

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.

Part 45.

Pages 1945-1980.

History of Ecclesiasticus.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXXI.

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

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

This document first published July 1, 2021.
Revised August 2024.

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*The History*¹ In principio.

Where there are Commemorations evidently one of the Feast of the Place another of Saint Mary : let the History In principio. be begun this way.

¶ *Sunday Letter A. On the third of the Kalends of August let all be sung of the History with only a Memorial of the Holy Martyrs Abdon and Sennen and Commemorations will be on Friday and Saturday according to the Use of Sarum. The ferial Responsories are not sung.*

In the second week Commemorations will be made on Monday and Saturday.

In the third week let nothing be made of the Commemorations.

In fourth week Commemorations will be made on Friday and Saturday.

In fifth week Commemorations on will be made Thursday and Saturday.

¶ *Sunday Letter B. On the day before the Kalends of August let all be sung of the History with only a Memorial of Saint Germanus. Commemorations will be made on Thursday and Saturday and let the ferial Responsories be sung on the Morrow of Saint Bartholomew.*

In the second week Commemorations will be made on Monday and Friday. And on Sunday the Mass of the Vigil of the Assumption of Blessed Mary will be made in Chapter, with this Alleluya. V. After childbirth.

In the iij. week nothing will be made of the Commemorations because of the Octave of the Assumption.

In the fourth week Commemorations will be made on Wednesday and Saturday.

In the v. week Commemorations will be made on Friday and Saturday, and at First Vespers of Saint Augustine and on Sunday let Memorials of Saint Hermes, of the Sunday and of the Trinity be made privately : with no Procession before the Cross : and at ij. Vespers let Memorials be made privately of Saint John and of Saint Sabina and firstly of the Sunday.

¶ *Sunday Letter C. On the Kalends of August let the History be begun with a Memorial only. Let Commemorations be made on Wednesday and Saturday.*

On the following Sunday let all be sung of the History, with only a Memorial of Saint Cyriac and his companions. The ferial Responsories should be not sung. Commemorations will be made on Wednesday and Thursday.

In the iij. week let nothing be made of the Commemorations because of the Octave of the Assumption of Blessed Mary : and in that place let it be deferred by one Sunday.

In the iiij. week let Commemorations be made on Wednesday and Thursday.

¶ *Sunday Letter D. On the Fourth of the Nones of August let all be sung of the History with only a Memorial of Saint Stephen. Let Commemorations be made Tuesday and on Saturday. The ferial Responsories should be not sung.*

In the second week Commemorations will be made on Tuesday and Wednesday and on that very Sunday the Mass of the Vigil of Saint Lawrence is said in Chapter.

In the iij. week no Commemorations will be made because of the Octave of the Assumption of Blessed Mary.

[185r.] *In the iiij. week Commemorations will be made on Tuesday and Wednesday and on that very Sunday nothing of the Vigil of Saint Bartholomew except a Memorial, and on Saturday the last Vespers will be of the Octave with a solemn Memorial of the Sunday and of the Trinity after the Memorial of the Martyr, and let a Procession be made before the Cross. On Sunday Vespers will be of Saint Bartholomew : with a solemn Memorial of the Sunday after the Memorial of Saint Ouen.*

¶ *Sunday Letter E. On the iij. of the Nones of August let all be sung of the History and let the Feast of Saint Stephen be deferred until the morrow. Commemorations will be made on Thursday and Friday with only a Memorial of the Saints. And on the morrow of Saint Bartholomew let the ferial Responsories be sung.*

In the ij. week Commemorations will be made on Monday and Tuesday.

In the iij. week no Commemorations will be made because of the Octave of the Assumption and on the Sunday within the Octave let the Mass of Saint Laurence be said in Chapter. And on the Vigil of Saint Bartholomew the Mass of the Sunday is said in chapter : unless it be deferred to another Sunday.

In the fourth week let Commemorations be made on Tuesday and Saturday at First Vespers of Saint Bartholomew, and on the day a Memorial will be made of Saint Ouen, of the Sunday and of the Trinity privately, and no Procession will be made before the Cross.

¶ *Sunday Letter F. On the day before the Nones of August let all be sung of the History, Commemorations will be made on Wednesday and Thursday : the ferial Responsories should be not sung.*

In the ij. week a Commemoration of Blessed Mary will be made on Monday.

In the third week nothing will be made of the Commemorations because of the Octave of the Assumption of Blessed Mary.

In the fourth week Commemorations will be made on Monday and Saturday and on

The History of Sapientia.

Saturday at ij. Vespers of Saint Bartholomew let a Memorial be made of the Sunday and of the Trinity privately : and let no Procession be made before the Cross.

¶ *Sunday Letter G. On the Fourth of the Kalends of August let the History be begun and let the middle Lessons be made of Saint Felix and his companions. Commemorations will be made on Tuesday and Saturday, and on the second of the Ides of August [August 12.] let the middle Lessons of Saint Lawrence be made, and on the Seventh of the Kalends of September [August 26.] let all be sung of the History. The ferial Responsories are not sung.*

In the ij. week Commemorations are made on Tuesday and Saturday.

In the iij. week no Commemorations are made because of the Octave of the Assumption.

In the fourth week a Commemoration of Blessed Mary will be made on Saturday : and no Commemoration of the Feast of the Place in that week.

In the fifth week Commemorations are made on Monday and Friday with only a Memorial of the Saints.

[Rule of the History *In principio.*]²

¶ Sunday Letter **A**. On the 3. of the Kalends of August all is said of the History *In principio.* with a Memorial only of the Martyrs [Abdon and Sennen].³ At Lauds all the Antiphons are sung.

Monday, Friday, and Saturday are of Commemorations with a Memorial of the Saints [Germanus ; and Oswald]⁴ and let the ferial **R̄** be omitted.

¶ The 2. Sunday is of the Transfiguration of the Lord, Lesser Double. A Memorial of the Sunday and of the Trinity in silence and no Procession. Mass of the Sunday is said in Chapter with a Memorial of the Trinity. 2. Vespers will be of the Name of Jesus with a Memorial of the Sunday in silence, and afterwards a solemn Memorial of the Transfiguration of the Lord and nothing of the Saints [Sixtus, Felicissimus, and Agapitus].⁵

Monday is of the solemnity of the Name of Jesus, Major Double with Octave with Rulers of the Choir and nothing of S. Donatus. At 2. Vespers nothing of the Martyrs [Cyriacus &c.].⁶

Tuesday and Wednesday are of the service of the Octave with a Memorial of the Saints [Ciriacus &c. and Romanus].⁷ The Mass of the Octave is said after 3. and the Mass of the Vigil after 6. both at the Principal Altar.

¶ The 3. Sunday is of S. Hippolytus, ix. Lessons. At 1. Vespers a Memorial of the Octave of the Name of Jesus, of the Octave of S. Lawrence, of the Sunday, of the Trinity, and a Procession. On entering the Choir an Ant. of S. Mary is sung, unless it must to be deferred to another Sunday, then let no Memorial be made of the Sunday nor of the Trinity neither a Procession. Middle Lessons of the Name of Jesus. Let the 9. **R̄** be sung by two. Mass of the Sunday is said in Chapter with a Memorial of the Trinity only. 2. Vespers will be of the Octave with a Memorial of S. Hippolytus, of S. Eusebius, of the Octave of S. Lawrence and of the Sunday.

Monday is of the Octave, ix. Lessons. Triple Invitatory, all as on the 1. day except the Lessons, with middle Lessons of S. Eusebius, and only a Memorial of the Octave of S. Lawrence. The Mass of the Octave of the Name of Jesus is said after⁸ 3., the Mass of the Vigil [of the Assumption]⁹ is said after 6., both at the Principal Altar.

Tuesday is of the Assumption. At 1. Vespers a solemn Memorial of the Octave of the Name of Jesus only. The Mass of the Octave of S. Lawrence is said in Chapter

on Thursday.

¶ The 4. Sunday is of the service of the Octave. At 1. Vespers a Memorial of the Sunday, of the Trinity and a Procession. On returning the Ant. *O Saviour*. 838. At Matins a Memorial of the Sunday and of the Trinity. Mass of the Sunday is said in Chapter and at the High Mass no Memorial.

Friday and Saturday are of Commemorations.

¶ And note that the Lessons and sequences of the Commemoration of Blessed Mary are said in the same order as before the Octave of the Assumption, <and> let them be made in the same way after the Octave of the Nativity <of Blessed Mary>.

¶ On the 5. Sunday the service is of the Sunday, a Memorial and middle Lessons of S. Rufus. 2. Vespers will be of S. Augustine with a Memorial of the Sunday in silence, then a solemn Memory of S. Hermes.

Tuesday, Thursday, and Saturday are of Commemoration.

Friday is of S. Giles with middle Lessons of Saint Priscus : with the *V̄*. and *R̄R̄*. of the 2. Nocturn of one Martyr.

¶ Sunday Letter *℞*. On the day before the Kalends of August let all be sung of the History *In principio*. with a Memorial only of Saint Germanus. At Lauds all the Antiphons are sung.

Tuesday, Thursday and Friday are of Commemorations.

Saturday is of the Transfiguration, Lesser Double.

¶ On the 2. Sunday the solemnity of the Name of Jesus : Major Double. At 1. Vespers a Memorial of the Sunday and of the Trinity in silence unless it ought to be deferred to another Sunday, then no Memorial of the Sunday nor of the Trinity, and afterwards let a solemn Memorial be made of the Transfiguration. Mass of the Sunday is said in Chapter within the Octave.

Monday and Tuesday are of the service of the Octave with a Memorial of the Saints [Cyriacus &c. and Romanus].¹⁰ The Mass of the Vigil of S. Lawrence is said after 6. at the Principal Altar.

Saturday is of S. Hippolytus, ix. Lessons because of the Octave, middle Lessons of the Name of Jesus.

¶ The 3. Sunday is of the Octave, ix. Lessons. Triple Invitatory. At 1. Vespers, which will be of the Octave, let a Memorial be made of S. Hippolytus, of S. Eusebius, and of S. Lawrence, of the Sunday, of the Trinity, and a Procession. At Matins middle Lessons of S. Eusebius.

Mass of the Sunday is said in Chapter during the week.

Mass of the Vigil of the Assumption is said in Chapter with a Memorial of S. Eusebius and of S. Lawrence and at the High Mass let a Memorial be made of the Sunday and of the Trinity. At 1. Vespers of the Assumption let a Memorial be made of the Sunday in silence and afterwards solemnly of the Octave of the Name of Jesus.

¶ The 4. Sunday is of the service of the Octave. At 1. Vespers let a Memorial be made of the Sunday, of the Trinity, and a Procession. On returning Ant. *O Saviour*. 838. Mass of the Sunday is said in Chapter.

Thursday, Friday, and Saturday are of Commemorations and let the ferial *R̄R̄*. be omitted.

¶ Note that the Lessons and the Sequences of the Commemoration of Blessed Mary are to be said in their order as before the Octave.

¶ The 5. Sunday is of S. Augustine. At 1. Vespers let a Memorial be made in silence of the Saint [Hermes],¹¹ of the Sunday, of the Trinity and no Procession. Mass of the Sunday is said in Chapter. Second Vespers will be of S. Augustine with a Memorial in silence of the Sunday. Then a solemn Memorial of S. John and of Saint Sabina.

Thursday is of S. Giles with middle Lessons of Saint Priscus with the *V̄*. and *R̄R̄*. of the 2. Nocturn of one Martyr.

Wednesday, Friday, and Saturday are of Commemorations.

¶ Sunday Letter *C*. On the first day of August all the service is of S. Peter. At 1. Vespers a Memorial of the Martyrs [the Maccabees]¹² and let the History *In principio*. be begun with a Memorial, and a Memorial of the Trinity and a Procession and let the History be sung during the week, indeed on Monday, Wednesday, and Thursday, and then nothing will be made of the Saints occurring [185v.] at that very time [SS. Stephen and Oswald]¹³ except a Memorial at Vespers and at Matins of Saint Mary.

On Monday is said the Mass of the Sunday.

On Wednesday the Epistle and Gospel of the very same day.

On Thursday the Mass *I am the salvation*.

¶ Note that the Feast of S. Peter ought not to be deferred on account of the beginning of a history : as is clearly explained in the Great Rubrics.

Friday is of the Transfiguration of the Lord, Lesser Double, and nothing of the

Martyrs [Sixtus, Felicissimus and Agapitus].¹⁴

Saturday is of the Solemnity of the Name of Jesus. At 1. Vespers, which will be of the Name of Jesus, let a solemn Memorial be made of the Transfiguration only.

¶ The 2. Sunday is of the service of the Octave of the Name of Jesus. At 1. Vespers let a Memorial be made of the Sunday, of the Trinity in silence and no Procession. At Matins only a Memorial of the Martyrs [Cyriacus &c.],¹⁵ of the Sunday and of the Trinity. Mass of the Sunday is said in Chapter.

Monday is of the service of the Octave with a Memorial of the Saint [Romanus].¹⁶ Mass of the Vigil [of Lawrence]¹⁷ is said after 6. with a Memorial of S. Romanus only.

Friday is of S. Hippolytus, 9. Lessons with middle Lessons of the Name of Jesus : the three 1. Lessons from the Common of Many Martyrs, the 3. final Lessons from the propers of the Saints with a Memorial of the Octave of the Name of Jesus and of the Octave of S. Lawrence. 2. Vespers will be of the Octave with a Memorial of the Saints and of the Octave of S. Lawrence. At Matins, middle Lessons of S. Eusebius. Mass of the Vigil of the Assumption is said after 6. at the High Altar, a Memorial of the Saint [Eusebius]¹⁸ and of the Octave of S. Lawrence.

¶ The 3. Sunday <is of> the Feast of the Assumption. At 1. Vespers a Memorial of the Sunday and of the Trinity in silence unless another Sunday must be deferred, and afterwards a solemn Memorial of the Octave of the Name of Jesus. Mass of the Sunday is said in Chapter during the week.

¶ On the 4. Sunday all the service is of the Octave. At 1. Vespers a Memorial of the Martyrs [Timothy and Symphorian],¹⁹ of the Sunday and of the Trinity and a Procession. On returning Ant. *O Saviour.* 8;8. *℟. Let the just rejoice.* [239]. with the Mass of the Sunday in Chapter.

Wednesday, Thursday and Saturday²⁰ are of Commemorations.

¶ Note that the Lessons of the Commemoration of Blessed Mary and the Sequences are to be said in their order as before the Octave.

¶ Sunday Letter **D**. On the 2. day of August let the History be sung. At 1. Vespers which will be of the Sunday a Memorial of S. Peter, of S. Stephen, of the Trinity and a Procession with a Memorial and middle Lessons of S. Stephen, and let all be sung of the History on the Vigil of S. Bartholomew, because that Saint does not have proper Lessons. At Lauds all the Antiphons.

Tuesday and Wednesday are of Commemorations.

Thursday is of the Transfiguration of the Lord, Lesser Double and nothing of the Saints [Sixtus, Felicissimus and Agapitus].²¹ 2. Vespers will be of the Name of Jesus with a solemn Memorial of the Transfiguration.

Friday is of the Name of Jesus.

¶ The 2. Sunday is of the service of the Octave. At 1. Vespers a Memorial of the Saint [Cyriacus and companions],²² of the Sunday and of the Trinity and a Procession. At Matins all the service of the Octave, with only a Memorial of S. Romanus, of the Sunday and of the Trinity. Mass of the Vigil [of S. Lawrence]²³ is said in Chapter.

Mass of the Sunday is said in Chapter on Tuesday.

Thursday is of S. Hippolytus, 9. Lessons with middle Lessons of the Name of Jesus, and only a Memorial²⁴ of the Octave of S. Lawrence.

Friday is of the Octave of the Name of Jesus, 9. Lessons. Triple Invitatory. At 1. Vespers a Memorial of S. Hippolytus, of S. Eusebius and of S. Lawrence. At Matins middle Lessons of S. Eusebius. Mass of the Octave is said after 3. with no Memorial. Let the Mass of the Vigil be sung after 6. with two Memorials, both at the High Altar. At Vespers which will be of the Assumption a solemn Memorial of the Octave of the Name of Jesus only.

¶ The 3. Sunday is of the service of the Octave. At 1. Vespers a Memorial of the Sunday and of the Trinity in silence unless it must be deferred to another Sunday, then let no Memorial be made nor Procession. At Matins a Memorial of the Octave of S. Lawrence, of the Sunday and of the Trinity. Mass of the Sunday is said in Chapter.

Monday is of the service of the Octave. Ant. on the Psalm *Benedictus. O most prudent Virgin.* {1295}. and the Mass of the Octave of S. Lawrence is said in Chapter and no Memorial at the High Mass. On the same day the Ant. on *Magnificat. Whate manner of one.* {1251}.

¶ On the 4. Sunday let all be sung of the History. At 1. Vespers, which will be of the Octave, a Memorial of the Martyrs [Timothy and Apollinaris],²⁵ of the Sunday and of the Trinity and a Procession. On returning Ant. *O Saviour.* 838. *Ŵ. Let the just rejoice.* [239]. At Matins only a Memorial of the Martyr and of the Trinity. 2. Vespers will be of the Apostle [Bartholomew]²⁶ with a solemn Memorial of S. Ouen and of the Sunday according to the *Sarum Ordinal.*²⁷

Tuesday, Wednesday and Thursday are of Commemorations.

☞. ☩ Sunday Letter ☞. On the 3. day of August let all be sung of the History *In principio*. and the Feast of S. Stephen must be deferred until the morrow. At Lauds all the Antiphons.

Monday is of S. Stephen, ix. Lessons.

Tuesday is of the Commemoration of Blessed Mary with a Memorial of the Saint [Oswald].²⁸

Wednesday is of the Transfiguration of the Lord, Lesser Double, and nothing of the Saints [Sixtus, Felicissimus and Agapitus].²⁹ 2. Vespers will be of the Feast of the Name of Jesus with a solemn Memorial of the Transfiguration.

Thursday is of the Name of Jesus, Major Double with nothing of the Saints.

Friday and Saturday are of the service of the Octave. On Saturday the Mass of the Vigil [of S. Lawrence]³⁰ is said after 6. at the High Altar, with a Memorial of the Saint [Romanus].³¹

☩ The 2. Sunday is of S. Lawrence. At 1. Vespers a Memorial of the Name of Jesus, of the Sunday, and of the Trinity and a Procession. Mass of the Sunday is said in Chapter. 2. Vespers will be of S. Lawrence with a Memorial of the Name of Jesus, of the Martyr [Tiburtius]³² and of the Sunday.

Wednesday is of S. Hippolytus, 9. Lessons, the three 1. Lessons from the Common, the three middle Lessons of the Octave of the Name of Jesus, the three final Lessons from the proper of the Saint with a Memorial of both Octaves [of course Lawrence and the Name of Jesus].³³ 2. Vespers will be of the Octave [of the Name of Jesus]³⁴ with a Memorial of S. Hippolytus and of Eusebius and of S. Lawrence.

Thursday is of the Octave of the Name of Jesus. 3. Invitatory and the middle Lessons of S. Eusebius, with a Memorial, and another Memorial of S. Lawrence. Mass of the Octave is said after 3. and no Memorial. The Mass of the Vigil [of the Assumption of Saint Mary]³⁵ is said after 6. with 2. Memorials, both at the High Altar.

Friday is of the Assumption. At 1. Vespers a solemn Memorial of the Octave of the Name of Jesus.

☩ The 3. Sunday is of the service of the Octave [of the Assumption].³⁶ At 1. Vespers let a Memorial be made of S. Lawrence, of the Sunday, of the Trinity and a Procession, unless it must be deferred to another Sunday, then no Memorial nor Procession. On returning Ant. *O Saviour*. 838. The Mass of the Octave of S.

Lawrence is said in Chapter. At the High Mass a Memorial of the Sunday and of the Trinity only, and the Mass of the Sunday is said in Chapter on the Vigil of S. Bartholomew.

¶ The 4. Sunday is of S. Bartholomew. At 1. Vespers a Memorial of the Saint [Ouen],³⁷ of the Sunday and of the Trinity in silence, let no Procession be made, and the Mass of the Sunday is said in Chapter on Sunday with a Memorial of the Saint [Ouen]³⁸ and of the Trinity. At 2. Vespers a Memorial of the Sunday in silence, then a solemn Memorial of the Commemoration.

Monday, Tuesday and Saturday are of Commemorations.

¶ Sunday Letter **J**. On the 4. day of August let all be sung of the History *In principio*. At 1. Vespers a Memorial of S. Stephen, of the Trinity, and a Procession. At Lauds all the Antiphons are sung, and the ferial Responsories are omitted.

Monday is of the Commemoration of Blessed Mary.

Tuesday is of the Transfiguration of the Lord, Lesser Double.

Wednesday is of the Name of Jesus. At 1. Vespers, which will be of the Name of Jesus, a solemn Memorial of the Transfiguration.

Thursday and Friday are of the Octave with a Memorial of the Saints [Cyriacus &c. and Romanus].³⁹ Mass of the Vigil of S. Lawrence is said after 1. at the High Altar, with a Memorial of the Saint [Romanus].⁴⁰

¶ The 2. Sunday is of the service of the Octave of the Name of Jesus. [Middle Lessons of S. Tiburtius. Memorial of S. Tiburtius, of S. Lawrence, of the Sunday, and of the Trinity].⁴¹ At First Vespers a Memorial of S. Tiburtius, of S. Lawrence, of the Sunday and of the Trinity.⁴² Mass of the Sunday is said in Chapter with a Memorial of the Trinity.

Tuesday⁴³ is of S. Hippolytus, 9. Lessons, middle Lessons of the Octave of the Name of Jesus, with a Memorial of S. Lawrence.

Wednesday is of the Octave of the Name of Jesus. 3. Invitatory. At 1. Vespers a Memorial of S. Hippolytus, of S. Eusebius, of S. Lawrence. The Mass of the Octave is said after 3. with no Memorial. The Mass of the Vigil [of the Assumption of Blessed Mary]⁴⁴ is said after 6. with two Memorials, and both Masses at the High Altar.

Thursday is of the Assumption. At 1. Vespers a solemn Memorial of the Octave of the Name of Jesus.

¶ The 3. Sunday is of the service of the Octave. At 1. Vespers a Memorial of the

Saint [Agapitus],⁴⁵ of the Sunday, of the Trinity, and a Procession. On returning, Ant. *O Saviour*. 838. Mass of the Sunday is said in Chapter with a Memorial of the Trinity only. At the High Mass a Memorial of the Saint [Agapitus]⁴⁶ and of All Saints.

¶ The 4. Sunday is of the Sunday. At 1. Vespers which will be of the Apostle⁴⁷ [Bartholomew]⁴⁸ a Memorial of the Sunday, of the Trinity in silence and no Procession. 2. Vespers will be of the Sunday with a Memorial of the Commemoration.

Monday, Tuesday and Saturday are of Commemorations.

¶ Sunday Letter ¶. On the 4. of the Kalends of August let the History be begun : a Memorial and middle Lessons of the Martyrs [Felix, Simplicius &c.].⁴⁹ At Lauds all the Antiphons are sung.

Monday, Tuesday and Saturday are of Commemorations.

¶ The 2. Sunday is of the Sunday, a Memorial and middle Lessons of the Saint [Oswald].⁵⁰ At 2. Vespers a Memorial of the Sunday in silence and nothing of the Saints.

Monday is of the Transfiguration, Lesser Double. At 2. Vespers, which will be of the Name of Jesus, a solemn Memorial of the Transfiguration.

Tuesday is of the Name of Jesus, Major Double.

Wednesday and Thursday are of the service of the Octave with a Memorial of the Saints [Cyriacus &c., and Romanus].⁵¹ The Mass of the Vigil of S. Lawrence is said after 6. at the Principal Altar and the Mass of the Octave [of the Name of Jesus]⁵² after 3.

¶ The 3. Sunday the service is of the Octave of the Name of Jesus, 9. Lessons with only a Memorial of the Octave of S. Lawrence, of the Sunday and of the Trinity. Mass of the Sunday is said in Chapter. 2. Vespers will be of S. Hippolytus with a Memorial of the Octave of the Name of Jesus and of the Octave of S. Lawrence and of the Sunday.

Monday is of S. Hippolytus, 9. Lessons with middle Lessons of the Octave of the Name of Jesus, and only a Memorial of the Octave of S. Lawrence at both Vespers, at Matins and at Mass.

Tuesday is of the Octave of the Name of Jesus. 3. Invitatory. At 1. Vespers which will be of the Octave, a Memorial of S. Hippolytus, of S. Eusebius, of the Octave of S. Lawrence. At Matins middle Lessons of S. Eusebius. Mass of the

Vigil of Blessed Mary is said after 6. at the Principal Altar, with 2. Memorials.

Wednesday is of the Assumption. At [1.]⁵³ Vespers a solemn Memorial of the Octave of the Name of Jesus, and nothing of S. Lawrence.

● The 4. Sunday is of the service of the Octave. At 1. Vespers a Memorial of the Saint [Magnus],⁵⁴ of the Sunday, of the Trinity and a Procession. On returning, Ant. *O Saviour*. At Matins a Memorial of the Saint⁵⁵ [Magnus],⁵⁶ of the Sunday and of the Trinity. Mass of the Sunday is said in Chapter.

Saturday is of S. Mary.

● On the 5. Sunday let all be sung of the History and the ferial ~~R~~~~R~~. must be omitted. [186r.]

Monday, Thursday and Friday are of Commemorations.

On Saturday let the middle Lessons be made of S. Priscus[Martyr], with the ~~V~~. and ~~R~~~~R~~. of the 2. Nocturn of one Martyr.

[*The History of Ecclesiasticus.*]

¶ *The First Sunday after the
Fifth⁵⁷ of the Kalends of August.
At First Vespers.*

Ant. Blessed be. [410].

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

Chapter. Blessed be the God. [415].

℞. I alone have compassed. *below ij.* [of *Matins.*]⁵⁸ 1962.

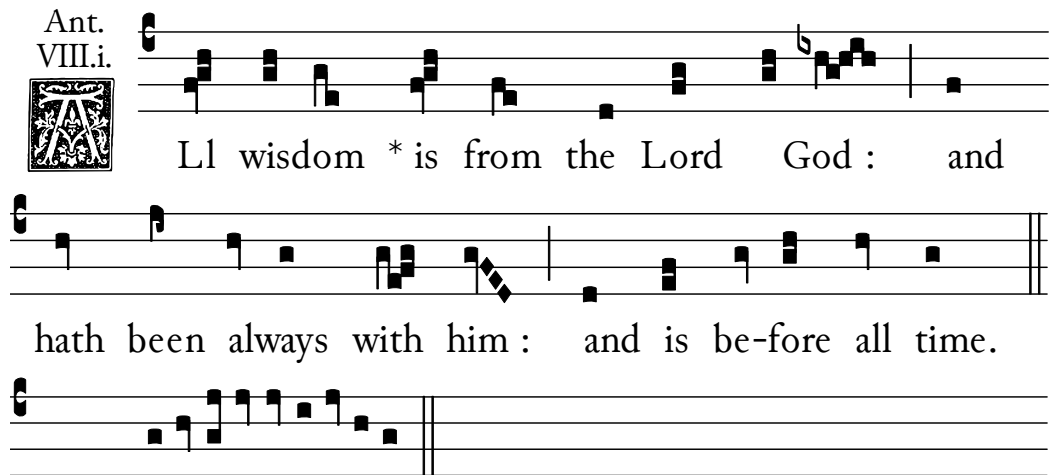
Hymn. O Light, O Trinity. [418].

℣. Let the evening prayer ascend to thee, O Lord.

℞. And let thy mercy descend upon us.

Omnis sapientia. AS:307; 1520:28v; 1531:186r.

Ant.
VIII.i.



4153.

¶ wisdom * is from the Lord God : and
hath been always with him : and is be-fore all time.

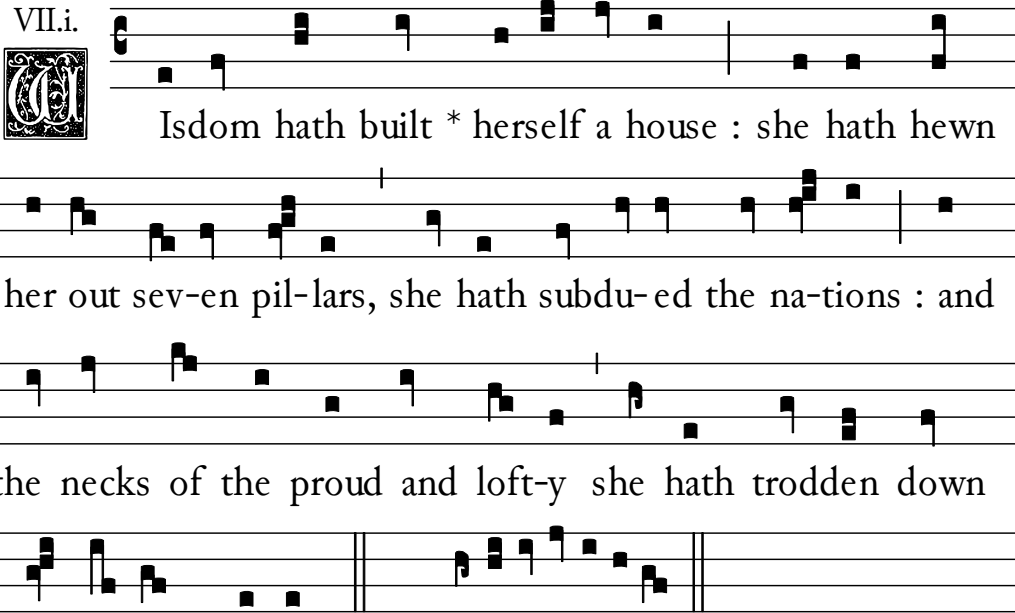
Ps. My soul doth magnify. 72*.

*Let the Sunday Prayers be said in order : as is indicated below after the History Vidi
Dominum.* 2131.

*These following Antiphons serve for the History In principio. as long as it shall be sung :
on the Psalm Magnificat. on Saturdays or at the Memorial of the Sunday : when the
service is of any Feast of ix. Lessons.*

Sapientia edificavit. AS:307; 1520:28v; 1531:186r.

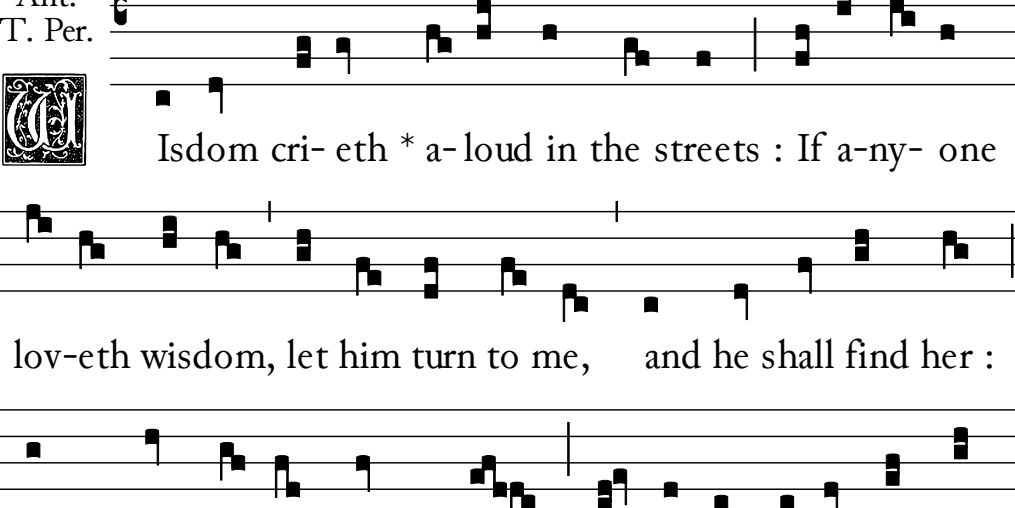
4810. Ant.
VII.i.



Isdom hath built * herself a house : she hath hewn
her out sev-en pil-lars, she hath subdu-ed the na-tions : and
the necks of the proud and loft-y she hath trodden down
of her own power. *Ps.* My soul doth magnify. 70*.

Sapientia clamitat. AS:307; 1520:29r; 1531:186r.

4811. Ant.
T. Per.



Isdom cri-eth * a-loud in the streets : If a-ny- one
lov-eth wisdom, let him turn to me, and he shall find her :
and when he hath found her : blessed is he if he shall



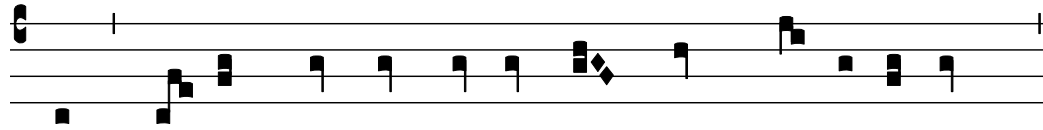
hold her. *Ps.* My soul doth magnify. 86*.

Dominus possedit me. AS:308; 1520:29r; 1531:186r.⁵⁹

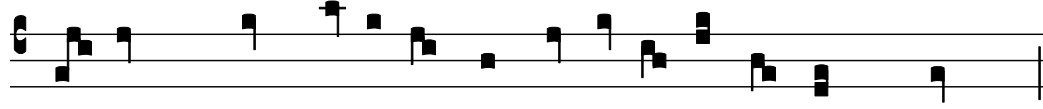
Ant.
VIII.i.



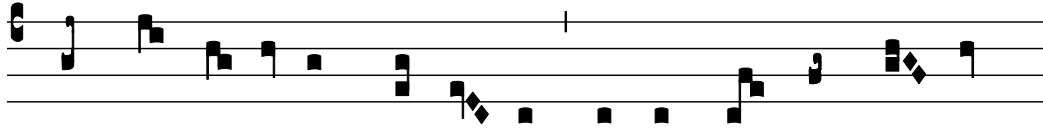
He Lord * possessed me in the be-gin-ning of his



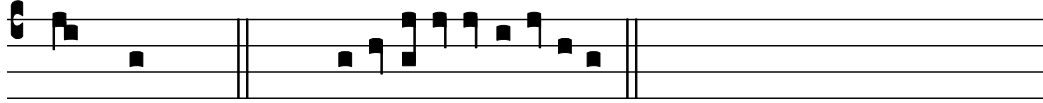
ways, be-fore he made a-ny thing from the be-ginning,



the depths were not as yet, and I was al-ready brought forth :



when he pre-par-ed the-heav-ens, I was with him form-ing



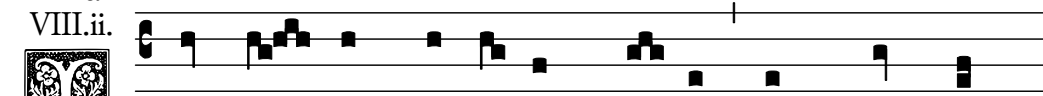
all things. *Ps.* My soul doth magnify. 72*.

Ego in altissimus. AS:308; 1520:29r; 1531:186r.

Ant.
VIII.ii.



dwell * in the highest pla- ces, and my throne



2418.

2576.



is a pil-lar of a cloud. Ps. My soul doth magnify. 72*.

¶ *At Matins.*

Invitatory. Let us praise Jesus Christ. [8].

Ps. Come let us praise. *as above in the History* Deus omnium. 7*.

In the j. Nocturn.

Ant. For the merits. [17].

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

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

¶ *On this day let the Book of Ecclesiasticus be begun : and let it be read until the first Sunday after the v. of the Kalends of September : when the service is of the Temporale.*

First Lesson. Legend 1. Ecclesiasticus. j. (1.)



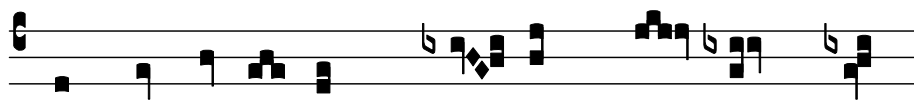
Al wisdom is from the Lord God, and hath been always with him, and is before all time. Who hath numbered the sand of the sea, and the drops of rain, and the days of the world ? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss ? Who hath

searched out the wisdom of God that goeth before all things ? Wisdom hath been created before all things, and the understanding of prudence from everlasting. The word of God on high is the fountain of wisdom, and her ways are everlasting commandments. But thou.

In principio Deus. AS:308; 1520:29r; 1531:186r.⁶⁰

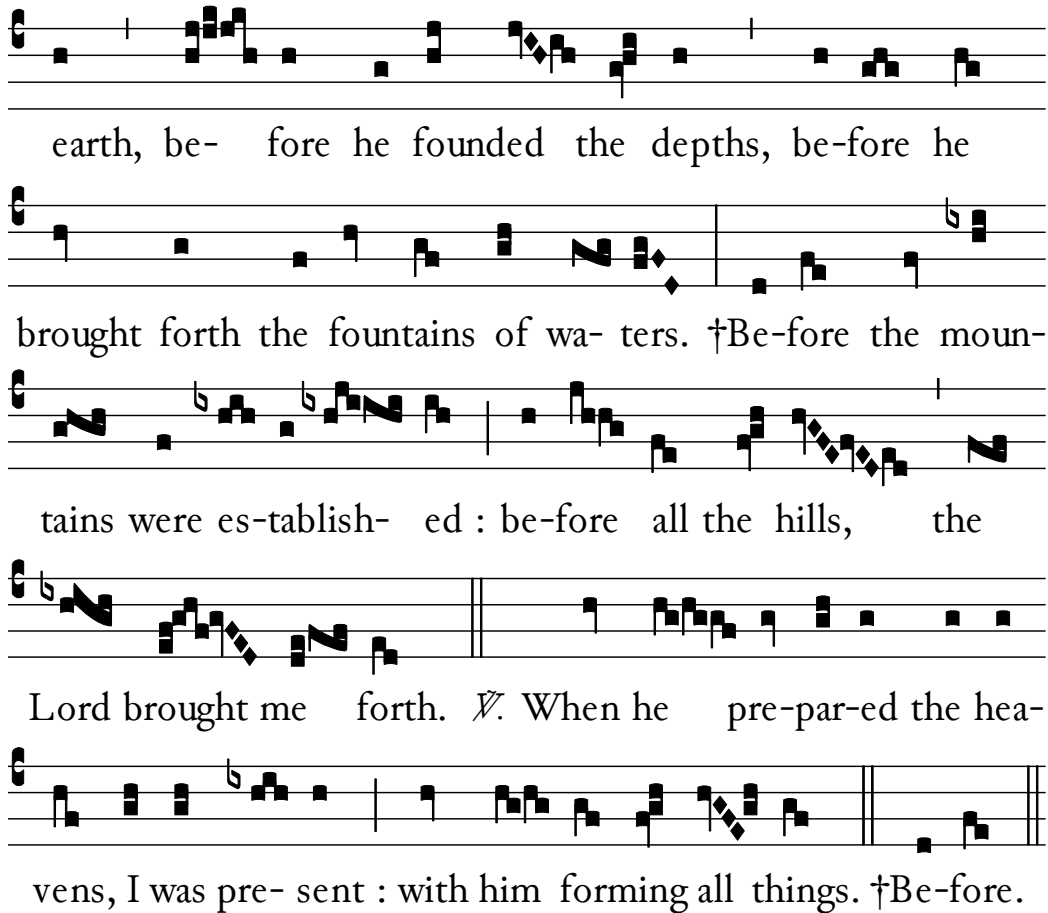
1. Resp.
I.

6924.



N the be-gin-ning, * be- fore God made the

The History of Sapientia.



earth, be- fore he founded the depths, be-fore he
brought forth the fountains of wa- ters. †Be-fore the moun-
tains were es-tablish- ed : be-fore all the hills, the
Lord brought me forth. √. When he pre-par-ed the hea-
vens, I was pre- sent : with him forming all things. †Be-fore.


6924a.


Lesson ij. (Ecclesiasticus j. 6.)

TO whom hath the root of wisdom been revealed, and who hath known her wise counsels ? To whom hath the discipline of wisdom been revealed and made manifest ? and who hath understood the multiplicity of her steps ? There is one most high Creator Almighty, and a powerful king, and greatly to be

feared, who sitteth upon his throne, and is the God of dominion. He created her in the Holy Ghost, and saw her, and numbered her, and measured her. And he poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that love him.

Gyrum celi circuivi sola. AS:308; 1520:29v; 1531:186r.⁶¹


6793. 2. Resp. VI. 



a- lone * compassed the circuit of hea- ven :



hea- ven : and have walk-ed on the bil-lows of the sea.



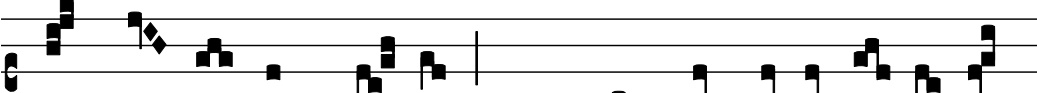
In every na- tion, and in every people, I have held



the chief rule. †By my own power I have trod on the

6793a. 

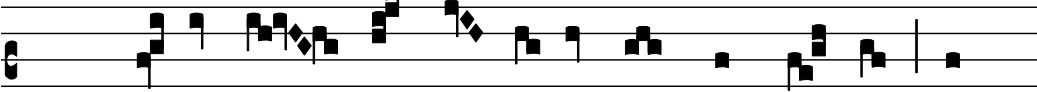
necks of the proud and the high- est. ⁊. I dwell



in the high-est pla- ces : and my throne is a pil- lar of



a cloud. †By my own.



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



to the Ho-ly Ghost. †By my own.

Third Lesson. (Ecclesiasticus. j. 11.)

THe fear of the Lord is honour, and glory, and gladness, and a crown of joy. The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days. With him that feareth the Lord, it shall go well in the latter

end, and in the day of his death he shall be blessed. The love of God is honourable wisdom. And they to whom she shall shew herself love her by the sight, and by the knowledge of her great works.

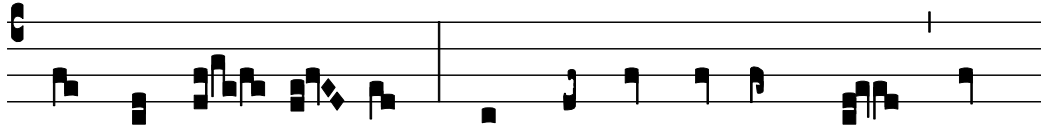
*Emitte Domine sapientiam. AS:309; 1520:30r; 1531:186r.*⁶²



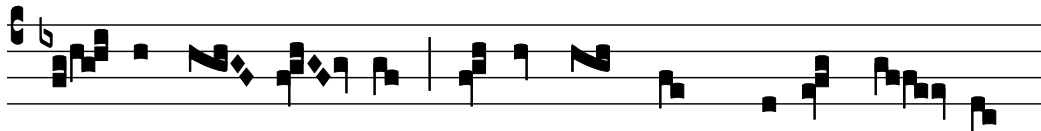
6657.



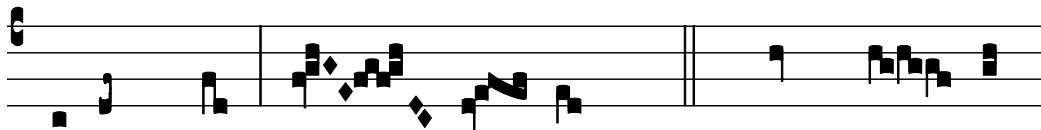
End forth * Wis- dom, O Lord, from the throne



of thy ma- jes- ty. †That she may be with me, and

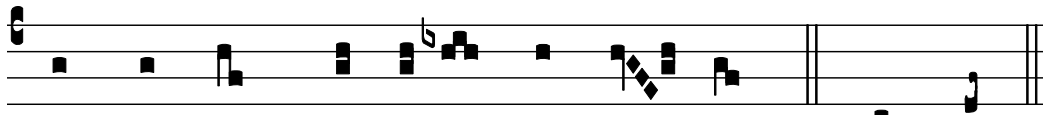


may la-bour with me : that I may know what is pleas- ing

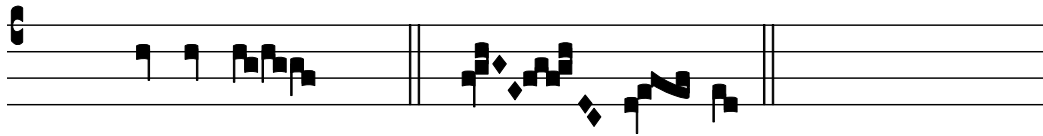


6657a.

be-fore thee. †At all times. ⁊ Give me Wis-



dom, O Lord, that sitteth by thy throne. †That she.



℣. Glo-ry be. 103*. †At all times.

¶ *In the ij. Nocturn.*

Ant. Nature's Creator. [31].

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

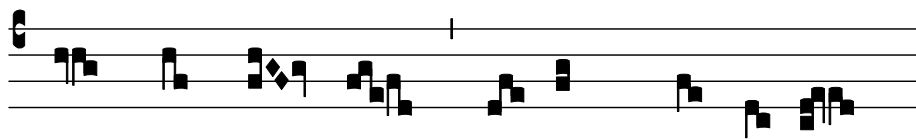
℣. I rose at midnight.⁶³ [39].


Lesson iiij. Legend 2. (Ecclesiasticus j. 14.)


THe fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful. The fear of the Lord is the religiousness of knowledge. Religiousness shall keep and justify the heart, it shall give joy and gladness. It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed. To fear God is

the fulness of wisdom, and fulness is from the fruits thereof. She shall fill all her house with her increase, and the storehouses with her treasures. The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation : and it hath seen, and numbered her : but both are the gifts of God. Wisdom shall distribute knowledge, and understanding of prudence : and exalteth the glory of them that hold her.

Da michi Domine. AS:309; 1520:30r; 1531:186r.⁶⁴

6387. 4. Resp. I. 

 Ive me, * O Lord, Wis-dom, that sit-teth



by thy throne, and cast me not off from among [186v.]
 thy child-ren. †For I am thy ser- vant : and the son of
 thy hand-maid. ✠. O Lord, Father and God of my life :
 leave me not to e-vil thoughts. †For I am.

Fifth Lesson. (Ecclesiasticus j. 25.)

THe root of wisdom is to fear the Lord : and the branches thereof are longlived. In the treasures of wisdom is understanding, and religiousness of knowledge : but to sinners wisdom is an abomination. The fear of the Lord driveth out sin : for he that is without fear, cannot be justified : for the wrath of his high spirits is his ruin. A patient man

shall bear for a time, and afterwards joy shall be restored to him. A good understanding will hide his words for a time, and the lips of many shall declare his wisdom. In the treasures of wisdom is the signification of discipline: but the worship of God is an abomination to a sinner. But thou.

*Domine Pater et Deus. AS:309; 1520:30v; 1531:186v.*⁶⁵

5. Resp.
V.




Lord, * Fa- ther and God of my life,

6503.

leave me not to e- vil thoughts : give me not haugh-
 ti- ness of my eyes, and turn away from me co-vet-
 ing de-vic- es, O Lord, take from me greed- i- ness.
 †And give me not ov-er to a shame-less and fool-
 ish mind, O Lord. ∕. Leave me not, O Lord,
 lest my ignor-rances increase : and my offenses be mul-ti-
 pli- ed. †And give me not.

Sixth Lesson. Ecclesiasticus j. 33.


§ On, if thou desire wisdom, keep justice, and God will give her to thee. For the fear of the Lord is wisdom and discipline : and that

which is agreeable to him, is faith, and meekness : and he will fill up his treasures. Be not incredulous to the fear of the Lord : and come not to

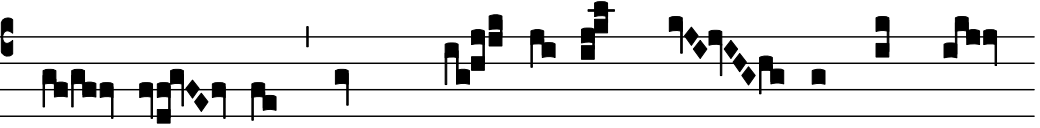
him with a double heart. Be not a hypocrite in the sight of men, and let not thy lips be a stumblingblock to thee. Watch over them, lest thou fall, and bring dishonour upon thy soul, and God discover thy secrets,

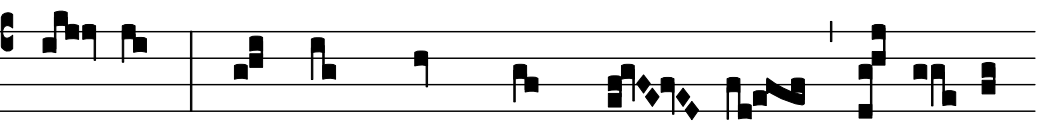
and cast thee down in the midst of the congregation. Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit. But thou, O Lord, [have mercy upon us].


Super salutem. AS:310; 1520:30v; 1531:186v.⁶⁶


6. Resp. III.  7727.

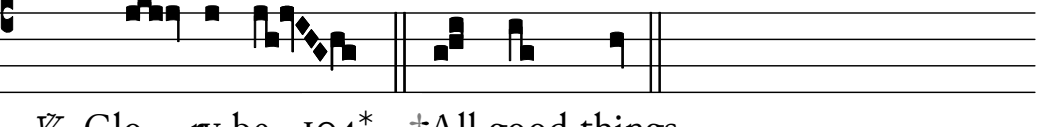
A lov-ed Wis- dom * a-bove health and

 all beau- ty, and chose to have her instead of

 of light. †All good things come to me to-ge-ther

 with her. ✎ I said to Wisdom, Thou art my sis- ter :

 and I cal-led Pru- dence my dar- ling.-†All good things.

 ✎ Glo- ry be. 104*. †All good things.

7727a.


¶ *In the iij. Nocturn.*

Ant. As a bridegroom. [40].

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

℣. Be thou exalted, O Lord, in thine own strength. [47].

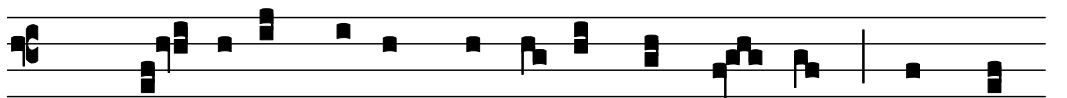
Initium sapientie timor Domini. AS:310; 1520:31r; 1531:186v.⁶⁷

6967. 7. Resp. II. 

He fear of the Lord * is the be-gin-ning of wis-

dom : a good un-derstand- ing to all they that do it.

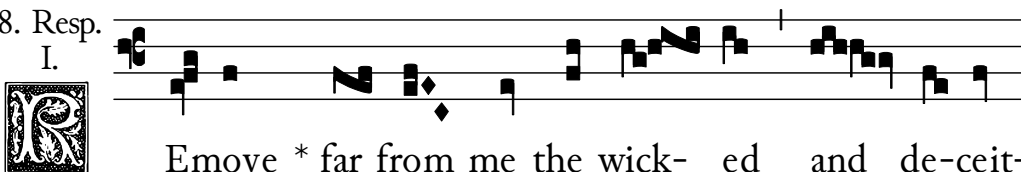
†His praise con-tin-u- eth for ev- er and ev- er.

6967b. 

℣. His de-light is in the keeping of her laws : for the

whole of wisdom is the fear of the Lord. †His praise.

Verbum iniquum et dolosum. AS:311; 1520:31r; 1531:186v.⁶⁸

7841. 8. Resp. I. 

Remove * far from me the wick- ed and de-ceit-

ful word, O Lord, give me neither rich- es nor
po-ver- ty. †But give me on-ly the ne-ces-sa-
ries of life. ⁊. Lest perchance be-ing sa-ti- a-ted I
vomit it out : and perjure the name of my God.

7841a.

†But give me.


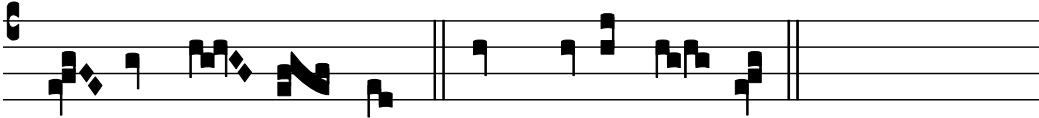
Ferial R̄R̄.

Ne derelinquas me. AS:311; 1520:31v; 1531:186v.⁶⁹





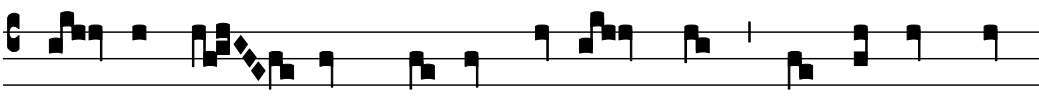

Resp.
IV.

Eave me * not, O Lord, Father and
sovereign rul- er of my life : that I fall not be-fore my
adversa- ries. †Lest my e-ne-my re- joice o-


7204.

7204a. 
 ver me. ⁊ Take hold of thy arms and shield, and

 stand up to help me. †Lest my e-ne- my.

Magna enim sunt iudicia tua. AS:311; 1520:31v; 1531:186v.⁷⁰

7113. Resp. III.  
 Or thy judg-ments * are great, O Lord, and

 thy words can-not be ex-pres-sed. †Thou hast mul-tipli-
 7113a. 
 ed thy peo- ple and ho-nour- ed them. ⁊ Thou

 hast conduct- ed thy people like sheep, by the hand of

 Mo- ses and Aa- ron. †Thou hast mul-tipli- ed.

*First Lesson. Legend 3. Ecclesiasticus ij. (1.)*⁷¹

	On, when thou comest to the service of God, stand in justice and in fear, and	prepare thy soul for temptation. Humble thy heart, and endure : incline thy ear, and receive the words
---	---	--

of understanding : and make not haste in the time of clouds. Wait on God with patience : join thyself to God, and endure, that thy life may be increased in the latter end. Take all that shall be brought upon thee : and in thy sorrow endure, and in thy

humiliation keep patience. For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. Believe God, and he will recover thee : and direct⁷² thy way, and trust in him. Keep his fear, and grow old therein.

Lesson ij. (Ecclesiasticus ij. 7.)

DE that fear the Lord, wait for his mercy : and go not aside from him, lest ye fall. Ye that fear the Lord, believe him : and your reward shall not be made void. Ye that fear the Lord, hope in him : and mercy shall come to you for your delight.⁷³ Ye that fear the Lord, love him, and your hearts shall be enlightened. My children behold the generations of men : and know ye that no one hath hoped in the Lord, and hath been

confounded. For who hath continued in his commandment, and hath been forsaken ? or who hath called upon him, and he despised him ? For God is compassionate and merciful, and will forgive sins in the day of tribulation : and he is a protector to all that seek him in truth. Woe to them that are of a double heart and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways.

Lesson iij. (Ecclesiastici ij. 13.)

[187r.]

WOe to them that are faint-hearted, who believe not God : and therefore they shall not be protected by him. Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways. And what will they do, when the Lord shall begin to examine ? They that fear the Lord, will not be incredulous to his word : and they that love him,

will keep his way. They that fear the Lord, will seek after the things that are well pleasing to him : and they that love him, shall be filled with his law. They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls. They that fear the Lord, keep his commandments, and will have patience even until his visitation, saying : If we do not penance, we shall fall into the

hands of the Lord, and not into the hands of men. For according to his

greatness, so also is his mercy with him. But thou.

Lesson j. Legend 4. Ecclesiasticus iij. But let it be read in order.



He sons of wisdom are the church⁷⁴ of the just : and their generation, obedience and love. Children, hear the judgment of your father, and so do that you may be saved. For God hath made the father honourable to the children: and seeking the judgment of

the mothers, hath confirmed it upon the children. He that loveth God, shall obtain pardon for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days. And he that honoureth his mother is as one that layeth up a treasure.

Second Lesson. (Ecclesiasticus iij. 6.)

HE that honoureth his father shall have joy in his own children, and in the day of his prayer he shall be heard. He that honoureth his father shall enjoy a long life : and he that obeyeth the father, shall be a comfort to his mother. He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world. Honour thy father, in work and word, and all patience, that a

blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establisheth the houses of the children : but the mother's curse rooteth up the foundation. Glory not in the dishonour of thy father : for his shame is no glory to thee. For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son.

Third Lesson. (Ecclesiasticus iij. 14.)

SOn, support the old age of thy father, and grieve him not in his life : and if his understanding fail, have patience with him, and despise him not when thou art in thy strength : for the relieving of the father shall not be forgotten. For

good shall be repaid to thee for the sin of thy mother. And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered : and thy sins shall melt away as the ice in the fair warm weather. Of what an evil fame is he that forsaketh

his father : and he is cursed of God

that angereth his mother.

First Lesson. Legend 5. (Ecclesiasticus iij. 19.)

MY son, do thy works in meekness, and thou shalt be beloved above the glory of men. The greater thou art, the more humble thyself in all things, and thou shalt find grace before God : for great is the power of God alone, and he is honoured by the humble. Seek not

the things that are too high for thee, and search not into things above thy ability : but the things that God hath commanded thee, think on them always, and in many of his works be not curious. For it is not necessary for thee to see with thy eyes those things that are hid.

Second Lesson. (Ecclesiasticus iij. 24.)

IN unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive. For many things are shewn to thee above the understanding of men. And the suspicion of them hath deceived many, and hath detained their minds in vanity. A hard heart

shall fear evil at the last : and he that loveth danger shall perish in it. A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein. A wicked heart shall be laden with sorrows, and the sinner will add sin to sin.

Lesson iij. (Ecclesiastici iij. 30.)

THe congregation of the proud shall not be healed : for the plant of wickedness shall take root in them, and it shall not be perceived. The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire. A wise heart, and which hath understanding, will

abstain from sins, and in the works of justice shall have success. Water quencheth a flaming fire, and alms resisteth sins : and God provideth for him that sheweth favour : he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

Lesson j. Legend 6. Ecclesiasticus iv. (1.)



[187v.]

On, defraud not the poor of alms, and turn not away thy eyes from the poor. Despise not the hungry soul : and provoke not the poor in his want. Afflict not the heart of the needy, and defer not to give to him that is in distress. Re-

ject not the petition of the afflicted : and turn not away thy face from the needy. Turn not away thy eyes from the poor for fear of anger : and leave not to them that ask of thee to curse thee behind thy back.

Second Lesson. (Ecclesiasticus iv. 6.)

FOr the prayer of him that curseth thee in the bitterness of his soul, shall be heard, for he that made him will hear him. Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great

man. Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness. Deliver him that suffereth wrong out of the hand of the proud : and be not fainthearted in thy soul.

Lesson iij. (Ecclesiasticus iv. 10.)

IN judging be merciful to the fatherless as a father, and as a husband to their mother. And thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother. Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before them in the way of justice. And he that loveth her, loveth life : and they

that watch for her, shall embrace her sweetness. They that hold her fast, shall inherit life : and whithersoever she entereth, God will give a blessing. They that serve her, shall be servants to the holy one : and God loveth them that love her. He thatarkeneth to her, shall judge nations : and he that looketh upon her, shall remain secure.

Lesson j. Legend 7. Ecclesiasticus xij. (1.)



He that toucheth pitch, shall be defiled with it : and he that hath fellowship with

the proud, shall put on pride. He shall take a burden upon him that hath fellowship with one more

honourable than himself. And have no fellowship with one that is richer than thyself. What agreement shall the earthen pot have with the kettle ? for if they knock one against the other, it shall be broken. The rich

man hath done wrong, and yet he will fume⁷⁵ : but the poor is wronged and must hold his peace. If thou give, he will make use of thee : and if thou have nothing, he will forsake thee.

Second Lesson. (Ecclesiasticus xiiij. 6.)

IF thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee. If he have need of thee he will deceive thee, and smiling upon thee will put thee in hope : he will speak thee fair, and will say : What wantest

thou ? And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee : and afterward when he seeth thee, he will forsake thee, and shake his head at thee.

Third Lesson. (Ecclesiasticus xiiij. 9.)

Humble thyself to God, and wait for his hands. Beware that thou be not deceived into folly, and be humbled. Be not lowly in thy wisdom, lest being humbled thou be deceived into folly. If thou be invited by one that is mightier, withdraw thyself : for so he will invite thee the

more. Be not troublesome to him, lest thou be put back : and keep not far from him, lest thou be forgotten. Affect not to speak with him as an equal : and believe not his many words : for by much talk he will sift thee, and smiling will examine thee concerning⁷⁶ thy secrets.

Lesson j. Legend 8. (Ecclesiasticus xiiij. 15.)

THIS cruel mind will lay up thy words : and he will not spare to do thee hurt, and to cast thee into prison. Take heed to thyself, and attend diligently to what thou hearest : for thou walkest in danger of thy ruin. When thou

hearest those things, see as it were in sleep, and thou shalt awake. Love God all thy life, and call upon him for thy salvation. Every beast loveth its like : so also every man him that is nearest to himself.

Lesson ij. (Ecclesiasticus xiiij. 20.)

All flesh shall consort with the like to itself, and every man shall associate himself to his like. If the wolf shall at any time have fellowship with the lamb, so the sinner with the just. What fellowship hath a holy man with a dog, or what part hath

the rich with the poor? The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich. And as humility is an abomination to the proud: so also the rich man abhorreth the poor. But thou.

Lesson iij. (Ecclesiasticus xiiij. 25.)

When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance. When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him. The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place. The rich man spoke, and all held their peace, and what he said

they extol even to the clouds. The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him. Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly. The heart of a man changeth his countenance, either for good, or for evil. The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

[188r.]

First Lesson. Legenda 9. Ecclesiasticus xiv. (1.)

Blessed is the man that hath not slipped by a word out of his mouth, and is not pricked with the remorse of sin. Happy is he that hath had no sadness of his mind, and who is not fallen from his hope. Riches are not comely

for a covetous man and a niggard, and what should an envious man do with gold? He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting. But thou.

Ssecond Lesson. (Ecclesiasticus xiv. 5.)

He that is evil to himself, to whom will he be good? and he

shall not take pleasure in his goods. There is none worse than he that

envieth himself, and this is the reward of his wickedness : and if he do good, he doth it ignorantly, and unwillingly : and at the last he discovereth his wickedness. The eye of the envious is wicked : and he turneth away his face, and despiseth his own soul. The eye of the covetous man is


insatiable in his portion of iniquity : he will not be satisfied till he consume his own soul, drying it up. An evil eye is towards evil things : and he shall not have his fill of bread, but shall be needy and pensive at his own table.

Third Lesson. (Ecclesiasticus xiv. 11.)

MY son, if thou have any thing, do good to thyself, and offer to God worthy offerings. Remember that death is not slow, and that the covenant of hell hath been shewn to thee : for the covenant of this world shall surely die. Do good to thy friend before thou die, and according to thy ability, stretching out thy hand

give to the poor. Defraud not thyself of the good day, and let not the part of a good gift overpass thee. Shalt thou not leave to others to divide by lot thy sorrows and labours ? Give and take, and justify thy soul. Before thy death work justice : for in hell there is no finding food. But thou, O Lord, [have mercy upon us].

First Lesson. Legend 10. Ecclesiasticus xiv. (18.)

 All flesh shall fade as grass, and as the leaf that springeth out on a green tree. Some grow, and some fall off : so is the generation of flesh and blood, one cometh to an end, and another is

born. Every work that is corruptible shall fail in the end : and the worker thereof shall go with it. And every excellent work shall be justified : and the worker thereof shall be honoured therein.

Second Lesson. (Ecclesiasticus xiv. 22.)

Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all seeing eye of God. He that considereth her ways in his heart, and hath under-

standing in her secrets, who goeth after her as one that traceth, and stayeth in her ways : he who looketh in at her windows, and hearkeneth at her door : he that lodgeth near her house, and fastening a pin in her walls

shall set up his tent nigh unto her, where good things shall rest in his lodging for ever. He shall set his children under her shelter, and shall

lodge under her branches : he shall be protected under her covering from the heat, and shall rest in her glory.

Lesson iij. (Ecclesiasticus xv. 1.)

HE that feareth God, will do good : and he that possesseth justice, shall lay hold on her, and she will meet him as an honourable mother, and will receive him as a wife married of a virgin. With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink : and she shall be made strong in him, and he shall not be moved : and she shall

hold him fast, and he shall not be confounded : and she shall exalt him among his neighbours. And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

Lesson v. Legend II. (Ecclesiasticus xv. 7.)

Ut foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her : for she is far from pride and deceit. Lying men shall not be mindful of her : but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God. Praise is not seemly in the mouth of a sinner : for wisdom came forth from God : for praise shall be with the wisdom of

God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it. Say not : It is through God, that she is not with me : for do not thou the things that he hateth. Say not : He hath caused me to err⁷⁷ : for he hath no need of wicked men. The Lord hateth all abomination of error, and they that fear him shall not love it. But thou, O Lord, [have mercy upon us].

[188v.]

Lesson ij. (Ecclesiasticus xv. 14.)

God made man from the beginning, and left him in the

hand of his own counsel. He added his commandments and precepts. If

thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee. He hath set water and fire before thee : stretch forth thy hand to which thou wilt. Before man is life and death, good and evil, that which he shall choose shall be given him : for the wisdom of God is great, and he is

strong in power, seeing all men without ceasing. The eyes of the Lord are towards them that fear him, and he knoweth all the work of man. He hath commanded no man to do wickedly, and he hath given no man license to sin : for he desireth not a multitude of faithless and unprofitable children.

Third Lesson. (Ecclesiasticus xvj. 1.)

Rejoice not in ungodly children, if they be multiplied : neither be delighted in them, if the fear of God be not with them. Trust not to their life, and respect not their labours. For better is one that feareth God, than a thousand ungodly children. And it is better to die without

children, than to leave ungodly children. By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate. Many such things hath my eyes seen, and greater things than these my ear hath heard.⁷⁸ But thou, O Lord, have mercy [upon us].

Dñica. i.

pri usq̄ abissos constituit et ret prius q̄ produceret fontes
aquarum ante q̄ montes colloca reu tur. Ante om=
nes colles generauit me do mi nus. v. Quan=
do preparabat celos ad e ram cum eo cuncta compo=
nens. Ante. **Q**uoniam ce li circu i uisio la et
in fluitibus maris ambulauit in omni gen=
te et in omni populo pri matum tenuit. Super
bo tum et sublimi um col la pro pria uirtu te
cal ca ut. v. E go in altis simis habi=
to et thronus meus in columna nu bis. Super.

[Antiphonale Sarisubienne-II:29v.]

Notes.

Notes, pages 1945-1980.

- ¹ Historia *Chevallonius in hoc loco, sed alibi* Hystoria. [SB:mccxli.]
- ² 1520:27r. SB:mccxlili. provides the title: 'Dominica j. post kalendas Augusti.'
- ³ SB:mccxlili.
- ⁴ SB:mccxlv.
- ⁵ SB:mccxlv.
- ⁶ SB:mccxlv.
- ⁷ SB:mccxlv.
- ⁸ 'et post' *Chevallon.* [SB:mccxlv.]
- ⁹ SB:mccxlv.
- ¹⁰ SB:mccxlvii.
- ¹¹ SB:mccxlvii.
- ¹² SB:mccxlvii.
- ¹³ SB:mccxlvii.
- ¹⁴ SB:mccxlix.
- ¹⁵ SB:mccxlix.
- ¹⁶ SB:mccxlix.
- ¹⁷ SB:mccxlix.
- ¹⁸ SB:mccxlix. indicates [Ypolito], but here the rubric is referring to the following day.
- ¹⁹ SB:mccxlix.
- ²⁰ It would seem that Saturday is not a commemoration, but rather the feast of St. Augustine.
- ²¹ SB:mccxlix.
- ²² SB:mccxlix.
- ²³ SB:mccxlix.
- ²⁴ Presumably 'de octavis nominis Jesu et' should be added.
- ²⁵ SB:mccli.
- ²⁶ SB:mccli.
- ²⁷ 'de Apostolo; et memoria de Dominica sub silentio, et postea solennis memoria de sancto Audoeno.' *Portif.* 'Ad ves. fiat memo, de sancto audoeno & de dominica solenniter. quia ista dominica caret utrisque vesperis.' *Directorium* 1495. [SB:mccli.] 1520:28r. has the same as *Portif.*
- ²⁸ SB:mccli.
- ²⁹ SB:mccli.
- ³⁰ SB:mccli.
- ³¹ SB:mccli.
- ³² SB:mccli.
- ³³ SB:mccli.
- ³⁴ SB:mccli.
- ³⁵ SB:mccli.
- ³⁶ SB:mccli.

- ³⁷ SB:mccli.iii.
- ³⁸ SB:mccli.iii.
- ³⁹ SB:mccli.iii.
- ⁴⁰ SB:mccli.iii.
- ⁴¹ SB:mccli.iii.
- ⁴² 'ad 1. vesp̄eras que erunt de s. laurentio. memo, de octa. de marty. [T̄iburtio] de do. de trini. & process., de do. & de tri' *Chevallon*. [SB:mccli.iii.]
- ⁴³ 'Fe. 2. de s. ypolito' *Chevallon*. [SB:mccli.iii.]
- ⁴⁴ SB:mccli.iii.
- ⁴⁵ SB:mccli.iii.
- ⁴⁶ SB:mcclv.
- ⁴⁷ 'apostolis' *Chevallon*. [SB:mcclv.]
- ⁴⁸ SB:mcclv.
- ⁴⁹ SB:mcclv.
- ⁵⁰ SB:mcclv.
- ⁵¹ SB:mcclv.
- ⁵² SB:mcclv.
- ⁵³ 1520:28v.
- ⁵⁴ '[Agapito]', SB:mcclv.
- ⁵⁵ 'de sancto' *non habet Portiforium, neque Directorium*. [SB:mcclv.] 1520:28v. also omits this text.
- ⁵⁶ SB:mcclv.
- ⁵⁷ 'vero', 1520:28v.
- ⁵⁸ 1520:28v.
- ⁵⁹ AS:308 has 'in in̄itio' with an additional G at 'in'. AS:208 has 'nec̄dum' for 'nondum'.
- ⁶⁰ In 1520:29r. 'montes' is set AB_̄.GAG; 'omnes' is set GE.FE. BL-52359:202v. has no flat at 'f̄aceret' or at 'gener̄avit', but a flat at 'ab̄ȳssos constit̄ueret; 'omnes' is set Gf.GF'. In BL-52359:202v. and PEN:139r. 'prīusquam' is set ACC.CDA.A. In PEN:139r. 'montes' is set AB_̄.GAG.
- ⁶¹ 1520:29v. has B_̄ only at 'ambul̄avit'. In BL-52359:202v. 'circūivi' is set C.CD.DCDCAB_̄.BA; no flat appears at 'ambul̄avi' or at 'prim̄atum'; †Superb̄orum' is set C.C.EFEDEF.F. In PEN:139r. no flat appears at 'circūivi' or at 'prim̄atum'; 'omni' is est DED.ED.
- ⁶² BL-52359:203r. has no flat. BL-52359:203r. omits 'te' and its neume. In PEN:139v. 'sede' is set F.GFG; 'magnit̄udinis' is set Fe.DC.DE.D.DFGGEFE.
- ⁶³ 'surr̄exi', SB:mcclix.
- ⁶⁴ In 1520:30r. 's̄edium' is set C.D.Fe. 1520:30r. has a flat only at 'derel̄inquas'. BL-52359:203r. has no flats.
- ⁶⁵ In 1520:30v. 'mee' is set CD.DCC; 'aufer a' is set D.CB G. In BL-52359:203v. 'desid̄erium' is still under a flat signature; '̄animo' is ste AC.G.F. In PEN:139v. the natural appears immediately after 'desid̄erium'; 'a' is set A; the first two Bs of the final 'me' have no flat.

⁶⁶ In 1520:30v. 'sapiénciam' is set GGF.G.GFGFFF.DFGFEF.FE. In BL-52359:203v. 'pulchritúdinem' is set A.AG.AC.G.EFACGFFDED; 'diléxi' is set F.GA.ACA; '†Venérunt' is set G.AB.B.

⁶⁷ AS:310. and BL-52359:203v. and PEN:104r. have 'Diléctio illíus'; 'illíus' is set F.GA.G. In BL-52359:203v. 'sapiéncia' is set C.CD.DEd.D.D. Brev. est-1495:25v, Port. est-1530:29r. and Port. est-1544:24v. have 'illíus'.

⁶⁸ BL-52359:204r. has no flat.

⁶⁹ In 1520:31v. 'Dómine' is set D.DA.A. In BL-52359:204r. and PEN:140v. the flat appears after 'córruam'. In BL-52359:204r. the V. appears in Mode I, thus:

The image shows two staves of musical notation. The first staff contains the text 'V. Appre-hénde arma et scu- tum : et ex-úrge' with a flat sign above the 'u' in 'scu- tum' and another flat sign above the 'u' in 'ex-úrge'. The second staff contains the text 'in adju-tó- ri- um mi- chi.' with a double bar line at the end.

⁷⁰ In 1520:31v. 'inenerrabilia' is set G.G.G.A.C.BA.A. EGFF.FE. In BL-52359:204r. 'inenerrabilia' is set G.G.G.A.C.B.A; no flat appears. In AS:313. 'Honorásti' is set AFGA.ABbAGFGAG; 'Deduxísti' is set C.C.BDCC.CACBAGAG. In PEN:140v. 'inenerrabilia' is set G.G.G.C.C.CBA.A.

⁷¹ Legend-1518. assigns the Legends to ferias and Sundays as indicated in the marginal notes.

⁷² 'dilige' *Chevallon*. [SB:mcclxiii.] 'dirige', 1495:20r, Port. est:1530:29v.

⁷³ 'oblectatióne' *Chevallon*. [SB:mcclxiii.] 'oblectatióne', Brev. 1526:190r; Port. est-1530:29v; Port. est-1544:25r.

⁷⁴ 'ecclesié' *Chevallon*. [SB:mcclxiv.] 'ecclesiá', Brev-1516:190r.

⁷⁵ 'fremébit' : *Chevallon*. [SB:mcclxvii.] 'fremet', Brev-1516:190v.

⁷⁶ In *Legenda*-1518:168v. the next lesson begins here.

⁷⁷ 'implanábit' *Chevallon*. [SB:mcclxxi.] 'implanávit', Brev-1516:191v.

⁷⁸ Legend-1518:170r. continues [*Ecclesiasticus xvj. 7.*]:

In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out. The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength : and he spared not the place where they [Lot, *Vulgate*.] sojourned, but he struck them [sed percússit eos' not in the *Vulgate*.] and abhorred them ['eos', *Vulgate*.] for the pride of their word. Sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold. [*Ecclus. 7:3*]. But thou, O Lord.

Feria ij. Lesson j. Ecclesiasticus vij. [5.] [Legend 12.]

Justify not thyself before God, ['Dóminum', *Vulgate*.] for he knoweth the heart: and desire not to appear wise before the king. Seek not to be made a judge, unless thou have strength enough to

extirpate iniquities : lest thou fear the person of the powerful, and lay a stumblingblock for thy integrity. ['equitáte', *Vulgate.*] Offend not against the multitude of a city, neither cast thyself in upon the people, nor bind sin to sin : for even in one thou shalt not be unpunished.

Second Lesson. [Ecclesiasticus vij. 9.]

Be not fainthearted in thy mind ['pusillánimis in ánimo tuo', *Vulgate.*] : neglect not to pray, and to give alms. Say not : God will have respect to the multitude of my gifts, and when I offer to the most high God, he will accept my offerings. ['múnera mea suscipiet.', *Vulgate.*] Laugh no man to scorn in the bitterness of his soul : for there is one that humbleth and exalteth, God who seeth all.

Lesson iij. [Ecclesiasticus vij. 13.]

Devise not a lie against thy brother : neither do the like against thy friend. Be not willing to make any manner of lie : for the custom thereof is not good. Be not full of words in a multitude of ancients, and repeat not the word in thy prayer. ['oratióne tua', *Vulgate.*] Hate not laborious works, nor husbandry ordained by the most High. ['creátam ab Altíssimo', *Vulgate.*] Number not thyself among the multitude of the disorderly. Remember wrath, for it will not tarry long. Humble thy spirit very much : for the vengeance on the flesh of the ungodly is fire and worms. Do not transgress against thy friend deferring money, nor despise thy dear brother for the sake of gold. Depart not from a wise and good wife, whom thou hast gotten in the fear of God ['Dómini', *Vulgate.*] : for the grace of her modesty is above gold.

V. Sunday. Lesson j. Ecclesiasticus vij. [22]. [Legend 13.]

Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life. Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy. Hast thou cattle ? have an eye to them : and if they be for thy profit, keep them with thee. Hast thou children [?] instruct them, and bow down their neck from their childhood. Hast thou daughters [?] have a care of their body, and shew not thy countenance gay towards them. Marry thy daughter well, and thou shalt do a great work, and give her to a wise man. If thou hast a wife according to thy soul, cast her not off : and to her that is hateful, trust not thyself with thy whole heart.

Second Lesson. Ecclesiasticus vij. [29].

Honour thy father, and forget not the groanings of thy mother. Remember that thou hadst not been born but through them : and make a return to them as they have done for thee. With all thy soul fear God ['Dóminum', *Vulgate.*], and reverence his priests. With all thy strength love him that made thee : and forsake not ['ne', *Vulgate.*] his ministers.

Third Lesson. Ecclesiasticus vij. [33].

Honour God with all thy soul, and give honour to the priests, and purify thyself with thy arms. Give them their portion, as it is commanded thee, of the firstfruits and of purifications : and for thy negligences purify thyself with ['te cum', *Vulgate.*] a few. Offer to the Lord the gift of thy shoulders,

and the sacrifice of sanctification, [and the firstfruits of the holy things', *Vulgate.*] : and stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected. [perficiátur', *Vulgate.*] A gift hath grace in the sight of all the living. But thou.

Lesson iiiij. Ecclesiasticus vij. [37]. [Legend 14.]

And restrain not grace from the dead, be not wanting in comforting them that weep, and walk with them that mourn. Be not slow to visit the sick : for by these things thou shalt be confirmed in love. In all thy works remember thy last end, and thou shalt never sin.

Lesson v. (Ecclesiasticus viij. 1.)

Strive not with a powerful man, lest thou fall into his hands. Contend not with a rich man, lest he bring an action against thee. For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them. Strive not with a man that is full of tongue, and heap not wood upon his fire. Communicate not with an ignorant man, lest he speak ill of thy family. Despise not a man that turneth away from sin, nor reproach him therewith : remember that we are all worthy of reproof. Despise not a man in his old age [senectúte', *Vulgate.*] : for we also shall become old.

Lectio vj. (Ecclesiasticus viij. 8.)

Rejoice not at the death of thy enemy : knowing that we all die, and are not willing [nólumus', *Vulgate.*] that others should rejoice at our death. Despise not the discourse of them that are ancient and wise, but acquaint thyself with their [eórum', *Vulgate.*] proverbs. For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame. Let not the discourse of the ancients escape thee, for they have learned of their fathers : for of them thou shalt learn understanding, and to give [dare', *Vulgate.*] an answer in time of need. Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins. But thou, O Lord.