

THE SARUM RITE  
Sarum Breviary Noted.  
Scholarly Edition.

Volume B.

Part 12.

Pages 557-576.

Proper of Time.

On the Octave Day of Saint Stephen.

On the Octave Day of Saint John.

On the Octave Day of the Holy Innocents.

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THE GREGORIAN INSTITUTE OF CANADA.

MMXVIII.

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

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This document first published July 1, 2018.  
Revised August 2024.

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## ¶ *On the Octave Day of Saint Stephen.*

### *At Matins.*

*The Invitatory, Hymn, Antiphons and Psalms are sung as on the first day.* 369.

℟. Thou hast crowned him with glory and honour, O Lord. [861].

### ¶ *Blessed Maximus, Bishop.*

#### *First Lesson.*<sup>1</sup>

**C**onsider attentively dearly beloved brethren : when the blessed martyr Stephen had seen our Lord Jesus Christ standing at the right hand of God the Father : why he bore witness that the Son of man was seen<sup>2</sup> by him, and not rather the Son of God : when by all means

greater honour would seem to be bestowed upon the Lord : if he had said that he had seen the Son of God rather than of man. But a sure account is called for : seeing that this was both revealed in heaven : and proclaimed in the world.

*If it shall be a Sunday : let these three Lessons be divided into six : this way.*

*If it shall be a Sunday : Lesson ij.*

**F**or every one of the Jews, there was a scandal in this : because our Lord Jesus Christ, who according to the flesh is the Son of man, was also called the Son of God. For this reason then divine Scripture beautifully recounted the Son of man to stand at the right hand of God the

Father : in order to confound the unbelief of the Jews, this was revealed to the martyr in heaven : which to the faithless Jews was denied in the world. And this heavenly truth gave testimony : to whom impiety disparaged earthly faith.

*Stephanus servus Dei.* AS:80; 1519:96r; 1531:48r.<sup>3</sup>

1. Resp.  
VIII.

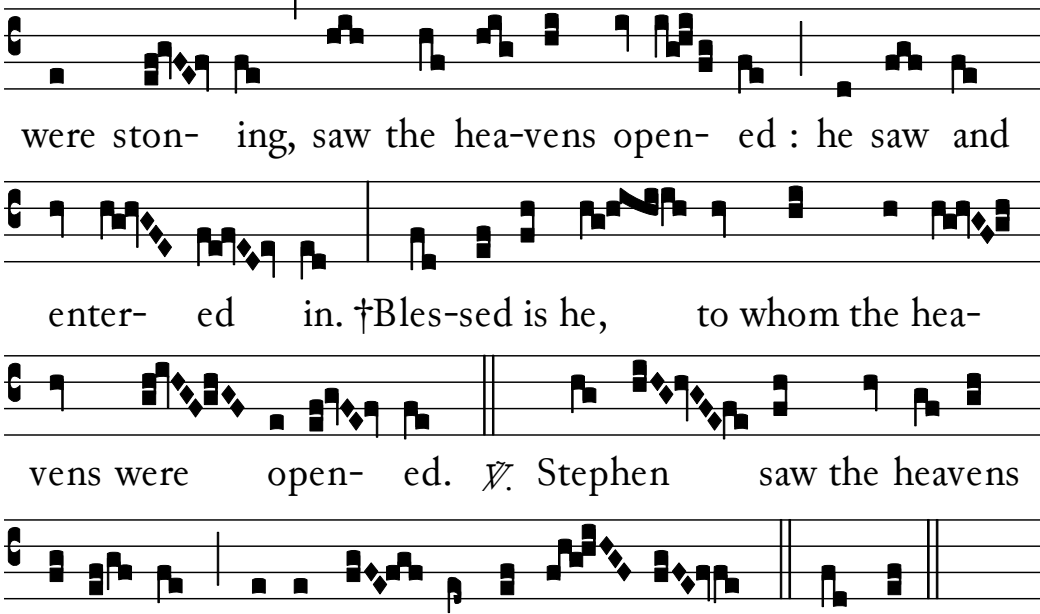


Tephen, \* the servant of God, whom the Jews

7704.

On the Octave of Saint Stephen.

7702a.



were ston- ing, saw the hea-vens open- ed : he saw and  
 enter- ed in. †Bles-sed is he, to whom the hea-  
 vens were open- ed. √. Stephen saw the heavens  
 open- ed : he saw and enter-ed in. †Bles-sed.

*Second Lesson.* [or *ij.*]

**I**F, however, one is able to stand apart amongst the martyrs, he is to be considered special who was first. For when Saint Stephen was ordained deacon by the apostles, he preceded the apostles themselves in a blessed and triumphal death, and besides whilst inferior in rank, he was made

first in suffering. Indeed a death which the Saviour was worthy to suffer for all : that one first rendered this to the Saviour. Indeed, behold, dearly beloved brethren, the affection of the blessed man : behold great and wonderful charity.

*If it shall be a Sunday.* *Fourth Lesson.*

**H**E was put to , and yet prayed for <his> persecutors : while in that torrent of stones, when another was able to forget even his beloved friends : this one commended <his> enemies to the Lord. For what did he say when he was being stoned ?

Lord (saith he), lay not this sin to their charge. And so, therefore, he grieved more for their sins : than for his wounds. More for their impiety : than for his death. Behold great virtue. As you see, in their iniquity were many that were able to lament :

but in the death of this man there  
was none that ought to have

sorrowed.

*R.* They stoned Stephen. *v.* 382.

*Third Lesson. [or v.]*

**T**herefore, dearly beloved  
brethren, in anyone let be  
imitated as much the faith of such a  
teacher : as the charity of the  
illustrious martyr. By this let us love  
our brethren in the church with  
heart : where that <one> then loved  
his enemies. But because there is evil,  
sometimes not only do we not love

<our> enemies : but neither do we  
watch over even sound faith for <our>  
friends. But someone will say : I am  
unable to love my enemy : who is  
daily treated as if a stranger. O, no  
matter who he is : attend what a man  
doth for thee : and consider not what  
thou hast done for God.

**¶** *If it shall be a Sunday. Sixth Lesson.*

**I**f Or when thou entrustest many  
grave sins to God : why wouldst  
thou not dismiss a few in a man :  
when for thee God deems it fitting to  
dismiss many ? Recollect what Truth  
itself promised thee in the Gospel :  
and how in a certain way it brings  
about caution in thee : or what kind  
of bargain is undertaken by thee. For  
(saith he,) if you will forgive men  
their offenses, your heavenly Father  
will forgive you also your offenses.  
[48v.] You see, brethren, that by the grace  
of God <it> hath been placed in our

power : how [they] might be judged  
by the Lord. If (saith he,) you  
forgive : you shall be forgiven. I  
therefore admonish you, brethren,  
that with regard to the bad in men,  
that you strive to direct interchange  
of healing to men of evil : and hold  
not the men themselves but their  
wickedness in odium. Pray for good  
<men>, that they may ever rise up to  
the right : for bad, that <they> may  
quickly take refuge, to emendation of  
life, through the lament of penitence.  
But.

*R.* The showers of stones. *vj.* 383.

*Indeed, if it shall be a Sunday : [then]<sup>4</sup> the second R. will be They saw Stephen. 374.  
and the third R. With one accord. 375.*

Ps. Te Deum. [47].

[*Before Lauds.*]

℣. Thou hast set, O Lord. [782].

[*But if a Sunday, the Versicle shall be Pray for us.* 391.]<sup>5</sup>

*At Lauds.*

*This single Ant.* They stoned Stephen. 391.

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

*The Chapter, Hymn, Versicle and Antiphon on the Ps. Benedictus. together with the Prayer as on the first day.* 393.

*Memorial of Saint John.*

*Where a Procession of the same was made before, with this Antiphon Reclining on the breast.* 408. *But where not : then is sung the Antiphon Like one.* 408.

℣. Greatly to be honoured. 403.

*Prayer.* Mercifully enlighten thy Church. 402.

*Memorial of the Innocents.*

*Where a Procession of the boys was made before, with this Antiphon From two years old.* 464. *But where not : then is sung this Antiphon A voice in Rama.* 465.

℣. Wonderful is God. [244].

*Prayer.* O God, whose praise.<sup>6</sup> 438.

*Memorial of Saint Thomas.*

*Where a Procession of the same was made before, with this Antiphon Thomas' water.* 500. *But where not : then is sung this Antiphon Thomas' feast remembering.* 500.

℣. Pray for us. 498.

*Prayer.* O God, for whose Church. 475.

*Memorial of Saint Mary.*

*With this Antiphon Behold, Mary.* [230].

℣. After child-bearing. [232].

*Prayer.* O God, who by the fruitful virginity. [232].

On the Octave of Saint Stephen.

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[Indeed,]<sup>7</sup> from this day until the Purification [of Blessed Mary]<sup>8</sup> let a Memorial of Saint Mary be made daily no matter what service be made, whether at Vespers or at Matins, except on the Vigil of the Epiphany, and on the very day.<sup>9</sup>

On Feasts of nine Lessons, and on Octaves, and within Octaves, when the Choir is ruled, and on Sundays at both Vespers, with this Antiphon When thou wast born. [230]. *V.* Thou art beautiful. [232]. Prayer. O God, who by. [232]. But at Matins with this Antiphon Behold, Mary. [230]. *V.* After child-bearing. [232]. [Prayer O God, who by.]<sup>10</sup>

But on ferias and on Feasts of iij. Lessons without Rulers of the Choir at Vespers [with this]<sup>11</sup> Ant. In the bush. [231]. *V.* Thou art beautiful. [232]. Prayer. O God, who by. [232]. At Matins [with this]<sup>12</sup> Ant. A root hath budded forth. [231]. *V.* After child-bearing. [232].<sup>13</sup> Prayer as above. [O God, who by.]<sup>14</sup> [232].

¶ But if the Octave of Saint Stephen should fall on a Sunday let ix. Lessons be made of Saint Stephen, namely six of the three Lessons indicated above of the Octave and the three final Lessons from the Exposition of the Gospel as on the first day. The Responsories, to be sure proper, which are had of the Octave in the first place : that is let them be sung in the First Nocturn : thereafter let them be sung of the History of the day in their order. But at Lauds let all the Antiphons be sung, and the rest as on the day.<sup>15</sup>

Let it be made likewise of Saint John, and of the Innocents.

It is understood also that when the Octave of Saint John shall fall on a Sunday, Vespers on the preceding Saturday shall be of Saint Stephen : with a Memorial of Saint John with this Antiphon Greatly to be honoured. 403. *V.* Their sound hath gone forth. [735]. Prayer. Mercifully enlighten. 402.

Likewise when the Octave of the Holy Innocents shall fall on a Sunday, Vespers on the preceding Saturday shall be of Saint John, with a Memorial of the Innocents with this Antiphon The innocent infants. 442. *V.* Be glad in the Lord. [239]. Prayer. O God, whose praise. 438.

¶ Here first let be begun Matins of Saint Mary in convent : as is fully written after the Common of Saints, and there is found all concerning Saint Mary.<sup>16</sup> [531].

[At Prime.]

¶ At j. of Saint Stephen whether it be a Sunday or not.  
Ant. The stoned Stephen. 391.

On the Octave of Saint Stephen.

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

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

*Ps.* Quicumque vult. [119].

¶ *At Terce and at the other Hours let the Antiphons, Psalms, Chapters, Responsories and Versicles be sung as on the day of Saint Stephen whether it be a Sunday or not, 395. together with the Prayer of the first day. 360.*

*At [ij.]<sup>17</sup> Vespers.*

*[In Octaves of Saint Stephen which shall be of the same :]<sup>18</sup>*

*Ant.* With thee is the principality. 354.

*Ps.* The Lord said unto my Lord. (*cix.*) [363].

*Let the Chapter &c. [all]<sup>19</sup> be said as on the first day : except for the Responsory which will not be sung.*

*Memorial of Saint John.*

*[Indeed whether a Procession hath been made of the same or not.]<sup>20</sup>*

*Ant.* Greatly to be honoured. 403.

*℟̄.* Their sound hath gone forth. [735].

*Prayer.* Mercifully enlighten thy Church. 402.

*Memorial of the Innocents.*

*Where a Procession of the Boys hath been made : with this Antiphon A voice in Rama. 465. But where not : then let this Antiphon Beneath the throne. be sung. 465.*

*℟̄.* Be glad in the Lord. [239].

*Prayer.* O God, whose praise.<sup>21</sup> 438.

*Memorial of Saint Thomas.*

*Where a Procession of the same hath been made : with this Antiphon Thomas' feast remembering. 500. Where however a Procession hath not been made this Antiphon By the martyr Thomas' blood. is sung. 500.*

*℟̄.* Pray for us. 389.

*Prayer.* O God, for whose Church. 475.



*Memorial of Saint Mary.*

*Whether it be a Sunday or not : with this Antiphon* When thou wast born. 551.

*V.* Thou art beautiful. [232].

*Prayer.* O God, who by. [232].<sup>22</sup>

# On the Octave Day of Saint John, Apostle.

## At Matins.

Let the Invitatory, Hymn, Antiphons and Psalms be sung as on the first day.<sup>23</sup> 405.

℟. Their sound hath gone forth into all the earth. [735].

### Lesson j.

**W**hen after the death of Domitian blessed John returned from the island of Patmos to Ephesus : he was invited to inspect the neighbouring provinces where either he might establish churches where none were in place, or where they existed : he might instruct the priests and ministers : according to each as he had been informed by the Holy Ghost. When therefore he

had come to a certain city, all the ecclesiastical duties being solemnly accomplished, he saw a certain young man who had a powerful body : but who was also of a very bitter disposition. And turning to the bishop which not long previously had been ordained : (he saith) this <one> I entrust to thee : before the witness of Christ and the whole church. [49r.]

### If it shall be a Sunday. Lesson ij.

**T**hen he accepted that young man : by him the employment of all diligence was promised. After this the apostle returned to Ephesus. Then in truth the priest took charge of the adolescent in his house : and

nurtured him with all diligence, he accepted, and at last likewise he submitted to the grace of baptism. But thou [O Lord, have mercy upon us].<sup>24</sup>

*Hic est beatissimus.* AS:81; 1519:101v; 1531:49r.<sup>25</sup>

1. Resp.  
VIII.

6819.



His is that \* most blessed E-vange-list and

On the Octave of Saint John the Apostle.

A-pos- tle John. †Who by a spe- cial pri-vi-  
ledge of love was found more wor- thy than all the  
rest to be ho- noured by the Lord.

∴ This is the dis- ciple whom Je- sus lov- ed : who  
leaned on his breast at the sup- per. †Who.

6819a.

*Second Lesson.* [or *ijj.*]<sup>26</sup>

**N**ow after this, as if confident of goodwill the priest who had warned the young man, began to have a little kindness with him. But when that one was given mature liberty : forthwith, though of the same age, to whom luxury and idleness in heart was a corrupt way, he was thoroughly

instructed to march along <that> path. Now, after this, the young man was drawn on to great shame : and disdained now to consider small sins. Finally <he> made himself what he had been before he had been a disciple of the teacher : and thus was advanced to all sorts of barbarity. But thou.

*If it shall be a Sunday.* *Fourth Lesson.*

**N**ow when John had come again to the very same city, and by grace had ordained others of

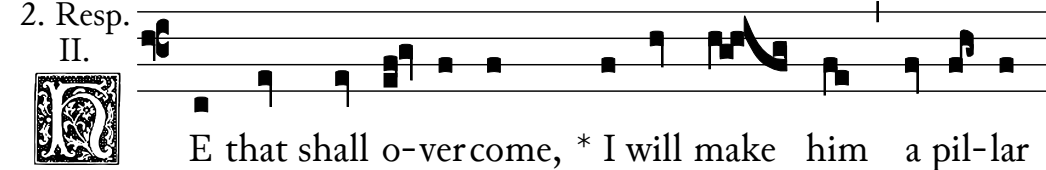
them, <he> entreateth : Come, O bishop (he saith), repay the deposit which I and Christ entrusted to thee.

But he was astounded, believing money to be claimed of him : which he had not taken. Which error, John seeing : he saith, I claim the young man from thee and the soul of that brother. Then the elder deeply sighing : in a flood of tears said to him, He is dead. How (saith he,) or by what death ? To God (he saith,) he is dead, because he hath become

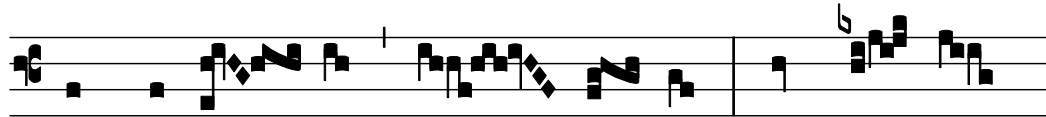
the lowest and the most shameful. To which the apostle hearing, at once tearing the clothes in which <he> was dressed : Through thee, honest guardian, he saith, I have forsaken the soul of a brother. But now a horse is prepared for me : and a guide for the journey. And immediately mounting, he hurried quickly from the church. But thou.

*Qui vicerit faciam.* AS:81; 1519:101r; 1531:49r.<sup>27</sup>

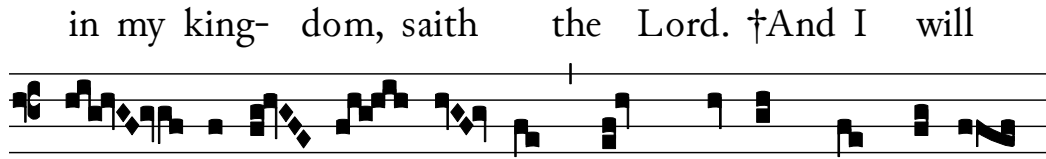
7486. 2. Resp. II.



**E** that shall o-vercome, \* I will make him a pil-lar

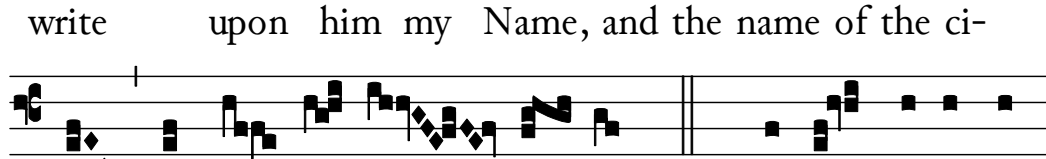


in my king- dom, saith the Lord. †And I will



write upon him my Name, and the name of the ci-

7486b. ty, the New Je- ru- sa- lem. ☩. To him that o-ver-



cometh will I give to eat of the tree of life : which is in



*Third Lesson. [or v.]*

**W**hen therefore blessed John had arrived at the place : he was seized by these brigands, which took charge of the prisoner. But that <one> never strove to flee, only by this voice cried out, Since for this itself I come : bring to me your leader. Who when the armed man came, recognizing John the apostle from a distance by decency of conduct : turned in flight. That <one>, spurring on his horse, followed quickly after him in chase : crying,

Why fleest thou, O son, thy father : why fleest thou a defenseless old man ? Fear not : thou hast still hope of life. I render account for thee to Christ. To be sure, I willingly both remove death for thee just as Christ removed <it> for us : and for thy soul I give my soul. Only stay, and believe me : because Christ hath sent me. Whereupon hearing, that one paused, : and bowed <his> face to the ground.

*If it shall be a Sunday. Lesson vj.*

**A**fter this he threw down <his> arms. Then, moreover, with trembling, he wept most bitterly. And coming near <he> prostrated himself at the knees of the elder : by which groaning and wailing he was able to make amends. In truth the apostle himself was able to obtain for him the favour of a promise from the Saviour : he calls <him> back to the

Church. And uttering prayers for him ceaselessly : the pardon from God which he was promised was entreated for. He departed not before he in whom everything was corrected was put in charge of the church : providing in the end, by this great example of true penitence : at the last remarkable example of regeneration.

*R.* The Lord appeared. *V.* And when the Apostle. *vj.* 420.

*If it be a Sunday : then the third Responsory will be* This is that John. 412.

*And thereafter let the whole History be said as on the first day until Lauds.*

[Nevertheless whether it shall be a Sunday or not, let always be said]<sup>28</sup> Ps. Te Deum.  
[47].

[*Before Lauds.*]

℟. Greatly to be honoured. 402.

*At Lauds.*

*This single Antiphon.* This is that disciple. 427.

Ps. The Lord hath reigned. (xcij.) [52]. *whether it be a Sunday or not.*

*Let the Chapter, Hymn, Versicle, Antiphon on the Psalm Benedictus. together with the Prayer be said as on the [first]<sup>29</sup> day.* 429.

*Memorial of the Innocents.*

*Where a Procession of the Boys hath been made, with this Antiphon* Beneath the throne. 465. *But where not : then is sung this Antiphon* Children now give praises. 465.

℟. God is wonderful. [235].

*Prayer.* O God, whose praise. 438.

*Memorial of Saint Thomas.*

[49v.] *Where a Procession of the same hath previously been made : with this Antiphon* By the martyr Thomas' blood. 500. *But where not : then is said the Antiphon* Supreme priestly dignity. 480.

℟. Pray for us. 389.

*Prayer.* O God, for whose Church. 475.

*Memorial of Saint Mary.*

*Whether it be a Sunday or not : with this Antiphon* Behold, Mary. [230].

℟. After child-bearing. [232].

*Prayer.* O God, who by. [232].

*At j.*

*Ant.* This is that disciple. 427.

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

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

*Ps.* Quicunque. [119].

### [*At the other Hours.*]

*At the other Hours, let the Antiphons, Psalms, Chapters, Responsories and Versicles together with the Prayers be said as on the first day.* 431.

### *At Vespers.*

[*Let Vespers be made of Saint John.*]<sup>30</sup>

*Ant.* With thee is the principality. 354.

*Ps.* The Lord said unto my Lord. (*cix.*) [363].

*Let the Antiphons, Psalms, Chapter, and all the rest [be said at Second Vespers]<sup>31</sup> as on the [first]<sup>32</sup> day of Saint John 433. except for the Responsory which will not be sung.*

### *Memorial of the Innocents.*

[*Whether a Procession of the same hath been made or not.*]<sup>33</sup>

*Ant.* The innocent infants. 442.

*℟.* Be glad in the Lord. [239].

*Prayer.* O God, whose praise. 438.

### *Memorial of Saint Thomas.*

*Where a Procession of the same hath [first]<sup>34</sup> been made : with this Antiphon Supreme priestly dignity. 480. Where however not : then is sung the Antiphon The monk hides his hair-cloth shirts. 480.*

*℟.* Pray for us. 389.

*Prayer.* O God, for whose Church. 475.

### *Memorial of Saint Mary.*

*Whether it be a Sunday or not : with this Antiphon When thou wast born. [230].*

*℟.* Thou art beautiful. [232].

*Prayer.* O God, who by. [232].

## ¶ *On the Octave Day of the Holy Innocents.*

### *At Matins.*

*Let the Invitatory, Hymn, Antiphons and Psalms, be sung as on the first day. 445. V̇.  
Be glad in the Lord. [239].*

#### *First Lesson.*<sup>35</sup>

**T**oday, beloved brethren, we honour the birthday of those infants which had been killed by the most cruel king Herod, of which the Gospel text speaks. And therefore with the highest exultation let our land rejoice : for she is the fruitful mother of this host heavenly soldiers. Behold the profane enemy could

never have been of more profitable service to the blessed infants : than was advantageous by hatred. For as on this most holy feast-day are made known, that how much iniquity hath abounded against the blessed infants: so much the more hath the grace of blessing shone forth upon them.

#### *If it shall be a Sunday. Second Lesson.*

**B**lessed art thou O Bethlehem in the land of Judah : which hast endured the brutality of King Herod in the slaughter of the children : which hast merited to offer all at one time a whole army of unwarlike infants robed in white to God. As worthy nevertheless is the birthday of

those infants<sup>36</sup> we do honour, upon whom happily the gift of eternal life was bestowed, as any which have been brought forth from maternal flesh. In that the dignity of perpetual life had been attained : before they had received the enjoyment of the present one.

#### *Cantabunt sancti. AS:82; 1519:102v; 1531:49v.*<sup>37</sup>

6266. 1. Resp. I. 

 He Saints \* were sing- ing a new song be-fore



On the Octave of the Holy Innocents.

the throne of God and of the Lamb. †And the earth  
 did re-sound with their voic- es. ✠. Be-neath the throne  
 of God all the Saints cry a- loud : A-venge our blood, O  
 our God. †And.

6266a.

*Second Lesson.* [or *ij.*]

**W**E indeed esteem as precious the death of other martyrs who have merited praise : these were acceptable through <their> consummation : because at the first beginning of the dawn of life he himself gave to them that were slain the commencement of glory whereby he imposed the propitious end : which sucklings the impiety of Herod hath torn away from the mothers' breasts. These are rightly called martyr flowers which were brought forth in

the midst of the winter of faithlessness, as the first bursting buds of the Church which are destroyed by the hoar-frost of persecution.<sup>38</sup> And therefore it is appropriate to devote for the infants slain for the honour of Christ ceremonies not of grief : and to offer sacraments dedicated not by tears, because he who appeared was the cause of their punishment : and crown, himself the cause of hatred : who was the prize.

*Whether it be a Sunday or not [always shall be]<sup>39</sup> ij. R̄. Beneath the throne. 450.*

*Lesson iij. [or iv.]*

**W**hile Herod is preparing to kill the infants : Joseph is warned by the angel to carry Christ the Lord into Egypt. Egypt was full of idols. On the other hand, after the persecution of idols the profane of the people were also assenting to put Christ to death : Christ is pleased to go over to the gentiles <who were> devoted to idols : and leaving behind

the Jews <he> is brought in to be worshipped by an ignorant race. And because in the Holy Scriptures, beloved brethren, we learn how persecution by the bad was always borne by good and just men : if we diligently consider we find those great sufferings which they make to be borne : <and> by what means they appear to be borne.

*If it be not a Sunday : let the third R̄. be An hundred and forty four thousand. 435.*

*If however it be a Sunday : then the iij. R̄. will be The Worthy. 451. And let four Lessons be made of these three preceding ones and for the fifth and sixth let the two following Lessons be said.*

*Fifth Lesson.*<sup>40</sup>

**E**very man which in body is pursued by another : he is first recognized to sustain persecution in heart. For likewise he that would carry off anything of the substance of him which is pursued : causeth great loss to him : because no one hath unust profit without just injury. Where there is avarice : there also is loss. Avarice in wealth, loss in conscience. He stealeth the garment : and loseth faith. He acquireth

money : and loseth justice. But men for this reason do this : because they refuse to give heed to the last day. If indeed they would be willing to continually reflect upon the day of [50r.] death : they would restrain their souls from all greed and malice. But because they are unwilling profitably to consider that mode : they necessarily have to bear thereafter without any remedy.

*Sixth Lesson.*

**I**ndeed brethren the last day shall come, the day of judgement shall come, when neither repentance will

be able to deliver them, nor good works be able to redeem them from eternal death. Those which are

stricken are also stricken by this reproach, that the dying are forgotten which while they lived were themselves forgetful of God. The days of judgement shall come, when the foundations of the mountains shall be moved : and the earth shall burn even down to the place beneath : when the fires of heaven shall be

unloosed : when the sun shall be obscured and the moon will not give its light, when the stars shall fall from heaven : when the sinners and the wicked shall be cast into the lake of fire. And the smoke of their torments shall ascend for ever and ever : where there will be weeping and gnashing of teeth.

*The three final Lessons, if it be a Sunday : shall be as on the first day.*

*Then let the whole History be said until Lauds as on the first day : let the Ps. Te Deum. be sung. [47].*

℣. But the just<sup>41</sup> shall live for evermore. [860].

### [At Lauds.]

*At Lauds this single Antiphon Herod, being angry. 464. Ps. The Lord hath reigned. (xcij.) [52]. whether it be a Sunday or not. Let the Chapter and all the rest [be said]<sup>42</sup> as on the first day. 466.*

### *Memorial of Saint Thomas.*

*Where a Procession of the same was previously made : with this Antiphon The monk hides his hair-cloth. 480. but where not : then let this Ant. Thomas, as a farmer. be sung. 481.*

℣. Pray for us. 389.

*Prayer.* O God, for whose Church. 475.

### *Memorial of Saint Mary.*

*Whether it be a Sunday, or not, with this Ant. Behold, Mary. [230].*

℣. After child-bearing. [232].

*Prayer.* O God, who by. [232].

*At j.*

*Ant.* Herod, being angry. 464.

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

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

*Ps.* Quicumque. [119].

[*At the other Hours.*]

*At iij. and at the other Hours, let the Antiphons, Psalms, Chapters, Responsores and Versicles, together with the Prayer, [be said]<sup>43</sup> as on the first day. 468.*

*At Vespers.*

[*Let Vespers of the Innocents be said.*]<sup>44</sup>

*Ant.* With thee is the principality. 354.

*Ps.* The Lord said unto my Lord. (*cix.*) [363].

*The Chapter and [all]<sup>45</sup> the rest are said as on the first day of the Holy Innocents : except for the Responsory, which is not sung. 470.*

*Memorial of Saint Thomas.*

[*Whether a Procession of the same hath been made or not.*]<sup>46</sup>

*Ant.* Slaughtered mid his dear flock. 475.

*℟.* Pray for us.<sup>47</sup> 389.

*Prayer.* O God, for whose Church. 475.

[*Memorial of Saint Edward.*]

*Then let be made a Memorial of Saint Edward : King and Confessor.*

*Ant.* O Confessor of the Lord. [900].

*℟.* The Lord loved him and adorned him. [900].

*Prayer.*



God, who didst manifest thy only-begotten Son our Lord Jesus Christ in a visible form to the most glorious King Edward, grant, we

beseech thee, that by his merits and prayers we may be found worthy<sup>48</sup> to attain to the eternal vision of our Lord Jesus Christ himself.<sup>49</sup> Who

liveth.

*[Let follow a]<sup>50</sup> Memorial of Saint Mary.*

*Ant.* When thou wast born. [230].

*℟.* Thou art beautiful. [232].

*Prayer.* O God, who through. [232].

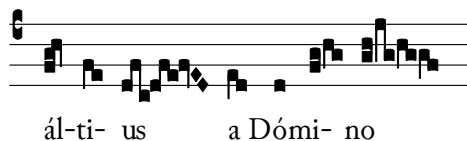
In octa. sancti iohannis apli. Ho. xlii.

pletis/ bibit iuuenem quendam validi cor-  
 pore: sed et animo acrem nimis. Respi-  
 cientes ad episcopum qui nuper fuerat or-  
 dinatus: hunc (inquit) tibi comendo: sub  
 testimonio christi & totius ecclesie. Si do-  
 minica fuerit. Lectio. ij. Tunc ille iuue-  
 nem suscipiens: omnem se adhibiturum  
 diligentiam pollicetur. Post hec aposto-  
 lus ephelum redijt. Tunc vero presbiter  
 in domum suam adolescentem suscepit  
 commendatum: et cum omni diligentia  
 enutrit: amplectitur: ad blitum etiã ba-  
 ptismi gratiam tradit. Tu autem. **¶** In.  
 Hic est beatissimus euangelista et apostolus io-  
 hannes. Qui privilegio amozis prescribit: ceteris al-  
 tius a dno meruit honorari. **¶** Hic est discipulus  
 ille quem diligebat iesus: qui supra pectus eius in  
 cena recubuit. Qui privilegio. Lectio secunda.  
**¶** Ost hec iam velut confidens pres-  
 biter gratie qua iuuenem comen-  
 duerat: paulo indulgentius eũ cepit habe-  
 re. Sed ille vbi in matura libertate posi-  
 tus est: continuo per equos quibus lu-  
 xus et desidia cordi est corrupte vie in-  
 cedere tramitem perdoceatur. Post hec iam  
 ad maiora flagitia iuuenis perahitur:  
 et dedignabatur tam de parvis sceleri-  
 bus cogitare. Deniq; ipsos qui prius  
 magistri fuerant discipulos facit: et his  
 cum omni crudelitate grassatur. Tu au-  
 tem. Si dominica fuerit. Lectio quarta.  
**¶** Si autẽ ad eandẽ urbem iterũ venisset  
 iohannes et cetera quozũ gratia venerat  
 ordinasset: age (inquit) o episcopo depo-  
 sitã representas: quod tibi ego et christus  
 comendauimus. At ille obstupuit pecu-  
 niam putas a se reposti: quã non accepe-  
 rat. Quẽ iohannes errantẽ videns: iuuenẽ  
 inquit illũ repeto a te et animã fratris.  
 Tunc grauitè suspirãs senio: in lachry-  
 mis resolutus illi ait. Mortuus est. Quo  
 modo (inquit) vel quali morte? Deo (ait)  
 mortuus est. q; pessimus et flagitiosus  
 euasit. Quib; auditis apostolus continuo  
 veste qua indutus erat scindens: bonũ te  
 inquit custodẽ fratris anime dereliqui.  
 Sed iam paretur michi equus: et durã iri-  
 neris. Et cõfestim ad ipsã ecclesia ascen-  
 dens concitus properabat. Tu autẽ. **¶**  
 Quib; dicitur faciam illum colũam in regno iero-  
 sal. **¶**

dicit dominus. Et scribam super eũ nomen iheru-  
 salim. Et nomen ciuitatis noue iheru-  
 salim. Et dabo edere de ligno vite quod est in paradiso dei  
 mei. Et scribam super eũ. Lectio tertia.  
**¶** Cum ergo beatus iohannes perue-  
 nit ad locũ: attineatur ab his la-  
 tronib; qui custodias obseruabãt. Sed  
 ille nusq; effugere nitens / hac voce tan-  
 tum proclamabat: quia ad hoc ipsum ven-  
 nit: adducite michi principem bestiarũ. Qui  
 cum veniret armatus eminens agnito io-  
 hanne apostolo pudore actus: in fugam  
 bectũ. Ille in equo post eũ admissõ con-  
 festim insequitur fugitantem: clamãs.  
 Quid fugis o fili patrem tuũ: quid pu-  
 gis inermem senẽ? Non timere: habes  
 adhuc spem vite. Ego christo rationẽ red-  
 dam pro te. Certe et mortem pro te liben-  
 ter excipiam sicut et christus excipit pro  
 nobis: et pro tua anima dabo animam  
 meam. Sed tantum et crede michi: quia  
 christus me milit. At ille audientes resi-  
 tit: & vultũ dimisit in terrã. Si dñica fue-  
 rit. **¶** Post hec arma protexit. Tum  
 deinde tremefact; sicut amarissime. Et  
 accedens ad se senis genib; puoluitur:  
 genitibus & blulatus quibus poterat  
 satisfaciens. Apostolus vero se ei a sal-  
 uatoze impetraturũ bentã pollicens: ad  
 ecclesiã reuocat. Et indefinenter pro co-  
 orationes profundens: indulgentiã a deo  
 quã ei pollicitus fuerat expetebat. Nec  
 prius abstrit q; cum in oibus commendatũ  
 ecclesie prescriberet: prebens per hoc ma-  
 gna exẽpla vere penitentie: et documen-  
 tum ingens noue regenerationis. **¶** Ap-  
 paruit caro suo. **¶** Cũq; cõplectet. **¶** Si dñica  
 fuerit: tunc erit tertiu. **¶** Hic est iohannes.  
 Et princeps tota hysto. dicatur sicut in  
 prima die vlt; ad laudes. **¶** Te deũ. **¶**  
 Valde honorandus. In laud. hec sola an. Hic  
 est discipulus ille. **¶** Dñs regnauit. **¶** fol. **¶**  
 siue dñica fuerit siue non. **¶** Capm. h. **¶** v.  
 an. super sim **Benedictus**. cum oratione  
 sicut in die dicantur. Memoria de immo-  
 centibus. vbi pres. puerozũ facta fuerit  
 cum hac an. **¶** Sub thoma. vbi vero non: sic  
 dicitur. an. **¶** Laudes reddant. **¶** H. **¶** Strabi-  
 lis deus. **¶** Oratio. **¶** Deus cuius hodierna.  
**¶** Pfo. de sancto thoma: vbi pres. de eo  
**¶** **¶**

Notes, pages 557-576.

- <sup>1</sup> B. Maximi, Homilie de Sanctis : In Natali Stephani. *Op.* p. 224, Paris, 1671. [SB:ccxcv.]
- <sup>2</sup> 'vidére', SB:ccxcv.
- <sup>3</sup> In PEN:28r. 'Beátus' is set AF.G.AC.
- <sup>4</sup> 1519:96r.
- <sup>5</sup> 1519:96r.
- <sup>6</sup> 1531:48v. has 'Deus qui hodiérna.'
- <sup>7</sup> 1519:96r.
- <sup>8</sup> 1519:96r.
- <sup>9</sup> 'festo', 1519:96r.
- <sup>10</sup> 1519:96r.
- <sup>11</sup> 1519:96r.
- <sup>12</sup> 1519:96r.
- <sup>13</sup> 'Ant. Post partum *Versus.* Germinavit.' 1531:48v. 1519:96r. indicates the correct order. Legendum, ut videtur, 'Ant. Germinavit. 504. *Versus,* Post partum.' ut in Psalterio. [187]. [SB:ccxcix.]
- <sup>14</sup> 1519:96r.
- <sup>15</sup> '¶ Ad laudes vero una sola ant. dicatur : cetera sicut in die. Similiter fiat de octava sancti Johannis, et de innocentibus.' 1519:96v.
- <sup>16</sup> At this point 1519:96v. has the text of the Little Office of the Virgin.
- <sup>17</sup> 1519:101v.
- <sup>18</sup> 1519:101v.
- <sup>19</sup> 1519:101v.
- <sup>20</sup> 1519:101v.
- <sup>21</sup> 1519:101v. has 'Deus qui hodiérna.'
- <sup>22</sup> At this point 1519:96v-101v. contains text, music and rubrics for the Full Office of the Virgin (Servitium plenum beate Marie). This material can be found in Fascicule B-2, pages 137-148, and in Fascicule A-14, pages [554] ff.
- <sup>23</sup> 'ad matutinas invitatorium Adorémus regem apostolorum'. *Quod si in dominica non fuerit tunc dicatur iste cantus.* [Veníte, Tone IV.i. incipit] *Hymnus* Bina celéstis. *ant.* Johánnes. *Ps.* Celi enárrant. *et alie cum suis pasalmis dicantur.*' 1519:101v.
- <sup>24</sup> SB:ccci.
- <sup>25</sup> In AS:81v. 'privilegio' is set CDC.CA.CD.DB.CDAB; 'áltius a Dómino' appears thus:



## Notes.

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SB:ccci has 'supra pectus Domini in cena'. 1531:49r. has 'supra pectus ejus in cena'. SB:cccii. includes ' [Gloria Patri. Qui privilegio.] ' here, which is not indicated in 1531:49r. In BL-52359:60r. 'céteris' is set FGACG.G.GAGE.

<sup>26</sup> SB:cccii.

<sup>27</sup> SB:ccciii. has 'templo,' not 'regno'. In BL-52359:60. 'meo' is set DFGFEFGFG.GF; 'Hierúsalem' is set F.EFGFGFE.DEFEF.ED; 'dabo édere' is set F.F GA.G.F.

<sup>28</sup> 1519:102r.

<sup>29</sup> 1519:102r.

<sup>30</sup> 1519:102r.

<sup>31</sup> 1519:102r.

<sup>32</sup> 1519:102r.

<sup>33</sup> 1519:102r.

<sup>34</sup> 1519:102r.

<sup>35</sup> Augustin. de Sanctis 10, ed. Benedict. Appendix. Sermo 220, Tom. v. col. 2914. Paris. [SB:ccciv].

<sup>36</sup> SB:cccvi. omits 'infántium'.

<sup>37</sup> In AS:82. 'ante' is set C.C. In BL-52359:60v. 'ante' is set D.D.

<sup>38</sup> 1531:49v. 'persecutiónes.'

<sup>39</sup> 1519:102v.

<sup>40</sup> Augustin. v. col. 2915. [SB:cccvii.]

<sup>41</sup> 'Justi autem', 1519:102v.

<sup>42</sup> 1519:102v.

<sup>43</sup> 1519:102v.

<sup>44</sup> 1519:102v.

<sup>45</sup> 1519:102v.

<sup>46</sup> 1519:102v.

<sup>47</sup> 'Glória et honóre', 1519:102v.

<sup>48</sup> 'valeámus', 1519:103r.

<sup>49</sup> 'éjusdem', 1519:103r.

<sup>50</sup> 1519:103r.