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Proper of Time.
During the Octave of the Epiphany.

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☩ *Daily during the Octave.*

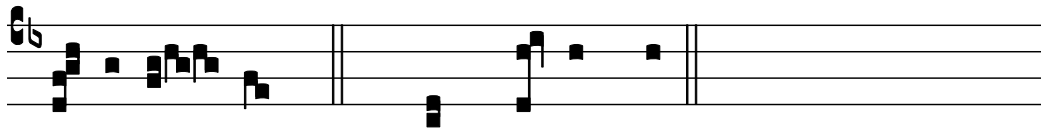
At Matins.

Christus apparuit nobis. AS:90; 1519:111v; 1531:53v.

Invit. IV.iii.  1054.



Hrist * hath appear- ed unto us. †O come,



let us a- dore. *Ps.* Come let us praise. 19*.

[☩ *Let the following melody be sung on this Hymn within the Octave whether at Matins or at Vespers*]¹ [*except on Sunday and on the Octave Day*].²

Hostis Herodes impie. 1519:103v; HS:11v; 1531:51v.³

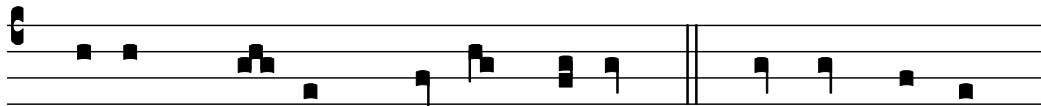
Hymn. VIII.  8248g.



Hy, impious He-rod, vain-ly fear, * That Christ the



Saviour cometh here ? He takes not earthly realms away,

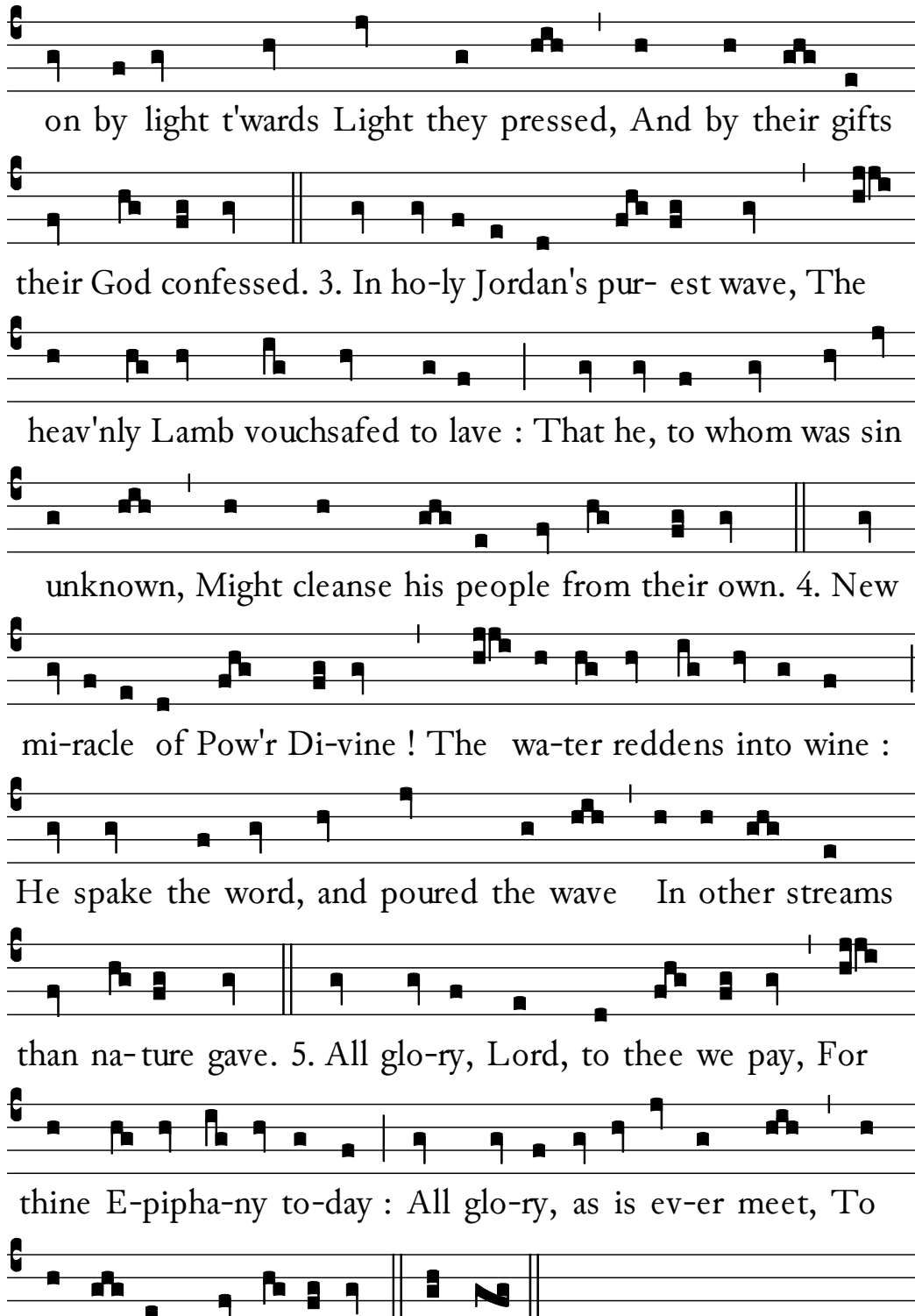


Who gives the crown that lasts for aye. 2. To greet his birth



the wise men went, Led by the star be-fore them sent : Called

During the Octave of the Epiphany.



on by light t'wards Light they pressed, And by their gifts
their God confessed. 3. In ho-ly Jordan's pur- est wave, The
heav'nly Lamb vouchsafed to lave : That he, to whom was sin
unknown, Might cleanse his people from their own. 4. New
mi-racle of Pow'r Di-vine ! The wa-ter reddens into wine :
He spake the word, and poured the wave In other streams
than na-ture gave. 5. All glo-ry, Lord, to thee we pay, For
thine E-pipha-ny to-day : All glo-ry, as is ev-er meet, To
Father and to Pa-raclete. Amen.

Ant. Bring to the Lord. 591. *Ps.* The same. (*Ps.* xxvii.) [203]. and the other Antiphons together with their Psalms are sung as on the first day : except for the sixth⁴ which will be The Man is born. 597. *Ps.* The foundations. (*lxxxv.*) [319]. [in place of the Psalm Venite.]⁵

II The Second Day.

[At Matins.]

V. All they from Saba. 593.

*Lessons from a Sermon of Blessed Leo, Pope.*⁶

Lesson j.

Rejoice in the Lord, dearly beloved, and again I say rejoice : seeing that in a brief interval of time after the solemnity of the Nativity of Christ the feast of his Manifestation beginneth to dawn. And he who on that day was born of a Virgin : on this <day> is acknowledged by the world. Indeed, the Word being made flesh thus ordered the beginning of his undertaking to us : that Jesus' birth was manifested unto believers, and hidden from persecutors. At that time, then,

the heavens shewed forth the glory of God, and into all the earth went forth the sound of truth : while a host of angels, the herald of the arising [54r.] Saviour appeared to the shepherds and a star going before led the wise men to adore him, so that from the rising of the sun to the going down thereof the begetting of the true King might shine forth : when the kingdoms of the east might come to know the true faith through the wise men, and the Roman empire not hide <it>. But thou.

R. Be enlightened, be enlightened, O Jerusalem. [j.] 594.

Second Lesson.

Inasmuch as the rage of Herod, wanting to extinguish the beginnings of the King whom he feared : unknowingly served this dispensation :

that while he was intent on pursuing the savage deed, not knowing the child, he brought about the indiscriminate massacre of the infants : the

birth of the Ruler announced from heaven was marked everywhere the rumour was spoken : which signs from heaven made the news : and the impiety of the bloodthirsty persecutor to be quickly and diligently related. But then, moreover, the Saviour was also brought into Egypt, that a nation given over to ancient errors : now, through salvation near at hand, was summoned by hidden grace, and which had not yet cast away superstition from <its> mind : now accepted Truth as its guest. Rightly

therefore, dearly beloved, this day hath been consecrated by the appearing of the Lord, and hath obtained particular dignity throughout the whole world. Which ought to be worthy of the splendour shone brilliantly into our hearts, that the order of events that we revere not only shall be believed : but also by shall be understood. For how much gratitude we ought to give to God for the enlightening of the Gentiles : the blindness of the Jews proveth. But thou, O Lord.

℞. All they from Saba. *ij.* 595.

Third Lesson.

FOr who <were> more blind, who <had> a more alien light : than those priests and scribes of the Israelites : which, wholly stubborn to the wise men, and to the inquiry of Herod where according to the testimonies of the scriptures <the> Christ would be born : answered this with prophetic words what the star from heaven indicated ? One certainly could have overlooked the significance of the leading of the wise men from Jerusalem through to the birthplace of the child (as a little later was done) : except that it had pertained to the confounding of the

hardness of the Jews, that not only by the leading of a star : but also by their profession <they> had come to know the nativity of the Saviour. Now therefore the prophetic word hath passed to the teaching of the Gentiles, and strange hearts have sought to learn what the ancient oracles foretold of Christ : while the faithlessness of the Jews hath brought forward truth by mouth : but retained falsehood by heart. <They> were indeed unwilling to recognize by eyes what was revealed by the sacred books, that he, whom <they> did not adore in the lowliness of humble infancy : <they> would

later crucify in the gleaming loftiness
of <his> power. But thou [O Lord, | have mercy].⁷

R. The kings of Tharsis. *ijj.* 586.

Daily during the Octave and on the Octave is sung the Psalm Te Deum. [47].

And always before Lauds is said V. All they from Saba. 593. except when it is said before the Lessons : then indeed is said V. The kings of Tharsis. 597.

¶ *At Lauds.*

This single Antiphon Before the morning star. 613.


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

Chapter, Hymn, and Versicle as on the first day. 615.

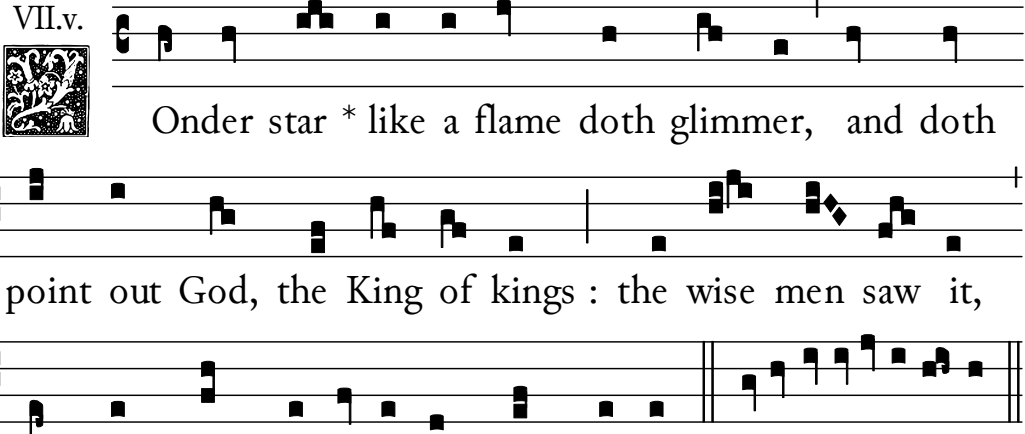
These following Antiphons are sung during the Octave on the Pss. Benedictus. and Magnificat. and no other : with frequent repetition, except on Sunday [within the Octave].⁸

Stella ista sicut flamma. AS:pl. n.; 1519:111v; 1531:54r.⁹

Ant.
VII.v.




5022.



Onder star * like a flame doth glimmer, and doth
point out God, the King of kings : the wise men saw it,
and to Christ they offer-ed their pre-sents. Amen.

Videntes stellam magi. AS:pl. n.; 1519:111v; 1531:54r.


5391. Ant.
VII.i.



Ee-ing the star, * the wise men re-joyced with exceed-
ing great joy : and enter-ing in-to the house, they offer-ed
unto the Lord gold, frankincense, and myrrh. Amen.

Vox de celis sonuit. AS:pl. n.; 1519:112r; 1531:54r.¹⁰


5507. Ant.
IV.i.



voice re-sounded * from the heavens, and the voice
of the Father was heard : This is my be-lov-ed Son, in whom
am well pleas-ed : hearken unto him. Amen.

Admoniti magi in somnis. AS:pl. n.; 1519:112r; 1531:54r.¹¹

1284. Ant.
I.i.

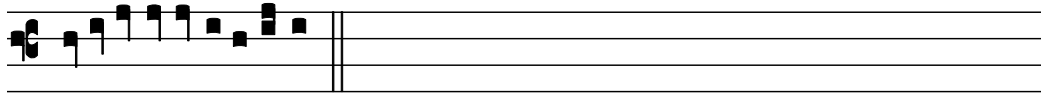


He wise men, * be-ing warned * in dreams by an

During the Octave of the Epiphany.



Angel, re-turned by an-other way into their own country.



Amen.

*And let always be said [within the Octave]¹² this Prayer O God, who on this day.
620.*

Never indeed through the whole year let these words of the Prayer on this day. be omitted through the whole Octave. Nevertheless whenever such Prayers are said outside of Octaves let them be entirely omitted.

On Sunday within the Octave and on the Octave itself let the Antiphons on the Pss. Magnificat. and Benedictus. be sung as on the first day : and always with this Prayer, O God, who on this day.

No Memorial is made of All Saints at Vespers nor at Matins of the day during the Octave when the Choir is ruled.

[But]¹³ let a Memorial of Saint Mary be may daily during the Octave at Vespers with this Antiphon When thou wast born. 551. and at Matins with this Antiphon Behold, Mary. 553. together with the Versicle and Prayer as indicated above.

If any Feast of Saints of iij. Lessons shall fall within the Octave, let nothing be made of the Feast except only a Memorial at Vespers and at Matins [of the day]¹⁴ and at Mass.

¶ *At j.*

Ant. Before the morning star. 613.

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

Ant. Thee they justly praise. [118].

Ps. Quicumque vult. [119].

[*At Terce and at the other Hours.*]

¶ *At iij. and at the other Hours, the Antiphons, [Psalms,]¹⁵ Chapters, Responsories, [and]¹⁶ Versicles are said as on the first day 621. : with the Prayer O God, who on this [54v.]*

day. 620.

¶ *At Vespers.*

Ant. With thee is the principality. 354.

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

Chap. Arise, be enlightened. 586.

Hymn. Why, impious Herod. 586. *or* 625.

℟. All they from Saba. 613.

On the Ps. Magnificat. *let one of the aforementioned Antiphons be sung in order.*

Prayer. O God, who on this day. 620.

[*Memorial of the Martyrs Lucian and his companions.*]

*At this Vespers let a Memorial be made of the Martyrs Lucian and his companions.*¹⁷

Ant. In the heavens. [839].

℟. Be glad in the Lord. [839].

Prayer from the Common of Many Martyrs not Bishops. [840].

Then let a Memorial of Saint Mary be made. [230].

¶ *The Third Day.*

[*On the Third day and the other days within the Octave let the Invitatory, Hymn, Antiphons and Psalms be sung as on the preceding day.*]¹⁸ 625.

[*At Matins.*]

℟. The kings of Tharsis. 597.

*Lessons from a Sermon of Blessed Maximus, Bishop.*¹⁹

First Lesson.



E have heard, beloved brethren, in the reading of the Gospel the reciting of the saving mysteries of the present day ; ye have heard in what way Christ the Lord, who hath come

secretly into this world, little by little vouchsafed to reveal his majesty to mortals : although, beloved, the heavenly light was unable to hide among the shadows of the world. And indeed when the earth had not

yet become aware of his visitation : <and> heaven its joys and the whole world happiness, <it> was declared in silence to the amazed Chaldaens by a star. And while by what, or if you will inasmuch as <he> was not yet able to be seen by the unbelievers of Judea : even then the heathen perceived his glory stirred up by signs in the heavens. For a new star : shewed forth the arrival of a new man. And thus <it was> indeed new, that with²⁰ God the Son was himself clothed in flesh without fleshly

generation : and according to man had a time of begetting, which according to God had no beginning of birth. Without doubt it was new that for the only begotten of the Most High whom heaven could not contain : the lowly manger of a small hut sufficed. New it was, in order that he who ruled in the heavens with God the Father : contained by an earthly Mother, gave himself to crying infancy in <swaddling> clothes. But thou, O Lord, have mercy [upon us].²¹

℟. Wise men came. *iiij.* 598.

Second Lesson.

LEt us therefore be joyful, brethren, and let us rejoice together : because for us Christ was born from a woman, for us he lay in a manger, for us he cried in the cradle, upon us he smiled in the star. Indeed, he accomplished all for us : whatsoever the Saviour of men did with regard to man. And so saith the word of the Gospel, Behold indeed there arrived wise men from the east to Jerusalem. Saying, Where is he that is born king of the Jews ? We have seen his star in the east, and are come to adore him. How long, O most hard Jew, persisteth thee with

dull ears, with closed eyes, and with unfaithful heart ? Behold now, after that proclimations of the patriarchs, after the prophecies of the prophets : Christ was made known to the Gentiles. If thou refuseth to believe in thy fathers, which from the beginning of the world sang the coming of the eternal King and with countless sacred voices : believe finally rather by these which bear witness of the child not as yet after the time of the birth, but now with thee and unto thee. And so great a deadly loathing of obstinacy is in thy breast, that thou alone wouldst not hearken

to what is spoken by all, alone wouldst run away from what the universe believeth, alone wouldst assuredly decline to see what shineth forth from heaven ? Amongst thee a Virgin conceived : and thy Virgin

birth the outsider discerneth. Angelic voices are not able to convince thee of thy salvation : yet a star led the Chaldeans towards thy Christ. But thou [O Lord].²²

R. Herod inquired of the wise men. *v.* 599.

Lesson iij.

WHere (say the wise men) is he that is born king of the Jews ? We have seen his star in the east, and are come to adore him. In this was fulfilled that which was predicted in prophetic words, They to whom he was not spoken of, shall see, and they that have not heard shall understand. For behold, the Chaldean which neither had known the report of Christ, nor had heard : saw the star of Christ, and by that star understood him to appear. Thus the wise men adore the Lord and offer him gifts : that it might be fulfilled which was said by the prophets, especially by David, Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to

the Lord glory and honour. Which to the Lord and <again> to the Lord he saith : that the one to be the Lord according to God, and <the other> the Lord according to man, the mystical discourse declareth. Who indeed is God : is the Creator of the world. Who however is man : is the Redeemer of the world. How, therefore, and not by privilege of whichever substance, is Christ Lord of all, who hath subjugated the whole to himself, whether by creation or by redemption ? Bring ye (it saith) to the Lord glory and honour. Honour therefore, beloved, is because the gentiles offer gifts : glory because they adore. But [thou].²³

Stella quam viderant. AS:pl. n.; 1519:112v; 1531:54v.²⁴

7701. 3. Resp. VIII.



He star * which the wise men had seen in the

During the Octave of the Epiphany.

East : went be-fore them until they came to the
place where the child was. †And when they saw the
star. ‡They re-joiced with exceeding great joy.
∇. And enter-ing into the house, they found the child
with Ma-ry his Mo-ther : and fal-ling down they a-dor-
ed him. †And see-ing. ∇. Glo-ry be. 105*.

[55r.]

7701a.

‡They re-joiced.

and the rest as indicated above.

[*The Versicle before Lauds and all the rest as is noted above on the first day.*]²⁵ 613.

Memorial of the Martyrs [Lucian &c.].

[*And let be made a Memorial of the Martyrs with this*]²⁶ *Ant.* But the souls of the just.²⁷ [860]. ∇. God is wonderful. [235]. *Prayer from the Common.* [840].


¶ *The Fourth Day.*

[*At Matins.*]

[*Before the Lessons*]²⁸ ℞. All the nations thou hast made. 603.

*Lessons from a Sermon of Blessed Maximus, Bishop.*²⁹


Lesson j.

Aith the prophets, especially Isaiah, as ye have heard, beloved, Be enlightened, be enlightened, O Jerusalem : thy light is near indeed, and the majesty of the Lord is risen in thee. To be sure, plainly Jerusalem is to be a faithful city. Hence, brethren, we who have begun to enter into the gates of the heavenly Jerusalem, illuminated by the saving sacrament, in the sight of our God, in new joy, it is necessary that we rejoice : because on this day a new star revealed a new man to the world. Certainly this day Christ Jesus

came from the Father, God and man born of a woman : in which appearance the adoring Chaldeans declared the faith of the Gentiles. Who although he would veil his divinity under the shadow of our body : nevertheless is the God which produced the heaven, and which became acquainted with the earth. Humbly indeed, but wonderfully, he cometh : who together in the same did both take up true flesh, and shine forth the ineffable nature of the Deity. But thou, O Lord, [have mercy upon us].³⁰

℞. This day, when in the Jordan. *vij.* 604.

Second Lesson.

Although earthly cradles received him that was born : still by no means was he testified by an earthly, but by a heavenly sign. For <he> lay in a cradle : but it shone forth from the sky. He cried among the Jews : and reigned among the Gentiles. In Bethlehem he was nursed by the

mother, and in Chaldea he was adored by the wise men. Saith the most blessed Evangelist Matthew, Behold there arrived wise men from the east saying, Where is he that is born king of the Jews ? How rightly they are said to hasten from the orient, who come adoring the eternal

Dayspring : of whom it is said, And the Orient from on high hath visited us : to enlighten them that sit in darkness, and in the shadow of death. Then the Chaldeans subjoin, We have seen his star in the east, and are come to adore him. Behold, they say, we have seen his star. Rightly of that one, because even if all the other stars were created by him, yet properly this

<one> of Christ was that which in particular announced his coming. And, indeed, the rest of the stars were made that the times and courses of the world might be distinguished : this one, however, was appointed to come forth when the time was come to shew himself the Lord of the world and of the kingdom of heaven.


R. A blessed day. *viiij.* 605.

Lesson iij.

THUS the wise men say, We have seen his star in the east, and are come to adore him. Behold Christ, whom those not having wish to have and strive to find. The Jew fleeth from his God : the pagan seeketh. What the neighbour doth not recognize : the foreigner understandeth. The Gentile seeth the star of Christ and cometh : the Jew seeth and refuseth. As it was read, He came unto his own : and his own received him not. Truly Judæa, stubborn and blinded by its unbelief, did not see what the star illuminated : nor was it able to hear what the angels shouted out. Therefore <they were> inquiring <of the> wise men and saying, Where is he that is born

king of the Jews ? Herod was troubled, and all Jerusalem with him. The king was disturbed, fearing for his reign, I believe, not knowing that Christ came not to attack but to save his kingdom : and that no one would bring in death who was the life of all. And when the wise men travelled, the star (as was read) which they had seen in the east went before them : until it came and stood over where the child was. It came (it saith) and stood over where the child was. Can it be that it was seen, and yet not cried out and proclaimed, This is the child which birth is borne witness from heaven : This is that great King which cometh to unite the heavenly dominion with the kingdom of the earth ?

Videntes stellam magi. AS:pl. o.; 1519:112v; 1531:55r.³¹

7864. 3. Resp. IV.  Ee- ing the star, * the wise men re-joic- ed with
exceeding great joy : and enter-ing into the house they
found the child with Ma- ry his Mother, and fall-ing
down they a- dor-ed him. †And, o-pen-ing their trea-
sures. ‡They of- fer- ed him pre- sents, gold, frankin-
7864b. cense, and myrrh. §. The star which they had seen in
the East went be-fore them : until it came and stood
o-ver where the child was. †And, o-pen-ing.



∇. Glo-ry be. 103*. ‡They of- fer- ed.

¶ On the fifth, sixth, and seventh days : let the same order serve of Versicles and Responsories as on the preceding days.³²

¶ The Fifth Day.

[At Matins.]

*Lessons from a Sermon of Blessed Maximus, Bishop.*³³

Lesson j.

[55v.] **I**T is fitting for us brethren, and for our salvation, that the Sunday feasts and the mysteries of our Saviour run together, concerning whose nativity we were glad, and also in whose manifestation we are joyful : because as Son of God was glorious by the begetting, so by the appearing he is wonderful. For and in fact it is wonderful that Christ hath come forth from a Virgin : nor less magnificent that it hath been revealed from heaven. Very wonderful that the earth hath received a new man : no less to be astounded that this new man hath been newly revealed by a star from heaven. Amongst the Jews Christ cried in a

manger to <the> shepherds : and in Chaldea to the eyes of the wise men <it> glittered amongst the stars. Amongst the Jews <he> appeared lowly in swaddling clothes : amongst the Gentiles <it> shone forth in glory. And indeed it was necessary that heavenly testimony should precede the Lord of heaven : and that a sign of light should reveal the Author of light. This is a great and tremendous mystery, brethren, in that one and the same is announced God from the Father, and man from the mother : one and the same the Son of a woman and the Son of Majesty, one and the same Lord partaking of man and of angels.

Lesson ij.

WHo indeed can reckon the worth of so great a sacrament, and how great is <the> glory, in so far as he that sucketh the breasts <is> he> that feedeth all things, and he that excelleth in nature all creatures dwelling in heaven, for the salvation of the earth is nourished with milk from the earth ? Therefore none can dispute, no one doubt, that Christ while abiding in earth shone forth in heaven : because thus he cometh to earth that hath not relinquished heaven. And that is why angels praise this virginal boy, shepherds wonder at, heaven attesteth to, wise men venerate : because his mysterious nativity hath gladdened both earth and heaven with everlasting joy. Therefore, at the coming of this

heavenly King and ruler of men under the mystery of flesh, the hateful Herod trembleth : unfaithful Judæa abjureth. Herod trembleth at the dignity of the infant King : because he doth not know the goodness of the Begotten. Judea abjureth Christ whom it foretelleth, because, fearing their impiety, <it> fleeth from the justice of the just Judge : and, blinded of their crimes by ignorance, <it> alone is not able to see what shineth upon all from heaven. And while all the teachings of the patriarchs and the prophets and the words of the holy saints hath not turned the hearts of the Jews to the recognition of the Son of God : the beam of one star hath aroused the faith of the Gentiles. But thou.

Lesson iij.

WHat <is> so great an exchange, brethren, or what is such a revolution ? Amongst the Jews the prophet is spoken and not heard : with the Gentiles the star is silent, yet persuadeth. Truly, as it is written, They to whom he was not spoken of, shall see : and they that have not heard shall understand. For behold, the Chaldeans, to whom such a mystery had never been preached,

recognized the birth of Christ : and Christ himself <whom they> searched for everywhere anxiously, is revealed by heaven. Certainly not by anysoever dark and downcast common men was this to have been either understood or seen : but by the Chaldeans, amongst whom superstition and error reigned. Entering into this world, Christ found the first fruits of saving faith : and between Jews and Gentiles

was made a certain struggle of faithlessness and belief. Indeed, at the birth of Christ the Chaldean rejoiced : and all Jerusalem with their

leaders was tormented. The Jew pursued : the wise man adored. Herod whet the sword : the Chaldean prepared gifts. But thou, [O Lord].³⁴

II *The Sixth Day.*

[*At Matins.*]

Lessons from a Sermon of Blessed Maximus [Bishop.—

*Augustine, sermon 37 of the Temporale.]*³⁵

Lesson j.



Ranted, beloved brethren,³⁶ that with regard to the solemnity of this day the tradition is ancient and diverse : nevertheless faith is united in holiness of devotion. And although some there be which value our Lord Jesus Christ being adored by wise men coming from the east at the leading of a star, others however assert his changing water into wine, <and> some indeed support his being baptized by John : of all these that are believed of the Son of God, of all these is our feast. On the other hand, insofar as gifts were certainly allowed to be offered by the wise men of the Gentiles in adoration of the Lord : the calling of the Gentiles was prefigured. Insofar as waters are

transformed into wine : a mystery of our religion is denoted. Truly insofar as Jesus was baptized in the flowing waters of the Jordan : the waters were consecrated to our baptism. Therefore, brethren, it is right, that we should mention something now concerning baptism itself, as <thereby> the Lord hath bestowed holiness upon you : that you should likewise recognize the humility of our Saviour, and the glory of the mystery. In the desert John preached the baptism of repentance to the sinful people : not that he would destroy the crimes committed, but that he would correct the erring. For the remission of sins : was preserved by Christ's grace.

Lesson ij.

[56r.] **A** great multitude of different <people> therefore came to the Jordan desiring to be washed, which were of so many wicked deeds, of such ruined lives : that the venerable Baptist compared them to the seed of a viper. Among this sort of men, that Lord of heavenly powers, that <one> which looketh upon the earth and maketh it tremble, Christ Jesus : doth not disdain to hasten humbly and calmly to baptism by his servant. But what wonder of meekness of the Saviour, if he himself hath inclined his hands to the prophet, who hath suffered himself to be crucified by his enemies ? Therefore, hurrying to the

waters : before so great a gathered multitude, John hath burst forth in voice, Behold the Lamb of God, behold him who taketh away the sin of the world. This is to say, Cease now, cease from my baptism by which repentance is accepted : behold the baptist by whom offenses are dismissed. Cease further from being willing to be baptized by your fellow-slave : our Lord of all which baptizeth into life is present. Follow that <one>, believe <in> that <one>, by that bath of salvation beseech humbly with all reason : by whom I also wish your baptist himself to be baptized.

Third Lesson.

Jesus indeed did not refuse the testimony of this voice : but by such means willed that all be completed as ordained : nonetheless he demandeth himself to be baptized by John. Then the devout Baptist : trembling of his ability of baptizing saith, I ought to be baptized by thee : and comest thou to me ? That is, because I am creature : thou <art> Creator. I servant : thou Lord. I the image : thou the Truth. But Jesus saith, Suffer it to be so now. For so it becometh us to fulfill all justice.

That is, what now of that dost thou recall ? The purpose is to support the fulfillment of humanity. Then that <one>, which dreaded to presume : swiftly complied to the order of authority. Jesus is therefore baptized : not for himself but for us. <He> was baptized not that the water would be purified : but that he himself would sanctify the waters. The new man was baptized : that he might establish the sacrament of a new baptism. The heavens, it saith, were opened to him. I hold that it be

a wonder among the heavens, concerning these things which were performed upon the earth : as the scriptures saith, On whom the angels desire to look. How indeed could the

Powers of heaven and the Dominions, the Cherubim and Seraphim not be amazed, when they saw the Lord of Hosts begin baptized in the river by a man ?

[*Sunday in the Octave of the Epiphany.*]

If Sunday shall fall within the Octave, let there be ix. Lessons of the Epiphany and let the Versicles and Responsories of the Nocturns be sung in their order as on the day of the Epiphany [in such a way that the ninth Responsory will be sung be two of the Superior Grade. Let the same method serve for the final Responsory on the Sunday within the Octaves of the Ascensions, the Assumption, the Nativity of Blessed Mary, the Nativity of the Lord, and the Dedication of the Church.]³⁷ : together with the Invitatory Christ hath appeared. 625. [Ps. Come let us praise.]³⁸ 19.*


The Hymn, Why, impious Herod. 586. The Antiphons and Psalms are sung as within the Octave.

At both Vespers let all be made as on the first day : except for the Responsory which shall not be sung, with the Prayer O God, who on this day. 620.

At Matins.

Lessons from a Sermon of Blessed Leo, Pope [39. on this Feast].³⁹

Lesson j.

 Although I know, dearly beloved, that by no means hath the cause of today's festival escaped your notice, and that according to custom the words of the Gospel have revealed it to us : yet that nothing may be omitted from our office, I shall venture to say on the subject what the Lord hath bestowed <upon me>, that in <our> common gladness, as so much the more devout

may be the piety of all, by as much more shall the solemnity be understood. The providential mercy of God, having disposed to rescue the perishing world in the latter times : predetermined the salvation of all the Gentiles in Christ. In order that, because all the nations had earlier turned aside from the adoration of the true God by wicked error, and even God's peculiar people Israel had

well nigh entirely fallen away from the enactments of the Law : all were shut up under sin that <he> might have mercy upon all. For as justice was everywhere failing and the whole world was given over to vanity and wickedness, unless the Divine Power had not deferred its judgment : the whole of mankind would have received the sentence of damnation.

But wrath was changed to kindness. And that the greatness of the grace would be more clearly displayed, it then pleased <God> to bring forth the sacrament of remission to abolish the sins of men: seeing that no one was able to boast of his <own> merits. But thou, [O Lord, have mercy upon us].⁴⁰

Lesson ij.

Now the manifestation, dearly beloved, of this ineffable mercy, came to pass when Herod <was> holding the royal power in Judea where the legitimate succession <of Kings> having failed, and the power of the High-priests having been overthrown, an alien-born had gained the sovereignty : that the rising of the true King might be attested by the voice of prophecy which had said, A prince shall not fail from Juda, nor a ruler from his thigh, till he come for

whom it is reserved and he shall be the expectation of nations. Concerning which an innumerable succession was once promised to the most blessed patriarch Abraham to be begotten not by fleshly seed but by fertile faith : and therefore it was compared to the stars in multitude : that, as father of all the nations, he might hope not for an earthly but for a heavenly progeny. But thou, [O Lord, have mercy upon us].⁴¹ [56v.]

Lesson iij.

Therefore, for the creating of the promised posterity, the heirs designated under the figure of the stars are awakened by the rising of a new star : that the ministration of heaven might do service in that wherein the testimony of heaven had

been adduced. A star more brilliant than the other stars arouses wise men that dwell in the far east : and from the brightness of the wondrous light, <these> men, not unskilled in observing such things, understand the importance of the sign. This doubt-

less was brought about in their hearts by Divine inspiration, in order that the mystery of so great a vision might not be hidden, and that what was an unusual appearance to their eyes, might not be obscure to their minds. In short, they set about their duty

with devotion, and prepare themselves with such gifts : that in adoring the One they may demonstrate their belief in the Three, gold honouring the kingly person, myrrh the human, incense the divine.

Fourth Lesson.

AND so they enter the chief city of the Kingdom of Judæa : and in the royal city they ask that he should be shewn to them, whom they had learnt was begotten to be King. Herod is dismayed, he feareth for his safety, he trembleth for his power : he inquireth of the priests and teachers of the Law what the Scripture hath predicted about the birth of Christ. It cometh to <his> notice what hath been prophesied : truth enlighteneth the wise men,

unbelief blindeth the masters. Carnal Israel understandeth not what it readeth, seeth not what it revealeth. It maketh use of the pages : whose utterances it doth not believe. Where is thy boasting, O Judæa ? Where is thy nobility drawn from <thy> father Abraham ? Behold, the elder serveth the younger : and by strangers entering into the lot of thine inheritance, by their reading of that testament which thou keepest only in the letter, thou becomest a slave.

Fifth Lesson.

Let the fulness of the Gentiles enter into the family of the patriarchs : and let the sons of promise receive in Abraham's seed the blessing (which his sons according to the flesh renounce). In the three Magi let all people adore the Author of the universe, and let God be known not in Judæa alone, but in all the world : so that everywhere his

Name may be great in Israel : for while the dignity of the chosen race is proven to be degenerate by unbelief in its descendants, it is made common to all alike by <our> belief. Now when the wise men had adored the Lord and had finished all their devotions : according to the warning of a dream, they returned not by the same route by which they had come.

For it behoved them now, that they believed in Christ, not to walk in the paths of their old manner of life : but, having entered on a new way, to keep away from the errors they had left, that also Herod's treachery would be

made empty : which impiety of deceit <he> planned through the deception of service to the Lord Jesus Christ. Hence, when his crafty hopes were overthrown, the king's wrath rose to a greater fury.

Sixth Lesson.

FOr reckoning the time which the wise men had indicated, he poured out his cruel rage on all the young boys of Bethlehem, and slew the infants in a general massacre of the whole of that city : thinking that if not one babe were not slain there, Christ too would be slain. But He who was putting off the shedding of His blood for the world's redemption till another time : was carried and brought into Egypt by his parents' aid, and thus sought the ancient cradle of

the Hebrew race, and in the power of a greater providence dispensing the princely office of the true Joseph, in that He, the bread of life and the food of reason coming down from heaven, removed that worse than all famines under which the Egyptians' minds were labouring. Nor without any reason was the sacrament of that unique sacrifice prepared: in which by the slaying of the lamb first was foreshadowed the health-bringing sign of the cross and the Lord's Passover.



[Lesson vij.]

Lesson from the Holy Gospel according to John. j. [29-34].

AT that time, John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which

taketh away the sin of the world. And that which followeth.

A Homily of the Venerable Bede, Priest.

[13. of *Book One*.]⁴²

John the Baptist and precursor of the Lord and Saviour, who for a long time by word had preached to the people : that he was now coming near to him, as ye have heard according to the reading of the holy Gospel, brethren, next pointed him out with a finger saying, Behold the Lamb of God : behold him who taketh away the sin of the world.

[57r.] Behold the Lamb of God, behold <the> innocent and free from all sin, inasmuch as <he was> indeed bone of Adam's bones : and flesh of Adam's flesh, but he derived no spot of blame from sinful flesh. Behold him who taketh away the sin of the world, behold one which <appeareth> just

among sinners, meek among the wicked : that is, appearing like a lamb among wolves, and also hath power to act justly towards sinners and the wicked. Moreover in what way he taketh away the sins of the world, by what manner he justifieth the wicked : the Apostle Peter sheweth, who saith, You were not redeemed with corruptible things as silver or gold from your vain conversation of the tradition of your fathers : but with the precious blood of Jesus Christ, as of a lamb unspotted and undefiled. And in the Apocalypse of John the Apostle, whose Gospel this is, Who hath loved us (it saith), and washed us from our sins in his own blood.

Eighth Lesson.

Not only, however, did he wash us from our sins in his blood, when he gave his blood on the cross for us, or when each one of us by the mystery of that most holy passion was purified by the waters of baptism : to be sure likewise day by day he taketh away the sins of the world, and daily he washeth us from our sins in his blood, when the memory of his blessed passion is replicated at the altar, when the creature of bread and wine is transformed into the

sacrament of his flesh and blood by the ineffable sanctification of the Spirit. And thus his body and blood is shed and slain by the hands of the unfaithful to their ruin : but is taken by the mouth of the faithful for salvation. Which figure the lamb rightly sheweth unto us in the law of the passover, which once delivering the people from Egyptian slavery : in memory of their liberation through all the years, his <own> people was in the habit to sanctify for the same by a

sacrifice, until he should come, to whom so great a sacrifice gave testimony. And he was offered to the Father for us as a sacrifice and for a sweet savour, and the mystery of his

passion that was offered by the lamb was transferred into the creature of bread and wine : having been made a priest for ever according to the order of Melchisedech.

Ninth Lesson.

THere followeth John's giving testimony of the Lord : This is he (he saith), of whom I said : After me there cometh a man, who is preferred before me : because he was before me. After me cometh a man : who was born into the world after me. After me shall <a man> begin to preach to the world, who was made before me : the power of whose majesty so much surpasseth me as the sun the morning star, though appearing after it. For he was before me, because, In the beginning was the Word, and the Word was with God,

and the Word was God. In After me there cometh a man : understand the time of his human nativity which is after John. In Who is preferred before me : consider the supremacy of his royal power which presideth even over angels. In Because he was before me : understand the eternity of his divine majesty whereby he is equal to the Father. After me there cometh a man, who is preferred before me : because he was before me. After me he cometh in humanity who therefore surpasseth me in dignity : because he was before me in divinity.

¶ *At Lauds, this*⁴³ *single Antiphon. Before the morning star. 613.*

At both Vespers and at Matins the Antiphons on the Psalms Benedictus. and Magnificat. as on the day of the Epiphany, similarly with the Prayer.

If Sunday does not fall within the Octave then on the fourth day within the Octave let the preceding Gospel be read, namely John seeth Jesus.

¶ *At Lauds let only one Antiphon be sung on the Psalms. And on the Ps. Benedictus. let the Antiphon be sung as on the first day : likewise with the Prayer.*

[¶ *At both Vespers let all be made as on the first day, except for the Responsory which will not be sung, with the Prayer O God, who on this day.]*⁴⁴ 620.

¶ *At Prime and at all the other Hours [of the day]*⁴⁵ *let all be made as within the Octave. 631.*

On the Octave of the Epiphany.

However on the days that follow after the Sunday within the Octave let the order of the days be preserved⁴⁶ : in such a way that on Monday let the [preceding]⁴⁷ History always be begun again.

When however any Simple Feast of ix. Lessons shall on the Octave Day, let it be deferred until the next vacant feria of that week, where it may conveniently be celebrated. Let the same rule be made for the Octaves of the Ascension of the Lord and the Dedication of the Church.


¶ On the Octave of the Epiphany.

At [j.] Vespers.

Ant. With thee is the principality. 354.

Ps. The Lord said. (cix.) [363]. and the other Antiphons and Psalms.

Chapter. Isaiah 25. [1.] as in 70.⁴⁸

 Lord, thou art my God : I will exalt thee, and give glory to thy name : for thou hast done wonderful	things, thy designs of old faithful, amen.
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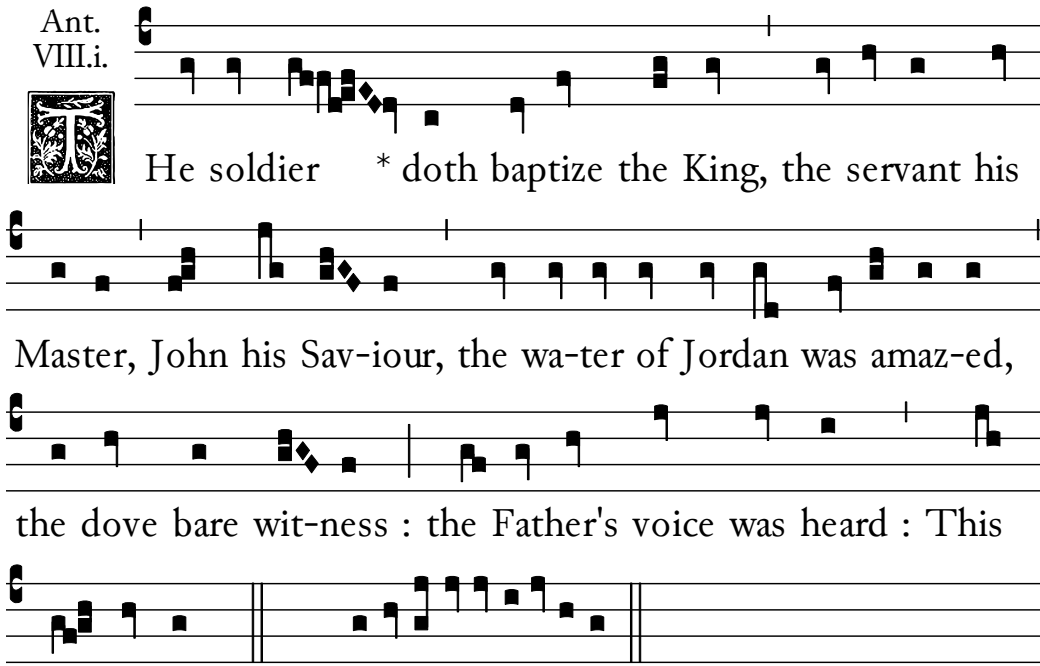
R. In the form of a dove. 606.

Hymn. Why, impious Herod. 586.

V. All they from Saba shall come. 588.

Baptizat miles regem. AS:94; 1519:113v; 1531:57r.⁴⁹

1553. *Ant.*
VIII.i.



T He soldier * doth baptize the King, the servant his
Master, John his Sav-iour, the wa-ter of Jordan was amaz-ed,
the dove bare wit-ness : the Father's voice was heard : This
is my Son. *Ps.* My soul doth magnify. 72*.

Prayer.

God, whose only-begotten Son hath appeared in the substance of our flesh, grant, we beseech thee, that as we acknowledge him to have

been outwardly like unto us, we may merit to be inwardly renewed. Who liveth and reigneth with thee.

Memorial of Saint Hilary, Bishop and Confessor.

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

V. The Lord loved him. [900].

Prayer.

BE present, O Lord, at our supplications, and at the intercession of blessed Hilary thy Confessor and Bishop, whose

deposition we celebrate, graciously bestow upon us perpetual mercy. Through Christ our Lord.

Memorial of Saint Mary.

[*Ant.* When thou wast born. *and the rest as above.*]⁵⁰ [230].

¶ *At Matins.*

Invitatory. Christ hath appeared. 625.

*Hymn, Antiphons, and Psalms as within the Octave : nevertheless let the melody of the Hymn be sung*⁵¹ *as it is on the aforesaid*⁵² [first]⁵³ *day.* 586. *The Versicles and Responsories in the first and third Nocturns are said as on the first day.* 594.

Let nine Lessons be made.

First Lesson.

Our festival, that we may honour the celebration worthily : we ought to learn the reason. Epiphany, which we observe this day, named from the Greek : in our tongue signifieth presenting or appearing. For this reason, moreover, this day was called the presenting or

appearing : because on this day Christ our God revealed himself by clear signs. This <is the> day indeed, whether it was confirmed by the wise men following that star adoring our Lord Christ : or by those waters in Galilee which by the Lord had been turned into wine. But thou.

Lesson ij.

Recently, to be sure, we have celebrated the day on which the Lord was born : today, however, we honour that whereon he was manifested. And thus it revealed him : when in an unheard of and wonderful work he turned the waters into wine. For just as he was cloaked in nature by works of divinity : thus was it changed. And so by the same action which the Creator had : likewise the Restorer hath brought

about : because he was able to transfer his work easily from one to another, who himself could bring this forth out of nothing. For, while celebration of the wedding was being conducted, and (as is said in the Gospel) seeing that the wine had run short for the feast, the Lord ordered the vessels to be filled with water : which when they had been filled he commanded to be drawn.

Third Lesson.

What wonderful miracle : the heavenly power worketh secretly amidst the hands and the eyes of the servants. A work is done : and yet how it is done is not discerned. The method lieth hidden : the effect appeareth. Whence <is> that, unless because all which God wisheth he effecteth, unless because in him the wish alone is the power ? Whence unless because his power is so magnificent, that not without cause is testified by the Prophet of the same in the ordering of all creation, he spoke and they were made, he commanded and they were created ?

This is wonderful indeed : but what is not wonderful in all his works <which> the Lord hath shewed. ? But that this itself pertaineth to a higher mystical meaning : what signified those of the marriage, with whom Christ was present, unless indeed those to whom Christ himself was joined with the Church, which as a bridegroom coming out of his bride chamber : to them espoused the promise rightly came, where wine from waters certainly was accomplished by divine work, that is, the conversion of the faithful from the Gentiles ?

Let the Middle Lessons be made of Saint Hilary, Bishop together with the Versicle and Responsories of the first Nocturn of the Common of the History of one Confessor and

Bishop. [903].

Fourth Lesson.

Blessed Hilary, Bishop of the city of Poitiers : was born in the region of Aquitaine. Among Gallican families, his was endowed above the rest with excellence : imparted by splendour of heart, as if the morning star had shone forth from divinely. Indeed while as yet disposed to the lay life, even so he persevered in striving by discipline for the rule of the Church : so that even then <he> was already conspicuous by <his> manners of life, who afterwards

appeared an irreproachable priest in the temple of Christ. For now he taught some of the faith of the Holy Trinity, now others he admonished to pious works of religion : now others he invited to the joyful promises of the heavenly kingdom. And so, while the deserved esteem of the blessed man increased daily : the light of the Church was unable to be <hidden> under a bushel, even if it had wished to be hidden. But thou, O Lord, [have mercy upon us].⁵⁴

Fifth Lesson.

Inasmuch as divine providence predestined <him> to the dignity of sacred ministry, being in harmony with the goodwill of the people, he was chosen priest and guardian of the church : and was advanced to the honour of the pontificate. Whose glory shone forth after this in all world : and <he> faithfully and constantly contended for defense of the holy faith. When, therefore, at the time of the Emperor Constantine, the Arian heresy sprung forth from its venomous root of perfidy : the holy man of God⁵⁵ was girded with arms as though a standard-bearing

warrior charged in through the middle of the line of battle : thus he <was> amid the wild roaring and [58r.] hostile swords of the heretics, and he persevered in his victorious struggle. The heretic was unable indeed to put forth any cloud of errors before his insurmountable eloquence : for his speech was thus propounded, that no cunning was able to be accomplished against him. Whence it happened that the tremendous disturbers of the catholic faith, to be sure Valens and Ursacius, persuaded the emperor : so far as to condemn him to exile. But thou, [O Lord].⁵⁶

Sixth Lesson.

AND so, banished to Phrygia, he gave thanks for the increase of strength : because by being thus departed far away from his own land for the name of Christ, by as much he came nearer to heaven. When having completed four years in the same exile : thereupon he was compelled by edict of the emperor to come to Seleucia with the other Eastern bishops to debate against the Arrians. Who, when he entered into a certain town : Florence, a Gentile girl, a servant of God coming forth, crying aloud, gave witness. Who believed, with Florentius her father and all her family : and merited to be baptized by the blessed man. When, however, he had arrived at Seleucia, even at that

very place where the examination of the victorious prelate had condemned the heretical depravity : thereafter from the successful synod <he> was directed to the imperial legation, after which the illustrious warrior of God proceedeth to the same, that damnable faithlessness would not be raised against the dogmas of religion by his absence. Indeed Valens and Ursacius, terrified by guilt of conscience, persuaded the mind of the emperor to this, that he be strongly urged to return to Gaul. Howby the world, by error often almost completely disordered by the acts of the synod : had now been persuaded by him to the way of truth, is confessed by the tongue of many.



The three final Lessons from the Exposition of the Gospel.

According to Matthew. iij. [13-17].

AT that time, Jesus cometh from Galilee to Jordan unto John, to be baptized of him. And that which

followeth.

A Sermon from the Commentary⁵⁷ of the Venerable Bede, Priest. [Homily 9.

*Book I.]*⁵⁸

THe reading of the Holy Gospel, brethren, which we have lately heard : giveth us a notable example of perfect humility both in the Lord and in the servant. In the Lord certainly : because although Lord of all, he deigned not only to be baptized by a man servant, but even to come to him to be baptized. In the servant also, because although he knew that he was destined to be the forerunner and also baptizer of his Saviour : being mindful nevertheless especially of <his> weakness, <he> humbly declined the office enjoined upon himself, saying, I ought to be baptized by thee, and comest thou to me ? But because every one that humbleth

himself shall be exalted, and the Lord appeared from God the Father in the humble form of a man for the sake of instructing men, it soon appeared how greatly he stood out above men, indeed even above angels and above every thing that is created, <when> a voice coming down to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And that most faithful and most humble servant John, who desired to be baptized by the Lord rather than to baptize the Lord : merited both himself to baptize the Lord and with the eyes of his mind opened to see beyond other mortals the Spirit descending upon Him.

Lesson viij.

TO be sure, since we have <only> briefly touched upon these <things> : now to set forth all more extensively, let us consider the beginning of this sacred reading. Then cometh Jesus (it saith) to the Jordan, unto John, to be baptized by him. The Son of God came to be baptized by a man, not because of a troublesome necessity to be washed of any sin of his <own>, who did no sin, neither was guile found in his mouth : but by the pious dispensation to be

washed of the entire contagion of our sin whereby in many things we all offend, and If we say that we have no sin, we deceive ourselves, and the truth is not in us. He came to be baptized in water <who> of himself was the Creator of water : that to us who were conceived in iniquity and were brought to life in transgressions, he might intimate the mystery of the second nativity that is sought for, which is celebrated by water and the Spirit. He who was clean of all filth

condescended to be washed in the waters of the Jordan : that he might sanctify all streams of water for

washing away the filth of our wickednesses.

Ninth blessing. In the unity [of the Holy Ghost : may the Father and the Son bless us.]⁵⁹

Lesson ix.

BUt because we learn from the reading of the Gospel of the most humble dispensation of the Lord : let us also look with aroused concentration at the most humble obedience of the servant. There followeth, But John stayed him, saying : I ought to be baptized by thee, and comest thou to me ? He became frightened that He had come to him to be baptized in the water : to whom no fault was which by baptism would be wiped away, nay, more, that by the grace of his spirit would take all culpability from the believers of the world. Whence it is rightly understood which here John saith, I ought to be baptized by thee : this is what is told by John the Evangelist

was said by him when He came to him, Behold the Lamb of God, behold him who taketh away the sin [58v.] of the world. Indeed, by him we must all be baptized : who for this <reason> came into the world to take away the sins of the world. Indeed by him John needed to be baptized, that is, to be cleansed from the contagion of original sin, who, however much none was was greater than he among those born of women, yet as one born of a woman, he was not without the blemish of sin : and therefore as with others born of women, he had need to be cleansed by him who although God appeared in the flesh, born of a Virgin. But thou, [O Lord, have mercy upon us].⁶⁰

[*Before Lauds.*]⁶¹

℟. All they from Saba shall come. 613.

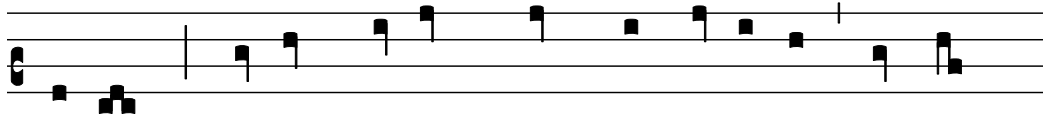
¶ *At Lauds.*

Veterem hominem. AS:95; 1519:113v; 1531:58v.⁶²

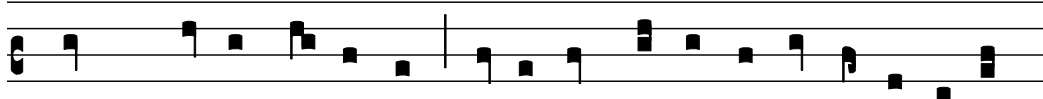
1. Ant.
VII.iv.



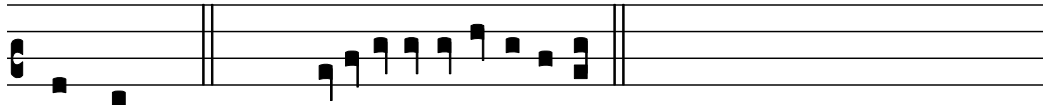
O re-new * the old man, the Sav-iour came to



baptism : that our na-ture which was corrupted he might



through wa-ter re-co-ver : array-ing us in an incorruptible



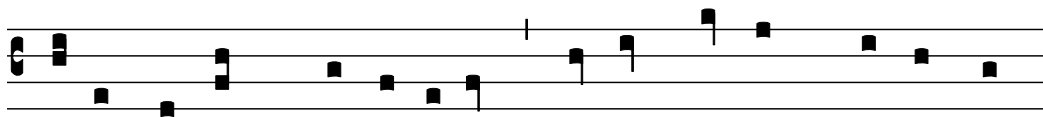
garment. *Ps.* The Lord hath reigned. (*xcij.*) [52].

Te qui in spiritu. AS:95; 1519:114r; 1531:58v.⁶³

2. Ant.
VIII.iv.



thou * who with the Spi-rit and with fire dost pu-



ri-fy mankind's conta-gi-on, thee as God and Re-deemer



do we all glo-ri-fy. *Ps.* Sing joyfully. (*xcix.*) [53].


5373.

5122.

On the Octave of the Epiphany.

Baptista contremuit. AS:95; 1519:114r; 1531:58v.⁶⁴


1552. 3. Ant.
VII.iv.



He Baptist * quak-ed with fear and dar-ed not touch
the sacred head of God : but cri-ed out with trembling,
Sancti-fy me, O Saviour. *Ps.* O God, my God. (*lxij.*) [54].

Caput draconis Salvator. AS:95; 1519:114r; 1531:58v.⁶⁵

1768. 4. Ant.
VII.iv.



He head * of the serpent hath the Saviour crush-ed in
the riv-er Jordan : from his domi-nation hath he rescu-ed
all men. *Ps.* O all ye works of the Lord. (*Daniel iij.*) [55].

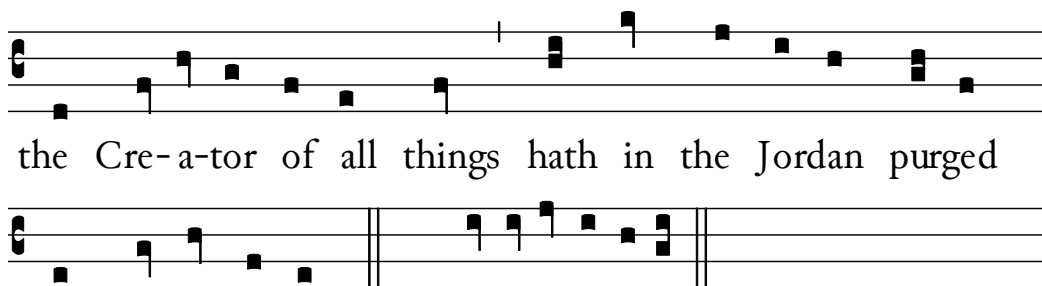
Magnum mysterium. AS:95; 1519:114r; 1531:58v.

3678. 5. Ant.
VII.iv.



mighty * myste-ry is this day proclaim-ed : for

On the Octave of the Epiphany.



the Cre-a-tor of all things hath in the Jordan purged
our wickednesses. *Ps.* Praise ye the Lord. (*cxlvij.-cl.*) [56].

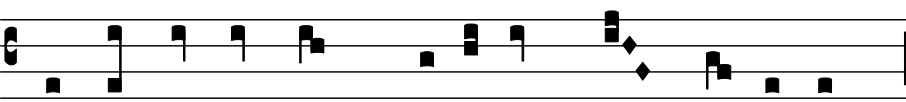
Chap. O Lord, thou art my God. 650.

Hymn. From God, to visit earth. 616.

℟. The voice of the Lord. 620.

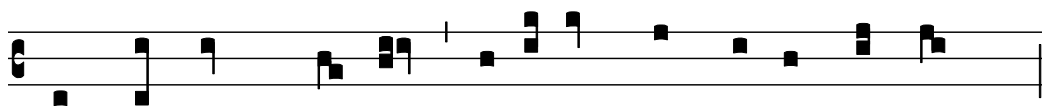
Precursor Johannes. AS:95; 1519:114v; 1531:58v.

Ant.
VII.iv.

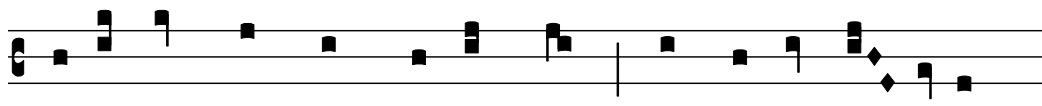


He Forerunner John * re-joiceth with the Jordan :

4358.



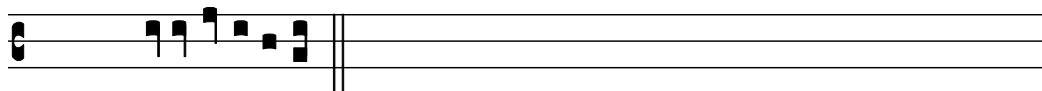
at the Lord's bap-tism re-joicing came into the world :



remission was made for our sins : by the sancti- fy- ing



wa-ters, to him let all cry out, Have mer-cy upon us.



Ps. Blessed be the Lord. 69*.

Prayer. O God, whose only-begotten Son. 651.

Memorial of Saint Hilary.

Ant. Well done. [932].

V. The just shall spring. [932].

Prayer. Be present, O Lord. 651.

Memorial of Saint Mary. [230].

¶ *At j.*

Ant. To renew the old man. 657.

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

Ant. Thee they justly praise. [118].

Ps. Quicumque vult. [119].

¶ *At iij.*

Ant. O thou⁶⁶ who with the Spirit. 657.

Ps. Set before me. (*cxvij. iij.*) [158].

Chap. O Lord, thou art my God. 650.

The Responsories and Versicles are said as on the Day of the Epiphany at all the Hours, together with this Prayer God, whose only-begotten Son. 651.

¶ *At vj.*

Ant. The Baptist quaked. 658.

Ps. My soul hath fainted. (*cxvij. vj.*) [175].

Chapter. Isaiah xxvij. [5. LXX].⁶⁷

⓪ Lord, thine arm is lifted high :		crown of hope, which is adorned with
		glory.
the God of hosts shall be a		

¶ *At ix.*

Ant. A mighty mystery. 658.

Ps. Thy testimonies. (*cxvij. ix.*) [191].

Chapter. Isaiah xij. [3-4].

DOU shall draw water with joy
out of the saviour's fountains.

And you shall say in that day, Praise
ye the Lord, and call upon his name.

¶ *At Second Vespers.*

Ant. With thee is the principality. 354.

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

Chap. O Lord, thou art my God. 650.

Hymn. From God, to visit earth. 616.

Ÿ. The voice of the Lord. 620.

*Fontes aquarum sanctificati sunt. AS:95; 1519:114v; 1531:58v.*⁶⁸

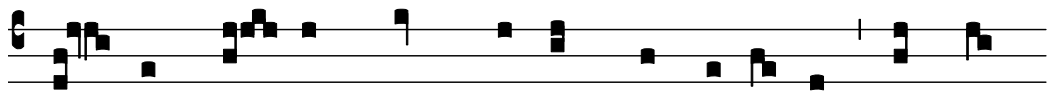
Ant.
VIII.i.  2888.



He fountains * of wa-ters were sancti- fi- ed



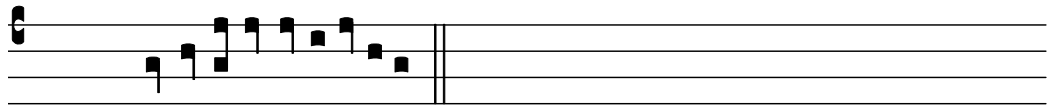
when Christ appeared in glo-ry to the whole world :



draw ye wa- ters from the fount of salva-tion, for now



is every crea-ture sancti-fi- ed by Christ our God.



Ps. My soul doth magnify. 72*.

Prayer. O God, whose only-begotten Son. 651.

Memorial of Saint Felix, Bishop and Martyr.

Ant. This is indeed a martyr. [775].

℟. Thou hast crowned him. [775].

Prayer.

<p>Grant, we beseech thee, almighty God, that the example of Saint Felix, thy Martyr⁶⁹ may stir us up to</p>	<p>a better life : so that we may also imitate the deeds of him whose solemnity we celebrate. Through.</p>
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Memorial of Saint Mary. [230].

If in fact the Octave of the Epiphany shall fall on Saturday : then Vespers on that Saturday will be of the Octave with a solemn Memorial of Saint Felix first of all : and afterward of the Sunday, and then of Saint Mary. However let not Compline of the Day of the Epiphany be altered : whether it be a Saturday or not.

¶⁷⁰ *It is understood that on the Octaves of the Epiphany, the Ascension of the Lord, Corpus Christi, [where there is an Octave with Rulers of the Choir]⁷¹ the Visitation, the Assumption, and the Nativity of Blessed Mary, and the Dedication of the Church the final Second Vespers will always be of the Octave unless on the morrow a new History will be introduced, or a Feast of ix. Lessons [should occur]⁷² or a Commemoration of Blessed Mary, Virgin [or the Saint of the Place]⁷³ is to be celebrated, unless there should be a Feast of ix. Lessons such that it is not able to have its ij. Vespers.*

Notes, pages 625-662.

- ¹ 1519:103v.
- ² HS:11v.
- ³ HS-1541:11v. and HS-1555:11v. indicate B₃ at 'per' and 'consécrans' in stanza 1, and similarly in the following stanzas.
- ⁴ '*sexta antiphona*', 1519:111v.
- ⁵ 1519:111v.
- ⁶ B. Leonis in Epiph. Serm. II. *Op.* p. 26. [SB:cccxxxii.]
- ⁷ SB:cccxxxiv.
- ⁸ 1519:111v.
- ⁹ In AS:pl. n., the last syllable of 'magi' appears after its neume, and is corrected in a later hand. In 1519:111v. 'vidérunt' is set B.G.G.
- ¹⁰ 1531:54r. and BL-52359:67r. have 'Hic est Fílius meus diléctus.' In BL-52359:67r. 'diléctus' is set F.G.E; 'diléctus' has been crossed out. In BL-52359:67r. 'ipsum' is set FD.E.
- ¹¹ In BL-52359:67r. 'in regiónem' is set D D.G.E.FE.
- ¹² 1519:112r.
- ¹³ 1519:112r.
- ¹⁴ 1519:112r.
- ¹⁵ 1519:112r.
- ¹⁶ 1519:112r.
- ¹⁷ '*sociorumque*', 1519:112r.
- ¹⁸ 1519:112r.
- ¹⁹ Maximi Homiliae Hyemales. De Epiph. Homil. ii. *Op.* p. 200. [SB:cccxxxvi.]
- ²⁰ 'dum', SB:cccxxxvi.
- ²¹ SB:cccxxxvi.
- ²² SB:cccxxxvii.
- ²³ SB:cccxxxviii.
- ²⁴ 1531:54v. has 'ab oriénte.' BL-52359:67v. has 'erat puer'.
- ²⁵ 1519:112v.
- ²⁶ 1519:112v.
- ²⁷ 'Jústorum.', SB:cccxxxviii.
- ²⁸ 1519:112v.
- ²⁹ B. Maximi Homiliae Hyemales. In Epiph. Homil. iv. *Op.* p. 201. [SB:cccxxxviii.]
- ³⁰ SB:cccxxxix.
- ³¹ In AS:pl. o. 'Vidéntes' is set F.FFFF.DED. In 1519:112v. 'Vidéntes' is set F.FFF.FDED; no flat appears at 'apértis'; 'Glória' is set A.A.GFGAGAGEFFE. In AS:pl. o 'matre' is set ACB.A; 'apértis' is set E.GAB₃.AB₃A, no flat appears at 'et mirram'. In PEN:38r. and BL-52359:68r. 'Vidéntes' is set F.F.FFFDED. The flat at 'intrántes' appears in BL-52359:68r. BL-52359:68r. has no flats at 'apértis thesáuris suis . . . et'.

- ³² '*sicut in precedentibus tribus diebus*', 1519:113r.
- ³³ B. Maximi in Epiph. Hom. v. *Op.* p. 202. [SB:cccxl.]
- ³⁴ SB:cccxl.
- ³⁵ Maximi in Epiph. Hom. vii. *Op.* p. 204. Augustin. Append. Serm. 134. *Op.* Tom. v. col. 2697, ed. Paris 1838. [SB:cccxl.]
- ³⁶ 'dilectissime', 1519:113r.
- ³⁷ 1519:113r.
- ³⁸ 1519:113r.
- ³⁹ B. Leonis, de Epiph. Serm. III. *Op.* p. 27. [SB:cccxl.]
- ⁴⁰ SB:cccxl.
- ⁴¹ SB:cccxl.
- ⁴² Beda, Hom. Hyemales de Sanctis. In Epiph. *Op.* Tom. VII. col. 320. [SB:cccxl.]
- ⁴³ 'una', 1519:113r.
- ⁴⁴ 1519:113r.
- ⁴⁵ 1519:113r.
- ⁴⁶ '*servetur ordo predictorum versicolorum, lectionum, et responsorium, sed non ordo dierum.*' 1519:113r.
- ⁴⁷ 1519:113r.
- ⁴⁸ Hoc est *juxta Septuaginta Interpretes* (Isai. xxv. 1). [SB:cccli.] '*Ad utrasque vespervas et ad matutinas et ad iij. dicatur hoc capitulum.*' 1519:113r.
- ⁴⁹ 1531:57r. has 'obstupuit' and 'paterna vox audita est Filius meus dilectus.'
- ⁵⁰ 1519:113v.
- ⁵¹ '*variatur*', 1519:113v.
- ⁵² '*prenotatum*', 1519:113v.
- ⁵³ 1519:113v.
- ⁵⁴ SB:cccliv.
- ⁵⁵ 'divinis', 1531:38r. SB:cccliv. corrects this to 'divinus'.
- ⁵⁶ SB:cccliv.
- ⁵⁷ '*Omelia*', 1519:113v.
- ⁵⁸ Bedae, *Homiliae Hyemales de Sanctis*, Opera Tom. VII. col. 323, 324. [SB:ccclv.]
- ⁵⁹ SB:ccclvii.
- ⁶⁰ SB:ccclvii.
- ⁶¹ 1519:113v.
- ⁶² In PEN:38v. 'Salvator' is set D.CDCD.G. In BL-52359:69v. 'ut naturam' is set C D.F.G.
- ⁶³ 1531:58v. and PEN:38v. have 'Tu'. In BL-52359:69v. 'spiritu' is set D.C.B; 'purificas' is set D.E.DEd.G.
- ⁶⁴ In BL-52359:69v. 'sanctifica me' is set C.A.G.BCb A.
- ⁶⁵ AS:95. omits 'eripuit' and omits the psalm-tone. In BL-52359:69v. 'dracónis' is set D.C.CB.
- ⁶⁶ 1531:58v. and 1519:114v. have 'Tu'.
- ⁶⁷ Ed. Vulg. In die illa erit Dominus exercituum corona gloriae, et sertum . . .

Notes.

Vers. LXX. Τῇ ἡμέρᾳ ἐκείνῃ ἔσται Κύριος σαβαώθ ὁ στέφανος τῆς ἐλπίδος, ὁ πλακεὶς τῆς δόξης, τῶ...
[SB:ccclix.]

⁶⁸ 1531:58v. has 'fóntibus salvatóris.' In 1519:114v. 'nunc' is set GGF. In BI-52359:70r. 'aquárum'
is set GA.A.G; 'terrárum' is set F.GA.A. In AS:95. 'háurite' is set FAC.CB.G.

⁶⁹ 'and Bishop', *Missale Sar.*

⁷⁰ 'In Octava die Octavae cum regimine Chori, secundaе Vesperae erunt de ipsis Octavis. Sciendum
est quod...non poterit.' *Crede Michi*, 1495-97. [SB:ccclx.]

⁷¹ 1519:115r.

⁷² 1519:115r.

⁷³ 1519:115r.