

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.

Part 20.

Pages 847-880.

Proper of Time.
Sexagesima.

Edited by William Renwick.

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THE GREGORIAN INSTITUTE OF CANADA.
MMXIX.

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

The Sarum Rite is distributed over the internet through .pdf files located at: www.sarum-chant.ca

This document first published January 1, 2019.
Revised August 2024.

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[Sunday in Sexagesima.]¹

1. **A.** **¶** On Sunday in lx. let all be sung of the History.
Monday, Tuesday and Saturday are of Commemorations.
Wednesday is of the Feast [Saint Bridget]² with a Nocturn.
2. **A.** **¶** On Sunday in lx. all is said of the History and the Feast of Saint Agatha is deferred³ until the Tuesday.
Wednesday, Thursday, and Saturday are of Commemorations.
3. **A.** **¶** On Sunday in lx. let all be sung of the History. 2. Vespers shall be of the Commemoration with a Memorial of the Sunday and of Saint Mary.
Monday, Friday⁴ and Saturday are of Commemorations.
Wednesday⁵ is of the feria with the Epistle and Gospel of the same feria.
4. **A.** **¶** On Sunday in lx. let all be sung of the History.
Monday, Tuesday and Saturday are of Commemorations.
In leap-year a service will be made of the Apostle [Mathias]⁶ on the Saturday and on the Friday it will be of Saint Mary.
On Thursday the Epistle and Gospel of the Wednesday and then from this Saturday until the beginning of the History *In principio*.⁷ let 4. **G.** be observed and let it be begun at Quinquagesima.
5. **A.** **¶** On Sunday in lx. all is said of the History.
Wednesday is of Saint David, Bishop and Confessor ix. Lessons, all of the Common.
Thursday is of Saint Chad, Bishop and Confessor, all of the Common.
Monday, Tuesday and Saturday are of Commemorations.
1. **B.** **¶** On Sunday in lx. all is said of the History with only a Memorial⁸ of the Feast [of Saint Bathild].⁹
Monday, Tuesday and Friday are of Commemorations.
2. **B.** **¶** On Sunday in lx. all is said of the History with only a Memorial of the Saints [Vedast and Amandus].¹⁰
Monday, Tuesday and Saturday are of Commemorations.
3. **B.** **¶** On Sunday in lx. all is said of the History.
Tuesday, Thursday and Saturday are of Commemorations.
4. **B.** **¶** On Sunday in lx. all is said of the History.
Monday, Wednesday and Saturday are of Commemorations.

Thursday is of Saint Mathias.¹¹

In leap-year let the service of the Apostle be made on Friday, and then on Thursday let there be one Commemoration, and on Wednesday of the feria with the Epistle and the rest from the same feria and then from this Saturday until the beginning of the History *In principio*. let 4. **A**. be observed for the Sunday Letter, and let it be begun at Quinquagesima.

5. **B**. **¶** On Sunday in lx. all is said of the History.

Monday, Thursday and Saturday are of Commemorations.

Tuesday is of Saint David, all from the Common of one Confessors.

Wednesday is of Saint Chad, ix. Lessons, all from the Common of one Confessor and Bishop.

1. **C**. **¶** On Sunday in lx. all is said of the History.

Monday, Thursday and Saturday are of Commemorations.

2. **C**. **¶** On Sunday in lx. all is said of the History.

Monday, Tuesday and Saturday are of Commemorations.

On Thursday the Epistle and Gospel of the Wednesday.

3. **C**. **¶** On Sunday in lx. all is said of the History with only a Memorial of the Saint [Valentine].¹²

Monday, Tuesday¹³ and Saturday are of Commemorations.

Wednesday and Friday¹⁴ are of the feria.

4. **C**. **¶** On Sunday in lx. all is said of the History.

Tuesday, Friday and Saturday are of Commemorations.

In leap-year let the service of the Apostle [Mathias]¹⁵ be on the Thursday, and then on Wednesday let there be one Commemoration : on Friday of the feria. And henceforth until the beginning of the History *In principio*. let 4. **B**. be observed and it should be begun at Quinquagesima.

5. **C**. **¶** On Sunday in lx. all is said of the History.

Monday and Tuesday are of the Saints [David and then Chad],¹⁶ ix. Lessons, all from the Common of one Confessor and Bishop.

Thursday, Friday and Saturday are of Commemorations.

1. **D**. **¶** On Sunday in lx. all is said of the History, with a Memorial of Saint Prejectus : and of Saint Mary, and let the Feast of Saint Paul be deferred until the morrow.

Thursday, Friday and Saturday are of Commemorations.

Tuesday is of the Saint [Julian]¹⁷ with a Nocturn.

2. **D.** **¶** On Sunday in lx. all is said of the History with a Memorial of the Feast [of Saint Bridget]¹⁸ and of Saint Mary. 2. Vespers will be of the Purification with a solemn Memorial of the Sunday.
 Wednesday and Friday and Saturday are of Commemorations.
3. **D.** **¶** On Sunday in lx. all is said of the History.
 Monday, Thursday and Saturday are of Commemorations.
 Tuesday is of the Feast [of Saint Scholastica]¹⁹ with a Nocturn.
 Wednesday and Friday are of the feria. Responsories in their order : and the Epistle and Gospel of the same ferias.
4. **D.** **¶** On Sunday in lx. all is said of the History.
 Monday is of the Feast [of Juliana Virg. and Mart.]²⁰ with a Nocturn.
 Tuesday, Thursday and Saturday are of Commemorations.
5. **D.** **¶** On Sunday in lx. all is said of the History and let the Feast of Saint Peter [Saint Peter's Chair]²¹ be deferred until the morrow.
 Thursday, Friday and Saturday are of Commemorations.
 In leap-year let the service of the Apostle [Mathias]²² be on the Wednesday, and then on Tuesday let there be one Commemoration, and on Thursday will be said the Epistle and Gospel of the Wednesday, and henceforth until August 2. let 4. **C.** be observed for the Sunday Letter and let it be begun on the Sunday in l.
1. **C.** **¶** On Sunday in lx. all is said of the History.
 [80r.] Wednesday, Friday and Saturday are of Commemorations.
 Monday is of the Saint [Julian, Bish. and Conf.]²³ with a Nocturn.
2. **C.** **¶** On Sunday in lx. all of the service is of the Purification ; at both Vespers and at Matins let there be a solemn Memorial of the Sunday, and at Mass.
 Tuesday and Saturday are of Commemorations and nothing of the 3. Commemoration, and the History is said on the Monday, Thursday, and Friday, and nothing of the Saint occurring at the same time except a only Memorial at Vespers and at Matins of Saint Mary. The Sunday Mass is said on the Monday, and on the Thursday the Epistle and Gospel of the Wednesday.
 On Friday the Epistle and Gospel of the same feria.
3. **C.** **¶** On Sunday in lx. all is said of the History.
 Tuesday, Thursday and Saturday are of Commemorations.
 Monday is of the Feast [of Saint Scholastica]²⁴ with a Nocturn.
4. **C.** **¶** On Sunday in lx. all is said of the History and only a Memorial of the Feast [of

Saint Juliana Virg. and Mart.].²⁵

Monday, Tuesday and Thursday are of Commemorations.

Wednesday and Friday are of the feria, Epistle and Gospel of the same ferias.

5. **☉** **¶** On Sunday in lx. all is said of the History : 2. Vespers will be of the Apostle [Mathias]²⁶ and a solemn Memorial of the Sunday.

Tuesday, Thursday and Friday are of Commemorations.

Saturday is of Saint David : Collect &c. from the Common of one Confessor and Bishop.

In leap-year let the service of Saint Mathias be made on Tuesday : and then on the Monday, Thursday, and Saturday [will be] Commemorations. And thenceforth until the beginning of the History *In principio*. let 5. **℟**. be observed for the Sunday Letter, and let it be begun on the Sunday in l.

1. **℟**. **¶** On Sunday in lx. all is said of the History.

Tuesday, Wednesday and Thursday are of Commemorations.

Monday is of the Feast [Saint Julian, Bish. and Conf.]²⁷ with a Nocturn.

2. **℟**. **¶** On Sunday in lx. all is said of the History. At 1. Vespers which will be of the Purification let there be a solemn Memorial of the Sunday and no Memorial of Saint Blaise at this Vespers but at Matins, and at Mass let there be a Memorial of Saint Blaise. 2. Vespers will be of the Sunday with a Memorial of the Commemoration.

Monday, and Thursday and Saturday are of Commemorations.

3. **℟**. **¶** On Sunday in lx. all is said of the History and only a Memorial of the Feast [of Saint Scholastica].²⁸

Monday, Tuesday and Saturday are of Commemorations.

Wednesday and Friday are of the feria.

4. **℟**. **¶** On Sunday in lx. all is said of the History.

Tuesday, Thursday and Saturday are of Commemorations : and on Monday is said the Mass *I am the salvation*.

5. **℟**. **¶** On Sunday in lx. all is said of the History and let the Feast of Saint Mathias be deferred until the morrow.

Tuesday, Wednesday and Thursday are of Commemorations.

Friday is of Saint David, Bishop, ix. Lessons : all from the Common of one Confessor and Bishop.

In leap-year on Saturday of Saint David. And then from this day until the

beginning of the History *In principio*. let 5. **℥**. be observed for the Sunday Letter and let it be begun on the Sunday in l.

1. **℥**. **¶** On Sunday in lx. all is said of the History ; and a Memorial only of the Feast [of Saint Agnes, second]²⁹ and of Saint Mary.

Monday, Wednesday and Saturday are of Commemorations.

Tuesday is of the Feast [Saint Bathild]³⁰ with a Nocturn.

2. **℥**. **¶** On Sunday in lx. all is said of the History.

Wednesday, Thursday and Saturday are of Commemorations.

3. **℥**. **¶** On Sunday in lx. all is said of the History.

Monday, Tuesday and Saturday are of Commemorations.

Thursday is of the feria³¹ with the Mass of the Wednesday.

4. **℥**. **¶** On Sunday in lx. all is said of the History.

Monday, Tuesday and Wednesday are of Commemorations.

Saturday is of Saint Mathias.

In leap-year on the following Monday is said of Saint Mathias : and then on Saturday is said of Saint Mary, and on Wednesday and Friday of the feria. The Epistle and Gospel of the same ferias. From this day until the beginning of the History *In principio*. let 4. **℥**. be observed for the Sunday Letter and let it be begun on the Sunday in l.

5. **℥**. **¶** On Sunday in lx. all is said of the History.

Monday, Tuesday and Saturday are of Commemorations.

Thursday is of Saint David, Bishop, ix. Lessons, from the Common of one Confessor and Bishop.

Friday is of Saint Chad, Bishop, ix. Lessons, from the Common of one Confessor and Bishop.

☩ Sunday in Sexagesima.

At [j.] Vespers.

Ant. Blessed be. [410].

Ps. The same. (cxliij.) [410].

Chapter. (2. Cor. xj. 19.)

Dou gladly suffer the foolish,
whereas yourselves³² are wise.
For you suffer if a man bring you into

bondage, if a man devour you, if a
man take of you, if a man be lifted up,
if a man strike you on the face.

R. Noe, minded to know. (viiij.) 865.

Hymn. Maker of all things. [415].

V. Let the evening prayer. [418].

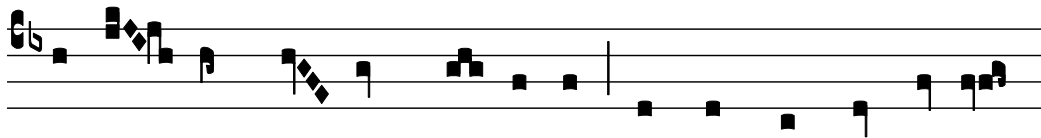
Loquens Dominus ad Noe. AS:136; 1519:135r; 1531:80r.³³

sar0074.

Ant.
VI.



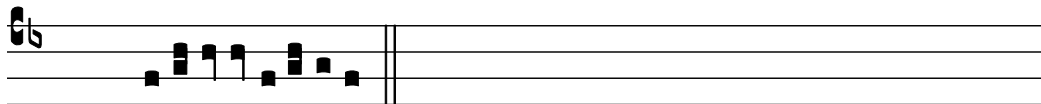
He Lord speak-ing * to No- e said, I will set



my bow in the clouds of heaven : and it shall be the sign



of a co-ve-nant between me and be- tween the earth.



Ps. My soul doth magnify. 67*.

Prayer.

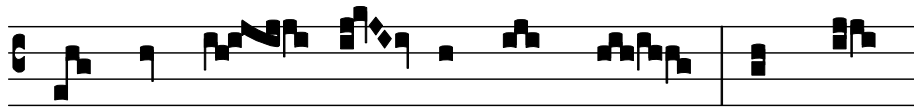
God, who seest that we put not our trust in anything that we do, mercifully grant : that by the pro-

tection of the Doctor of the Gentiles we may be defended against all adversities. Through our Lord.

At Matins.

Quoniam Deus magnus. AS:135; 1519:135v; 1531:80r.³⁴

Invit.
VII.i.



1124.

Or the Lord * is a great God. †And a



great king a-bove all Gods. Ps. Come let us praise. 42*.

Hymn. On this day that saw the earth. [11].

In the first Nocturn.

Ant. Serve ye. [17].

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

Versicle. In the night I have remembered [30].

On this Sunday in the first Nocturn and throughout the whole week let the Lessons of Noah be read, when the service is of the Temporale, until Abraham.

First Lesson. (Genesis v. [32.])


(Chap. vj.)

AND Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them. The sons of God seeing the daughters of men, that they were fair,


took themselves wives of all which they chose. And God said : My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years. But thou.

Noe vir justus. AS:136; 1519:135v; 1531:80r.³⁵

7218. 1. Resp. VIII.



O-e * a just man and per-fect, walk-

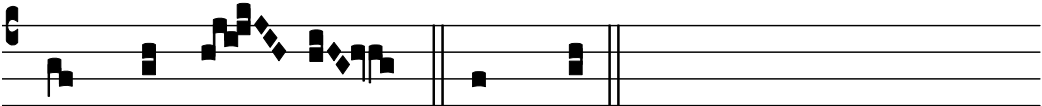


ed with God. †And he did all things which God com-

7218z.



mand- ed him. ⁊. But No- e found grace be-



fore the Lord God. †And he.

Lesson ij. [Gen. vj. 4.]

Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented

him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said : I will destroy man, whom I have created, from the face of the earth, fromh man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them. But thou.

Dixit Dominus ad Noe. AS:136; 1519:136r; 1531:80r.³⁶

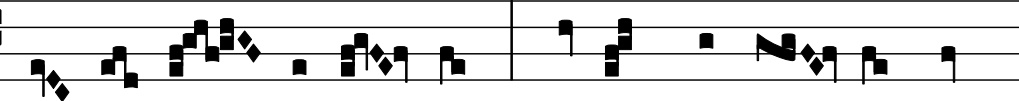
2. Resp.

VIII.

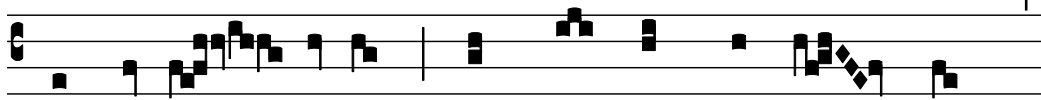


He Lord said * to No-e : The end of all

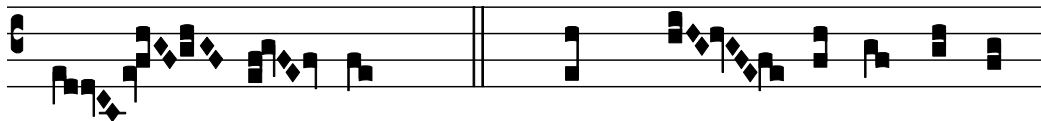
6472.



flesh is come be-fore me. †The earth is fil- led with

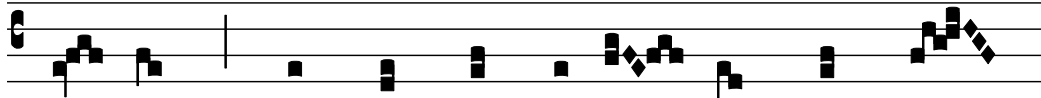


their i-ni- qui-ty : and I will destroy them

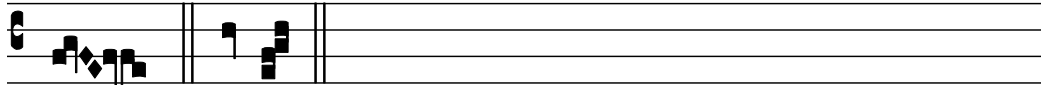


6472a.

with the earth. ⁊. Make thee an ark of tim-



ber planks : thou shalt make little rooms in the



ark. †The earth.

Lesson iij. [*Gen. vj. 8.*]

[*80v.*]

Ut Noe found grace before the Lord. These are the generations of Noe : Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cha, and Japheth. And the earth was corrupted before God, and was filled with iniquity.


And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth,) he said to Noe : The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks :

thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it : The length of the ark shall be three hundred cubits : the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a

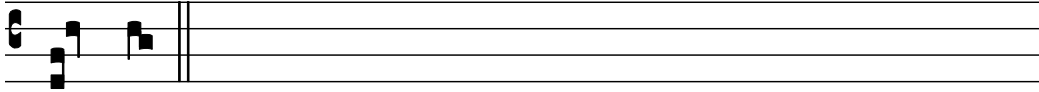
window in the ark, and in a cubit shalt thou finish the top of it : and the door of the ark thou shalt set in the side : with lower, middle chambers, and third stories shalt thou make it. But thou.

Quadragesima dies. AS:137; 1519:136r; 1531:80v.³⁷

7454. Resp. 3.
V.



Or for- ty * days and for-ty nights were
the hea-vens o- pen- ed : and of all flesh hav-ing the
breath of life. †Enter- ed into the ark. ‡And on the
7454a. out- side the Lord shut the door. ⁊ No-e
indeed and his wife : and his sons, and the wives of
his sons. †Enter- ed. ⁊ Glo-ry be. 104*.



‡And on.

¶ *In the ij. Nocturn.*

Ant. Thou hast no need. [30].

Ps. Preserve me, O Lord. (xv.) [31].

V. I rose at midnight. [39].

*The Middle Lessons from a Sermon of Blessed John the Bishop :
concerning the fall of the first man.*

Lesson iiij.

THere is no one who knoweth not that in the beginning man was so fashioned by God : that he was instructed in prudence, fashioned with capacity for judgement, by divine providence rendered capable of reasoning. Instructed I say in prudence, whereby he should avoid the cunning of the enemy : <with> judgement, whereby he should seek health and uprightness, reasoning, whereby he should learn to be obedient to God the Creator. Indeed the Lord God, seeing the innocent man which he hath made : instructeth, admonisheth, and equippeth. Who of course hath fought with the devil : as if someone with weapons, this is a prudent counsel, hath been instructed in reasoning. He hath added, besides, the law, by which he should learn the


will of God : and in addition he should learn what could come about through disdain. Who, indeed, an incautious man, when by the persuasion of the devil rather than by the command of the Lord hath assented : thus hath both lost the life that he had, and received the death which he hath not known. Adam stood between the wife and the devil, between Eve and the foe : between the woman and the serpent. The devil persuadeth to harm : Eve consenteth to be ruined. The devil by cunning assailed, deceiving the woman : the incautious woman received the venom of the serpent. The devil, which was not able through him : through the wife of Adam assailed the first created man. Adam to be sure came upon ruin

through <the> wife : which he had received from God for assistance. Alas !³⁸ The good yield to the opposite : the useful are made a ruin. Indeed Adam is more stricken by the darts of domestics, than of enemies. More particularly than by the sword of the enemy is he destroyed : he is more injured by the woman than by the outward sword. For the serpent approached subtly that he might

deceive : and approached not that <he> should inflict the venom of the serpent upon the man but upon the woman. He approached, I say : that with one consent both had been able to be harmed. He that would hurt both persuadeth only one : he which hath corrupted one mind by the malice of the serpent hath tainted both. But thou, O Lord, have mercy [upon us].³⁹

Edificavit Noe altare. AS:137; 1519:136v; 1531:80v.⁴⁰

4. Resp.
III.

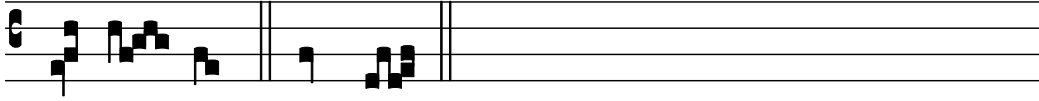
6055.  O-e built * an al-tar unto the Lord,

offer- ing ho-lo-causts upon it : the Lord smell- ed

a sweet sa- vour, and blessed them. †Increase and

6055a. mul-ti- ply, and fill the earth. ✠. Be- hold, I will

establish my co-ve-nant with you : and with your seed



af-ter you. †Increase.

Lesson v.

AT length the consenting woman appeared as such before the man : before him such that he discovered the serpent's malice. She was persuaded by the same and she persuaded, she was corrupted and she corrupted : she was deceived and she deceived. Which woman indeed was stricken by a double sentence : one <her> own, one in common. <Her> own, whereby she was ordered to give birth to sons in pain : in common, whereby with the man she was sentenced to death. One, whereby she assented to the serpent : another, whereby she persuaded the husband. Through consent, indeed, <he> fell into the sentence of death : through persuasion she merited to give birth to sons in pain. By this sentence also who recognizeth not : while he is suffered he learneth, and who knoweth not, when it is expunged he understandeth : and who is ignorant, when he is asked he acknowledgeth. For shame ! The precept of God is disregarded : and the persuasion of the serpent is heard. God providing

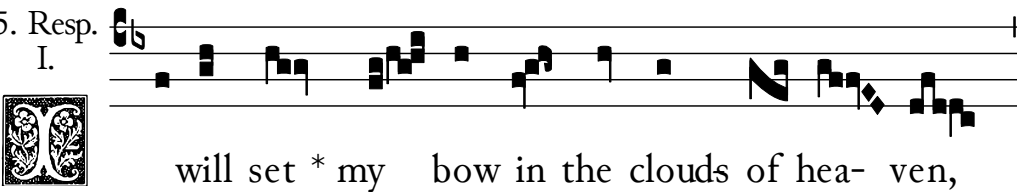
is disdained : and the serpent deceiving is heard. Salutory warnings are spurned : and venomous communications are received. Whence man is doomed to death because of contempt : who preferred rather to obey the serpent. Glory is despoiled : dignity is deprived. They are made what they were not : while they lose what they had been. Truly the serpent rejoiceth to have accomplished what he wished : he is happy to have destroyed the man which had been chosen. He rejoiceth to have effected the fulfilment of wickedness in man : and <he> knoweth not unhappy wounding while he woundeth another, slaughtering while he slaughtereth, while he destroyeth man, to be himself destroyed. And God was grieved <that> the man merited the sentence of death rather than life, merited destruction rather than salvation : disdained glory rather than death. But yet <he> was moved more by the malice of the serpent than by the contempt of man : <he> observed more the deceit of the devil than the

perfidy of man. Truly the Lord God both detested the cruelty of the enemy : and pitied the fall of man. <He was> horrified by the cruelty of the enemy : and was grieved for the man with fatherly affection. He was stirred up by the cruelty of the enemy : and mercifully grieved for the man that was deceived. Indeed the Lord God saith, Where art thou Adam ? He calleth <him> forth to confession while he asketh. He will have him to confess his sin : while he inquireth into the offense of the same. He


seeketh to have mercy, while the offense is spoken of with him. He pondereth kindness : who accuseth of contempt of the law. He reproacheth blame : that is able to bestow favour. That they which he is unable to form by instructing : the same by confessing he should be able to make clean. They receive clothing made of skins : that they who had already confessed transgression, should gain the favour of dress with humility.

*Ponam arcum meum. AS:138; 1519:136v; 1531:81r.*⁴¹

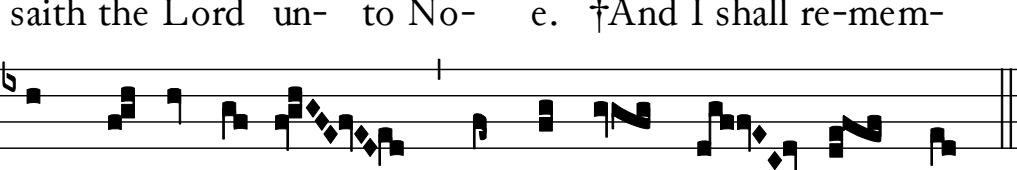
7391. 5. Resp. I.



will set * my bow in the clouds of heaven,

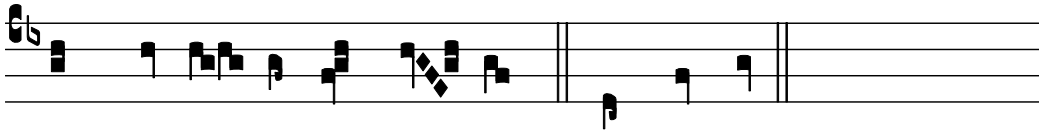


saith the Lord unto Noah. †And I shall remember



my covenant which I have made with thee.

7391a. *℣.* And when I shall cover the sky with clouds, my



bow shall ap-pear in the clouds. †And I shall.

Lesson vj.

THE Lord sheweth the offices by which these offenses may be made clean : he sheweth that by confession and the cultivation of deprivation, pardon is readily able to be obtained. As indeed it is insolent to conceal what thou shouldst commit to God in witness : thus <it is> perilous if innocency of soul should be belied by the cultivation of splendour. Let no one, therefore, let no one conceal despairing vices⁴² of sins with happiness : let no one infected by offenses of the soul pour out the venom of dissimulation. Faults⁴³ of the soul : are revealed by langour of the body. If the soul hath been vexed the body lamenteth : seeing that whenever the cause is in the body : the soul grieveth with sadness. Surely inasmuch as vices⁴⁴ of the body are not possible without the compassion of the soul : by as much are vices⁴⁵ deprived from the soul with the compassion of the body. Together they are saddened : that together are attended with favour. Because it is inevitable that both

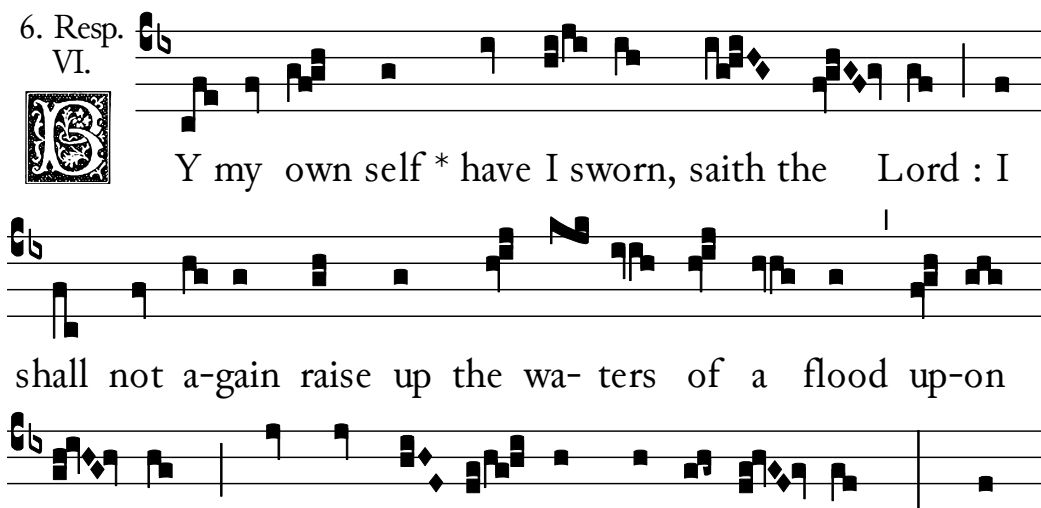
together either are favoured with kindness : or are vexed with injury. For man is none other : than a concretion of body and soul. For as much as these two differ by definition : by so much when they are joined together <they> produce man. Even as in fact they are not able to be separated in life : so the good and bad are rightly never separated. For as the soul cannot be separated from the body by good : so the body is not able to be separated from the soul by evil. If indeed in the judgement of God, in whichever state they are proven to come under, whether punishment or reward, why are either sadness or joy experienced equally even in that world ? Hence, O Christian, there is no excuse to thee : who after slavery hath been delivered, after captivity redeemed, after vexation healed, after destruction restored. Thou hast in a warning what thou shouldst practice : thou hast an example which thou shouldst fear. Adam indeed neither knew the deceit of the devil, nor had he lamented the deceit of anyone's

fall : which indeed he were perhaps able to evade, unless earlier when he contendeth with the enemy he should fall. The Lord now instructeth thee : to thee he setteth forth examples of deeds. Behold (he saith) thou art made whole : sin no more : lest some worse thing happen to thee. Be unwilling, he saith, to sin after pardon, be unwilling to be wounded after cure : be unwilling to <become> unclean after grace. Consider (he saith) O man, how grave the offense be after favour : how much worse the anguish of a renewed wound after care, the distress of a man defiled after grace. Wherefore indulgence is ungrateful, which sinneth after pardon : health is shameful, which woundeth itself after it is cured. Nor doth he

deserve to be cleansed : which after grace degradeth himself. Again, he who after ablution sinneth not, is deserving also of the reward : who after the cure is careful, possesseth the gift of soundness, who shall hold the favour inviolate : shall receive the eternal kingdom. Painful it is indeed for a man being instructed to fall short : painful already being absolved to sin. The servant is wicked : who, after the patron having given freedom, giveth offense. The beneficiary is ungrateful : whom the giver, having augmented, despiseth with insolence. Wherefore either acquire thou salvation by example, or dread thou the opinion of like company : lest ye should feel the stern Judge : who [81v.] despiseth kindly advisors.

Per memetipsum. AS:138; 1519:137r; 1531:81v.⁴⁶

7375. 6. Resp. VI.



I Y my own self* have I sworn, saith the Lord : I shall not a-gain raise up the wa- ters of a flood up-on the earth : I shall re-mem-ber my co-ve- nant. †That

I will not des- troy with the wa- ters of

7375a.

a flood all flesh. ✠. I will set my bow in the clouds

of hea-ven : and I shall swear by my right hand. †That.

✠. Glory be. 105*. †That.

☪ *In the iij. Nocturn.*

Ant. The commandment. [40].

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

✠. Be thou exalted. [47].

[*The Gospel*]⁴⁷ according to *Luke viij.* [4-15].



AT that time, When much people were gathered together, and were come to him out of every city, Jesus spake by a parable : A sower went out to sow his seed. And that which followeth.

*A Homily of Blessed Gregory, Pope (15).*⁴⁸

THe reading of the holy Gospel, dearly beloved brethren, which


you have just heard, requireth not an exposition : but a warning. What indeed Truth by itself hath set forth : let not this human frailty presume to explain. But there is something in this Sunday exposition which we ought to consider carefully : because if we should tell you <that> the seed <is> to signify the word, the field the world, the birds demons, the thorns riches : your minds would perhaps be hesitant to believe us. Whence even the Lord himself hath deigned to

explain what he hath said : that ye
also should learn to seek for the

meanings of those things which he
himself hath chosen⁴⁹ not to explain.

Requievit archa. AS:138; 1519:137r; 1531:81v.⁵⁰

7. Resp.
VI.

sar0660.  He ark *rest- ed in the sev-enth month up-on
the mountains of Arme- ni- a. †And the wa-ters were
go- ing down and de-creas- ing un-til the tenth
sar0660a. month. ¶ For in the tenth month, on the first day
of the month : the tops of the mountains appear- ed.
†And the wa-ters.

Lesson viij.

IN explaining therefore that
which he hath said, he made it
known that he was speaking in
figures : so that you might be certain

when our own frailty would disclose
to you those figures of speech. Who
indeed would ever have believed me,
if I had wished to interpret riches as

thorns, especially seeing that the latter pierce <and> the former delight? And yet thorns they are: for they wound one's mind with punctures. And each time they draw us into sin: as if inflicting a wound they stain the mind with blood. Which agreeably elsewhere (another Evangelist witnessing) the Lord by no

means nameth riches: but the deceitfulness of riches. For they are deceitful: which are not able to remain long with us. They are deceitful: which do not relieve the poverty of our minds. Moreover the only true riches are, <those> which enrich us in virtues. But thou, O Lord, have mercy.

Volens Noe scire. AS:139; 1519:137v; 1531:81v.⁵¹

8. Resp.
VIII.

M O-e, * minded to know if the wa-ters were

a-ba-ted, sent forth a dove : and lo, she bear-ing in

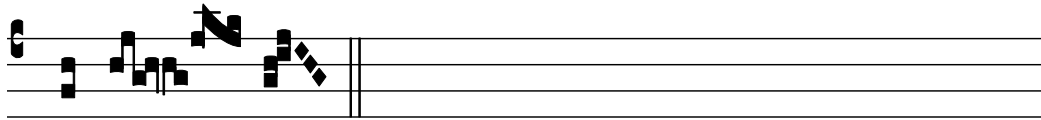
her mouth a bough of a green o- live tree. †Re-turn-

ned to the ark. ⁊. Thus bearing in her mouth

a sign of the compassion of God, the dove.

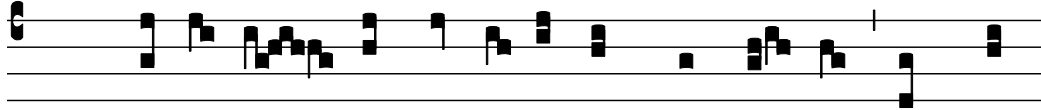
sar0673.

sar0673a.



†Re-turn- ned.

[At Vespers let be sung.]⁵²



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



the Ho-ly Ghost. †Re-turn- ned.

Lesson ix.

IF then, dearly beloved brethren, ye desire to be rich : love true riches. If ye seek the summit of true honour : strive for the heavenly kingdom. If ye love the glory of dignity : hasten to be enrolled in that heavenly court of the angels. The words of God which ye receive by ear : hold fast in the mind. Indeed the food of the mind : is the word of God. And it is as if food received by an ailing stomach is rejected : when the word heard in the belly of the memory is not retained. But whoever retaineth not nourishment : is in danger of losing his life. Therefore fear ye the peril of eternal death : if ye receive the food of holy preaching, but the words of life, that is the

nourishment of justice, ye retain not in memory. Behold how everything which ye do changeth : and daily ye are hastening willing or unwilling toward the final judgement without the interposition of a moment. Why then is that loved which is left behind ? Why is that neglected which is to be attained ? Remember what was said : If any man have ears to hear, let him hear. All indeed which were present there : had bodily ears. But because he saith to all having ears, If any man have ears to hear, let him hear : without doubt he seeketh the ears of the heart. Take care therefore that the word which ye have received should remain in the ear of the heart. Take care lest the seed should fall

beside the way : lest an evil spirit
should come and steal the word from
the memory. Take care lest rocky

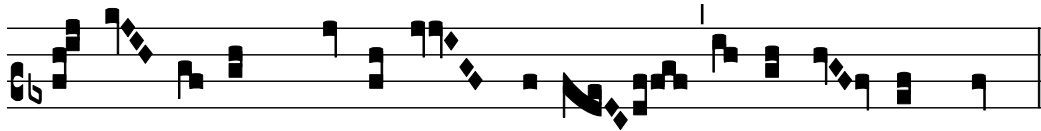
ground receive the seed : and send
forth the fruit of good works without
the roots of perseverance. But thou.

Benedicens ergo Deus Noe. AS:139; 1519:137v; 1531:81v.⁵³

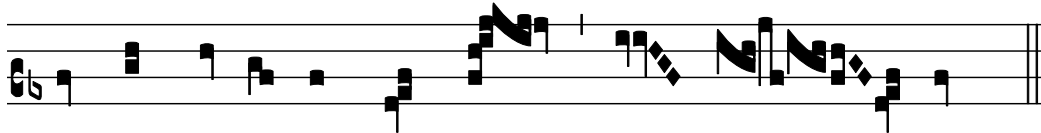
9. Resp.
VI.



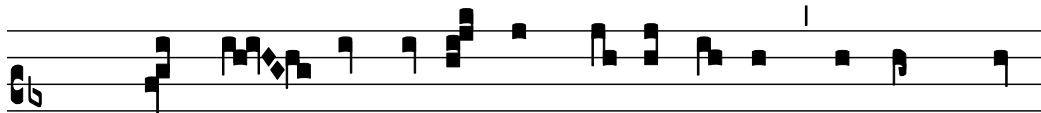
Here-fore bles-sing * God saith un-to No- e :



Ne-ver a-gain shall I curse the earth on account of man.



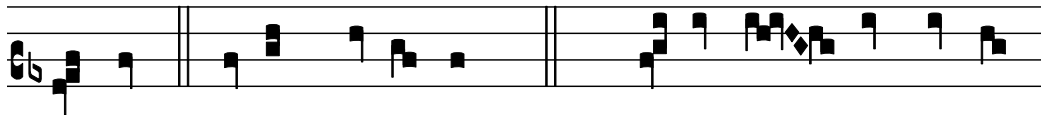
†For to the i-mage of God man was made.



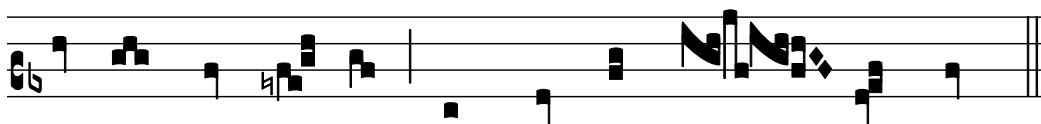
∕. This shall be the sign of the co-ve-nant between me



and the earth : I will set my bow in the clouds of



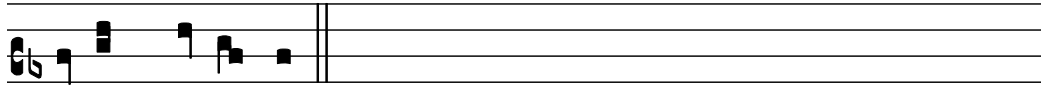
hea-ven. †For in the i-mage. ∕. Glo-ry be to the Fa-



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

sar0609.

sar0609a.



†For in the i-mage.

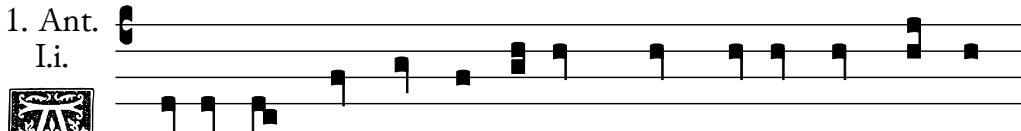
54

[Before Lauds.]

∅. The Lord is high above all nations. [51].

¶ At Lauds.

Secundum multitudinem. AS:140; 1519:138r; 1531:81v.



1. Ant.
I.i.

4846.

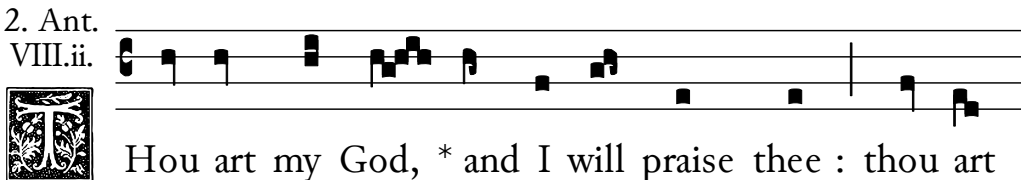
Ccording to the mul-ti-tude * of thy tender mercies,



[82r.]

O Lord : blot out my i-niqui-ty. Ps. Have mercy on me.
(l.) [215].

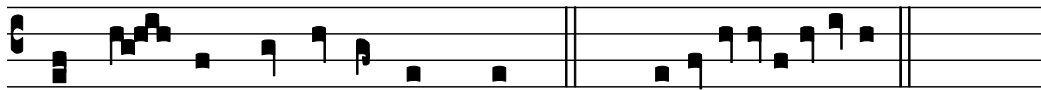
Deus meus es tu. AS:140; 1519:138r; 1531:82r.



2. Ant.
VIII.ii.

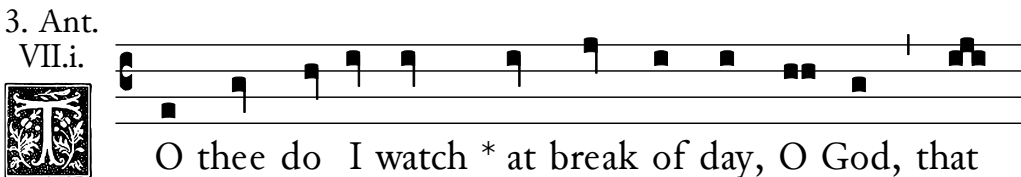
2175.

Hou art my God, * and I will praise thee : thou art



my God, and I will ex-alt thee. Ps. Give praise. (cxvij.) [114].

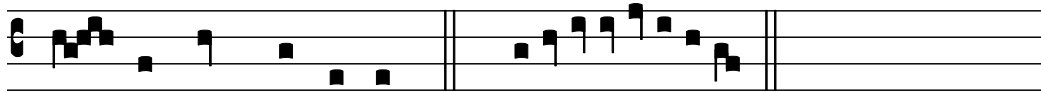
Ad te de luce vigilo. AS:140; 1519:138r; 1531:82r.



3. Ant.
VII.i.

1254.

O thee do I watch * at break of day, O God, that



I may see thy power. *Ps.* O God, my God. (*lxij.*) [54].

Hymnum dicite. AS:140; 1519:138r; 1531:82r.

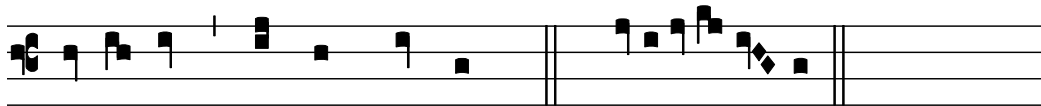
4. Ant.

IV.i.



3154.

Ing ye a hymn, * praise and ex-alt him a-bove all



for ev-er : bless ye the Lord. *Ps.* O all ye works. (*Daniel iij.*) [55].

Omnes angeli ejus. AS:140; 1519:138v; 1531:82r.

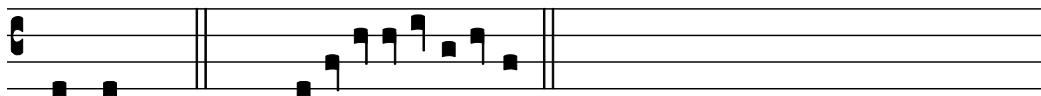
5. Ant.

V.i.



4116.

Ll his an-gels : * praise the Lord from the



heavens. *Ps.* Praise ye the Lord. (*cxlviij.*) (*&c.*) [56].

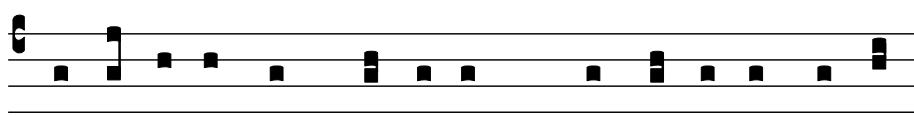
Chap. You gladly suffer. 852.

Hymn. Eternal Founder. [59].

℟. Lord, thou hast been our refuge. [62].

Cum turba plurima. AS:140; 1519:138v; SB: 1531:82r.⁵⁵

Ant.
VIII.i.



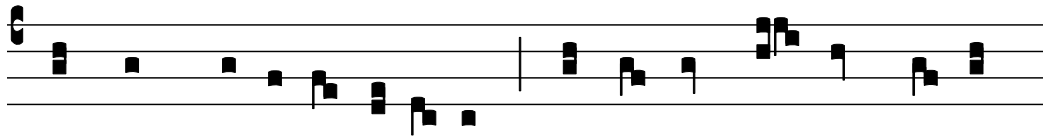
2040.

Hen a ve-ry great mul-ti-tude * was gather-ed to-ge-

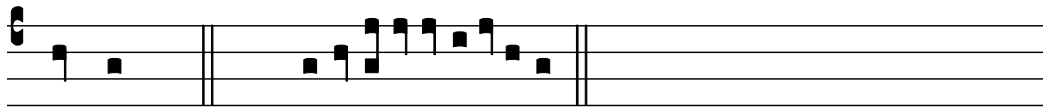
Sunday in Sexagesima.



ther to Je-sus, and hasten-ed out of the ci-ties unto him,



he spoke by a si-mi-li-tude : A sow-er went out to sow



his seed. *Ps.* Blessed be the Lord. 71*.

Prayer. O God who seest. 853.

¶ *At j.*

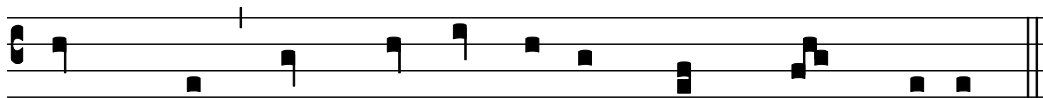
Semen cecidit in terram. AS:141; 1519:138v; 1531:82r.⁵⁶

Ant.
VIII.ii.

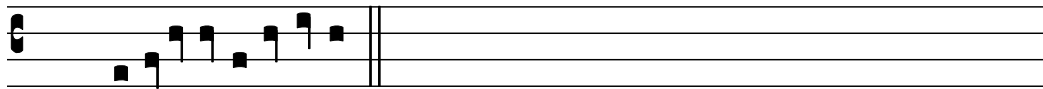
4859.



He seed * fell on good ground : and brought



forth fruit, some a hundredfold, and some sixty.

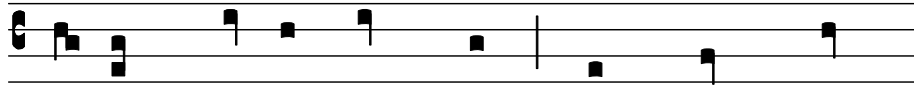


Ps. O God, my God. (xxj.) [109].

¶ *At iij.*

Seme cecidit in terram. AS:141; 1519:138v; 1531:82r.⁵⁷

Ant.
VIII.ii.



4860.

He seed * fell on good ground : and brought forth



fruit in patience. *Ps.* Set before me. (*cxviij. iij.*) [158].

Chap. You gladly suffer. 852.

The Responsory and Verse are said as on the immediately preceding Sunday at all the Hours. 830.

¶ *At vj.*

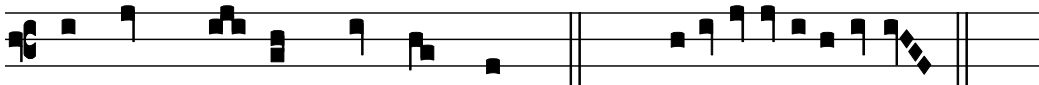
Jesus hec dicens clamabat. AS:141; 1519:138v; 1531:82r.

Ant.
I.v.



3490.

E-sus say-ing these things * cri- ed out, He that



hath ears to hear, let him hear. *Ps.* My soul hath fainted.
(*cxviij. vj.*) [175].

Chapter. (2. *Cor. xij.* [2.])

I know a man in Christ above
fourteen years ago (whether in
the body, I know not, or out of the

body, I know not, God knoweth),
such a one caught up to the third
heaven.

¶ *At ix.*

Vobis datum est. AS:141; 1519:139r; 1531:82r.⁵⁸

5483.

Ant.
VI.



O you it is giv-en * to know the myste-ry of the



kingdom of God, but to the rest in pa-rables, said Je-sus



to his disciples. *Ps.* Thy testimonies. (*cxviij. ix.*) [191].

Chapter. (2. *Cor. xij. [3.]*)

I know such a man (whether in the body, or out of the body, I know not : God knoweth) : that he

was caught up into paradise, and heard secret words, which it is not granted to man to utter.

¶ *At [ij.] Vespers.*

Ant. Sit thou at my right hand. [363].

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

Chapter. You gladly suffer. 852.

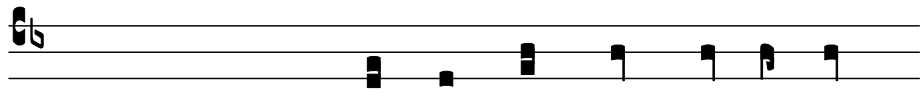
Hymn. Creator of the light, supreme. [368].

℟. Let my prayer be directed. [370].

Qui verbum Dei retinent. AS:141; 1519:139r; 1531:82r.⁵⁹


4503.

Ant.
I.i.

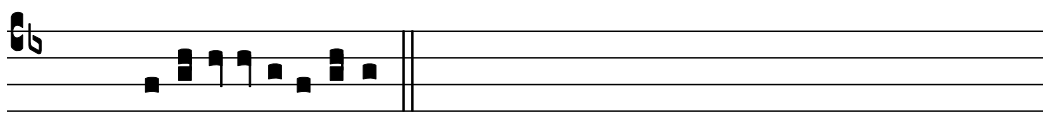


Hose who keep the word of God * in a good

Sunday in Sexagesima.



and perfect heart : bring forth fruit in patience.



Ps. My soul doth magnify. 55*.


Prayer. O God who seest. 853.

¶ *Daily through the week at Matins the Responsories are sung according to the order of the Nocturns of the History of the Sunday, when the service is of the feria.*


¶ *The following Antiphons are sung through the week⁶⁰ on the Psalm Benedictus. and Magnificat. [Antiphons this way thus.]⁶¹*

Semen est verbum Dei. AS:141; 1519:139r; 1531:82r.⁶²

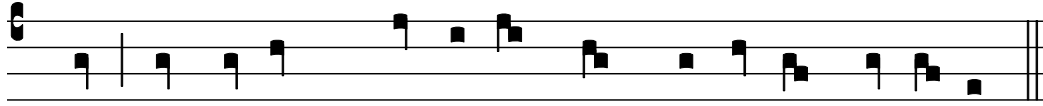
Ant.
III.iv.



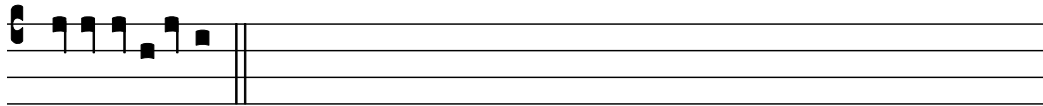
4862.



He seed * is the word of God, but the sower is



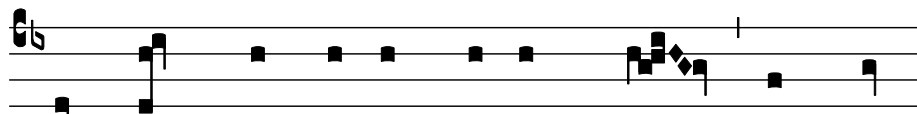
Christ : every one who heareth him shall a-bide for ev-er.




Amen.

Quod autem cecidit. AS:141; 1519:139r; 1531:82r.⁶³

Ant.
I.i.




4557.



Ut that * which fell on the good ground, are they

Sunday in Sexagesima.



who in a good and perfect heart keep the word : and bring
forth fruit in patience. Amen.

Si vere fratres divites. AS:142; 1519:139v; 1531:82r.

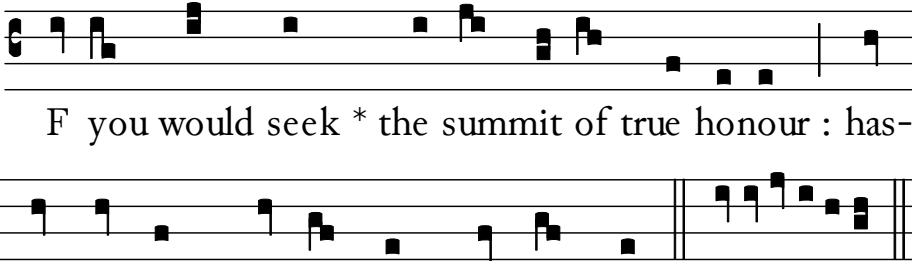

4915. Ant.
VII.ii.



DF, brethren, * you tru-ly de-sire to be rich : love ye
true riches. Amen.

Si culmen veri honoris. AS:142; 1519:139v; 1531:82r.⁶⁴

4882. Ant.
VII.ii.



DF you would seek * the summit of true honour : has-
ten ye to that heavenly homeland with all speed. Amen.

☩ Monday.

First Lesson. (Gen. vj. [17.])

BEhold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of each sort into the

ark, that they may live with thee : of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on earth according to its kind : two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee : and it shall be for food for thee and them.

Second Lesson. (Gen. [vj. 22.])⁶⁵

AND Noe did all things which God commanded him. And the Lord said to him : Go in thou and all thy house into the ark : for thee I have seen just before me in this generation. Of all clean beasts take seven and seven, the male female. But of the beasts that are unclean two and two, the male and female. Of the fowls also of the air seven and seven, the male and the female : that the

seed may be saved upon the face of the whole earth. For yet a while, and after seven days, I will rain upon the earth forty days and forty nights ; and I will destroy every substance that I have made, from the face of the earth. And Noe did all things which the Lord had commanded him. And he was six hundred years old, when the waters of the flood overflowed the earth.

Lesson iij. [Gen. vij. 7.]

AND Noe went in and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood. And of

the beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth, two and two went in to Noe into the ark, male and female,

as the Lord had commanded Noe. And after seven days were passed, the waters of the flood overflowed the earth. In the six hundredth year of the life of Noe, in the second month, in the seventeenth day of the month,

all the fountains of the great deep were broken up, and the flood gates of heaven were open. And the rain fell upon the earth forty days and forty nights.

¶ Tuesday.

Lesson j. (Gen. vij. [13.])

IN the selfsame day Noe, and Sem, and Cham, and Japheth his sons : his wife, and the three wives of his sons with them, went into the ark : they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl

according to its kind, all birds, and all that fly. Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him : and the Lord shut him in on the outside. But thou.

Lesson ij. [Gen. vij. 17.]

AND the flood was forty days upon the earth, and the waters increased, and lifted up the ark on high from the earth. For they overflowed exceedingly : and filled all on the face of the earth : and the ark was carried upon the waters. And the

waters prevailed beyond measure upon the earth : and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered.

Lesson iij. [Gen. vij. 21.]

AND all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts : and of all creeping things that creep upon the earth : and all men. And all

things wherein there is the breath of life on the earth, died. And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of

the air : and they were destroyed from the earth : and Noe only remained, and they that were with him in the

ark. And the waters prevailed upon the earth a hundred and fifty days.

¶ *Wednesday.*

Lesson j. (Gen. viij. [1.])



And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood gates of

heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth going and coming : and they began to be abated after a hundred and fifty days.

Second Lesson. [Gen. viij. 4.]

And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia. And the waters were going and decreasing until the tenth month : for in the tenth month, the first day of the month, the tops of the mountains

appeared. And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven : which went forth and did not return, till the waters were dried up upon the earth. But thou.

Lesson iij. [Gen. viij. 8.]

He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she, not finding where her foot might rest, returned to him into the ark : for the waters were upon the whole earth : and he put forth his hand, and caught her, and brought her into the ark. And having waited

yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days : and he sent forth the dove, which returned

not any more unto him.

¶ *Thursday.*

First Lesson. (*Gen. viij. [13.]*)

THerefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried. In the second month, the seven and twentieth day of the month, the earth was dried. And God spoke to Noe,

saying : Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth : increase and multiply upon it.

Second Lesson. [*Gen. viij. 18.*]

SO Noe went out, he and his sons, his wife, and the wives of his sons with him. And all living things, and cattle, and creeping thing that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord : and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the

Lord smelled a sweet savour, and said : I will no more curse the earth for the sake of man : for the imagination and thought of man's heart are prone to evil from his youth : therefore I will no more destroy every living soul as I have done. All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.

Lesson iij. (*Gen. ix. [1.]*)

AND God blessed Noe and his sons. And he said to them : Increase and multiply, and fill the earth. And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the

air, and all that move upon the earth : all the fishes of the sea are delivered into your hand. And every thing that moveth and liveth shall be meat for you : even as the green herbs have I delivered them all to you. Saving that

flesh with blood you shall not eat. For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require

the life of man. Whosoever shall shed man's blood, his blood shall be shed : for man was made to the image of God. But increase you and multiply, go upon the earth, and fill it.

¶ *Friday.*

First Lesson. (*Gen. ix. [8.]*)

THus also said God to Noe, and to his sons with him, Behold I establish my covenant with you, and with your seed after you : and with every living soul that is with you, as well in all birds as in cattle and beasts of the earth, that

are come forth out of the ark, and in all beasts of the earth. I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth. But thou.

Second Lesson. [*Gen. ix. 12.*]

AND God said : This is the sign of the covenant which I give between me and you, and every living soul that is with you, for perpetual generations. I will set my bow in the clouds, and it shall be the sign of a covenant between me, and between the earth. And when I shall cover the sky with clouds, my bow shall appear in the clouds : and I will remember my covenant with you, and with every living soul that beareth flesh : and

there shall no more be waters of a flood to destroy all flesh. And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth. And God said to Noe : This shall be the sign of the covenant which I have established between me and all flesh upon the earth.

Lesson iij. [*Gen. ix. 18-27.*]

AND the sons of Noah who came out of the ark, were Sem, Cham, and Japheth : and Cham is the father

of Chanaan. These three are the sons of Noe : and from these was all mankind spread over the whole earth.

And Noe, a husbandman, began to till the ground, and planted a vineyard. And drinking of the wine was made drunk, and was uncovered in his tent. Which when Cham the father of Chanaan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without. But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father : and their faces were

turned away, and they saw not their father's nakedness. And Noe awaking from the wine, when he had learned what his younger son had done to him, he said : Cursed be Chanaan, a servant of servants, shall he be unto his brethren. And he said : Blessed be the Lord God of Sem, be Chanaan his servant. May God enlarge Japheth, and may he shall dwell in the tents of Sem, and Chanaan be his servant.

Notes, pages 847-880.

- ¹ SB:dv.
- ² SB:dv.
- ³ 'differatur', SB:dv.
- ⁴ 'Feria ii. v. et Sabbato' (*Portiforium* A.D. 1525-6). [SB:dv.]
- ⁵ 'Feria iv. de Feria' (*id.*). [SB:dv.]
- ⁶ SB:dv.
- ⁷ Per 'historiam *In principio*' non designatur tempus legendi librum Genesim (quamquam ita sonat initium primi Responsorii, in Septuagesima) sed librum Sapientie, cujus historia mense Augusto jam inito, aut mox ineundo, cantatur. [SB:dv.]
- ⁸ 'tantum memoria', SB:dv.
- ⁹ SB:dv.
- ¹⁰ SB:dv.
- ¹¹ 'Maria' *Portif.* 1525-6, per incuriam. [SB:dv.]
- ¹² SB:dvii.
- ¹³ SB:dvi. has '3.' with the note " 'v.' (sed per litteram arabicam ٥) Brev. 1531."
- ¹⁴ SB:dvi. and 1531:79v. have '5.'
- ¹⁵ SB:dvii.
- ¹⁶ SB:dvii.
- ¹⁷ SB:dvii.
- ¹⁸ SB:dvii.
- ¹⁹ SB:dvii.
- ²⁰ SB:dvii.
- ²¹ SB:dvii.
- ²² SB:dvii.
- ²³ SB:dix.
- ²⁴ SB:dix.
- ²⁵ SB:dix.
- ²⁶ SB:dix.
- ²⁷ SB:dix. It would appear that St. Julian takes precedence over the second feast of St. Agnes.
- ²⁸ SB:dix.
- ²⁹ SB:dxi.
- ³⁰ SB:dxi.
- ³¹ 'Fe. 5 de fes.' *Portiforium* 1525-6, sed perperam *fes.* pro *fe.* [SB:dxi.]
- ³² 'ipsi sitis', 1519:135r.
- ³³ In 1519:135v. 'ad' is set GB_bB_bAGF; 'núbibus' is set AGF.G.GAG.
- ³⁴ In 1519:135v. 'Dóminus' is set C.DED.CDCCB. In PEN:58r. 'magnus' is set DEFED.D.
- ³⁵ 1531:80r. has 'vero' in place of 'autem.' In PEN:58r. 'quecúnque' is set G.DF.G.

³⁶ In AS:137. 'eórum' is set A.AGACDCC.CB. In PEN:58v. there is not note for the final syllable of Repléta'; 'dispérdam' is set CA.CD.C. In PEN:58v. the repetition is to 'Et ego'.

³⁷ SB:dxv. has 'et filii'. 1519:136r. has no flats at 'óstium Dóminus'. BL-52359:95v. has no flats at 'apérti sunt'; a flat appears at the beginning of 'óstium'. In PEN:58v. 'ejus' is set CD.C.

³⁸ Prothdolor. (ed. 1531) hoc est *Proh dolor*, vel *Pro dolor!* [SB:dxvi.]

³⁹ SB:dxvii.

⁴⁰ 1531:80v. has 'eis dicens, Créscite'. In 1519:136v. 'multiplicámini' ends FE. 1519:136v. has a flat only at 'repléte'. BL-52359:95v. has no flats. PEN:58v. and 1519:136v. have no flats at 'suavitátis' or at 'eis'.

⁴¹ BL-52359:96r. omits flats at 'recordábor' and 'celum'.

⁴² I.e. 'vítia'; c.f. *Patrologia cursus completus* XCV. (1851):1209.

⁴³ I.e. 'vítia'; c.f. *Patrologia cursus completus* XCV. (1851):1209.

⁴⁴ I.e. 'vítia'; c.f. *Patrologia cursus completus* XCV. (1851):1209.

⁴⁵ I.e. 'vítia'; c.f. *Patrologia cursus completus* XCV. (1851):1209.

⁴⁶ In 1519:137r. the second 'dilúvii' is set FGAGAB_b.A.AGFED.ED. In BL-52359:96r. 'archum meum' is set B_b.B, AB_b.CDC. In PEN:59r. 'dilúvii' is set FGAGAB_b.A.AGFED.ED.

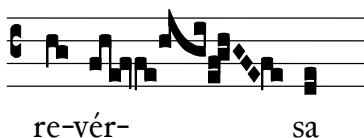
⁴⁷ 1519:138r.

⁴⁸ *Gregorii* in *Evangelia Lib. I. Homil. xv. Opera*, tom. I. col. 1488. [SB:dxv.]

⁴⁹ 'vóluit', [SB:dxxi.], 1531:81v. 'Nóluit' appears in the J. Wickam Legg, ed, *The Second Recension of the Quignon Breviary*, Vol. 1. (London, 1908), 79.

⁵⁰ In AS:138. this $\text{R}\ddot{\text{X}}$ appears a fourth lower—but this gives a whole-tone below the finalis in the verse at 'menis' and at 'apparúerunt'. The higher transposition of 1519:137r. PEN:59r. and BL-52359:96v. accommodates the semi-tone below the finalis in the verse. In AS:138. 'montes' is set FF.DC. PEN:59r. has no flat.

⁵¹ In AS:139. 'ore' is set DFEDCD.DC. In 1519:137v. 'reversa' is set thus:



⁵² 1519:137v. The following 'Glória Patri' does not appear in 1531.

⁵³ 1531:81v. has 'Benedicens ergo Dóminus'. In 1519:138r. no natural appears at 'terram' or at 'Fílio'; 'erit' is incorrectly set B_b.CE.FEFED.ED. In BL-52359:97r. 'maledícam' is set G.CEG.GFDC.C. BL-52359:97r. has no natural at 'terram'; 'ponam' is set EDEGCEDE.E; 'núbibus' is set F.D.C; 'et Spíritui Sancto' is set EDEGDEF.ED.F.D.C AB_b.C.C. In PEN:59v. 'homo' is set FDEGAEDECEDCB_b.C.C; 'Sancto' is set FDEGCFDECEDCB_b.C.C.

⁵⁴ PEN:59v. includes the texts of four ferial responsories here, but with only blank staves. They are included in the Appendix.

⁵⁵ In BL-52359:97r. 'civitátibus' is set C.C.C.DE.DC.

⁵⁶ AS:141. and 1519:138v. have 'óptulit' for 'áttulit'. 1531:82r. omits 'et'.

Notes.

- ⁵⁷ 1519:138v. and PEN:60v. have 'óbtulit' for 'áttulit'. In BL-52359:97v. 'áttulit' is set AC.C.C.
- ⁵⁸ The flat appears only in Penpont:60v, but it can be presumed in the other sources, which give the chant on C; however, BL-52359:97v. gives the chant on F, which requires a natural.
- ⁵⁹ 1531:82r. has 'bono et óptimo'.
- ⁶⁰ 'per ordinem'. 1519:139r.
- ⁶¹ 1519:139r.
- ⁶² In AS:141. 'sator' is set G.AB. BL-52359:97v. has 'manet in etérnum.'; manet is set G.GF.
- ⁶³ 1531:82r. and BL-52359:97v. have 'verbum Dei rétinent'. In BL-52359:97v. 'Dei' is set G.G.
- ⁶⁴ 'quam totíus', 1519:139v. BL-52359:98r. provides 4 neums for 'honóris': B.Cd.C.A.
- ⁶⁵ 1531:82r. indicates 'Gen. vij.'