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Great Rubrics of Sundays.  
History of Kings.

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HAMILTON ONTARIO.  
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MMXXI.

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# [Great Rubrics of Sundays.]

¶ From this day until the Advent of the Lord whether on ferials or on Feasts of iij. Lessons without Rulers of the Choir and on Octaves and within when the Choir is not ruled let these following Memorials be sung, namely of the Cross, of Saint Mary, and of All Saints.

When however on a Feast of three Lessons some other Feast of Saints without Rulers of the Choir should fall first let a Memorial be made of the Saint and afterwards the aforementioned Memorials.

¶ However during the Octave of the Relics whether it be of a Feast or of a feria, always let a Memorial first be made of the Relics before the Memorial of the Cross.

## [¶ Memorial of the Cross. At Matins.]<sup>1</sup>

At Matins a Memorial of the Cross with this Antiphon But it behoveth us. &c. as in the Psalter after Lauds on Monday. [233].

*Nos autem gloriari.* <sup>2</sup>[AS:305; 1520:23r.

Ant.  
VII.ii.

3953.

Ut it be-hov-eth us \* to glo-ry in the Cross of  
our Lord Je-sus Christ.

### Prayer.

¶ God, who didst ascend the holy Cross, and enlighten the darkness of the world : vouchsafe to

enlighten our hearts and bodies, O Saviour of the world. Who livest and reignest with God the Father.

### or Prayer.

¶ Keep, we beseech thee, O Lord, in continual peace : those whom thou hast vouchsafed to

redeem by the wood of the holy Cross, O Saviour of the world. Who livest and reignest with God the Father.

*or Prayer.*

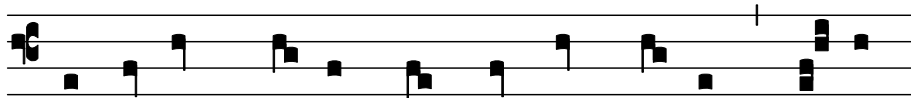
**B**E present with us, we beseech thee,<sup>3</sup> O Lord our God : and those whom thou makest to rejoice in

the honour of the holy Cross, defend also by its continual help. Through Christ our Lord.

**¶** *Memorial of Saint Mary. At Matins.*

*Beata mater et innupta. AS:305; 1520:23r.*

1570. Ant.  
II.i.



blessed Mother \* and unwed Vir-gin, glo-ri-



ous Queen of Heaven, intercede for us to the Lord.

℣. After child-bearing, thou remaindst ever. [232].

*Prayer.*

**P**ardon, we beseech thee, O Lord, the offences of thy servants : that we who by our own deeds are not able to please thee, may be saved

through the intercession of the mother of thy Son, our Lord God. Through the same.

[*or*] *Prayer.*

**A**lmighty and everlasting God : defend us thy servants by the right hand of thy power from all perils : and at the intercession of

blessed Mary ever virgin, grant us to rejoice in prosperity now and hereafter. Through Christ.

*The Prayer Grant unto us, almighty and merciful God. is not said at the Memorial of Saint Mary during the whole year except at the Procession and at Compline of the same season.*

*Memorial of All Saints at Matins.*

*Exultabunt sancti in gloria.* AS:306; 1520:23v.

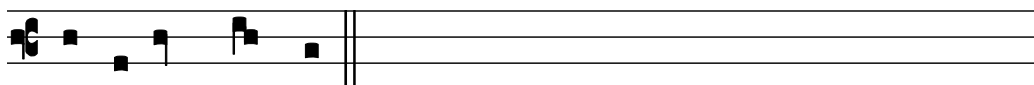
Ant.

IV.i.



2182.

He saints shall re-joyce \* in glo-ry : they shall be



joyful in their beds.

*Versicle.* God is wonderful in his saints.

*R.* And glorious in his majesty.

*Prayer.*

**W**E beseech thee, O Lord,  
mercifully to look upon our  
infirmities : and, at the intercession

of all thy saints, turn from us all  
those evils that we most justly have  
deserved. Through Christ.

*or Prayer.*

**W**E beseech thee, O Lord, be  
appeased by the intercession  
of all thy saints : both grant pardon of

sins unto us : and bestow eternal  
remedies. Through.

*or Prayer.*

**L**ook, O Lord, upon our in-  
firmities : and at the intercession  
of all thy saints : succour us speedily

with <thy> pity. Through Jesus  
Christ.

*or Prayer.*

**G**rant, we beseech thee, O Lord,  
that all thy saints may  
continually pray for us : and do thou  
vouchsafe ever mercifully to hear  
them. Through Christ.]

¶ At j. and at the other Hours let all be made as indicated above on Monday after the History Domine ne in ira. 726.

¶ At ij. Vespers Antiphons and Psalms of the feria.

Chapter. The Lord direct your hearts. [368].

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

℟. Let my prayer be directed, O Lord. [370].

On the Psalm Magnificat. is sung the Antiphon of that feria as above after the History Domine ne in ira.

Prayer of the Sunday.

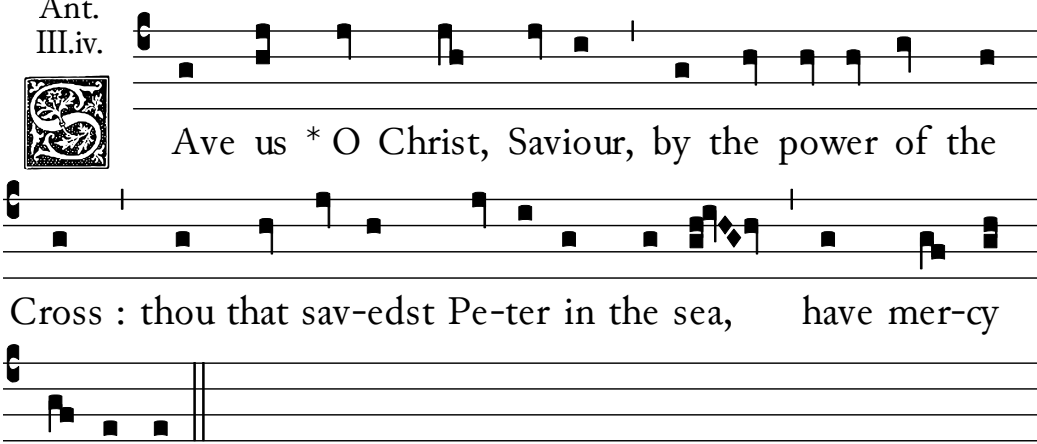
Let this order be preserved on all ferias until the Advent of the Lord when the service is of the feria.

Memorial of the Cross, of Saint Mary, and of All Saints as above.<sup>4</sup>

### [Memorial of the Cross at Vespers.

Salva nos Christe. AS:304, 532; 1520:23v; 1520-S:117r.

686. Ant.  
III.iv.

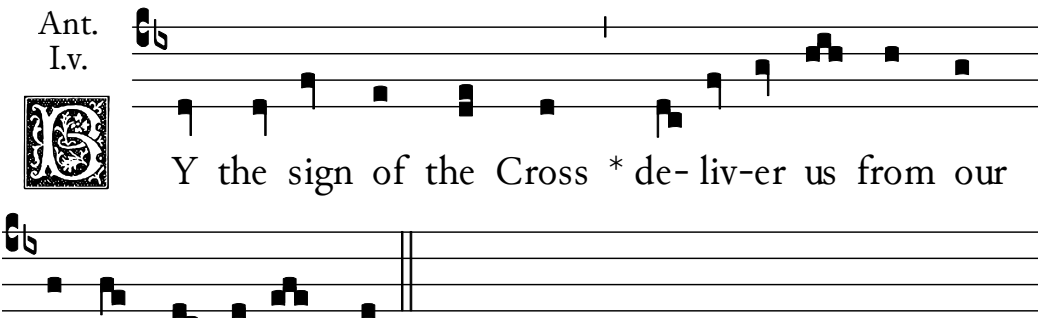


Ave us \* O Christ, Saviour, by the power of the  
Cross : thou that sav-edst Pe-ter in the sea, have mer-cy  
up-on us.

or.

*Per signum crucis.* AS:304; 531: 1520:23v; 1520-S:116r.<sup>5</sup>

4264. Ant. I.v.

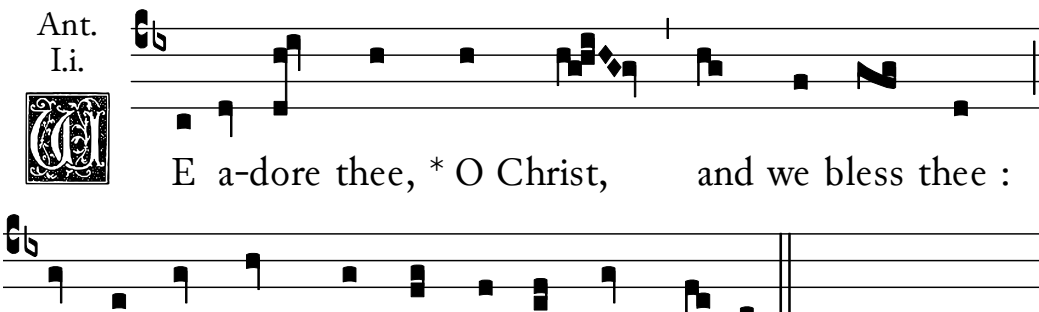


**B** Y the sign of the Cross \* de- liv-er us from our  
e- ne mies, O our God.

*or.*

*Adoramus te Christe.* AS:304; 1520:23v.

Ant. I.i.



**A** E a- dore thee, \* O Christ, and we bless thee :  
for by thy Cross thou hast re- deemed the world.

1287.

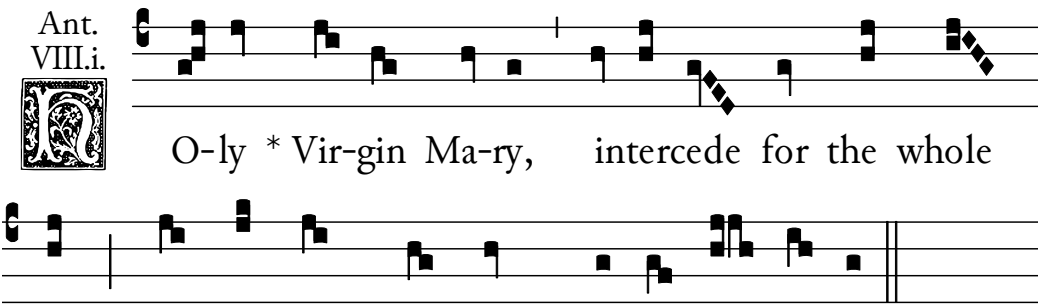
*Versicle.* Let all the earth adore thee. [234].

*Prayer as above at Matins.* 1891.

### *Memorial of Saint Mary at Vespers.*

*Sancta Maria virgo.* AS:493; 1520:24r; 1520-S:105r.

4705. Ant. VIII.i.



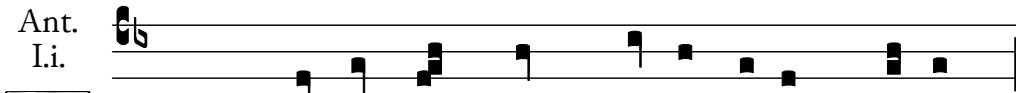
**M** O- ly \* Vir- gin Ma- ry, intercede for the whole  
world : for thou didst bring forth the King of the globe.

Great Rubrics of Sundays.

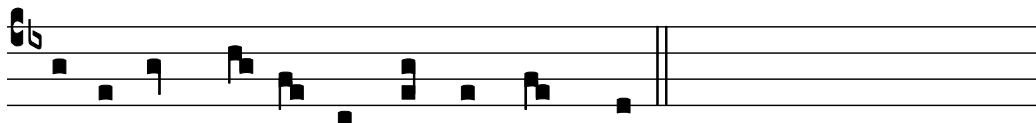
or.<sup>6</sup>

*Sancta Dei genitrix.* AS:304; 1520:24r.

4699.  
Ant.  
I.i.



O-ly Mother of God, \* ev-er-virgin Ma-ry :



intercede for us to the Lord our God.

*Versicle.* After child-bearing, thou remainedst ever a spotless Virgin . [233].

or.

*In prole mater.* AS:305; 1519:122r; 1520:24r.<sup>7</sup>

3274.  
Ant.  
IV.i.



N offspring mother, \* in bearing vir-gin, be glad



and re-joice, O pi- ous Mother of the Lord.

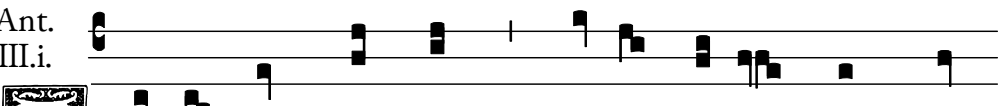
*Versicle.* Holy Mother of God, ever-Virgin. [237].

*Prayer as above at Matins.* 1892.

*Memorial of All Saints. At Vespers.*

*Sancti Dei omnes.* AS:305, 569; 1520:24r; 1520-S:147v.<sup>8</sup>

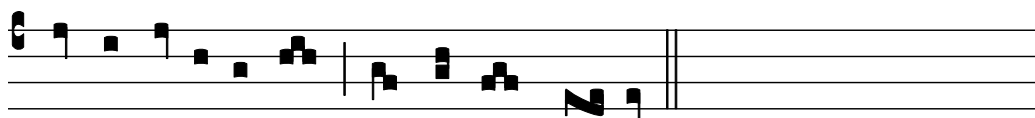
204438.  
Ant.  
III.i.



Ll ye Saints of God, \* who are fellows with the



Great Rubrics of Sundays.

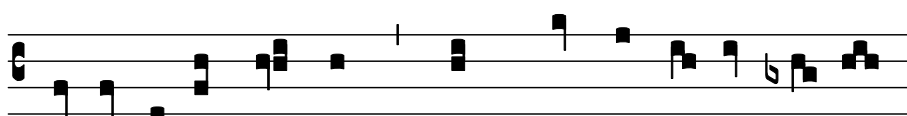


heavenly ci-ti-zens, in-tercede for us.

or.

*Omnes electi Dei.* AS:570; 1520:24r; 1520-S:148r.<sup>9</sup>

Ant.  
V.i.

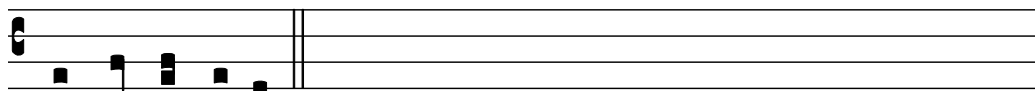


sar0090.

Ll ye e-lect of God, \* make mention of us be-fore



God : that, aided by your pe-ti-tions, we may me-rit to be



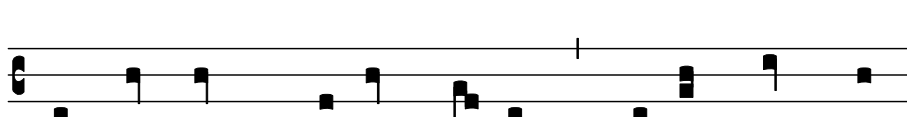
added unto you.

℣. Be glad. or Let the just. [239].

or.

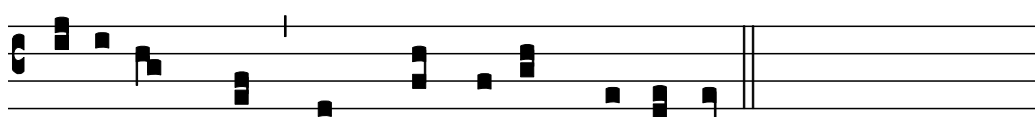
*Sanctorum precibus.* AS:305, 571; 1520:24r; 1520-S:149r.<sup>10</sup>

Ant.  
VIII.i.



4763.

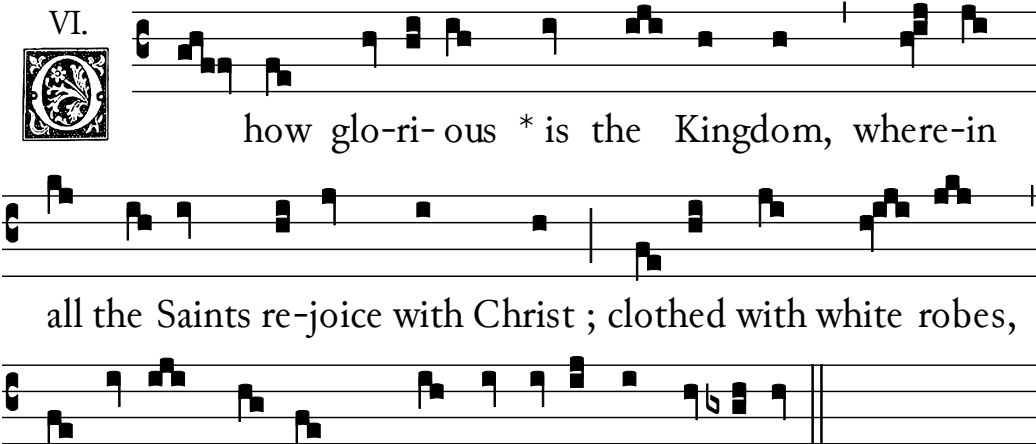
T the prayers \* of all the Saints, bestow health of



body and mind, O Christ, upon thy servants.

*or.**O quam gloriosum.* AS:305, 541, 570, 660; 1520:24v; 1520-S:38r.<sup>11</sup>

4063. Ant.  
VI.



how glo-ri-ous \* is the Kingdom, where-in  
all the Saints re-joice with Christ ; clothed with white robes,  
they follow the Lamb whi-therso-ev-er he go-eth.

*Versicle.* Be glad in the Lord. [239].

*Let these two Versicles at the Memorial of All Saints not be varied except when the Versicle Be glad in the Lord. is said at j. Vespers then at the Memorial of all Saints will be said the Versicle Let the just rejoice. Likewise at Matins when the Versicle God is wonderful. is sung at Lauds then at the Memorial of All Saints will be said the Versicle The souls of the just. which let be observed during the whole year except in Advent and in Eastertide the Prayer as above at Matins.]*

*N Saturday moreover during all of this season the Full Service of Saint Mary is customarily made [in convent]<sup>12</sup> : unless such a service should coincide with one of which nine Lessons should be made : or an Octave with Rulers of the Choir or a Feast [of iij. Lessons]<sup>13</sup> without Rulers of the Choir which has proper Responsories or proper Lauds : or the Feast of the Eleven Thousand Virgins, or the fast of the iij. Seasons, or a Vigil of the Saints shall impede. But when on the Saturday itself because of the aforesaid impediments the service of Saint Mary cannot be made, then it shall be made on another feria of the same week where it may conveniently be made : where it is able to have its j. Vespers if it is made. In such a way that when the Full Service of Saint Mary is made on Monday or on the morrow of any Saint of ix. Lessons or three Lessons with Rulers of the Choir, then Vespers will be of Saint Mary : with a solemn Memorial of the Feast or the*

*Sunday : unless by chance that Sunday or Feast : shall miss its first Vespers : then let Vespers of the Feast or of the Sunday be made, with a solemn Memorial of Saint Mary with this Antiphon, Under thy protection. 134. Nevertheless on the Octaves of the Epiphany, the Ascension of the Lord, and the like : let ij. Vespers of the Octave be said as is indicated above on the Octave of Epiphany after ij. Vespers. And when there shall be a Feast of any Saint or Octave [of iij. Lessons]<sup>14</sup> without Rulers of the Choir and a Full Service of Saint Mary shall be said : then let only a Memorial be made of the Feast<sup>15</sup> or the Octave without Rulers of the Choir.*

¶ *But if during the whole summer season<sup>16</sup> whether on Saturday or on any feria of the whole<sup>17</sup> week, ix. Lessons are made, no Memorial then shall be made, [neither]<sup>18</sup> at Vespers nor at Matins, unless on the very day any Feast of Saints of three Lessons shall occur at that place, such that on the Feast of Saint Mary Magdalene a Memorial of Saint Wandregesilus should be made.<sup>19</sup> On the Feast of Saint James a Memorial of the Martyrs Christopher<sup>20</sup> and Cucuphas should be made, and in similar cases, and on Feasts of ix. Lessons which fall within Octaves of Saints : then indeed a Memorial shall be made of the Octave, except on Double Feasts : then indeed no Memorial shall be made of the Octave, unless the Octave be made with Rulers of the Choir : as is indicated below. [174v.] But after Vespers of the day at Vespers of Saint Mary : and after Matins of the day at Matins of Saint Mary : Memorials should be made of the Holy Spirit, of the Feast of the Place, of Relics, of All Saints, and of Peace, as is indicated above on the first Sunday of the Advent of the Lord.*

¶ *But if from the Feast of the Holy Trinity until the Advent of the Lord any Double Feast should fall on a Sunday, let all be made of the Feast and nothing of the Sunday : unless by chance the Mass of the Sunday shall be sung on that very Sunday or in the same week of necessity<sup>21</sup> : then indeed at both Vespers and at Matins let a Memorial be made in silence<sup>22</sup> of the Sunday and of the Holy Trinity : evidently at First Vespers : and at Matins likewise privately. Nevertheless the Procession [all the way]<sup>23</sup> to the Cross whether the above-mentioned Memorials are made or not, is entirely deferred on Double Feasts.<sup>24</sup>*

*Nevertheless if the Feast of the Exaltation of the Holy Cross should fall on a Sunday,<sup>25</sup> then at First Vespers when the first Benedicamus. is said let a Memorial be made in silence of the Sunday and of the Holy Trinity, and a solemn Memorial of the Martyrs, and afterward let a Procession be made before the Cross as [is indicated]<sup>26</sup> on the Feast of the Exaltation of the Holy Cross, with the Mass of the Sunday in Chapter, at which a Memorial will be made of the Trinity and of All Saints only. At Second Vespers [of the*

Cross]<sup>27</sup> let a Memorial be made in silence of the Sunday and of Saint Nichomede, Martyr, and a solemn Memorial of the Octave. If however this Feast of the Exaltation [of the Holy Cross]<sup>28</sup> should fall on a Monday let a Memorial be made of the Sunday in silence while the first Benedicamus. is said, with a solemn Memorial of the Martyrs : and afterward let a Procession be made before the Cross [whatever day will come to pass].<sup>29</sup>

[ ¶ It is noted that]<sup>30</sup> on Double Feasts of the Saints moreover, those which have Memorials attached to them, as on the Feasts of Saints James [Apostle],<sup>31</sup> Bartholomew [Apostle],<sup>32</sup> Saint Augustine, Doctor, and Saint Matthew, Apostle [and Luke, Evangelist]<sup>33</sup> and the like, those Memorials should be made solemnly in hearing nor<sup>34</sup> should the Secrets and Postcommunions of the Saints be omitted in the Masses to which they are entitled. Still, when Double Feasts of this sort are celebrated on Sundays, then the Memorials should be made of the adjacent Saints together with the Memorials of the Sunday and of the Trinity in silence : and nothing is made of the Procession before the Cross. And if the Mass of the Sunday is said in Chapter on these aforesaid Double Feasts, then Memorials of the Saints are not said at Mass in Chapter, but the Memorials of the Saints that are attached are said at the High Mass. And if the Mass of the Sunday is not said in Chapter : nevertheless the Memorials of the Feasts of Saints that are attached at the Mass of the Feast should always be said, whether it be a Sunday or not.

¶ On the Feast of Saint Augustine, Doctor, let a solemn Memorial of Saint John the Baptist be made, and of Saint Sabina, at ij. Vespers of Saint Augustine. If however the Feast of Saint Augustine [Doctor]<sup>35</sup> should fall on a Saturday, at ij. Vespers of the same a Memorial will be made privately of the Sunday and of the Trinity, with a solemn Memorial of Saint John the Baptist and of Saint Sabina. The same manner will be made of course whether of the Memorial of the Sunday, or of Saint John the Baptist and of Saint Sabina, when the same Feast should fall on Sunday.<sup>36</sup>

At Vespers on Saturdays, when a Memorial is made of the Holy Trinity, the Antiphon Our hope. is always sung. 1725.

℣. Let us bless the Father and the Son. 1718.

Prayer. O almighty and everlasting God, who hast granted. 1718.

And at Matins is said the Antiphon Deliver us. 1725.

℣. Blessed be the Name of the Lord. 1740.

Prayer as above.

And whenever on Saturday at Vespers or on Sunday at Matins during the aforesaid

*season a Memorial is said of the Sunday : will Memorial likewise be said a of the Trinity with the aforesaid Antiphon, V̄. and Prayer.*

[¶ *If a Double Feast should fall on a Saturday let a Memorial be made of the Sunday and of the Trinity in silence and no Procession before the Cross.*]<sup>37</sup>

¶ *At ij. Vespers of the Feasts of the Purification and the Nativity of Blessed Mary, and the Sunday in White, and the Holy Trinity, and Corpus Christi, and the Dedication of the Church : let nothing at all be made of a Feast [of iij. Lessons]<sup>38</sup> without Rulers of the Choir that should fall on the morrow unless a Feast of ix. Lessons shall be conjoined, then a Memorial of each will be made in silence,<sup>39</sup> as on the Feast of the Apostles Peter and Paul no Memorial will be made of the Octave of Saint John the Baptist, unless the Octave be made with Rulers of the Choir, nor is it the custom to make a Memorial of the Holy Trinity on the Feast of Corpus Christi, except where the Octave of the Holy Trinity be made with Rulers of the Choir, then indeed let a solemn Memorial of the Octave be made, granted that the Feast of the Place shall be made on that day : nor on the Nativity of Saint John the Baptist shall a Memorial be made of the Octave of Corpus Christi unless the Octave be made with Rulers of the Choir.*

*The Memorials of Double Feasts [and of other Feasts]<sup>40</sup> and of Octaves with Rulers of the Choir and of Commemorations of Blessed Mary and the Feast of the Place, likewise on Double Feasts shall [the Memories]<sup>41</sup> be solemn.*

¶ *If however a Simple Feast of ix. Lessons of any Saint and even a Minor Double should fall on a Sunday within the aforesaid season and a History shall be begun on that very Sunday, let the Feast be deferred [until]<sup>42</sup> the morrow unless it be the Feast of Saint Peter in Chains, or else the Beheading of Saint John the Baptist : for which the custom in the Quire of Salisbury is to defer the beginning of the History if it should occur, and unless it should be such a Feast of ix. Lessons that another Feast of ix. Lessons should fall on the morrow, and unless there be Octaves with Rulers of the Choir which customarily have their full service on a Sunday within the Octave.<sup>43</sup>* [175r.]

¶ *If however a Feast of ix. Lessons and the beginning of a History should fall<sup>44</sup> on the same Sunday, within an Octave with Rulers of the Choir, [at the same time,]<sup>45</sup> let a service be made of the Feast, with a Memorial of the Octave and of the History, and of the rest that pertain <to it>.*

¶ *When therefore for any cause the aforementioned History<sup>46</sup> can not be begun, with its Responsories, on its Sunday, then let it be begun during the week if a feria be vacant. If*

*however no feria be vacant and the History shall last for more than seven days, then let it be deferred until the next Sunday or the following week : but even so if the History should not last but for one week only : then it is necessary on the three middle ferias of the week that all of the History should be sung with the Exposition of the Gospel, and the ferial Responsories shall not be sung that year, except for one ferial Responsory which shall be sung on the final feria in place of the ix. R̄. In such a way that if any Feast of three Lessons should fall at that very place, in that year let all of them be omitted.*

¶ *When however a Simple Feast of ix. Lessons of any Saint [of ix. Lessons]<sup>47</sup> shall be celebrated on a Sunday, and if on the same day another Feast of three Lessons or an Octave without Rulers of the Choir should occur, then first a Memorial will be made of the Feast or of the Octave at First Vespers and at Matins, and then of the Sunday and of the Holy Trinity, and let a Procession before the Cross always be made unless all of the Mass of the Sunday in that very week must be entirely deferred : and except on Double Feasts. Then indeed let no Procession be made on Saturday except on the Feast of the Exaltation of the Holy Cross. If during the very same<sup>48</sup> season any Double Feast should fall on Saturday a Memorial will be made of the Sunday and of the Holy Trinity in silence : whether a new History shall be begun or not, but let no Procession be made before the Cross. If however the Feast of Saint James or the Feast of Saint Bartholomew, Apostles, and the like, should fall on a Monday, those Memorials of those contiguous Feasts should be made solemnly as is afore mentioned, with a Memorial of the Sunday in silence.*

*But if a Simple Feast of ix. Lessons should be celebrated on Saturday, then at First Vespers of the Sunday on [its very]<sup>49</sup> Saturday will be made first a Memorial of the Feast of ix. Lessons and afterwards of the Feast of Any Saint of three Lessons, if any be had on the morrow, and then of the Octave without Rulers of the Choir, if any be had, and then of the Holy Trinity.*

*If however [such a]<sup>50</sup> Simple Feast of ix. Lessons is celebrated on a Monday,<sup>51</sup> and another Feast of iij. Lessons or an Octave as we have said beforehand should happen on the same day, then at Vespers on the Sunday first will be made a Memorial of the Feast of three Lessons, then of the Octave without Rulers of the Choir if one be had, and afterwards of the Sunday only. This indeed is to be observed on all Sundays of this season, except on Double Feasts accompanying each other by turns : namely that when the Memorial of the Sunday is made at both Vespers and at Matins then a Memorial of the Holy Trinity is said at First Vespers and at Matins, and a Procession before the Cross*

should be made at First Vespers, except on Double Feasts that fall on Saturday or Sunday : then no Procession should be made before the Cross and the Mass of that Sunday<sup>52</sup> to be sung is said on any feria during the week if it be vacant, or on Sunday the Mass is said in Chapter : if no feria be vacant. But if it turns out that no mention be made of the Sunday Mass during the [whole]<sup>53</sup> week and the season is lengthy, that is to say on the Sunday not in Chapter because of a Double Feast nor on ferias [during the week]<sup>54</sup> because of a Feast<sup>55</sup> of ix. Lessons, or iij. Lessons, or the Octaves of Saints with Rulers of the Choir : and the season be lengthy, then on the preceding Sunday let the aforesaid Memorials, of course of the Sunday and of the Trinity, and the Procession before the Cross be deferred until First Vespers.<sup>56</sup> Nevertheless if the season be short then on Sunday the Mass of the Sunday is said in Chapter : or during the week on any feria when there will be an Octave with<sup>57</sup> Rulers of the Choir, and let a Memorial be made at Vespers and at Matins of the Sunday itself and of the Holy Trinity, and a Procession before the Cross. Nevertheless if a Simple Feast of ix. Lessons or an Octave with Rulers of the Choir should fall on a Sunday and during the following week no feria is vacant for this : and if the time be brief, then on Sunday the Mass of the Sunday is said in Chapter and let a Memorial be made at Vespers and at Matins of the the Sunday itself and of the Holy Trinity, with a Procession before the Cross. Let it be likewise on the Exaltation of the Holy Cross whenever it should fall on a Sunday granted that it be a Double Feast. If during this same season any Double Feast should fall on a Saturday : then no Procession before the Cross shall be made at Second Vespers, which will be of the Feast, neither a Memorial [175v.] audibly of the Sunday nor of the Trinity in silence whether a new History will be begun or not : except on the Exaltation of the Holy Cross, then indeed a solemn Memorial of the Octave of the Nativity of Blessed Mary will be made : and the Memorials will be said in silence : to be sure of Saint Nicomedes, Martyr, and of the Sunday, and of the Trinity : but let no Procession be made before the Cross. And whenever at Vespers on Saturday or on at Matins Sunday during the aforesaid season a Memorial of the Sunday is said : a Memorial of the Trinity is likewise said.

¶ And it is noted that when on account of the beginning of a History a Simple Feast of ix. Lessons is deferred from Sunday until Monday<sup>58</sup> : and the same feast is conjoined to another Feast of iij. Lessons : the Feast of iij. Lessons must not be deferred, but on the very Sunday let a solemn Memorial be made of the same at Vespers and at Matins as we have said above, with the middle Lessons if propers are to be had : if on the contrary however only a Memorial, nevertheless if that History is not going to continue, in such a way that

*the Responsories of the ij. Nocturn are not able to be sung on the Sunday nor on the ferias : then the middle Lessons of the Saint will not be made on the First Sunday in which the History is begun but on the Sunday let all be sung of the History of the Sunday : with only a Memorial at First Vespers and at Matins and at Mass on Sunday of the Feast of iij. Lessons. Which let be observed on all Sundays of this season in which the Histories are begun. Nevertheless if during the whole season that the History continues, the place not be vacant for the Responsories of the ij. Nocturn of the History of the Sunday<sup>59</sup> in such a way that they are not able to be sung on the Sundays or on the ferias : then on the Sunday in which the History is begun let nothing be made of the middle Lessons of this Feast : whether it have proper Lessons or not, but only a Memorial of the Feast of iij. Lessons at First Vespers and at Matins and at Mass of the Sunday : which precedes the Memorial of the Holy Trinity : which likewise is to be observed on all Sundays of the season in which the Histories are begun.*

¶ *In addition it is to be considered that the Responsories of the Second Nocturn in no way are sung during the week except when two ferias at the least are vacant : for always during every week first let the Responsories of the j. Nocturn be sung, then of the second : and afterwards of the third Nocturn, which is to be observed throughout the whole year : of course when all the Responsories of the History of the Sunday are sung during the week.*

¶ *However on middle Sundays when the service is of the Sunday : no matter what Feast of iij. Lessons or octave without Rulers of the Choir may occur, always let a Memorial and middle Lessons be made of the same whether it have proper Lessons or not : unless the Responsories of the ij. Nocturn will be sung as we have said above. Nevertheless if that History will continue for eight Sundays or for four Sundays : and if any Sunday will be vacant, then let a Memorial and middle Lessons be made of whatever Feast of iij. Lessons may fall at that place, nevertheless on the first Sunday in which the new History is begun let a Memorial be made of the Feast of iij. Lessons unless it should have proper Lessons.*

¶ *When however on account of the beginning of a History a Simple Feast of ix. Lessons is deferred from the Sunday until the Monday : and a Feast of iij. Lessons should occur on the same Monday : thereupon let a Memorial and middle Lessons be made if proper are to be had : if to the contrary, only a Memorial.*

¶ *When however within the aforesaid season is a Simple Feast of ix. Lessons celebrated on Saturday : and on the immediately preceding Friday Vespers of the same cannot be made because of any Feast of ix. Lessons : then on Saturday let Vespers of the same be*



*made, whether the beginning of a new History will be made or not, with a Memorial of the Sunday and of the Holy Trinity : and a Procession as is aforementioned. The other Vespers will be of the Sunday : with a Memorial of the Feast.*

¶ *This indeed is generally observed throughout the whole year : that whichever Feast of ix. Lessons or three Lessons with Rulers of the Choir : and all Sundays should have at the least one Vespers : unless any Double Feast should impede : as on the vj. day of the Nativity of the Lord or if a Sunday should fall on the Vigil of the Epiphany or if the Feast of the Apostles Philip and James should fall on a Saturday : then on that very Saturday Vespers will be of the Apostles : and on the following Sunday Vespers will be of the Invention of the Holy Cross : and then the Sunday hath no Vespers. Let it be likewise when the Octave of the Assumption of Blessed Mary should fall on a Saturday, then on the same Saturday Vespers will be of the Octave and on Sunday Vespers will be of Saint Bartholomew : and let it be thus on similar occasions.*

¶ *When however a Double Feast should fall on a Saturday and a Simple Feast of ix. Lessons on the following Monday, and any Double Feast on the immediately following Tuesday, then on Sunday Vespers will be of the Feast of Nine Lessons and thus the Sunday will be without either Vespers. [It is likewise for the Feast of Saint Gregory in the Octave of the Pasch]<sup>60</sup> And also when the Feast of Saint Aldelm, Bishop should by chance fall on the morrow of [the Ascension of the Lord or]<sup>61</sup> the Holy Trinity or Corpus Christi, then the Feast shall be without either Vespers : and let it be thus concerning other Simple Feasts of nine Lessons which fall between two Double Feasts : which are entirely without either of their Vespers. And thus note that all Sundays and not other Feasts may be without either Vespers : except when a Simple Feast of nine Lessons of or iij. Lessons with Rulers of the Choir should fall between two Double Feasts, as is aforementioned. For on all Double Feasts throughout the whole year, First and Second Vespers will be of the very Feast unless another Double Feast should impede, as in the week of the Nativity of the Lord and the like : and except on the Feast of Saint Andrew, Apostle, when it should fall on Saturday [before the first Sunday of the Advent of the Lord]<sup>62</sup> : and except when a Double Feast should fall on the Saturday of the Passion and of Palm Sunday, and on the Wednesday next before the Pasch : which will always have First Vespers as is indicated above at that very place : unless the Feast of the Place or the Dedication of the Church shall be made. If however the Feast of the Place should fall by chance on the Feast of the Holy Trinity : let the Feast of the Place be deferred until the morrow if it be free from a Feast of ix. Lessons, and Vespers will be of the Feast of the Place : with a solemn* [176r.]

*Memorial of the Holy Trinity : let it be made likewise on similar occasions : as is indicated below on the Feast of the Dedication of the Church.*

¶ *And it is to be noted that on Octaves with Rulers of the Choir, evidently the Epiphany, the Ascension of the Lord, and Corpus Christi where the Octave will be made with Rulers of the Choir, the Visitation, Assumption, and Nativity of Blessed Mary [and the Dedication of the Church]<sup>63</sup> : Second Vespers will always be of the Octave with only a Memorial of the Feast or of the Sunday following on the morrow : except when a Double Feast should fall on the morrow or on the Octave : or such a Feast of ix. Lessons will occur : which cannot have Second Vespers. In the same way let the the Octave of the Dedication of the Church be made : certainly when the Octave will be with Rulers of the Choir as is indicated below in theat place. And when a Commemoration is made of Blessed Mary or of the Feast of the Place on the morrow of any Saint of ix. Lessons or three Lessons with Rulers of the Choir : of which First Vespers was not said<sup>64</sup> : then let a solemn Memorial only be made of this sort of Commemoration. But when the Commemoration of Blessed Mary or of the Feast of the Place is made on a Monday : then indeed let Vespers of this sort of Commemoration be said with a Memorial of the Sunday : except when First Vespers was not said of the Sunday : then indeed let a Memorial be made of this sort of Commemoration. If however the Feast of Saint Mary Magdalene, or Saint Margaret, or Saint Lawrence, or Saint Martin, Bishop, or Saint Katherine<sup>65</sup> should fall on a Sunday : having said the customary Memorials, first let a Procession be made to the Altar of the same : and then to the Cross.*

¶ *It is understood that there are two reasons which compel the Mass of a Sunday to be completely deferred from one Sunday to another : of course the extent of the season and the occurrence of the Assumption and the Nativity of Blessed Mary or the Dedication of the Church on Sunday.*

*Whenever the Assumption or the Nativity of Blessed Mary : or the Dedication of the Church falls on a Sunday, then of necessity it ought to be the case in that year on account of Octaves which are with Rulers of the Choir : that one Mass of the Sunday or two shall be deferred from one Sunday to another whether the season be short or lengthy : of course comprising xxiiij. or xxv. or more Sundays. Likewise whenever from the beginning of the History Deus omnium. until the Advent of the Lord comprises xxvij. or xxvij. Sundays then [indeed for <the feast> of the Nativity <of Blessed Mary>]<sup>66</sup> it ought of necessity to be the case that one or two Masses of the Sunday be deferred wherever they may be*

conveniently be able to be deferred : as appeareth below. If there will be xxvj. Sundays, then within the Octaves of the aforementioned Festivals of Blessed Mary or the Dedication of the Church let one be deferred. If however there will be xxvij. Sundays then let two be deferred : both, if it be possible, within the aforementioned octaves. And if in that place it is not possible except for one Mass to be deferred : [only]<sup>67</sup> then let it be deferred whenever it can more conveniently be deferred elsewhere,<sup>68</sup> whether during the Octave of Saint John the Baptist : or of the Apostles Peter and Paul, or of Saint Lawrence, or of Saint Martin, which is not able by any means to be made : except when the feasts of those <Saints> coincide with a Sunday. Nevertheless when the Nativity of Saint John the Baptist should fall on a Friday, and the Feast of Saints John and Paul will fall on a Sunday : then in that place one Sunday Mass will be able to be deferred : because the whole of the following week will be able to be used up in Octaves or in feasts of the Saints which coincide at the same time, or if the Octave of Saint Lawrence coincides with a Sunday then on that occasion the Sunday Mass should be deferred : and the Mass of the Octave of Saint Lawrence will be said in Chapter : as is indicated below in that very place. [176v.]

¶ Likewise outside the Quire of Sarum where the service is said during the week of the Feast of the Place : another Sunday Mass can be deferred within the Octave of Corpus Christi, said<sup>69</sup> on the morrow of the Octave of the Feast of the Place by saying it in the final week of the ferial service of Friday with the Prayer of the preceding Sunday : and the Mass of the Cross. When however xxvij. Sundays occur with the Sunday Letter **D**. then let one Sunday Mass within the Octave of the Assumption and another within the Octave of the Dedication of the Church of Sarum be deferred, as one may see if the Feast of Saint Jerome should be translated to the morrow of the Octave of the Dedication as it was in the Year of our Lord 1383.<sup>70</sup>

¶ But if there will be xxv. Sundays or fewer then the Mass of the Sunday will be said in Chapter : and the Mass of the Octave of Saint Lawrence, if it shall be on a Sunday in that year, should be entirely omitted, or let it be said in Chapter on the very day, and let the Mass of the Sunday be said on the Vigil of Saint Bartholomew.

If there will be xxv. Sundays or less : then let nothing at all be deferred of the Masses of Sundays : unless by chance one or the other Festival : evidently the Assumption or the Nativity of Blessed Mary or the Dedication of the Church as we have said before shall fall on a Sunday.

¶ *When however there are xxv. Sundays or less : and the Feast of Saint John the Baptist [or]<sup>71</sup> the Apostles Peter and Paul falls on a Sunday, let all be made of the service of the Feast : and let the Mass of the Sunday be sung on another feria which is vacant within the Octave of the Feast for the High Mass of that day.*

*If however the Commemoration of Saint Paul or the Feast of Saint Lawrence, or the Feast of Saint Martin should fall on a Sunday, let all be made of the service of the Feast with the Mass of the Sunday in Chapter.*

¶ *When however there will be xxij. Sundays with Sunday Letter C. then one Sunday Mass ought to be deferred on account of the Feast of the Assumption of Blessed Mary and the two Masses which have proper Offices ought to be<sup>72</sup> sung in the final week on the Wednesday or the Friday, and let Matins of the Feast of iij. Lessons and the Masses of the Sundays<sup>73</sup> which remain to be sung be made as takes place between the Octave of the Epiphany and lxx. when only one Sunday occurs at that place.*

¶ *When however there will be xxiiij. Sundays or less : then the Prayer Stir up, we beseech thee, O Lord. 2198. is said at Vespers and at Matins and at all the other Hours of that final Sunday with the Exposition of the Gospel<sup>74</sup> of the final Sunday at Matins, and the Antiphon on the Psalm Benedictus. at Matins is sung on the Psalm Magnificat. [of course]<sup>75</sup> at ij. Vespers.*

¶ *If however the season will be so lengthy that for each day there are sufficient Sunday Prayers : if the Sunday next before the Advent of the Lord or another preceding Sunday shall not be empty of a Feast of ix. Lessons, on the third Sunday preceding the Advent of the Lord the Prayer Stir up, we beseech thee, O Lord. will not be said, nor at Mass the Epistle Behold the days come. nor the Gospel When Jesus had lifted up. whatever [and when a]<sup>76</sup> service is made of the last Sunday. Nevertheless all the Antiphons at Lauds must be said then and the final R̄. To the supreme Trinity. 1734. with the Prayer of the Sunday in its order.*

¶ *Let this therefore be well kept whenever one or more Sunday Masses be deferred : nonetheless let the other Masses that remain be sung be sung in their order : in such a way that the Officium The Lord saith. together with its Prayer Stir up, we beseech thee, O Lord. and the Epistle Behold the days come. and the Gospel When Jesus had lifted up. together with the rest that is aforementioned be sung on the final Sunday before the Advent of the Lord if it be vacant.*

¶ *If however the Sunday next before the Advent of the Lord be not vacant of a Feast of ix. Lessons, then let it be sung in the first place in the ferias : then let the rest of the Masses*

*that remain be sung in their order. If however it should happen that the Officia of two Sunday Masses, omitted on account of the brevity of the season, cannot be sung, it is not inconvenient if they be entirely omitted.*

¶ *When however, because of the length of the time, they can be sung, then the Officium The Lord saith. will be sung on three Masses of the Sundays, nevertheless on the Sunday next before the Advent of the Lord let the Antiphon When Jesus had lifted up. 2197. be sung and the Antiphon Those men. 2198. on the Psalms Benedictus. and Magnificat. [177r.] or at the Memorial of the Sunday when a service is made of any Feast of ix. Lessons, with the Prayer Stir up, we beseech thee, O Lord. 2198. And then this Prayer is said daily during the week on ferias at Vespers and at Matins and at all the other Hours, granted that during the week itself two or three Sunday Masses are sung.*

¶ *It is understood that this aforementioned History Deus omnium. whenever it be begun will always be sung until the j. Sunday after the fifth of the Kalends of August ; however the first Sunday which is called 'of August' does not always begin within August. For it sometimes<sup>77</sup> is that the Sunday beginneth in July, and in July ij. or iij. ferias are made : and yet the whole week is called August, not July, because if the Month of August beginneth on the Thursday or Friday, then the Sunday itself is not in August but in July. Whence on the first Sunday after the Fifth of the Kalends of August : always is begun the History In principio. In fact no Month hath full [and perfect]<sup>78</sup> weeks in its beginning or<sup>79</sup> on the Wednesday. And on the nearest Sunday after the Fifth of the Kalends of September the History Si bona. is begun. And the on nearest Sunday after the iij. of the Ides of September the History Peto Dómine. is begun. And on the nearest<sup>80</sup> Sunday after the xj.<sup>81</sup> of the Kalends of October the History Adonay. is begun. And on the nearest<sup>82</sup> Sunday after the Fifth of the Kalends of October the History Adaperiat. is begun. And on the nearest Sunday after the Fifth of the Kalends of November the History Vidi Dominum. is begun. And on the nearest Sunday after the v.<sup>83</sup> of the Kalends of December the History Aspiciens. is begun.*

¶ *It is understood also that at the beginning of each History of this following season one R̄. of the History which is begun is always to be sung at First Vespers as is indicated below in the Histories : except when a History is begun on the middle ferias of a week or is deferred to another week as is fully indicated at the end of the Great Rubrics before the History Domine ne in ira.*

[*History of Kings.*]

*Lesson j. Legend 5. 1. Kings ij. (26.)*<sup>84</sup>

**B**Ut the child Samuel advanced, and grew on, and pleased both the Lord and men. And there came a man of God to Heli, and said to him : Thus saith the Lord : Did I not plainly appear to thy father's house, when they were in Egypt in the house of Pharaoh ? And I choose him out of all the tribes of Israel to be my priest, to go up to my altar, and burn incense to me, and to wear the ephod before me : and I gave

to thy father's house all the sacrifices of the children of Israel. Why have you kicked away my victims, and my gifts which I commanded to be offered in the temple : and thou hast rather honoured thy sons than me, to eat the firstfruits of every sacrifice of my people Israel ? Wherefore thus saith the Lord God of Israel<sup>85</sup> : I said indeed that thy house, and the house of thy father should minister in my sight, for ever.

*Second Lesson. (1. Kings ij. 30.)*

**B**Ut now saith the Lord : Far be this from me : but whosoever shall glorify me, him will I glorify : but they that despise me, shall be despised. Behold, the days come : and I will cut off thy arm, and the arm of thy father's house, that there shall not be an old man in thy house. And thou shalt see thy rival in the

temple, in all the prosperity of Israel, and there shall not be an old man in thy house for ever. However I will not altogether take away a man of thee from my altar : but that thy eyes may faint and thy soul be spent : and a great part of thy house shall die when they come to man's estate.

*Lesson iij. (1. Kings ij. 34.)*

**A**ND this shall be a sign to thee, that shall come upon thy two sons, Ophni and Phinees : In one day they shall both of them die. And I will raise me up a faithful priest, who shall do according to my heart, and

my soul, and I will build him a faithful house, and he shall walk all days before my anointed. And it shall come to pass, that whosoever shall remain in thy house, shall come that he may be prayed for, and shall offer a

piece of silver, and a roll of bread, and shall say : Put me, I beseech thee, to

somewhat of the priestly office, that I may eat a morsel of bread. But thou.

*Lesson j.*<sup>86</sup> *Legend 6. and let it be read in order. 1. Kings. iij.*

**N**ow the child Samuel ministered to the Lord before Heli, and the word of the Lord was precious in those days, there was no manifest vision. And it came to pass one day when Heli lay in his place, and his eyes were grown dim, that he could not see : before the lamp of God went out, Samuel

slept in the temple of the Lord, where the ark of God was. And the Lord called Samuel. And he answered : Here am I. And he ran to Heli and said : Here am I : for thou didst call me. He said : I did not call : go back and sleep. And he went and slept. But thou, O Lord, [have mercy upon us]. [177v.]

*Second Lesson. (1. Kings iij. 6.)*

**A**nd the Lord called Samuel again. And Samuel arose and went to Heli, and said : Here am I : for thou calledst me. He answered : I did not call thee, my son : return and sleep. Now Samuel did not yet know the Lord, neither had the word of the Lord been revealed to him. And the Lord called Samuel again the third

time. And he arose up and went to Heli. And said : Here am I : for thou didst call me. Then Heli understood that the Lord called the child, and he said to Samuel : Go, and sleep : and if he shall call thee any more, thou shalt say : Speak, Lord, for thy servant heareth. But thou.

*Lesson iij. (1. Kings iij. 9.)*

**S**o Samuel went and slept in his place. And the Lord came and stood : and he called, as he had called the other times : Samuel, Samuel. And Samuel said : Speak, Lord, for thy servant heareth. And the Lord said to Samuel : Behold I do a thing in Israel : and whosoever shall hear it, both his ears shall tingle. In that day

I will raise up against Heli all the things I have spoken concerning his house : I will begin, and I will make an end. For I have foretold unto him, that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them. Therefore have I sworn to the house of Heli, that the

iniquity of his house shall not be expiated with victims nor offerings for ever. And Samuel slept till morning,

and opened the doors of the house of the Lord. And Samuel feared to tell the vision to Heli.

*Lesson j. (Legend 7. 1. Kings iij. 16.)*



Then Heli called Samuel, and said : Samuel, my son. And he answered : Here am I. And he asked him : What is the word that the Lord hath spoken to thee ? I beseech thee hide it not from me. May God do so and so to thee, and add so and so, if thou hide from me one word of all that were said to thee. So Samuel told him all

the words, and did not hide them from him. And he answered : It is the Lord : let him do what is good in his sight. And Samuel grew, and the Lord was with him, and not one of his words fell to the ground. And all Israel from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord.

*Second Lesson. (1. Kings iij. 21.)*

And the Lord again appeared in Silo, for the Lord revealed himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel.

*1. Kings. iv.*

And it came to pass in those days, that the Philistines gathered themselves together to fight : and Israel went out to war against the Philistines, and camped by the Stone of help. And the Philistines came to Aphec, and put their army in array

against Israel. And when they had joined battle, Israel turned their backs to the Philistines, and there was slain in that fight here and there in the fields about four thousand men. And the people returned to the camp : and the ancients of Israel said : Why hath the Lord defeated us to day before the Philistines ? Let us fetch unto us the ark of the covenant of the Lord from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies.

*Lesson iij. (1. Kings iv. 4.)*

So the people sent to Silo, and they brought from thence the ark of the covenant of the Lord of

hosts sitting upon the cherubims : and the two sons of Heli, Ophni and Phinees, were with the ark of the



covenant of God. And when the ark of the covenant of the Lord was come into the camp, all Israel shouted with a great shout, and the earth rang again. And the Philistines heard the noise of the shout, and they said : What is this noise of a great shout in the camp of the Hebrews ? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, saying : God is come into the camp. And sighing,

they said : Woe to us : for there was no such great joy yesterday and the day before : Woe to us. Who shall deliver us from the hand of these high gods ? these are the gods that struck Egypt with all the plagues in the desert. Take courage and behave like men, ye Philistines : lest you come to be servants to the Hebrews, as they have served you : take courage and fight.

*Lesson j. Legend 8. But let it be read in order. 1. Kings iv. (10.)*



**S**O the Philistines fought, and Israel was overthrown, and every man fled to his own dwelling : and there was an exceeding great slaughter : for there fell of Israel thirty thousand footmen. And the ark of God was taken : and the two sons of Heli, Ophni and Phinees, were slain. And there ran a

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man of Benjamin out of the army, and came to Silo the same day, with his clothes rent, and his head strewed with dust. And when he was come, Heli sat upon a stool over against the way watching. For his heart was fearful for the ark of God. And when the man was come into the city, he told it : and all the city cried out.

*Second Lesson. (1. Kings iv. 14.)*

**A**ND Heli heard the noise of the cry, and he said : What meaneth the noise of this uproar ? But he made haste, and came, and told Heli. Now Heli was ninety and eight years old, and his eyes were dim, and he could not see. And he said to Heli : I am he that came from the battle, and have fled out of the field this day.

And he said to him : What is there done, my son ? And he that brought the news answered, and said : Israel has fled before the Philistines, and there has been a great slaughter of the people : moreover thy two sons, Ophni and Phinees, are dead : and the ark of God is taken. But thou.

*Third Lesson. (1. Kings iv. 18.)*

**A**ND when he had named the ark of God, he fell from his stool backwards by the door, and broke his neck, and died. For he was an old man, and far advanced in years : and he judged Israel forty years. And his daughter in law the wife of Phinees, was big with child, and near her time : and hearing the news that the ark of God was taken, and her father in law, and her husband, were dead, she bowed herself and fell in labour : for

her pains came upon her on a sudden. And when she was upon the point of death, they that stood about her said to her : Fear not, for thou hast borne a son. She answered them not, nor gave heed to them. And she called the child Ichabod, saying : The glory is gone from Israel, because the ark of God was taken, and for her father in law, and her husband : and she said : The glory is departed from Israel, because the ark of God was taken.

*Lesson j. Legend 9. 1. Kings v.*



**A**ND the Philistines took the ark of God, and carried it from the Stone of help into Azotus. And the Philistines took the ark of God, and brought it into the temple of Dagon, and set it by Dagon. And when the Azotians arose early the next day, behold Dagon lay

upon his face on the ground before the ark of the Lord : and they took Dagon, and set him again in his place. And the next day again, when they rose in the morning, they found Dagon lying upon his face on the earth before the ark of the Lord.

*Second Lesson. (1. Kings v. 4.)*

**A**ND the head of Dagon, and both the palms of his hands were cut off upon the threshold : and only the stump of Dagon remained in its place. For this cause neither the priests of Dagon, nor any that go into the temple tread on the threshold of Dagon in Azotus unto this day. And the hand of the Lord was heavy upon

the Azotians, and he destroyed them, and afflicted Azotus and the coasts thereof with emerods. And in the villages and fields in the midst of that country, there came forth <sup>87</sup> a multitude of mice, and there was the confusion of a great mortality in the city. And the men of Azotus seeing this kind of plague, said : The ark of

the God of Israel shall not stay with us : for his hand is heavy upon us,

and upon Dagon our god.

*Third Lesson.* (1. Kings v. 8.)

**A**ND sending, they gathered together all the lords of the Philistines to them, and said : What shall we do with the ark of the God of Israel ? And the Gethrites answered : Let the ark of the God of Israel be carried about. And they carried the ark of the God of Israel about. And while they were carrying it about, the hand of the Lord came upon every city with an exceeding great slaughter : and he smote the

men of every city, both small and great, and they had emerods in their secret parts. And the Gethrites consulted together, and made themselves seats of skins. Therefore they sent the ark of God into Accaron. And when the ark of God was come into Accaron, the Accaronites cried out, saying : They have brought the ark of the God of Israel to us, to kill us and our people. But thou, O Lord, have mercy [upon us].

*First Lesson. Legend* 10. 1. Kings Chap. v. (11.)



They sent therefore and gathered together all the lords of the Philistines : and they said : Send away the ark of the God of Israel, and let it return into its own place, and not kill us and our people. For there was the fear of death in every city, and the hand of God was exceeding heavy. The men also that did not die, were afflicted

with the emerods : and the cry of every city went up to heaven.

Now the ark of God was in the land of the Philistines seven months. And the Philistines called for the priests and the diviners, saying : What shall we do with the ark of the Lord ? tell us how we are to send it back to its place ?

[178v.]

*Second Lesson.* (1. Kings vj. 6.)

**A**ND the priests and diviners said to them : If you send back the ark of the God of Israel, send it not away empty, but render unto him what you owe for sin, and then you

shall be healed : and you shall know why his hand departeth not from you. They answered : What is it we ought to render unto him for sin ? and they answered : According to the number

of the provinces of the Philistines you shall make five golden emerods, and five golden mice : for the same plague hath been upon you all, and upon your lords. And you shall make the likeness of your emerods, and the likeness of the mice that have destroyed the land, and you shall give glory to the God of Israel : to see if he will take off his hand from you, and from your gods, and from your land. Why do you harden your hearts, as Egypt and Pharaoh hardened their hearts ? did not he, after he was struck, then let them go, and they departed ? Now therefore take and


make a new cart : and two kine that have calved, on which there hath come no yoke, tie to the cart, and shut up their calves at home. And you shall take the ark of the Lord, and lay it on the cart, and the vessels of gold, which you have paid him for sin, you shall put into a little box, at the side thereof : and send it away that it may go. And you shall look : and if it go up by the way of his own coasts towards Bethsames, then he hath done us this great evil : but if not, we shall know that it is not his hand hath touched us, but it hath happened by chance.

*Lesson iij. (1. Kings vj. 10.)*

**T**hey did therefore in this manner : and taking two kine, that had suckling calves, they yoked them to the cart, and shut up their calves at home. And they laid the ark of God upon the cart, and the little box that had in it the golden mice and the likeness of the emerods. And the kine took the straight way that leadeth to Bethsames, and they went along the way, lowing as they went : and turned not aside neither to the right hand nor to the left : and the

lords of the Philistines followed them as far as the borders of Bethsames. Now the Bethsamites were reaping wheat in the valley : and lifting up their eyes they saw the ark, and rejoiced to see it. And the cart came into the field of Josue a Bethsamite, and stood there. And there was a great stone, and they cut in pieces the wood of the cart, and laid the kine upon it a holocaust to the Lord. But thou.

*Lesson j. Legend II. 1. Kings vij. (3.)*

 Amuel spoke to all the house of Israel, saying : If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth : and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines. Then the children of Israel put away Baalim and

Astaroth, and served the Lord only. And Samuel said : Gather all Israel to Masphath, that I may pray to the Lord for you. And they gathered together to Masphath : and they drew<sup>88</sup> water, and poured it out before the Lord, and they fasted on that day, and they said there : We have sinned against the Lord. But thou, O Lord.

*Second Lesson. (1. Kings vij. 6.)*

**A**ND Samuel judged the children of Israel in Masphath. And the Philistines heard that the children of Israel were gathered together to Masphath, and the lords of the Philistines went up against Israel. And when the children of Israel heard this, they were afraid of the Philistines. And they said to Samuel : Cease not to cry to the Lord our God for us, that he may save us out of the hand of the Philistines. And Samuel

took a sucking lamb, and offered it whole for a holocaust to the Lord : and Samuel cried to the Lord for Israel, and the Lord heard him. And it came to pass, when Samuel was offering the holocaust, the Philistines began the battle against Israel : but the Lord thundered with a great thunder on that day upon the Philistines, and terrified them, and they were overthrown before the face of Israel.

*Lesson iij. (1. Kings vij. 11.)*

**A**ND the men of Israel going out of Masphath pursued after the Philistines, and made slaughter of them till they came under Bethchar. And Samuel took a stone, and laid it between Masphath and Sen : and he called the place, the Stone of help.

And he said : Thus far the Lord hath helped us. And the Philistines were humbled, and they did not come any more into the borders of Israel. And the hand of the Lord was against the Philistines, all the days of Samuel. And the cities, which the Philistines

had taken from Israel, were restored to Israel, from Accaron to Geth, and their borders : and he delivered Israel from the hand of the Philistines, and

there was peace between Israel and the Amorrhites. And Samuel judged Israel all the days of his life. But thou, O Lord, have mercy [upon us].

[179r.]

*First Lesson. Legend 12. 1. Kings viij. (1.)*



And it came to pass when Samuel was old, that he appointed his sons to be judges over Israel. Now the name of his firstborn son was Joel : and the name of the second was Abia, judges in Bersabee. And his sons walked not in his ways : but they turned aside

after lucre, and took bribes, and perverted judgment. Then all the ancients of Israel being assembled,<sup>89</sup> came to Samuel to Ramatha. And they said to him : Behold thou art old, and thy sons walk not in thy ways : make us a king, to judge us, as all nations have.

*Lesson ij. (1. Kings viij. 6.)*

And the word was displeasing in the eyes of Samuel, that they should say : Give us a king, to judge us. And Samuel prayed to the Lord. And the Lord said to Samuel : Hearken to the voice of the people in all that they say to thee. For they have not rejected thee, but me, that I should not reign over them. Accord-

ing to all their works, they have done from the day that I brought them out of Egypt until this day : as they have forsaken me, and served strange gods, so do they also unto thee. Now therefore hearken to their voice : but yet testify to them, and foretell them the right of the king, that shall reign over them.

*Lesson iij. (1. Kings viij. 10.)*

Then Samuel told all the words of the Lord to the people that had desired a king of him, and said : This will be the right of the king, that shall reign over you : He will take your sons, and put them in his chariots, and will make them his horsemen, and his running footmen

to run before his chariots, and he will appoint of them to be his tribunes, and centurions, and to plough his fields, and to reap his corn, and to make him arms and chariots. Your daughters also he will take to make him ointments, and to be his cooks, and bakers. And he will take your

fields, and your vineyards, and your best oliveyards, and give them to his servants. Moreover he will take the tenth of your corn, and of the revenues of your vineyards, to give his eunuchs and servants. Your servants also and handmaids, and your goodliest young men, and your asses

he will take away, and put them to his work. Your flocks also he will tithe, and you shall be his servants. And you shall cry out in that day from the face of the king, whom you have chosen to yourselves : and the Lord will not hear you in that day, because you desired unto yourselves a king.

*Lesson j. Legend 13. 1. Kings viij. (19.)*

**B**Ut the people would not hear the voice of Samuel, and they said : Nay : but there shall be a king over us. And we also will be like all nations : and our king shall judge us, and go out before us, and fight our battles for us. And

Samuel heard all the words of the people, and rehearsed them in the ears of the Lord. And the Lord said to Samuel : Hearken to their voice, and make them a king. And Samuel said to the men of Israel : Let every man go to his city. But thou.

*Lesson ij. 1. Kings ix. (1.)*

**N**ow there was a man of Benjamin whose name was Cis, the son of Abiel, the son of Seror, the son of Bechorath, the son of Aphia, the son of a man of Jemini, valiant and strong. And he had a son whose name was Saul, a choice and goodly man, and there was not among the

children of Israel a goodlier person than he : from his shoulders and upward he appeared above all the people. And the asses of Cis, Saul's father, were lost : and Cis said to his son Saul : Take one of the servants with thee, and arise, go, and seek the asses. But thou.

*Lesson iij. (1. Kings ix. 3.)*

**A**ND when they had passed through mount Ephraim, and through the land of Salisa, and had not found them, they passed also through the land of Salim, and they were not there : and through the land

of Jemini, and found them not. And when they were come to the land of Suph, Saul said to the servant that was with him : Come, let us return, lest perhaps my father forget the asses, and be concerned for us. And

he said to him : Behold there is a man of God in this city, a famous man : all that he saith, cometh certainly to pass.<sup>90</sup> Now therefore let us

go thither, perhaps he may tell us of our way, for which we are come. But thou, O Lord.

*First Lesson. Legend 14. 1. Kings ix. (7.)*



And Saul said to his servant : Behold we will go : but what shall we carry to the man of God ? the bread is spent in our bags : and we have no present to make to the man of God, nor any thing at all. The servant answered Saul again, and said : Behold there is found in my hand the fourth part of a

sicle of silver, let us give it to the man of God, that he may tell us our way. [179v.] Now in time past, in Israel when a man went to consult God he spoke thus : Come, let us go to the seer. For he that is now called a prophet, in time past was called a seer. But thou, O Lord.

*Second Lesson. (1. Kings ix. 10.)*

And Saul said to his servant : Thy word is very good, come, let us go. And they went into the city, where the man of God was. And when they went up the ascent to the city, they found maids coming out to draw water, and they said to them : Is the seer here ? They answered and said to them : He is : behold he is before you, make haste now : for he came to day into the city, for there is

a sacrifice of the people to day in the high place. As soon as you come into the city, you shall immediately find him, before he go up to the high place to eat : for the people will not eat till he come : because he blesseth the victim, and afterwards they eat that are invited. Now therefore go up, for to day you shall find him. And they went up into the city. But thou, O Lord.

*Third Lesson. (1. Kings ix. 14.)*

And when they were walking in the midst of the city, behold Samuel was coming out over against them, to go up to the high place. Now the Lord had revealed to the ear


of Samuel the day before Saul came, saying : To morrow about this same hour I will send thee a man of the land of Benjamin, and thou shalt anoint him to be ruler over my people



Israel : and he shall save my people out of the hand of the Philistines : for I have looked down upon my people, because their cry is come to


me. And when Samuel saw Saul, the Lord said to him : Behold the man, of whom I spoke to thee, this man shall reign over my people.

*First Lesson. (Legend 15. 1. Kings ix. 18.)*<sup>91</sup>

Nd Saul came to Samuel in the midst of the gate and said : Tell me, I pray thee, where is the house of the seer ? And Samuel answered Saul, saying : I am the seer, go up before me to the high place, that you may eat with me to day, and I will let thee go in the


morning : and tell thee all that is in thy heart. And as for the asses, which were lost three days ago, be not solicitous, because they are found. And for whom shall be all the best things of Israel ? Shall they not be for thee and for all thy father's house ?

*Lesson ij. (1. Kings ix. 21.)*

Nd Saul answering, said : Am not I a son of Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin ? Why then hast thou spoken this word to me ? Then Samuel taking Saul and his servant, brought them into the parlour, and

gave them a place at the head of them that were invited. For there were about thirty men. And Samuel said to the cook : Bring the portion, which I gave thee, and commanded thee to set it apart by thee. And the cook took up the shoulder, and set it before Saul. But thou.

*Third Lesson. (1. Kings ix. 24.)*


Nd Samuel said : Behold what is left, set it before thee, and eat : because it was kept of purpose for thee, when I invited the people. And Saul ate with Samuel that day. And they went down from the high place into the town, and he spoke with Saul upon the top of the house : and he prepared a bed for Saul on the top

of the house, and he slept. And when they were risen in the morning, and it began now to be light, Samuel called Saul on the top of the house, saying : Arise, that I may let thee go. And Saul arose : and they went out both of them, to wit, he and Samuel. And as they were going down in the end of the city, Samuel said to Saul :

Speak to the servant to go before us,  
and pass on : but stand thou still a


while, that I may tell thee the word of  
the Lord. But thou, O Lord.

*Lesson j. Legend 16. 1. Kings x.*

Nd Samuel took a little vial  
of oil, and poured it upon  
his head, and kissed him,  
and said : Behold, the Lord hath  
anointed thee to be prince over his  
inheritance, and thou shalt deliver his  
people out of the hands of their  
enemies, that are round about them.  
And this shall be a sign unto thee,  
that God hath anointed thee to be


prince. When thou shalt depart from  
me this day, thou shalt find two men  
by the sepulchre of Rachel in the  
borders of Benjamin to the south  
exulting greatly,<sup>92</sup> and they shall say  
to thee : The asses are found which  
thou wentest to seek : and thy father  
thinking no more of the asses is  
concerned for you, and saith : What  
shall I do for my son ?

*Second Lesson. (1. Kings x. 3.)*

[180r.] Nd when thou shalt depart  
from thence, and go farther on,  
and shalt come to the oak of Thabor,  
there shall meet thee three men going  
up to God to Bethel, one carrying  
three kids, and another three loaves  
of bread, and another carrying a  
bottle of wine. And they will salute  
thee, and will give thee two loaves,  
and thou shalt take them at their  
hand. After that thou shalt come to  
the hill of God, where the garrison of

the Philistines is : and when thou  
shalt be come there into the city,  
thou shalt meet a company of pro-  
phets coming down from the high  
place, with a psaltery and a timbrel,  
and a pipe, and a harp before them,  
and they shall be prophesying. And  
the spirit of the Lord shall come  
upon thee, and thou shalt prophesy  
with them, and shalt be changed into  
another man.

*Lesson iij. (1. Kings x. 7.)*

hen therefore these signs shall  
happen to thee, do whatsoever  
thy hand shall find, for the Lord is  
with thee. And thou shalt go down  
before me to Galgal, (for I will come

down to thee,) that thou mayest offer  
an oblation, and sacrifice victims of  
peace : seven days shalt thou wait, till  
I come to thee, and I will shew thee  
what thou art to do. So when he had

turned his back to go from Samuel, God gave unto him another heart, and all these things came to pass that day. And they came to the foresaid hill, and behold a company of pro-

phets met him : and the spirit of the Lord came upon him, and he prophesied in the midst of them. But thou, O Lord.

*Lesson j. Legend 17. (1. Kings x. 14.)*



And Saul's uncle said to him, and to his servant : Whither went you ? They answered : To seek the asses : and not finding them we went to Samuel. And his uncle said to him : Tell me what

Samuel said to thee. And Saul said to his uncle : He told us that the asses were found. But of the matter of the kingdom of which Samuel had spoken to him, he told him not.

*Lesson ij. (1. Kings x. 17.)*

And Samuel called together the people to the Lord in Maspha : and he said to the children of Israel : Thus saith the Lord the God of Israel : I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians, and from the hand of all the kings who afflicted you. But you this day have rejected your God, who


only hath saved you out of all your evils and your tribulations : and you have said : Nay : but set a king over us. Now therefore stand before the Lord by your tribes, and by your families. And Samuel brought to him all the tribes of Israel, and the lot fell on the tribe of Benjamin.

*Lesson iij. (1. Kings x. 21.)*

And he brought the tribe of Benjamin and the kindreds thereof, and the lot fell upon the kindred of Metri, and it came to Saul the son of Cis. They sought him therefore and he was not found. And after this they consulted the Lord


whether he would come thither. And the Lord answered : Behold he is hidden at home. And they ran and fetched him thence : and he stood in the midst of the people, and he was higher than any of the people from the shoulders and upward.

*Lesson j. Legend 18, and let it be read in order. 1. Reg. x. (24.)*

Nd Samuel said to all the people : Surely you see him whom the Lord hath chosen, that there is none like him among all the people. And all the people cried and said : God save the king. And Samuel told the people the law of the kingdom, and wrote it in a book, and laid it up before the Lord : and Samuel sent away all the people,


every one to his own house. Saul also departed to his own house in Gabaa : and there went with him a part of the army, whose hearts God had touched. But the children of Belial said : Shall this fellow be able to save us ? And they despised him, and brought him no presents, but he dissembled as though he heard not. But thou.

*Lesson ij. 1. Kings xj.*

Nd it came to pass about a month after this that Naas, the Ammonite came up, and began to fight against Jabes Galaad. And all the men of Jabes said to Naas : Make a covenant with us, and we will serve


thee. And Naas the Ammonite answered them : On this condition will I make a covenant with you, that I may pluck out all your right eyes, and make you a reproach in all Israel. But thou, O Lord.

*Third Lesson. (1. Kings xj. 3.)*

Nd the ancients of Jabes said to him : Allow us seven days, that we may send messengers to all the coasts of Israel : and if there be no one to defend us, we will come out to thee. The messengers therefore came to Gabaa of Saul : and they spoke these words in the hearing of the

people : and all the people lifted up their voices, and wept. And behold Saul came, following oxen out of the field, and he said : What aileth the people that they weep ? And they told him the words of the men of Jabes. But thou, O Lord. [180v.]

*First Lesson. Legend 19. 1. Kings xj. (6.)*

Nd the spirit of the Lord came upon Saul, when he had heard these words, and his anger was exceedingly kindled.

And taking both the oxen, he cut them in pieces, and sent them into all the coasts of Israel by messengers, saying : Whosoever shall not come

forth, and follow Saul and Samuel, so shall it be done to his oxen. And the fear of the Lord fell upon the people, and they went out as one man. And

he numbered them in Bezec : and there were of the children of Israel three hundred thousand : and of the men of Juda thirty thousand.

*Lesson ij. (1. Kings xj. 9.)*

**A**ND they said to the messengers that came : Thus shall you say to the men of Jabes Galaad : Tomorrow, when the sun shall be hot, you shall have relief. The messengers therefore came, and told the men of Jabes : and they were glad. And they said : In the morning we will come out to you : and you shall do what


you please with us. And it came to pass, when the morrow was come that Saul put the people in three companies : and he came into the midst of the camp in the morning watch, and he slew the Ammonites until the day grew hot, and the rest were scattered, so that two of them were not left together. But thou.

*Lesson iij. (1. Kings xj. 12.)*

**A**ND the people said to Samuel : Who is he that said : Shall Saul reign over us ? Bring the men and we will kill them. And Saul said : No man shall be killed this day, because the Lord this day hath wrought salvation in Israel : and Samuel said to the people : Come and let us go to

Galgal, and let us renew the kingdom there. And all the people went to Galgal, and there they made Saul king before the Lord in Galgal, and they sacrificed there victims of peace before the Lord. And there Saul and all the men of Israel rejoiced exceedingly. But thou.

*First Lesson. Legend 20. (1. Kings) cap. xij.<sup>93</sup>*

ND Samuel said to all Israel : Behold I have hearkened to your voice in all that you said to me, and have made a king over you. And now the king goeth before you : but I am old and greyheaded : and my sons are with you : having then conversed with you from my

youth unto this day, behold here I am. Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass : If I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand : and I will despise it this day, and will restore it

to you. But thou.

*Lesson ij. (1. Kings xij. 4.)*

**A**ND Israel said : Thou hast not wronged us, nor oppressed us, nor taken ought at any man's hand. And he said to them : The Lord is witness against you, and his anointed is witness this day, that you have not found any thing in my hand. And they said : He is witness. And Samuel said to the people : It is the Lord, who made Moses and Aaron, and brought our fathers out of the


land of Egypt. Now therefore stand up, that I may plead in judgment against you before the Lord, concerning all the kindness of the Lord, which he hath shewn to you, and to your fathers : how Jacob went into Egypt, and your fathers cried to the Lord : and the Lord sent Moses and Aaron, and brought your fathers out of Egypt : and made them dwell in this place.

*Third Lesson. (1. Kings xij. 9.)*

**A**ND they forgot the Lord their God, and he delivered them into the hands of Sisara, captain of the army of Hasor, and into the hands of the Philistines, and into the hand of the king of Moab, and they fought against them. But afterwards they cried to the Lord, and said : We have sinned, because we have forsaken the

Lord, and have served Baalim and Astaroth : but now deliver us from the hand of our enemies, and we will serve thee. And the Lord sent Jerobaal,<sup>94</sup> and Badan, and Jephthe, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely. But thou.

*First Lesson. Legend 21. 1. Kings xij. (12.)*

ND Samuel said unto the people of Israel : Seeing that Naas king of the children of Ammon was come against you, you said to me : Nay, but a king shall reign over us : whereas the Lord your God was your king. Now therefore your king is here, whom you have

chosen and desired : Behold the Lord hath given you a king. If you will fear the Lord, and serve him, and hearken [181r.] to his voice, and not provoke the mouth of the Lord : then shall both you, and the king who reigneth over you, be followers of the Lord your God. But if you will not hearken to

the voice of the Lord, but will rebel against his words, the hand of the

Lord shall be upon you, and upon your fathers.

*Second Lesson.* (1. Kings xij. 16.)

**N**ow then stand, and see this great thing which the Lord will do<sup>95</sup> in your sight. Is it not wheat harvest to day ? I will call upon the Lord, and he shall send thunder and rain : and you shall know and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you. And


Samuel cried unto the Lord, and the Lord sent thunder and rain that day. And all the people greatly feared the Lord and Samuel. And all the people said to Samuel : Pray for thy servants to the Lord thy God, that we may not die, for we have added to all our sins this evil, to ask for a king.

*Lesson iij.* (1. Kings xij. 20.)

**A**nd Samuel said to the people : Fear not, you have done all this evil : but yet depart not from following the Lord, but serve the Lord with all your heart. And turn not aside after vain things which shall never profit you, nor deliver you, because they are vain. And the Lord will not forsake his people for his great name's sake : because the Lord hath sworn to make you his people.

And far from me be this sin against the Lord, that I should cease to pray for you, and I will teach you the good and right way. Therefore fear the Lord, and serve him in truth and with your whole heart, for you have seen the great works which he hath done among you. But if you will still do wickedly : both you and your king shall perish together.

*First Lesson. Legend 22.* 1. Kings xiiij.

aul was a child of one year when he began to reign, and he reigned two years over Israel. And Saul chose him three thousand men of Israel : and two thousand were with Saul in Machmas, and in mount Bethel : and a thousand

with Jonathan in Gabaa of Benjamin, and the rest of the people he sent back every man to their dwellings. And Jonathan smote the garrison of the Philistines which was in Gabaa. And when the Philistines had heard of it, Saul sounded the trumpet over

all the land, saying : Let the Hebrews hear. But thou, O Lord, have mercy

[upon us].

*Second Lesson.* (1. Kings xiiij. 4.)

**A**ND all Israel heard this report : Saul hath smitten the garrison of the Philistines : and Israel took courage against the Philistines. And the people were called together after Saul to Galgal. The Philistines also were assembled to fight against Israel,


thirty thousand chariots, and six thousand horsemen, and a multitude of people besides, like the sand on the sea shore for number. And going up they camped in Machmas at the east of Bethaven.

*Lesson iij.* (1. Kings xiiij. 6.)

**A**ND when the men of Israel saw that they were straitened, (for the people were distressed,) they hid themselves in caves, and in thickets, and in rocks, and in dens, and in pits. And some of the Hebrews passed over the Jordan into the land of Gad and Galaad. And when Saul was yet in Galgal, all the people that followed

him were greatly afraid. And he waited seven days according to the appointment of Samuel, and Samuel came not to Galgal, and the people slipt away from him. Then Saul said : Bring me the holocaust, and the peace offerings. And he offered the holocaust.

*Lesson j. Legend 23.* 1. Kings xiiij. (10.)

ND when he had made an end of offering the holocaust, behold Samuel came : and Saul went forth to meet him and salute him. And Samuel said to him : What hast thou done ? Saul answered : Because I saw that the people slipt from me, and thou wast not

come according to the days appointed, and the Philistines were gathered together in Machmas, I said : Now will the Philistines come down upon me to Galgal, and I have not appeased the face of the Lord. Forced by necessity, I offered the holocaust.



*Lesson ij. (1. Kings xiiij. 13.)*

**A**Nd Samuel said to Saul : Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which he commanded thee. And if thou hadst not done thus, the Lord would now have established thy kingdom over Israel for ever. But thy

kingdom shall not continue. The Lord hath sought him a man according to his own heart : and him hath the Lord commanded to be prince over his people, because thou hast not observed that which the Lord commanded.

*Lesson iij. (1. Kings xiiij. 15.)*

[181v.] **A**Nd Samuel arose and went up from Galgal to Gabaa of Benjamin. And the rest of the people went up after Saul, to meet the people who fought against them, going from Galgal to Gabaa in the hill of Ben-

jamin. And Saul numbered the people, that were found with him, about six hundred men. And Saul and Jonathan his son, and the people that were present with them, were in Gabaa of Benjamin.

*First Lesson. Legend 24. 1. Kings xiiij. (16.)*

**U**t the Philistines encamped in Machmas. And there went out of the camp of the Philistines three companies to plunder. One company went towards the way of Ephra to the land of Sual ; and

another went by the way of Bethhoron, and the third turned to the way of the border in the land of Saba,<sup>96</sup> above the valley<sup>97</sup> of Seboim towards the desert.

*Lesson ij. (1. Kings xiiij. 19.)*

**N**ow there was no smith to be found in all the land of Israel, for the Philistines had taken this precaution, lest the Hebrews should make them swords or spears. So all Israel went down to the Philistines,


to sharpen every man his ploughshare, and his spade, and his axe, and his rake. So that their shares, and their spades, and their forks, and their axes were blunt, even to the goad, which was to be mended.

*Third Lesson. (1. Kings xiiij. 22.)*

**A**ND when the day of battle was come, there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan, except Saul and Jonathan his son. And the army of the Philistines went out in order to advance further in Machmas.

Now it came to pass one day that [Chap. 14.] Jonathan the son of Saul said to the young man that bore his armour : Come, and let us go over to the garrison of the Philistines, which is on the other side of yonder place. But he told not this to his father.

*First Lesson. Legend 25. 1. Kings xiv. (8.)*

ND Jonathan said : Behold we will go over to these men. And when we shall be seen by them, if they shall speak thus to us : Stay till we come to you : let us stand still in our place, and not go

up to them. But if they shall say : Come up to us : let us go up, because the Lord hath delivered them into our hands, this shall be a sign unto us. But thou.

*Lesson ij. (1. Kings xiv. 11.)*

**S**O both of them discovered themselves to the garrison of the Philistines : and the Philistines said : Behold the Hebrews come forth out of the holes wherein they were hid. And the men of the garrison spoke to Jonathan, and to his ar-


mourbearer, and said : Come up to us, and we will shew you a thing. And Jonathan said to his armourbearer : Let us go up, follow me : for the Lord hath delivered them into the hands of Israel.

*Lesson iij. (1. Kings xiv. 13.)*

**A**ND Jonathan went up creeping on his hands and feet, and his armourbearer after him. And some fell before Jonathan, others his armourbearer slew as he followed him. And the first slaughter which

Jonathan and his armourbearer made, was of about twenty men, within half an acre of land, which a yoke of oxen is wont to plough in a day. And there was a miracle in the camp, through the fields.

*Lesson j. Legend 26. (1. Kings xiv. 15.)*

 Ea and all the people of their garrison, who had gone out to plunder, were amazed, and the earth trembled : and it happened as a miracle from God. And the watchmen of Saul, who were in Gabaa of Benjamin looked, and

behold a multitude overthrown, and fleeing this way and that. And Saul said to the people that were with him : Look, and see who is gone from us. And when they had sought, it was found that Jonathan and his armourbearer were not there.

*Second Lesson. (1. Kings xiv. 18.)*

**A**Nd Saul said to Achias : Bring the ark of the Lord. (For the ark of God was there that day with the children of Israel.) And while Saul spoke to the priest, there arose a great uproar in the camp of the Philistines : and it increased by degrees, and was heard more clearly.


And Saul said to the priest : Draw in thy hand. Then Saul and all the people that were with him, shouted together, and they came to the place of the fight : and behold every man's sword was turned upon his neighbour, and there was a very great slaughter. But thou, O Lord.

*Third Lesson. (1. Kings xiv. 21.)*

**M**oreover the Hebrews that had been with the Philistines yesterday and the day before, and went up with them into the camp, returned to be with the Israelites, who were with Saul and Jonathan. And all the Israelites that had hid themselves in mount Ephraim, hear-

ing that the Philistines fled, joined themselves with their countrymen in the fight. And there were with Saul about ten thousand men. And the Lord saved Israel that day. And the fight went on as far as Bethaven. And the men of Israel were joined together that day. [182r.]

*Lesson j. Legend 27. 1. Kings xiv. (24.)*

 Nd Saul adjured the people, saying : Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people

tasted any food : and all the common people came into a forest, in which there was honey upon the ground. And when the people came into the forest, behold the honey dropped, but

no man put his hand to his mouth.

For the people feared the oath.

*Lesson ij. (1. Kings. xiv. 27.)*

**B**Ut Jonathan had not heard when his father adjured the people : and he put forth the end of the rod, which he had in his hand, and dipt it in a honeycomb : and he carried his hand to his mouth, and his

eyes were enlightened. And one of the people answering, said : Thy father hath bound the people with an oath, saying : Cursed be the man that shall eat any food this day. (And the people were faint.)

*Lesson iij. (1. Kings xiv. 29.)*

**A**ND Jonathan said : My father hath troubled the land : you have seen yourselves that my eyes are enlightened, because I tasted a little of this honey : how much more if the people had eaten of the prey of their enemies, which they found ? had there not been made a greater slaughter among the Philistines ? So they smote that day the Philistines from Machmas to Ailon. And the people

were wearied exceedingly. And falling upon the spoils, they took sheep, and oxen, and calves, and slew them on the ground : and the people ate them with the blood. And they told Saul that the people had sinned against the Lord, eating with the blood. And he said : You have transgressed : roll here to me now a great stone. But thou, O Lord, [have mercy upon us].

*First Lesson. Legend 28. 1. Kings xiv. (34.)*

**S**Aul said : Disperse yourselves among the people, and tell them to bring me every man his ox and his ram, and slay them upon this stone, and eat, and you shall not sin against the Lord

in eating with the blood. So all the people brought every man his ox with him till the night : and slew them there. And Saul built an altar to the Lord : and he then first began to build an altar to the Lord.

*Lesson ij. (1. Kings xiv. 36.)*

**A**ND Saul said : Let us fall upon the Philistines by night, and destroy them till the morning light,

and let us not leave a man of them. And the people said : Do all that seemeth good in thy eyes. And the

priest said : Let us draw near hither unto God. And Saul consulted the Lord : Shall I pursue after the


Philistines ? wilt thou deliver them into the hands of Israel ? And he answered him not that day.

*Third Lesson. (1. Kings xiv. 38.)*

**A**ND Saul said : Bring hither all the corners of the people : and know, and see by whom this sin hath happened to day. As the Lord liveth who is the saviour of Israel, if it was done by Jonathan my son, he shall

surely die. In this none of the people gainsaid him. And he said to all Israel : Be you on one side, and I with Jonathan my son will be on the other side. And the people answered Saul : Do what seemeth good in thy eyes.

*First Lesson. Legend 29. (Kings xiv. 41.)*

Aul said to the Lord : O Lord God of Israel, give a sign, by which we may know, what the meaning is, that thou answerest not thy servant to day. If this iniquity be in me, or in my son Jonathan, give a proof : or if this

iniquity be in thy people, give holiness. And Jonathan and Saul were taken, and the people escaped. And Saul said : Cast lots between me, and Jonathan my son. And Jonathan was taken.

*Lesson ij. (1. Kings xiv. 43.)*

**A**ND Saul said to Jonathan : Tell me what thou hast done. And Jonathan told him, and said : I did but taste a little honey with the end of the rod, which was in my hand, and behold I must die. And Saul said : May God do so and so to me, and add still more: for dying thou shalt die, O Jonathan. And the people said to Saul : Shall Jonathan then die, who


hath wrought this great salvation in Israel ? This must not be. As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day. So the people delivered Jonathan, that he should not die. And Saul went back, [182v.] and did not pursue after the Philistines : and the Philistines went to their own places.

*Third Lesson. (1. Kings xiv. 47.)*

**A**ND Saul having his kingdom established over Israel, fought against all his enemies round about, against Moab, and against the children of Ammon, and Edom, and the kings of Soba, and the Philistines : and whithersoever he turned himself, he overcame. And gathering together an army, he defeated Amalec, and delivered Israel from the hand of them that spoiled them. And the sons of Saul, were Jonathan, and Jessui, and Melchisua : and the names of his two daughters, the name of the


firstborn was Merob, and the name of the younger Michol. And the name of Saul's wife, was Achinoam the daughter of Achimaas ; and the name of the captain of his army was Abner, the son of Ner, the cousin german of Saul. For Cis was the father of Saul, and Ner the father of Abner, was son of Abiel. And there was a great war against the Philistines all the days of Saul. For whomsoever Saul saw to be a valiant man, and fit for war, he took him to himself. But thou.

*First Lesson. (Legend 30. 1. Kings xv.)*

 Amuel said to Saul : The Lord sent me to anoint thee king over his people Israel : now therefore hearken thou unto the voice of the Lord : Thus saith the Lord of hosts : I have reckoned up all that Amalec hath done to Israel : how he opposed them in the way when

they came up out of Egypt. Now therefore go, and smite Amalec, and utterly destroy all that he hath : spare him not, nor covet any thing that is his : but slay both man and woman, child and suckling, ox and sheep, camel and ass.

*Lesson ij. (1. Kings xv. 4.)*

 O Saul commanded the people, and numbered them as lambs : two hundred thousand footmen, and ten thousand of the men of Juda. And when Saul was come to the city of Amalec, he laid ambushes in the


torrent. And Saul said to the Cinite : Go, depart and get ye down from Amalec : lest I destroy thee with him. For thou hast shewn kindness to all the children of Israel, when they came up out of Egypt.

*Lesson iij. (1. Kings xv. 6.)*

**A**ND the Cinite departed from the midst of Amalec. And Saul smote Amalec from Hevila, until thou comest to Sur, which is over against Egypt. And he took Agag the king of Amalec alive : but all the common people he slew with the edge of the sword. And Saul and the

people spared Agag and the best of the flocks of sheep and of the herds, and the garments and the rams, and all that was beautiful, and would not destroy them : but every thing that was vile and good for nothing, that they destroyed.

*Lesson j. Legend 31. (1. Kings xv. 10.)*

ND the word of the Lord came to Samuel, saying : It repenteth me that I have made Saul king : for he hath forsaken me, and hath not executed my commandments. And Samuel was grieved, and he cried unto the Lord all

night. And when Samuel rose early, to go to Saul in the morning, it was told Samuel, that Saul was come to Carmel, and had erected for himself a triumphant arch, and returning had passed on, and gone down to Galgal.

*Second Lesson. (1. Kings xv. 13.)*

**A**ND when Samuel was come to Saul, Saul said to him : Blessed be thou of the Lord, I have fulfilled the word of the Lord. And Samuel said : What meaneth then this bleating of the flocks, which soundeth in my ears, and the lowing of the

herds, which I hear ? And Saul said : They have brought them from Amalec : for the people spared the best of the sheep and of the herds that they might be sacrificed to the Lord thy God, but the rest we have slain.

*Lesson iij. (1. Kings xv. 16.)*

**A**ND Samuel said to Saul : Suffer me, and I will tell thee what the Lord hath said to me this night. And he said to him : Speak. And Samuel said : When thou wast a little one in thy own eyes, wast thou not made the

head of the tribes of Israel ? And the Lord anointed thee to be king over Israel. And the Lord sent thee on the way, and said : Go, and kill the sinners of Amalec, and thou shalt fight against them until thou hast

utterly destroyed them. Why then didst thou not hearken to the voice of the Lord : but hast turned to the prey, and hast done evil in the eyes of the Lord. And Saul said to Samuel : Yea I have hearkened to the voice of the Lord, and have walked in the way

by which the Lord sent me, and have brought Agag the king of Amalec, and Amalec I have slain. But the people took of the spoils sheep and oxen, as the firstfruits of those things that were slain, to offer sacrifice to the Lord their God in Galgal.

*Lesson j. Legend 32. 1. Kings xv. (22.)*

[183r.]



Amuel said : Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed ? For obedience is better than sacrifices : and to hearken rather than to offer the fat of rams. Because it is like the sin of witchcraft, to rebel : and like the crime of idolatry, to refuse to obey. Forasmuch therefore

as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being king. And Saul said to Samuel : I have sinned because I have transgressed the commandment of the Lord, and thy words, fearing the people, and obeying their voice. But now bear, I beseech thee, my sin, and return with me, that I may adore the Lord.

*Lesson ij. (1. Kings xv. 26.)*

**A**ND Samuel said to Saul : I will not return with thee, because thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And Samuel turned about to go away : but he laid hold upon the skirt of his mantle, and it rent. And Samuel said to him : The Lord hath rent the kingdom of Israel from thee this day,

and hath given it to thy neighbour who is better than thee. But the triumpher in Israel will not spare, and will not be moved to repentance : for he is not a man that he should repent. Then he said : I have sinned : yet honour me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God.

*Lesson iij. (1. Kings xv. 31.)*

**S**O Samuel turned again after Saul : and Saul adored the

Lord. And Samuel said : Bring hither to me Agag the king of Amalec.



And Agag was presented to him very fat, and trembling. And Agag said : Doth bitter death separate in this manner ? And Samuel said : As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed him in pieces before the Lord in Galgal.

And Samuel departed to Ramatha : but Saul went up to his house in Gabaa. And Samuel saw Saul no more till the day of his death : nevertheless Samuel mourned for Saul, because the Lord repented that he had made him king over Israel.

*Lesson j. Legend 33. 1. Kings xvj.*



And the Lord said to Samuel : How long wilt thou mourn for Saul, whom I have rejected from reigning over Israel ? fill thy horn with oil, and come, that I

may send thee to Isai the Bethlehemite : for I have provided me a king among his sons. And Samuel said : How shall I go ? for Saul will hear of it, and he will kill me.

*Second Lesson. (1. Kings xvj. 2.)*

And the Lord said : Thou shalt take with thee a calf of the herd, and thou shalt say : I am come to sacrifice to the Lord. And thou shalt call Isai to the sacrifice, and I will shew thee what thou art to do, and thou shalt anoint him whom I shall shew to thee. Then Samuel did as


the Lord had said to him. And he came to Bethlehem, and the ancients of the city wondered, and meeting him, they said : Is thy coming hither peaceable ? And he said : It is peaceable : I am come to offer sacrifice to the Lord, be ye sanctified, and come with me to the sacrifice.

*Lesson iij. (1. Kings xvj. 5.)*

And he sanctified Isai and his sons, and called them to the sacrifice. And when they were come in, he saw Eliab, and said : Is the Lord's anointed before him ? And the Lord said to Samuel : Look not


on his countenance, nor on the height of his stature : because I have rejected him, nor do I judge according to the look of man : for man seeth those things that appear, but the Lord beholdeth the heart.

*First Lesson. Legend 34. (1. Kings xvj. 8.)*

Nd Isai called Abinadab, and brought him before Samuel. And he said : Neither hath the Lord chosen this. And Isai brought Samma, and he said of him : Neither hath the Lord chosen this. Isai therefore brought his seven sons


before Samuel : and Samuel said to Isai : The Lord hath not chosen any one of these. And Samuel said to Isai : Are here all thy sons ? He answered : There remaineth yet a young one, who keepeth the sheep.

*Lesson ij. (1. Kings xvj. 11.)*

Nd Samuel said to Isai : Send, and fetch him, for we will not sit down till he come hither. He sent therefore and brought him. Now he was ruddy and beautiful to behold, and of a comely face. And the Lord said : Arise, and anoint him, for this


is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren : and the spirit of the Lord came upon David from that day forward : and Samuel rose up, and went to Ramatha.

*Lesson iij. (1. Kings xvj. 14.)*

[183v.] Ut the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And the servants of Saul said to him : Behold now an evil spirit from God troubleth thee. Let our lord give orders, and thy servants who are before thee will seek out a man skilful in playing on the harp, that when the evil spirit from the Lord is upon thee, he may play with his hand, and thou

mayest bear it more easily. And Saul said to his servants : Provide me then some man that can play well, and bring him to me. And one of the servants answering, said : Behold I have seen a son of Isai the Bethlehemite, a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person : and the Lord is with him. But thou.

*First Lesson. Legend 35. (1. Kings xvj. 19.)*

hen Saul sent messengers to Isai, saying : Send me David thy son, who is in the

pastures. And Isai took an ass laden with bread, and a bottle of wine, and a kid of the flock, and sent them by

the hand of David his son to Saul. And David came to Saul, and stood before him : and he loved him exceedingly, and made him his armour-

bearer. And Saul sent to Isai, saying : Let David stand before me : for he hath found favour in my sight.

*Lesson ij. (1. Kings xvj. 23.)*

**S**O whensoever the evil spirit from the Lord was upon Saul, David took his harp, and played with his hand, and Saul was refreshed, and was better, for the evil spirit departed from him. Now the Philistines gathering together their troops to battle, assembled at Socho of Juda, and


camped between Socho and Azeca in the borders of Dommim. And Saul and the children of Israel being gathered together came to the valley of Terebinth, and they set the army in array to fight against the Philistines.

*Lesson iij. (1. Kings xvij. 3.)*

**A**ND the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side : and there was a valley between them. And there went out a man baseborn from the camp of the Philistines named Goliath, of Geth, whose height was six cubits and a span : and he had a helmet of brass upon his head, and he was clothed

with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass : and he had greaves of brass on his legs, and a buckler of brass covered his shoulders. And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron : and his armourbearer went before him.

*Lesson j. Legend 36. (1. Kings xvij. 8.)*

oliath standing cried out to the bands of Israel, and said to them : Why are you come out prepared to fight ? am not I a Philistine, and you the servants of Saul ? Choose out a man of you, and

let him come down and fight hand to hand. If he be able to fight with me, and kill me, we will be servants to you : but if I prevail against him, and kill him, you shall be servants, and shall serve us.

*Lesson ij. (1. Kings xvij. 10.)*

**A**ND the Philistine said : I have defied the bands of Israel this day : Give me a man, and let him fight with me hand to hand. And Saul and all the Israelites hearing these words of the Philistine were dismayed, and greatly afraid. Now David was the son of that Ephrathite of Bethlehem Juda before mentioned,

whose name was Isai, who had eight sons, and was an old man in the days of Saul, and of great age among men. And his three eldest sons followed Saul to the battle : and the names of his three sons that went to the battle, were Eliab the firstborn, and the second Abinadab, and the third Samma. But David was the youngest.

*Third Lesson. (1. Kings xvij. 14.)*

**S**O the three eldest having followed Saul, David went, and returned from Saul, to feed his father's flock at Bethlehem. Now the Philistine came out morning and evening, and presented himself forty days. And Isai said to David his son : Take for thy brethren an ephi of frumenty, and these ten loaves, and

run to the camp to thy brethren. And carry these ten little cheeses to the tribune : and go see thy brethren, if they are well : and learn with whom they are placed. But Saul, and they, and all the children of Israel were in the valley of Terebinth fighting against the Philistines. But thou.

*First Lesson. Legend 37. (1. Kings xvij. 20.)*

**D**avid therefore arose in the morning, and gave the charge of the flock to the keeper : and went away loaded as Isai had commanded him. And he came to the place of Magala, and to the army, which was going out to fight, and shouted for the battle. For Israel

[184r.]

had put themselves in array, and the Philistines who stood against them were prepared. And David leaving the vessels which he had brought, under the care of the keeper of the baggage, ran to the place of the battle and asked if all things went well with his brethren.

*Lesson ij. (1. Kings xvij. 23.)*

**A**ND as he talked with them, that baseborn man whose name was

Goliath, the Philistine, of Geth, shewed himself coming up from the

camp of the Philistines : and he spoke according to the same words, and David heard them. And all the Israelites when they saw the man, fled from his face, fearing him exceedingly. And some one of Israel said : Have you seen this man that is


come up, for he is come up to defy Israel. And the man that shall slay him, the king will enrich with great riches, and will give him his daughter, and will make his father's house free from tribute in Israel.

*Lesson iij. (I. Kings xvij. 26.)*

**A**ND David spoke to the men that stood by him, saying : What shall be given to the man that shall kill this Philistine, and shall take away the reproach from Israel ? for who is this uncircumcised Philistine, that he should defy the armies of the living God ? And the people answered him the same words saying : These things shall be given to the man that shall

slay him. Now when Eliab his eldest brother heard this, when he was speaking with others, he was angry with David, and said : Why camest thou hither ? and why didst thou leave those few sheep in the desert ? I know thy pride, and the wickedness of thy heart : that thou art come down to see the battle. But thou.

*Lesson j. Legend 38. (Kings xvij. 29.)*

ND David said : What have I done ? is there not cause to speak ? And he turned a little aside from him to another : and said the same word. And the people answered him as before. And the words which David spoke were heard,

and were rehearsed before Saul. And when he was brought to him, he said to him : Let not any man's heart be dismayed in him : I thy servant will go, and will fight against the Philistine.

*Second Lesson. (I. Kings xvij. 33.)*

**A**ND Saul said to David : Thou art not able to withstand this Philistine, nor to fight against him : for thou art but a boy, but he is a warrior from his youth. And David

said to Saul : Thy servant kept his father's sheep, and there came a lion, or a bear, and took a ram out of the midst of the flock : and I pursued after them, and struck them, and

delivered it out of their mouth : and they rose up against me, and I caught


them by the throat, and I strangled and killed them. But thou.

*Third Lesson.* (1. Kings xvij. 36.)

**F**Or I thy servant have killed both a lion and a bear : and this uncircumcised Philistine shall be also as one of them. I will go now, and take away the reproach of the people : for who is this uncircumcised Philistine, who hath dared to curse the army of the living God ? And David said : The Lord who delivered me

out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David : Go, and the Lord be with thee. And Saul clothed David with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail.

*Lesson j. Legend 39.* (1. Kings xvij. 39.)

ND David having girded his sword upon his armour, began to try if he could walk in armour : for he was not accustomed to it. And David said to Saul : I cannot go thus, for I am not used to it. And he laid them off, and he took

his staff, which he had always in his hands : and chose him five smooth stones out of the brook, and put them into the shepherd's scrip, which he had with him, and he took a sling in his hand, and went forth against the Philistine. But thou.

*Second Lesson.* (1. Kings xvij. 41.)

**A**ND the Philistine came on, and drew nigh against David, and his armourbearer before him. And when the Philistine looked, and beheld David, he despised him. For he was a young man, ruddy, and of a comely countenance. And the Philistine said

to David : Am I a dog, that thou comest to me with a staff ? And the Philistine cursed David by his gods. And he said to David : Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

*Third Lesson.* (1. Kings xvij. 45.)

[184v.] **A**ND David said to the Philistine : Thou comest to me with a

sword, and with a spear, and with a shield : but I come to thee in the

name of the Lord of hosts, the God of the armies of Israel, which thou hast defied. This day, and the Lord will deliver thee into my hand, and I will slay thee, and take away thy head from thee : and I will give the carcasses of the army of the Philistines this day to the birds of the

air, and to the beasts of the earth : that all the earth may know that there is a God in Israel. And all this assembly shall know, that the Lord saveth not with sword and spear : for it is his battle, and he will deliver you into our hands. But thou.

*Lesson j. Legend 40. (1. Kings xvij. 48.)*



And when the Philistine arose and was coming, and drew nigh to meet David, David made haste, and ran to the fight to meet the Philistine. And he put his hand into his scrip, and took a stone, and cast it with the sling, and

fetching it about struck the Philistine in the forehead : and the stone was fixed in his forehead, and he fell on his face upon the earth. And David prevailed over the Philistine, with a sling and a stone, and he struck, and slew the Philistine.

*Second Lesson. (1. Kings xvij. 50.)*

And as David had no sword in his hand, he ran, and stood over the Philistine, and took his sword, and drew it out of the sheath, and slew him, and cut off his head. And the Philistines seeing that their champion was dead, fled away. And the men of Israel and Juda rising up shouted, and

pursued after the Philistines till they came to the valley and to the gates of Accaron, and there fell many wounded of the Philistines in the way of Saraim, and as far as Geth, and as far as Accaron. But thou.

*Lesson iij. (1. Kings xvij. 53.)*

And the children of Israel returning, after they had pursued the Philistines, fell upon their camp. And David taking the head of the Philistine brought it to Jerusalem : but his armour he put in his tent.

Now at the time that Saul saw David going out against the Philistines, he said to Abner the captain of the army : Of what family is this young man descended, Abner ? And Abner said : As thy soul liveth, O king, I know

not. And the king said : Inquire | thou, O Lord, have mercy upon us.  
thou, whose son this man is. But



Notes, pages 1891-1944.

- <sup>1</sup> 1520:23r.
- <sup>2</sup> The following memorials do not appear at this location in 1531. They appear here in 1520:23r-23v.
- <sup>3</sup> 'quésumus' does not appear in 1531:18r.
- <sup>4</sup> The following memorials do not appear at this location in 1531. They appear here in 1520:23v-24v.
- <sup>5</sup> In ST:vi. 'Per' is set DDc. In AS:204. the psalm-tone appears as I.i.
- <sup>6</sup> The proper versicle paired with the above antiphon is 'Sancta Dei génitrix'. See Psalter: [198].
- <sup>7</sup> In AS:305. 'letáre' is set F.G.E.
- <sup>8</sup> 1531-P:18v. has 'intercéde'. In 1520-S:117v. 'cívium' is set A.G.GAG.
- <sup>9</sup> 1520-S:148r. has none of the accidentals which are clearly marked in AS:570.
- <sup>10</sup> 1531-P:18v. has 'ac' rather than 'et'.
- <sup>11</sup> No flat appears in 1520-S:38r. or in 147v.
- <sup>12</sup> 1520:24v.
- <sup>13</sup> 1520:24v.
- <sup>14</sup> 1520:24v.
- <sup>15</sup> 'sanctis', 1520:24v.
- <sup>16</sup> 'Et si alioquin per hoc idem tempus', 1520:24v.
- <sup>17</sup> 'ipsius', 1520:24v.
- <sup>18</sup> 1520:24v.
- <sup>19</sup> 'vvrandragesillo' Chevallon. 'Wandregisillo' Portif. 1519. [SB:mclxxxvi.]
- <sup>20</sup> 'Christofero', 1520:24v.
- <sup>21</sup> 'nativitate', 1520:24v.
- <sup>22</sup> 'privatim', 1520:24v.
- <sup>23</sup> 1520:24v.
- <sup>24</sup> 'sive non nequaquam fiat ad vespas'. 1520:24v.
- <sup>25</sup> 'continge' Chevallon. [SB:mclxxxvi.]
- <sup>26</sup> 1520:24v.
- <sup>27</sup> 1520:25r.
- <sup>28</sup> 1520:25r.
- <sup>29</sup> 1520:25r.
- <sup>30</sup> 1520:25r.
- <sup>31</sup> 1520:25r.
- <sup>32</sup> 1520:25r.
- <sup>33</sup> 1520:25r.
- <sup>34</sup> 'ne' Chevallon. [SB:mclxxxvii.]
- <sup>35</sup> 1520:25r.

- <sup>36</sup> '*Si vero hoc festum sancti Augustini doctoris in dominica contigerit fiat memoria de sancti ut supra dictum est et de dominica sub silentio ut predictum est.*' 1520:25r.
- <sup>37</sup> 1520:25r.
- <sup>38</sup> 1520:25r.
- <sup>39</sup> '*privatim*', 1520:25r.
- <sup>40</sup> 1520:25r.
- <sup>41</sup> 1520:25r.
- <sup>42</sup> 1520:25r.
- <sup>43</sup> '*pro quibus solebant in choro Sarum differre hystoria incipiendam si in festis eorum inchoari contigerit aut aliquod tale festum ix. lectionum quod est crastinam sequatur aliud festum ix. lectionum et ubi sunt octave cum regimine chori que solent in dominica infra octavas plenarie suum habere servitium.*' 1520:25r.
- <sup>44</sup> '*concurrat*' Chevallon. [SB:mclxxxix.]
- <sup>45</sup> 1520:25r.
- <sup>46</sup> '*Dominica*' Chevallon. [SB:mclxxxix.]
- <sup>47</sup> 1520:25r.
- <sup>48</sup> Legendum videtur *idem*. [SB:mclxv.]
- <sup>49</sup> 1520:25v.
- <sup>50</sup> 1520:25v.
- <sup>51</sup> '*in ij. feria*', 1520:25v.
- <sup>52</sup> '*in illa ebdomada*', 1520:25v.
- <sup>53</sup> 1520:25v.
- <sup>54</sup> 1520:25v.
- <sup>55</sup> '*fasta*', 1531:157r.
- <sup>56</sup> '*omnino pretermittantur*'. 1520:25v.
- <sup>57</sup> '*sine*', 1520:25v.
- <sup>58</sup> '*in crastinum*', 1520:25v.
- <sup>59</sup> '*propter proprietatem festorum iij. lectionis in dominicis contigerunt*', 1520:25v.
- <sup>60</sup> 1520:26r.
- <sup>61</sup> 1520:26r.
- <sup>62</sup> 1520:26r.
- <sup>63</sup> 1520:26r.
- <sup>64</sup> '*debeatur*', 1520:26r.
- <sup>65</sup> 1520:26r. omits '*vel sancte Katharine.*'
- <sup>66</sup> 1520:26v.
- <sup>67</sup> 1520:26v.
- <sup>68</sup> '*alias*', 1520:26v.
- <sup>69</sup> '*dicenda*' Chevallon. [SB:mcxcvii.]
- <sup>70</sup> See C. Wordsworth, *The Tracts of Clement Maydeston* (London, 1894):133.
- <sup>71</sup> '*vel non habet*' Chevallon. [SB:mcxcviii.]

- <sup>72</sup> 'oporteat' Chevallon. [SB:mcxcviii.]  
<sup>73</sup> 'dominica' Chevallon. [SB:mcxcviii.]  
<sup>74</sup> 'expositio. evange.' Chevallon. 'ant. de evan. super Benedictus ad Matu. et super Magnificat ad ii. Vesp.' Portiforia. [SB:mcxcviii.]  
<sup>75</sup> 1520:26v.  
<sup>76</sup> 1520:26v.  
<sup>77</sup> 'quando', 1520:27r.  
<sup>78</sup> 1520:27r.  
<sup>79</sup> Legendum forsán cum Portif. A.D. 1557 'sine.' [SB:mcc.]  
<sup>80</sup> 'prima', 1520:27r.  
<sup>81</sup> 'xii.' Chevallon. [SB:mcc.] 'xij.', 1520:27r.  
<sup>82</sup> 'prima' Chevallon. [SB:mcc.]  
<sup>83</sup> 'sexto' Chevallon. [SB:mcc.] 'vj.', 1520:27r.  
<sup>84</sup> This Legend is omitted in Brev-1516. The marginal notes regarding ferias and Sundays are found in Brev-1516. and/or Legend-1518.  
<sup>85</sup> Notam interrogativam hic ponit Chevallon. [SB:mcci.]  
<sup>86</sup> In Brev.-1516. the lessons are assigned to Sundays and ferias as indicated in the margin.  
<sup>87</sup> 'ebuliérunt' Chevallon. [SB:mccvii.]  
<sup>88</sup> 'auserúntque', 1531:178v.  
<sup>89</sup> 'Congregáti ergo', *Vulgate*.  
<sup>90</sup> 'sine ambiguitáte venit', *Vulgate*.  
<sup>91</sup> Brev.-1516. omits this Legend. Presumably the omissions are made in order to ensure that the story of David and Goliath is reached within this History.  
<sup>92</sup> 'saliéntes magnas fóveas' *non habet Vulgata Editio. Sed LXX. ἀλλομένους μεγάλα.* [SB:mccxv.]  
<sup>93</sup> Brev.-1516. omits this Legend.  
<sup>94</sup> 'ierobóal' Chevallon. [SB:mccxx]  
<sup>95</sup> 'factus' Chevallon. [SB:mccxxi.] 'factúrus', Legend:160v.  
<sup>96</sup> 'in terra Sábaa' does not appear in the *Vulgate*.  
<sup>97</sup> 'vallis' Chevallon. [SB:mccxxiv.]