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On the Day of Pentecost.
In the Week of Pentecost.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXXI.

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[On the Day of Pentecost.]

1. **A.** **¶** On the day of Pentecost and during the week let all be made of the solemnity of the Feast : and nothing in this year of S. Dunstan.
2. **A.** **¶** On the day of Pentecost and during the week let all be made the service of the Feast : and nothing¹ in this year of S. Aldhelm. The Feast of S. Augustine should be deferred until the Tuesday after the Feast of the Trinity.
3. **A.** **¶** On the day of Pentecost and during the week let all be made of the solemnity of the Feast and nothing of the Saints occurring at that time.
4. **A.** **¶** On the day of Pentecost and during the week let all be made of the solemnity of the Feast and nothing of the Saints occurring during that week.
5. **A.** **¶** On the day of Pentecost and during the week let all be made of the solemnity of the Feast and nothing of the Saints occurring at that time.
1. **B.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Dunstan this year.
2. **B.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Aldhelm. Let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Holy Trinity.
3. **B.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast [151v.] and nothing of the Martyrs.
4. **B.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.
5. **B.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.
1. **C.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.
2. **C.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints : and let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Trinity.
3. **C.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.
4. **C.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Feasts occurring at that time.
5. **C.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast

- and nothing of the Saints occurring at that time [i.e. June xiii.—xix.].²
1. **D.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time [i.e. May x.—xvi.].³
 2. **D.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing⁴ of S. Dunstan.
 3. **D.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing⁴ of S. Aldhelm and let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Holy Trinity.
 4. **D.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time [i.e. May xxxi.—June vi.].⁵
 5. **D.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time [i.e. June vii.—xiii.].⁶
 1. **E.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast.
 2. **E.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Dunstan.
 3. **E.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring during that week. Let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Holy Trinity.
 4. **E.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.
 5. **E.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.
 1. **F.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints.
 2. **F.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Dunstan nor of S. Aldhelm.
 3. **F.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Aldhelm. Let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Holy Trinity.
 4. **F.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints.
 5. **F.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints.
 1. **G.** **¶** On the day of Pentecost and during the week is of the solemnity of the Feast

On the Day of Pentecost.

and nothing of S. Dunstan this year.

2. ④. ❶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Aldhelm. And let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Trinity.
3. ④. ❶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time. And let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Trinity.
4. ④. ❶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.
5. ④. ❶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.



[Antiphonale-1519:258v.]


II *On the Vigil of Pentecost.*

At First Vespers.

On the Psalms, Antiphon.

Veni Sancte Spiritus. AS:277; 1519:257v; 1531:151v.⁷

5327. Ant.
VIII.i.



ome, O Ho-ly Ghost, * fill the hearts of thy
faithful people : and kin-dle in them the fire of thy love

On the Day of Pentecost.

thou who through the di-ver-si-ty of ma-ny languag-es, didst
gather the na-tions into the u-ni-ty of the faith, al-le-lu-ya,

al-le-lu-ya, al-le-lu-ya. *Ps.* Blessed be the Lord. (*cxliij.*) [410].
and the other Psalms of the feria.

Chapter. Acts ij. (1.)

When the days of Pentecost | all together in one place.
were accomplished, they were

Loquebantur variis linguis. AS:277, 281; 1519:257v, 265v; 1531:151v.⁸

Resp. II.

THe a-postles * did speak with di-vers tongues,

601333.

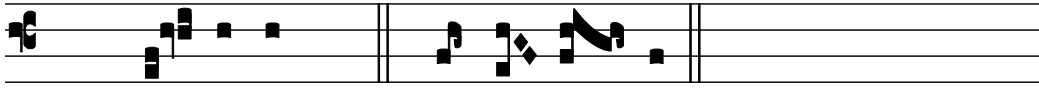
al-le- lu- ya. †The wonderful works of God.

‡Al-le- lú- ya. ✠. They were all fil-led with the Ho-ly

601333b.

Ghost : and they be-gan to speak. †The wonderful.

On the Day of Pentecost.



∞. Glo- ry be. 103*. ‡Al-le- lu- ya.

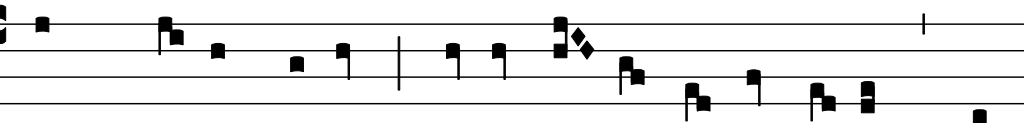
And the preceding Responsory is sung at First Vespers as is indicated on the Vigil of the Ascension of the Lord.

Jam Christus astra ascenderat. HS:55v; 1519:257v; 1531:151v.⁹

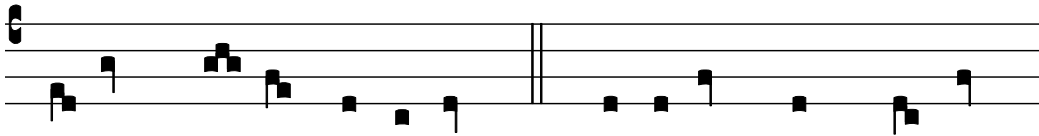
8327.
Hymn.
I.



Hen Christ our Lord had passed once more Into the



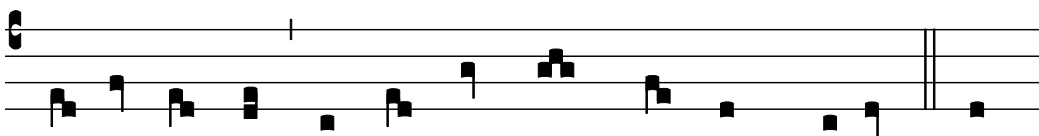
heaven he left be-fore, He sent a Comfor-ter be-low The



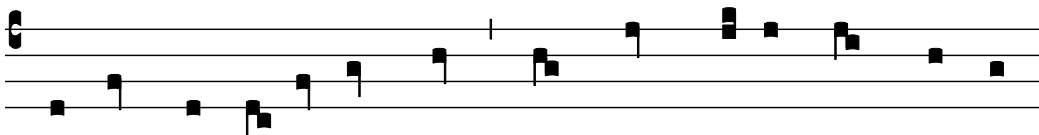
Father's pro-mise to bestow. 2. The so-lemn time was soon



to fall Which told the number mysti-cal ; For since the Re-

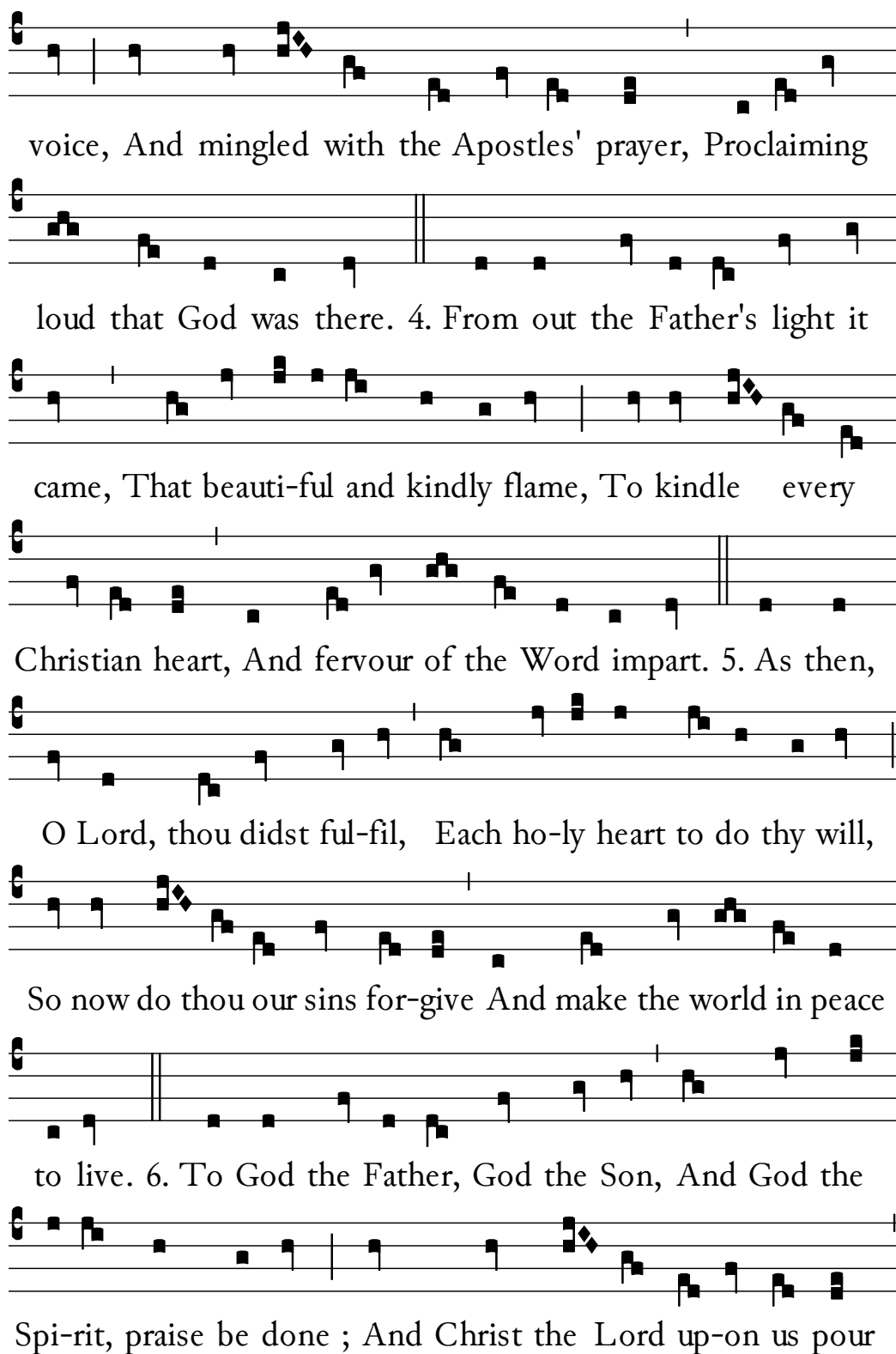


sur-rection day A week of weeks had passed away. 3. At

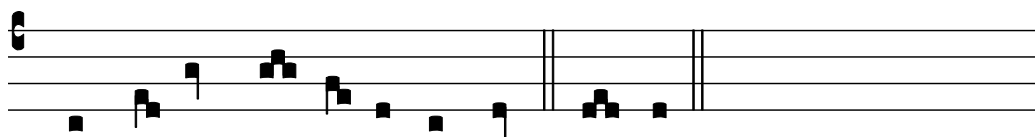


the third hour a rushing noise Came, like the tempest's sudden

On the Day of Pentecost.



voice, And mingled with the Apostles' prayer, Proclaiming
loud that God was there. 4. From out the Father's light it
came, That beauti-ful and kindly flame, To kindle every
Christian heart, And fervour of the Word impart. 5. As then,
O Lord, thou didst ful-fil, Each ho-ly heart to do thy will,
So now do thou our sins for-give And make the world in peace
to live. 6. To God the Father, God the Son, And God the
Spi-rit, praise be done ; And Christ the Lord up-on us pour



The Spi- rit's gift for ev-ermore. A-men.

*These two Verses namely As then, O Lord. and To God the Father. are sung at the end of tall Hymns during the whole week, except in the Hymn Creator Spirit. [Then let be sung not As then, O Lord. but only To God the Father.]*¹⁰

℣. The Spirit of the Lord hath filled all the world.

℟. And that which, containeth all things, hath knowledge of the voice, alleluya.

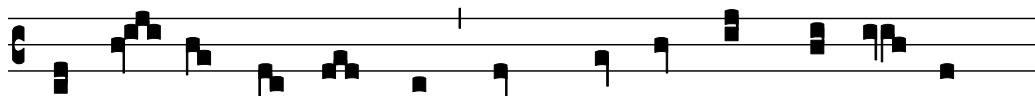
Si quis diligit me. AS:277; 1519:258r; 1531:151v.

4906.

Ant.
VII.i.



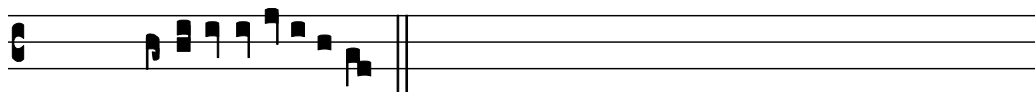
F a-ny one love me, * he will keep my word : and



my Fa-ther will love him, and we will come unto him :



and will make our a-bode with him, al-le- lu-ya.



Ps. My soul doth magnify. 70*.

Prayer. Grant, we beseech thee, almighty God. *as above at Matins.* 164i.

At Compline.

Let all be made as is indicated in the Psalter. [458].

¹¹[*Ant.* Alleluya. *as above in the Octave of the Pasch.* [451].

On the Day of Pentecost.

At Compline Ps. When I called. (4.) [422].

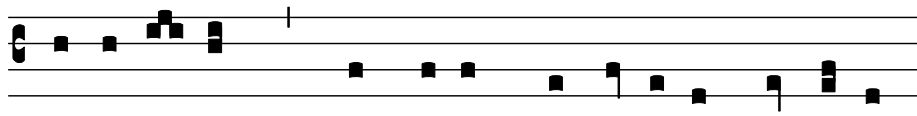
Chapter. Thou, O Lord. [427].

Hymn. O Saviour of the world. [429].

Alleluia Spiritus Paraclitus. AS:277; 1519:258r; 1531-P:46r.

Ant.

V.i.

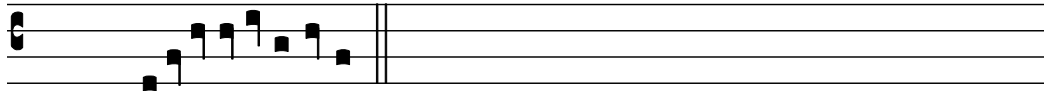


1354.

L-le-lu- ya. * The Spi-rit, the Pa-raclete, al-le-lu-



ya : will teach you all things, al-le-lu- ya, al-le- lu-ya.



Ps. Now thou dost. [427].]



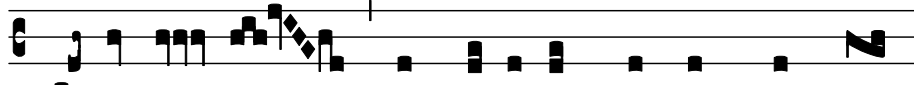
¶ On the [Holy]¹² Day of Pentecost.

Principal Feast.

[At Matins.]

¶ At Matins on this day let the order be preserved of all as is indicated on the day of the Ascension of the Lord.

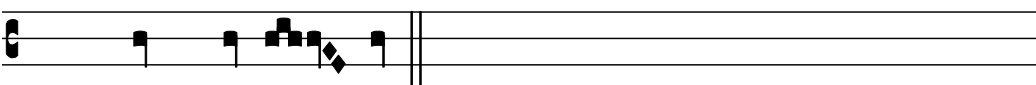
Alleluya Spiritus Domini. AS:278; 1519:258v; 1531:151v.

1034. Invit.
V. 

 L-le-lu- ya. * the Spi-rit of the Lord hath fil-



led all whole world. †O come let us a-dore, al-le- lu- ya.



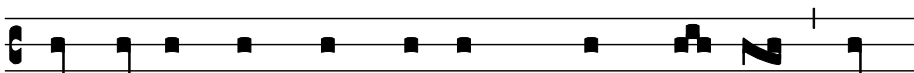
Ps. Come let us praise. 28.*

Hymn. When Christ our Lord. 1641.

II In the [j.]¹³ Nocturn on the Psalms.

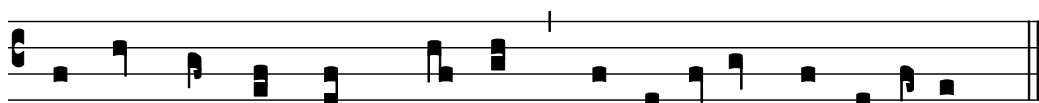
Factus est repente. AS:278; 1519:258v; 1531:151v.

1. Ant.
VIII.ii.

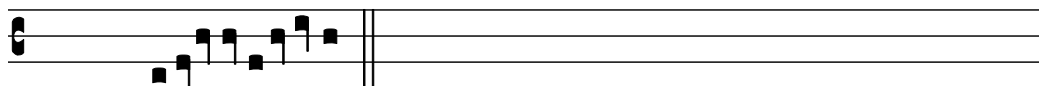


2847.

Uddenly there came a sound from hea-ven * as



of a mighty wind com-ing, al-le-lu-ya, al-le-lu-ya.



Ps. Great is the Lord. (*xlviij.*) [252].

Confirma hoc Deus. AS:278; 1519:258v; 1531:151v.¹⁴

2. Ant.
VIII.ii.



1873.

Onfirm, O God, * what thou hast wrought in us,



from thy ho-ly temple which is in Je-ru-sa-lem al-le-



lu-ya, al-le-lu-ya. *Ps.* Let God arise. (*lxviij.*) [277].

Emitte Spiritum tuum. AS:278; 1519:258v; 1531:151v.

3. Ant.

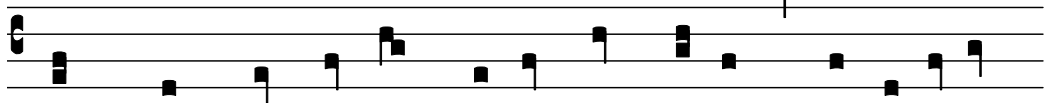
VIII.ii.

2643.

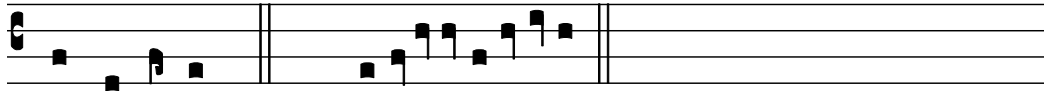
[152r.]



End forth thy Spi- rit * and they shall be cre- a- ted :



and thou shalt re- new the face of the earth, al- le- lu- ya,



al- le- lu- ya. Ps. Bless the Lord. ij. (cij.) [345].

℣. They were all filled with the Holy Ghost.

℟. And they began to speak, alleluya.

[The Gospel]¹⁵ according to John xiiij. (23-31.) [Lesson j.]

AT that time, Jesus said to his disciples, If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. And that which followeth.

A Homily of Blessed Gregory, Pope.

(xxx.)¹⁶

IT is pleasing, dearest brethren, to hasten through the words of the Gospel reading with brevity : that afterwards we may be able to dwell longer in contemplation of so great a solemnity. For today the Holy Ghost came with sudden sound upon the

disciples : and transformed their carnal minds into love of him. And by the outward appearance of tongues of fire : their hearts within were set on fire. Seeing that when they received God in a vision of fire : they were pleasantly inflamed within by love. Inasmuch as the Holy Ghost is love. Whence John also saith, God is love. He, therefore, who desireth God with whole mind : surely already hath that which he loveth. Nor indeed would anyone be able to love God : if he did not have him whom he loveth. But behold, if any one of you should be asked whether he love God : let him

answer with complete confidence and sure mind, I do love <him>. But at the beginning of the reading itself you heard : because Truth saith, If anyone love me : he will keep my word. The proof therefore of love : is <its> example in works. Hence, in his epistle the same John saith, He who saith that he knoweth him, and keepeth not his commandments, is a

liar. Truly indeed we love God : if we restrain from our pleasures according to his commandments. For he who as yet squandereth by illicit desires : he surely loveth not God, because in his will he opposeth Him. And my Father will love him, and we will come to him, and will make our abode with him.

*Dum complerentur dies. AS:278; 1519:259r; 1531:152r.*¹⁷

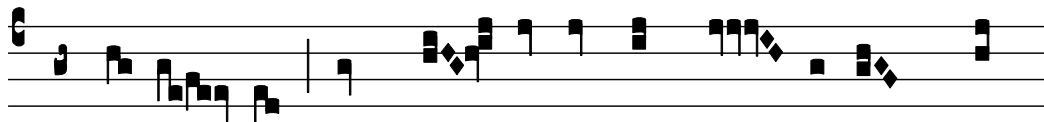
1. Resp.
III.



Hen the days * of Pen-te- cost were accom-



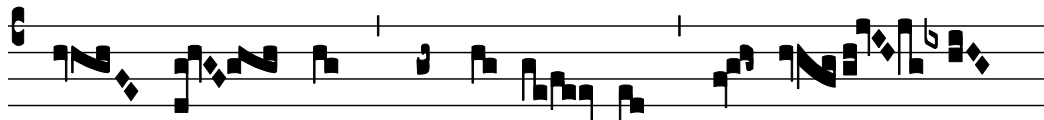
plish- ed, they were all to-geth-er say- ing,



al-le-lu- ya : and sud- denly there came a sound from



hea-ven, al-le- lu-ya. †As of a rushing wind, it fil- led



the whole house, al-le-lu- ya, al- le-

6536.

On the Day of Pentecost.

6536b.

lu- ya. ¶. When there-fore the disciples were gather-ed
to-gether for fear of the Jews : a sound from heaven
came sudden- ly up-on them. †As of.

Second Lesson.

Ponder, dearest brethren, how great is this solemnity : to have the coming of God as a guest in <our> hearts. Surely if some wealthy and powerful friend were to enter your house, the house would be made clean with all haste : lest perchance something might be that would offend the eyes of the friend upon entering. Let him therefore cleanse the dirt of corrupt deeds : who prepareth <his> house of the soul for God. But see what the Truth saith, We will come to him, and will make our abode with him. He cometh indeed into the hearts of some, and doth not make <his> abode : because through remorse some may gain respect for God, but in a time of temptation they forget even that

which they had repented of, and thus return to committing sins, as if they had not lamented them at all. He therefore who truly loveth God : and who keepeth his commandments, the Lord cometh into his heart and maketh his abode : because the love of divinity so penetrateth him that he turneth not away from this love in times of temptation. That one therefore loveth truly : whose soul evidently doth not consent to be overcome by wicked pleasures. For as much as he is delighted by baser things : by so much is he separated from heavenly love. Whence He addeth besides, He that loveth me not : keepeth not my words. Return to yourselves, dearly beloved brethren : inquire into whether you do truly love

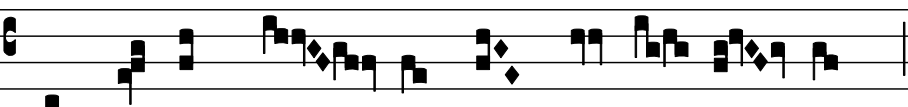
On the Day of Pentecost.

God. Nor yet let anyone believe himself : whatever <his> mind may answer to Him, without the

testimony of works. Concerning the love of the Creator : let him examine his speech, mind, and life. But thou.

*Repleti sunt omnes. AS:279; 1519:259r; 1531:152r.*¹⁸

2. Resp.
II.

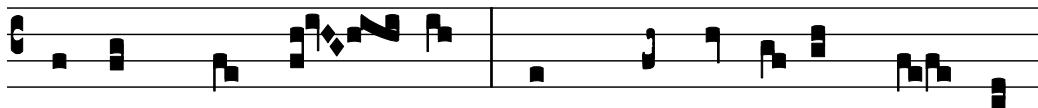


7531.

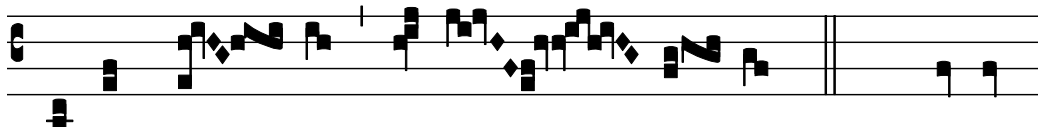
Hey were all * fill- ed with the Ho- ly Ghost :



and they be-gan to speak ac-cording as the Ho-ly Spi-

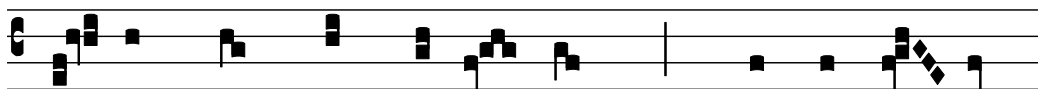


rit gave them to speak. †And the mul-ti-tude came to-



7531a.

gether, say- ing, al-le- lu- ya. ∕. The a-



pos-tles spake with di-vers tongues : the wonder- ful



works of God. †And the mul-ti-tude.

Third Lesson.

THe love of God is never idle. Where it is present, it worketh great things. If however it refuseth to work : it is not love. And the word


which you have heard, is not mine ; but the Father's who sent me. You know, dearest brethren : that he who speaketh, the Only-begotten Son, is

the Word of the Father. And therefore the word which is spoken by the Son is not of the Son but of the Father : because the Son himself is the Word of the Father. These [152v.] things have I spoken to you, abiding with you. When he was no longer to remain with them, who was about to ascend into heaven, he promised <them>, saying, Behold I am with you all days, even to the consummation of the world.¹⁹ But the incarnate Word both remained and withdrew. He withdrew in body : he remained in divinity. He therefore assured them that he remained with them : because he who was ever present by <his> invisible power, now withdrew from them bodily. The Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Many of you know, my brethren : that the Greek

word Paraclete means in Latin Advocate or Comforter. On that account he is called Advocate, because he interveneth for the errors of offenders before the Father's justice. He who is of one substance with the Father and the Son is said to plead for sinners : because those whom he hath filled, he maketh to pray. Whence Paul also saith, For the Spirit himself asketh for us : with unspeakable groanings. However, he who pleads is lesser : than he who is beseeched. How then is the Spirit said to plead, which is not lesser ? But the Spirit himself prayeth <for us> : which inflameth those he hath filled to pray. Moreover the same Spirit is called the Comforter : because when he prepareth a hope of pardon for those grieving over sins committed, he raiseth up <their> minds from affliction and sadness. But thou, O Lord.

Spiritus Sanctus procedens. AS:279; 1519:259v, 265v; 1531:152v.²⁰

7693. 3. Resp. III.



T He Ho-ly * Spi- rit pro-ceeding from the

On the Day of Pentecost.

throne : enter-ed un-seen in-to the hearts of the
a- pos-tles with a new token of sancti- fi- ca- tion.
†That from their mouths all manner of tongues should
come forth. ‡Alle- lu- ya. ✠. The di-vine
fire came not burning but enlighten- ing : and be-
stow-ed upon spi- ri- tu- al gifts. †That from.
✠. Glo- ry be. 104*. ‡Alle- lu- ya.

7693b.

This Responsory will be the third [R:]²¹ on each day during the week.

Before Lauds.


✠. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth, alleluya.


¶ *At Lauds.*

Dum complerentur dies. AS:280; 1519:260r; 1531:152v.

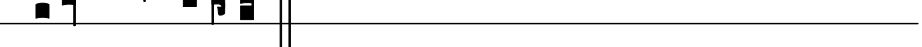
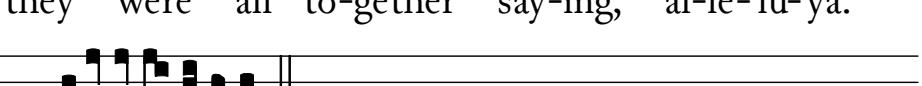
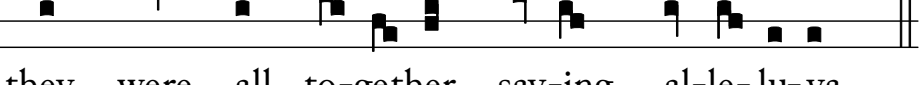
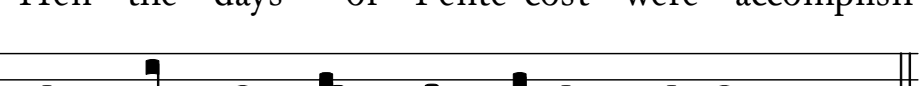
2442. 1. Ant. III.i.



W Hen the days * of Pente-cost were accomplish-



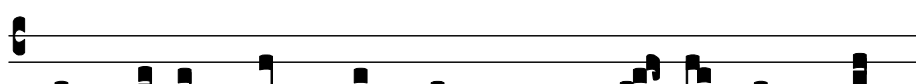
ed, they were all to-gether say-ing, al-le-lu-ya.



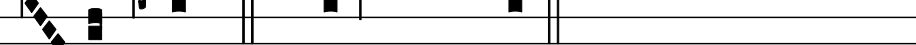
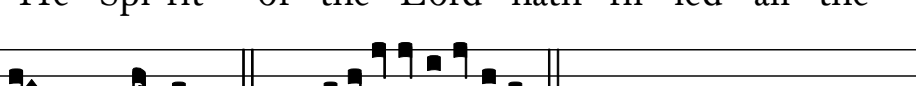

Ps. The Lord hath reigned. (*xcij.*) [52].

Spiritus Domini replevit. AS:280; 1519:260r; 1531:152v.

4998. 2. Ant. VIII.i.



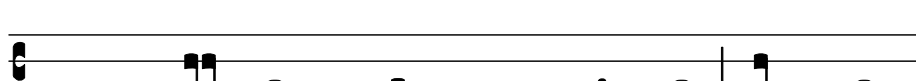
T He Spi-rit * of the Lord hath fil- led all the



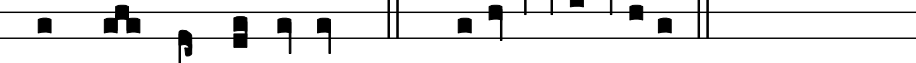
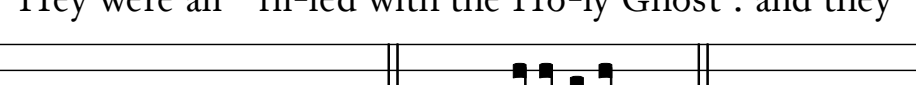
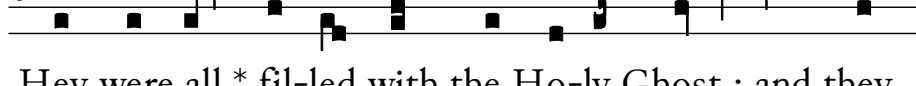
world, al- le-lu-ya. *Ps.* Sing joyfully. (*xcix.*) [53].

Repleti sunt omnes Spiritusancto. AS:280; 1519:260r; 1531:152v.²²

4613. 3. Ant. VIII.i.



T Hey were all * fil- led with the Ho-ly Ghost : and they



be-gan to speak, al-le-lu-ya. *Ps.* O God, my God. (*lxij.*) [54].

On the Day of Pentecost.

Fontes et omnia que moventur. AS:280; 1519:260r; 1531:152v.²³

4. Ant.
I.iv.



2889.

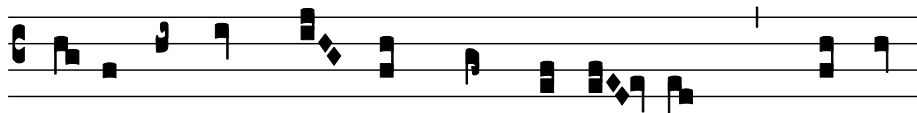
ye fountains, * and all that move in the wa-ters :



sing a hymn to God, al-le- lu-ya. *Ps.* O all ye works. (*Daniel.*
iiij.) [55].

Loquebantur variis linguis. AS:280; 1519:260r; 1531:152v.²⁴

5. Ant.
VII.v.

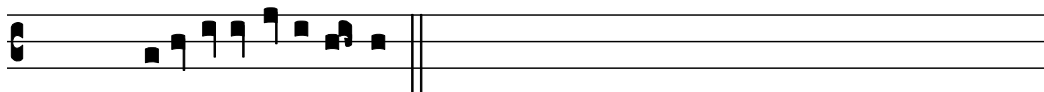


3634.

He a-postles * did speak with di-vers tongues the won-



der-ful works of God, al-le-lu-ya, al-le- lu-ya, al-le- lu-ya.

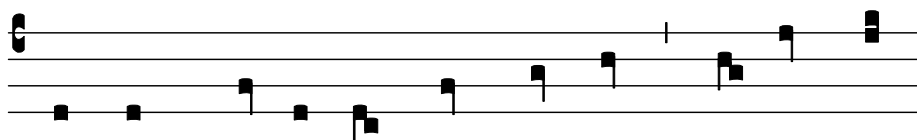


Ps. Praise ye the Lord. (*cxlviij.-cl.) [56].*

Chapter. When the days of Pentecost. 1647.

Impleta gaudent viscera. HS:57r; 1519:260r; 1531:152v.²⁵

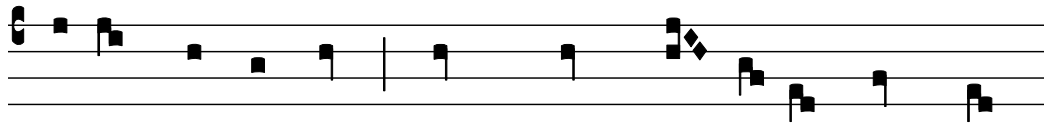
Hymn.
I.



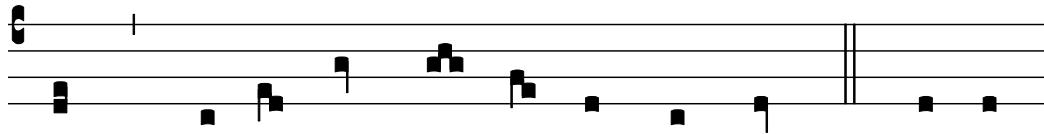
8327d.

Ith joy the a-postle's breasts are fired, By God the

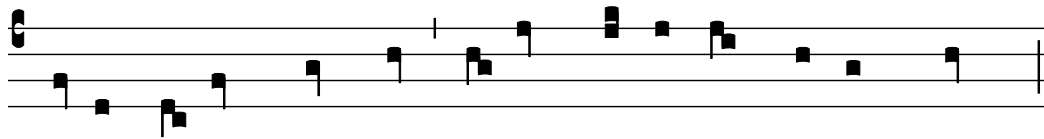
On the Day of Pentecost.



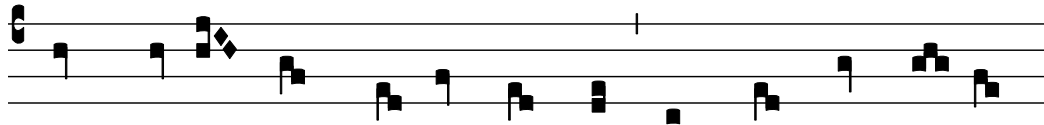
Ho-ly Ghost inspired : And straight, in di-vers kinds of



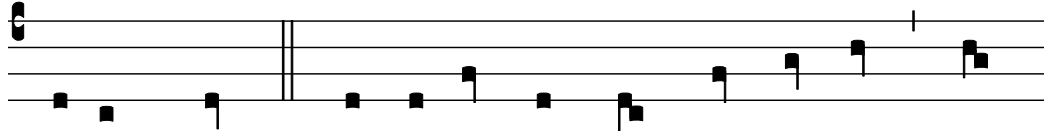
speech, The wondrous works of God they preach. 2. To men



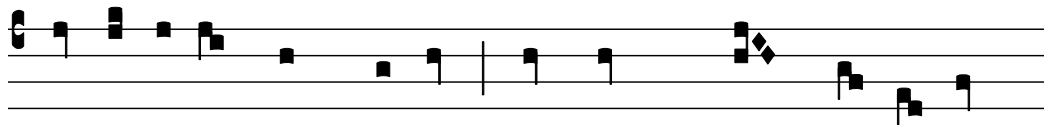
of every race they speak, A-like Barbari-an, Roman, Greek :



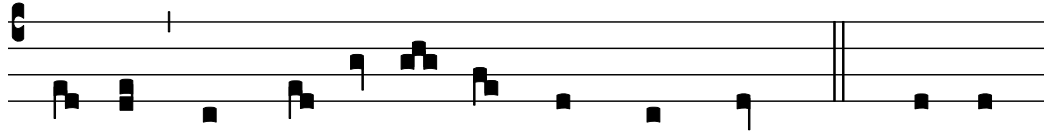
From the same lips, with awe and fear, All men their na- tive



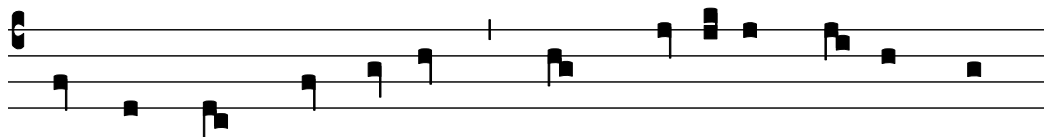
accents hear. 3. But Ju-da's sons, e'en faithless yet, With



mad infuriate rage be-set, To mock Christ's fol-low-ers

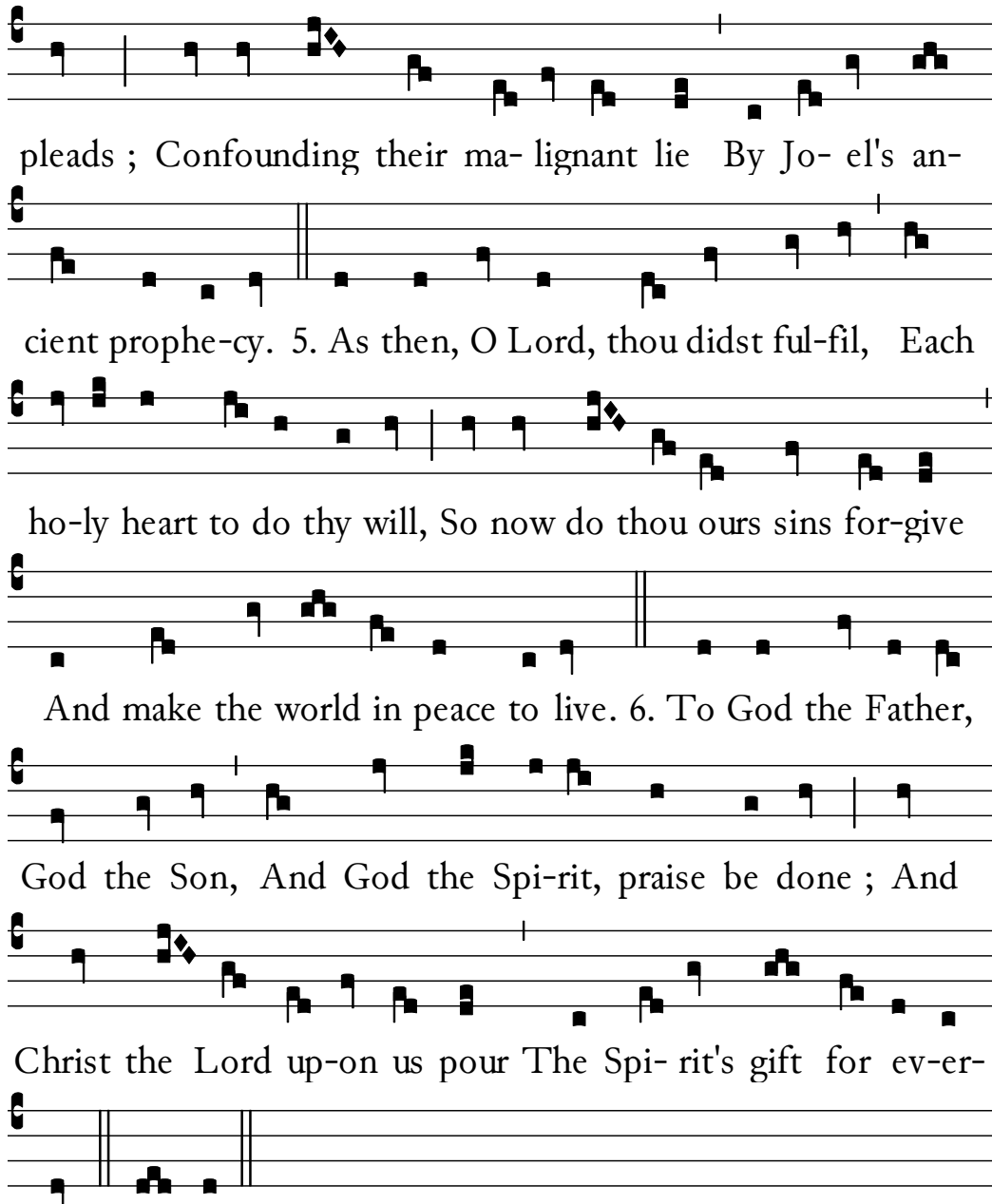


combine, As drunken all with new-made wine. 4. When lo !



with signs and mighty deeds, Stands Pe-ter in the midst, and

On the Day of Pentecost.



pleads ; Confounding their ma- lignant lie By Jo- el's an-
cient prophe-cy. 5. As then, O Lord, thou didst ful-fil, Each
ho-ly heart to do thy will, So now do thou ours sins for-give
And make the world in peace to live. 6. To God the Father,
God the Son, And God the Spi-rit, praise be done ; And
Christ the Lord up-on us pour The Spi- rit's gift for ev-er-
more. A-men.

℣. The apostles did speak with divers tongues.

℟. The wonderful works of God, alleluya.


Accipite Spiritum Sanctum. AS:280; 1519:260v; 1531:152v.²⁶

1234. Ant.
VII.i.

E- ceive ye * the Ho-ly Ghost : whose sins you
shall for-give, they are forgiv-en them, al-le-lu-ya.

Ps. Blessed be the Lord. 69*.

Prayer.

 God, who on this day didst
teach the hearts of the faithful
by the illumination of the Holy
Ghost : grant unto us, by the same

Spirit, to be wise in what is right :
and ever to rejoice in his consolation.
Per Dóminum. In unitáte ejúsdem.

¶ *At Prime.*

Ant. When the days of Pentecost. *j. of Lauds.* 1660.

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

Ant. Thanks be to thee. [119].

Ps. Whosoever. [119].

R. Jesu Christ. *with Alleluya.* [125].

V. Thou that sittest. [125].

¶ *At Terce.*

After the aspersion with Blessed Water and after the return of the Procession into the Quire : the Choir standing in silken Copes : seven Seniors approach the Quire Step in silken Copes : and at that very place let be begun O God, come to my assistance. 3. by the most distinguished person standing in the middle : then let the aforesaid seven Seniors proceed to the Step of the Altar preceded by the Taperers and seven Thuribles having first*

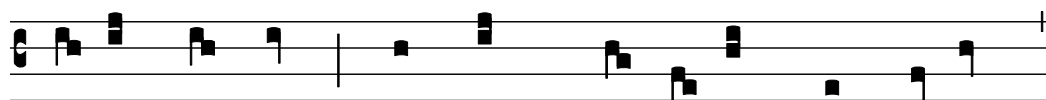
been filled with incense at the Quire Step : and before the highest step of the Altar all together begin this Hymn Creator Spirit. with genuflection, kissing the Step of the Altar. The Choir to be sure with the same genuflection and kissing the forms rising again : from both sides at the same time let the whole \mathcal{V} . be continued standing and meanwhile [all of]²⁷ the aforesaid Seniors cense the Altar [together at all the Verses of the Hymn,]²⁸ kissing the altar all together.

Veni Creator Spiritus. HS:57v; 1519:260v; 1531:152v.²⁹

Hymn.
VIII.



Re-a-tor Spi-rit, Power Di-vine ! * Come, vi-sit all



8407.

the souls of thine : With heaven-des-cending grace pervade

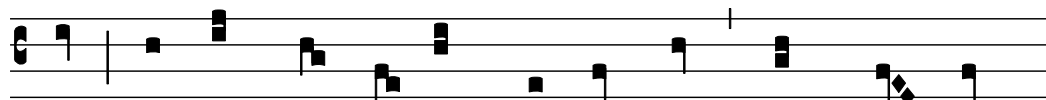
[153r.]



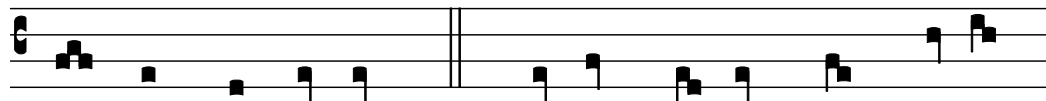
The breasts which thou thy-self hast made. 2. Thou who art



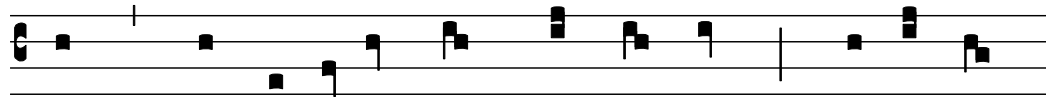
named the Pa-ra-clete, Rich gift from God's own mercy



seat ; O Fount of Life and Fire of Love, Soul-quicken-
ing

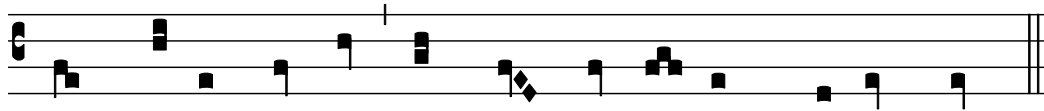


Unc-tion from a-bove. 3. Thou in thy sevenfold glories

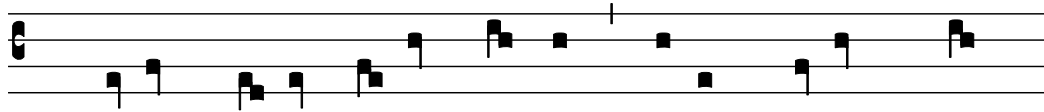


bright, Thou Finger of God's Hand of might, Who dost o'er

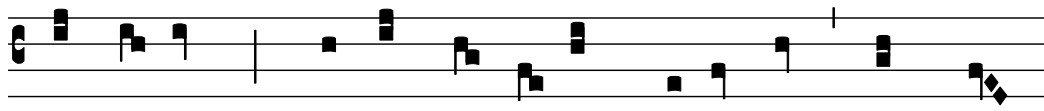
On the Day of Pentecost.



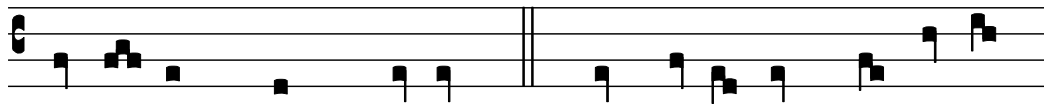
lips the timely store Of God the Fa-ther's promise pour.



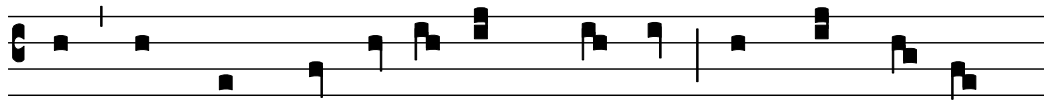
4. Thy light to every sense impart ; Diffuse thy love through



every heart ; The weakness of our mortal flesh With thine



unfail- ing strength refresh. 5. Drive far a-way th'as-sail-ing



foe, And all thy ho-ly peace be-stow, If thou be our



pre-venting Guide, No mischief can our steps be-tide.



6. Through thee may we the Father learn, And know the

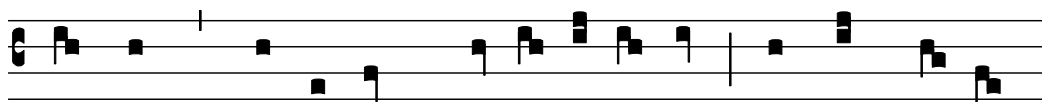


ev-er-blessed Son ; Sweet Spi-rit, and of both re-ceive,



Thee, as we ev-ermore be-lieve. 7. Praise to the Father, as

On the Day of Pentecost.



is meet, The Son and Ho-ly Pa-ra-clete : O may the Son



to every heart, The Ho-ly Spi-rit's gifts impart. A-men.

Let this order serve for all the Verses of the entire Hymn on this day only. However On the remaining days, namely on Monday, Tuesday, and Wednesday the Hymn Creator Spirit. is sung at Terce without changing place or vestment : without censing and without genuflexion, but on the the other days, that is on Thursday, Friday and Saturday, the Hymn Come, Holy Ghost. is sung with the Melody of the Hymn Creator Spirit.

¶ *And note that on this day the hour of Terce shall be sung by the whole Choir in silken Copes with the Hymn Creator Spirit. and not elsewhere throughout the whole year.*

With the Hymn having been finished : namely Creator Spirit. the seven aforementioned Seniors having bowed together return from the the Altar into the Quire in silken Copes.

Ant. The Spirit of the Lord. ij. of Lauds. 1660.

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

Chapter. When the days of Pentecost. 1647.

Repleti sunt omnes Spiritusancto. AS:280; 1519:261r; 1531:153r.³⁰

Resp.
VI.



Hey were all * fil-led with the Ho-ly Ghost. †Alle-



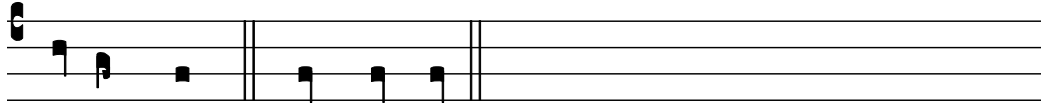
lu-ya, al-le-lu-ya. ⁊. And they be-gan to speak. †Alle- lu-ya.

7530.

7530a.



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



Ho-ly Ghost. They were all.

℣. The apostles did speak with divers tongues.

℞. The wonderful works of God, alleluya.

Prayer. O God, who on this day. 1664.

¶ *At Sext.*

Ant. They were all filled. 1660.

Ps. My soul hath fainted. (cxviiij. 81.) [175].

Chapter. Acts ij. (2.)

§ Suddenly there came a sound | wind coming, and it filled the whole
from heaven, as of a mighty | house where they were sitting.

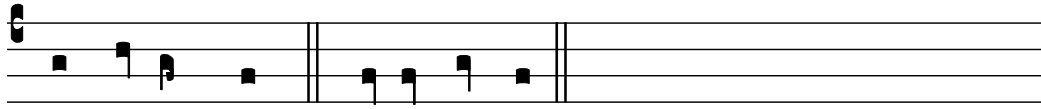
Loquebantur variis linguis. AS:281; 1519:261r; 1531:153r.³¹

7100. Resp. VI.  He a-postles * did speak with di-vers tongues. †Alle-

7100a. lu-ya, al-le-lu-ya. ℣. The wonderful works of God. †Alle-



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



the Ho-ly Ghost. The a-postles.

℣. The Spirit of the Lord hath filled all the world.

℟. And that. 1650.

Prayer as above. 1664.

¶ *At None.*

Ant. The apostles did speak. *v. of Lauds.* 1661.

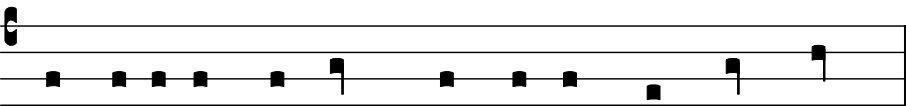
Ps. Thy testimonies. (*cxviiij.* 129.) [191].

Chapter. Acts ij. (3.)

¶ Here appeared to the Apostles and the Holy Ghost sat upon every parted tongues as it were of fire, | one of them.

Spiritus Domini replevit. AS:281; 1519:261v; 1531:153r.³²

Resp.
VI.



7689.

He Spi-rit of the Lord * hath fil-led the whole world.

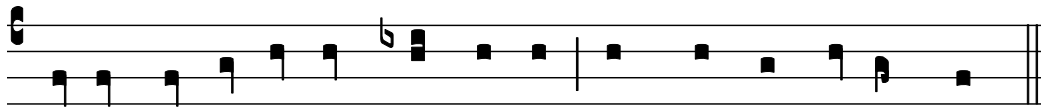


7689a.

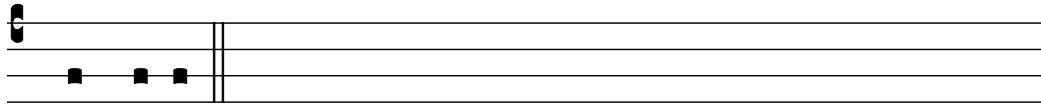
†Alle-lu-ya, al-le-lu-ya. ℣. And that which containeth all



things hath knowledge of the voice. †Alle-lu-ya. ℣. Glo-ry



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



The Spi-rit.

℣. Send forth thy Spirit, and they shall be created.

℟. And thou shalt renew the face of the earth, alleluya.

Prayer as above. 1664.

¶ *At ij. Vespers.*

Ant. When the days of Pentecost. *j. of Lauds.* 1660.

Ps. The Lord said. (cix.) [363]. *and the other Psalms of Sundays.* *And they are sung with the aforementioned Antiphon during the whole week at Vespers, and [it is noted]³³ let whomever begins the preceding Antiphon be the most distinguished person from the Choir side after he who officiates at Mass on that day.*

Chapter. Acts ij. (6.)


THe multitude came together, | because that every man heard them
and were confounded in mind, | speak in his own tongue.³⁴


This Chapter is said during the whole week at Vespers.

℟. The Holy Spirit. 1658.

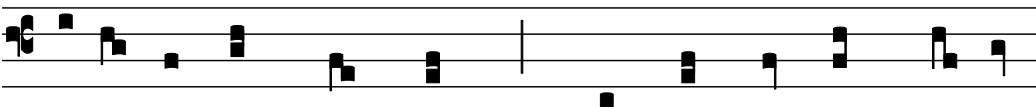
Beata nobis gaudia. HS:59r; 1519:261v; 1531:153r.

Hymn.
II.

8273. 



Lest season, which with gladness fraught, * Again



the circl-ing year hath brought, When bright o'er each dis-ci-

On the Day of Pentecost.

ple's head, The Spi-rit Pa- ra-clete was shed. 2. The lambent
flames with flickering ray, The shape of tongue-like forms
display ; That e-loquent their speech may be, And fervent
they in cha-ri-ty. 3. God in all languag-es they praise, The
Gentiles lis-ten in a-maze, And mock, as if new wine had
fired The breasts his Spi- rit had inspired. 4. 'Tis here
all mystic fi-gures meet ; The Paschal days are now com-
plete ; That sacred number which set free The debtor, by

On the Day of Pentecost.

the law's de-cree. 5. O God of love, be-fore thee now Thy
flock in suppli-cation bow ; On us from heaven, in plenteous
store, The grac-es of thy Spi-rit pour. 6. As then, O Lord,
thou didst ful-fil, Each ho-ly heart to do thy will, So
now do thou our sins forgive And make the world in
peace to live. 7. To God the Father, God the Son, And
God the Spi- rit, praise be done ; And Christ the Lord up-
on us pour The Spi-rit's gift for ev-ermore. Amen.

℞. The Spirit of the Lord hath filled all the world. 1650.

Hodie completi sunt dies. AS:281; 1519:261v; 1531:153r.³⁵

Ant.
I.v.



His day * the days of Pente-cost were accomplished, al-

3096.

le- lu-ya : this day the Ho-ly Ghost appeared in fire to

the dis-ci-ples, and bestowed upon them spi-ri-tu- al gifts :

he sent them into the whole world to preach and to testi- fy :

He that be-liev-eth and is baptiz-ed shall be sav-ed, al-le-

lu-ya. *Ps.* My soul doth magnify. 55*.

Prayer. O God, who on this day. 1664.

[ *At Compline.*]³⁶

At Compline let all be made as is indicated in the Psalter [458]. : nevertheless on this day and on the three days that follow, for the Hymn this Sequence Now let our voices. is sung, and let it be finished thus, Amen. but on the remaining day of the week the Hymn O Saviour of the world. is sung. [429].

³⁷[*Ant. Alleluya.* [451].

Ps. When I called. (*iii.*) [422].

Chapter. Thou, O Lord. [424].

¶ On this day and the three following days for the Hymn let be sung.

Alma chorus Domini. 1519:262r; 1531-P:46r.³⁸

sar0803.

Seq.
VIII.



Ow let our voices re-hearse * the Lord's dear ti-tles

in order. Saviour, Emma-nu-el, Sa-ba-oth, Ado-na-y, Mes-

si-as. Consubstantial, the Way and the Life, Hand, Only-

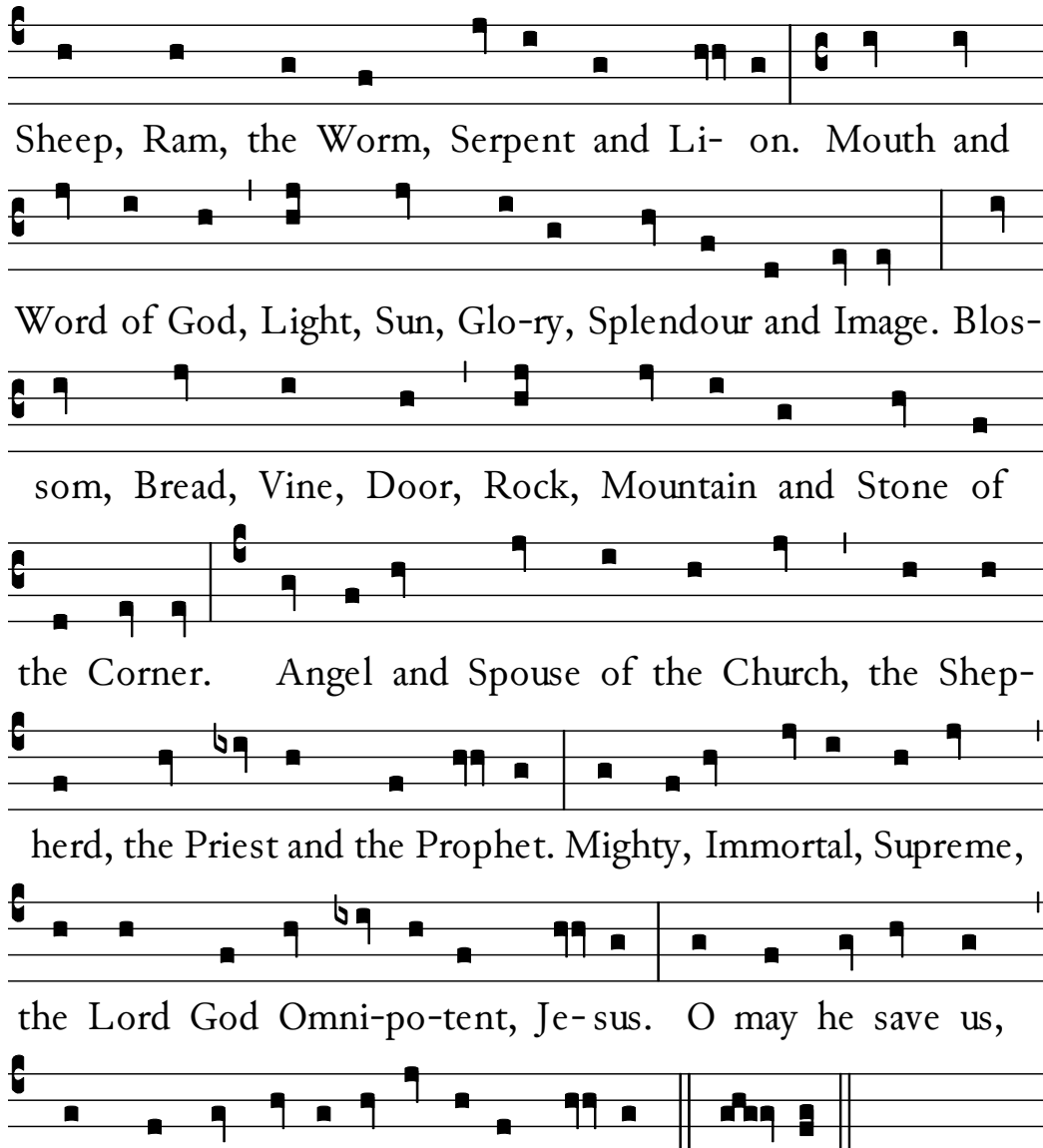
be-gotten. Wisdom and Might, Be-ginning, the First-born of

ev-e-ry crea-ture. Alpha and O we name Him, at once the

Be-ginning and Ending. Fountain and Source of all good, our

Advo-cate and Me-di-a-tor. He is the Heifer, the Lamb,

On the Day of Pentecost.



Sheep, Ram, the Worm, Serpent and Li- on. Mouth and
Word of God, Light, Sun, Glo-ry, Splendour and Image. Blos-
som, Bread, Vine, Door, Rock, Mountain and Stone of
the Corner. Angel and Spouse of the Church, the Shep-
herd, the Priest and the Prophet. Mighty, Immortal, Supreme,
the Lord God Omni-po-tent, Je-sus. O may he save us,
whose be the glo-ry for ev-er and ev-er, A- men.

On the remaining days however let be sung the Hymn O Saviour of the world. [429].

℟. Keep us, O Lord. [427].

Ant. Alleluya. The Spirit. [458].

Ps. Nunc dimittis. [427].

Monday in the Week of Pentecost.

On this day and on the two that follow let the same order serve as on Monday in the Week of the Pasch, as above, in the introducing of the Antiphon, the reading of the Lessons and the singing of the Responsories. 1369.

[153v.] Let the Invitatory, Hymn, Antiphons and Psalms, and *V̄V̄*. be sung as on the day of Pentecost. 1652. Let it be made likewise on each day of during the week.

The Gospel according to John iij. (16-21.) [Lesson j.]


AT that time, Jesus said unto a certain leader of the Pharisees, God so loved the world, as to give his only begotten Son ; that whosoever believeth in him, may not perish, but may have life everlasting. And that which followeth.

*A Sermon from the Commentary of Blessed Augustine, Bishop. (On John. Tract xij. d.)*³⁹

INsofar as the physician is concerned : he cometh to heal the sick. He destroyeth himself : who willet to not observe the orders of the physician. He is come as a Saviour to the world. Why is he called Saviour of the world, except that he should save the world, not

that he should judge the world ? If thou wilt not be saved by him, thou shalt be judged of thyself. See what he saith, He that believeth in him : is not judged. But he that doth not believe : what think ye he shall say ? is already, he saith, judged. Judgement hath not yet appeared : but judgement hath already been made. For the Lord knoweth who are his. He knoweth who shall endure to the crown : and who will remain for the flames. He knoweth the corn on his threshing floor : he knoweth the chaff, he knoweth the wheat, and he knoweth the cockle.

Apparuerunt apostolis. AS:281; 1519:262v, 265r; 1531:153v.⁴⁰

6110. Resp. VII. 



Here ap-peared * to the a-postles parted tongues

The Week of Pentecost.

as it were of fire, al-le- lu- ya. †And up-on every one
of them sat the Ho- ly Ghost, al-le- lu- ya.
℞. The a-pos-tles did speak with di-vers tongues : the
wonder- ful works of God. †And up-on.

6110a.

Second Lesson.

HE that believeth not is already judged. Why judged ? Because he believeth not in the name of the only begotten Son of God. And this⁴¹ is the judgement : because the light is come into the world, and men loved darkness rather than the light, for their works were evil.⁴² My brethren : whose works hath the

Lord found to be good ? Those of no one. He found the works of all <to be> evil. How is it then that some have done the truth and have come to the light ? For it is followed by this, But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

℞. The apostles did speak. *Found on the Vigil of Pentecost at j. Vespers. 1647.*

Lesson iij.

How have some done a good work : that they might come to the light, that is to Christ ? And how have others loved the darkness ? For if he findeth all to be sinners, and

healeth all from sin : and that serpent in which the Lord's death was figured healed them that had been bitten : and if on account of the serpent's bite the serpent was lifted up, that is, if

the Lord's death was on account of mortal men whom he found unjust : how is to be understood, And this is the judgement : seeing that⁴³ the light is come into the world, and men loved darkness rather than the light, for their works were evil ? What is this ? Whose works in fact were good ? Hast thou not come to justify the impious ? But they loved, he

saith, darkness rather than the light. There hath he placed emphasis. For many have loved their sins : many have confessed their sins. He who is confessing his sins and who accuseth them : doth now work with God. God accuseth thy sins. If thou also accuest : thou art united with God. But thou.

R. The Holy Spirit. [as above on the day of Pentecost.]⁴⁴ 1658.

Before Lauds V. Send forth thy Spirit. 1659. *This Verse is said daily before Lauds during the week.*

¶ At Lauds.

At Lauds this single Antiphon When the days of Pentecost. 1660. *is sung and it is sung daily during the week.*

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


Chapter. Suddenly there came a sound. 1668.

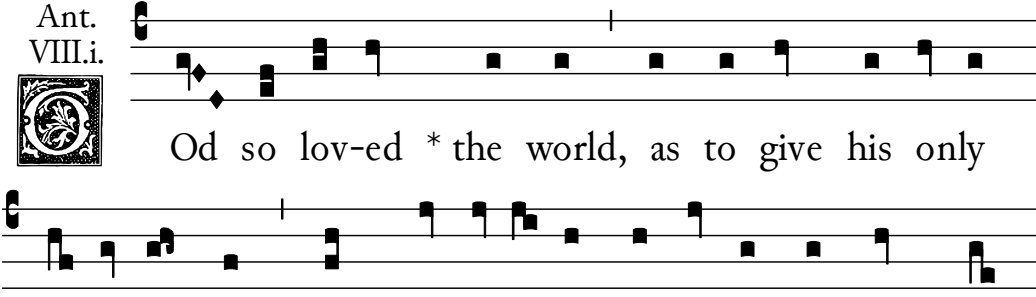
This Chapter is said daily at Matins and at Terce during the week.

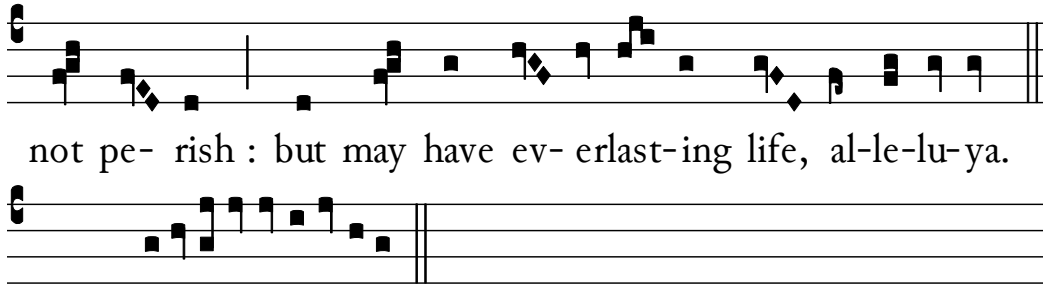
Hymn. With joy the apostles' breasts are fired. 1661.

V. The apostles did speak with divers tongues. 1663.

Sis Deus dilexit mundum. AS:282; 1519:263r; 1531:153v.⁴⁵

4920. Ant. VIII.i.  Od so lov-ed * the world, as to give his only
be-gotten Son, that who-so-ev-er be-liev-eth in him may





Ps. Blessed be the Lord. 71*.

Prayer.

God, who gavest the Holy Ghost to thine Apostles : grant unto thy people the effect of <their> devout petition : that on those whom

thou hast given faith thou mayest also bestow peace. Through our Lord. In the unity of the same.

C *At Prime.*

Ant. When the days of Pentecost. *as above j. of Lauds.* 1660.

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

Ant. Thanks be to thee, O God. [118].

Ps. Quicumque vult. [119].

C *At iij. and at the other Hours the Antiphons, Responsories, and VV. are sung as on the day of Pentecost each day of the week : with the proper Prayers.* 1667.

At Terce.

Chapter. Suddenly there came. 1668.

At Sext.

Chapter. There appeared. 1669.

C *At ix.*

Chapter. *Acts ij. (4.)*

They were all filled with the Holy Ghost, and they began to

speak with divers tongues, according as the Holy Ghost gave them to

speak.


Let this order of Chapters at Matins and at the other Hours of this day be perserved during the whole week.

[At Vespers.]

¶ *At Vespers let all be made as on the day of Pentecost at ij. Vespers : until the Antiphon [154r.] on the Psalm Magnificat. except for the Responsory which will not be sung : let it be likewise during the whole week.*

Non enim misit Deus. AS:282; 1519:263r; 1531:154r.

3910. Ant. VII.i.



Or God sent not * his Son into the world to
 judge the world : but that the world through him may be
 sav-ed, al-le-lu-ya. Ps. My soul doth magnify. 70*.

Prayer. O God, who gavest the Holy Ghost. 1679.

¶ *Tuesday.*

Lesser Double Feast.

The Gospel according to John x. (1-7). [Lesson j.]

AT that time, Jesus said unto his disciples, Amen, amen I say to you : He that entereth not by the door into the sheepfold, but climbeth

up another way, the same is a thief and a robber. And that which followeth.

A Sermon from the Commentary of Blessed Augustine, Bishop.

(*On John. Tract. xlv. b.*)⁴⁶

THe sheepfold of Christ : is the catholic Church. Whoever wisheth to enter the sheepfold, let him enter by the door : let him proclaim the true Christ. Not only let him proclaim the true Christ : but seek Christ's glory, not his own. For many by seeking their own glory : have scattered Christ's sheep instead of gathering them. For Christ the Lord is a low doorway. He who enters by this doorway : it is right that he should humble himself, that he may be able to enter with unharmed head. But he who doth not humble but exalteth himself : wisheth to climb over a wall. More-

over, he that climbeth over a wall : is thus exalted that he may fall. Thus far, however, the Lord Jesus is speaking covertly : and he is not yet understood. He nameth the door, he nameth the sheepfold : he nameth the sheep. He setteth forth all this : but he doth not yet explain. Let us therefore read <further>, because he is coming to those words wherein he may deign to explain something of what he saith : from which explanation indeed he shall perhaps give us to understand what he hath not explained. For he feedeth <us> with what is manifest : he exerciseth <us> with what is obscure. But thou.

Advenit ignis divinus. AS:282; 1519:263r, 266v; 1531:154r.⁴⁷

1. Resp.

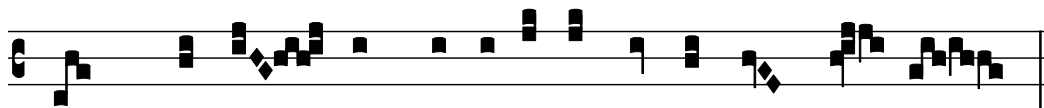
VII.



He fire * of God came not burn-ing but en-



lighten- ing, not consum- ing but giv-ing light : and



found the hearts of the disciples to be clean ves- sels.

6053.

†And he bestow-ed upon them spi-ri-tu- al gifts al-le-
 6053a. lu- ya, al- le- lu- ya. *Ÿ*. He found them u-ni-
 ted in cha-ri- ty : and the o-verflowing di-vi-ni-ty of
 the God- head shone through them. †And he gave.

Second Lesson.

HE that entereth not by the door into the sheepfold, but climb-eth up another way : woe to that wretch, for he shall fall. Let him therefore be humble, let him enter through the doorway : let him come on level foot, and he shall not give offense. The same (he saith) is a thief and a robber. He desireth to call the sheep of another his own sheep : his own for this, that they would be snatched away by theft, not that he might save, but that he might slay <them>. He is therefore a thief : because he calleth what is another's to be his own. A robber : because what

he hath stolen he also slayeth. But he that entereth in by the door is the shepherd of the sheep : to him the porter openeth. Concerning this porter then we shall inquire : when we have heard from the Lord himself what is the doorway, and who is the shepherd. And the sheep hear his voice: and he calleth his own sheep by name. He hath their names written in the book of life. He calleth his own sheep by name. Hence the Apostle saith, The Lord knoweth who are his. And he leadeth⁴⁸ them out. And when he hath let out his own sheep, he goeth before them :

The Week of Pentecost.

and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him,

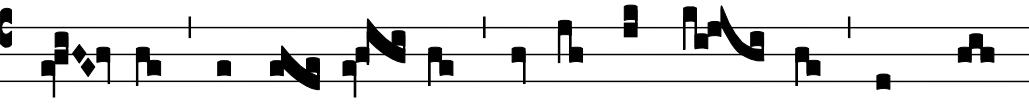
because they know not the voice of strangers.

Disciplinam et sapientiam. AS:283; 1519:263v, 266v; 1531:154r.

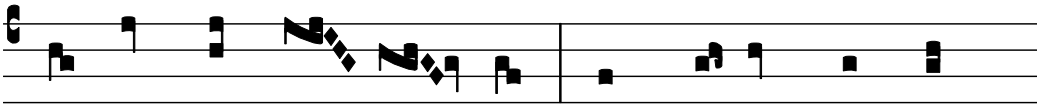
2. Resp.
VIII.



He Lord * taught them dis-ci-pline and



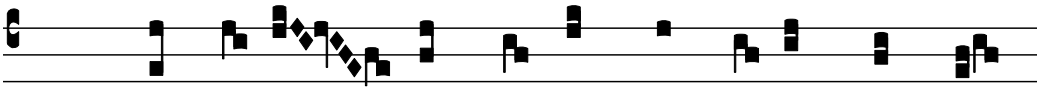
wis- dom, al-le- lu- ya, he con-firmed them in the



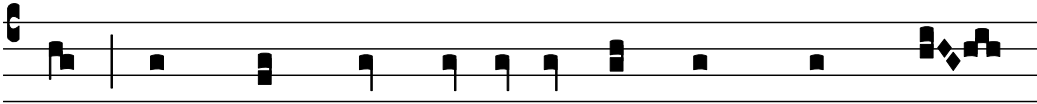
grace of the Ho- ly Ghost. †And fil-led their hearts



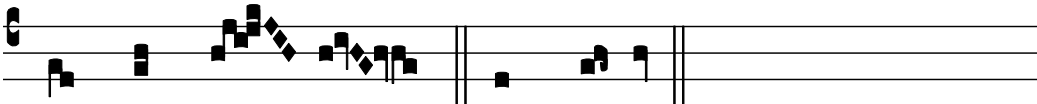
with understand- ing, al-le-lu-ya, al- le-lu- ya.



℣. The Spi- rit of the Lord hath fil-led the whole



world : and that, which containeth all things, hath know-



ledge of the voice. †And fil-led.

6460.

6460a.

Third Lesson.

THese veiled things are full of inquiries : laden with sacraments. Let us therefore follow, and let us listen to the Master revealing something from these obscurities : and perchance by that which he revealeth we may be made to enter in. This proverb Jesus spoke to them. But they understood not what he spoke to them. Jesus therefore said to them again, Amen, amen I say to you, I am the door of the sheep. Behold the very door which had been closed : he openeth. He himself is the door. We have discerned it, let us enter in : that entering in we may

rejoice. All others, as many as have come, are thieves and robbers. What is this, O Lord, All others, as many as have come ? Hast thou not come ? But understand. All others, as many as have come : he saith certainly except myself. Let us recollect therefore, that before his coming came the prophets. Can it be that they were robbers and thieves ? God forbid. They did not come apart from him : because they came with him. Being about to come, he sent heralds : but he kept hold of the hearts of those which he sent.


R. 3. The Holy Spirit. [*as above.*]⁴⁹ 1678.

[*At Lauds.*]

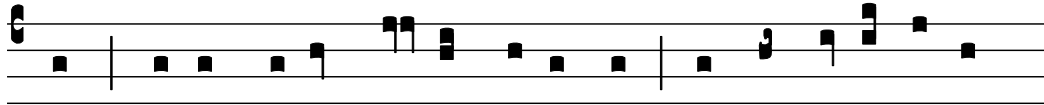
At Lauds as above. 1678.

Amen amen dico vobis. AS:283; 1519:264r; 1531:154r.⁵⁰

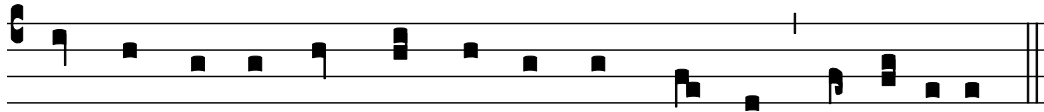
1372. Ant.
III.iv.

 - men amen * I say to you, He that enter-eth not
by the door into the sheepfold, but climbeth up an-other

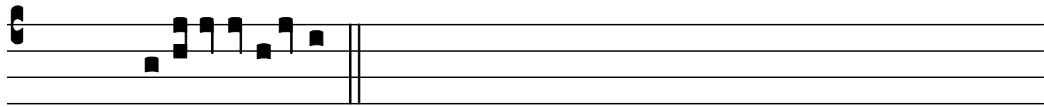
The Week of Pentecost.



way : the same is a thief and a robber : but he that enter-eth



in by the door is the shepherd of the sheep, al-le-lu-ya.



Ps. Blessed be the Lord. 59*.

Prayer.

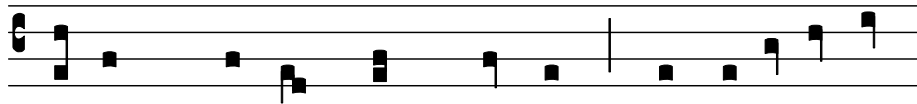
LEt the power of the Holy Ghost,
we beseech thee, O Lord, come
upon us : that it may both mercifully

cleanse our hearts : and defend us
from all adversities. Through our
Lord. In the unity of the same.

¶ *At Vespers.*

Ego sum ostium. AS:283; 1519:264r; 1531:154r.

Ant.
VIII.i.



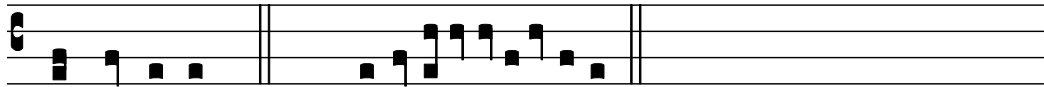
2593.

am * the door, saith the Lord : by me, if a-ny



man enter in, he shall be sav-ed, and he shall find pastures,

[154v.]



al-le-lu-ya. *Ps.* My soul doth magnify. 72*.

Prayer as above at Matins. 1685.

¶ Wednesday.

Lesser Double Feast.

At Matins.

[The Gospel]⁵¹ according to John vj. (44-51.) [Lesson j.]

AT that time, Jesus said unto his disciples, No man can come to me, except the Father, who hath sent me, draw him. And that which followeth.

A Sermon from the Commentary of Blessed Augustine, Bishop.

(On John. Tract. xxvj. b.)⁵²

Great excellence of grace. No man cometh unless he be drawn. <There is> whom he draweth and whom he draweth not, why he draweth this one and draweth not that one : prefer not to judge if thou desirest not to err. Accept <it> at once, and <then> understand. Art thou not yet drawn : pray that thou may be drawn. What say we here, brethren ? If we be drawn to Christ : then we believe reluctantly, then force is employed, the will is not aroused. Any one is able to enter the Church

unwillingly, is able to approach the altar unwillingly, is able to receive the sacrament unwillingly, but he is not able to believe unless he is willing. If he believed with the body : he might be made <to believe> unwillingly. But believing is not <done> with the body. Hear the Apostle. With the heart we believe unto justice. And what followeth ? But with the mouth, confession is made unto salvation. Sometimes thou hearest a man confessing : and knowest not if he believeth. But thou ought not to call one confessing : whom thou judgest to be unbelieving. For to be confessing is to say what thou hast in thy heart. If indeed thou hast one thing in <thy> heart, and sayest another : thou art speaking, not confessing.

Facta autem hac voce. AS:283; 1519:264r, 267v; 1531:154v.⁵³

1. Resp.

VII.

6710.



And when this * was noised a- broad, the mul-ti-

The Week of Pentecost.

tude came to- geth- er, and were confound- ed
 in mind : be- cause that every man heard in his own
 tongue. †Them speaking the won- derful works
 of God, al- le- lu- ya, al- le- lu- ya, al- le-
 lu- ya. ✠. Be- hold, are not all these, that speak Ga- li-
 le- ans ? and how have we heard every man in his
 own tongue ? †Them speaking.

6710c.

Second Lesson.

Since therefore <one> may believe in Christ with the heart, which certainly no one doth unwillingly, and moreover <one> who is

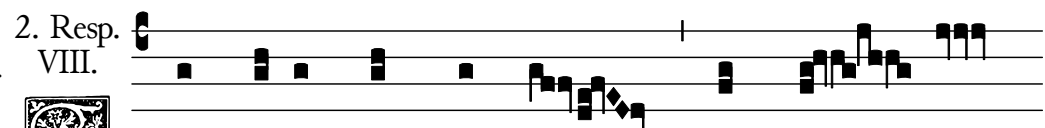
drawn as if unwillingly is seen to be forced : how shall we solve this question, No man cometh to me, except the Father, who hath sent me,


draw him ? If any one be drawn : he cometh unwillingly. If he cometh unwillingly : neither doth he believe. If he believeth not : neither doth he come. Indeed we do not run to Christ on foot : but by believing. Nor by bodily motion : but by desire of the heart we draw nigh. Thus that woman which touched the hem of his garment : touched him more than the

multitude that pressed <him>. Therefore the Lord said, Who touched me ? And the disciples, wondering, said, The multitudes throng thee : and dost thou say, Who touched me ? And he repeated, Somebody hath touched me. That woman touched : the multitude pressed. What is touched : except believed ?

Spiritus Domini replevit. AS:284; 1519:264v, 267v; 1531:154v.⁵⁴

7690. 2. Resp. VIII.



 He Spi-rit * of the Lord hath fil- led

all the world. †And that, which con- tain- eth all

things, hath knowledge of the voice, al-le-lu-ya, al- le-

7690a. lu- ya. ✎ For he is the worker of all things, hav- ing

all pow- er : o-ver- see- ing all things. †And that.

Lesson iij.

WHence also he said to that woman wishing to throw herself at his feet after <his> resurrection, Do not touch me, for I am not yet ascended to my Father. What thou seest, thou thinkest me to be this alone. Do not touch me, what is this, thou thinkest me to be this alone which I appear to thee. Believe not thus, it is Do not touch me, for I am not yet ascended to my Father. To thee I have not ascended. For from thence I have never departed. If while standing on the earth she touched him not, how could she touch him while ascending to the Father ? Thus, however, thus he willed himself to be touched, thus he is touched by those by whom he is rightly touched. Ascending to the

Father, abiding with the Father, equal with the Father. Thence also if thou attend here, No man cometh to me, except he whom the Father shall draw. Think not that thou art drawn unwillingly. The unwilling mind is drawn also by love. Nor ought we to fear lest perchance we be reprehended in regard to the evangelical word of the Holy Scriptures by men which weigh words but are far removed from things, and most of all from divine understanding : and it be said to us, How can I believe with the will if I be drawn ? I say, <it is> not enough to be drawn by the will, thou art drawn also by delight. What is it to be drawn by delight ? Delight in the Lord, and he will give thee the requests of thy heart.

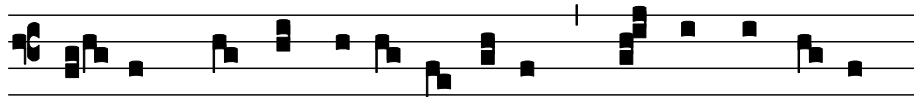
R. 3. The Holy Spirit.⁵⁵ 1658.

[*At Lauds.*]

At Lauds as above. 1678.

Amen amen dico vobis. AS:284; 1519:265r; 1531:154v.⁵⁶

Ant.
I.v.



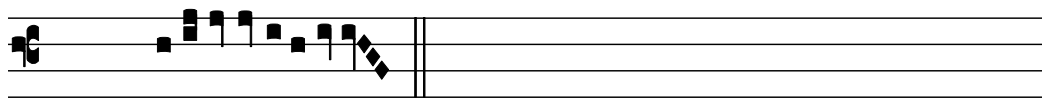
1372.

- men, * a-men, I say unto you, he that be-liev-eth

The Week of Pentecost.



in me, hath ev-er lasting life, al-le- lu-ya, al-le- lu-ya.



Ps. Blessed be the Lord. 54*.

Prayer.

May the Holy Ghost, ⁵⁷ the Comforter, we beseech thee, O Lord, who proceedeth from thee, enlighten our minds : and guide us,

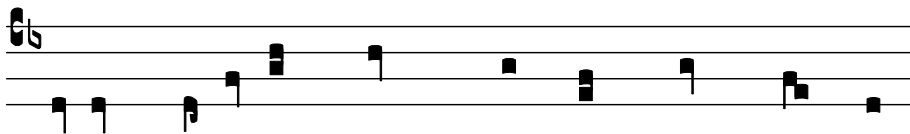
as thy Son hath promised, into all truth. Who liveth [and reigneth with thee].⁵⁸ In the unity of the same.

At Vespers.

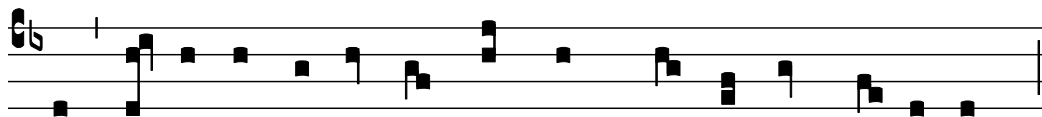
Ego sum panis vivus. AS:284; 1519:265r; 1531:154v.

2595.

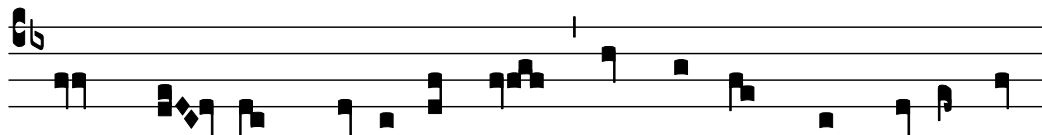
Ant.
Li.



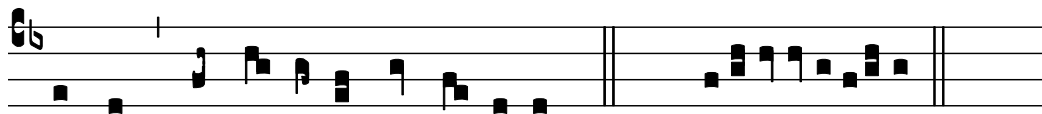
am the liv-ing bread * which came down from hea-



ven, if a-ny man eat of this bread, he shall live for ev-er :



and the bread that I will give, is my flesh, for the life of



the world, al-le- lu-ya, al-le- lu-ya. *Ps.* My soul doth magnify.

55*.

Prayer as above at Matins. 1690.

¶ *Thursday.*

On this day and the two that follow, let the same order be preserved as on Thursday in [155r.] the week of the Pasch, as above, of the Invitatory, in the beginning of the Antiphons, in the reading of the Versicles and the reading of the Lessons and in the singing of the Responsories. 1398.

The Gospel according to Luke ix. (1-6.) [Lesson j.]

AT that time, Jesus calling together the twelve disciples, gave them power and authority over all devils, and to cure diseases. And that which followeth.

A Sermon from the Commentary of the Venerable Bede, Priest.

*(On Luke, Book III. Chap. xxxiiij.)*⁵⁹

Having first been endowed with the power of signs, he sent <them> to preach the kingdom of God, that by greatness of promises greatness of deeds would also be attested, and faith would be given strength by words being shewn forth :

and new <things> would be made, which would proclaim new <things>.

Whence likewise now, when the multitude of the faithful hath grown : there are many within the holy Church which keep a life of virtue, and have not the signs of virtue. Because the outward miracle is shewn for nothing : if what is worked within be neglected. For according to the voice of the Teacher of the Gentiles : tongues are a sign, not to believers, but to unbelievers. But thou, O Lord.

*Let the Responsories be sung from Monday in this week.*⁶⁰ 1676.

Second Lesson.

AND he said to them : Take nothing for your journey ; neither staff, nor scrip, nor bread, nor money, neither have two coats. It is usually asked how Matthew and Luke may have remembered the Lord to

have said to his disciples that they should not bear a staff : when Mark saith, And he commanded them that they should take nothing for the way, but a staff only. Which is thus solved, if we understand the aforesaid staff

which, according to Mark, is to be borne under one signification : and under another that which according to Matthew and Luke is not to be borne. Just as temptation is understood under one signification from

which the saying is, God tempteth no man : and under another that of which hath been said, The Lord your God trieth you, that he may know if you love ⁶¹ him. That one is of leading astray : this one is of proof.

Lesson iij.

AND therefore either saying of the Lord was to be accepted by the apostles, both that they should take not even a staff, and that they should bear nothing but a staff. For when according to Matthew it was said to them, Do not possess gold, nor silver, and so on : immediately he added, For the workman is worthy of his meat. Where he sheweth sufficiently : why he should be unwilling for them to possess and to bear <these things>. It is not that they were not necessary for the sustaining of this life : but because he sent them thus, that he might shew that these things were due to them from those believers to whom they would announce the Gospel. It is clear then that the Lord did not so command these things, as though evangelists would not be allowed to live from anything else than from those bringing offerings to

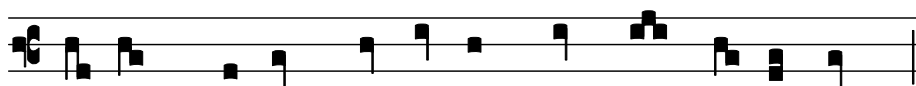
whom they proclaimed the gospel : besides, the apostle whose way of life was sustained by the work of his own hands, acted against this command, in order that he might not be burthensome to anyone : but he gave them power, in which they might know that these things were owed to them. For when someone is commanded by the Lord : unless it be done, he is guilty of disobedience. But seeing that power is bestowed : he is permitted to not use it, and as it were to withdraw from his right. Therefore the Lord ordering this : that the Apostle saith that he ordered that those who proclaim the gospel should live by the gospel : was saying those things to the apostles, that they being secure might neither possess nor carry things necessary for this life, either great or small.

[At Lauds.]

¶ At Lauds as above. 1678.

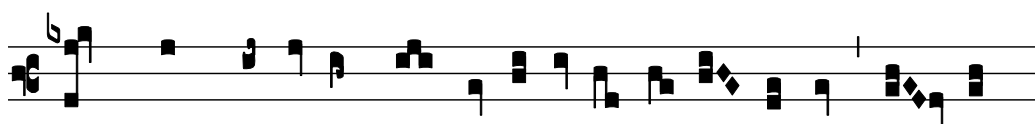
Convocatis Jesus duodecim. AS:285; 1519:266r; 1531:155r.⁶²

Ant.
IV.i.

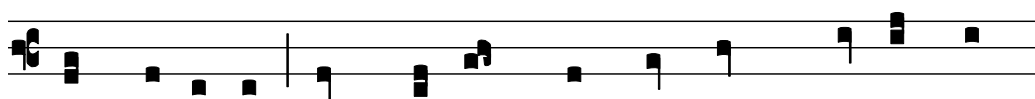


1924.

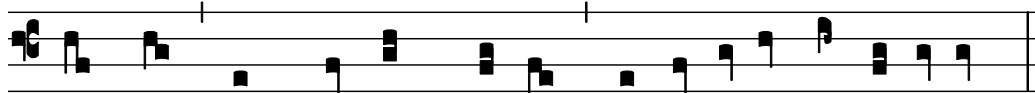
E-sus, * cal-ling to-gether the twelve a-postles :



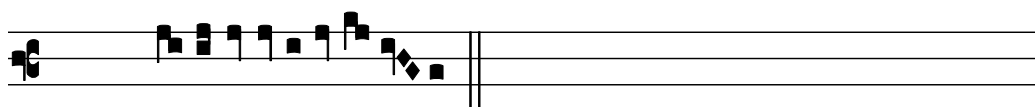
gave them power and autho-ri-ty o-ver all de-vils, and to



cure dis-eases : and he sent them to preach the kingdom



of God, and to heal the sick, al-le-lu-ya, al-le-lu-ya.



Ps. Blessed be the Lord. 62*.

Prayer.

¶ Grant, we beseech thee, almighty
and merciful God, that the Holy
Ghost⁶³ coming, may, inhabiting,

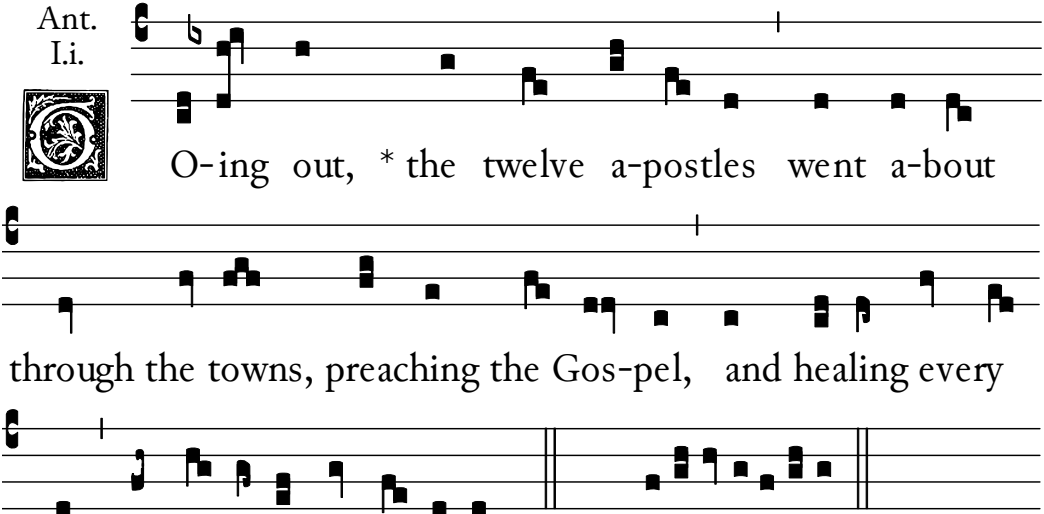
make us a temple worthy of his glory.
Through our Lord. In the unity of
the same.

*At Prime on this day and on the two following days the Antiphon Thee they justly
praise. [118]. is sung on the Psalm Quicunque.*

At Vespers.

Egressi duodecim apostoli. AS:285; 1519:266r; 1531:155r.

2619. Ant.
I.i.



O-ing out, * the twelve a-postles went a-bout
through the towns, preaching the Gos-pel, and healing every
where, al-le-lu-ya, al-le-lu-ya. Ps. My soul doth magnify. 55*.

Prayer as above. 1693.

Friday.

At Matins.

The Gospel according to Luke v. Chap. (17-26.) [Lesson j.]

AT that time, It came to pass on a certain day, as Jesus sat teaching. And that which followeth.

A Sermon from the Commentary of the Venerable Bede, Priest.

(On Luke, Book II. Chap. xvij.)⁶⁴

Here the Lord had taught while seated, when, the scribes and Pharisees sitting by, he cured one with palsy, Luke passeth over for the sake of brevity : but Matthew and Mark when they relate, appear to pose

a question, seeing that indeed Mat- [155v.]
thew in his own city : and Mark in Capharnaum have testified him to have done this. Which is difficult to be resolved : if Matthew indeed nameth Nazareth. Now to be sure whether Galilee itself : in which Nazareth was, is understood to be called the city of Christ, evidently to the distinguish it from Gerasens, the region across the sea, from whence passing over the water (as Matthew

writeth) they came into Galilee. Even Capharnaum itself to be sure is called the city of Christ : which, not <his>

nativity, but <his> powers being illustrated, had been made his own.

*The Responsories of Tuesday of this week are sung.*⁶⁵ 1681.

Second Lesson.

AND behold, men brought in a bed a man, who had the palsy : and they sought means to bring him in, and to lay him before him. This curing of one with palsy : sheweth salvation of the soul longing for Christ after lasting idleness of worldly enticements. Who first of all needeth attendants by which he⁶⁶ might be lifted up and be presented to Christ : that is by good teachers which might furnish the hope of salvation and the power of intercessions. Which Mark narrating rightly are found to have

been four. Whether because by the four holy books of the Gospel power is being proclaimed to all, and all speech is strengthened : or because there are four virtues, by which safety is gained, confidence of mind is aroused, of which the praise is sung in eternal wisdom. For it teacheth wisdom and sobriety, and justice and also courage : of which nothing is more useful in the life of men. By some they are called by several other names : prudence, fortitude, temperance and justice.

Third Lesson.

AND when they could not find by what way they might bring him in, because of the multitude, they went upon the roof and let him down through the tiles. They wanted to present the paralytic to Christ : but with the multitude being interposed, they were shut off from every direction. Because often the mind, looking to God after idleness of the infirm body, and desirous to be renewed by the remedy of heavenly

grace : is delayed by the obstruction of former habits. Often during the sweetnesses of secret prayers, and as it were a pleasant converse with God, the multitude intervening hinder the sharp reasoning of mind, that Christ might not appear. And amid this, what is to be done ? Certainly one should not remain in the lowest outward <part> where the multitude are making a disturbance, but must ascend to the roof of the house in

which Christ teacheth : that is the height where the Holy Scriptures must be sought : and together with the Psalmist the law of the Lord is to

be pondered day and night. By what doth a young man⁶⁷ correct his way ? By observing thy words.

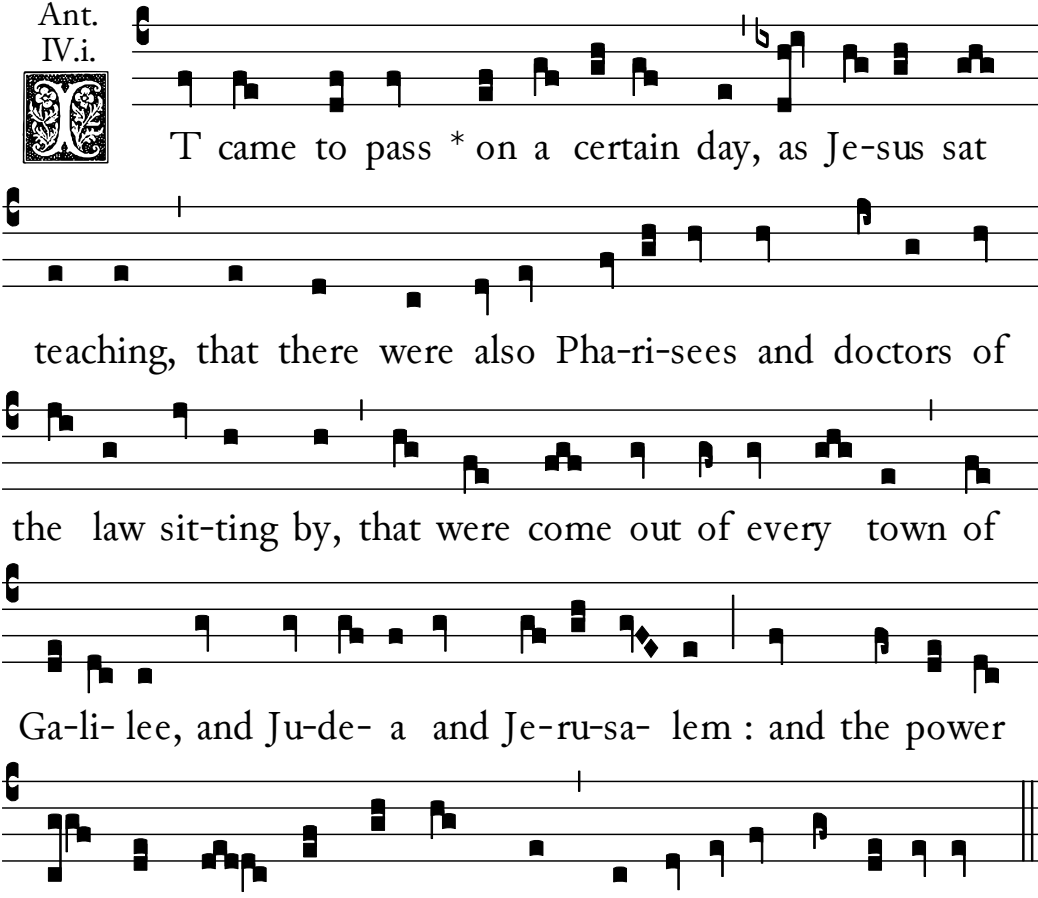
[*Responsory iij.* The Holy Spirit. *as above.*]⁶⁸ 1658.

[*At Lauds.*]

At the Benedictus.

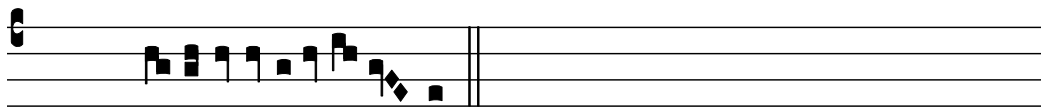
Factum est in una die. AS:285; 1519:267r; 1531:155v.⁶⁹

2842. Ant.
IV.i.



T came to pass * on a certain day, as Je-sus sat teaching, that there were also Pha-ri-sees and doctors of the law sit-ting by, that were come out of every town of Ga-li-lee, and Ju-de- a and Je-ru-sa- lem : and the power of the Lord was to heal them, al-le-lu-ya, al-le-lu-ya.

The Week of Pentecost.



Ps. Blessed be the Lord. 62*.

Prayer.

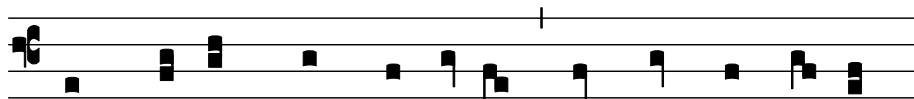
GRant, we beseech thee, that thy Church, O almighty and⁷⁰ merciful God : gathered together by the

Holy Ghost : may in nowise be troubled by hostile attack. Through our Lord. In the unity of the same.

¶ *At Vespers.*

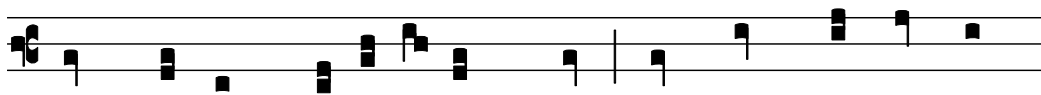
Tulit ero paralyticus. AS:286; 1519:267r; 1531:155v.

Ant.
IV.ii.

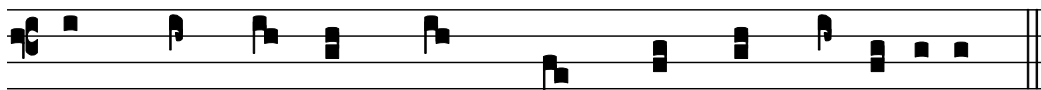


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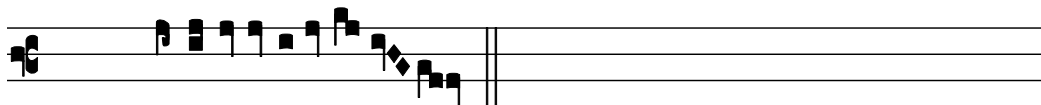
And the sick * of the palsy took up his bed on



which he lay, glo-ri-fy- ing God : and all the people,



when they saw it, gave praise to God, al-le-lu-ya.



Ps. My soul doth magnify. 63*.

Prayer as above and the rest. 1697.

¶ *Saturday.*

At Matins.

[*The Gospel*]⁷¹ according to *Luke* *iiij.* (38-43.) [*Lesson j.*]

AT that time, Jesus rising up out of the synagoge, went into Simon's house. And Simon's wife's mother was taken with a great fever. And that which followeth.

A Sermon from the Commentary of the Venerable Bede, Priest.

(*On Luke, Book II. Chap. 14.*)⁷²

IF we have said that a man hath been liberated from a demon indicateth morally that the soul hath been purged of unclean thoughts : consequently the woman that had been gripped by a fever but was healed by the command of the Lord,

sheweth <her> flesh to have been curbed from her burning concupiscence through the teaching of self-restraint. For all bitterness and wrath and anger, and clamour and blasphemy : is the fury of an unclean spirit. To be sure, you understand fever enticing the flesh to be fornication and uncleanness, lust and evil concupiscence, and avarice (which is the service of idols). And they besought him for her. And standing over her, he commanded the fever, and it left her. But thou.

*Let the Responsories of Wednesday of this week be sung.*⁷³ 1686.

Second Lesson.

Sometimes the Saviour is asked, sometimes he healeth the sick voluntarily, shewing himself <to be> against sins and likewise sufferings, and always to favour the faithful : and of her whom they themselves little understand, either to give understanding, or indeed to dismiss not understanding : according to that which the Psalmist inquireth, Who can understand sins ? from my secret

[156r.]

ones cleanse me, O Lord. And immediately rising, she ministered to them. It is natural with the beginning of fevers for health to be assailed⁷⁴ : and to perceive the discomfort of sickness. Truly health which is conferred by the command of the Lord : returneth all at once. Nor only doth itself return, but also <it is> attended with so much strength, that she is herself im-

mediately able to minister to those which had helped her : and according to the principle of allegorical exposition, the members which had served

the iniquity of uncleanness that they might bring about the fruit of death, <now> serve justice in eternal life.

Lesson iij.

AND when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them. The setting of the sun : signifieth the passion and death of him who said, As long as I am in the world, I am the light of the world. And with the sun setting, more possessed of demons than before, more sick are cured : because he who, living in the flesh in the

temporal world, had taught few of the Jews, treading down all the power of death in the region of the Gentiles, sent across the gifts of faith and health. Of which ministry, as if heralding life and light : the Psalmist singeth, Make a way for him who ascendeth upon the west. The Lord ascendeth, of course, upon the west, because whence in <his> passion he lay dead : rising thence he revealed his great glory. But thou, O Lord.

[*Responsory iij.* The Holy Spirit. *as above.*]⁷⁵ 1678.

At Lauds.

Vespere autem facto. AS:286; 1519:268r; 1531:156r.

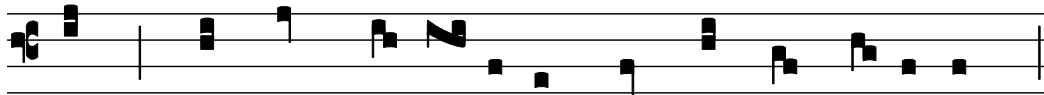
Ant.

I.v.



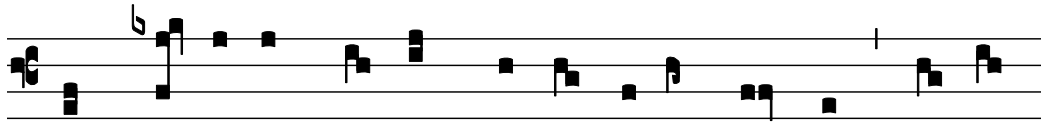
5370.

Ow when evening * was come, when the sun was



down : there came to Je- sus all they that were dis-eased :

The Week of Pentecost.



and he lay-ing his hands on every one of them, heal-ed



them, al-le- lu-ya. *Ps.* Blessed be the Lord. 54*.

Then follows the Prayer.

WE beseech thee, O Lord,
graciously pour forth the Holy
Ghost into our minds : by whose
wisdom we were created : and by

whose providence we are guided.
Through out Lord. In the unity of
the same.

¶ *If any Feast should occur in this week : let the same order be preserved as in the week of the Pasch, unless it be of the fast.*

And thus are completed the seven days of the sevenfold Feast of Pentecost : on the eighth day, of course on the next Sunday after Pentecost let the Feast of the Holy Trinity⁷⁶ be made, in which nevertheless let not a Procession go before the Cross at Vespers, as on the other Saturdays duing the remainder <of the year>.

[¶ The end of the winter part.]⁷⁷

The Week of Pentecost.

Notes, pages 1643-1700.

- ¹ 'nihil' in his locis *Chevalloni*, qui formam nichil alias plerumque usurpat. [SB:dccccxcvii.]
- ² SB:dccccxcvii.
- ³ SB:dccccxcix.
- ⁴ 'nihil' *Chevalloni*, qui nichil multo frequentius scribit. [SB:dccccxcix.]
- ⁵ SB:dccccxcix.
- ⁶ SB:dccccxcix.
- ⁷ In 1519:257v. 'corda' is set ACb.C.
- ⁸ In 1519:257v. 'Loquebántur' begins on C. 'Dei' omits the first note, F. In BL-52359:181r. 'apóstoli' is set D.D.DFGFEFGFG.GF; the second 'allelúya' is set DFe.CFEDFGFEFE.DEFEDE.ED.
- ⁹ In stanza 4 1519:257r. and HS:56v. have 'Quo fida'. In stanza 4. 1531:151v. has 'complévit'. In HS:55v. the first stanza begins D E F. The 'Amen' is taken from PHM:32.
- ¹⁰ 1519:258r.
- ¹¹ The office of Compline appears in this form in 1519:258r.
- ¹² 1519:258r.
- ¹³ 1519:258v. There is of course only one nocturn on this day.
- ¹⁴ In BL-52359:181v. 'Hierúsalem' is set C.A.C.B.
- ¹⁵ 1519:258v.
- ¹⁶ *Gregorii* in Evangelia Lib. II. Homil. xxx., *Opera*, I. 1571. [SB:miii.]
- ¹⁷ No flat appears in 1519:259r. In BL-52359:182r. 'dicétes' is set DE.GBCBAG.AG; 'sonus' is set CCCAG.GAGF. The flat at 'dicétes' appears in PEN:121v; 'replétur' is set D.DGAGFGAGA.AG.
- ¹⁸ 1519:259r. appears in the F-clef. In BL-52359:182r. 'omnes' is set CBCDAB.AG. In PEN:122r. 'Spíritusáncto' is set CBG.CC.DBCB.ABCBAB.BA.
- ¹⁹ In 1531:152r. this sentence ends with a question mark. No question mark appears here in 1516:156r.
- ²⁰ 1531:152v. begins 'Spíritussánctus'. Were 'Spíritussánctus' understood to be a single word the choir might enter at 'procédens', as indicated in NR:496. 1519:259v shows no flat at 'invisíbiliter penetrávit' or at 'linguárum'. In BL-52359:procédens' is set C.C.ACBBG; 'invisíbiliter' is set Fd.EF.G.AGAB₂.A.A; 'penetrávit' is set AGGF.EGAB₂GAG.EGFF.FE; 'sanctificatiónis' is set Ed.GA.G.FAC.C.BCDC.CCBA; 'nascéréntur' is set G.GA.AB₂AGFGA.G.
- ²¹ 1519:260r.
- ²² In BL-52359:182v. 'sunt omnes' is set G A.G; 'et' is set CB.
- ²³ In BL-52359:183r. 'dicite' is st GA.G.F.
- ²⁴ In BL-52359:183r. and PEN:122v. the final 'allelúya' is set Ca.BA.G.G.
- ²⁵ 'crápula' *Chevallon*. [SB:mvii.] 'crápula', 1519:260v. 'crápulam, Brev-1516:156v, HS:57r. The 'Amen' is taken from PHM:42.
- ²⁶ In BL-52359:183r. this antiphon appears a fourth lower, with no accidentals; 'remiséritis' is therefore set C.EG.G.GF. AS:280. include the very rare B [natural] clef.
- ²⁷ 1519:260v.

The Week of Pentecost.

- ²⁸ 1519:260v.
- ²⁹ 'promisso' *Chevallon*. [SB:mix.] 'Promissum', Brev-1516:156v; HS:58r. In some sources the final B is flatted. The 'Amen' is taken from PHM:8.
- ³⁰ AS:280. omits the \mathfrak{V} . 'Glória Patri'.
- ³¹ The \mathfrak{V} . 'Glória Patri' does not appear in the sources.
- ³² The \mathfrak{V} . 'Glória Patri' does not appear in the sources.
- ³³ SB:mx.
- ³⁴ 'linguam suam', 1519:261v.
- ³⁵ 1531:153r. has 'univérsum mundum' set A.G.A.CB AB,A.A.
- ³⁶ 1519:262r.
- ³⁷ This service of Compline appears in 1519:262r.
- ³⁸ 1531-P:46r. has in line 1 'nómini', in line 7 'spéndor' and in line 10 'kýrios'.
- ³⁹ *Augustini* in Joan. Evangelium Tract, XII., *Opera* III. 1823. [SB:mxii.]
- ⁴⁰ In 1519:262v. and 265r. the first 'allelúya' is set Cb.CDCACB.GAG.G.
- ⁴¹ 'est autem', *Vulgate*.
- ⁴² 'eórum mala ópera', *Vulgate*.
- ⁴³ 'quia', *Vulgate*.
- ⁴⁴ 1519:262v.
- ⁴⁵ In 1519:263r 'unigénitum' is set G.G.AF.G.GAA.
- ⁴⁶ *Augustini* in Joan. Evangel. Tract. XLV., *Opera* III. 2129. [SB:mxv.]
- ⁴⁷ 1531:154r. 'caritáte'. 1519:263r, 266v sets 'illúminans' F.G.GCDCBCDCD.DC. In BL-52359:184v. the second 'et' is set GAGA. In PEN:124v. 'illúminans' is set F.G.GCDCBCDCD.DC; 'eos' is set DE.D.
- ⁴⁸ 'edúcit', *Vulgate*.
- ⁴⁹ 1519:264r.
- ⁵⁰ In BL-52359:185r. 'óstium' is set G.FE.E.
- ⁵¹ 1519:264r.
- ⁵² *Augustini* in Joan. Evangel. Tract, XXVI., *Opera* III. 1978. [SB:mxviii.]
- ⁵³ 1519:264r has no flat; the final 'allelúya' is set ADE.DCCBABCABAG.GACAB.AG. In the \mathfrak{V} .: *Legendum cum Portiforiis* 'lingua sua.' In the \mathfrak{V} .: *Legendum* 'lingua nostra.' [SB:mxix.] 1519:264v. has 'lingua sua'. In BL-52359:185v. the first 'linguam' is set EDDC.DE; 'loquéntes' is set D.B.DBCDAAG. BL-52359:185v. has no flat; the final 'allelúya' is set ADE.DCCBABCABAG.GACAB.AG; 'audívimus' is set D.D.D.D. Pen:125v. has no flat.
- ⁵⁴ 1531:154v. has 'ártifex ómnium habens'. In 1519:264v. 'sciéntiam' ends on F. BL-52359:185v. has no flat; 'omnem' is set CD.C.
- ⁵⁵ [*Quere in feria sequente.*] 1519:265r. but see note 47. below.
- ⁵⁶ In BL-52359:186r. the first 'Amen' is set CEF.E.D; the first 'allelúya' is set C.D.EFE.DC.
- ⁵⁷ 'Spiritussánctis', 1531:154v.
- ⁵⁸ 1519:265r.

- ⁵⁹ *Bede* in *Luce Evangel*, cap. IX., *Opera* v. 316. [SB:mxxi.]
- ⁶⁰ 1519:256r. prints the whole of *℞. Apparuerunt. ℞. Loquebantur.* and *℞. Spiritus Sanctus.* here.
- ⁶¹ 'ut palam fiat utrum diligatis', *Vulgate*.
- ⁶² In BL-52359:186r. 'Convocatis' is set Fe.D.E.F; the second 'et' is set EGFED; 'predicare' is set E.F.G.A.
- ⁶³ 'spiritus sanctus' *Chevallonius, qui sepius spiritussanctus scribit.* [Sbmxxiii.]
- ⁶⁴ *Bede* in *Luce Evangel*. Lib, I. cap. 17, *Opera* v. 275. [SB:mxxiii.]
- ⁶⁵ 1519:266v. prints the whole of *℞. Advenit ignis.* and *℞. Disciplinam et sapientiam.* here.
- ⁶⁶ 'eam', 1531:155v. 'eum' appears in *PL-XCIV*: 304. and in *Homiliae hyemales vernabiles Bedae presbyteri Anglosaxonis* II (Cologne, 1541): 266.
- ⁶⁷ 'juvenior', Old Roman; 'adolescencior', *Vulgate*.
- ⁶⁸ 1519:267r.
- ⁶⁹ In BL-52359:186v. 'sanandum' is set EF.GA.FE.
- ⁷⁰ 1519:267r. omits 'omnipotens et'.
- ⁷¹ 1519:267v.
- ⁷² *Bede* in *Luce Evangel*. Lib. II. cap. 14, *Opera* v. 268. [SB:mxxvi.]
- ⁷³ 1519:267v. prints the whole of *℞. Factus autem hac voce.* and *℞. Spiritus Domini replavit.* here.
- ⁷⁴ 'lascere' *Chevallon.* 'lassescere' *Legenda* 1018. [SB:Mxxvi.]
- ⁷⁵ 1519:267r.
- ⁷⁶ 'servitium de Trinitate', 1519:268r.
- ⁷⁷ 1519:268r.