶ *In the third Nocturn.*

*According to Mark.* By the armour of the Gospel may the Creator of the world defend us.

¶ *According to Matthew.* May the reading of the Gospel be unto us health and protection.

¶ *According to Luke.* By the words of the Gospel : may our sins be blotted out.

¶ *According to John.* May the Fount of the Gospel : fill us with the doctrine of heaven.

¶ *When no exposition is read : then is said at the seventh Lesson this blessing.* May the Creator of all things bless us now and forever.

¶ *At the eighth Lesson is always said this blessing : except on Feasts of Blessed Mary : and of All Saints. May the Divine assistance : remain always with us.*

[84r.] ¶ *When however the exposition of the Gospel is said at the first Lesson then is this the second blessing. May the Divine assistance. ƿc.*

¶ *However on Feasts of Saints this is the ninth blessing. May the King of angels bring us into the fellowship of the citizens of heaven. And always is said May the King of angels. whenever it is said according to the Use of the Church of Sarum : except on Feasts of Blessed Mary : likewise on Feasts of iij. Lessons with an exposition of the Gospel is this the iij. blessing. May the King of angels. ƿc.*

¶ *When however there are nine Lessons from the Temporale throughout the whole year : except from the Feast of the Holy Trinity until the Advent of the Lord : this is the ninth blessing. In the unity of the Holy Ghost : may the Father and the Son bless us.*

¶ *Let it be said also on the Feast of Corpus Christi and within the Octave of the same : and on the Exaltation of the Holy Cross : and on the Dedication of the Church : and on the Sunday within the Octave and on the Octave of the same.*

¶ *When however three Lessons are made of the Temporale with exposition of the Gospel then this is the third blessing. In the unity of the Holy Ghost. ƿc.*

¶ *However from the Feast of the Holy Trinity until the Advent of the Lord on Sundays when the service is of the Sunday : this is the ix. blessing. May the power of the Holy Trinity strengthen us : in perfect charity.*

¶ *On all ferias throughout the year out of Paschaltide : and when there is no exposition : let these three blessings be said.*

May God have mercy on us : and grant us peace.

May the power of Christ : dwell in our hearts.

May the kindly Spirit sent from heaven teach us.

¶ *On the Feast of All Saints the blessings are said just as they are written in the same Feast before the Lessons of the same.*

¶ *On Feasts and on Commemorations of Blessed Mary let be said these blessings.*

¶ *In the first Nocturn.*

Kindly Virgin of virgins : intercede<sup>82</sup> for us to the Lord.

May Christ, the Son of Mary : be merciful and favourable unto us.

May the Holy Mother of God : be unto us a helper.

¶ *The three aforesaid blessings are not altered on Commemorations of Blessed Mary throughout the whole year.*

¶ *In the second Nocturn.*

By the merits of Holy Mary : bring<sup>83</sup> us to the heavenly kingdom.

Thou who didst bring forth the Christ, entreat for us unto him.

Mary, Star of the sea most gracious : succour us.

¶ *In the third Nocturn.*

Through the merits of Mary : may the reading of the Gospel profit us.

May the Virgin Mary : obtain for us divine consolation.

May the Queen of Heaven guide us : into the fellowship of the citizens of heaven.

¶ *Also other blessings of Saint Mary within Octaves.*

Pure, chaste, pious : O Mary, have mercy on the wretched.

O Virgin Mother : make thy Son to be favourable unto us.

By the prayers of the Mother : may the wisdom of the Father save us.

¶ *The second day.*

O Virgin worthy of God : be thou favourable to <those> who plead.

Intercede for us, O pious Virgin Mary.

May she who brought forth a Flower : grant unto us the Flower's fragrance.

¶ *The third day.*

Preserve thy servants : O Virgin Mary.

By the prayers of holy Mary : may the Father and the Son bless us.

Son of the Virgin Mary : grant unto us the joys of [eternal] life. Amen.<sup>84</sup>

¶ *In the daily Matins of Blessed Mary let be said these blessings.<sup>85</sup>*

Kindly Virgin of virgins : intercede for us to the Lord.

Intercede for us, O pious Virgin Mary.

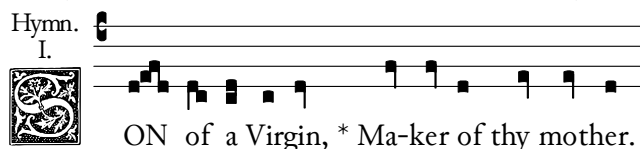
May the Holy Mother of God : be unto us a helper.

¶ *The end of the Common of Saints not having Propers.*

Notes, pages [981]-[1048].

<sup>1</sup> 1519-C:40r.

<sup>2</sup> In PHM:56. this melody is listed as Mode II.; the first line of the melody is as follows :



The *Amen* is found in PHM:16.

<sup>3</sup> 1519-C:40r.

<sup>4</sup> The *Amen* is taken from HS:146v.

<sup>5</sup> The *Amen* is taken from PHM:17.

<sup>6</sup> The *Amen* is found in PHM:17.

<sup>7</sup> 1519-C:40v.

<sup>8</sup> The *Amen* is found in HS:139v.

<sup>9</sup> 1519-C:40v.

<sup>10</sup> 1519-C:41r.

<sup>11</sup> In BL-52359:358v. 'N. palmam' is set A.A.G.FED EFG.FE. In PEN:292v. 'Christum' is set C.DF.

<sup>12</sup> 1519-C:41r.

<sup>13</sup> 1519-C:41r. has no flat.

<sup>14</sup> 'dragmatis'. 1526. [SB:442]

<sup>15</sup> In 1519-C:41r 'filias' is set DCA.DE.E. In BL-52359:359r. 'mea' is set FGA.A.

<sup>16</sup> In BL-52359:359r. 'benedixit' is set E.E.EGAG.F; 'Deus' is set DEF.EDFFE. BL-52359:359r. has no flat.

<sup>17</sup> Quóniam ergo. *Chev.* [SB-P:442.]

<sup>18</sup> In 1519-C:41v. 'et obliviscere' is set A A.A.A.A.A.

<sup>19</sup> In 1519-C:42r. 'justíciam' is set C.CABG.AGACCDCC.CB; 'óleo' is set BG.AGACCb.GAG. In BL-52359:359v. 'justíciam' is set C.CAAG.ACDCC.CB; 'iniquitátem proptérea' is set A.AG.ABC.GAGFG.GF ED.G.AC.C; 'óleo' is set CB.BGACCA.AG; 'letície' is set GD.AGCBABGABAG.F.EGFFE; the underlay of 'letície' is unclear.

<sup>20</sup> In BL-52359:359v. 'pulchritúdine' is set D.D.BC.DC.A.

<sup>21</sup> In BL-52359:359v. 'vultu' is set CD.CB; 'médio ejus' is set C.C.C AC.BA.

<sup>22</sup> In BL-52359:359v. 'effúsum' is set G.FGA.A.

<sup>23</sup> 'óleum secum.' SB-P:444.

<sup>24</sup> BL-52359:360r. has no flat at 'corónam'; 'tibi' is set CACC.GAG. BL-52359:360r. appears to have 'pro ejus'; 'ángelus in paradísu' is set CDCD.BC.AGACGFFDED D E.F.GA.ACG. BL-52359:360r. has 'introívit'; this is set G.EG.EGFG.FE. BL-52359:360r. has 'te in'; this is set A.Ag.

<sup>25</sup> In BL-52359:301v. 'vestiménto' is set C.D.FFe.G; 'induménto' is set G.A.B<sub>b</sub>.B<sub>b</sub>.AG; 'circúndedit' is set GAF.Fe.FGB<sub>b</sub>.B<sub>b</sub>.GAB<sub>b</sub>.AB<sub>b</sub>.AG; 'decorávit me' is set F.F.FEFG.DEFEDC D.

- <sup>26</sup> 1519-D:43v. has no flat at “Deus tuus”. In 1519-C:43v, “us” of Deus comes four notes earlier. 1519-S:43v indicates B $\flat$  throughout the V. 'Induet' and the V. 'Glória Patri.'
- <sup>27</sup> In BL-52359:360v. 'refectióne' is set F.GA.FE.D.D; 'sanctárum' is set FEF.EDE.E.
- <sup>28</sup> 1519-C:43v. and BL-52359:360v. have 'filia'. In BL-52359:360v. 'filia' is set A.G.A.
- <sup>29</sup> In BL-52359:360v. 'claritáte' is set AC.BA.G.G.
- <sup>30</sup> 1519-C:44r.
- <sup>31</sup> *Op.* I. 1472. SB:454.
- <sup>32</sup> AS:666 has “Quem vidi, quem agnovi”.
- <sup>33</sup> In BL-52359: 'fide' is set CDCBA.ABGFGAAG; no flats appear until 'ómnibus'; 'pro ómnibus' is set F.GB $\flat$ .B $\flat$ .AB $\flat$ CB $\flat$ AGAB $\flat$ AG.
- <sup>34</sup> In BL-52359:361r. 'amávi' is set B $\flat$ C.AB $\flat$ AG.F; 'mea' is set F.GAGA; 'Glória Patri' is set F.AC.AGC DC.C; 'Spíritui' is set B $\flat$ .AG.F.GAGA; the final repeat is to 'Quem [crédidi]’.
- <sup>35</sup> 1519-C:44v.
- <sup>36</sup> 1519-C:44v.
- <sup>37</sup> In BL-52359:361r. 'virgo' is set D.D.
- <sup>38</sup> In BL-52359:361r. 'sápiens et' is set F.GB $\flat$ .AB $\flat$ CB $\flat$ A FGA.
- <sup>39</sup> The text in AS:667. and 1519-C:44v. differs from that in 1531:81v. 1531:81v. follows the text of cao1703. which is set in AS: pl. S. for the feast of S. Cecilia as follows:

4. Ant.  
VIII.i.

Ene-dí-co te \* Pa-ter Dómi-ni me-i Je-su

Chris-ti : qui- a per Fí-li- um tu-um ig-nis extí-ctus est a

lá-te-re me-o. Ps. Benedícite.

- <sup>40</sup> BL-52359:361v. omits 'corónam' and its music.
- <sup>41</sup> 1519-C:45r.
- <sup>42</sup> In PHM:7 the *Amen* is set DE DCD.
- <sup>43</sup> 1519-C:45r.
- <sup>44</sup> The *Amen* is found in PHM:14.
- <sup>45</sup> 1519-C:45r.
- <sup>46</sup> The *Amen* is found in PHM:7. (SB-P:448 does not specifically indicate the seasonal doxology here.)
- <sup>47</sup> 1519-C:45r.
- <sup>48</sup> The *Amen* is found in PHM:18.



- <sup>49</sup> In BL-52359:361v. 'cum' is set CD.
- <sup>50</sup> SB-P:449.
- <sup>51</sup> SB-P:449.
- <sup>52</sup> 1519-C:46v.
- <sup>53</sup> 1519-C:46v.
- <sup>54</sup> 1519-C:46v.
- <sup>55</sup> *Op.* v. 719, ed. Paris, 1837. SB:451.
- <sup>56</sup> 'solis', SB-P:452.
- <sup>57</sup> 'nitóribus', 1531-P:82v.
- <sup>58</sup> *Op.* I. 1476. SB:454.
- <sup>59</sup> SB-P:454. 'ab etérna' appears in Brev-1494-P:unpaged; Brev-1495-P:401r, Brev-1525-P:80v. and Brev-1528-P:125v. and in the undated STC-15807-59 *Portiforium festivalis*-P:84v, but not in 1483-P:unpaged, Brev-1516:86v. or 1531-P:83r.--or in the *monumenta.ch* edition of Homilies of Gregory.
- <sup>60</sup> 1519-C:46v.
- <sup>61</sup> 1519-C:46v.
- <sup>62</sup> In BL-52359:360v. and 362v. and PEN:262r. 'claritáte' is set AC.BA.G.G.
- <sup>63</sup> 'unius virginis'. 1519-C:47r.
- <sup>64</sup> In *Legend*-1518-C:21v. 'Quinque' begins a new sentence.
- <sup>65</sup> 'gáudeat', *Legend*-1518-C:21v.
- <sup>66</sup> 'extingúntur', *Legend*-1518-C:21v.
- <sup>67</sup> 'intérna' appears in other sources.
- <sup>68</sup> *Legend*-1518-C:21r-22v.
- <sup>69</sup> In BL-52359:362v. 'sapientíssime' is set FED.DG.GEGAG.FEDD.CD.D; 'recóndit' is set C.BGGF.GA.A; 'vasis' is set CDA.GA.
- <sup>70</sup> In BL-52359:363r. 'mundum' is set EFD.D; 'victóriam' is set DC.DFECEFGFE.DE.E; 'norunt' is set EFDECACD.D.
- <sup>71</sup> In BL-52359:363r. 'liberórum' is set CB.A.CBG.AGGF; 'celis' is set CCB.AG; 'applicári' is set F.AC.CBACBG.AGG.FG.
- <sup>72</sup> 1519-C:47v.
- <sup>73</sup> In BL-52359:435r. 'scelérum' is set F.A.F.
- <sup>74</sup> 1519-C:47v.
- <sup>75</sup> In 1519-C:47v. 'celórum decem' is set A.A.AGAB,AG G.EFG. In BL-52359:363r. 'accipiéntes' is set F.C.D.DEFD.DC.
- <sup>76</sup> In PEN:273r. 'Prudéntes' is set D.D.C.
- <sup>77</sup> The full text does not appear in Breviary 1531. It is found in *Portiforii*. ed. 1843, 163.
- <sup>78</sup> This section is not in 1531.
- <sup>79</sup> In 1519-C:48v. 'mater' is set FED.C; no B, appears.
- <sup>80</sup> In 1519-C:49r. 'speciósa' is set C.DE.EDD.C.

## Notes.

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<sup>81</sup> 1519-C:50r. has a flat only at 'convállium'.

<sup>82</sup> 'intercédat' 1526. [SB-P:461.]

<sup>83</sup> SB-P:461.

<sup>84</sup> 'Amen' does not appear in the benediction at the beginning of the Psalter.

<sup>85</sup> These benedictions do not appear as such at the beginning of the Psalter. They do appear at the Daily Office of the Blessed Virgin after the Purification.