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After the Octave of the Epiphany.

Of the History '*Domine ne in ira*'.

Of Saint Felix.

Of Saint Maurus, Abbot.

Of Saint Marcellus, Pope and Martyr.

Of Saint Sulpicius, Bishop and Confessor.

Of Saint Prisca, Virgin and Martyr.

Of the beginning of the Histories.

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[*The First Sunday after
the Octave of the Epiphany.*]

¶ On the *j.* Sunday after the Octave of the Epiphany let the History Domine ne in ira. be begun. If however the Octave of the Epiphany shall fall on a Sunday and the time [59r.] [until Septuagesima]¹ is lengthy let the whole of the week be of Feasts of Saints, namely of Saint Felix : of Saints Maurus, Marcellus,² [and]³ Sulpicius [: such that the Commemoration of the Saint of the Place be not omitted, neither that]⁴ and [let be made]⁵ of Saint Mary : on the Saturday, and on the Sunday of Saint Wulfstan : and on the following Sunday let the History Domine ne in ira. be begun with its Memorial only, of course at both Vespers, [and at]⁶ Matins, and [at]⁷ Mass : and let all of the service be made of the Feast of Saints Fabian and Sebastian. Yet if the length of time be short between the Octave of the Epiphany and Septuagesima : then let the Feast of Saints Fabian and Sebastian be postponed until the morrow of Saint Vincent.⁸ Let it be likewise⁹ of Saint Wulfstan if the time be short, when it shall fall on a Sunday. If there be a lengthy time between the Sunday in which the History Domine ne in ira. is begun and Septuagesima : and¹⁰ the Feast of Saint Wulfstan will be on the same Sunday [which shall fall]¹¹ : let there be a Memorial of the Sunday at both Vespers and at Matins and at Mass, which precede the Memorial of blessed Mary. Let it be done in the same way for the Feast¹² of Saints Fabian and Sebastian when it shall fall on a Sunday.

If however between the Octave of the Epiphany and Septuagesima no Sundays occur, then on the Sunday within the Octave or on the Octave of the Epiphany if it be a Sunday : let there be a Memorial of the History Domine ne in ira. at both Vespers and at Matins and at Mass, which precedes the Memorial of blessed Mary. But on the intervening ferias then let the service be of the feria : and nothing of the History of the Sunday. and also on the same ferias let the Masses I saw seated. and Let all the world. and Worship him. be sung : of course with their proper Collects, Epistles and Gospels, [yet]¹³ nevertheless the Prayer of the first Sunday : namely let [the Prayer]¹⁴ We beseech, O Lord. be said on the three ferias whether at Vespers or at Matins and at all the other Hours. But at the other Masses, that is in Let all the world. and Worship him. let their proper Collects be said at Mass only, and then let nothing be made of the Feasts of iij. Lessons which can occur on these three aforesaid ferias : except the Memorial that will be made of the same at Vespers and at Matins of Saint Mary : which precedes the Memorial of the Holy

Ghost. However if Septuagesima by chance shall fall on the Feast of Saint Wulfstan : let the Feast be deferred until the morrow of Saint Vincent. It shall be done the same way on the Feasts of Saints Fabian and Sebastian : and of Saint Agnes : and of Saint Vincent.

However where one Sunday only shall fall between the Octave of the Epiphany and Septuagesima let the whole service be of the Sunday : with only a Memorial of Feasts of iij. Lessons which may happen to occur thereupon.¹⁵ But let Feasts of ix. Lessons be deferred until the morrow of Saint Vincent. Then on the following ferias let nothing be made of the service of the feria but of the Saint if it be had.¹⁶ In such a way that the two Masses that remain to be sung : namely¹⁷ Let all the world. and Worship him. be sung on the very same ferias or Feasts of iij. Lessons if ferias be not vacant. [However let the Masses which lack <proper> introits be entirely omitted in that year.]¹⁸ In such a way that Commemorations of Blessed Mary and of the Feast of the Place be not omitted : and then let the whole service be made of the Feast of iij. Lessons, which if it can happen there as far as the Mass only : and at the Mass which shall be of the Sunday : let there be a Memorial of the Feast. And if it should so happen by chance that only one Sunday Mass can be sung on the aforesaid ferias or on the Feasts because of a Feast of ix. Lessons, and on account of Commemorations¹⁹ : then let the Mass of the Sunday Worship him. be sung in Chapter on any Feast of ix. Lessons. If however by chance the Feast of Saint Wulfstan shall fall on the Sunday next before lxx. : then it is right of necessity that both aforesaid Masses shall be sung in Chapter.

If however on the Sunday in which the History Domine ne in ira. is begun a Feast of iij. Lessons of which proper Lessons and Prayer are to be had should fall and the History shall be continuing : in such a way that at least one Sunday is vacant before lxx. : then let there be a Memorial of the Feast and middle Lessons [of the Saint].²⁰ If however no Sunday before lxx. is vacant from a Feast then on the first Sunday all is sung of the History, and only a Memorial is made of the Feast, [whether at Vespers or at Matins and at Mass. However on the middle Sundays when the service is of the Sunday, whatever Feast of iij. Lessons may happen, let a Memorial and middle Lessons of the same be made].²¹

If however there be three Sundays between the Octave of the Epiphany and Septuagesima, in such a way that three Masses are required : namely I saw seated. and Let all the world. and Worship him. then on the ferias after the third Sunday, if they be vacant, let the Epistle and the Gospel of the iij. Sunday and the Fifth be said at the Masses of the day.

After the Octave of the Epiphany.

¶ It is understood that at the beginning of all the Histories of the whole year in which a Responsory is sung at the beginning of Vespers on Saturday, namely, that if a History is deferred from its Sunday until another or is sung on middle ferias : and on the Sunday in which it should have been begun there a Memorial hath been made : thereafter until its beginning, whenever it is initiated, no Responsory will be sung at Vespers : and²² where its Memorial shall not have preceded then it is always begun with the Responsory.

[*Of Saint Felix.*]

¶ *Of Saint Felix let the service be made this way.*

At Matins.

[*Single*]²³ *Invitatory.* The Lord, the King of Martyrs. [777].

Ps. Venite. 37*.

Hymn. Martyr God, whose strength was steeled. [772].

[59v.] ¶ *It is observed that on all Feasts of iij. Lessons outside of Paschaltide which are made of the History of the Common except on Feasts of Many Virgins : always nine Antiphons and nine Psalms are sung before the Lessons, with one Versicle and three Responsories according to the order of the Nocturns as are set out in the History, and let this be observed from one Sunday to another [Sunday]²⁴ and thus in within that time²⁵ this type of office may be begun anew. And if a Feast of ix. Lessons in which the whole History shall be sung shall fall during the week and in the same week a Feast of iij. Lessons for which the office should be from the same History likewise shall occur : then let the History of the first Nocturn be begun again, unless it have a proper History or if other Responsories shall have been indicated on the Feast day.*

If in one and the same week shall fall on one day a Feast of iij. Lessons of one Martyr and on another day of one Abbot : or on one day a Feast of one Abbot and on another day a Feast of one Confessor and Bishop : on whichever Feast let the Responsories of the first Nocturn be sung. And the reason is : so that the order of the Responsories may be preserved : on account of reciting the one said previously the two of the same nocturn not said previously should not be omitted. And let it be so in similar situations.

Nevertheless²⁶ if a Feast of one Confessor and a Feast of one Martyr and subsequently one Abbot of three Lessons coincide in one and the same week : on the Feast of the Abbot let the Responsories of the second Nocturn be sung, lest the two said previously be repeated on account of the one Responsory which was not said before. Or rather, as many times as there may be made on the Feasts of any Confessor middle Lessons of one Abbot or on the Feast of one Abbot <middle Lessons> of one Martyr : then always, lest one and the same Responsory be repeated in the very same Matins, let the Responsories of the ij. Nocturn of the Saint be sung.²⁷ Let it be made likewise when a Feast of iij. Lessons of many Martyrs and a Feast of iij. Lessons of many Confessors [both] fall in one week.

Let three Lessons be made.

First Lesson.

IN the time of the Emperors Diocletian and Maximian, an edict went forth through all the provinces : that the sacred books should be taken away from the hands of the bishops and priests. Then blessed Felix, Bishop of the city of Tibiuca, was arrested : he was sent to Carthage to Anulinus the proconsul. To whom Anulinus said, Hast thou the unnecessary scriptures ? Felix the Bishop said, I have the scriptures, however those that thou claimest

<are> not unnecessary : which know shall not be surrendered by me. Therefore Anulinus the proconsul : sent him to Rome to the prefect of the Praetorium. The prefect sent him to Nola after the emperors : and blessed Felix was fettered in hard bondage of chains <as> he lay on a bench of the ship under the feet of the horses for four days and four nights, neither eating bread nor drinking water, and he came fasting to Nola.

Lesson ij.

THe attorney, thus mindful of the citizens, unbound blessed Felix the Bishop from the heavy chains : for him to be presented. Who spake thus, If in thine own city or in Bapud Carthage thou hadst given over the deific scriptures to be burned : thou shouldst by no means have been brought thus far to me. Felix the Bishop said, Consequently, just as I have already responded previously to various investigations : thus yet again to thee I most certainly make known <my> manner, for by no means shall I deliver up the sacred

scriptures. The attorney said, If thou refusest to surrender the deific scriptures : thou shalt be punished capitally. Felix the Bishop said, I am prepared rather for capital punishment : than that the books of the Lord be delivered to sacrilege. Then the aforementioned attorney said, Seeing that Felix the Bishop remaineth so firmly in this confession : therefore according to the command of the Emperor I resolve to put this same one to the sword.

Third Lesson.

Blessed Felix the Bishop, raising his eyes to heaven : said, O God I give thee thanks : because for six and fifty years thou hast vouchsafed to keep my virginity in this present world. And now, O Lord, I suffer this for thee and for thy law : and, joyful, I bow my neck to the sacrifice. I therefore entreat that thou wouldst take my spirit from this mortal world : because thou alone art the living God, and thou abidest gloriously for ever and ever. With this prayer having been completed, he was led out by

the soldiers on the nineteenth of the Kalends of February and was thereupon beheaded, and his body was buried at Nola : moreover, relics of blessed Felix were carried to Carthage by devout servants of God and sons of Mother Church. In which place, by the merits of blessed Felix, many miracles take place : through the goodness of our Lord God, to whom be honour and glory through the endless ages of ages, amen. But thou, [O Lord].²⁸

[60r.] *However at Lauds let only the first Antiphon be sung in such a Feast unless it have propers of Lauds.*

[*Chapter.* Every high priest. [817].]²⁹

Prayer. Grant, we beseech thee. 662. and [all]³⁰ the rest from the Common of one Martyr and Bishop. [817]

From this day until the Wednesday at the start of the Fast let a Memorial be made of Saint Mary and of All Saints at Vespers and at Matins on Feasts of iij. Lessons and on ferias which are made without Rulers of the Choir, as appears³¹ on the Monday after Domine ne in ira. 735.

[Of Saint Maurus.]

Let Vespers be of Saint Maurus, Abbot : and nothing of Saint Felix. In fact, no Feast of iij. Lessons without Rulers of the Choir will have its own Second Vespers, nor even a Memorial in the place of Second Vespers.

[At j. Vespers.]

¶ *At Vespers of Saint Maurus, ferial Antiphons and Psalms. And let this be observed throughout the whole year on Feasts of iij. Lessons without Rulers of the Choir : except within Octaves of Saints in which Octaves are said.*

The Chapter [The just man.]³² and [all]³³ the following from the Common of one Confessor and Abbot. [949]. [with this]³⁴

Prayer.

¶ God, who didst grant to thy blessed deacon and abbot Maurus to become³⁵ a partaker of thine eternal glory : mercifully grant

unto us an entrance into the kingdom of heaven, through the intercession of him by whose example we are taught to live aright. Through.

[Memorial of Saint Mary and of All Saints.]³⁶ [230].

At Compline.

Ant. Have mercy upon me. [422].

Ps. When I called. (iv.) [422].

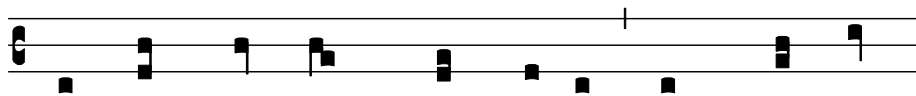
Chap. Thou, O Lord. [424].

Hymn. To thee, before the close of day. [424]-[426].

℟. Keep us, O Lord. [427].

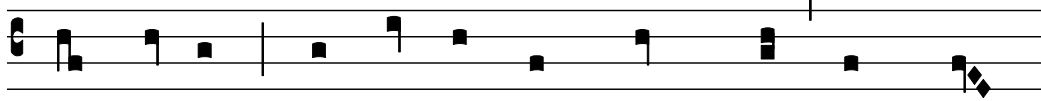
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III.iv.

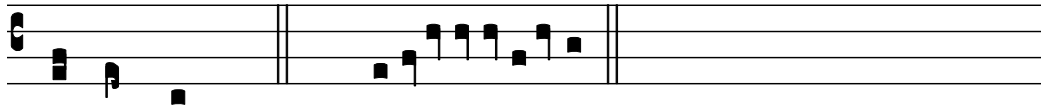


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Ave us, * O Lord, while wak-ing, and guard us



while sleeping, that we may watch with Christ, and may



rest in peace. *Ps.* Now thou dost. [427].

Let the Preces &c. that pertain to Compline conclude the service. [464].

*Let this Compline be sung from the morrow of the Octave of the Epiphany until xl. and from the morrow of the Holy Trinity until the Advent of the Lord : except on Double Feasts and during the Octaves of Corpus Christi, the Name of Jesus, the Visitation, the Assumption and the Nativity of Blessed Mary and of the Dedication of the Church : and on Commemorations of Blessed Mary.*³⁷

[¶ Here first let the Vigils of the Dead be made as in Advent : and let them be made until the Supper of the Lord as is indicated above in the Advent of the Lord.]³⁸ 503.

[At Matins.]

¶ For Saint Maurus [at Matins. Single Invitatory,]³⁹ let three Lessons be made.

Lesson j.

Blessed Maurus, coming forth from a family of illustrious senators, by almighty God nourished under regular instruction : at age twelve was given over by <his> parents to Saint Benedict. Who, while thus far still young, strong in good manners : just as we likewise have seen him, began to be assistant to <his> master, and to be co-worker in his miracles. Indeed, Saint Benedict always loved him dearly above all and instructed <him> :

and thus he was formed by servitude for almighty God, as no one after him hath followed in such holy monastic observance. Who indeed hath ever so austere-ly conquered the body by individual fasting, abstinence, and wakefulness, likewise by squalour and by excessive cold ? Frequently indeed have we seen him in the days of holy Lent, neither in a tunic nor a cloak but clad only in a sackcloth of goat's hair : and only twice in a week rather taking a most small taste than

accepting food. That custom was of course in all of life to Saint Benedict. Thus blessed Maurus, called forth by the example of his master, mortified the flesh by very strong affliction : just as much as by his own father <he> was allowed liberty. On the other hand, during all the other seasons of the year : under the monk's tunic <he> always was clothed from the shoulders to the kidneys in a jagged scapular. In bed, to be sure upon a mound of chalk and sand, he always made use of a hair shirt (except in the season of Lent). Then indeed not reclining but rather standing : or, when he had been forced by his too great exhaustion, he had been

accustomed to take <a little> sleep while sitting. No one ever saw him arise from bed with the other brethren : he always took care to anticipate diligently the hymns of the Nocturns. Frequently fifty, often indeed more, and not infrequently all of the series of the Psalter : were completed <by him> before the office of the Nocturns <began>. Thus the aforesaid blessed man Maurus, overflowing with virtue, from that Saint Benedict and in the assembly of the brethren, mostly suppressed his name as if another were being spoken of : he set himself to follow after the juniors and the negligent.

Lesson ij.

WE have seen (said blessed Benedict of Saint Maurus) in your generation a certain most vigorous youth of nobility, below the years of adolescence, so suddenly seized with all monastic religion perfection : that even by comparison with some of the older monks, more than with his equals, in all respects he is deemed most worthy. But this blessed and beloved of God Maurus, granted that some of his brethren would suppose that he might be advanced with eloquence by Saint

Benedict : never did he succumb to this, to the vice of boasting, always desiring the lofty and holy, and striving by all effort to advance from strength to strength. When, therefore, blessed Maurus in the monastery of Father Benedict, was performing the duty of overseer and deputy in his place, and in his absence on a certain day returned from the labour of the field : he found a certain lame and mute little boy in the way. Whose father and mother, casting themselves down at the feet of the

[60v.]

blessed man, implored by the terrible name of God, that by him their son should be restored to health. And he bathing in tears and also prostrate in prayer : then making the sign of the cross upon the cripple and also raising his eyes to heaven said, In the name of the holy and undivided Trinity, aided by the merits of our most holy master : stand up sound and unimpaired. And at once restored to the most proper health, he began to walk about before him and to bless God with a voice of exultation. There was at that time a certain man of the name of Florus, among the first of the nobles in the Kingdom of the Franks, certainly disposed in the worldly state : but always eager to please almighty God. Which <man> was desiring to find in this religion excellent men : with his

possessions to build a monastery, and to offer his only son to God, and so eventually to cast off all the affairs of the world and in the same place to serve God. Now among those to whom these tidings were brought from the blessed man : was a certain man named Arcleradus, a first cousin of the aforesaid Florus. Who, becoming acquainted with Florus' desire, immediately came near to him : and forthwith made known the reason of his coming to the blessed man. Florus, therefore, filled with joy, soon approached the king : and entreated that they be permitted to build a monastery as was desired. Then the blessed man made him come to him : and made known to him his desire of building a monastery.

Lesson iij.

After this, Florus shewed the blessed man a suitable place where the monastery ought to be built, and handed over his son, a little boy named Bertulph, to the master, to be instructed in his doctrine : and many craftsmen having been assembled, the work hastened to begin. And now when the said work was raised on high by the help of

God : a certain cleric which was in charge of the workmen toppled backwards from the highest step, and fell down heavily upon the hard stone. And when all believed him dead : the man of God arrived with Florus, and prostrated himself on the ground. And when he had prayed at length : he arose, and, making the sign of the cross on his crushed body, said, In the

name of God arise sound : and finish thy work. Who at once arose healthy, just as if from sleep. Moreover some of these workmen began to disparage the blessed man among themselves : but an evil spirit suddenly took possession of three of them, and immediately tore away the soul of one of them. Which as soon as the man of God recognized : he began to weep exceedingly. And next he lay in prayer : and those who were as yet alive he delivered from the demoniac infestation. After this the man of God, with fasting and incessant sighing, pleading to the Lord, and offering to the Lord the sacrifice of our redemption for the soul of the dead : then approaching the body said, by the Lord Jesus Christ : who revived Lazarus after four days : restore to this body the soul which the enemy of mankind hath driven away. And when he had said this : forthwith the whole body moved itself, and immediately arose. Now the construction of the monastery being completed : the aforesaid

Florus himself offered to serve the Lord faithfully, and lived in holy religion for twelve years afterwards. Moreover, in the same monastery many men from everywhere came together : and surrendered themselves to the service of almighty God. And when the congregation of the brethren had been made not a little time, and the holy man had been in charge of his flock for thirty years after the foundation of his monastery : the aforesaid Bertulph, who had been brought up in holy religion, substituted for him as pastor, and he chose to lead a separate life in a remote cell. And at the end of two years and a half in contrition of spirit and mortification of body : a pain of the side entered into him. Which, growing serious, lying upon a blanket before the altar of blessed Martin, with his departure fortified by the reception of the life giving sacraments : he then happily departed to the Lord. In which place God worketh many miracles : to the praise and glory of his name.

And the rest from the Common of one Confessor and Abbot. [949].

¶ *Saint Marcellus, Pope and Martyr.*

Chapter. Every high priest. [817].

Prayer.

Mercifully hear, O Lord, we beseech thee, the prayers of thy people, that we may be helped

through the merits of thy blessed martyr and bishop Marcellus, in whose passion we rejoice. Through.

Three Lessons are made.

First Lesson.

[61r.]



Maximian Augustus, the son of Diocletian, ordered that the Christians should be punished wheresoever they might be found. At the same time, he detained Cyriacus, Deacon the city of Rome : and sent <him> into prison, and ordered that on the day of his procession, to make an example of the Christians, he should be dragged naked in chains before his carriage.

Now on the day of his procession, Marcellus the Bishop coming to the city of Rome : presented himself to Maximian Augustus, saying to him, Of thy goodness, I submit, wherefore dost thou slaughter the servants of God which pray for thy reign and for the republic ? Then, having become enraged, Maximian Augustus ordered that Bishop Marcellus be smitten with clubs and banished.

Lesson ij.

After this, Maximian Augustus commanded all those that were in prison in chains : together⁴⁰ with Ciriacus the Deacon, to be beheaded. And having been given sentence : they were led, with Ciriaco the Deacon, in number one and twenty of both sexes, and were beheaded on the Salarian way, between the baths of Sallust and the gates in the walls. Which bodies John the priest

recovered in the night : and buried. After eight days, blessed Marcellus the Bishop, coming with Lucina, a most Christian matron, embalmed the bodies of the saints with spices and linen cloths, and transported them to his manor on the Ostian way, seven miles from the city of Rome : where they rest in sarcophagi of stone, whom blessed Lucina buried secretly in peace by her own hand, on the

eighth day of the month of August.
But thou, O Lord, have mercy [upon

us].⁴¹

Lesson iij.

AT the same time, blessed Lucina made a donation from her means : to the catholic church. Hearing this, Maximian Augustus : being indignant, condemned her by proscription. Moreover, blessed Lucina asked blessed Marcellus the Bishop, that he would consecrate her house as a church : which blessed Marcellus the bishop did with all devotion. But when he frequently celebrated mass in the same house in the midst of the Via Lata : Maximian Augustus

hearing this : commanded that stakes would be laid out for the animals of the public stable in the same church, and the same Marcellus the bishop, with a state guard, was assigned to tend the animals. Where indeed after many years of serving God : he rested in peace. Whose body John the priest carried off in the night with blessed Lucina, and embalmed with spices : and buried in the cemetery of Priscilla the virgin, on the Salarian way, not far from the city of Rome.

[*And*]⁴² *the rest from the Common of one Martyr and Bishop.* [817].

¶ *Saint Sulpicius, Bishop and Confessor.*

Prayer.

GRant, we beseech thee, ⁴³
almighty God, that we who
commemorate the deposition of thy

blessed confessor and bishop
Sulpicius, may be helped by his
intercession before thee. Through.

At Matins.

Let three Lessons be made.

Lesson j.

THe blessed Bishop Sul-
picius, whilst he lived a
worldly life, remained in the
house of his parents. Being devoted
to good works, he was seen to do
nothing else but build a church or
construct a monastery, or to keep
himself tirelessly busy in works of
mercy for the poor. He was seen to
express the bond of marriage with his
love of chastity, and when the Lord
deigned to satisfy his prayers and
good intentions : with his hair cut off
from the crown of his head, he
received the burden of clerical office,
and succeeded through the steps of
ecclesiastical dignities until he
ascended to the dignity of the

bishopric by election of the people
and with the support of the clergy.
No one else persisted in that office,
according to the church law, more
than he did, as he endeavoured to
care for the poor : and he worked
always with the greatest effort to
minister nourishments to them and
to prepare shelter for them. Who out
of the clergy, in comparison with the
blessed man, could be thus able to
maintain a vigil for continual nights
or to fast for a month ? At night he
would come to the church : and
would not retire from the church
before he had finished singing the
whole Book of Psalms. But thou.

Lesson ij.

AT that same time, being filled
with greed, King Dagobert
ordered his general Lollonus, a man
of ferocious morals : who was without

any vestige of mercy, that an
unaccustomed tax should be imposed
on the people of Bourges : and that [61v.]
they should live under the weight of

the tax, and that they should be subject to the king's command. At this affliction, all the people of that region came in a crowd to the memorable man of God in a multitude of mourning : and, with uplifted lamentation, in a troubled voice, they implored the man of God that he should come to help them. Having been moved by pity, and not bearing up to their wailing and tears : he beseeched God's mercy through the imposition of a three-day fast on the clergy, so that the people might be brought to remembrance and he might relieve them of their affliction. He therefore sent one of his clerics,

Ebargisilus by name, to rebuke the aforesaid king for this crime : and that he would denounce thim to a speedy destruction unless it were quickly amended. Hearing this, the king was terrified with fear : and at once ordered that the people be relieved of the tax and that all record of it be deleted. And so the population was relieved of that affliction : and to this day remaineth in perfect liberty. Nonetheless, revenge followed : it is believed that it was on account of this crime that the king and his satellite were killed shortly thereafter.

Lesson iij.

When, however, the memorable pontiff saw himself seriously encumbered with such a great task between the care of the church and the care for the poor, as well as the business of the whole community : he appealed the king for a partner to support this burden. The king offered his approval to this : and gave him what he had sought, a most prudent man, whose name was Vulfolendus. Indeed, because of his humility, that man who cared first for the poor was then seen to give help more and more to the defence of the

poor. Indeed, some drew away from him because he had left the episcopate and handed it over to another : and he took pleasure in the breeding of certain animals. But he persisted in the work he had undertaken, and fleeing human praise and shunning the boasting of vanity : he persisted always in this work, so that he might relieve the poor from want of food and clothing. And after the span of his life was completed : he went to the Lord in peace and full of days. That place, the basilica where the memorable man of God is buried,

is called navis, because it seems as if there is a port for ships there. It is a most lovely place between two rivers, with pastures and woods and vineyards in great number : with fields and the rivers flowing between huge plains so that there, the inhabitants seem to possess the very image of paradise. In that place he

was honoured, by the grace of the Lord, to continue steadfastly for the health of human kind : by him who is most excellent, who liveth and reigneth in perfect Trinity, one God eternal and without end remaining unchangeable for ever and ever, amen. But thou, [O Lord, have mercy upon us].⁴⁴

[*Chapter.* Behold a great priest.]⁴⁵ [889].

And the rest from the Common of one Confessor and Bishop. [889].

¶ *Saint Prisca, Virgin and Martyr.*

*Prayer.*⁴⁶

Grant, we beseech thee, almighty God, that we who keep the feast-day of thy blessed virgin and martyr Prisca, may both rejoice in the

yearly solemnity, and profit by the example of such great faith. Through.

Let three Lessons be made from the Common. [981].

The rest from the Common of one Virgin and Martyr.

[*Chapter. O Lord my God.*]⁴⁷ [981].

Prayer as above.

¶ *From the Octave of the Epiphany until Quinquagesima let the Service of Saint Mary be made on every Saturday unless a Feast of ix.⁴⁸ Lessons shall impede. And [if such a Feast shall impede :]⁴⁹ then the Service of the same shall be made on some feria [of the same]⁵⁰ week as is fully indicated above in Advent. 137. [If however lxx. shall fall before the Purification : nothing is made of Saint Mary.]⁵¹*

Concerning the Beginning of the Histories.

Rules for the beginning of all the Histories : and of all the ferial Responsories to be sung and of the Memories to be celebrated solemnly or in silence or to be omitted : of the three Commemorations to be made : of the Masses to be celebrated in Chapter : throughout the whole year, taken from the Ordinal of Sarum through the seven letters of the Kalendar and no matter which letter by itself divided into v. parts and this according to the moveable feasts and the leap years.

Therefore first let it be known that if the Sunday Letter is in the year now at hand, then the number by which the moon in the same year.

Which known enter into the following rule : and seek for the same Sunday Letter until you find the aforesaid Lunar Number : and the aforesaid Sunday Letter standing together.

Which being found you do service with the same letter throughout the whole of the current year.

Having learned the Sunday Letter together with the Lunar Number the commencement of that work is recognized at once in whatever letter as appeareth in the following table.

¶ The table followeth. ⁵²

A.	1	A.	16. 13. 5. 2.	3	C.	17. 12. 9. 1. 6.	
	2	A.	18. 15. 10. 7.	4	C.	19. 14. 11. 3.	
	3	A.	12. 9. 4. 1.	5	C.	8.	
	4	A.	17. 14. 11. 6. 3.	1	D.	16.	D.
	5	A.	19. 8.	2	D.	13. 10. 5. 2.	
B.	1	B.	16. 13. 5. 2.	3	D.	18. 15. 12. 7. 4.	
	2	B.	18. 10. 7. 4. 15.	4	D.	17. 9. 6. 1.	
	3	B.	17. 12. 9. 1.	5	D.	19. 11. 8. 3. 14.	
	4	B.	14. 11. 6. 3.	1	E.	16. 5.	E.
	5	B.	19. 8.	2	E.	18. 13. 2. 10.	
C.	1	C.	16. 13. 10. 5. 2.	3	E.	15. 12. 7. 4. 1.	
	2	C.	18. 15. 7. 4.	4	E.	17. 14. 9. 6.	

Concerning the Beginning of the Histories.

	5	C.	19. 8. 3. 11.	1	G.	16. 13. 5.	G.
F.	1	F.	16. 5.	2	G.	18. 10. 7. 2.	
	2	F.	18. 13. 2. 10. 7.	3	G.	15. 12. 9. 4. 1.	
	3	F.	15. 12. 4. 1.	4	G.	17. 14. 6. 3.	
	4	F.	14. 9. 6. 3. 17.	5	G.	19. 11. 8.	
	5	F.	19. 11. 8.			Here endeth the table.	

[Table of Histories.]⁵³

¶ Nevertheless let the reader beware of this particular operation of the leap year. For in particular it shall jump from 1. **A.** always to 2. **A.** and from 1. **C.** always to 2. **C.** and likewise for the other letters : which appear in their places : as such. [62r.]

When the moon runneth through 2. and the same year is a leap year : then let 2. **A.** be taken for the Sunday Letter and not 1. **A.** and let all things be observed that are written in that place.

And thus if thou wishest to be secure in a leap year, first find the Pasch and then count backwards nine Sundays until thou arrivest at Septuagesima : which shall be the ninth Sunday, the Sunday of the Pasch not being counted. And according to this history *Domine ne in ira.* begin according to the rule at the beginning of that history. Thereon considering the number of weeks duration of the same history through to Septuagesima earlier found, take the Pica near the Sunday letter then current, and the same fitting number of weeks.

¶ Saturday on the morrow of the Octave of the Epiphany is of Saint Mary without Vespers.

1. **A.** ¶ On the 1. Sunday after the Octave of the Epiphany, xvij. of the Kalends of February, let all be sung of the History, with only a Memorial of the Saint [Maurus],⁵⁴ and of Saint Mary. At Lauds all the Antiphons are sung. 2. Vespers will be of the Commemoration with a Memorial of the Saint [Marcellus],⁵⁵ and of Saint Mary.

Monday, Tuesday and Wednesday are of Commemorations and [the] two Sunday Masses are said in chapter on Monday and Tuesday, and on Wednesday is said the *V. And thou, Spirit.*⁵⁶

2. **A.** ¶ Note that when moon runs through 15. and the same year is a leap year : then 3. **A.** will be taken.

¶ On the 1. Sunday after the Octave of the Epiphany let all be said of the History, as above at 1. **A.**

Monday, Tuesday and Wednesday are of Commemorations, with a Memorial of the Saints [Marcellus, Sulpicius, Prisca],⁵⁷ and of Saint Mary.

¶ On the 2. Sunday, of Saint Vincent, let the Antiphons on the Psalms and the Responsories be sung in the Superior Grade. At 1. Vespers, Memorials of Saint

Agnes, of the Sunday, and of S. Mary, and at 2. Vespers Memorials of the Sunday and of Saint Mary, and the Sunday Mass is said in Chapter without Memorials.

Monday is of the feria with the Responsories of the same feria, and the Mass *Adore God*.⁵⁸

Tuesday, Thursday and Saturday are of Commemorations with the *Ÿ. And thou, Spirit*.

3. **A.** ¶ The 1. Sunday after the Octave is of the Sunday : Memorial and middle Lessons of the Saint [Maurus].⁵⁹ At Lauds all the Antiphons are sung.

Monday, Tuesday and Wednesday are of Commemorations.

- ¶ The 2. Sunday is of the Saint [Vincent]⁶⁰ as above at 2. **A.**

Monday is of the feria with the Mass of the Sunday.

Tuesday, Thursday and Saturday are of Commemorations.

- ¶ On the 3. Sunday let all be sung of the History. At Lauds all the Antiphons are sung.

Monday, Tuesday and Saturday are of Commemorations with *Ÿ. And thou, Spirit*.

4. **A.** ¶ Note that when the moon runs through 11. and the same year is a leap year, then 5. **A.**⁶¹ will be taken.

- ¶ On the 1. Sunday after the Octave of the Epiphany let all be said of the History. Memorial and middle Lessons of the Saint [Maurus].⁶² At Lauds all the Antiphons.

Monday, Tuesday and Wednesday are of Commemorations.

- ¶ The 2. Sunday is of the Saint [Vincent]⁶³ : as above at 2. **A.**

Monday is of the feria with the Mass of the Sunday.

Tuesday, Thursday and Saturday are of Commemorations.

- ¶ On the third Sunday let all be sung of the the History. At Lauds all the Antiphons.

Monday, Tuesday and Saturday are of Commemorations.

- ¶ The fourth Sunday is of Saint Agatha.

Tuesday, Thursday, and Saturday are of Commemorations and Wednesday is of the feria with the Mass of the Sunday. On Saturday is said *Ÿ. And thou, Spirit*.

5. **A.** ¶ On the 1. Sunday after the Octave of the Epiphany let the History *Dómine ne in ira*. be begun. All as above at 4. **A.**

- ¶ The 2. Sunday <as it> appeareth.

Monday is of the feria with the Mass of the Sunday.

Tuesday, Thursday and Saturday are of Commemorations.

¶ On the 3. Sunday let all be sung of the History.

Monday, Tuesday and Saturday are of Commemorations.

¶ The 4. Sunday is of Saint Agatha : a Memorial of the Sunday at both Vespers and at Matins and at Mass.

Tuesday, Thursday and Saturday are of Commemorations.

And on Wednesday is said the Mass of the Sunday.

¶ On the 5. Sunday let all be sung of the History. At Lauds all the Antiphons are sung.

Monday, Friday and Saturday are of Commemorations.

Wednesday is of the feria with the Epistle and Gospel of the same feria.

On Saturday is said *℣. And thou, Spirit.*

Friday and Saturday after the Octave of the Epiphany are of Commemorations.

1. ¶ On the 1. Sunday after the Octave of the Epiphany let the whole History *Domine ne in ira.* be sung. At Lauds all the Antiphons are sung, with only a Memorial of Saint Marcellus.⁶⁴

Monday and Tuesday are of Commemorations and the *℣. And thou, Spirit.* is said. and two Sunday Masses are said in Chapter on these ferias.

2. ¶ Note that when the moon runs through 4. and the same year is a leap year : then 3. ¶ will be taken.

Friday and Saturday after the Octave of the Epiphany are of Commemorations.

¶ On the 1. Sunday after the Octave of the Epiphany let the History be begun, with a Memorial and middle Lessons of the Saint [Marcellus, Pope].⁶⁵ At Lauds all the Antiphons are sung, with two Memorials.

Monday and Tuesday are of Commemorations with, Memorials of the Saints.

¶ On the 2. Sunday let all be sung of the History. At Lauds all the Antiphons are sung.

Monday, Wednesday and Saturday are of Commemorations and the *℣. And thou, Spirit.* is said.

And the Mass *Adore God.* is said on the 6. feria for the Mass of the day : with a Memorial of the Feast [of Saint Agnes].⁶⁶

3. ¶ Note that when the moon runs through 17. and the same year is a leap year : then 4. ¶ will be taken.

Friday and Saturday after the Octave are of Commemorations.

¶ On the first Sunday after the Octave of the Epiphany let the History be begun with a Memorial and middle Lessons of the Feast [of Saint Marcellus].⁶⁷ At Lauds all the Antiphons are sung.

Monday and Tuesday are of Commemorations.

¶ On the Second Sunday let all be sung of the History.

Monday, Wednesday and Saturday are of Commemorations.

¶ The 3. Sunday is of the Sunday Service, with a Memorial and middle Lessons of the Feast [of Saint Bathild].⁶⁸ 6. *R̄. The kingdom of this world.* [1007]. At Lauds all the Antiphons are sung.

Monday, Tuesday and Friday are of Commemorations and the *V̄. And thou, Spirit.* is said.

4. ¶ On the first Sunday after the Octave of the Epiphany let the History be begun, with a Memorial and middle Lessons of the Saint [Marcellus].⁶⁹ At Lauds all the Antiphons are sung.

Monday and Tuesday are of Commemorations.

¶ On the second Sunday let all be sung of the History.

Monday, Wednesday and Saturday are of Commemorations.

¶ The 3. Sunday is of the Sunday service, with Memorial and middle Lessons of the Feast [of Saint Bathild].⁷⁰ 6. *R̄. The kingdom of this world.* [1007].

Monday, Tuesday and Friday are of Commemorations.

¶ The 4. is of the Sunday service, with a Memorial and middle Lessons of the Saints [Vedast and Amandus].⁷¹ At Lauds all the Antiphons are sung.

Monday, Tuesday and Saturday are of Commemorations, with the *V̄. And thou, Spirit.*

Wednesday and Friday are of the feria and on the Friday is said the Mass of the 5. Sunday.

5. ¶ On the 1. Sunday after the Octave of the Epiphany let the History be begun, with Memorial and middle Lessons of the Saint [Marcellus].⁷² At Lauds all the Antiphons.

Monday and Tuesday are of Commemorations.

¶ On the 2. Sunday let all be sung of the History.

Monday, Wednesday and Saturday are of Commemorations.

¶ The third Sunday is of the Sunday service, with a Memorial and middle Lessons

of the Feast [of Saint Bathild].⁷³ 6. *R̄. The kingdom of this world.* [1007].

Monday, Tuesday and Friday are of Commemorations.

¶ The 4. Sunday is of the Sunday service, with a Memorial and middle Lessons of the Saints [Vedast and Amandus].⁷⁴

Monday, Tuesday and Saturday are of Commemorations.

Wednesday and Friday of the feria with Responsories of the same ferias.

¶ The 5. Sunday is of the Sunday service. At Lauds all the Antiphons.

Tuesday, Thursday and Saturday are of Commemoration with the *Ÿ. And thou, Spirit.*

Friday is of the feria with the Responsories of the same feria.

1. ¶ Note that when the moon runs through 10. and the same year is a leap year then 2. ¶ will be taken.

Thursday and Friday and Saturday after the Octave of the Epiphany are of Commemorations with Memorials of the Saints.

¶ On the 1. Sunday after the Octave of the Epiphany let all be sung of the History with a Memorial only of the Saint [Sulpicius].⁷⁵ At Lauds all the Antiphons.

Monday and Saturday are of Commemorations with the *Ÿ. And thou, Spirit.* and two Sunday Masses, namely *Let all the earth.* and *Adore God.* are said in Chapter : of course on Tuesday and Thursday.

2. ¶ On the 1. Sunday after the Octave of the Epiphany let the History be begun, with middle Lessons of the Feast [Saint Sulpicius].⁷⁶ At Lauds all the Antiphons.

Monday and Saturday are of Commemorations and nothing of the 3. Commemoration in this week.

¶ On the 2. Sunday let all be sung of the History. At Lauds all the Antiphons.

Tuesday, Friday and Saturday are of Commemorations.

And the Mass *Adore God.* is said on the Thursday for the High Mass, with a Memorial of the Feast.

And on Saturday is said the *Ÿ. And thou, Spirit.*

3. ¶ Note that when the moon runs through 6. and the same year is a leap year then 4. ¶ will be taken.

¶ On the 1. Sunday after the Octave of the Epiphany let the History be begun, [with] a Memorial and middle Lessons of the Saint [Sulpicius].⁷⁷ At Lauds all the Antiphons.

Monday and Saturday are of Commemorations, and there is nothing of the 3.

Commemoration.

¶ On the 2. Sunday after the Octave of the Epiphany let all be sung of the History. [62v.]

Tuesday, Friday and Saturday are of Commemorations.

¶ The 3. Sunday is of the Sunday service. At Lauds all the Antiphons.

Monday, Thursday and Saturday are of Commemorations with the *V̄. And thou, Spirit.*

4. ¶ Note that when the moon runs through 19. and the same year is a leap year then 5. ¶ will be taken.

¶ On the 1. Sunday after the Octave of the Epiphany let the History be begun, with middle Lessons of the Feast [of Saint Sulpicius].⁷⁸ At Lauds all the Antiphons.

Monday and Saturday are of Commemorations.

¶ The 2. Sunday after the Octave of the Epiphany is of the Sunday service : let all be sung of the History.

Tuesday, Friday and Saturday are of Commemorations.

¶ The 3. Sunday is of the Sunday service.

Monday, Thursday and Saturday are of Commemorations with Memorials of the Saints.

¶ On the 4. Sunday let all be sung of the History. At Lauds all the Antiphons.

Monday, Tuesday and Saturday are of Commemorations.

Thursday is of the feria with the Epistle and Gospel of the Wednesday.

And on the Friday is sung the Mass of the fifth Sunday.

On Saturday is said the *V̄. And thou, Spirit.*

5. ¶ On the 1. Sunday after the Octave of the Epiphany let the History be begun, with the middle Lessons of the Saint [Sulpicius].⁷⁹ At Lauds all the Antiphons.

Monday and Saturday are of Commemorations.

¶ On the 2. Sunday let all be sung of the History.

Tuesday, Friday and Saturday are of Commemorations.

¶ The 3. Sunday is of the Sunday service.

Monday, Thursday and Saturday are of Commemorations.

¶ The 4. Sunday is of the Sunday service.

Monday, Tuesday and Saturday are of Commemorations.

Thursday is of the feria. Epistle and Gospel of the Wednesday.

¶ The 5. Sunday is of the Sunday service with middle Lessons of the Saint

[Valentine].⁸⁰ At Lauds all the Antiphons.

Thursday, Friday and Saturday are of Commemorations with the *℣. And thou, Spirit.*

On Tuesday⁸¹ the Mass *I am the salvation.*⁸²

On Wednesday the Epistle and Gospel of the same feria.

1. **℞.** **℥** Note that when the moon runs through 16. and the Sunday Letter is **℞.** and the same year is a leap year : then from the 18. day of January until the last day of February 2. **℞.** must be taken for the Sunday Letter : and thence 1. **℥.** is taken for the Sunday Letter.

℥ Sunday Letter **℞.** 3. of the Ides of January let the History *Domine ne in ira.* be begun with a Memorial only.

Saturday is of Saint Mary with the *℣. And thou, Spirit.* and a Memorial of the Saint [Sulpicius].⁸³

Wednesday, Thursday and Friday are of the feria, with the *℣℣.* and *℞℞.* of their proper ferias and not of the Sunday History, and on these three ferias are said the Masses *Upon a high throne. Let all the earth.* and *Adore God.* and let there be nothing of the Saints : except only a Memorial of Saint Mary at Vespers and at Matins.⁸⁴

Thursday, Friday, and Saturday after the Octave of the Epiphany are of Commemorations with Memorials of the Saints : and of S. Mary.

2. **℞.** **℥** On the 1. Sunday after the Octave of the Epiphany let all be sung of the History, with a Memorial only of the Feast [of S. Prisca]⁸⁵ and of Saint Mary. At Lauds all the Antiphons.

Friday and Saturday are of Commemorations. And the two Sunday Masses, namely *Let all the earth.* and *Adore God.* are said in Chapter on the Monday and Tuesday, and on Saturday is said the *℣. And thou, Spirit.*

Thursday, Friday and Saturday after the Octave of the Epiphany are of Commemorations, with Memorials of the Saints : and of Saint Mary.

3. **℞.** [**℥** Note that when the moon runs through 12. and the same year is a leap year then 4. **℞.** is taken and 3. **℥.** for the Sunday Letter.]⁸⁶

℥ On the 1. Sunday after the Octave of the Epiphany let all be sung of the History, with only a Memorial of the Feast [of S. Prisca]⁸⁷ and of Saint Mary. At Lauds all the Antiphons.

Friday and Saturday are of Commemorations and nothing of the 3. Commemo-

ration.

¶ The 2. Sunday is of the Apostle [Paul]⁸⁸ : with a Memorial of the Saint [Prejectus]⁸⁹ : and of the Sunday and of Saint Mary.

Monday, Thursday and Saturday are of Commemorations with the *℣. And thou, Spirit.* and the two Sunday Masses, namely *Let all the earth.* and *Adore God.* are said on the Wednesday and Friday for the High Mass : with a Memorial of the Feast.

Thursday, Friday and Saturday after the Octave of the Epiphany are of Commemorations, with a Memorials of the Saints and of Saint Mary.

4. ¶ On the 1. Sunday after the Octave of the Epiphany all is as above at 3. ¶

Friday and Saturday are of Commemorations and nothing of the 3. Commemoration.

¶ The 2. Sunday is of the Apostle [Paul]⁹⁰ : with a Memorial of the Saint [Prejectus]⁹¹ : [and]⁹² of the Sunday and of Saint Mary.

Monday, Thursday and Saturday are of Commemorations and the Sunday Mass is said on the Friday for the High Mass.

¶ On the 3. Sunday the service is of the Sunday with a Memorial and middle Lessons of the Feast [of S. Bridget].⁹³ At Lauds all the Antiphons. 2. Vespers will be of the Purification and a Memorial in silence of the Sunday.

Wednesday, Friday, and Saturday are of Commemorations with the *℣. And thou, Spirit.*

5. ¶ Note that when the moon runs through 8. and the same year is a leap year : then lxx. will be on Saint Peter's Chair.

Wednesday on the morrow of the Octave of the Epiphany is of Saint Felix : at the Mass three Collects are said.⁹⁴

Thursday, Friday and Saturday are of Commemorations, with a Memorial of the Saints and of Saint Mary.

¶ On the 1. Sunday after the Octave of the Epiphany let all be sung of the History, with only a Memorial of the Feast [of S. Prisca]⁹⁵ and of Saint Mary. At Lauds all the Antiphons are sung.

Friday and Saturday are of Commemorations.

¶ The 2. Sunday is of the Apostle [Paul],⁹⁶ with a Memorial of the Saint [Prejectus],⁹⁷ of the Sunday, and of S. Mary.

Monday, Thursday and Saturday are of Commemorations, and the Sunday Mass is said in Chapter and then at the High Mass only two Memorials are said.

¶ The 3. Sunday is of the Sunday with middle Lessons of the Feast [of Saint Bridget].⁹⁸ 2. Vespers will be of the Purification, with a Memorial in silence of the Sunday.

Wednesday, Friday and Saturday are of Commemorations, with a Memorial of the Saints.

¶ On the 4. Sunday let all be sung of the History. At Lauds all the Antiphons.

Monday, Thursday and Saturday are of Commemorations with the *Ÿ. And thou, Spirit.*

On Wednesday the Epistle and Gospel of the same feria.

On Friday the Mass of the fifth Sunday.

1. ¶ Note that when the moon runs through 5. and the same year is a leap year then 2. ¶ is taken.

¶ Sunday Letter ¶. The day before the Ides of January let the whole service be of the Octave [of the Epiphany]⁹⁹ and the History *Domine ne in ira.* must be begun with a Memorial.

Thursday and Saturday are of Commemorations. On Saturday is said the *Ÿ. And thou, Spirit.* and nothing of the 3. Commemoration.

Tuesday, Wednesday and Friday are of the feria with the Responsories of their proper ferias and not of the Sunday History, and nothing of the Saints happening at that place, except only a Memorial at Vespers and at Matins of Saint Mary : and on these three ferias are said the Masses *Upon a high throne. Let all the earth.* [and]¹⁰⁰ *Adore God.*

2. ¶ Note that when the moon runs through 18. and the same year is a leap year then 3. ¶ will be taken.

Tuesday on the morrow of the Octave of the Epiphany is of Saint Felix, at the Mass three Collects are said.¹⁰¹

Wednesday, Friday and Saturday are of Commemorations with Memorials of the Saints.

¶ On the 1. Sunday after the Octave of the Epiphany let all be sung of the History. At Lauds all the Antiphons and the Feast of Saint Wulfstan must be deferred until the Thursday.

Friday is of Saint Mary with the *Ÿ. And thou, Spirit.* and the two Sunday Masses are said in Chapter on the Wednesday and Friday.

3. ¶ Note that when the moon runs through 1. and the same year is a leap year then

4. **℥**. is taken.

Tuesday after the Octave of the Epiphany is of Saint Felix : at the Mass three Collects are said.¹⁰²

Wednesday, Friday and Saturday are of Commemorations.

¶ The 1. Sunday after the Octave is of Saint Wulfstan and let the History be begun with a Memorial only at the High Mass, and a Memorial of Saint Mary and of All Saints only : the Sunday Mass is said in Chapter without any Memorial.

Thursday and Friday are of Commemorations and nothing of the third Commemoration.

¶ On the 2. Sunday all is sung of the History. At Lauds all the Antiphons.

Wednesday, Friday and Saturday are of Commemorations and the Mass *Adore God*. is said on the Thursday for the Mass of the day : with a Memorial of the Feast [of Saint Bathild].¹⁰³

On Saturday the *℣*. *And thou, Spirit*.

4. **℥**. ¶ Note that when the moon runs through 14. and the same year is a leap year then 5. **℥**. will be taken.

Tuesday after the Octave of the Epiphany is of Saint Felix : at the Mass 3. Collects.¹⁰⁴

Wednesday, Friday and Saturday are of Commemorations.

¶ The 1. Sunday after the Octave of the Epiphany and during the week as above at 3. **℥**.

¶ On the 2. Sunday after the Octave of the Epiphany let all be sung of the History. At Lauds all the Antiphons.

Wednesday, Friday and Saturday are of Commemorations.

¶ The 3. Sunday is of the Purification, with a Memorial of the Sunday in silence.

Tuesday, Friday and Saturday are of Commemorations : the Sunday Mass will be on the Monday, with a Memorial of the Saint [Blaise].¹⁰⁵

On Saturday is said the *℣*. *And thou, Spirit*.

5. **℥**. ¶ On the Tuesday, Wednesday, Thursday, Friday and Saturday after the Octave of the Epiphany [and during the week]¹⁰⁶ all is as above at 4. **℥**.

¶ On the 1. Sunday after the Octave of the Epiphany and during the week all is as above at 4. **℥**.

¶ On the 2. Sunday after the Octave of the Epiphany let all be sung of the History.

Wednesday, Friday and Saturday are of Commemorations.

¶ The 3. Sunday after the Octave of the Epiphany is of the Purification, with a Memorial in silence of the Sunday.

Tuesday, Friday and Saturday are of Commemorations and the Sunday Mass is said on Monday.

¶ On the 4. Sunday all the service is of the Sunday. At Lauds all the Antiphons.

Tuesday, Thursday and Saturday are of Commemorations with the *Ÿ. And thou, Spirit.* And on Wednesday is said the Sunday Mass of the fifth Sunday.

1. *ſ*. ¶ Sunday letter *ſ*. On the 13. day of January let the service be of the Octave of the Epiphany with middle Lessons of the Saint [Hilary]¹⁰⁷ and the History *Domine ne in ira.* must begin with a Memorial, Ant. *My transgressions.* 700. and afterwards a Memorial of Saint Mary.

Tuesday and Thursday are of Commemorations and nothing of the 3. Commemoration.

Monday, Wednesday and Friday are of the feria, with nothing of the Feasts that happen at that time : except only a Memorial of Saint Mary at Vespers and at Matins, and on these three days are not said the *R̄R̄.* of the History but the *R̄R̄.* of their proper ferias : nevertheless the Lessons are read according to the order, and on these three ferias are said the 3. Sunday Masses *Upon a high throne. Let all the earth.* and *Adore God.* and on the Thursday is said the *Ÿ. And thou, Spirit.*

2. *ſ*. ¶ Note that when the moon runs through 7. and the same year is a leap year : then 3. *ſ*. is taken for the Sunday Letter.

¶ Sunday Letter *ſ*. The 13. day of January let the service be made of the Octave of the Epiphany with the middle Lessons of the Saint [Hilary].¹⁰⁸

Tuesday, Thursday and Friday are of Commemorations with Memorials of the Saints and of Saint Mary. On the Tuesday let the Office of the Dead be begun.

- [63r.] ¶ On the 1. Sunday after the Octave of the Epiphany let all be sung of the History *Domine ne in ira.* At Lauds all the Antiphons, and the Feast [of Fabian and Sebastian]¹⁰⁹ must be deferred until the Wednesday.

Thursday and Saturday are of Commemorations with the *Ÿ. And thou, Spirit.* and let the two Sunday Masses be said in Chapter on Monday and Wednesday.

3. *ſ*. ¶ Sunday Letter *ſ*. xiiij. day of January is of the Octave of the Epiphany with middle Lessons of the Saint [Hilary].¹¹⁰

Tuesday, Thursday and Friday are of Commemorations with Memorials of the Saints and of Saint Mary.

¶ The 1. Sunday after the Octave of the Epiphany is of the Martyrs [Fabian and Sebastian],¹¹¹ and the History *Domine ne in ira.* must be begun with a Memorial, and the Sunday Mass is said in Chapter.

Wednesday, Thursday and Saturday are of Commemorations with the *℣. And thou, Spirit..*

¶ On the 2. Sunday let all be sung of the History, with only a Memorial of the Saint [Julian].¹¹² At Lauds all the Antiphons.

Tuesday, Wednesday, and Thursday are of Commemorations [with the *℣. And thou, Spirit.*]¹¹³

And the Mass *Adore God.* is said on the Friday, with a Memorial of the Feast [of S. Brigid].¹¹⁴

On Saturday, the Feast of the Purification, Second Vespers will be of the Feast with the Hymn *All Prophets Hail thee.* {256}. No Memorial of the Saint [Blaise]¹¹⁵ : but let there be a solemn Memorial of the Sunday.

4. *℟.* ¶ Note that when the moon runs through 3. and the same year is a leap year then let 5. *℟.* be taken.

¶ Sunday Letter *℟.* The xiiij. day of January should be a service of the Octave of the Epiphany with middle Lessons of the Saint [Hilary].¹¹⁶

Tuesday, Thursday and Friday are of Commemorations.

¶ The 1. Sunday after the Octave of the Epiphany is of the Martyrs [Fabian and Sebastian]¹¹⁷ and the History *Domine ne in ira.* must be begun with a Memorial.

Wednesday, Friday and Saturday are of Commemorations and the Sunday Mass is said in Chapter.

¶ On the 2. Sunday let all be sung of the History. At Lauds one Antiphon and only a Memorial of the Saint [Julian]¹¹⁸ and of Saint Mary.

Tuesday, Wednesday and Thursday are of Commemorations.

Saturday is of the Purification. At 2. Vespers let there be a Memorial of the Sunday in silence, and no Memorial of the Saint.

¶ The 3. Sunday is of the Sunday service, with a Memorial and middle Lessons of the Saint [Blaise].¹¹⁹ At Lauds all the Antiphons.

Thursday, Friday and Saturday are of Commemorations with the *℣. And thou, Spirit.*

The Mass of the 4. Sunday is said on the Monday and the Mass of the fifth Sunday must be omitted.

5. **℟**. **℟** Sunday Letter **℟**. The 13. day of January is of the Octave of the Epiphany, with a Memorial and middle Lessons of the Saint [Hilary].¹²⁰

Tuesday, Thursday and Friday are of Commemorations with Memorials of the Saints : and of Saint Mary.

℟ The 1. Sunday after the Octave of the Epiphany is of the Martyrs [Fabian and Sebastian]¹²¹ and the History *Domine ne in ira.* must be begun with only a Memorial.

Wednesday, Thursday and Saturday are of Commemorations and the Sunday Mass is said in chapter on the Sunday.

℟ On the 2. Sunday let all be sung of the History. At Lauds only one Antiphon and Memorials only of Saint Julian and of Saint Mary.

Tuesday, Wednesday and Thursday are of Commemorations. Saturday is the Feast of the Purification. At 2. Vespers a Memorial of the Sunday in silence and nothing of Saint Blaise.

℟ The 3. Sunday is of the Sunday service, with middle Lessons of Saint Blaise, Vespers will be of the Sunday.

Monday, Thursday and Saturday are of Commemorations.

℟ The 4. Sunday is of the Sunday. At Lauds all the Antiphons : with a Memorial and middle Lessons of the Feast [of Saint Scholastica].¹²²

Monday, Tuesday and Saturday are of Commemorations with the *℟*. *And thou, Spirit.*

On Wednesday the Epistle and Gospel of that feria.

On Friday is said the Mass of the 5. Sunday.

1. **℟**. **℟** Note that when the moon runs through 13. and the same year is a leap year then let 2. **℟**. be taken.

℟ Sunday Letter **℟**. On the 14. of January let all be sung of the History *Domine ne in ira.* with only a Memorial of the Saint [Felix]¹²³ and of Saint Mary. At Lauds all the Antiphons.

Tuesday, Wednesday and Thursday are of Commemorations with the *℟*. *And thou, Spirit.* The Mass *Let all the earth.* is said on Monday with a Memorial of the Saint [Maurus],¹²⁴ and the Mass *Adore God.* is said in Chapter on Friday.

2. **℟**. **℟** Sunday Letter **℟**. On the 14. day of January let all be sung of the History *Domine ne in ira.* with only a Memorial of the Saint [Felix]¹²⁵ and of Saint Mary. At Lauds all the Antiphons.

Tuesday, Wednesday and Thursday are of Commemorations.

¶ The 2. Sunday is of Saint Agnes : and the Sunday Mass is said in Chapter.

Tuesday, Wednesday and Saturday are of Commemorations with the *Ÿ. And thou, Spirit.* and the Mass *Adore God.* is said on the Friday.

3. ☩. ¶ Note that when the moon runs through 9. and the same year is a leap year then 4. ☩. will be taken.

¶ Sunday Letter ☩. On the 14. day of January let all be sung of the History *Domine ne in ira.* and only a Memorial of the Saint and of Saint Mary. At Lauds all the Antiphons.

Tuesday, Wednesday and Thursday are of Commemorations.

¶ The 2. Sunday is of Saint Agnes : with a Memorial of the Sunday and of Saint Mary.

Tuesday, Wednesday and Saturday are of Commemorations, and the Sunday Mass is said on the Friday.

¶ On the 3. Sunday the service is of the Sunday. At Lauds all the Antiphons, with a Memorial and middle Lessons of the Feast [of Saint Agnes (second feast)].¹²⁶

Monday, Wednesday and Saturday are of Commemorations with the *Ÿ. And thou, Spirit.*

4. ☩. ¶ Sunday Letter ☩. On the 14. day of January let the History *Domine ne in ira.* be begun, with a Memorial and middle Lessons of the Saint [Felix].¹²⁷ At Lauds all the Antiphons.

Tuesday, Wednesday and Thursday are of Commemorations, with Memorials of the Saints and of Saint Mary.

¶ The 2. Sunday is of Saint Agnes.

Tuesday, Wednesday and Saturday are of Commemorations, and the Sunday Mass is said on the Friday.

¶ On the 3. Sunday the service is of the Sunday with a Memorial and middle Lessons of the Feast [of S. Agnes (second feast)].¹²⁸

Monday, Wednesday and Saturday are of Commemorations.

¶ On the 4. Sunday let all be sung of the History. At Lauds all the Antiphons.

Wednesday, Thursday and Saturday are of Commemorations, with the *Ÿ. And thou, Spirit.*

On the Friday is said the Mass of the 5. Sunday.

5. ☩. ¶ Sunday Letter ☩. On the 14. day of January let the History *Domine ne in ira.* be

begun, with a Memorial and middle Lessons of the Saint [Felix].¹²⁹ At Lauds all the Antiphons.

Tuesday, Wednesday and Thursday are of Commemorations.

● The 2. Sunday is of Saint Agnes.

Tuesday, Wednesday and Saturday are of Commemorations and the Sunday Mass is said on the Friday.

● The 3. Sunday is of the Sunday service, and let the middle Lessons be of the Feast [of Saint Agnes (second feast)].¹³⁰

Monday, Wednesday and Saturday are of Commemorations.

● On the 4. Sunday let all be sung of the History. 2. Vespers is of the Feast [of Saint Agatha],¹³¹ with a Memorial of the Sunday.

Wednesday, Thursday and Saturday are of Commemorations.

Friday is of the feria. The Epistle and the Gospel of the same feria.

● The 5. Sunday is of the Sunday service. At Lauds all the Antiphons.

Monday, Tuesday and Saturday are of Commemorations with the *℣. And thou, Spirit.*

On Thursday the Epistle and Gospel of Wednesday.

Notes, pages 663-696.

- ¹ 1519:115r.
² 'Marcelliano'. 1519:115r.
³ 1519:115r.
⁴ 1519:115r.
⁵ 1519:115r.
⁶ 1519:115r.
⁷ 1519:115r.
⁸ 'Inter Octavas Epiphaniae et Septuagesimam dicitur "*tempus breve*" quando sunt una Dominica, vel duae Dominicae, ut nulla Dominica : "*aequale*," quando sunt tres Dominicae : "*prolixum*," quando sunt quatuor vel quinque Dominicae.' *Ibid.* [*Crede Michi*, 1495-7.] [SB:ccclx.]
⁹ '*Eodem modo*', 1519:115r.
¹⁰ '*tunc*', 1519:115r.
¹¹ 1519:115r.
¹² '*festis*', 1519:115r.
¹³ 1519:115r.
¹⁴ 1519:115r.
¹⁵ '*ibidem*', 1519:115v.
¹⁶ 'Sed de Sanctis usque ad Missam tantum.' *Crede Michi.* [SB:ccclxi.]
¹⁷ '*scilicet*', 1519:115v.
¹⁸ 1519:115v.
¹⁹ 'commemoratione beate Marie.' 1519:115v.
²⁰ 1519:115v.
²¹ 1519:115v.
²² '*sed*', 1519:115v.
²³ 1519:115v.
²⁴ 1519:116r.
²⁵ '*iterum*', 1519:116r.
²⁶ 'Si Festum...hebdomada contigerit, in festo...mimine dictum.' *Crede Michi*, 1495-7. [SB:ccclxiv.]
²⁷ 'Sancti cujus sunt mediae lectiones. Vera regula Sarum, et patet expresse quando Octavae Epiphaniae in ii. Feria contingunt [*hoc est, littera Dominicali E.*].' *Ibid.* [SB:ccclxiv.]
²⁸ SB:ccclxvi.
²⁹ 1519:116r.
³⁰ 1519:116r.
³¹ '*subnotatum est*', 1519:116r.
³² 1519:116r.
³³ 1519:116r.
³⁴ 1519:116r.
³⁵ 'fieri concessisti.' 1519:116r.

- ³⁶ 1519:116r.
- ³⁷ 'nisi in festis duplicibus et per octavas assumptionis et nativitatis beate Marie, et dedicationis ecclesie, et nisi in commemoratione beate Marie : et nisi per octavas cum regimine chori.' 1519:116r.
- ³⁸ 1519:116r.
- ³⁹ 1519:116r.
- ⁴⁰ 'uni', SB:ccclxxi.
- ⁴¹ SB:ccclxxii.
- ⁴² 1519:116r.
- ⁴³ 'Da quésumus.' 1519:116r.
- ⁴⁴ SB:ccclxxvi.
- ⁴⁵ 1519:116r.
- ⁴⁶ 1519:116r. adds 'Orémus.'
- ⁴⁷ 1519:116v.
- ⁴⁸ 'trium.' 1519:116v.
- ⁴⁹ 1519:116v.
- ⁵⁰ 1519:116v.
- ⁵¹ 1519:116v.
- ⁵² SB:cclxxix-cclxxxii. provides an additional table of dates that serves A.D. 1875-2199. See Appendix **XX**.
- ⁵³ SB:ccclxxxiii.
- ⁵⁴ SB:ccclxxxiii.
- ⁵⁵ SB:ccclxxxiii.
- ⁵⁶ '*Spiritus et alme*.' refers to the troped version of the *Glória in excelsis* at mass. See Missal:45*.
- ⁵⁷ SB:ccclxxxiii.
- ⁵⁸ Mass for the third Sunday after the octave of the Epiphany.
- ⁵⁹ SB:ccclxxxiii.
- ⁶⁰ SB:ccclxxxiii.
- ⁶¹ '3 A.' Chevallon, 1531. [SB:ccclxxxv.]
- ⁶² SB:ccclxxxv.
- ⁶³ SB:ccclxxxv.
- ⁶⁴ 'et de S. Maria.' 1525-6. [SB:ccclxxxv.]
- ⁶⁵ SB:ccclxxxv.
- ⁶⁶ SB:ccclxxxvii.
- ⁶⁷ SB:ccclxxxvii.
- ⁶⁸ SB:ccclxxxvii.
- ⁶⁹ SB:ccclxxxvii.
- ⁷⁰ SB:ccclxxxvii.
- ⁷¹ SB:ccclxxxvii.
- ⁷² SB:ccclxxxvii.

- 73 SB:ccclxxxvii.
 74 SB:ccclxxxvii.
 75 SB:ccclxxxix.
 76 SB:ccclxxxix.
 77 SB:ccclxxxix.
 78 SB:ccclxxxix.
 79 SB:ccclxxxix.
 80 SB:cccxcī.
 81 '3', Brev:62v. '*Feria ii. missa Salus pópuli.*' Directorium (1495), Portif. 1525-6. Cf. p. ccclxxx. n.
 [SB:cccxcī.]
 82 The mass for Tuesday ferias, Missal:194.
 83 SB:cccxcī.
 84 '*ad vesp̄as et matutinas de S. Maria.*] id est, *ad vesp̄as de S. Maria et ad matutinas de S. Maria*, scilicet in Officio Parvo B. Marie, quod, quandocunq̄ue non fieret Plenum Servitium de ea, Officio diei addendum erat.' (C. Seager, *Portif.* 1. xlvi.) [SB:cccxcī.]
 85 SB:cccxcī.
 86 SB:cccxcī.
 87 SB:cccxcī.
 88 SB:cccxcī.
 89 SB:cccxcī.
 90 SB:cccxciii.
 91 SB:cccxciii.
 92 SB:cccxciii.
 93 SB:cccxciii.
 94 '*quinque Collectæ*' Directorium (1495), Portif. 1525-6. [SB:cccxciii.]
 95 SB:cccxciii.
 96 SB:cccxciii.
 97 SB:cccxciii.
 98 SB:cccxciii.
 99 SB:cccxciii.
 100 SB:cccxciii.
 101 '*quinque Collectæ*' Directorium (1495), Portif. 1525-6. [SB:cccxciii.]
 102 '*quinque Collectæ*' Directorium (1495), Portif. 1525-6. [SB:cccxcv.]
 103 SB:cccxcv.
 104 '*quinque Collectæ*' Directorium (1495), Portif. 1525-6. [SB:cccxcv.]
 105 SB:cccxcv.
 106 SB:cccxcv.
 107 SB:cccxcvii.
 108 SB:cccxcvii.

- 109 SB:cccxcvii.
- 110 SB:cccxcvii.
- 111 SB:cccxcvii.
- 112 SB:cccxcvii.
- 113 SB:cccxcvii.
- 114 [St. Pauli.], SB:cccxcvii.
- 115 SB:cccxcvii.
- 116 SB:cccxcvii.
- 117 SB:cccxcvii.
- 118 SB:cccxcix.
- 119 SB:cccxcix.
- 120 SB:cccxcix.
- 121 SB:cccxcix.
- 122 SB:cccxcix.
- 123 SB:cccxcix.
- 124 SB:cccxcix.
- 125 SB:cccxcix.
- 126 SB:cccci.
- 127 SB:cccci.
- 128 SB:cccci.
- 129 SB:cccci.
- 130 SB:cccci.
- 131 SB:cccci.