

THE SARUM RITE  
Sarum Breviary Noted.  
Scholarly Edition.

Volume C.

Part 3.

Pages {251}-{362}.

Proper of Saints.  
Feasts of February.

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](http://www.sarum-chant.ca)

This document first published July 1, 2022.

Revised August 2024.

All rights reserved. This publication may be downloaded and stored on personal computers, and may be printed for purposes of research, study, education, and performance. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold, without the prior permission in writing of the Gregorian Institute of Canada.

The Gregorian Institute of Canada/L'Institut grégorien du Canada is a charitable organization registered by the Federal Government of Canada.

[www.gregorian.ca](http://www.gregorian.ca)

© The Gregorian Institute of Canada, 2022.

## ¶ *Saint Brigid, Virgin, not a Martyr.*

(j. February.)

*iiij. Lessons.*

*Prayer.*

**W**E beseech thee, O Lord, let the prayers of Saint Bridget thy virgin, which are pleasing to thee,

aid us : and never cease to entreat thy loving-kindness towards us. Through our [Lord].<sup>1</sup>

*Lesson j.*

**S**AINT Brigid, whom God foreknew and predestined to eternal glory, sprung from a good and wise Irish family : <her> father <was> Duphthach<sup>2</sup> and <her> mother Brotseach : from her childhood she grew up in the pursuit of good things. For the girl chosen by God, full of manners of sobriety and modesty : continually grew in better things. And who can fully relate her<sup>3</sup> works and virtues which

she did even at this <youthful> age ? But we have taken care to lay down these few of <those> innumerable things as examples. When therefore the time had come for the work of churning, and butter was collected from the agitated milk of cows : it was passed on by <her> mother, so that just as other women were accustomed to perform this work, she might likewise accomplish it in an equal manner.

*Lesson ij.*

**A**ND when at the fitting time the others were measuring the customary produce and weight of butter that might be made according to the order : this one,<sup>4</sup> according to the customs of this most beautiful and hospitable virgin, much more willing to obey God rather than men, generously distributed the milk and butter to the poor and to strangers.

And when according to custom an opportune time came when all should deliver the fruit of the cows : it came <also> to her. And when her co-workers were to shew their completed [22v.] works : it was asked of the above-named virgin that she might in like manner shew her work. And with fearful dread of her mother, when she had nothing to shew, because she had

expended all on the poor, the <next> time of procuring not being until the morrow : kindled by a great and unquenchable flame of faith, turning herself to the Lord, she prayed. Without delay, the Lord, hearing the

virgin's voice and prayers, by the bounty of the divine gift (as he is a helper in such opportunities) came forth : and for her own sake, as a virgin trusting in him, abundantly restored the butter.

*Lesson iij.*

**A**ND, lo, not long after, when her parents, after the manner of human kind, were determined to betroth her to a man : she, being inspired from heaven, proceeded to present herself as a chaste virgin to the most holy bishop Machille of blessed memory. Who, regarding heavenly desire and purity and such love for chastity in a virgin, placed a white cloak and spotless vestment upon her venerable head, who, bowing humbly on her knees before God and the bishop and the altar, and offering her virginal crown to the almighty God, touched the wooden base upon which the altar was supported : which wood, in remembrance of its former strength, is green to the present time, as if it

had not been hewn down and the bark stripped away, but flourisheth as if fixed by roots, and to this day it banisheth feebleness and diseases from many of the faithful. And who can number the diverse crowds and the innumerable people from all the provinces of Ireland flocking to it ? Some, on account of the abundance of feasts, some for the spectacle of the crowds, some for their cures from their own diseases, others with great gifts and offerings, assemble at the solemnity [of the nativity]<sup>5</sup> of Saint Brigid : who on the kalends of the month of February, while soundly sleeping, threw off the burden of the flesh, and followed the Lamb of God to the heavenly dwellings.

*The rest from the Common of One Virgin not a Martyr. [1022].*



[1519-S:43v.]

¶ *On the Purification of Blessed Mary,  
Virgin.*

*(ij. February.)*

*At j. Vespers.*

*Ant.* O wondrous [interchange].<sup>6</sup> 551.

*Ps.* The Lord said to my Lord. (*cix.*) [363].

*Ant.* When thou wast born. 551.

*Ps.* I will praise thee. (*cx.*) [364].

*Ant.* In the bush. 552.

*Ps.* Blessed is the man. (*cxj.*) [365].

*Ant.* A root [hath sprung].<sup>7</sup> 552.

*Ps.* Out of the depths. (*cxix.*) [388].

On the Purification of Blessed Mary, Virgin.

*Magnum hereditatis mysterium.*

AS:79; 1519:95v; 1531-S:22v.<sup>8</sup>

5. Ant.

II.i.

3677.



great \* myste-ry of in he- ri-tance : the womb  
of one who knew not a man is made the temple of God,  
he, tak-ing flesh from her, is not de-fil-ed, all nations  
shall come, say- ing : Glo-ry be to thee, O Lord.

*Ps.* O Lord, remember David. (cxxxj.) [393].

*Chapter.* (Malachi iij. 1.)

**B**Ehold I send my angel, and he shall prepare the way before my face : and presently the Lord, whom

you seek, the angel of the testament, whom you desire, shall come to his holy<sup>9</sup> temple.

*Videte miraculum.*

AS:395; 1519-S:43v; 1531-S:22v.<sup>10</sup>

Resp.

III.

7869.



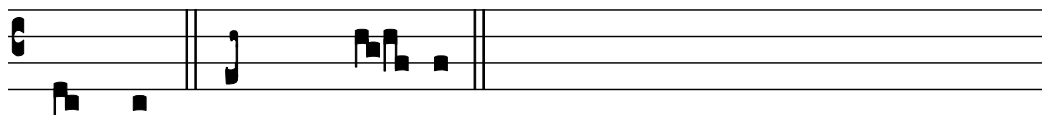
Ee \* the mi- racle of the Mo-ther of the Lord,

On the Purification of Blessed Mary, Virgin.

a virgin hath conceiv- ed know- ing no vi- rile in-  
ter- course. †Ma-ry stand- eth, lad-en with a noble  
bur- den. ‡And know- eth herself a happy mo- ther :  
who know- eth not herself a wife. ✎. This  
beauti-ful for-a-bove all the sons of men hath conceived in  
her chaste flesh : and blessed for ev-er, she brought forth for  
us God and man. †Ma-ry. ✎. Glo-  
ry be to the Father, and to the Son, and to the Ho-

7869z.

On the Purification of Blessed Mary, Virgin.



ly Ghost. ‡And know- eth.

*Quod chorus vatum.*

HS:145r; 1519-S:44r; 1531:22v.<sup>11</sup>

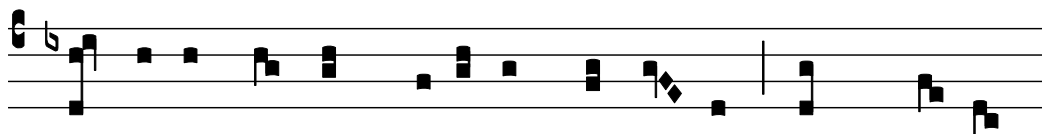
8378.

Hymn.

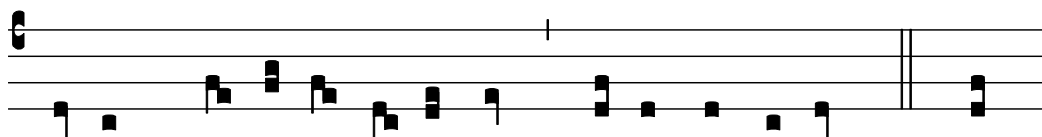
I.



l prophets hail thee, from of old announcing,



\* By the inbreathed Spi-rit of the Fa-ther, God's Mother,



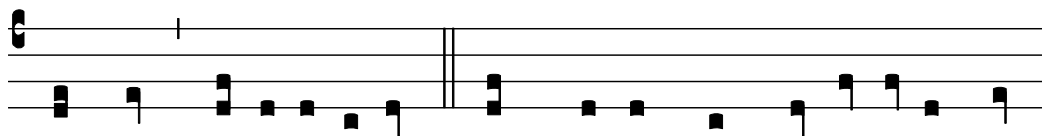
bringing prophecies to fullness, Ma-ry the maiden. 2. Thou



the true Virgin, Mother of the Highest, Bear-ing incar-nate



God in awed obe-dience, Meekly ac-ceptest for a sin-less



offering Pu-ri-fi-ca-tion. 3. In the high temple Sime-on re-



On the Purification of Blessed Mary, Virgin.

ceives thee, Takes to his bent arms with a ho-ly rap-ture  
That pro-mised Saviour, vi-sion of re-demption, Christ, long  
awaited. 4. Now the fair realm of Pa-ra-dise attaining, And  
to thy Son's throne, Mother of th' E-ter-nal, Raised all glo-  
rious, yet in earth's de-votion Join with us always. 5. Glo-ry  
and worship to the Lord of all things Pay we unrest-ing,  
who a-lone a-dor-ed, Father and Son and Spi-rit, in the  
highest Reigneth e-ternal. A-men.

On the Purification of Blessed Mary, Virgin.


℣. Simeon received an answer from the Holy Ghost.

℞. That he should not see death, before<sup>12</sup> he had seen the Christ of the Lord.


*Homo erat in Hierusalem.*

AS:396; 1519-S:44r; 1531-S:22v.<sup>13</sup>


3127. Ant.  
IV.ii.



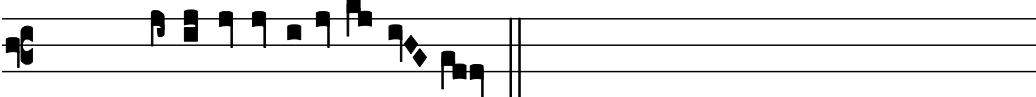

Here was \* a man in Je-ru-sa-lem named Si-me-



on, this man was just and de-vout, wait-ing fort the re-



demption of Isra-el : and the Ho-ly Ghost was in him.



*Ps.* My soul doth magnify. 63\*.

*Prayer.*


**A**lmighty and everlasting God,  
we humbly beseech thy majesty,  
that as thy only-begotten Son was  
this day presented in the temple in

the substance of our flesh, so thou  
wouldst cause us to be presented unto  
thee with purified minds. Through  
the same.

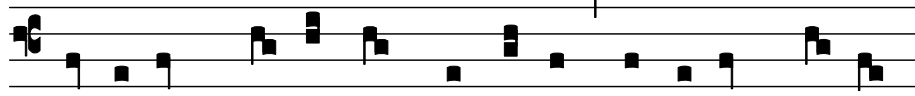
¶ *At Compline.*

*Virgo verbo concepit.* AS:55; 1519-S:44v; 1520-S:36v; 1531-S:22v; 1531-P:46r.

Ant.  
II.i.

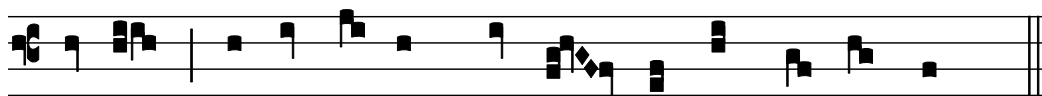


Virgin \* by a word conceived, a Virgin she re-

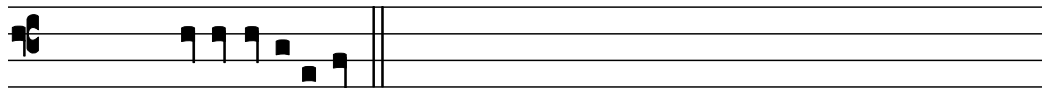


5456.

On the Purification of Blessed Mary, Virgin.



mained : as a Vir-gin she bare the King of all kings.



*Ps.* When I called. (iiij.) [422]. *and the other Psalms that follow.*

*Chapter.* Thou, O Lord. [424].

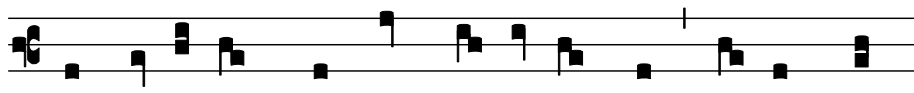
*Hymn.* O Saviour of the world. [429].

*℟.* Keep us, O Lord. [427].

*Glorificamus te Dei Genitrix.*

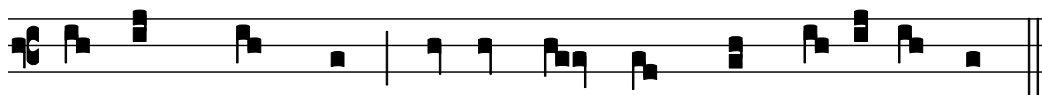
AS:396; 1519-S:44v; 1531-S:22v.

Ant.  
IV.iii.

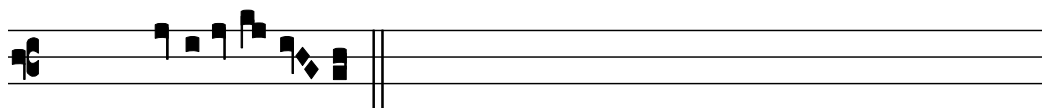


2852.

E glo-ri-fy \* thee, O Mother of God, for of thee



was born the Christ : succour all them that glo-ri-fy thee.






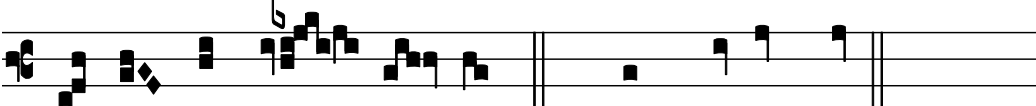
*Ps.* Now thou dost. [427].

*Let this Antiphon be sung on the Psalm Nunc dimittis. and on all Feasts : and during Octaves of Blessed Mary : <and> in Commemorations of the same throughout the whole year : except in the Advent of the Lord : and likewise at the Annunciation : and in Paschaltide.*

¶ *At Matins.*

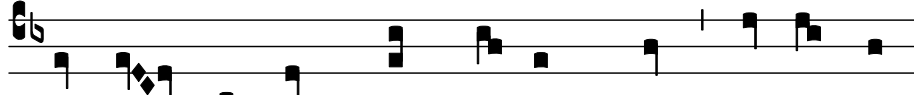

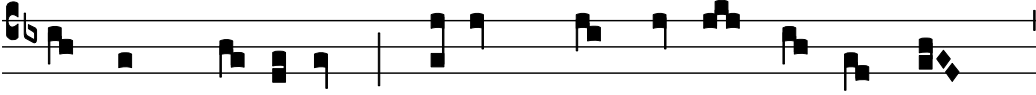

*Ecce venit ad templum.*

AS:397; 1519-S:44v; 1531-S:22v.<sup>14</sup>

1072. Invit. IV.v.   
[23r.]  E-hold, the Lord, \* the Rul- er com- eth into  
  
his ho-ly temple. †Re-joyce and be glad, O Sy on,  
  
com-ing to meet thy God. *Ps.* Come let us praise. 25\*.

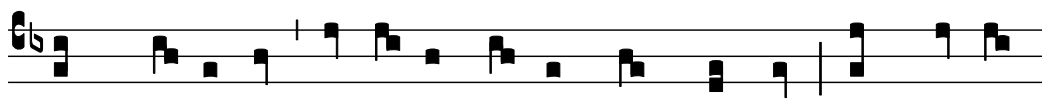
*Quem terra pontus ethera.*

HS:146r; 1519-S:44v; 1531-S:40v.<sup>15</sup>

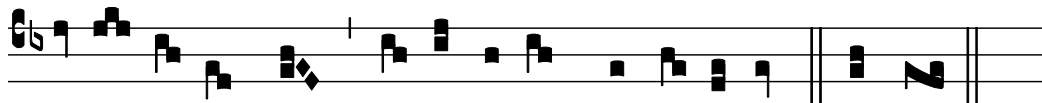
8375. Hymn. II.   
 He God whom earth, and sea, and sky, \* Re-vere, a-  
  
dore, and magni-fy : Who o'er the threefold sys-tem reigns,  
  
The Virgin Ma-ry's womb contains. 2. The King, whom



On the Purification of Blessed Mary, Virgin.



and glo-ry be, O Je-su, Vir-gin-born, to thee : All glo-ry,



as is ev-er meet, To Fa-ther and to Pa-raclete. Amen.

¶ *In the First Nocturn.*

*Specialis Virgo.* AS:397; 1519-S:45r; 1531-S:23r.<sup>16</sup>

1. Ant.

I.v.

4986.



Vir- gin, \* peerless amongst the throngs of vir-



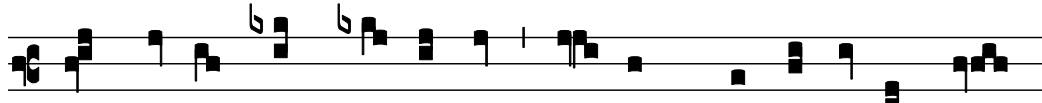
gins, re-joyce in the magni-fi-cent gift : Ma- ry, thou



a-lone wast worthy to bear the King of the kings of the

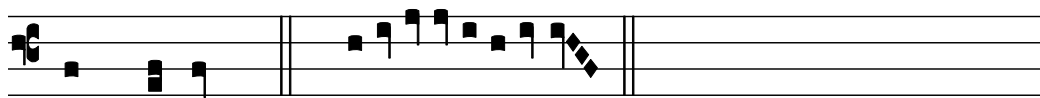


earth with-in thy chaste flesh : who, for a short while



made lower than the angels, is like the Father in di-

On the Purification of Blessed Mary, Virgin.

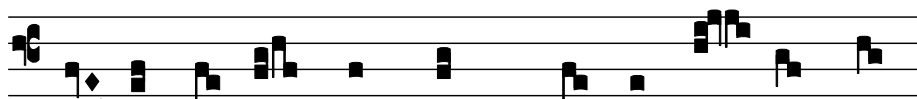


vine na-ture. *Ps.* O Lord our Lord. (*viiij.*) [23].

*Celi reginam Maria.*

AS:397; 1519-S:45r; 1531-S:23r.<sup>17</sup>

2. Ant.  
II.i.



1838.

A-ry, we bless thee, \* And Queen of hea- ven must



confess thee : Out of whose chamber chaste His path the

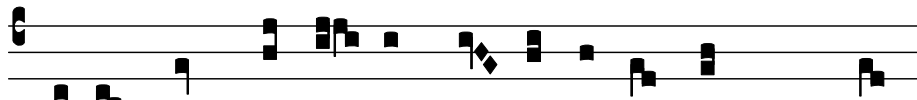


Sun of Jus-tice traced. *Ps.* The heavens shew forth. (*xviiij.*)  
[40].

*Virgo Creatoris celorum Mater.*

AS:397; 1519-S:45r; 1531-S:23r.

3. Ant.  
III.i.



5446.

Irgin, pure Be-get- ter \* Of heaven and earth's Cre-



a-tor, It is thy de- serv-ed part, By blameless hands and



blessed heart, To ascend the fairest Mountain of the Lord,



whom thou bar-est. *Ps.* The earth is the Lord's. (xxij.) [III].

℣. Holy Mother of God, ever-Virgin Mary. [237].

*First Lesson.*



*Augustine, Sermon 2. on the <Liturgical> Seasons, b.*

**E**t virgins rejoice : the Virgin Mary hath given birth to Christ. Let them reckon that nothing which she vowed in herself to God hath been destroyed : she remained a virgin after giving birth. Let widows rejoice : the widow Anna recognized the infant Christ. Let married women rejoice : the married Elizabeth prophesied that Christ would be born. No grade was

overlooked : from which the salvation of all might not have testimony. For is it only virgins that reach the kingdom of heaven ? Widows also arrive <there>. Holy Anna had lived with here husband for seven years from her virginity. After whose death, until she had arrived at an advanced age, and in hallowed old age : she awaited the infancy of the Saviour, that an old woman might



On the Purification of Blessed Mary, Virgin.

know a little child, might see the  
Saviour coming into the world from

which she was about to depart.<sup>18</sup>

*Adorna thalamum tuum.*

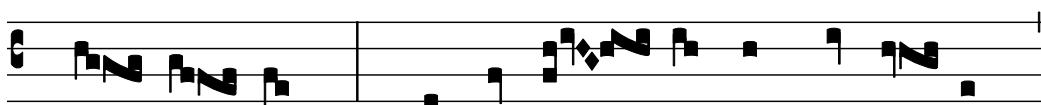
AS:397; 1519-S:45v; 1531-S:23r.<sup>19</sup>

1. Resp.

VIII.

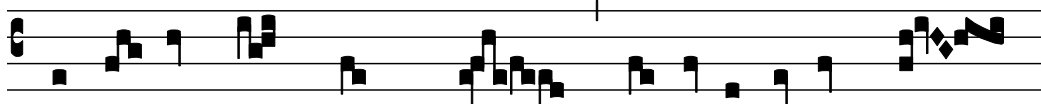


- dorn \* thy chamber, O Sy- on to re-ceive



6051.

Christ the King. †Whom a Vir- gin hath conceiv- ed,

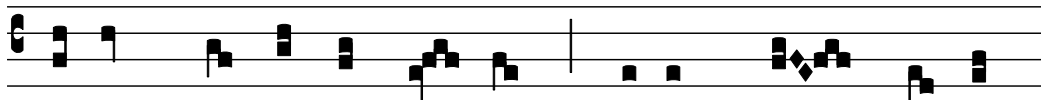


a Vir- gin hath brought forth, a Virgin after the

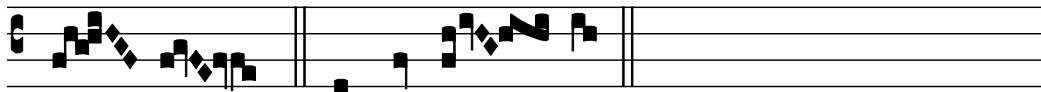


6051a.

birth of him whom she a-dor- ed. *℣.* Sime- on,



tak- ing the child in his hands : giv- ing thanks, bles- sed



the Lord. †Whom a Vir- gin.

*Second Lesson.*

**A**ND in the masculine sex : the  
same three genera are set forth.  
Christ himself was born a boy : let  
boys rejoice, vowing continence to a

boy. He himself indeed hath  
consecrated the chastity of boyhood :  
who brought fruitfulness to his  
mother, <but> did not take away

virginity. Simeon, that old man, had lived a long time : whose age is compared to <that of> Anne. And he had heard the answer, that he would not see death : before he had seen the Christ. Understand, brethren, how much desire the saints of old had to see the Christ. They knew that he was to come : and all who lived piously said daily in their prayers, O, if only that nativity might find me <still> here. O, if I might see with

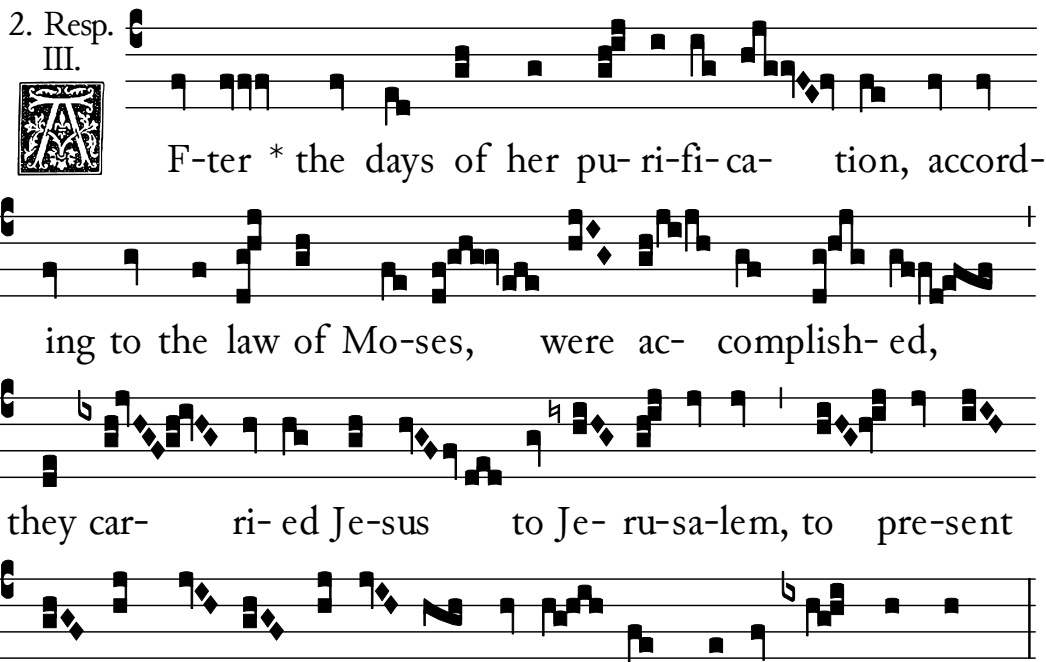
my eyes what I believe in the scriptures of God. And that you may know how great was the desire of the saints of old which were aware of the virgin birth : as you have heard when Isaiah was read, Behold a virgin shall conceive in the womb, and bear a son, and his name shall be called Emmanuel. What Emmanuel meaneth, the Gospel revealeth to us, saying : Which interpreted is God with us.


*Postquam impleti sunt.*

AS:398; 1519-S:45v; 1531-S:23r.<sup>20</sup>

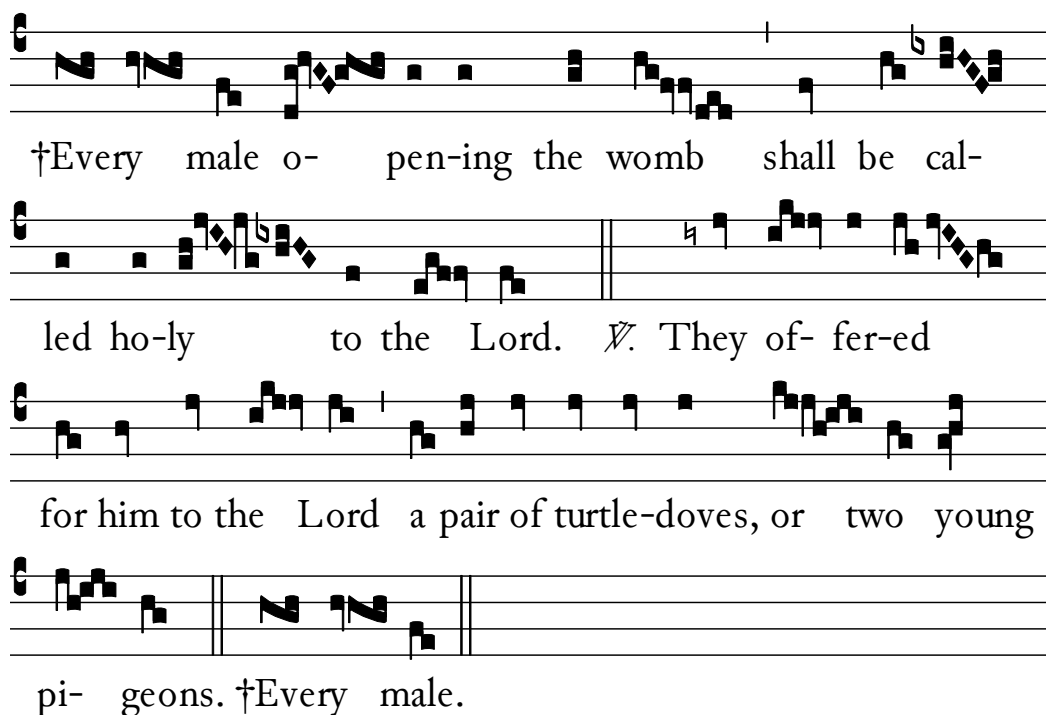
7406.

2. Resp. III.



 F-ter \* the days of her pu-ri-fi-ca-tion, accord-  
 ing to the law of Mo-ses, were ac- complish-ed,  
 they car- ri-ed Je-sus to Je- ru-sa-lem, to pre-sent  
 him to the Lord, as it is written in the law of the Lord.

On the Purification of Blessed Mary, Virgin.



†Every male o- pen-ing the womb shall be cal-  
 led ho-ly to the Lord. ∕. They of- fer-ed  
 for him to the Lord a pair of turtle-doves, or two young  
 pi- geons. †Every male.

7406a.

*Third Lesson.*

[23v.] **L**et it not therefore hinder you, unbelieving<sup>21</sup> soul, let it not seem impossible to you that a virgin should give birth : and in giving birth remain a virgin. Understand that God <was> born : and wonder not at a virgin giving birth. That thus thou shalt know that the saints and just of old desired to see what was granted to this old man Simeon : our Lord Jesus Christ, speaking to <his> disciples, said, Many just men and prophets have wished to see the things that you see, and have not seen them : and to hear the things that you hear and have not heard them. Indeed this old

man was much too late to hear, but was of a seasonable age to see. He did not wait to hear Christ speaking : whom he saw as an infant. And to him this was granted even when he was decrepit : as if he were longing and sighing and saying daily in his prayers, When shall He come ? Thinkest thou that He shall find me here ? Thinkest thou that these eyes shall see : the One by which the eyes of my heart shall be opened. He spake these things in his prayers : and for his desire he received an answer, that he would not taste death unless he had seen the Christ of the Lord.

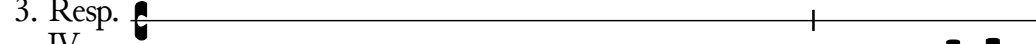

On the Purification of Blessed Mary, Virgin.

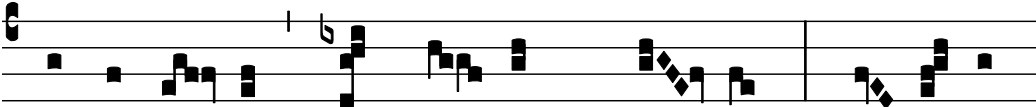
For Mary his mother carried <Him as> an infant : he saw <Him> and recognized <Him>. Whereby did he know what he recognized ? He was revealed inwardly : who was born

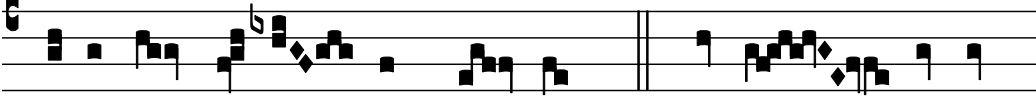
outwardly. He saw and he knew. Simeon recognized the infant that was silent : and the Jews killed the young man doing miracles.


*Obtulerunt pro eo Domino.*


AS:398; 1519-S:46r; 1531-S:23v.<sup>22</sup>

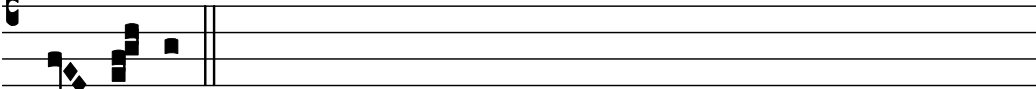
7307. 3. Resp.  IV.  Hey offer-ed \* for him to the Lord a pair

 of turtle- doves, or two young pig- eons. †As it is

7307b.  written in the law of the Lord. ✎. After the days

 of Ma-ry's pu-ri-fi-cation were accomplish- ed : they brought

 Je-sus to Je-ru-sa-lem, to pre-sent him to the Lord.



†As it is.

[✎. Glory be to the Father. 104\*. †As it is.]<sup>23</sup>

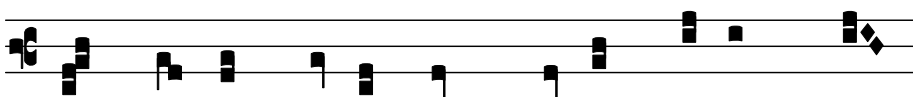
¶ *In the Second Nocturn.*

*Gratia celestis Reparatrix.*

AS:399; 1519-S:46r; 1531-S:23v.<sup>24</sup>

4. Ant.

IV.ii.



2967.

Eav'nly grace \* is outpoured Upon thy lips, Mo-



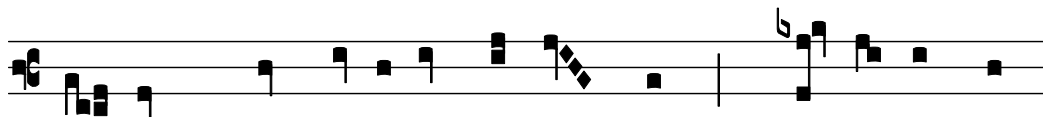
ther of the Lord : Virgin, through whom is re- paired All



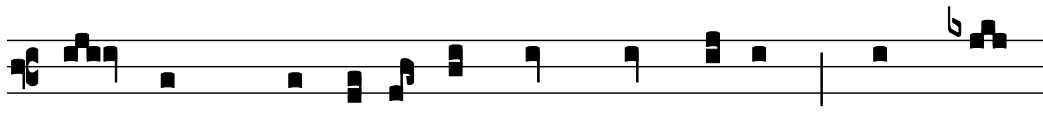
the world that once despaired : The King of Kings is he,



Who hath blessed thee for e-terni- ty, And hath made thee



to stand Chastely upon his right hand : Thee, a robe of

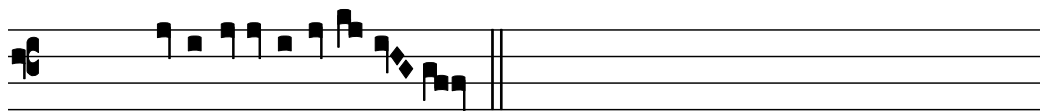


gold, bound With a yellow cord, doth surround : And so



a-dorns thee there, And rightly doth make thee fair.

On the Purification of Blessed Mary, Virgin.



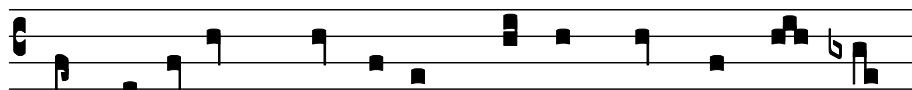
*Ps.* My heart hath uttered. (*xliv.*) [249].

*Sanctificans Dominus templum.*

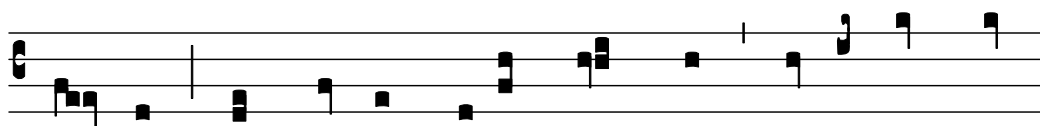
AS:399; 1519-S:46v; 1531-S:23v.<sup>25</sup>

4745.

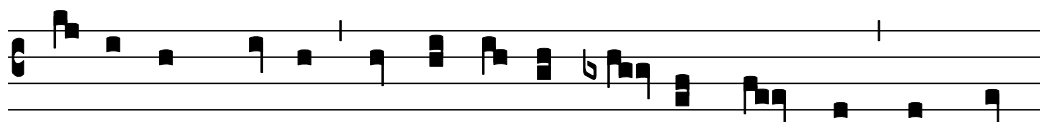
5. Ant.  
V.i.



Ancti-fy-ing the Virgin Mother \* As his temple



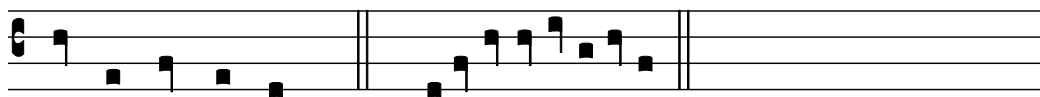
wor-thy, Christ the Lord be-ing sown there, Descendeth from



the highest glo-ry : Unto her, all na-tions earthly, And all



kingdoms for ev- er Say, O La-dy, we hail thee, God-bearer,



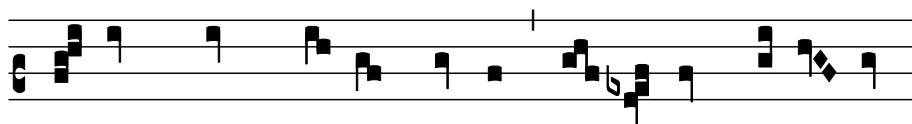
highest in fa-vour. *Ps.* Our God is our refuge. (*xlv.*) [250].

*Aula Maria Dei*

AS:399; 1519-S:46v; 1531-S:23v.<sup>26</sup>

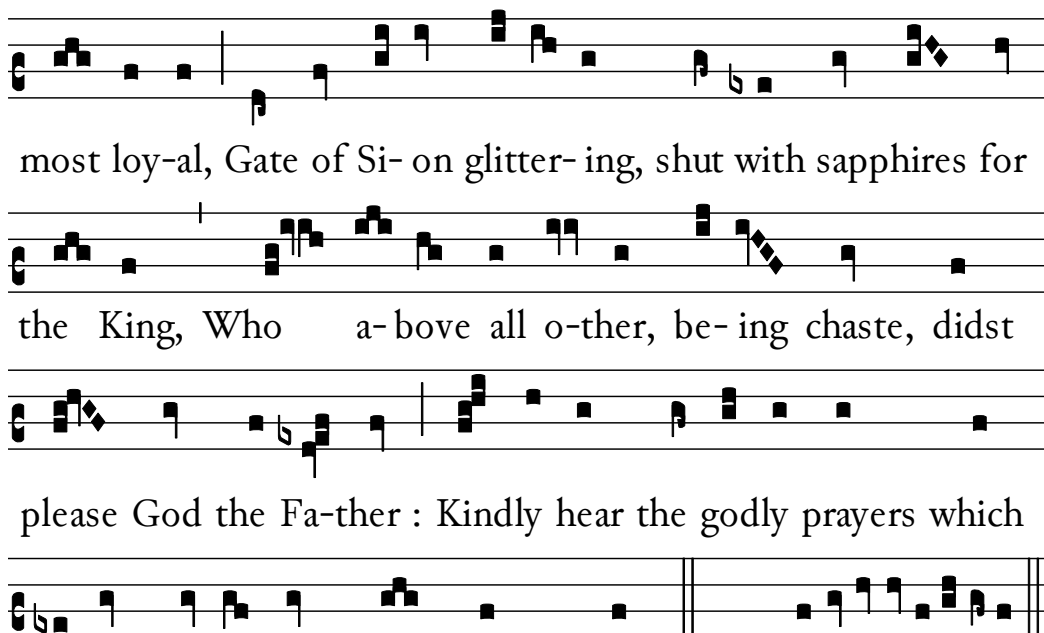
1532.

6. Ant.  
VI.



A-ry, \* God's pa-lace roy-al, ti-tle of modes-ty

On the Purification of Blessed Mary, Virgin.



most loy-al, Gate of Si- on glitter- ing, shut with sapphires for  
the King, Who a-bove all o-ther, be- ing chaste, didst  
please God the Fa-ther : Kindly hear the godly prayers which  
thy humble ser-vants have brought thee. *Ps.* The foundations.  
(*lxxxvj.*) [319].

℥. After child-bearing, [O Virgin].<sup>27</sup> [232].

*Lesson iiij.*

**W**hen, therefore, Simeon recognized him : he took him into his arms, that is into his arms : and embraced him. He carried the One by whom he was being carried. For he is Christ, the wisdom of God, reaching from end to end mightily, and ordering all things sweetly. How great he was there, and as great : so little he was made. Made little : he sought little ones. What is this, that he sought little ones ? He gathered not the proud : but the humble. He deigned to be placed in a manger : that he might be the food of pious

beasts. Simeon therefore took him in his arms : and said, Now thou dost dismiss thy servant, O Lord, in peace. Thou dismissest in peace : because I see peace. Whereby then dost thou dismiss in peace : because my eyes have seen thy salvation. The salvation of God is the Lord Christ : shew forth his salvation from day to day. You have, therefore, young boys, the boy Christ : you holy old men, the old man Simeon. But if you seek some married man to give testimony to the Lord : consider Zacharias. Simeon took weakness into his hands

On the Purification of Blessed Mary, Virgin.

: but inwardly he recognized majesty.  
 Let no one despise the One begotten  
 : if he wisheth to be born again. To  
 Him it belongeth to be born for our  
 sakes : let it belong to us to be born

again in Him, who hath come into  
 this world to save sinners, Jesus  
 Christ our Lord, to whom be glory  
 and power for ever.

*Thus far  
 Augustine.*

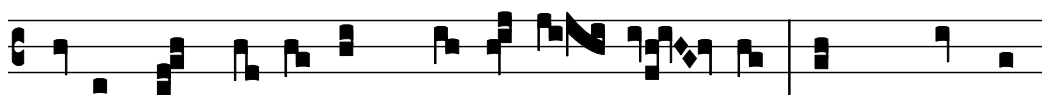
*Symeon justus et timoratus.*

AS:400; 1519-S:47r; 1531-S:23v.

7666. 4. Resp.  
 VII.

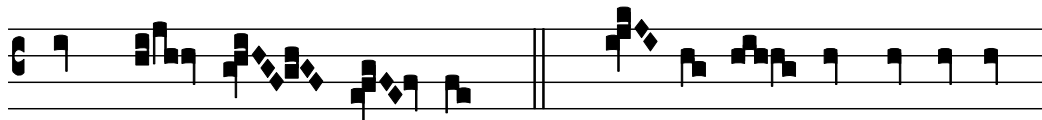


Ime- on, \* a just and de- vout man,

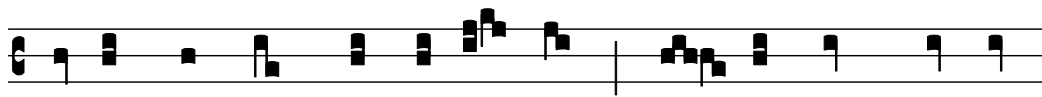


waited for the re-demption of Is- ra- el. †And the Ho-

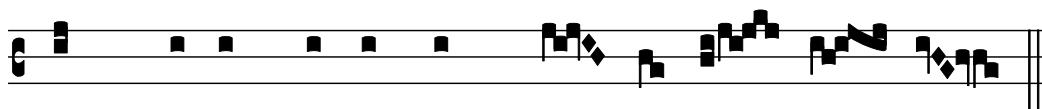
7666a.



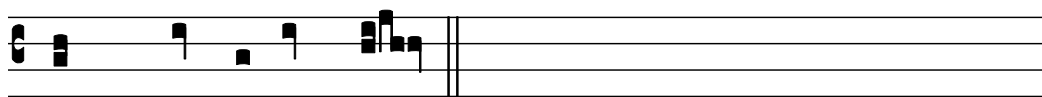
ly Ghost was in him. ✎ Si- me- on had re-ceived



an answer from the Ho-ly Ghost : that he should not see



death, be-fore he had seen the Christ of the Lord.



†And the Ho-ly Ghost.



*Lesson v. Ambrose on Luke, Book. 2. Chap. 8.*<sup>28</sup>

**A**ND behold there was a man in Jerusalem named Simeon : and this man was just and devout, waiting for the consolation of Israel. Not only by angels and prophets, by shepherds and parents, but also by elders and just men : hath the testimony of the begetting of the Lord been received. Every age and both sexes : and the wonders of the events build <our> faith. The Virgin begetteth, the barren woman giveth birth, the mute speaketh, Elizabeth prophesieth, the wise adore : he in the womb leapeth, the widow confesseth, the just man awaiteth. And rightly <is he called> just : who sought favour not for himself but for the people, desiring to be freed from

the bonds of bodily frailty, but waiting to see the promised one. For he knew that blessed were the eyes that saw him. Now, he saith, thou dost dismiss thy servant. Behold a just man wishing to depart as if enclosed in the weary prison of the body : that he may begin to be with Christ. For to depart and to be with Christ : is far better. But whosoever wisheth to be dismissed [in peace]<sup>29</sup> : let him come into the temple : let him come into Jerusalem, let him wait for the Christ of the Lord. Let him take in his hands the Word of God : he shall be embraced<sup>30</sup> in his arms as one of the faith. Then he shall be forgiven, that he may not see death, because he shall have seen life. [24r.]

*Responsum acceperat Symeon.*

AS:400; 1519-S:47r; 1531-S:24r.<sup>31</sup>

5. Resp. VI. 7537.

Ime- on \* had re-ceiv-ed an answer

from the Ho-ly Ghost, that he should not see death, be-

On the Purification of Blessed Mary, Virgin.

fore he had seen the Christ of the Lord : and he blessed God, and said. †Now thou dost dismiss thy servant in peace : because my eyes have seen thy sal-va-tion, O Lord. ¶. When his pa-rents brought in the child Je-sus, to do for him after the cus-tom of the law : he also took him into his arms, and said. †Now.

*Lesson vj.*

**T**Hou seest that the plentiful grace of the Lord is diffused over all generations : and that prophecy was to be denied to the unbelieving, not to the just. Behold, Simeon also prophesieth that the Lord Jesus Christ is come for the fall

and for the resurrection of many : that he may discern the merits of the just and the unjust : and according to the quality of our deeds the true and just Judge shall determine either the punishments or the rewards. And thy own soul (it saith) a sword shall

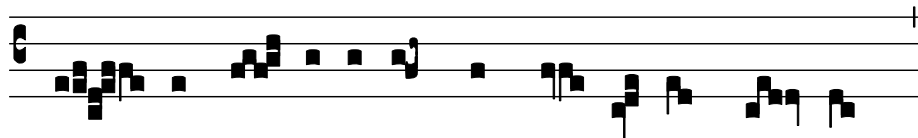

pierce. Neither literature nor history teacheth that Mary passed away from this life by the suffering of bodily death. For it was not the soul : but the body, that was pierced with a material sword. And thus he shewed Mary the wisdom of the heavenly mystery <to be> by no means unknown. For the Word, alive and stronger<sup>32</sup> and sharper than every most sharp sword, searcheth the soul, penetrating even to the division of the mind and spirit, and the joints and marrows, the thoughts and secrets of the heart : for minds are all naked and open to the Son of God, whom the secrets of conscience do not deceive. And so Simeon hath prophesied : union in wedlock had prophesied, the Virgin had

prophesied. The widow also ought to prophesy : lest any profession or sex should be wanting. And therefore Anna is brought forth by the wages of her widowhood and her manners : that she might be believed to have been entirely worthy, she announced the Redeemer of all to have come. The merits of whom we have described elsewhere, when we exhort widows : because we hasten on to other things, we reckon them not to be repeated in this place. He did not idly, however, mention the eighty-four years of her widowhood : because both seven twelves and two lents : appear to designate the sacred number. But thou, O Lord, have mercy upon us.

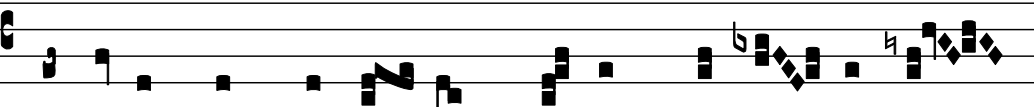
*Videte miraculum Matris Domini.*

AS:395, 401; 1519-S:43v, 47v; 1531-S:24r.<sup>33</sup>

6. Resp.  
III.

Ee \* the mi- racle of the Mo-ther of the Lord,

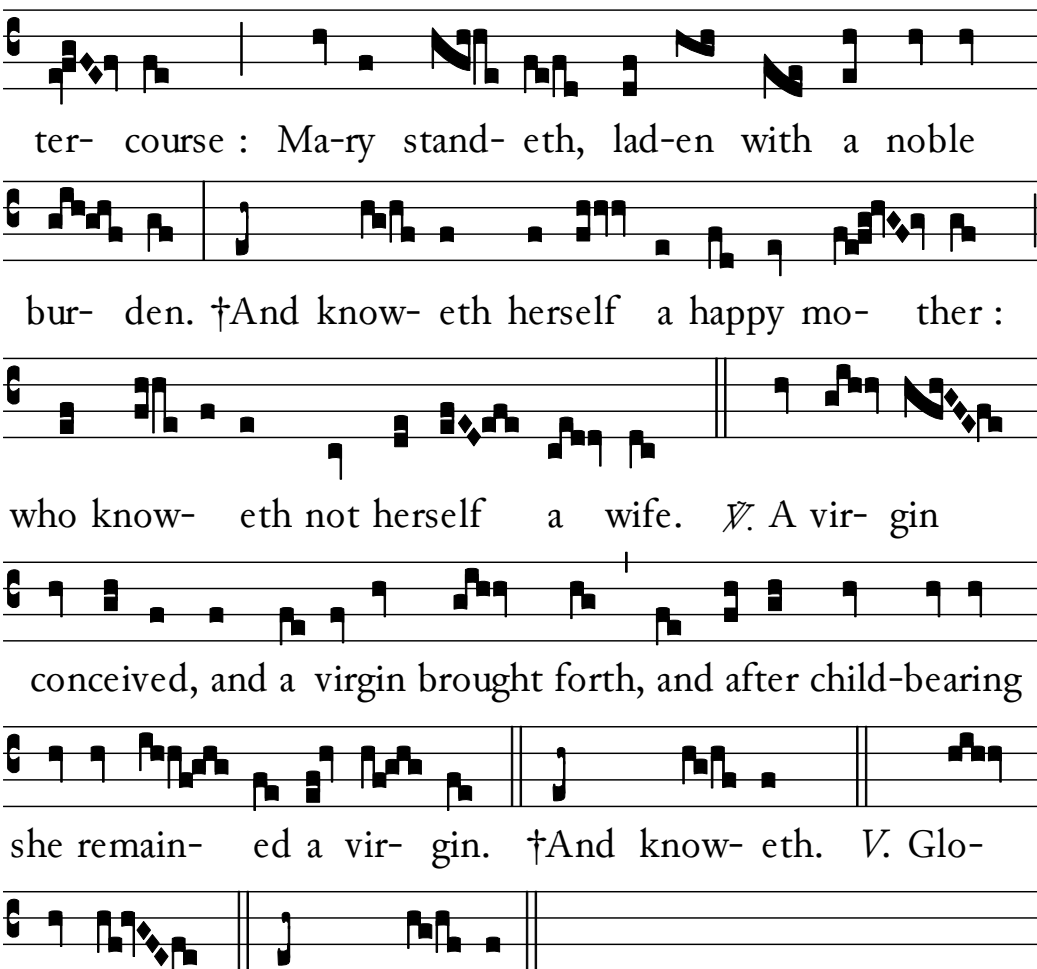


a virgin hath conceiv- ed know- ing no vi- rile in-

7869.

On the Purification of Blessed Mary, Virgin.

7869b.



ter- course : Ma-ry stand- eth, lad-en with a noble  
bur- den. †And know- eth herself a happy mo- ther :  
who know- eth not herself a wife. √. A vir- gin  
conceived, and a virgin brought forth, and after child-bearing  
she remain- ed a vir- gin. †And know- eth. V. Glo-  
ry be. 104\*. †And know- eth.

☪ *In the iij. Nocturn.*

*Psallite cantantes Domino.*

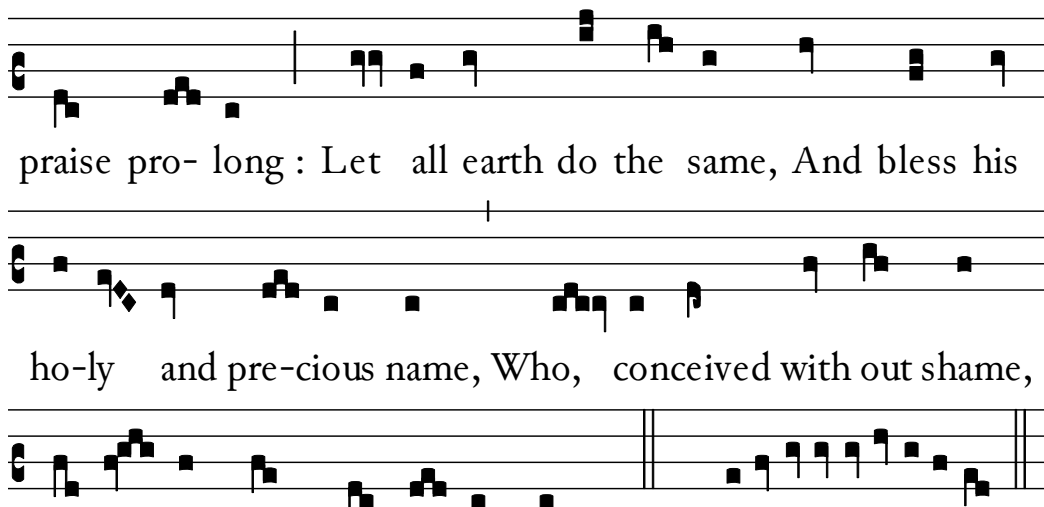
AS:401; 1519-S:47v; 1531-S:24r.<sup>34</sup>

4405. 7. Ant.  
VII.i.




Ing unto the Lord \* a new song, Singers, now his

On the Purification of Blessed Mary, Virgin.

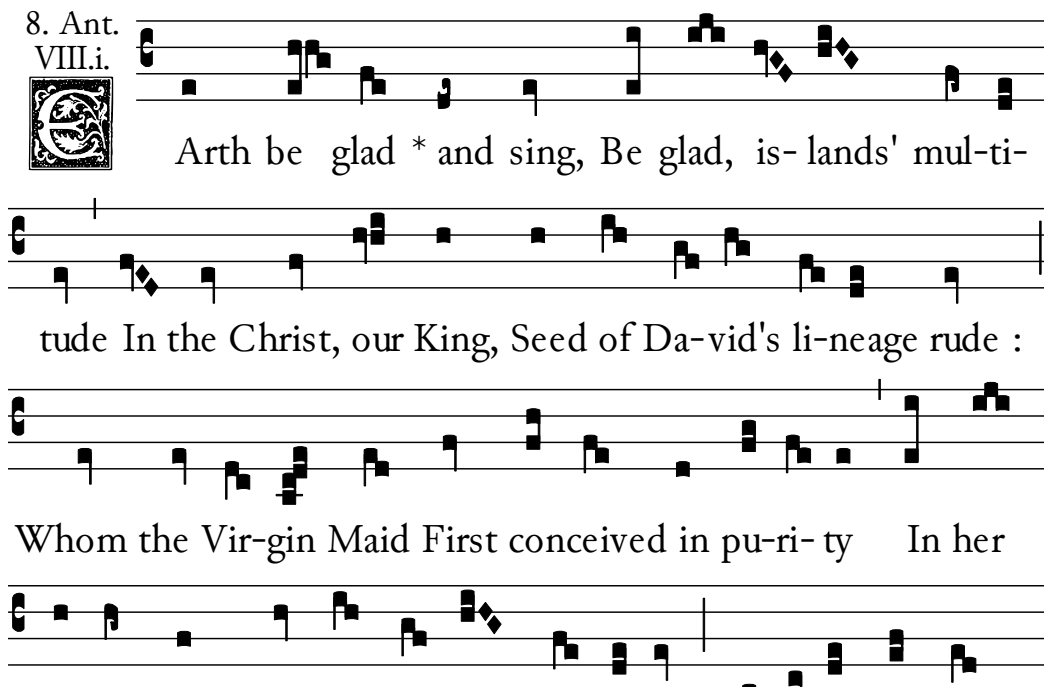


praise pro- long : Let all earth do the same, And bless his  
ho-ly and pre-cious name, Who, conceived with out shame,  
By Vir- gin womb to mor-tals came. *Ps.* Sing ye to the Lord.  
*j. (xcv.) [328].*

*Exultet telus letentur.*

AS:401; 1519-S:48r; 1531-S:24r.<sup>35</sup>

8. Ant.  
VIII.i.



Arth be glad \* and sing, Be glad, is- lands' mul-ti-  
tude In the Christ, our King, Seed of Da-vid's li-neage rude :  
Whom the Vir-gin Maid First conceived in pu-ri- ty In her  
bo-som laid, Born in per-fect chas-ti-ty : Ma-ry is her name,

2821.

On the Purification of Blessed Mary, Virgin.



Whom the faithful ev-erywhere Hold in high acclaim, And  
her so-lemn day re-ver-e. *Ps.* The Lord hath reigned. (*xcvi.*)  
[328].

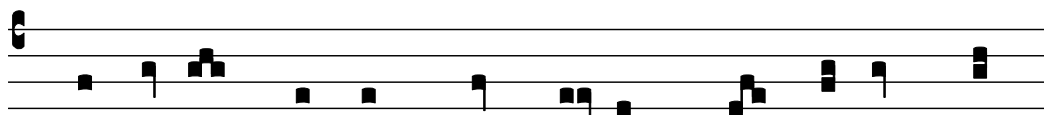
*Ave o Theotocos.*

AS:401; 1519-S:48r; 1531-S:24r.<sup>36</sup>

1540. 9. Ant. IV.i.



Ail, O ho-ly God-bear-er, Ma-ry, blest Vir-gin :



Who bar-est the Son which rul-eth the threefold frame-  
work of all cre-ation: Wherefore thou, be- ing lifted  
a-bove the hea-vens, art justly praised for ev-er.

*Ps.* Singye to the Lord. *ij.* (*xcvij.*) [340].

∅. Thou art beautiful. [232].

[Seventh Lesson.]

*A Reading from the Holy Gospel. According to Luke. ij. (22-23.)*



**A**T that time, After the days of Mary's purification, according to the law of Moses, were accomplished : they carried Jesus to Jerusalem, to present him to the Lord, as it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord. And that which followeth.

*A Homily of the Venerable Bede, Priest.*

14. *First Book.*<sup>37</sup>

**W**E venerate with due offices the solemnity of this present celebration which we honour on the fortieth day of our Lord's nativity : which being dedicated especially to the humility of the same our Lord and Saviour together with his undefiled mother, the reading of the holy Gospel indicateth : setting forth

that those which owed nothing to the law, submitted to the fulfilment of the decrees of the law in every respect. For the law commanded that a woman who, receiving the seed, had given birth to a son, should be unclean for seven days, and on the eighth day the infant should be circumcised, and the name should be furnished. After that also she should abstain from entering the temple and the man's bed : until the fortieth day of his birth, when she ought to bear an offering to the temple of the Lord. And every firstborn of the male sex is to be called holy of the Lord : and likewise to be offered also clean to the Lord, but the unclean must be changed or slain : and the firstborn of a man ought to be redeemed with five shekels of silver. But thou.

[24v.]

*Cum inducerent puer Jesum.*

AS:401; 1519-S:48r; 1531-S:24v.<sup>38</sup>

7. Resp.

I.



Hen his pa-rents \* brought in the child Je- sus :

6367.

On the Purification of Blessed Mary, Virgin.

Si-me-on took him in-to his arms, and bles- sed  
 God, and said. †Now thou dost dis- miss thy ser-  
 6367d. vant, O Lord, in peace. ∇. Sime-on, tak-ing up  
 the child in his hands : cri- ed out, say- ing. †Now.

*Lesson viij.*

**L**Et us consider more carefully, dearest brethren, the words of the law which we have put forth : and we shall see most clearly how the blessed Mother of God and perpetual Virgin, with the Son whom she brought forth, was most free from subjection to all of the law. For when the law saith that the woman who hath received seed would, having given birth, be adjudged unclean : and for long periods of time together with the offspring which she had begotten to be bound to offer sacrifices to be cleansed : it is evident, indeed, that that Virgin which gave birth without

receiving the seed of a man, together with the Son who was born to her, neither describeth what is unclean nor is shewn to be cleansed by salutary sacrifices. But just as our Lord and Saviour, who gave the law of divinity, appearing in man, wished to be made under the law, so that he might redeem those that were under the law, that we might receive adoption as sons : even so the blessed Mother of that One which by a special privilege was above the law, in order to shew nevertheless the example of humility, shrank not from being subject to legal institutions,



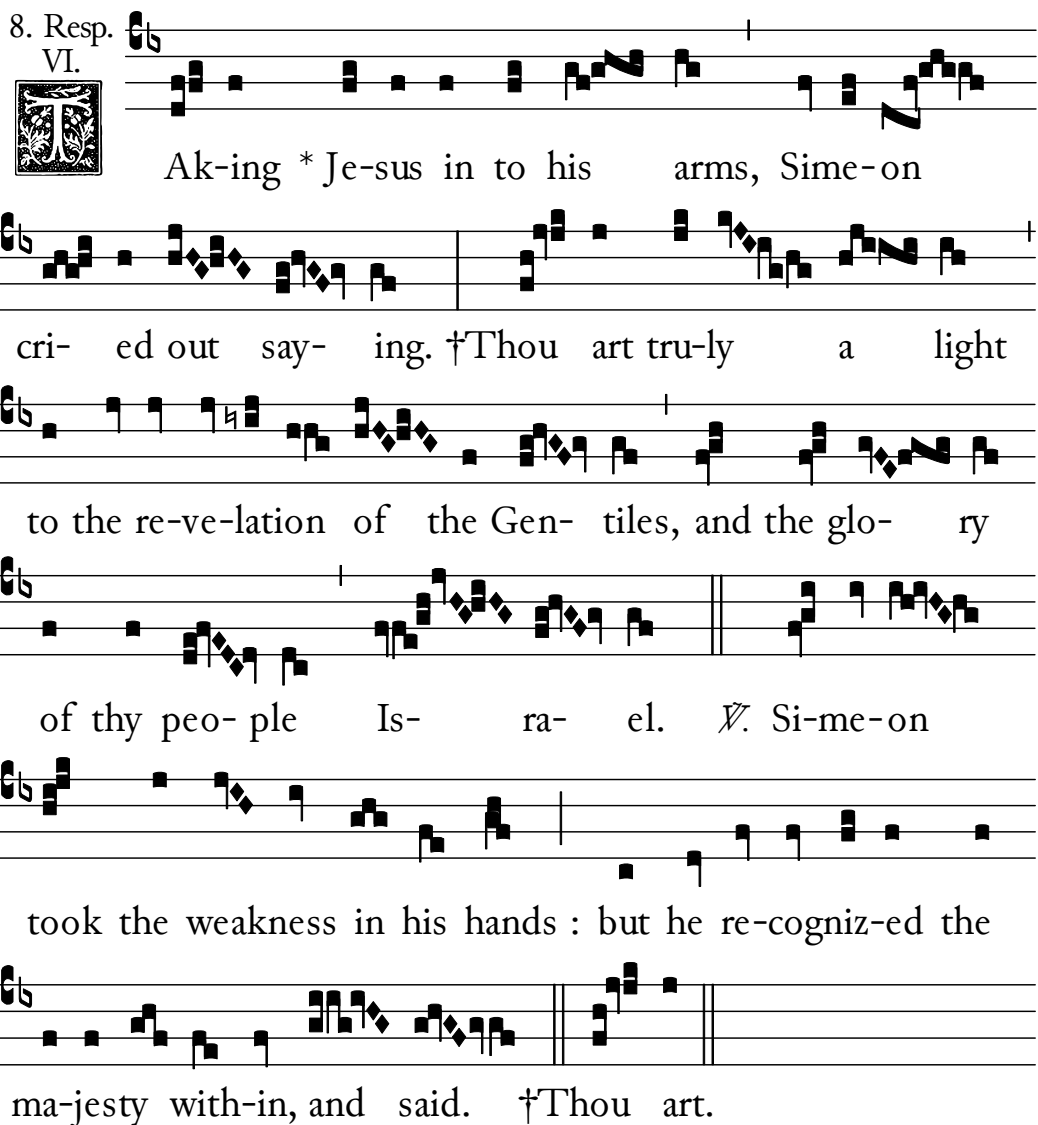
On the Purification of Blessed Mary, Virgin.

And to offer (it saith) a sacrifice,  
according as it is written in the law of

the Lord : a pair of turtledoves, or  
two young pigeons. But thou.

*Susciens Jesum in ulnas suas.*

AS:402; 1519-S:48v; 1531-S: 24v.<sup>39</sup>

8. Resp. VI.  7745.

7745g.

*Lesson ix.*

**I**T is agreeable, dearest brethren,  
to consider briefly : why the  
above mentioned birds are especially

commanded to be offered in sacrifice  
to the Lord. For Abraham the  
patriarch, so long before the law at

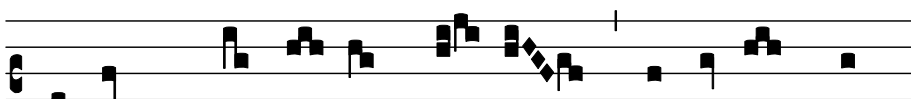
that time : is said to have offered these as a holocaust to the Lord. And in most of the ceremonies of the law : who is to be cleansed, is commanded to be cleansed<sup>40</sup> by these. The pigeon therefore sheweth simplicity, the turtledove chastity : because both the pigeon is simplicity, and the turtledove is a lover of chastity : because even if by chance he should lose his wife, he should take care not to seek another. Rightly, then, the turtledove and the pigeon are offered to the Lord in sacrifice : because evidently the simple and honest conduct of the faithful is a pleasing sacrifice of justice to him, because he who laboureth in his groanings, who washeth away his bed with tears every night, sacrificeth a victim most acceptable to God. But seeing that each bird according to its

habit of lamenting designateth the mourning and heavenly desires of the saints present : yet in this they differ, that the turtledove is solitary, but the pigeon is wont to lament in flocks. And for this reason, these <latter bespeak> the tears of private prayers : the former suggest the public assemblies of the church. Rightly, then, is the boy Jesus first circumcised, and with the days thus intervening he is brought to Jerusalem with the offering : because he himself, when he was a young man, first having trodden on all the corruption of the flesh, dying and rising, and then on the intervening days with the flesh itself now immortal which he had made as a sacrifice to God for our salvation, ascended to the joys of the heavenly city. But thou.

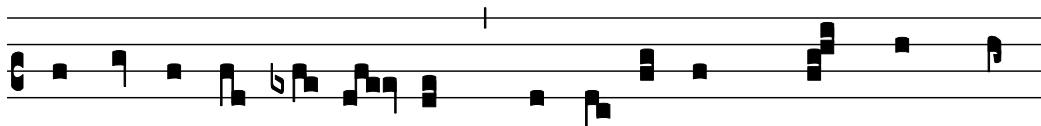
*Gaude Maria Virgo.*

AS:402; 1519-S:49r; 1531-S: 24v.<sup>41</sup>

6579. 9. Resp. VI.



E-joice, \* O Vir-gin Ma- ry, thou a-lone hast



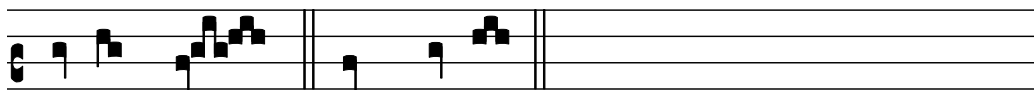
destroy-ed all he-re- sies, who be-liev-edst that which was

On the Purification of Blessed Mary, Virgin.

spok-en by the archangel Ga-bri-el. †Whilst a vir-gin thou  
hast giv-en birth to God and Man. ‡And after child bear-ing  
thou remain-edst a spotless Vir-gin. ✠. We know that Ga-  
bri-el the archangel brought thee a mes-sage from hea-  
ven : we be-lieve that thy womb was impregnat-ed by the  
Ho-ly Ghost : let the wretched Jew be ashamed, who  
saith that Christ was born of the seed of Jo-seph. †Whilst.  
✠. Glo-ry be to the Father and to the Son : and to the

6759a.

On the Purification of Blessed Mary, Virgin.



Ho-ly Ghost.      ‡And after.

[*Before Lauds.*]

℣. Simeon received an answer from the Holy Ghost.

℟. That he should not see death, before<sup>42</sup> he had seen the Christ of the Lord.

¶ *At Lauds.*

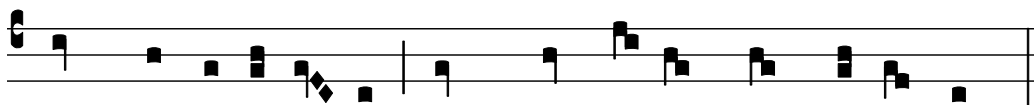
*Simeon justus et timoratus.*

AS:403; 1519-S:49r; 1531-S: 24v.<sup>43</sup>

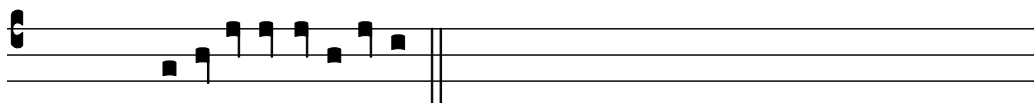
4951. 1. Ant.  
III.iv.



Ime-on \* was just and de-vout, wait-ing for the re-



demption of Isra- el : and the Ho-ly Ghost was in him.

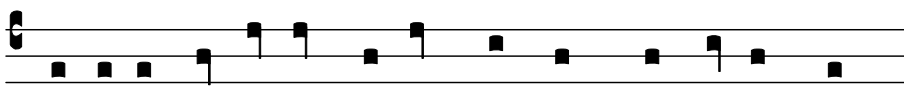


*Ps.* The Lord hath reigned. (*xcij.*) [52].

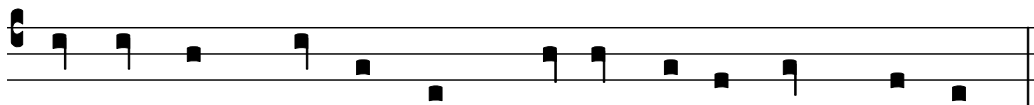
*Responsum accepit Symeon.*

AS:403; 1519-S:49v; 1531-S: 24v.<sup>44</sup>

4639. 2. Ant.  
III.iv.

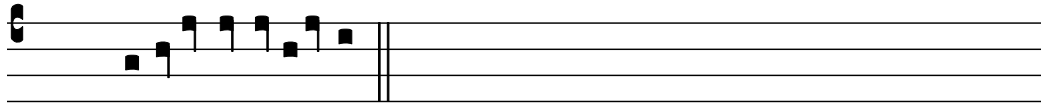


Ime-on re-ceived \* an answer from the Ho-ly Ghost :



that he should not see death, be-forehe had seen the Lord.

On the Purification of Blessed Mary, Virgin.

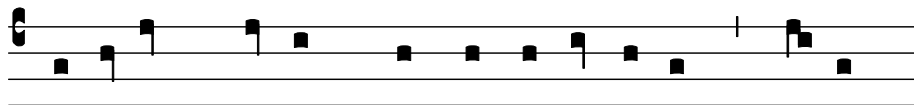


Ps. Sing joyfully. (*xcix.*) [53].

*Accipiens Symeon puerum.*

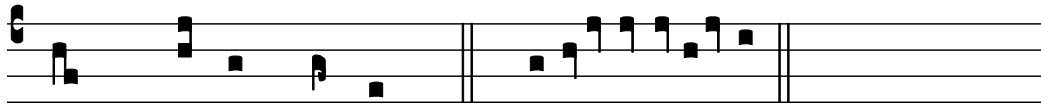
AS:404; 1519-S:49v; 1531-S:24v.

3. Ant.  
III.iv.



1233.

Ime-on, \* tak-ing the child into his arms, giv-ing

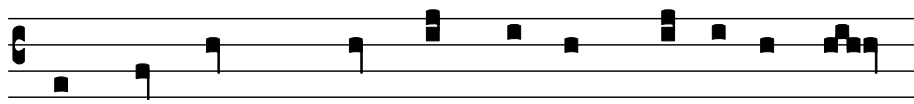


thanks, blessed the Lord. Ps. O God, my God. (*lxij. & lxvj.*)  
[54].

*Nunc dimittis Domine.*

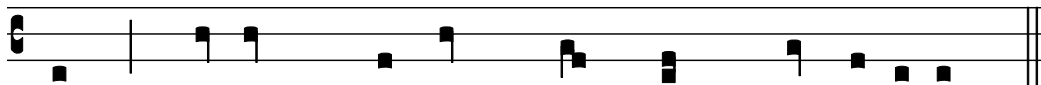
AS:404; 1519-S:49v; 1531-S:24v.<sup>45</sup>

4. Ant.  
VII.iii.

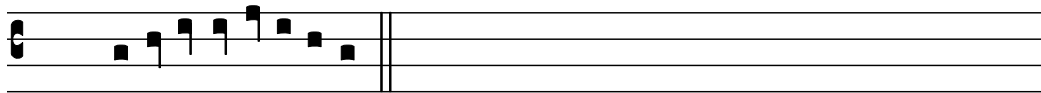


3975.

Ow, O Lord, \* thou dost dismiss thy servant in



peace : be-cause my eyes have seen thy salvation



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

On the Purification of Blessed Mary, Virgin.

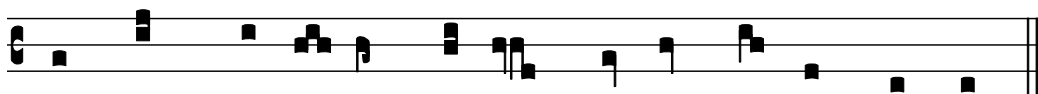
*Viderunt oculi mei.*

AS:404; 1519-S:49v; 1531-S:24v.<sup>46</sup>

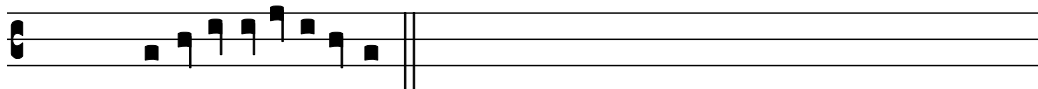
5. Ant.  
VII.iii.



Y eyes \* have seen thy sal-uation : which



thou hast pre-par-ed be-fore the face of all peoples.



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

*Chapter.* Behold I send. {254}.

*O gloriosa femina.*

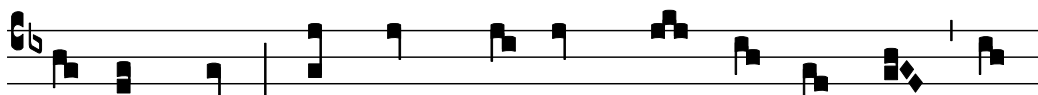
HS:147r; 1519:49v; 1531-S:42v.<sup>47</sup>

Hymn.  
II.

8375e.



glo- rious Maid, ex-alt-ed far Bey-ond the light of



burn-ing star : From him who made thee thou hast won Grace

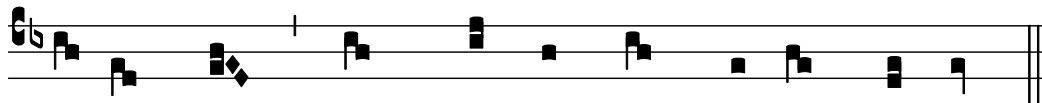


to be Mother of his Son. 2. That which was lost in hap-less

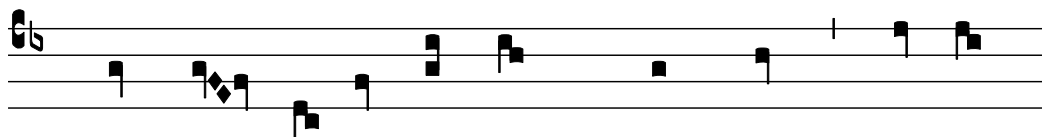
On the Purification of Blessed Mary, Virgin.



Eve Thy ho-ly Sci- on did retrieve : The tear-worn sons of



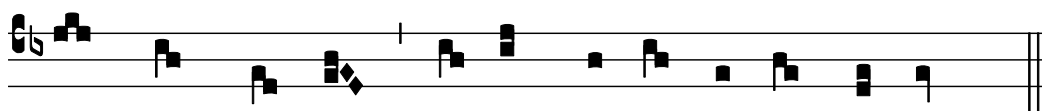
A-dam's race Through thee have seen the heavenly place.



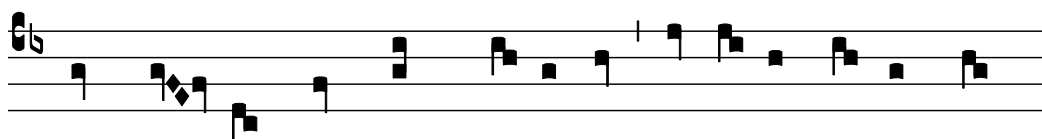
3. Thou wast the gate of heaven's high Lord, The door



through which the light hath poured : Christians re-joice,



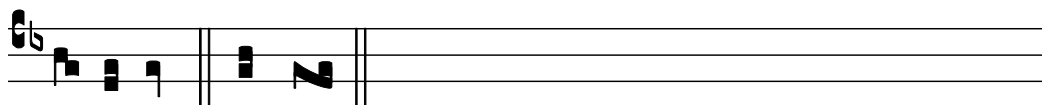
for through a Maid To all mankind is life conveyed.



4. All ho- nour, laud, and glo-ry be, O Je-su, Vir-gin-born,



to thee : All glo-ry, as is ev-er meet, To Father and to



Pa- raclete. Amen.

℣. We have received thy mercy, O God.

℟. In the midst of thy temple.

On the Purification of Blessed Mary, Virgin.

*Senex puerum portbat.*

AS:404; 1519-S:50r; 1531-S:24v.<sup>48</sup>

Ant.

I.v.

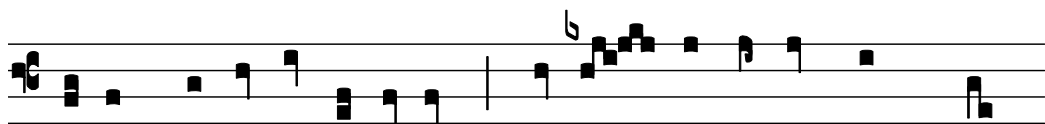


He old man \* car-ri- ed the child, but the child

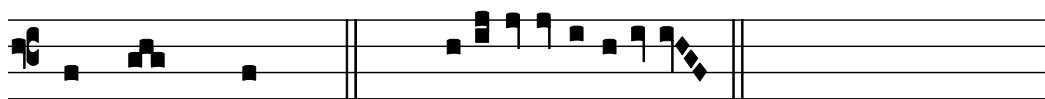


[25r.]

rul-ed the old man : he whom a virgin bore, and after child-



-bearing remained a virgin : the same a-dor-ed him whom



she brought forth. *Ps.* Blessed be the Lord. 54\*.

*Prayer.* Almighty and everlasting God. {258}.

¶ *At j.*

*Ant.* Simeon was just and devout. *j. of Lauds.* {284}.

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

*Ant.* Thanks be unto thee. [119].

*Ps.* Quicumque vult. [119].

¶ *At iij.*

*Ant.* Simeon [received].<sup>49</sup> *ij. of Lauds.* {284}.

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

*Chapter.* Behold I send. {254}.

[ ¶ *Let the following melody be sung on this day and on the day of the Assumption and Nativity and Conception of Blessed Mary at Terce on this Responsory.*]<sup>50</sup>




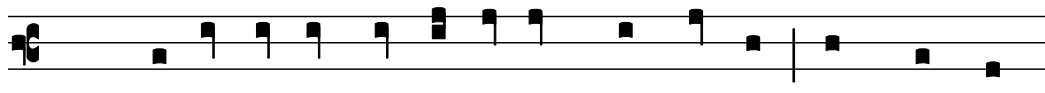
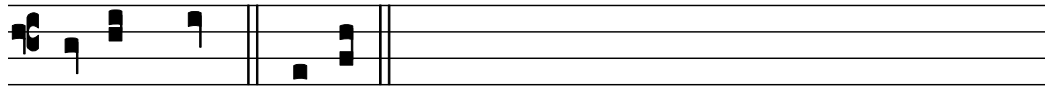
On the Purification of Blessed Mary, Virgin.


*Sancta Dei Genitrix.*

AS:404; 1519-S:50r; 1531-S:25r.<sup>51</sup>

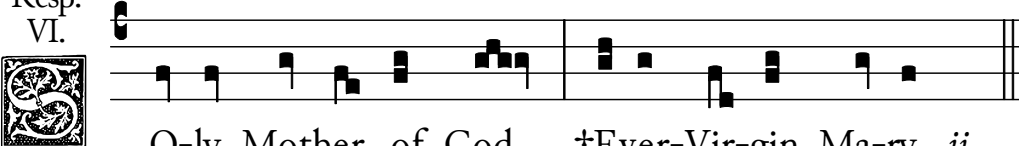
7568. Resp. IV.  O-ly Mother of God. †Ever-Virgin Ma-ry. ij.


 7568a. *V.* Intercede for us to the Lord our God. †Ever-Virgin.

 *V.* Glo-ry be to the Father and to the Son : and to the  
  
Ho-ly Ghost. Ho-ly.

[  Let this following melody be sung daily during the Octave and on the Octave of the Assumption of Blessed Mary and the Nativity and at the Comemoration of the same throughout the whole year outside of Advent and Paschaltide at Terce on this Responsory.]<sup>52</sup>

1519-S:50r; 1531-S:25r.

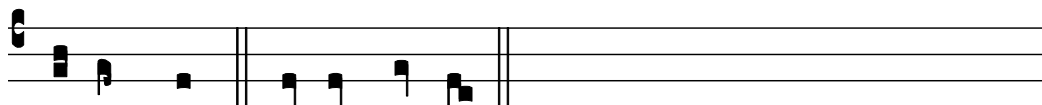
Resp. VI.  7568. O-ly Mother of God. †Ever-Vir-gin Ma-ry. ij.

 7568a. *V.* Intercede for us to the Lord our God. †Ever-Vir-gin.

On the Purification of Blessed Mary, Virgin.



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



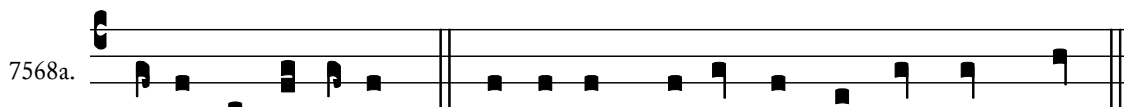
Ho-ly Ghost. Ho-ly Mother.

∅. After child-bearing, [O Virgin, thou didst remain inviolate].<sup>53</sup> [232].

[C] *In Paschaltide let this melody be sung.*

1519-S:50v.

7568. Resp. VI.  O-ly Mother of God, Ever-Virgin Ma-ry. †Alle-



lu-ya, al-le-lu-ya*ij*. ∅. Intercede for us to the Lord our God.



†Alle-lu-ya. ∅. Glo-ry be to the Father, and to the Son :



and to the Ho-ly Ghost. Ho-ly Mother.

∅. After child-bearing, O Virgin.]<sup>54</sup> [232].

*Prayer.* Almighty and everlasting God. {258}.

[C] *At vj.*

*Ant.* Simeon, taking the child. *ij. of Lauds.* {285}.

On the Purification of Blessed Mary, Virgin.

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


*Chapter. Malachie ij.* (2-3.)

<p><b>F</b>Or he is like a refining fire, and like the fuller's herb : and he shall sit refining and cleansing the</p>	<p>silver, and he shall purify the sons of Levi.</p>
--	--

*Post partum Virgo.*

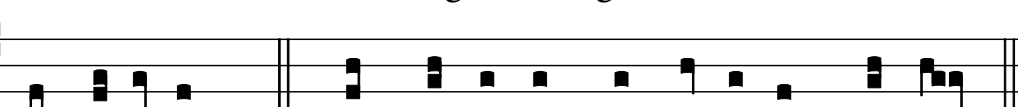
1519-S:50v; AS:404.

Resp.  
VI.



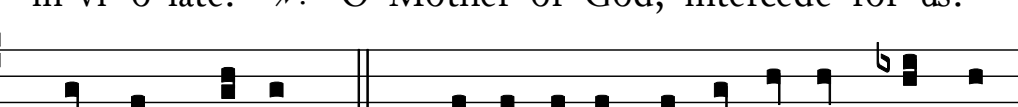
7400.

**F**-ter child-bearing, O Vir-gin. †Thou didst remain

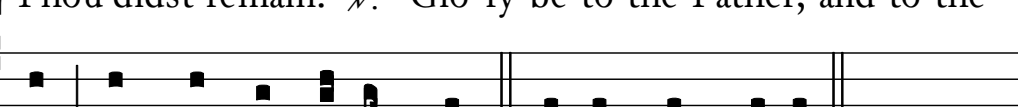


7400a.

in-vi-o-late. ⁊. O Mother of God, intercede for us.




†Thou didst remain. ⁊. Glo-ry be to the Father, and to the




Son : and to the Ho-ly Ghost. After child-bearing.

⁊. Thou art [beautiful].<sup>55</sup> [232].

[  *In Paschaltide.*

1519-S:50v.

Resp.  
VI.




7400.

**F**-ter child-bearing, O Virgin, thou didst remain in-

On the Purification of Blessed Mary, Virgin.

7400a.



vi- o-late. †Alle- lu-ya, al-le-lu-ya. *ij.* ⁊. O Mother of God, in-  
 tercede for us. †Alle- lu-ya. ⁊. Glo-ry be to the Father, and  
 to the Son : and to the Ho-ly Ghost. After child-bearing.

⁊. Thou art beautiful].<sup>56</sup> [232].

*Prayer.* Almighty and everlasting God. {258}.

¶ *At ix.*

*Ant.* My eyes have seen. *v. of Lauds.* {285}.

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

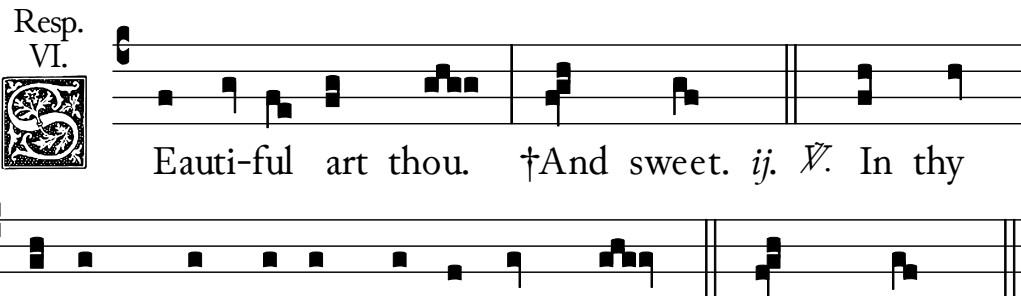
*Chapter.* *Malachi ij.* (3.)

And <they> shall refine<sup>57</sup> them as gold, and as silver : and they shall offer sacrifices to the Lord in justice.

*Speciosa facta es.* 1519-S:50v; AS:404.

sar0665.  
 sar0665a.

Resp.  
 VI.

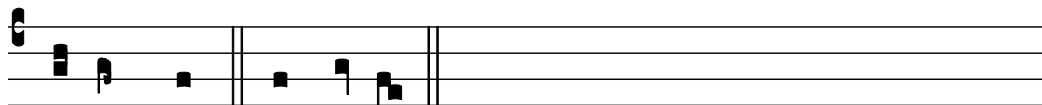


**S**Eauti-ful art thou. †And sweet. *ij.* ⁊. In thy  
 pleasures, O ho-ly Mother of God. †And sweet.

On the Purification of Blessed Mary, Virgin.



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

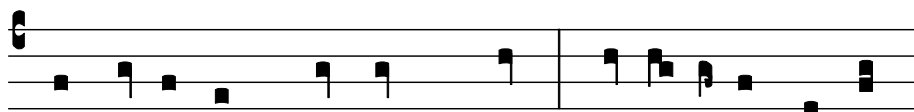


Ho-ly Ghost. Beauti-ful.

[  *In Paschaltide.*

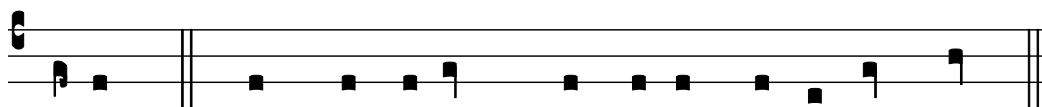
1519-S:50v.

Resp.  
VI.



sar0665.

Eauti-ful art thou and sweet. †Alle-lu-ya, al-le-



sar0665a.

lu-ya. *ij.* ∞. In thy de-lights, O ho-ly Mother of God.




†Alle-lu-ya. ∞. Glo-ry be to the Father, and to the Son :



and to the Ho-ly Ghost. Beauti-ful.

∞. God hath chosen [her].<sup>58</sup> 78.

*Prayer.* Almighty and everlasting God. {258}.

 *At ij. Vespers.*

*Ant.* Simeon [was just].<sup>59</sup> {284}.

*Psalms as at First Vespers.*

[*Ps.* The Lord said to my Lord. (*cix.*) [363].

On the Purification of Blessed Mary, Virgin.

Ps. I will praise thee. (cx.) [364].

Ps. Blessed is the man. (cxj.) [365].

Ps. Out of the depths. (cxxxix.) [388].

Ps. O Lord, remember David. (cxxxj.) [393].<sup>60</sup>

Chapter. Behold I send. {254}.

*Gaude gaude gaude Maria Virgo.*

BL-52359:217v; AS:402; 1519-S:51r; 49r; 1531-S:25r.<sup>61</sup>

*Let the Responsory be sung this way.*

6759.

Resp.  
VI.



E-joyce, re-joyce, re-joyce, O Vir-gin

*Let the Choir continue [the whole]<sup>62</sup> R̄.*

\* Ma-ry, thou a-lone hast destroy-ed all he-re-sies, who

be-liev-edst that which was spo-ken by the archangel Ga-bri-

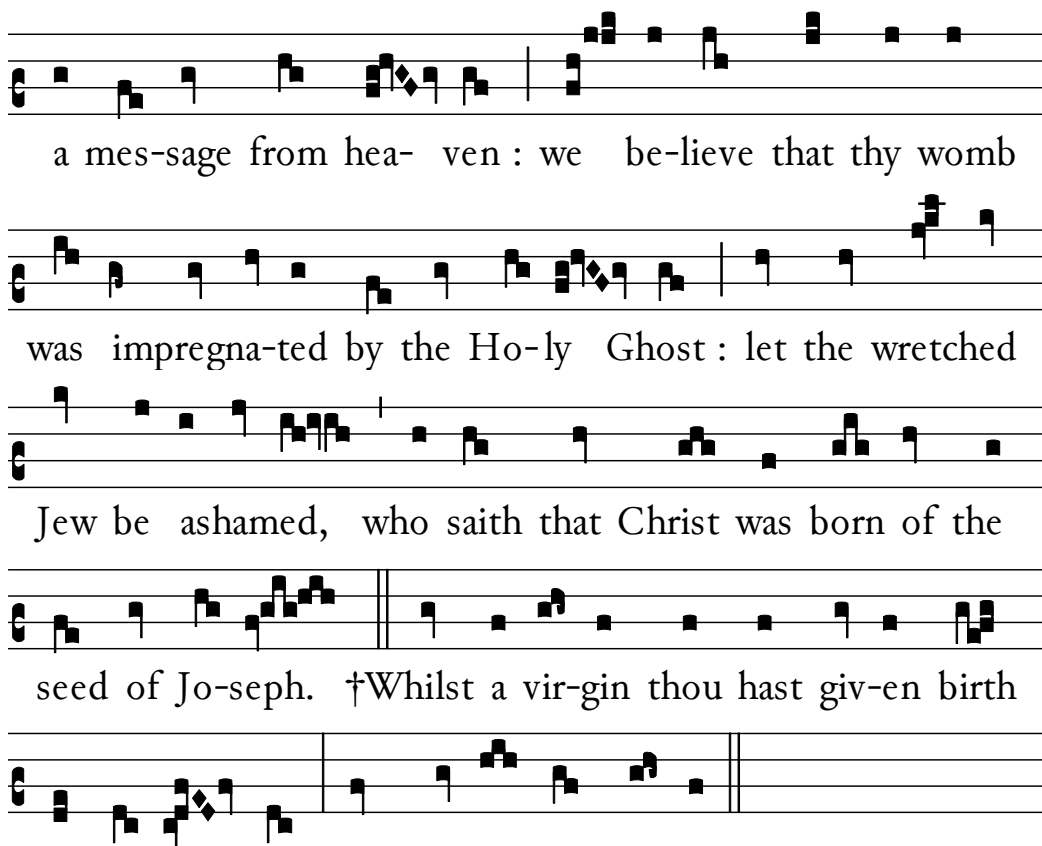
el. †Whist a vir-gin thou hast giv-en birth to God and Man.

‡And after childbear-ing thou remain-edst a spotless Vir-

6759a.

gin. R̄. We know that Ga-bri-el the archangel brought thee

On the Purification of Blessed Mary, Virgin.



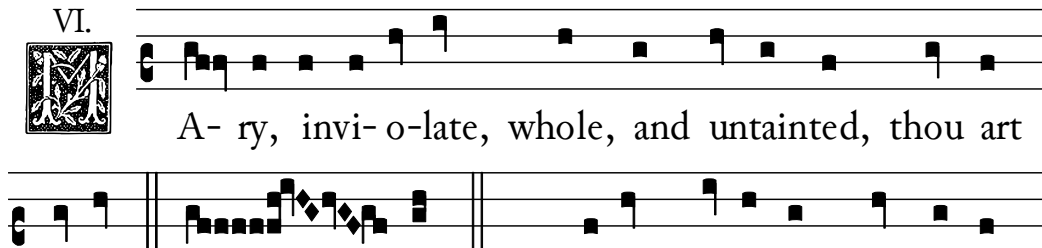
a mes-sage from hea- ven : we be-lieve that thy womb  
 was impregna-ted by the Ho-ly Ghost : let the wretched  
 Jew be ashamed, who saith that Christ was born of the  
 seed of Jo-seph. †Whilst a vir-gin thou hast giv-en birth  
 to God and Man. ‡And after child bear-ing.

*Let not farther be sung : but immediately let be begun the Prose May, inviolate. the Choir meanwhile sitting and singing the Prose responding on this letter A. after each and every Verse.*

*Inviolata integra et casta.*

AS:403; 1519-S:51r; 1531-S:25r.<sup>63</sup>

Prosa.  
VI.

A- ry, invi- o-late, whole, and untainted, thou art  
 for aye. A. Who art cre- a-ted the shin-ing

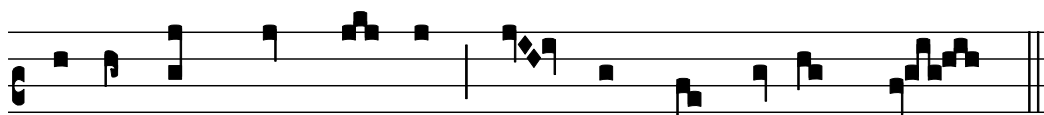
6759.

On the Purification of Blessed Mary, Virgin.

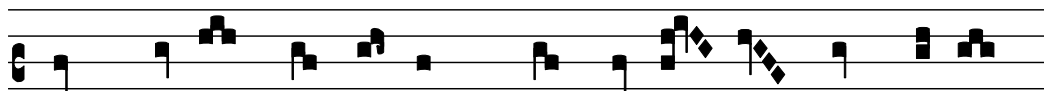
gate to heaven's way. *A.* *V.* O dearest, gracious  
Mother of Christ, we pray. *A.* *V.* Hear thou the pi-  
ous hymns of the praise we pay. *A.* *V.* Grant both  
our hearts and our bodies to be pure always. *A.*  
*V.* Whose hearts and voices in prayer their lowli-ness betray.  
*A.* *V.* Grant thou through thy prayers of sweet-  
sounding sway. *A.* *V.* That we may joy in life  
that lasts for aye. *A.* *V.* O thou only kind, we pray.  
*[Let] the Choir [continue this way.]*<sup>64</sup>  
Thou remain- edst a spotless Vir- gin. *V.* Glo-ry be to the



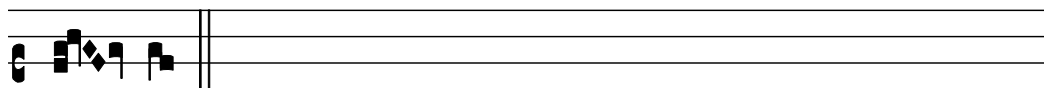
On the Purification of Blessed Mary, Virgin.



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



‡And after childbear-ing thou remain-edst a spotless



Vir- gin.

*When this Feast shall fall withing lxx., the Hymn All prophets hail thee. {256}.*

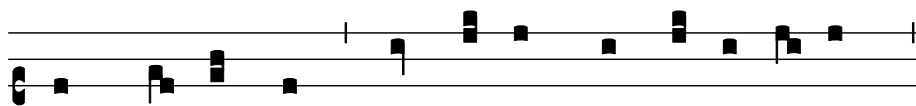
*If however it shall fall before<sup>65</sup> lxx. let [this]<sup>66</sup> Sequence Come, ye faithful. be sung.*

*And let Amen. be sung at the end of the Sequence.*

*Letabundus exultet fidelis.*

1519-S:51v; 1531-S:25r.<sup>67</sup>

Seq.  
VI.



Ome, ye faithful, \* Loud ex-ult, with joy exceeding,



Alle- lu-ya ! Mo-narch's Mo-narch, From a Virgin-womb



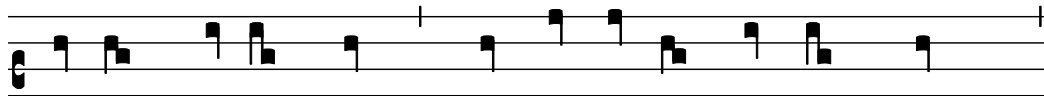
pro-ceeding, Mighty wonder ! Angel of the counsel here,



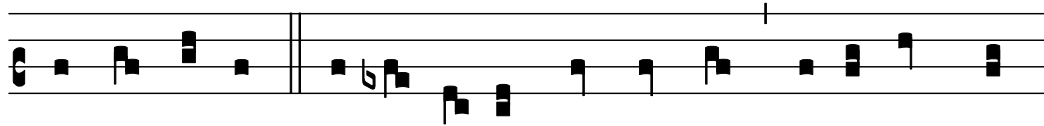
Sun from Star, he doth appear, Born of Maiden. Sun that

508017.

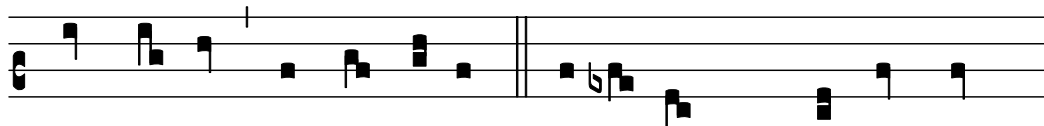
On the Purification of Blessed Mary, Virgin.



ne-ver knoweth night, Star for ev-er gleaming bright,



Lustrous ev-er. As a star its kindred ray, Ma-ry doth her



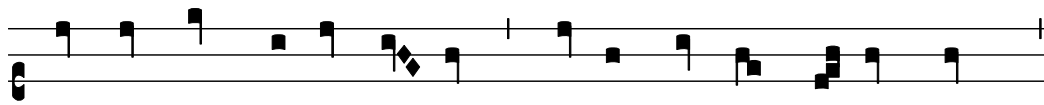
Child display, Like in na-ture. Still undimm'd the star shines



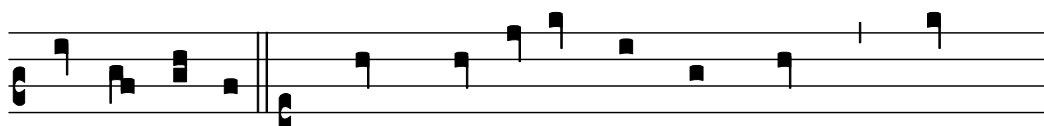
on, And the Virgin bears a Son, Pure as ev-er. Le-ba-non



his ce-dar tall To the hyssop of the wall, Now comformeth.



Word on high he doth as-sume Human flesh in Ma-ry's womb,



God in-carnate. Though E-sai-as had foreshown, Though



the sy-na-gogue had known, Yet the truth she will not own,

On the Purification of Blessed Mary, Virgin.

Blind re-maining. If her Prophets speak in vain, Let her heed  
 a Gentile strain, And from mystic Sy-bil gain Light in  
 darkness. No longer then de-lay ; Doubt not what le-gends say ;  
 Why be cast a-way, A race forlorn ? Turn and this Child be-  
 hold, That ve-ry Son of old In God's writ foretold, A Maid  
 hath borne. A-men.

℣. We have received [thy mercy, O God.

℟. In the midst of thy temple].<sup>68</sup>

*Cum inducerent puerum Jesum.*

AS:405; 1519-S:52r; 1531-S:25r.

Ant.  
 Ii.

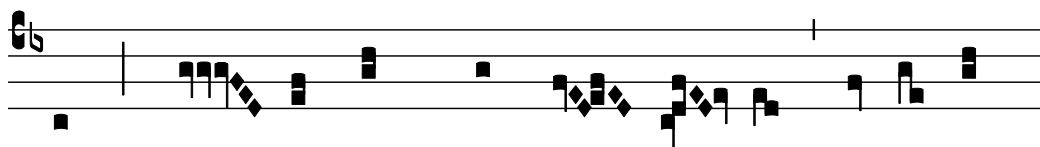
**A** Hen his pa-rents \* brought in the child Je- sus,

2011.

On the Purification of Blessed Mary, Virgin.



Sime-on took him in-to his arms, and bles-sed God, say-



ing : Now, O Lord, thou dost dis- miss thy ser-vant



in peace. *Ps.* My soul doth magnify. 55\*.

*Prayer.* Almighty and everlasting God. [*as above.*]<sup>69</sup> {258}.

*Let be made no Memorial of Saint Blaise, Bishop aloud nor in silence : although at this Vespers a Solemn Memorial shall be made of the Sunday of lxx. lx. [or]<sup>70</sup> l.*

*If the Sunday of lxx. should happen this day, let all the service be of the Feast : but without Alleluya. and Te Deum. And let a Solemn Memorial be made of the Sunday at both Vespers, and at Matins, and at Mass : the History of lxx. shall be sung during the week, of course on the iij.<sup>71</sup> v. and vj. ferias, and then let nothing be made of the Feast of Saints Vedast and Amand besides a Memorial at Vespers and at Matins of Saint Mary : which shall precede the Memorial of the Holy Ghost.*

*Let it be made likewise if this Feast shall fall on the Sunday of lx.*

*If however this Feast should fall on the Sunday of l. : let the History of the Sunday likewise be said during the week : evidently on the ij. and vj. ferias and on Saturday, and then let nothing be made of Saint Blaise, Bishop, except only a Memorial at Matins of Saint Mary : which shall precede the Memorial of the Holy Ghost.*

*If however this Feast shall fall on the Saturday next before lxx., Second Vespers will be of the Feast with a Solemn Memorial of the Sunday of lxx. but without Alleluya. [and without the Sequence Come, ye faithful.]<sup>72</sup> However, let not the Feast of the Purification be moved, on account of the sacrament of the Day of Purification : of course so that the number of the Day of Purification is kept. To be sure the sacrament of the*

On the Purification of Blessed Mary, Virgin.

---

*Purification is, as was taught by Moses in the Law, that a woman when she hath given birth to a male child should refrain for forty days from entering into the Temple, and from the bed of her husband : however on the fortieth day she should come with her neighbours and with sacrifices and gifts : and be purified from childbirth at the entrance of the Temple. And because it was proclaimed thus in the Law let not the Feast of the Purification be moved on account of lxx. and the others.*

[25v.] ¶ *Saint Blaise, Bishop [and Martyr].*<sup>73</sup>

(iij. February.)

[*Duple Invitatory,*]<sup>74</sup> *Three Lessons.*

*Prayer.*

**L**Et thy blessed Martyr, Blaise, O Lord, implore the aid of thy loving-kindness for us,<sup>75</sup> that we may

be sensible of his protection whose feast we celebrate. Through our Lord.

*Lesson j.*

**S**aint<sup>76</sup> Blaise lived the whole time of his life meek, pure, innocent, worshiping God, true, gentle, refraining from every depraved deed. Seeing, therefore, his irreproachable life, those which were of the faithful in Sebaste, a city of Cappadocia : chose him as their bishop. But he himself, going up to a mountain which is called Argeos, dwelt there in a certain cave, and the wild animals gathered to him.<sup>77</sup> And if perchance it happened to them to be gripped with any pain : any of them, as if by understanding,<sup>78</sup> ran to the same holy one in the cave, and they would not depart from him

before he had laid his hands on them, blessing them. And so in those days : Agricolaus the governor ordered the wild animals to be gathered. And when the slayers of the beasts came out, they came to the mountain in which holy Blaise the bishop was dwelling : and seeing the cave, and a multitude of wild beasts standing before him, being perplexed among themselves, they wondered, saying, What doth this mean ? Now those men drawing nigh to the cave : found blessed Blaise making his prayer. And, returning : they told the governor what they had seen.

*Second Lesson.*

**N**ow the governor, hearing this : ordered him to be presented to him. When that wicked man saw him : he first began to persuade him with flattering words : to begin with a

word of salutation, saying, Rejoice, Blaise, friend of the gods. But holy Blaise, answering, said, Rejoice thou also noble governor, and those that thou callest gods, assert them to be

demons : because they shall be delivered up to the eternal fire with those who honour them. Now the governor, being angry : commanded him to be beaten with sticks. And when after a long time they were withdrawn : he said to the governor, Thou fool and perverter of souls, hopest thou by these punishments to alienate me from the love of my God and Saviour Jesus Christ ? But I cannot be alienated : because I have my strength<sup>79</sup> and Saviour, the Lord Jesus Christ, the Son of the living God. And the governor said, Adore the gods, O Blaise, or wishest thou to perish ? Holy Blaise answered, The gods who have not made heaven and earth : let them perish. But those

things which thou promisest to me as if terrifying torments : are made unto me promises of eternal life. But that wicked man, seeing him unchangeable in his mind : ordered him to be hanged on a tree, and his flesh to be carded with iron combs. While his flesh was being cut to pieces : the most blessed martyr of Christ, Blaise, said to the ungodly judge, O most cruel one, thou thinkest that I am terrified by their punishments, but I have my Lord Jesus Christ who strengtheneth me : and I doubt not myself to see, with the punishments being completed, the desirable good things which are promised to those seeking him.

*Lesson iij.*

**T**hen he, most fireceley enraged : gave sentence to him, saying, He that hath despised me and opposed the authority, and disgraced the gods, and destroyed eighty eight men : let his head be cut off together with those of the two little boys. But holy Blaise prayed, saying, O Lord my God, who hast delivered me from the idols, who hast made darkness into light, the God of hosts, who sittest upon cherubims and openest the windows of heaven, who spreadest

out thy bow in thy hand, who smote the devil and killed the dragon : hear me, thy servant, and if anyone falling down shall adore thee, having me in memory, O Lord, if any kind of thorn or likewise bone shall strike in the throat of him, and whether he may have fallen into diverse infirmities, whether in tribulation or danger, or if he suffereth persecution, I ask thee to receive the petition of those faithfully entreating thee, O Lord. Now while he was thus praying : a cloud

descended from heaven and shone upon him. And the Lord said to him, I shall fulfill all thy petitions, most beloved athlete. Not only these things : but I shall also do as thou hast prayed for that widow,<sup>80</sup> and I shall bless every house of those fulfilling the memory of thee. To be sure I shall fill their storehouses with all good things, because of your good confession : and the faith which you had in me. And while the Lord Jesus

was speaking this : he, immediately casting out<sup>81</sup> the most blessed martyr of Christ along with those two little boys from the palace, cut off their heads in the city of Sebaste outside the walls upon a certain stone, on the third day of February, in the city of Sebaste by order of Agricolaus, our Lord Jesus Christ reigning in us : to whom be honour and glory for ever and ever, amen.

[*All*]<sup>82</sup> *the rest from the Common of One Martyr and Bishop* [817]. *with the Prayer of the day.* [302].



# ¶ *Saint Agatha, Virgin and Martyr.*

(v. February.)

At [*First*] *Vespers.*

[26r.]

*Ant.* This is a wise virgin. [*in the Common.*]<sup>83</sup> [981].

*Ferial Psalms.*

*Chapter.* I will give glory to thee. [*in the Common*]<sup>84</sup> of *One Virgin and Martyr.*  
[1021].

℞. Blessed Agatha. *ij.* [*of Matins*].<sup>85</sup> {311}.

*Hymn.* Son of a Virgin. [*in the Common.*]<sup>86</sup> [981].

℣. Grace is poured abroad [*in thy lips*].<sup>87</sup> [991].

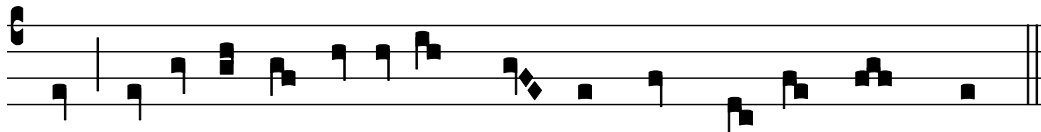
*Agatha virgo sacra.*

AS:405; 1519-S:52v; 1531-S:26r.<sup>88</sup>

Ant.  
IV.ii.



- gatha, \* a ho-ly vir-gin, sprung from a noble fami-



ly : suffer-ed a glo-ri-ous pas-sion for the sake of Christ.



*Ps.* My soul doth magnify. 63\*.

*Prayer.*

Ⓞ God, who among other miracles of thy power hast bestowed the victory of martyrdom even upon the weaker sex : mercifully grant, that we who honour the

birthday of thy blessed Martyr Agatha, may by her exemplary punishments progress towards thee. Through our Lord.

*At Matins.*

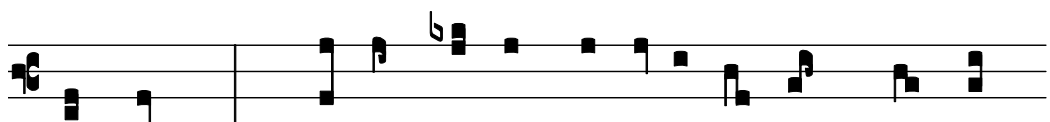
*Christum venerantes.*

AS:405; 1519-S:52v; 1531-S:26r.<sup>89</sup>

sar0154.  
Invit.  
I.



Ene-ra-ting Christ, \* let us a-dore God, the King



of kings. †Who in heaven to Agatha gave this day



the e-ternal palm. *Ps.* Come let us praise. 4\*.

*Hymn.* Son of a Virgin. [*in the Common.*]<sup>90</sup> [984].

**¶** *In the j. Nocturn.*

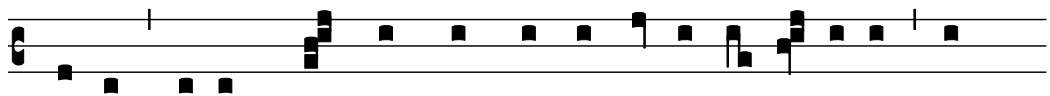
*Beata Agatha Quintiano.*

AS:405; 1519-S:53r; 1531-S:26r.<sup>91</sup>

sar0015.  
1. Ant.  
VII.i.



Lessed A-gatha, \* be-ing asked by Quinti-ni-an, an-



swer-ed, I am free-born, and of respectable li-ne-age, as



every kin of mine testi-fi-eth. *Ps.* O Lord our Lord. (*viiij.*)  
[23].

Saint Agatha, Virgin and Martyr.

*Ancilla Christi sum.*

AS:405; 1519-S:53r; 1531-S:26r.<sup>92</sup>

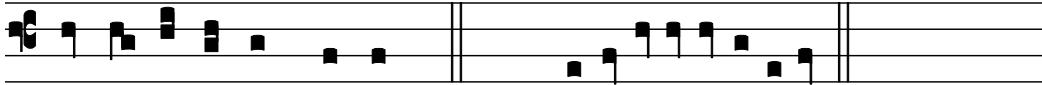
2. Ant.

II.i.



1393.

am a handmaid \* of Christ, therefore I shew



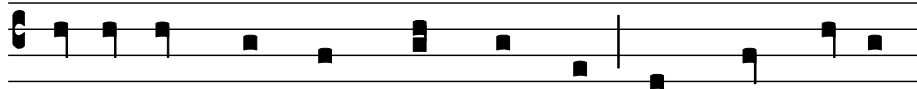
my-self a servile person. *Ps.* The heavens shew forth. (*xviiij.*)  
[40].

*Summa ingenuitas.*

AS:406; 1519-S:53r; 1531-S:26r.

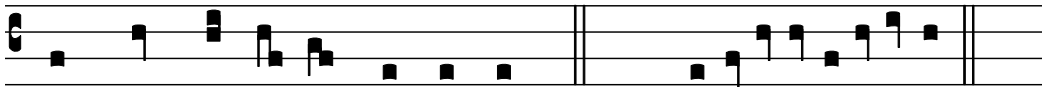
3. Ant.

VIII.ii.



5053.


He highest free-born state \* is that : in which servi-



tude to Chist is acknowledged. *Ps.* The earth is the Lord's.  
(*xxiiij.*) [III].

∅. Grace is poured. [991].

*Lesson j.*

uintian, the proconsul of Sicily, hearing the belief of the holy virgin Agatha : caused her to be detained by his attendants. And he delivered her to a certain matron by the name of Aphrodisia who had nine most disgraceful daughters, as was their mother also : he commanded that within thirty days they should change

her mind. By one way, then, promising luxury, by another harshly : they hoped to recall <her> holy mind from noble conduct. To whom holy Agatha said, My mind hath been made steadfast above rottenness : and is made fast by Christ.<sup>93</sup> Your words are winds, your promises rain, <your> terrors floods : however much they dash against the foundation of my

Saint Agatha, Virgin and Martyr.


house, it cannot fall, for it is founded upon a rock. And saying these things : she wept and prayed daily. Aphrodisia,<sup>94</sup> seeing, therefore, that the mind of the blessed virgin remained

unmoved : went to Quintian, and said to him, Stones may be more easily softened, and iron and lead be changed<sup>95</sup> : than the mind of that girl be recalled from Christian purpose.

*Agatha letissime.*

AS:406; 1519-S:53r; 1531-S:26r.<sup>96</sup>

1. Resp.  
II.

6061.  - gatha \* went to the pri- son most joyful-ly and

ex- ult-ing- ly. †And, as if invit- ed to a

banquet : she commend- ed her strug- gle to the Lord

6061b. with prayers. ✂. She who was born from a most noble

race : was dragged to pri-son by an igno- ble one.

†And as if.

*Lesson ij.*

Hen, being angry, Quintian ordered her to be brought to

him : and said to her, Of what standing art thou ? Agatha answered,

Not only <am I> free-born, but also of respectable lineage : as every kin of mine testifieth. Quintian saith, And if thou be proven free-born and noble : why shewest thou a servile person in manner ? Agatha answered, Because I am a handmaid of Christ : therefore I shew myself a servile person. Quintian said, And if thou be free and noble : how mentionest thou to be a handmaiden ? Agatha answered, The highest free-born state is that : in which servitude to Christ is acknowledged. Quintian said to the blessed virgin, Choose to thyself one counsel, whichever thou wilt : either

incur divers punishments amongst the condemned, as it were foolish, or, as it were wise, be thou noble, who hast been enriched by nature, and sacrifice to the gods. Agatha said, Say not, To the gods : but say, To the demons. Quintian said, It appeareth that thou has chosen this : that thou might suffer divers torments. And he ordered her to be put into prison : saying to her, Think to thyself, Agatha, and repent : that thou mightest be able to escape the torments. Agatha answered, Repent thou : that thou mightest be able to escape eternal punishment.

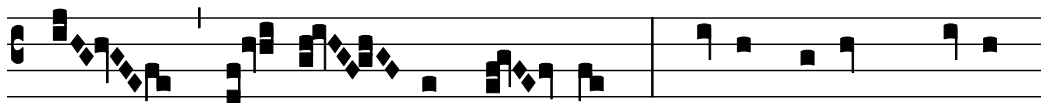
*Dum ingrederetur beata Agatha.*

AS:406; 1519-S:53v; 1531-S:26v.<sup>97</sup>

2. Resp.  
VII.



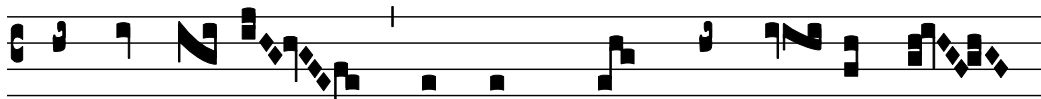
Hen bles-sed Agatha \* was brought into the pri-



son, she said to the judge. †O impi- ous, cru- el,



and horri-ble ty- rant, art thou not ashamed to cut of

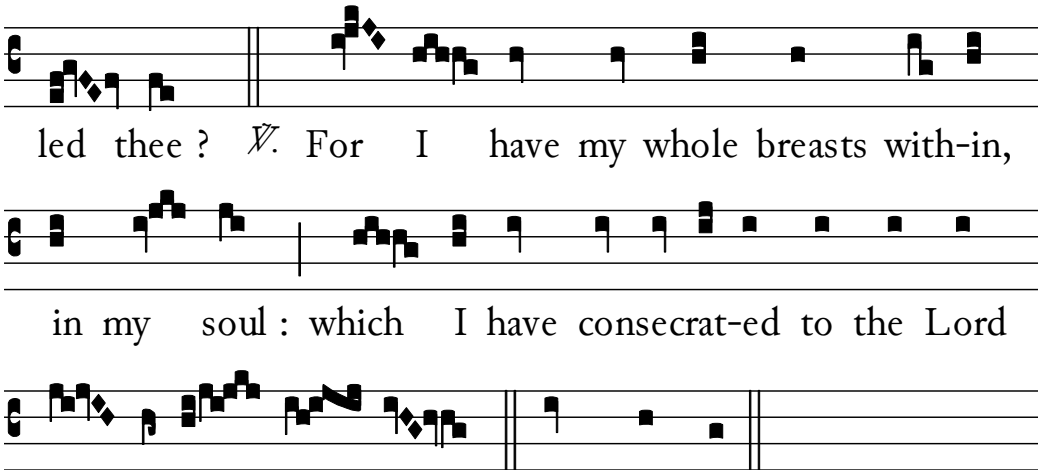


from a wo-man that with which thy mo- ther suck-

6546.

Saint Agatha, Virgin and Martyr.

6546z.



led thee? *♩*. For I have my whole breasts with-in,  
in my soul : which I have consecrat-ed to the Lord  
from my in- fan- cy. †Art thou not.

*Third Lesson.*

**T**hen, being angry, Quintian hastily ordered her to be dragged to prison : because she confounded him with a public voice. But Agatha entered the prison most joyfully : and, as if invited to a banquet, commended her struggle to the Lord. Now the next day the judge ordered her to be presented in his sight : to whom he also said, What hast thou determined concerning thy health ? Agatha answered, My health is in Christ. Quintian said, How long, thou wretch, dost thou prolong thy purpose ? Deny Christ and begin to worship the gods : lest thou consume the life of thy youth in death. Agatha said, Deny thou thy gods which are stones and wood : and adore thy

Creator, the God which made thee. [26v.]  
If thou shalt despise him : thou shalt be subject to eternal punishments and everlasting fires. Then Quintian, being angry : ordered her to be hanged on a rack and tortured. And as they were torturing her Agatha said, I am as delighted in these punishments : as one who heareth good news, or as one who sees what he hath longed for, or as one who findeth many treasures. For wheat cannot be stored in a barn unless it hath been vigorously trampled down and reduced into chaff. Even so my soul cannot enter into the paradise of my Lord with the palm of martyrdom : unless thou diligently complete the violation of my body by the torturers.

Saint Agatha, Virgin and Martyr.

*Beata Agatha ingressa carcerem.*

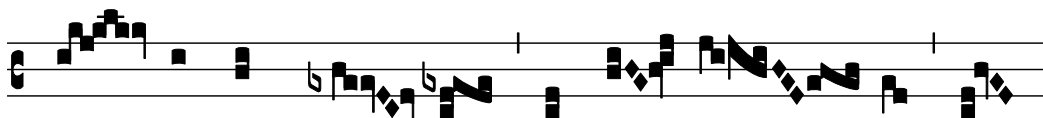
AS:407; 1519-S:53v; 1531-S:26v.<sup>98</sup>

3. Resp.

I.



Blessed Agatha, \*enter-ing into the pri- son,



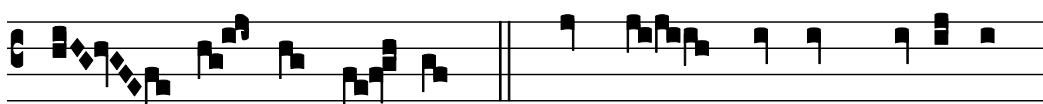
stretch- ed forth her hands to God, and said, O



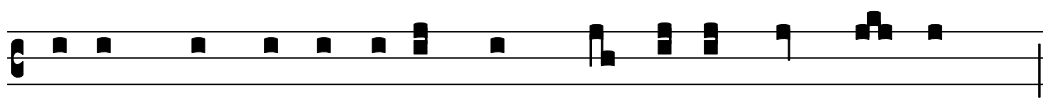
Lord, who hast made me to o-ver come the to-ments of



the ex-e-cution- ers. †Grant unto me, O Lord, to



come to thy mer- cy. ✎. O Lord, who hast cre-a-ted



me and hast tak-en away from me the love of this world :



who hast de- liv-er-ed my body from pol-lu- tion. †Grant.

✎. Glory be to the Father. 103\*. †Grant.

6160.

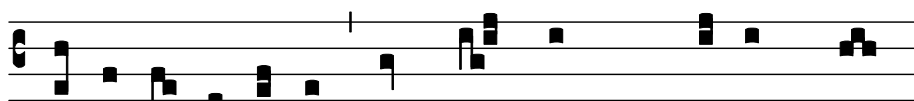
6160b.

¶ *In the ij. Nocturn.*

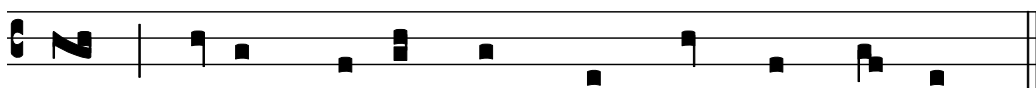
*Agatha sancta dixit.*

AS:407; 1519-S:54r; 1531-S:26v.<sup>99</sup>

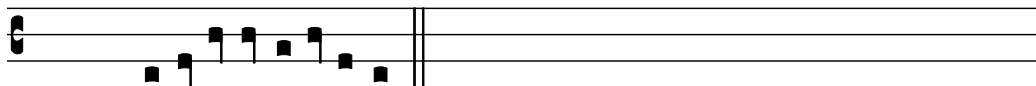
1308. 4. Ant.  
VIII.i.



O-ly A-gatha said, If thou shouldst promise me



beasts : hearing the name of Christ they shall grow tame.



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

*Si ignem adhibeas.*

AS:407; 1519-S:54r; 1531-S:26v.<sup>100</sup>

4897. 5. Ant.  
VIII.i.



F thou shoulst employ fire : angels shall supply to



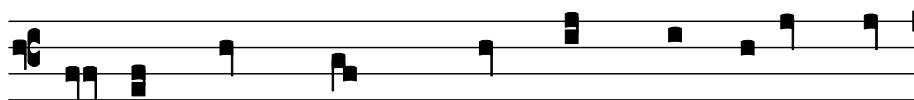
me a sav-ing dew from heaven. *Ps.* Our God is our refuge.

(*xlv.*) [250].

*Si plagas et verbera.*

AS:407; 1519-S:54r; 1531-S:26v.<sup>101</sup>

sar0112. 6. Ant.  
I.v.



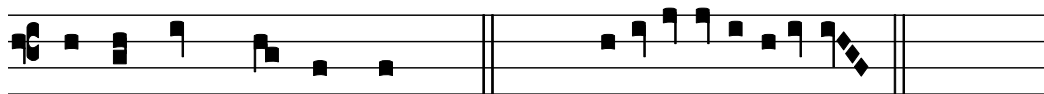
F thou shoudst force \* strokes and blows upon me,



Saint Agatha, Virgin and Martyr.



I have with-in me the Ho-ly Ghost, by which I shall



disdain all they torments. *Ps.* The foundations. (*lxxxvj.*) [319].

℣. With thy comeliness [and thy beauty].<sup>102</sup> 75.

*Lesson iiij.*

**Q**uintian, the ex-consul, being angry, ordered the blessed virgin to be tortured in the breast : and with it having been twisted for a long time, he ordered it to be cut off. Agatha answered, O impious, most cruel, and horrible tyrant : art thou not ashamed to cut off from a woman that with which thy mother suckled thee ? I have whole breasts within, in my soul, from which I nourish all my senses : which I have consecrated to the Lord from my infancy. Then Quintian, being angry, ordered her to be sent into prison again. And when

she was shut up : behold, at midnight there came a certain old man who was preceded by a boy carrying a light, bearing divers medicines in his hand. Who, declaring himself to be a physician : began to speak to her in these words : Although a consular madman hath afflicted thee greatly with bodily pains, and although he hath caused your breasts to be twisted and cut off : yet because I was there at the time thou wast suffering these things, I considered that thy breast may be able to receive a healthful cure.

*Quis es tu qui venisti.*

AS:407; 1519-S:54v; 1531-S:26v.<sup>103</sup>

4. Resp.  
VIII.



Ho art thou \* that comest to me to

7499.

Saint Agatha, Virgin and Martyr.

7499a.

heal my wounds ? I am an a-pos-tle of Christ,  
 be not doubtful of me, daugh-ter. †He hath sent me to  
 thee, whom thou hast lov-ed with pure mind and  
 heart. ✠. For I am e-ven his a-pos-tle : and I  
 know the reme- dy. †He.

*Lesson v.*

**S**aint Agatha said, I have never given carnal medicine to my body : and it is shameful that I shall now lose what I have kept for such a long time. The aforesaid elder said to her, I too am a Christian, and I know the remedy : I do not want you to be afraid of me. Agatha said to him, And what can my embarrassment be to thee, since thou art older ? I indeed, though I am a girl : yet my whole body is so torn, that the wounds

themselves would permit none to be roused, in my judgment. But I give thanks to thee, lord, father : because thou has vouchsafed to give me thy solicitude. The elder saith to her, And why dost thou not allow me to cure thee ? Agatha answered, Because I have my Saviour, the Lord Jesus Christ, who by word cureth all things : and by his word alone restoreth all. He, if he wisheth, can save me. And the aforesaid elder,

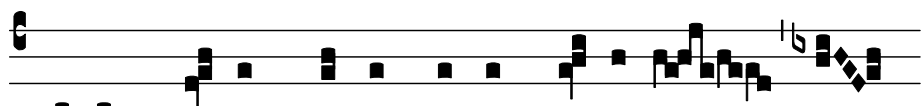
Saint Agatha, Virgin and Martyr.


smiling : said to the blessed virgin,  
And Christ himself hath sent me to  
thee. For I am his apostle : and thou  
mayest know that in his name thou

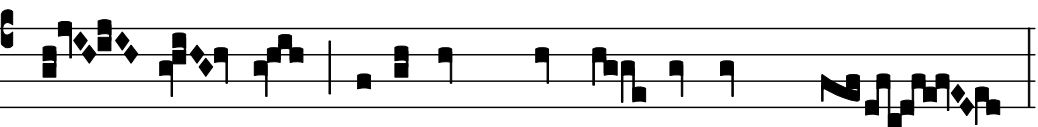
art saved. And when he had said  
these things : he was taken up from  
her sight.

*Medicinam carnalem.*

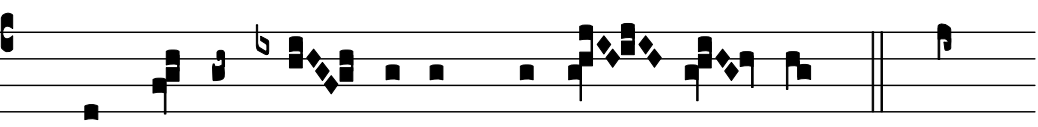
AS:408; 1519-S:54v; 1531-S:26v.<sup>104</sup>

5. Resp. VIII.  7140.

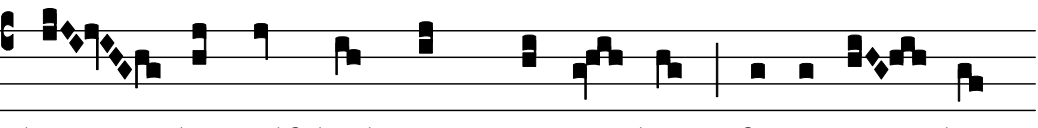
 have ne-ver \* giv-en carnal me-di-cine to



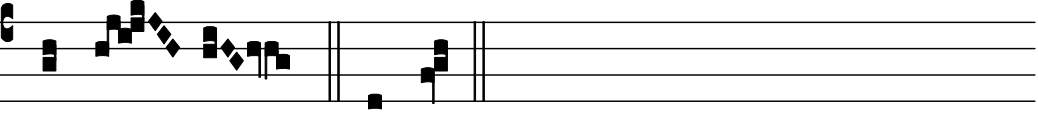
my bo- dy : but I have the Lord Je-sus Christ.

 7140z.

†Who by his word a-lone restor- eth all. ∕. And



he himself hath sent me to thee : for I am his



a-pos- tle. †Who by.

*Lesson vj.*

**T**hen, casting herself down in  
prayer, Saint Agatha said, I give  
thanks to thee, Lord Jesus Christ,  
because thou art mindful of me : and  
hast sent thy apostle to me, who hath

strengthened me and refreshed my [27r.]  
flesh. And when she had completed  
her prayer she looked upon all the  
wounds of her body, and all her  
members were healed, and her breast

was restored. And so great a light abounded in the prison : that for fear the guards of the prison fled, and left the prison open. Now they said of Agatha, the holy person who had been revealed in the prison : that she should go forth. But she said, Far be it from me that I should lose the crown : and deliver those which are guards into tribulations. For I, being helped by my Lord Jesus Christ : shall continue in the confession of him who hast saved me and hast consoled me. Now after four days : Quintian ordered her to stand again before his judgment seat. To whom

he also said, Agatha, sacrifice to the gods. Otherwise : know that thou must be prepared to suffer the harshest torments. Agatha answered, He who wisheth to call upon a stone for his help, and not upon the true God who hath been pleased to cure me of every wound, and even to restore my breast uninjured to my body : is blind and without sense. Quintian said to her, And who is the one who cured thee ? Agatha answered, Christ, the Son of God : whom I confess with my lips, and cease not to call upon in <my> heart.

*Vidisti Domine et expectasti.*

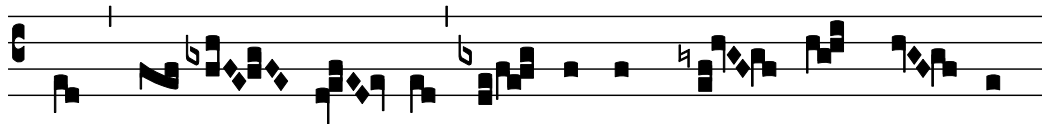
AS:408; 1519-S:55r; 1531-S:27r.<sup>105</sup>

7883.

6. Resp.  
V.



Hou hast seen, \* O Lord, and hast a- wait-

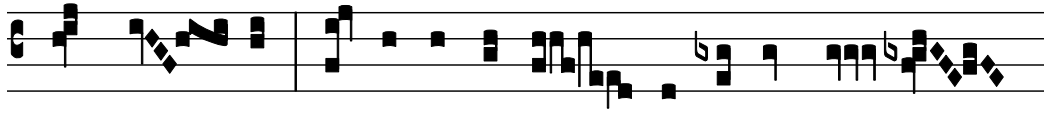


ed my nem strug- gle, how I have fought in the a-



re- na : but be-cause I would not o- bey the commands

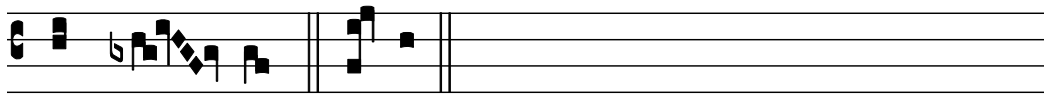
Saint Agatha, Virgin and Martyr.



of prin- ces. †I was order-ed to be tormen- ted



in the breasts. ✠. Be-cause of truth and meekness



and jus- tice. †I was.

✠. Glory be to the Father. 104\*. †I was.

7883a.

¶ *In the iij. Nocturn.*

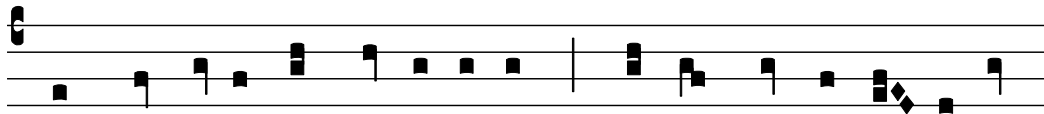
*Nisi diligenter perfeceris.*

AS:408; 1519-S:55r; 1531-S:27r.<sup>106</sup>

7. Ant.  
IV.iii.



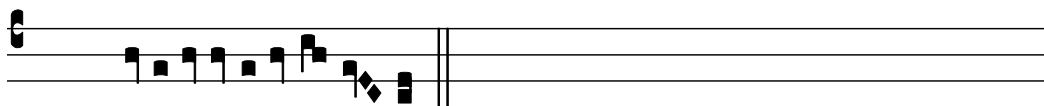
N-less thou di-li-gently \* complete the vi- o-la-tion



of my body by the tortur-ers : my soul cannot en-ter in-



to the pa-ra-dise of the Lord with the palm of martyrdom.



*Ps.* Sing ye to the Lord. *j.* (*xcv.*) [328].

3881.

Saint Agatha, Virgin and Martyr.

*Vidisti Domine agonem meum.*

AS:409; 1519-S:55r; 1531-S:27r.<sup>107</sup>

5412. 8. Ant.

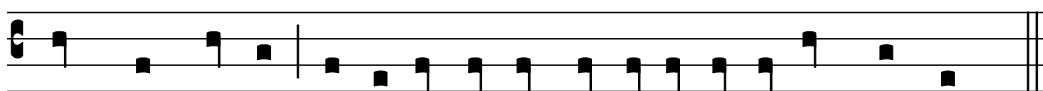
VII.ii.



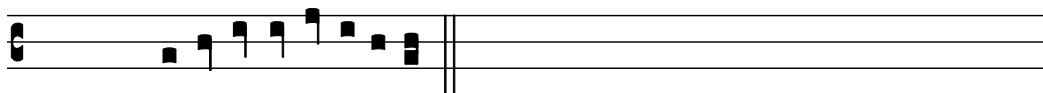
Hou hast seen, O Lord, my struggle, \* how I have fought



in the a-re-na, but be-cause I would not obey the com-



mands of princes : I was order-ed to be tortur-ed in the breasts.



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

*Propter fidem castitatis.*

AS:409; 1519-S:55v; 1531-S:27r.<sup>108</sup>

4396. 9. Ant.

VII.ii.



Or fi-de-li-ty to chasti-ty \* I was order-ed to be hang-



ed on a rack : help me, O Lord my God, in the torture



of my breasts. *Ps.* Sing ye to the Lord. *ij.* (*xcviij.*) [340].

℣. God will help her [with his countenance].<sup>109</sup> 81.

*Without Exposition.*

*Seventh Lesson.*

**N**ow Quintian commanded that sharp shards be strewn : and live coals be thrown over the shards, and in the same the holy virgin, naked in body, to be rolled. And when this was done, suddenly the place in which <her> holy body rolled about, was shaken : and a part of the wall fell and crushed two friends of the judge. In fact, the whole city of the Catanians was agitated by an earthquake. Then all the citizens ran to the judge's chamber : and with great tumult began to urge that what had come to pass was because of impious cruelties done to the holy handmaiden of God. Then Quintian, fleeing, was afraid on one side by the agitations of the earthquake : and on the other side by the sedition of the people. Therefore, he ordered her to

be taken back into prison : but he himself, after fleeing from the chamber, left the people behind at the doors. The holy virgin of God then entered into the prison again and lifted up her hands to the Lord : and said, O Lord, who hast created me and kept me from my infancy, and in <my> youth hast made me to act like a man, who hast taken away from me the love of the world, who hast separated my body from pollution, and hast made me to conquer the torments of the executioner, iron, fire and chains, who hast given me strength of patience among the torturers, I beseech thee to accept my spirit now : for it is time that thou commandest me to forsake this world, and to come to thy mercy.

*Ipse me coronavit.*

AS:409; 1519-S:55v; 1531-S:27r.<sup>110</sup>

7. Resp.  
VIII.



E hath \* crowned me, who through his a-postle



Pe- ter hath strength-en-ed me in pri- son :

6990.

Saint Agatha, Virgin and Martyr.

be-cause for him I was order-ed to be hang- ed on a  
rack for fi-de-li-ty to chasti-ty. †Help me, O Lord  
my God, in the tor- ture of my breasts.  
6990a. ¶ Thou hast seen, O Lord, my struggle, how I have  
fought in the a-re- na : but be-cause I would not obey  
the commands of princes, I was tortur- ed in my  
breasts. †Help me.

*Lesson viij.*

**H**aving said this before many, with a loud voice she yielded up the spirit. Hearing which, pious people came with great speed. And, taking away her body, they put it in a new coffin. And it came to pass that

when her body was embalmed with spices : and was arranged with much diligence, a certain young man came clothed in silken garments accompanied by more than one hundred children adorned and beautiful, whom



Saint Agatha, Virgin and Martyr.

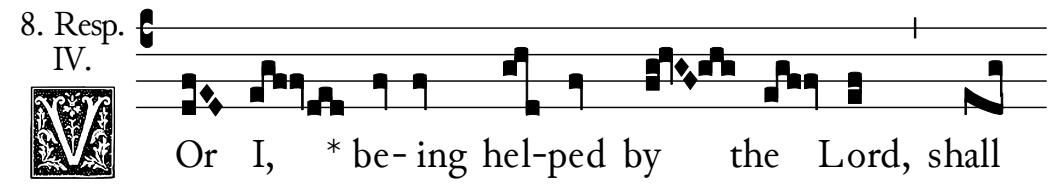
no one had ever seen before in the city of Catania : neither did anyone see afterward, nor was there found anyone who might say that he knew them. He, therefore, coming to the place where her body was embalmed : set up a small tablet of marble, on which was written, <She had a> holy mind, was generous, gave honour to God : and deliverance to the country.

He placed this inscription inside the sepulchre at her head : and stood there at length until it was closed with all diligence. And, with the sepulchre being closed, he departed : and there was no more sight <of him> in the whole province of the Sicilians. Whence it was suspected : that he was an angel of the blessed virgin.

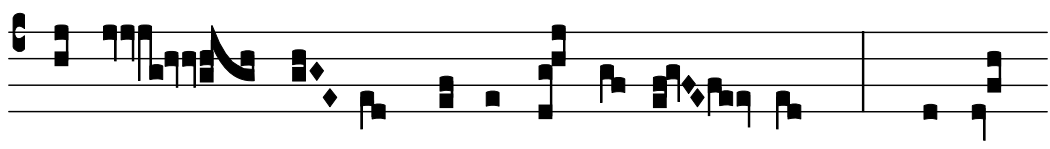
*Ego autem adjuta a Domino.*

AS:410; 1519-S:56r; 1531-S:27r.<sup>111</sup>

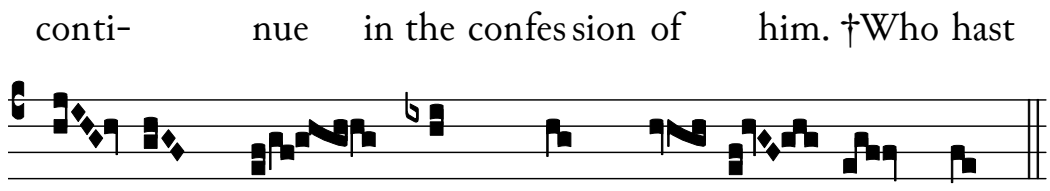
8. Resp.  
IV.



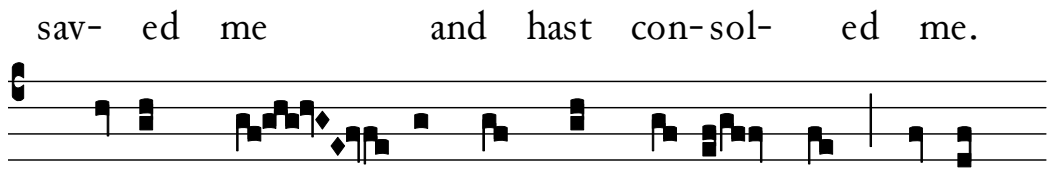
Or I, \* be- ing hel- ped by the Lord, shall



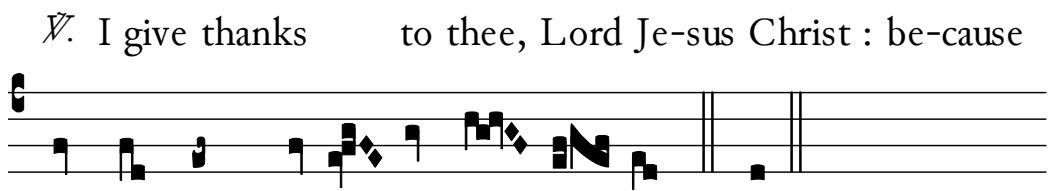
conti- nue in the confession of him. †Who hast



sav- ed me and hast con- sol- ed me.



℣. I give thanks to thee, Lord Je- sus Christ : be- cause



thou hast sent thy a- postle to me. †Who.

*Lesson ix.*

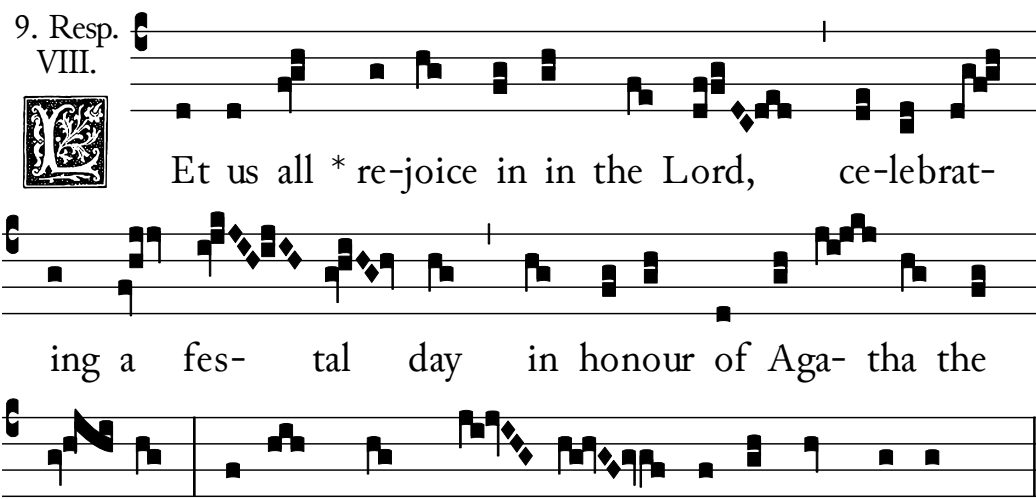
[27v.] **A**ND those which saw the afore-  
said inscription spread it abroad :  
and both Jews and Gentiles together  
with Christians began to venerate the  
sepulchre of the holy virgin. But  
Quintian the consul : soon after, by  
the judgment of God, perished. To  
be sure, thereafter : fear and veneration  
increased with respect to  
blessed Agatha. But in order that  
that inscription which the angel of  
God had laid at the head of the  
blessed virgin might be clearly  
established : after the course of the  
year, around the day of her nativity,  
Mount Etna erupted in burning fire,  
and like a river torrent, thus violent  
fire came upon the earth and rocks

like melting wax into the city of  
Catania. Then a multitude of pagans  
came down, fleeing from the moun-  
tain : and coming to the virgin's se-  
pulchre and taking away the veil with  
which her sepulchre was covered, they  
set it up against the coming fire, and  
at the same hour the fire of God  
stood still. The fire began on the day  
before the kalends of February and  
ceased on the ninth day of the same,  
which is the day of her burial : that  
the Lord Jesus Christ might prove  
that he had delivered them from the  
danger of death and burning by the  
merits of the holy martyr, to whom  
be honour and glory through the  
endless ages, amen.

*Gaudeamus omnes in Domino.*

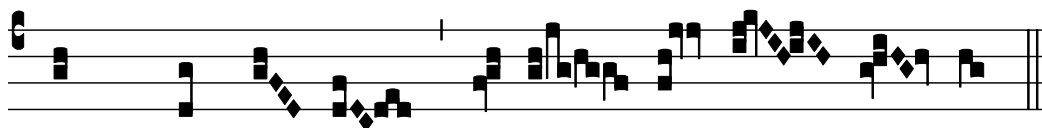
AS:410; 1519-S:56r; 1531-S:27v.<sup>112</sup>

6760. 9. Resp. VIII.



Et us all \* re-joyce in in the Lord, ce-lebrat-  
ing a fes-tal day in honour of Aga-tha the  
mar-tyr. †Over whose pas-sion the angels re-joyce.

Saint Agatha, Virgin and Martyr.



‡And they wish joy, prais-ing the Son of God.



6760a.

∅. The spot-less Lord hath merci-ful-ly consecra-ted



the spot-less handmaid-en : e-ven hav-ing been plac-ed

∅. Glory be to the Father. 105\*. †And they wish joy.

[*Before Lauds.*]

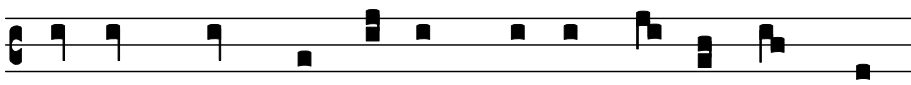
∅. Pray for us, O blessed Agatha. 146.

*At Lauds.*

*Qui es tu qui venisti ad me.*

AS:410; 1519-S.; 1531-S:27v.

1. Ant.  
VII.ii.



4547.

Ho art thou that comest \*unto me to heal my



wounds ? I am an a-postle of Christ, be not doubtful of me,



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

Saint Agatha, Virgin and Martyr.

*Medicinam carnalem.*

AS:411; 1519-S:56v; 1531-S:27v.<sup>113</sup>

3733. 2. Ant.  
I.v.

have ne-ver \* giv-en carnal me-di-cine to my bo-  
dy : but I have the Lord Je-sus Christ, who by his word re-  
stor-eth all things. *Ps.* Sing joyfully. (*xcix.*) [53].

*Gratias tibi ago Domine.*

AS:411; 1519-S:56v; 1531-S:27v.

2975. 3. Ant.  
VII.ii.

give thanks to thee, O Lord, \* be-cause thou art  
mindful of me : and hast sent thy a-postle to me to heal  
my wounds. *Ps.* O God, my God. (*lxij.*) [54].

Saint Agatha, Virgin and Martyr.

*Benedico te Pater Domini mei.*

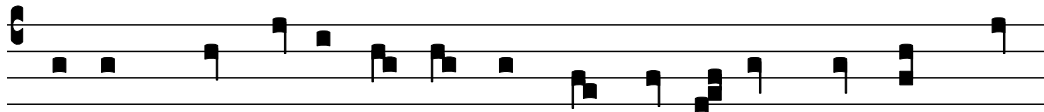
AS:411; 1519-S:56v; 1531-S:27v.<sup>114</sup>

4. Ant.  
VIII.i.

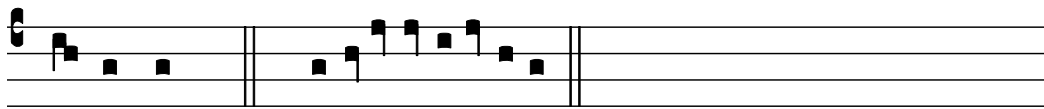


1702.

bleſs thee, \* O Father of my Lord Jeſus Chriſt :



be-cause by thy a-poſtle thou haſt reſtor-ed my bre-aſt to

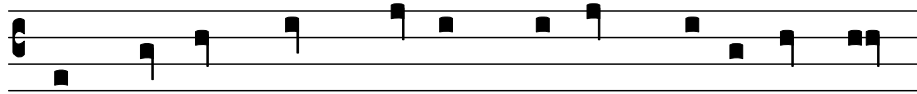


my bo-ſom. *Ps.* O all ye works. (*Daniel iij.*) [55].

*Qui me dignatus eſt.*

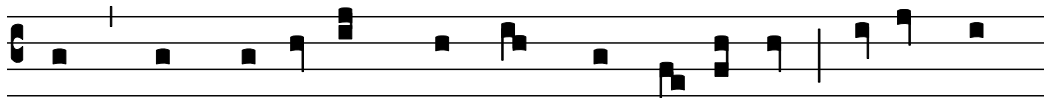
AS:411; 1519-S:57r; 1531-S:27v.

5. Ant.  
VII.i.

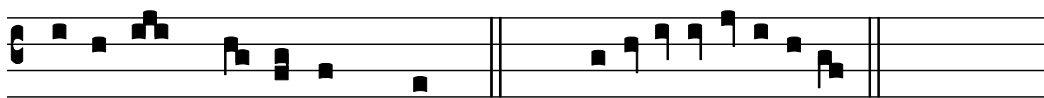


4480.

E who hath been pleaſed \* to cure me of every



wound, and to reſtore my bre-aſt to my bo-ſom : upon him



do I call, the liv-ing God. *Ps.* Praise ye the Lord. (*cxlviij-cl.*)  
[56].

*Chapter of One Virgin and Martyr.*<sup>115</sup> [1021].

*Hymn.* Jeſu, the crown of virgins. *in the Common.* [1011].

℣. After her ſhall virgins [be brought to the king.

℞. Her neighbours ſhall be brought to thee].<sup>116</sup>

Saint Agatha, Virgin and Martyr.

*Paganorum multitudo fugiens.*

AS:411; 1519-S:57r; 1531-S:27v.<sup>117</sup>

4208.

Ant.  
V.ii.



mul-ti-tude \* of pa-gans, flee-ing to the vir-gin's  
se-pulchre, brought her veil a-gainst the fire, that the Lord  
might prove that he had de-liv-er-ed them from the danger  
of burn-ing by the me-rits of Agatha his martyr.

*Ps.* Blessed be the Lord. 64\*.

*Prayer.* O God, who among other miracles. [as above.]<sup>118</sup> {305}.

¶ *At j.*

*Ant.* Who art thou. *j.* of *Lauds.* {323}.

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

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

*Ps.* Quicunque. [119].

¶ *At iij.*

*Ant.* I have never given. *ij.* of *Lauds.* {324}.

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

{326}

Saint Agatha, Virgin and Martyr.

Let the Chapter,<sup>119</sup> *R̃.* and *Ÿ.* [of the Common]<sup>120</sup> of One Virgin and Martyr be said [at all the Hours.]<sup>121</sup> [1018].

¶ *At vj.*

*Ant.* I give thanks [to thee].<sup>122</sup> *ijj.* of *Lauds.* {328}.

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

¶ *At ix.*

*Ant.* He who hath been pleased. *v.* of *Lauds.* {325}.

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

¶ *At [Second]*<sup>123</sup> *Vespers.*

*Ant.* Who art thou. *j.* of *Lauds.* {323}.

*Ferial Psalms.*

*Chapter* [of One Virgin and Martyr]<sup>124</sup> as above. [1021].

*Hymn.* Jesu, the Crown of [virgins].<sup>125</sup> [1012].

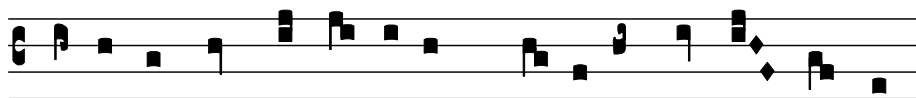
*Ÿ.* After her shall virgins [be brought to the king.

*R̃.* Her neighbours shall be brought to thee].<sup>126</sup>

*Agatha letissime et glorianter.*

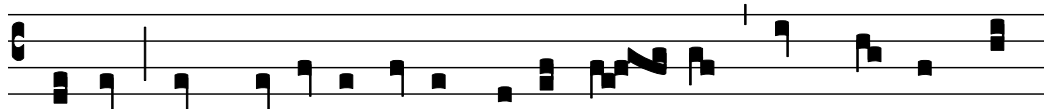
AS:412; 1519-S:57r; 1531-S:27v.

*Ant.*  
VII.ii.

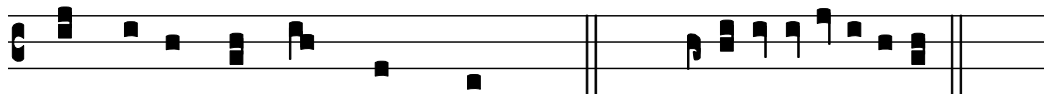


1306.

- gatha most joyful-ly and glo-ri-ously went to the



pri-son : and, as if invit-ed to a ban-quet, commended her



struggle to the Lord with prayers. *Ps.* My soul doth magnify.

70\*.

{327}

Saint Agatha, Virgin and Martyr.

---

*Prayer.* O God, who among. [*as above.*]<sup>127</sup> {305}.

[*If this Feast shall happen on the Sunday of Septuagesima or Quinquagesima, let it be deferred until Monday.*]<sup>128</sup>



¶ *Saints Vedast and Amand, Bishops [and Confessors]*.<sup>129</sup>

(vj. February.)

iiij. Lessons. *The rest from the Common of Many Confessors.* [958].

*Prayer.*

**B**E present, O Lord, to thy people praying to thee under the protection of thy holy confessors and bishops Vedast and Amandus : that what they presume not with

their own confidence, may be obtained through the merits of <these> intercessors who are pleasing to thee. Through our Lord.

*Lesson j.*

**H**is most holy Amandus then arising in the regions of Aquitania, wandering through many places for the sake of prayer, and returning from Rome a second time : finally having boarded a ship, arrived at the place <called> Centum Cellae.<sup>130</sup> One night, then, while he was praying alone (as was his custom) : an unclean spirit, taking hold of one of his servants by the hand, dragged him to the sea, desiring to drown him. But the same

boy who was being dragged began to cry out loudly, saying, Christ, help me. Christ, help me. But the evil spirit, insulting the same boy, answered, What kind of person is Christ ? But while the boy who was being dragged would hardly answer, holy Amandus said, Say to him, son : Christ who was crucified is the Son of the living God. And immediately at his voice : the enemy vanished like smoke.

*Lesson ij.*

**T**he same man of the Lord Amandus, when he had converted many nations far and wide to the faith of Christ : returned to the lands of the Franks. And he

chose a suitable place for his preaching in which, together with the brethren which in diverse provinces had endured many sufferings with him for the name of Christ, he built a

[28r.]

monastery : and we have seen afterwards <coming forth> from the same brethren many abbots and honorable men. There was also a blind woman there, who for a long time since had lost <her> sight, and had known nothing except darkness.

Then Amandus, the man of the Lord, calling to her, making the sign of the cross upon her eyes : soon restored to her both the light of the body which she had lost, and also the faith of the mind which<sup>131</sup> she lacked. But.

*Lsson iij.*

**W**hen king Clovis, after the unexpected victory with the Alemanni, was brought securely to the faith by teaching and the sacrament of baptism, the holy man of God, Vedast, was ordained by holy Remigius the bishop : and was sent to preach the word of God at the city of Arras, who soon cured the blind and the lame at the entrance to the city. Now <this> priest of God governed the church of Christ, with divine assistance, for about forty years : under great earnestness of evangelical preaching. Who, when after many signs of great virtues, had learned that the day of his death was appoaching : called his sons to himself. And after sweet admonitions of the pious

father, (confirmed by the viaticum of the Holy Body and Blood of Christ) among weeping hands he gave up the ghost : and was buried in the church of the Blessed Mother of God on the right side of the altar where he once performed the pontifical office of the cathedral. In which place he lay for some time : until, with the Lord revealing, by a happy change he was translated to the place where his memory now shineth, by the holy men Bishops Aubert<sup>132</sup> and Audormarus. Where divine praises are continually celebrated each day, and signs of miracles frequently : to the praise of our Lord Jesus Christ, who liveth and reigneth for ever and ever, amen.

*The rest from the Common of Many Confessors. [958].*


## ¶ *Saint Scolastica*<sup>133</sup>

### *Virgin, not a Martyr.*

(x. February.)

*iiij. Lessons.*


*Prayer.*

 God, who to shew forth the way of innocence didst cause the soul of thy blessed virgin Scholastica to enter into the heavens in the form of a dove : grant unto us,

we beseech thee, by her<sup>134</sup> merits, so<sup>135</sup> innocently to live that we may merit to attain to the same joys. Through our Lord.

## ¶ *At Matins.*

*Lesson j. Gregory, 2. Dialogues, Chap. 23. [and] 24.*<sup>136</sup>

 He sister of blessed Benedict, Scolastica by name, who from her infancy had been dedicated to the almighty Lord, was accustomed to come to him once a year : to whom the man of God went down to a place not far outside the gate belonging to<sup>137</sup> the monastery. Now on a certain day she came according to custom : and the venerable brother descended to her with his monks. Who, spending the whole day in praises to God and sacred conversations : when the darkness of night was now pressing in, took a meal together. And when<sup>138</sup> the aforesaid men of God were still sitting at the table, and

amid the sacred conversations the time dragged on more slowly : the same pious woman, his sister, entreated him saying, I beg thee not to leave me this night : so that we may speak more of the joys of heavenly life until morning. To whom he answered, What is that thou art saying, sister ? I can by no means remain outside the monastery. At that time indeed the sky was so clear : that no clouds appeared in the air. Now the pious woman, when she heard the words of refusal of her brother : joining <her> hands with the fingers, placed <them> on the table, and with <her> head in <her> hands bowed in supplication to the

almighty Lord.

*Second Lesson.*

**B**Ut when the holy woman lifted up her head from the table, suddenly the power of lighting and thunder broke forth, and so great a flood of rain broke out : that neither the venerable Benedict nor the brethren who were with him could set foot outside the threshold of the place in which they had sat. For, to be sure, the holy woman, bowing her head in her hands, had cast a river of tears upon the table : though which she had changed the serenity of the air into rain. And indeed, a little later after the prayer : that flood had followed. But so great was the concurrence of the prayer and the inundation, that she lifted <her> head

from the table together with the thunder : inasmuch as in one and the same moment she lifted up <her> head and the rain came down. But the man of God, Benedict, amid the lighting and thunder and mighty downpour of rain, seeing that he could not return to the monastery : began to lament and complain, saying, May almighty God forgive thee, sister ; what hast thou done ? To whom she answered, Behold, I asked thee and thou wouldst not hear me : I asked my Lord, and he heard me. Therefore now go forth if thou canst : and desert me to return to the monastery.

*Third Lesson.*

[28v.] **B**Ut he himself was not strong enough to go out from the shelter : he who had wished not to remain voluntarily in the place, remained reluctantly. And so it happened that they continued a watch all the night : and with sacred conversation of the spiritual<sup>139</sup> life they mutually nourished one another. Whence by this, as I said, he wished

one thing, but was unable to have it, because if we look at the mind of the venerable man : it is without doubt that he wished that same serenity to remain as it was when he came down, but contrary to this which he desired,<sup>140</sup> in the power of the almighty God he found a miracle from the woman's heart. And it is no wonder that that woman, who for a

long time had desired to see <her> brother : had prevailed more on that occasion. For because, according to the voice of John, God is charity : with a most just judgment she was able to do more, who loved more. On the next day, when the above-mentioned venerable woman departed to her own convent, the man of God returned to the monastery. Whence, after three days, standing in his cell, lifting his eyes up into the air : he declared that the soul of his sister had gone out of her body to enter the

secrets of heaven in the form of a dove. Who, rejoicing in her great glory, returned thanks of almighty God in hymns and praises : and announced her death to his brethren. And he immediately sent them, that they might bring her body to the monastery : and that they might lay <it> in the sepulchre which he had prepared for himself. This being done : it happened that while their minds had always been one in God, likewise did he not separate<sup>141</sup> their bodies in burial. But thou.

*The rest from the Common of One Virgin, not a Martyr. [1022].*

## ¶ *Saint Valentine, Martyr.*

(xiv. February.)


*Let Three Lessons be made.*

*Prayer.*

**G**Rant, we beseech thee,  
almighty God : that we who  
honour the birthday of thy blessed

martyr Valentine, may by his  
intercession be delivered from all  
threatening evils. Through our Lord.

*Lesson j.*

 certain scholar, Craton by  
name, hearing of the fame  
of holy Valentine, a priest<sup>142</sup>  
in the city of Terni : sent to him  
nobles of his friends, that they might  
beseech him that he would deign to  
come to the city of Rome. When he  
arrived, Craton hospitably received  
him : he showed him his son  
Ceremon, and began to ask that, as

he had cured his brother Fonteus, so  
he might come to the aid of this one.  
To whom Valentine said, Thou, if  
thou wishest, shalt be cured. To  
Craton, who promised <him> half of  
his substance : Valentine said, Believe  
ye the Son of God, Jesus Christ, to be  
the true God, and renounce all images :  
and thou wilt see that thy son is safe.

*Second Lesson.*

**W**Hen, therefore, after a long  
disputation of faith, Craton,  
with his wife and family, had pro-  
mised himself to believe in Christ :  
Valentine, the priest, full of faith,  
with the door closed, and laying  
sackcloth on the ground, lifted up the  
boy from the bed and stretched him  
out half-dead upon sackcloth in  
which he himself had been  
accustomed to pray : and himself  
remaining for the whole night in

praises and prayers to God : such a  
light appeared around the middle of  
the night : that those who were at  
the apertures around the room  
thought that flames were enkindled  
within. And when morning had put  
an end to the night : Valentine  
unlocked the doors of the chamber,  
and delivered Ceremon the youth to  
<his> parents as if he had suffered no  
harm, by the cleansing from all  
sickness. Then Craton, with his

spouse and all of the house believing :

was baptized.

*Third Lesson.*

**I**N the meantime a multitude of scholars flocked to Christ : such that the son of Abundias the prefect of the city, being led in spirit and in the whole fullness of faith, cried out loudly in public<sup>143</sup> that he was a servant of Christ. Then the indignation of almost all the senators was kindled : and holding<sup>144</sup> Valentine prisoner, and being beaten with rods, they compelled him to sacrifice to devils. But lasting punishment and imprisonment saw him become more steadfast, and to glory in that same punishment and imprisonment, and comforting all who had believed in Christ through him : being cast out of the prison in the middle of the

night, he was beheaded. Then Proculus, Euphinius et Apollonius, scholars who had been baptized by him, obtaining the body of the martyr Valentine, by journey conveyed it by night to his church in the city of Terni, and there in a suburb not far from the city, with burial ground having been bought, they delivered the most honourable body : they themselves not long afterwards were beheaded<sup>145</sup> for the faith of Christ. Then all the people mourned for their deaths, and had joy in the martyrdom : they were buried by holy Abundia not far from the body of holy Valentine, likewise being at peace in our Lord Jesus Christ.

*All the rest from the Common of One Martyr. [765].*

[29r.]

## ¶ *Saint Juliana, Virgin and Martyr.*

(xvj. February.)


*iiij. Lessons. Double Invitatory.*

*Prayer.*

**A**Lmighty and everlasting God, who choosest the weak things of <this> world to confound the things which are strong, grant unto us to rejoice with meet devotion on the

feast of thy holy [virgin and]<sup>146</sup> martyr Juliana : that we may both praise thy power in her passion, and secure the help that hath been provided for us. Through our Lord.

*Lesson j.*

 **A**T that time there was a certain<sup>147</sup> senator, Eleusius by name : a friend of the Emperor Maximian. Now he espoused to himself a certain noble girl named<sup>148</sup> Juliana. And after a few days, he sent to her again : wishing to consummate the feast of the marriage. But Juliana, acting through a wise counsel : saith<sup>149</sup> to those present and to those who were around her, Go and say to Eleusius the prefect, If thou wilt believe in my God and wilt worship the Father, the Son, and the Holy Ghost : I will accept thee as my husband. But if thou wilt not : seek another wife for thyself. But her father, hearing this : disregarding compassion, cruelly handed her over to the prefect her

fiancé. Now the prefect commanded the blessed virgin, having renounced both the wedding and the honouring of the gods : to be hung by the hair for six hours. He also ordered brass to be melted down, and to be poured over her, painting her from the head even to the ankles : and for her thus to be burned. And when the fire had done her no harm : he also ordered a bond<sup>150</sup> to be put around her legs, and thus she was taken into prison. When the devil appeared to her in the guise of an angel, and at length she divinely recognized <him>, she laid hold of him. And when with all her art she had compelled him to confess all his deceitful tricks : at length she cast him out of the prison<sup>151</sup> into a place of filth. But thou, O Lord.



*Second Lesson.*

**W**hen the blessed virgin Juliana had come into the palace : her face shone as if a glorious<sup>152</sup> fire. And when the prefect had looked upon her in astonishment, and had inquired who had taught her to do such great<sup>153</sup> enchantments : holy Juliana said, Listen to me, O prefect. My Lord Jesus Christ hath taught me to honour the heavenly Father, the Son, and the Holy Ghost. It was he who conquered thy father Satan and thy father's demons : and sent his holy power out of heaven to help and strengthen me, but to make thee blush. Then the prefect, being angry, ordered the iron wheel to be brought, and sharpened swords to be fixed upon it : and holy Juliana was set upon the wheel. And an angel of the

Lord came down and broke the device in pieces : and her bonds were loosed. Now the prefect ordered holy Juliana to be burned. And suddenly the angel of the Lord came : and quenched the flame. And holy Juliana, standing unharmed : glorified God in the fire. And the prefect roared against her like a malignant beast : pondering what kind of punishment he might subject her to. He therefore ordered a pot to be brought, and lead<sup>154</sup> to be put into it : and he commanded that she be placed over the boiling pot. And when she was put in : she remained uninjured. When the prefect had seen these things : he commanded that she be punished with a sword.

*Lesson iij.*

**B**ut holy Juliana, when she was come to the place where she was ordered to be beheaded : began to say to the Christians present, I beseech you to pray for me that the Lord Jesus Christ may vouchsafe to take me as his handmaiden : that I may deserve to enter into his holy court : as I see the chariot of his majesty nigh. And when she had given peace to all : she also prayed to

the Lord, saying, Lord God, almighty Father, lover of the Son, who wouldst not deliver our form into the hands of our enemies, have mercy upon me and help me : and receive my spirit in peace, O Lord. And when she had said this in prayer : she delivered up her life to the Lord. After a short time, Sophia, a certain woman of the class of the senate, passing through the town of Nichomedia and coming

Saint Juliana, Virgin and Martyr.

---

to the city of Rome : took the body of blessed Juliana and preserved it with precious spices and linen cloths. But while she was coming to the city : a mighty storm rising up, cast the ship into the coasts of Campania. Thus blessed Juliana was buried near the territory of Puteoli : where she has a mausoleum one mile from the sea. But when the prefect Eleusius was sailing into his estates : a mighty

storm came up, and sank his ship : and there died with him men to the number of thirty-four. And when the water had cast them into a desert place : their bodies were devoured by birds and wild beasts. Now Saint Juliana suffered on the fourteenth of the Kalends of March under the prefect Eleusius : with our Lord Jesus Christ reigning, to whom be glory forever and ever, amen.

*The rest from the Common of One Virgin and Martyr. [981].*

# On the Chair of Saint Peter, Apostle.

(xxij. February.)

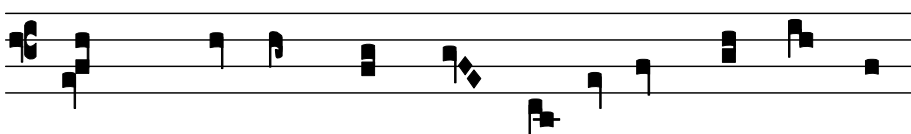
At [First] Vespers.

On the Ferial Psalms.

Solve jubente Deo.

AS:412; 1519-S:57v; 1531-S:29v.

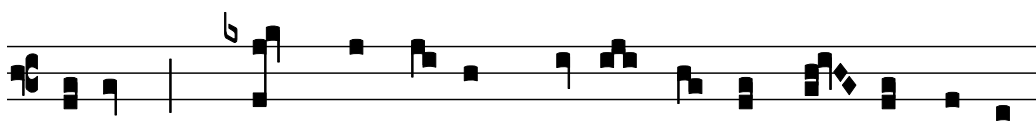
Ant.  
IV.ii.



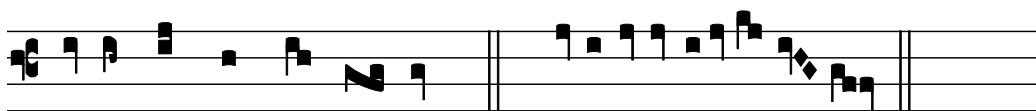
4981.



Oose, \* by God's command, O Pe-ter, the chains of



the earth : thou who mak-est the kingdom of hea-ven to be



open-ed to the bles-sed. Ps. Amen.

Chapter. 1. Peter j. (1-2.)

**P**eter, an apostle of Jesus Christ,  
to the strangers dispersed  
through Pontus, Galatia, Cappadocia,  
Asia, and Bithynia, elect, according to  
the foreknowledge of God the Father,

unto the sanctification of the Spirit,  
unto obedience and sprinkling of the  
blood of Jesus Christ : Grace unto  
you and peace be multiplied.

*R̄.* Whatsoever thou shalt bind. [*Ÿ.* Thou art. *Seek for this on the Feast of the Apostles Peter and Paul.*]<sup>155</sup> ix. {675}.

On the Chair of Saint Peter, Apostle.

*Jam bone pastor.*

1519-S:58r; 1531-S:29v.

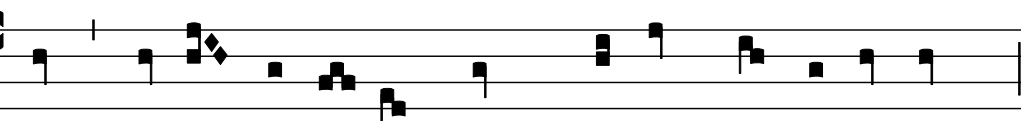
8368b.

Hymn.

I.



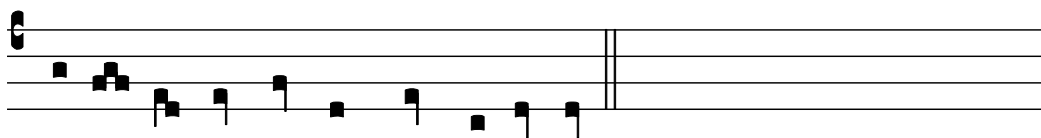
E-ter, good shepherd, \* may thy ceaseless o-ri-



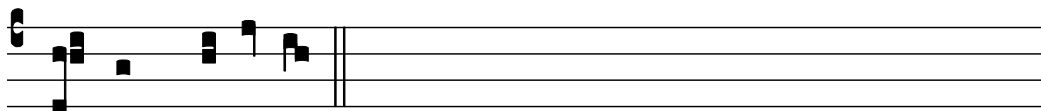
sons, For us pre-vail- ing, loose the bands of wickedness :



For thou of old time didst re-ceive autho-ri-ty The gates



to o-pen, or to close, of Pa-ra-dise.



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

∅. Thou art Peter.

℞. And upon this rock I will build my Church.

*Tu es pastor ovium.*

AS:412; 1519-S:58r; 1531-S:29v.<sup>156</sup>

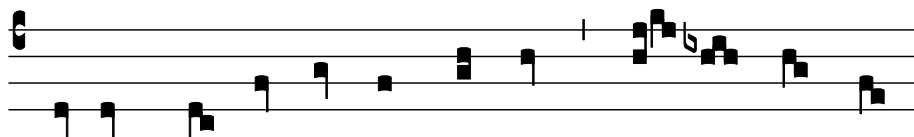
5207.

Ant.

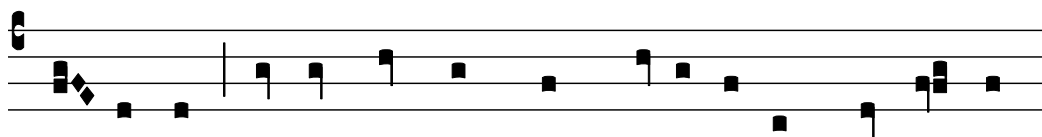
I.i.



Hou art the shepherd of the sheep, \* O prince of the



On the Chair of Saint Peter, Apostle.




a- postles : unto thee have been de-liv-er-ed the keys of



the kingdom of heaven. *Ps.* My soul doth magnify. 55\*.

*Prayer.*

 God, who in delivering unto thy blessed Apostle Peter the keys of the kingdom of heaven didst bestow the pontifical authority of binding and loosing souls<sup>157</sup> :

mercifully<sup>158</sup> grant that by he help of his intercession we may be freed from the bonds of our sins. Who livest and reignest.

 *If this Feast shall fall in xl. let a Solemn Memorial be made of the Fast at both Vespers and at Matins.*

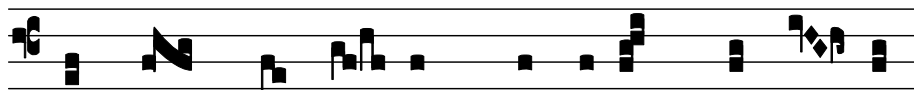
*At Matins.*

*Pastori summo jubilemus.*

AS:412; 1519-S:58r; 1531-S:29v.<sup>159</sup>

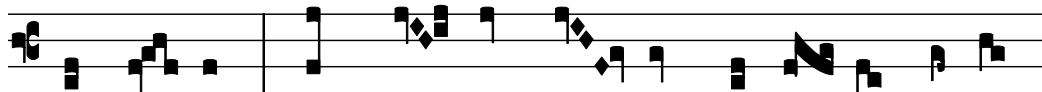
Invit.

I.



1111.

Et praise wholeheart-ed \* To the Archshepherd be




impart- ed. †By whom were giv- en To Pe- ter the keys



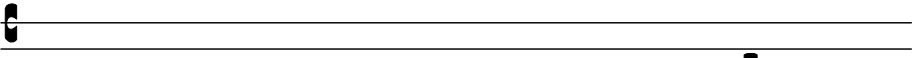
of hea-ven. *Ps.* Come let us praise. 4\*.


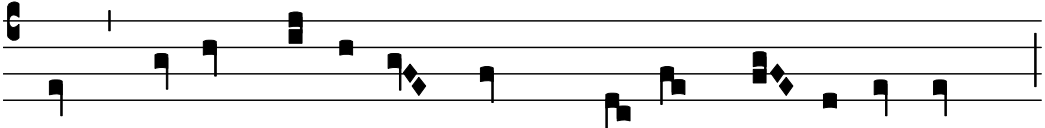
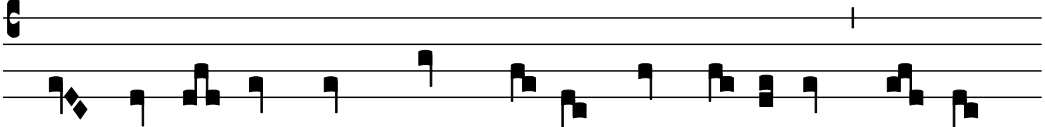
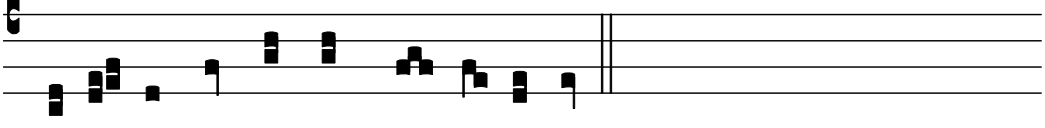
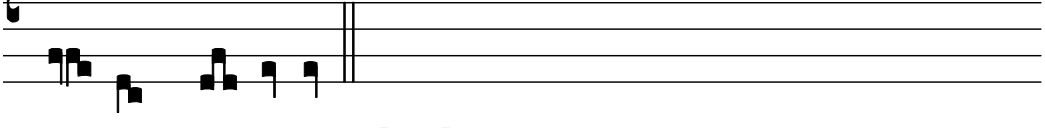
On the Chair of Saint Peter, Apostle.


[  *Let the following melody be sung at Matins on this Hymn.* ]

*Jam bone pastor.*

1519-S:58r; 1531-S:29v.

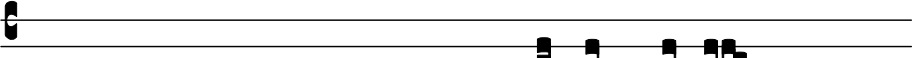
8268b. Hymn. IV. 


 E- ter, good shepherd, \* may thy ceaseless o-ri-  
  
sons, For us pre-vail-ing, loose the bands of wickedness :  
  
For thou of old time didst re-ceive autho-ri-ty The gates  
  
to o-pen, or to close, of Pa-ra-dise.  
  
Lord of Cre- ation. [730].

 *In the j. Nocturn.*

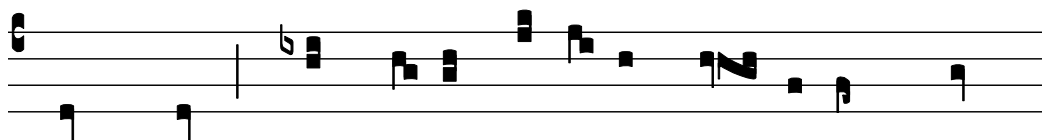
*Pontificalis apex veneratur.*

AS:412; 1519-S:58v; 1531-S:29v.<sup>160</sup>

sar0095. 1. Ant. I.v. 

 Honour is giv-en \* du-ly To the summit of the high

On the Chair of Saint Peter, Apostle.



priest's chair : Which Pe-ter, nobly fair, First de-served to



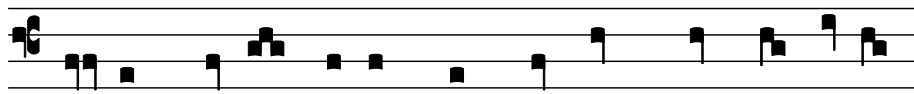
as-cend most tru-ly. *Ps.* Blessed is the man. (*j.*) [17].

*Hic super excelsa positus.*

AS:413; 1519-S:58v; 1531-S:29v.<sup>161</sup>

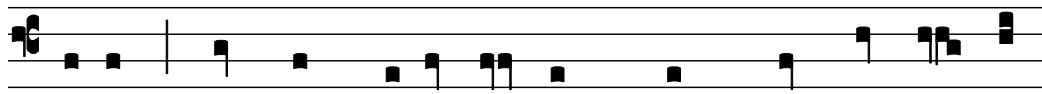
2. Ant.

II.i.



sar0053.

Et on the foundation \* Of the Rock most lof-ty in



station : With good he a-dorn-eth Those whom his humble



life re-turneth. *Ps.* Why have the Gentiles. (*ij.*) [17].

*Antiochena polis.*

AS:413; 1519-S:58v; 1531-S:29v.<sup>162</sup>

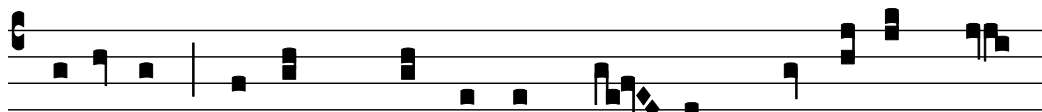
3. Ant.

III.i.

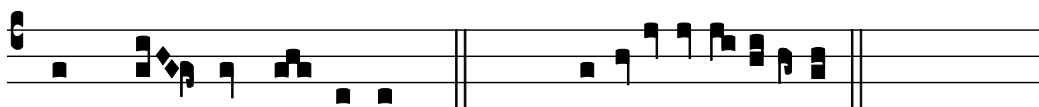


sar0010.

N-ti-och's ci-ty, \* shin-ing With light di-vine, ne'er



declin-ing : Esteems with ev-ery na- tion This sacred grace



in due ve-ne-ration. *Ps.* Why, O Lord, are they multiplied. (*iiij.*) [18].

℣. The Lord loved him [and adorned him].<sup>163</sup> [903].

*Lesson j. Augustine, Sermon 15 on the Saints.*<sup>164</sup>

**T**He institution of today's feast received the name Chair from our forefathers : because it is said that today Peter, first of the apostles, received the episcopal chair. Rightly therefore doth the Church honour the inauguration of that chair, which the

Apostle received for his salvation : the Lord saying to him, Thou art Peter : and upon this rock I will build my church. And so the Lord named Peter the foundation of the Church. And therefore the universal Church rightly honoureth this foundation : upon which her lofty structure riseth.

℞. Well done, [good and faithful. *Seek for it*]<sup>165</sup> in the Common [904]. and the other ℞. from the Common History of One Confessor and Bishop, except for the ix. which will be the ℞. Whatsoever. as below ix. {352}. [*Seek for it in the Feast of the Apostles Peter and Paul.*]<sup>166</sup>

*Lesson ij.*

**W**Hence the psalm fittingly saith, Let them exalt him in the church of the people : and praise him in the chair of the ancients. It is worthy, therefore, that this foundation should be honoured in the Church : by which <one> ascendeth to heaven. Therefore the inauguration of the chair of blessed Peter cherished this day : is an honour paid

to the priestly office. And it is also inevitable that as greater dignity is had in the Church : so greater honour<sup>167</sup> is had in the priestly office. This day, therefore, dearly beloved brethren, is deservedly honoured by us, because when we celebrate the inauguration of the chair : we honour the bishopric of the apostle Peter.



*Third Lesson.*

*Thus far  
Augustine.*

**T**He observance of this solemnity was introduced into the churches this way. When the Apostle was passing through, disseminating the word of life, and laying the foundation of the church, and drawing nigh to Antioch : the whole city began to hear that Peter was coming through Nicaea and Aquila.<sup>168</sup> And all the people of the city of Antioch, hearing of Peter coming : came out to meet him. All the great ones and nobles by birth sprinkled ashes on their heads, and many were clad in sackcloth, doing penance with bare feet, because, contrary to his preaching, they had accepted the sorcerer Simon. These, and others like these, following, presented to him those who were afflicted with diseases and those

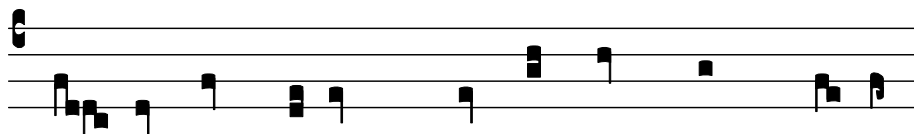
wearied by demons, and those who were paralyzed, and suffering diverse perils. And there was at the same time an immense multitude of sick people. Which, seeing Peter, did not only repent that they had spoken ill of him through Simon, but to be sure they also shewed forth such a complete faith in God that even all those suffering diverse illnesses [30r.] believed that by him [they]<sup>169</sup> could be saved : stretching out his hands to heaven, and pouring forth a prayer with tears, and rendering thanks to God, he said, I bless thee, O Father to be celebrated, who deignest to fulfill through us every word and promise of thy Son : that every creature in heaven and on earth might know that thou alone art God. But.

**¶** *In the ij. Nocturn.*

*Hujus amore Deus servorum.*

AS:413; 1519-S:58v; 1531-S:30r.<sup>170</sup>

4. Ant.  
IV.i.



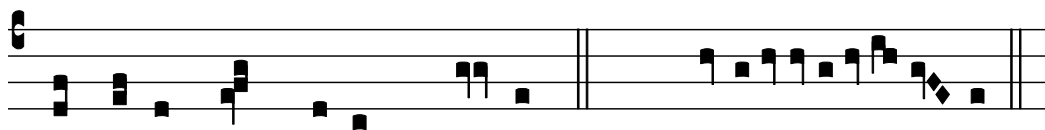
sar0055.

Or this have patience, \* O God, And purge thy ser-

On the Chair of Saint Peter, Apostle.



vants' transgressions : That he who hath pleased thee, Might

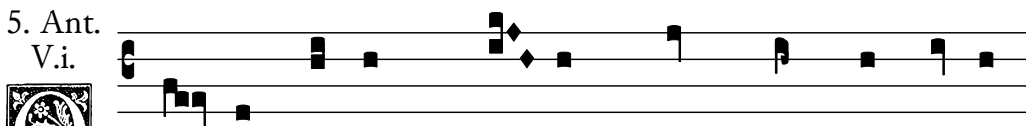


grant us in peace to live sweetly. *Ps.* When I called. (*iiiij.*) [18].

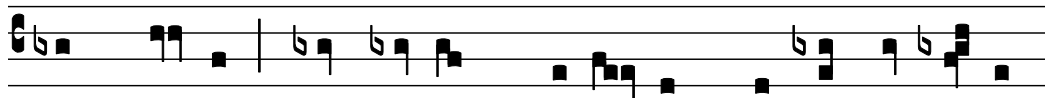
*Pande tuis celos.*

AS:413; 1519-S:59r; 1531-S:30r.<sup>171</sup>

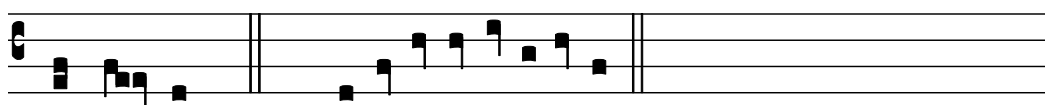
sar0093.  
5. Ant.  
V.i.



- pen heaven's \* por- tals, Great priest, to thy sup-



pliant mor- tals : Let thy lambs be aid- ed, Nor by the De- vil

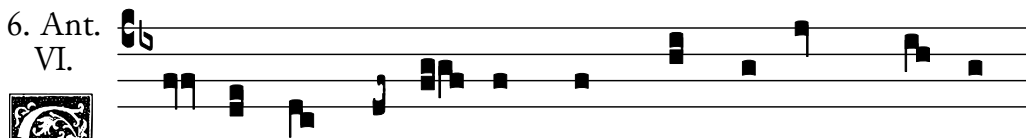


invad- ed. *Ps.* Give ear, O Lord. (*v.*) [19].

*Sydera scansurus terrisque.*

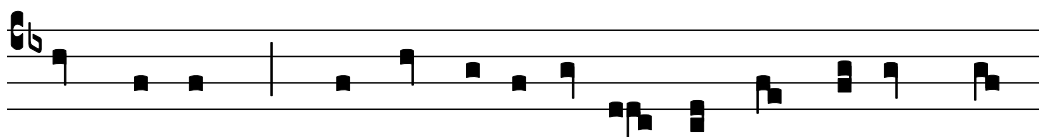
AS:413; 1519-S:59r; 1531-S:30r.<sup>172</sup>

sar0013.  
6. Ant.  
VI.



Re the stars \* ascend- ing, And gifts on earth to men

On the Chair of Saint Peter, Apostle.



commending : Christ firstly subjected To thee, Pe-ter, those



he se- lected. *Ps.* O Lord our Lord. (*viiij.*) [23].

℣. The Lord conducted the just. [908].

*Fourth Lesson.*

**S**Aying this and similar things, the blessed apostle Peter ascended to a more eminent place : and commanded that the whole multitude of the sick be placed before him. All of which he addresseth with this voice, Seeing that I am a man like you, do not think that ye are able to recover health by me : but by the

one who came down from heaven, he who shewed those which believed in him the true medicine of soul and body. Whence let your voice call all the people to witness this, because they whole-heartedly believe in the Lord Jesus Christ, so that they may know that they themselves can be saved through us. But.

*Lesson v.*

**A**ND when the whole multitude of the sick were acclaiming with one voice this true God whom Peter was preaching : suddenly an immense light of the grace of God appeared in the midst of the people. And the paralytics, <made> sound, began to run at the feet of Peter, the blind having received sight to cry out, the lame, restored to their step, to give

thanks to God : the listless having received health, to rejoice. Several also, living by mere breath, without sense and without voice, were also restored. The Holy Ghost, therefore, shewed in that day the power of his grace : that all, from the least to the greatest, should give thanks to God with one voice.

*Lesson vj.*

**W**ithin seven days, more than ten thousand believers were baptized to God and consecrated to sanctification : so that at the desire of all the zealous, Theophilus, who was most exalted with all power in the city, consecrated his house a great basilica in the name of the Church. In which chair Peter the apostle was established by all the people : on the eighth of the Kalends of March. Where the whole multitude thereafter assembling daily to hear the word of God : believed truly in the doctrine by which he affirmed the efficacy of healing. Then Faustinian came<sup>173</sup> and fell down at the feet of Peter, saying, The seeds of thy word which the field of my mind hath received are already born : and have come to fruitful<sup>174</sup> maturity. Restore me to the Lord's granary, making me a

sharer in the divine table. Then Peter declared a fast to all the people. And when Sunday came, he baptized him, and, in the midst of the people, taking <his> subject matter from his conversion, explained all his reasons : so that the whole city looked upon him as an angel of God, and shewed no less grace to him than to the apostle Peter. Upon learning these things, Peter ordered the people to assemble the following day. And with one of those who followed him being ordained bishop, and others priests, he baptized also very many people, and all who were afflicted with diseases or demons he restored to health, by the gift of our Lord Jesus Christ, unto whom is honour and glory forever and ever, amen. But thou, O Lord.

¶ *In the iij. Nocturn.*

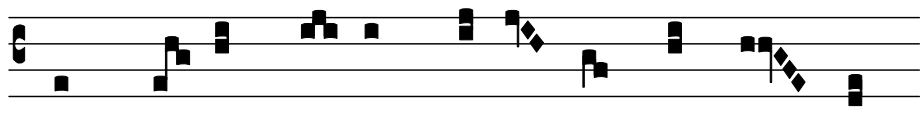
*Qui regni claves.*

AS:413; 1519-S:59r; 1531-S:30r.<sup>175</sup>

7. Ant.

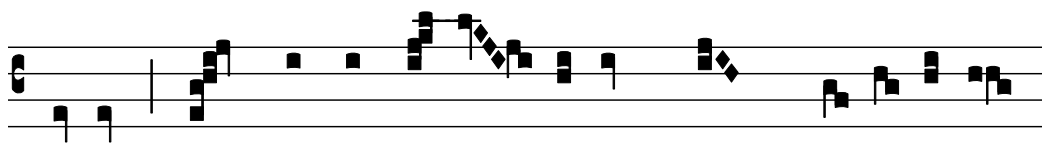
VII.i.

sar0101.




Aint Pe- ter\* bear-eth the keys, And for God's sheep

On the Chair of Saint Peter, Apostle.



car-eth : And by this ho-ly steward, Life's true o-ri-gin

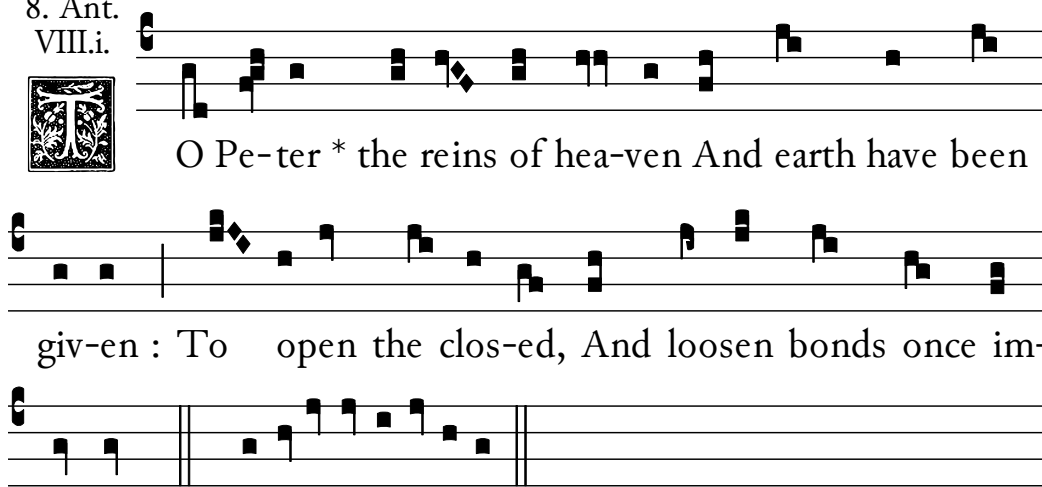


is re-newed. *Ps.* Lord, who shall dwell. (*xiiiij.*) [29].

*Hic celi terrequē.*

AS:413; 1519-S:59r; 1531-S:30r.<sup>176</sup>

8. Ant.  
VIII.i.



O Pe-ter \* the reins of hea-ven And earth have been

giv-en : To open the clos-ed, And loosen bonds once im-

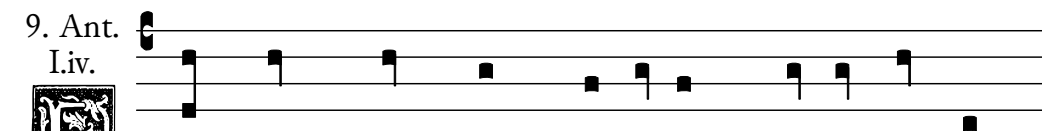
pos-ed. *Ps.* In thy strength, O Lord. (*xx.*) [45].

sar0052.

*Primus vocatione maximus dignitate.*

AS:414; 1519-S:59r; 1531-S:30r.<sup>177</sup>

9. Ant.  
I.iv.



Oremost \* by Christ's vo-cation, Greatest in rank

sar0098.

and station, Pe-ter, Keyholder, who by right Was assigned  
 the seat of most a-posto-lic height : Who, unto Christ yield-  
 ing fervently, Followed his steps wholeheartedly.

*Ps.* The earth is the Lord's. (xxiiij.) [III].

*V.* The just shall flourish. [914].

*A Lesson from the Holy Gospel According to Matthew. xvj. (13-19.)*



**A**T that time, Jesus came into the quarters of Cesarea Phiippi, and he asked his disciples, saying,

Whom do men say that I the Son of man is ? And that which followeth.

*A Homily of the Venerable Bede, Priest.*

15. *Second Book.*

**T**He Lord inquireth, not as if he knoweth not the opinion of the disciples or of strangers : but for this reason he asketh the disciples what

they think of him, that he might repay the befitting confession of their faith with a worthy reward. For just as all in general being asked, Peter answered, one for all : thus what the Lord answered to Peter, he answered to all in Peter. For this reason he enquireth what others may think of himself, that, having first set forth the erroneous opinions : the disciples might be proven to have perceived the truth of his confession, not from common opinion, but from him, by the secret of divine revelation.

[30v.]

Whom do men say that the Son of man is ? He beautifully addresseth those men, who knew only to speak of the Son of man : who knew not

the secrets of his divinity. For they which know how to comprehend the mysteries of his divinity : are deservedly said to be above men.

*Lesson viij.*

**S**imon Peter answered and said, Thou art Christ, the Son of the living God. He called God living, to the distinction of false gods, which the heathen, deluded by various errors, either instituted among dead men of themselves : or created through the greater madness of insensible matter that they might adore. Of which it is sung in the psalm, The idols of the Gentiles are silver and gold : the works of the hands of men. They have a mouth, but they speak not, and so on. Let your love also note how wonderfully the distinction hath been made, that when the opinion of the nature of our Lord and Saviour was brought

forward both by the same Lord and by his faithful disciple : the Lord himself professeth the humility of his humanity, the disciple evinceth the excellence of <his> eternity. The Lord asketh of himself what is lesser : the disciple of the Lord relateth what is greater. The Lord, of himself, what was made for our sakes : the disciple declareth of the Lord that it is he that hath made us. So also in the Gospel the Lord is much more frequently accustomed to call himself the Son of man than the Son of God : that he may teach us to take up the form of humility which he himself received for us.

*Lesson ix.*

**I**T is necessary therefore that we so much humbly venerate the heights of his humility : as much as we have remembered him to have descended to the depths of humanity for our exaltation. For if among the sacraments of his incarnation, by which we have been redeemed, we

always recollect with a pious mind the power of his<sup>178</sup> divinity by which we were created : it cometh to pass that we ourselves, with Peter, are given the reward of heavenly beatitude. For when he confesseth that Christ is the Son of the living God : let us see what followeth. And Jesus answer-

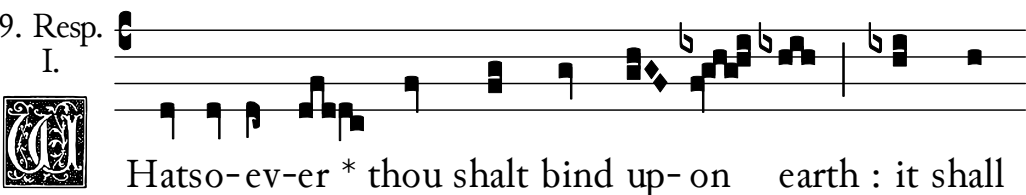
ing, said, Blessed art thou, Simon Bar-Jona. It is clear, then, that after the true confession of Christ : the rewards of beatitude truly remain. But let us consider with attention what that name is by which he glorifieth the perfect confessor of his name : so that we may also truly deserve to be partakers of this when confessing. Blessed art thou, (he saith), Simon Bar-Jona. Bar-Jona in Aramaic : in Latin is called the son of a dove. Indeed rightly is the apostle Peter called the son of a dove : because evidently the dove is a very simple animal, and he followed the Lord with a wise and pious simplicity : mindful of that command which he heard with his co-disciples from the same Teacher of simplicity and truth, Be ye wise as serpents and simple as doves. Justly<sup>179</sup> the Lord rewardeth his lover and confessor with sufficient

praise : when he testifieth that he<sup>180</sup> is a son of the Holy Spirit : by whom he is declared<sup>181</sup> to be the Son of the living God, although no one of the faithful doubteth that he himself will be made in a very different way. For Christ the Son of God is Lord by nature : Peter, like the others, is a son of the Holy Ghost chosen by grace. Christ <is> the Son of God, because he was born of Him : Peter <is> a son of the Holy Ghost, because he was born again of Him. Christ the Son of God <is> before the times, for he is the power and wisdom of God, which saith, The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. Peter <is> a son of the Holy Ghost from that time when, enlightened by Him, he received the grace of divine knowledge.

*Quodcunque ligaveris.*

AS:446; 1520-S:16v; 1531-S:30v.

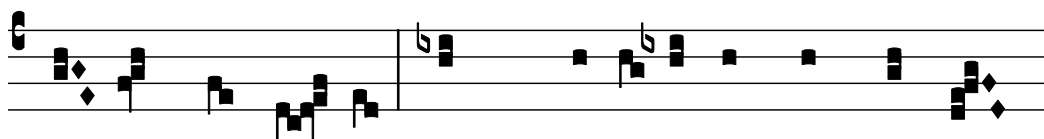
7503. 9. Resp. I.



Hatso-ev-er \* thou shalt bind up- on earth : it shall



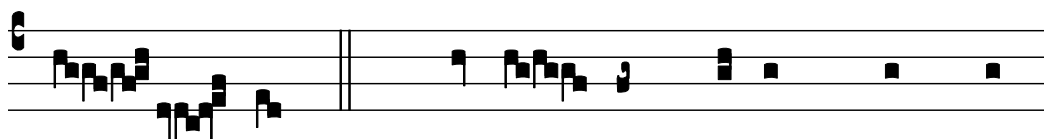
On the Chair of Saint Peter, Apostle.



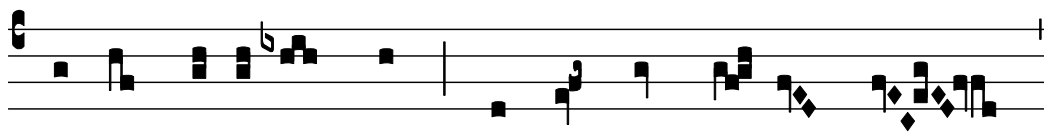
be bound in hea-ven. †And whatso- ev-er thou shalt loose



on earth. ‡It shall be loos-ed al-so in hea-



ven. ✠. Thou art (saith Pe-ter) Christ, the



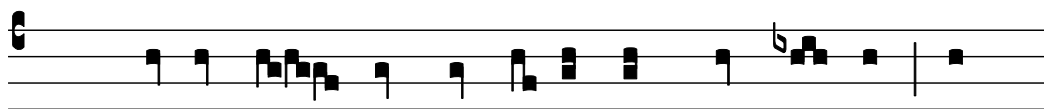
Son of the liv-ing God : the Lord, answer- ing, said,



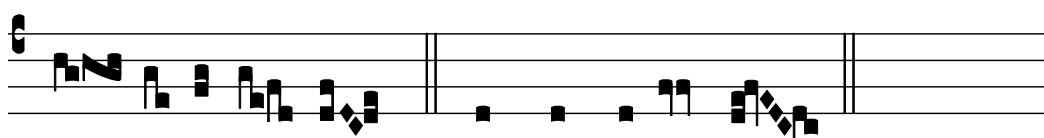
And I say to thee, That thou art Pe-ter, and up- on



this rock will I build my church. †And whatso- ev-er.



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



to the ho-ly Ghost. ‡It shall be loos-ed.

7503z.

[*Before Lauds.*]

℣. Let them exalt him in the church of the people.

℞. And praise him in the chair of the ancients.

¶ *At Lauds.*

[31r.] *Ant.* Behold a great priest. *in the Common.* [919].

*Ps.* The Lord hath reigned. (*xcij.*) [52]. *and the other Antiphons which follow [with their Psalms].*<sup>182</sup>

*Chapter.* Peter, an apostle. *as above [at First Vespers].*<sup>183</sup> {339}.

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

℣. The just shall spring forth. [812].

*Quodcunque ligaveris.*

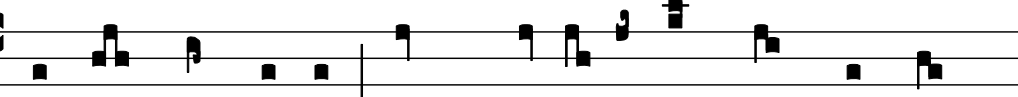
AS:414; 1519-S:59v; 1531-S:31r.<sup>184</sup>

4561.

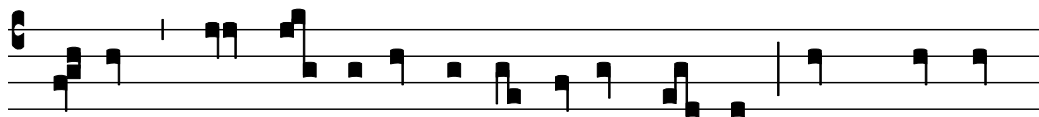
Ant.  
VIII.i.



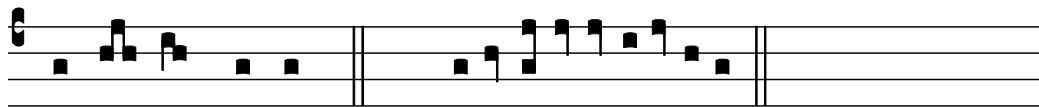
Hatso-ev-er \* thou shalt bind upon earth, it shall



be bound in heaven : and whatso- ev-er thou shalt loose



on earth, it shall be loosed al-so in hea-ven, saith the Lord



to Si-mon Pe-ter. *Ps.* Blessed be the Lord. 71\*.

*Prayer.* O God, who in delivering. *as above.* {341}.

¶ *At j.*<sup>185</sup>

*Ant.* Behold a great priest. *j. of Lauds* [in the Common]. [919].

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

*Ant.* Thee they justly praise. *in the Psalter.* [118].

*Ps.* Quicumque. [119].

¶ *At iij.*

*Ant.* There was not found. *ij. of Lauds.* [919].

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

*Chapter.* Peter, an apostle. {339}.

*The R̄. and V̄. from the Common of Confessors and Bishops are sung at all the Hours and likewise the Antiphons, with the Prayer of the day.* [933].

¶ *At vj.*

*Ant.* A faithful and wise servant. *ij. of Lauds in the Common.* [919].

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

*Chapter.* The Lord gave him [the blessing].<sup>186</sup> [920].

¶ *At ix.*

*Ant.* A good and faithful. *v. of Lauds in the Common.* [920].

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

*Chapter.* The Lord acknowledged [him].<sup>187</sup> *in the Common.* [933].

¶ *At ij. Vespers.*

*Ant.* Behold a great priest. *in the Common.* [919].

*Ferial Psalms.*

*Chapter.* Peter, an apostle. {339}.

*Hymn.* Jesu, the world's Redeemer. [in the Common].<sup>188</sup> [922].

*V̄.* The just shall spring forth. [812].

*Ant.* This is he. [in the common].<sup>189</sup> [935].

*Ps.* Magnificat. 72\*.

*Prayer as above.* [O God who in delivering].<sup>190</sup> {341}.

# ☩ *Saint Matthias, Apostle.*

(xxiv. February.)

At [*First*] *Vespers.*

*Ant.* Be ye valiant. *in the Common.* [725]. *And let it be concluded in this Feast only thus : an eternal kingdom, saith the Lord.*

[*Ferial Psalms.*] <sup>191</sup>

*Chapter.* Now you are no more strangers. *in the Common.* [726].

*℟.* Who are these. *in the Common.* [726].

[☩ *Let this melody be sung at Vespers and at Matins on this Hymn.*]

*Mathia juste duodeno solio.*

1519-S:59v; 1531-S:31r.

Hymn.

I.

8262h.



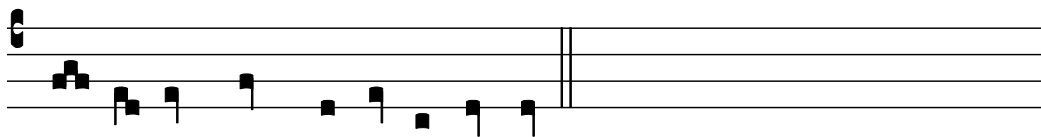
Ay just Matthi- as, \* who by lot was number- ed



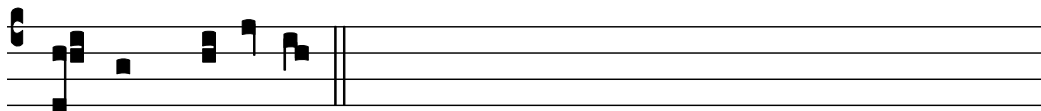
With thine Apos- tles, shar- er of their digni- ty, By his



pe- ti- tions loose the bands of wickedness, That we in-



he- rit light and joy e- ternal- ly.



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

*V.* Their sound hath gone forth [into all the earth.

*R.* And their words unto the ends of the world].<sup>192</sup>

*Ant.* Blessed shall you be. *in the Common.* [732].

*Ps.* Magnificat. 55\*.

*Prayer.*

**G**od, who didst join blessed Matthias to the company of thy apostles : grant, we beseech thee, that

by his intercession we may ever perceive about us the tenderness of thy compassion. Through our Lord.

**I**f this Feast should happen before *xl.*, *Compline* is said as on the Feast of the Holy Trinity. If within *xl.*, let *Compline* not be altered.

**I** At Matins.

*ix. Lessons, Double Feast.*

*Lesson j.*

**W**hen by the revolving course of the year the illustrious feast of the blessed apostle Matthias appeareth : a great gladness of rejoicing meriteth to be multiplied by us. For why should man decline to rejoice when he knoweth a member of his body, through the mercy of the Mediator of God and men, to be established in heaven ? On this day, indeed, the holy Apostle Matthias, freed from the bonds of the flesh of his habitation : was happily received by the joyful angels into the

hall of the heavenly kingdom. Today, according to the voice of the Psalmist, His place is in peace : and his abode in Syon. Finally, as the writings of the Acts of the Apostles teach, after Judas received the punishment of his crimes worthy of his hanging, lest the apostles might remain in the imperfection of eleven, as if transgressors of the Decalogue : choosing Barsabas and Matthias, they placed them in the middle, and they gave prayer to the Lord, casting lots over them.

*Lesson ij.*

**W**E read in the Old Testament that the prophet Jonah, when he preferred to flee rather than to preach the destruction<sup>193</sup> of Ninive : was caught by the working of fate on account of the danger of a sea-storm. Although we hope that this hath happened by divine dispensation : yet we ought not to draw it as an example, which is evidently accomplished by Gentile men. Therefore, most beloved, we have thought it worthy to speak of these things, lest some of the more simple,

who, by the example of the apostles and prophets, think that God ought to be consulted at this time by lots, since we know with certainty that magicians, diviners <and> soothsayers are to be condemned by the authority of sacred scripture : nevertheless the prayers and also the lots of the earlier saints may justly be understood as most pure, asking an indication of divine clemency of something doubtful. By which method of lot, Matthias was chosen to be a sharer in the company of the apostles.

*Lesson iij.*

**M**atthias is interpreted Little <one> of God. When thou shalt hear, Little : attend not to the size of the body : but to the quality of character. The little <one> of God : is understood to be humble and quiet. Whence<sup>194</sup> the Lord saith in the Gospel, Learn of me : because I am meek, and humble of heart. This little one, understanding the voice of God by hearing, and perfecting in act and understanding, rightly completed the twelve, <having been> mutilated by the casting out of the proud apostate, by the addition of his own insignificance : so that by him might then be perfected in deed, what David

had foretold of old in hope. Let his habitation (he saith), evidently Judas [31v.] the traitor, be made desolate, and let there be none to dwell in it : and another shall receive his episcopate. Which this saint, receiving in obedience : honourably adorned, preaching the gospel. Nor is the twelve of the order of apostolic dignity free from mystery. For to the sum of twelve, which three or four by turns being multiplied amounteth to (whether indeed three multiplied by four or four by three, thou shalt see the same form of twelve being produced), signifieth the faith of the Holy Trinity that was to be preached

by the voices of the four evangelists and the same apostles across the

breadth of the four corners of the world.

*Fourth Lesson.*

**T**EN to be sure, which is not diminished by any loss, or made superfluous by increase in addition, but in the equal parts of its members is pronounced perfect by the law of arithmetic : <is> the perfect fulfillment of the above-mentioned Decalogue. Which blessed Matthias obtained, a talent entrusted to him by the Lord through his apostles, that not as a slothful servant<sup>195</sup> hid in the

ground : but by instructing the hearts of the faithful by voice and deed, he hath not ceased to heap up like a prudent servant. For which reason he was privileged to hear on this day the voice of the Lord, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things : enter thou into the joy of the Lord. But thou.

*Lesson v.*

**W**ORTHILY therefore is this holy day to be celebrated with an immense proclamation of praise : when he brought back his talents to his Lord with gain. For he himself, appointed to be among the apostles, merited to hear from the Lord, Blessed are those that see the things which you see : today he, much more

blessed with the other saints, merited to sing happily, As we have heard, so have we seen, in the city of our God : in his holy mountain. Truly happy and blessed, because, as the same prophet singeth, Blessed are they that dwell in thy house, O Lord : they shall praise thee for ever and ever.

*Lesson vj.*

**B**ECAUSE this disciple of Christ was chosen (as we mentioned a little earlier) by lot : this name is in keeping with the honour of the Christian name mentioned above, and especially in the dignity of ranks of prelates, insofar as lot or heritage in

Latin, is called clerus in Greek. Hence they are called clergy, because they are delegated to the lot of God, and strive to be strangers to every act of worldly ambition : so that in the house of the Lord they may deserve to become heirs of God, and joint

heirs with Christ, singing with mouth and heart that psalm, The Lord is my portion of my inheritance and my cup : it is thou that wilt restore my inheritance to me. Therefore, dearly beloved, if we wish to attain to this heritage with a prosperous success : in the mean time, let us take care that we may practice good works in this

valley of tears. Let us celebrate the day of this feast with praise due to the veneration of this saint : that we may be assisted by his merits and prayers before Him who worketh wonders in his saints, who liveth and reigneth God, for ever and ever, amen. But thou.

[Lesson vij.]

*A Lesson from the Holy Gospel According to Matthew xj. (25.)*



**A**T that time, Jesus answered and said, I confess to thee, O Father, Lord<sup>196</sup> of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to the little ones. And that which followeth.

*A Homily of Blessed Augustine, Bishop.  
Sermon 8. on the words of the Lord in  
Mat. but more fully in Serm. 48. of the  
Seasons.<sup>197</sup>*

**C**onfession is a word not always<sup>198</sup> for sinners. We confess, therefore, whether praising God : or accusing ourselves. Both confessions are pious, either when thou accusest thyself who art not without sin : or when thou praisest Him who is unable to have sin. Scripture saith, From the dead, as from one that is not : confession perisheth. If confession perisheth from the dead : he who confesseth liveth. And if he confesseth sin : he is surely revived from death.

*Lesson viij.*

**I** confess to thee, Father, Lord of heaven and earth. This confession hath praise. Because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Who are the

little ones ? The humble. Who are the wise and prudent ? The proud, those mocking, the great. We must be children. For if we choose to be great : it shall not be revealed to us. Who are the great ones ? The wise



and the prudent. Professing themselves to be wise : they became fools. Profess thyself a fool, and thou shalt be wise. But say it, say it and say it within : because it is just as thou sayest. If thou sayest : be unwilling

to say it before men, and to say it not before God. In short, what else is it to be foolish, except to be dark in heart ? So it is, O Father, since thus it hath been pleasing to thee. [32r.]

*Lesson ix.*

**W**ith a pleasing affection the Lord Jesus speaketh to the Father : so that the benefit begun in the apostles may be accomplished. By these words we receive examples of humility : lest we rashly presume to bring to naught the heavenly counsels concerning the calling of others, or of the repulsion of others. Thus he saith what is pleasing to the Father : because what pleaseth the just is not

able to be unjust. All things are delivered to me by my Father. Both delivering by the Father, and receiving by the Son : are to be understood mystically. When thou hearest, All things, acknowledge the Almighty, do not be unworthy to the Father. When thou hearest, Delivered : confess the Son, whose proper nature is entirely by right, not bestowed by gift.

*The rest from the Common of One Apostle. [725].*

*If however this Feast shall fall on Wednesday at the beginning of the Fast, let the Feast be deferred until the morrow : unless it shall be the Feast of the Place.<sup>199</sup> When however it shall be a leap year, let the Feast of Blessed Matthias, Apostle, be made on the fourth day of the Chair of Saint Peter and then let the letter **¶**. be counted twice. If this Feast should fall on the Saturday next after the Day of Ashes : let it be celebrated then, and Second Vespers shall be of the same : with a Solemn Memorial of the Sunday. However let Compline of xl. not be altered.*

# Purificatio beate marie. Fo. li.

v. Gloria pfi. km.  
 Speciosa. v. si.  
 Elegit eā de.  
 dei genitrix. Et. In tpe pascha. **S**peciosa facta es et  
 suavis. Alle luya alleluya. v. In delicijs tuis sancta dei ge-  
 nitrix. Alle lu. v. Gloria pa. Spe. fundis. ps. Memento. Cōm.  
 Ecce km. **E**go mit- to. **C**hoꝝ pfe. totū r-  
 v. Gabrielē archan- gelum. Choꝝ. Dū  
 genuiti et post par- tū virgo. Non di-  
 catur vterius sed statim incipiat pla.  
**A** uiolata integra et casta es ma-  
 ri a. A. post vniūquēq; vsū. A. v. Que es esse-  
 ta fulgida celi porta. A. v. Omater alma christi  
 carissima. A. v. Suscipe laudū pia precamina. A  
 v. Nostra vt pura pectora sint et corpora. A v.  
 Que nunc flagitant deuota vox et corda. A. v.  
 G. iij.

[Antiphonale 1519-S:51r.]

Notes, pages {251}-{362}.

- <sup>1</sup> 1519-S:43r.
- <sup>2</sup> Dubhthatch.
- <sup>3</sup> 'eius' *melius Portif. MS. Coll. D. Pet. Cant.* [SB:128.]
- <sup>4</sup> 'mensurátum bútyri sólitu pleníssimo in vsu rédderent, sed hec' *Legend.* 1518. [SB:129.]
- <sup>5</sup> *Leg.* 1518; Bedford Breviary.
- <sup>6</sup> 1519-S:43v.
- <sup>7</sup> 1519-S:43v.
- <sup>8</sup> In AS:79. 'carnem' is set Cb.G.
- <sup>9</sup> The *Vulgate* omits 'sanctum'.
- <sup>10</sup> In AS:396. the second repeat is to '¶Que se nescit'.
- <sup>11</sup> HS:145r. has in stanza 4. 'precántes', and in stanza 5 'Qui summa celi résidens in arce'.
- <sup>12</sup> 'nisi prius', *Vulgate*.
- <sup>13</sup> In 1519-S:44r. 'expécta' is set F.C.CDF.
- <sup>14</sup> In BL-52359:313v. 'suum' is set EFGFE.DED.
- <sup>15</sup> In BL-52359:313v. 'Colunt' is set B<sub>1</sub>.CB<sub>1</sub>; the word 'colunt' is repeated; 'Trinam' is set C.C; 'bájulat' is set AG.GF.G.
- <sup>16</sup> In AS:397 'múnere' is set FF.DEDCD.DC. The edition follows PEN:198v. which agrees with 1519-S:45r. In B-52359:313v. the additional notes have been erased. In pEN:198v. 'minorátis' is set C.DF.FGF.F; 'páululum' is set GA.A.GF.
- <sup>17</sup> AS:397. 1519-S:45r. BL-52359:313v. and PEN:198v. have 'Celi Regína.' It will be noted that the final 'm' of 'reginam' is duplicated by the 'M' of the following 'María'.
- <sup>18</sup> 'hinc itúra' *Brev. MS. Job.* [SB:134.]
- <sup>19</sup> In AS:397. 'tuum' is set CBBAB.B. In BL-52359:314r. 'adorávit' is set GA.AFA.ACAB.AG. In PEN:198v. 'tuum' is set CBA.B; 'Regem' is set CBBAB.B; the second 'Virgo' is set CCBC.G.
- <sup>20</sup> 1519-S:45v. has no flat at 'tulérunt'. BL-52359:314r. has no flat at 'tulérunt' or at 'vocábitur'. In PEN:199r. 'eum' is set CCCBA.GAGF; 'masculínium' is set G.GA.AGF.FDED.
- <sup>21</sup> 'fidélis' *Chevallon cum Leg.* 1518. 'infidélis' *Leg. MS., Brev. Job., Gonv., Pet., cum Portiforiis.* [SB:135.]
- <sup>22</sup> In BL-52359:314v. no flat appears at 'aut duos' or at 'lege'. In PEN:199r. 'in lege' is set AGF GA.AB<sub>1</sub>GFGAG.
- <sup>23</sup> 1519-S:46r.
- <sup>24</sup> '[circúndata] lumbo' *Portiforia, excepto Aberdonensi.* [SB:136.] [After 'ambit'] 'et non habet *Chevallon.* [SB:136.] In BL-52359:314v. no flat appears at 'ambit'; the psalm-tone indicated is IV.i. In PEN:199v. 'Grátia' is set CDEF.ED.D; 'regum' is set AGAB<sub>1</sub>.A; the first 'et' is set Dc; 'dextris' is set CD.D; the psalm-tone indicated is IV.i.
- <sup>25</sup> In 1519-S:46v. has a flat at 'he'. BL-52359:314v. has a flat at 'cui' and at 'he'; a flat also appears at the psalm-tone. PEN:199v. has a flat at 'cui'. AS:399. has a flat at 'sibi' but no flat at 'cui'.

- <sup>26</sup> In AS:399. no flat appears at 'casti'. AS:399. has 'casta', not 'casti'. In BL-52359:315r. 'rútilis' is set EF.FED.D, but the second F appears to have been erased; 'semper' is set Dc.D; 'fundáta' is set D.DC.D; 'que sola' is set CDEFE.EGFFE.ED; 'ex cunctis placuísti' is set E E.D EG.FEDCD.C; 'casta' is set CDFE.D. PEN:199v. has no flat at 'casti'; 'fundáta' is set F.DFED.E.
- <sup>27</sup> 1519-S:47r.
- <sup>28</sup> *Ambrosii Opera* IV. 46, ed. Venet. 1871. [SB:137.]
- <sup>29</sup> in pace, omit. *Chevallon cum Leg.* 1518. *habet Leg. MS.* [SB:138.]
- <sup>30</sup> 'complectátur' *Chevallon et Legende MS. et A.D.* 1518. [SB:138.]
- <sup>31</sup> 'Respónsum accépit', 1531-S:24r. In 1519-S:47r. 'vidéret' has Bᵇ. In BL-52359:315r. 'accéperat' is set A.AC.GF.FGDCDFDFGAGGF; 'Spíritu' is set ABC.G.F; 'vidéret Christum' is set C.Bᵇ.C.AAG A.ACAGABᵇAG; 'vidérunt' is set FD.F.GA; 'mei' is set FDEFEDCD.DCDED. In PEN:200r. 'benedixit' is set F.AC.AC.GF; 'no flat appears at 'in'.
- <sup>32</sup> *habet Leg. MS. Sed 'Vivum enim verbum et válidum' Chevallon cum Leg.* 1518. [SB:139.]
- <sup>33</sup> 1531-S:24r. has a comma in place of the first 'et' in the verse. BL:312v, has no flat at 'ignára'; 'María' is set BDC.BCABA.
- <sup>34</sup> In BL-52359:315v. 'cántica' is set CDC.AG.ABA.
- <sup>35</sup> In 1519-S:48r. 'Davítico' is set C.D.BA.CB. In BL-52359:315v. 'puritátis grémio' is set A.AB.AG.F A.FGf.G; 'venerátur' is set A.C.BAG.GAGGF. In PEN:200v. 'leténtur' is set GD.D.DED; 'insule' is set FG.G.G; 'Davítico' is set C.D.BA.CB; 'plebs' is set A.
- <sup>36</sup> 'Theotécos', 1519-S:48r. In BL-52359:316r. 'María' is set DABᵇ.AG.G; 'Fílium' is set GA.FD.F. In PEN:200v. 'María' is set DABᵇ.AG.G; 'hinc' is set DABᵇ.
- <sup>37</sup> *Bede Homilie Hyemales de Sanctis, Opera* VII, 327. [SB:140.]
- <sup>38</sup> 'mánibus suis' : 1531-S:24v. In BL-52359:316r. 'púerum Jesum' is set FGAGABᵇ.A.A A.AGGE; 'Sýmeon' is set GF.GAGFG.FGFD; 'Dómine servum' is set FGAGAFG.FEFGFG.GF AGAFDEDCDFFG.F. In PEN:200v. 'púerum' is set GAGABᵇ.A.AGG. PEN:200v. omits 'eum' and its music; 'servum' is set AGAFGFDEDDCCDFG.F.
- <sup>39</sup> In 1519-S:48v. 'majestátem intus' is set D.F.FG.F F.F. In BL-52359:316r. 'lumen' is set ACBᵇBᵇ.BᵇA; 'glóriam' is set FGA.GFGAGA.AG; 'plebis' is set F.EF.
- <sup>40</sup> 'emundári' *Legenda MS.* 'mundari' *Prudentius.* [SB:142.]
- <sup>41</sup> In 1519-S:49r. 'credidísti' is set D.ED.C.CDFDEFE. Although both AS:402. and 1519-S:49r. have a flat key-signature for 'dictis', the absence of Bᵇ in AS:402. at 'esse', a cognate passage in the  $\mathfrak{W}$ , argues for Bᶜ at 'dictis'. NR:122\*. and 130\*. have Bᶜ. In BL-52359:318v. 'interemísti' is set DCC.C.Bᵇ.ACBᵇBᵇ.ABᵇ; 'genuísti' is set AG.FG.GACAB.AG; 'invioláta' is set C.C.C.CEFED.EDCB; 'dicit' is set ED.E.
- <sup>42</sup> 'nisi prius', *Vulgate.*
- <sup>43</sup> In 1519-S:49r. and BL-52359:317r. 'Israel' is set GA.GF.E. In BL-52359:317r. and PEN:201v. 'Spíritus' is set C.CB.AG.
- <sup>44</sup> In BL-52359:317r. 'se' is set AB; 'nisi' is set E.A.
- <sup>45</sup> In BL-52359:317r. 'púerum' is set A.G.A.

## Notes.

---

- <sup>46</sup> In BL-52359:317r. 'fáciem' is set BC.B.G; 'ómnium' is set Cb.A.BC.  
<sup>47</sup> In stanza 1. HS:147r. and 1519:49v. have 'lactásti sacro'.  
<sup>48</sup> In BL-52359:317r. 'púerum' is set E.DC.D; 'autem' is set GB<sub>b</sub>.GAG; 'génuit' is set A.G.FEC.  
<sup>49</sup> 1519-S:50r.  
<sup>50</sup> 1519-S:50r.  
<sup>51</sup> In 1519-S:50r. this responsory appears a fifth higher, in the C-clef.  
<sup>52</sup> 1519-S:50r.  
<sup>53</sup> 1519-S:50v.  
<sup>54</sup> 1519-S:50v.  
<sup>55</sup> 1519-S:50v.  
<sup>56</sup> 1519-S:50v.  
<sup>57</sup> 'colábit', *Vulgate*.  
<sup>58</sup> 1519-S:51r.  
<sup>59</sup> 1519-S:51r.  
<sup>60</sup> 1519-S:51r.  
<sup>61</sup> Older sources such as AS:402. and PEN:201r. do not have this alternate opening to the R̄. *Gaude María virgo*, but instead set a single 'Gaude' Ag.C (BL-52359, AS:402) or Ag.D (Penpont:201r.). In BL-52359:317v. the opening is added in the margin in a later hand. OV:110\* provides a variant reading, the source of which is not identified:

Resp.  
VI.

Aude gaude gau-de \* Ma- rí- a vir-go.

The image shows a square neumes sign on the left, followed by a musical staff with square neumes on a four-line red staff. The text 'Aude gaude gau-de \* Ma- rí- a vir-go.' is written below the staff, with asterisks marking the beginning of the phrase 'Ma- rí- a vir-go.'

- <sup>62</sup> 1519-S:51r.  
<sup>63</sup> AS:403. does not indicate the vocalized repetitions.  
<sup>64</sup> 1519-S:51v.  
<sup>65</sup> 'extra', 1519-S:51v.  
<sup>66</sup> 1519-S:51v.  
<sup>67</sup> In 1520-S:116v. and 1519-S:51v. 'Libáni' is set G.FD.D; 'altíssimi' is set FD. In HS:170r. 'valle nostro' is set F.DC DE.C; suimpta is set DE.C; ceca is set DE.C; predcta' is set DC.DE.C. 1520-S:116v. has no flats.  
<sup>68</sup> 1519-S:52r.  
<sup>69</sup> 1519-S:52r.  
<sup>70</sup> 1519-S:52v.  
<sup>71</sup> Nescio an legendum sit *secunda*, cum Portiforiis ; MS. tamen Coll. Pet. habet 'iii.' cum Chevallonio. [SB:147.]  
<sup>72</sup> 1519-S:52v.  
<sup>73</sup> 1519-S:52v.  
<sup>74</sup> 1519-S:52v.

- <sup>75</sup> 'misericórdie tue nobis', 1519-S:52v.
- <sup>76</sup> 'Beátus', 1519-S:52v.
- <sup>77</sup> 'ad eum non solum hómines : sed étiam' *add. Legend.* 1518. [SB:147.]
- <sup>78</sup> 'qualecúmque ex eis tanquam intelligibília animália' *Leg.* 1518. [SB:148.]
- <sup>79</sup> 'cor meum' *Leg.* 1518. [SB:149.]
- <sup>80</sup> Innúitur miráculum áliquod per S. Blásium in itinere ad júdicem effectum ; quale in áliis legéndis invénitur :— 'Intérea áccidit dum cúiusdam muliérís filius únicus piscis portiónem éderet, súbito gútture eius infigi spinam : ut pene mórtuus máneret puer, Sanctus vero Blasius manus impónens púero et guttur eius signans : mox salvum réddítit púerum matri sue.' *Brev. MS. Coll. Pet.*—'Et paupercule vidue porcum quem abstulerat lupus ad iussionem eius illesum restituit.' *Leg. MS. Exon.* [SB:150.]
- <sup>81</sup> 'arrípiens gládium' *Leg.* 1518. [SB:150.]
- <sup>82</sup> 1519-S:52v.
- <sup>83</sup> 1519-S:52v.
- <sup>84</sup> 1519-S:52v.
- <sup>85</sup> 1519-S:52v.
- <sup>86</sup> 1519-S:52v.
- <sup>87</sup> 1519-S:52v.
- <sup>88</sup> In 1519-S:52v. 'propter' has a B<sub>1</sub>.
- <sup>89</sup> In BL-52359:318r. 'Deum adorémus' appears to be set EED.DC CD.DE.E.E; 'Agathe' is set A.G.FED; 'palmam' is st EFG.FE; 'dedit' is set EFD.D..
- <sup>90</sup> 1519-S:53r.
- <sup>91</sup> AS:405 and 1519-S:53r. have 'et expectábilis' set D D.D.E.D.DB. In BL-52359:318r. 'ingénua sum expectábilis' is set G.BCD.D.D DB D.D.DE.D.DB.
- <sup>92</sup> 1531-S:26r. has 'sum, et ideo' and 'servílem osténdo'. BL-52359:318r. has 'et ideo'; 'et' is set F; 'servílem persónam' is set Fe.FG.E FE.D.D.
- <sup>93</sup> 'in Christo' *Portiforia, cum MS. Coll. Pet.* [SB:152.]
- <sup>94</sup> 'affrodósie' *Leg.* 1518, *cum Port.* 1556 : 'Affradósie' *MS. Coll. Pet.* [SB:152.]
- <sup>95</sup> 'in plumbum convértil' *Legenda MS. cum Port.* 1525, 56, *et MS. Pet.* : 'in plumbum mutári' *Leg.* 1518. [SB:152.]
- <sup>96</sup> In BL-52359:318v. 'suum' is set DFGFEFGFG.GF.
- <sup>97</sup> In AS:406 'matre' is set DDCD.BC. In BL-52359:318v. 'tyránne' is set CD.D.DEDDBC.
- <sup>98</sup> In 1519-S:53v. 'perveníre' is set CBDE.CB.AGABCBC.BA. In BL-52359:319v. this responsory appears a fourth lower until 'suas', after which the remainder appears a fifth lower; 'suas' is appears to be set GEFEDE.EDEFEG; 'me' is set A; 'misericórdiam' is set D.FGF.FE.GAGA.GF.FEFED.
- <sup>99</sup> 'mansuescént', 1531-S:26v.
- <sup>100</sup> In BL-52359:319r. 'salvíficum' is set A.C.C.C; 'celo' is set CDC.CBC; 'ministrábant' is set A.C.BA.G.G.
- <sup>101</sup> In BL-52359:319r. 'michi' appears to be set GB[<sub>1</sub>].A.

<sup>102</sup> 1519-S:54v.

<sup>103</sup> In 1519-S:54v. 'dúbites' is set C.C.CBCBAGAG. In BL-52359:319r. 'apóstolus' is set 'CD.D.D.DBC; 'nichil in me dúbites filia' is set FGABA.AG C AC C.CBCBAG.GA A.AGAGFG.GF. In 1519-S:54v. 'Ipse' is set FGACG.GF; 'apóstolus ejus' is set AC.C.BA.BC CD.BCDC.

<sup>104</sup> In 1519-S:54v. no flat appears at 'sermóne'. BL-52359. has no flats; 'exhíbui' is set GACBABCBA.G.GABAGA.AG.

<sup>105</sup> In 1519-S:55r. 'obedíre' is set D.DB.DDCD.DCCABA. In BL-52359:319v. 'in stádio' is set CB.CDCBABA.GACBAB.BC; 'mandátis' is set A.CDC.CB.

<sup>106</sup> In AS:408. 'diligénte' has no flat. In BL-52359:319v. 'corpus' is set G.F.

<sup>107</sup> In BL-52359:320r. 'mamíllis torquéri' is set A.A.B A.G.G.

<sup>108</sup> In BL-52359:320r. 'mamillárum meárum' is set A.A.A.B A.G.G.

<sup>109</sup> 1519-S:55v.

<sup>110</sup> In 1519-S:55v. 'Quómodo' is set C.C.C. In BL-52359:320r. 'per apóstolum Petrum' is set G A.C.A.G ACDCBCDCD.DC.

<sup>111</sup> 1519-S:56r. has 'quia misísti'; 'quia' is set F.F. In BL-52359:320v. 'Ego' is set D.FD. BL-52359:320v. has 'adjuváta', set Fd.F.F.GAD; 'Dómino' is set F.EGFF.FE; 'perseverábo' is set Ed.G.AC.CCGAEFACGFFDED; 'me' is set DFGA; 'salvam' is set ACBAGA.GAG; 'ago' is set GA.G. BL-52359:320v. has 'quia misísti', set F.DF F.F.FD.

<sup>112</sup> 1531-S:27v. omits 'frágili'. AS:410. does not indicate the second repeat to '‡Et gratulántur'. In BL-52359:320v. 'diem' is set DED.CD. BL-52359:320v. does not indicate the second repeat to '‡Et gratulántur'. Pen:302r. does not indicate the second repeat to '‡Et gratulántur'.

<sup>113</sup> In BL-52359:320v. 'meo' is set G.G.

<sup>114</sup> BL-52359:321r. has 'mamíllas' meas. In BL-52359:321r. 'meas meo péctori' is set FE.D E.F G.A.G.

<sup>115</sup> 'Cap. *Confítebor tibi.*', [915]. *Crede michi* [137].

<sup>116</sup> SB-S:161.

<sup>117</sup> In BL-52359:321r. 'vírginis' is set DE.D.C; 'velum ejus' is set DE.D CD.?: 'ignem' is set B,Cb.A; 'incédii' is set C.AB,G.F; 'Agáthe' is set B,AGAF.F.

<sup>118</sup> 1519-S:57r.

<sup>119</sup> 'ān. *Cpm.*' Chevallon. [SB:161.] At terce, 'Cap. *Confítebor tibi.*', [915]. *Crede michi* [137].

<sup>120</sup> 1519-S:57r.

<sup>121</sup> 1519-S:57r.

<sup>122</sup> 1519-S:57r.

<sup>123</sup> 1519-S:57r.

<sup>124</sup> 1519-S:57r.

<sup>125</sup> 1519-S:57r.

<sup>126</sup> SB-S:162.

<sup>127</sup> 1519-S:57v.

- <sup>128</sup> 1519-S:57v. This rubric ought to include Sexagesima, as indicated in the Pica.
- <sup>129</sup> SB-S:161.
- <sup>130</sup> 'centūcéllem' *Leg.* 1518. [SB:162.]
- <sup>131</sup> 'quam' *Leg.* 1518. [SB:163.]
- <sup>132</sup> 'aubérto' *Leg.* 1518. [SB:164.]
- <sup>133</sup> 'scholistiche' *Leg.* 1518. [SB:163.]
- <sup>134</sup> 'ejus' appears in the Sarum missals.
- <sup>135</sup> 'ita' is omitted in the Bedford Breviary.
- <sup>136</sup> *Gregorii Opera* II. 265, ed Benedict. Paris, 1705. [SB:163.]
- <sup>137</sup> 'possessiōnem' *Brev. MS. Job., cum Portiforiis.* [SB:164.]
- <sup>138</sup> 'Cum vero' *Legend.* 1518. [SB:165.]
- <sup>139</sup> 'spirituális' *Leg.* 1518. [SB:166.]
- <sup>140</sup> 'nóluit' *Leg.* 1518. [SB:166.]
- <sup>141</sup> 'separáret.' *Leg.* 1518. [SB:166.]
- <sup>142</sup> 'presbýteri' *non habet Leg.* 1518 ; *et 'Terranicénsis' Portif.* 1556. [SB:167.]
- <sup>143</sup> 'plública', 1531-S:28v.
- <sup>144</sup> 'tantum' *Chevallon.* [SB:168.]
- <sup>145</sup> 'cesi sunt.' *Legenda MS.* [SB:168.]
- <sup>146</sup> Brev.-1516.; 1519-S:57v.
- <sup>147</sup> 'quidem' *Chevallon. Mox 'Eleuticius' Port.* 1556.
- <sup>148</sup> 'nómīne' *non habet Leg.* 1518.
- <sup>149</sup> 'dixit' *Leg. MS. Exon. et Leg.* 1518.
- <sup>150</sup> 'liquámen' *Leg. MS. Exon.*
- <sup>151</sup> 'de cárcere edúcta' *Leg.* 1518.
- <sup>152</sup> 'glória' *Legenda MS. cam Leg.* 1518.
- <sup>153</sup> 'tentans' *Chevallon.*
- <sup>154</sup> 'plōbum' *Chevallon.*
- <sup>155</sup> Brev-1516.; 1519-S:58r.
- <sup>156</sup> In AS:412 the final neume of 'apostolórum' is missing.
- <sup>157</sup> 'ánimas' *habent Breviaria Romana A.D. 1508. etc. non habet Brev. Rom. hodiernum.* [SB:172.]
- <sup>158</sup> 1519-S:58r. omits 'propítius'.
- <sup>159</sup> In 1519-S:58r. this Invitatory is set a fifth higher, in the C-clef. In BL-52359:322r. 'summo' is set EDFDDCD.D; 'jubilémus' is set D.D.EFG.DE; 'Petro' is set GFDE.E; 'cántulit' is set Ed.F.FGF; the *Venite* is indicated as tone II. In PEN:204r. 'jocúndo' is set CD.EFD.D; the *Venite* is indicated as tone II.
- <sup>160</sup> 1519-S:58v. has no flat. In BL-52359:322v. 'venerátur' is set F.GA.AB[<sub>b</sub>].A; 'conscéndit herílis' is set Gf.GAG.FE FGF.D.D.
- <sup>161</sup> In BL-5239:322v. 'móribus' is set E.D.E. In PEN:204r. 'méritis' has a flat.



- <sup>162</sup> In BL-52359:322v. *irradiáta* is set F.G.GA.E.E; *'omnis et'* is set GBAGGf.GA GF. In PEN:204r. *'colit'* is set CCB.A.
- <sup>163</sup> 1519-S:58v.
- <sup>164</sup> *Augustini* Append. Sermo CXC. *Opera* v. 2836, ed. Paris. 1838. [SB:173.]
- <sup>165</sup> 1519-S:58v.
- <sup>166</sup> 1519-S:58v.
- <sup>167</sup> *Hucusque [pseudo] Augustinus*. [SB:174.]
- <sup>168</sup> *'aquilínam'* *Leg.* 1518 ; *'Niceam et Aquíleam'* *MS. Pet.* ; *'Nícenam et Aquíleam'* *Port.* 1556. [SB:174.]
- <sup>169</sup> *in fine pagine omisit Chevallon*. [SB:174.]
- <sup>170</sup> In BL-52359:322v. *'plácidos'* is set C.DF.EFED; *'réddere'* is set EFG.F.EDC.
- <sup>171</sup> *'Plaude tuis'*, 1519-S:59r. In BL-52359:322v. *'Pande'* is set AGG.FA.
- <sup>172</sup> In BL-52359:322v. *'Sýdera'* is set FE.DE.DC; no flat appears at *'terrísque'*; *'dona datúrus'* is set BbA.GA G.F.F; *'tibi Christus'* is set C.D FE.FG. In PEN:204v. *'réddere'* is set FEG.Gf.D.
- <sup>173</sup> *'ascéndens'* *Legend.* 1518. [SB:176.]
- <sup>174</sup> *'secúndam'*, SB:176.
- <sup>175</sup> In BL-52359:323r. *'quoque'* is set DEFG.GFEDD; *'renovátur'* is set CB.CD.DDC.AG. In PEN:204v. *'regni'* is set G.GCBCD. PEN:204v. has *'óculus'*.
- <sup>176</sup> BL-52359:323r. has *'réserat'*, sset A.CB.AG. In PEN:204v. *'habénas'* is set C.G.G.
- <sup>177</sup> *'eum'* *non habet Chevallon*. [SB:177.] In BL-52359:323r. *'dignítate'* is set C.D.EFe.D; *'apostólici'* is set D.A.BC.A.G; *'Petrus'* is set FDDC.D; *'cláviger'* is set D.F.F; *'corde secútus'* is set F.FG D.CD.D.D. In PEN:204v. *'cláviger'* is set D.F.F.
- <sup>178</sup> *'sue'* *non habet Leg.* 1518. [SB:178.]
- <sup>179</sup> *'In ista'* *Chevallon cum Leg.* 1518. *'Justa'* *Leg. MS.* [SB:179.]
- <sup>180</sup> *'enim'* *Chevallon cum Leg.* 1518. *'eum'* *Leg. MS.* [SB:179.]
- <sup>181</sup> *'asseuerétur'* *Leg.* 1518. [SB:179.]
- <sup>182</sup> 1519-S:59v.
- <sup>183</sup> 1519-S:59v.
- <sup>184</sup> In BL-52359:323v. *'solútum'* is set G.A.G; *'Dóminus Symóni'* is set A.A.G ACA.B.A.
- <sup>185</sup> *'Hac die non dicitur super Jam lucis cantus sicut in festis apostolorum, sed cantus sicut de uno confessore pontifice.'* *Crede michi* [139].
- <sup>186</sup> 1519-S:59v.
- <sup>187</sup> 1519-S:59v.
- <sup>188</sup> 1519-S:59v.
- <sup>189</sup> 1519-S:59v.
- <sup>190</sup> 1519-S:59v.
- <sup>191</sup> 1519-S:59v.
- <sup>192</sup> SB-S:181.

<sup>193</sup> 'submersiónem', 1531-S:31r.; 'subversionem', Legenda-1518. Breviary-1516-S:32r; Bedford Breviary:425r.

<sup>194</sup> 'Unde et' *Leg.* 1518. [SB:183.]

<sup>195</sup> 'non ut servus' *Leg.* 1518. *et max* 'audire promérui.' [SB:184.]

<sup>196</sup> 'Dómine Pater', 1519-S:60r.

<sup>197</sup> Cf. *Augustin.* Serm. LXVII., *Opera* v. 534, ed. Paris. 1837, et Serm. LXX. in appendice, qui 'conflatus est (quod editor monuit) ex Augustinianis duobus Sermonibus LXVII. scil. et LXXI., quos inter nonnulla sunt Ambrosii et aliorum fragmenta.' [SB:185.]

<sup>198</sup> 'non est semper', 1519-S:60r.

<sup>199</sup> '*licet duplex festum fuerit*' Chevallon. [SB:168.] also 1519-S:60r.