

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume C.

Part 1.

Pages {1}-{128}.

Proper of Saints.
Feasts of December.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXXII.

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

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

This document first published July 1, 2022.

Revised August 2024.

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¶ *On the Vigil of Saint Andrew, Apostle.* [Ir.]

(xxix. November.)

At Vespers.

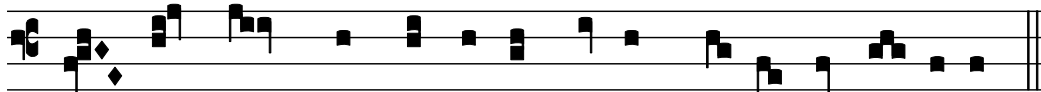
On the Psalms, this single Antiphon.

Unus ex duobus. AS:345; 1519-S:1r; 1531-S:1r.

Ant.
I.i.

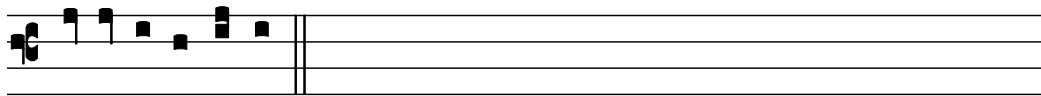


Ne of the two * which follow-ed the Lord,



5279.

was Andrew, the brother of Simon Pe-ter, al-le- lu-ya.



S. A. E.

Ferial Psalms.

And let the Ferial Psalms always be sung at j. Vespers on all Feasts of Saints when only one Antiphon is sung on the Psalms.

Let this also be observed at ij. Vespers of Saints¹ : except on Feasts and during Octaves

On the Birthday of Saint Andrew.

of Blessed Mary, and except on Feasts and during Octaves of Apostles and Evangelists : and except on the Feasts of All Saints and of Relics, and the Dedication of the Church : and likewise during Octaves of the same, and except on the Feast of the Name of Jesus and during the Octave of the same. And except on the Feast of Saint Anne at ij. Vespers : in such a way that the first three Psalms are sung under one tone : and the fourth Psalm is always raised if it shall be necessary. Which should be observed throughout the whole year at Vespers when a single Antiphon is sung on the Psalms, whether it be made from the Temporale or from the Feasts of Saints.

Chapter. Romans. x. [10.]

With the heart we believe unto justice : but, with the mouth, confession is made unto salvation. For the scripture saith : Whosoever

believeth in him, shall not be confounded. [R.] Thanks be to God.

R. The man of God [was led away].² below, iij. {12}.

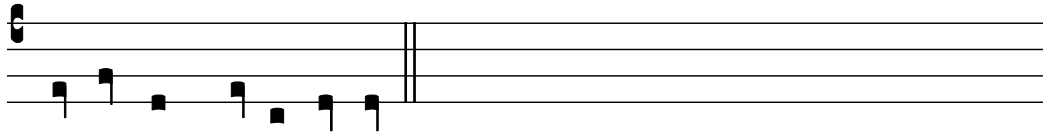
[**C** Let this following melody be sung at First Vespers and at Matins of this Feast only on this Hymn.]³

Andrea pie. HS:143v; 1519-S:1r; 1531-S:1r.⁴

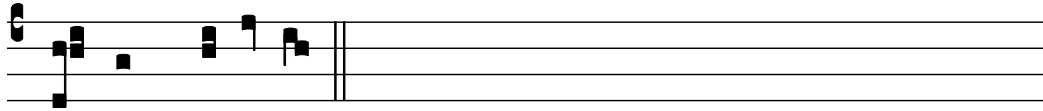
8262. Hymn. I.

Ay Andrew, *gentlest of the saintly compa-ny,
 Implore forgiveness for our grie-vous trespasses : That we,
 sore burthen'd by offences ma-ni-fold, At his pe-ti-tion


On the Birthday of Saint Andrew.



may obtain de-li-ver-ance.



Lord of Cre-ation. *In the Common.* [727].

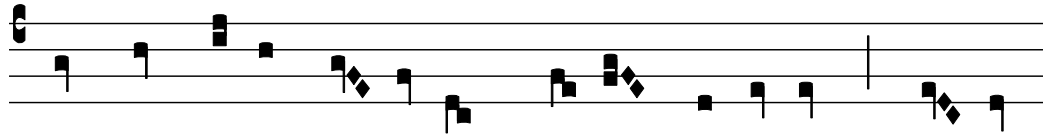
[ Let this following melody be sung within the Octave and on the Octave at Matins.]⁵
Andrea pie. 1519-S:1r; 1531-S:1r.

Hymn.
IV.



8262.

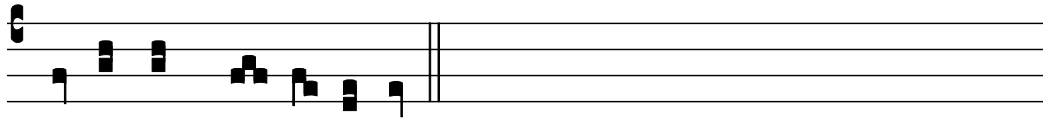
Ay Andrew, *gentlest of the saintly compa-ny,



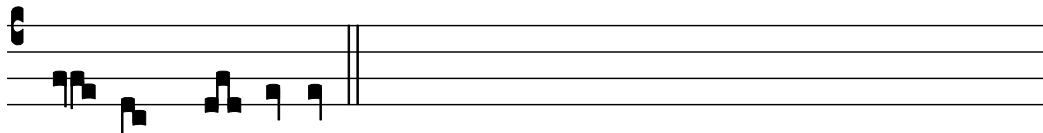
Implore forgiveness of our grie-vous trespasses : That we,



sore burthen'd by of-fences ma-ni-fold, At his pe-ti-tion



may obtain de- li-ver-ance.



Lord of Cre-ation. *In the Common.* [730].

On the Birthday of Saint Andrew.

℣. The Lord loved Andrew.

℟. For an odour of sweetness.

Ambulans Jesus. AS:345; 1519-S:1v; 1531-S:1r.

1366.
Ant.
Liv.



E-sus, walking * by the sea of Ga-li-lee, saw
Pe-ter, and Andrew his bro-ther : and he saith to them,
Come ye af-ter me, and I will make you to be fish-ers
of men : and they leav-ing their nets and ship, and
fol-low-ed him. *Ps.* My soul doth magnify. 55*.

Prayer.

WE beseech thee, almighty God,
that the blessed Apostle
Andrew may implore thy help for us :

that, being absolved from our⁶ sins,
we may likewise be delivered from all
dangers. Through our Lord.

*When the Feast of Saint Andrew the Apostle is deferred from Sunday to Monday : then
at First Vespers shall be said this Prayer.* We humbly entreat thy Majesty.

[**W**E humbly entreat thy Majesty,
Lord, that as the blessed
Apostle Andrew stood forth as a

preacher and ruler of thy Church, so
he may be a perpetual intercessor for
us before thee. Through our Lord.]⁷

On the Birthday of Saint Andrew.

If this Feast shall fall within the Advent of the Lord, then let a Solemn Memorial of Advent be made and afterwards of Saint Mary.

Whether this Feast shall fall within Advent or without : always let a Procession be made at j. Vespers after all the Memorials which are kept, to the Altar of Saint Andrew if it be had, with Taperers and Thurifer, with a boy bearing the Book before the Priest : the Choir following without a Cross, without changing vestments, singing the R̄. This man. with its Verse, below ix. {25}. Let the Rulers sing the Verse together.⁸ While the Verse is being sung : let the Priest cense that Altar [then the Image]⁹ : and afterward let him say the V̄. Their sound hath gone forth. [735].

Then let the Prayer be said without The Lord be with you. but with Let us pray. We humbly entreat thy Majesty. {4}. which is terminated thus, Through our Lord Jesus Christ thy Son. neither let it be preceded nor followed by The Lord be with you. nor Let us bless the Lord. When the Prayer We humbly entreat thy Majesty. is said at j. Vespers then at the Procession let this Prayer be said, We beseech thee, almighty God. {4}. On returning outside of Advent let [some]¹⁰ Antiphon of Saint Mary be sung : however within Advent, on returning, of All Saints, Ant. O Saviour of the world. {838}. V̄. Be glad in the Lord. [239]. Prayer. We beseech thee, O Lord. [235].

¶ *And thus let the Procession be made on all Feasts of Saints at j. Vespers after all the Memorials which are kept, throughout the whole year, of which Altars are in the Church, with the proper R̄. or from the common and with the V̄. and Prayer of the Saints,¹¹ in such a way that when the Prayer of the Vigil is said at Vespers as we have said above : then at the Procession let the Prayer of the day be said. Likewise when the Prayer of the Feast is said at Vespers then at the Procession is said the Prayer from the Common : unless a proper one is had, as on the Feasts of Saint Nicholas and Saint Catherine and the like. And always on returning let [an Antiphon]¹² of Saint Mary be sung, except when at Vespers a Memorial of the same has previously been made : then indeed on returning <it> is said of All Saints as above.*

Nor should their service be celebrated at their altars : whether Vespers, Matins, or the other Hours according to the Use of Sarum, but only the Mass of the Saint in the morning : and this¹³ at pleasure in the manner of a Double Feast with Credo. whatever feast it may be. [1v.]

Vespers of Saint Mary should not be said in Quire on this day nor on any Double Feast throughout the year : as is indicated on the j. Sunday in the Advent of the Lord : but having sung the final Let us bless the Lord. let the Officiant return to his Stall : and

On the Birthday of Saint Andrew.

there lay aside the Silken Cope where¹⁴ earlier he had taken up the same. Which let be observed on all Double Feasts : when the Collect is said at the Quire Step.


[At Compline.]

¶ At Compline outside of Advent let all be made as on the Feast of the Holy Trinity. Within Advent, however, Compline is not changed : except only the Hymn, and let the Hymn O Saviour of the world. be sung. [429].


At Matins.

Adoremus victoriosissimum regem. AS:345; 1519-S:2r; 1531-S:1v.¹⁵

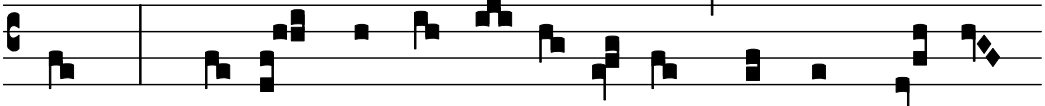
1019. Invit. VII.i.



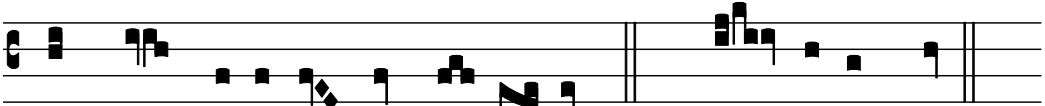
Et us a-dore * the most victo-rious Christ the



King. †Who with the trophy of a cross crowned bles-sed



Andrew the Apos-tle the vic-tor. Ps. Come let us praise. 42*.




Hymn. May Andrew. {2}.

Verse. Lord of Creation, [bow thine ear].¹⁶ [727].

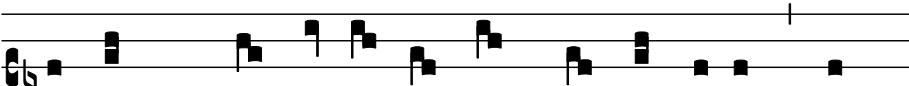
¶ In the j. Nocturn.

Andreas apostolus dixit ad Egeam. AS:345; 1519-S:2v; 1531-S:1v.¹⁷

sar0009. 1. Ant. VI.i.



Andrew * the Apostle said to Aege-as, as



On the Birthday of Saint Andrew.



much as I shall be accep-table to God my King : so much
under tortures shall I remain a confessor for his name.

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

Ego crucis Christi servus sum. AS:345; 1519-S:2v; 1531-S:1v.¹⁸

2. Ant.
V.ii.



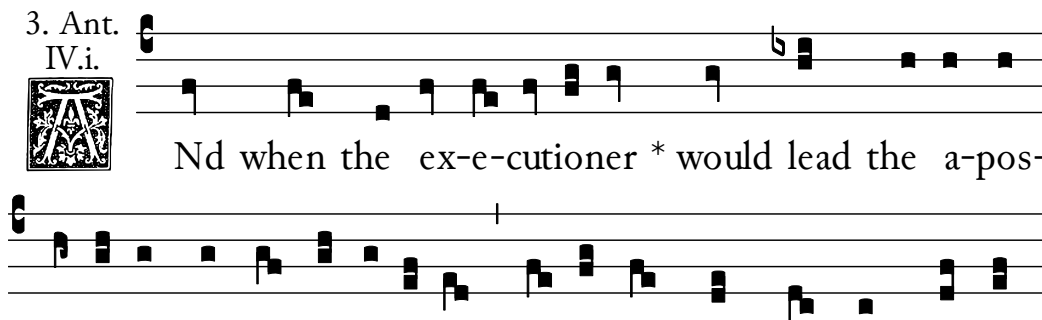
am * a servant of Christ and a trophy : I ought

sar0034.

rather to de-sire than to fear. *Ps.* I will bless the Lord. (*xxxiiij.*)

Cunque carnifices. AS:346; 1519-S:2v; 1531-S:1v.¹⁹

3. Ant.
IV.i.

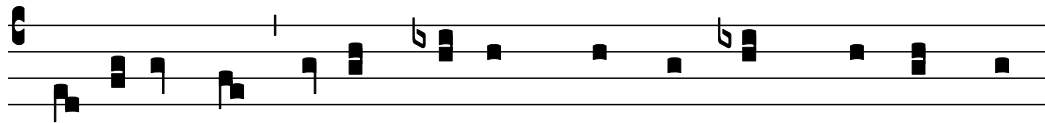


And when the ex-e-cutioner * would lead the a-pos-

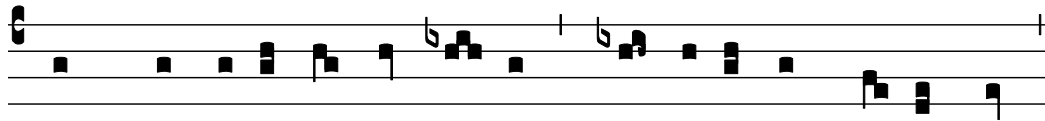
sar0024.

tle away to be cru-ci-fi-ed, a tumult was made of the peo-

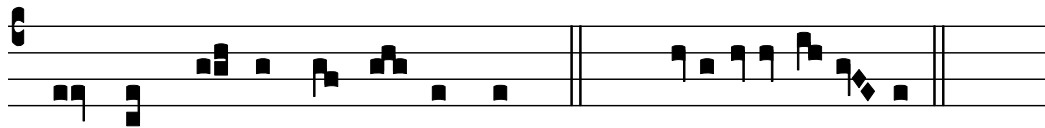
On the Birthday of Saint Andrew.



ple cry- ing out, A just man and friend of God, what hath he



done that he is led to the cross ? but he asked the people



that they not hinder his passion. *Ps.* My heart hath uttered.

(*xliv.*) [249].

∅. Their sound hath gone forth [into all the earth].²⁰ [735].

*First Lesson.*²¹

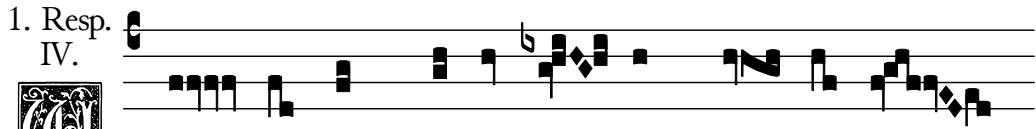
He Proconsul Aegeas, having come into the city of Patras : began to compel those believing in Christ to the worship of idols. To whom blessed Andrew said, It behoved thee who judgest men to acknowledge thy Judge which is in heaven : and having acknowledged him to worship him, and worshipping him who is the true God, to turn away thy thoughts from those gods which are not true. To whom Aegeas said, Art thou Andrew, which destroyest the temples of the gods, and persuadest men about the superstitious²² sect : which, having lately been exposed, the Roman emperors have given orders to be

driven out ? Andrew replied, The Roman emperors have never recognized the truth : and this the Son of God which came for the salvation of men teacheth, that these idols not only are not gods but are most wicked demons and hostile to the human race : which by this teacheth men whence God is offended, that when he is offended he is turned aside and hearkeneth not : and with his turning away and hearkening not : they may be held captive by the devil : and so long he might delude them, until whence they depart from the body guilty and naked : carrying nothing with them but sins. But thou, O Lord, [have mercy upon us].²³

On the Birthday of Saint Andrew.

Dum perambularet Dominus. AS:346; 1519-S:3r; 1531-S:1v.²⁴

1. Resp.
IV.



6554.

Ghile the Lord walked a- bout by the sea
of Ga- li- lee : he saw Pe-ter and An- drew cast-
ing nets in-to the sea, he cal-led to them, say- ing.
†Come ye after me, I will make you to be fish- ers
of men. ∕. For they were fish- ers : and he saith
to them. †Come ye after me.

Second Lesson.


Egeas said, These are superstitious and vain words. Your Jesus, while he was proclaiming these <things> to the Jews : they nailed him to the gibbet of a cross. Andrew replied, O if thou wouldst

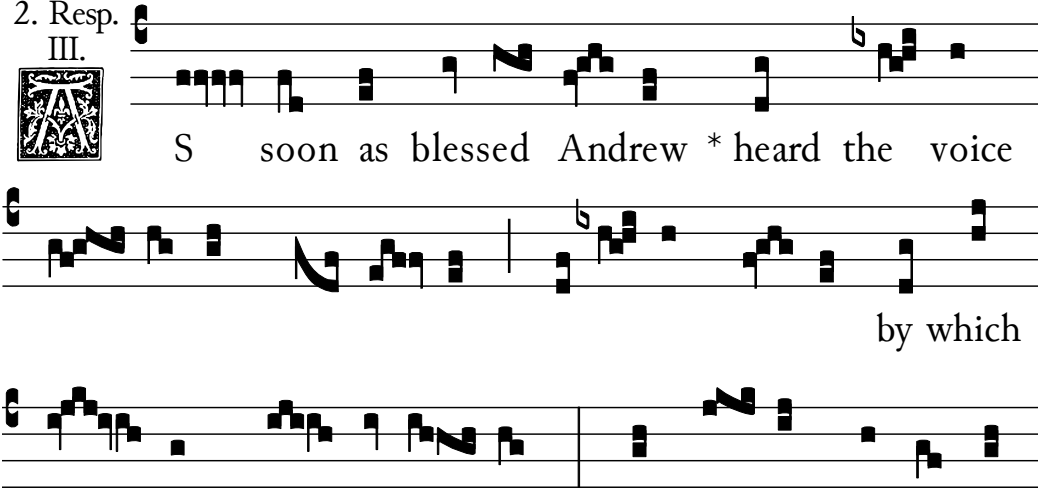
understand the mystery of the Cross : and with what reasonable love the Author of the human race accepted this gibbet of the Cross for our restoration not reluctantly but willingly. Aegeas said, Seeing that he

was betrayed by his own disciple and seized by the Jews and brought forth to the procurator, and at the request of the Jews was crucified by the soldiers of the procurator, in what way dost thou say that he willingly endured the gibbet of the Cross ? Andrew replied, For this reason I say willingly : since I was with him when he was betrayed by his disciple. And before he was betrayed he said to us that he should be betrayed and crucified for the salvation of men : and he foretold that on the third day he should rise again. And in order that he might fully instruct, seeing that he willingly underwent the passion : neither did he desert the

fleeing betrayer, but remained in the place in which he knew that he would come. Aegeas said, I am amazed that you, a prudent man, would wish to follow that one : which, whether by pact or by free will or unwillingly : nevertheless admit was fastened to a cross. Andrew replied, This it is which indeed I have said, if now thou apprehendest : the great²⁵ mystery of the Cross. Concerning which if by chance thou wouldst be willing to hear : let me repeat. Aegeas said, It cannot be called a mystery, but a punishment. Andrew replied, This punishment is the mystery of human²⁶ restoration : if thou wilt hear what I shall attest.²⁷ But.

Mox ut vocem Domini. AS:346; 1519-S:3r; 1531-S:2r.²⁸

7182. 2. Resp. III. 



S soon as blessed Andrew * heard the voice
by which
use and deed he liv- ed. †Strove af- ter the bounti-

On the Birthday of Saint Andrew.

7182a. [2r.]

ful re-wards of e-ter-nal life \forall . At the
 voice of one command : bles-sed Andrew leav-ing
 his nets. †Strove af-ter.

Third Lesson.

Aegeas said, I indeed will patiently hear thee, but if thou dost not submissively obey me : thou shalt receive that mystery of the Cross thyself. Andrew replied, if I had been frightened of the gibbet of a cross : I should not have proclaimed the glory of the Cross. Aegeas said, Thy speech is insane.²⁹ Thou proclaimest the glory of punishment : because through thine audacity thou art not afraid of the penalty of death. Andrew replied, It is not through audacity but through faith : that I am not afraid of the penalty of death. For death is precious to the just, but for sinners death is ruinous. And for that reason I wish thee to hear the mystery of the Cross : that recognizing it, thou mightest perhaps believe :

and believing thou mightest attain to the restoration of thy soul some way or other. Aegeas said, Is this restored which is shewn to have perished ? Can it be that my soul hath perished : that thou makest me to come to the renewing of it through the faith, I know not what, of which thou hast asserted ? Andrew replied, This it is which I have desired to say unto thee, which I shall have taught, that though the souls of men are destroyed : the just shall be restored through the mystery of the stretching upon the Cross. For by the wood of transgression the first man brought in death. And it was necessary for the human race : that through the wood of the passion <that> which had come in should be driven out. And since

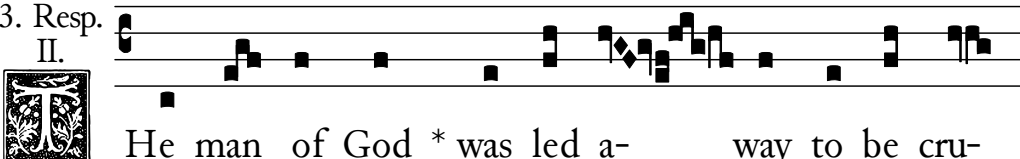
On the Birthday of Saint Andrew.

from the immaculate earth was made the first man, who by the wood of transgression brought death into the world, it was necessary that of the immaculate Virgin should be begotten a perfect man : in which Son of God which first had made man, eternal life, which had been lost through Adam, should be renewed again, and by the wood of the Cross :

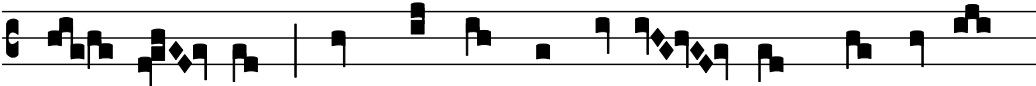
the wood of carnal desire was cut off, the immaculate hands were stretched on the Cross, <they> were extended for the hands of the intemperate : for the sweet food of the forbidden tree, he received the food of gall, and taking our mortality upon himself : he obtained for us his immortality. But thou.

Homo Dei ducebatur. AS:347; 1519-S:3v; 1531-S:2r.³⁰

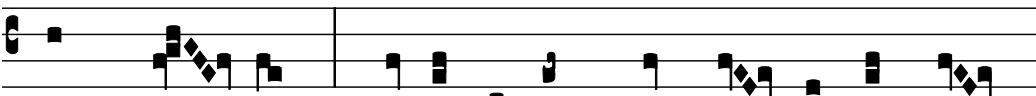
6868. 3. Resp. II.



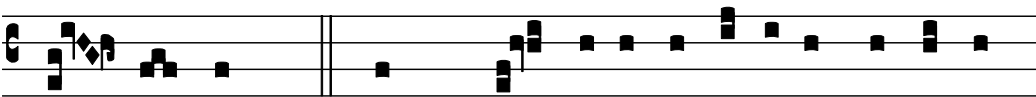
He man of God * was led a- way to be cru-




ci- fi- ed : but the people cri- ed out with a loud



voice, say- ing. †His inno- cent blood is condemned

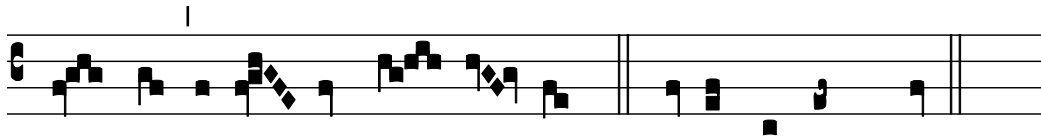
6868a. 

with- out cause. ⁊. And when the ex- e- cutioner was leading



him away to be cru- ci- fi- ed : a tumult was made of the

On the Birthday of Saint Andrew.



peo-ple cry- ing out and say- ing. †His inno-cent blood.

[℣. Glory be to the Father. 103*. †His innocent blood.]³¹

¶ *In the ij. Nocturn.*

Cum pervenisset beatus Andream. AS:347; 1519-S:3v; 1531-S:2r.³²

4. Ant.
III.i.



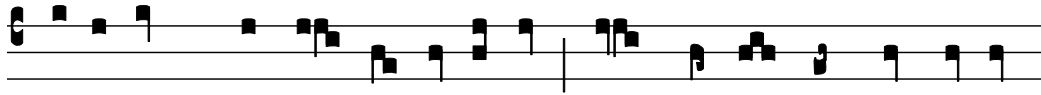
Hen blessed Andrew * had come to the place where



the cross had been pre- par- ed : see- ing it from a- far, he ex-



claim- ed in a loud voice, say- ing, Hail, O cross, which by the



body of Christ art consecra- ted : and by his members as if



by pearls art a- dorned. *Ps.* O clap your hands. (*xlvi.*) [251].

Antequam te ascenderet. AS:347; 1519-S:4r; 1531-S:2r.³³

5. Ant.
II.i.



E- fore our Lord * ascended thee, O blessed Cross,

sar0022.

1441.

On the Birthday of Saint Andrew.




thou hadst held the fear of the world : now, how-ev-er,
 hav-ing heavenly love thou shalt re-ceive my vow.

Ps. Hear, O God, my supplication. (*lx.*) [272].

Amator tuus semper fui. AS:347; 1519-S:4r; 1531-S:2r.³⁴

sar0007. 6. Ant. I.ii.



have always been thy lov- er : * and I have de- sir-ed

to embrace thee, O good Cross. *Ps.* Hear, O God, my prayer.
 (*lxiiij.*) [274].

Versicle. Thou shalt make them princes [over all the earth].³⁵ [737].

Fourth Lesson.

Ageas said, With these words thou art able to tell those : which believe in thee. To myself however by no means : because unless thou agree to this, that thou offer sacrifice to the almighty gods : on this cross which thou extol I shall order thee having been scourged to be fastened. Andrew replied, To

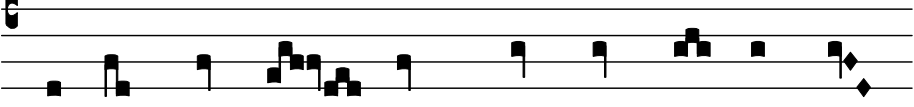
almighty God which alone is true I sacrifice every day, not the smoke of incense nor the flesh of bellowing bulls : nor the blood of goats : but the immaculate Lamb I sacrifice daily on the altar of the Cross. Of whose flesh, after all the people believing having partaken, and of his blood having drunk : the Lamb which was


On the Birthday of Saint Andrew.

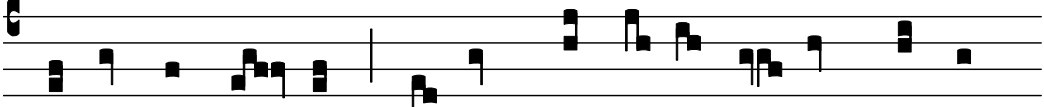
sacrificed remaineth whole and alive. And while truly he is sacrificed and truly his body is eaten by the people, and truly his blood is drunk : nevertheless as I have said he remaineth entire, and immaculate, and alive. Aegeas said, How can this be ? Andrew replied, If thou wouldst know how this can be done : take the form of a disciple : that thou mayest be able to learn what thou seekest. Aegeas said, I shall exact from thee through tortures : the facts of this matter. Andrew replied, I wonder that thou being a sensible man

shouldst fall down into such a folly : that thou wouldst think me through torments to disclose to thee the divine mysteries. Thou hast heard the mystery of the Cross : thou hast heard the mystery of the sacrifice. If thou believest Christ the Son of God who was crucified by the Jews to be the true God : I shall reveal to thee in what manner the Lamb that has been slain may live, which having been slain and eaten : remaineth whole and immaculate in his kingdom. [But thou.]³⁶ [2v.]

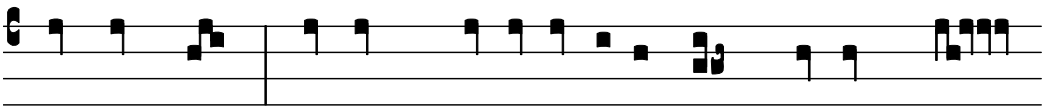
Doctor bonus. AS:348; 1519-S:4r; 1531-S:2v.³⁷

4. Resp. III.  6484.


 He good teacher * and friend of God, Andrew,



is led to the cross : looking from a-far he saw the cross,



Hail, O Cross. †Re-ceive the disciple of him who didst hang

 6484a.

on thee, Christ, my Mas- ter. ✕. Hail, O Cross,

On the Birthday of Saint Andrew.



which by the body of Christ art consecrat- ed : and by



his members as if by pearls art a-dorn- ed. †Re-ceive.

Fifth Lesson.

AEgeas said, And by what means doth the Lamb remain in his kingdom after he hath been slain, and as thou hast said been eaten by all the people ? Andrew replied, If thou believest with all thy heart : thou shalt be able to learn. But if thou shalt not believe thoroughly : by no means shalt thou come to a trace of this truth. Then Aegeas, enraged : ordered him to be thrust into prison. Where when he was shut in, a multitude <of people> came to him from almost all the province : so that they wished to kill Aegeas, and by breaking down the doors of the prison to release Andrew the apostle. However Saint Andrew : in these words admonished the people saying, Do not disturb the peace of our Lord Jesus Christ : by devilish sedition. For the Lord when he was betrayed submitted with all patience : he did not contend, he did not cry out, nor

in the streets did anyone hear him crying out. Therefore keep ye silence and peace and quietness, and not only do not hinder my martyrdom, but to be sure indeed prepare ye yourselves as athletes to Christ the Lord : in order that ye may overcome threats by a fearless soul, and also overcome injuries by endurance of the body. This apostle having admonished the people by these and such like <words> through the whole night : the light of day broke forth in the morning. And Aegeas sent : and ordered holy Andrew to be brought to him. And being seated for the tribunal said, I suppose thou, by thy reflection through the night, to call back thy soul from folly, and to leave off thy praise of Christ : that thou mightest be able to be with us and not cast away the joys of life. For it is folly to wish voluntarily to advance to the suffering of the cross : and to give

On the Birthday of Saint Andrew.

thyself up to the worst fires and flames. Andrew replied, I shall be able to have joy with thee : if thou wilt believe in Christ and cast away

the worship of idols. For Christ hath sent me into this province : in which I have gained not the least <portion> of the people for the Lord.

O bona crux. AS:348; 1519-S:4v; 1531-S:2v.³⁸

5. Resp.
VIII.



good * Cross, which hast re-ceived grace

and beauty from the limbs of the Lord :

re-ceive me from a-mong men, and re- turn me to my

Mas- ter. †That through thee he might re-ceive me,

who through thee hath re-deem- ed me. ✎ Safe and

re-joic-ing I come unto thee : that thou ex-ult-ing

might re-ceive me. †That through thee.

7260.

7260b.

Sixth Lesson.


Then Aegeas ordered holy Andrew to be fixed to the cross, commanding the inquisition, that he whose feet and hands were to be bound as if stretched upon a rack : not be fixed with nails that he would pass quickly, but rather that he would be tormented by longer torture. Who, when he had come to the place where the cross was prepared : seeing it from afar, exclaimed, saying, Hail, O Cross, thou art consecrated by the body of Christ : and adorned with his limbs as with pearls. Before our Lord went up to thee thou held earthly fear : but now however. holding heavenly love, thou art fitted up for an offering.³⁹ It is known by those who believe how much joy is had in thee : how many gifts have been prepared. Safe therefore and rejoicing I come to thee : so that thou also exulting may receive me, the disciple of him which hung upon thee : because I have always been thy friend and I have desired to embrace thee. O good Cross which hast received comeliness and beauty from the limbs of the Lord, long since desired, earnestly

loved, sought for without pause, and at length now prepared for the eager soul : take me away from men and deliver me to my Master : that through thee he may accept me which through thee hath redeemed me. And having thus spoken they stripped him : and gave his clothes to the executioners. Which, having approached, raised him on the cross⁴⁰ : and as he had commanded them they suspended him. Thus for two days hanging on the cross : he comforted believers in the merits of Lord. And when the following day was now come, this sight was made, of exceeding splendour like lightning coming forth from heaven, which so encircled him, that before its brilliance mortal eyes were not able to look upon him at all. And when the splendour had remained about the space of half an hour, the light withdrawing, he gave up the ghost, and together with the light departed to the Lord : to whom be honour and glory for ever and ever, amen. But thou, O Lord.

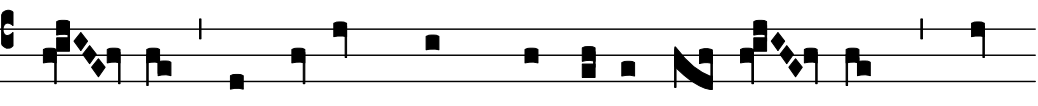
On the Birthday of Saint Andrew.

Oravit sanctus Andreas. AS:348; 1519-S:4v; 1531-S:2v.⁴¹

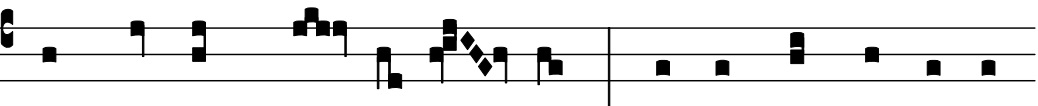
6. Resp.
VIII.




O-ly Andrew pray-ed while he look-ed up to



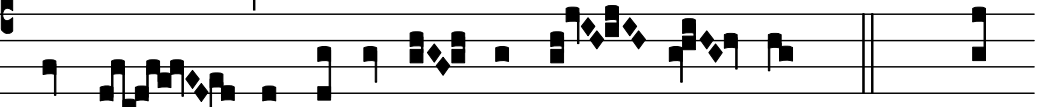
hea- ven, with a loud voice he cri- ed out and said, Thou



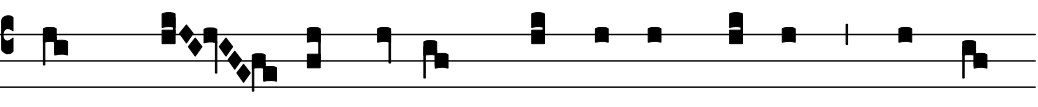
art my God whom I have seen. †Suf fer men not to be



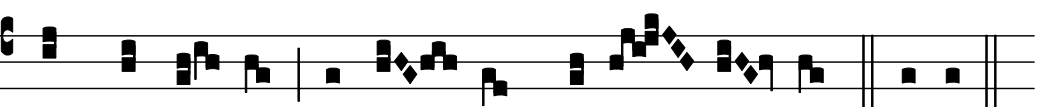
tak-en down by the wick-ed judge. ‡For I have acknow- [3r.]



ledged the power of the ho- ly Cross. ✠. Thou 7335a.



art Christ, my Master, whom I have lov-ed, whom I



have confes-sed : only hear me in this plea. †Suffer.

✠. Glory be to the Father. 105*. ‡For I have acknowledged.

In the Third Nocturn.

Accedentes carnifices. AS:349; 1519-S:5r; 1531-S:3r.⁴²

200054.

7. Ant.

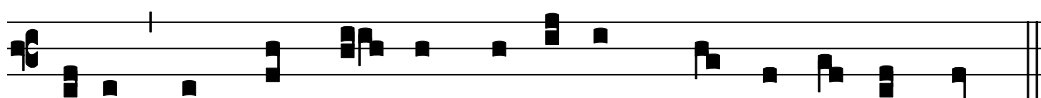
II.i.



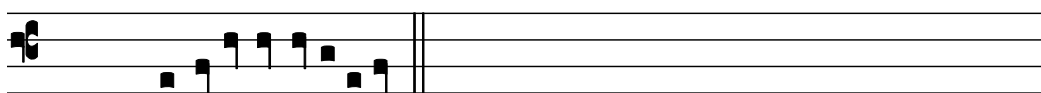
Oming near, * the ex-e-cu-tioners lif-ted him up



on the cross : and stretching a rope a-round his whole



body, as they had been order-ed, they suspended him.

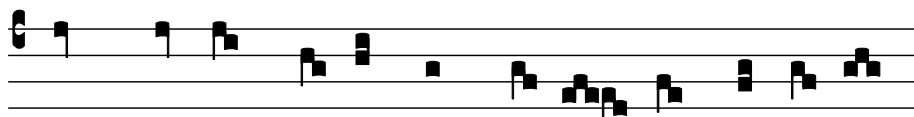


Ps. We will praise thee. (*lxxiiij.*) [296].

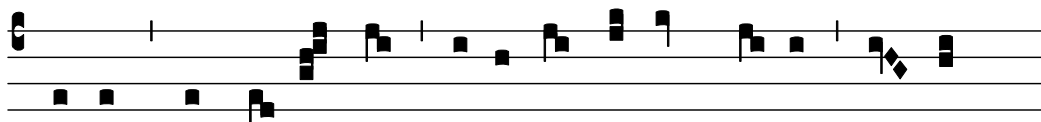
Omnis interea populus. AS:349; 1519:5r; 1531-S:3r.⁴³

8. Ant.

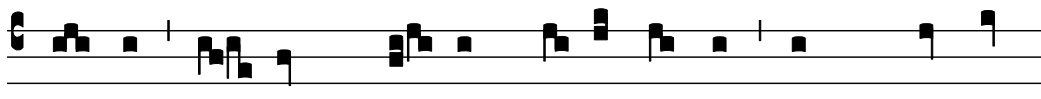
III.iv.



Eanwhile all the people * cri- ed out to-gether,



say-ing, A ho-ly man, honoura-ble in mo-rals, a good



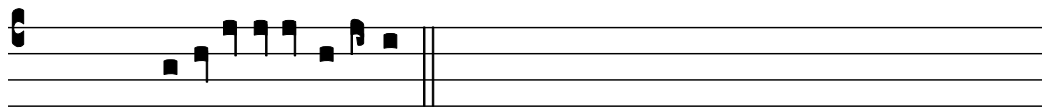
teacher, pi- ous, mo- dest, reason-a-ble, ough not to

sar0092.

On the Birthday of Saint Andrew.



suffer this : but should be tak-en down from the cross.



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

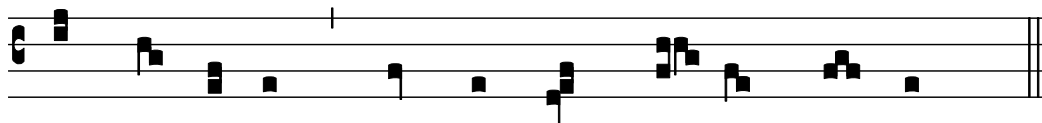
Tunc sanctus Andreas. AS:350; 1519-S:5v; 1531-S:3r.

9. Ant.
VIII.ii.

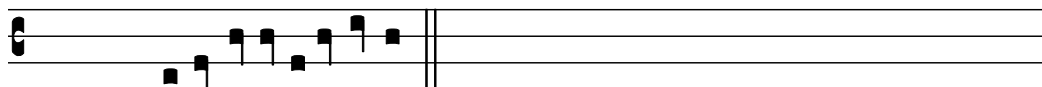
sar0122.



Hen ho-ly Andrew said, Now I see my King,



now I a-dore, now I stand be- fore his sight.



Ps. The Lord hath reigned. (xcviij.) [340].

∅. Thy friends are made xceedingly honourable. [74i].

The Gospel According to Matthew, iiij. [18-22.]

Seventh Lesson.

AT that time, Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net⁴⁴ into the sea, for they were fishers. And that which followeth.

*A Homily of Blessed Gregory, Pope. 5.*⁴⁵
let not be said of the same reading.

which is observed throughout the whole year according to the Use of Sarum.

DE have heard, beloved brethren that at a single command of the voice : Peter and Andrew leaving their nets followed the Redeemer. However thus far they had seen this one to make no miracles, they had

On the Birthday of Saint Andrew.

heard nothing from him of the recompense of eternal retribution : and yet at a single command of the Lord, this which they appeared to possess was forgotten. How many of his miracles do we see, by how much are we afflicted by the lash, by how many harsh threats are we frightened : and yet we disdain to follow his summons. Now in heaven he sitteth : who remindeth us concerning conversion. For already he hath subjected the necks of the Gentiles to

the yoke of faith, already he hath thrown down the glory of the world, already by its increasing ruins he announceth the approaching day of his strict judgement : and yet our arrogant mind doth not wish to forsake this by free will, which daily it loseth in life.⁴⁶ What therefore, beloved brethren, what at his judgement shall we say, who by love of the present world are neither persuaded by precepts, nor corrected by lashings ? But thou.

Expandi manus meas. AS:350; 1519-S:5v; 1531-S:3r.⁴⁷

7. Resp. IV.  6698.

D have spread my hands all the day long on



the cross to a people that be-lieve-eth not, but contra-

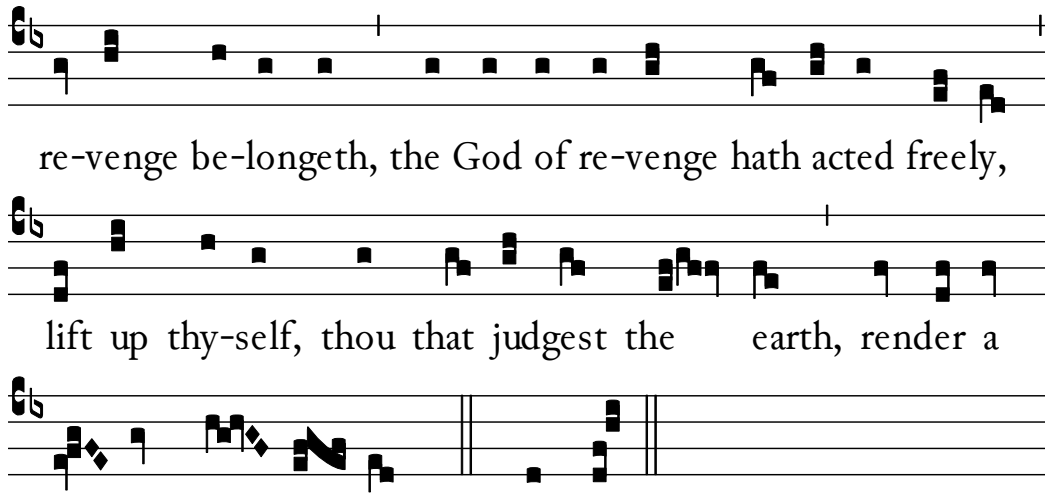


dict me. †Who walk not in right ways, but af-

 6698a.

ter their sins. ⁊. The Lord is the God to whom

On the Birthday of Saint Andrew.



re-venge be-longeth, the God of re-venge hath acted freely,
lift up thy-self, thou that judgest the earth, render a
re-ward to the proud. †Who walk.


Eighth Lesson.

Perhaps someone may say in his silent reflections, At the voice of the Lord, what or how much did these two fishermen give up, which had almost nothing? But in this thing, beloved brethren: we must rather weigh out the affection, than the value. Much hath he left behind: who hath kept nothing to himself. Much hath he left behind: who hath forsaken all no matter how little. Surely we both hold what we possess with love: and seek with longing that which we have not. Much therefore Peter and Andrew gave up: when they both forsook even the desire to possess. Much he gave up: who when he possessed something, even

renounced desires for worldly things. As much therefore hath been given up by followers: as those not following are able to covet. Let no one therefore, while he observeth the things that many have left behind, say to himself: I wish to imitate those which are despisers of the world: but I have nothing which to leave behind. Ye leave much behind, brethren: if ye renounce desires for worldly things. For the Lord, our externals, no matter how small, suffice. For the Lord weigheth the heart and not the substance: nor doth he measure the amount in the sacrifice of the same, but with how much <effort>⁴⁸ it is brought forth. But thou.

On the Birthday of Saint Andrew.

Dilexit Andream Dominus. AS:350; 1519-S:6r; 1531-S:3r.⁴⁹

6451. 8. Resp. IV.  He Lord *lov-ed Andrew for an o- dour of
sweet- ness while he hung on the cross, rightly he count-
ed him-self a mar- tyr whom He had cal-led
a-postle while he was by the sea. †And there- fore
6451c. he is cal-led friend of God. ✎. This man
hath appeared most gentle a-mong his peo-ple : full of
ho- li-ness and grace. †And there- fore.

Ninth Lesson.

HOr if we should weigh external
nature : behold our holy
merchants have been given eternal life

with the angels for nets and a ship.
He hath no good opinion by all
means of worth : yet the kingdom of

On the Birthday of Saint Andrew.

God is worth as much as thou hast. For to Zacheus it was worth half of <his> substance : because the other half <was> so that, if anything be unjustly taken away, he hath reserved a four-fold restoration. It was worth to Peter and Andrew : abandoning <their> nets and ship. It was worth to the widow : two mites. It is worth for another : a cup of cold water. Consider therefore, brethren, what is cheaper when it is purchased, what is dearer when it is possessed ? Perhaps a cup of cold water is not sufficient : offered to one who is needy. Even then to us the Word of God promiseth safety. Indeed, with our Redeemer being born, the citizens of

heaven were revealed : which cried out, Glory to God in the highest : and : and on earth peace to men of good will. Before the eyes of God no hand is empty of a gift : if the ark of the heart be full of good will. Hence likewise the Psalmist saith, In me, O God, are vows to thee, which I will pay, praises to thee. As if he would plainly say, And if I have no outward gifts to present : yet I find something within myself which I set upon the altar of thy praise, because who needeth not our gift to feed upon, are better pleased by <an> offering of the heart. Of course nothing richer can be offered to God : than good will. But.

Vir iste in populo suo. AS:350; 1519-S:6r; 1531-S:3v.⁵⁰

9. Resp. IV.

His man * hath ap-pear- ed most gentle a-
mong peo-ple, full of ho- li- ness and grace, **T**
he who pray-eth constant- ly. †For the peo-

7899.

On the Birthday of Saint Andrew.

7899a.

ple and for that ci- ty. V̇. As for them, they that
lov-ed me took me down : but I was pray- ing.
†For the peo-ple. V̇. Glo-ry be to the Father
and to the Son : and to the Ho-ly Ghost.
†For the peo-ple.

If this Feast falls within Advent let not Te Deum. be sung, but let the Ṙ. This man. be repeated.

And if it falls within Advent let the Altar not be censed nor the chorus, as is the custom [when Te Deum. is sung]⁵¹ on [all]⁵² Double Feasts.

[*Before Lauds.*]

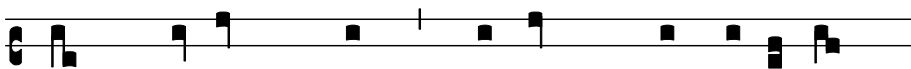
V̇. The Lord loved Andrew.

Ṙ. For an odour of sweetness.

¶ *At Lauds.*

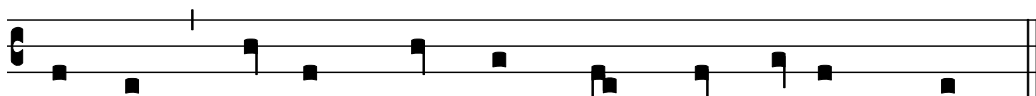
Salve crux preciosa. AS:351; 1519-S:6v; 1531-S:3v.⁵³

1. Ant.
VII.ii.

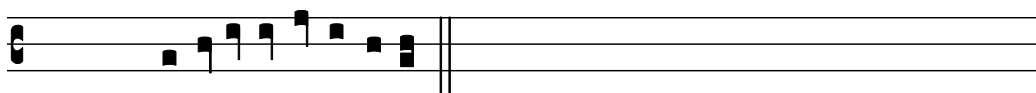


4693.

Ail, precious Cross, * re-ceive the disciple



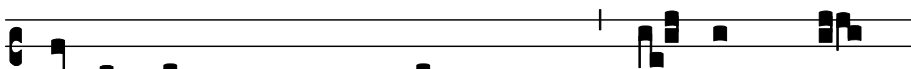
of him who didst hang on thee, my Master, Christ.



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

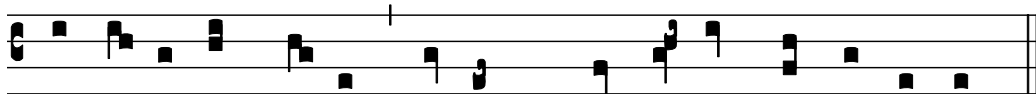
Beatus Andreas orabat. AS:352; 1519-S:6v; 1531-S:3v.⁵⁴

2. Ant.
VIII.i.

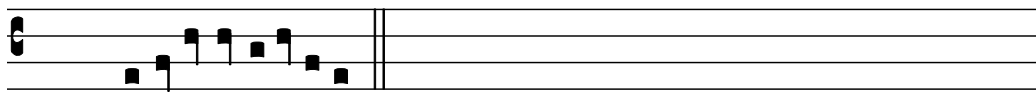


1610.

Lessed Andrew * pray-ed, say-ing, O Lord, King



of e-ternal glo-ry, re-ceive me hanging on a gibbet.



Ps. Sing joyfully to God. (*xcix.*) [53].

Non me permittas. AS:352; 1519-S:6v; 1531-S:3v.⁵⁵

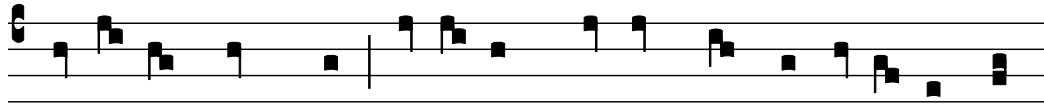
3. Ant.
VIII.i.



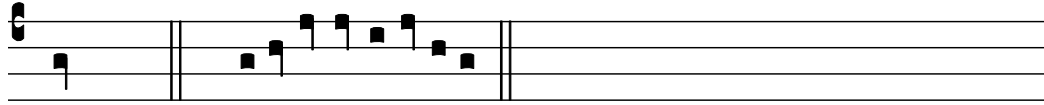
3923.

Et not thy servant, * O Lord, be al-owed to be sep-

On the Birthday of Saint Andrew.



a-ra-ted from thee : it is time to commit my body to the

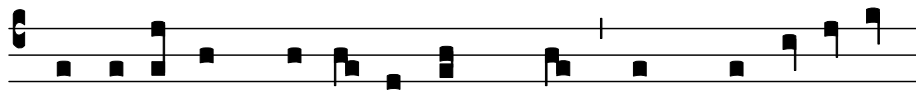


earth. *Ps.* O God, my God. (*lxij.* & *lxvj.*) [54].

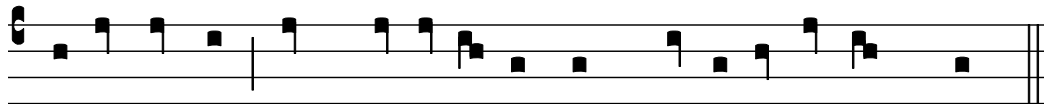
Maximilla Christo amabilis. AS:352; 1519-S:7r; 1531-S:3v.⁵⁶

4. Ant.
VIII.i.

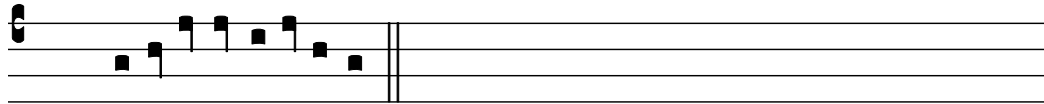
3722.



Ax-imil-la, * be-lov-ed of Christ, bore the body of



the a-postle : and bu-ri-ed it with spi-ces in a good place.



Ps. O all ye works. (*Daniel iij.*) [55].

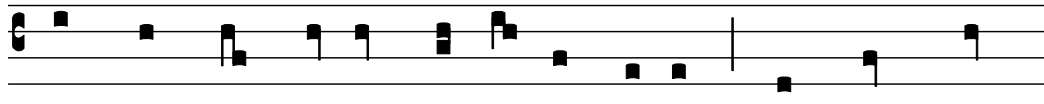
Qui persequebatur justum. AS:352; 1519-S:7r; 1531-S:3v.

5. Ant.
VII.i.

4492.



E who perse-cu-ted * the just, thou plunged

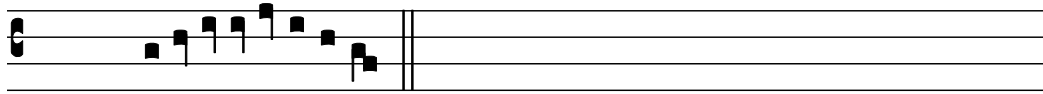


him, O Lord, into the low-er regions : and on the

On the Birthday of Saint Andrew.



wood of the Cross thou wert the guide of the just.



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

Chapter. With the heart we believe. *as above.* {2}.

Hymn. Ye heavens exult with joyful praise. [746].

℟. They declared the works of God. [757].

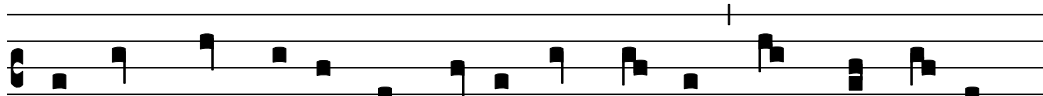
Concede nobis hominem. AS:352; 1519-S:7r; 1531-S:3v.⁵⁷

Ant.
VII.i.

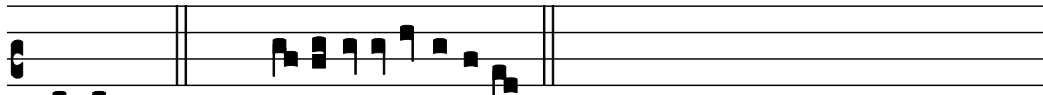


1863.

Rant to us * a just man, render to us a ho-ly man :



destroy thou not a man be-lov-ed by God, just, gentle, and



pi-ous. *Ps.* Blessed be the Lord. 69*.

Prayer.

WE humbly entreat thy Majesty,
O Lord, that as the blessed
Apostle Andrew stood forth as a

preacher and ruler of thy Church, so
he may be a perpetual intercessor for
us before thee. Through our Lord.

Let Memorials of Advent and of Saint Mary be made at Matins and at Mass and at Vespers if this Feast shall fall within Advent.

¶ *At Prime.*

Ant. Hail, precous cross. *j. of Lauds.* {27}.

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

Ant. Thank be. [119].

Ps. Quicunque vult. [119].

[*And the rest which pertaineth to Prime as is aforementioned at the First Sunday of the Advent of the Lord.*]⁵⁸

¶ *At Terce.*

Ant. Blessed Andrew. *ij. of Lauds.* {27}.

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

Chapter. With the heart we believe [unto justice : but with the mouth].⁵⁹ *as above.* {2}.

Let the Responsories and Versicles from the Common of One Apostle be said at all the Hours [758]. : with the Prayer of the Day.

¶ *At Sext.*

Ant. Let not thy servant. *iiij. of Lauds.* {27}.

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

Chapter. *To the Romans. x. (12.)*

<p>FOr there is no distinction of the Jew and the Greek : for the same is Lord over all, rich unto all</p>	<p>that call upon him. [<i>R.</i>] Thanks be to God.</p>
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¶ *At None.*

Ant. He who persecuted. *v. of Lauds.* {28}.

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

Chapter. (*To the Romans. x. 13.*)

WHosoever shall call upon the name of the lord : shall be saved.

¶ *At Second Vespers.*

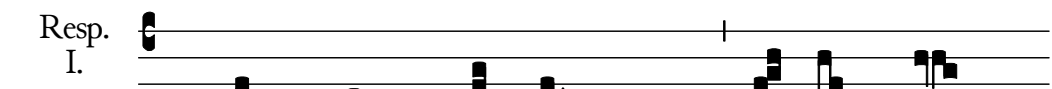
Ant. Hail, precious Cross. {27}.


Ps. The Lord said. (*cix.*) [363]. and the other Psalms of the Apostles. [761].

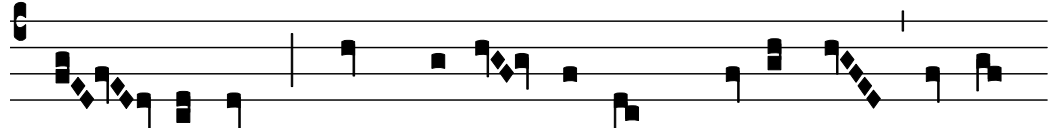
Chapter. With the heart we believe. *as above.* {2}.

Vir perfecte pietatis. AS:351; 1519-S:7v; 1531-S:3v.⁶⁰


Resp. I.



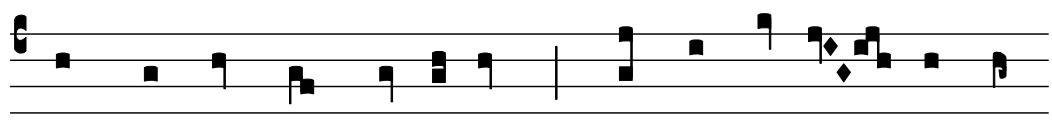
 An * of virtue per-fect, ho-ly, Cap-tain thou of




in- no-cence : On thy feast re-ceive the lowly Pray-ers



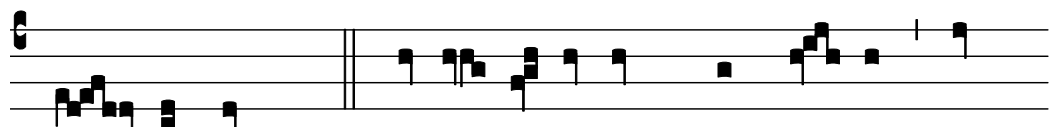
of thy sup- pli-cants. †And conjoin these servants bow-ing



In thy praise and re-ve-rence : By thy pray-ers, grace en-



dow- ing, With the compa-



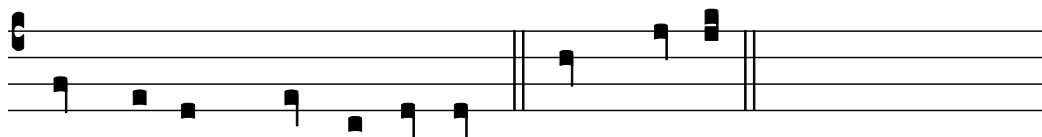
ny of saints. ⁊. Imi- ta- tor of Christ Je- sus 'Neath

sar0671a. sar0671a.

On the Birthday of Saint Andrew.



the Cross, the ho-ly Rood : Fellows of Saint Andrew make us,



in the heavenly brotherhood. †And conjoin.

¶ *The R̄. being finished, while the Verse is sung let the Rulers of the Choir go to the Superior Grade on either side, the Secondaries however in the ij. Form : and let them say to each Clerk, Sir, to the Prose. And thus completed, let all who are willing to sing the Prose lay aside <their> Black Copes and Amices⁶¹.*

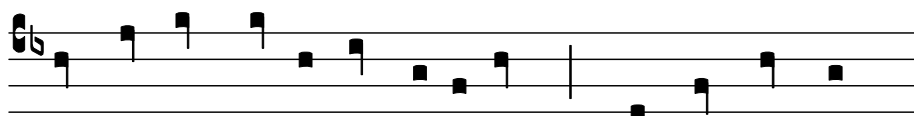
Moreover let the Prose be sung [in the station of the boys]⁶² in Surplices from both sides : in such a way that the Principal Rulers of the Choir stand in the midst of the Quire turned towards the Altar. However the Secondaries stand at the Quire Step turned towards the Quire : between whom in the same way stand the three Clerks which have sung the V̄. of the Responsory : and let all <of them> sing the Prose together and at⁶³ each and every V̄. let the Choir respond with the melody of the Prose on the final vowel of the first V̄. the Choir meanwhile sitting. Let [all]⁶⁴ Proses be sung in this same way throughout the whole year whether at Vespers or at Matins.

¶ *Let not the Prose be sung at Matins throughout the whole year, however, except only on the day of Saint Nicholas and in the week of the Nativity of the Lord, [where a Procession of the Saints is not made at Vespers : then indeed let the Prose be sung in the aforementioned way at Matins,]⁶⁵ of course on the days of Saint Stephen, Saint John, and the Holy Innocents.*

[4r.] *Where a Procession of Saint Andrew is not made : let the Prose be sung this way.⁶⁶*

O morum doctor egregie. 1519-S:8r; 1531-S:4r.⁶⁷

7899P.



splendid doctor of pi-eties : Who this day didst

On the Birthday of Saint Andrew.

conquer Aege-a-tes. C. V. In blessed
 peace re-joining alway : With those dwel-ling in heaven's e-
 ternal day. C. V. To this thy fami-ly
 kindly pro-pi-tious be. C. V. Which now ce-le-
 brat-eth thy feast of victo-ry. C. V. Grant us hope
 of mercy, our ills al-lay. C. V. To God's fa-vour
 commend thou us, we pray. †And conjoin.

Let all the Clerks who have sung the Prose : sing together [the V.] Glory be to the Father. turned towards the Altar, each in his station. Which let be observed throughout the whole year in singing after the Prose.

[C. And it is observed that on all Double Feasts throughout the year a Responsory should

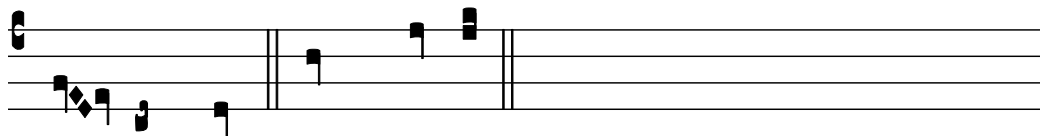
On the Birthday of Saint Andrew.

be sung at Second Vespers.]⁶⁸

AS:351; 1519-S:8r.⁶⁹



∞. Glo-ry be to the Fa-ther, and to the Son : and to the



Ho- ly Ghost. †And conjoin.

Hymn. Ye heavens exult with joyful praise. [748].

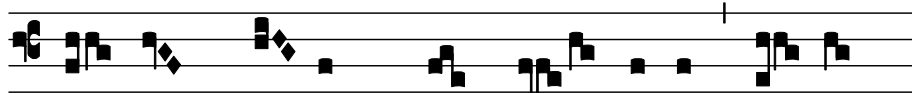
∞. They declared [the works of God.

℞. And understood.]⁷⁰ [757].

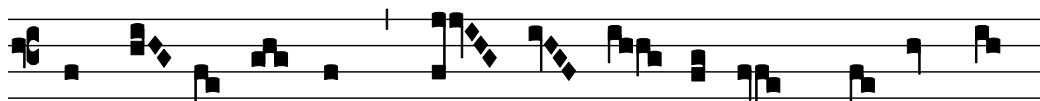
Domine Jesu Christe. AS:352; 1519-S:8r; 1531-S:4r.

2352.

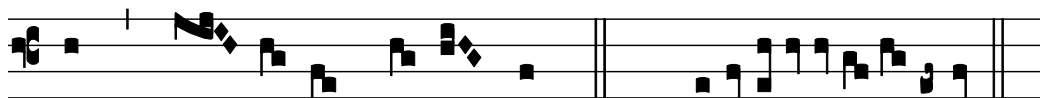
Ant.
II.ii.



Lord * Je- sus Christ, good Master, re- ceive



my spi- rit in peace, for now is the time that I shall



come, de- sir- ing to see thee. *Ps.* My soul doth magnify.
57*.

Prayer. We humbly entreat thy Majesty. {29}.

If this Feast shall fall on the Sunday of the Advent of the Lord : let it always be deferred until the morrow : even where the Church is dedicated in honour of Saint Andrew. And when the Feast of Saint Andrew is thus deferred : then on the Sunday Vespers shall be of the Feast with a Solemn Memorial of the Sunday and afterwards of Saint Mary.

On the Birthday of Saint Andrew.

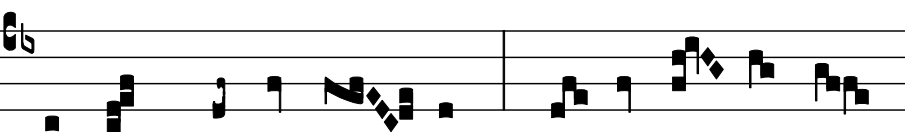
If however this Feast shall fall on the Saturday before Advent, let it be celebrated then, however Vespers shall be made of the Sunday with a Solemn Memorial of the Feast and of Saint Mary.

¶ When the Feast of Saint Andrew shall fall on the Thursday before the Advent of the Lord : then on the Friday, of course on the morrow, let the service [of this Feast]⁷¹ be made this way.

At Matins.

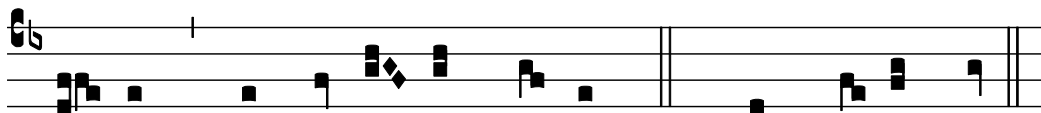
Dilexit Andream Dominus. AS:353; 1519-S:8v; 1531-S:4r.⁷²

Invit.
IV.i.



sar0702.

He Lord * lov-ed An- drew. †For an o- dour of



sweetness, while he hung on the cross. *Ps.* Come let us praise.
B*.

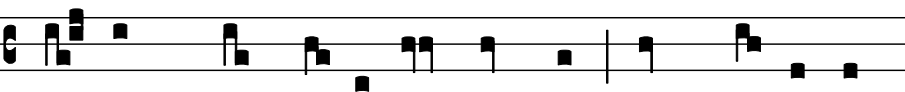
Hymn. May Andrew. {3}.

[V.]⁷³ Lord of Creation. [730].

[¶ *In the Nocturn.*]⁷⁴

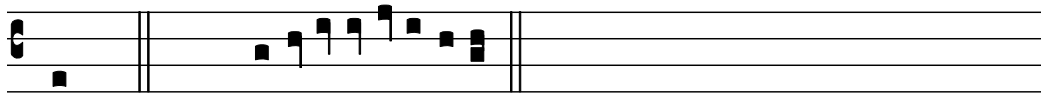
Vidit Dominus Petrum. AS:353; 1519-S:8v; 1531-S:4r.⁷⁵

1. Ant.
VII.ii.



5413.

He Lord * saw Pe-ter and Andrew : and he cal-led



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

On the Birthday of Saint Andrew.

Venite post me. AS:353; 1519-S:8v; 1531-S:4r.⁷⁶

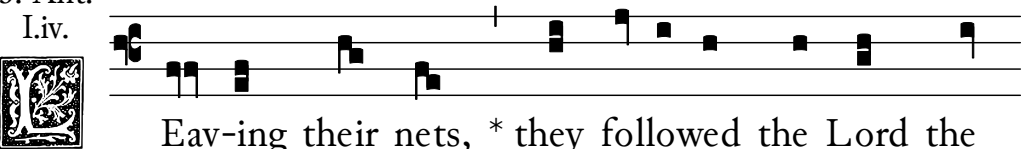
5357. 2. Ant.
VIII.i.



Ome ye after me, * saith the Lord : I will make you
to be fishers of men. *Ps.* I will bless the Lord. (*xxxiiij.*) [208].

Relictis rhetibus suis. AS:353; 1519-S:8v; 1531-S:4r.

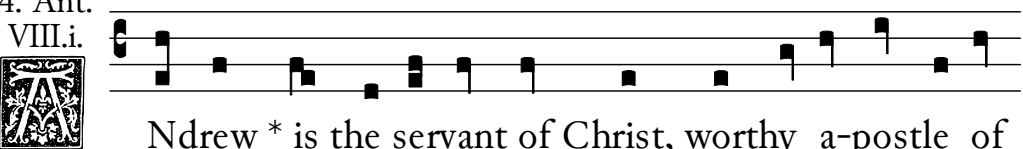
4607. 3. Ant.
I.iv.



Eav-ing their nets, * they followed the Lord the
Re-deemer. *Ps.* My heart hath uttered. (*xliiiij.*) [249].

Andreas Christi famulus. AS:353; 1519-S:8v; 1531-S:4r.⁷⁷

1396. 4. Ant.
VIII.i.



Ndrew * is the servant of Christ, worthy a-postle of
God, brother of Pe- ter, and companion in suffer-ing.
Ps. O clap your hands. (*xlviij.*) [251].

On the Birthday of Saint Andrew.

Dignum sibi Dominus. AS:353; 1519-S:9r; 1531-S:4r.⁷⁸

5. Ant.
VII.ii.

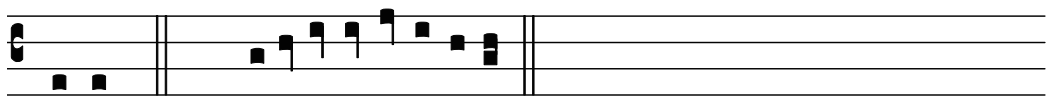


2221.

He Lord counted the martyr * to be worthy of him,



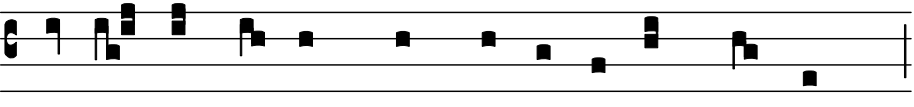
whom he named an a-postle while he was in the sea, al-le-



lu-ya. *Ps.* Hear, O God, my supplication. (*lx.*) [272].

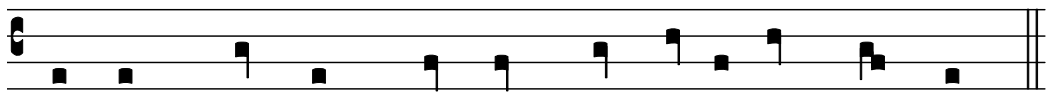
Ego si patibulum. AS:354; 1519-S:9r; 1531-S:4r.⁷⁹

6. Ant.
VII.ii.

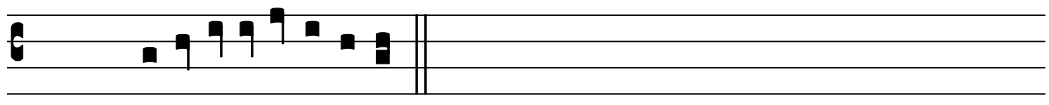


2586.

F I were a-fraid * of the gibbet of the cross :



I would not have preached the glo-ry of the Cross.



Ps. Hear, O God, my prayer. (*lxiij.*) [274].

Christus me misit. AS:354; 1519-S:9r; 1531-S:4r.⁸⁰

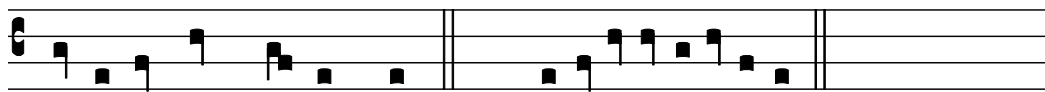
7. Ant.
VIII.i.



1795.

Hrist sent me * into that pro-vice : where I gain-ed

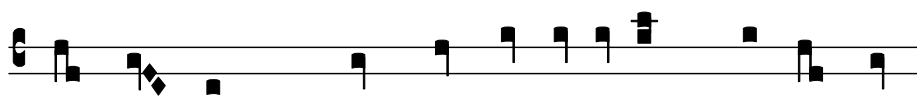
On the Birthday of Saint Andrew.



not a few of the people. *Ps.* We will praise thee. (*lxxiiij.*) [296].

Salve crux que in corpore. AS:354; 1519-S:9r; 1531-S:4r.

4694. 8. Ant.
VIII.ii.

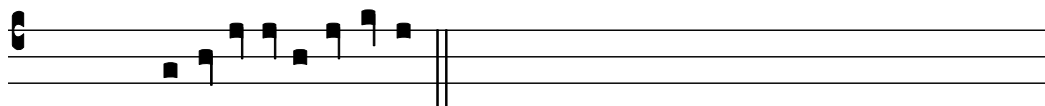


[4r.]

Ail, O Cross, * which by the body of Christ art con-



secre-ted : and by his members as if by pearls art a-dorned.



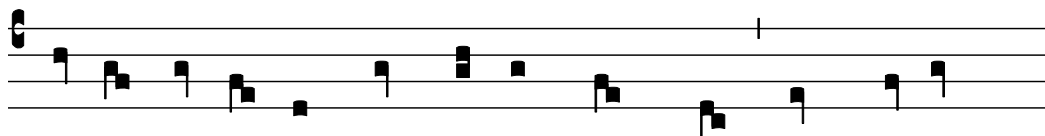
Ps. The Lord hath reigned. (*xcvj.*) [328].

Biduo vivens. AS:354; 1519-S:9r; 1531-S:4r.⁸¹

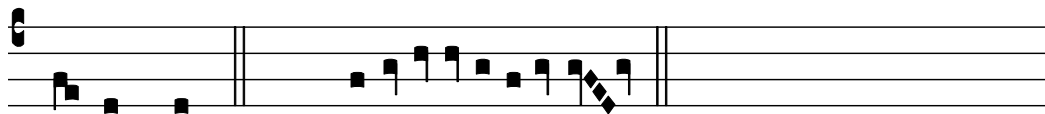
1739. 9. Ant.
I.vii.



Or two days while liv-ing, * blessed Andrew was



hanging on a cross for the name of Christ, and he taught



the people. *Ps.* The Lord hath reigned. (*xcviiij.*) [340].

∕. Their sound hath gone forth. [735].

Lesson j.



He executioners, approaching, lifted Saint Andrew upon the cross, and stretching ropes across his whole body as they had been ordered, they suspended <him>. Standing by, however, <was> a crowd of nearly twenty thousand men, among which Stratocles the brother of Aegeas cried at once with the people : The holy man suffereth this by an unjust judgement. But Saint Andrew strengthened the minds of the believers in Christ in this way. For he exhorted them to endure the temporal world : teaching

nothing of <its> suffering to be worthy in comparison with the eternal reward. Meanwhile all the people hastened with clamour to the house of Aegeas : and all together cried out saying, The holy man, chaste, with honourable morals, a good teacher, pious, modest, reasonable, ought not to suffer thus⁸² : but ought to be taken down from the cross, because, now <being> the second day <since he was> placed on the cross, he hath not ceased to proclaim the truth.

R. While the Lord walked. *j.* {9}.

Second Lesson.

Then Aegeas, becoming frightened of the people, promised to take him down : and at once betook <himself> to go. Whom Saint Andrew seeing said, Wherefore hast thou come to us, Aegeas ? If thou wishest to believe in Christ : as I have promised thee, the way of forgiveness shall be opened unto thee. But if thou hast come for this, only to release me : I shall not be able hence to be taken down from this cross alive in the body. For already I see my King, already I adore, already I

stand before him : where the fellowship of the angels is, where he himself the sole Emperor reigneth, where light is without night : where flowers never fade, where grief is never known, neither is the name of sorrow heard, where joy and exultation have no end. ⁸³O blessed cross, without thy love no one attaineth unto that region, no one entereth. But concerning thy distress, Aegeas, I empathize : because eternal perdition is prepared to receive thee. Attend, wretched one,

to thyself while yet thou canst : lest
thou shouldst begin to wish then,

when thou art not able.

R. As soon as blessed Andrew. *ij.* {10}.

Third Lesson.

[4v.]

Now the executioners putting
forth <their> hands to the
cross : were not able to touch him at
all. Moreover of others thereafter and
still others reaching forth <their>
hands that <they> might release him :
none was able to touch him. For
their arms were benumbed, whenever
they had been extended forth to
release him. Then that blessed
Apostle, adjuring the people, said, I
entreat all of you, brethren, that I
may first make one prayer to our
Lord : for which ye may permit me to
be released. Therefore the people
assented on account of the adjuration.
Then blessed Andrew the apostle
with a loud cry said, Permit me thy
servant, O Lord, from this hour not
to be separated from thee, for it is
time that my body be committed to
the earth, and that thou commandest

me to come unto thee : who
bestowest eternal life. Thou, O
Christ, art my Master, whom I have
loved, whom I have seen, whom I
have followed, whom I have known :
whom on this cross I confess. And as
I have hearkened to a single word
from thee : so in this word hearken
to me, and before my body be
released from the cross, receive thou
me. And when he had said this :
with all watching, an exceeding
splendour like lightning coming forth
out of heaven shone down and so
enveloped him : that because of that
splendour human eyes were not able
to behold him at all. And when the
splendour had remained about the
space of half an hour, with the light
withdrawing, he gave up the ghost,
and together with the light departed
to the Lord.

R. The man of God. *ijj.* {12}.

[*Outside of Advent*] [*Ps. Te Deum.*]⁸⁴ [47].

V. The Lord loved Andrew. {4}.

[At Lauds.]

¶ At Lauds this single Antiphon Hail, precious cross. *j. of Lauds.* {27}.

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

Chapter. With the heart we believe [unto justice : but with the mouth].⁸⁵ {2}.

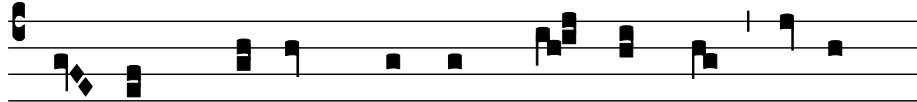
Hymn. Ye heavens exult with joyful praise. *in the Common.* [746].

℣. They declared [the works of God.

℞. And understood his doings.]⁸⁶

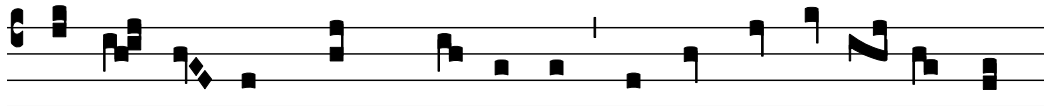
Videns Andreas crucem. AS:354; 1519-S:9v; 1531-S:4v.⁸⁷

Ant.
VIII.i.

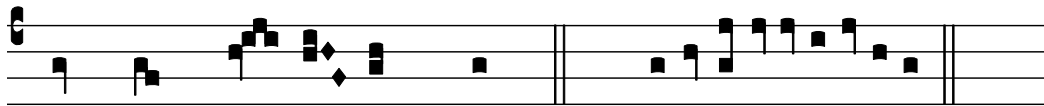


5383.

N-drew, * see-ing the cross, said with joy, Be-cause



I have al-ways been thy lov-er, so have I de-sir- ed to



embrace thee, O good cross. *Ps.* Blessed be the Lord. 71*.

Prayer. We humbly entreat thy Majesty. {29}.

Memorial of the Cross and of Saint Mary as above and of All Saints.

¶ At Prime.

Ant. Hail, precious cross. *j. of Lauds.* {27}.

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

Ant. Glory to thee, O Trinity. [119].

Ps. Quicumque vult. [119].

¶ At *ij.* and all the other Hours [let be said]⁸⁸ the Antiphons, Chapters, ℞. and ℣. with the Prayer as on the first day. {30}.

On the Birthday of Saint Andrew.

¶ *At Vespers and from thence until the Octave day let nothing be made of the Apostle : except only a Memorial which shall precede the Memorial of Blessed Mary : with the Antiphons of the Nocturns of the first day, which having been sung, let the Ant. One of the two which. {1}. be sung as above in the Vigil, and always with this Versicle whether at Vespers or at Matins V̄. The Lord loved Andrew. {4}. [And with this]⁸⁹ Prayer, We humbly entreat thy Majesty. {29}. On the other hand, on Saturday let the Full Service of Saint Mary be made.*

But if the Feast of Saint Andrew shall fall on any other day, then let nothing be made of the Feast within the Octave until the Octave day : except only a Memorial with the Antiphon The Lord saw Peter. {35}. and the rest of the Antiphons shall be sung in order : and likewise the Antiphon Andrew, seeing the cross. as above, {41}. and One of the two. {1}. and always let it be said with the above V̄. and the aforementioned Prayer.

¶ *At the Deposition⁹⁰ of Saint Osmund,
Bishop and Confessor.*

(iv. December.)

[All from the Common of One Confessor and Bishop according to the Sarum Pica.]⁹¹

At Vespers.

Ant. The Lord conducted. *in the Common.* [889].

Chapter. Behold a great priest. [889].

℟̄. Soldier of Christ. [918].

Hymn. This the confessor. [890].

℣. The Lord loved him. [900].

Ant. O Confessor of the Lord. [900].

Ps. Magnificat. 55*.

[Let us pray.]⁹²

Prayer.

Ⓜ God, whose miracles of old we perceive to shine forth even in our time to the magnifying of thy name and the praise and honour of thy holy Confessor [and Bishop]⁹³ Osmund : mercifully grant, that

through the intercession of him whose commemoration⁹⁴ we honour, we may merit both to glorify thee in this present world, and to enjoy <thee> in that which is to come. Through our Lord.

At Matins ix. Lessons, all the rest from the Common of One Confessor and Bishop. [901].



¶ *On the Feast of Saint Nicholas, Bishop
[and Confessor].*⁹⁵

(vj. December.)

At [*First*]⁹⁶ *Vespers.*

Ant. The Lord conducted. *in the Common. Major.* [889].

Ferial Psalms.

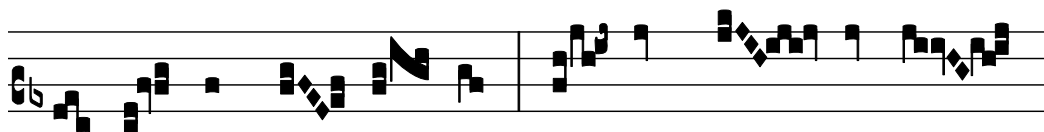
Chapter. Behold a great priest. [889].

Beatus Nicholaus. AS:358; 1519-S:10r; 1531-S:4v.⁹⁷

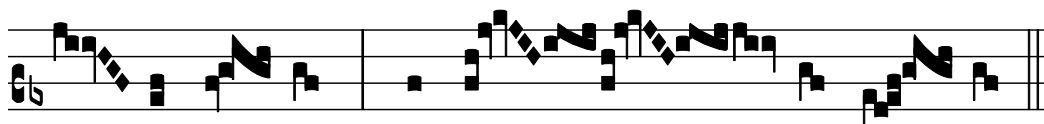
6222. Resp. VI.

Les-sed Nicho-las, hav-ing already gained the
tri-umph, know-eth how to pro-vide hea-ven-ly
com-forts to his ser-vants : those who with their whole

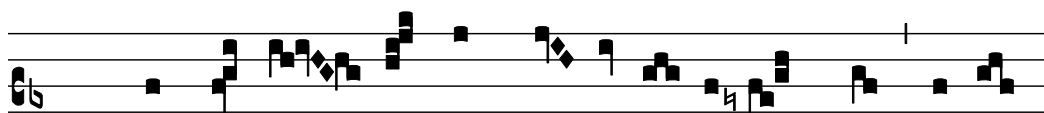
On the Feast of Saint Nicholas.



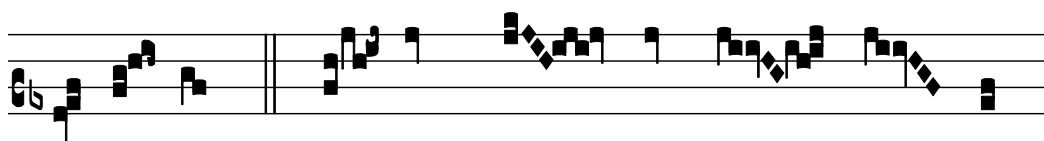
heart en-treat his boun-ty. †With- out doubt with all



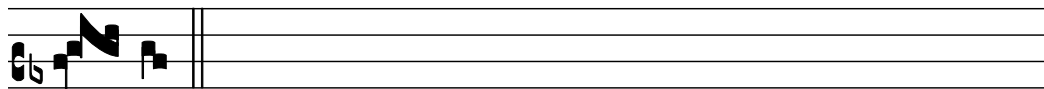
our de-vo- tion. ‡We must entrust him.



℣. That we may al-ways be assist-ed in Christ by his



pa-tron- age. †With- out doubt with all our de-

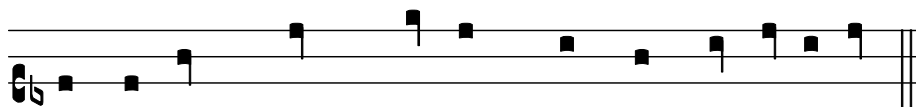


vo- tion.

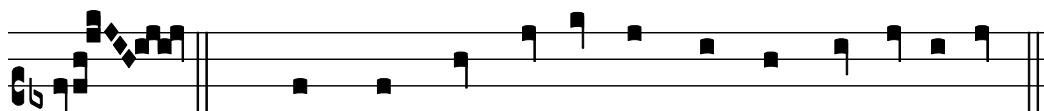
Let it not be sung farther : but immediately let the Clerks begin the Prose this way.

Oportet devota. AS:358; 1519-S:10r; 1531-S:4v.⁹⁸

Prosa.



Is fit-ting that Christians with all since-ri-ty.

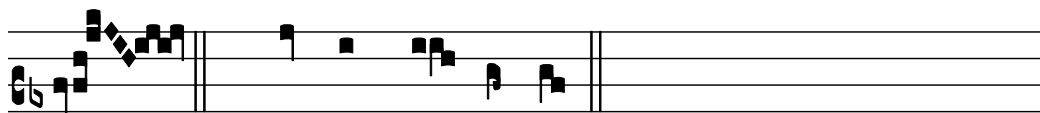


℣. ℣. Commend every sinner with all te-na-ci-ty.

6222a.

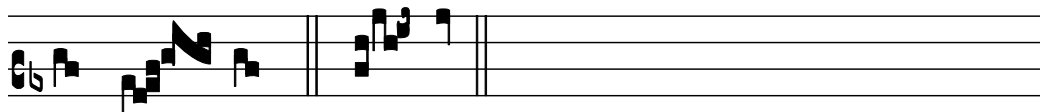
6222P.

On the Feast of Saint Nicholas.



I. *V.* To this great bishop.

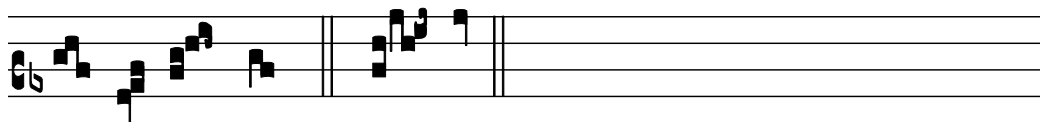
[Let the Chorus respond thus.]⁹⁹



Entrust him. †With- out.



V. Glo-ry be to the Fa-ther and to the Son : and to



the Ho-ly Ghost. †With- out.

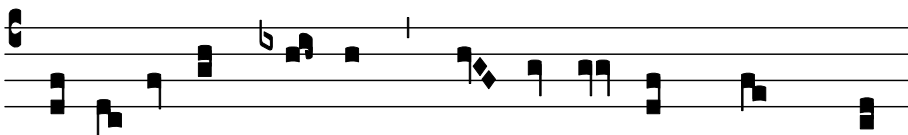
Hymn. This the confessor. [890].

V. The Lord [loved him].¹⁰⁰ [900].

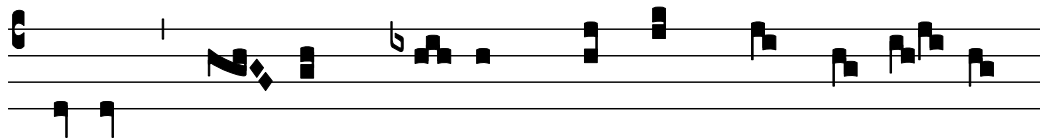
O Pastor eterne. AS:354; 1519-S:10v; 1531-S:4v.¹⁰¹

4051.

Ant.
I.ii.

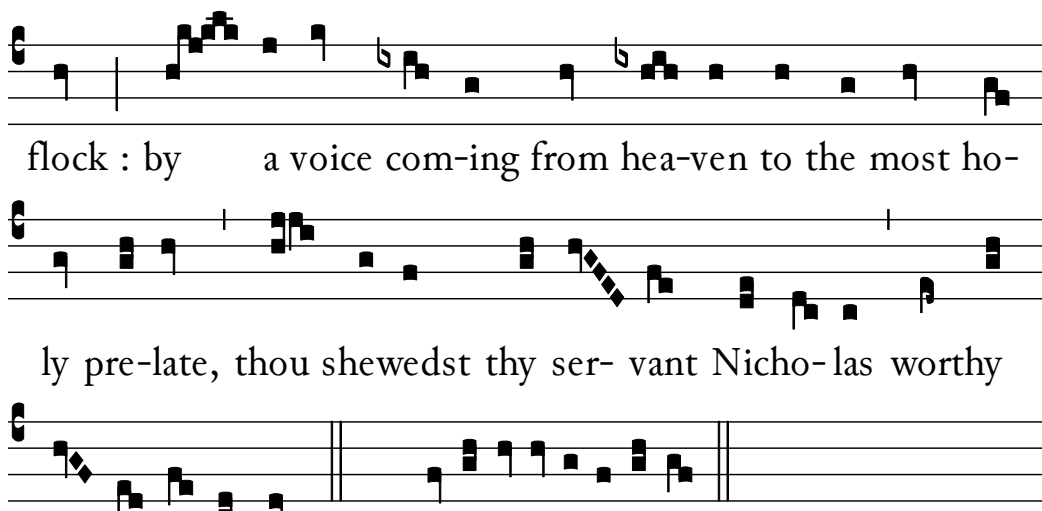


e-ternal Shepherd, * O clement and good Pro-




tector, who wouldst at-tend the prayers of thy de- vout

On the Feast of Saint Nicholas.



flock : by a voice com-ing from hea-ven to the most ho-
 ly pre-late, thou shewedst thy ser- vant Nicho-las worthy
 of a bishopric. *Ps.* My soul doth magnify. 55*.

Prayer.

[5r.]  God, who didst adorn thy blessed Bishop Nicholas with countless miracles, grant, we beseech thee, that by his merits and prayers we may be delivered from the flames of hell. Through our Lord.


Memorial of Saint Andrew, and of Advent : and of Saint Mary.

Then let a Procession go forth to the Altar of Saint Nicholas if one be had : with Thurifer and Taperers and a boy bearing the Book : without a Cross, the Choir following, without changing vestments : singing the R̄. Out of his marble tomb. below ix. {67}. Let the Rulers sing together the V̄. The people hasten. Chorus. †Hearing.

The Prose is not sung in this Procession.

[In this Procession]¹⁰² while the Verse is sung let the Priest cense the Altar [and then the Image of Saint Nicholas]¹⁰³ : and afterwards let him say the V̄. Pray for us, O blessed Nicholas. 391.

Prayer.

 God, Author of goodness and Dispenser of good things, favourably grant : that we who venerate the solemnity of Blessed Nicholas thy Confessor and Bishop may by his protection and petitions¹⁰⁴ receive the propitiation of thy majesty. Through Christ our Lord.

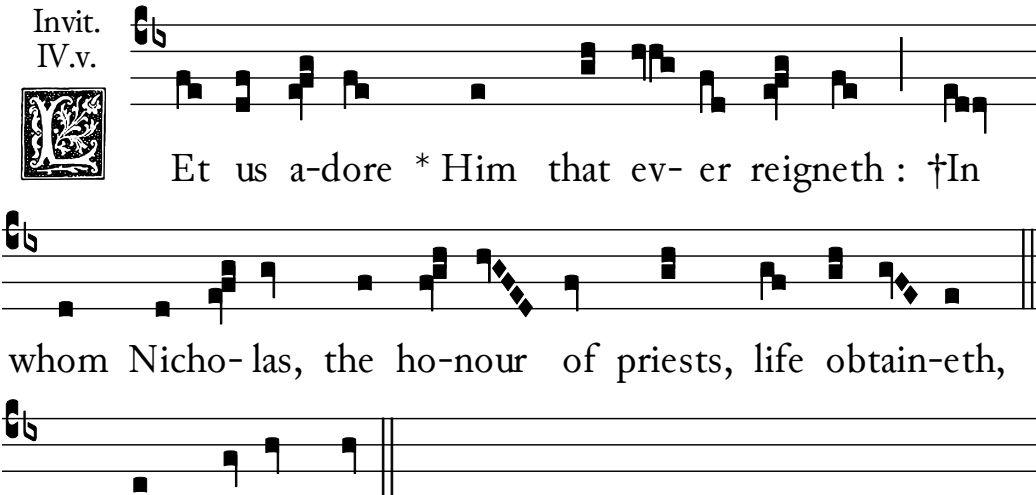
On returning, of All Saints, Ant. O Saviour of the world. {8;8}. V̇. Be glad in the Lord. [239]. Prayer. We beseech thee, O Lord. [235].

¶ *At Matins.*

*[The Rulers of the Choir are not changed, but the third, of the Superior Grade, from the Choir Side, at the will of the Cantor, in a Silken Cope, is joined with them for the singing of the Invitatory.]*¹⁰⁵

*Adoremus Regem seculorum. AS:355; 1519-S:11r; 1531-S:5r.*¹⁰⁶

1017. Invit. IV.v.



Et us a-dore * Him that ev- er reigneth : †In
whom Nicho- las, the ho-nour of priests, life obtain-eth,


Ps. Come let us praise. 25.*


¶ *It is understood that these are the Feasts and Octaves in which the Invitatory is sung by three : namely on the Octave of the Epiphany, on the Conversion of Saint Paul, on the Chair of Saint Peter, on the Feast of Saint John before the Latin Gate, on the Octave of the Ascension, and on the Octave Corpous Christi, on the Translation of Saint Edmund, Archbishop, on the Feast of Saint Barnabas Apostle, on the Commemoration of Saint Paul, on the Octave of the Apostles Peter and Paul, on the Feast of Saint Mary Magdalene, Saint Peter's Chains, on the Feast of Saint Laurence, on the Octaves of the Assumption and the Nativity of Blessed Mary, on the Beheading of Saint John the Baptist, on the Octave of the Dedication of the Church, on the Feast of Saint Michael on Mount Tumba. On the Feast of Saint Martin, on the Feast of Saint Edmund, Archbishop, and on the Feast of Saint Nicholas.]*¹⁰⁷

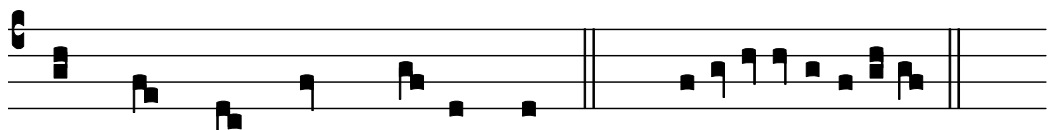
Hymn. He, whose confession. [892].

¶ *In the j. Nocturn.*


Nobilissimus siquidem. AS:355; 1519-S:11r; 1531:5r.¹⁰⁸


1. Ant.
I.ii.  3888.


 Prung indeed * from most noble o-ri-gins : Ni-cho-



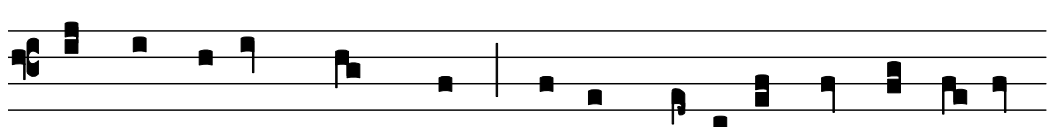
las shone forth like the day star. *Ps.* Blessed is the man. (*j.*) [17].
and
Postquam domi puerilem. AS:355; 1519-S:11r; 1531-S:5r.¹⁰⁹

2. Ant.
II.i.  4336.

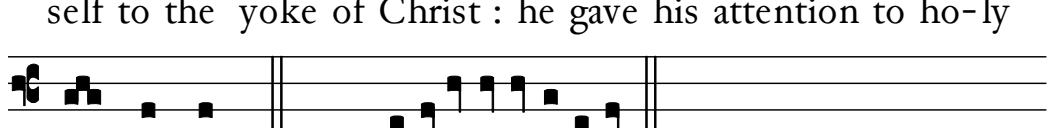
 F-ter boyhood * at home he came of age, spurning



all the joys of the world, de-lighting in sub-jecting him-



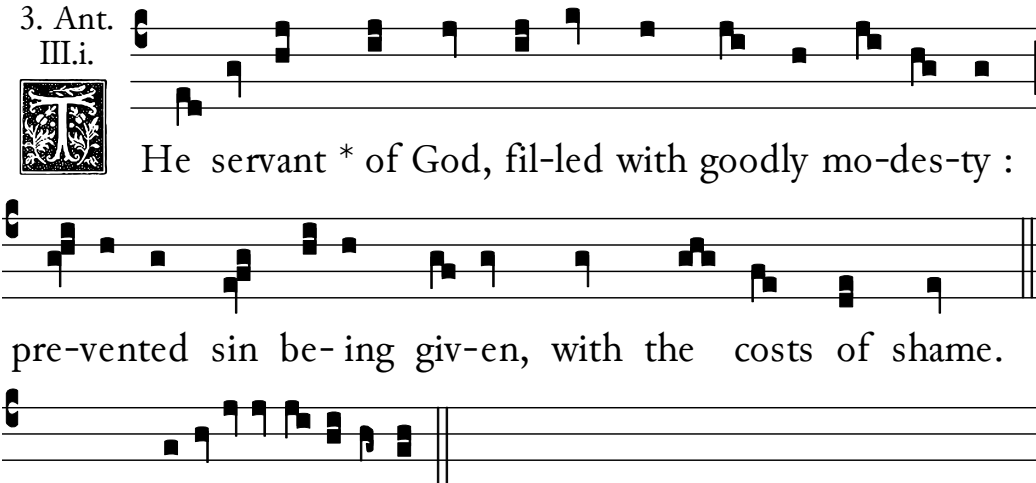
self to the yoke of Christ : he gave his attention to ho-ly



instruction. *Ps.* Why have the Gentiles. (*ij.*) [17].

Pudore bono repletus. AS:355; 1519-S:11v; 1531-S:5r.¹¹⁰

4408. 3. Ant.
III.i.



T He servant * of God, fil-led with goodly mo-des-ty :

pre-vented sin be-ing giv-en, with the costs of shame.

Ps. Why, O Lord, are they multiplied. (*ijj.*) [18].

∅. The Lord loved him. [903].

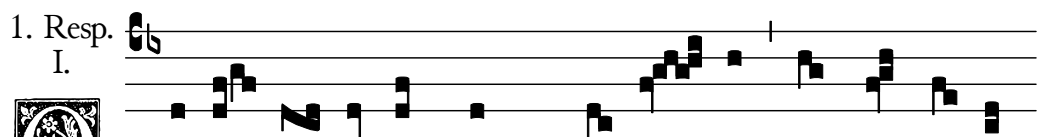
First Lesson.


Blessed Nicholas, born of an illustrious family : was a citizen of the city of Patara. Whose parents, among the company of the powerful, were celebrated with great honour : being inflamed with desire for the heavenly homeland, striving more for heavenly dignity than for earthly glory. Indeed, having been in fact greatly enriched, they wished to manage the distribution of no notable honours, and of no high powers : but with all devotion confining themselves to the bounds of the law, they occupied themselves by taking part in the celibate life.

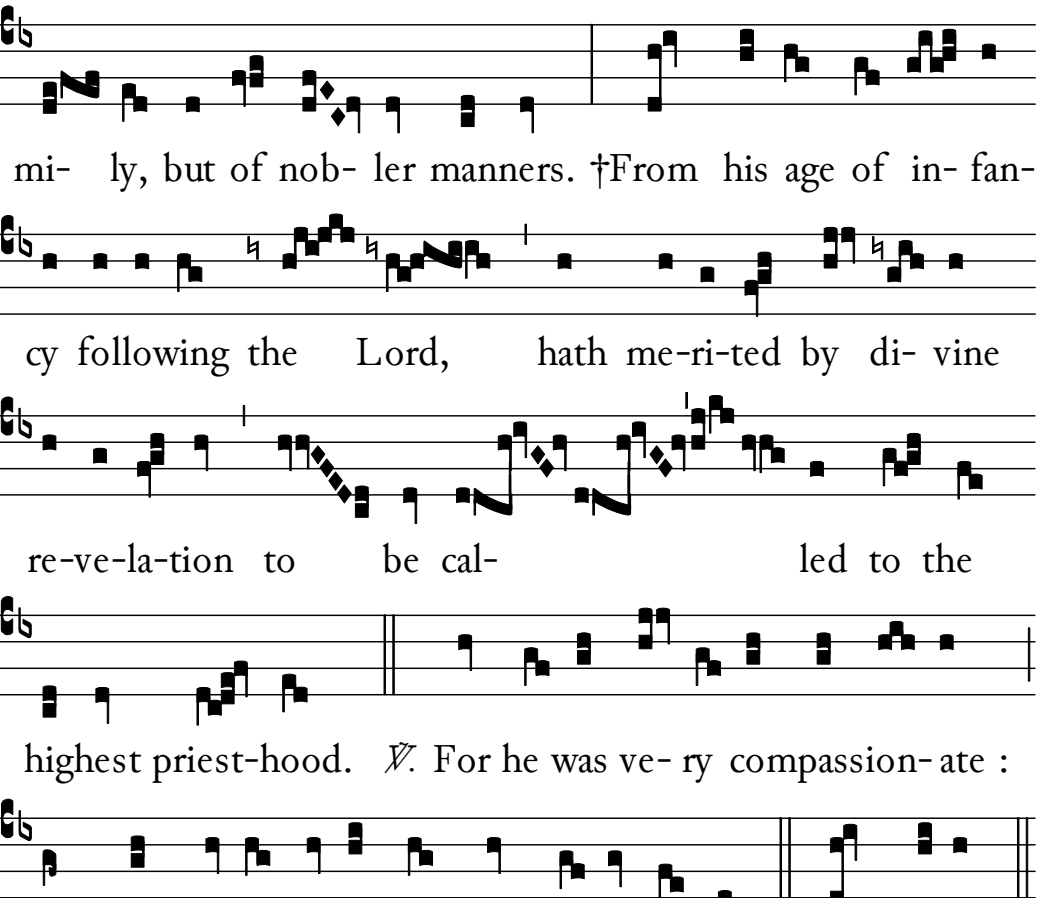
And in an amazing manner when in the first flower of youth they had begotten this single son they had resigned all pleasures, and during their prayers which they frequently poured forth in the temple of the Lord : this single survivor, this <one> they entreated to be the heir not so much of riches as of morals. God, looking from on high upon the their vows : by no means neglected their petition. Undoubtedly, how excellent the boy was going to be : was (as I may say) deemed worthy to be revealed at the beginning of his birth itself.

On the Feast of Saint Nicholas.

Confessor Dei Nicholaus. AS:355; 1519-S:11v; 1531-S:5r.¹¹¹

1. Resp. I.  6310.

 con-fes-sor of God, * Nicho- las, of no-ble fa-
 mi- ly, but of nob- ler manners. †From his age of in- fan-
 cy following the Lord, hath me-ri-ted by di- vine
 re-ve-la-tion to be cal- led to the
 highest priest-hood. ✎ For he was ve- ry compassion- ate :
 and bore pi- ous affections for the afflict-ed. †From his age.

 6310a.

Lesson ij.

TO be sure, while still being fed by mothers' milk, on two days in the week he would take the breast only once, indeed on Wednesday and Friday : and in this way he remained content throughout the whole day.

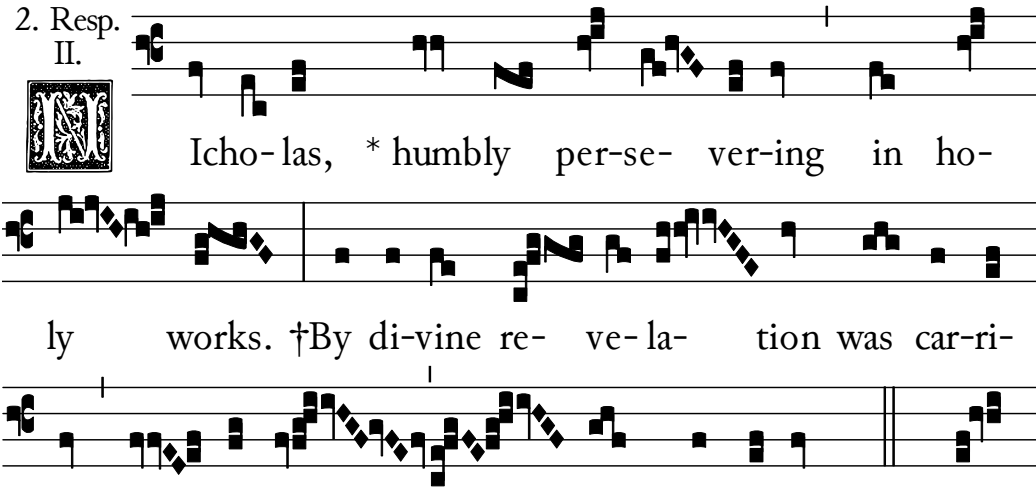
Thus through <his> childhood years passed simply at home : the youth began to aquire a good character. And not like the usual playfulness which that age of mankind embraceth : but now following the footsteps of

<his> parents, already he trod only the thresholds of churches, and not forgetful of what of the Scriptures, opened therein, he observed with <his> hearing, <he> built a little book-case in <his> breast. And when he was bereaved of both his parents : he frequently contemplated that Gospel before the eyes of his mind, Unless one shall renounce all that he possesseth : he cannot be my disciple. While blessed Nicholas, was thinking such thoughts, it happened that a certain fellow villager of his, of great wealth, came into such great want : that <he> could not even manage the necessities of life. What more ? With starvation advancing : the three

virgin daughters which he had, marriage to whom even ignoble men spurned, <he> purposed to abandon to prostitution, that at least by wretched trafficking of them he might sustain life. And when this holy man learned of the rumour being spread abroad, he empathized with the unfortunate man, and likewise detesting the shame of the maidens : observing a certain hour of the night, taking not a little gold, and that wrapped in a cloth, he proceeded to the man's house. Who,¹¹² having surveyed all around : through a window which seemed suitable, secretly threw <it> within, and secretly departed. [But thou.]¹¹³

Operibus sanctis Nicholaus. AS:356; 1519-S:11v; 1531-S:5r.¹¹⁴

7324. 2. Resp. II.

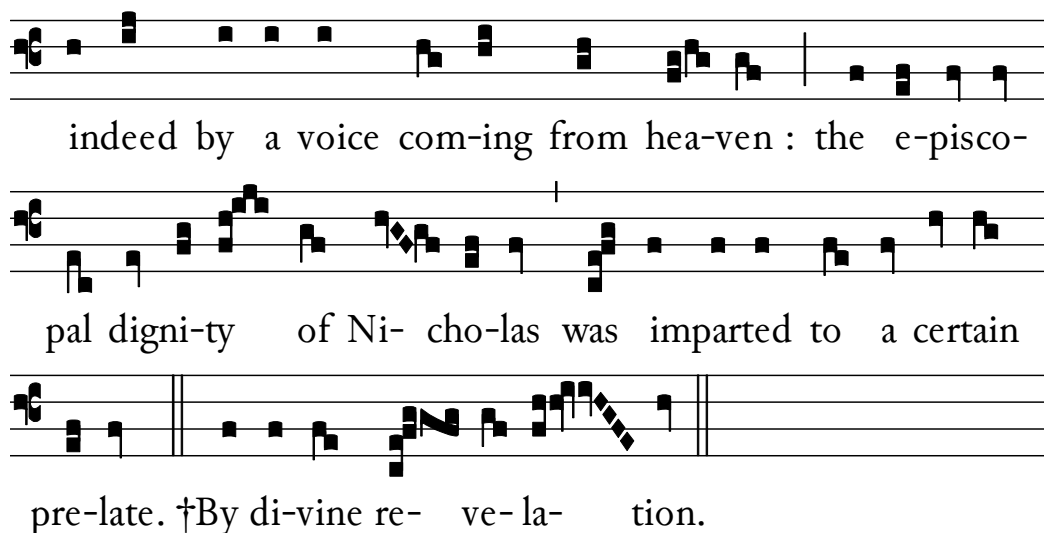


Icho-las, * humbly per-se- ver-ing in ho-
ly works. †By di-vine re- ve-la- tion was car-ri-
ed to the high- est priestly rank. ✎. For

7324a.

[5v.]

On the Feast of Saint Nicholas.



indeed by a voice coming from heaven : the e-pisco-
pal digni-ty of Ni- cho-las was imparted to a certain
pre-late. †By di-vine re- ve-la- tion.

Third Lesson.

AND thus in the morning, when the man arose and discovered that gold, he was glad with great joy : and rendered thanks to almighty God. Then he gave over his daughters to marriage, whom he had been willing to dishonour with fornication. Thus was celebrated according to custom the marriage of his first-born daughter. Nicholas the servant of Jesus Christ, not much later, completed a similar work of artifice as before. To be sure when day was returned to the lands, and the man had leapt from his bed : he found a weight of yellow metal equal to the former. Then he rejoiced with exceeding joy : and prayed thus, O Lord which knoweth all, I beseech thy ineffable compassion : that thou

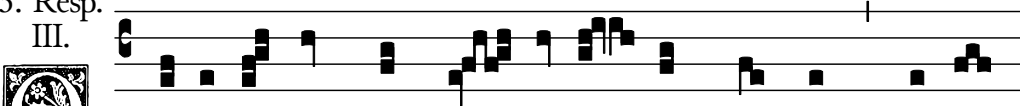
wilt deign to show to me, a sinner, who it is that ceaseth not to shew such goodness towards me. Meanwhile after the lapse of a few days, behold, Nicholas, worshipper of the Trinity, arrived : and wanting to supply again the plight of the third number, similarly threw <in> two talents. At which the man, awakened by the sound, immediately went out : who now hurrying and now fleeing, pursued with <his> voice, Stop <thy> step : that thou withdraw not from our sight. I have desired to see thee once : once I have longed to know thee. Having thus spoken, he flew more swiftly : and with the space being lessened, he recognized Nicholas through the shadows. Then prostrated, on the ground : he

endeavoured to kiss his feet. Which the holy <man> (so pious was <his> breast) forbade to be done : but he quickly drove out speech from him,

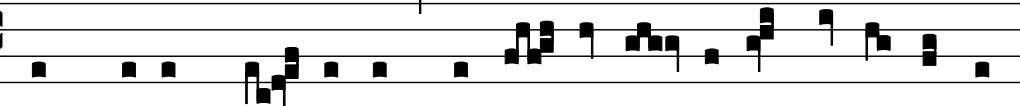
lest anyone, while <his> vitals should have breath, should indicate Nicholas to be the author of this deed.

Quadam die tempestate. AS:356; 1519-S:12r; 1531-S:5v.¹¹⁵


7453. 3. Resp. III.



N a cer-tain day * in a sav- age tempest, the sail-

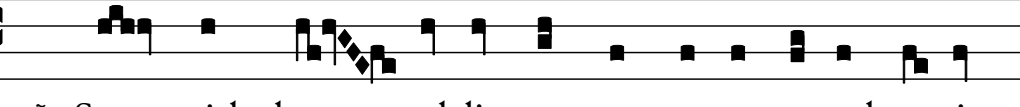


lors, be- ing bat- ter-ed, be-gan to call upon ho-ly Nicho-

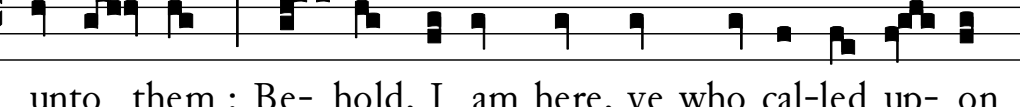


las. †And forth- with the tem- pest ceas-ed.

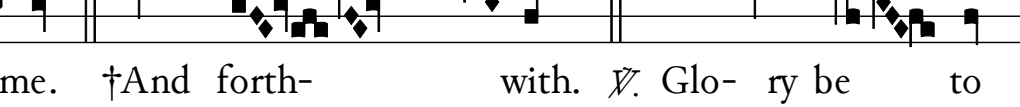
7453a.



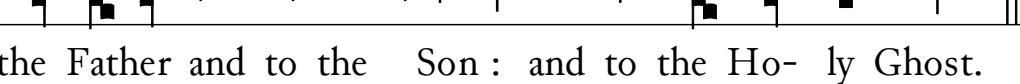
∇. Soon, with them cal-ling out, one ap-appeared say-ing



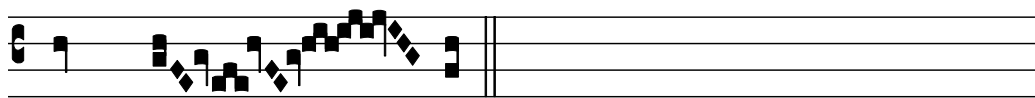
unto them : Be- hold, I am here, ye who cal-led up- on



me. †And forth- with. ∇. Glo- ry be to



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



†And forth- with.

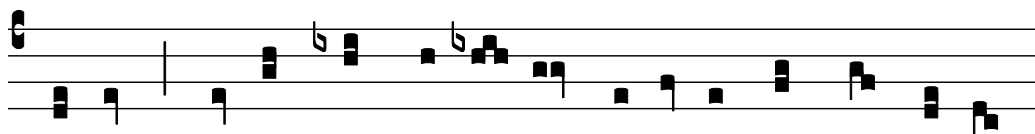
¶ *In the ij. Nocturn.*

Auro virginum incestus. AS:356; 1519-S:12r; 1531-S:5v.¹¹⁶

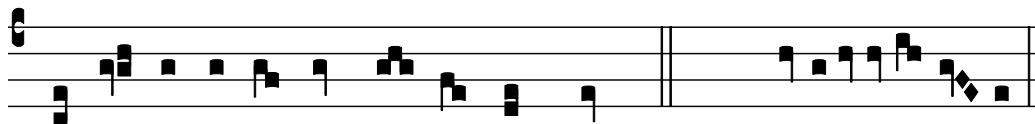
4. Ant.
IV.i.



He incest * of virgins by gold, the want of a fa-ther



by gold : by gold did Nicho- las the servant of God deprive



de-test-able disgrace of both of them. *Ps.* When I called. **¶** *ex* (iii). [18].¹¹⁷

Innocenter puerilia. AS:357; 1519-S:12v; 1531-S:5v.¹¹⁷

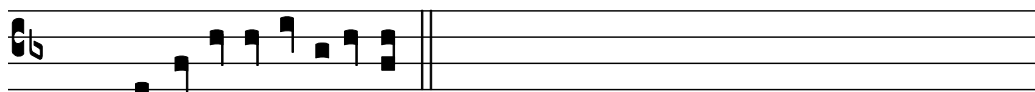
5. Ant.
V.ii.



I nno-cently * transcending boy-ish na- ture :



he was made a disciple of e-vange- li-cal instruction.



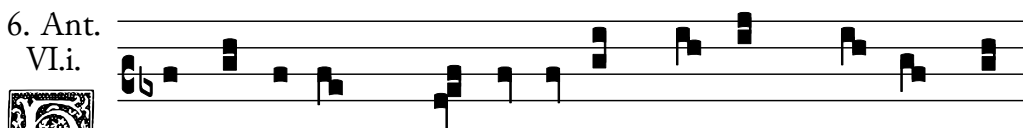
Ps. Give ear, O Lord. (v.) [19].

1534.

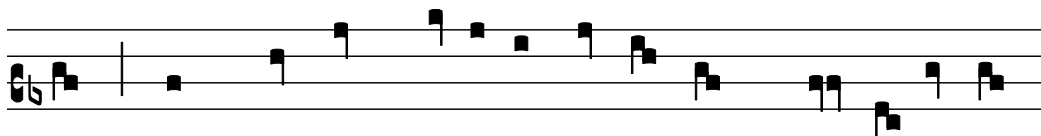
3348.

Gloriam mundi spreuit. AS:357; 1519-S:12v; 1531-S:5v.¹¹⁸

2949.
VI.i.



E despis-ed * the glo-ry of the world with its de-



lights : and therefore me-ri-ted to be brought to the highest



rank of the priesthood. *Ps.* O Lord our Lord. (*viiij.*) [23].

℣. The Lord conducted. [908].

Lesson iiij.

After these things were done : the capital city of Myra was bereaved of its bishop. At whose death not a few bishops of neighbouring dioceses, empathizing : (for indeed he had been very devout) were come together with all the clerics, that, with the Lord's assent, according to the votes of the canons, they might provide for it a suitable prelate. And so, with an assembly being made, there was in the midst a certain bishop of great authority, whose insight all¹¹⁹ considered authoritative : such that he who was nominated by that voice : that one doubtless all would choose. And so,

praying with them with the highest devotion : the aforementioned high priest heard a voice from heaven saying to him that he should come out and stand before the doors of the church, and he whom he should first see to come at the hour of matins, that one should be consecrated bishop, adding also that he was called Nicholas. Then that prelate, relating this revelation to <his> fellow bishops, admonished, <While> you persist in prayer : I shall keep watch outside. Indeed I believe : that we will not be deprived of the promise of God. Having thus spoken, the holy <man> watched with care at the

double doors of the basilica. It was a marvellous thing, for at the hour of matins, as if sent from God : Nicholas arose before all the others. And when he had drawn near to the doors of the church, extending <his> hand, the bishop apprehended him : and pleasantly questioned him, saying, What name hath thee ? He (who had

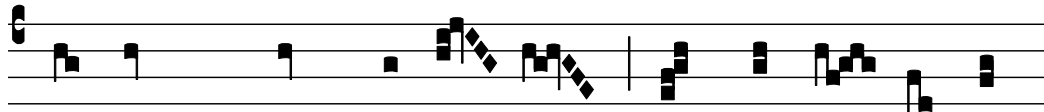
the simplicity of a dove), with head inclined : Nicholas, he saith, a servant your holiness. To whom the prelate said at once with palms clasped, Come, O son, with me : for there is a certain secret that I am bound to speak <concerning> thy inborn character.

Audiens Christi confessor. AS:357; 1519-S:12v; 1531-S:5v.¹²⁰

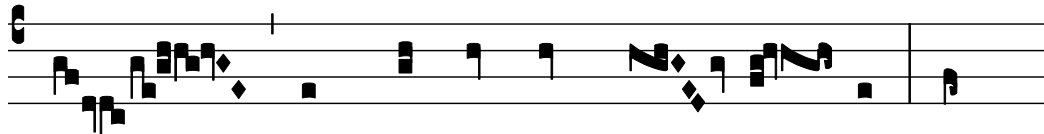
4. Resp.
IV.



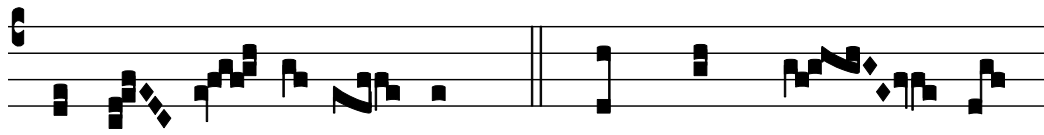
He Confessor * of Christ, hearing that three inno-



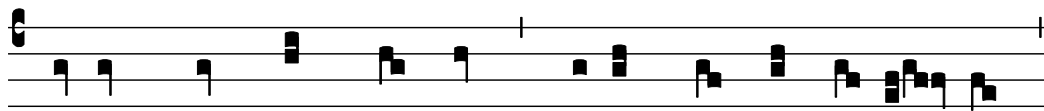
cent youths might be killed : ran quickly to the



place where they had been punished. †And



he delivered them. ✠. And forthwith re-



leasing them from their bonds, he led them to the palace

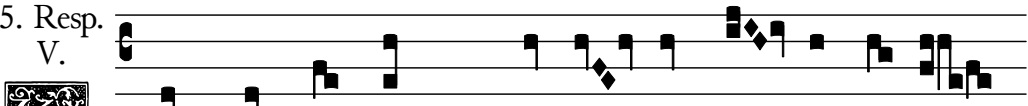
6146.

6146a.

On the Feast of Saint Nicholas.

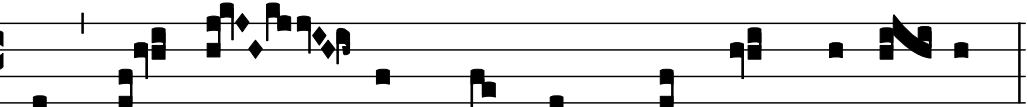
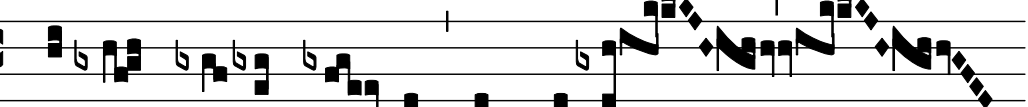
Qui cum audissent. AS:357; 1519-S:13r; 1531-S:6r.¹²²

5. Resp.
V.

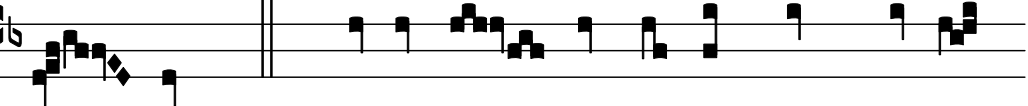



7474.

When they had heard * the name of ho- ly Nicho-
 las, they straight- way spread forth their hands to hea- ven.
 †Prais- ing the compas- sion of the Sa-
 viour. *℣. V.* For indeed, with a clear voice be- fore
 men : they report- ed of that worthy servant of God. †Prais- ing.

7474a.

Sixth Lesson.

When in the regions of Phrygia by the command of Emperor Constantine a certain people had been scattered : forthwith the same Augustus ordered that three of his chief military officers, with naval apparatus having been prepared, should set out for the subjection of the rebels, which they called Dolopes. Which armada, having been loaded

with young men, after a most lengthy sea journey passed across : with a sudden intemperance having arisen, at length they arrived at a harbour on the Adriatic coast, which was three miles¹²³ distant from the city of Myra. To which blessed Nicholas quickly proceeded, and eagerly receiving the same officers, he beckoned : that together setting out

to the walls of the city, they might not be refused the enjoyment of that blessing. Unto which proceeding : behold it was reported to him by some, <that> three young men were to receive capital sentences unjustly, and to consent to their death the consul was blinded with a great bribe. Having heard this : inflamed with the fire of pity, he ran quickly to the place of beheading, leading the chiefs prefects with him. Whither arriving : he found them with bended knee, face covered, the executioner brandishing the sword over the

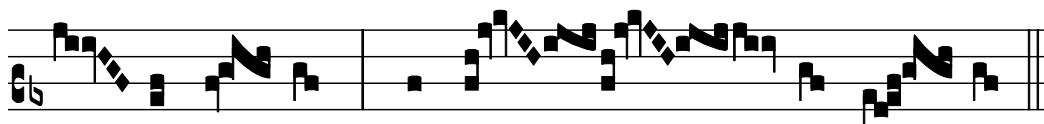
outstretched neck. Who, frightened not by worldly power, nor by the sword, boldly threw himself at once upon the lictor : and propelling the sword far from his hand, did not withdraw until they were restored to him unbound from their chains. Being thus pursued by the goodwill of the people, which, awaiting the arrival of its gladiators had been a hindrance, he approached the palace of the consul : nor did he first desist, until those innocents were caused to depart uncondemned. [But.]¹²⁴

Beatus Nicholaus jam triumpho. AS:358; 1519-S:10r; 1531-S:6r.¹²⁵

6222. 6. Resp. VI.

Les-sed Nicho-las, hav-ing already gained the
 tri-umph, know-eth how to pro-vide hea-ven-ly
 com-forts to his ser-vants : those who with their whole
 heart en-treat his boun-ty. †With- out doubt with all

On the Feast of Saint Nicholas.

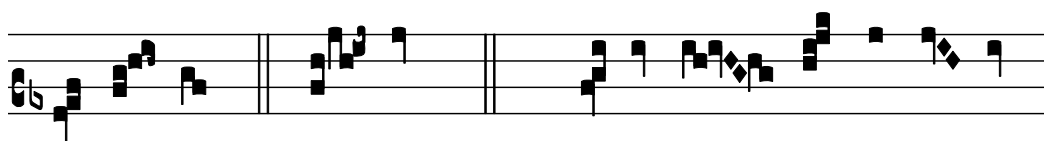


our de-vo- tion. ‡We must entrust him.

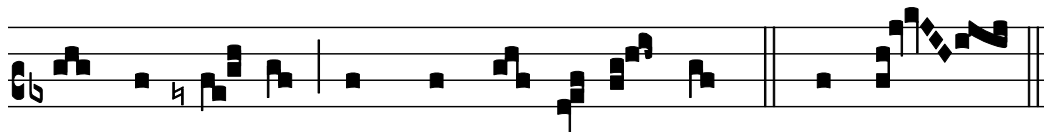


6222a.

∮. That we may al-ways be assist-ed in Christ by his



pa-tron- age. †With- out. ∮. Glo-ry be to the Fa-ther



and to the Son : and to the Ho-ly Ghost. ‡We must.

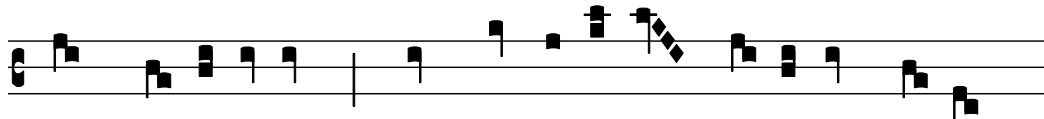
¶ *In the iij. Nocturn.*

Pontifices almi divina. AS:358; 1519-S:13r; 1531-S:6r.¹²⁶

7. Ant.
VII.i.

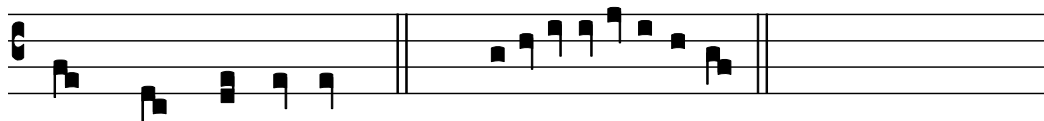


He gracious * bish- ops were gladden-ed by the di-



4309.

vine re-ve-lation : they consecrat-ed Ni-co-las bishop

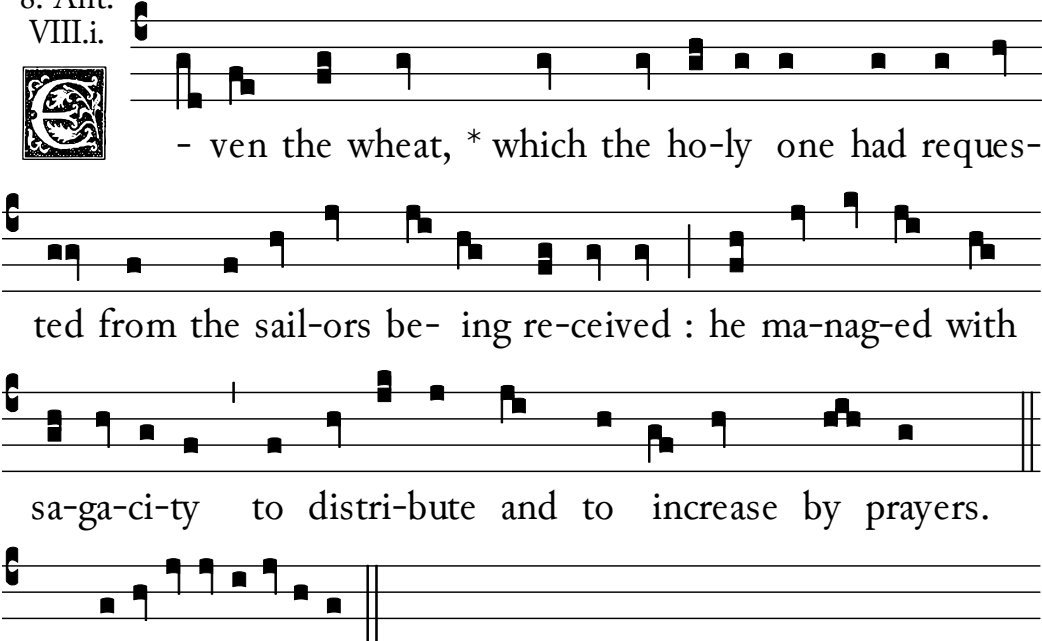


with great de-votion. *Ps.* Lord, who shall dwell. (*xiv.*) [29].

On the Feast of Saint Nicholas.

Sanctus quidem triticum. AS:358; 1519-S:13r; 1531-S:6r.¹²⁷

4795. 8. Ant.
VIII.i.

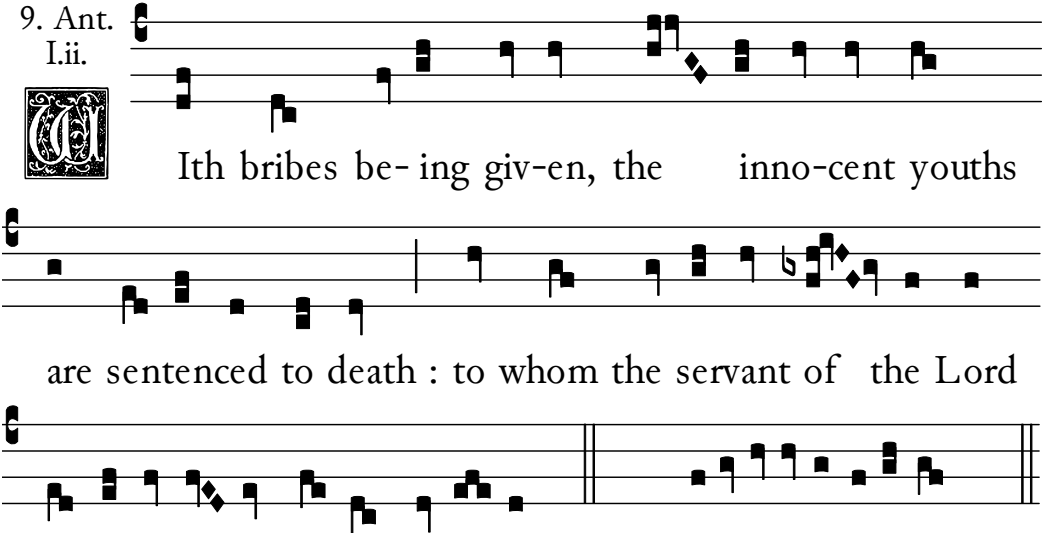


E - ven the wheat, * which the ho-ly one had re-ques-
ted from the sail-ors be- ing re-ceived : he ma-nag-ed with
sa-ga-ci-ty to distri-bute and to in-crease by prayers.

Ps. In thy strength, O Lord. (xx.) [45].

Muneribus datis neci sunt. AS:358; 1519-S:13v; 1531-S:6r.¹²⁸

3842. 9. Ant.
I.ii.



Q ith bribes be- ing giv-en, the inno-cent youths
are sentenced to death : to whom the servant of the Lord

was hasti-ly the pro-tec-tor of life. *Ps.* The earth is the Lord's.
(xxij.) [III].

℣. The just shall flourish. [914].

Lesson vij.

THose officers, then, after a festive banquet, hounoured by a pontifical blessing : resumed the journey they had undertaken : and by a favourable breeze swiftly arrived at Phrygia. Which, when they had wisely subdued <it> under imperial law : returning to the city of Constantinople, were received triumphally by the emperor. Some deceitful <men>, being jealous of them, approached the prefect, Ablavius¹²⁹ by name : and with great gifts began to win over¹³⁰ his spirit : that they [6v.] might strengthen him in the destruction of the innocent <ones>. Who forthwith corrupted by an immensity of yellow metal : went in to Augustus : and thus began to speak. O most excellent lord : behold, the spite of the devil hath stirred up civil enemies against you. For in fact those officers which your highness formerly sent to Phrygia : were plotting treachery against my

lord. Immediately Augustus, as if he had discovered his <own> corpse, became so furious : that without investigation he ordered them thrust into prison to be killed. Who, groaning, with dishevelled hair, tore their vestments : and with great howling cried out loudly, O God, King most high, help us miserable ones, help <us who are> to die, and by the merits of thy servant Nicholas worthily attend our prayer, whereby, as we have seen <how> those three men were rescued by him from approaching death : so may we be rescued by his intercession from approaching judgement. Thus they prayed : thus together with one voice <they> called upon blessed Nicholas, Saint Nicholas : help us. O servant of God, although absent, intercede for us : whom we believe to have compassion in all necessities : and to beseech the Lord often for the same. But thou.

Summe Dei confessor Nicholae. AS:359; 1519-S:13v; 1531-S:6v.¹³¹

7. Resp.

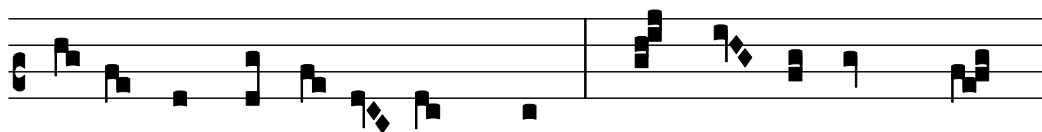
VII.



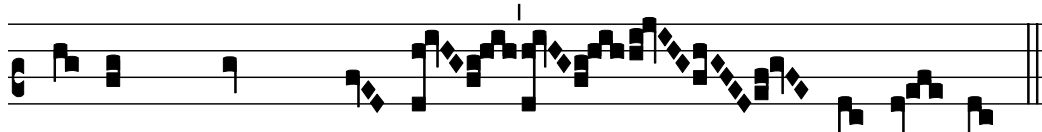
Igh- est * con- fessor of God, Ni- cho- las :

7719.

On the Feast of Saint Nicholas.



pro-tect us ve-ne-rat-ing thee. †For we be-lieve that

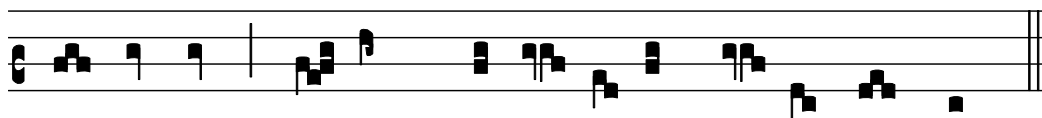


by your prayers we can be sav-ed.

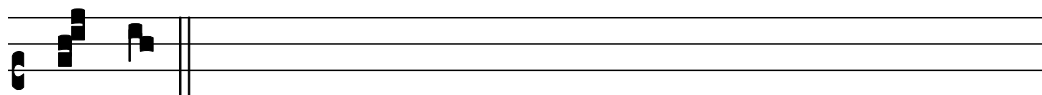
7719a.



∕. Thou who mad-est three boys sentenced to death to go



un-harmed : pre-serve thy people for thy earnest praise.



†For we.

Lesson viij.

THe night therefore having fallen, in which the officers were to be beaten, when Augustus had surrendered himself to sleep : a certain form of Saint Nicholas appeared unto him saying, Constantine, why hast thou caused those officers to be unjustly arrested ? Why without guilt hast thou sentenced <them> to death ? Arise quickly, and order them all to be dismissed. But if perhaps thou shalt

wish instead to spurn me : I beg the King of heaven, that the revenger of my ignominy appearing : may allow most harsh war to rise up unto thee : and with thee being thereby destroyed, thy flesh may be food for beasts and fowl. To whom Augustus, Who, or of whose authority art thou, that hath entered my palace at this hour, and should venture to say such ? And he, I am Nicholas a sinner : Bishop of the chief city of Myra.

Then the emperor, so greatly frightened by the vision, was shaken out of the dream : and at once summoning his chiefs, made those officers to be presented to him. To whom standing <before him> : Know ye,¹³² he saith, some man whose name is Nicholas ? As soon as they heard so great a name, stretching both palms to the stars : they blessed the Lord with a loud voice. And forthwith continuing, they recounted how excellent and how great in humility and goodness the man was : and made known in order the rescue of the aforementioned youth. Ceasar, having heard these <men>, was

greatly amazed : and on account of a man of such great goodness, venerating God, it is said, Go ye, he sayeth, and give thanks with the servant of God : indeed unto God, who by him hath delivered you. But from my treasure chamber of Constantine bear ye with you small presents, and also diadems of ours, and tell ye him that he also may worthily receive : and that he no more threaten me, most willingly obeying his precepts, but that he endeavour to pray for me : and also for the peace of our kingdom, and even more may beseech of the Lord for the whole world. But.

Let this R̄. be begun by one Clerk alone of the the Superior Grade : changing neither place nor vestment.

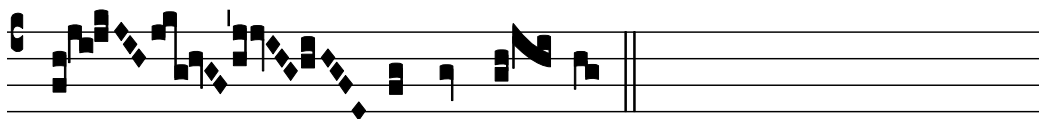
Servus Dei Nicholaus. AS:359; 1519-S:13v; 1531-S:6v.¹³³

8. Resp.
VIII.

He servant * of God, Nicho-las, by a pound of
gold re-deemed the shame of three virgins. †And by re-
plac-ing their fa- ther's shameless gold, he put flight

7643.

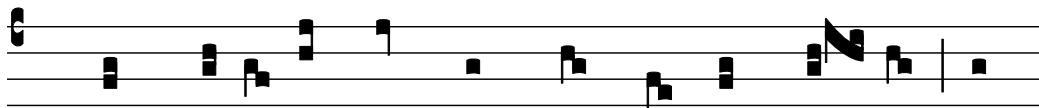
On the Feast of Saint Nicholas.



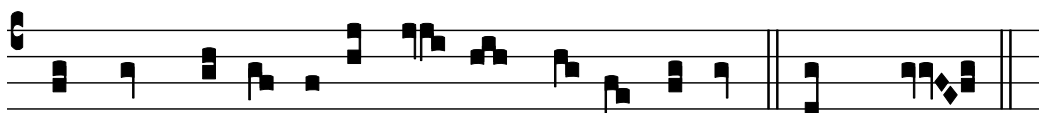
to po-ver- ty.

*Let all who are willing sing the Verse in the station of the boys.*¹³⁴

7643a.



∇. And so, a-bounding with most heartfelt mer- cy : with



doubled me-tal he re-puls- ed their in-famy. †And by.

[7r.]

Lesson ix.

THUS while he flourished with these kindnesses and virtues, the most blessed Nicholas fell into a sickness whereby he was carried away from this uncertain life. And thus, discerning the approach of death to be near to him, which none amongst mortals is able to avoid : he began to pray and to recite psalms ceaselessly, diligently entreating the Lord, that he would direct his holy angels to receive his soul. And when in such intention of mind he prayed profusely : he saw glorious protectors, evidently holy angels, coming to him. And inclining his head, he armed himself with the Sign of the Cross, received the Eucharist, blessed those standing by, and gave the kiss of peace : and

began the thirtieth psalm saying, In thee, O Lord, havd I hoped, let me never be confounded : through to Into thy hands, O Lord, I commend my spirit. And when he had said this : he surrendered <his> precious soul into the hands of the holy angels which appeared unto him. Moreover he fell asleep in good old age and was buried with the holy fathers on the eighth of the ides of December, a Friday, in the fifteenth indiction : in the reign of the most Christian and worshipper of God the emperor Jovinian, in the year three hundred and nine from the passion of the Lord. And he was placed in the most holy house of Holy Syon, on the right side of the hall in a lofty tomb : so

On the Feast of Saint Nicholas.

great a priest with so worthy an interment from which tomb two fountains spring forth. From one stream, from the part at the head, a most clear fluid of oil floweth forth : however from the other which is at his feet, delicious water and also clear springeth forth, for the benefit and

cure of the infirm. When any such have been anointed of the same holy fluid : and have partaken a draught¹³⁵ from the same water, the wished for health is restored, our Lord Jesus Christ providing, who liveth and reigneth, God, world without end. amen. But thou.

Ex ejus tumba marmorea. AS:359; 1519-S:14r; 1531-S:7r.¹³⁶

9. Resp.
I.



Ut of * his marble tomb flow-eth a ho-ly



oil : wherewith be- ingsmear- ed, the blind are heal- ed.



re-turn to soundness.

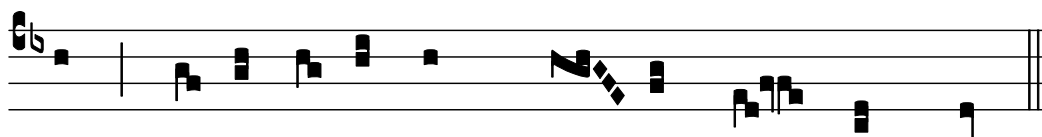


∞. The people has-ten in mas-ses, de-sir- ing to be-

6679.

6679a.

On the Feast of Saint Nicholas.



hold : the wonder-ful works which are done through him.



the infirm.

And let it not be sung farther, but immediately let the Prose follow, [and let the Chorus respond with the melody of the Prose on the vowel of the Prose, of course ⊕. after each and every Verse, the Choir meanwhile sitting].¹³⁷

Sospitati dedit egros. AS:360; 1519-S:14v; 1531-S:7r.¹³⁸

6679P.

Prosa.

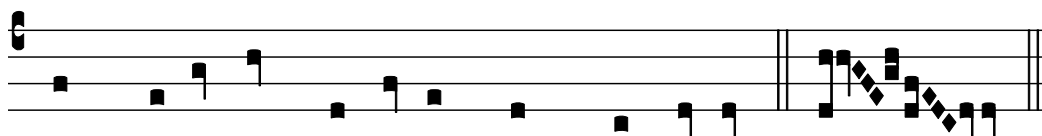
I.



Y the wholesome, pure perfusion * of his oil he



healed man's woe. ⊕. ¶. At the shipwrecked



man's pe-ti-tion Nicho-las brought aid also. ⊕.



¶. Corpse upon the crossroad ly- ing Was by him made live

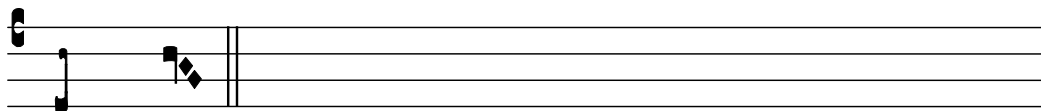


to go. ⊕. ¶. Baptized was a Jew, who witnessed

On the Feast of Saint Nicholas.

In the staff the golden glow. ☉. ♪. Was the
saint of God not prov-en When the grain was made to grow ?
☉. ♪. To a sire with son was giv-en vessel that
had sunk be-low. ☉. ♪. Therefore let this con-
gregation Praise to Nicho-las forth shew. ☉.
♪. Who-so-e'er with heart be-seecheth And all vice no more
would know. Re-turn to soundness. ♪. Glo-ry be to
the Father and to the Son : and to the Ho-ly Ghost.

On the Feast of Saint Nicholas.



[Then let the *R̄*. Out of his marble tomb. be repeated.]¹³⁹


[Before Lauds.]

R̄. Pray for us, O blessed Nicholas. 391.

¶ At Lauds.

Beatus Nicholaus adhuc. AS:360; 1519-S:15r; 1531-S:7r.¹⁴⁰

1651. 1. Ant.
I.iv.




Les-sed * Nicho-las, while yet a little boy : with ma-

ny fasts morti- fi- ed his body. *Ps.* The Lord hath reigned.
(*xcij.*) [52].

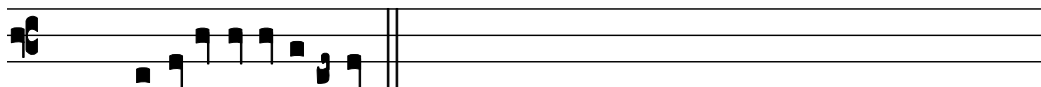
Ecclesie sancte frequentans. AS:360; 1519-S:15r; 1531-S:7r.¹⁴¹

2562. 2. Ant.
II.i.



Requenting * the threshold of ho- ly church,

he stor-ed up sac-red commandments in his breast.

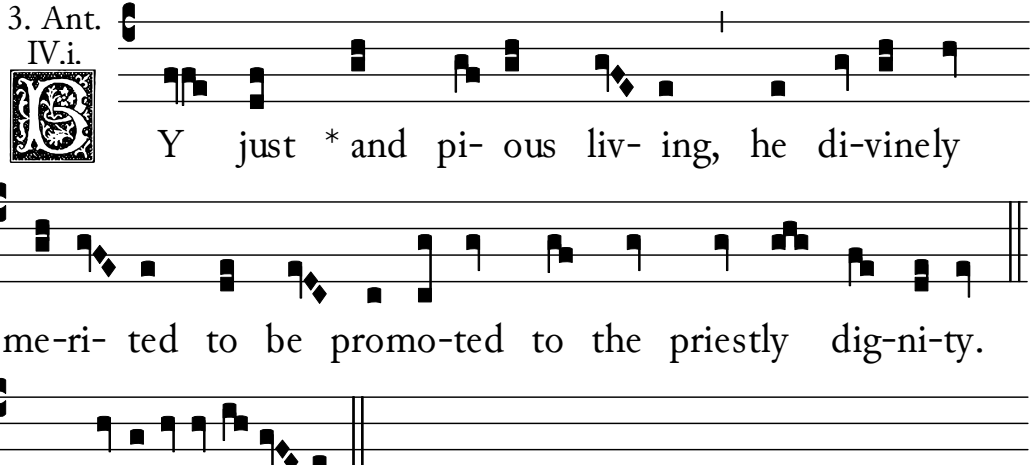


Ps. Sing joyfully. (*xcix.*) [53].

On the Feast of Saint Nicholas.

Juste et pie vivendo. AS:361; 1519-S:15r; 1531-S:7r.¹⁴²

3. Ant.
IV.i. 3532.

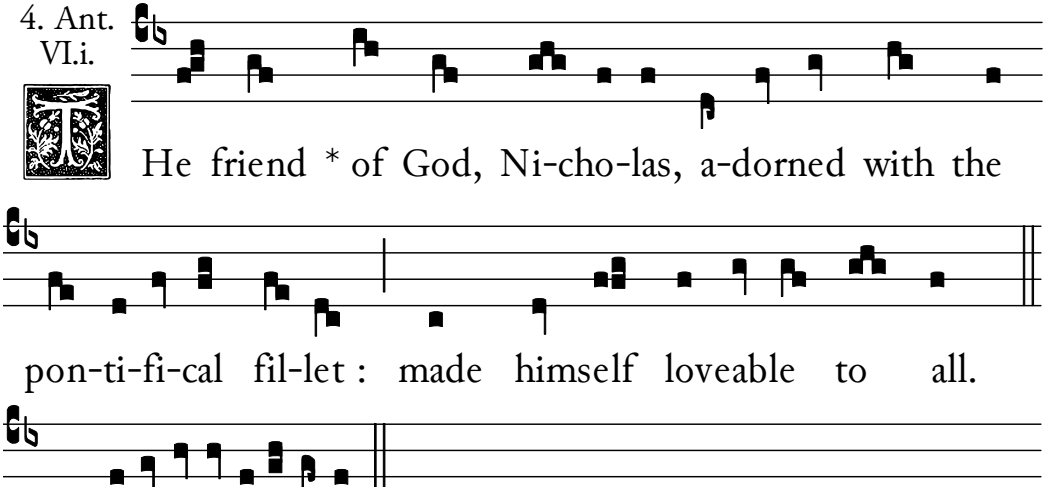


Y just * and pi- ous liv- ing, he di-vinely
me-ri- ted to be promo- ted to the priestly dig-ni-ty.

Ps. O God, my God. (*lxij. & lxxj.*) [54].

Amicus Dei Nicholaus. AS:361; 1519-S:15r; 1531-S:7r.¹⁴³

4. Ant.
VI.i. 1387.




He friend * of God, Ni-cho- las, a-dorned with the
pon-ti-fi-cal fil-let : made himself loveable to all.

Ps. O all ye works. (*Daniel iij.*) [55].

O per omnia laudabilem. AS:361; 1519-S:15r; 1531-S:7r.¹⁴⁴

5. Ant.
VIII.i. 4052.

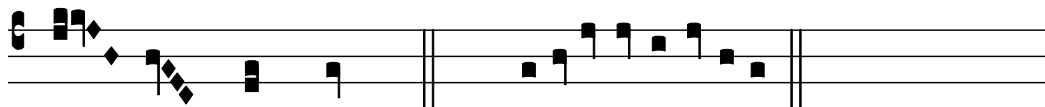


Man, praiseworthy by all, by whose me- rits

On the Feast of Saint Nicholas.



they are freed from every ca-la-mi-ty, who be-seech him



with their whole heart. *Ps.* Praise ye the Lord. (*cxlviiij.-cl.*) [56].

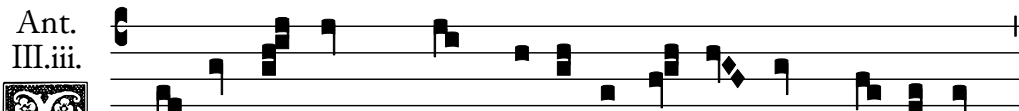
Chapter. Behold a great priest. [889].

Hymn. Jesu, the world's Redeemer. [921].

℟. The just shall blossom. [932].

Copiose charitatis Nicholae. AS:361; 1519-S:15v; 1531:7r.¹⁴⁵

1927.



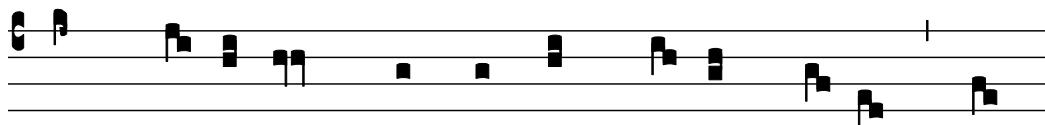
Ant.
III.iii.



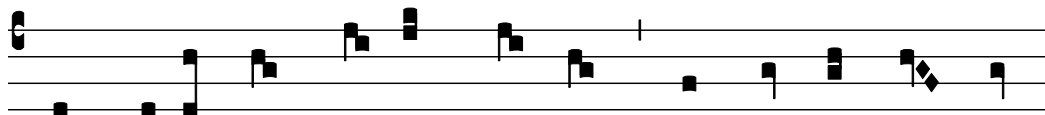
N a-bundance * of cha-ri-ty, O bish-op Nicho-las,



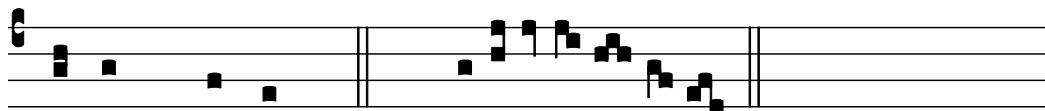
who with God art glo-ri-fi- ed in the heavenly pa-lace, des-



cend, we be-seech thee, to those that are groaning, that



them, casting off the weight of flesh, thou mightest raise to



the heights a-bove. *Ps.* Blessed be the Lord. 59*.

Prayer. O God, who didst adorn thy blessed Bishop. {47}.

¶ *A Memorial of Saint Andrew with this Antiphon One of the two. as above on the Vigili of Andrew, {1}. unless the Feast of Saint Nicholas shall fall on a Saturday, then indeed at the Memorial [of the Apostle]¹⁴⁶ is sung this Antiphon For two days. {38}. When however the Feast of Saint Nicholas hath been deferred from the Sunday until the morrow¹⁴⁷ then [indeed]¹⁴⁸ at the Memorial [of course]¹⁴⁹ of the Apostle let the Antiphon Grant to us. {29}. be sung. [Prayer May the oft repeated solemnity. as below. {75}.]¹⁵⁰ If however the Feast of the Apostle shall fall on the Thursday before Advent then at the Memorial of the same let the Antiphon One of the two. {1}. be sung.*

Memorial of Advent, and [afterwards]¹⁵¹ of Saint Mary.

¶ *At j.*

Ant. Blessed Nicholas. *j. of Lauds.* {70}.

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

Ant. Thee they justly praise. [118].

Ps. Quicumque vult. [119].

¶ *At iij.*

Ant. Frequenting the threshold. *ij. of Lauds.* {70}.

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

Chapter. Behold a great priest. [889].

The R̄. and V̄. from the Common of One Confessor and Bishop are sung at all the Hours, and likewise the Chapters. [933].

¶ *At vj.*

Ant. By just and pious living.¹⁵² *ij. of Lauds.* {71}.

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

Chapter. The Lord gave him the blessing. [920].

¶ *At ix.*

Ant. O man, praiseworthy. *v. of Lauds.* {71}.

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

Chapter. The Lord acknowledged him. [933].

¶ *At Second Vespers.*

Ant. Blessed Nicholas. {70}.

Ferial Psalms.

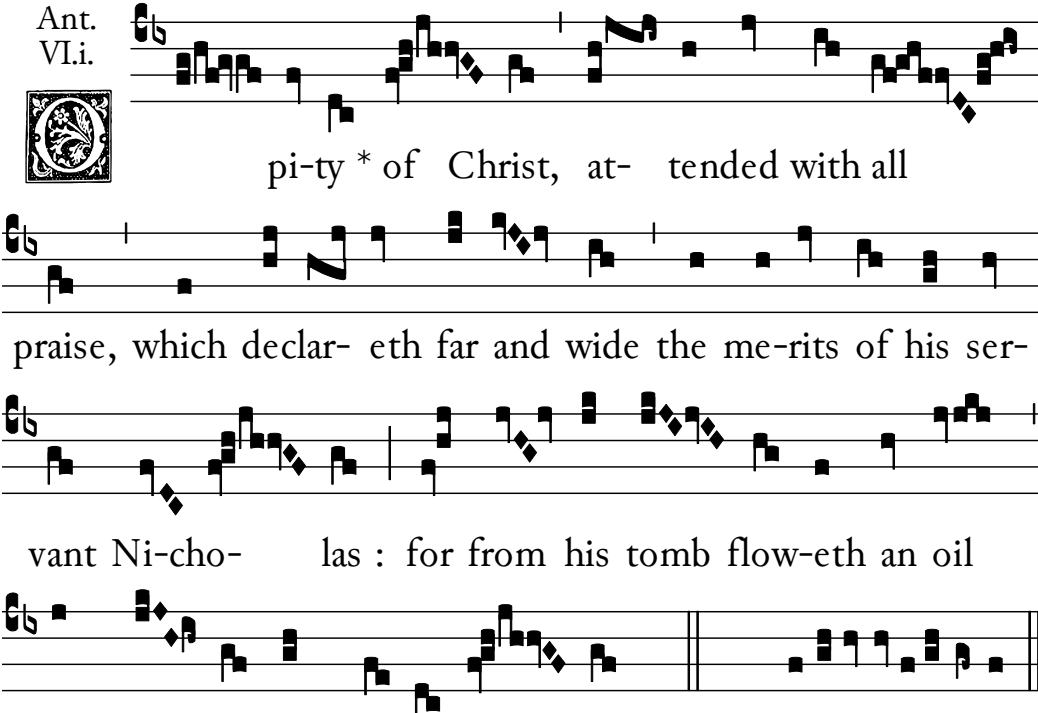
Chapter. Behold a great priest. [689].

Hymn. Jesu, the world's Redeemer. [922].

℣. The just shall spring forth. [932].

O Christi pietas. AS:361; 1519-S:15v; 1531-S:7r.¹⁵³

4008. Ant. VI.i.



pi-ty * of Christ, at- tended with all
praise, which declar- eth far and wide the me-rits of his ser-
vant Ni-cho- las : for from his tomb flow-eth an oil
which heal- eth all that are in- firm. *Ps.* My soul doth
magnify. 67*.

Prayer. O God, who didst adorn thy blessed Bishop. {47}.

Memorial of Saint Andrew.

Ant. Jesus, walking by the sea. *as above on the Vigil of Saint Andrew.* {4}.

℣. The Lord loved Andrew.

[℞.] For an odour. {4}.

Prayer.

May the oft repeated solemnity
of <thy> blessed Apostle
Andrew, we beseech thee, O Lord,
protect us : that we may have a sense

of his perpetual defence, whose
patronage we call to mind with pious
devotion. Through our Lord.

¶ *Memorial of Advent and of Saint Mary.*

¶ *On the Octave*¹⁵⁴ *of Saint Andrew, Apostle.*

At Matins.

Invitatory. The Lord loved Andrew. {35}.

Ps. Come let us praise. 13*.

When however this preceding Invitatory with the following Antiphons and with the first three Responsories of the History are sung on the Friday before the Advent of the Lord : then the Invitatory Let us adore. {6}. [Ps. Come let us praise. 42. with the Antiphons and Psalms of the day and two Responsories of the ij. Nocturn, and the ix. R̄. is iij.]¹⁵⁵ is sung this day.

[7v.] ¶ *It [is]¹⁵⁶ observed that when the Octave of Saint Andrew shall fall of a Saturday : there a Full Service of Saint Mary shall be made and only a Memorial of the Octave with Mass in Chapter.*

And it is understood that during the whole year a Double Invitatory is customarily to be sung within Octaves and also on Octaves which are made¹⁵⁷ without Rulers of the Choir when a service is made of the Octave.


Hymn. May Andrew, gentlest of the saintly company. {3}.

Verse. Lord of Creation. *in the Common.* [730].

Also, on whichever feria the Feast of the Apostle shall fall, the Antiphons of the Nocturns of the first day are sung this day.

V̄. Their sound hath gone forth. *and the rest.* [735].

First Lesson.

 Aximilla, one of the most powerful of the matrons, as soon as she learned that the apostole Andrew had passed on to the Lord : approached the cross, and to the comfort of them <standing by> laid out the body with all reverence, and prepared <it> with spices, and

buried it there, placing <it> in a cave¹⁵⁸ where she would have had herself buried. Aegeas however, being angry,¹⁵⁹ was disposed to make a public charge : and to fix an accusation against Maximilla and the people to Ceasar.

R̄. While the Lord walked about. *j.* {9}.

Lesson ij.

NOW while Aegeas was
arranging these <things> :
¹⁶⁰before he came to the house, in
the midst of the market-place of the
city, in the sight of all, vexed by the
devil, he breathed his last. Now his
brother, keeping the body of Saint

Andrew, escaped. It having been
reported to his brother, whose name
was Stratocles : he sent his servants
saying unto them that they ought to
bury him amongst those who died a
violent death.

R. As soon as blessed Andrew. *ij.* {10}.

Third Lesson.

STratocles howeverer, the bro-
ther of Aegeas : thought
nothing of his possessions, saying,
Let not my Lord Jesus Christ in
whom I have believed suffer me that I
should touch anything of the goods
of my brother, lest his crime should
pollute me, who dared to kill the
apostle of the Lord for the love of
money. These things were done in
the province of Achaia, in the city of
Patras, on the day before the Kalends

of December : where even now his
glorious benefits are bestowed
continuously up to the present day.
But so much fear hath entered into
the whole world : that none should
remain who by no means would
believe in God our Saviour, who
wisheth all to be made well¹⁶¹ and to
come to the knowledge of the
truth,¹⁶² to his glory for ever and
ever, amen.

R. This man. *ix.* {25}

[*Before Lauds.*]

V. The Lord loved Andrew. {26}.

[*At Lauds.*]

¶ *At Lauds this single Antiphon* Hail, precous Cross. *j. of Lauds.* {27}.

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

Chapter. With the heart we believe. {2}.

On the Octave of Saint Andrew.

Hymn. Ye heavens exult with joyful praise. [746].

℟. They declared. [757].

Ant. Grant to us. {29}.

Ps. Benedictus. 69*.

Prayer. May the oft repeated solemnity. {75}.

Memorial of Advent and of Saint Mary : and afterwards of All Saints.

If it shall be Sunday, or if the Feast of Saint Nicholas deferred from Sunday shall be celebrated on this day, or if the Octave shall fall on Saturday, then only a Memorial shall be made of the Octave at j. Vespers and at Matins, with Mass in Chapter.

At j. and at the other Hours let it be made¹⁶³ as is indicated on the morrow of Saint Andrew. {41}.



¶ *On the Conception of Blessed Mary,*
*Virgin.*¹⁶⁴

(viiij. December.)

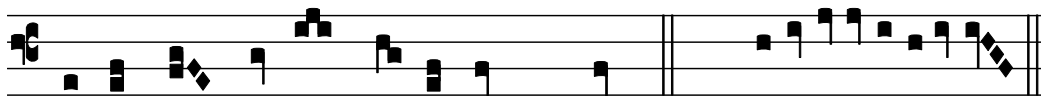
*At First Vespers.*¹⁶⁵

Dei Genitrix Virgo. AS:518; 1520-S:105r; 1531-S:7v.¹⁶⁶

1. Ant.
I.iv.



Mother of God, * ev- er virgin Ma-ry,



inter cede for us, we be-seech thee. *Ps.* Praise the Lord.


(cxij.) [366].

2142.

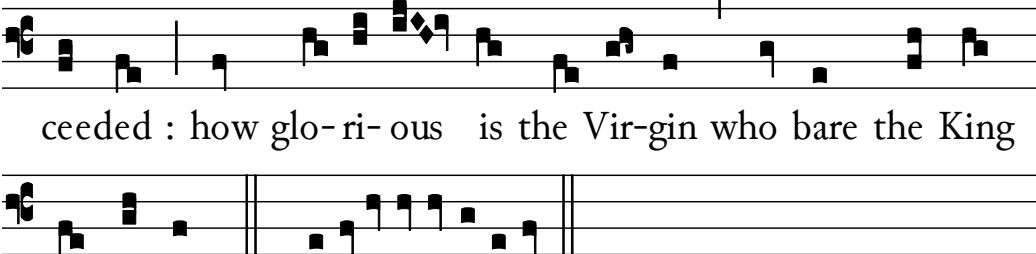
On the Conception of Blessed Mary, Virgin.

Beata progenies. AS:518; 1520-S:105r; 1531-S:7v.¹⁶⁷

1572. 2. Ant.
II.i.




B Les- sed * is the li-ne- age whence Christ pro-
ceeded : how glo-ri- ous is the Vir- gin who bare the King
of heaven. *Ps.* O praise the Lord. (*cxvj.*) [374].

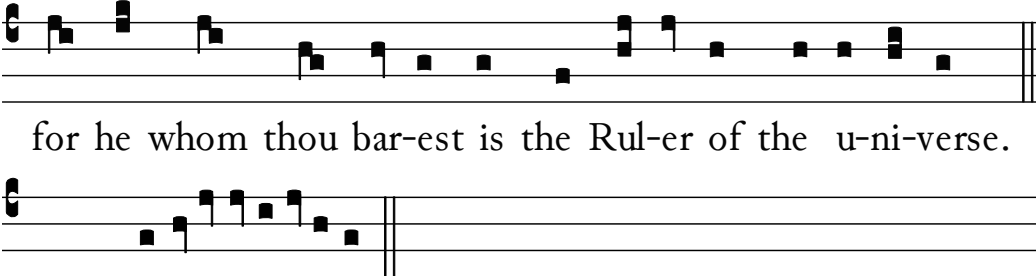


Sancta Maria Virgo. AS:518; 1520-S:105r; 1531-S:7v.

4705. 3. Ant.
VIII.i.



M O-ly Vir- gin Ma-ry, * intercede for the whole world :
for he whom thou bar-est is the Rul-er of the u-ni-verse.
Ps. Praise the Lord. (*cxlv.*) [413].



Sub tuam protectionem. AS:518; 1520-S:105r; 1531-S:7v.¹⁶⁸

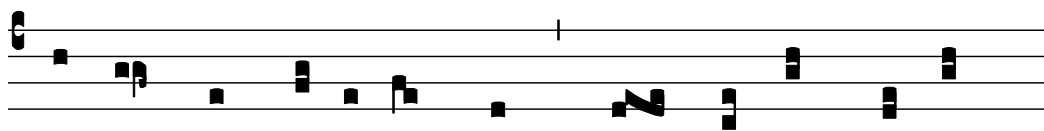
5040. Ant.
IV.iii.



U N-der * thy pro-tection do we take re-fuge : where



On the Conception of Blessed Mary, Virgin.



the weak have re-ceived strength, and therefore we hymn



thee, O Virgin Mother of God. *Ps.* Praise ye the Lord. (*cxlvj.*)

[413].

Beata Dei Genitrix. AS:519; 1520-S:105r; 1531-S:7v.

5. Ant.
VIII.i.



1563.



blessed Ma-ry, * Mother of God, Virgin for ev-er :

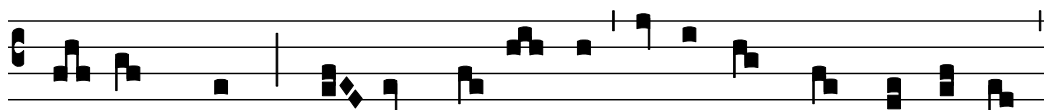


temple of the Lord, sanctu- a-ry of the Ho-ly Ghost, a-



lone without pre-ce-dent thou wast pleas-ing to our Lord

[7v.]



Je- sus Christ : pray for the people, intervene for the clergy,



intercede for conse-cra- ted wo-men. *Ps.* Praise the Lord.

(*cxlvij.*) [414].

Chapter. Ecclesiastici xxiv. (23.)

AS the vine I have brought forth a
pleasant odour, and my flowers

are the fruit of honour and riches.

On the Conception of Blessed Mary, Virgin.

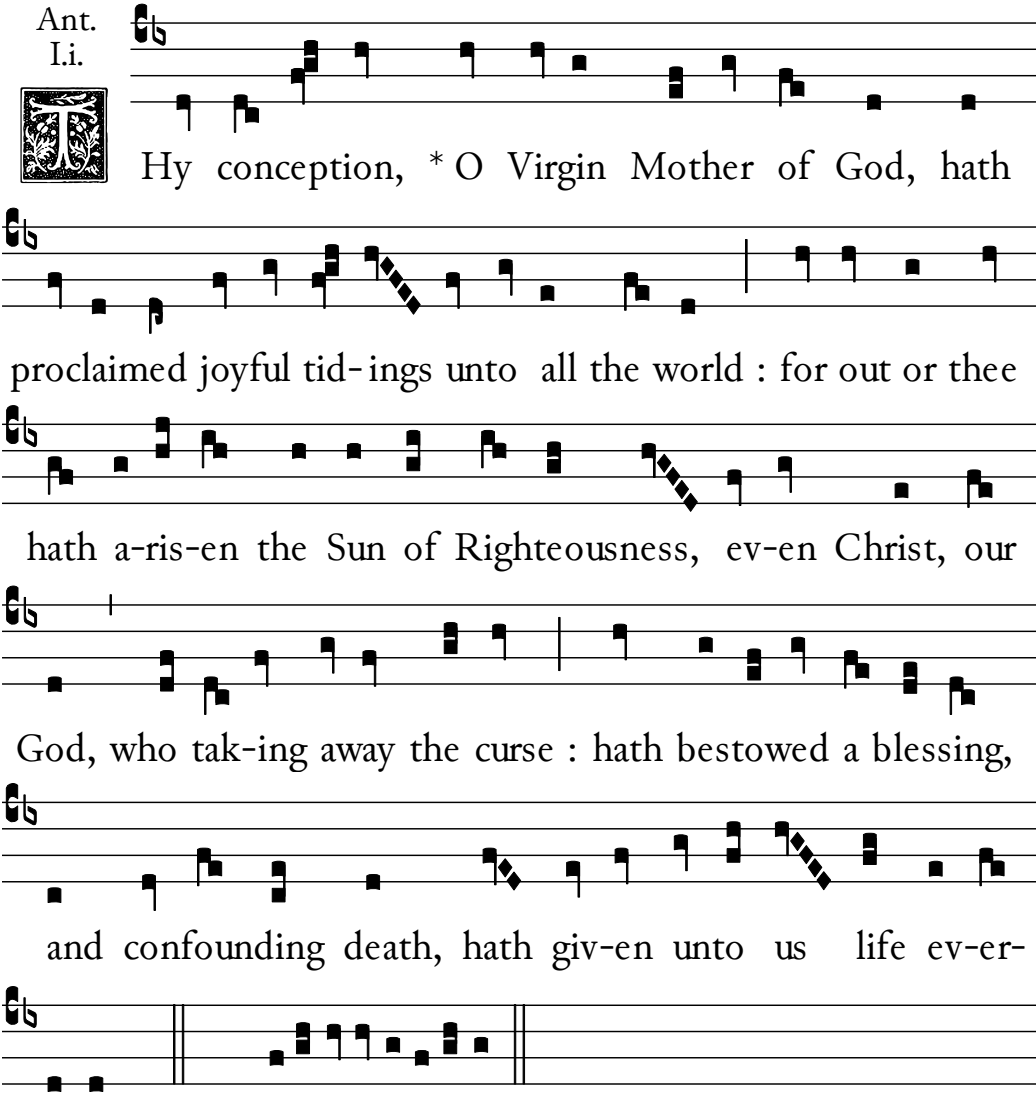
℞. The stock of Jesse. *below iij.*¹⁶⁹ {88}.

Hymn. Hail, O Star of ocean. {433}.


℣. Holy Mother of God. [237].

Conceptio tua. AS:519; 1520-S:106r; 1531-S:8r.¹⁷⁰

3852. Ant.
Ii.



Hy conception, * O Virgin Mother of God, hath
proclaimed joyful tid-ings unto all the world : for out or thee
hath a-ris-en the Sun of Righteousness, ev-en Christ, our
God, who tak-ing away the curse : hath bestowed a blessing,
and confounding death, hath giv-en unto us life ev-er-
lasting. *Ps.* My soul doth magnify. 55*.

[ *At First Vespers*]¹⁷¹ *Let not the whole Antiphon be sung before the Psalm Magnificat. neither should <any> except the Principal*¹⁷² *Altar be censed : nor should any Lesson be read in a Silken Cope.*

On the Conception of Blessed Mary, Virgin.

Prayer.

Hear the supplication of thy servants, O merciful God : that we who are assembled together on the Conception of the Virgin Mother

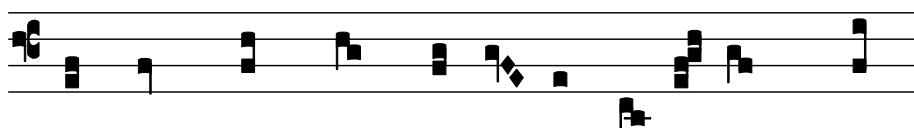
of God : may at her intercession be delivered by thee from threatening dangers. Through the same.

Let Compline of Advent not be altered : except that at the end of the Hymn O Saviour of the world. shall be sung the Verse All honour, laud, and glory be, O Jesu, Virgin-born, to thee. [430].

¶ *At Matins.*

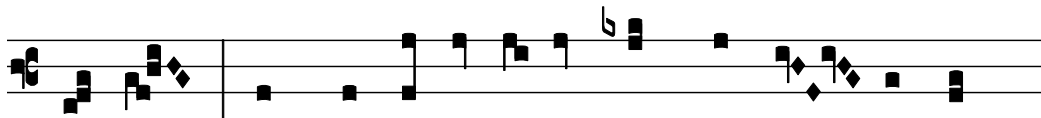
Corde et voce. AS:520; 1520-S:106v; 1531-S:8r.¹⁷³

Invit.
IV.v.

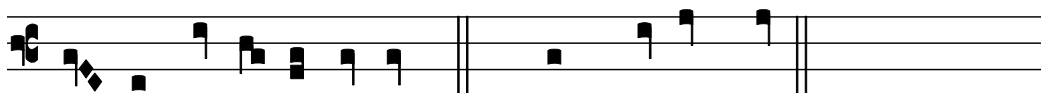


1057.

Et heart * and voice to-ge-ther ve-ne-rate Christ



the King. †Let the noble ris-ing of the Vir- gin and



Mo-ther be ce-lebrat-ed. *Ps.* Come let us praise. 25*.

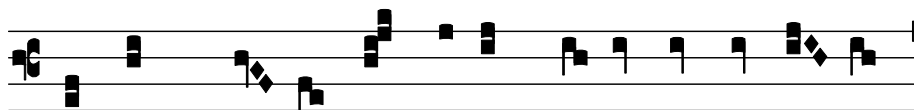
Hymn. The God whom earth. {438}.

¶ *In the j. Nocturn.*

Hodie concepta est. AS:520; 1520-S:106v; 1531-S:8r.¹⁷⁴

1. Ant.

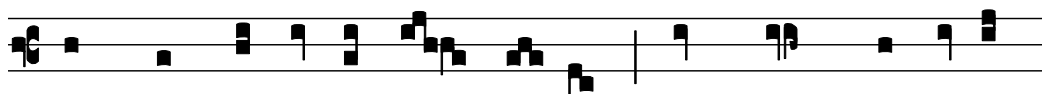
I.iv.



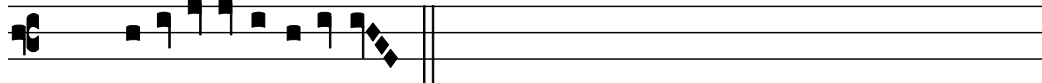
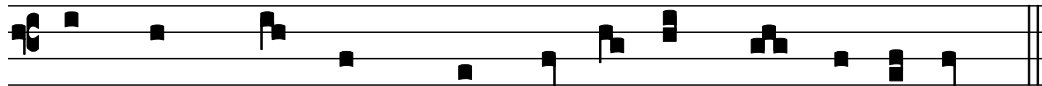
3108.

His day * the bles-sed Virgin Ma-ry was conceiv-ed

On the Conception of Blessed Mary, Virgin.



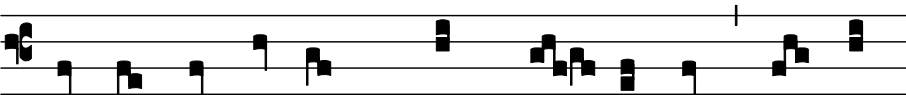

of the pro-ge-ny of Da-vid : by whom the salva-
tion of the world hath appear-ed to be-liev-ers.



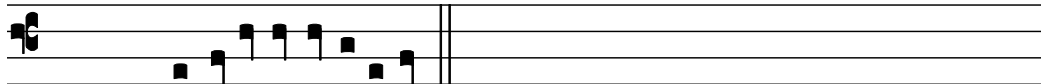
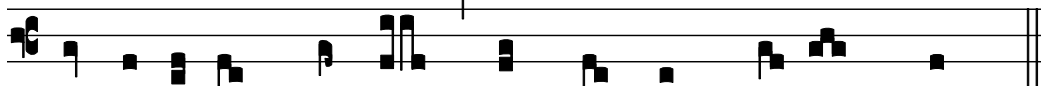
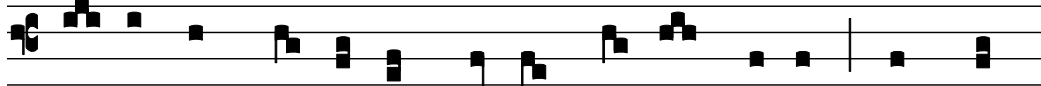
Ps. O Lord our Lord. (*viiij.*) [23].

Beatissime Virginis Marie. AS:520; 1520-S:106v; 1531-S:8r.¹⁷⁵

1596. 2. Ant.
II.i.





Et us ce- lebrate * most de- voutly the con-
ception of the ev-er blessed Vir-gin Ma-ry : that she
may intercede for us to the Lord Je-sus Christ.



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

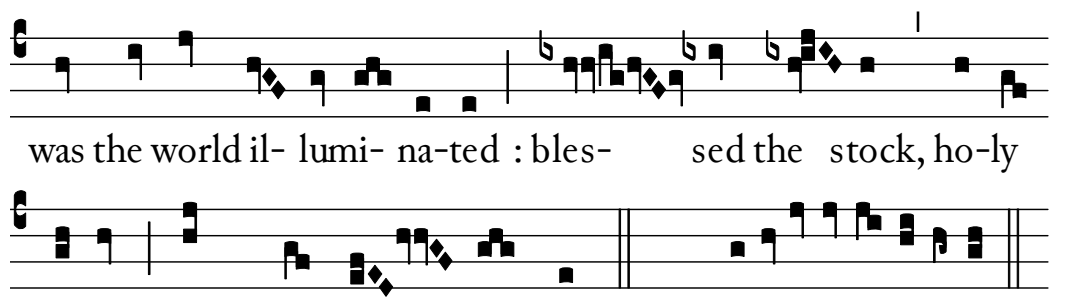
Quando concepta est. AS:520; 1520-S:106v; 1531:8r.¹⁷⁶

4440. 3. Ant.
III.i.



Hen the most sac-red * Vir-gin was conceiv-ed, then

On the Conception of Blessed Mary, Virgin.



was the world il- lumi- na- ted : bles- sed the stock, ho- ly
 the root : and bles- sed her fruit. *Ps.* The earth is the Lord's.
 (xxiiij.) [III].

℣. Holy Mother of God [ever-Virgin Mary].¹⁷⁷ [216].

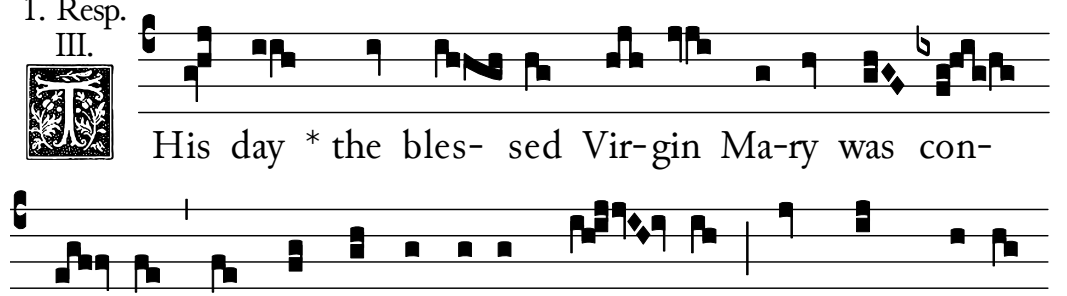
*Lesson j. Fulbert, Bishop of Chartres.*¹⁷⁸

Amongst all the saints, the memory of the most blessed Virgin Mary is more frequently made and more festive : since she is believed to have found more favour before God. Whence after some of her other, older solemnities, the devotion of the faithful not being content, in fact added this day's solemnity of her conception. And so on this day in particular it shall seem

good to read aloud in the Church that book that hath been found, in which is written of her birth and life : even if the Fathers judged it not to be numbered among the Apocrypha. But since to great and wise men it seemed to be good : let us, certain other texts not being contrary, with due service follow ecclesiastical custom.

Hodie concepta est. AS:521; 1520-S:107r; 1531:8r.¹⁷⁹

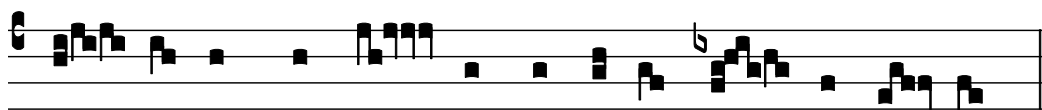
1. Resp.
 III.



THis day * the bles- sed Vir- gin Ma- ry was con-
 ceiv- ed of the pro- ge- ny of Da- vid : by whom the sal-

6854.

On the Conception of Blessed Mary, Virgin.

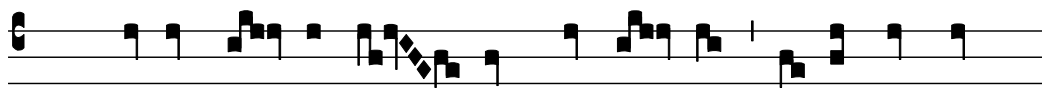


va- tion of the world hath appeared to be liev- ers.



†Whose glo-ri-ous life hath giv-en light to the world.

6854a.



℞. Let us ce- lebrate most de-vout-ly the conception



of the ev-er bles-ed Vir-gin Ma- ry. †Whose.

Lesson ij.

Now the blessed Mother of the Lord and ever Virgin Mary, before she was conceived was announced by oracles : and denoted by miracles. Conceived indeed from a lineage¹⁸⁰ divinely ordained : marked by the privilege of <her> virtues, she shone forth, she brought forth the

Saviour. She which hath been glorified in heaven : hath never ceased to defend those born of earth. Let the narrative follow the proposition in its order. And now let us recall one of the aforementioned oracles : and thence let us continue briefly.

Beatissime Virginis Marie. AS:521; 1520-S:107r; 1531:8r.¹⁸¹

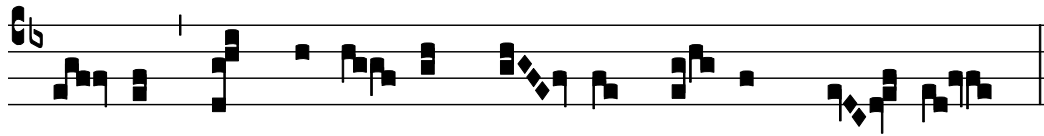
6184.

2. Resp.
IV.



Et us ce-lebrate * most de-vout-ly the con-

On the Conception of Blessed Mary, Virgin.



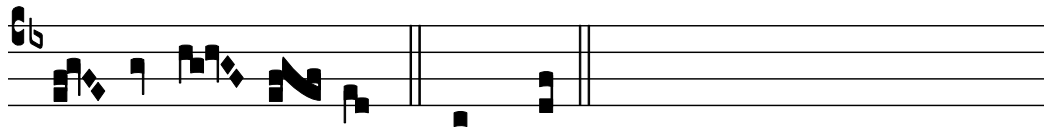
cep-tion of the ev- er bles- sed Vir- gin Ma- ry.



†That she may intercede for us to our Lord Je-



sus Christ. ∕. Let us ce-le-brate the concep-tion



of blessed Ma- ry. †That she.

6184b.


Lesson iij.

THe Eternal One said to the old one : God to the serpent, I will put enmities between thee and the woman, and thy seed and her seed. She shall crush thy head. What, brethren, in this passage is to crush the head of the serpent, unless it be to conquer the chief prompting of the devil, that is concupiscence, by resisting ? If therefore it be protested what woman could achieve this sort

of victory : surely such is not to be found in the lineage of human generation, until she should be reached of whom we celebrate, the holy of holies. And if it be asked in what way she herself should indeed crush the head of the serpent : no doubt in this way, that she made a sacrifice to God at once of both virginity and humility.

On the Conception of Blessed Mary, Virgin.

Stirps Jesse. AS:519; 1520-S:105v; 1531-S:8r.

7709. 3. Resp. II.  He stock * of Jes- se hath brought
forth a branch, and the branch a flow-er. †And upon
this flow- er. ‡Resteth the gra- cious Spi-
7709a. rit. ∞. The Vir- gin Mother of God is the
branch : her Son the flow- er. †And.
∞. Glo- ry be to the Father and to the Son : and to the
Ho-ly Ghost. ‡Resteth.

¶ *In the ij. Nocturn.*

Hodie concepta est. AS:521; 1520-S:107v; 1531-S:8r.¹⁸²

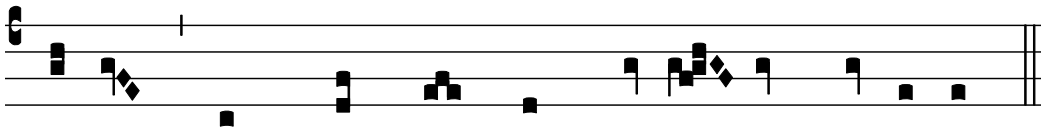
4. Ant.
IV.ii.



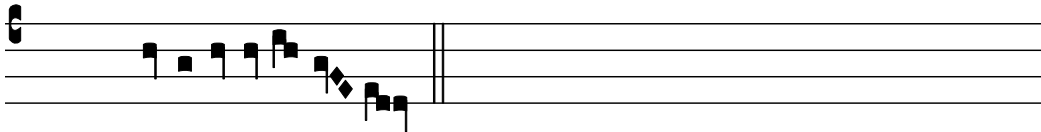
His day the Virgin Ma-ry * was conceiv-ed from the



seed of Abra-ham : the archangels are glad, all the saints



ex-ult, and the whole world re-joic- eth to-gether.



Ps. My heart hath uttered. (*xliiij.*) [249].

Dignum namque est. AS:522; 1520-S:107v; 1531-S:8r.¹⁸³

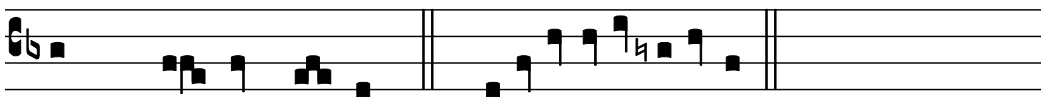
5. Ant.
V.i.



T is indeed fit-ting * that we should serve her with



highest de-vo-tion : by which emblems of vi-gi- ni-ty



have sprung up for us. *Ps.* Our God is our refuge. (*xlvi.*) [250]. [8v.]

On the Conception of Blessed Mary, Virgin.

Benedicta et venerabilis. AS:522; 1520-S:107v; 1531-S:8v.¹⁸⁴

1704. 6. Ant.
VI.i.

Lessed * and ve-ne-rable is ho-ly Ma-ry, Virgin
Mother of God, whose conception we ce-le-brate : that
her intercession may be for us to the Lord.

Ps. The foundations. (*lxxxvj.*) [319].

℣. After child-bearing. [211].

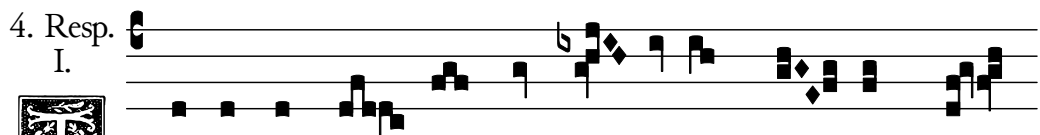
Lesson iiij.

INasmuch as she preserved <her> virginity, she was approved to have destroyed concupiscence of the flesh : in <her> humility, which she made poor in spirit, concupiscence of the mind. And thus with the chief prompting of the devil defeated : his vicious head hath she crushed

through the foot of virtue. Yet not only by this, but she hath triumphed greatly by this, that the Wisdom of God, having been formed from her most pure flesh, hath defeated wickedness everywhere : reaching from end to end mightily, and ordering all things sweetly.

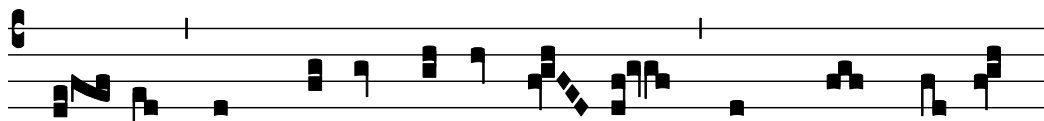
On the Conception of Blessed Mary, Virgin.

Conceptio gloriose Virginis. AS:522; 1520-S:107v; 1531-S:8v.¹⁸⁵

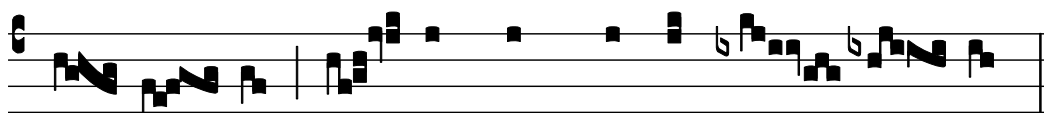
4. Resp. I.  7198.



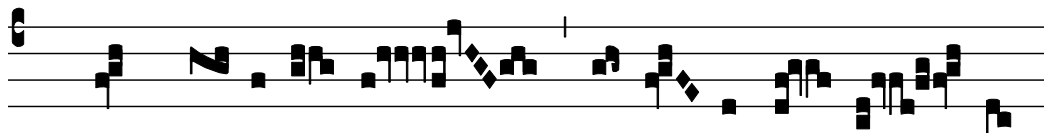
He conception * of the glo- ri- ous Vir- gin Ma-



ry, from the seed of Abra- ham, sprung from the tribe



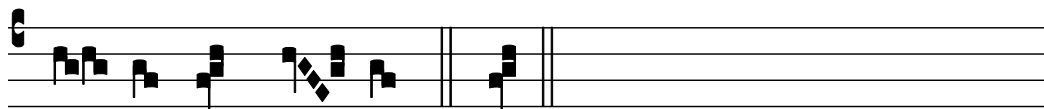
of Ju- da : ris- en from the stock of Da- vid.



†Whose glo- ri- ous life il- lu- min- eth all the

 7198z.

church- es. ✎ Let us ce- lebrate with joy the conception



of bles- sed Ma- ry. †Whose.

Lesson v.

THis then is the woman to whom that divine oracle was straining. It intimated¹⁸⁶ this, that when she was born : she would be especially designated. Unencumbered by any small oracle : let us put forth

one of¹⁸⁷ the miracles. At one time a rod was received by blessed Moses from each of the tribes of Israel : inscribed with the name of each (<as> ordered by God) and was set in his tabernacle. Among which the one


On the Conception of Blessed Mary, Virgin.

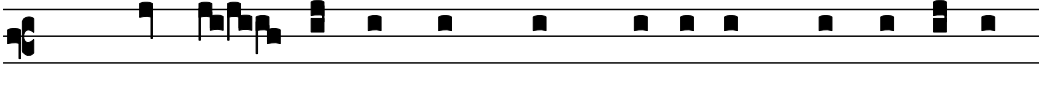
which was of Aaron : was found the
next day to have budded, put forth

leaves, flowered : and also to have
brought fourth almonds.

Conceptio tua Dei genitrix. AS:522; 1520-S:108r; 1531-S:8v.¹⁸⁸

5. Resp.
I.

7199.  Hy conception, * O Vir- gin Mo- ther of God,
hath brought tid- ings of joy to the whole world.
† For out of thee hath a- ris- en the Sun of Jus- tice,
Christ our God : who, setting us free from the
curse, hath giv- en us bles- sing : and, confounding
death, hath giv- en us life ev- er- last- ing.

7199e. 
℥. Happy indeed art thou who a- lone hast obtained
the digni- ty of a mo- ther : and didst not lose thy virgi-

On the Conception of Blessed Mary, Virgin.



nal pu-ri-ty. †For out of thee.

Lesson vj.

THe Lord, therefore, knowing this work of his to be a great mystery : ordered that the rod be preserved¹⁸⁹ as a monument. Now the sons of Israel had been warned by the presence of the rod to seek diligently : what such a wonderful act might signify. Which long after the divinely inspired Isaiah went on to reveal, There shall come forth (he saith) a rod out of the root of Jesse,

and a flower shall rise up out of his root : and the spirit of the Lord shall rest upon him. At these words, just as if his hearers were to say, O father Isaiah thou speakest obscurely, tell us [we beseech thee]¹⁹⁰ this thing plainly : he addeth clarity and saith, Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. But thou, O Lord.

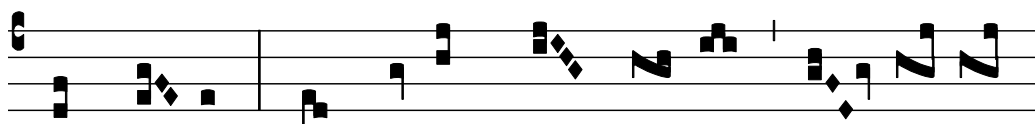
*Ad nutum Domini. AS:523; 1520-S:108v; 1531-S:8v.*¹⁹¹



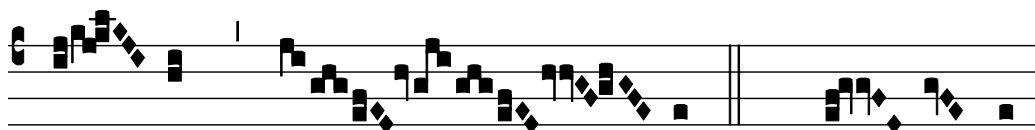
6024.



T the will * of the Lord, en-riching us



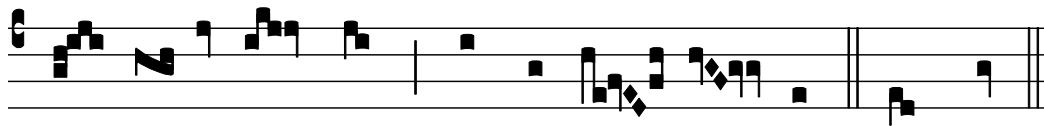
with ho-nour. †As the rose from the thorn, Ju- de- a



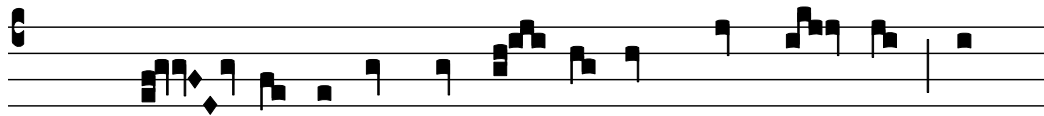
6024a.

brought forth Ma- ry. ⁊. That vir-tue

On the Conception of Blessed Mary, Virgin.



might o-vercome vice : grace o-ver- come sin. †As the.



∕. Gló- ry be to the Fa- ther, and to the Son : and



to the Ho-ly Ghost. †As the rose.

C *In the iij. Nocturn.*

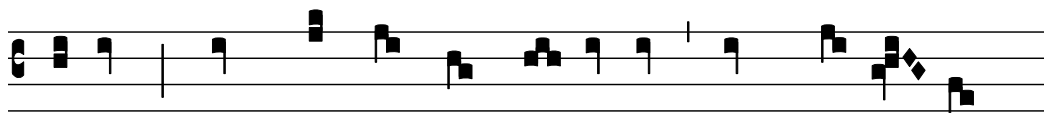
Conceptio est hodie. AS:523; 1520-S:108v; 1531-S:8v.¹⁹²

7. Ant.
VII.i.

3848.



Oday * is the conception of the ho-ly Vir-gin



Ma-ry : whose beauty God re-garded, and vi-si- ted

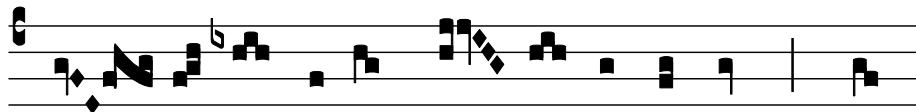


her hu-mi-li-ty. *Ps.* Sing ye to the Lord. *j.* (*xcv.*) [328].

Ista est speciosa electa. AS:523; 1520-S:108v; 1531-S:8v.¹⁹³

8. Ant.
VIII.i.

3414.



He * is beau-ti-ful, chos- en by the Lord : whose

On the Conception of Blessed Mary, Virgin.



con-ception let us ce- lebrate, that she may inter- cede



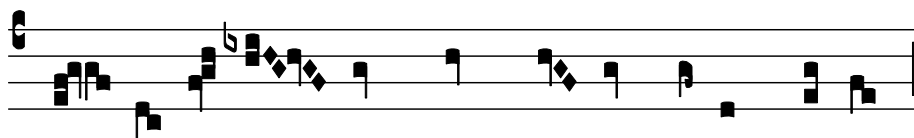
na-ti- vi-ty let us ce- lebrate, that she may inter- cede



for us to the Lord, our God. *Ps.* The Lord hath reigned.
(*xcvij.*) [328].

Felix namque. AS:524; 1520-S:109r; 1531-S:8v.

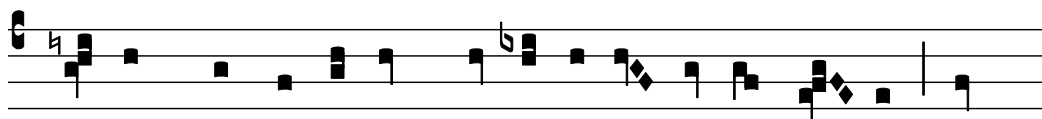
9. Ant.
IV.i.



2860.



Ap-py * indeed art thou, bles-sed Virgin Ma-ry :



who both hast obtained the digni-ty of a mo-ther : and



didst not lose thy virgi-nal pu- ri- ty. *Ps.* Sing ye to the Lord.
ij. (*xcvij.*) [340].

∇. Beautiful art thou, [and sweet].¹⁹⁴ [569].

¶ *The beginning of the Holy Gospel According to Matthew. j. (1-16.)*



THe book of the generation of Jesus Christ, the son of David, the son of Abraham. And that which

followeth.

A Homily of the Venerable Bede, Priest.

THe preface¹⁹⁵ of the whole work sheweth of what shall be spoken, that it is concerning Christ, through whom it ascendeth to David of whom it was said, Of the fruit of thy womb will I set upon thy throne, and from David through to Abraham, to whom it was promised, In thy seed shall all the nations of the earth be blessed :

to whom was made the original promise. Therefore it was placed by the Evangelist at the beginning of his narrative : and through him by each genealogy descendeth to Christ : that in him, that is, in Christ, the series of generations is concluded. For that reason the beginning of the book was begun with Christ : because he is the beginning of our salvation and the end, that is the perfection of eternal blessedness. For even Moses himself testifieth, who hath written the book of the creation of heaven and earth : in which the origin of the ruin of man hath been woven. But thou.

Beata progenies. AS:524; 1520-S:109r; 1531-S:8v.

7. Resp.
VIII.

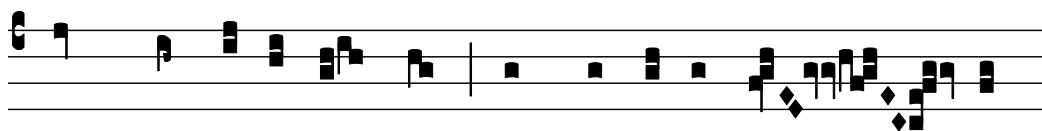
6169.

Blessed * is the li-ne-age whence Christ pro-
ceed- ed : O how glo-ri- ous is the Vir- gin.

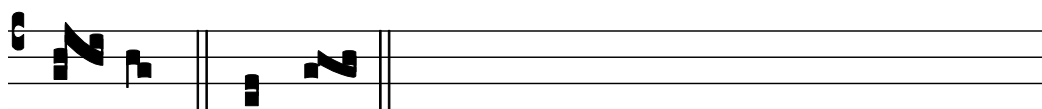
6169z.

†Who bare the King of hea- ven. ∕. Happy indeed,

On the Conception of Blessed Mary, Virgin.



and worthy of all praise : is the ho-ly Vir- gin



Ma- ry. †Who bare.

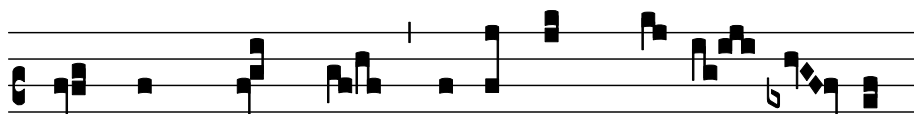
Lesson viij.

Matthew, in the book of the generation of Jesus Christ, in which he hath written wherein the salvation of human kind was revealed, hath promised that which resoundeth in the name of Jesus : because Jesus is interpreted Saviour. On the other hand, Christ is interpreted Anointed in Latin,¹⁹⁶ and is a name of dignity : because in ancient times, kings, prophets and priests were anointed with the oil of sanctification. Now Christ himself, beyond those others, is to be read Oil from God : because in him all fullness of divinity was pleased to dwell, who came into the

world through fathers elected and circumcised. For election in David : [9r.] and circumcision in Abraham are demonstrated. Likewise David is interpreted strong of hand : who alone attacked, defeated and killed the most powerful enemy of the people of God.¹⁹⁷ And likewise our warrior,¹⁹⁸ the most mighty Christ, alone hath contested with the most terrible devilish enemy, and hath conquered and condemned : and after this victory he was made the father of many, because Abraham is interpreted the father of many, and nations is understood.

Corde et animo. AS:524; 1520-S:109r; 1531-S:9r.

8. Resp.
VII.



Ith heart * and soul let us sing glo-ry un- to

6339.

On the Conception of Blessed Mary, Virgin.

Christ. †On this sacred so-lem-ni-ty of Ma-ry,

6339z. the most high Mo-ther of God. ∕. All be-ing

gather-ed into one : let us praise the Lord Je-sus

Christ. †On this.

Lesson ix.

Joseph is interpreted increase, that is, the increase of eternal life : as it is said, I am come that they may have life, and may have it more abundantly. Mary is interpreted Star of the Sea : or bitter sea. And this name : agreeth suitably with the mother of the Saviour. She is of course rightly called Star of the Sea : because into this world obscured with the darkness of perfidy and sins she spread forth the true light, of which John saith, That was the true light, which enlighteneth every man that cometh into this world. And this bitter sea she can rightly be called,

because the pleasures of this world and also the luxury of lust, which is the sea, are rightly called bitterness, which draw on with that following to the bitterness of perpetual¹⁹⁹ hell, which²⁰⁰ he made to be bitter : by her example she hath taught abstinence from the allurements of this world. For when from the beginning of the world marriage was established, and the whole world was gone away after their carnal desires : that one in her heart determined to preserve her virginity, and to mortify her carnal desires within, and to maintain heavenly conduct on earth, that she


On the Conception of Blessed Mary, Virgin.

through pleasing in all <things>, proved herself to serve him. It is likewise understood : that the word Mary in Syrian is called mistress.

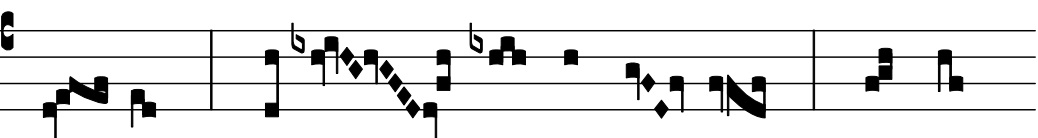
And she meriteth to be called mistress : who merited to beget the Lord of heaven and earth. But.

Solem justicie. AS:524; 1520-S:109v; 1531-S:9r.

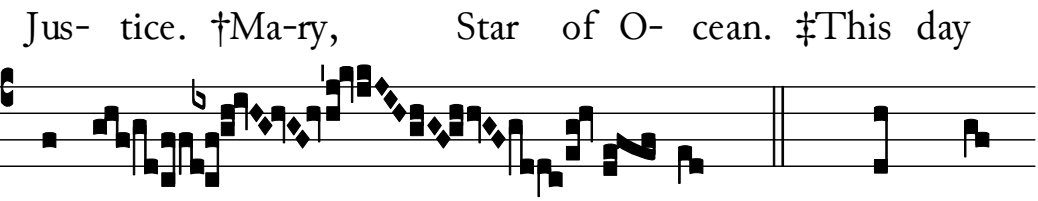
9. Resp. I. 7677.



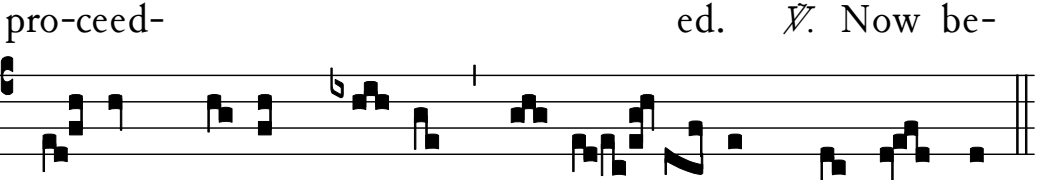
Hat she * might bring forth the Sun of



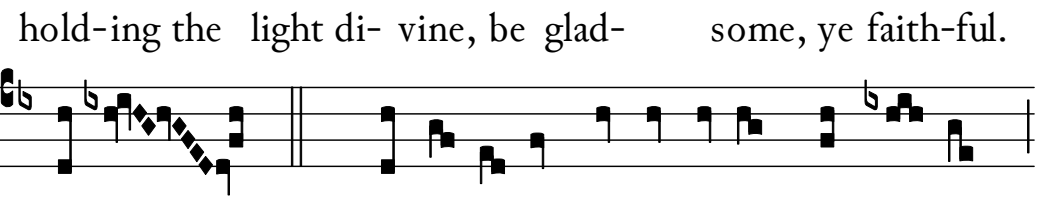
Jus- tice. †Ma-ry, Star of O- cean. ‡This day



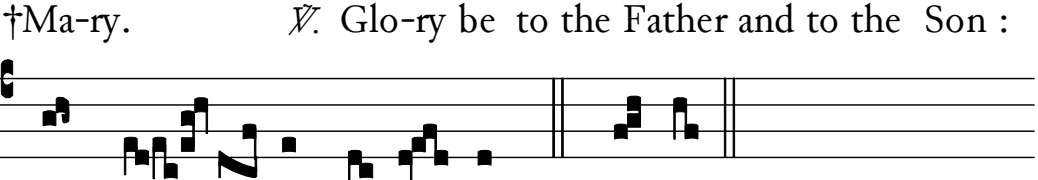
pro-ceed- ed. ⁊. Now be-



hold-ing the light di- vine, be glad- some, ye faith-ful.



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



and to the Ho-ly Ghost. ‡This day.

Let not Te Deum. be sung.

[*Before Lauds.*]

℟. Pray for us, O holy Mother of God.

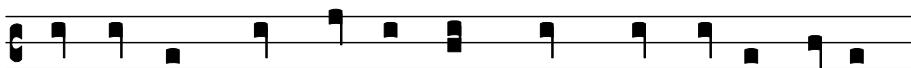
℞. That we may be. 146.

¶ *At Lauds.*

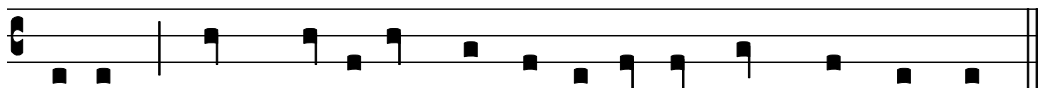
Conceptio est hodie. AS:526; 1520-S:110v; 1531-S:9r.²⁰¹

1. Ant.
VII.i.

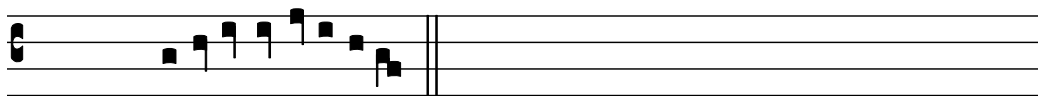
3849.



O-day is the Conception * of the ho-ly Virgin



Ma-ry : whose glo-ri-ous life il-lumin-eth all the churches.

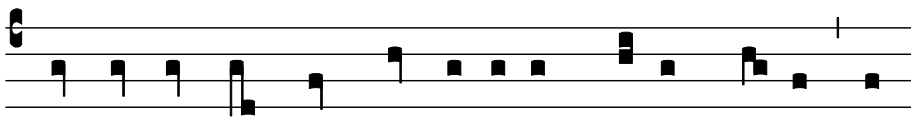


Ps. The Lord hath reigned. (*xcij.*) [52].

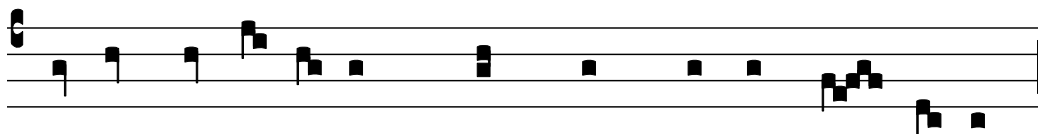
Conceptio gloriose virginis. AS:526; 1520-S:110v; 1531-S:9r.²⁰²

2. Ant.
VIII.i.

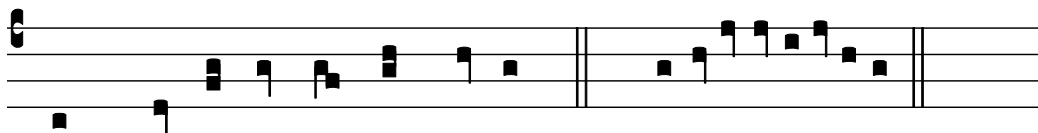
3850.



He Conception * of the glo-ri-ous Virgin Ma-ry, of



the seed of Abra-ham, sprung from the tribe of Ju-da :

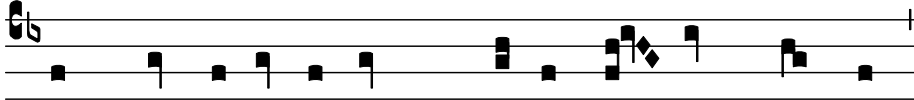


and the noble stock of Da-vid. *Ps.* Sing joyfully. (*xcix.*) [53].

On the Conception of Blessed Mary, Virgin.

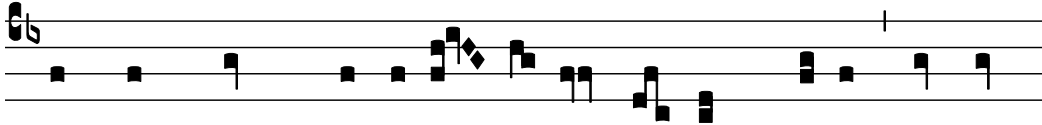
Regali ex progenie. AS:526; 1520-S:110v; 1531-S:9r.²⁰³

3. Ant.
VI.



4591.

Prung from a roy-al race, * Ma-ry shin- eth brightly,



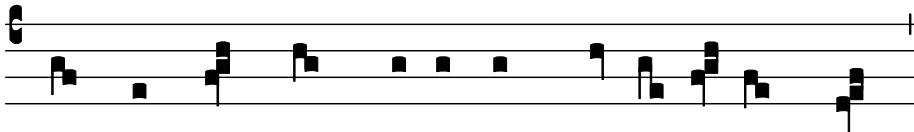
by whose prayers, to be aid- ed in mind and spi-rit, we most



de-voutly implore. *Ps.* O God, my God. (*lxij. & lxxj.*) [54].

Corde et animo. AS:527; 1520-S:111r; 1531-S:9r.

4. Ant.
VIII.i.

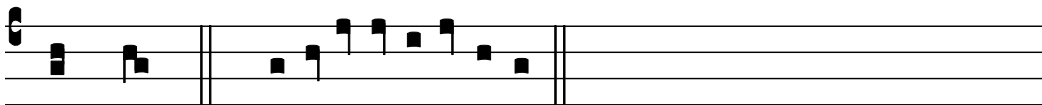


1931.

Ith heart and soul * let us sing glo-ry unto Christ,



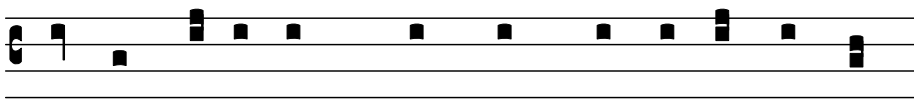
on this sacred so-lemni-ty of Ma-ry, the most high Mother



of God. *Ps.* O all ye works. (*Daniel iij.*) [55].

Cum jocunditate. AS:527; 1520-S:111r; 1531-S:9r.

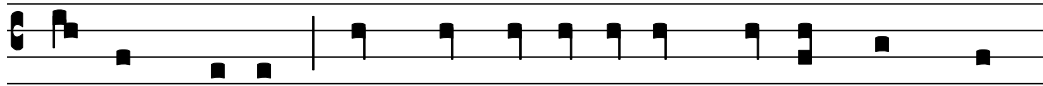
5. Ant.
VII.ii.



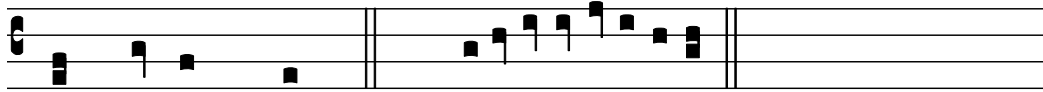
2016.

Et us ce-lebrate * with joy the conception of

On the Conception of Blessed Mary, Virgin.



bles-sed Ma-ry : that she may intercede for us with the



Lord Je-sus Christ. *Ps.* Praise ye the Lord. (*cxlviiij-cl.*) [56].

Chapter. As the vine . {81}.

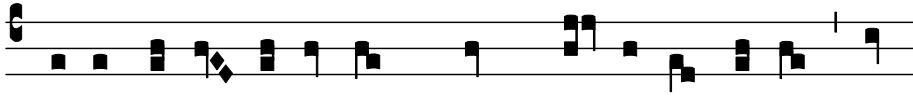
Hymn. O glorious Lady. {461}.

Ÿ. God hath chosen her [and forechosen her].²⁰⁴ 82.

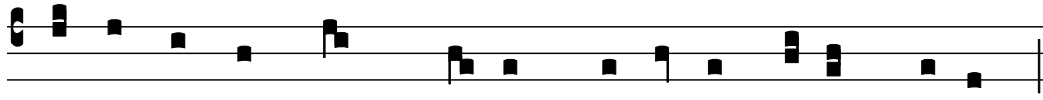
Conceptionem hodiernam. AS:527; 1520-S:111r; 1531-S:9r.²⁰⁵

3853.

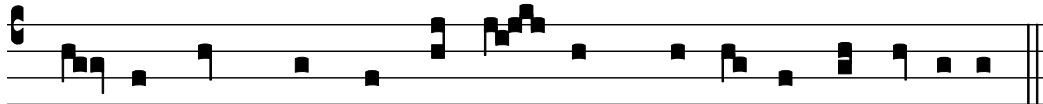
Ant.
VIII.i.



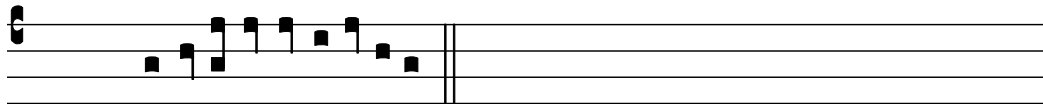
Oday let us ce-lebrate * with due so-lemni-ty, the



conception of God's Mother, the ev-er Virgin Ma-ry :



whereby the Throne of heaven hath pro-ceeded, al-le-lu-ya.



Ps. Blessed be the Lord. 71*.

Prayer. Hear the supplication. *as above.* {83}.

Memorial of Advent.

¶ *At j.*

Ant. Today is the Conception. *j. of Lauds.* {100}.

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

Ant. Thanks be. [119].

Ps. Quicunque vult. [119].

¶ *At iij.*

Ant. The Conception of the glorious Virgin Mary. *ij. of Lauds.* {100}.

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

Chapter. As the Vine. {81}.

R̄. Holy Mother of God. {288}.

And let it be sung with the same melody as on the Purification of Blessed Mary.

¶ *At vj.*

Ant. Sprung from a royal race. {101}.

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

Chapter. Ecclesiasticus xxiv. (26.)

Come over to me, all ye that
desire me, and be filled with my
fruits : for my spirit is sweet above

honey, and my inheritance above
honey and the honeycomb.

¶ *Ad ix.*

Ant. Let us celebrate. {101}.

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

Chapter. Ecclesiasticus xxiv. (30.) 22.

HE that hearkeneth to me, shall
not be confounded : and they

that work by me, shall not sin.

¶ *At ij. Vespers.*

Ant. Today is the Conception. {100}.

Psalms. The Lord said. (*cix.*) [363].

Saint Lucy, Virgin and Martyr.

I will praise thee. (cx.) [364].
 Blessed is the man. (cxj.) [365].
 Out of the depths. (cxxxix.) [388].
 O Lord, remember David. (cxxxj.) [393].

Chapter. As the vine. {81}.


R. That she might bring forth. ix. {99}.

Hymn. Hail, O Star of ocean.²⁰⁶ [433].

V. God hath chosen her. 82.

Gloriose Virginis Marie. AS:528; 1520-S:111v; 1531-S:9r.²⁰⁷

2957. Ant.
 I.v.



Et us ce- lebrate * the most worthy a-ris-ing of
 the glorious Virgin Ma- ry : whose lowli-ness the Lord re-
 garded with an angel announcing, who conceiv-ed the Re-
 deemer of the world, al-le- lu-ya. *Ps.* My soul doth magnify.
 55*.

Prayer. Hear the supplication. {83}.

[9v.] ¶ *If however this Feast shall fall on a Sunday let it be deferred until the morrow, and always at both Vespers and at Matins and at Mass let a Solemn Memorial of Advent be made, on no matter which feria it shall fall : except where the Church is dedicated to the Conception of Blessed Mary, then indeed let it by no means be deferred : but always let a Solemn Memorial of Advent be made, granted that in that church only such a feast should be a Major Double and one of the Principals according to the Use of Sarum.*

☩ *Saint Lucy, Virgin and Martyr.*

(*xiiij. December.*)

At [First] Vespers.

Lucia virgo venerabilis. AS:362; 1519-S:16v; 1531-S:9v.

Ant.
I.iv.



U-cy the ve-ne-rable vir-gin, of a noble fami-
ly of Sy-ra-cuse, with her mother Euti-ci-a, had come to
ve-ne-rate at the tomb of blessed Agatha. Amen.

3640.

Ferial Psalms.

Chapter from the Common of One Virgin and Martyr. [981].

℞. She was made pleasing. *ix.*²⁰⁸ {114}.

Hymn. Son of a Virgin. [*in the Common*].²⁰⁹ [981].

℣. Grace is poured abroad [*in thy lips*].²¹⁰ [991].

In tua patientia. AS:362; 1519-S:16v; 1531:9v.²¹¹

Ant.
I.i.



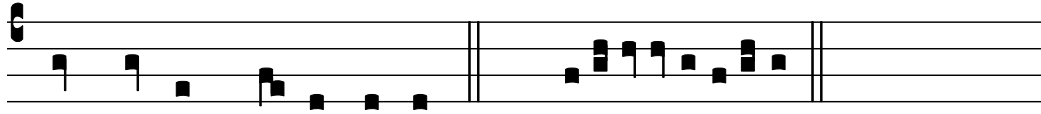
N thy pa-tience, * thou has kept thy soul, O Lu-cy,
bride of Christ : thou hast hat-ed the things of the world, and

3301.

Saint Lucy, Virgin and Martyr.



shin-est with the angels : by thy own blood, thou hast



vanquished the e-nemy. *Ps.* My soul doth magnify. 55*.

Prayer. Hear us, O God of our salvation. *Seek for it in the Common of One Virgin.*²¹² [992].

Memorial of Advent and of Saint Mary.

¶ *At Matins.*

Invitatory. The Lamb, the Spouse. [993].

Ps. Come let us praise. 13*.

And the rest from the Common of One Virgin and Martyr [let be made]²¹³ through to the vij. Responsory. [Let ix. Lessons be made without Exposition of the Gospel.]²¹⁴

[¶ *It is understood that at Matins the Expositions of the Gospels are not read, nor at Matins of the saints written below, to be sure Saint Thomas the Apostle, Saints Fabian and Sebastian, Saint Agnes the Virgin, Saint Vincent the Martyr, Saint Agatha, Saint Gregory, Saint Cuthbert, Saint Benedict, Saint Aldelm, Saint Barnabas the Apostle, Saint Alban, Saints John and Paul, granted that it should be a Sunday, Saint Margaret, the Finding of Saint Stephen and his Companinons, Martyrs, Saint Hippolitus and his Companions, Martyrs, granted that it should be a Sunday, Saint Bartholomew, Saint Giles the Abbot, except when it is deferrred until Monday on account of the beginning of a History, then indeed let the Gospel No man lighteth a candle.²¹⁵ [944]. be read, the Exaltation of the Holy Cross, Saint Edith, Virgin, Saint Maurice and his Companions, Saint Denis with his Companions, the Translation of Saint Edward, King and Confessor, the Dedication of Saint Michael on Mount Tumba, Saint Martin, Saint Machutus, Saint Edmund the Archbishop, Saint Hugh, Saint Edmund the King, Saint Cecilia, Saint Catharine, and Saint Nicholas, Bishop and Confessor.]²¹⁶*

First Lesson.

When the fame of the blessed virgin Agatha had become widespread throughout all of Sicily, and the people of Syracuse journeyed thirsty²¹⁷ for fifty miles²¹⁸ to the city of Catania to venerate at the sepulchre of Saint Agatha the virgin : it happened also that the venerable virgin, the most noble Lucy of Syracuse, likewise journeyed on account of the festival, at the invitation of her mother Eutychia : who for four years had suffered from an issue of blood, and was unable to be relieved by the medicines of any physician. Then while the mysteries

of the procession were being conducted, and the Gospel reading was recited, in which a woman by the touch of the hem of the garment of the Lord merited to be saved from the issue of blood : said holy Lucy to her mother, If thou, mother, believest that which hath been read : believe Agatha to be allowed for the name of Christ to merit this, that she might always be in the presence of him for whose name she hath suffered. Touch thou therefore her sepulchre believing : and thou shalt be delivered. But thou, O Lord.

Lesson ij.

Then, with all being completed, the people departed, <and> the mother and daughter prostrated themselves before the sepulchre of the holy virgin : and with tears began to entreat succour. Meanwhile, while lengthy prayers were offered : sleep overcame Lucy the virgin. And in a dream she saw blessed Agatha in the midst the of angels adorned with gems : standing, and saying to her, My sister Lucy, virgin consecrated to God : why askest thou of me what thou thyself art able to fulfil at once ? For thy faith hath <already> aided thy

mother : behold, she is made well. And just as by me the city of Catania is raised to Christ, so through thee the city of Syracuse shall be honoured by him : because God hath prepared a pleasing dwelling place in thy virginity. The virgin Lucy, being awakened, rose up trembling : and said to her mother, My mother : behold, <thou> art made well. Through her who hath saved thee by her prayers, I beseech thee that thou wouldst not name to me a spouse at any time, nor wish thou to seek out the fruit of mortality from the

posterity of my body : but all which thou wouldst give to me according to my corrupt condition, that I should

pledge to a mortal man, give of mine to the one who shall be the Author of my chastity, the Lord Jesus Christ.

Lesson iij.

TO whom the mother Eutychia said, All which was of thy deceased father : keeping for nine years uncontaminated, I have enlarged rather than diminished in <thy> inheritance. All that is or that can be mine : thou hast come to know well. Cover thou mine eyes : and <then> do whatsoever shalt please thee with these resources. Lucy said, Hear thou, mother, my counsel. By no means is he dear enough to God : who offereth to him that which he cannot bring with him. But if thou wisheth God to be thankful to thee : give to him that which thou art able to give to him. Dying indeed thou art able to use nothing : and therefore thou givest what thou givest, because

thou shalt by no means be able to take <it> with thee. While living therefore and having the health of thy body : give to Christ what thou hast. And whatsoever thou hast pledged or thought to give to me : undertake to surrender to Christ. Therefore, as the virgin daily conducted these conversations with <her> mother : she became a distraction from things, and money was expended daily on the needs of the poor. Meanwhile, when the estates were divided and the jewels were sold : this word reached her espoused. And he began anxiously to inquire of the nurse of holy Lucy what this might be, that he had heard of the sudden dispersion of estates and jewels.

Lesson iiij.

[10r.] **T**O whom this nurse cautiously feigning said, Thy betrothed hath found possessions for sale : which are worth a thousand and more gold coins. Desiring to acquire this in thy name : she seemeth to thee to sell a portion thereof. The fool believed in worldly goods, and recalling <his>

mind from indignation : he himself even began to be a seller. But when he learned that almost everything was sold, and was expended on the poor, he putteth forward a lawsuit into the judgement of Paschasius the proconsul : asserting his most Christian betrothed to live contrary to

the Augustan laws. Paschasius the proconsul seizing the holy virgin : began to summon <her> to the sacrifices of demons. To whom the virgin said, A clean and undefiled sacrifice before God is this : to visit the widows and the fatherless in their

tribulation. For these three years I have sacrificed to none other, except to the living God. Now, because nothing remaineth to be sacrificed : I offer myself in sacrifice. What he himself pleaseth to be done with his sacrifice, let it be done.

Lesson v.

Paschasius said, Those words thou shalt be able to relate to any Christian like thyself. To me, however, who keepeth the decrees of princes : thou shalt pursue these things in vain. Lucy said, Thou considerest the laws of princes : I attend the laws of God. Thou fearest princes : I fear God. Thou wishest not to offend them : I take care not to offend God. Thou desirest to please them : I desire only that I should please Christ. Do thou therefore what appeareth useful to thee : and I do that which I recognize <as> useful to me. Paschasius said,

Thou hast scattered thine inheritance with thy corruptors : and therefore thou speakest as if a harlot. Lucy said, I have established my inheritance in a safe place, but at no time have I received corruptors either of my mind or of my body. Paschasius said, Who are the corruptors of the mind ? Lucy said, You be, of which the Apostle said, Evil communications corrupt good manners. Ye urge indeed the souls of men to play the harlot : that they should dismiss their honour and the Lord their Creator, and should follow vain idols and empty images. But thou.

Lesson vj.

TO be sure these are the corruptors of the body : which prefer corporeal delight to everlasting pleasures, and prefer fleeting happiness to everlasting joys. Paschasius said, Words shall cease : when it shall come to lashes. Lucy

said, The words of God shall not cease. Paschasius said, Art thou then God ? Lucy said, I am a handmaiden of God, and therefore I have spoken the words of God : because he himself hath said, It is not you that speak in the sight of judges : but the Holy

Ghost himself that speaketh in you. Paschasius said, Is the Holy Ghost then in thee ? Lucy said, The Apostle saith that those which live chastely are the temple of God : and the Holy Ghost dwelleth in the same. Paschasius said, I shall cause thee to be led to a brothel : that when thou shalt be made a prostitute the Holy Ghost may flee from thee. Lucy said, The body shall never be defiled : except with the consent of the mind.

For even if thou shouldst place incense in my hand and also make sacrifices by my hand : God attendeth these <things> and laugheth. For God giveth judgement concerning both senses and desires. For thus chastity suffereth a violator : as a serpent, as a robber, as a savage. For if thou shouldst violate me against <my> will : chastity shall be redoubled to me as a crown. But thou.

Lesson vij.

Paschasius said, There I shall make thee to expire under shame : unless thou shalt assent to the ritual customs of the Augustans. Lucy said, I have told thee already : thou shalt never be able to provoke my will to consent to sinning. Moreover whatsoever thou shalt do to <my> body, which thou appearest to have in thy power : by this thou shalt not be able to reach the handmaiden of Christ. Then the consul ordered the brothel keepers to come : and he delivered her over to them saying, Entice the people to her chastity : and make her to be abused at length, until <her> death shall be announced.

But when they seized her, wanting to drag <her> to the brothel : the Holy Ghost fixed her with such great weight, that they were unable to move her at all. To be sure, many, coming near at the same time, out of duty, pushing and hauling her grew faint with sweat. But with cords laid on her hands and feet, the virgin of the Lord remained immobile. And all took hold to drag her together. But she remained <fast> as if an immoveable mountain. Then Paschasius began to be distressed and to faint with sorrow. And he called the magicians and diviners : and all the priests of the temples.

Saint Lucy, Virgin and Martyr.

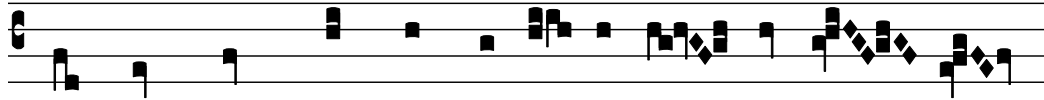
Lucia virgo. AS:362; 1519-S:17r; 1531-S:10r.²¹⁹

7. Resp.
VII.

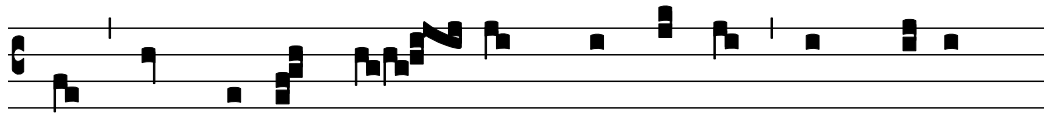


vir-gin Lu- cy, * what thou asketh of me

7106.

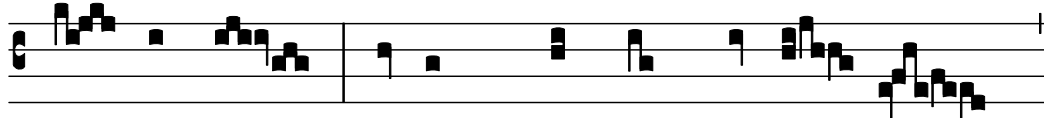


is that which thou wilt be a-ble to do di- rect-



ly, for thy faith aid- eth thy mother, and behold,

[10v.]



she is safe. †Be-cause thou hast pre-par- ed



a joyful ha- bi-ta-tion with God in thy vir-gi-

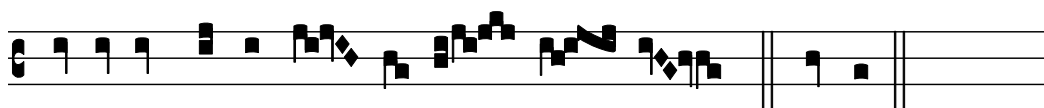


7106a.

ni-ty. ✎ And just as through me the ci-ty of the Ca-ta-



ni-ans is rais-ed up to Christ : so through thee shalt the



ci-ty of Sy-ra-cuse be ho- nour- ed. †Be-cause.

Lesson viij.

WHich all worked their superstitions against her : that she might be moved. But <her> body remained so fixed : that her footsteps could in no wise be moved. Then Paschasius ordered urine²²⁰ to be poured over her : believing and asserting that by sorcery she remained immobile. Even many pairs of oxen were brought that she might be drawn by them : and she was not able to be moved at all. Then Paschasius said unto her, What are these sorceries of thine ? Lucy said, These are not my evils : but they are the blessings of God. Paschasius said, What reasoning is this, that a fragile girl shall not be moved by a thousand men ? Lucy said, If thou shalt bring another ten thousand : ye shall hear

me saying the psalm, that A thousand shall fall at my side, and ten thousand at my right hand. And so Paschasius was tormented in mind : and amid the torments of mind and flesh he cried out. To whom the blessed virgin said, What tormentest thou ? Why dost thou torment thy mind with divers thoughts ? If thou hast proven that I am a temple of God : believe now. If thou hast not proven : learn thou. Therefore Paschasius gasped the more : because he discerned that he was laughed at, himself being so exhibited. Then he had a plentiful fire kindled around her : so that pitch and resin and boiling oil might be thrown upon her. But in the name of our Lord Jesus Christ : she stood immobile.

Rogavi Dominum. AS:363; 1519-S:17r; 1531-S:10v.²²¹

7550. 8. Resp. III.

have asked * my Lord Je- sus Christ,
that this fire should not have domin- ion o-ver me.

Saint Lucy, Virgin and Martyr.

†And I obtain- ed from the Lord an exten- sion of
 my mar- tyr- dom. ∕. From those who be- lieve, I will
 take away the fear of suffer- ing : but from those not be-
 liev- ing, the voice of mocke- ry. †And I obtain- ed.

7550b.

Lesson ix.

Then Lucy said to him, I have asked my Lord Jesus Christ, that this fire should not have dominion over me : so that those trusting in Christ might insult thee. And therefore I have entreated God not to hasten my martyrdom : that I might both take away the fear of suffering from believers, and take away the voice of mockery from unbelievers. Then Paschasius, being distressed, his friends not wishing to bring him injury : caused a sword to be plunged into her vitals. And now being smitten : as long as she desired, she spoke to the crowd standing

round, saying, I announce to you the peace given to the Church of God, Diocletian cast out of his kingdom : and Maximian dead. And just as the city of Catania hath the intervention of my sister Agatha : so you may know that I am given to this city by the Lord, if you do the will of the Lord and accept the faith. While the handmaiden of God Lucy was speaking these things, and with her entrails opened by the sword : before her eyes Paschasius was bound with steel and led away. Now the reports of the Sicilians flew swiftly : that he had been plundering the province.


Saint Lucy, Virgin and Martyr.

He was brought to the city of Rome, and with all the Senate of Rome hearing : he received the capital sentence. However the martyr of God, the most holy Lucy the virgin, stirred not from the place in which

she was stricken, nor did her spirit pass away, until the priests coming gave her the holy mysteries : and with all saying amen, she gave up the ghost.

Grata facta est. AS:363; 1519-S:17v; 1531-S:10v.²²²

9. Resp.
VI.

6789.  He was made pleas- ing * by the Lord in the

con- test : be-cause be-fore God and be-fore men she was

glo-ri-fi- ed, in the sight of princes she spake wis- dom.

6789b. †And the Lord of all ap-prov-ed her. ✠. For be-

ing rais-ed to the heights of vir-tue, she scorned tor-

ments : she spurned re- wards. †And the Lord.

[✠. Glory be to the Father. 104*. †And the Lord.]

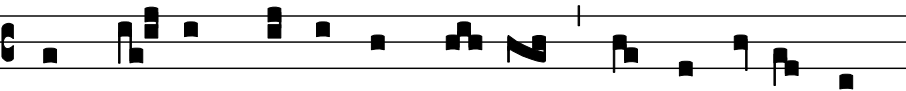
[*Before Lauds.*]

☩. Pray for us. 391.

☩ *At Lauds.*

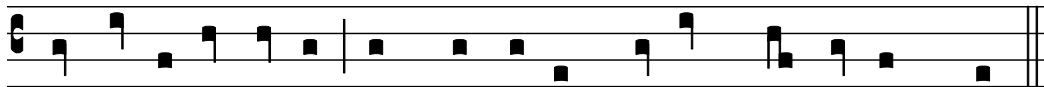
Orante sancta Lucia. AS:363; 1519-S:17v; 1531-S:10v.²²³

1. Ant.
VII.iii.

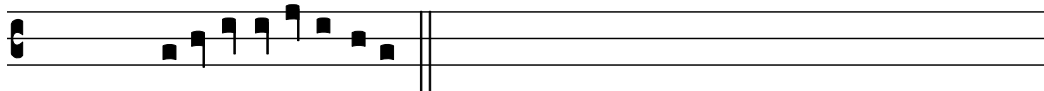


4178.

Hile ho- ly * Lu-cy was pray- ing, bles-sed Aga-tha



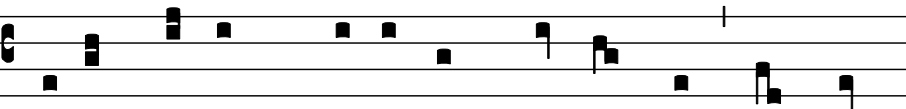
appeared unto her : and consol-ed the handmaid-en of Christ.



Ps. The Lord reigneth. (*xcij.*) [52].

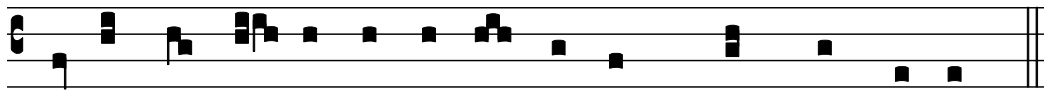
Lucia virgo quid a me. AS:363; 1519-S:18r; 1531-S:10r.

2. Ant.
VII.i.

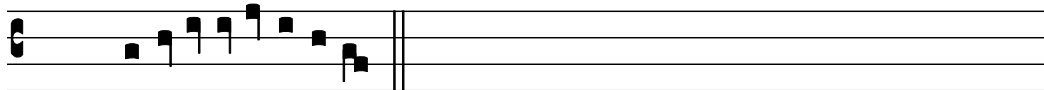


3639.

Irgin Lu-cy, * why askest thou of me what thou



thy-self art a-ble to ful-fill at once for thy mother ?

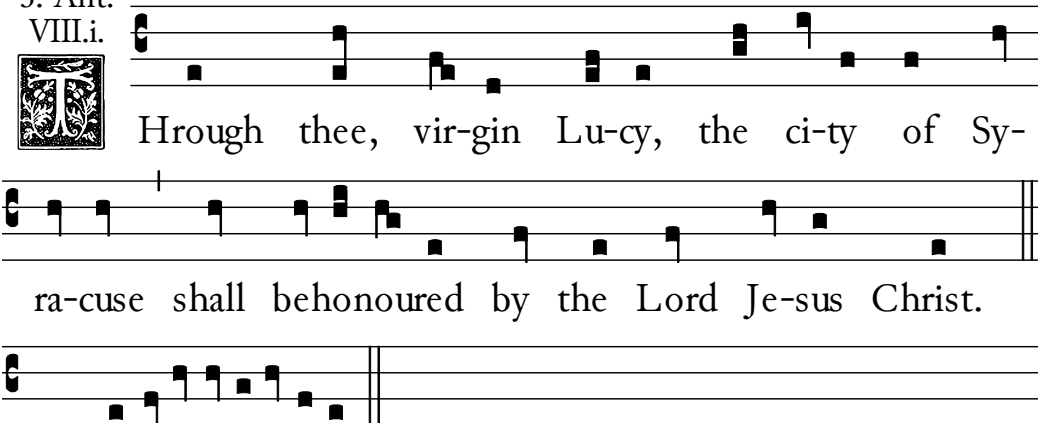


Ps. Sing joyfully. (*xcix.*) [53].

Saint Lucy, Virgin and Martyr.

Per Lucia virgo. AS:364; 1519-S:17r; 1531-S:10v.

4267. 3. Ant.
VIII.i.




Through thee, vir-gin Lu-cy, the ci-ty of Sy-
ra-cuse shall behonoured by the Lord Je-sus Christ.

Ps. O God, my God. (*lxij.* & *lxvj.*) [54].

Benedico te Pater. AS:364; 1519-S:18r; 1531-S:10v.²²⁴

1703. 4. Ant.
VIII.i.

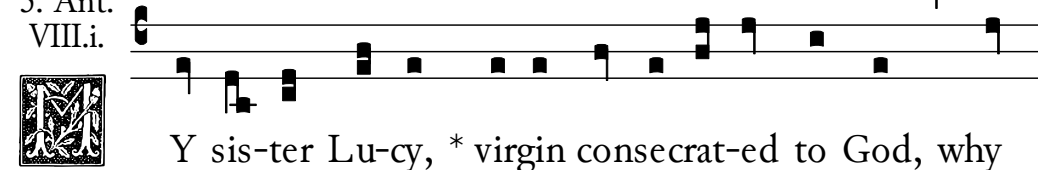


Bless thee, * O Father of my Lord Je-sus Christ :
be-cause by thy Son the fire in my side hath been quenched.

Ps. O all ye works. (*Daniel iij.*) [55].

Soror mea Lucia. AS:364; 1519-S:18r; 1531-S:10v.

4984. 5. Ant.
VIII.i.



MY sis-ter Lu-cy, * virgin consecrat-ed to God, why

Saint Lucy, Virgin and Martyr.



ask- est thou what thou thy-self art a-ble to ful-fill at once



for thy mother ? *Ps.* Praise ye the Lord. (*cxlviiij-cl.*) [56].

Chapter from the Common of One Virgin and Martyr. [981].

Hymn. Jesu, the Virgin's Crown. [1011].

V. After her shall virgins. [1039].

Columna est immobilis. AS:364; 1519-S:18r; 1531-S:10v.²²⁵

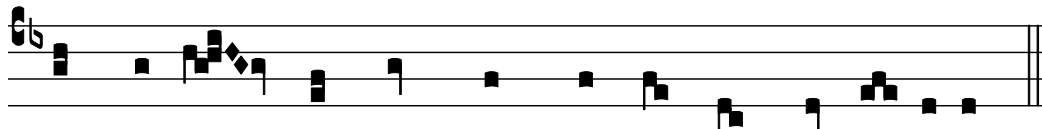
Ant.
I.v.



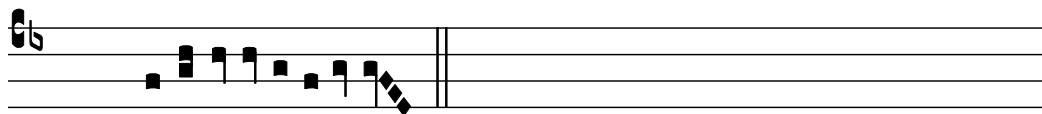
Hou art * the immov-able pil- lar, Lu-cy,



martyr of Christ : be-cause all the people expect that thou



shalt re-ceive the crown of the kingdom, al-le- lu-ya.



Ps. Blessed be the Lord. 54*.

*Prayer [as above].*²²⁶ Hear us. [992].

Memorial of Advent and of Blessed Mary.

¶ *At j.*

Ant. While holy Lucy was praying. *j. of Lauds.* {115}.

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

[*Ant.* Thee they justly praise. [118].

Ps. Quicunque vult.]²²⁷ [119].

¶ *At iij.*

Ant. Virgin Lucy. *ij. of Lauds.* {115}.

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

*Let the Chapers, R̄. and V̄. of the Common of One Virgin and Martyr be said at all the hours*²²⁸ [1018]. : *with the Prayer of the day.* [992].

¶ *At Sext.*

Ant. Through thee, virgin Lucy. *ij. of Lauds.* {116}.

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

¶ *At ix.*

[11r.] *Ant.* My sister. *v. of Lauds.* {116}.

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

¶ *At ij. Vespers.*

Ant. While holy Lucy. *j. of Lauds.* {115}.

Ferial Psalms.

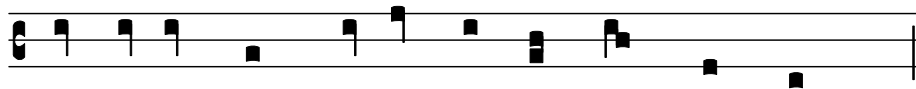

The Chapter of One Virgin and Martyr. [O Lord my God.]²²⁹ [992].

Hymn. Jesu, the Virgin's Crown. [1012].

V̄. After her shall virgins. [1039].

Tanto ponderere. AS:364; 1519-S:18v; 1531-S:11r.

5110. Ant.
VII.ii.

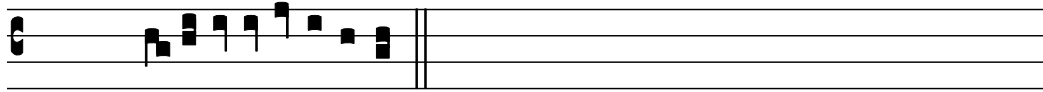


He Ho-ly Ghost * fix-ed her with such great weight :

Saint Lucy, Virgin and Martyr.



that she remained an immoveable virgin of the Lord.



Ps. My soul doth magnify. 70*.

Prayer. Hear us. *in the Common.* [992].

Memorial of Advent and of Saint Mary.

¶ *Saint Thomas, Apostle.*

[*Inferior Double.*]²³⁰

(xxj. December.)

At [*First*] *Vespers.*²³¹

Ant. Be ye valiant. *in the Common.* [725].

Ferial Psalms.

Chapter. Now you are no more stangers. [726].

R̄. Who are these. [726].

O Thoma Christi. HS:144r; 1519-S:18v; 1531-S:11r.²³²

Hymn.

8262b.

I.



Ay he, who doubting, * prob'd the Sa-viour's pier-



ced side, Plead through the me- rits of those wounds a-



dor-able, Whose streams a-ton-ing, cleans'd the world's i-



niqui-ty That all the foulness of our guilt be pu-ri-fied.

Lord of Creation. [727].

R̄. Their sound hath gone forth. [735].

Saint Thomas, Apostle.

O Thoma Didime. AS:42; 1519:46v; 1531:25r; 1531-S:11r.²³³

Ant.

II.ii.



Thomas Di-dymus, * through Christ whom
thou me-rit-ed to touch, we be-seech thee by thy prayers
on high, succour us in our mi-se-ries : lest we be
doomed with the wicked, at the coming of the Judge.

4083.

Ps. My soul doth magnify. 57*.

[and let it be sung at both Vespers.]²³⁴

Prayer.

Grant us, we beseech thee, O Lord, so to glory in the solemnities of thy blessed Apostle Thomas²³⁵ : that we may be ever

assisted by his protection : and follow <his> faith with befitting devotion. Through our Lord.

¶ *Memorial of Advent and of Saint Mary.*

*If this Feast should fall on a Sunday, let it be deferred until the morrow : granted that it shall be a Double Feast.*²³⁶

If however this Feast should fall on a Friday or Saturday of the Four Seasons let nothing be made of the Fast at Matins except only a Memorial, but after the Mass of the

Apostle let the Mass of the Fast be made, both at the Principal Altar [evidently after Sext]²³⁷ : and then let the proper service of the feria at Matins and at Lauds be entirely omitted in that year. And the Prayer shall be said at the Memorial.

[**¶** *If the Vigil of Saint Thomas shall fall on a Sunday or on the Wednesday or Friday or Saturday of the Four Seasonss let nothing be made of the Vigil except only a Memorial at the High Mass, but on no matter which other feria it shall fall, let the Mass of the Vigil be made.*]²³⁸

At Matins.

Let Nine Lessons be made [without Exposition]²³⁹ : Double Feast.

[Invitatory as in the Common of One Apostle, Hymn as above, let the Antiphons and Psalms be sung in the Nocturn as in the Common of one Apostle. [733].]²⁴⁰

First Lesson.

Concearning blessed Thomas, with the other disciples chosen for the office of the apostolate, and himself called by the Lord Didymus (which is interpreted Twin) : evangelical faith relateth. Who, after the glory of the Ascension of the Lord, while he tarried in Jerusalem, was commanded by divine admonition to go to India : that to the people that lay in darkness he might shew the light of truth. And when he, like Jonas, fleeing from the face of the Lord, delayed to go, nor satisfied those who had divinely commanded him : (for that region was far away and oppressive, and the

inhabitants of that land hostile and ignorant of the truth,) the Lord appeared to him in a vision of the night, saying, Be not afraid, Thomas, to go down into India. For I will go with thee and I will not forsake thee, but there I will glorify thee : and thou shalt finish the good fight confessing me before the people of that land. From thence I shall take thee up in glory, and shall establish thee in my kingdom, with thy brethren. For thou must suffer many things there for my sake : so that all may know by thee teaching, that I am the Lord.

Lesson ij.

IN those days a certain man by the name of Abanes was sent by the King of India : to inquire of a skilled craftsman who might build him a palace. To whom, returning to his country, Thomas joined himself : and went down with him to the sea. And entering into a ship : in the third month they were brought into the interior of India. Blessed Thomas, therefore, began to preach throughout all India : proclaiming the Gospel of the Lord Jesus Christ : not only in words, but also in works, he instilled the faith into the hearts of

the barbarians. Thus that incredulous one who a little while ago had said, Except I shall see the print of the nails, I will not believe : gathered together the people who believed in God. And I think that by the providence of the Lord, therefore, he had asked Him more carefully about the resurrection : so that, because he was to sow the word of God among hard and brutal nations, he might be better prepared to be believed ; he who had been doubting in faith might be strengthened by reason. But.

Lesson iij.

HE found therefore in India both men and women who would receive the word of God : because he healed their sick. Mideus the king, hearing that the blessed apostle performed the miracles that he did : ordered that he be brought to him. And he said to him, What is thy nationality : or who is thy God, in whose name thou doest these signs ? Holy Thomas answered, My God is the true God, the Creator of heaven and earth and all things that are in them : who alone ought to be adored, not deaf and mute idols. Hearing

these things : the king, being very angry, commanded him to be stretched out and tortured, and to be beaten and confined in prison. But the blessed apostle gave thanks to God : that he was worthy to suffer such things for His name. In the meanwhile, Migdonia, the wife of Carisius, the king's cousin, with his nurse Narcissa, and Tripetia the king's wife, with her son Zuza, having gone to the prison : having given [11v.] money to the guards, came in to the apostle, and heard the word of God. But thou.

Lesson iiij.

When it was told to Mideus the king that indeed his wife and son had been converted by the apostle of God : being very angry, he ordered his wife and son to be brought <before him>. And when he was unable to persuade them to turn away from this path : he ordered his wife to be shut up in a dark place, but her son to be bound in prison with the blessed apostle. Moreover he confined Carisius and his wife Migdonia, with his nurse Narcissa, likewise in a dark cell. The king ordered the apostle to be brought before him with his hands tied

behind him : and said to him, Who is this thy God, which through thee separateth our wives from us ? Thomas said to him, Dost thou, being a king, want to have unclean servants ? If therefore thou art a king, thou art eager to have clean servants and clean handmaidens : how much more ought thou to believe that God loveth the most chaste and the most pure servants ? If therefore I preach to love God among his servants and handmaidens as accordingly thou lovest thine : why am I to be blamed ? But thou, O Lord.

Lesson v.

Then the king, being angry, ordered iron plates to be made red-hot, and the apostle without shoes to stand upon them with bare feet : that by this pain he might falter. And immediately a spring of water broke forth : and cooled the plates. The king ordered him to be put into the furnace of a hot bath. When this was done : they were no longer able to heat the bath further : nor indeed to keep even a little warmth. But the apostle of God : was cast out unharmed the next day. Now the king ordered that he should

bring in an offering to the image of the sun in the temple. The apostle entering in said to the image, In the name of my Lord Jesus Christ I command thee, a demon, which lieth hidden in this image : that thou mightest destroy that which no men can break by beating. Immediately, as when wax placed near fire is melted : the idol was dissolved. Mideus the king being angry, because the image of the sun had been shattered²⁴¹ : ordered the apostle Thomas and his son Zuzan and many others to be cast into prison.

Lesson vj.

THe apostle, however, did not cease to encourage the believers in prison : with the doors being shut and locked, going out whither he would, and admitting and dismissing whom he would. Now the guards went to the king early in the morning, entreating that the magician should be taken away and sealed up elsewhere, because that which was locked might open to all magical powers : a second time the doors of the prison had been opened, and likewise the king's wife had entered in with others. Which when he heard : the king immediately inquired about the seals that he had placed on the doors, and found them

in the same condition as they had been before. Whence being provoked, he declared those guards to have deceived, which asserted that Tripetia and Migdonia had entered into the prison and gone out again : while the seals had not been removed. But they assured him with an oath that they had intimated the truth. But the king, when he was seated in a private chamber : ordered the apostle to appear before him. When they presented him : he asked him whether he was a slave or a free <man>. To whom the apostle answered, I am the servant of <the> One and <the> Only <one> : over whom thou hast no power.

Without Exposition.

Lesson vij.

THe king asked in what way Thomas had come into the country of India : but he heard that he came to save many, and this was due to him, that through the hand of Mideus he would migrate from this world. The king asked who his Lord was : and what his name was, or from what country. Thomas answered, My Lord is the one God, and one Lord of heaven and earth : whose name thou canst not hear. But the name which

was given to him in this world : is Jesus Christ. Even when the king was threatening that he would not spare him until his crime was expunged, so that all India might be cleansed, Thomas answered, These crimes will be found in me, but know this, that neither will they fail here. The king therefore thought in what way he would order Thomas to be slain. For he was afraid of the people : because of the more eminent men,

which marveled at his works and believed in the Lord Jesus. When, therefore, he began to depart from the city, he was protected by armed troops. Now the people thought that the king wanted to learn something from him : and that he could teach the king. But the king, going out

about half a mile, delivered him up to four soldiers : that they might bring him to a mountain, and there they might strike him with the sword. And the king returned to the city : where he commanded the soldiers. But thou, O Lord.

Lesson viij.

[12r.] **W**hen Thomas came to the place of the beheading, after exhorting the people following him to preserve their faith and to exhibit piety to the Lord Jesus : he ordered the price to be given to the guards to obtain permission to pray. Who, having given them an abundance of prayer, began to give thanks to God, for he was governed in this world by Him. Having Him as a guide in dangers, a comforter in sorrows, a helper in labours, the reward for which he had run in the journey of this world. Thou, O Lord, he saith, hast declared to me that I am thine. For which cause I have not married a wife, that I might be altogether <available> for thee. Thou hast also recalled the greedy spirit of worldly riches by heavenly provision and

admonition : teaching that our losses are in money, not in benefits. And therefore thou hast compelled me, contented with poverty in this world, to seek the truth of spiritual riches, and to search out the treasures of Christ hidden in thee : and contented with thy abundance, not to desire others. Be present, O Lord : that from this world I may pass over to thee with peace and grace. Direct thy servant to thy throne : direct my way, and let not the devil attend me. And let his eyes be blinded by thy light : let his mouth be silent, let him find nothing in me of his works. These <words> being uttered,²⁴² he said to the soldiers, Come, accomplish the command which he sent you. But thou.

Lesson ix.

THe four soldiers came therefore : and they pierced the apostle with lances, and he died. Whom the brethren buried with tears in the royal sepulchre in which the kings were buried, clothed in precious garments. To those refusing to return into the city, and to those remaining at the grave all day long, he appeared, saying, Why sit ye here watching over me ? I am not here : for I have risen up and have received that for which I hoped. Arising, therefore, depart from hence : for with a brief time having passed, ye will also be with me. Now Tripetia and Migdonia were vexed by enticements from Mideus and Carisius : but yet they assented not to obey their will. To whom the apostle shewed himself, saying, Do not be

deceived, because the Lord Jesus will quickly provide you with assistance. When Mideus and Carisius could no longer resist them, they let them go by their own will. And there was a community of brethren, with much exultation and joy. To be sure on the mountain in which he was beheaded and buried, the weak gained strength by numerous aids of God, and daily increased the growth of their faith. But after not a long time, some of the brethren snatched away the body of the holy apostle from the same place, and transferred it to the city of Edessa, where the merits and virtues of his merits flourish, to the praise and glory of the name of God, who liveth and reigneth forever, amen. But thou, [O Lord, have mercy upon us].²⁴³

All the rest at Matins and at the Hours from the Common of One Apostle. [734].

[Let be made]²⁴⁴ a Memorial of Advent on no matter which feria this Feast falls, with this Antiphon

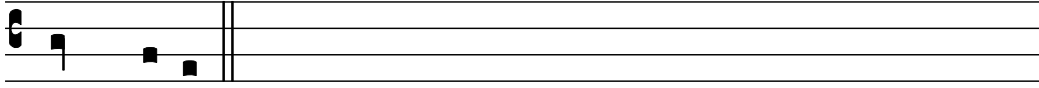
*Nolite timere quinta. 1519-S:19r, 1519:47r; 1531:25r.*²⁴⁵

Ant.
VIII.i.



E ye not afraid, * for on the fifth day our Lord shall

3898.



come to you.

except when [the Feast of the Apostle]²⁴⁶ deferred from the Sunday is celebrated on Monday : then indeed at the Memorial of Advent let the Antiphon of that feria be sung : to be sure Thus saith the Lord. 282. [seek for it on Monday in the fourth week of Advent]²⁴⁷ and always let it be sung [with]²⁴⁸ the Verse A voice of one crying. 72. [and]²⁴⁹ with the Prayer of the Sunday : and the Antiphon Be ye not afraid. will be entirely omitted in that year. Nevertheless if this Feast should happen on [the Wednesday or on]²⁵⁰ the Friday or Saturday of the Ember Days then the Prayer of the Fast shall be said with the aforementioned Antiphon Be ye not afraid.

¶ *At Second Vespers.*

[Ant. The Lord hath sworn. in the Common. [760].

Ps. The Lord said. [363]. and the other Antiphons and Psalms of the Apostles. [761].

Chapter. Now you are no more. in the Common.]²⁵¹ [726].

℞. The fellow citizens. [743].

Ant. O Thomas Didymus. {121}. [seek for it in Advent.]²⁵² 279.

Ps. Magnificat. 57.*

Prayer. Grant us. {121}.

All the rest from the Common of One Apostle. [843].

Memorial of Advent and of Saint Mary : as above.

[Compline as above.]²⁵³ [421].

¶ *Of Saint Stephen²⁵⁴ and of the other Saints through to the Feast of Saint Wulfstan²⁵⁵ : seek for them all in the Common of Saints as is indicated after the Nativity of the Lord. 369.*

Notes, pages {1}-{128}.

¹ 'et in secundis vesperis sanctorum observetur quando una sola antiphona super psalmos dicitur' 1519-S:1r.

² 1519-S:1r.

³ 1519-S:1r.

⁴ SB-S:1 has 'reátibus', with the note 'errátibus' *Chevallonius* (in *Breviario Magno* A.D. 1531). [SB-S:1.] However, 'errátibus' is not incorrect. See Inge B. Milfull, *The Hymns of the Anglo-Saxon Church* (Cambridge: Cambridge University Press, 1996):378.

⁵ 1519-S:1r.

⁶ 'cunctis', 1539-S:1r.; 'nostris', 1519-S:1v, Sarum Missal 1513-2:1r.

⁷ 1519-S:1v.

⁸ 'Rectores Versum incipiant, et ab omnibus finiatur.' 1519-S:2r.

⁹ 1519-S:2r.

¹⁰ 1519-S:2r.

¹¹ 'festis' 1519-S:2r.

¹² 1519-S:2r.

¹³ 'hore' 1519-S:2r.

¹⁴ 'nisi' 1519-S:2r.

¹⁵ In 1519-S:2r. the alternating endings for the Psalm-tone appears thus:



Ps. Ju-bi- lé-mus e- i.

Ip-se cónspi-cit.

¹⁶ 1519-S:2v.

¹⁷ PEN:177v. has no flat.

¹⁸ In 1519-S:2v. 'pótius' is set C.B.A. In BL-52359:285v. optáre pótius' is set C.C.AC C.B \flat .A. In PEN:177v. 'Ego crucis' is set F.GA.AG.GF; the second 'crucis' is set D.D; 'pótius' is set C.B.A.

¹⁹ 'clamantium et dicentium, justus' *Legend.* 1518. [SB-S:5.] 1519-S:2v. indicates a flat only at 'homo'; 'populórum' ends FE. In PEN:177v. dúcerent' is set GA.G.F. PEN:177v. has no flat. BL-52359:285v. has no flat In AS:346. 'impedírent' is set C.E.GGA.G.

²⁰ 1519-S:2v.

²¹ 'S. Andree Apostoli, de eius Passione, quam omnes Presbiteri et Diaconi Achaye scripserunt omnibus Ecclesiis per Orbem.' *Legenda Exon.* Jo. de Grandisson. Exon. episcopi, *MS.* A.D. 1366. [SB-S:5.]

²² SB-S:5 has 'hominibus hanc supersticiosam' with the following note : 'hominibus ad supersticiosam' *Brev. MS., et Legend. Sarum* A.D. 1518. 'hominibus supersticiosam' *Chevallon. cum Legend. Exon.* [SB-S:5.]

²³ SB-S:5.

²⁴ 1519-S:3r. has no flat at 'Petrum'. 1519-S:3r. has B \flat at 'Dóminus'. In BL-52359:285v. 'eos' is set EF.G. BL-52359:285v. has no flats. PEN:177v. has 'supra mare'; 'mare' is set A.GF; 'fáciam' is set G.F.E.

- ²⁵ SB-S:6. has 'magnum [est] mysterium crucis.' with the note : [est] *non habet* Chevallon. [SB-S:6.]
- ²⁶ 'restauratiónis esse húmáni géneris' *Portiforia*. [SB-S:7.]
- ²⁷ 'comprobabis.' *Leg.* 1518. [SB-S:7.]
- ²⁸ 1519-S:3r. and BL-52359:286r. have no flat at 'largiéntem'. In BL-52359:286r. 'uníus' is set C.BDCCCACBAGAG.
- ²⁹ SB:7. has 'Insánus [est] sermo tuus.' with the note : [est] *non habet* Chevallon. [SB-S:7.]
- ³⁰ In BL-52359:286r. 'crucifigerétur' is set A.C.CCB.CD.BCBAB.BA; 'sanguis' is set AGF.G.
- ³¹ 1519-S:3v.
- ³² In BL-52359:286r. 'Cum pervénisset' is st E Ed.G.AC.C; 'cruX' is st BCB; 'longe' is set ABa.G. In PEN:178r. 'videns' is set G.GC; 'longe' is set ABa.A; 'dedicáta' is set CCB.AG.A.GC.
- ³³ In 1519-S:4r. and PEN:1878v. 'beáta' is set D.E.FE. In PEN:178v. 'modo' is set DG.FE.
- ³⁴ BL-52359:286v. has no flat; 'desiderávi' is set A.A.G.A.GF.
- ³⁵ 1519-S:4r.
- ³⁶ SB-S:9.
- ³⁷ In BL-52359:286v. 'Christi dedicáta' is set BC.AG A.C.C.BDCC. PEN:178v. appears to have, before 'salve crux', the additional text 'et ducit', but with no music.
- ³⁸ In 1519-S:4v. B₂ is indicated through the clef until 'et redde'. BL-52359:287r. has no flat at 'cruX'; 'Magístro' is set AC.C.CBCBAG.
- ³⁹ 'suscíperis' *Chevallon*. [SB-S:11.]
- ⁴⁰ 'cruce' *Chevallon*. [SB-S:11.]
- ⁴¹ AS:348. has 'respíceret celum'. In 1519-S:4v. 'dum' is set G. 1519-S:5r. has 'Magíster meus Christus.' In BL-52359:287r. 'clamávit' is set A.GA.A. In PEN:179r. 'quem' is set A.
- ⁴² In 1519-S:5r. 'totum' is set D.F. In BL-52359:287v. 'et extendétes' is set D F.G.GA.GF. BL-52359:287v. has 'jussum eis'; this is set F.GA.FGGF. In PEN:179r. 'extendétes' is set F.G.A.GF.
- ⁴³ AS:349 has 'deléte de cruce depóni.' 1519-S:5r. has 'hec pati.' In 1519-S:5v, PEN:179r. and BL-52359:287v. 'rationábilem' is set CB.A.B.CD.CB.B. In BL-52359: 'doctórem' is set AB.BC.B; 'modéstum' is set AB.BC.B.
- ⁴⁴ 'their net' *Leg.* 1518. [SB-S:12.]
- ⁴⁵ *Gregorii* in *Evangelia*, Homil. v., *Opera* i. 1450. [SB-S:12.]
- ⁴⁶ 'in vita' *Leg.* 1518. [SB:13.]
- ⁴⁷ [V̄. ends] 'eórum ipsis' *Portiforia*. [SB-S:13.] BL-52359:287v. has B-flat only at 'meas' and at 'exaltáre'.
- ⁴⁸ 'proferátur afféctu' *Legenda MS.* (in Coll. D. Joh. Cant.). [SB:14.]
- ⁴⁹ 'apellátus' *Chevallon*. [SB-S:14.] In 1519-S:6r. 'ideo' is set ACb.ACGGFEF.FE. In BL-52359:288r. B-flat appears only at 'Dóminus'; 'suavitátis' is set E.F.G.GEFEDE.ED; 'pénderet in cruce' is set GA.ACGGFG.GD FGAg EGFF.FE; '†Et ideo' is set GA AC.ACGGFG.GF; 'sanctitáte' is set F.DF.EF.F. In PEN:179v. 'suavitátis' is set E.F.G.GEFEDE.ED.
- ⁵⁰ 1519-S:6v. has 'orávi'. In BL-52359:288r. 'civitáte' is set C.D.EF.GFFEDCDF.

⁵¹ 1519-S:6v.

⁵² 1519-S:6v.

⁵³ 1519-S:6v. has 'Christus'.

⁵⁴ [Psalm appears as 'Jubiláte] dño' *Chevallon*. [SB-S:15.] In BL-52359:288v. 'súscipe' is set B.A.G; 'pendéntem' is set BCD.D.C.

⁵⁵ In BL-52359:288v. 'tempus' is set C.CDCC.

⁵⁶ In BL-52359:288v. 'óptimo loco cum. is set B.G.A A.A A.

⁵⁷ In BL-52359:289r. 'redde' is set C.D; 'sanctum' is set FF.D. In PEN:180v. 'sanctum' is set FFE.D.

⁵⁸ 1519-S:7r.

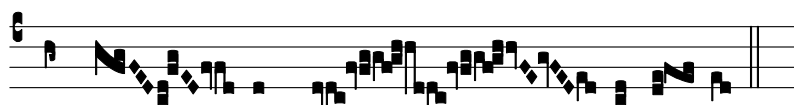
⁵⁹ 1519-S:7r.

⁶⁰ In 1519-S:7v. 'Vir' is set DCDEFED; 'et dux innocéntie' appears thus:



et dux inno-cén- ti- e :

'plebis' is set AGF.ED; 'festa' is set FGA.AGFED; 'súscipe' is set ED.CD.D; 'sacntórum collégio' appears thus:



sanctó- rum col- lé-gi- o.

'Christi' is set ABC.BA; 'Andréa' is set G.A.F.

⁶¹ 'almicias' 1519-S:7v.

⁶² 1519-S:7v.

⁶³ 'post' 1519-S:7v.

⁶⁴ 1519-S:7v.

⁶⁵ 1519-S:7v.

⁶⁶ ¶ *De sancto Andrea hoc modo dicatur prosa.* 1519-S:7v.

⁶⁷ See note 96 in B-6. For 'etérne' : 'supérne' *Brev. Govv.-Cai. MS.* [SB-S:18.] In PEN:180r. this Prose is attached to the ninth Responsory of Matins, 'Vir iste in pópulo'. In \mathcal{V} . 2 PEN:180r. has 'cives supérne'.

⁶⁸ 1519-S:8r.

⁶⁹ In 1519-S:8r. the \mathcal{V} . is as follows:



V. Gló-ri- a Pa-tri et Fí- li- o : et Spi-rí- tu- i Sancto.

⁷⁰ 1519-S:8r.

- ⁷¹ 1519-S:8v. i.e. of the Octave of St. Andrew.
- ⁷² In 1531-S:4r. the repeat of the invitatory is to Dum'. AS:353 has no indication of repeat.
- ⁷³ 1519-S:8v.
- ⁷⁴ '*In primo nocturno.*', 1519-S:8v. There is, of course, only one nocturn on this day.
- ⁷⁵ In BL-52359:289v. 'Andréam' is set C.AC.B.
- ⁷⁶ In BL-52359:289v. 'fāciam' is set D.D.D.
- ⁷⁷ In PEN:181v. and 1508-S:8v. 'apóstolus' is set C.AC.C.C. BL-52359:289v. agrees with AS:353. In BL-52359:289v. 'fāmulus' is set GA.AG.G; 'Petri' is set BCAA.G.
- ⁷⁸ In BL-52359:289v. 'computávit' is set D.B.CD.CB. In PEN:181v. 'mari' is set CB.G.
- ⁷⁹ In BL-52359:290r. 'glóriam non predicárum' is set GA.A.A A C.B.G.G.
- ⁸⁰ In BL-52359:290r. 'provinciam' is set A.C.C.C; 'parvum' is set CB.G. In PEN:181v. 'pópulum' is set B.GA.A.
- ⁸¹ In BL-52359:290r. 'Andréas' is st F.FE.C.
- ⁸² 'hoc' *Portiforia*. [SB-S:20.]
- ⁸³ Here beginneth *Lesson iij.* in Legend. 1518. [SB:22]
- ⁸⁴ 1519-S:9v.
- ⁸⁵ 1519-S:9v.
- ⁸⁶ 1519-S:9v.
- ⁸⁷ In 1519-S:9v. 'dicébat' is set AB.G.G. In BL-52359:290r. 'cum gáudio' is set C C.BA.BC; 'semper' is set ACA.BA.
- ⁸⁸ 1519-S:9v.
- ⁸⁹ 1519-S:9v.
- ⁹⁰ '*festo*' 1519-S:9v.
- ⁹¹ 1519-S:9v.
- ⁹² 1519-S:9v.
- ⁹³ 1519-S:9v.
- ⁹⁴ 'translationem' 1519-S:9v.
- ⁹⁵ 1519-S:9v.
- ⁹⁶ 1519-S:9v.
- ⁹⁷ 1519-S:10r. has no natural sign at 'patrocíniis'.
- ⁹⁸ In AS:358. the prose has been added in a later hand at the bottom of the page. The first two verses of the prose begin C E G G. AS does not include the vocalized repetitions. AS:358. conflates the end of the prose 'tanto' with the beginning of the final response 'Comittere' such that the first neume of 'Comittere' is a third lower, B₃a. 1531-S:4v. and 1519-S:10v. both omit the indication †Illi. that precedes *℟. Glória Patri.*
- 1531-S:4v. and 1519-S:10v. both indicate †Opórtet following *℟. Glória Patri.* [In place of the final repetition of '†Opórtet committere' is] 'Illi nimirum' *Brev. MS. Coll. Clar. Cant, cum Portijoriis.* [SB-S:24.]
- ⁹⁹ 1519-S:10v.

Notes.

- ¹⁰⁰ 1519-S:10v.
- ¹⁰¹ 1519-S:10v. has no flats at 'lapsa de celo'.
- ¹⁰² 1519-S:10v.
- ¹⁰³ 1519-S:10v.
- ¹⁰⁴ 'patrocínio atque suffrágio'. 1519-S:1-v.
- ¹⁰⁵ 1519-S:10v.
- ¹⁰⁶ In BL-52359:290v. 'quo' is set DC.
- ¹⁰⁷ 1520-S:11r. The following later additions should also be included: Octave of the Visitation, Saint Anne, and the Octave of the Name of Jesus.
- ¹⁰⁸ In BL-52359:290v. 'Nicholáus emícuít' is set A.FE.DC.D FE.D.D.D.
- ¹⁰⁹ 1531-S:5r omits 'hujus' and 'suum'. 1531-S:5r. has 'oblectaméntis'. In 1519-S:11r. 'se' is set F. In BL-52359:290v. 'etátem' is set FE.D.D; 'cunctis mundi' is set Fe.D G.E; 'documéntis' is set D.D.C.A; 'prébuit audítum' is set D.DC.E FE.D.D.
- ¹¹⁰ In 1519-S:11v. 'nephas' is set GF.F.
- ¹¹¹ In BL-52359:291r. 'nóbilis' is set A.G.FA; 'evo' is set GB₁G.A; 'secútus Dóminum' is set A.A.AGACB AG.GABAB.BA; 'próvehi' is set DDCFAB₁AGFADDCFAB₁GFAACDCB₁A.F.GFGA; 'sacerdótium' is set FE.CD.D.DEFEF.ED; 'enim' is set GA.A. In PEN:182v. 'sed' is set C; a flat appears *after* 'compátions'.
- ¹¹² 'Clam' *Brev. MS. Clar.* [SB-S:28.]
- ¹¹³ SB-S:27.
- ¹¹⁴ In BL-52359:291r. 'humíliter' is set DC.F.GA.AGAGF; '†Revelatióne' is set D.D.D.C.ACDE.D; 'divína' is set DF.FEGGFEDC.F; 'insinuátur' is set Dc.C.DE.DFGAG.ED. In PEN:182v. 'divína' is set D.DFFEGGFED.F.
- ¹¹⁵ In AS:356. 'sevíssima' is set BCDDC.AB.AG.G. In BL-52359:291r. 'tempéostas' appears to be set AGFGAAGA.GFE.E. In PEN:183r. 'Ecce' is set BCDED.C; the final 'et' is set BDED.
- ¹¹⁶ In 1519-S:12r. 'auro patris' is set Fe.F GA.G. In BL-52359:291v. 'detestábilem' is set E.F.E.FG.GF. In PEN:183r. the flat appears *after* 'prorsus'.
- ¹¹⁷ 1519-S:12v. does not indicate B₁ at 'discípulus'. In AS:357 the B₁-clef is retained through the psalm-tone. In BL-52359:291v. 'discípulus' is set C.CD.D.CB₁C.
- ¹¹⁸ In AS:357. 'summum' is set CC.AG. In 1519-S:12v. 'sacerdótii' is set D.Dc.D.DED.CC; no flats appear at from 'summum' to the end. In BL-52359:291v. 'mundi' is set D.C; 'oblectaciónibus' is set FE.FG.FE.DE.E.DC.C; no flat appears at 'ad summum'. In PEN:183r. oblectaciónibus' is set FE.FG.FE.DE.DE.D.C; 'summum' is set CCb₁A.
- ¹¹⁹ 'intúitum aliórum' *Portiforia* A.D. 1525-6, 1543-4; 'nutum aliórum' *Port.* 1556
- ¹²⁰ In 1519-S:12v. 'plecténdi' is set AGAGED.GFGAAGAg.E. In AS:357. 'secum' is set F.DE. In BL-52359:292r. 'quamtotíus' is set GA.GFGAG.FE.E; 'locum' is set GGFDDCGFGAAGA.E; 'plecténdi' is set AGAGFEGFGA.AGAg.E; 'liberávit' is set DDE.CDEFEDFEFGF.GA.GF; 'secum addúxit' is set F.DF FG.GFDDCGFGAAGA.E. In PEN:183r. 'necem' is set GABCABAG.AGAGFE;

'plecténdi' is set AGAGFEGFGA.AGA.E; 'et liberávit' is set F.FE.DECDEFEDCEFGFGA.GF; 'secum' is set F.DE.

¹²¹ 'seviéntis perículi' *Leg.* 1518. [SB-S:30.]

¹²² 1519-S:13r. has B_♯ only at 'laudántes'. In BL-52359:292r. 'expándunt' is set C.CEFECFEEDCD.G. In the final melisma BL-52359:292r. omits the final G. In PEN:183v. 'Nicholái' is set C.DEDC.DC.CB; 'nomen' is set ACCGAG.GF; '†Salvatóris' is set CD.CDBC.BC.BA. In the final melisma PEN:183v. adds an F to the end.

¹²³ 'miliáribus' *Leg.* 1518. [SB-S:31.]

¹²⁴ SB-S:32.

¹²⁵ 1519-S:10r. does not indicate B_♯ at 'patrocíniis' or at 'Fílio'. AS:358. indicates '†Illi.' after \check{V} . 'Glória Patri.' In BL-52359:292r. 'Beátus' is set G.CCD.C; 'novit' is set C.DEDEFE; 'fámulis' is set EDCDECC.B_♯C.C; 'cómmoda' is set CACAGC.CDB_♯C.C; '†Illi nimírum tota' is set CEGEG.G GAGFEFG.G F.FEDFEFG; the final repeat is to '†Illi'. In PEN:183v. 'nimírum' is set GAGFEFG.G; the last syllable of 'Opórtet' and the first syllable of 'committere' each appear two notes earlier.

¹²⁶ 'Pontíficis' *Chevallon.* [SB-S:32.] In BL-52359:292v. 'almi' is set CBC.AG; 'Nicholáum' is set D.FE.FG.FED. In PEN:184r. 'consecravérunt' is set AG.FE.FGF.G.G.

¹²⁷ In BL-52359:292v. 'Sanctus' is set FD.FE. In PEN:184r. 'précibus' is set C.A.GF.

¹²⁸ In PEN:184r. 'neci' is set ACCBGF.GA; 'júvenes' is set A.F.A.

¹²⁹ 'albánum' *Leg.* [SB-S:33.]

¹³⁰ 'illícere' *Leg.* [SB-S:33.]

¹³¹ In PEN:184r. 'Nicholáe' is set AG.FG.GACBACD.D; 'prótege' appears a third higher; the end of the melisma is EDCBCD.

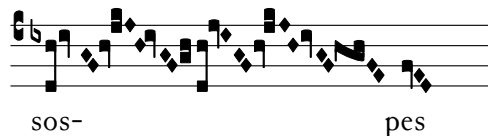
¹³² 'Nostis' *Leg.* [SB-S:34.]

¹³³ In BL-52359:239r. 'purórem' is set AAG.FG.G; '†Earúmque' is set D.GGG.FG.G. BL-52359:293v. has 'patri'; 'patri impudicam' is set FE.D GAGG.A.ACB.AG; 'fugávit' is set ACBCDCBA.CDGAGFFACBCDCBACDGAGFFGFGFED.D.

¹³⁴ '*Istud octavuum Responsorium incipiat ab uno solo clerico de superiori gradu loco nec habitu mutato, nisi cantetur ab omnibus qui voluerint in statione puerorum habitu non mutato.*' 1519-S:14r.

¹³⁵ 'póculum' *Legend.* [SB-S:36.]

¹³⁶ AS:360 omits the first F in 'Sospes'; 1519-S:14r. has no flats at 'sospes'. 1519-S:14r. has B_♯ throughout the \check{V} . In BL-52359:293r. 'ceci' appears to be set CDFEDED.D; 'quisque' is set ACCAFAGAB[_♯?].A; 'sospes' appears thus:



In BL-52359:293r. no natural appears at 'cérnere'; 'cupiéntes' is set GA.GA.AB_♯A.A. BL-52359:293v. omits the vocalized repetitions in the prosa; 'probat' is set AG.F; 'mari' is set AG.F;

'Nicholáo' is set D.C.BA.G; 'Sospess regréditur' is set AGFGF.ED CD.D.DEF.ED. In PEN:184v. 'sanántur' is set FG.AAGEFe.D; 'ceci' is set D.DCDFEFD; '†Surdis' is set D.DCA; no natural appears at 'cérnere'. PEN:184v. omits the vocalized repetitions in the prosa; 'probat' is set AG.F; 'mari' is set AG.F; 'Nicholáo' is set D.C.BA.G. The repeat before the \mathfrak{W} . Glória Patri. appears as 'Sospes.', set AGF.G; the repeat after the \mathfrak{W} . Glória Patri. appears as 'Sospes.', set AGFG.ED.

¹³⁷ 1519-S:14v.

¹³⁸ AS:360. omits the vocalized repetitions on 'O'.

¹³⁹ 1519-S:14v.

¹⁴⁰ In BL-52359:293v. 'macerábat' is set A.G.FE.FGFE.

¹⁴¹ In BL-52359:293v. 'sancte' is set Fe.DCD.

¹⁴² 'Juste et sancte', AS:361; 1519-S:15r; BL-52359:293v; PEN:185r. In BL-52359:293v. 'sancte' is set GA.GF.

¹⁴³ In BL-52359:293v. 'pontificáli' is set F.F.G.A.G; 'exhibuit' is set GAG.F.EF.F.

¹⁴⁴ In 1519-S:15r. 'corde' is set CD.DCCAG. In BL-52359:293v. 'O' is set GD; 'méritis' is set DED.CD.D; 'ab omni clade' is added in a later hand, all under only one neume, CD.

¹⁴⁵ In AS:361. 'Copióse' is set DC.G.GABC.C. The edition follows BL-52359:294r, PEN:185r. and 1520:15v. In 1519-S:15v. 'póntifex' is set FD.DE.E.

¹⁴⁶ 1519-S:15v.

¹⁴⁷ 'die lune' 1519-S:15v.

¹⁴⁸ 1519-S:15v.

¹⁴⁹ 1519-S:15v.

¹⁵⁰ 1519-S:15v.

¹⁵¹ 1519-S:15v.

¹⁵² 'sancte' *Chevallon. cum Portiforiis in hoc loco.* [SB-S:38.]

¹⁵³ In BL-52359:294r. 'pietas' appears to be set FGAGACAGF.GF.F; 'prosequ énde laude' is set C.B₂A.GF.GA.A AGFG.F; 'latéque declárat' is set GA.AGF.F DC.FGACAGFG.F; 'tumba ejus' is set CDCB₂Cb₂A CD.C; 'cunctósque lánguidos' is st C.CDDCB₂C.B₂A Ag.FE.DC.

¹⁵⁴ 'octauis' Legend. 1518. cum Portiforiis. [SB-S:39.]

¹⁵⁵ 1519-S:16.

¹⁵⁶ 1519-S:16r.

¹⁵⁷ 'sunt' *Chevallon.* [SB-S:39.]

¹⁵⁸ 'spécula' *Brev. Coll. D. Job. Cant. MS. F. 9.* [SB-S:39.]

¹⁵⁹ 'irátus contra pópulum' *Leg.* [SB-S:40.]

¹⁶⁰ 'arréptus a demónio' *Leg.* [SB-S:40.]

¹⁶¹ 'fáceré' *Chevallon. cum Leg.* [SB-S:41.]

¹⁶² 'dei' *Leg.* [SB-S:41.]

¹⁶³ 'omnia fiant.' 1519-S:16r.

¹⁶⁴ Per litteras majores loca imaginum majuscularum ligno incisarum notavimus. In hoc loco tituli circa effligies hic inde sunt inserti ; videlicet, '*tota pulcra es, amica mea, et macula non est in te. electa*

ut sol. Stella maris. luna ut pulcra. sicut lilium inter spinas. porta celi. oliva speciosa. cedrus exaltata. turris David. propugnaculum. virga Iesse. plantatio rose. fons ortorum. speculum sine macula. civitas Dei. ortus conclusus. Quibus subjicitur in Legend. A.D. 1518 *In conspectu altissimi : immaculata permansi.* [SB-S:41.]

¹⁶⁵ *In conceptione sancte Marie virginis ad vespas et ad matutinas et ad alias horas omnia fiant sicut in nativitate ejusdem, verbis tamen de nativitate mutatis in conceptionem secundum usum modernum Sarum.* 1519-S:16r.

¹⁶⁶ In 1520-S:105r. 'Dei' is set D.DCD. The Penpont Antiphonale:185v. indicates here the Antiphon 'Gaude mater ecclesia nova' (no music provided), followed by the Chapter 'Dóminus possédit me' (Prov. 8:22-24). There follows a rubric indicating that the remainder of the office is to be taken from the Nativity of the Blessed Virgin, with 'nativity' changed to 'conception'. There follows the Prayer, 'Deus ineffábilis misericórdie qui prime piácula.' There also appear proper Chapters at Sext 'Nondum fontes aquárum' (Prov. 8:24-26), and at None 'Et delectábar per síngulos' (Prov. 8:30-31. This then represents a different tradition for this feast than is found in the usual Sarum books. See the Appendix.

¹⁶⁷ 'quoniam [gloriósa]' *Portiforia.* [SB:41.]

¹⁶⁸ 1520-S:105r. indicates a flat at 'ubi'.

¹⁶⁹ 1520-S:105v. places the full R . here and includes only a cue below at matins.

¹⁷⁰ In AS the music for this antiphon appears only under the incipit "Nativitas tua Dei génitrix," Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'Concéptio' appears in place of 'Nativitas.' [annunciávit in univérso] *habet Chevallon.* [SB-S:41.]

¹⁷¹ 1519-S:16r.

¹⁷² 'puerile' 1519-S:16r.

¹⁷³ 'nihilis [ortus]' *Chevallon.* [SB-S:43.] 1520-S:106. does not indicate a flat at 'et'.

¹⁷⁴ In AS:520. and in 1520-S:106v. the music for this antiphon appears only under the incipit "Hódie nata est," Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'concépta' replaces 'nata'. The three-note neume of the final syllable has been separate to accommodate the three-syllable word. No flat appears in 1520-S:16v. (In AS:520. a flat is implied by the F-clef.) In 1520-S:106v. 'David' is set DEFE.DC.

¹⁷⁵ From the Feast of the Nativity of the Blessed Virgin. In this edition 'conceptionem' appears in place of 'nativitatem'.

¹⁷⁶ In AS. the music for this antiphon appears only under the incipit 'Quando nata est', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'concépta' appears in place of 'nata'.

¹⁷⁷ 1520-S:106v.

¹⁷⁸ Sermon IV. de nativitate beatissime Marie virginis. See Migne's *Patrologia Latina*, Volume 141, cols. 320Bff] <http://www.ariadne.org/cc/bishops/fulbert-sermons.html>

¹⁷⁹ In AS. the music for this antiphon appears only under the incipit 'Hódie nata est,' Feast of the Nativity of the Blessed Virgin, September 8. In the edition 'concépta' and 'conceptionem' replace 'nata' and 'nativitatem'. In 1520-S:107r. at 'María' the flat appears a third lower.

- ¹⁸⁰ 'progénie David' *Leg.* 1518. *cum Portiforiis.* [SB-S:44.]
- ¹⁸¹ From the Feast of the Nativity of the Blessed Virgin. In the edition 'conceptionem' replaces 'nativitatem'.
- ¹⁸² In AS:521. the music for this antiphon appears only under the incipit 'Hódie nata est', Feast of the Nativity of the Blessed Virgin, September 8. In the edition 'concepta' replaces of 'nata'. The additional syllable 'con' is set with an additional note, F. The flat appears in PEN:251v. and in BL-52359:407r.
- ¹⁸³ 1520-S:107v. includes a flat only at 'insignia'.
- ¹⁸⁴ From the Feast of the Nativity of the Blessed Virgin; in the edition 'conceptionem' replaces 'nativitatem'. 1520-S:107v. has no flats.
- ¹⁸⁵ In AS the music for this antiphon appears only under the incipit 'Nativitas glorióse vírginis', Feast of the Nativity of the Blessed Virgin, September 8. In the edition 'conceptio' and 'conceptionem' replace 'nativitas' and 'nativitatem'. 1520-S:107v. has flats only at 'stirpe David'.
- ¹⁸⁶ 'intimáliat' *Leg.* [SB-S:46.]
- ¹⁸⁷ 'Expedíte vno de oráculis hanc vírginem prenunciántibus: vnumquódque' *Leg.* [SB-S:46.]
- ¹⁸⁸ In AS. the music for this antiphon appears only under the incipit 'Nativitas tua Dei génitrix', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'conceptio' appears in place of 'nativitas'. 1520-S:108r. has no flat at 'pudicitiam'.
- ¹⁸⁹ 'seruáre' *Leg.* [SB-S:47.]
- ¹⁹⁰ SB:47; Legend-1518.
- ¹⁹¹ In 1520-S:108v. 'génuit' is set GAEDG.AGC.AGC.
- ¹⁹² In AS. the music for this antiphon appears only under the incipit 'Nativitas est hódie', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'conceptio' appears in place of 'nativitas'. 1520-S:108v. has no flat at 'celebrémus'.
- ¹⁹³ From the Feast of the Nativity of the Blessed Virgin; in this edition 'conceptionem' appears in place of 'nativitatem'. 1520-S:108v. has no flat at 'celebrémus'.
- ¹⁹⁴ 1520-S:109r.
- ¹⁹⁵ 'Prefátio', 1520-S:109r.
- ¹⁹⁶ 'Latínium', 1531-S:9r; 'Latíno', 1531-S:131v.
- ¹⁹⁷ 'pópuli Dei', 1531-S:131v.
- ¹⁹⁸ 'item bellator' *Leg.* [SB-S:49.]
- ¹⁹⁹ 'perpetue', 1531-S:9r, *Legend-1518* (Conception of St. Mary); 'perpétuam', 1531-S:132r, *Legend-1518* (Nativity of St. Mary), *Bedford Breviary:570r*, *PL-CVII:744*.
- ²⁰⁰ 'sibi bene', 1531-S:132r, *Legend-1518* (Nativity of St. Mary), *Bedford Breviary:570*.
- ²⁰¹ In AS. and BL-52359. the music for this antiphon appears only under the incipit 'Nativitas est hódie', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'conceptio' appears in place of 'nativitas'. In BL-52359:409v. 'Maríe' is set B.C.BA.

Notes.

- ²⁰² In AS. and BL-52359. the music for this antiphon appears only under the incipit 'Nativitas glorióse vírginis', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'concéptio' appears in place of 'nativitas'. In BL-52359:409v. 'glorióse' is set F.GA.G.G.
- ²⁰³ In BL-52359:409v. 'spíritu' is set FFG.F.F.
- ²⁰⁴ 1520-S:111r.
- ²⁰⁵ In AS. the music for this antiphon appears only under the incipit 'Nativitátem hodirnam', Feast of the Nativity of the Blessed Virgin, September 8. In this edition 'conceptionem' appears in place of 'nativitátem'. In 1520-S:111r. 'perpétue' is set ABC.A.GF.
- ²⁰⁶ ¶ *Ad vesp̄as non dicitur sequentia Letabúndus. sed hymnus Ave maris stella.* 1519-S:16r.
- ²⁰⁷ 1531-S:9r. omits "allelúya." 1520-S:111v. indicates the Psalm-tone as I.vi. In BL-52359:410r. 'humilitátem' is set G.F.G.A.G; 'narránte' is set F.Fe.D; 'redemptórem' is set CD.EF.GA.FE.
- ²⁰⁸ 'íij. de matutinas' 1519-S:16v.
- ²⁰⁹ 1519-S:16v.
- ²¹⁰ 1519-S:16v.
- ²¹¹ AS:362. and 1519-S:16v. end with 'inímicum subísti'.
- ²¹² 1519-S:16v. prints the full collect here.
- ²¹³ 1519-S:16v.
- ²¹⁴ 1519-S:16v.
- ²¹⁵ Luke 11:33. The *Vulgate* has 'Nemo lucérnam accéndit'.
- ²¹⁶ 1519-S:16v.
- ²¹⁷ 'indésinenter' *Portif.* [SB-S:53.]
- ²¹⁸ 'per milia' *Brev. MS. Clar.* [SB-S:53.]
- ²¹⁹ 1519-S:17r. has 'salva facta est', set FDEFE.E D.DED DBCB. BL-52359:295r, has 'salva facta est', set FDEFE.D D.DEDDBC.B.
- ²²⁰ 'óleo' *Legend.* [SB-S:57.]
- ²²¹ In BL-52359:295v. 'ignis iste' is set EFGA.G GA.AGAGGF. BL-52359:295v. has no flat at 'martyrii'. In PEN:186r. 'a' is set A; 'martyrii' is set AC.AAGA.FG.ABGAG.
- ²²² In BL-52359:295v. 'glorificáta' is set FG.F.GB)B)AB)CB)AB); 'virtútis' is set CB)A.B)GAG. PEN:186r. has no flat until 'hómines'; 'quia' is set F.FD.
- ²²³ 'sancta Agatha : consolabátur', 1531-S:10v. In BL-52359:295v. 'beáta' is set C.C.A.
- ²²⁴ BL-52359:296r. omits 'Chrsti' and its music.
- ²²⁵ BL-52359:296r. has 'Christi martyr'; 'expéctat' is set D.DD.C. In BL-52359:296r. and PEN:186v. 'accípias' is st GA.A.AGAB)AGG.
- ²²⁶ 1519-S:18v.
- ²²⁷ 1519-S:18v.
- ²²⁸ 'ad tertiam et ad alias horas', 1519-S:18v.
- ²²⁹ 1519-S:18v.
- ²³⁰ 1519-S:18v.
- ²³¹ 1519-S:18v. refers to First Vesp̄as as the Vigil of S. Thomas.

- ²³² HS 1518 has a key signature of B \flat throughout.
- ²³³ AS:42. provides only the incipit 'O Thoma Dídime'.
- ²³⁴ 1519-S:18v.
- ²³⁵ 'beáte Thome apóstoli tui' 1519-S:18v.
- ²³⁶ '*nisi festum loci*' Portiforia. [SB-S:61.]
- ²³⁷ 1519-S:19r.
- ²³⁸ 1519-S:19r.
- ²³⁹ 1519-S:19r.
- ²⁴⁰ 1519-S:19r.
- ²⁴¹ 'est', SB:64.
- ²⁴² 'precátus' *Legend.* 1518. [SB-S:66.]
- ²⁴³ SB-S:67.
- ²⁴⁴ 1519-S:19r.
- ²⁴⁵ 1531:25r. has 'Dóminus Deus noster'. 1519:47r has 'vos Dóminus vester', and includes the Psalm-tone ending. 1519-S:19r. has 'vos Dóminus noster'. In BL-52359:27v. 'timére' is set GF.GA.G.
- ²⁴⁶ 1519-S:19r.
- ²⁴⁷ 1519-S:19r.
- ²⁴⁸ 1519-S:19r.
- ²⁴⁹ 1519-S:19r.
- ²⁵⁰ Risby indicates feria iiiij. and Saturday; the New Ordinals all indicate the three Ember days, feria iiiij. feria vj, and Saturday, which would appear to be correct.
- ²⁵¹ 1519-S:19r.
- ²⁵² 1519-S:19r.
- ²⁵³ 1519-S:19r.
- ²⁵⁴ '*Silvestro*' 1519-S:19r.
- ²⁵⁵ Legendum videtur '*quere post Natalem*' (sc. pp. cxvii.—ccclxxvi.) quod in Legend. Coll. Joh. Cant. MS. invenimus. '*sancto felicis : require proximum post diem Natalis Domini.*' Legend 1518. '*De S. Silvestro . . .*', Portiforia. [SB-S:68.]