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On the Feast of the Dedication
of the Church.

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HAMILTON ONTARIO.

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MMXXII.

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¶ *On the Feast of the
Dedication of the Church.*

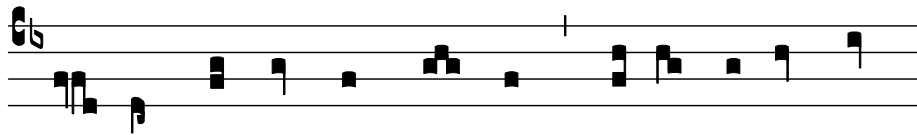
Principal Double Feast.

At j. Vespers.

On the ferial Psalms let be sung this single Antiphon.

O quam metuendus. AS:pl. p.; 1520:58v; 1531:215r.¹

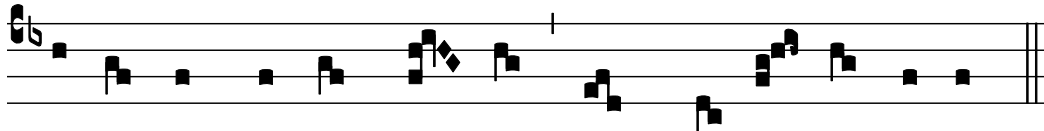
Ant.
VI.



4065.



how fearful * is this place, tru-ly this is no



other but the house of God, and the gate of heaven.

On the Feast of the Dedication of the Church.

In Paschaltide let it be concluded with




heaven, al-le-lu-ya. Amen.

Chapter. Revelation. xxj. (2.)

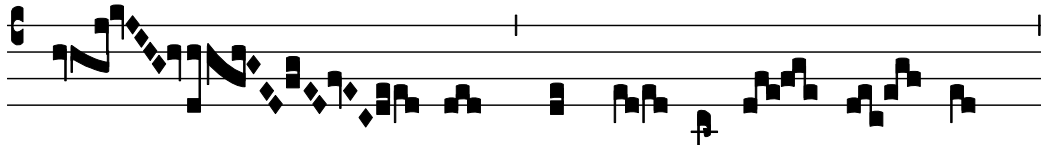
[215v.] **I** saw the holy city, [the new]² | heaven from God, prepared as a bride
Jerusalem, coming down out of | adorned for her husband.

Terribilis est locus iste. AS:pl. p; 1520:58v; 1531:215v.³

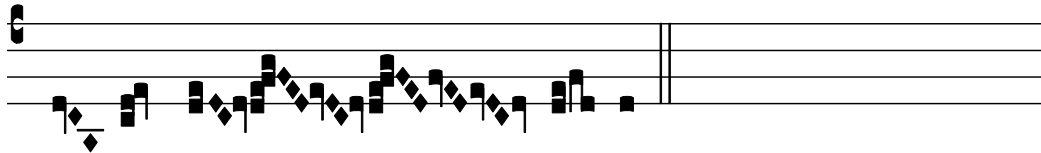
7763. Resp. I.  Er- ri-ble * is this place, this is no oth-



er but the house of God, and the gate of heaven.



†In- deed the Lord is in this place,



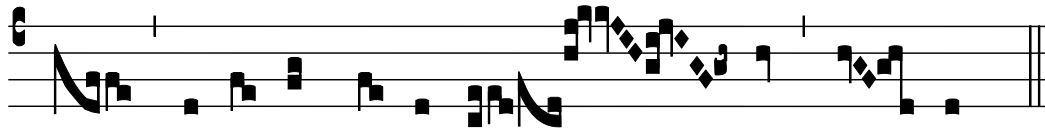
and I knew it not.

In Paschaltide.

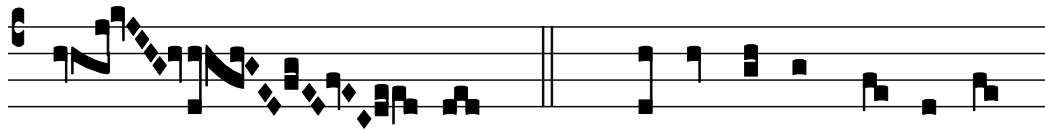
7763a. 

Al-le- lu- ya. ∞. And Ja-cob awak-

On the Feast of the Dedication of the Church.



ed as if out of a deep sleep, and said.



†In- deed. ✕. Glo-ry be to the Father,



and to the Son : and to the Ho-



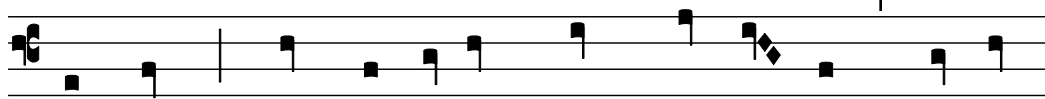
ly Ghost. †In- deed.

Urbs beata Hierusalem. HS:66v; AS:pl. q; 1520:59r; 1531:215v.⁴

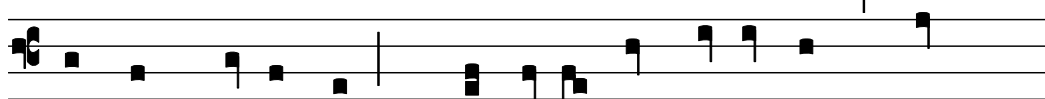
Hymn.
II.



Lessed Ci-ty, Ho-ly Sa-lem, * Vision fair of peace



on high, Which, of liv-ing stones resplen-dent Built a-



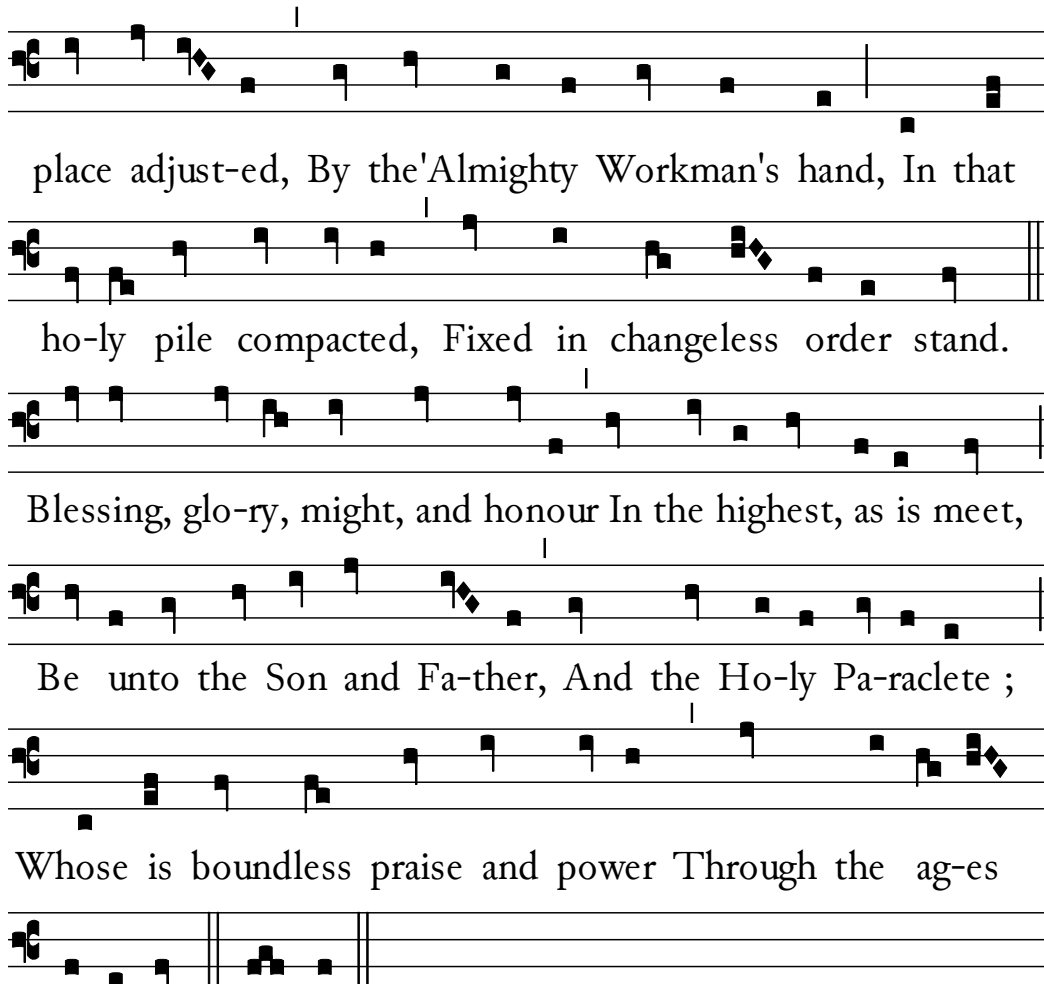
bove you starry sky, With angel-ic hosts attendant, Crowned,

8405.

On the Feast of the Dedication of the Church.

in brid-al pomp is nigh. 2. Haste thee to thy nuptial
chamber, O thou beauteous Spouse di-vine, Decked and glo-
riously appar-elled There thy promised Lord to join : Lo,
her glittering streets and bulwarks With pure gold re- fulgent
shine. 3. Bright with pearls her portal glisten, And her courts
lie open wide ; Saints find ev-er there admis-sion, And in
endless peace a-bide, On this earth who with affliction,
For the name of Christ were tried. 4. Sculptured fair, di-vine-
ly molded, All her stones, a shin-ing band, Each in its fit

On the Feast of the Dedication of the Church.



place adjust-ed, By the 'Almighty Workman's hand, In that
 ho-ly pile compacted, Fixed in changeless order stand.
 Blessing, glo-ry, might, and honour In the highest, as is meet,
 Be unto the Son and Fa-ther, And the Ho-ly Pa-raclete ;
 Whose is boundless praise and power Through the ag-es
 infi-nite. A-men.

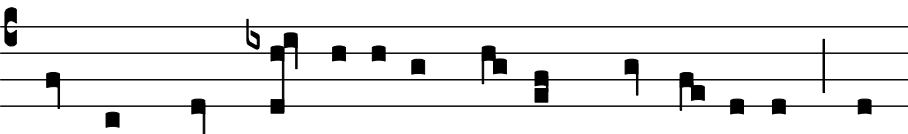
℣. Holiness, O Lord, becometh thy house.

℟. Unto length of days.

In Paschaltide let it be concluded with Alleluya.

Sanctificavit Dominus. AS:pl. q.; 1520:59v; 1531:215v.⁵

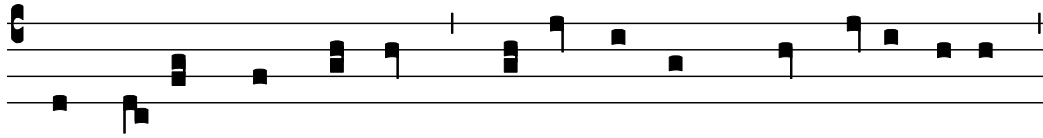
Ant.
 I.i.

He Lord hath sancti-fi-ed his own ta-bernacle : this

4748.

On the Feast of the Dedication of the Church.

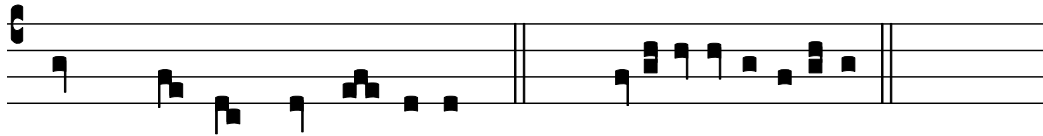


is the house of the Lord, wherein his name shall be invoked,




of which it is written, my name shall be there, saith the Lord.

*In Paschaltide [let it be concluded this way]*⁶



saith the Lord, al-le- lu-ya. *Ps.* My soul doth magnify. 55*.

Prayer.

 God, who dost renew year by year the day of consecration of this thy holy temple, and ever presentest us in safety at these holy mysteries : hear the prayers of thy

people, and grant that whosoever entereth into this temple to ask good things : may rejoice to have obtained all his <petitions>. Per Dóminum.

Daily during the Octave and on the Octave Compline is said as on the Feast of the Holy Trinity when this Feast occurs during the summer, or from the Octave of the Epiphany until xl. whether the service is of the Octave or of any Feast of ix. Lessons.

When this Feast by chance should fall from the Circumcision of the Lord until the Octave of the Epiphany or from Wednesday at the beginning of Lent until Wednesday before the Pasch, or from the Octave of the Pasch until the Vigil of Pentecost, or during the Advent of the Lord, let not Compline of the Temporale be altered, but let it be made in the manner of a Double Feast of that time.

¶ *At Matins.*

Filie Syon currite. AS:pl. r.; 1520:59v; 1531:215v.⁷

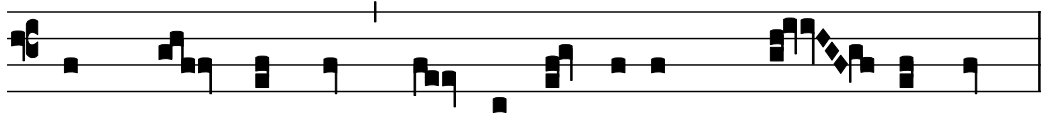
Invit.

II.



1079.

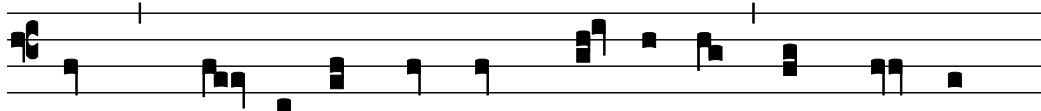
Daughters of Si- on, * hasten ye, Now is the so-



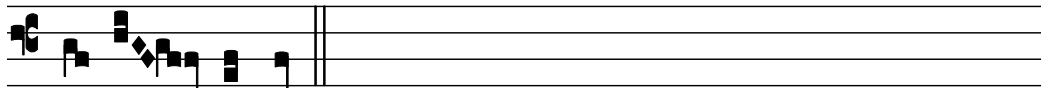
lemn feast-day here, Sanc-ti-fied to your Mo- ther dear.



†Let us therefore joyful be In our God with u-nit- ed

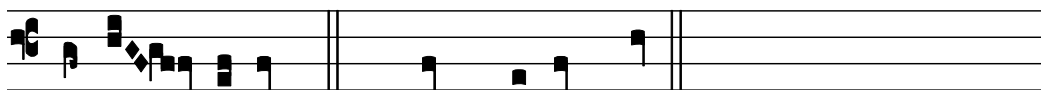


heart Who by his grace and cle-mency Chose his maid,



his own to be.

In Paschaltide let it be concluded with



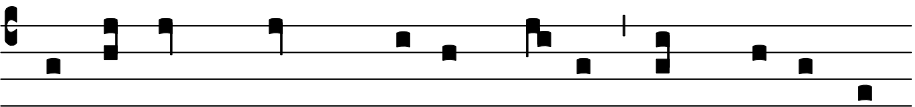
Alle- lu-ya. Ps. Come let us praise. 7*.

Hymn. Blessed City, Holy Salem. [*as above*].⁸ 2201.

¶ *In the j. Nocturn.*


Tollite portas. AS:pl. r.; 1520:60r; 1531:215v.

5159. 1. Ant.
III.iv.



Lift up your heads, * O ye princes, and be ye lift-
ed up, O e-ternal gates.


In Paschaltide.



gates, al-le-lu-ya. *Ps.* The earth is the Lord's. (xxiiij.) [III].


Vidit Jacob scalam. AS:pl. r.; 1520:60r; 1531:215v.⁹

5415. 2. Ant.
VII.i.



Jacob saw * a ladder, the top whereof touched
place is ho-ly.

In Paschaltide.



ho-ly, al-le-ly-ya. *Ps.* Our God is our refuge. (xlv.) [250].

Cum evigilasset Jacob. AS:pl. r.; 1520:60r; 1531:215v.¹⁰

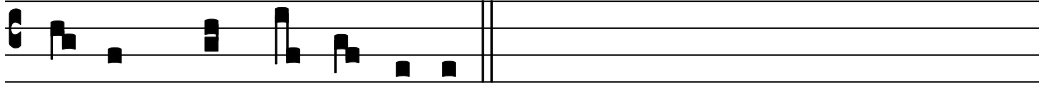
3. Ant.

VII.i.



2003.

Nd when Ja-cob * awak-ed out of sleep, he said,



Indeed this place is ho-ly.


In Paschaltide.



ho-ly, al-le-lu-ya. *Ps.* Great is the Lord. (*xlviij.*) [252].

∅. Holiness, O Lord, becometh thy house. 2203.


*First Lesson. Augustine Sermon 253. Of the Time.*¹¹

S often, most beloved brethren, as we keep the feast of an altar or a temple, if we faithfully and diligently attend, and live holily and justly : that which is done in temples made by hands is completed in us by spiritual edification. For he lied not who said, The temple of God is holy, which you are. And again, Know you not, that your members are the temple of the Holy Ghost ? By what merits, if not by the grace of God, have we merited to be made the temple of God ? So much therefore as we are able, with the help of him, let us

work, that our God not find in his temple, that is in ourselves, anything that might offend the eyes of his majesty : but let the dwelling place of our heart be purged of vices, and filled with virtues, shut to the devil and open to Christ. Thus, therefore, brethren, let us work : that we may be able to open the door of the heavenly kingdom unto ourselves with the keys of good works. For just as the door of life is closed by evil works, which are like certain locks and bars : so without doubt is it opened by good works. But thou.

On the Feast of the Dedication of the Church.

In dedicatione templi. AS:pl. r.; 1520:60r; 1531:215v.¹²

6897. 1. Resp. I.  T the de- di- ca- tion * of the temple, the
people sang praise. †And sweet in their mouth re-
ech- o- ed the sound.

In Paschaltide.

6897a. Al-le- lu- ya. ✠. They offer-ed sacri-fice
upon the al-tar of the Lord : and they fell upon their
fac-es : and they a-dor-ed God. †And sweet.

Second Lesson.

[216r.] And therefore, most beloved brethren, let each one consider his conscience, and when he shall find any wound of guilt to be therein : let him first by prayers, fastings, or acts of mercy, strive to cleanse his con-

science : and so let him presume to receive the eucharist. For if, recognizing¹³ his guilt, he shall withdraw from the sacred altar : he will soon attain to the mercy of divine indulgence. For he who, (as I have said,)

acknowledging his guilt, he who shall be willing to withdraw himself from the altar for the amendment of his life : shall not fear to be punished with excommunication from that eternal and heavenly banquet. I beseech you, brethren, to attend diligently. If no one, no matter how mighty of a man he be, presumeth to approach the table with garments torn and stained : how much more ought each one, struck with the poison of envy or hatred, full of the fury of wrath, to take himself himself away from the banquet of the eternal King, that is from the altar of the Lord, with reverence and humility,

on account of that which is written, Go first to be reconciled to thy brother : and then coming thou shalt offer thy gift. And again, Friend, how camest thou in hither not having on a wedding garment ? For the text of the Gospel reading hath this, that¹⁴ a certain man made a marriage for his son : and he likewise went in to see the guests reclining at table. But seeing a man who had not on a wedding garment : he said to the waiters, Bind him hand and foot, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. But thou.

Fundata est domus Domini. AS:pl. s.; 1520:60v; 1531:216r.¹⁵

2. Resp.
II.



He house of the Lord * was founded on the top

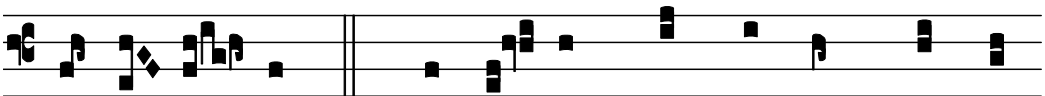
of moun-tains, and was ex-alt-ed a-bove all hills,

and all nations shall come unto her. †And they shall


say, Glo-ry be to thee, O Lord.

6756.

*In Paschaltide let it be concluded with*¹⁶

6756a. 

Al-le- lu- ya. ⁊. But com- ing they shall come with joy-




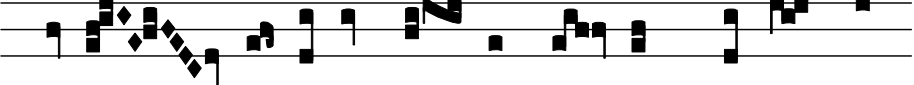
ful-ness : car- ry- ing their sheaves. †And they shall say.


Lesson iij.

BEhold what manner of thought shall be accepted : whereby either a drunkard, or an adulterer, or one keeping hatred in heart, presumeth to approach the wedding banquet, that is the altar of the Lord. Let God turn away from us, most beloved brethren, the evils contrary to his will, and grant, that either we should never wish to admit them, or if they should be admitted, we may strive to correct <them> without any delay of penitence or peace : and with plentiful alms we may hasten to wash <them> away, lest perchance if when we come

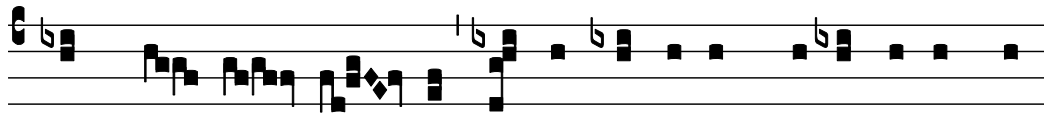
before the tribunal of the eternal Judge with wounds of sins, we be separated from that eternal Church and from that heavenly Jerusalem by perpetual excommunication. Considering this, therefore, most beloved brethren, may we desire to approach this altar so chaste and so sober and so peaceable, with God helping, : that we may merit not to be excluded from that eternal altar. For he that shall come to this altar chaste in body and clean in conscience : may he, with a blessed emigration, come to that altar which is in heaven.

*Mane surgens Jacob. AS:pl. s.; 1520:60v; 1531:216r.*¹⁷

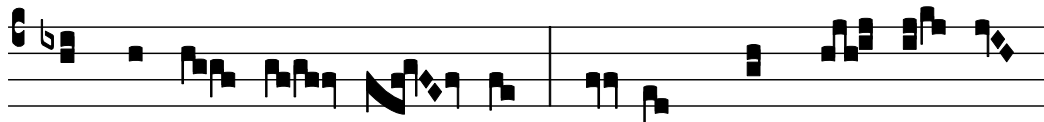
7126. 3. Resp. 
IV. 

 Acob, * a- ris-ing in the morn- ing, set up the

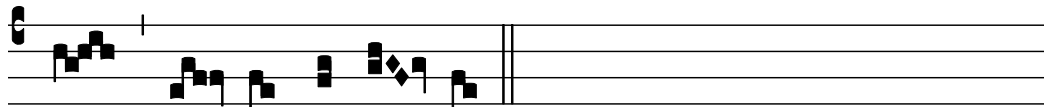
On the Feast of the Dedication of the Church.



stone for a ti- tle, pour- ing oil upon the top of- it, he

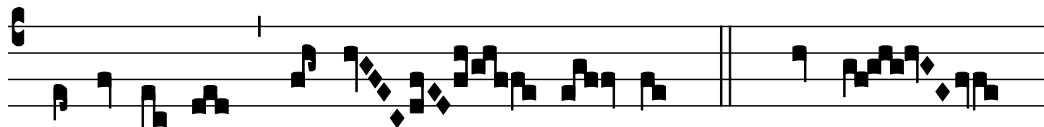


made a vow to the Lord. †Indeed this place is ho-



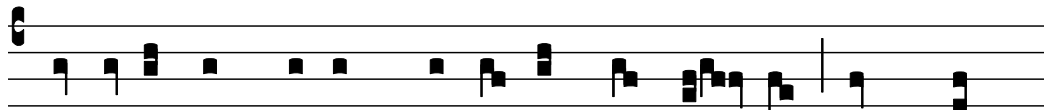
ly, and I knew it not.

In Paschaltide let it be concluded with



Alle- lu- ya al- le- lu- ya. ✠. Ja- cob

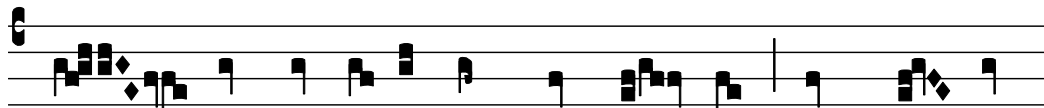
7126c.



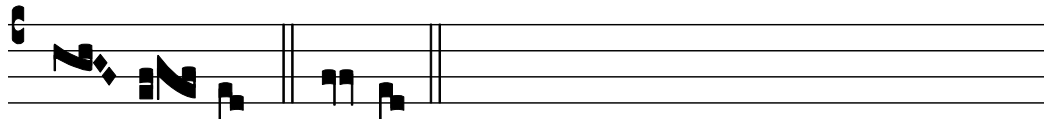
saw a ladder, the top whereof touched hea- ven, and the



angels descend- ing, and he said. †Indeed. ✠. Glo- ry




be to the Father, and to the Son : and to the



Ho- ly Ghost. †Indeed.

On the Feast of the Dedication of the Church.

Nevertheless in Paschaltide the Choir respondeth.

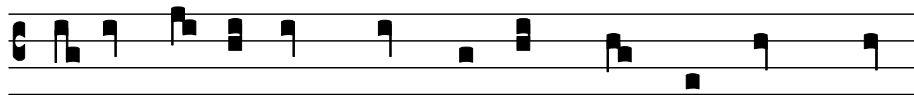


Alle-lu- ya al-le- lu- ya.

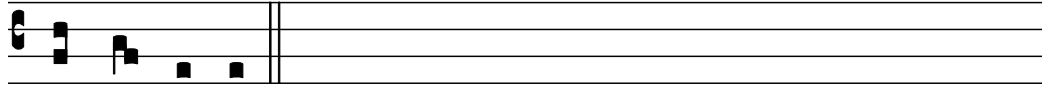
¶ *In the ij. Nocturn.*

Non est hic aliud. AS: pl. s.; 1520:61r; 1531:216r.

3913. 4. Ant.
VII.ii.

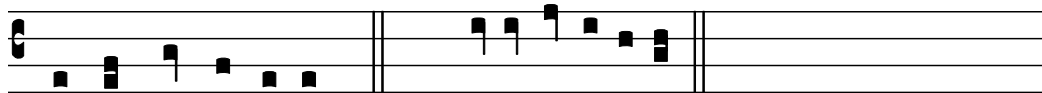


His is no other * but the house of God, and the



gate of heaven.

*[In Paschaltide.]*¹⁸



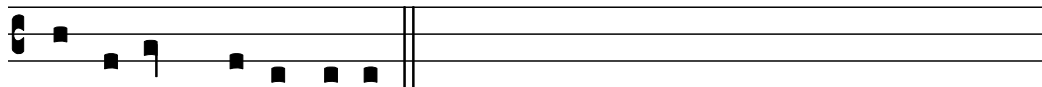
heaven, al-le-lu-ya. *Ps. How lovely. (lxxxiiij.) [316].*

Erexit Jacob lapidem. AS: pl. s.; 1520:61r; 1531:216r.

2665. 5. Ant.
VII.i.

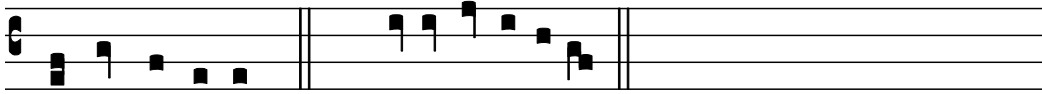


A-cob set up the stone * for a pil-lar, pouring



oil upon the top of it.

[In Paschaltide.]¹⁹

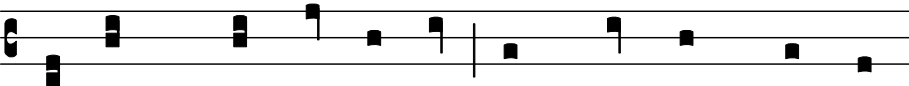


it, al-le-lu-ya. Ps. Lord, thou hast blessed thy land. (lxxxiii.)

[317].²⁰

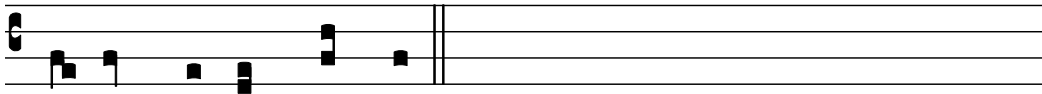
Erit michi Dominus. AS: pl. s.; 1520:61r; 1531:216r.

6. Ant.
IV.v.



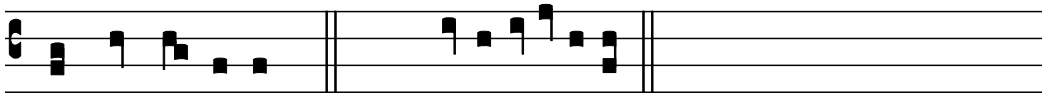
2672.

He Lord * shall be my God : and this stone shall be



cal-led the house of God.

[In Paschaltide.]²¹



God, al-le-lu-ya. Ps. The foundations. (lxxxvij.) [319].

℣. My house.

℟. Shall be called the house of prayer.

*Fourth Lesson. Augustine Sermon 253. Of the Time.*²²

Ightly they honour the Feast of the Church : who know themselves to be children of the Church. For this is the Mother of all believers : which being born to death she regenerateth unto salvation. She was indeed called after the Synagogue : but was sent ahead before the Synagogue. For she was already pre-figured in the first man. For just as


Eve was fashioned from the side of Adam : so the redeemed Church came forth from the body and wounds of Christ. This, with the flood inundating, having been preserved within the ark : foremarked the benefit of the cross and the mystery of baptism. She, Sara, barren and despairing, predicteth in old age through a singular pledge of fertility.

For the Church alone, that is the most beloved people of God : now in old age hath brought forth. She is that queen : of which it is said to the Lord, The queen stood on thy right hand, in gilded clothing, surrounded with variety : that is surrounded with the diverse ornaments of precious virtues. She is that queen which came²³ from the regions of Ethiopia, to hear the wisdom of Solomon. But

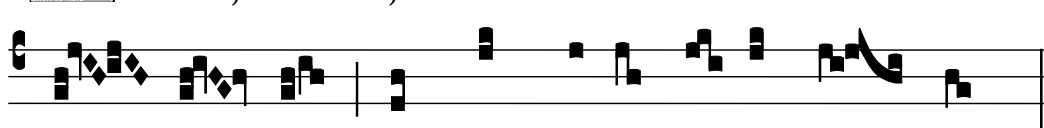
this assembleth rulers going to attend not so much from one region as from all the parts of the world as the Evangelist also relateth, The queen of the south came from the ends of the earth : to hear the wisdom of Solomon. The Church cometh to her Redeemer and Teacher : that, away from the folly of errors, she may gain the doctrine of truth.

Benedic Domine domum. AS: pl. s.; 1520:61v; 1531:216v.²⁴

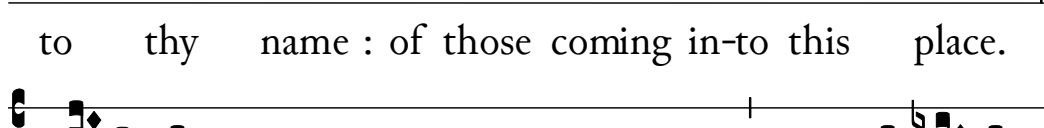
6235. 4. Resp. VIII.



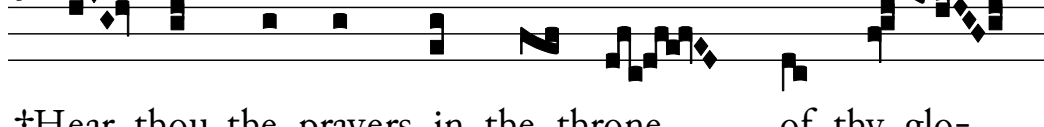
Bless, O Lord, this house which I have built un-



to thy name : of those coming in-to this place.



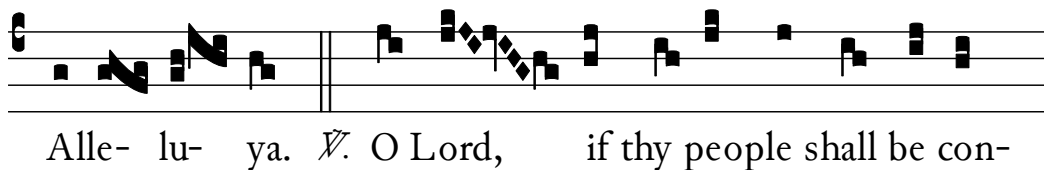
†Hear thou the prayers in the throne of thy glo-



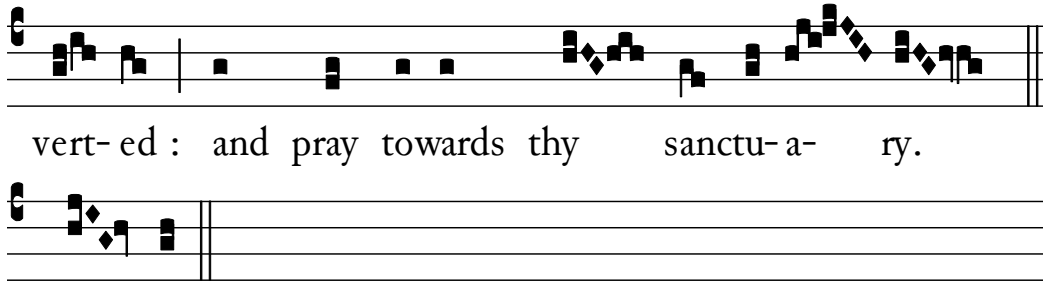
ry on high.

[*In Paschaltide.*]²⁵

6235d. Alle- lu- ya. *℣.* O Lord, if thy people shall be con-



On the Feast of the Dedication of the Church.



†Hear thou.

Lesson v.

F which (as we have heard) it is fully written in the history of Kings : thus saying, And the queen entering into Jerusalem with a great train, and riches, and camels that carried spices, and an immense quantity of gold, and precious stones, came to Solomon, and spoke to him all that she had in her heart. Thus this Church cometh from the Gentiles, and from the ends of the earth, in the figure of a queen, putting an end to earthly desires and vices, that she might hear the wisdom of Solomon : that is, of our true²⁶ pacific Lord Jesus Christ who hath made both one : unbinding in his flesh the enmity between God and man. She came after ancient and profane supersitions to hear and to learn of the enlightenment of faith and of the judgment to come : of the immortality of the soul, of the hope and glory of the resurrection. There-

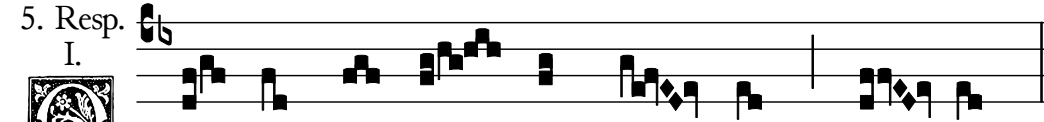

fore came the aforesaid queen to Jerusalem with a great company : that is not now with only the one people of the Jews, as she held in earlier times only the synagogue of the Hebrews, but with the whole world of the Gentiles and of diverse nations. She came therefore presenting gifts worthy of Christ, gold and precious gems, and this brought by camels, that is by the people of the Gentiles coming : which first had been twisted because of the foulness of <their> crimes, and had been deformed by the burden of evils and the depravity of sins. With these, as it were²⁷ with gifts, the queen entered unto the pacific King, Christ, presenting the gold of faith : the precious incense of purity, and the brilliant of gems of morals, of course the emblems and ornaments of virtues. And she proposed to him all that she had in her heart, that is she opened to him her heart : she


On the Feast of the Dedication of the Church.

manifested to him the hidden things
of her conscience in confession and

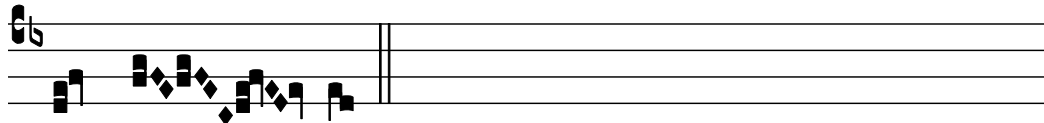
penitence of <her> former faults.
[But thou.]

O quam metuendus. AS:pl. t.; 1520:61v; 1531:216v.²⁸

7286. 5. Resp. I.   how fear-ful * is this place : tru- ly.

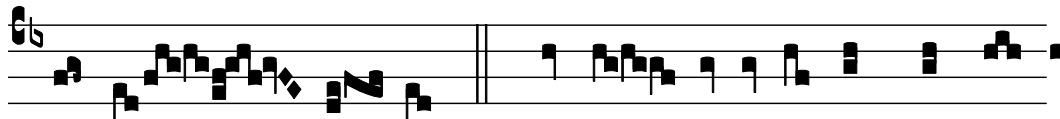


†This is no oth- er but the house of God, and the

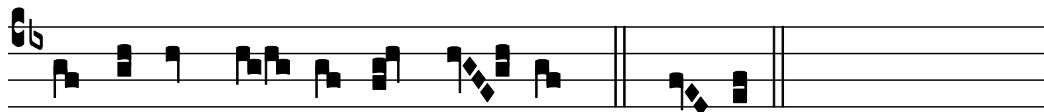


gate hea- ven.

[*In Paschaltide.*]²⁹

7286e. 

Al-le- lu- ya. ⁊. Ja- cob a- ris- ing in the morn- i



made a vow to the Lord, and said. †This is.

Sixth Lesson.

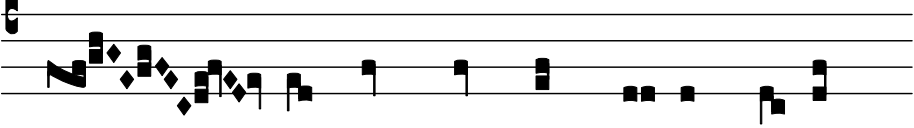
Et us see what this queen doeth.
When the queen of Saba, it
saith,³⁰ saw all the wisdom of Solo-
mon, and the house which he had
built, and the meat of his table, and
the holocausts, which he offered in
the house of the Lord : she had no

longer any spirit in her. What was
the reason, brethren, that a very
powerful queen might marvel so
much at a costly house and royal
food ? Therefore in this place it
behooveth us to seek for another
greater <reason>. She saw then in


the church of the assembled peoples the wisdom of Christ, that is after the carnal customs of the Gentiles, after the base and animal teaching of the philosophers, she received the understanding of salvation and life : she observed the wonders of the good things of the spirit, she recognized the true Maker of heaven and earth and the most powerful Creator of the human race. She saw also the house which he had built, that is the incarnation of man assumed : in which dwelleth the fullness of all divinity bodily. She saw also the food of Solomon : that is those things of which it was said, My meat is to do the will of him that sent me, of the Father. For the food of Christ : is our salvation. She was restored by a heavenly feast : by our growth. We

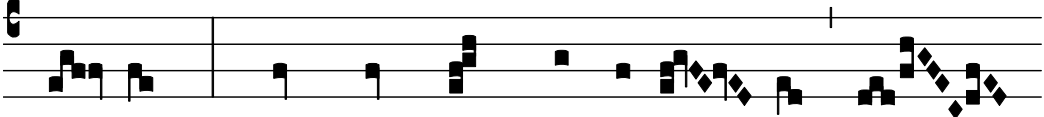
are his food : when having been acquired by the Church we pass over into his members and body. When therefore this queen or Church shall come³¹ into the eternal Jerusalem, that is the vision of peace, and shall enter into blessed rest, and the glory of the heavenly promises : much more numerous and more magnificent shall it appear, than those which are announced through the prophets and the apostles in this earth by the sacred words. Then among the stupendous riches appointed to her by the Rewarder : she shall have fulfilment with understanding, she shall not have loathing from satiety. To whom may we well be led : he who liveth and reigneth, world without end, amen. But thou.

Beati qui habitant. AS:pl. t.; 1520:62r; 1531:216v.³²

6. Resp.  6182.

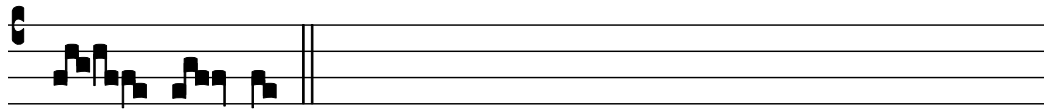
IV.

 Les- sed * are they that dwell in thy house,



O Lord. †They shall praise thee for ev- er and

On the Feast of the Dedication of the Church.

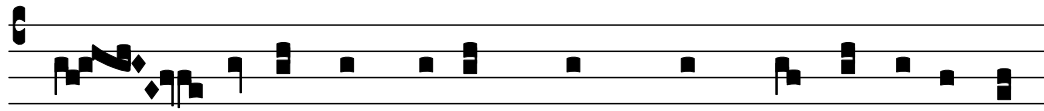


ev- er.

[In Paschaltide.]³³



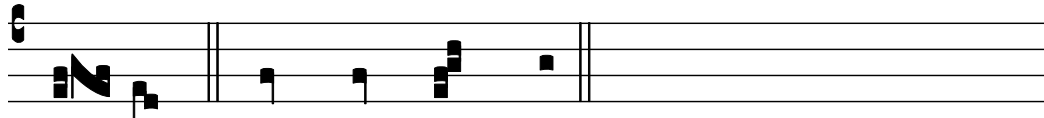
Alle-lu- ya al-le- lu- ya. ⁊. Thou wilt



not deprive of qui good things them that walk in inno-



cence, O Lord of hosts, blessed are all they that trust



in thee. †They shall praise thee.

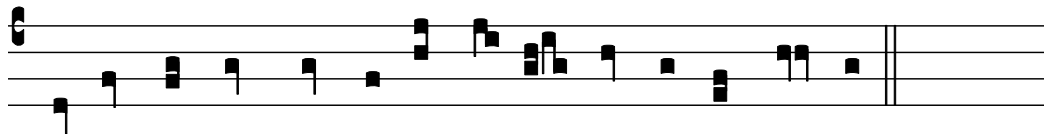
[⁊.] Glory be. 104*. †They shall praise.

☩ *In the iij. Nocturn.*

Qui habitat in adjutorio. AS:pl. t.; 1520:62r; 1531:216v.³⁴



Q E that dwel-leth* in the aid of the most High : shall



a-bide under the pro-tection of the God of hea-ven.

On the Feast of the Dedication of the Church.

[In Paschaltide.]³⁵



hea-ven, al-le-lu-ya. Ps. The same. (xc.) [324].

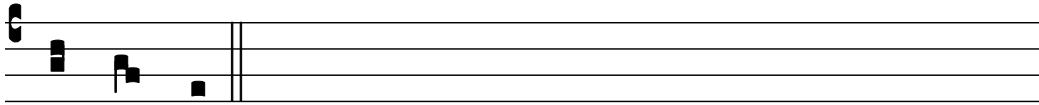
Domum istam protege Domine. AS:pl. t.; 1520:62r; 1531:216v.³⁶

8. Ant.
III.v.



Ro-*te*ct * this house, O Lord : and let thy angels

2424.



keep its walls.

[In Paschaltide.]³⁷



walls, al-le-lu-ya. Ps. Sing ye to the Lord. j. (xcv.) [328].

Fundata est domus Domini. AS:pl. v.; 1520:62v; 1531:216v.³⁸

9. Ant.
VIII.i.

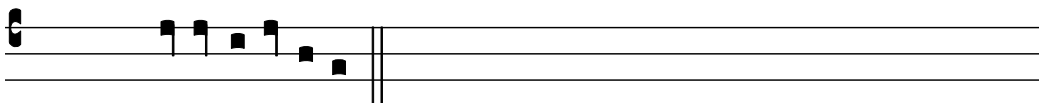


He house of the Lord * was founded on the top

2914.



of mountains : and was ex-*al*ted a-*bo*ve all hills, al-le-lu-ya.

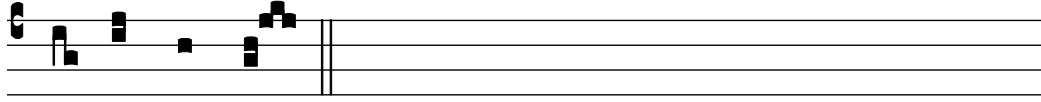


Ps. The Lord hath reigned. (xcvj.) [328].

Let this final Antiphon evidently be concluded with Alleluja. whenever is is sung outside

of Septuagesima.

[And always the preceding Antiphon let be concluded with Alleluya. except when this Feast falls between lxx. and the Pasch, then indeed let it be concluded thus.]³⁹



A-bove all hills.

℣. This is the house of the Lord, strongly built.

℟. It is well founded upon a firm rock.

[The Gospel]⁴⁰ according to Luke, xix. Lesson vij.

[217r.] **A**T that time, Jesus entering in, walked through Jericho. And, behold, there was a man named Zacheus, who was the chief of the publicans, and he was rich. And that which followeth.

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

(*On Luke Book 5. Chap. 76.*)⁴¹

THose things which are impossible for men : are possible for God. For behold, a camel with a burden placed upon its hump, passeth through the eye of a needle : this is, a rich man and a publican forsaking the burden of riches, disdainig fraudulent valuations, ascendeth the small gate and the narrow way which leadeth to life. He who with wonder-

ful devotion of faith to see the Saviour, what was lesser by nature, supplieth by climbing a tree : and also therefore rightly, however much himself he might not venture to ask, he received as much blessing of the Lord upon himself as he desired. Mystically moreover Zacheus, which is interpreted justified, signifieth the faithful of the people of the Ggentiles : which as much as busied with worldly affairs, so much weighted down with disgraces, was made humble. But it was cleansed, but <it was> sanctified, but <it was> justified in the name of our Lord Jesus Christ : and in the Spirit of our God.

On the Feast of the Dedication of the Church.

Orantibus in loco isto. AS:pl. v.; 1520:62v; 1531:217r.⁴²

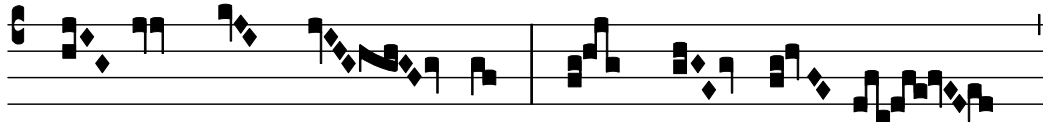
7. Resp. VIII. 7331.



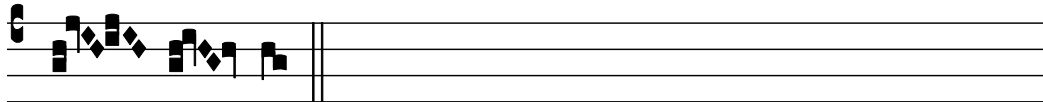
Ray-ing * in this place, for-give, O Lord, the



sins of thy peo-ple, and shew them the good way

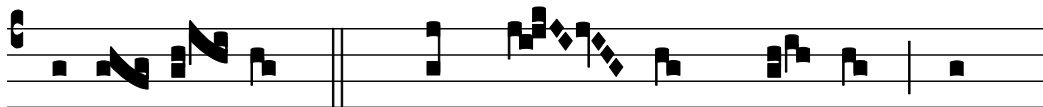


where-in they should walk. †And give glo-ry

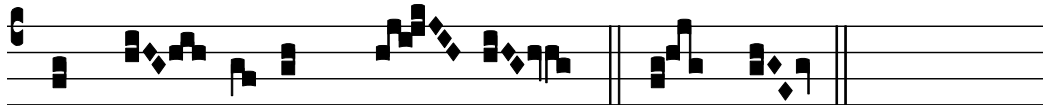


to thy name.

[*In Paschaltide.*]⁴³



Alle- lu- ya. ⁊. Hear, O Lord, my prayer : and



let my cry come to thee. †And give.

7331a.

Eighth Lesson.

Ith the people of the Gentiles, therefore, entering into Jericho, he strove to see the Saviour, but because of the crowd he was unable to : because he desired to share in the grace of faith which the


Saviour brought to the world, but with the practice of vices having been undertaken indeed he could not attain to <his> desire. For in fact the same crowd of noxious character which protesteth more than a blind person⁴⁴

might verily entreat for light : likewise indeed hindereth the publican looking up lest he should see Jesus. But just as a blind man defeateth the voices of a multitude by crying out more and more : so it was necessary that the small man should pass over the higher obstruction of the harmful crowd, he should relinquish earthly <things>, he should climb the tree of the Cross. Inasmuch as evidently Zacheus, of small stature, climbeth a tree to where he would be elevated : while humble and knowing his own weakness, trusting in the Lord, proclaimeth, But God forbid that I should glory : save in the cross of our Lord Jesus Christ. But having

ascended a sycamore tree, going over near to the Lord, he discerneth : because by this faith, although it be not yet solid, nonetheless he already striveth hurriedly ⁴⁵ and as if in crossing over to the light of heavenly wisdom. Walking through Jericho, the Saviour came to the place where, hastening before, Zacheus had climbed up into a sycamore tree : because having been sent into the world, through heralds of his word by whom he without doubt both spoke and walked, he came to the people of the nations which, while they burned with faith of his passion, now ⁴⁶ <with him> appearing sublimely, are also to be blessed with the presence of his divinity. [But thou.]

Lapides preciosi. AS:pl. v.; 1520:63r; 1531:217r. ⁴⁷

7074. 8. Resp. VII.



L1 thy walls * are of pre- cious stones.

†And the tow- ers of Je- ru- sa- lem shall be built

up with jew- els.

On the Feast of the Dedication of the Church.

[In Paschaltide.]⁴⁸

Al-le- lu- ya. V. This is the house of the Lord,
strongly built : it is well founded up- on a firm
rock. †And the tow- ers.

7074z.

Lesson ix.

Looking up, it saith, he saw him : because <being> lifted up from earthly desires, and overtopping the crowd of unbelievers, by the grace of faith he was chosen. For to be seen by God : is to be choosen and also to be loved. He thus hath seen Him looking : because he hath chosen Him choosing, and he hath loved Him loving. This reasonable order being advanced, this is being come to the recognition of divinity by the faith of the Lord's incarnation, as if observing the face of Jesus by means of a sycamore tree : the eminent Teacher sheweth, when he saith, For I judged not myself to know anything among you, but Jesus Christ, and him crucified. The Lord remained for

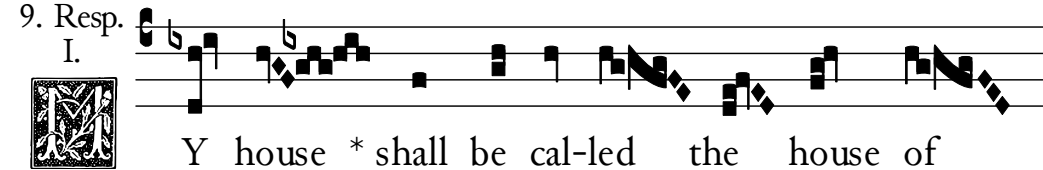
some time in the house of the chief of the Pharisees, that is, he taught in the synagogue of the Jews : but because not having washed,⁴⁹ curing on the sabbath, receiving publicans and sinners, disputing against avarice, and urging the rest worthy of God, they harried <him> with venomous speech, weary of their crimes he departed and fled saying, Your house shall be left to you, desolate. But today it behooveth him to stay in the small house of Zacheus : this is to be at peace in the glittering grace of new light in the humble heart of believing peoples. But being falsely accused by others <as> a man that was a sinner, Zacheus himself standing, that is persisting in the that truth of the

faith which he had seized, proveth himself not only having been converted from a sinner, but indeed dwelling among the perfect. But he is called a son of Abraham, not because he was sprung from his race : but because his faith was imitated : that just as Abraham forsook the land of his kinsmen and his paternal house on account of hope of future in-

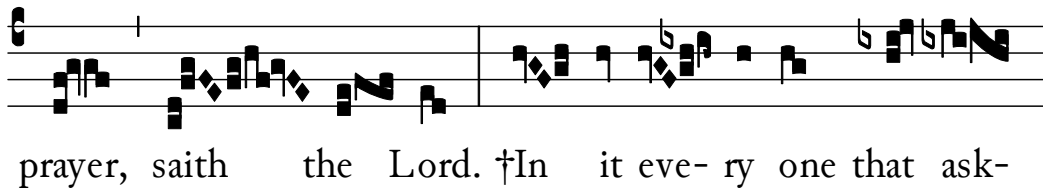
heritance, with the Lord commanding : so he which might obtain a treasury in the heavens would leave behind his goods to be shared among the poor. Well. moreover. he saith [217v.] also : that not only them which justly persevere, but also them which recover from unjustness, he may declare to belong to sons of promise. But thou.

Domus mea domus orationis. AS:pl. v.; 1520:63r; 1531:217v.⁵⁰

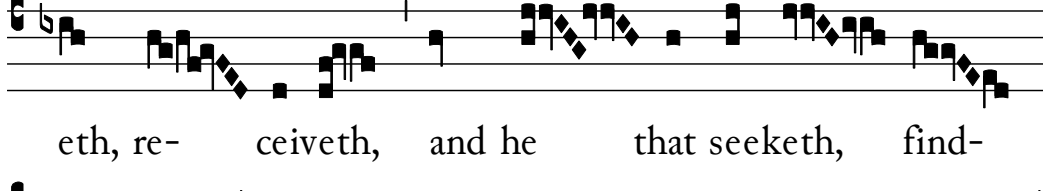
6527. 9. Resp. I.



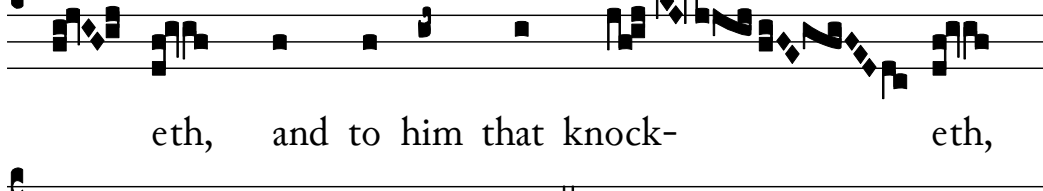
Y house * shall be cal-led the house of



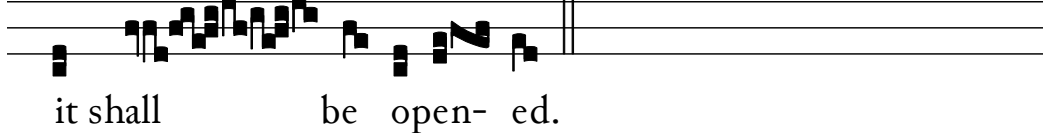
prayer, saith the Lord. †In it eve-ry one that ask-



eth, re- ceiveth, and he that seeketh, find-



eth, and to him that knock-



eth, it shall be open- ed.

[In Paschaltide.]⁵¹

Al-le-lu-ya. V. Ho-li-ness, O Lord, be-com-
eth thy house, un- to length of days. †In it.
[V.] Glory be. 103*. †In it.

Before Lauds.

Versicle. My house.

R. Shall be called the house of prayer.

In Paschaltide let it be concluded with Alleluya.

Let this V. be said daily during the Octave before Lauds when a service is made of the Dedicatione except when it is said before the Lessons in the ij. Nocturn, then indeed is said before Lauds V. This is the house of the Lord, strongly built. 2220.

¶ *At Lauds.*

Domum tuam Domini. AS:pl. w.; 1520:63v; 1531:217v.

1. Ant.
VII.i.



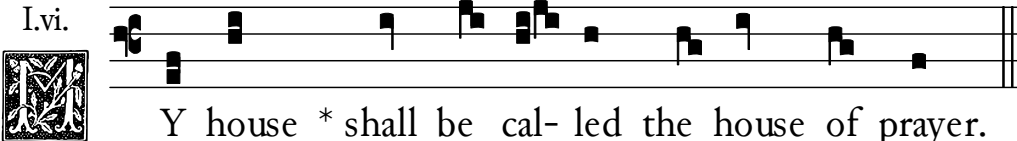
O-li-ness, O Lord, * be-cometh thy house, un-
to length of days.


In Paschaltide.

days, al le-lu-ya. Ps. The Lord hath reigned. (xcij.) [52].

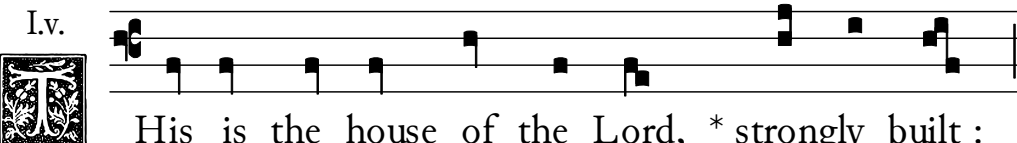
On the Feast of the Dedication of the Church.

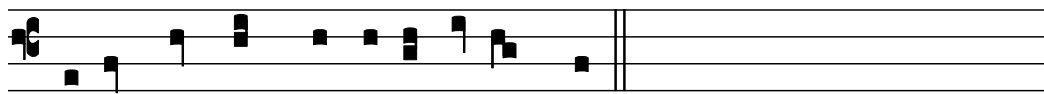
Domus mea domus orationis. AS:pl. w.; 1520:64v; 1531:217v.

2428. 2. Ant.
I.vi. 
MY house * shall be cal- led the house of prayer.
In Paschaltide let it be concluded with.



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

Hec est domus Domini. AS:pl. w.; 1520:64v; 1531:217v.

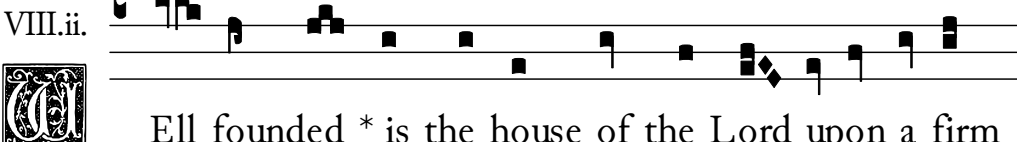
2998. 3. Ant.
I.v. 
THis is the house of the Lord, * strongly built :

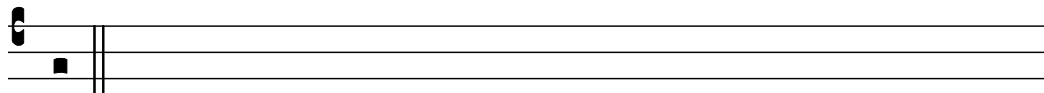

it is well founded upon a firm rock.

In Paschaltide.


rock, al-le- lu-ya. *Ps.* O God, my God. (*lij.*) [54].

Bene fundata est. AS:pl. w.; 1520:64v; 1531:217v.⁵²

1680. 4. Ant.
VIII.ii. 
Quill founded * is the house of the Lord upon a firm


rock.

In Paschaltide let it be concluded with.

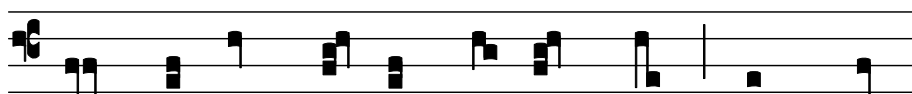


rock, al-le-lu-ya. *Ps.* O all ye works. (*Daniel iij.*) [55].

Lapides preciosi. AS:pl. w.; 1520:64v; 1531:217v.⁵³

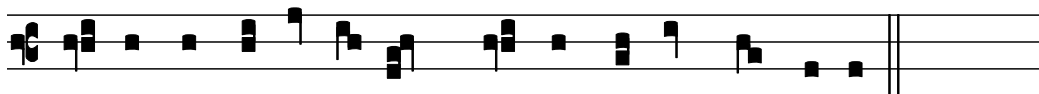
5. Ant.

I.v.



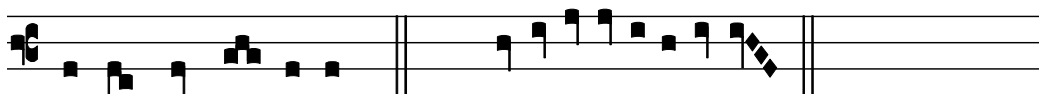
3578.

LL thy walls * are of pre-cious stones : and the



tow-ers of Je-ru-sa-lem shall be built up with jewels.

In Paschaltide let it be concluded with.



jewels, al-le- lu-ya. *Ps.* Praise ye the Lord. (*cxlviij.-cl.*) [56].

Chapter. i. Cor. iij. (10).

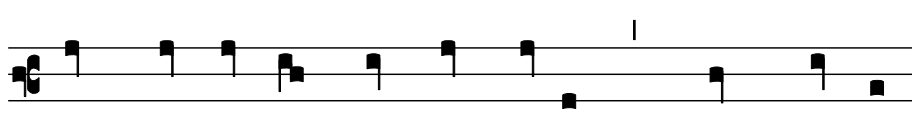
Ut let every man take heed how
he buildeth thereupon. For
other foundation no man can lay, but

that which is laid : which is Christ
Jesus.

Angulare fundamentum. HS:67v; AS:pl. w.; 1520:64r; 1531:217v.⁵⁴

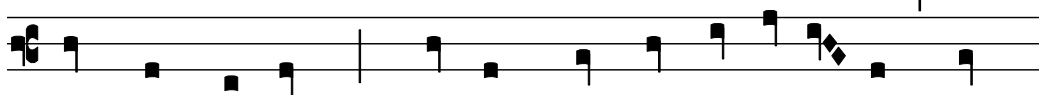
Hymn.

II.



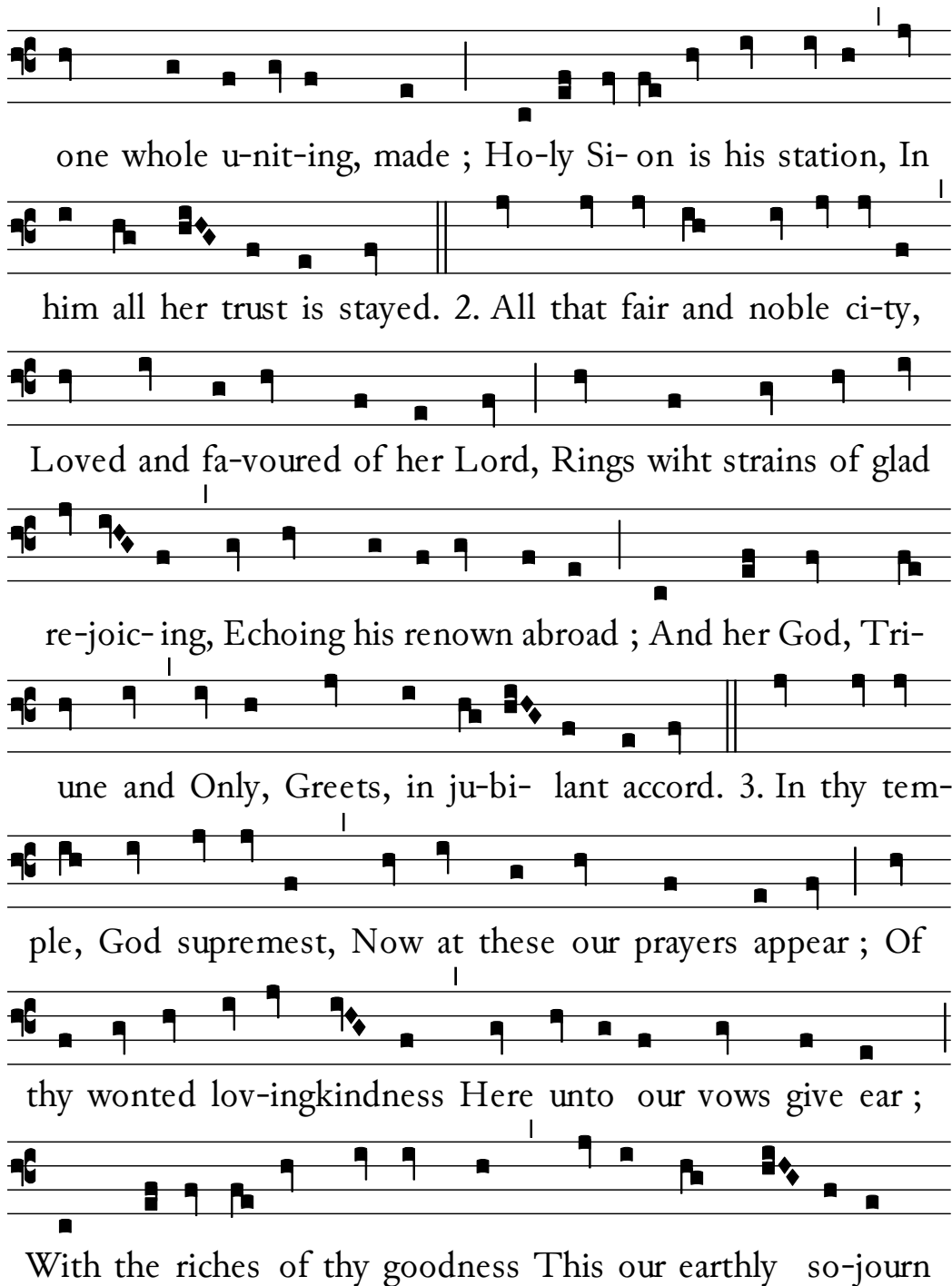
8405d.

Ow the great and sure foundation, * Christ, the Cor-



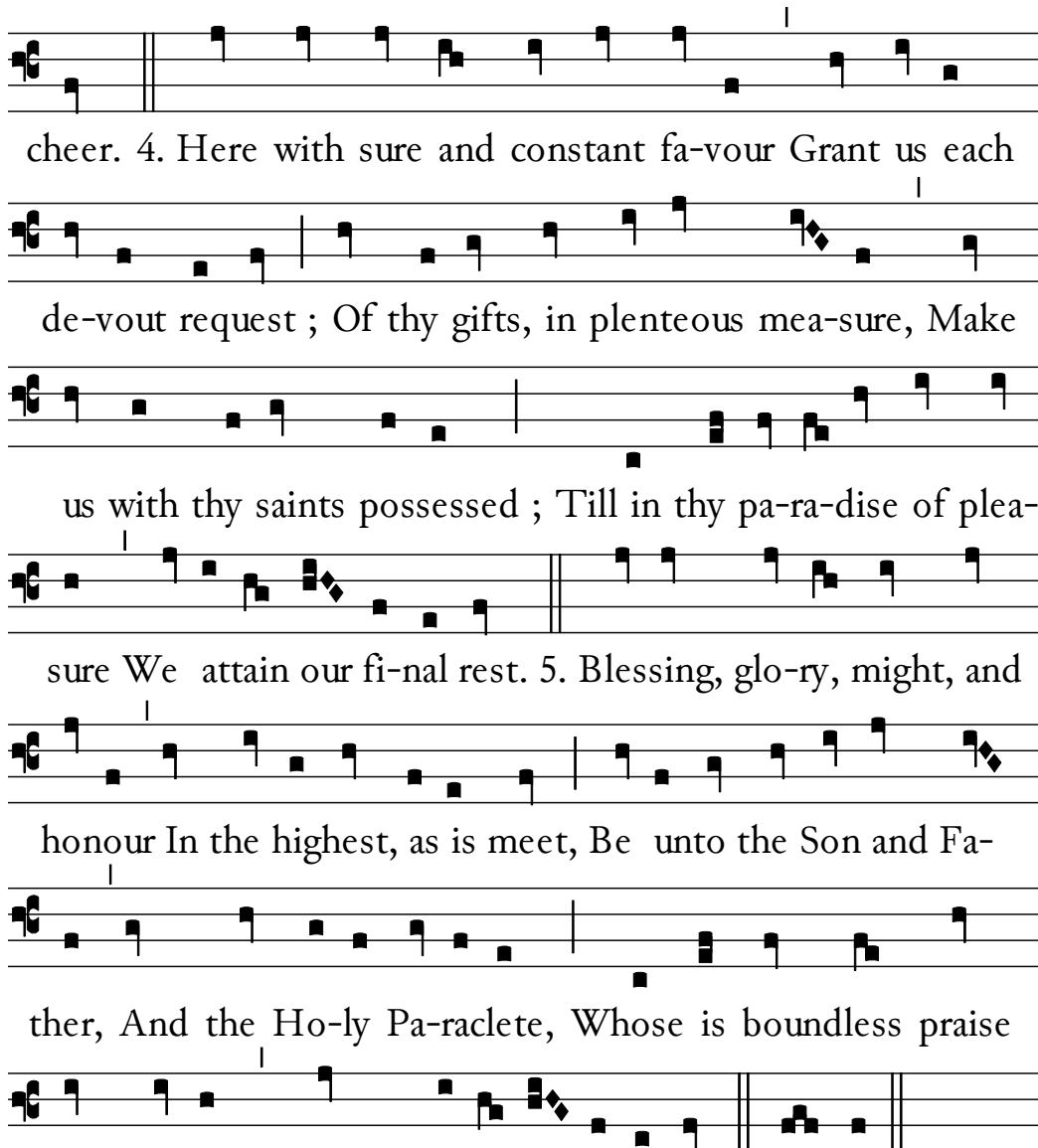
ner Stone, is laid ; Who both walls of se-pa-ra-tion Hath,

On the Feast of the Dedication of the Church.



one whole u-nit-ing, made ; Ho-ly Si-on is his station, In
him all her trust is stayed. 2. All that fair and noble ci-ty,
Loved and fa-voured of her Lord, Rings wiht strains of glad
re-joic-ing, Echoing his renown abroad ; And her God, Tri-
une and Only, Greets, in ju-bi-lant accord. 3. In thy tem-
ple, God supremest, Now at these our prayers appear ; Of
thy wonted lov-ingkindness Here unto our vows give ear ;
With the riches of thy goodness This our earthly so-journ

On the Feast of the Dedication of the Church.




cheer. 4. Here with sure and constant fa-vour Grant us each
de-vout request ; Of thy gifts, in plenteous mea-sure, Make
us with thy saints possessed ; Till in thy pa-ra-dise of plea-
sure We attain our fi-nal rest. 5. Blessing, glo-ry, might, and
honour In the highest, as is meet, Be unto the Son and Fa-
ther, And the Ho-ly Pa-raclete, Whose is boundless praise
and power, Through the ag-es infi-nite. A-men.

℣. Blessed are they that dwell in thy house, O Lord.

℟. shall praise thee for ever and ever. *In Paschaltide, Alleluya.*

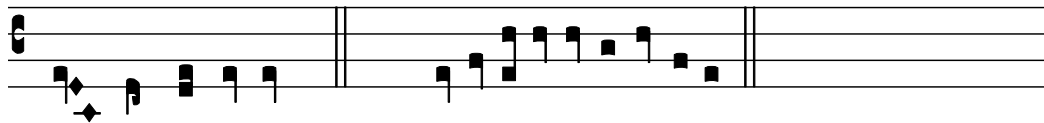
Zacchee festinans descende. AS:pl. x.; 1520:64r; 1531:217v.⁵⁵

5515. Ant.
VIII.i.



Ache- us, * make haste and come down, for this
day I must a-bide in thy house : and he made haste and
came down, and re-ceived him with joy into his house : this
day is sal-va-tion come to this house from the Lord.


[*In Paschaltide.*]⁵⁶



Lord, al-le-lu-ya. *Ps.* Blessed be the Lord. 71*.

And always let the preceding Antiphon be concluded with Alleluya. whenever it is sung outside of Septuagesima until the Pasch.

Prayer.

 God, who hast deigned to call the Church thy spouse : that she who obtained grace through devout faith : should also gain dignity from that name : grant that all this

people serving thy name, may be found worthy sharers of this title. Who livest and reignest with God the Father.

[*Let this Prayer be said at all the Hours except at Second Vespers.*]⁵⁷

¶ *At j.*

Ant. Holiness. 2225.

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

Ant. Thanks be unto thee. [119].

Ps. Quicumque. [119].

If however this Feast should fall within the Octave of the Holy Trinity then on the Psalm Quicumque. is sung the Antiphon O most holy and blessed. as above on the Feast of the Holy Trinity. [119].

℞. Jesu Christ. *and let it be sung in the Second Form with Alleluya. as on the day of the Nativity of the Lord. [125].*

℣. Thou that sittest. [125].

If however this Feast should fall between lxx. and the Pasch let the ℞. Jesu Christ. be sung without Alleluya. as on the Sundays of that season. [130].

¶ *At iij.*

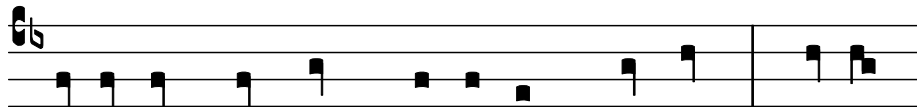
Ant. My house. 2226.

Ps. Set before me. (*cxviij. 33.*) [158].

Chapter. But let every man take heed. 2227.

*Domum tuam Domine. AS:pl. x.; 1520:64v; 1531:217v.*⁵⁸

Resp.
VI.



6526.

O-li-ness, O Lord, be-cometh thy house. †Alle-



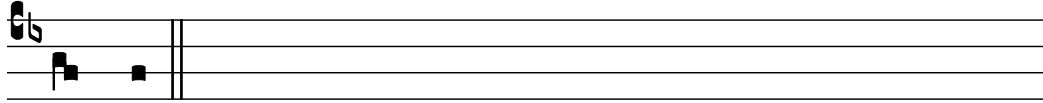
6526a.

lu-ya al-le-lu-ya. ℣. Unto length of days. †Alle-lu-ya.

On the Feast of the Dedication of the Church.



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



ly Ghost.

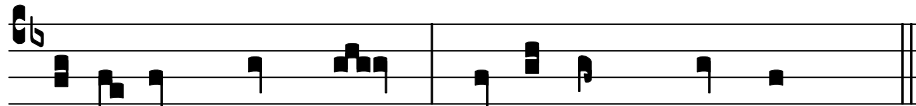
Holiness.

℣. My house.

℞. Shall be called the house of prayer.

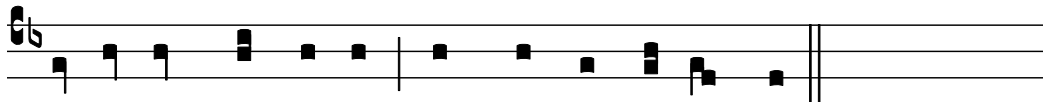
¶ *If this Feast should fall between Septuagesima and the Pasch then all the Responsories are sung without Alleluya. [let the following Responsory be sung.]*⁵⁹

AS:pl. x.; 1520:64v; 1531:217v.

6526. Resp. VI.  O-li-ness, O Lord. †Be-cometh thy house.



℣. Unto length of days. †Be-cometh. ℣. Glo-ry be to the



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

Holiness.

[℣. My house.]⁶⁰

Prayer. O God, who hast deigned to call the Church. 2230.

Let this Prayer be said at all the Hours of this day except at ij. Vespers.

¶ *At vj.*

Ant. This is the house of the Lord. 2226.


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

Chapter. Revelation xxj. (3).

<p>BEhold the tabernacle of God is with men, and he will dwell with them. And they shall be his</p>		<p>people : and God himself with them shall be their God.</p>
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Domus mea. AS:pl. y.; 1520:64v; 1531:217v.

Resp. VI.



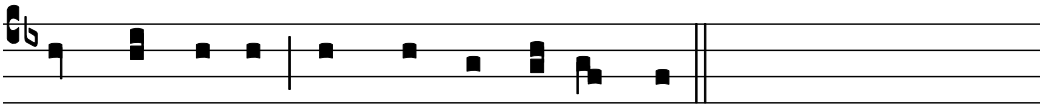
XXXX.

Y house. †Alle-lu-ya al-le-lu-ya. ⁊ Shall be cal-led



XXXX.

the house of prayer. Alle-lu-ya. ⁊ Glo-ry be to the Father,



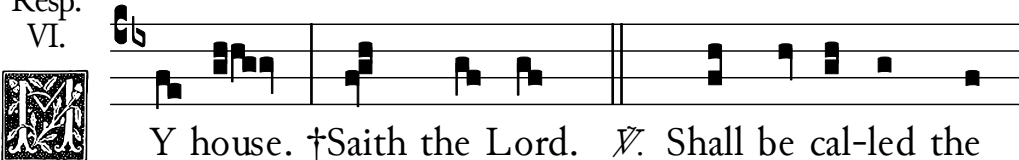
and to the Son : and to the Ho-ly Ghost.
My house.

⁊ Blessed are they that dwell [in thy house, O Lord].⁶¹ 2222.

[*Within Septuagesima let it be sung this way.*]⁶²

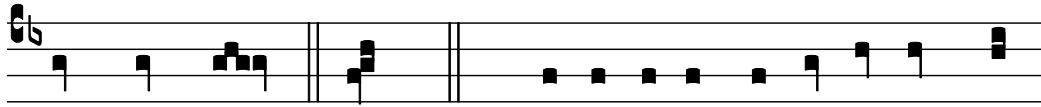
Domus mea dicit Dominus. AS:pl. y.; 1520:65r; 1531:217v.

Resp. VI.

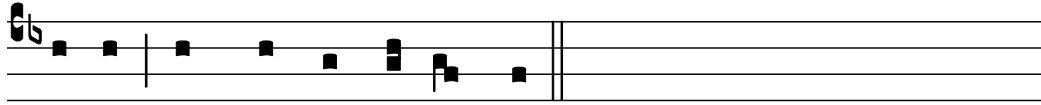


XXXX.
XXXX.

Y house. †Saith the Lord. ⁊ Shall be cal-led the



house of prayer. †Saith. ⁊. Glo-ry be to the Father, and to



the Son : and to the Ho-ly Ghost.

[My house.]

[⁊. Blessed are they that dwell in thy house, O Lord.]⁶³ 2229.

¶ *At None.*

Ant. All thy walls. 2227.

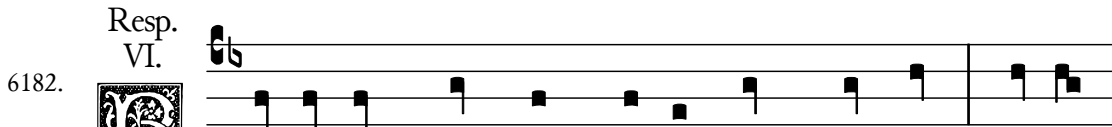
Ps. Thy testimonies. (cxvii.) 129. [191].

Chapter. 1. Cor. iij. (8).

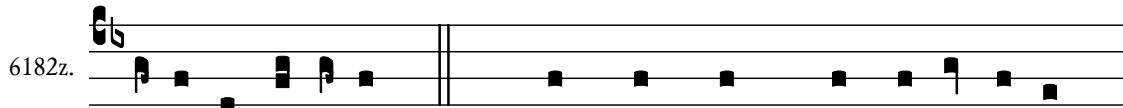
¶ Every man⁶⁴ shall receive his own
reward, according to his own
labour. For we are God's coadjutors :

you are God's husbandry, you are
God's building.

Beati qui habitant. AS:pl. y.; 1520:65r; 1531:217v.



Blessed are they that dwell in house, O Lord. †Alle-

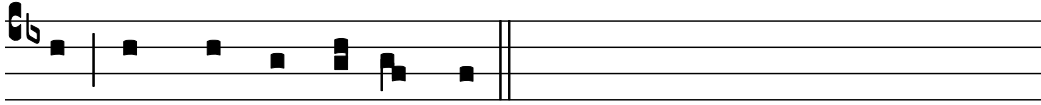


lu-ya al-le-lu-ya. ⁊. They shall praise thee for ev-er and



ev-er. †Alle-lu-ya. ⁊. Glo-ry be to the Father, and to the

On the Feast of the Dedication of the Church.



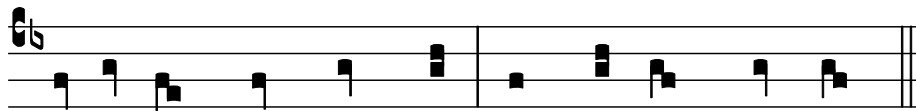
Son : and to the Ho-ly Ghost.

Blessed.

[From Septuagesima until the Pasch let it be sung thus.]⁶⁵

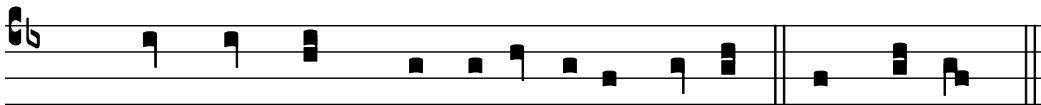
Beati qui habitant. AS:pl. y.; 1520:65r; 1531:217v.

Resp.
VI.



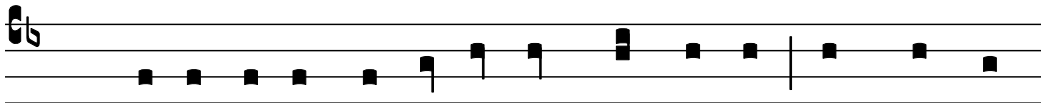
6182.

Blessed are they that dwell. †In thy house, O Lord.

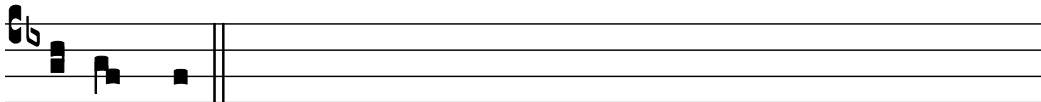


6182z.

℣. They shall praise thee for ev-er and ev-er. †In thy house.



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



Ho-ly Ghost.

[Blessed.]

℣. This is the house of the Lord, strongly built.

℞. It is well founded upon a firm rock.

Prayer as above. 2230.

[218r.]

¶ *At ij. Vespers.*

Ant. Holiness, O Lord. 2225.

Ps. I have believed. (cxv.) [373].

Ps. I rejoiced. (cxxj.) [379].

Ps. Unless the Lord. (*cxxvj.*) [386].

Ps. Praise Raise ye the Lord, because psalm [is] good. (*cxlvj.*) [413].

Ps. Praise the Lord, O Jerusalem. (*cxlvij.*) [414].

Chapter.

THis is the house of the Lord, | founded upon a firm rock.
strongly built : it is well

R. My house. [*ix. of Matins.*] ⁶⁶ 2224.

Hymn. Now the great and sure foundation. 2227.

V. Blessed are they that dwell [in thy house, [O Lord].

R. They shall praise thee for ever and ever.] ⁶⁷ [*In Paschaltide, Alleluya.*]

Ecce tabernaculum Dei. AS:pl. y; 1520:65r; 1531:218r.

2546. Ant.
III.ii.



E-hold* the ta-bernacle of God with men, and the
Spi-rit of God dwel-leth in you : for the temple of God
is ho-ly, which ye are : for the love of whom you ce-le-
brate this day the joys of the temple with a sea- son of
fes-ti-vi-ty.

On the Feast of the Dedication of the Church.

In Paschaltide let it be concluded with



T.P. fes-ti-vi-ty, al-le-lu-ya. *Ps.* My soul doth magnify. 60*.

Prayer. O God, who dost renew [year by year. *as above.*]⁶⁸ 2204.

And let the full service of the Dedication be made for eight days with Rulers of the Choir and also on Sunday unless a Feast of ix. Lessons should come between : or of three with Rulers of the Choir.

If from the Octave of Passion Sunday until the Ascension of the Lord, or from the Feast of the Holy Trinity until the Advent of the Lord this Feast should fall or likewise from the Octave of the Epiphany until lxx. only. Daily within the Octave at Vespers and at Matins and at the other hours let this Prayer be said, O God, who hast deigned to call the Church. 2230. When however a Memorial of the Dedication is made, whether at Vespers or at Matins, let be said V̄. Blessed are they that dwell. 2229. with the aforesaid Prayer.

Furthermore, daily during the Octave at Matins, the Invitatory, Hymn, Antiphons and Psalms are sung as on the first day, and let the V̄V̄. and Responsories be sung each day according to the order of the Nocturns.

[Daily]⁶⁹ Before Lauds let the V̄. My house. 2225. be said, except when it is said before the Lessons, then indeed let before Lauds be said the V̄. This is the house of the Lord, strongly built. 2235. And let only one Antiphon be sung at Lauds. In such a way that the Invitatory be sung by two in silken Copes at the Quire Step.

[*Lessons during the Octave.*]

Lessons during the Octave when a full service is made of the Dedication : evidently the second day.

First Lesson.

With all endeavours, with devout mind, and with pure heart, following the example of our Lord & Saviour and also of the saints : most beloved brethren, let us worthily celebrate the festival of the anniversary of the consecration of this holy church. Let us throb therefore with pious affection, beseeching

with devout heart the mercy of the Lord, that of his clemency unto us he may bestow happiness and remission through pardon, and also may open wide the entrance to the heavenly kingdom : that in the heavenly temple, and in the supernal and eternal Church, we may obtain the eternal fellowship of the saints. But thou.

Lesson ij.

Moreover, greater glory and veneration are revered this day⁷⁰ in the New Testament and in the solemnity of the dedication of a new church than the observation of the Old Testament and the precept of the law hath established : seeing that just as greater redemption was made afterwards by the blood of Christ in

the Christian people, so much greater and ampler is the veneration of dedications and consecrations of churches prepared and faithfully cherished, in which the body and blood of our Lord Jesus Christ himself is sacrificed daily and is received by the faithful. [But thou.]

Lesson iij.

IT is a holy thing, brethren, and pleasing to God : that we should venerate the dedication of this church with especial devotion. Rightly therefore they honour with reverence the festivals and consecrations of holy churches : who know themselves to

be sons of the holy Church of God. For she is the Mother of all believers : which beareth again to life those born to death. Therefore, dearly beloved, above all, those who are counted by the name Christian, and are called sons of God : ought to celebrate con-

secrations of new churches solemnly and decently, and to honour them most earnestly, and with every effort to implore the help of the Lord in the same. For it is without doubt that the Lord Almighty dwelleth in temples made with hands, and

visiteth spiritually hearts of those who gather to them, and who attend reverently to the dedications of them : and that he helpeth them that make petitions therein : and relieveth their necessities.

The third day.

First Lesson.

IT is right, brethren, that everyone of the faithful pay close attention to how great is the consecration of the dedication of a church : and how great the prayer that is presented in them by the bishop or by the other priests and ministers. In what way the hearts of the faithful may be enkindled from attending the consecration and from the intention of the prayer : and also how everyone should most diligently venerate the feasts of the consecration of a temple. For with the knees being bent by the highest bishop and

by the other priests <and> ministers of God, the Litany is said with the highest devotion : <and> then the rest of the prayers, as the order of Church teacheth. For the Lord is beseeched by the bishop and by his fellow priests and the rest of the ministers in the consecration of a new church : that all the prayers arising therein might be heard by the Lord : and the anxieties of all therein entreating might be released : and the sins of those entreating might be remitted. [218v.]

Lesson ij.

INdeed it is asked of the Lord in the consecration of a church that in that place sicknesses may be cured, prayers may be received, just desires may be obtained : requests may be granted, all fleeing to her and praying therein may be delivered perpetually

by the Lord from all evils, may be preserved by the Lord, or may mercifully be freed from evils with all uninjured. The others also which are contained in a series of prayers of dedications and consecrations of churches : maintain the same manner

of entreating.⁷¹ Thus many saints which are glorying in heaven among the company of the saints have consecrated temples of God after the manner of the present church :

edifices which together with their consecrations still endure and the walls of which hitherto remain to be seen.

Third Lesson.

IT is without doubt, therefore, brethren, that their prayers are heard by God, and their requests are fulfilled : the souls of which are companions in heaven with the souls of the saints. For if <while> living in the flesh they both set out and built churches and consecrated them with their prayers, and also merited to receive as certain those things which they were asking by holy prayers in dedications of them : how much more now, when reigning with the Lord, do their⁷² requests and en-

treaties overflow by their merits, upon those which gather together at the same temples, coming to pray devoutly and honouring the dedications festively, or <upon those who> honour <them>, celebrating with reverence ? For thus, just as the aforementioned saints, or all the holy fathers, on account of these deeds merited to obtain perpetual reward and to gain eternal glory : so also now, all those imitating their footsteps, by the Lord's assenting, are undoubtedly worthy to gain the eternal reward.

¶ *The fourth day.*

First Lesson.

Illigently is it to be considered by all the faithful, that they imitate the footsteps of the saints going before, insomuch as they are able, and humbly gather at the churches which those <saints> have consecrated, whether their successors afterwards dedicated them, or they dedicate them daily, that in them they may be

able to obtain their petitions, and that by such good intentions⁷³ and good actions of theirs, as indeed <by those> of their priests which dedicate the churches, and also <those> of their saints whose relics they place therein, and which are venerated in those churches, they may be worthy to obtain the things which they ask.

Second Lesson.

WE admonish you therefore, most beloved brethren, not to take up these things in vain, nor to give leave in any way to annul them. For if you honour the dedications of new churches reverently, and celebrate their solemnities most earnestly : you shall have the joy of obtaining, by the Lord's merciful help, those things which these holy priests, in these dedications of churches, shall entreat with prayers, for you and for all therein : that is, with your prayers

being heard in places consecrated by them, both in churches of God, and by the Lord's mercy, you shall happily obtain those things which you seek to obtain in them, whether you are freed from the pressures of the world, or from all tribulations and sins, which is to say, delivered from all turmoils and evils : and <you shall obtain> those things which pertain to heaven, that is, pardon of offences and the fellowship of the saints, or eternal rest.

Lesson iij.

IF therefore our Lord and Master Jesus Christ deigned to come to the feast of the dedication of the temple : how much more ought we to come to the festivities of the dedications of churches, and solemnly,⁷⁴ just as we shall be able and as the Lord may have given, with mind and body, also venerably to celebrate them ? Furthermore ye have heard,⁷⁵ most beloved brethren, from the reading of the Gospel, that it was the feast of the dedication at Jerusalem : and it was winter. And Jesus walked in the temple, in Solomon's porch.

Now the feast of the dedication of the temple is called the solemnities of the consecration and dedication of the holy temple : which the people of God were accustomed to celebrate each year from the tradition of the fathers and from ancient custom. By which example we, imitating this day : strive solemnly to conduct the annual day of the dedication of our church according to the custom of Christians of the world with divine praises and vigils, or with other good devotions and prayers.

The fifth day.

Lesson j.

[219r.]



Ur Lord Jesus Christ was pleased to walk in the temple, in which the flesh and blood of brute animals was offered : much more shall he be delighted to visit a church and a house to be prayed in, and in which the divine sacraments are to be offered, or a consecrated house, where the sacraments of his flesh and blood are celebrated. For if he disdained not to

walk in the porch in which a mortal and earthly king, however powerful, was at one time wont to stand <and> to pray : how much more shall he rejoice to visit churches dedicated by bishops, and anointed with the unction of holy chrisem, likewise those having indeed been anointed with the oil of holy unction, having been restored by other priests and ministers of God. [But thou.]

Lesson ij.

BUt no festivals of dedications of churches are to be less honoured and venerated than the birthdays of saints : because in those churches dedicated to God, with many holy ones praying and justly striving, they have deserved to gain the glory and fellowship of the saints. If, therefore, our Lord and Master Jesus Christ, who was oppressed with no weight of sins, hath willed to come to the dedication of a new temple, and to the feast of a holy temple, and to the day of its consecration, and hath

desired to celebrate the very festival solemnly with other people : how much more ought we which are weighed down and oppressed with the burdens of many faults, decently to come to the aforesaid festivals, and other submissive people together with us, and to celebrate solemnly the same, that entreating and beseeching in which same, having been consecrated by holy priests, with the Lord favouring, we may merit to obtain <eternal rewards>.

Lesson iij.

IT behooveth us to celebrate this festival therefore, brethren, with great devotion : in that place which


we recognize to be most pleasing to our Redeemer. For the festivity of devotion in the precinct of the temple

was pleasing to the Lord, when he entered into that temple and wished to speak to the people : and in that place condescended to spread make known the mysteries of his divinity. For fittingly in churches innumerable signs are visibly made by God with divine prayers being said by bishops

and priests : but invisibly miracles of great power come forth. Inasmuch as bodies are healed outwardly : but distresses of the soul are released inwardly. Bodies to be sure are restored outwardly : but souls are divinely healed inwardly. [But thou, O Lord, have mercy upon us.]

¶ *The sixth day.*

First Lesson.

E have seen in the dedications of churches, brethren, many signs having been completed in our times, and on that account it behooveth us to solemnly venerate dedications and solemnities of consecrations of new churches, that like as we see the bodies of others to be healed and to be restored in them : thus our souls may also be healed within by the mercy of the Lord, may be restored and also resuscitated from sins, sins⁷⁶ may likewise be loosened, and divine mercies be implored. Inasmuch as in churches dedicated to God the blind are visibly illuminated : but in the same the hearts of the faithful are enlightened invisibly by the grace of the Holy Ghost. Furthermore, lepers

are visibly healed in churches : but these which are stained with various doctrines and with heretical thoughts, their hearts are touched spiritually, invisibly, in dedicated churches : and are converted to the catholic faith or to good purposes. Many likewise are said to be visibly <healed> in consecrated places : but invisibly to the foolish, and <those> practically not knowing how to speak are supplied by the grace of the Lord the right <things> to speak. Hearing, also, the deaf visibly receive in the aforesaid holy places, but invisibly the ears of the vitals are opened to the illumination of the Holy Ghost : to such an extent they are able to hear and to understand the things which are of God. [But thou.]

Second Lesson.

IT behooveth us therefore, brethren, who are likely to obtain the aforesaid benefits, to gather humbly in churches consecrated with divine prayers, and to celebrate reverently the festivities of the dedications of new churches : insofar as, with the Lord helping, we may merit to obtain and to perceive the aforesaid benefits, or greater, in the same. O how venerable the days in which the walls of this temple were consecrated with prayers, and <this> house was dedicated by these divine observances and sacred actions : that within her the name of the Lord may be perpetually invoked, and within her the prayers of all the pious entreating may be heard by the Lord, and their prayers of petitions may be obtained, and the remedies of eternal salvation may be gained. This is the

most holy festival, brethren, in which the walls of this temple of God were anointed with the sacred unctions of chrisms : that at last in her oblations of the people might be offered to the Lord, and in her sacrifices to the Lord might be consecrated by priests. Likewise the altars of this church were venerably anointed with the divine unctions of chrisms by the bishop, and were consecrated with divine prayers : that priests might offer sacrifices upon them, and might prepare the body of the Lord with prayers, seeing that consecration of the body and blood of our Lord Jesus Christ having been permitted, it might both accomplish perpetual health to us and to the rest of the people at hand : and also grant unto us expiation and the reward of eternal blessedness. [219v.]

Third Lesson.

With how much devotion the faithful ought to celebrate the dedications of churches is here shewn with clarity : insofar as in the same solemnities we have often recognized many miracles brought about by divine power in diverse places. For in churches and oratories dedicated to God, very often the blind are en-

lightened, cripples are restored, lepers are cleansed : and other signs are manifestly seen to be made. However, seldom in other places : except by chance in going out piously to a holy place or returning, or remaining in honest devotion. But with experience we recognize that in the same consecrated churches, petitions of the

faithful are more often fulfilled : than in other places <that are> not consecrated. The ancient fathers, at dedications of temples, in which they were intending thereafter to conduct divine offices, for eight days did honour reverently and piously : and in the same eight days hymns and other divine praises were earnestly undertaken. And solemnly conducting

these days, they made thanks and praise to the Lord : and for their and for the wickednesses of all the people they entreated pardon. Following which examples, let us most intently entreat the Lord : that the petitions of his faithful may worthily be heard in this present place, and <that> he may mercifully make us clean temples unto himself.

¶ *Sunday within the Octave.*

Lesson j.



He birthday of this temple, most beloved brethren, with Christ favouring, let us celebrate this day with exultation and joy. And rightly ⁷⁷ Christian people cherish the solemnity of mother church : by which they learn to be

born again spiritually. For we who by the first nativity were <made> vessels of the wrath of God : by the second merited to be made vessels of <his> mercy. For the first nativity led us to death : the second recalled us to life.

Lesson ij.

All of us, most beloved brethren, before baptism, were temples of the devil : after baptism we merited to be temples of Christ. And if we consider attentively concerning the salvation of our souls : we shall recognize ⁷⁸ ourselves to be the true and living temple of God. Not only in temples made with hands dwelleth God, nor in houses made of wood and stones : but chiefly in the soul created

after the image of God by the hand of the Author himself. For thus blessed Paul the apostle saith, For the temple of God is holy : which you are. These temples therefore are built of timbers and stones, that temples of the living God may there be assembled : and thus let us come to the temple of God. One Christian is one temple of God : and many Christians are many temples of God.

Third Lesson.

AND now, brethren, consider how sweet is the temple that is built of temples, and just as many members make one body : so many temples make one temple. But these temples of Christ, this is the pious souls of Christians : which are dispersed throughout the whole world. But when the day of judgment cometh, all shall be assembled : and shall compose one temple in eternal life. Just as many members of Christ make one body, and have one head, Christ :

thus also those temples have Christ himself a dweller, because we are his members, who is our head. For thus saith the Apostle, In the inward man by faith Christ may dwell in your hearts. Let us rejoice because we merit to be the temple of God : but let us fear lest we violate the temple of God with evil works. Let us fear insofar as the Apostle saith, If any man violate the temple of God, him shall God destroy.

Fourth Lesson.

God, which⁷⁹ was able to fashion heaven and earth by the word of his power without any effort, deigneth to dwell in thee : and therefore thus thou ought to behave, that thou shouldst not be able to offend such an inhabitant. Let God therefore find nothing sordid in thee, this is, in his temple, nothing dark, nothing proud : because should he suffer any injury there,⁸⁰ he quickly

departeth. And if the Redeemer shall [220r.] withdraw : immediately the deceiver approacheth. And of what sort shall be that unhappy soul which is abandoned by the most high God, and is possessed by the devil, is empty of light and filled with darkness, emptied of sweetness and filled up with bitterness, which loseth life, findeth death, obtaineth punishment, loseth paradise ?

Lesson v.

BREthren, because therefore God wished to build a temple to himself in us, and is deemed continually to dwell in us : as much we are able, with the help of him, let

us strive to throw away the superfluous, to collect the useful : to reject extravagance, to preserve chastity, to condemn avarice, to seek mercy, to despise hatred, to follow

charity. If we do these, with the help of God, brethren : we continually invite God into the temple of our heart and body. Whence, most beloved brethren, if we wish to celebrate with joy the birthday of the temple : we ought not to destroy the living

temples of God by evil works in us. Let me say, brethren, let me say, that all may be able to understand. As often as we come to the church, such as we would wish to find it : so well ought we also to prepare our souls.

Lesson vj.

Wish thou to find the basilica shining ? Permit not thy soul to be stained with the filth of sins. If thou wishest that the basilica be bright, and God wisheth this, that thy soul should not be dark, then let it be done as the Lord saith, that⁸¹ the light of good works may shine in you, and let him that is in heaven be glorified : just as thou entereth into such a church, thus God wisheth to enter into thy soul, as he hath promised, saying, And I will dwell⁸² in them. Therefore, as often as we desire to celebrate the birthday of the temple, we ought to assemble at the church soberly and peacefully, and for

many days before to strive for chastity : and, according to our ability, to present alms to the poor : and then let us come confidently to the birthday of the basilica, and in security to the solemnity of holiness : and we shall merit to obtain all from God whatsoever we shall justly wish to ask. But this above all behooveth, that just as we come to the church with shining vestments : so also let us come with clean hearts. For it becometh nothing that thou shouldst appear shining in the eyes of men : if thou shalt be filthy in the eyes of angels. But thou.

According to Luke, vj. (47.) Lesson vij.

AT that time, Jesus said unto his disciples, Everyone that cometh to me, and heareth my words, and doth them, I will shew you to whom he is like. He is like to a man building a house. And that which

followeth.

A Homily of the Venerable Bede, Priest.

(20. 2. Book, before the middle.)⁸³

THis man building a house is himself the Mediator of God and men, the man Jesus Christ : who

deigned to build and consecrate to himself a beloved and holy house, namely the Church, in which he might abide for ever. Who digged deep, and laid the foundation upon a rock, for whatsoever earthly intentions he found in the heart of the faithful, he strove to root out completely : so that with the lumps of earlier habits and superfluous thoughts cast out, he would be able to have a stable and unshakable

dwelling place in them. For he himself is the rock : upon which he laid the foundations of such a house. Just as in building a house nothing is preferred to be established than the foundation : so holy Church hath her rock, namely Christ, concealed in <her> inmost⁸⁴ heart, neither doth she place anything ahead of <her> faith and love of him, indeed for this, that he hesitated not even to suffer death.

Lesson viij.

Without doubt, because the prince of the Church clung most firmly to this rock, from it he received <his> name : when he heard, that thou art Peter, and upon this rock I will build my church. And when a flood came, the stream beat vehemently upon that house, and it could not shake it ; for it was founded on a rock. The explanation is clear, because the Church is often beaten by oppressions : and is not overthrown. Insofar as if any believers have ceased from conquering evils : they certainly belonged not to this house, because if they had remained on the rock founded of faith and not rather on the sand of faithlessness or inconstancy, they would have entirely prevailed never to be shaken loose.

But it is noted that this flood of temptations assaileth the Church in three ways. For either he is tempted when he is drawn away by his own concupiscence, and allured by anything, or is overcome by the wickedness of false brethren, or is assailed by the overt snares of those outside⁸⁵ <the Church> : which temptations evidently the Lord elsewhere calleth the gates of hell. And rightly, because without doubt if [220v.] they should succeed, they drag us down to everlasting destruction. And upon this rock I will build my church, and the gates of hell shall not prevail against it. And thus if⁸⁶ they beat : yet the the gates of the devil overthrow not Church of Christ. And if⁸⁷ the flood of faithlessness

inundateth : yet it undermineth not

the house of faith.

Lesson ix.

THe holy Church, which is able to say truthfully to her helper, When my heart was in anguish, thou hast exalted me on a rock : is not vanquished by those outside, because by suffering the madness of the persecutions of unbelievers, she overcometh with the crown of martyrdom. She is not corrupted by false brethren : because she both refuteth the teachings of heretics with right believing, and avoideth the vicious examples of some catholics, by living soberly and justly and piously. She is not blinded by the smoke of individual lusts : because inwardly she burneth with the ardour of the Lord's charity alone. But to this man, that is our Redeemer, who united to himself the universal Church with invincible strength of mind, are

likened the elect, each in his own degree : when what He doth generally in the whole Church, this they undertake especially to carry out individually in their hearts. For as if in deep digging they diligently examine their consciences, lest if anything sordid should lie hidden in them, they sedulously draw out from the depth of <their> hearts all the hiding-places of superfluous thoughts by hand of discernment : seeing that they prepare within themselves a firm and peaceful seat for that strongest rock that is Christ. And thus it happeneth that by his presence they may endure unconquerable⁸⁸ amid the frightening adversities and at the same time favourable allurements of the age.

¶ *If however this Feast should fall within the Advent of the Lord or from lxx. until the beginning of Lent, it will be an Octave without Rulers of the Choir until the Octave day, then indeed ix. Lessons will be made, with a Triple Invitatory, unless it should fall on a Sunday. And if any Feast of iij. Lessons or an Octave of the Saints should fall within this Octave let all be made of the service of the Feast or of the Octave and only a Memorial of the Dedication. On the Sunday [to be sure]⁸⁹ which will fall within the Octave or on the Octave, let all be made of the service of the [very]⁹⁰ Sunday with only a Memorial of the Dedication.*

When however this Feast should by chance fall between the Circumcision of the Lord

and the Octave of the Epiphany or from the Wednesday at the beginning of Lent until the Wednesday before Easter, or from the Vigil of the Ascension of the Lord until the Vigil of Pentecost, let nothing be made of the Feast within the Octave nor even on the Octave except [only]⁹¹ a Memorial. Nevertheless if this Feast should by chance fall within the Octave of the Epiphany, then let the whole service of the Octave of the Dedication be made after the Octave of the Epiphany.

If however this Feast should occur from the Vigil of the Nativity of the Lord until the Circumcision of the Lord : or from the Wednesday next before the Pasch until the Octave of the Pasch, or from the Vigil of Pentecost until the Feast of the Holy Trinity, let it always be deferred to where it may be conveniently celebrated : evidently after the Octave of the Epiphany or after the Octave of the Pasch or after the first Sunday after the Feast of the Holy Trinity, and [then]⁹² the Octave will be with Rulers of the Choir.

If this Feast should by chance occur on the first Sunday of the Advent of the Lord or on Wednesday at the beginning of Lent or on the Sunday of the Passion of the Lord, or on [the Sunday]⁹³ of the Palm Branches, or on the Octave of the Pasch, or on the Feast of the Holy Trinity, or on the Feast of Corpus Christi, let it be deferred until the morrow if it be free of a Feast with Rulers of the Choir, and Vespers will be of the Dedication with a solemn Memorial of the Feast. Let it be likewise if this Feast should fall on the Feast of the Ascension of the Lord, but then let nothing be made of the Dedication within the Octave until the Octave day except only a Memorial.

If this Feast should fall on a Sunday from the day⁹⁴ of the Holy Trinity until Advent, and if on that Sunday will be begun a new History that will not continue but for one week only, then there let the History be begun with a Memorial in silence, and let all be made of the service of the Dedication and on three ferias during the week let all be sung of the History with the ferial Responsory in the Third Nocturn, and on these three ferias let a Memorial of the Dedication be made first, then the Memorials that follow, and in this year let the Exposition of the Gospel of Sunday not be said, such that if any Feast of iij. Lessons should fall at that place let it be entirely omitted in that year : nevertheless the Octave of the Dedication will be on the following days without Rulers of the Choir until the Octave Day, and then let ix. Lessons and a Triple Invitatory be made, unless a Double Feast should impede, or another History which can not be sung on another Sunday nor on ferias.

Likewise [in the same way]⁹⁵ let it be made of the Feast of the Place where octaves are had : namely the Nativity of Saint John the Baptist, of the Passion of Peter and Paul, or

of the Holy Trinity, or of Saint Martin, and the like.

However in Paschaltide let the service of the Dedication be made this way. At both Vespers and at Lauds and at all the Hours let all be made as is said above. However [221r.] Compline of Paschaltide is not altered. At Matins let the first three Antiphon together with their Psalms and *V.* and Responsories of the First Nocturn be sung with three Lessons of the Exposition of the Gospel Jesus entering in, walked through Jericho. 2220.

On the second day within the Octave, let the Antiphons, Psalms, *V.* and Responsories of the ij. Nocturn be sung unless it be a Sunday.

On the third day, the Antiphons, Psalms, *V.* and Responsories of the iij. Nocturn, unless it be a Sunday.

On the fourth day, let the Antiphons and Psalms, *V.* and Responsories of the j. Nocturn be sung : and let it be thus during the rest of the days within the Octave with the aforesaid Lessons.

And if any Feast with Rulers of the Choir should fall within these Octaves, thereafter let not the order of the days but of the Antiphons, Versicles and Responsories be preserved on the following days. In such a way that on the Sunday within the Octave let the Lessons be read from the Exposition of the Gospel according to Luke as is written above. [Everyone that cometh to me. Homily of the Venerable Bede, Priest. This man.]⁹⁶ 2247.

Let the Antiphons, Psalms and *VV.* and Responsories be sung according to the order of the Nocturns [: nevertheless if Sunday will not fall within the Octave, then let the Sunday Gospel be read on the Wednesday].⁹⁷ In such a way that the third *R.* be sung by two of the Superior Grade in Surplices at the Quire Step and the rest as will be said afterwards.

However on the Octave [let be sung]⁹⁸ the Antiphons, Psalms and *VV.* and Responsories as on the first day : with the Exposition of the Gospel [according to John, It was the feast of the dedication. Homily of Blessed Gregory, Pope. The solemn dedication of the temple.]⁹⁹ as follows on the Octave day. 2263. A Triple Invitatory and all the rest as it stands in the Octave.

During the summer, certainly from Deus omnium. until the Advent of the Lord : daily within the Octaves are said the *VV.* and Responsories according to the order of the Nocturns except on Sunday within the Octave as is given below, and one Antiphon is sung at Lauds.

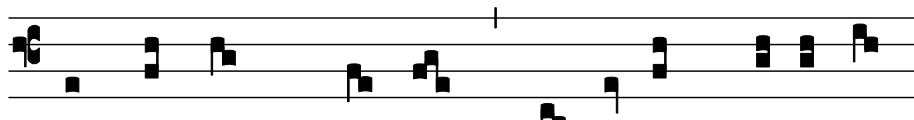
These following Antiphons are sung during the Octave of the Dedication on the Psalms Magnificat. and Benedictus.¹⁰⁰ or at the Memorial of the Dedication when a service is

On the Feast of the Dedication of the Church.


made of any Saint¹⁰¹ [with Rulers of the Choir]¹⁰² : except on Sunday within the Octave. [On the other hand when a service is made of any Saint during the Octave let a solemn Memorial of the Octave be made whether it be a Double Feast or not.]¹⁰³

Benedic Domine domum istam. AS:pl. z.; 1520:66r; 1531:221r.

1685. Ant.
IV.i.i



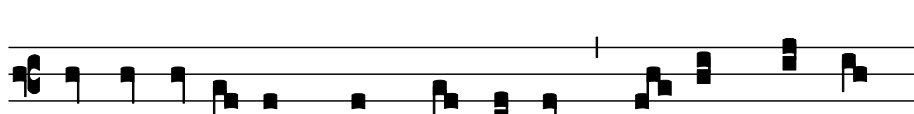
Bless, O Lord, * this house which I have built unto
thy name : of those coming into this place, Hear thou the
prayers in the throne of thy glory on high.
In Paschaltide let it be concluded with



high, al-le-lu-ya. Amen.

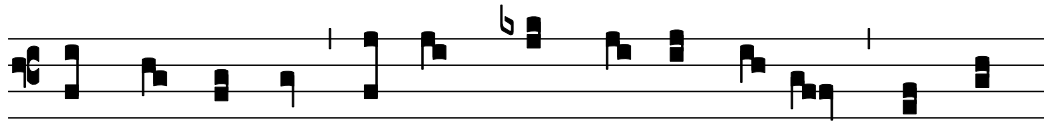
Mane surgens Jacob. AS:pl. z.; 1520:66v; 1531:221r.¹⁰⁴

3691. Ant.
IV.i.i

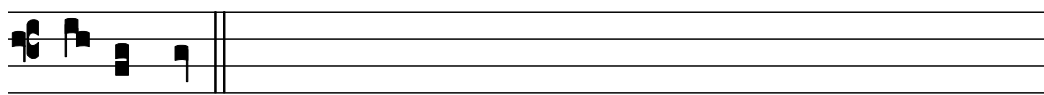


A-cob a-ris-ing * in the morning, set up the stone
pi-for a ti-tle : pouring oil upon the top of it, he made a

On the Feast of the Dedication of the Church.

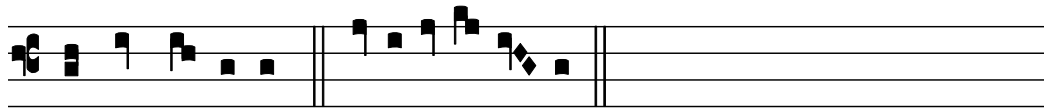


vow to the Lord, Indeed this place is ho-ly, and I



knew it not.

In Paschaltide let it be concluded with.



not, al-le-lu-ya. Amen.

*Benedictus es in templo. AS:pl. z.; 1520:66v; 1531:221r.*¹⁰⁵

Ant.
I.ii.

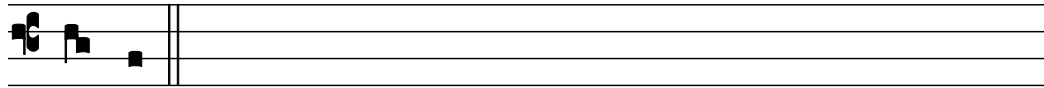


1730.

Lessed art thou * in the ho-ly temple of thy glo-ry,

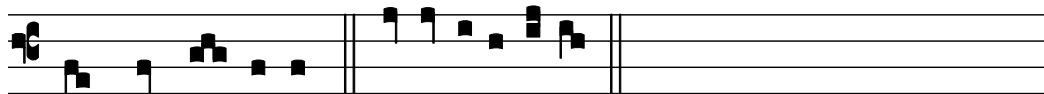


which hath been built to the praise and glo-ry of thy name,



O Lord.

In Paschaltide let it be concluded with

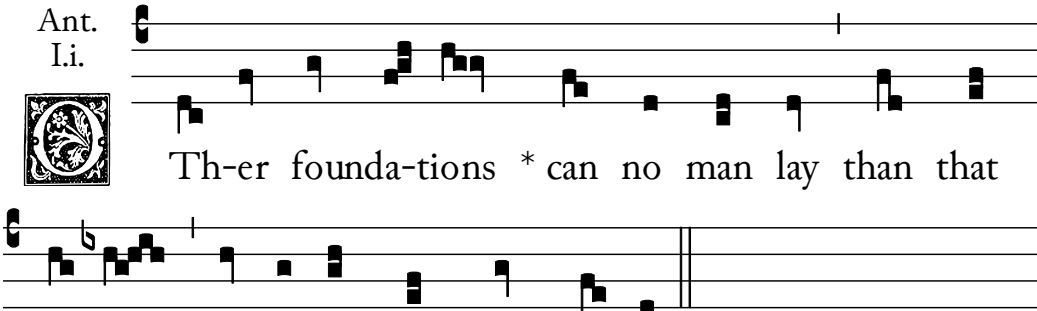


Lord, al-le-lu-ya. Amen.

On the Feast of the Dedication of the Church.

Fundamenta aliud. AS:pl. z.; 1520:66v; 1531:221r.¹⁰⁶

a06960. Ant. I.i.



Q Th-er founda-tions * can no man lay than that

indeed which is laid by Christ the Lord.

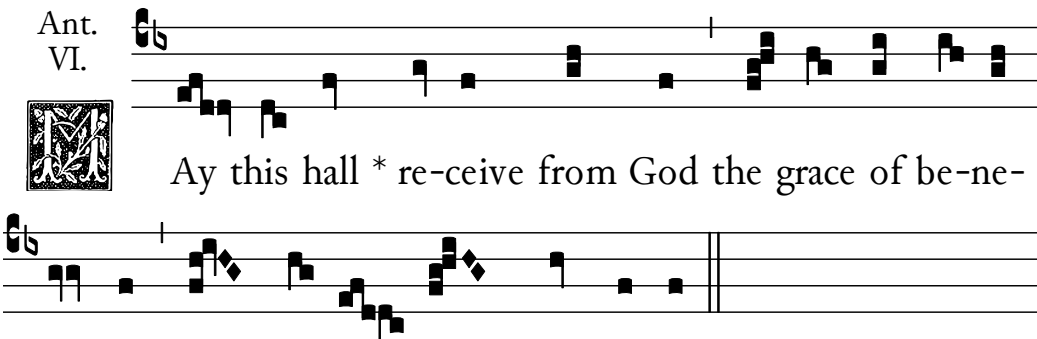
In Paschaltide let it be concluded with



Lord, al-le- lu-ya. Amen.

Hec aula accipiet Deo. AS:pl. z.; 1520:66v; 1531:221r.¹⁰⁷

202059. Ant. VI.



A Ay this hall * re-ceive from God the grace of be-ne-

dic-tion, and me-cy from Christ Je-sus.

In Paschaltide



Je-sus, al-le-lu-ya. Amen.

On the Feast of the Dedication of the Church.

In dedicatione hujus templi. AS:pl. A.; 1520:67r; 1531:221r.¹⁰⁸

Ant.

I.v.



3219.

N the de-di-cation * of this temple, praise God,



all ye host of hea-ven : and let all the earth praise the



name of the Lord, for his name only is ex-alted.

In Paschaltide

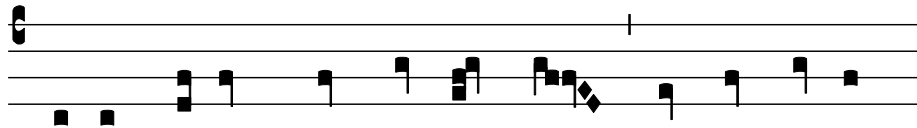


ex-alted, al-le- lu-ya. Amen.

Fundamenta templi hujus. AS:pl. A.; 1520:67r; 1531:221r.¹⁰⁹

Ant.

IV.ii.



2912.

He foundations * of this temple in his wisdom

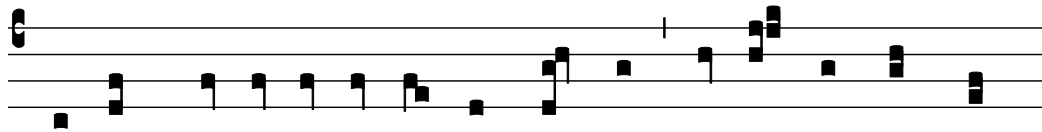


hath God estab-lish-ed, where-in the angels extol the

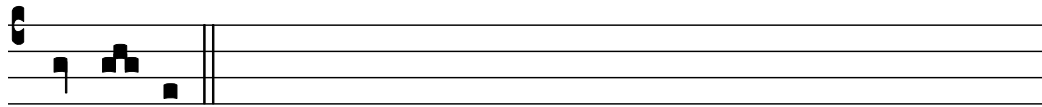


Lord of hea- ven, though winds undermine and ri-vers flow :

On the Feast of the Dedication of the Church.

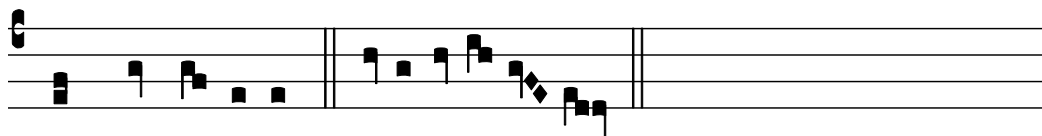


they are not able ev-er to move it, for it was founded



on a rock.

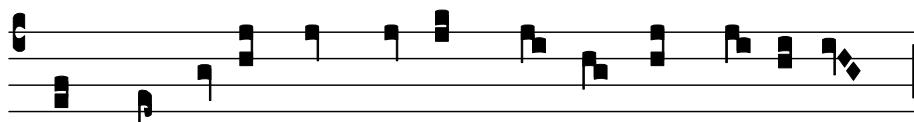
In Paschaltide



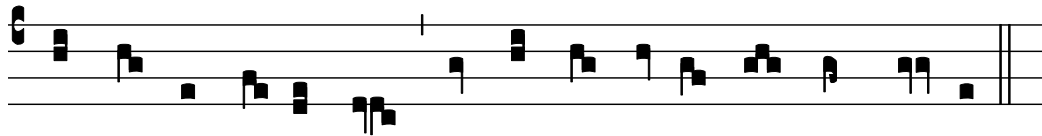
rock, al-le-lu-ya. Amen.

Exurgat Deus ad nostri. AS:pl. A.; 1520:67r; 1531:221r.¹¹⁰

XXXX.
Ant.
III.i.



Et God a-rise us * at our ser-vice of de-votion :



and in his ho-ly place let be made an increase of bles-sing.

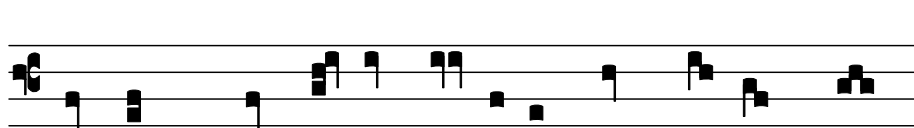
In Paschaltide let it be concluded with



bles-sing, al-le-lu-ya. Amen.

Qui regis Israel. AS:pl. A.; 1520:67v; 1531:221r.¹¹¹

XXXX.
Ant.
I.v.



thou * that rul-est Is-ra-el, look up-on this

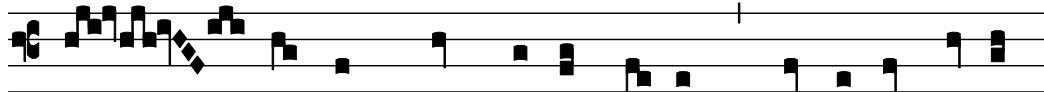
On the Feast of the Dedication of the Church.



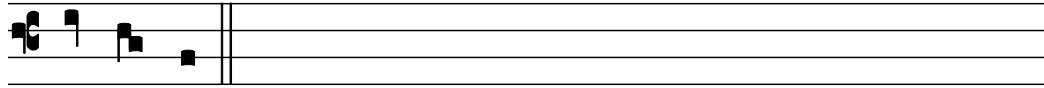
house : thou that ledest Jo-seph like a sheep, increase in it



thy be-ne-diction : thou that sittest upon the che-ru-bims,

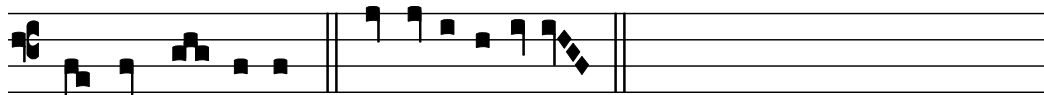


hear the prayers of thy suppli-ants, confessing in it



unto thee.

In Paschaltide let it be concluded with



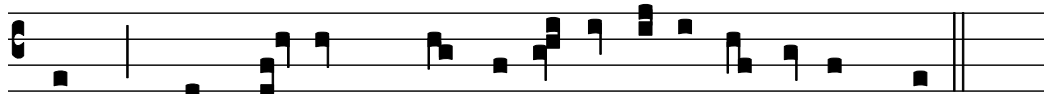
thee, al-le-lu-ya. Amen.

Benedic Domine domum istam. AS:pl. A.; 1520:67v; 1531:221r.¹¹²

Ant.
VII.ii.

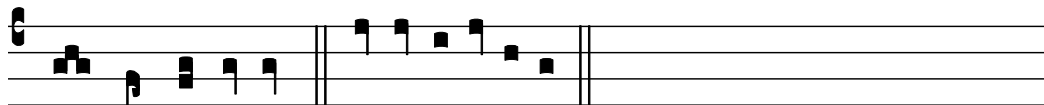


Less, O Lord, * this house which I have built to thy



name : that thy eyes may be o-pen upon it day and night.

In Paschaltide



Lord, al-le-lu-ya. Amen.

1684.

On the Feast of the Dedication of the Church.

Ornaverunt faciem templi. AS:pl. A.; 1520:67v; 1531:221r.¹¹³

4198. Ant.
VIII.i.

Hey a-dorned * the foreof the temple with crowns
of gold : and de-di-cat-ed the al-tar to the Lord.

In Paschaltide

Lord, al-le-lu-ya. Amen.

And these aforesaid Antiphons are sung in order likewise on Monday.

*Let no Memorial be made during the whole Octave, of the Cross, of Saint Mary, nor of All Saints, because the Choir is Ruled, evidently if it should fall during the summer, of course from Deus ómniū. until Advent, or from the Octave of the Epiphany until lxx. or in Paschaltide until the Ascension of the Lord, unless any Feast without Rulers of the Choir should come between. Nevertheless in the season of the Nativity of the Lord until the Purification let a solemn Memorial of Saint Mary be made, and from the Octave of the Pasch until the Ascension of the Lord let a solemn Memorial of the Resurrection be made.*¹¹⁴

¶ *At all the Hours let [the Antiphons]¹¹⁵ the Chapters and the R̄R̄. and the V̄V̄. with the Prayer be said as on the day.*

At Vespers Ant. Holiness, O Lord. 2225.

Ps. I have believed. (cxv.) [373]. *and the other Psalms as on the day at ij. Vespers.*

Chapter. This is the house of the Lord, [strongly built. *as above*].¹¹⁶ 2236.

Hymn. Now the great and sure foundation, [Christ, the Corner Stone, is laid.]¹¹⁷

2227.

V̄. Blessed are they that dwell [in thy house. *as above*].¹¹⁸ 2229.

On the Feast of the Dedication of the Church.

Antiphon on the Psalm Magnificat. as above. 2252-2258.

Prayer. O God, who hast deigned to call the Church. 2230.

¶ *Let this order be preserved daily within the Octave at Vespers except on Sunday, to be sure at First Vespers only.*

If Sunday should fall within the Octave let all the service be made of the Dedication this way.

At First Vespers on the Psalms only this Antiphon Holiness, O Lord. 2225. Ps. I have believed. (cxv.) [373]. and the other Psalms as above on the day.

Chapter. I saw the holy city, [the new Jerusalem. as above at First Vespers].¹¹⁹ 2200.

The R̄. is not sung.

Hymn. Blessed City, Holy Salem. 2201.

℣. Holiness, O Lord, [becometh].¹²⁰ 2203.

Ant. The Lord [hath sanctified].¹²¹ 2203.

Ps. Magnificat. 55.*

Prayer. O God, who hast deigned to call the Church. [as above.]¹²² 2230.

A Memorial of the Sunday and of the Trinity : and a Procession before the Cross [221v.] whether a new History will be begun or not : except [when]¹²³ a Sunday ought to be entirely deferred. At the entrance to the Quire : of Saint Mary.

At Matins let all be sung of the History as on the first day. Lessons as are given before. [First Lesson. The birthday of this temple. 2245. Gospel according to Luke. Everyone that cometh. Homily of the Venerable Bede, Priest. This man¹²⁴ building a house.]¹²⁵ 2247.

At Lauds let only one Antiphon be sung.

At Prime and at the other Hours let all be made as within the Octave.

At ij. Vespers let all be made as on the first day : except the R̄. which will not be sung : with the Prayer O God, who hast deigned to call the Church. 2230.

¶ *On the Octave day [of the Dedication].*¹²⁶

*At j. Vespers on the Psalms Ant. O how fearful [is this place].*¹²⁷ 2199. *ferial Psalms. Chapter, R̄. and the rest as on the first day at First Vespers, with this Prayer O God, who dost renew [year by year].*¹²⁸ 2204. *In such a way that the R̄. may be sung by two of the Superior Grade in silken Copes at the Quire Step.*

At Matins and at Lauds let all be made as on the first day, in the manner of a Feast of ix. Lessons. 2205. Let a Triple Invitatory be sung as is indicated above on the Octave of the Epiphany.

*Lesson j. (Bede, Homily 20. Book 2. after the middle.)*¹²⁹

T appeareth agreeable, brethren, to the solemnity which we honour, to recall something of the building of the temple : and to investigate how fittingly its adornment agreeth with the significance of the Church. Thus Scripture recounteth, that because Solomon commanded, they should bring great stones, costly stones, for the foundation of the temple, and

should square them. The great and costly stones which were placed as a foundation carry the whole burden of the temple placed upon them : they suggest the extraordinary teachers of the holy Church, great evidently with excellence of merits, costly with the brilliance of signs. Which hearing the word from the Lord himself : by their preaching brought forth the whole fabric of the growing Church.

Second Lesson.

THe foundation, in holy Scripture : is called Christ. In which great and costly stones which might bear the whole temple are placed : because by himself, to extend the Church throughout the whole world, were instructed first the patriarchs and the prophets, and afterwards the apostles. Which, the more closely they clung to their love of him : the

more strongly did they sustain his followers in the building up of the heavenly <temple>. Which stones evidently the king ordered to be squared : to signify that the teachers of the Church ought to be of settled character and unalterable mind. For just as a square however turned standeth upright : thus the life of those who are perfect is known to be

dislodged from its stability by no pressures of temptations. Now the temple was built of Parian marble (which is a pale stone) : that ex-

pressedth the whiteness of ecclesiastical chastity. To be sure it was sixty cubits in length, and twenty in width : and thirty in height.

Third Lesson.

THe length of the temple denoteth the faith of the holy Church : through which she patiently beareth depraved adversaries. The width, charity : by which she spreadeth inwardly through the bowels of piety. The height, hope, with which she awaiteth, on account of her good deeds which are performed through charity : the rewards of heavenly life. And well the length is expressed by <a multiple of> six : because by that the perfection of good works is wont to be designated. Well indeed the width of the temple is twenty cubits : because the precept of charity which is extended is twofold. Now the height is thirty cubits : because every hope of the

elect prepareth them as much as it can, by training, for the vision of the Holy Trinity. Six therefore for long-suffering faith, three for the height of hope, two pertaineth to the wideness of love : by which the whole state of the Church is understood to be completed. By ten however which is the perfect number, each of these is multiplied : by which figuratively is denoted the manifold increase of perfection of the same. And this <was> the measure of the lower temple : above which rose an upper storey of the same length, width, and height. To be sure, another storey likewise arose above this one, of the same length and width : sixty cubits in height.

Lesson iiij.

TO be sure there was made in the middle of the temple a wall of boards of cedar of twenty cubits in height : which divided the oracle, that is the Holy of Holies from the forepart of the temple. And the oracle was twenty cubits in length.

Again <the part> in front of the entrance of the oracle of the temple [222r.] <was> forty cubits long : in which were the tables and the candelabra of gold. But also the altar of gold near the door of the oracle : that with incense being enkindled¹³⁰ upon it, a

cloud of smoke ascending might overspread the oracle where the Ark of the Covenant was, and over it were the cherubims ¹³¹ of glory overshadowing the propitiatory. The first part of the house thus represents the situation of the present Church : the inner part the entrance into

heavenly life. Whence rightly the table and the candelabra were placed in the first part : because in this life we have the benefit of the light of the sacred scriptures and the refreshment of the heavenly sacraments. But in the future : we have no need of such assistance.

Lesson v.

THe altar of pure gold signifieth the hearts of the pious, filled with the fragrances of spiritual desires : burning with the fire of continual love. The Ark of the Covenant which was within the veil : denoteth the humanity of Christ. The urn of manna : the fullness of <his> divinity. The rod of Aaron : the inviolable power of his priesthood. The tablets of the covenant : that it is he which hath given the law. There was also a porch before the temple of twenty cubits in length,

and ten cubits in breadth : having a door opposite the door of the temple from the east. This porch designateth the people of the holy Church which preceded the time of the Lord's incarnation : neither yet continued empty of faith in his incarnation. For this door of the porch opposite the door of the temple, by the rising of the sun : is the faith of the people in Christ before <his coming>, the same as that of those which followed. But thou.

Lesson vj.

Hence well is it said that two bronze columns of wonderful work were set up in the same porch about the temple : and upon these were set capitals worked as if of lilies. For the columns stood before the door of the temple : because illustrious teachers preceeded the coming

of our Redeemer. Now one of the columns stood at the right of the door, the other at the left : because they foretold both to the people of Israel, who were then fervent with divine faith and charity, the future incarnation of their Redeemer, and likewise to the Gentiles which as yet

were situated to the north, numb with the cold of faithlessness, that this same <door> was to be opened wide for the entry of the Redeemer.¹³² But the capitals of the columns were of lily work, because the entire essence of their preaching resounded with the brightness of everlasting beatitude, and promised that his glory would be seen by their

hearers : he who existing eternally, God, before the ages, was made man at the end of the ages. For the redness of gold within the whiteness : expresseth the brilliance of divinity in the man. He who evidently appeared both first as a man bright with virtues : and after <his> death clothed in the white splendour of incorruptibility. But thou, O Lord.

¶ *According to John, x. (22.) Lesson vij.*

AT that time, It was the feast of the dedication at Jerusalem : and it was winter. And Jesus walked in the temple, in Solomon's porch. And that which followeth.

*A Homily of the Venerable Bede, Priest.
(19. 2. Book.)¹³³*

THe solemn dedication of the temple is called the feast of the dedication of the temple : which the people of God had been accustomed to celebrate each year according to the ancient tradition of their ancestors. Following in whose footsteps, at this time, according to the custom of the Christian world : we strive to conduct the annual day of solemn observance of the dedication of our church with

divine praises and vigils. And it behooveth us to celebrate this festival with great devotion : in that we recognize it to be so agreeable to our Redeemer, that he deigned thereon indeed to enter into the temple and to undertake to address a speech to the people, and also to set forth the mysteries of his divinity. If therefore the Lord wished to walk in the temple, in which the flesh and blood of brute animals was offered : so much more shall he be glad to visit the house of our prayer where the sacrament of his own body and his blood is celebrated.

Eight Lesson.

IF the Lord disdained not to walk round the portico in which once

a mortal and earthly king, albeit most powerful and most wise, was wont to

stand to pray : how much more doth he desire to visit and also to illuminate the innermost parts of our hearts, if yet he regardeth them to be the portico of Solomon, that is, if <he regardeth> them as having the fear of him which is the beginning of wisdom ? Nor indeed should it be supposed that only the house in which we gather for praying or for celebrating the mysteries is the temple of the Lord : and that we ourselves, who assemble in the name of the Lord, should not more fully be called the temple of God. If, therefore, we are the temple of God,

[222v.]

brethren : let us take great care and busy ourselves with good deeds, that he may deign to come frequently into the same and there make his dwelling. Let us avoid the example of winter : lest evidently the Lord coming into our hearts find them numb of the ardor of charity, and therefore having been shunned may quickly abandon the same. For why troubled the Evangelist to mention that it was winter time, except because he wished to indicate the hardness of the faithlessness of the Jews by the bitterness of the wintry wind ?

Lesson ix.

Let us, too, most beloved brethren, gather round Christ, not like the Jews, striving to snare him : but by preparing a pleasing habitation for him within ourselves, like the most faithful of his house, of whom it is rightly said, The most Highest hath sanctified his own tabernacle. God is in the midst of her, therefore she shall not be removed. Let us ask him not (as they) frenzying, How long dost thou hold our souls in suspense ? If thou be the Christ, tell us plainly : for what is more frenzied, than that they might for that reason seek to destroy the Teacher of truth in their

mind : because he did not openly reveal to them the hidden mysteries of his majesty, with them unbelieving and contradicting : but as Scripture warneth, thinking of him in goodness, and seeking him in simplicity of heart. For he is found by them that tempt him not : and he sheweth himself to them that have faith in him. Let us say to him humbly, for thou art the Christ, the Son of God. Thee, the only-begotten Son of the Father, being both coeternal with the Holy Ghost and consubstantial in divinity : thee we acknowledge to have become a sharer in our substance in time.

Grant that what we venerate in the present time with pious faith we may observe with vision in the future. This is indeed the only health and life of our soul : to discern perpetually thy face, thy light. Nether should we doubt that he shall hear us asking, when we ask <for> what he himself hath ordered : and we request with earnest mind what he himself desireth to give <to us>. For how shall it be believed that he should deny good things to his servants devoutly beseeching, who did not refuse to

disclose even to rebels beyond that which they entreated ? Who, when they asked him whether he was the man Christ : he was not reluctant <to reveal> to them that he was not only a man, but was indeed Christ, God and Son of God. He answered them saying, I speak to you, and you believe not : the works that I do in the name of my Father, they give testimony of me. But you do not believe, because you are not of my sheep. But thou, O Lord, [have mercy upon us].¹³⁴

¶ *At Prime and at the other Hours let all be made as within the Octave.*

At Second Vespers let all be made as on the first day at Second Vespers except for the Responsory which will not be sung, with this Prayer, O God, who dost renew year by year. 2204. and the rest.

¶ End of the service of the Lord.

¶ Thus are the parts of this codex bound.¹³⁵

a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. v. x. y. z : &. ꝑ. Ꝓ. ꝓ. Ꝕ.

In octa. dedicationis ecclesie

plum dei sumus fratres: curemus solemiter & bonis satagamus actibus: ut in eodem suo templo sepius ipse et ventre et mansionem facere dignetur. Caveamus hinc exemplum: ne videlicet corda nostra dominus adveniens / a charitatis ardore contritione reperiat / ideoque ea citius aucteratus relinquat. Quid enim pertinuit ad evangelicam hinc tempus commemorare / nisi quia duritiam perfidie iudeorum per asperitatem avaritiam voluit designare humiliter. **Lec. ix.**

Quereamus et nos fratres christum / non sicut iudei insidijs appetendo: sed ut fidelissima dominus eius / placitam illi in nobis sedem parando. de quibus merito dicatur. sanctificavit tabernaculum suum altissimum / deus in medio eius non commovebitur. Petamus eum non (ut illi) blasphemando. quousque animam nostram tollis. si tu es christus / dic nobis palam: quid enim blasphemant / quod ut magistrum veritatis ideo sibi animam tollere quererent: quia non eis incredulis et contradicentibus aperire sue maiestatis archana reseravit: sed ut scriptura admonet / sentiendo de illo in bonitate / et in simplicitate cordis querendo illum: quoniam invenitur ab his qui non recitant illum / apparet autem eis qui fidem habent in illum. dicamus ei suppli-

ces / quia tu es christus filius dei. **De filium unigenitum patri et spiritus sancto coeternum esse & consubstantialem in divinitate: te nostre substantie participem ex tempore factum esse cognovimus.** Da ut quod interim pia fide veneramus plena in futura visione speculemur. Hec est enim vnitica anime nostre salus & vita: tuum perpetuo vultu / tuam cernere lucem. **Hec dubitandum quia rogantes exaudiet nos. quando quod ipse precepit rogamus: et quod dare ipse desiderat / in terra mente poscimus.** Quomodo enim pie supplicantiibus famulis negare credendus est bona / que etiam rebellibus vltra quod petebant aperire non renuit? Qui cum illum an homo christus esset interrogarent: ipse eis non hominem tantum / sed etiam deum christum et dei filium se esse non tacuit. Respondit eis dicens. **Quoquod vobis: et non creditis. Opera que ego facio in nomine patris mei: hec testimonium perhibent de me. Sed vos non creditis: quia non estis ex ovis meis. Tu autem dicit.** **Ad primam & ad alias horas omnia fiant sicut infra octa. Ad secundas vespere omnia fiant sicut in prima die ad secundas vespere preter ista. quod non dicetur / cum hac oratione. Deus qui nobis per singulos annos. et cetera.**

¶ Finitis officiorum dominicalium

¶ Sic codices huius partis ligendi sunt.
a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. v. x. y. z. 3. 4. 5. 6. 7.

Notes, pages 2199-2266.

¹ In BL-52359. the 'allelúyas' for Eastertide this feast appear on f232v. The 'allelúyas' for Eastertide in the antiphons and responsories for this feast do not appear in in PEN BL-52359.

² 1520:58v.

³ AS:pl. p. indicates '*In tempore paschali post Glória Patri repetatur Allelúya.*' In 1520:59r. 'in' is set CD; 'evigilásset' ends on C.

⁴ In HS-1525:66v. (British Museum), v. 3, at 'Nómine' the middle note F has been deleted and G put in its place. The 'Amen' is taken from PHM:45.

⁵ AS:pl. q. indicates B, throughout.

⁶ 1520:59v.

⁷ In 1520:59v. 'clemencia' is set ED.FGED.FDD.CD.D; 'Allelúya' is likewise set Ed.FGED.FDD.CD.D. In BL-52359:227r. 'solennia' is set D.EFGGFEDFD.Cd.D; 'eam' is set DE.D; 'clemencia' is set ED.FGEDFDD.Cd.D. PEN:156r. omits 'cúrrite' and its music, leaving a space; 'solennia' is set D.EFGGFEDFD.Cd.D; 'eam' is set DE.D; 'clemencia' is set ED.FGEDFDD.CD.D.

⁸ 1520:59v.

⁹ BL-52359:227r. has 'scalam Jacob', set G.G A.CB.

¹⁰ In 1520:60r. the entire antiphon except for 'sanctus est' is set a third lower.

¹¹ *Augustini* in *Appendic Sermo ccxxix. Opera v. 2937*, ed. Paris. 1838. [SB:mcccclii.]

¹² In AS:pl. r. 'cantábat', set ACBCDC.AF.GAGEG, replaces 'decantábat'. 1520:60r. has 'super altáre Dómino' In BL-52359:227r. there is no flat at 'templi'; 'pópulus' is set G.GEG.GAFEFGE. In PEN:156v. 'templi cantabat' is set ACBCDC.AF AF.GAGE.GAGE.FG.

¹³ 'agnoscens' *Legenda* 1518. [SB:mccccliii.]

¹⁴ 'quod quidam . . .' *usque ad finem lectionis non habet Leg.* 1518. [SB:mccccliii.]

¹⁵ In 1520:60v. 'vérticem' is set FECD.DD.FGEFE. In BL-52359:227v. 'vérticem' is set FFEC.D.FGEFE; 'super omnes' is set DE.D Fe.FGF. In BL-52359:232v. 'Allelúya' is set DFe.CFED.DFGEFe.ED.

¹⁶ 1531:216r. indicates '*In Eastertide let it be concluded with Alleluya, alleluya.*'

¹⁷ In 1520:60v. a barline and initial captial at 'Et ego' suggests the possibility of an abbreviated restatement of the responsory ending following the \mathcal{V} . 'Glória Patri.' AS:pl. s. indicates '*In tempore paschali post Glória Patri. repetatur Allelúya. ij.*' In BL-52359:227v. 'et ego nesciébam' is set FFF FGFF.ED FE.FG.GAGF.GFE. In 1520:61r. 'nesciébam' is set FE.FG.GAGFG.FE.

¹⁸ 1520:61r.

¹⁹ 1520:61r.

²⁰ AS:pl. s. has no flat.

²¹ 1520:61r.

²² *Augustini* in *Appendice Sermo ccxxxi. Opera v. 2944.* [SB:mcccclv.]

²³ 'a partibus Ethiopia . . . austri venit' *non habet Leg.* 1518. [SB:mcccclv.]

²⁴ In 1520:61v. 'istum' is set CBCDAB.AG; 'excélso' is set EG.FEF.DFCDFEFED. BL-52359:228r. has no flat.

- ²⁵ 1520:61v.
- ²⁶ 'viri' *Legend.* 1518. [SB:mccccclvi.]
- ²⁷ 'tandem' *Leg.* 1618. [SB:mccccclvii.]
- ²⁸ In BL-52359:228r. 'et porta celi' is set DFFEDF C.DF FGFEFEDCDEFEF.ED. PEN:157v. has no music for 'vere'; 'et porta celi' is set DFFEDF.
- ²⁹ 1520:61v.
- ³⁰ 'inquam' *Chevallon. et Leg.* 1518. [SB:mccccclvii.]
- ³¹ 'peruenit' *Leg.* 1618. [SB:mccccclviii.]
- ³² AS:pl. t. indicates '*In tempore paschali post Glória Patri. repetatur Allelúya.*' In BL-52359:228v. 'Dómine' is set F.EGFF.EF; 'seculórum' is set F.G.FEDE.ED. In PEN:157v. 'Dómine' is set FGFF.FDFGFEF.FE; 'in innocéntia' is set D F.GA.GF.EF.ED.
- ³³ 1520:62r.
- ³⁴ In 1520:62r. 'celi' appears to be set GA.BGA.
- ³⁵ 1520:62r.
- ³⁶ In BL-52359:228v. 'custódiat' is set G.G.A.GF. In PEN:157v. 'custódiat' is set G.A.G.GF.
- ³⁷ 1520:62r.
- ³⁸ In BL-52359:228v. 'et exaltáta' is set GF G.A.C.C.
- ³⁹ 1520:62v. This ending is a cue for the pneuma. In AS:pl. v. 'colles' is set A.GF.
- ⁴⁰ 1520:62v.
- ⁴¹ *Bede* in Luce Evangelium, cap. xix. Lib. v. cap. 77. *Opera* v. 398. [SB:mccccclix.]
- ⁴² In BL-52359:228v. 'tui' is set GABAGA.AGABA; 'viam' is set CDB.CD; 'da' is set GAGE. In 1520:62v. 'ámbulent' is set DCB.CBAGAGAGFG.GF.
- ⁴³ 1520:62v.
- ⁴⁴ 'secum', 1531:217r. 'cecum', SB:mccccclx.
- ⁴⁵ 'rapti', 1531:217r. 'raptim', SB:mccccclx.
- ⁴⁶ 'tam' *Chevallon. et Leg.* 1518. [SB:mccccclx.]
- ⁴⁷ In BL-52359:229r. 'omnes; is set DEFG.GFED.
- ⁴⁸ 1520:63r.
- ⁴⁹ 'non baptizatum ante prandium' *Beda.* [SB:mccccclxi.]
- ⁵⁰ AS:pl. w. indicates '*In tempore paschali post Glória Patri repetatur Allelúya.*' In BL-52359:229r. the sedonc 'domus' is set FGAG.A; 'oratiónis' is ste A.A.AGAFGFED.EDFED.FGA; 'dicit' is set CDFGFEDFGA.AGAFGF; 'omnis' is set AB₂GG.F; et is set ACCB₂A; 'querit' is set ACCB₂AB₂.B₂A; 'invénit' is set AGGFEEDFGAAGFGA.FED.DFGGF; the second syllable of 'pulsánti' omits the final DC.
- ⁵¹ 1520:63v.
- ⁵² In AS:pl. w. 'petram allelúya.' appears to be set GF Fd.FG.G.G. In BL-52359:229v. 'domus Dómini' is set GE.G F.E.D.
- ⁵³ In BL-52359:229v. 'preciósi' is set F.E.D.DF; 'muri tui' is st F.FE DF.FC; 'Hierúsalem gemmis' is set FG.A.GF.FG CDFFG.F.

- ⁵⁴ Although 1531:217v. has in stanza 2. 'canóro', most Sarum sources have 'canóre'.
- ⁵⁵ AS:pl. x. indicates '*Hec antiphona terminetur cum Allelúya. semper nisi inter septuagesima et pasche.*' but does not provide the ending that omits 'Allelúya.' In 1520:64r. 'hódie' is set E.F.G.G; dómui' is set CBA.B.C. The final melisma on 'est' is a cue to sing the pneuma. It does not appear in AS:pl. x. In BL-52359:229v. 'dómui' is set with only two neumes, CBA.BC.
- ⁵⁶ 1520:64v.
- ⁵⁷ 1520:64v.
- ⁵⁸ In BL-52359:230r. 'longitúdinem' is set F.F.F.F.F.
- ⁵⁹ 1520:64v.
- ⁶⁰ 1520:64v.
- ⁶¹ 1520:65r.
- ⁶² 1520:65r.
- ⁶³ 1520:65r.
- ⁶⁴ 'Unusquísque autem', 1520:65r.
- ⁶⁵ 1520:65r.
- ⁶⁶ 1520:65r.
- ⁶⁷ 1520:65r.
- ⁶⁸ 1520:65v.
- ⁶⁹ 1520:65v. 'quotídie' which immediately precedes seems redundant, and may properly belong begin this sentence.
- ⁷⁰ SB:mcccclxvii. has 'hómíne' with the note "'hodie' *Chevallon.* 'die' *Legend.* 1538: 'lumine' *legendum putat vir rev. E. Atkinson, S.T.P.*" Standard editions of Maximus have 'tém-pore'.
- ⁷¹ 'deprecantium' *Chevallon.* [SB:mcccclxix.]
- ⁷² 'regnantes et eorum' *Port.* 1519, 1525-0, 1613-4. 'rognantium' *Port.* 1557. [SB:mcccclxix.]
- ⁷³ 'in tentationibus' *Leg.* 1518. [SB:mcccclxx.]
- ⁷⁴ 'solennitates prout . . . corpore solenniter et venerabiliter' *Legend.* 1518. [SB:mcccclxx.]
- ⁷⁵ Cf. Bede *Homiliam in Dedicatione Ecclesie*, Op. vii. 174. [SB:mcccclxx.]
- ⁷⁶ 'pctā', 1531:219r. 'peccáta', SB:mcccclxxii.
- ⁷⁷ 'Et merito' *non habet Leg.* 1518. [SB:mcccclxxiv.]
- ⁷⁸ 'cognoscamus' *Chevallon.* [SB:mcccclxxv.]
- ⁷⁹ 'qui in' *Chevallon.* [SB:mcccclxxvi.]
- ⁸⁰ 'sibi' *Chevallon.* [mcccclxxvi.] 'ibi', *Legend.* 1518:208r.
- ⁸¹ 'Sic' *Legend.* 1518. [SB:mcccclxxvii.]
- ⁸² 'habitabo' *Leg.* 1518. [SB:mcccclxxvii.]
- ⁸³ *Bede In Dedicatione Altarium, Opera* vii. 171. [SB:mcccclxxvii.]
- ⁸⁴ 'immo' *Leg.* 1518. [SB:mcccclxxviii.]
- ⁸⁵ 'externorum' *Beda.* [SB:mcccclxxviii.]
- ⁸⁶ 'Etsi', SB:mcccclxxviii.
- ⁸⁷ 'Etsi', SB:mcccclxxviii.

- ⁸⁸ 'inseparables' *Chevallon*. [SB:mcccclxxix.] 'insuperábiles', *Legend*. 1518:209r.
⁸⁹ 1520:65v.
⁹⁰ 1520:65v.
⁹¹ 1520:65v.
⁹² 1520:65v.
⁹³ 1520:65v.
⁹⁴ 'festo', 1520:65v.
⁹⁵ 1520:66r.
⁹⁶ 1520:66r.
⁹⁷ 1520:66r.
⁹⁸ 1520:66r.
⁹⁹ 1520:66r.
¹⁰⁰ 'Benedíctus. et Magníficat.', 1520:66r.
¹⁰¹ 'Festo' legendum putavit C Seager. [SB:mcccclxxxii.]
¹⁰² 1520:66r.
¹⁰³ 1520:66r.
¹⁰⁴ In 1520:66v. 'Mane' is set D.F; In AS:pl. z. 'fundens' is set CD.F. The flat appears in BL-52359:230v.
¹⁰⁵ In 1520:66v. the psalm-tone appears a third lower. In BL-52359: 'edificátum' is set F.F.FD.E.D; 'et' is set D; 'nóminis' is set F.F.EF.
¹⁰⁶ 1520:66v. omits the flat. BL-52359:230v. has 'id dénique', set EF G.F.AGAB₂A; 'pósitum' is set A.G.F.
¹⁰⁷ 'a Christo Domino.' *Portiforia*. [SB:mcccclxxxiii.] 1520:66v. has 'accipiet a' set F.G.F.G GA. BL-52359:230v. has 'accípiet a' set FG.F.G GAG; 'grátiam benedictiónis' is set FGAB₂.AG.G G.GB₂.B₂A.GF.G.F; 'misericórdiam' is set F.F.F.FAB₂.AG.AG.G; 'Christo' is set FGAB₂.AG.
¹⁰⁸ In BL-52359:230v. 'Deum' is set DF.E; the second 'omnis' is set AGG.F; 'Dómini' is set FGA.FED.DF; 'exaltátum' is set F.F.FG.F.
¹⁰⁹ In BL-52359:230v. 'Fundaménta templi' is set C.C.Eg.G G.A; 'venti et flúmina' is set DF.EFDDC C DF.F F.F.EFDDC; 'enim erat' appears to be set A.A EF.?. In BL-52359:230v. the psalm-tone is IV.i.
¹¹⁰ In AS:pl. A. '-tum allelúya.' is set ED FE.FG.G.G. but this is the wrong mode.
¹¹¹ In BL-52359:231r. 'super domum' is set F.FE DC.EFE.
¹¹² In 1520:67v. 'sint' is set FAC. In BL-52359:231r. 'apérti' is set A.CD.D.
¹¹³ In 1520:67v. Dómino' (without 'allelúya') is set CB.AG.G.
¹¹⁴ 'Nulla fiat memoria per totas octavas quia chorus regitur nisi per estatem scilicet a Deus ómnium. usque ad adventum Domini hoc festum contigerit nisi aliquid festum vel octavam cum regimine chori intervenerit, in tempore pasche vero fiat memoria de resurrectione ut ubi notatum est et ab octavis sancti Stephani usque ad purificationem fiat memoria de sancta Maria ut ibidem notatum est. *R̄*. et versiculi cum oratione sicut in die.', 1520:67v.

¹¹⁵ 1520:68r.

¹¹⁶ 1520:68r.

¹¹⁷ 1520:68r.

¹¹⁸ 1520:68r.

¹¹⁹ 1520:68r.

¹²⁰ 1520:68r.

¹²¹ 1520:68r.

¹²² 1520:68r.

¹²³ 1520:68r.

¹²⁴ 'autem' does not appear in the reading, but it does appear in the Bede's Homily 65-8.

¹²⁵ 1520:68r.

¹²⁶ 1520:68r.

¹²⁷ 1520:68r.

¹²⁸ 1520:68r.

¹²⁹ *Bede* Homilia in Dedicatione Altarium, *Opera* vii. 172. [SB:mcccclxxxv.]

¹³⁰ 'thimiamáthe' *Chevallon*. 'thimiamáte' *Leg.* 1518. [SB:mcccclxxxvii.]

¹³¹ 'superque eam' *Leg.* 1518. [SB:mcccclxxxvii.]

¹³² 'redemptionis' *Leg.* 1518. [SB:mcccclxxxviii.]

¹³³ *Bede* Homilie Estivales de Sanctis, *Opera* vii. 174. Cf. *ejusdem* in *Evangelium Joannis* cap. x. *Opera* v. 545. [SB:mcccclxxxix.] 'Omelia beati Gregorii pape. Encénia vocabántur solémnia dedicatiónis.', 1520:68r.

¹³⁴ BL-52359:232v. adds here the following prayer which is not a normal part of the Use of Sarum. It is, however, found in a 1528 *Horae*, 'Hortulus anime recenter diversis . . . secundum usum Sarum.' See Edgar Hoskins, *Horae Beate Mariae Virginis* (London: Longmans, 1901):144. (This prayer, in varied forms, appears in other Uses, for example, in the *Liber Pontificalis Chr. Bainbridge Archiepiscopi Eboracensis* (Durham: Surtees, 1875):328, at the prayer over the people at the dedication of a new church, in the Extraordinary Form of the Roman Use, the Postcommunion for the Anniversary of the Dedication of a Church, and the Collect for the Dedication of the Lateran Basilica.)

Prayer.

O God, who out of living and chosen stones dost prepare an eternal habitation for thy Majesty : give aid to <thy> suppliant people, that insofar as thy Church is enlarged in bodily spaces it may be increased in spiritual. Through our Lord.

There follows a series of 'Allelúya' melodies appropriate to the various chants for the Feast of the Dedication in Eastertide.

Finally there appears the series of benedictions for the lessons at matins on the Feast of All Saints.

¹³⁵ [in libro nostro a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. u. x. y. z : aa. bb. cc. dd. ee. ff. gg. hh. ii. kk. ll. mm. nn. oo. pp. qq. rr. ss. tt. uu. xx. yy. zz : aaa. in Registro Chevalloniano—] [SB:mcccxcxi.]