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Proper of Saints.
Feasts of March.

Edited by William Renwick.

HAMILTON ONTARIO.
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¶ *Saint David, Bishop and Confessor.*¹

(j. March.)

ix. Lessons [let the rest be made]² from the Common : according to the Use of Sarum. [889].

Elsewhere.

At [First] Vespers.

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

Ferial Psalms.

Chapter. Behold a great priest. in the Common. [889].

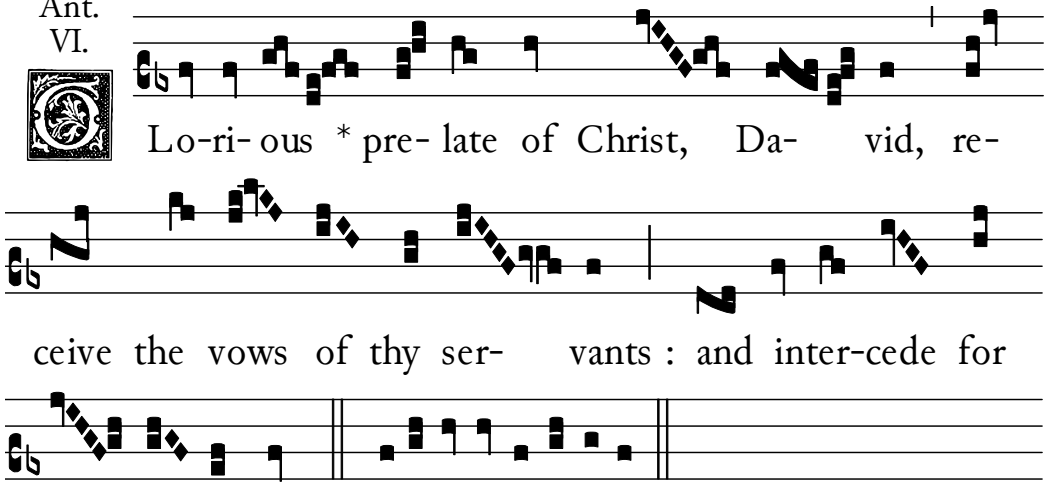
℞. Soldier of Christ. ix. in the Common. [918].

Hymn. This the Confessor. in the Common. [890].

℣. The Lord loved him. [900].

Gloriose presul Christi David. PEN:208v; 1531-S:32r.³

Ant.
VI.



Lo-ri-ous * pre- late of Christ, Da- vid, re-
ceive the vows of thy ser- vants : and inter-cede for
us to the Lord. My soul doth magnify. 67*.

pen0260.

Prayer.

Almighty and everlasting God,
who by thy holy angel didst
wonderfully provide for blessed David
thy confessor and bishop, not yet

born, a habitation : favourably grant
unto us, that by the merits of him
whom we venerate on earth, we may
ever⁴ enjoy with him the vision of

thee in the heavens. Through our Lord.

¶ *At Matins.*

*Lesson j.*⁵

Blessed Patrick, by birth a Briton, educated in the Roman disciplines, and distinguished for the merits of <his> virtues, having returned from the coasts of Italy where he had made a lengthy stay, <and> having returned to <his> native land of Britain : at length came to a place both agreeable and pleasing to himself which was called the vale of Rosina.⁶ And considering that place suitable for gathering the fruits of divine contemplation and for the increase of the fruits of justice : he determined in <his> mind to conduct <his> life by attending to each in turn. With his

mind reflecting upon such things, a response from heaven came to him : that this residence was predestinated for a certain man who was to be born after thirty years. But thou indeed, about to be engaged in the apostolate of the nation of Ireland : shalt enlighten that island with the rudiments of faith. Saint Patrick, therefore, joyfully obeying the divine command, being shewn from heaven as it were in a moment the disposition of the whole of that island : having procured the necessaries of life, made for Ireland, leaving the chosen place to him who would be born much later.

Second Lesson.

Now blessed David, while not yet born but still confined in <his> mother's womb : was forshewn divinely how great a preacher he should be. For when a certain master, Gildas by name, distinguished equally in virtue and in renown and deed, was instructing the people by preaching, and the mother of blessed David, as yet pregnant, entered into

the church : Gildas suddenly fell silent and presumed not to preach further, until at his request she had exited the doors of the church, and then he preached again. And having been asked by the people why he fell silent⁷ when <his> preaching was interrupted, he answered, I was able to converse in ordinary speech, but I was not able to preach : because the

woman which just now by entreaty went out of the church, came by a heavenly warning, while I propounded to you the word of God, to demonstrate the excellency of her offspring. For she is to give birth to a

boy who shall have greater grace and power than I : who indeed by the privilege of honour and eloquence of wisdom shall surpass incomparably all the doctors of Britain.

Lesson iij.

AND so, with the course of thirty years having unfolded according to the prophecy of the Holy Ghost : with noble descent, the father named Sanctus, the mother to be sure Nonnita, the child, having been born, at the sacred font of regeneration was named David. For when he was born and was sent forth into the light : divine miracles did by no means dissappoint. For when he was to be

[32v.] baptized by Elweus, Bishop of Menevia, who had returned from Ireland, at the administration of his baptism a spring of the clearest water suddenly arose : which had never before been seen there. The boy, therefore, progressing in bodily growth, was handed over at a fitting

time to literary studies : within a short time, he excelled all his contemporaries in letters and in manners. For he was so infused with divine grace : that his fellow disciples would testify that they saw many times a snow-white dove with a golden beak teaching and admonishing him. Spitting out wine and cider and all that can intoxicate, and in this as in many other <ways> eager to emulate the praiseworthy example of the precursor of Christ : on bread and water alone he shewed forth a life acceptable to God. Whence in the native Brittanic tongue the servant of God was called David the Waterman.⁸

Lesson iv.

HAVING come to the age of maturity, according to the demands of knowledge and the merits of life, he advanced in the grades of holy orders : at last he was raised to

the honour and dignity of the priestly office. From thence he went to Paulinus, formerly a disciple of Saint Germain the Bishop of Auxerre, a man devoted to God : and excellently

erudite in the Holy Scriptures. Completely devoted to his divine offices, he was associated with him, and, just as much instructed⁹ in his teaching as informed by his examples : he concentrated on devotion and reading, <and> remained with him, serving¹⁰ God for many years. Now it happened that his master Paulinus, whether by advancing years or by the abundance of tears by which he had abounded : was utterly deprived of <his> sight. He therefore called his disciples one by one, and, trusting in their sanctity, asked them to touch and bless his eyes : hoping that by the merits of the innocents his sight

might be regained. And when this had been done, and he had felt no relief : at length he called his disciple David, and said to him, Look upon my eyes : for they torment me greatly. Who, answering, said, My father, do not order me to look upon thy face : for it is ten years since I devoted <myself> to the Scriptures with thee, and as yet I have not looked upon thy face. Paulinus, astonished at his modesty, said, Stretch forth thy hand and touch my eyes : and I shall be healed. And when he had done this : straightway he received <his> sight, and obtained full health of <his> eyes.

Lesson v.

AT the end of the tenth year of his discipleship, it was made known to Paulinus from heaven that it was time for David to bring forth the money entrusted to him by the talent of the Lord, it having been multiplied in the fervour of the Gospel. Returning from his studies, besides the saving doctrine which he cultivated so much among the people, as much by the renowned example of <his> life as by <his> words : he built twelve monasteries in deserted places

suitable to contemplation. Besides, at that time, the fountains of Bath being found hot, pestilential, and unfit for human benefit, by his blessing he restored the power of the baths : and <made them> curative of diverse¹¹ ailments. About the same time a certain king, Ergingus by name, seen to be without the favours which he had had for some time : with the power of Christ being invoked, he restored <them>.

Sixth Lesson.

One day, when the holy man had given himself to copying the Gospel of John : with the hour-bells being rung, he went out in haste to the hour : with the work of his page not having been completed. At the end of that hour, however, returning to his office : he found that the writing of his page which had been left unfinished had been completed by an angelic ministry in letters of gold. Upon which, having rendered thanksgiving to his Creator : as far as he was able he suppressed the issue of the matter, and, with the book having been closed from human inspection, he removed nothing from the writing inside, striving to turn away from himself an occasion of vain glorying and to venerate the grace of the angelic accomplishment with a worthy display of reverence. Nevertheless, it was not possible for so wondrous and extraordinary a matter to be concealed from so many

sons in service of the father, on account of it being so often recounted <of him> having striven to hide if from the eyes of all, whence the dignity of the book of wonder having been later reported by a great many knowing <men>, the same, also being embellished with silver, but <remaining> closed, according to his own will, held in great veneration by pilgrims and by the inhabitants of that country, is called the Unfinished Gospel. Moreover, with a certain brother being engaged in quarrying stones on a mountain : a certain servant, a fellow labourer, having been reprimanded for being remiss in <his> work, undertook to attempt to hurl a mattock at the crown of the head of the man. Inasmuch as holy David, looking <at him> from a distance,¹² with a blessing having been cast, at once both prevented the blow and withered the arm of the one attempting to strike.

Lesson vij.

As time went on, virtues and merits increased in the holy father David : on a certain night he was divinely prompted, travelling companions for him having being chosen, that Teilo and Padarn should

meet him on the morrow : to hasten early in the morning to Jerusalem. At which (granted that he was astonished at the suddenness of the command) he devoutly obeyed : and in the morning (having said farewell

to the brethren) taking up the journey, he met his companions of the journey chosen for him by the Lord. Upon their arrival, on the night of the morrow in which they were about to enter the city, the patriarch having been divinely informed : they were honourably received by him. But when he learned of holy David's industry, and the prerogative of <his> sanctity : himself, induced by reason and authority, indeed rightly being drawn

by the heavenly Father and as if compelled, the same patriarch, advanced <him> to the dignity of bishop. Now in the course of a certain time the patriarch brought the bishop, together with his colleagues, with him into the parts of the East : where by their wholesome preaching many infidels and rebels, being called back from the obstinacy of error, were made members of the household of the faith.

Lesson viij.

Aving at length obtained leave to return home, at the word of the patriarch, holy David and his colleagues were sent away with honour : laden with precious relics and adorned with ecclesiastical gifts. Who, returning by a prosperous journey to their own country, discovered that the Pelagian heresy of the Britons had revived and grown strong : which long since had been eliminated and extinguished by the blessed bishops Germanus of Auxerre and Lupus of Troyes. Which indeed contagiously gushing forth, gave the occasion for the convening of a universal synod of all of Cambria. To which when blessed David, having been called once and a second time,

came not at all, seeing that <his> flock itself was in great need of his special presence : at length being solemnly invited by holy men, to be sure Daniel and Dubricius, because of their holiness, and in reverence of the holy synod, he hastened to that place. But on the journey, at the clamorous wailing of a certain widow over the death of her only son, holy David, being moved by charitable pity : pouring out watery tears in prayer over the body of the deceased, as if awakening <him> from sleep into vital function, at length being revived, restored him to the mother. To be sure, holy David placed the Gospel text, which he himself was accustomed always to wear on his

chest : on the shoulders of the resuscitated boy, that he might carry

it with him to the synod.¹³

Lesson ix.

DAVID, having entered into the synod : is earnestly asked to preach to the people the faith of Christ, against the heresy of Pelagius. Now while he was exercising the office of preaching for the edification of souls on the level ground, on whose right shoulder, visibly settled, a snow-white dove is borne during the entire time of <his> preaching, the level plain grew up into a mound, so that he was able to be seen and to be heard by all : in which place until this day remaineth a church built in honour of that saint. To be sure, with the sermon being completed : all of that darkening heresy, being shaken off by the working of the grace of the Holy Ghost, is scattered by the light of truth. Now holy David, not long afterwards, with

election by the clergy and acclamation by the people, was elevated to the dignity of the archbishopric : with <it> firstly having been yielded to the same canons by Dubricius. Now the day being imminent, in which holy David was to receive the denarius for <his> reward : an angel of the Lord spake to him with a loud voice saying, On the third day of the the kalends of March the Lord Jesus Christ, being accompanied by a great host of angels : shall come to meet you. To be sure, the saint, filled with heavenly joy, when he was nearly one hundred and forty seven years of age, having taken the sacraments most devoutly, on the kalends of March, with Christ appearing unto him, delivered up <his> most holy soul to his Creator. But thou.

All the rest from the Common of One Confessor and Bishop. [889].

¶ *Saint Chad, Bishop and Confessor.*¹⁴

(*March ij.*)

ix. Lessons [the rest]¹⁵ from the Common according to the Use of Sarum. [889].

However according to the Use of Lichfield.

At First Vespers.

Germanorum quatuor. 1531-S:33r.

1. Ant.



F four brothers, * as is known, one was

Chad the blessed, Of these brothers, every one Priestly

rank possessed. *Ps.* Praise the Lord. (*cxij.*) [366].

Summo sacerdotio duo. 1531-S:33r.

2. Ant.



O the high priest's rank are twain * Duly

consecrated : Twain the simple mitre gain, Bishops

are created. *Ps.* O praise the Lord. (*cxvj.*) [374].

His inerat numerus. 1531-S:33r.

3. Ant.



Hese four brothers, * for their aid In the

work most glorious : By evangelists were joined For the

goal victorious. *Ps.* Praise the Lord, O my soul. (*cxlv.*) [413].

Omnes evangelium Christi. 1531-S:33r.

4. Ant.



Hey proclaimed the Saviour's word, * wide the

Gospel sounding : From the vineyard of the Lord Pulled the

thorns abounding. *Ps.* Praise ye the Lord. (*cxlvj.*) [413].

Cedda tantum ceteris. 1531-S:33r.

5. Ant.



Had alone above the rest Rightfully preferred :

And regarded as the best In his rank

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

Chapter. Behold a great priest. *in the Common.* [889].

O pastor digne miseris. 1531-S:33r.

Resp.



shepherd worthy, kindly grant the lowly

before thee. †What they implore thee,

Saint Chad, Bishop and Confessor.

Confessor Chad, ever blessed.

✠. Pour to Christ the Saviour

Petitions for this flock for ever. †What.

[✠.] Glory [be to the Father, and to the Son :

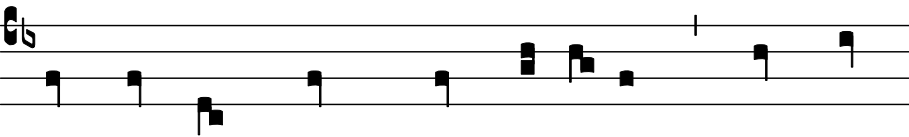
and to the Holy Ghost.] †What.

Hymn. This the Confessor. *in the Common.* [892].

✠. The Lord loved him. [900].

*Sis pro nobis. Manuale-Rothmargi:4v; 1531-S:33v.*¹⁶

Ant.
VI.



Hee we pray, * Saint Chad, confid-ing, That thou

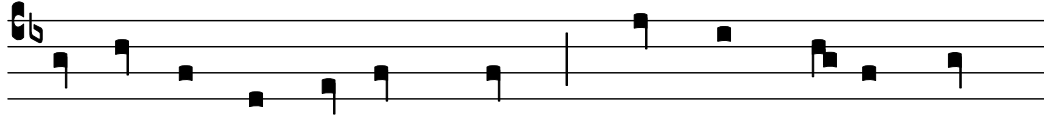
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[33v.]

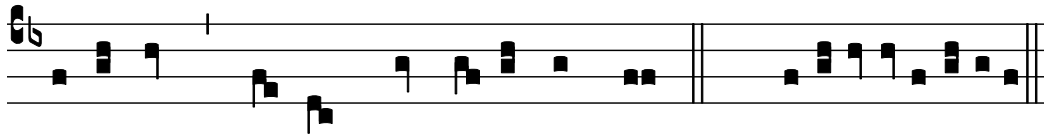
Saint Chad, Bishop and Confessor.



wouldst the Lord implore : To conduct us by his guid-ing



To mansions on heaven's shore : Where with thee and saints

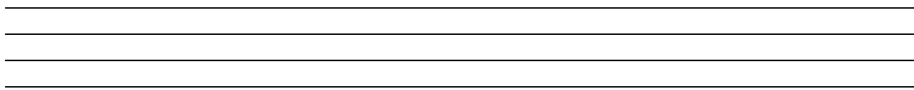


re-sid-ing, We may dwell for ev-er more. *Ps.* My soul doth
magnify. 67*.

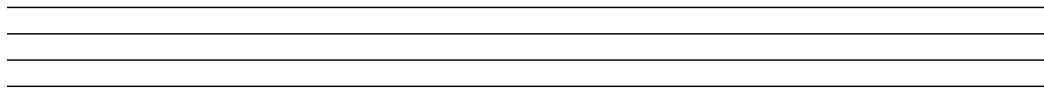
Or.

Pastor vigil gregis. 1531-S:33v.

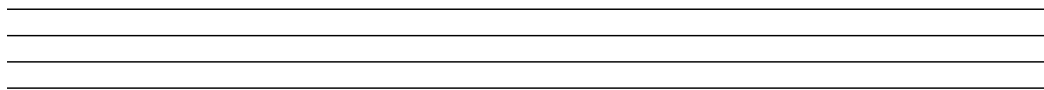
Ant.



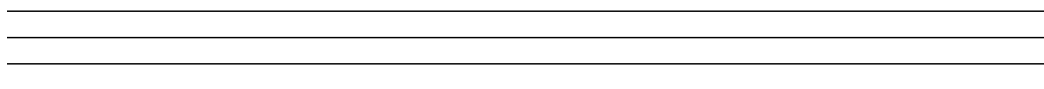
E, the watchful shepherd amid his own,



Keeps them by the sword of the Word alone,



Teaching goodness, bidding all vice begone :




In his presence, joy to the flock is known,

In his absence, comforts are quickly flown,

Them he loveth e'en as a sire his son.

[Ps. My soul doth magnify.] [419].

Prayer.

 God who by the merits of thy saints dost make thy church, having been spread throughout the whole world, to be decked in beauty : grant, we beseech thee, through the

intercession of the most blessed Chad, bishop [and confessor],¹⁷ that of thy tender kindness, we also may be reckoned amid the number of the just. Through [Our Lord].¹⁸

 *At Matins.*

In qua vigent jugiter. 1531-S:33v.

Invit.



His day * when thrives ever the solemnity.

†Let the virgin mother Church sing joyfully.

Ps. Come let us praise. [4].

Hymn. This the Confessor. *in the Common.* [892].

¶ *In the First Nocturn.*

Mundi calcans gloriam. 1531-S:33v.

1. Ant.



Purning * worldly glory, Chad.

Passions all expelling, Fled from pleasure as God bade,

In a cloister dwelling. *Ps.* Blessed is the man. (j.) [17].

Jugo se supposuit. 1531-S:33v.

2. Ant.



Esus' yoke * upon him lay, Borne with

all affection : Christ taugh him to keep the way, Foll'wing

his direction. *Ps.* Why have the Gentiles raged. (*ij.*) [17].

Quem cum vite sanctitas. 1531-S:33v.

3. Ant.



Hen his life's great holiness Had all eyes

enthralled : He, York's city for to bless, Was

archbishop called. *Ps.* Why, O Lord, are they multiplied.
(*iiij.*) [18].

℣. The Lord loved him. [903].

First Lesson. See Bede in the History of the English, Book 3. Chap. 28.



Ow in the time of Oswiu,
King of Northumbria, Chad,
a man of God, in the island
of Lindesfarne, in the place which is

called Lastingham, in the Monastery
of Saint Mary : undertook a monastic
life, just as <it was> instituted by the
holy fathers. Moreover, with Cudda,

servant of God, having been raised from this world to the heavenly kingdom : who had administered the fifth bishopric of Northumbria, Egfrid the son of Oswiu the king,

sent Wilfrid, an eminent man of learning and religion, to the king of Gaul, in order that he should cause him to be consecrated bishop for himself and his people.

Hunc quem magnum. 1531-S:33v.¹⁹

1. Resp.



Saint Chad, * rendered by great

authority, Lives yet lowly in true

humility. †Never doth he

lack any lenity.

∕. He yields not to wordly prosperity :

Nor is broken by all adversity.

†Never doth.

Lesson ij.

AND when Wilfrid was lingering in the parts beyond the sea : King Oswiu sent Chad, a holy man, of modest character, into Kent²⁰ to be ordained bishop of the church of York. However when he arrived in Kent,²¹ he found that Archbishop Deusdedit²² had already departed from this world : and as yet had no other high priest been appointed in his place. Whereupon he betook

himself to the province of the West Saxons, where Wini was bishop, and by him the aforementioned man was consecrated bishop, having been received by two bishops of the Britons which had been called in to assist at the ordination. For indeed there was at that time no other except that Wini : in all of Britain canonically ordained bishop.

Hic legati verbo paruerat. 1531-S:33v.

2. Resp.



E the legate's * order did soon obey.

Ceding the throne of his former sway.

†To the cloister

goes murmerless away.

✠. But unworthy was he, as he did say :

That so great a mitre should him array.

†To the cloister.

Lesson iij.

AND so Chad, having been consecrated bishop, became fully devoted to ecclesiastical truth and to the purity of his office, <to apply himself to> humility, self-restraint, attending to reading, <and> to travel over every part preaching the Gospel in towns, countryside, cottages, villages, <and> castles, not on horseback : but, after the manner of the Apostles, by foot. Wilfrid,

coming afterwards into Britain, now having been made a bishop : returned to set in order his church, from which he had departed. There was at that time in Rome a monk named Theodore, who had been ordained in the year of the Lord's incarnation six hundred and sixty eight, by Pope Vitalian : and moreover he was sent as archbishop to the church of the English. But thou.

*Book 4.
Chapter 1. and
following.*

De quo Deus ita disposuit. 1531-S:33v.

3. Resp.



His thing * God did favourably dispense,

Setting Chad to sheperd the Mercians hence

†He the flock ruled with fitting competence.

℟. Praying nightly, daily taught Scripture's sense :

Bringing Christ's name to all men's cognizance.

†He the flock. ℟. Glory be to the Father [and to the Son :

and to the Holy Ghost]. †He the flock.

¶ *In the Second Nocturn.*

Postes Agni sanguine. 1531-S:33v.²³

4. Ant.



Ith the Lamd's blood, [his] door-posts

He by day then dyed : While he, mindful of the Cross,

His flesh mortified. *Ps.* When I called upon him. (*iiij.*) [18].

Pugnans contra vicia. 1531-S:33v.

5. Ant.



Ighting * 'gainst all sin and vice, Vict'ry he

acquired : While he, with an irone suit His bare

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

Qui sic fontem frigidum. 1531-S:33v.

6. Ant.



Hus into the frigid spring, * Praying, he

descended : Neither with a warming bath His own

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

∞. The Lord conducted. [908].

Lesson iiij.

THeodore came to his church in Britain in the second year after he was consecrated archbishop, and soon after he visited all the island : and, journeying through all the parts, he ordained bishops in fitting places, and with their assistance corrected those things that he found less perfect. Among which things, when he alleged that bishop Chad had not

been duly consecrated : he, responding with humble voice said, If, [34r.] he saith, thou knowest that I have not duly received episcopal ordination : I freely withdraw from the office, of course because I never thought myself worthy of it, but for obedience's sake, when ordered to assume it, however unworthy, I submitted.

Legem Christi qui sic tenuerat. 1531-S:34r.

4. Resp.



Esus' * bidding he kept so faithfully,

And taught others that it so kept should be.

†He was worthy his future end to see.

✂. Hence he went forth with peaceful certainty :

Heaven's Monarch he had served faithfully.

†He was worthy.

Lesson v.

UPon hearing the humility of his response, he said, He should not be obliged to give up his episcopal office or authority : but should

complete his ordination again in the Catholic manner, while he should relinquish to Wilfrid only the administration of his church to which

he had previously been consecrated. Which Chad, as a man of wonderful gentleness, willingly relinquished : and further, seeing that for three years he had guided most gloriously the church of York, he withdrew to the monastery of Lastingham, to be a servant of God. At that time King Wulfhere governed the province of the Mercians : who, upon the death of Jaruman, the fourth bishop of that province, asked of Theodore that a

bishop should be given to him and to his people : Theodore was unwilling to ordain a new bishop for them, but requested of King Oswiu that Chad might be their bishop. He then lived a quiet life in his monastery : which is at Lastingham. Wilfrid, administering the bishopric of the church of York, and also of all the Northumbrians and likewise the Picts, was able to extend his authority throughout the kingdom of Oswiu.

Postquam Cedde lux presens. 1531-S:34r.

5. Resp.



Hen Chad's * living light is from men withdrawn :

Then his praises are sung by everyone.

†Foes o'erthrowing, never is he o'erthrowun.

℟. When the casket is broken, all are shewn :

Wonderful unction, with power widely known.

†Foes.

Lesson vj.

AND seeing that it was the custom of that most reverend prelate Chad to accomplish the work of the Gospel rather by walking through places, than on horseback, Theodore commanded him to ride whenever he had a long journey to undertake, and him being very unwilling, in his zeal and love for pious labour, he himself with his own hand lifted him upon the horse : for he knew him evidently to be a holy man, and thus obliged him to ride on horseback whenever it was necessary. And so, having received the bishopric of the people of the Mercians and also

of the Lindesfars, Chad, after the example of the fathers of old, took care to administer <the same> with great perfection of life. To whom also King Wulfhere gave the land of fifty households²⁴ to build a monastery in the place called Barwe, that is, at the Wood that is in the province of Lindsey, wherin to this day traces remain of the canonical life instituted by him. Moreover he had his episcopal seat in the place which is called Lichfield,²⁵ in which he died and was buried : where the seat of succeeding bishops of that province is to this day. But thou.

Occurrentes ad eum languidi. 1531-S:34r.

6. Resp.



O him going, * men soon find remedy--

Epileptics, those with debility.²⁶

†All who deaf, lame, blind, mute or palsied be.

℟. Crooked, withered, yea, those with leprosy

This physician's pow'r healeth mightily.

†All who deaf.

℟. Glory be to the Father [and to the Son : and to the Holy

Ghost]. †All who deaf, lame, blind.

¶ *In the iij. Nocturn.*

Ab habenis mortui. 1531-S:34r.²⁷

7. Ant.



Ead men, in death's power laid, Up from death

are woken : Minds unsound are healthy made, And their

chains are broken. *Ps.* Lord, who shall dwell. (xiiij.) [29].

Et curatis languidis. 1531-S:34r.

8. Ant.



Nd when those to fainting prone * Greet with

joy the cured : They are thereby healing shewn For their

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

Aque mixte pulvere. 1531-S:34r.

9. Ant.



Hen some water * with the dust From the tomb

is blended : Those who drink thereof do find Various

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

☩. The just shall flourish. [914].

Seventh Lesson.

FOr notwithstanding all <his> merits, continence, humility, teaching, prayer, voluntary poverty, and other virutes, he was so filled with the fear of the Lord, so mindful of his latter end in all of his actions : that when he was reading or doing any other thing, if it happened that there blew a sudden strong gust of wind, he forthwith called upon the mercy of the Lord, and beseeched that it might be granted to all mankind. But if the wind grew stronger, then, closing the book, he would fall upon his face : entreating

the prayer more earnestly. But if a storm or snow, or if the earth and air were filled with the terror of thunder and lightening : then, repairing to the church with anxious prayers and psalms, he would occupy himself with a fixed mind until the serenity of the ^[34v.] air returned. Whensoever he was asked by his <brethren> why he did so, he responded, Have ye not read, because the Lord thundered from heaven, and the highest gave his voice, he sent forth arrows, and he scattered them : he multiplied lightnings, and troubled them ? For

the Lord moveth the air, he raiseth the winds, he hurleth lightning, he thundereth from heaven, to rouse the inhabitants of the earth to fear him : that he may recall their hearts to the memory of the judgement to come, that he may dispel their pride and confound their boldness, recalling to mind that dread time when, with the heavens and earth being on fire, he shall come in clouds, in power and majesty, to judge the quick and the

dead. Wherefore, saith he, it behoveth us to respond to his heavenly admonition with due fear and love, that as oft as the air is violently moved, he putteth forth his hand as if threatening to strike, straightway let us implore his mercy : and having searched the recesses of our hearts and cast out the dross of <our> vices, let us take care lest at any time we may deserve to be struck down. But thou, O Lord.

Hic in carne vivens. 1531-S:34v.

7. Resp.



E, in body * living angelic'lly,

Earth traverses with conduct heavenly :

Jesus' statutes keeping in verity.

†In all fullness, not only partially.

✠. Whence the Maker transferred him wondrously

To the height of heav'nly eternity.

† In all fullness, not only partially.

Eighth Lesson.

HE had built himself a habitation not far removed from the church, wherein, with a few, that is seven or eight of the brethren, as often as he was unoccupied with the labour and ministry of the word of God, he was wont to pray and read in private. Upon whom, when he had most gloriously governed the church in that province for two years and a half, there came a disaster sent from heaven, which, by means of the death of the flesh, transferrred the living stones of the Church from their earthly seats to the heavenly building. And when after many of the church of that same most revered bishop had been taken away out of the flesh, his

hour also drew near wherein he was to pass out of this world to the Lord : it happened one day that he remained in the aforementioned dwelling with only one brother, whose name was Owin, the others of his companions having returned to the church. The aforesaid Owin,²⁸ who was a monk of great merit, suddenly heard a most sweet sound of singing and rejoicing to gradually draw nigh unto him from heaven : until it came to the roof of the oratory where the bishop was. Entering which : it completely filled and encompassed it about. And going forth again after the space of about half an hour : he heard the same song of joy from the roof of the

same oratory, itself returning the same way as it had come, up to heaven, with ineffable sweetness. And when the aforesaid seven brethren had returned from the church to the bishop : he first admonished them to preserve the virtues of love and peace amongst themselves and towards all the faithful. Likewise the customs of canonical life, which they had either been taught by him, and had seen him to observe, or if they had been

found in the words or deeds of the former fathers, they should follow with unwearied earnestness : then he added that the day of his death was now at hand, on account of which <he said>, Returning to the church, speak to the brethren, that they may commend my departure to the Lord : and likewise be mindful to prepare for their own departure, the hour whereof is uncertain, by watching, prayer, and good works. But thou, O Lord.

Cedde sancti contactu loculi. 1531-S:34v.

8. Resp.



Y one * touch of Saint Chad's entombed bed :

Mute men utter, blind eyes are lightened :

Which beholding, men's hearts are gladdned.

†Christ's opponents dwindle or flee in dread.

✠. His great fame far over the earth is spread :

For to flourish God's servants thus are led.

†Christ's.

Lesson ix.

When the brethren had received his blessing they went away with much sorrow : he which had heard the heavenly song returned alone, and prostrating himself on the ground, I beseech thee, father, he said, may I be permitted to ask something ? Ask what thou wilt. I intreat thee to say what song was that which I heard coming from heaven upon this oratory, and after a time returning to heaven ? He replied, If thou heardst the voice of singing, and knowest of the coming of the heavenly company : I command thee in the name of the Lord, that thou tell it not to any before my death. But in truth they were angelic spirits

which came to call me to the heavenly rewards which I have always loved and desired : and they promised that they would return seven days hence, and take me away with them. Insofar as indeed it was promised to him, the seventh day after, strengthened by receiving the body and blood of the Lord : his death was accordingly fulfilled. Thus holy Chad died in the six hundred and seventieth year of the incarnation of the Lord, on the sixth day of the nones of March, and was first buried near the church of Saint Mary in Lichfield, but afterwards, when the church of blessed Peter was built in that same place, his bones were

translated into the same, and in both
places, as evidence of his virtue,

frequent miracles of healing are wont
to be wrought. But thou.

Pie pastor et pater ovium. 1531-S:34v.

9. Resp.



Ender shepherd, the sheep's own father dear,

Consolation which Mercia's flocks revere :

[35r.] From the world, flesh, and devils, send us here.

†Help and succour by thy petitions clear.

℟. That when our last moment is drawing near :

We th' eternal prize may obtain with chee. †Help.

[*V.*] Glory be to the Father [and to the Son : and to the

Holy Ghost]. †Help.

[*Before Lauds.*]

V. Pray for us, O blessed Chad.

[*R.* That we may be made worthy of the promises of Christ].²⁹

¶ *At Lauds.*

Claustri clausus carcere. 1531-S:35r.

1. Ant.



N the cloister locked away,

Chad as hermet liveth : And, free from earth's

vain display, Heav'nly goods

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

Cujus fama claruit. 1531-S:35r.

2. Ant.



E with glory * brightly shined,

When with mitre fitted : Hermit's walls

no more confined Light by him

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

Pastor pavit populum. 1531-S:35r.

3. Ant.



E as * shepherd feeds his flock With that

lore excelling : For the rule of God his rock

Furnishing a dwelling.

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

Presulis officium Cedda. 1531-S:35r.

4. Ant.



Had his task episcopal In such wise

dispensed : That the high and lofty role

He of vices cleansed.

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

Deviantes moribus. 1531-S:35r.

5. Ant.



E instructed * sheep astray And in

morals trained : And stirred those who kept the way

To good deeds unstained.

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

Chapter. Behold a great priest. *in the Common.* [889].

Hymn. Jesu! the world's Redeemer. *in the common.* [921].

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

Presul pie sancte Cedda. 1531-S:35r.

Ant.



Oly Chad, our kindly bishop, *

pray God for us graciously, Lest weighed down

by our transgressions we mus pay the penalty :

But let us partake for ever

of thy gladness heavenly.

Ps. Blessed be the Lord. [64].

[*Or.*]

Pastor pie pro tuis obibus. 1531-S:35r.

Ant.



Indly shepherd, for thy sheep far and wide

Let thy pious pray'rs be to Christ supplied,

That they may be from the wolf's clutches pried,

and be with thee where thou dost e'er

abide. *Ps.* Blessed be the Lord. [64].

Prayer. O God who by the merits. *as above.* {375}.

¶ *At Second Vespers.*

Ant. In the cloister. *j. of Lauds.* {395} .

Ferial Psalms.

Chapter. Behold a great priest. *in the Common.* [889].

R̄. Tender shepherd. *as above.* {394}.

Hymn. Jesu! the world's Redeemer. *in the Common.* [922].

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

Qui mores docuit. 1531-S:35r.

Ant.



E taught them godliness * while purging

vice away, Gods talents doubling o'er, receiving

double pay From Christ his Master's hand :

and reigns in glory aye, To which may Christ in grace

bis us ascend one day.

Ps. My soul doth magnify. [419].

Prayer as above. {375}.

¶ *Saints Perpetua and Felicity, Virgins and Martyrs.*

(vij. March.)

Let Three Lessons be made.

Prayer.

GRant unto us, we beseech thee, O Lord our God, to venerate the victories of thy holy martyrs³⁰ Perpetua and Felicity with unceasing devotion : that those whom we are

unable to celebrate with worthy intention we may at least honour with humble obsequies. Through Our Lord.

¶ *At Matins.*

Invitatory. The Lord, the King of Virgins. *in the Common.* [1029].

Ps. [Come let us praise.]³¹ 37*.

Hymn. Jesu, the Crown of virgins. *in the Common.* [1016].

[*Antiphons and*]³² *Psalms of the Nocturn of that feria.*

[*If it should fall outside Quadragesima*]³³ V. After her shall virgins. [1039].
[&c.]³⁴

Lesson j.

THe persecution under Valerian³⁵ and Gallienus the emperors having taken place, the venerable young men Satyrus and Saturninus, two brothers, were arrested, & Revocatus and Felicity his sister, and Perpetua, who was of a noble family : and she had a father and mother and two brothers, and a son at <her> breast. Now her age was two and twenty : in Africa in the city of Thiburbo.³⁶ Municius³⁷

the proconsul said to them, The most invincible princes Valerian and Gallienus : command that ye sacrifice to the gods. Satyrus replied, This we shall not do : for we are Christians. The proconsul ordered them to be shut up in prison, for it was near the third hour. Now the father of Perpetua, hearing her to have been arrested : ran to the prison, and, seeing her, he said, What hast thou done, O daughter ? For thou hast

dishonoured thy generation. For no one of our family was ever thrown into prison. But Perpetua said to him, Father ? To which he replied, What is it, O daughter ? Perpetua said, Behold an example. Seest thou this vessel lying, whether it be of clay, or of any other kind ? And he replied, I see <it>. What is this about ? Perpetua said, Can it have any

other name than that which it is ? To which he replied, No. Perpetua said, Thus can I take no other name : than that which I am, a Christian. Then her father, having heard this word : rushed upon her, wishing to tear out her eyes. And crying out : he went out in dismay. But thou, O Lord, have mercy [upon us].

Lesson ij.

TO be sure, while praying and pouring out prayers without ceasing to the Lord, while they were for many days in prison, on a certain night holy Perpetua, seeing a vision : reported to the other saints, her co-martyrs, saying thus, I saw in a vision this night a ladder of bronze, of marvellous height, reaching up to heaven. And the way was narrow : such that no more than one might ascend it at one time. In truth, on the right and the left were fastened knives, and swords of iron : so that no one might be able look around himself except only up to heaven. Lurking beneath it to be sure lay a most foul dragon of enormous form : so that for fear of him any one might be afraid to ascend. And likewise I saw Satyrus ascending upon it³⁸ all the way up³⁹ [to heaven] : and

looking back towards us, and saying, Fear ye not this dragon which lieth : be ye comforted in the grace of Christ. Ascend and be not afraid : that ye may be able to have a part with me. And around the ladder I [35v.] saw a most spacious garden, plentiful and beautiful : and in the midst of the garden an old man in pastoral habit sitting and milking sheep : and round about him a multitude standing, dressed in white. And, looking at us : he called to us, and gave us all from the fruit of the milk. And when we had tasted : the crowd dressed in white responded, Amen. And thus I awoke with the cry of voices. But they, however, when they had heard these things : giving thanks to the Lord, knew from the revelation of blessed Perpetua, that they were to be made worthy of the

crown of martyrdom. But thou.

Lesson iij.

Now the proconsul, seeing their perseverance, gave sentence : Satyrus, Saturninus and Revocatus were to be smitten with scourges, but Felicity and Perpetua were ordered to be kept back from blows in prison : that they might be thrown to the <wild> beasts on Ceasar's birthday.⁴⁰ And while they were in the prison, blessed Perpetua again saw a vision : a certain frightful and black Egyptian lying down and rolling himself under their feet. And she reported <it> to her holy brethren and co-martyrs. At which intelligence they gave thanks to the Lord : whereby, with the enemy of the human race overthrown, they might be worthy of the glory of martyrdom. To be sure, being saddened concerning Felicity, who was in the eighth month of pregnancy : they decided unanimously to offer prayer to the Lord for her. And while they were praying : suddenly the <new> life was brought forth.⁴¹ One of the guards said to her, What shalt thou do when thou shalt come into the amphitheatre, thou that art detained by such torments ? Felicity replied, Here I am tormented : there, however, the Lord shall suffer for me. And so, with the day of Ceasar's

birthday taking place : a vast assembly of people was made in the amphitheatre for the spectacle of them. To be sure, the proconsul proceeding : ordered them to be brought to the amphitheatre. Now as they were going Felicity followed them, who was led from the blood of the flesh to the blood of salvation : and from the midwife to the sword, and from the bath of washing after childbirth, she merited to be cleansed by the shedding of blood. Indeed, with the crowd shouting : they were placed naked in the middle of the amphitheatre, with <their> hands bound behind <them>. And with the wild beasts being released, Satyrus and Perpetua were devoured by lions. Saturninus, however, having been plucked away from the bears : was smitten with a sword. But Revocatus and Felicity : finished the glorious struggle with leopards. Thus, of these most renowned and blessed martyrs, the most holy brethren, who suffered under Valerian and Galien the emperors in Africa in the city of Thuburbo under Municius⁴² the proconsul, on the ninth day of March, with <their> memorials being faithfully shared, and their acts being

Saints Perpetua and Felicity, Virgins and Martyrs.

read for edification of the church :
may the mercy of God be implored,
that through the prayers of them and
of all the saints he may be merciful


unto us and may make us worthy to
be partakers with them in glory and
praise of his name, who is blessed for
ever and ever, amen.

The R̄. and [all]⁴³ the rest from the Common of Many Virgins. [1028].

[ *Saint Felix, Bishop and Confessor.*⁴⁴

(viiij. March.)

Prayer.

 God, who shewest the greatest mercy whilst bestowing thy grace upon the unworthy, grant, we beseech thee, that we who cannot be

saved by our own merits, may be always holpen by the intercessions of saint Felix thy holy confessor and bishop. Through our Lord.

*The rest from the Common.*⁴⁵ [889].

¶ *Saint Gregory, Pope and Doctor.*

(xij. March.)

Double Feast, let ix. Lessons be made.

Chapter. Behold a great priest. *in the Common.* [889].

Prayer.

Ⓜ God, who hast bestowed upon
the soul of thy servant Gregory
the rewards of eternal bliss :
mercifully grant that we who are

oppressed by the weight of our sins
may be relieved by his advocacy before
thee. Through our Lord.

¶ *Wherever this Feast shall fall : let it be celebrated according to the rule of the Feast of the Annunciation of Blessed Mary as is indicated below at that place : in such a way that if this Feast should fall on the Saturday next before Quadragesima, let it be celebrated then, and Second Vespers shall be of the Feast, with a Solemn Memorial of the Sunday. Nevertheless then let Compline of xl. not be altered : but after First Vespers let Compline be said as on the Feast of the Holy Trinity.*

At Matins.

First Lesson. See Bede in the History of the English, Book 2. Chapter 1.

Ⓜ Pope Gregory, famed in the
city of Rome,⁴⁶ arising
from <his> father Gordian,
<his> mother to be sure Sylvia : came
not only from a respectable family of
senators : but also religious.⁴⁷ For
Felix, bishop of the Roman apostolic
see, a man of great virtue and glory in
the Church of Christ,⁴⁸ was his
ancestor. But Gregory extended this
lineage of nobility yet further in
morals : he adorned it with good
works. To be sure, seeing that he

became famous afterwards in an open
manner : not without great
presentiment he received such a
name. For Gregory, from the Greek
speech, in our tongue denoteth
watchman or vigilant. In truth
indeed he was vigilant over himself :
while embracing the divine
commandments he lived laudably.
He also watched over the faithful
people : while with a capacity for
abundant teaching he disclosed to [36r.]
them the path by which they should

ascend.

Lesson ij.

THis blessed man was educated in the liberal arts from his childhood : so that howevermuch literary studies might flourish here at that time, he was thought to be second to none in this city. For there was in him a small yet mature state of eagerness to cling, of course, to the sayings of the elders, and if he could perceive anything worthy of hearing : not to surrender it to a feeble forgetfulness, but rather to commit it

to a tenacious memory. And he already drew out thirstily to his breast the streams of doctrine : which after a suitable period of time he might discharge by his honeyed throat. This man, in the years of his youth, in which age it is customary to enter into the ways of the world, began to become a devotee to God : and to yearn with all desire for the life of the heavenly homeland.

Lesson iij.

Now when he put off the grace of monastic life, and after he was inspired by a heavenly longing, he thought it better to be clothed in a secular⁴⁹ habit and wished to zealously serve in the present world as far as appearance is concerned : many things began to spring up against him from the attention of the same world, so that he was held back not only outwardly, but also inwardly, as he himself declared. At length, since at the death of his parents he had at once the unrestrained means to dispose of his own affairs : he revealed that which he had before borne in <his> mind, and what he was in

divine contemplations to be sure he shewed forth by means of human appearances. For, soon after, all that he was able to have he distributed for the work of piety : that <as> Christ was made poor for us, he himself might become poor. At length, building six monasteries in Sicily, there he gathered together brethren to serve Christ. A seventh, however, he established inside the walls of the city of Rome : in which he himself also afterwards, in regular course, having been united with many brethren, served under the command of the abbot.

Lesson iiij.

Now to the abovementioned monasteries the blessed man apportioned so much of the rents of his estates : as much as he could, while retaining enough daily nourishment to suffice. But the rest he sold with all his house and estate : and expended upon the poor. And that nobility which he was seen to have in the world : he converted completely to obtaining the dignity of heavenly glory with the bounty of divine grace. And he who before was accustomed to proceed through the city clothed⁵⁰ in silk and clad in sparkling gems : afterwards, being

content with a cheap covering, himself a pauper, ministered to the poor. And indeed when the state of the world was suddenly changed, he made for a monastery : and escaped naked from the shipwreck of this world. In which he began to behave with such grace of perfection : that even then in those very beginnings, he might be esteemed among the number of the perfect. Finally, there was in him such great abstinence in food, vigilance in prayers, vigour in fasting : that when <his> stomach was ailing he could sacrceely stand erect.

Lesson v.

Now when the Roman pontiff saw that Gregory was ascending to the highest levels of virtues, he elevated him, having been dragged away from the monastery, to an office of ecclesiastical rank : and admitted him as the seventh deacon, as his assistant. Not long after, on behalf of an ecclesiastical representation, he sent him to the city of Constantinople. Who, although he might be dwelling in an earthly palace : yet did not neglect the conduct of a

heavenly life. For many of his brethren from the monastery followed him : whose companionship was not only protected from earthly assaults, but also was certainly more and more inflamed by the practices of heavenly life. Having been situated in the royal city, with a new heresy arising there concerning the state of our resurrection, when it arose in the very beginning he so suppressed <it> : that thereafter no one could be found, who might step forth to revive it.

Lesson vj.

AND so, after the venerable levite returned to Rome : after a short time, Pelagius, pope of the city, died. But because the Church of God could not be without a ruler : granted that he resisted with all his strength, all the people chose blessed Gregory. Who, attempting diligently to flee that highest honour : cried out that he was altogether unworthy of such an honour. And when he was preparing to flee from his hiding places, they were carefully assigned to the city and to vigil at the gates : until with that glorious holy order being demanded, the divine gifts should be fulfilled in him. Yet for three days he hid himself : until, after

the fasts and the prayers of the people, on the third night, a pillar of light from heaven being sent forth upon him revealed the desired wish to those seeking him. Now there was also a certain anchorite near the city : who saw angels ascending and descending through the aforesaid pillar over him. Who soon afterward declareth the ruler of the house of the Lord to be hidden there. At length the chosen of the Lord is found, he is taken, and is led to the basilica of the blessed apostle Peter : and there, having been consecrated to the office of pontifical grace, is made pope of the city.

[36v.]

Without Exposition.

Seventh Lesson.

WHILE holy Gregory was busied with earnest zeal in collecting little by little the souls of the faithful : the Lord granted him more, that he might equally convert the whole nation of the English. For as soon as⁵¹ he himself assumed the office of the pontificate, he brought about the long desired work : to be sure sending other preachers, but he himself made the preaching to bear fruit by his

exhortations and prayers. At length he directed to that island the servants of God, Mellitus, Augustine, and John, with many other God-fearing monks : which within a short space of time converted that king who was residing in the capital <city> of the island, together with his people. To whom God conferred the grace of doing so great a miracle : that the word of faith which they preached

with the mouth, would be confirmed by efficacious signs. Whence it came to pass that after the passage of a few years the other kings of that island,

together with those that were subject to them, acceded to the faith of Christ the Lord.

Lesson viij.

Moreover through this servant of his he shewed forth many divine miracles of power. For⁵² a certain matron from his household, about to communicate, having learned that a portion of her own oblation was to be received from his hand : was displeased. The holy man, understanding the error of her heart : retained the same portion, and laid it back on the altar. Now having completed the mysteries : he

exhorted the people to entreat the Lord for this. Then, rising from prayer : with all looking on, he discovered a little finger stained with blood upon the altar. Who, with this miracle having been recognized, and with the same portion having returned again to its original form, praying : confirmed the same woman together with a great many others in the faith of the Lord. But.

Lesson ix.

AT another time a certain most noble man betook himself to the same holy pontiff for relics⁵³ of the saints. Whose legates the holy apostle received honourably : and keeping them with him, he frequently celebrated masses in remembrance of those renowned saints whose relics the man was seeking. Then he placed small pieces of cloth on the individual tombs upon which he had celebrated the mysteries, and secured them with the seal of his holy authority : and gave them over to the

legates. And when they returned, breaking the same apostolic seals : and deprecating such small gifts : they at once hastened to return to Rome. The holy man patiently took away their presumption, and, praying to the Lord, cut in half⁵⁴ a portion of the cloth upon the altar : from which at once, with blood running down, every part of the same was stained. Then having been sealed again, he delivered them up to those who were admiring : and sent <them> back happy to their own home. Now the

life of this holy bishop shone forth through many other signs and sayings : and his laudable merit hath ever received increase. Who, after he had ruled the seat of the apostolic church

for fourteen years : having been taken away from this light, was translated to an eternal throne in the heavenly kingdom.

¶ *At Lauds.*


Chapter. The Lord gave him the blessing. *in the Common.* [920]. *The rest from the Common of One Confessor and Bishop.* [889].

¶ *Saint Edward, King and Martyr.*⁵⁵

(*xviiij. March.*)

Nine Lessons.


Prayer.

 O God, Triumpher in the eternal kingdom, graciously behold thy family which celebratest the martyrdom of King Edward, and grant that as thou hast vouchsafed to

glorify him with the gift of heaven, so at his intercession thou wouldst make us meet to be ascribed to eternal happiness. Through our Lord.


¶ *At Matins.*

Lesson j.

 Aint Edward, exalted to the throne of the kingdom, was directed by the King of kings, the Lord, in every path of justice and truth. Relying on whose help : he increased from day to day in both powerful⁵⁶ capacity of mind and highest humility. For with honour having been newly gained, he soon⁵⁷ accumulated increased virtues beyond

his former probity, evidently in putting aside the counsels of the young and the less wise : in exerting <his> mind wholesomely to Dunstan the archbishop's admonitions, and in exercising his judgements in all things according to the counsel of him and of other religious and worthy men. But thou.

Lesson ij.

[37r.]  E proved a most fervent emulator of the paternal traditions, and inclined to both devotion and rigour, whether in military prowess or in disposing ecclesiastical affairs : against enemies and evil doers he used a certain cruelty : those living virtuously, to be sure, and especially <those> ordained

to holy orders, <he> protected from every disturbance with diligent care (which he hade learned from his most pious father). Moreover, every day he also conducted a certain customary ritual, to feed the needy, to refresh the poor, to bestow clothes on the naked : with him to be sure⁵⁸ reckoning <those things> for great

profit which he had expended in such

work.

Lesson iij.

AT that time great joy arose among the English people, great constancy of peace, great wealth of property : seeing that their king, having been devoted in such beginnings, as yet in the first flower of youth, was affable to all, of praiseworthy chastity, of beautiful and cheerful countenance, of counsel and prudence most esteemed. But the enemy of all goodness, the devil, envying his happy works, and desiring to disturb all the joys of the whole

kingdom : stirred up his step-mother Alfrida⁵⁹ in hatred of him. How execrable was the presumptuous deceit of the woman : can be easily observed from the outcome of the thing. For, being inflamed with envy, and preferring human to divine things : she began to think how she would extirpate the man of God from the kingdom, that her son Ethelred might be the more freely substituted in the kingship.

*Fourth Lesson.*⁶⁰

Such things, therefore, having long been considered in her mind, she, disclosing the secrets of her heart to some of her chief councillors, had counsel with them on this matter : praying and imploring that they might offer her one consent and that they might consider in what way the thing might be done. Whereby all consented immediately in the death of him : and that they might as soon as possible accomplish this, they meditated upon a deceitful contrivance. What more ? Having been confirmed in the kingship, as we have said above, by

the venerable man, having now held possession of the hereditary sceptre for three years and eight months : by chance hunting one day with hounds and horsemen, his grace approached the woods which is near the estate called Wareham, which was then held to be very great, but where now are to be seen only scattered thickets and nut trees in a barren place with wide open fields. Where, while he remained there for some time, recollecting his younger brother Ethelred, he disposed to go to see him : because he loved him with a pure and sincere heart.

Fifth Lesson.

Now there was near the same forest the house of his stepmother, in which the aforesaid boy was brought up, in the place which is called by the inhabitants Corfe, being three miles distant from the aforementioned estate : where a very famous castle hath now been built. To which, having taken with him a small company, he was setting out, and behold, unexpectedly in the midst of the journey, with his men wandering about in a playful manner, scattered hither and thither : he remained without any companion. But he, while he was alone, made for that house (for he was already looking at it from a distance), like a most meek lamb, neither dreading nor fearing anyone : who did not even recognize that he had offended anyone. As he drew near : the most

wicked queen was informed by her ministers that King Edward was coming thither. But she, by wicked thought and treachery, according to the purposes⁶¹ of her wicked desires, rejoicing that she had obtained a suitable occasion, soon went forth with <her> accomplices of iniquity, as if rejoicing at his arrival : she greeteth him politely and amiably, and inviteth him to be a guest. Who declineth : but declareth that he wisheth to see his brother and to speak with him. Immediatedly the most impious queen, turning to other schemes, without delay ordereth a draught to be pour out for him, concealing the crime in secret, so that while he might taste the drink incautiously : she might carry out what she intended more opportunely.

*Sixth Lesson.*⁶²

IN the meantime one who was even more audacious in mind and greater in wickedness, with feigned love (imitating Judas the betrayer), touched him with a kiss of peace : so that evidently he would more easily stifle him by taking away all suspicion and shewing his inmost love to him. Which was also done. For after

taking the cup from the cupbearer, receiving it, just as he touched it with the top of his mouth, he who had offered him the kiss leapt up against him : and then pierced him through the bowels with a knife. Who, with the wound having been inflicted, when thence he had turned away a little : soon fell to the ground from [37v.]

the horse upon which he sat. And thus with the beloved of God falling, exchanged earthy for heavenly things, for a perishable and momentary crown : he received an unfading diadem of eternal happiness. Now this deed took place in the nine hundred and eighty-first year of the incarnation of the Word, (that is to say the wicked deed,) during the time of Lent : to be sure on the fifteenth day of the kalends of April. Which, as we believe, for the increasing merits of his soldier, the divine Dispensation hath thus foreordained :

that whosoever in every yearly Lenten fast, by mortifying his flesh and devoting <himself> also to other good works, according to the praiseworthy custom of Christians, hath prepared for the coming day of the resurrection of the Lord : consummated in a good end, with the very fruit of his good works, shall be received by Christ into the heavenly court, because according to the sentence of that severe Judge, in which the end of each shall be revealed, he shall be judged in himself.

The three final Lessons from the Exposition of the Gospel, If any man come to me. [791].

The rest from the Common of One Martyr. [765].

¶ *If this Feast or Saint Cuthbert or Saint Benedict should fall within the Passion of the Lord, let the Feast be reserved until the Translation of them and there let be made of them Nine Lessons, and the rest.*

¶ *Saint Cuthbert, Bishop and Confessor.*

(xx. March.)

Nine Lessons are made.

Prayer.

God, who by the inestimable gift of thy grace makest thy saints to be glorious, we beseech thee : that through the intervening of

blessed Cuthbert thy confessor and bishop we may merit to attain to the height of virtues. Through [our Lord].⁶³

First Lesson. See Bede in the History of the English, Book. 4. Chap. 27.

Cuthbert, growing up with good innate character, while he was yet amid the life of the people, by the grace of Christ gave pleasure to the governor of the faithful : this <one> proposed to him to enter into the virtues of the strict order, and to be deserving of the glory of a higher reward. On a certain night, while in the remote mountains, <as> he kept watch over the cattle entrusted to him, and with his companions sleeping <as> he remained keeping watch in prayer : suddenly he saw a light poured forth out of the sky in the middle of the night to have broken the darkness, and the angels of God descending and ascending, and between their hands a holy spirit, as if in a globe of fire,

being carried to heaven. Which being seen, he was greatly inspired to receive the grace of spiritual training, and to be deserving of the happiness of eternal life. And that thing <was> so wonderful that straightway, with the shepherds having been aroused, he shewed that which he had seen : adding also it to be the soul of some most holy bishop or of another great personage, as the accomplishing of the thing proved. For with morning having come : from far and wide they heard announced that the holy bishop Aidan of the church of Lindisfarne,⁶⁴ in the same hour of the night in which he had seen the vision, had been taken up from the body. But thou.

Second Lesson.

Not long after, the venerable servant of the Lord, forsaking the affairs of the world, hastened to assume monastic discipline : so that, having been incited by the heavenly vision, he might seek after the everlasting joys of beatitude. Concerning which matter he preferred to make for Melrose, already preceded by the fame of Boisil : a monk and priest of eminent virtues. Who, when he had arrived and entered into the church to pray, Boisil himself, standing before the entrance of the monastery saw first : and forseeing in spirit by what manner of conversation he was to be : said this to one of those standing by, Behold, a servant of God : and,

returning from prayer, he graciously welcomed him : and with him having explained the reason of his journey, he retained him most obligingly. For he was the provost of the same monastery. And when the man Eata of blessed remembrance, being at that time priest and abbot of that monastery and afterwards bishop of the church of Lindisfarne, returned a few days later : Boisil informed him about Cuthbert : and he obtained permission that he should receive the tonsure and join the company of the brethren. Which being done : he immediately took steps to maintain a regular observance equal to the other brethren, or even to exceed, in the strict devotion to discipline.

Third Lesson.

THe servant of the Lord, Cuthbert, undertaking the office of provost of the guest house, going out early one morning to the cell of a guest : found a certain youth sitting there. Which, considering him to be a man : received <him> in the usual way of human nature. He gave water for washing <his> hands, he himself washed his feet, he wiped <them> dry with a linen cloth : having warmed his hands, he humbly placed them in

<his> bosom, and that he might remain until the third hour of the day to take food : being unwilling and refusing, with adjuration of the divine name having been added, he compelled <him>. The hour of terce having been filled with prayers : the time to eat arrived. He served up the meal : and offered food to be consumed. And when he was gone out to bring hot bread : upon returning, he found not the guest

[38r.]

which he had left eating. He searched for footsteps where he might have gone⁶⁵ : but saw none anywhere. Seeing that fresh snow had covered the ground : he would have been able most easily to discover the path of the traveller. The astonished man of the Lord : took the meal back to the chamber. But, returning directly, on the way he beheld the fragrance of a wonderful odour. Looking around

whence it arose : he saw placed nearby three hot loaves of unusual whiteness and grace. And being frightened, I see, saith he, that it is an angel of God whom I have received : coming to feed, not to be fed. And thus, having been pricked by the power of the miracle displayed, he expended greater care on works of virtue. But thou.

Fourth Lesson.

When, therefore, the venerable servant of the Lord, remaining for many years in the monastery of Melrose, shone with many signs of spiritual virtues, his most reverend abbat Eata transferred him to a monastery which was situated on the island of Lindisfarne : that there he might likewise teach the monastic rule of perfection, and be placed in authority, and shew forth an example of virtue. For the same most reverend father himself : then ruled the place by the right of abbot. But after he had completed the course of many years in the same monastery : at length, having long coveted and

sought out haunts of solitude, accompanied by the goodwill of his aforementioned abbot and likewise his brethren, he rejoiced to take <his> leave. And at first he withdrew to a certain place with indeed the rudiments of a solitary life : which appeared more hidden in the outer parts of his cell. And when in that place he for some time had contended alone with an invisible enemy, praying and fasting, at length, aiming at higher things, he sought out a place of battle more distant from men : namely the island which is called Farne, situated in the midst of the sea.

Lesson v.

While on the island of Farne, blessed Cuthbert lived a

sedulous, solitary life, not a small synod having been assembled under

the presence of the most pious and God-beloved King Egfrid, at which Archbishop Theodore of blessed memory presided : by unanimous consent he was elected to the episcopate of the church of Lindisfarne. Who, with many legates and legatees having sent letters to him, by no means willing to be removed from his place : at length the king himself together with the most holy bishop Trumwine⁶⁶ : as well as many other religious and powerful men, sailed to the island. They all bow their knees, they adjure by the Lord, they pour forth tears, they implore him : until they draw him forth,⁶⁷ also full of sweet tears,

from <his> retreat, and bring him to the synod. Who, when he had arrived : however much he resisted, he was overcome by the unanimous will of all, and was compelled to submit himself to the receiving of the episcopal office. The which having been received : he adorned with works of virtues according to the precepts of the Lord and the apostolic examples. For he both protected the people entrusted to him with constant prayers, and called them to heavenly things with most wholesome admonitions : and by that which most serveth the teacher, he himself first shewed by doing what he taught them to do. But thou.

Sixth Lesson.

AT a certain time, while the most holy shepherd of the Lord's flock was going about inspecting the sheepfold : he came to a mountainous and wild place where many were gathered from small farms situated far and wide, that he might lay his hands upon them : yet among the mountains no church could be found, nor suitable place, in which to receive the pontiff with his company. They therefore pitched their tents in the way, and, with some of the branches from the nearby wood having been

cut down : each of them pitched such tents as he could for them to stay in. Where, with the crowds flocking together to him, the man preached the word of God for two days, and ministered the grace of the Holy Ghost to the newly baptized in Christ by the laying on of hands : behold, suddenly there appeared women bearing on a bed a young man, having for a long time been overcome by a severe illness. And having placed him at the gate of the forest, they sent to the bishop : entreating that he would

[38v.] permit him to be brought to him to receive a blessing. To whom, when he saw him that was brought being violently shaken : commanded them all to retire to a distance, and resorting to the customary arms of prayer, having given a blessing, he drove out the pestilence, which the careful hand of physicians was unable to do with a mixture of drugs. In

short, he arose at the same hour, and, having received food, was strengthened : rendering thanks to God, he returned to the women that had brought him. And so it came to pass that whereas they had brought him thither sad and sickly : he now returned home safe and well, with all rejoicing, both he and they alike. But thou.

Lesson vij.

AND so, with two years having passed in the episcopal office, the man Cuthbert knowing in the spirit of the Lord that the day of his passing was approaching : lay aside the weight of pastoral care, and undertook to return as far as possible to <his> chosen struggle of the hermetical way of life, so that the ancient thorns of worldly⁶⁸ concerns to which he was unaccustomed might be consumed by the freer flame of remorse. When he had passed nearly two months in a return to his tranquility with great exaltation, and had greatly constrained his body and mind by the rigours of his

accustomed severity : having been seized with a sudden infirmity, with a temporary sear of pain, he began to hasten⁶⁹ to the joys of eternal beatitude. And for three weeks overcome with continual infirmity, thus he came to the end. Accordingly on a Wednesday he began to be ill, and again on a Wednesday, with the pains being ended, he fortified his departure by the communion of the Lord's body and blood : and lifting up <his> eyes and hands to God, commending unto him his soul, he gave up the ghost : and lying back without a groan, he departed in the way of the fathers.

Eighth Lesson.

AFTER his decease blessed Cuthbert was borne by sailors to the island of Lindisfarne, with <his> whole body

washed, with <his> head covered with a napkin, with an oblata being placed on <his> holy breast, clothed in <his>

priestly vestment, <and his> feet with shoes, prepared to meet Christ, wrapped in a waxen linen cloth, having a soul rejoicing with Christ and an incorruptible body resting and as if sleeping in a stone sepulchre honourably in the basilica of blessed Peter : he was laid to rest at the right side of the altar. But even when he was dead and buried, signs of healing which he had exhibited while living : were not able to cease. For <there was> a certain boy in the territory of Lindesfarne tormented by a most troublesome demon : who neither by the grace of exorcism, nor by any means might be healed. What more ? Being laid upon a wagon, he is brought to the monastery : that by the merits of the blessed martyrs

whose relics are there he might be healed.⁷⁰ But it gave pleasure to divine piety : to shew forth through him how great blessed Cuthbert was in merit. For a certain priest, having been instructed in the Spirit, taking up a small part of the earth where he knew that water had been poured out in which the dead body of the blessed father had been bathed, mixed it with water : and poured it into the mouth of the sufferer. Who as soon as he touched the water, ceased to rave, relaxed his head and his whole body, and passed the night in peaceful sleep : and when the morning was come, he knew that he had been freed by the merits of the blessed father. But thou.

Ninth Lesson.

Ut the divine Dispensation, wanting to show more extensively in what great glory the holy man lived even after death, with eleven years having passed after his burial, put it into the minds of his brethren to take up his bones, which (after the manner of the dead, the rest of the body having been already reduced to dust) they thought to find dry : and to lay them in a sealed ark in the same place, but placed above

the pavement for the worthy honour of veneration. Insofar as when they had proposed this to their bishop Eadbert : he agreed to their counsel, and ordered them to do this on the day of his deposition, that is, on the thirteenth of the kalends of April. Which also they did. And opening the sepulchre, they found the whole body as if it were still alive, intact, and the limbs whole and connected, not decayed, much more like one

sleeping than dead : but also all the vestments in which he was clothed were spotless. At which when the brethren beheld : they were immediately stricken with great astonishment and fear. Nevertheless they took the outer part of his

clothing to shew as a sign of the incorruption, for they were afraid to touch those which were next to his flesh : and being wrapped in a new cloak, the body was sealed in a new coffin and shut up in a sanctuary that they had built above the pavement.

The rest from the Common of One Confessor and Bishop. [889].

[39r.]

¶ *Saint Benedict, Abbot.*

(xxj. March.)


Feast of Nine Lessons.

Prayer.

ALmighty and everlasting God, who on this day didst deliver out of the prison of the flesh thy most blessed confessor Benedict and raise him up to heaven : grant, we beseech thee, unto thy servants who celebrate

this feast, pardon of all <their> offenses,⁷¹ that they who with exulting heart rejoice in his renown,⁷² may by his intercession before thee partake also in his merits. Through our Lord.

Lesson j. Gregory, Book 2. Dialogues, Chap. 1. and following.

 Here was a man of venerable life, and graced with the name Benedict : from the time of his boyhood bearing the heart of an old man. To be sure his manners exceeded his age : he gave his spirit to no delights. But while he was as yet in this life in which he might freely enjoy temporal things : already in the flower of youth he despised the dry world. He arose from a free-born family in the province of Nursia : at Rome he was delivered to the liberal studies of letters. But when from this he

discerned many to pass over to the precipice of vices : he drew back <his> foot, which he had as it were set forth in the world, lest entering too far in acquaintance therewith, he himself might likewise presently pass entirely into the monstrous precipice. Having therefore despised literary studies, <and> having forsaken his house, and the affairs of his father, desiring only to please God : he sought the state of holy conversation. He retired therefore knowingly unknowing : and wisely unlearned.

Lesson ij.

HE, therefore, having now given up his literary studies, determined to seek the wilderness : he was followed only by <his> nurse,

who loved him tenderly. And when they had come to the place called Enfide,⁷³ and with many honourable men staying there in charity, they

were abiding in the Church of Blessed Peter : the aforesaid nurse asked of the neighbouring women a vessel for her to clean the wheat. Which, being left negligently on the table, was broken by chance occurrence : so that thus it was found divided in two pieces. Which, as soon as his nurse returning found, she began to weep most vehemently : because the most excellent vessel which she had received : she saw broken. But Benedict, the religious and devout boy, when he noticed his nurse weeping, feeling pity with sorrow : taking away with him both pieces of the broken sieve gave over to prayers with tears. Who arising from prayer, discovered near him the vessel so whole : that the place could not be

found where it had been broken. And soon after, having gently comforted his nurse : he returned to her the sieve whole, which had been broken. And so Benedict, desiring rather the evils of the world than the praises <of men>, rather to be wearied by labour for God than to be exalted with the favours of this life, fled privily with his nurse, and went to a secluded desert place : the name of which is Sublacus. Whither fleeing, while he proceeded : a certain monk, Romanus by name, found him going, <and> sought whither he went. Of whom, when he learned his desire, he both held it in secret, and offered his assistance : and he gave him the habit of holy conversation, and ministered <to him> as much as he was able.

Lesson iij.

Now the man of God, coming to the aforesaid place, delivered himself into a most narrow cave : and for three years remained unknown to <all> men except Romanus the monk. But when the almighty God willed that Romanus should rest from his labours, and to shew for an example the life of Benedict to men, that <such> a light might shine upon a candlestick, <and> might enlighten all which are

in the house of God : many already had begun to abandon the world, and to hasten to his instruction. And so, with praise of the excellent conversation of the blessed man : his name became renowned. Now not far away there was a monastery, whereof the father of the congregation was deceased : and all the congregation came to the venerable Benedict, and with great prayers entreated that he might take charge of them. Who, for

a long time denying, delayed, warning that the manners of the brethren would not agree with his : but at length, being overcome by their prayers, he gave his assent. And when in the same monastery he undertook that the regular life should be observed, and the brethren having undertaken that under him they should not permit unlawful acts, just as the manners of the corrupt are always grievous to a life of good : some attempted to bring about his death. Who, taking counsel : mingled poison in <his> wine. But

when the glass vessel in which that pestilential drink was held was offered to the father sitting at the table for a blessing : Benedict, with outstretched hand, made the sign of the cross, and with the same sign broke the vessel which was held at length, as if he had proffered a stone instead of the <sign of the> cross. The man of God immediately understood that it was a drink of death, which could not endure the sign of life : and immediately he arose, and returned to the place of his beloved solitude. [39v.]

Fourth Lesson.

Then, therefore, the holy man in the same solitude advanced in virtues and signs, many gathered in the same place with him for the service of almighty God : so that there he built twelve monasteries with the assistance of Jesus Christ the Lord. Now at a certain time Servandus the deacon and also the abbot came⁷⁴ to blessed Benedict with a visit of goodwill, in order that they might share one with another in the sweet words of life, and that they might at least with sighs taste the pleasant food of the heavenly homeland, seeing that as yet they could not perfectly enjoy <it>. But

then the hour of rest had already come, and the man of God Benedict had anticipated the time of the prayers of the nocturnal vigils approaching : standing at the window and beseeching the almighty Lord, suddenly⁷⁵ in the dead of night, looking forth, he saw a light shed from above driving off all the darkness, and it glittered with such brilliance that the light which shone in the darkness was more clear than the light of day. In which vision likewise the whole world, even as it were gathered under one ray of the sun : is brought before his eyes. For he was caught up by God : without

difficulty he was able to see all that was beneath God.

Fifth Lesson.

Now the venerable man of God Benedict, while he fixed his eyes intently on the brightness of that aforesaid brilliance of glittering light : saw the soul of Germanus, Bishop of Capua being carried up by angels into heaven in a fiery sphere.⁷⁶ Then, desiring to summon a witness of such a miracle : he called Servandus the deacon, repeating twice and thrice his name, with a most great shout. And when he, being troubled by the unusual clamour of such a man, went up, and gazed, he saw now only a small remnant of the light. To him, wondering at so astonishing a miracle : the man of God recounted in order

the events which had taken place. And immediately he ordered a messenger to the castle of Cassino, a religious man, Theoprobus, that he might send one to the city of Capua on that same night, and to learn, which having been done, might inform and indicate what was become of Germanus the bishop. And it was done. And the most reverend man, Germanus the bishop, he which had been sent now learned to be dead, and, asking minutely, he discerned the moment of his death : to have been the same in which the man of God became aware of the ascent. But thou.

Sixth Lesson.

Now a certain peasant, carrying the corpse of <his> dead son in his arms, burning with the grief of bereavement, came to the monastery : <and> asked for father Benedict. Whom as soon as he saw : began to cry out, Restore my son : restore my son. But at this voice the man of God stood still, saying, Can it be that I took thy son away from thee ? To whom he answered, He is dead :

come, raise him up. Which, as soon as the servant of God heard : he was greatly saddened, saying, Depart, brother, depart : these <works> are not for us, but for the holy apostles. But he whom excessive anguish forced, persisted in his petition : swearing that he would not depart, unless he would raise his son. The man of God therefore came with his brethren to the place, and lay upon

the body of the child : and lifting himself up with his palms, he stretched out to heaven, saying, O Lord, look not upon my sins : but upon the faith of this man who imploreth his son to be raised up : and restore into this body the soul which thou hast taken away. No sooner had he made an end of the words in prayer, and with the soul returning, the whole body of the child trembled : and before the eyes of all that were present he appeared alive. Whom he took by the hand : and restored to his father alive and unharmed. Now the sister of the holy man, Scholastica by name, dedicated from the time of her infancy to the Almighty Lord : was accustomed to come to him once a year. To which⁷⁷ the man of God descended not far beyond the gate in the possession of the monastery. On a certain day she came as usual, and her venerable brother came down to her with his disciples. They continued in the praises of God and

in sacred conversations all day long <and> into the following night : through the sacred conversations concerning the spiritual life⁷⁸ they filled themselves with a vicarious relationship. And when the next day the same venerable woman went back to her nunnery : the man of God returned to the monastery. Then behold, after three days, standing in his cell, with his eyes raised up into the air : he saw that the soul of his same sister was departed from her body, to enter the secrets of heaven in the likeness of a dove. Who, rejoicing with her so great glory : gave thanks to almighty God in hymns and praises, and announced her death to the brethren. He also sent them at once to bring her body to the monastery : that they might lay it in the sepulchre which he had prepared for himself. Which being done : it happened that as their minds had always been one in God, likewise their bodies being buried might not be separated.

Seventh Lesson.

THe man of God Benedict, having been asked by a certain faithful man : built a monastery on his estate. Directing the brethren for this, he said, Go, and on that day I

shall come and shew you the place in which you ought to build the oratory, and where the refectory and all the other rooms should be. And so on the night in which the promised day

dawned : the servant of God appeared unto two brethren in a dream, and carefully designated each of the places where they should build. And when on the appointed day the man of God had not come : they returned to him without delay, saying, We have waited for you, father, to come as thou hadst promised : and to shew us where we ought to build : and thou hast not come. To whom he said, Why say ye these things, brethren ? Can it be

that I did not appear unto you whilst ye were sleeping, and indicate the particular places ? Go, and as you have seen by the vision, build up the habitation of the monastery. Who upon hearing these things, being exceedingly astonished, both returned to the aforesaid estate : and built all the habitations just as they had learned from the revelation. But thou.

Lesson viij.

AMong the monasteries which the man of God Benedict had built, three were situated upon the cliffs of a mountain : and it was very laborious for the brethren always to descend to the lower parts so that they might draw water. And so the brethren, coming to the venerable father Benedict : began to complain of the labour of <fetching> the water. Whom the man of God gently comforting dismissed, and the same night with a little boy named Placidus, he climbed a cliff of the same mountain : and there he prayed at great length. And with the prayer being completed, he put three rocks in the same place for a sign : and, with none of them knowing, he returned to his monastery. After this

he commanded the brethren : that at the same cliff where they might find those same rocks, they should dig a little hole. From which, when the brethren had done so, straightway water flowed out abundantly : which even now floweth down plentifully. Whilst a certain monk of his hewed through the briars from a place by the side of a lake : the iron sprung from the handle and fell into the lake. Now the man of God took the handle and threw it into the lake : and straightway the iron returned from the depths and entered into the handle. Now a certain boy, the holy man's monk, while he was drawing water, fell into a lake : and forthwith a wave carried him away⁷⁹ from the land. But the man of God, being

inside <his> cell, knew this at once : and sent Maurus with haste for the boy. Maurus, to be sure thinking that he was going by land, ran upon the water : and took the boy by the

hair, and returned with swift speed. Who as soon as he touched the land, returning to him, knew that he had run upon the water.

Ninth Lesson.

Now a certain priest, Florentius by name, being stricken by the malice of the ancient enemy, began to envy the devotion of the holy man : and to disparage his manner of living. However, the man of God soon humbly turned aside the hatred : but almighty God struck him fearfully. For when the aforesaid priest, standing on the terrace, knew that Benedict had gone away and was exulting, with the entire fabric of the house besides enduring immoveable, this chamber in which he stood on the terrace fell down : and crushing <him>, killed the enemy of Benedict. Which the man of God learning of, gave himself to painful lamentation : especially for the reason that <his> enemy lay dead. This saint therefore in the water brought out from the rock imitated Moses : in the iron which he returned from the depths, Eliseus : in the water on his path, Peter, and in lamenting the death of <his> enemy, David. For he was full of the spirit of all just men. To be

sure in the same year in which the man of God Benedict was about to depart from this life, with some of <his> disciples keeping company with him : others remaining afar off, he announced the day of his most holy death : telling those present that they should hold what they had heard in silence, indicating what kind⁸⁰ of sign should be made to those absent when his soul should depart out of the body. Now the sixth day before his departure : he ordereth the sepulchre to be opened for him. Who soon after, being seized with fevers : began to wax faint with severe fever. And when the sickness grew heavier each day, on the sixth day he made himself to be carried by <his> disciples into the oratory, and there he fortified his departure by receiving the Body and Blood of the Lord, and having his limbs held up in the hands of the disciples, he stood with hands raised up to heaven : and finally amid words of prayer he breathed out <his> spirit. To be sure on the same day, to two [40v.]

of his brethren, one remaining in <his> cell, but the other stationed afar off : one and the same revelation of a vision appeared. For they saw a road strewn with cloaks⁸¹ and innumerable lamps shimmering : which stretched by a straight course out from his cell unto the east, up to heaven. To whom a man, reverently attired, appearing clearly above : inquired of whose way it was that they saw. But they professed to be ignorant. To whom he said, This is

the way : by which the beloved of the Lord, Benedict ascendeth into heaven. Thus, therefore, as the disciples that were present saw the death of the holy man : so likewise those which were absent learned by the sign which had been foretold them. He was buried in the oratory of blessed John the Baptist. Which place even until now, if the faith of them entreating may require : shineth with miracles. But thou, O Lord.

The rest from the Common of One Confessor and Abbot. [941].



[1519-S:61r.]

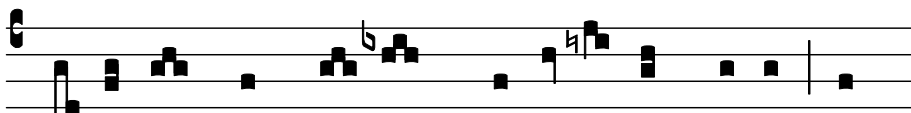
¶ *On the Annunciation of Blessed Mary,
Virgin.*⁸²
(xxv. March.)
At Vespers.

On the Ferial Psalms, Antiphon.

Orietur sicut sol. AS:22; 414; 1519-S:61r; 1531-S:40v.⁸³

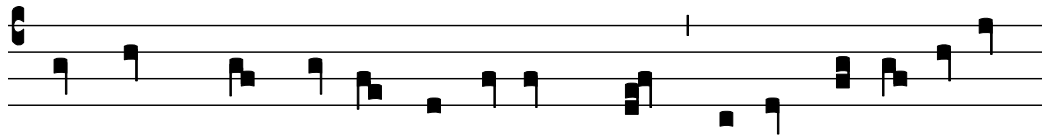
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Ant.
VIII.i.

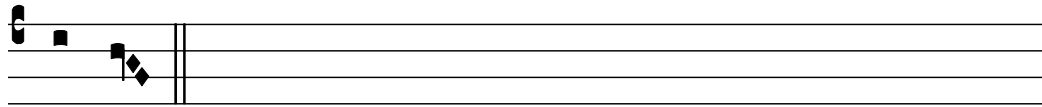


He Saviour * of the world shall a-rise as the sun : and

On the Annunciation of Blessed Mary, Virgin.



shall come down into the Virgin's womb as a shower upon



the grass.

In Paschaltide let it be concluded with



the grass, al-le-lu-ya. Ps. S. A. E.

[*Ferial Psalms.*] ⁸⁴

Chapter. Isaiah vij. (14.)

BEhold a virgin shall conceive,
and bear a son, and shall call his
name Emmanuel : he shall eat butter

and honey : that he may know to
refuse the evil and to choose the
good.

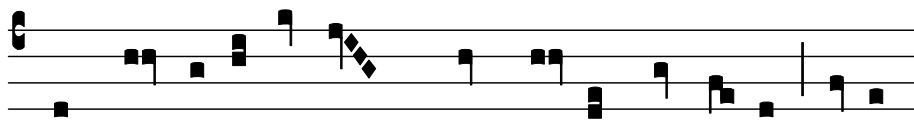
R. O Virgin most beloved of Christ. *ix.* {457}.

[**C** Let the following melody be sung at both Vespers of this Feast, and on the Conception of Blessed Mary, and on the Nativity of the same at First Vespers only. To be sure on the Sunday in the Octave and within the Octave at both Vespers on this Hymn.

C And it is understood that this following is begun by all the Rulers of the Choir together turned towards the Altar whenever this Hymn is sung.] ⁸⁵

Ave maris Stella. HS:148v; 1519-S:61r; 1531-S:40v.

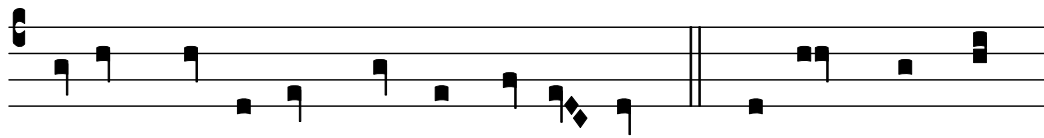
Hymn.
I.



Ail, O Star of o-cean, * Gate to joy su-pernal, Ever-

8272.

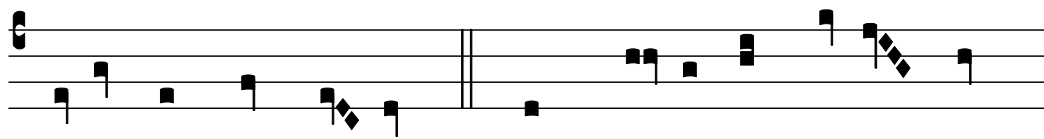
On the Annunciation of Blessed Mary, Virgin.



-Virgin Mother Of the Lord e-ter-nal ! 2. Tak-ing that great



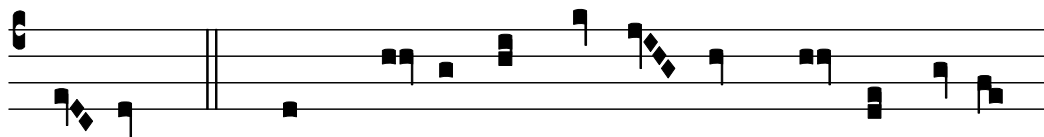
Ave Once by Gabriel spok-en, E-va's name re-versing,



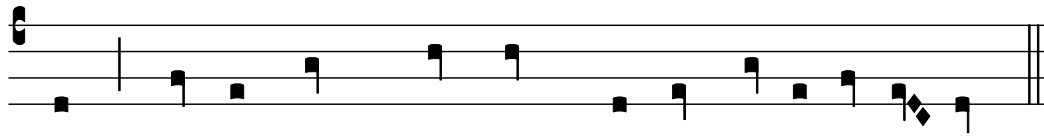
Be of peace our to-ken. 3. Break the sinners' fetters, Light



to blind restor-ing, Every ill dispel-ling, Every boon im-



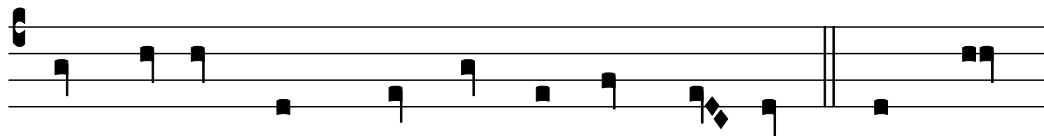
plor-ing. 4. Shew thy-self a Mother in thy suppli-ca-



tion ; He will hear, who chose thee At his incarna-tion.

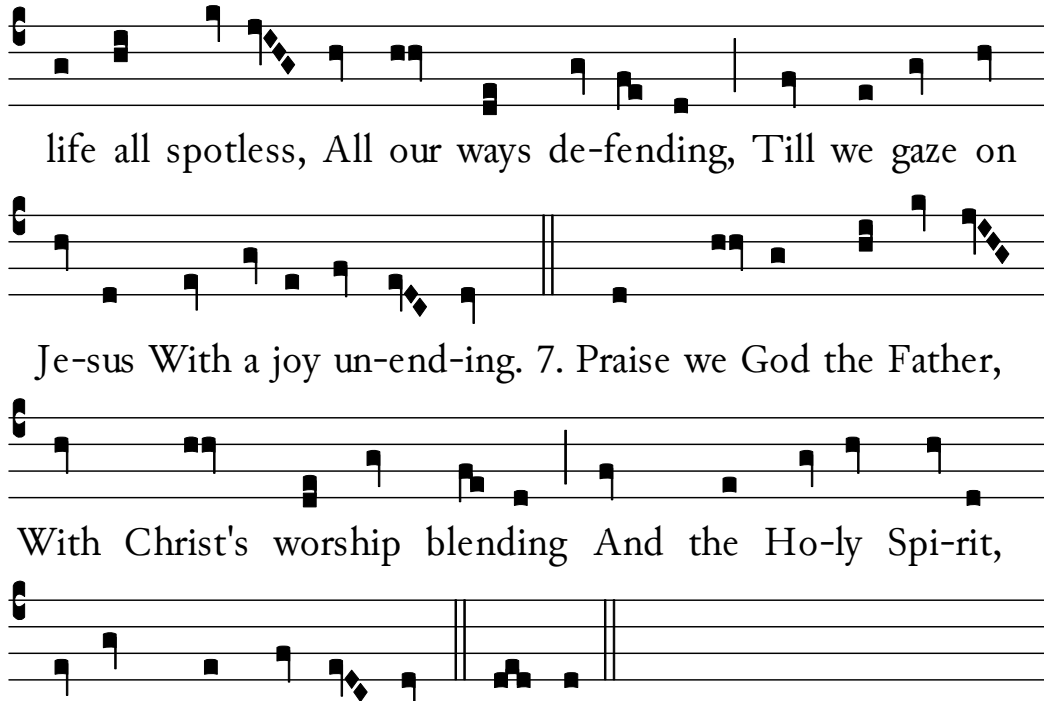


5. Virgin all excel-ling, Ever meek and ho-ly, Freed from




sin pre-serve us ; Make us pure and low-ly. 6. Keep our

On the Annunciation of Blessed Mary, Virgin.



life all spotless, All our ways de-fending, Till we gaze on
Je-sus With a joy un-end-ing. 7. Praise we God the Father,
With Christ's worship blending And the Ho-ly Spi-rit,
In one praise un-end-ing. A-men.

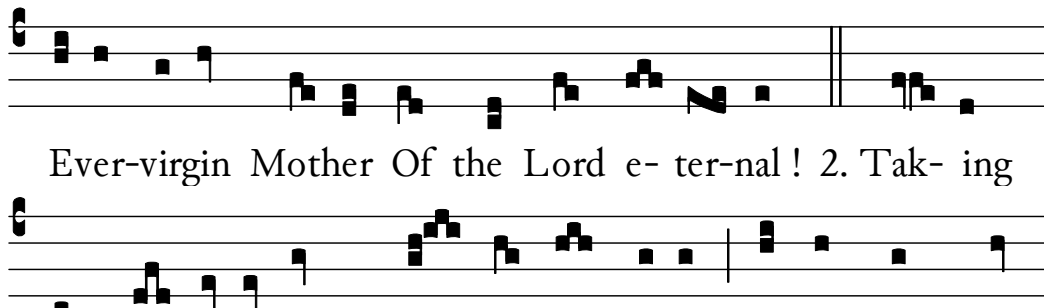
[ Let this melody be sung daily within the Octaves of Blessed Mary except it is not sung on Sunday and on the Commemoration of the same throughout the whole year on this Hymn.]⁸⁶

HS-149v; 1519-S:61r; 1531-S:40v.⁸⁷

Hymn.
IV.



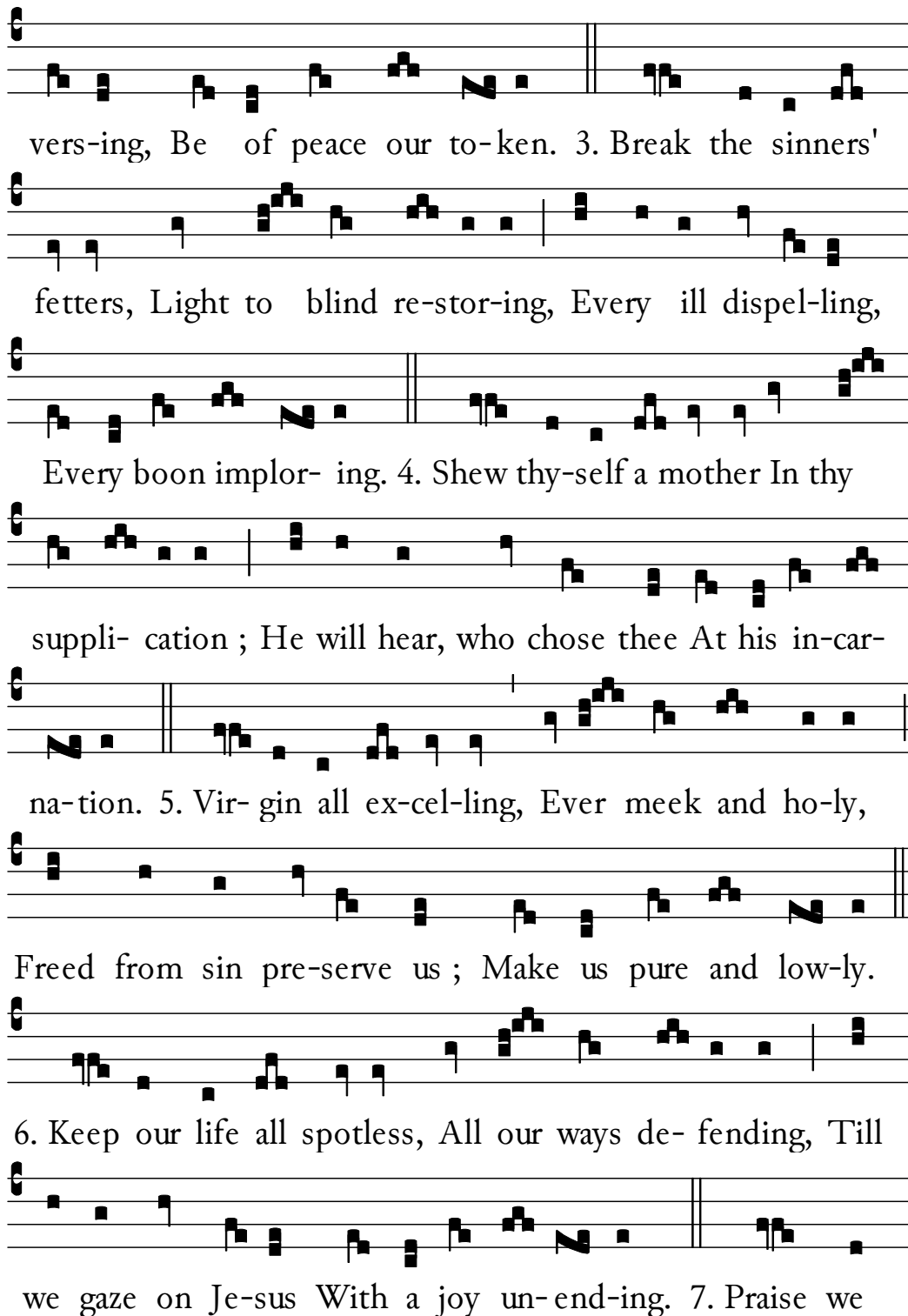
Ail, O star of o-cean, * Gate to joy su-pernal,



Ever-virgin Mother Of the Lord e-ter-nal! 2. Tak-ing
that great Ave Once by Gabriel spoken, E-va's name re-

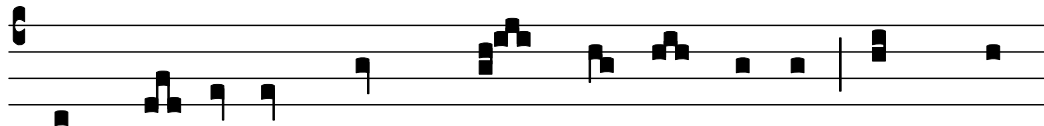
8272.

On the Annunciation of Blessed Mary, Virgin.

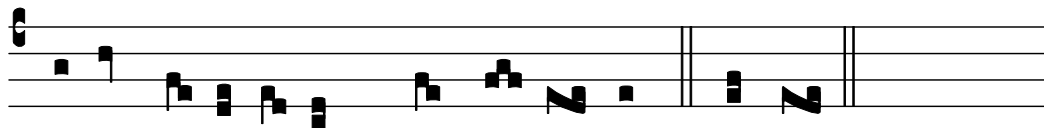


vers-ing, Be of peace our to-ken. 3. Break the sinners'
fetters, Light to blind re-stor-ing, Every ill dispel-ling,
Every boon implor- ing. 4. Shew thy-self a mother In thy
suppli- cation ; He will hear, who chose thee At his in-car-
na-tion. 5. Vir- gin all ex-cel-ling, Ever meek and ho-ly,
Freed from sin pre-serve us ; Make us pure and low-ly.
6. Keep our life all spotless, All our ways de- fending, Till
we gaze on Je-sus With a joy un-end-ing. 7. Praise we

On the Annunciation of Blessed Mary, Virgin.



God the Father, With Christ's worship blending And the



Ho-ly Spi- rit, In one praise un- end- ing. Amen.

∅. Drop down dew, ye heavens, from above.

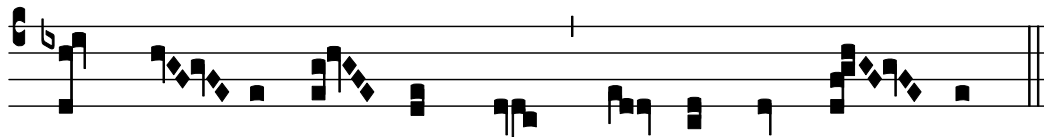
[∅. And let the clouds rain the just : let the earth be opened, and bud forth a Saviour.]⁸⁸

Ingressus angelus ad Mariam. AS:415; 1519-S:61v; 1531-S:40v.

Ant.
IV.i.

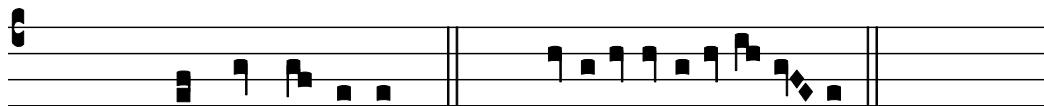


He an- gel * be- ing come in, said unto Ma-ry :




Hail Ma- ry, full of grace, the Lord is with thee.

[*In Paschaltide let it be concluded thus.*]⁸⁹



T.P. thee, al-le- lu- ya. *Ps.* My soul doth magnify. 63*.

Prayer.

 God who didst will that at the message of an angel thy Word should take flesh in the womb of blessed Mary, ever⁹⁰-virgin : grant [un]to thy suppliants that we, who

believe her to be truly the Mother of God, may be helped by her intercessions with thee. Through the same our Lord.



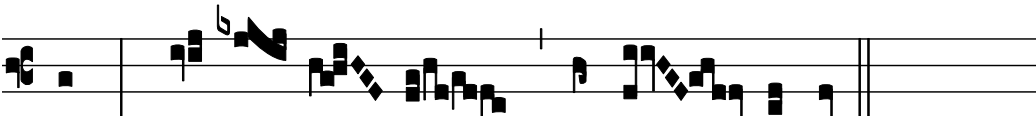

On the Annunciation of Blessed Mary, Virgin.

¶ If this Feast shall happen in xl. : let then a Solemn Memorial be made of the Fast at both Vespers and at Matins.

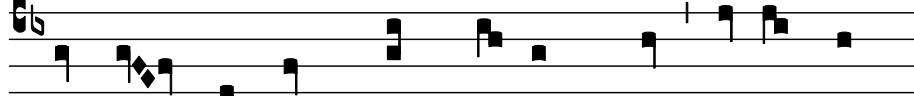

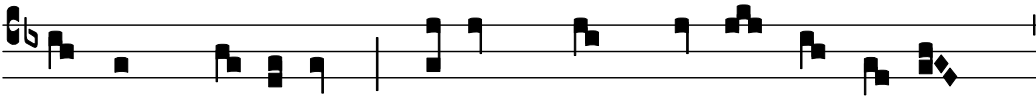
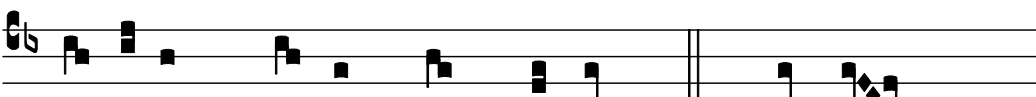
Compline of Quadragesima is not altered.

¶ At Matins.

Ave Maria gratia plena. AS:415; 1519-S:61v; 1531-S:40v.⁹¹

1042. Invit.
II. 
 Ail Ma- ry * full of grace, the Lord is with

thee. †Bles-sed art thou amongst women.
[In Paschaltide.]⁹²

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

Quem terra pontus ethera. HS:146r; 1519-S:36v, 44v; 1531-S:40v.⁹³

8375. Hymn.
II. 
 He God whom earth, and sea, and sky, * Adore, and

laud and magni-fy : Who o'er their threefold fab-ric reigns,

The Virgin's spot-less womb contains. 2. The God, whose

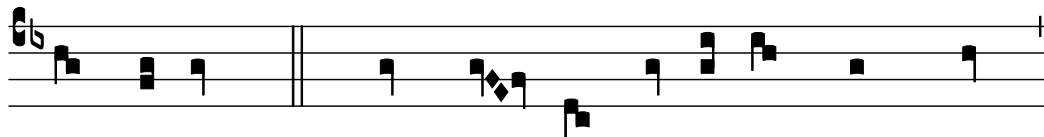
On the Annunciation of Blessed Mary, Virgin.



will by moon and sun And all things in due course is done,



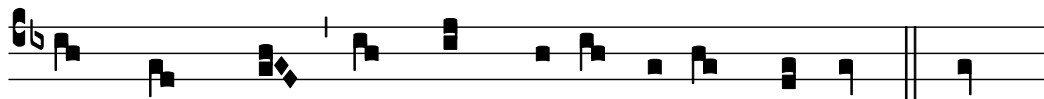
Is borne up-on a Maid-en's breast, By ful-lest heav'nly



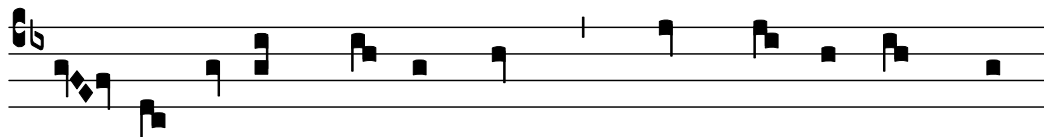
grace po-sessed. 3. How blest that Mother, in whose shrine



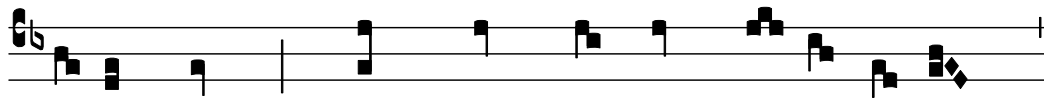
The great Arti-fi-cer Di-vine, Whose hand contains the



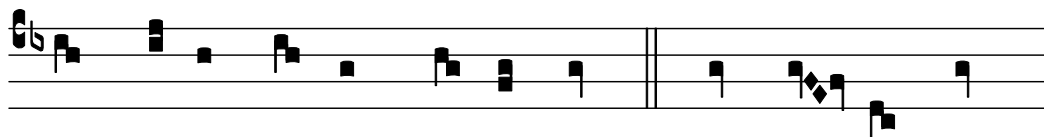
earth and sky, Vouchsafed, as in his ark, to lie. 4. Blest,



in the message Gabriel brought ; Blest, by the work the

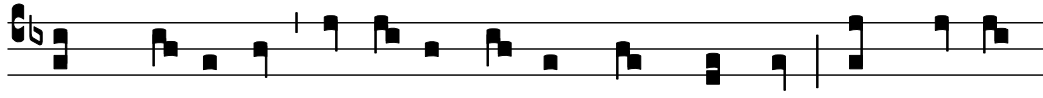


Spi-rit wrought ; From whom the Great De-sire of earth

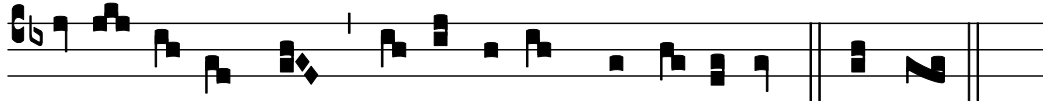


Took human flesh and hu-man birth. 5. All ho-nour, laud,

On the Annunciation of Blessed Mary, Virgin.



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



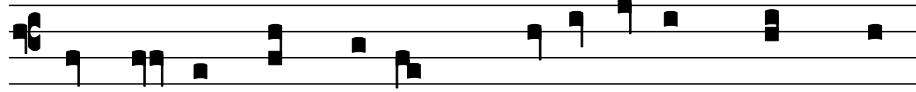
as is ev-er meet, To Father and to Pa-raclete. Amen.

¶ *In the First Nocturn.*

Prophete predicaverunt. AS:415; pl. j.; 1519-S:62r; 1531-S:40v.

1. Ant.

4392.



He prophets did proclaim * that a Saviour should be

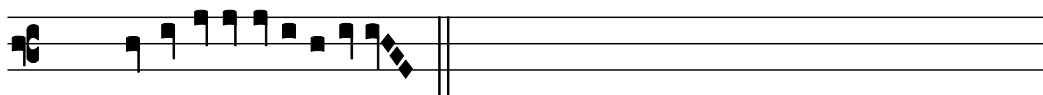


born of the Virgin Ma-ry.

[*In Paschaltide.*]⁹⁴



born of the Virgin Ma-ry, al-le- lu-ya.



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

Rorate deli desuper. AS:415; pl. j.; 1519-S:62r; 1531-S:40v.⁹⁵

2. Ant.

4668.

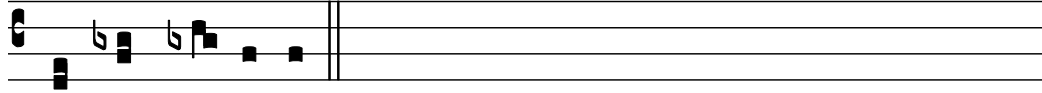


Rop down dew, * ye heavens, from a-bove, and let

On the Annunciation of Blessed Mary, Virgin.

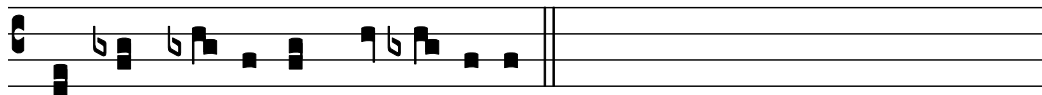


the clouds rain the just : let the earth be open-ed, and

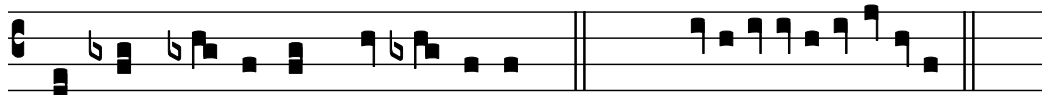


bud forth a Saviour.

[*In Paschaltide.*]⁹⁶



bud forth a Saviour, al-le-lu-ya.



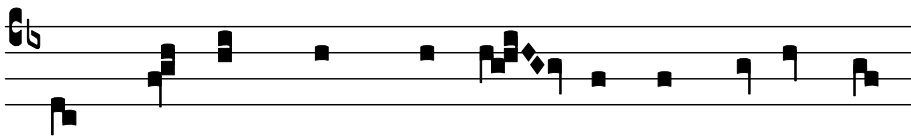
bud forth a Saviour, al-le-lu-ya. *Ps.* The heavens shew forth.

(*xvii.*) [40].

Egredietur virga. AS:415; 1519-S:62r; 1531-S:40v.⁹⁷

3. Ant.

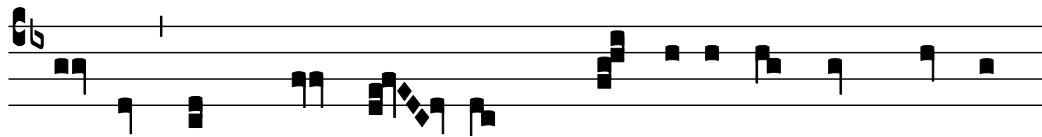
I.i.



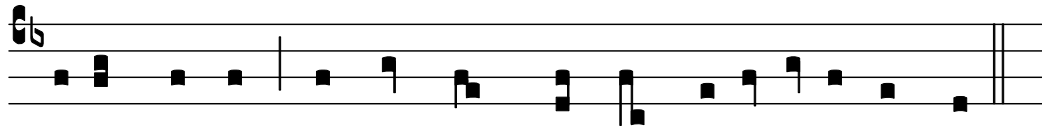
2613.



Here shall come forth * a Rod out of the root of

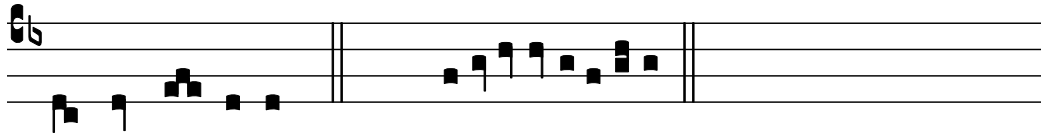


Jes-se, and the whole earth shall be fil-led with the glo-



ry of the Lord : and all flesh shall see the salvation of God.

[*In Paschaltide.*]⁹⁸



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

V. Out of Sion the loveliness of his beauty.

R. Our God shall come manifestly.

[41r.]

*First Lesson. Bede, Book. 2. Homily 23. Chap.*⁹⁹





THe angel being come in, said unto Mary, Hail, full of grace, the Lord is with thee : blessed art thou among women. Which greeting, so unheard of in human custom : is so befitting to the dignity of blessed Mary. Truly she was full of grace : unto whom it was bestowed with a divine gift, that she, the foremost among women, would offer the most glorious gift of virginity unto God. Hence she justly merited to enjoy the angelic


appearance and speech : who strove to imitate the angelic life. Truly she was full of grace : to whom was granted to beget Jesus Christ through whom grace and truth were made. And therefore the Lord was truly with her : whom both first by a new love of chastity he raised up from earthly to celestial desires, and afterwards, through the medium of human nature, he consecrated to all the fullness of divinity. But thou.

On the Annunciation of Blessed Mary, Virgin.

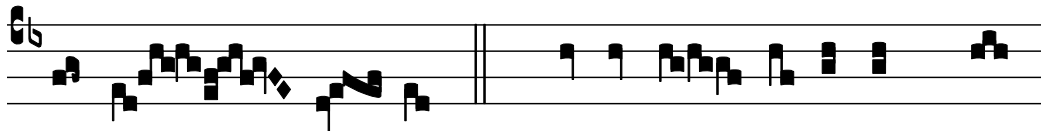
Ingressus angelus ad Mariam. AS:415; 1519-S:62r; 1531-S:41r.¹⁰⁰

1. Resp. I.  6963.

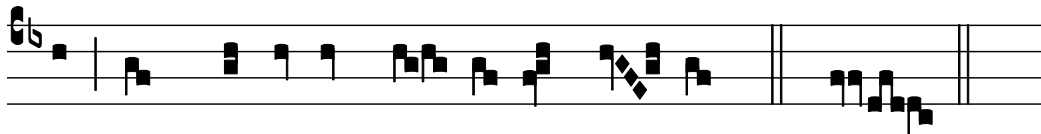
 He Angel be- ing come in, said un-to Ma- ry.



†Hail Ma-ry, full of grace, the Lord is with thee.
[*In Paschaltide.*]¹⁰¹



Al-le- lu- ya. ~~∕~~ Blessed art thou among wo-



men : and blessed is the fruit of thy womb. †Hail.

Second Lesson.


TRuly blessed among women : who without parallel of feminine condition, with beauty of virginity, rejoiced in the honour of a parent, and because she became a Virgin mother, she begat God¹⁰² the Son. Which, after the custom of human frailty and the angelic vision, and by an unaccustomed salutation being troubled : soon the same angel, by repeating the word, exhorteth her not to fear. And insofar as he is wont

to drive away fear, as if a well known and familiar, he calleth <her> by her own name : and wherefore he saith full of grace, he diligently explaineth. Fear not, (he saith,) Mary : for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son : and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High. But thou.


On the Annunciation of Blessed Mary, Virgin.

Suscipe verbum Virgo Maria. AS:416; 1519-S:62v; 1531-S:41r.¹⁰³


7744. 2. Resp. IV.



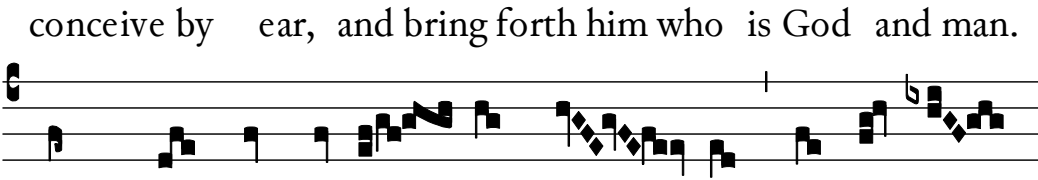
E-ceive the Word, * O Vir-gin Ma- ry, which



is sent thee by the Angel from the Lord : Thou shalt

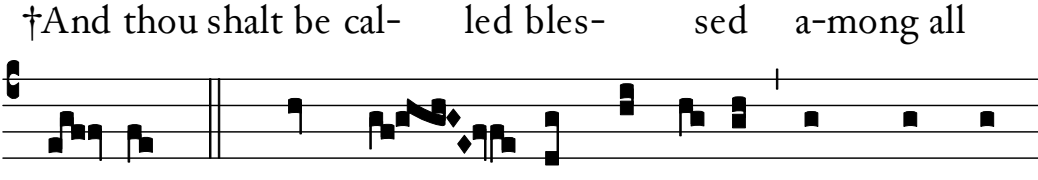


conceive by ear, and bring forth him who is God and man.

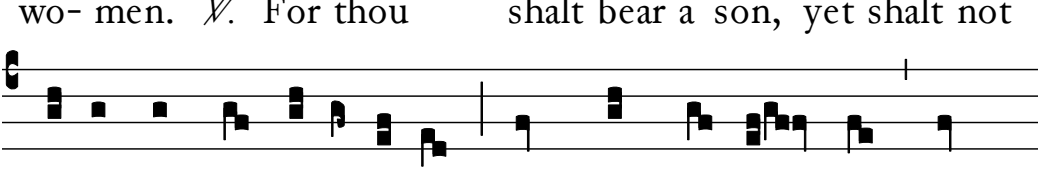


†And thou shalt be cal- led bles- sed a-mong all

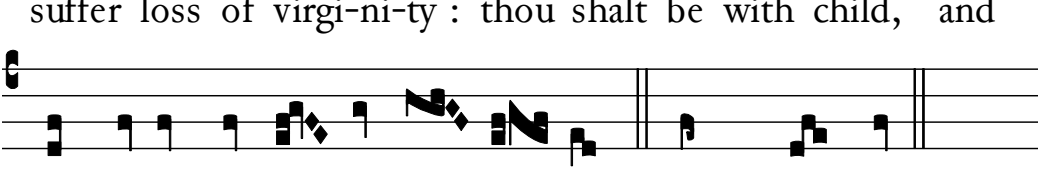
7744b.



wo- men. ⁊. For thou shalt bear a son, yet shalt not



suffer loss of virgi-ni-ty : thou shalt be with child, and



shalt be a Mother- ev-er- vir- gin. †And thou shalt.

Third Lesson.

THe order of the words being carefully noted, and the more artfully grafted into the heart : the more is it manifestly evident that the

On the Annunciation of Blessed Mary, Virgin.

whole of our redemption consisteth in this. For most manifestly he proclaimed the Lord Jesus, that is our Saviour : <to be> both truly of God the Father, and truly the Son of the man his mother. Behold, he saith, thou shalt conceive in thy womb, and shalt bring forth a son. Recognize this true man : to have truly taken up substance from the flesh of the Virgin. He shall be great, and shall be called the Son of the most High. Confess also the same to be true God of true God : and to be the Son ever

coeternal with the eternal Father. But by what is said of the future time, He shall be great, and shall be called the Son of the most High, let no one think it to be understood that the Lord Christ did not exist before being born of the Virgin, but rather let us understand this saying in such a way, that the majesty of the divine power, which the Son of God had eternally : this same man born in time received, that he might be one in the two natures of our Mediator and Redeemer. But.

Maria ut audivit. AS:416; 1519-S:62v; 1531-S:41r.¹⁰⁴

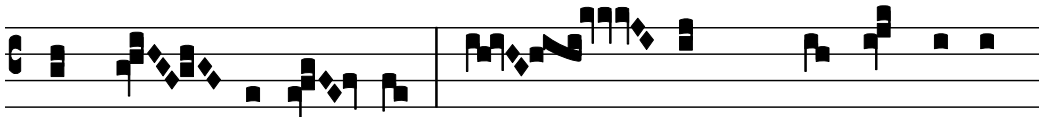
3. Resp.

VII.



7130.

A- ry, * hav- ing heard, was troubled at the say-

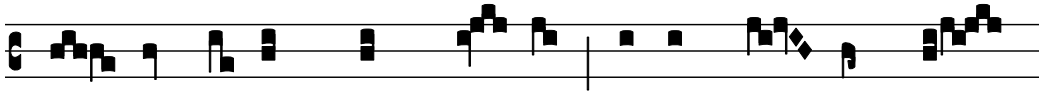


ing of the an- gel. †And thought with-in herself



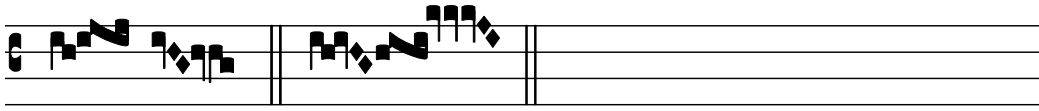
7130c.

what manner of sa- lu-tation this should be. ⁊. How



shall this be done, said Ma- ry : be-cause I know not

On the Annunciation of Blessed Mary, Virgin.




a man? †And.

℣. Glory be to the Father. 105* †And thought.

[41v.]

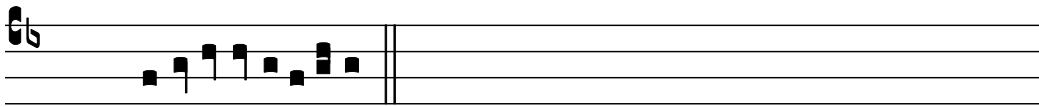
¶ *In the Second Nocturn.*

Ecce veniet Deus et homo. AS:416; 1519-S:63r; 1531-S:41v.

2549. 4. Ant. I.i.  E-hold, * he shall come, God and man, from




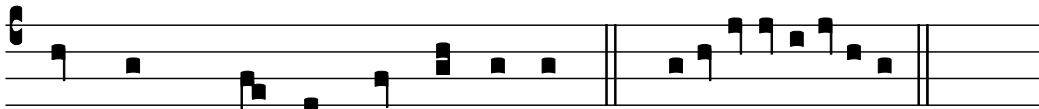
the house of Da-vid: to sit on the throne for ev-er.



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

Super solium David. AS:416; 1519-S:63r; 1531-S:41v.

5064. 5. Ant. VIII.i.  P-on the throne * of Da- vid, and upon his



kingdom, he shall sit for ev-er. *Ps.* Our God is our refuge. (*xlvi.*) [250].

Super te Hierusalem. AS:417; 1519-S:63r; 1531-S:41v.

6. Ant.

IV.v.



He Lord shall a-rise * upon thee, O Je-ru-sa-lem :

5065.



and his glo-ry shall be seen upon thee. *Ps.* The foundations.
(lxxxvj.) [319].

℣. There shall come forth a rod out of the root of Jesse.

℞. And a flower shall rise up out of his root.

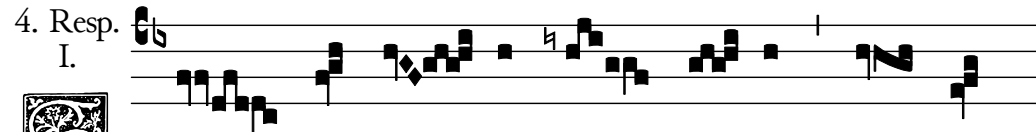
Fourth Lesson.


AND the Lord shall give unto him the throne of David his father. He calleth the kingdom of the people of Israel the throne of David : which in his time David governed both by command and by faithful devotion to the Lord. The Lord therefore gave to our Redeemer the throne of his father David : when he ordained that he might become incarnate of the stock of David, that the people whom David had governed by temporal rule he might raise to the eternal kingdom by spiritual grace. Of whom the Apostle saith, Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love.¹⁰⁵ Hence it is that the same people, being admonished

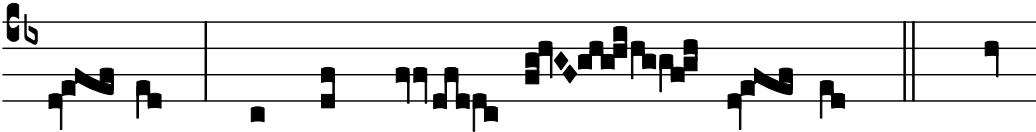
by divine inspiration, when he was about to suffer, hastened to Jerusalem : they rejoiced in his praise, chanting, Blessed is he that cometh in the name of the Lord, king of Israel. And according to another Evangelist, Blessed be the kingdom of our father David that cometh. For there came a time when, redeemed by his blood, he was acknowledged the King of the world : not only to the house of David but also to the whole Church, indeed the Creator and Ruler of all the ages. Whence rightly afterwards the angel said, And the Lord shall give unto him the throne of David his father : immediately he added, And he shall reign in the house of Jacob forever.

On the Annunciation of Blessed Mary, Virgin.

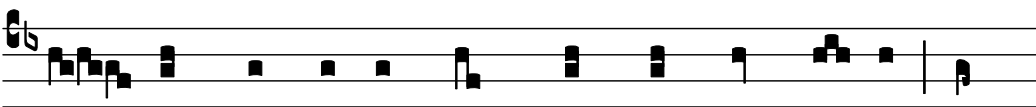
Dixit angelus ad Mariam. AS:417; 1519-S:63r; 1531-S:41v.¹⁰⁶

4. Resp. I. 6466. 

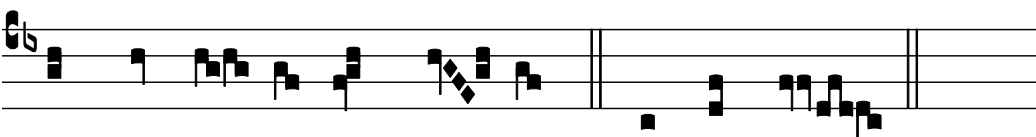
 Aid * the an- gel to Ma- ry, Fear not,

6466a. 

Ma- ry. †Thou hast found grace with God. ⁊ Be-



hold, thou shalt conceive and shalt bring forth a son : and



thou shalt call his name Je- sus. †Thou hast found.

Fifth Lesson.

FOr the universal Church, he calleth the house of Jacob, which through the faith and confession of Christ pertaineth to the lot of the patriarchs : or those which have taken flesh from the race of the patriarchs, or those which, arising carnally of other nations, by a spiritual washing are reborn in Christ. In which house evidently he shall reign for ever : and of his kingdom there shall be no end. For he reigneth in it in the present life when, dwelling in his faith and love,

he ruleth the hearts of the elect : and for securing gifts of heavenly recompense, he governeth with continual protection. He reigneth in the future : when, the temporal state of the exiles having been ended, he leadeth <them> to the habitation of the heavenly country, in which, always being reminded by his present vision, they do nothing else but rejoice in his praises. And Mary said to the angel, How shall this be done, because I know not man ? How, saith she, can it be possible that I

On the Annunciation of Blessed Mary, Virgin.

might conceive and bear a son, who hast determined to remain in the chastity of virginity ? But she doth not, as if disbelieving the words of the angel, ask how these things should be fulfilled : but certain that it was necessary to be fulfilled what at that time she heard from the angel : and

having previously read what was said by the Prophet, she asketh in what way it should be accomplished. Because of course the Prophet which had foretold what would come to pass did not say how it could be done : but reserved that to be told by the angel. But thou, O Lord.

Ecce concipies et paries filium. AS:417; 1519-S:63v; 1531-S:41v.¹⁰⁷

5. Resp.
VIII.

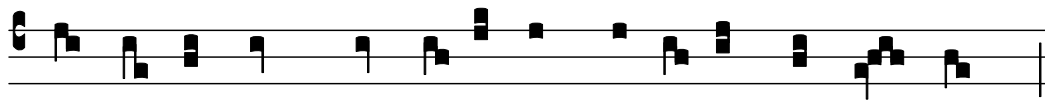


Ehold, * thou shalt conceive and shalt bring forth a



6579.

son. †And his name shall be cal-led Je- sus. ⁊. He

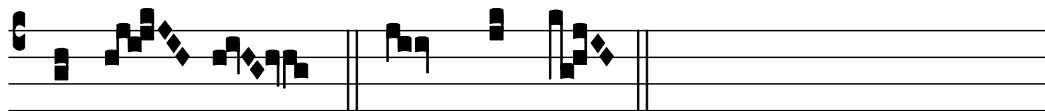


6579a.

shall be great, and shall be cal-led the Son of the most High :



and the Lord God shall give him the throne of Da- vid



his fa- ther. †And his name.

Sixth Lesson.

THe angel answering said to her,
The Holy Ghost shall come
upon thee, and the power of the most

High shall overshadow thee. And
therefore the Holy which shall be
born of thee : shall be called the Son

[42r.] of God. The Holy Ghost, coming upon the Virgin, made clear the efficacy of his divine power in her in two ways, because he both so¹⁰⁸ purified her mind insofar as human frailty suffereth from the filth of all vices : that she might be worthy of a heavenly birth, and also in her womb he created the holy and venerable body of our Redeemer by his own working, that is, with no man's intervening touch : he fashioned the most holy flesh from the undefiled flesh of the Virgin. For to her to whom the Holy Ghost first openly spake : he once again named this same the Power of the most High. According to which the Lord, when he promised the coming of the same Holy Ghost to the disciples : said, And I send the promise of my Father upon you : but stay in the city : till you be endued with power from on high. And the power of the most High overshadowed the Blessed Mother : because the Holy Ghost,

when he filled her heart, tempered her from all the heat of carnal desire. He cleansed <her> from temporal desires : and by heavenly gifts consecrated her mind and her body at the same time. And therefore also (he saith) the Holy which shall be born of thee : shall be called the Son of God. Because of sanctification thou shalt conceive of the Spirit : that which is born shall be holy. The nativity correspondeth to the conception : that as a virgin thou dost conceive contrary to the custom of the human condition, thou givest birth to the Son of God above the human condition. For all men are conceived in iniquity : and are born in sins. But we, with God bestowing, as many as are preordained to eternal life : are born again out of water and the Holy Ghost. But our Redeemer alone, vouchsafing to become incarnate for us, was born already holy : because he was conceived without iniquity. But thou.

Dabit illi Dominus. AS:417; 1519-S:63v; 1531:42r. ¹⁰⁹

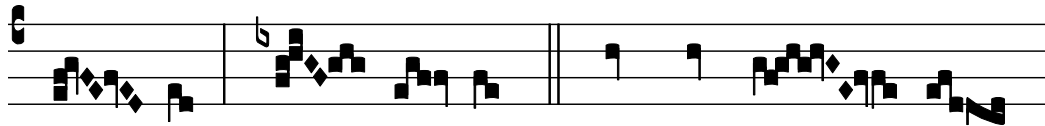
6930. 6. Resp. IV. 

 He Lord * God shall give unto him the throne of

On the Annunciation of Blessed Mary, Virgin.

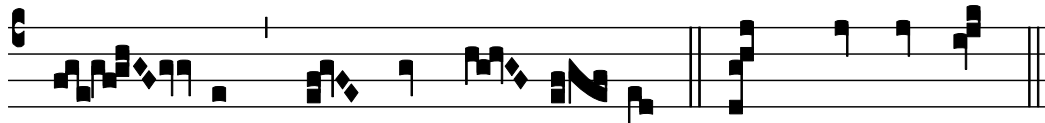


Da-vid his fa- ther. †And he shall reign in the house of



69301.

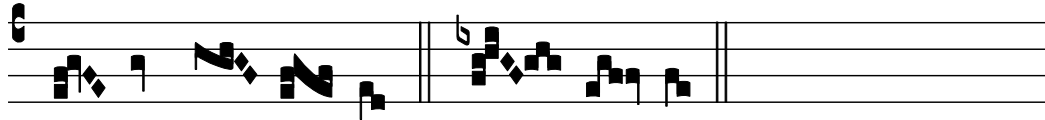
Ja- cob. ‡For ev- er. ∕. And of his king-



dom there shall be no end. †And he shall reign.



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



to the Ho- ly Ghost. ‡For ev- er.

C *In the Third Nocturn.*

Benedicta tu in mulieribus. AS:418; 1519-S:64r; 1531-S:42r.

7. Ant.

IV.v.



1709.

Lessed art thou * among women : and blessed is the

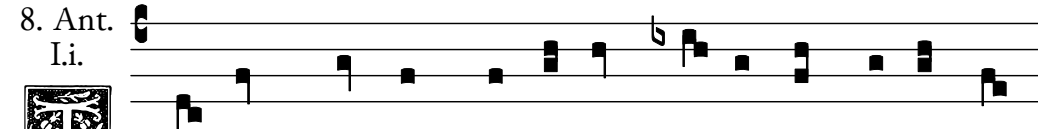


fruit of thy womb. *Ps.* Sing ye to the Lord. *j.* (*xcv.*) [328].

On the Annunciation of Blessed Mary, Virgin.

Dabit ei Dominus sedem David. AS:418; 1519-S:64r; 1531-S:42r.¹¹⁰

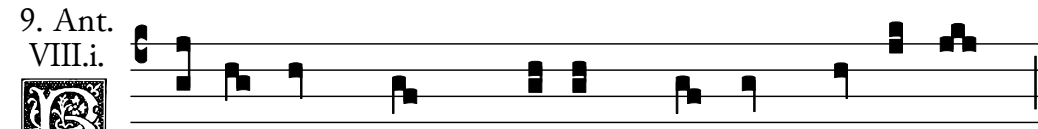
2092. 8. Ant.
I.i.



T He Lord shall give * unto him the seat of Da-vid his
fa- ther : and he shall reign for ev-er. *Ps.* The Lord hath
reigned. (*xcvi.*) [328].

Beata es Maria. AS:418; 1519-S:64r; 1531-S:42r.

1565. 9. Ant.
VIII.i.



B Lessed art thou, * Ma-ry, who hast be-liev-ed :
there shall be performed in thee the things which were told
thee from the Lord. *Ps.* Sing ye to the Lord. *ij.* (*xcviij.*) [340].

V. The Lord shall come forth out of his holy place.

R. He shall come to save his people [from their sins].¹¹¹

[Lesson vij.] *According to Luke j. (26-38.)*



AT that time,
The angel
Gabriel was sent
from God into a
city of Galilee :
called Nazareth.

And that which followeth.

A Homily of the Venerable Bede, Priest.

*On Luke, Book. j. Chap. 3.*¹¹²

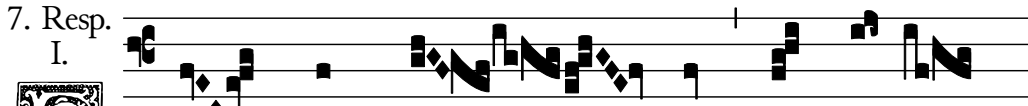
FOr this reason the angels are
thought to have personal names
: so that it may be indicated by their

names what they are capable of in works. For in that holy city which is perfected¹¹³ by the full knowledge of the vision of almighty God, on that account their own names are appointed by lot, so that their persons cannot be known without <their> names : but when they come to us intending some ministry : they likewise derive their names from <their> ministries with us. To the virgin Mary therefore Gabriel is sent : who is named the strength of God.

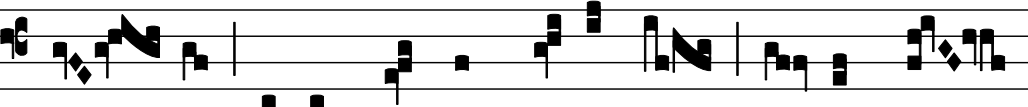
For he came to announce Him : which deigned to appear lowly that he might fight against the brazen powers. Of whom it is said by the Psalmist, The Lord who is strong and mighty : the Lord mighty in battle. And again, The Lord of hosts : he is the King of Glory. Through the strength of God therefore he was to be announced : who is the Lord of hosts, and mighty in battle, who would come to wage war against the brazen powers.

Quomodo fiet istud. AS:418; 1519-S:64r; 1531-S:42r.¹¹⁴

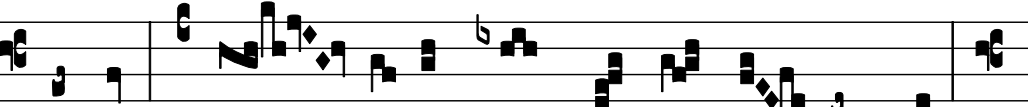
7. Resp.
I.



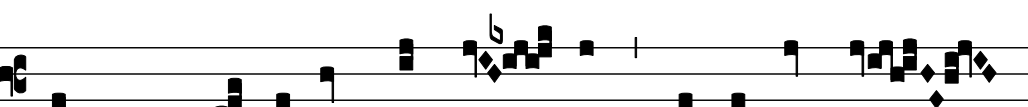
Qow * shall this be, answer-ed



Ma- ry : be-cause I know not a man ? To this the



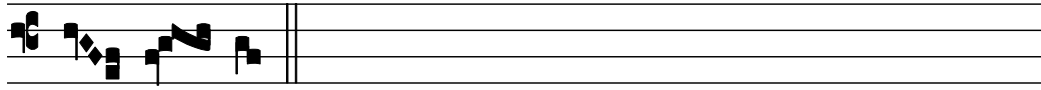
angel. The Ho-ly Ghost shall come up- on thee :



‡And the pow-er of the most High shall ov-ersha-

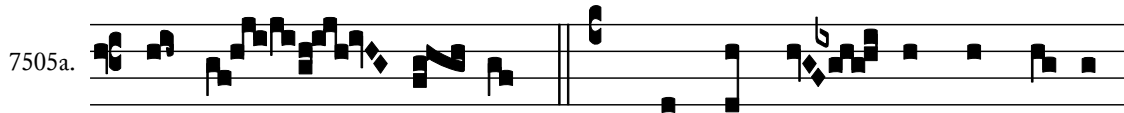
7505.

On the Annunciation of Blessed Mary, Virgin.

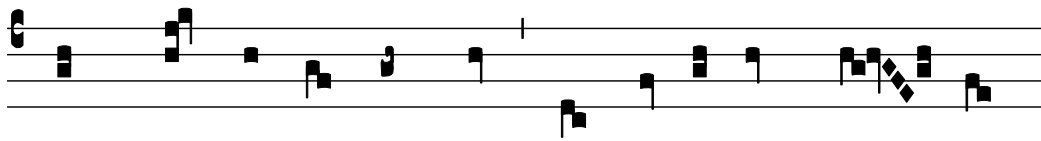


dow thee.

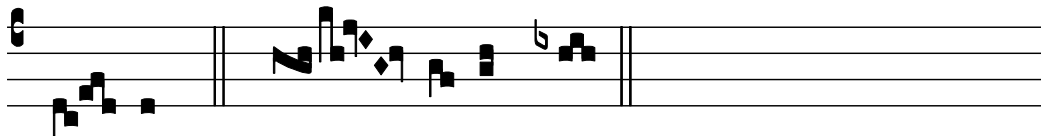
[*In Paschaltide.*]¹¹⁵



Al-le- lu- ya. ¶ Therefore al- so the Ho-ly



which shall be born of thee shall be cal-led the Son



of God. †The Ho-ly Ghost.

Eighth Lesson.

TO a virgin espoused to a man whose name was Joseph, of the house of David : and the virgin's name was Mary. For many reasons the Saviour wanted to be born not of a simple virgin : but of one betrothed. First, evidently, that through the generation of Joseph, whose cousin Mary was : the ancestry of Mary might also be known. For it is not the custom of the Scriptures to construct a genealogy of women. For it can be understood of no matter which : that it is called of the house of David. Next, lest she should be

stoned by the Jews as an adulteress, preferring rather some to doubt her ancestry rather than the modesty of his parents, and at the same time taking away the pretext of maidenly dishonour, lest likewise the infamy of the mother of the Saviour might be asserted by false suspicions. Thirdly, that while fleeing into Egypt and returning she might have the comfort of a man : who proved to be the guardian and witness of the most untouched virginity. Fourthly, that his birth might not be made known to the devil. Who, if he learned that

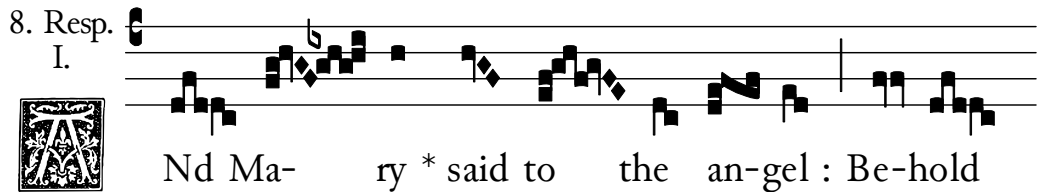
On the Annunciation of Blessed Mary, Virgin.

[42v.] He was born of a virgin : would perhaps fear to betray him to death, as he is more eminent than other men. But in Hebrew Mary is Star of the Ocean : and in Aramaic she is called Lady. And rightly : because she was also worthy to beget the everlasting Lord of the whole world, and the Light of the ages. And the

angel being come in, said unto her, Hail, full of grace, the Lord is with thee : blessed art thou among women. She is well called full of grace, who attaineth to the grace which no other man hath merited : that she might conceive and beget the Author of grace himself. But thou.

Dixit autem Maria ad angelum. AS:418; 1519-S:64v; 1531-S:42v.¹¹⁶

8. Resp. I.



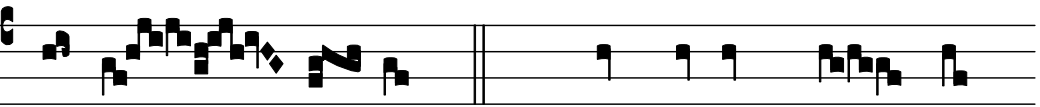
6469.

Nd Ma- ry * said to the an-gel : Be-hold

the hand- maid of the Lord. †Be it done to me ac-

cord- ing to thy word.

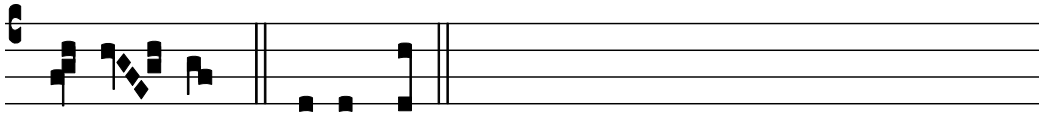
[*In Paschaltide.*]¹¹⁷



6469a.

Al-le- lu- ya. ⁊. The Ho-ly Ghost shall

come upon thee : and when the angel had answer- ed,



Ma-ry said. †Be it done.

Ninth Lesson.

WHo having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. Learn of the Virgin in manners, learn of the Virgin in modesty, learn of the Virgin in prophecy : learn by the mystery. It is of virgins to be alarmed : and to be afraid of the approaches of all men, and to fear the addresses of all men. Let women learn to imitate the practice of modesty. Alone in the innermost chambers, which no man had seen, the angel discovered <her> : and alone without companion, alone without witness : lest she might be corrupted by the unworthy address of any man, she is greeted by the angel. Learn, O virgin, to avoid the wantonness of words. Mary also feared the angel's salutation. Yet she was thinking of what this salutation was, and she thus did so, with modesty because she was frightened, <and> with prudence : because she wondered at a new form of blessing, which had never been read, never been found before. And the angel

said to her, Fear not, Mary : for thou hast found grace with God. With an unusual greeting, that he might see that she who was alone might not be troubled : as if calling a familiar domestic by name, he urgeth her not to be afraid. And because she was called full of grace : the same grace he also expoundeth more fully, and setteth forth more abundantly, saying, Behold thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. Jesus is interpreted Saviour, or salvation. The angel, speaking to Joseph, explaineth the mystery of his name, saying : For he shall save his people from their sins. He doth not say the people of Israel, but his people : this is the unity of the faith having been called from the uncircumcised and the circumcised : which being assembled from different quarters would be made one fold and one shepherd. He shall be great, and shall be called the Son of the most High. And the Lord God shall give unto him the throne of David his father.

On the Annunciation of Blessed Mary, Virgin.

It was said of John : that he would be great. But he is great as a man : this one is great as God. For this one shall be great in the sight of the Lord, for he¹¹⁸ shall be great (it saith), and shall be called the Son of

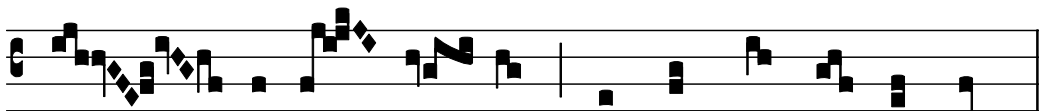
the most High. The same, therefore, the Son of the most High which was conceived and born in a virginal womb : the same man created in time from the mother, who was God before time, was born of the Father.

Christi Virgo dilectissima. AS:419; 1519-S:64v; 1531-S:42v.¹¹⁹

9. Resp.
II.



Vir- gin * most be-lov- ed of Christ, work-



er of vir- tues : bring aid to the wretched.

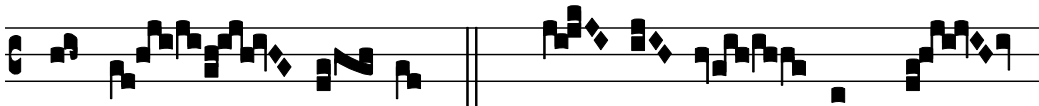


†Bring suc- cour, O La- dy, to us cry- ing contin-

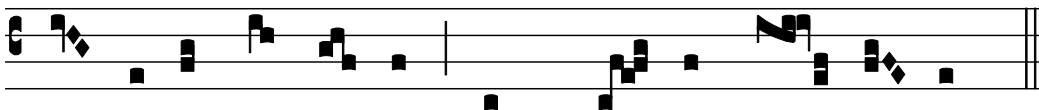


u- a- ly to thee.

[*In Paschaltide.*]¹²⁰



‡Al-le- lú- ya. ✠. For we are oppres-

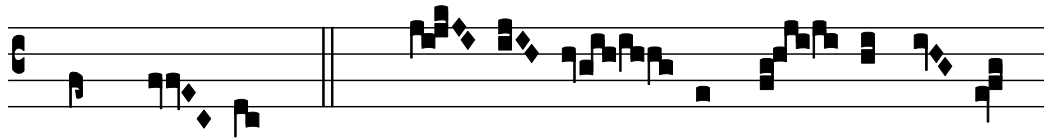


sed by a mass of sins : and there is none to help.

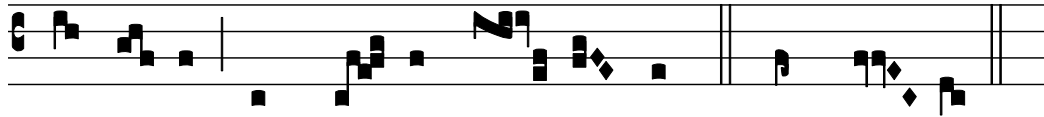
6278.

6278a.

On the Annunciation of Blessed Mary, Virgin.



†Bring suc- cour. ⁊. Glo- ry be to the Father and



to the Son : and to the Ho- ly Ghost. †Bring suc- cour.

[In Paschaltide after ⁊. Glory be to the Father. let the Choir respond ‡Alleluya.]¹²¹

[Before Lauds.]

⁊. Send forth, O Lord, the Lamb, the Ruler of the earth.

℞. From Petra of the desert to the mount of the daughter of Zion.

¶ At Lauds.

Angelus Domini nunciavit Marie. AS:419; 1519-S:65r; 1531-S:42v.¹²²

1. Ant.

1414. I.v.



He angel * of the Lord announced to Ma-ry :



and she conceived of the Ho-ly Ghost.

[In Paschaltide.]¹²³

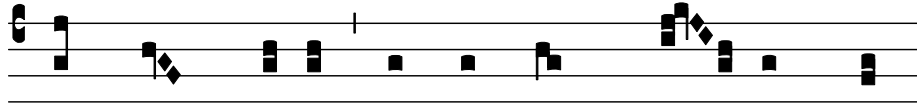


Ghost, al-le- lu-ya. Ps. The Lord hath reigned. (xcij.) [52].

On the Annunciation of Blessed Mary, Virgin.

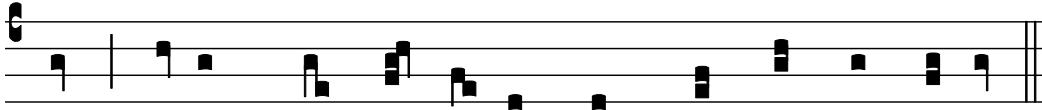
Ne timeas Maria. AS:419, 16; 1519:17v; 1519-S:65r; 1531-S:42v.¹²⁴

2. Ant.
VIII.i.



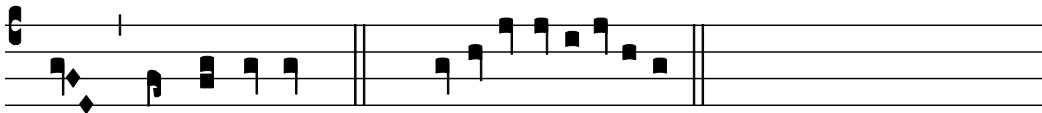
3863.

Ear not, * Ma-ry, thou hast found grace with the



Lord : behold, thou shalt conceive, and shalt bring forth a Son.

[*In Paschaltide.*]¹²⁵



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

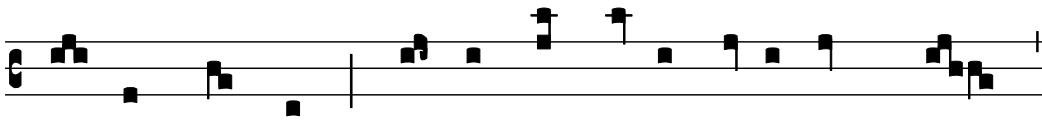
Quomodo fiet istud. AS:419; 1519-S:65r; 1531-S:42v.

3. Ant.
VII.i.

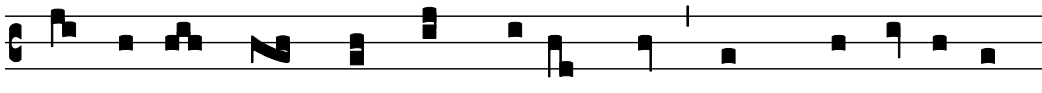


4563.

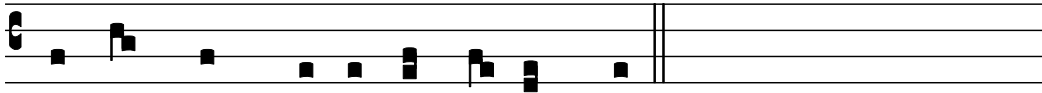
Ow shall this be done, * O Angel of God, be-cause



I know not man ? Hearken, O Ma-ry, Virgin of Christ :



the Ho-ly Ghost shall come upon thee, and the power of



the most High shall ov-ersha-dow thee.

On the Annunciation of Blessed Mary, Virgin.

[In Paschaltide.]¹²⁶



thee, al-le-lu-ya. Ps. O God, my God. (lxij.) [54].

Spiritus Sanctus in te descendet. AS:420; 1519-S:65v; 1531-S:42v.

5006. 4. Ant.
VIII.i.



HE Ho-ly Ghost * shall come upon thee, Ma-ry :



fear not to have in thy womb the Son of God.

[In Paschaltide.]¹²⁷



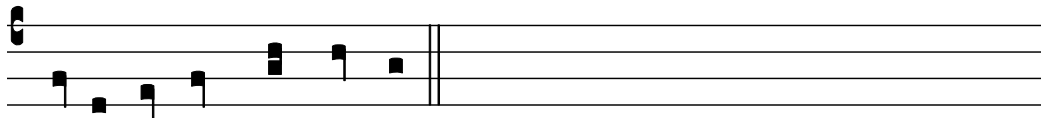
God, al-le-lu-ya. Ps. O all ye works. (Daniel iij.) [55].

Ecce ancilla Domini. AS:420; 1519-S:65v; 1531-S:42v.

2491. 5. Ant.
VIII.ii.



Ehold the handmaid * of the Lord : be it done to



me according to thy word.

On the Annunciation of Blessed Mary, Virgin.

[In Paschaltide.]¹²⁸

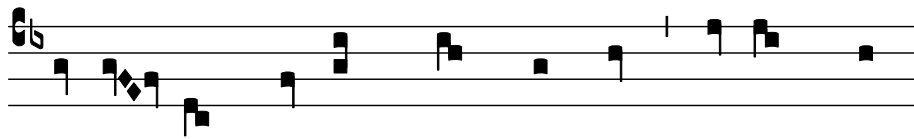


word, al-le-lu-ya. *Ps.* Praise ye the Lord. (*cxlviiij.*) [56].

Chapter. Behold a virgin. {433}.

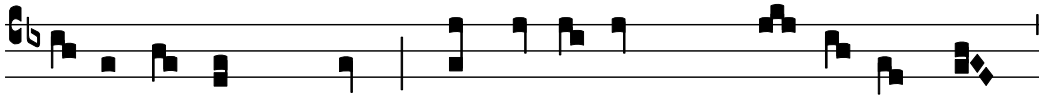
O gloriosa femina. HS:147r; 1519-S:49v; 1531-S:42v.¹²⁹

Hymn.
II.

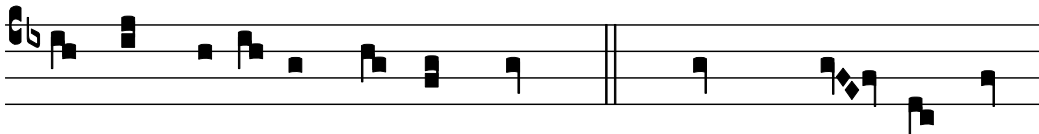


8375e.

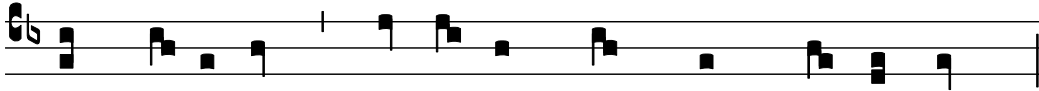
glo- rious La-dy ! throned on high * Above the



star-il-lu-mined sky ; Thereto ordained, thy bo-som lent



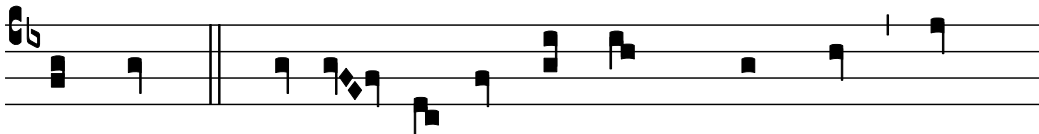
To thy Cre-a-tor nou-rishment. 2. Through thy sweet Off-



spring we re-ceive The bliss once lost through hap-less Eve ;

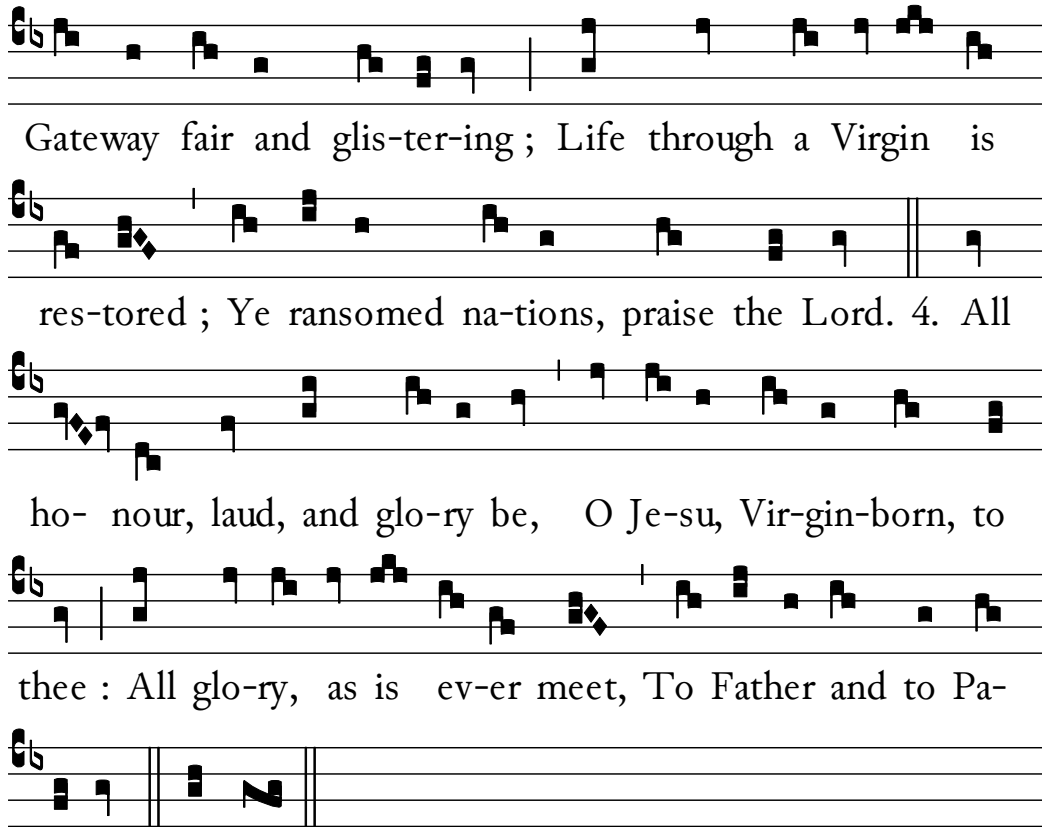


And heav'n to mortals o-pen lies Now thou art Por-tal of



the skies. 3. Thou art the Door of heav'n's high King, Light's

On the Annunciation of Blessed Mary, Virgin.

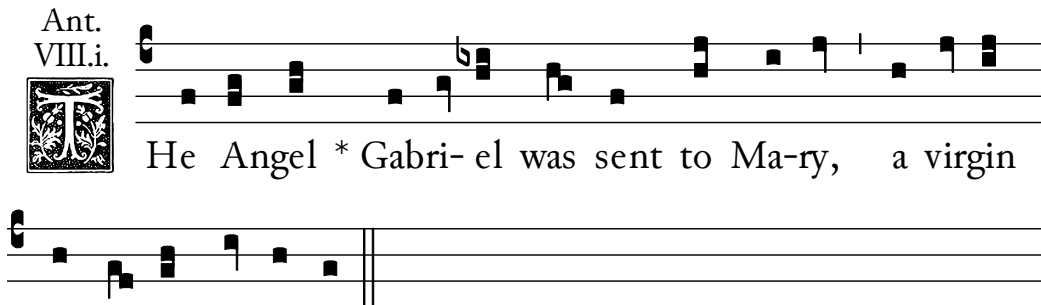



Gateway fair and glis-ter-ing ; Life through a Virgin is
res-tored ; Ye ransomed na-tions, praise the Lord. 4. All
ho-nour, laud, and glo-ry be, O Je-su, Vir-gin-born, to
thee : All glo-ry, as is ev-er meet, To Father and to Pa-
raclete. Amen.

℣. God hath chosen her. {464}.

Missus est Gabriel. AS:420; 1519-S:65v; 1531-S:42v.

3794. Ant.
VIII.i.



He Angel * Gabri-el was sent to Ma-ry, a virgin
espoused to Jo-seph.

On the Annunciation of Blessed Mary, Virgin.

[*In Paschaltide.*]¹³⁰



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

Prayer. O God, who didst will. {437}.

¶ *At Prime.*

Ant. The angel of the Lord. *j. of Lauds.* {458}.

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

Ant. Thanks be unto thee. [119].

Ps. Quicunque vult salvus. [119].

¶ *At Terce.*

Ant. Fear not, Mary. *ij. of Lauds.* {459}.

[*Ps.* Set before me. (*cxviiij. 33.*)]¹³¹ [158].

Chapter. Behold a virgin. {433}.

Let the *R̄.* and *Versicles* from the *Common of Virgins and Martyrs*¹³² be sung at all the *Hours*, except for [the final]¹³³ *Versicle* at the *Hour* of ix. which will be God hath chosen her.¹³⁴ {464}.

Prayer as above. {437}.

¶ *At Sext.*

[43r.]

Ant. How shall this be done. *iiij. of Lauds.* {459}.

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

Chapter. *Isaiab xj. (1.)*

T Here shall come forth a rod out of the root of Jesse, and a flower		shall rise up out of his root : and the spirit of the Lord shall rest upon him.
--	--	--

¶ *At None.*

Ant. Behold the handmaid. *v. of Lauds.* {460}.

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

{463}

On the Annunciation of Blessed Mary, Virgin.

Chapter. Isaiah xxvj. (21.)

BEhold the Lord will come out | save his people from their sins.¹³⁵
of his place : he shall come to

[℞. God shall help her. [1020].

℣. God hath chosen her.]¹³⁶ {464}.

¶ At Second Vespers.

Ant. The angel of the Lord. *j. of Lauds.* {458}.

Ps. The Lord said. (*cix.*) [363]. *and the other Psalms of Saint Mary.* [I will praise thee. (*cx.*) [364]. Blessed is the man. (*cxj.*) [365]. Out of the depths. (*cxix.*) [38]. O Lord, remember. (*cxxxj.*) [393].]

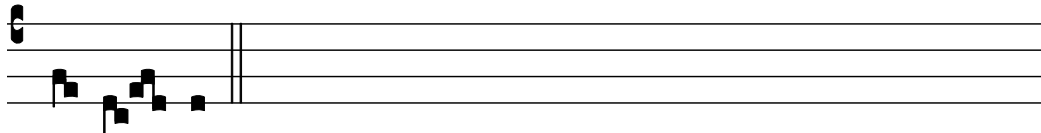
Chapter. Behold a virgin. {433}.

℞. How shall this be. *as above vij. [of Matins]*¹³⁷ {453}. [℣. And therefore. †The Holy Ghost.

AS:420.



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



Ho-ly Ghost.

‡And the power.]¹³⁸

Hymn. Hail, O Star of Ocean. *etc.* {433}.

℣. God hath chosen her and forechosen her.¹³⁹

[℞. And hath made her to dwell in his tabernacle].¹⁴⁰

On the Annunciation of Blessed Mary, Virgin.

Virgo Dei Genitrix. AS:420; 1519-S:66r; 1531-S:43r.¹⁴¹

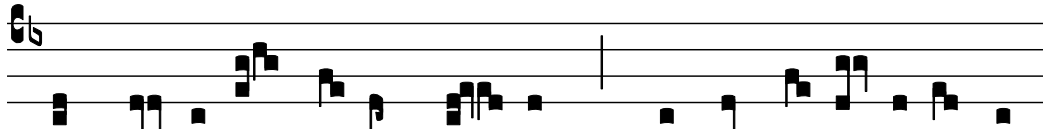
Ant.
I.vi.



Virgin Mother * of God, from whence Light e-ter-



nal hath deigned to dawn up- on us, hearken to the prayers

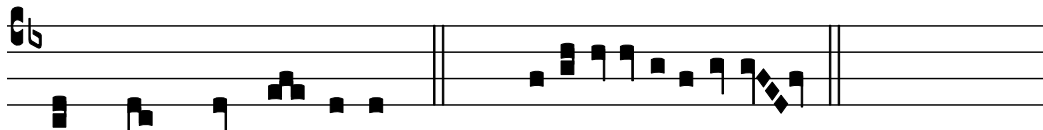


of thy thy sup-pli- ant ser- vants : that by thy ho- ly in-ter-



cessions we may me-rit to attain to heavenly kingdoms.

[*In Paschaltide.*]¹⁴²



kingdoms, al-le- lu-ya. *Ps.* My soul doth magnify. 55*.

Prayer [O God, who didst will.]¹⁴³ as above. {437}.

¶ When this Feast shall fall on any Sunday in xl. : always let it be deferred until the morrow. If however this Feast shall fall on any Saturday in xl. : the last Vespers shall always be of Saint Mary : with a Solemn Memorial of the following Sunday, except on the Saturday in the Passion of the Lord : and also in the Saturday of the Palms, then indeed Vespers is said¹⁴⁴ of the Sunday : with a Solemn Memorial of the Feast.

When however this Feast of the Annunciation of Blessed Mary is celebrated on a Monday : always on the Sunday shall be Vespers of the Feast with a Solemn Memorial of the Sunday.

On the Annunciation of Blessed Mary, Virgin.

When however it shall fall within the Passion of the Lord, let the Feast always be made with Glory be to the Father. and the Neuma, and the Responsory Jesu Christ. with the Verse Thou that deignedst. [129].

Nevertheless within xl. Compline of Quadragesima is not altered.

If however on the Wednesday next¹⁴⁵ before Easter [this Feast]¹⁴⁶ shall occur : let it be Solemnly celebrated there, but the last Vespers shall be not of the Feast but of the feria with a Solemn Memorial of the Feast.

Let it be made likewise if the Feast of Saint Ambrose should fall on the aforesaid Wednesday [as is written there].¹⁴⁷

If however this Feast shall fall on the Thursday [that is]¹⁴⁸ on the Supper of the Lord¹⁴⁹ or on the two following days of in the week of Easter : let the Feast be deferred until after the Octave of Easter : where in can be conveniently celebrated in that week : evidently where if is able to have both of its Vespers.

Likewise it let be made of the other Double Feasts : falling within the aforementioned time.

¶ *In Paschaltide let the service be made this way.*

At both Vespers, let all be made as is indicated above : except that here let a Solemn Memorial of the Resurrection, and let the R̄. and Antiphons whether at Vespers or at Matins be concluded with Alleluya. However let Compline of Eastertide not be altered : except that at the end of the Hymn let be sung All honour, laud, and glory be, [O Jesu].¹⁵⁰ evidently after the Verse We pray thee, King. Let it be made likewise at the end of all Hymns of the same metre : at Matins and at Vespers and at the Hours of this day.

¶ *At Matins, Invitatory. Hail Mary. {438}. Ps. Come let us praise. 7*.*

Hymn. The God whom earth. {438}.

Let the first three Antiphons with their Psalms be sung : and concluded with Alleluya.

℣. Out of Sion [the loveliness].¹⁵¹ {442}.

The Gospel. According to Luke. At that time, The angel Gabriel was sent. {452}.

℣. The angel [being come in].¹⁵² {443}.

℣. And Mary said. {455}.

℣. O Virgin most beloved. {457}. [as above. and is sung]¹⁵³ Ps. Te Deum. [47].

On the Annunciation of Blessed Mary, Virgin.

℣. Send forth, O Lord. {458}.

¶ *At Lauds let all be made : as above.*

Memorial of the Resurrection. 1439.

And let all the Antiphons and ℣. be concluded with Alleluya.

The Chapter, Hymn and the rest as indicated above.

[¶ *At j. and at the other Hours the Responsories and Versicles are sung with Alleluya.,
the rest as indicated above.]¹⁵⁴*

Annūciatio beate marie, Fo. lxiij,

In primo nocturno **Añā.** **D**ixit te predicauerunt nasci saluatorem de virgine maria. chali. ma ri a lle luya. ps. Dñe dñs noster.

Añā. **R**orate celi desuper et nubes pluant iustum: aperiatur terra et germinet saluatorem. chali. salua torem alle luya.

Añā. **G**redi etur virga de radice iesse et replebitur omnis terra gloria domini: et videbit omnis caro salutare dei. chali. de i alle luya.

ps. Celi enarrant. **Ps.** Domini est terra. **Responsorium primum.** **In**gressus angelus ad mariam ait. **A**ue maria gratia plena domi nus

[Antiphonale 1519:S-62r.]

Notes, pages {363}-{468}.

- ¹ 'novem lectiones de communi.' Leg. 1518. Nil habet MS. Pet. [SB:187.]
- ² 1519-S:60r.
- ³ 'Gloriose presul David súscipe', 'servórum vota', 1531-S:32r.
- ⁴ 'semper aspéctu', 1519-S:60r.
- ⁵ Portiforium festivalis (n.d.). Breviarium 1483. Breviarium 1494. Breviarium 1516. Breviarium 1525. and Portiforium Hyemalis 1556. contain 9 proper lessons which more or less equate to the first two and half lessons of 1531. See the Appendix. The Legend 1518 has no proper lessons for St. David.
- ⁶ 'Rosma', 1531-S:32r. Most sources have 'Rosína'.
- ⁷ 'obmúteret,' *Chev.* [SB:188.]
- ⁸ 'dei servum dewe scílicet appellábant.' *Leg. MS. Exon.* [SB:189.]
- ⁹ 'astrúctus' *Chevallon.* 'instrúctus' *Leg. MS. Coll. Job.* [SB:189.]
- ¹⁰ 'deserviens' *Chevallon.* 'deo serviens' *Leg. MS.* [SB:189.]
- ¹¹ omitted in SB:190.
- ¹² 'alonge', Procter and Wordsworth, I:191.
- ¹³ Plura de hac narratione habent *lectiones vii., viii.* in *Legend. MS,* apud Coll. D. Joh. Cantab. [SB:192.]
- ¹⁴ 'Sancti cecidi episcopi et confes. novem lectiones de communi.' Legend. 1518.
- ¹⁵ 1519-S:60r.
- ¹⁶ In *Manuale-Rothmargi:4v.* the music is written by hand as part of a memory of S. Chad, suggesting that the book belonged to a church dedicated to that saint. The music also includes a faburden consisting of thirds above the melody and simple cadences to the unison. This is reproduced in the appendix, **XX**.
- ¹⁷ 1519-S:60r.
- ¹⁸ 1519-S:60r.
- ¹⁹ For 'magnum' : 'parvum' *Chevallon. cum Portif.* 1513-4. [SB:196.]
- ²⁰ 'Cáuciam' *Chevallon.* [SB:196.]
- ²¹ 'Cáuciam' *Chevallon.* [SB:196.]
- ²² 'deus dedit' *Chev.* [SB:196.]
- ²³ 'Postes agni ságuine tunc linivit :' *Chevallon. cum Portif.* 1525-6, 1543-4. 'Hostes . . . suos . . . ' *Portif.* 1556. [SB:197.]
- ²⁴ 'miliárium' *Chevallon.* [SB:199.]
- ²⁵ 'Lichefield', SB:199.
- ²⁶ 'epiléntici.' *Chevallon. cum Port.* 1525-6, 1543-4 ; 'epiléutici' *Port.* 1556. [SB:199.]
- ²⁷ 'Ab habénis mortis mórtui' *Chevallon. cum Port* 1556. [SB:200.]
- ²⁸ 'Owynus' *Brev. MS. Job.* [SB:201.]
- ²⁹ SB:203.

Notes.

- ³⁰ 'sanctárum mártýrum tuárum Perpétue et Felicitas', 1519-S:60r.
³¹ SB:205.
³² SB:205.
³³ SB:205.
³⁴ SB:205.
³⁵ 'valério' *Chevallon. cum Portifariis*; 'valeriáno' *Brev. MS. Pet. cum Leg.* 1518. Anno tamen ccciii°
passe sunt beate MM. [SB:205.]
³⁶ 'Tuburdicanóram.' *Brev. MS. Pet.* [SB:205.]
³⁷ 'Minúcius' *Legenda MS.* 'Immeritus' *Brev. MS. Job.* [SB:205.]
³⁸ 'usque ad sursum' *Chevallon. cum Leg.* 1518. [SB:206.]
³⁹ SB:206. has 'usque ad [celum] sursum' with the note: 'usque ad sursum' *Chevallon. cum Leg.* 1518.
⁴⁰ 'natáli' *Legenda MS.* [SB:207.]
⁴¹ 'púerum.' *Legenda MS.* [SB:207.]
⁴² 'Minúcio' *Legenda MS.* [SB:208.]
⁴³ SB:205.
⁴⁴ Saint Felix of Burgundy, also known as S. Felix of Dunwich (d. March 8, 647 or 648). The saint
does not appear in the Sarum Kalendar, but several churches in England were dedicated to him.
⁴⁵ 1519-S:60v.
⁴⁶ 'vr̄bis románe' *Leg.* 1518. 'in urbe romána' *Brev. MS. Pet. cum Portiforiis.* [SB:209.]
⁴⁷ 'religiósam originem duxit.' *MSS. cum Leg.* 1518. [SB:209.]
⁴⁸ 'vir magne glórie in Christo ecclésie' *Legenda MS.* [SB:209.]
⁴⁹ 'et seculári' *Chevallon. cum Leg.* 1518. [SB:210.]
⁵⁰ 'contéxtus' *Leg.* 1518. [SB:211.]
⁵¹ 'vbi' *Leg.* 1518. [SB:212.]
⁵² 'enim' *Legenda MS.* [SB:212.]
⁵³ Legend-1518. SB:213. 'pignéribus', 1531-S:36v. 'pignéribus'. SB:213. has 'pignéribus', with the
note: 'pignóribus' *Leg.* 1518.
⁵⁴ 'sécuit' *Leg.* 1518. [SB:214.]
⁵⁵ 'In natali sancti edwardi regis.' *Leg.* 1518. [SB:213.]
⁵⁶ 'Cuius et auxílio, fretus magno' *Leg.* 1518. [SB:214.]
⁵⁷ 'Morum' *Brev. MS. Job.* [SB:214.]
⁵⁸ 'ítaque' *Leg.* 1518. [SB:215.]
⁵⁹ 'Alfric' *Leg. MS. Job.* 'Alfrich' *Leg. Exon.* 1518. [SB:215.]
⁶⁰ 'Lectio tertia.', 1531-S:37r.
⁶¹ 'explénda', SB:216.
⁶² 'Lectio quarta.', 1531-S:37r.
⁶³ 1519-S:60v.
⁶⁴ 'Lindiffarnénsis' *hic et alibi Leg.* 1518. [SB:219.]

- ⁶⁵ 'isset : ' *Leg.* 1518. [SB:220.]
- ⁶⁶ 'Trumlbino' *Legenda MS.* 'trulkyno' *Leg.* 1518. 'Trumuine' *Beda* ed. Hussey. [SB:221.]
- ⁶⁷ 'extra látebris' *Legenda MS. secunda manu.* [SB:221.]
- ⁶⁸ 'immundáne' *Chevallon.* [SB:222.]
- ⁶⁹ 'preparári' *Legenda MS. et Leg.* 1518. [SB:223.]
- ⁷⁰ 'sanarétur' *Legenda MS.* [SB:223.]
- ⁷¹ 'peccatórum', 1519-S:60v. ['sins'].
- ⁷² 'claritáti' *Chevallon.* [SB:225.] also 1519-S:60v.
- ⁷³ Affile super Anienem : 'Effide' *Leg. Exon.* 'Eufidus' *Brev. MS. Job.* 'Eufridus' *Leg.* 1518. [SB:225.]
- ⁷⁴ 'advenérunt' *Legenda MS.* [SB:228.]
- ⁷⁵ 'sub' *Legenda MS.* [SB:228.]
- ⁷⁶ 'spera' *Chevallon., Leg.* 1518 et *Portif.* 1525-6. [SB:228.]
- ⁷⁷ 'At quam' *Chevallon.* [SB:229.]
- ⁷⁸ 'spiralísque vite' *Leg.* 1518. [SB:229.]
- ⁷⁹ 'intrórsus' *Leg.* 1518. [SB:231.]
- ⁸⁰ 'tégerent abséntibus ; quod' *Leg.* 1518. [SB:232.]
- ⁸¹ 'pálijs' *Leg.* 1518. [SB:232.]
- ⁸² 'Annunciatio beate Marie.' *Legend.* 1518 ; ubi exhibetur in imagine, super teniam ab angelo portatam, titulus 'Ave gratia plena.' [SB:233.] The 'Allelúyas' of Eastertide do not appear in AS. Only the first 'Allelúya' appears in 1531.
- ⁸³ AS. and BL-52359. and PEN. do not include any of the Eastertide Alleluyas.
- ⁸⁴ 1519-S:61r.
- ⁸⁵ 1519-S:61r.
- ⁸⁶ 1519-S:61r.
- ⁸⁷ The 'Amen' is taken from PHM:65.
- ⁸⁸ 1519-S:61v, SB:234.
- ⁸⁹ 1519-S:61v.
- ⁹⁰ 1531-S:40v. is unusual in including the word 'semper'. It appears here also in 1516-S:40r. 1519-S:61v. omits 'semper'. 'Semper' occurs in only a minority of Sarum printed missals.
- ⁹¹ In BL-52359:326v. 'Dóminus' is set CD.DEFD.D.
- ⁹² 1519-S:61v. At T.P. "-bus" and its music is not indicated.
- ⁹³ In the incipit in AS:415. 'terra' is set GFEEF.DC.
- ⁹⁴ 1519-S:62r.
- ⁹⁵ BL-52359:326v. has no flats.
- ⁹⁶ 1519-S:62r.
- ⁹⁷ In PEN:209r. 'Jesse' is set D.D; no flat appears at 'omnis'.
- ⁹⁸ 1519-S:62r.

- ⁹⁹ *Bede* Homilie Hyemales de Sanctis, *Opera* VII. 336. [SB:235.]
- ¹⁰⁰ BL-52359:327r. has no flats.
- ¹⁰¹ 1519-S:62v.
- ¹⁰² 'dei' *Portif.* 1556. [SB:236.]
- ¹⁰³ In AS:416. 'omnes' is set AGFEGFEFE.ED. BL-52359:327r. has a flat only at 'María'; 'omnes' is set AGFEFED.ED; 'mater' is set EF.F. In PEN:209r. 'transmissum' is set GAAGAG.F.EGFF.FE; 'aurem' is set GEF.G.ED; 'omnes' is set AGFEFED.ED.
- ¹⁰⁴ In BL-52359:327r. 'María' is set G.GACBAC.GAG; 'cogitabat' is set D.DC.DEFD.D.
- ¹⁰⁵ 'claritatis' *Leg.* 1518. [SB:238.]
- ¹⁰⁶ In 1519-S:63r 'tíneas' is set AAGA.F.EFG. 1519-S:63r. indicates no natural at 'ad Mariám'. In BL-52359:327v. 'ángelus ad' is set FGAGFGAGAB, A.A ACBGGF; no flat appears in the verse.
- ¹⁰⁷ 'Dóminus sedem David', 1531-S:41v. In 1519-S:63v. 'et páries' is set GC C.AB, AGA.AG. PEN:209v. has B-flat at 'Fílium'.
- ¹⁰⁸ 'a deo' *Leg.* 1518. [SB:240.]
- ¹⁰⁹ In AS:417 the only indication that the second repeat is to '‡In etérnum' is a marginal note in a later hand. In 1519-S:63v. 'ejus' is set EGFF.GA. However, the custos makes clear that the final neume is wrong. In BL-52359:328r. 'Jacob' is set DFGFEFED.ED; the second repeat is again to 'Et regnabit'.
- ¹¹⁰ 'Dóminus Deus sedem' 1519-S:42r.
- ¹¹¹ 1519-S:64r.
- ¹¹² *Beda Opera* v. 223. [SB:241.]
- ¹¹³ 'perfécit' *Leg.* 1518. [SB:241.]
- ¹¹⁴ In BL-52359:328r. 'Quómodo' is set DCACDED.CD.D; 'respóndit' is set DEFG.GAg.DFDE; 'cognóscó' is set EFG.GA.DFDE; no flat appears at 'Spíritussanctus' or at 'Altíssime' or at 'Ideóque'. The 'Allelúya' that appears in 1519:64v. is not needed.
- ¹¹⁵ 1519-S:64v.
- ¹¹⁶ 1519-S:64v. has no natural at 'Dómini'. In BL-522359:328v. the music of 'autem María ad' appears a third lower; 'ad' is set CDEDEF; no natural appears at 'Dómini'.
- ¹¹⁷ 1519-S:64v.
- ¹¹⁸ 'ille' *Leg.* 1518. [SB:244.]
- ¹¹⁹ In BL-52359:328v. 'dilectíssima' is set GA.ADECCBA.A.GBGA.BA; the second syllable of 'virtútum' appears two notes earlier; 'fer miseris' is set B DB.BCA.A.
- ¹²⁰ 1519-S:65r.
- ¹²¹ 1519-S:65r.
- ¹²² In BL-52359:328v. 'de Spíritu' is set F FG.E.FE. Note that this antiphon, as it appears on the first Monday in Advent, ends thus:



de Spí-ri-tu Sancto al-le- lú-ya.

- 123 1519-S:65r.
 124 In BL-52359:328v. 'filium' is set G.G.G.
 125 1519-S:65r.
 126 1519-S:65v.
 127 1519-S:65v.
 128 1519-S:65v.
 129 In HS:147r. stanza 1. has 'quod te' and 'lactásto sacro úbere.'
 130 1519-S:65v.
 131 SB:245.
 132 '*unius virginis scilicet*', 1519-S:65v.
 133 1519-S:65v.
 134 '*ut dicatur subsequenter*', 1519-S:65v.
 135 1519-S:66r. omits 'a peccátis eórum'.
 136 1519-S:66r.
 137 1519-S:66r.
 138 AS:420.
 139 1519-S:66r.
 140 SB:246.
 141 'possidere mereámur', 1531-S:43r. In 1519-S:66r. 'sancta' is set DFG.D.
 142 1519-S:66r.
 143 1519-S:66r.
 144 '*dicantur*' Chevallon. [SB:247.] also 1519-S:66r.
 145 '*propriam*', 1519-S:66r.
 146 1519-S:66r.
 147 1519-S:66r.
 148 1519-S:66r.
 149 '*sive*', 1519-S:66r.
 150 1519-S:66r.
 151 1519-S:66v.
 152 1519-S:66v.
 153 1519-S:66v.
 154 1519-S:66v.