

THE SARUM RITE
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Scholarly Edition.

Volume C.

Part 6.

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Proper of Saints.
Feasts of May.

Edited by William Renwick.

HAMILTON ONTARIO.
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MMXXVI.

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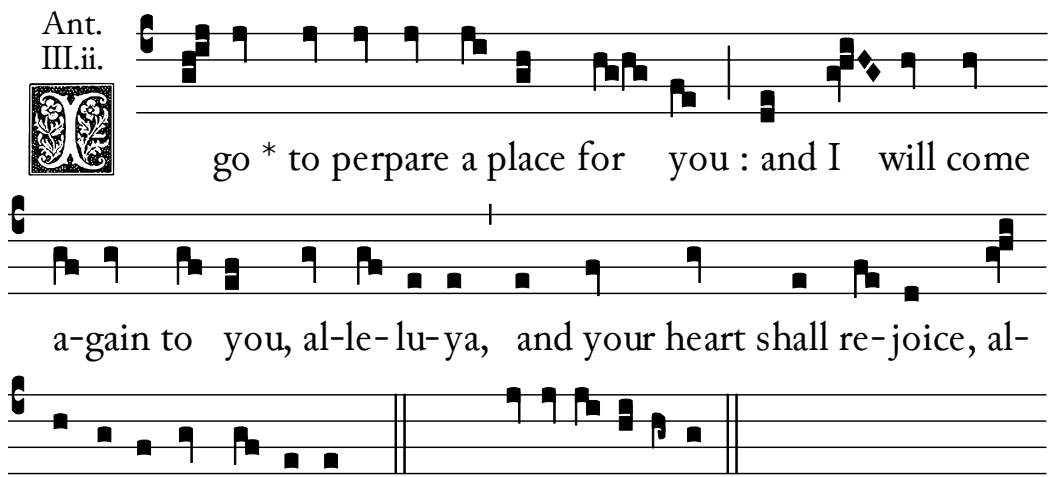
¶ *The Holy Apostles Philip and James.*
Double Feast.


(j. May.)

At Vespers.

On the Ferial Psalms.

Vado parare vobis locum. AS:421; 1519-S:67r; 1531-S:46v.¹

Ant.
III.ii.  5308.

 go * to perpare a place for you : and I will come
a-gain to you, al-le-lu-ya, and your heart shall re-joice, al-
le-lu-ya al-le-lu-ya. *Ps. S. A. E.*

Chapter. (*Wisdom v. [1.]*)

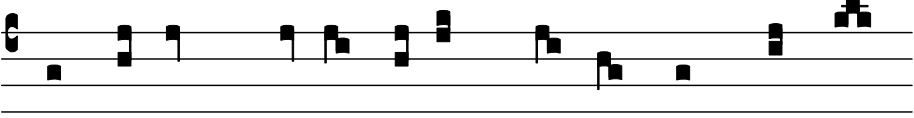
THe just shall stand with great constancy against those that have afflicted them, and taken away their labours.


R. Her Nazarites. *in the Common.* [696].

Hymn. Now joy the apostolic train. [*in the Common*]² [697].

V. The disciples were glad. *R.* When they saw the Lord, alleluya.

Tanto tempore. AS:421; 1519-S:67v; 1531-S:46v.

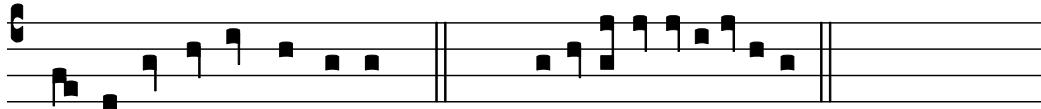
Ant.
VIII.i.  5113.

 Ave I been * so long a time with you, and have you

The Holy Apostles Philip and James.



not known me ? : Phi- lip, he that se-eth me se-eth my



Father also, al-le-lu-ya. Ps. My soul doth magnify. 72*.

Prayer.

God, who dost gladden us by the annual solemnity of thy apostles Philip and James : grant, we beseech thee, that we may be

instructed by their examples, in whose merits we rejoice. Through our Lord.

Memorial of the Resurrection. 1448.

At Matins.

Invitatory. Let the saints exult. in the Common. [701].

Ps. Venite. 31*.

Hymn. Now joy the apostolic train. in the Common. [697].

Ant. Your sorrow. in the Common. [701].

Let three Psalms of the Common of Apostles in other seasons be sung : according to the order of the Nocturns.

V. The disciples were glad. [702].

According to John xiiij. [1-13.]

At that time : Jesus said unto his disciples, Let not your heart be troubled. You believe in God, believe also in me. In my Father's house there are many mansions. And that which followeth.

A Homily of Blessed Augustine, Bishop. (On John, Tract. 67. excerpted).³

We ought to be roused, brethren, to God with greater intention, so that the words of the Holy Gospel, which have just sounded in our ears, we may also be able to grasp in some measure⁴ with <our> minds. Our Redeemer, knowing that the minds of the

disciples were to be troubled by his passion and death : before he suffered, undertook to raise up their spirits with the glory of his resurrection, and with the hope of abiding with him. When indeed on that account they dreaded to die,⁵ they were rightly troubled : but those who believed that they would abide with him were restored from the turmoil. But if one

was stronger than another, one more just than another : in my Father's house there are many mansions. None of them, therefore, shall be alienated from that house, where everyone shall receive a mansion for his merits. For there shall be no envy of unequal glory, because the unity of charity shall reign among all.

Let the Responsories be sung from the Common of Apostles in Paschaltide. [702].

Lesson ij.

JAMES, who is also called the brother of the Lord, with the appellation the Just : after the passion of the Lord was immediately ordained Bishop of Jerusalem by the apostles. This man was holy from his mother's womb : he drank not wine nor strong drink, he ate no flesh. He had never been shaven, nor anointed with ointment, nor made use of a bath. To him alone was it lawful to enter into the holy of holies. This man⁶ wore not linen, but woolen garments.

And he alone entered the temple, and lay upon his knees, praying for the ignorance of the people with his knees fixed : so much so that he was believed to have worn his knees to the hardness of those of camels. And so, for his incredible continence and

supreme justice, he was called the Just. And so, when the Jews compelled him, being placed on the pinnacle of the temple, to deny Christ <to be> the Son of God : he protested with a loud voice to the people, saying, Why do you ask me about the Son of Man ? Behold, he himself sitteth at the right hand of the Father, and he is to come <again> with the clouds of heaven. But the Pharisees, hearing these things, threw him down from the height. And when, having been cast down from the pinnacle of the temple, with broken legs, still half alive,⁷ raising his hands to heaven, James said, Lord, forgive them for they know what they do : he was struck on the skull with a fuller's club. And so for

[47r.]

thirty years he governed the church of Jerusalem, that is, until the seventh year of Nero : and he was buried near the temple where he was cast down. Some think that he was buried on the

Mount of Olives : but their opinion is false. He wrote only one epistle, which is among the seven canonical <epistles>.

Lesson iij.

After the Lord's passion, for about twenty years, the holy Apostle Philip preached the Gospel to the people in Scythia. When he was arrested by the Greeks and led to the statue of Mars, so that he might be compelled to make sacrifices, a huge dragon came out from under the base on which the statue of Mars stood, and smote the son of the high priest, who tended the fire of the sacrifice. He slew also two tribunes who were rulers of the province : whose officials held the holy Apostle Philip in bonds. And from the breath of the dragon, all became afflicted with disease. Now the apostle of the Lord raised up the son of the high priest, who ministered the fire of the sacrifice, and the two tribunes who were dead in the name of the Lord Jesus Christ : and he restored to health all the people who had been diseased. Whence it came to pass,

that all who had persecuted the apostle Philip, repented, thinking that they should adore him as a god. But with the apostle constantly preaching there for one year they believed : and many thousands of men were baptized. Having ordained clergy, bishops and priests and deacons, and built many churches, he himself, by revelation, returned to Asia, and dwelt in the city of Hierapolis : he extinguished the evil heresy of the Ebionites, who asserted that it was not to be supposed true that the man born of the Virgin Mary was the Son of God. Thus persevering in preaching without ceasing for several years : he gained a great number of people to Christ, always serving in pious labours. And at Hierapolis, a city of Asia, at length he slept with the blessed in peace, and there he was buried.

[*Before Lauds.*]

℣. They knew the Lord.

℞. In the breaking of the bread, alleluya.

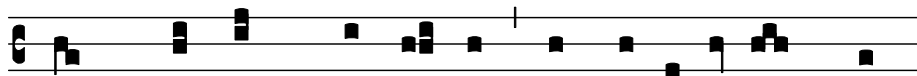
☩ *At Lauds.*

[*Let these Antiphons be sung.*]⁸

Domine ostende nobis Patrem. AS:421; 1519-S:67v; 1531-S:47r.

1. Ant.

VII.v.



2365.

Ord, shew us * the Fa-ther, and it is enough for

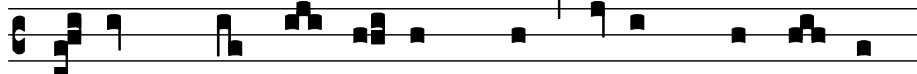


us, al-le-lu-ya. *Ps.* The Lord hath reigned. (*xcij.*) [52].

Philippe qui videt me. AS:421; 1519-S:67v; 1531-S:47r.

2. Ant.

VII.i.



4290.

Hi- lip, * he that se- eth me se- eth my Fa-ther



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

Ego sum via veritas. AS:421; 1519-S:67v; 1531-S:47r.⁹

3. Ant.

VIII.ii.



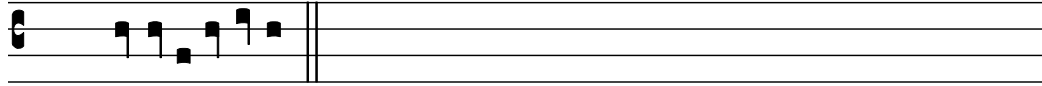
2630.

am the way, * the truth, * and the life : no

The Holy Apostles Philip and James.




man cometh to the Father, but by me, al-le-lu-ya.

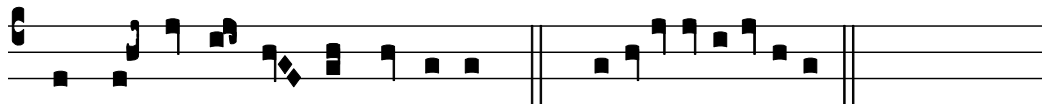


Ps. O God, my God. (*lxij.*) [54].

Spiritus et anime justorum. AS:422; 1519-S:68r; 1531-S:47r.

5000. 4. Ant. VIII.i. 


He spi-rits * and souls of the just sing a hymn to our



God, al-le-lu-ya, al-le-lú-ya. *Ps.* O all ye works. (*Daniel iij.*)

[55].

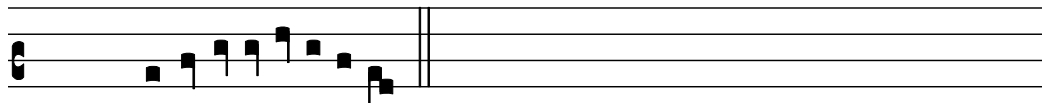
Si manseritis in me. AS:422; 1519-S:68r; 1531-S:47r.¹⁰

4901. 5. Ant. VII.i. 

F you a-bide * in me, and my words a-bide in you :



whatso-ev-er you shall ask shall be done unto you, al-le-lu-ya.



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

Chapter. The just shall stand. *as above.* {489}.

Hymn. With clear and joyous. *in the Common.* [705].

℣. Rejoice in the Lord [O ye just].¹¹ [709].

The Holy Apostles Philip and James.

*Non turbetur cor vestrum. AS:422; 1519-S:68r; 1531-S:47r.*¹²

Ant.
VI.

Et not your heart * be troubled, nor let it be a-
fraid : ye be-lieve in God, be-lieve al-so in me : in my
Father's house there are ma-ny mansions, al-le-lu- ya, al-le-
lu-ya. *Ps.* Blessed be the Lord. 66*.

Prayer. O God, who dost gladden us. {490}.

Memorial of the Resurrection. 1439.

¶ *At j.*

Ant. Lord, shew us. *j. of Lauds.* {493}.

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

Ant. Thanks be to thee. [119].

Ps. Quicunque. [1199].

¶ *At iij.*

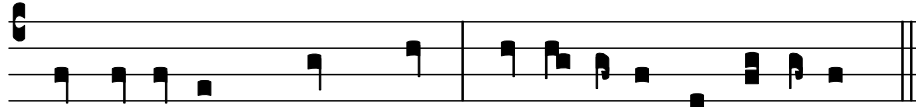

Ant. Philip, he that sendeth. *ij. of Lauds.* {493}.

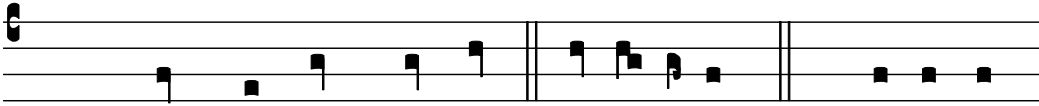
Ps. Set before me. (*cxviiij. 33.*) [158].

Chapter. The just shall stand. *as above.* {489}.

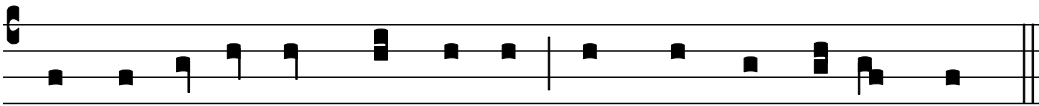
The Holy Apostles Philip and James.

Gavisi sunt discipuli. 1519-S:68r; 1531-S:47r.¹³

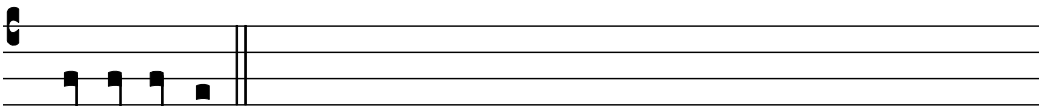
6767. Resp. VI. 
 He disciples * were glad. †Alle-lu-ya al-le-lu-ya. *ij.*

6767a. 

∅. When they saw the Lord. †Alle-lu-ya. ∅. Glo-ry be



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



The disciples.

∅. Lord, shew us the Father.


[∅. And it is enough for us, alleluya.]¹⁴

 *At vj.*

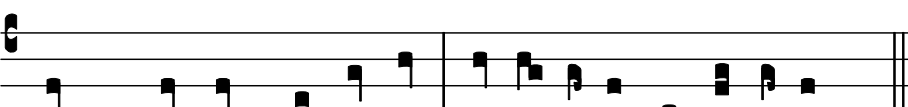

Ant. I am the way. *ijj. of Lauds.* {493}.

Ps. My soul hath fainted. (*cxviiij.* 8r.) [175].

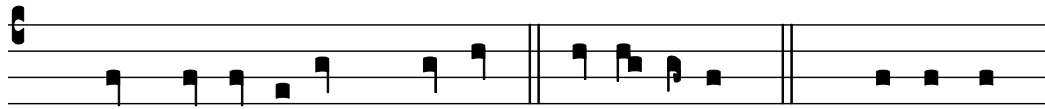
Chapter. (*Acts iv.* [33.]

 With great power did the resurrection of Jesus Christ our Lord, and great grace was in them all.

Domine ostende nobis Patrem. 1519-S:68v; 1531-S:47r.¹⁵

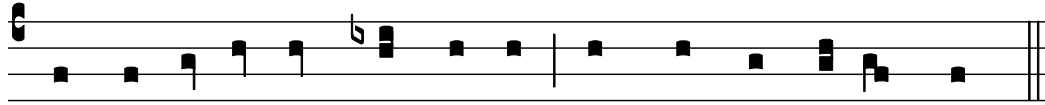
sar0622. Resp. VI. 
 Ord, shew us the Father. †Alle-lu-ya, al-le-lu-ya. *ij.*

The Holy Apostles Philip and James.

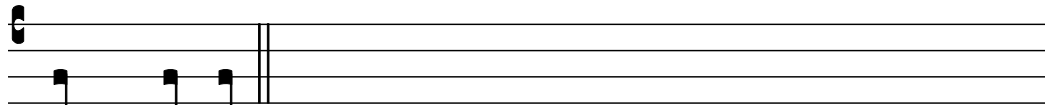


sar0622a.

∞. And it is enough for us. †Alle-lu-ya. ∞. Glo-ry be



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



Lord, shew us.

∞. Let not your heart be troubled.
[∞. Nor let it be afraid, alleluya.]¹⁶

¶ *At ix.*

Ant. If you abide. *v. of Lauds.* {494}.

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

Chapter. (*Acts v.* [41.])

THe apostles went from the presence of the council, rejoicing that they were accounted

worthy to suffer reproach for the name of Jesus.

Non turbetur cor vestrum. 1519-S:68v; 1531-S:47r.¹⁷



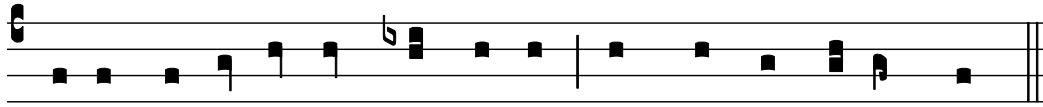
sar0648.

Et not your heart be troubled. †Alle-lu-ya, al-le-

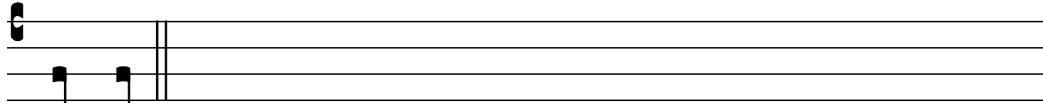


sar0648a.

lu-ya. ij. ∞. Nor let it be afraid. †Alle-lu-ya. ∞. Glo-ry



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



Let not.

℣. They knew the Lord.

℟. In the breaking of the bread, alleluya.

¶ *At ij. Vespers.*

Ant. Lord, shew us. *j. of Lauds.* {493}.

Ps. The Lord said to my Lord. (*cix.*) [363]. *and the other Psalms of the Apostles.* [760].

Chapter. The just shall stand. *as above.* {48}.

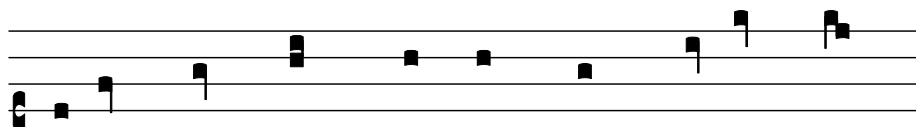
℟. Her Nazarites. *in the Common.* [696].

Hymn. With clear [and joyful].¹⁸ *in the Common.* [705].

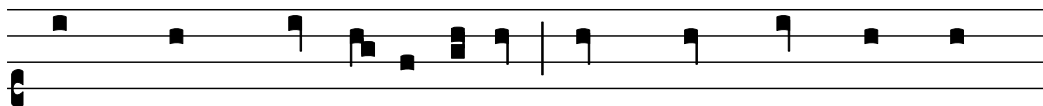
℣. Rejoice in the Lord, [O ye just].¹⁹ [709].

Si cognovissetis me. AS:422; 1519-S:68v; 1531-S:47r.²⁰

4879. *Ant.*
VII.i.



F you had known me, * you would without doubt

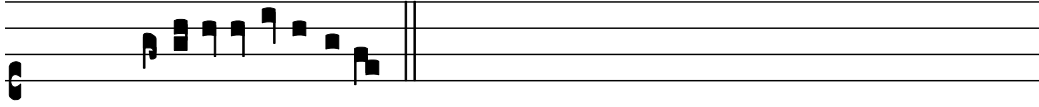


have known my Father also : and from henceforth you



shall know him, and you have seen him, al-le-lu-ya.

The Holy Apostles Philip and James.



Ps. My soul doth magnify. 70*.

Prayer [O God, who dost.]²¹ *as above.* {490}.

When by chance this Feast shall fall in the Octave of Easter : let it be deferred until the morrow and on the Sunday shall be Vespers of the Feast with a solemn Memorial of the Sunday and of the Resurrection. On the morrow to be sure then let Vespers of the Cross be made with a solemn Memorial of the Apostles : and afterwards of the Martyrs.

If this Feast shall fall on the Vigil of the Ascension of the Lord let it be celebrated there : and at j. Vespers of the Ascension let a solemn Memorial be made of the Apostles.

If however this Feast by chance shall fall on the day of the Ascension of the Lord : let it be deferred until the morrow : and also then a solemn Memorial of the same shall be made at ij. Vespers on the day of the Ascension. And on the morrow shall be Vespers of the Apostles : and a solemn Memorial of the Invention of the Holy Cross and of the Martyrs : and let a Procession be made before the Cross [and,]²² on²³ entering into the Quire,²⁴ of Saint Mary.

[47v.]

¶ On the Invention of the Holy Cross.

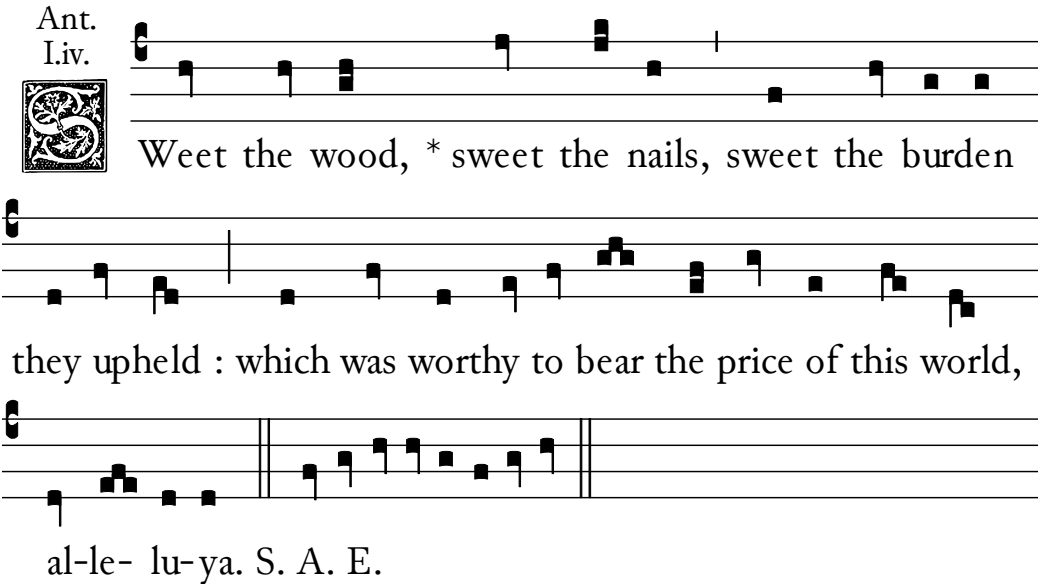
(iij. May.)

At First Vespers.

On the Ferial Psalms.

Dulce lignum dulces clavos. AS:422; 1519-S:69r; 1531-S:47v.

2432. Ant.
I.iv.



Weet the wood, * sweet the nails, sweet the burden
they upheld : which was worthy to bear the price of this world,
al-le- lu-ya. S. A. E.

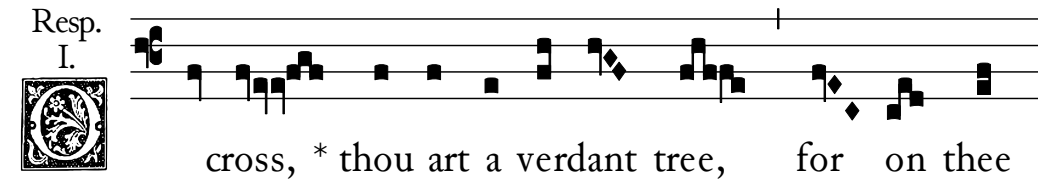
Ferial Psalms.

Chapter. (*Galat. vj.* [14.])

<p>BUt God forbid that I should glory, save in the cross of our Lord Jesus Christ : by whom the</p>	<p>world is crucified to me, and I to the world.</p>
--	--

O crux viride lignum. AS:423; 1519-S:69r; 1531-S:47v.

7267. Resp.
I.



cross, * thou art a verdant tree, for on thee

On the Invention of the Holy Cross.

was hung the Sav-iour, the King of Is-ra-el. O how
sweet the wood, how sweet the nails, how sweet the bur-
den bear-ing. O how pre-cious the wood, how pre-
cious the jew-el. †Which me- ri- ted to support Christ.
‡Al-le- lu- ya. ✠. Pro- tect, O Lord, thy sheep :
whom thou hast re-deemed by the wood of the ho-ly
cross. †Which.

7267b.

On the Invention of the Holy Cross.

Crux fidelis terras celis. AS:423; 1519-S:69v; 1531-S:47v.²⁵

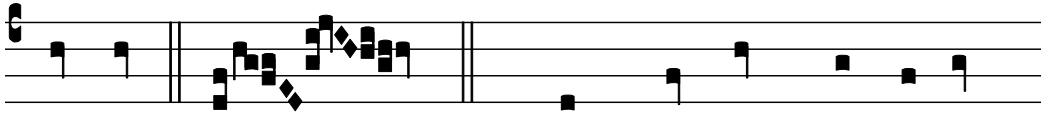
7267P.



Prosa.

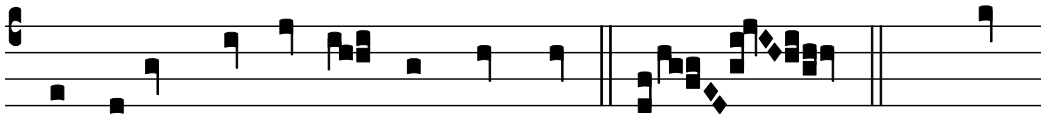
I.





Ross un-fail-ing, binding ail-ing earth to heaven won-



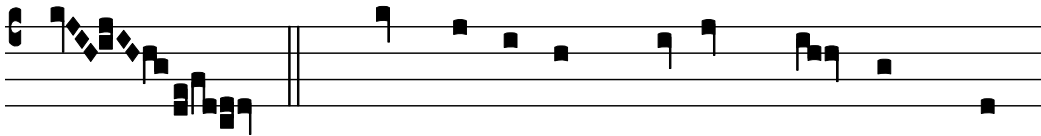
drously.   Cross, we greet thee singing





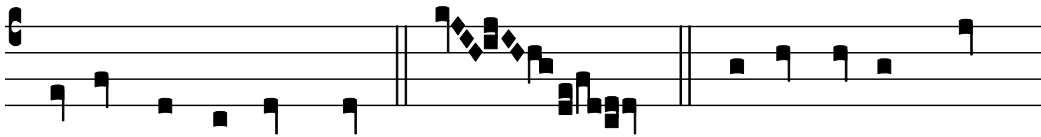
meetly our de-vo-ted praise of thee.   Throne



victorious of the glo-rious Shepherd that re-deemed his flock.





  Cross dispensing fruit, and cleans-ing, cross

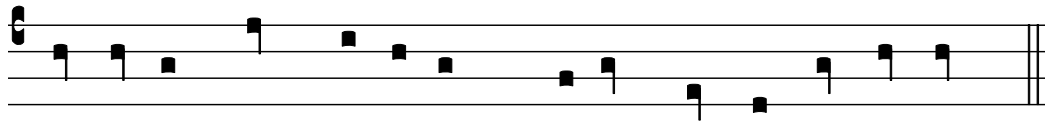


to foes a crushing rock.   Altar soaring, light

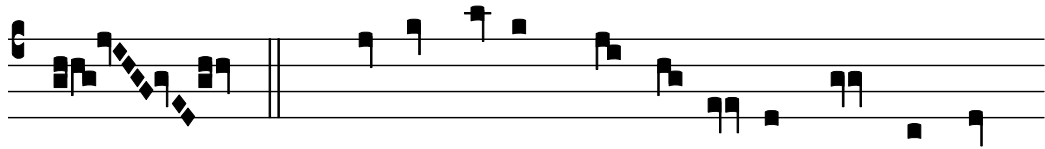


outpouring, true salvation of mankind.   Gain

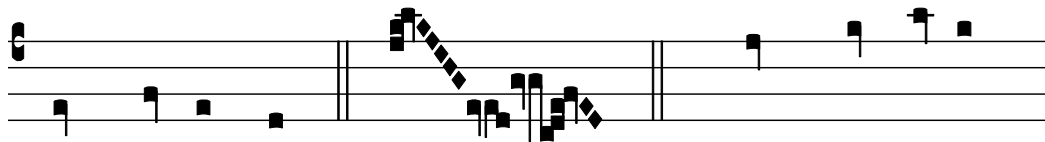
On the Invention of the Holy Cross.



us fa-vour with the Saviour, who on thee his head inclined.



☩. ☩. Tree of healing by the seal-ing of the blood



on thee outpoured. ☩. ☩. Grant the blessing

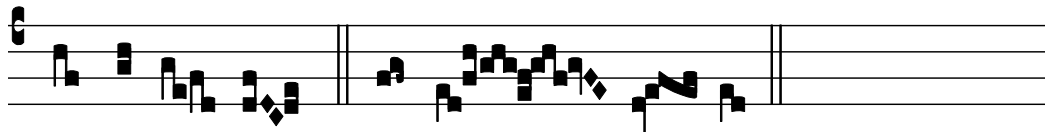


of thy dress-ing to the faithful of the Lord. †Which.

Let all the Clerks turned to the Altar sing.



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



the Ho-ly Ghost. ‡Al-le- lu- ya.

Impleta sunt que concinit. HS:150v; 1519-S:70r; 1531-S:47v.²⁶

Hymn.
I.



Ulfill'd is all that Da- vid told * In true prophe- tic

8410c.

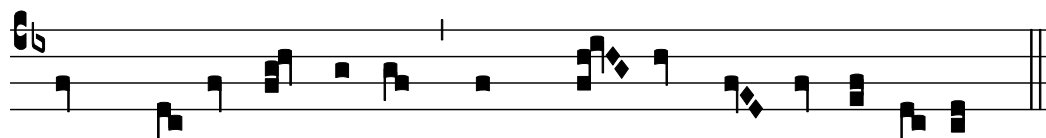
On the Invention of the Holy Cross.

song of old : Amidst the na-tions, God, saith he, Hath
reign'd and tri- umph'd from the tree. 2. O tree of beauty,
Tree of light ! O Tree with roy- al purple dight ! E-lect on
whose tri- umphal breast Those ho- ly limbs should find
their rest. 3. On whose dear arms, so widely flung, The weight
of this world's ransom hung : The price of hu-man-kind
to pay, And spoil the spoil- er of his prey. 4. O Cross, our

On the Invention of the Holy Cross.



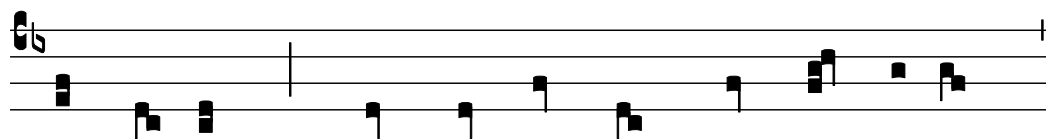
one re-li- ance, hail ! This ho-ly fes-ti-val a-vail To give



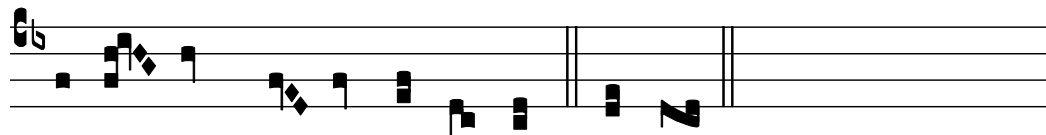
fresh me-rit to the saint, And par-don to the pe-ni-tent.



5. To thee, e-ter-nal Three in One, Let homage meet by



all be done : Whom by the Cross thou dost restore,



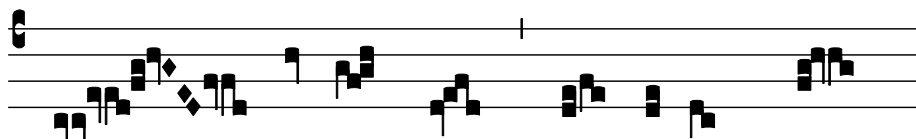
Pre-serve and go-vern ev-ermore. Amen.

℣. This sign of the cross shall be in heaven.

℟. When the Lord shall come to judge, alleluya.

O crux benedicta. AS:424; 1519-S:70r; 1531-S:47v.²⁷

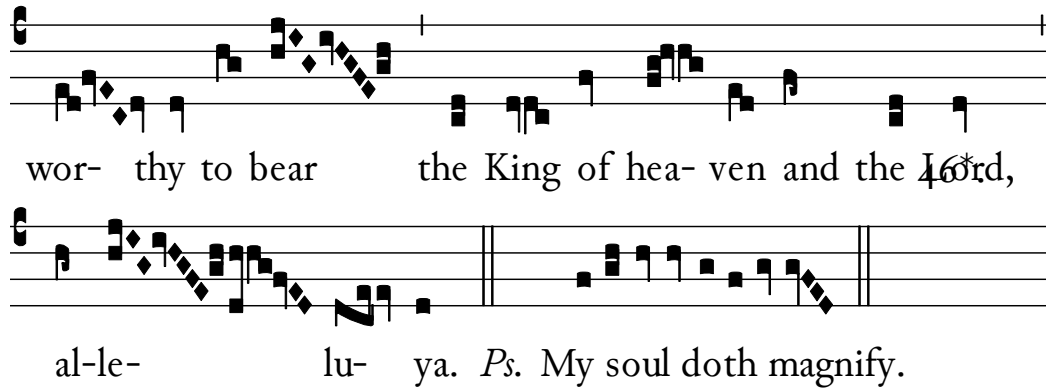
Ant.
I.v.



4016.

* blessed cross, which a-lone wast

On the Invention of the Holy Cross.



wor- thy to bear the King of hea- ven and the Lord,
al- le- lu- ya. Ps. My soul doth magnify.

Prayer.

God, who in the glorious finding of the saving Cross hast renewed the miracles of thy passion, grant : that by the price paid on the

life-giving wood, we may gain commendation unto eternal life. Who²⁸ with God the Father.

Let be made no Memorial of the Resurrection : but let a solemn Memorial be made of the Martyrs Alexander, Eventius, and Theodolus.

Ant. O daughters of Jerusalem. [714].

V. Your sorrow. [714].

Prayer.

Grant, we beseech thee, almighty God, that we who honour the birthday of thy holy martyrs Alexander, Eventius, and Theodolus,

may, by their intercessions be delivered from all impending evils. Through [our Lord].²⁹


Then if it shall be a Sunday a Memorial shall be made of the Sunday at both Vespers and at Matins.

If the Feast of the Holy Cross shall fall on a Sunday : let a Procession be made with this Antiphon O glorious Cross. and the Antiphon of the Resurrection is omitted. If it shall be a Sunday let a Memorial be made of the Sunday and then let a well-ordered Procession go forth on no matter what day shall happen : with taperers and thurifers before the Cross through the middle of the Quire : without a Cross, being begun by³⁰ the Rulers of the Choir.

On the Invention of the Holy Cross.

O crux gloriosa. AS:424; 1519-S:70v; 1531-S:47v.³¹

Ant.
III.i.



4018.

glo-ri-ous Cross, * O a-dor- a-ble Cross,
O pre-cious wood and admi- ra-ble sign,
through which the De- vil is conquer-
ed : and the world re-deem-ed by the blood of Christ,
al-le- lu- ya. S. A. E.

And let it be concluded with Alleluya. whenever it is sung.

℣. Tell ye among the nations.

℞. That the Lord hath reigneth from the tree, alleluya.

Prayer. O God, who for our sake didst will. 1336.

¶ *On returning let an Antiphon of Saint Mary be sung.* 1494.


℣. Holy Mother of God. 1367.

Prayer. Pour forth, we beseech thee, O Lord. 1367.


If however this Feast shall fall after the Ascension³² of the Lord, or on the Day of the Ascension of the Lord : then the Prayer Grant, we beseech thee, O merciful God. 1863. shall be said after the Antiphon of Saint Mary in place of Pour forth.

¶ *At Matins.*

Allehuya salve sancta. AS:424; 1519-S:70v; 1531-S:47v.³³

1032. Invit. VII.ii.  L-le-lu- ya, * hail, ho- ly. †Cross, hail,
al-le- lu- ya. *Ps.* Come, let us praise. 45*. Noise to
him with psalms. Alle-lu- ya. For the Lord. Of the
mountains.

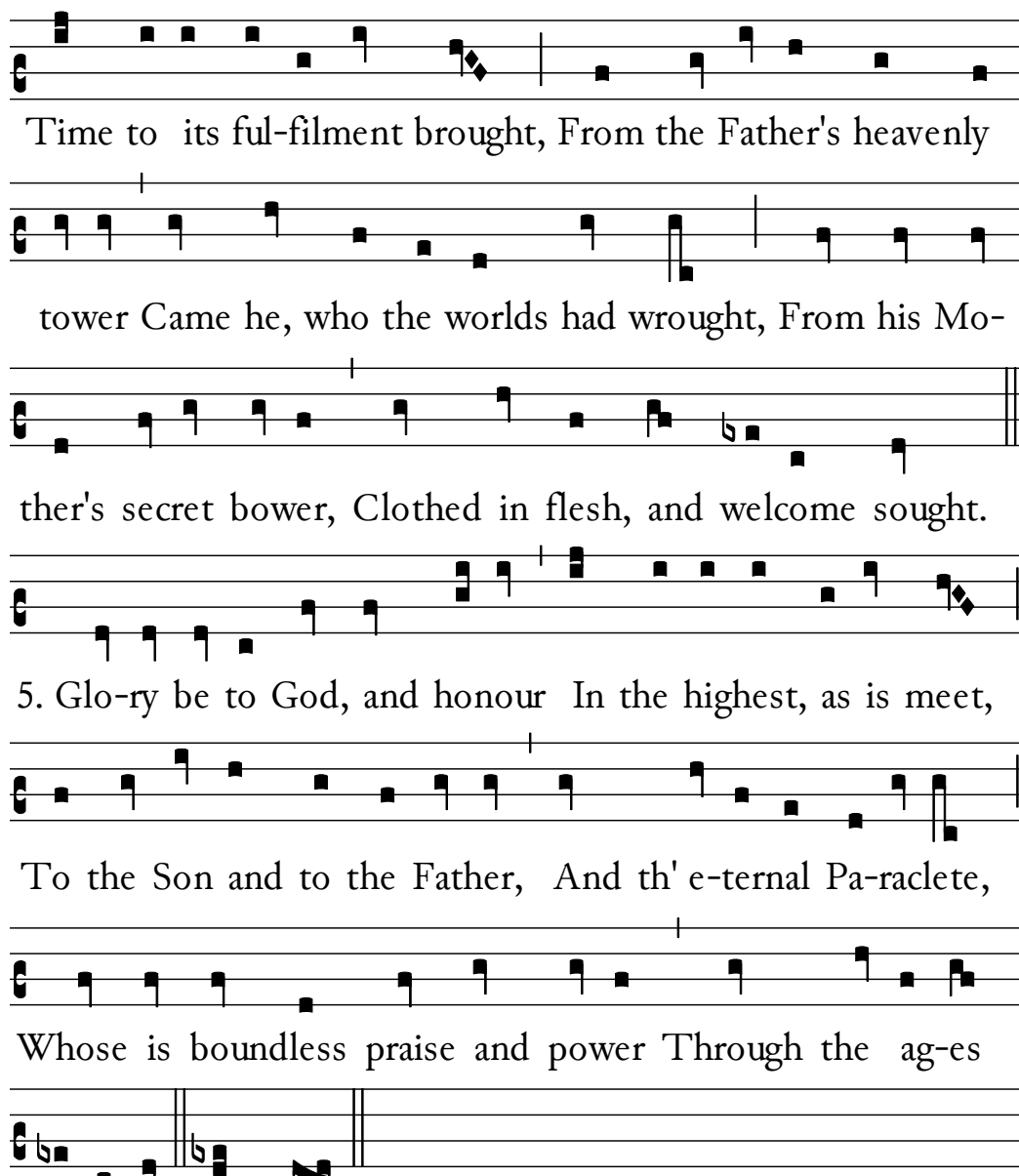
Pange lingua gloriosi. HS:43r; 1519:180r; 1531:111r.³⁴

8367. Hymn. III.  Ing, my tongue, of warfare ended, * Of the Victor's
laurelled crown : Let the Cross, his trophy splendid, Be the
theme of high renown, How a broken world was mended—

On the Invention of the Holy Cross.

Life restored by life laid down. 2. God, for man's re-bellion
griev-ing, When the world his hands had made Pe-rished by
a fruit's de-ceiving, In that hour his counsel laid, By a tree
the race repriv-ing Whom a tree long since betrayed. 3. Man's
e-ternal health contriv-ing Wrought he with un-fail-ing art —
Wisdom 'gainst the wisdom striv-ing Of the tempter's guileful
heart : From that source the balm de-riv-ing Where the foe
had steeped his dart. 4. Therefore, when that hal-lowed ho-ur

On the Invention of the Holy Cross.



Time to its ful-filment brought, From the Father's heavenly
tower Came he, who the worlds had wrought, From his Mo-
ther's secret bower, Clothed in flesh, and welcome sought.

5. Glo-ry be to God, and honour In the highest, as is meet,
To the Son and to the Father, And th' e-ternal Pa-raclete,
Whose is boundless praise and power Through the ag-es
infi-nite. A- men.

Adoramus te Christe. AS:425; 1519-S:71r; 1531-S:47v.³⁵

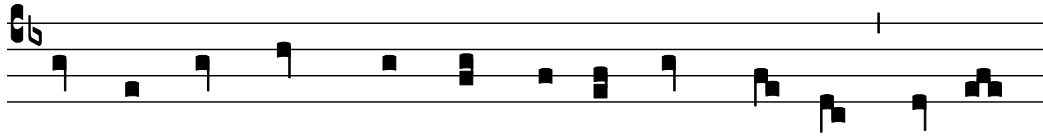
Ant.
Li.



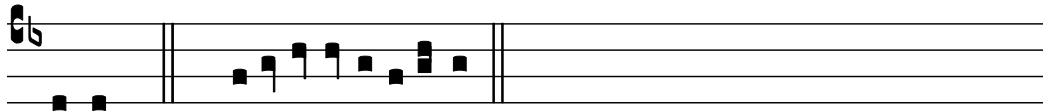
A E a-dore the, * O Christ, and we bless thee :

1287.

On the Invention of the Holy Cross.



for by thy Cross thou hast re-deemed the world, al-le-



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

[48r.]

Ps. In thy strength. (*xx.*) [45].

Ps. The earth is the Lord's. (*xxiiij.*) [111].

℣. This sign of the cross shall be in heaven.

℟. When the Lord shall come to judge, alleluya.


Lesson j.


When the Emperor Constantine had obtained victory over the barbarous people, with the sign of the cross having been shewn to him from heaven : he sent his mother Helen to Jerusalem to seek for the tree of the Cross. And she, having come to Jerusalem : called together all the Jews, and said to them, Now choose ye those who know the law diligently. Who as they went : said amongst themselves : For what reason doth the queen impose this task upon us ?

Now one of them, Judas by name, said, I know that she wisheth to make inquiry about the tree : upon which our fathers hung Jesus. See therefore that no man confess <the matter> to her : Zacheus my grandfather foretold³⁶ this to my father, and my father, when he was dying, told it to me, saying, See, my son, when inquiry shall be made after the tree on which those who were before us condemned the Messiah : reveal it before thou beest tormented.

On the Invention of the Holy Cross.

*Dulce lignum dulces clavos. AS:425; 1519-S:71r; 1531-S:48r.*³⁷

6530. 1. Resp. VIII.  Weet the wood, * sweet the nails, sweet the burden
they up-held. †Which wast worthy to bear
the price of this world, al-le-lu-ya.

6530a. 
✱. This sign of the cross shall be in hea-ven : when the
Lord shall come to judge. †Which was worthy.

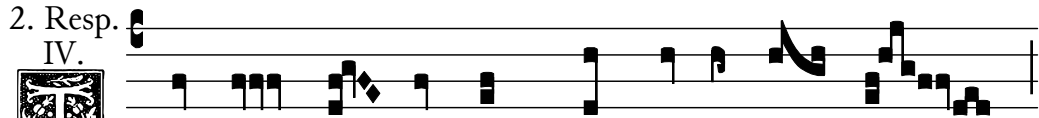
Lesson ij.

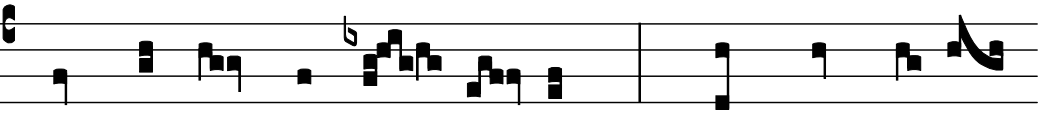
I therefore said unto him, Father, if they knew him to be the Christ : wherefore did they lay hands upon him ? And he said unto me, Hearken, <my> son. I never was of counsel with them, nor met with them : but many times I contradicted them. But because he rebuked the elders and the chief priests : they condemned him on the cross. Whom having been taken down from the tree

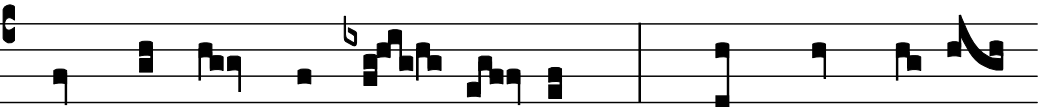
they buried, and having been interred, rising again after the third day : he manifested himself to his disciples. Whence my brother Stephen also believed : and began to teach in his name. And having taken counsel : they stoned him. These things my father Simeon confessed to me. But the rest said, We have never heard of such things.

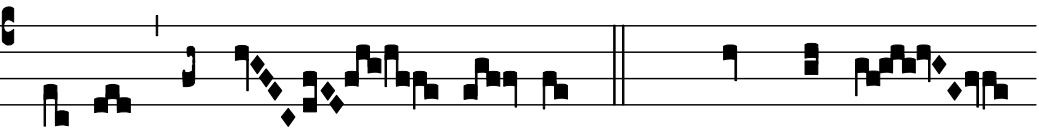
On the Invention of the Holy Cross.

Hoc signum crucis erit in celo. AS:425; 1519-S:71r; 1531-S:48r.³⁸

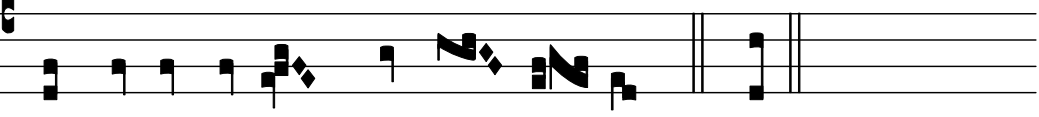
2. Resp. IV.  6845.

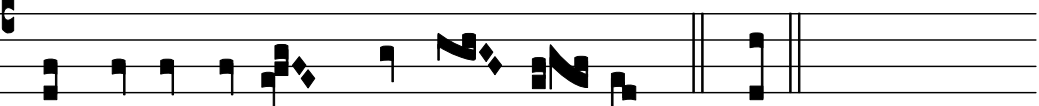
 His sign * of the cross shall be in hea- ven :

 when the Lord shall come to judge. †Then shall the se-

 6845a.

lu- ya al-le- lu- ya. ⁊. When the Son

 of Man shall sit on the throne of his ma-jes- ty : and

 shall be-gin to judge the world by fire. †Then.

Lesson iij.

THese things having been said by them : soldiers come to them saying, Come, the queen calleth you. Then Blessed Helena ordereth them to be delivered into the fire. Who, when they were afraid : delivered up Judas. And calling him : she saith unto him, Life and death are set before thee : choose what thou wilt. Judas said, And who, being put alone in the wilderness, with bread being


nearby, ate stones ? Blessed Helena said, If then thou wishest to live, show me the tree of the Cross. Judas said, I do not know the place, because I was not then in being. Blessed Helena said, By the Crucified, I shall cause thee to perish by hunger. And she ordered him to be put into a dry pit, remaining there³⁹ for seven days without food. And when the seven days were over, Judas cried out from

the pit, saying, I beseech thee, carry me out, and I will show thee the Cross of Christ. And when he had ascended from the pit, he went to the place where the holy Cross lay, and, lifting up his voice, he said, O Lord God, who hast made heaven and earth, who rulest over all : if it be thy will that the Son of Mary who was sent by thee shall reign, make smoke

of the odour of spices to ascend from the same place, that I also might believe in Christ crucified. When he had prayed this, the place was shaken : and the smell of spices ascended from the place. And Judas being astonished, said, In truth, O Christ, thou are the Saviour of the world. But thou.

O crux gloriosa. AS:425; 1519-S:71v; 153-S:48r.⁴⁰

3. Resp.
VIII.

7266. 

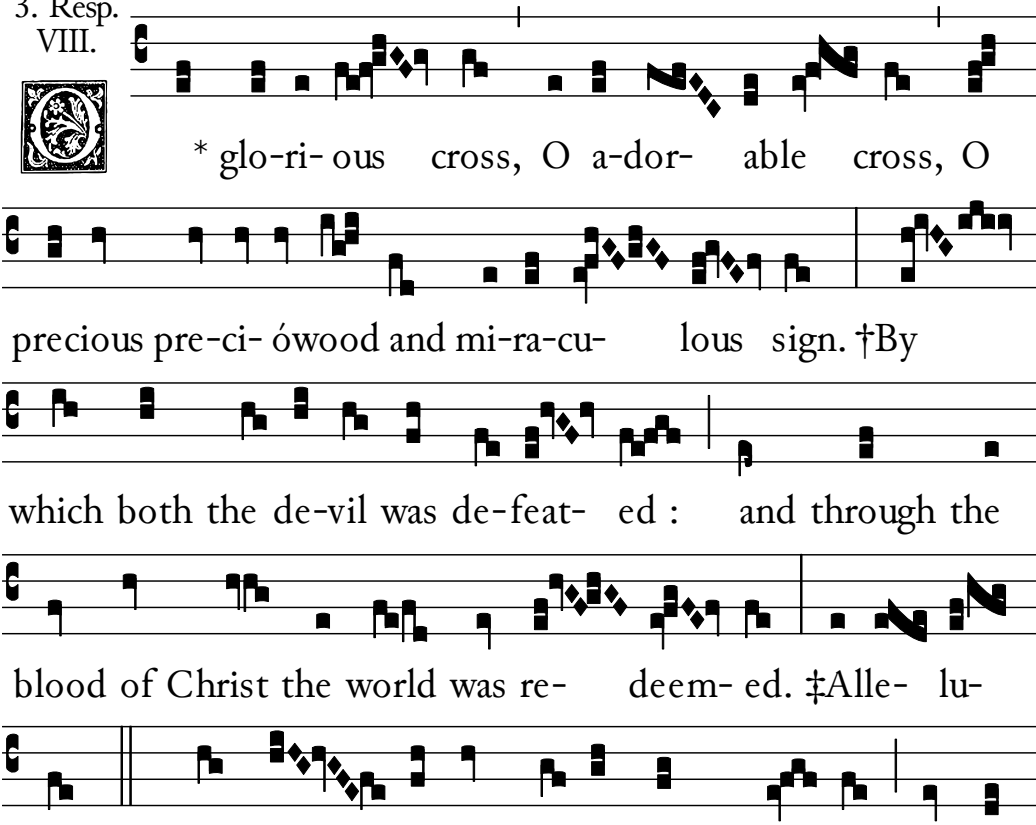
* glo-ri-ous cross, O a-dor-able cross, O

precious pre-ci-ówood and mi-ra-cu-lous sign. †By

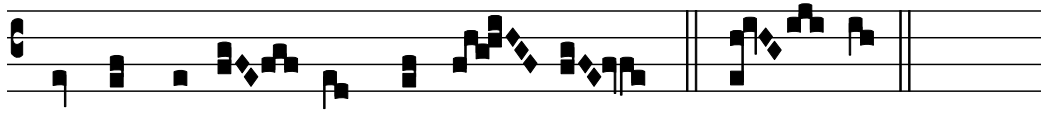
which both the de-vil was de-feat-ed : and through the

blood of Christ the world was re-deem-ed. ‡Alle-lu-

7266a. ya. ✎. But God forbid that I should glo-ry : save in



On the Invention of the Holy Cross.



the cross of our Lord Je-sus Christ. †By which.

℣. Glory be to the Father. 105*. ‡Alleluya.

[*Before Lauds.*]

℣. Tell ye among the nations.

℞. That the Lord hath reigneth from the tree, alleluya.

¶ *At Lauds.*

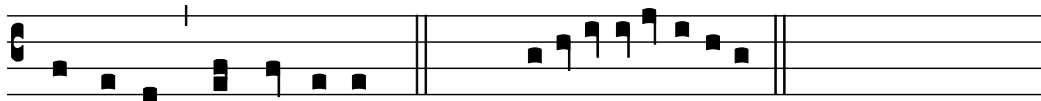
Helena Constantini mater. AS:426; 1519-S:72r; 1531-S:48r.⁴¹

1. Ant.
VII.i.



3022.

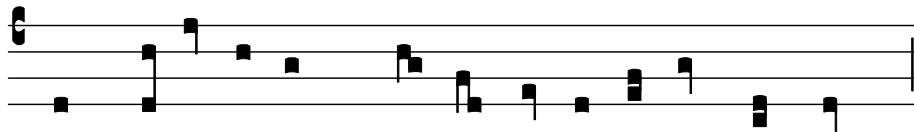
E- len, * the mother of Constan-tine made for Je-



ru-sa-lem, al-le-lu-ya. *Ps.* The Lord hath reigned. (*xcij.*) [52].

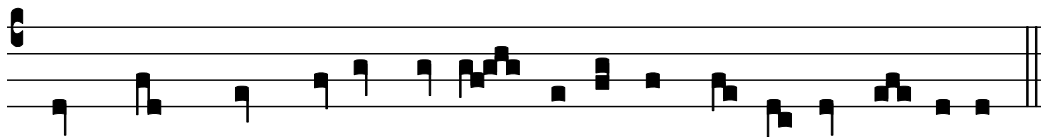
Tunc precepit eos. AS:426; 1519-S:72r; 1531-S:48r.⁴²

2. Ant.
I.iv.

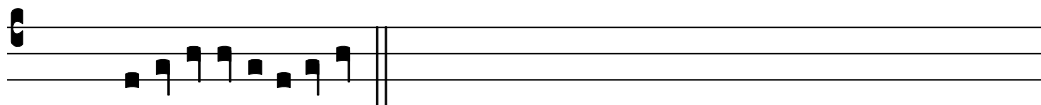


5249.

Hen she order-ed * them all to be burned with fire :



at which they, be- ing afraid, betray-ed Ju-das, al-le- lu-ya.



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

On the Invention of the Holy Cross.

Helena sancta dixit. AS:426; 1519-S:72r; 1531-S:48r.⁴³

3024. 3. Ant.

VII.i.



Aint He-len * said to Ju-das, Ful-fil my de-sire

and live upon the earth, that thou may shew me the place

which is cal-led Cal-va-ry : where is hidden the pre-cious

tree of the Lord, al-le- lu-ya. *Ps.* O God, my God. (*lxij.*) [54].

Orabat Judas. AS:426; 1519-S:72r; 1531-S:48r.

4172. 4. Ant.

VIII.i.



Udas pray-ed, * O God my God : shew me the

wood of the ho-ly cross, al-le-lu-ya. *Ps.* O all ye works.
(*Daniel iij.*) [55].

Com orasset Judas. AS:427; 151-S:72r; 1531-S:48r.⁴⁴

2020. 5. Ant.

VII.i.



Hen Ju-das had pray- ed : * that place was mov-ed in

On the Invention of the Holy Cross.

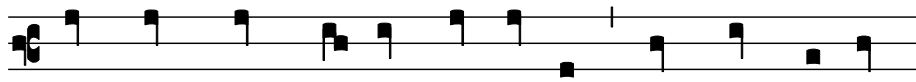


which the ho-ly cross lay, al-le-lu-ya. *Ps.* Praise ye the Lord.
(*cxlvij.-cl.*) [56].

Chapter. But God forbid. {500}.

Crux fidelis inter omnes. HS:151v; 1519-S:72v; 1531-S:48r.⁴⁵

Hymn.
II.

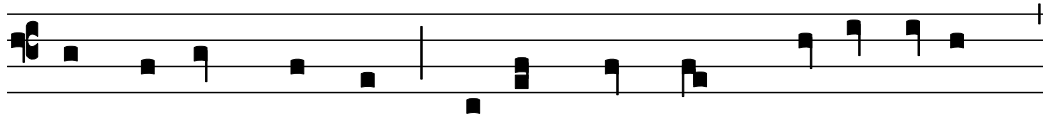


8367g.

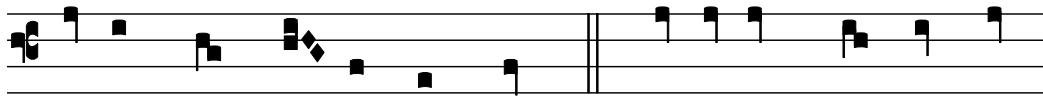
Aithful Cross ! a-bove all other, * One and only



noble Tree ! None in fo-liage, none in blos-som, None in



fruit thy peer may be : Sweetest wood and sweetest i-ron !

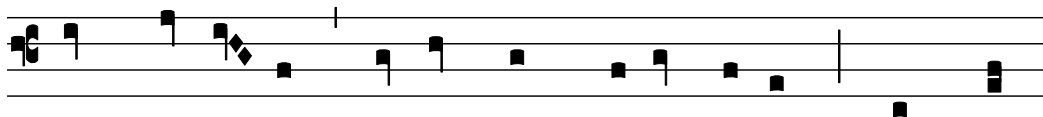


Sweetest weight is hung on thee. 2. Thou a-lone wast counted

[48v.]



worthy This world's ransom to uphold ; For a shipwrecked



race pre-par- ing Harbour, like the Ark of old ; With the

On the Invention of the Holy Cross.



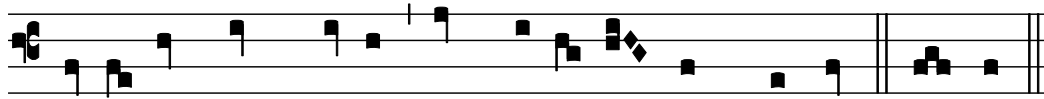
sacred blood a-nointed From the smit-ten Lamb that roll'd.



3. To the Tri-ni-ty be glo-ry Everlasting, as is meet ; E-



qual to the Father, e-qual To the Son and Pa-raclete : Tri-nal



Uni-ty whose praises All cre- a- ted things re-peat. A-men.

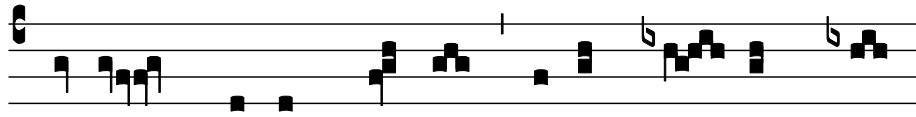
℣. Let all the earth [adore thee, O God,]⁴⁶ [and sing to thee.

℟. Let it sing a psalm to thy name, O Lord].⁴⁷

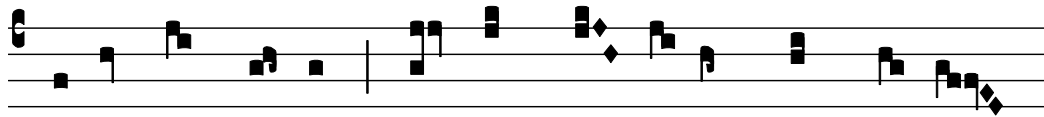
O crux benedicta. AS:427; 1519-S:72v; 1531-S:48v.⁴⁸

4017.

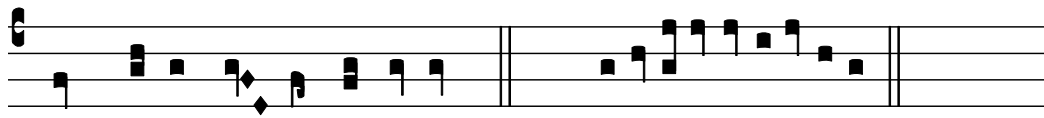
Ant.
VIII.i.



cross, * thou are bles-sed, * for on thee hung the



Saviour of the world : and on thee tri- umphed the King



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

Prayer. O God, who in the glorious. {506}.

Memorial of the Martyrs.

Ant. Perpetual light. *Minor.*⁴⁹ [*in the Common.*]⁵⁰ [696].

℟̄. Rejoice [in the Lord].⁵¹ [709].

Prayer. Grant, we beseech thee, [almighty God].⁵² {506}.

If it shall be a Sunday : then let a Memorial be made of the Sunday.

¶ *At j.*

Ant. Helen, the mother. *j. of Lauds.* {515}.

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

Ant. Thanks be to thee. [119].

Ps. Quicumque. [119].

¶ *At iij.*

Ant. Then she ordered. *ij. of Lauds.* {515}.

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

Chapter. But God forbid. *as above.* {492}.

Hoc signum crucis. AS:427; 1519-S:72v; 1531-S:48v.⁵³

Resp.
VI.

His sign of the cross. †Shall be in heaven, al-le-lu-ya al-le-lu-ya. *℟̄.* When the Lord shall come to judge. †Shall be. *℟̄.* Glo-ry be to the Father, and to the Son : and

sar0630.
sar0630a.

On the Invention of the Holy Cross.



to the Ho-ly Ghost. This sign.

℣. Say ye among the nations.

℞. The Lord hath reigned [from the tree, alleluya].⁵⁴

¶ *At vj.*

Ant. Saint Helen said. *ij. of Lauds.* {516}.

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

Chapter. (1. *Cor.* j. [18].)

THe word of the cross, to them
that perish, is foolishness : but
to them that are saved, that is, to us,

it is the power of God. [℞.] Thanks
be to God.

Dicite in nationibus. AS:427; 1519-S:73r; 1531-S:48v.⁵⁵

sar0619.

Resp.
VI.

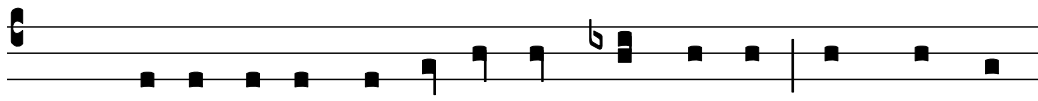


Ay ye * among the nations. †Alle- lu-ya al-le-lu-ya.

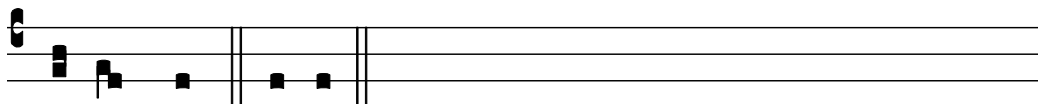
sar0619a.



℣. The Lord hath reigned from the tree. †Alle- lu-ya.



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



Ho-ly Ghost. Say ye.

℣. We adore thee, O Christ, and we bless thee. 1848.

¶ *At ix.*

Ant. When Judas had prayed. *v. of Lauds.* {516}.

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

Chapter. (1 *Cor. j.* [23.])

Ut we preach Christ crucified,
unto the Jews indeed a
stumblingblock, and unto the
Gentiles foolishness : but unto them

that are called, both Jews and Greeks,
Christ the power of God, and the
wisdom of God. [℞. Thanks be to
God.]⁵⁶

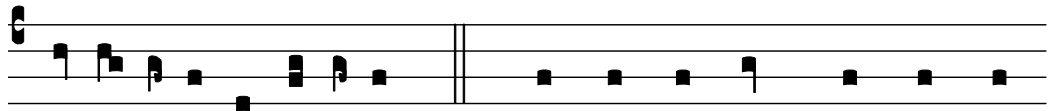
Adoramus te Christe. AS:427; 151-S:73r; 1531-S:48v.⁵⁷

Resp.
VI.



6045.

A e a-dore thee, * O Christ, and we bless thee.



6045a.

†Alle-lu-ya al-le-lu-ya. ℞. For by thy cross thou hast re-



deemed the world. †Alle-lu-ya. ℞. Glo-ry be to the Father,



and to the Son : and to the Ho-ly Ghost. We a-dore thee.

℞. Let all the earth adore thee, O God. {518}.

¶ *At ij. Vespers.*

Ant. Helen, the mother. *j. of Lauds.* {515}.

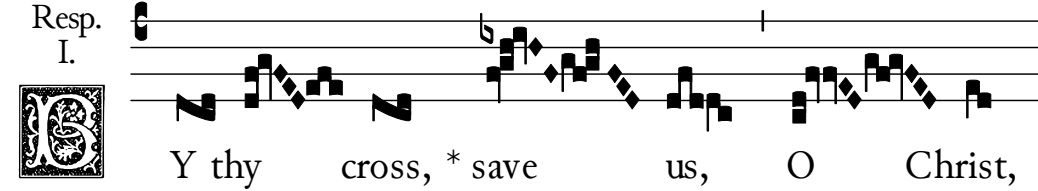
Ferial Psalms.

Chapter. But God forbid. *as above.* {500}.

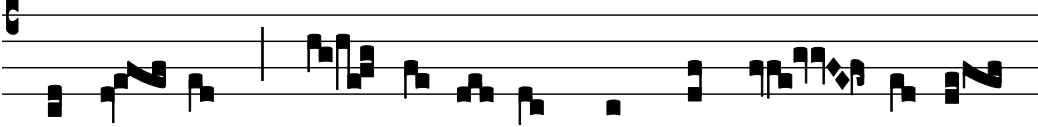
On the Invention of the Holy Cross.

Per tuam crucem. AS:427; 1519-S:73r; 1531-S:48v.⁵⁸


7378. Resp. I.



B Y thy cross, * save us, O Christ,

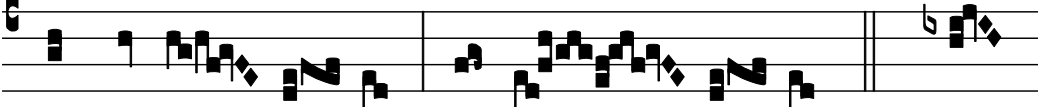


Re-deem-er : who by dy- ing hast destroy- ed our

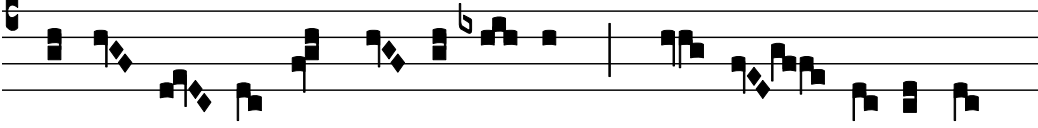


death. †And by ris- ing a-gain


7378a.



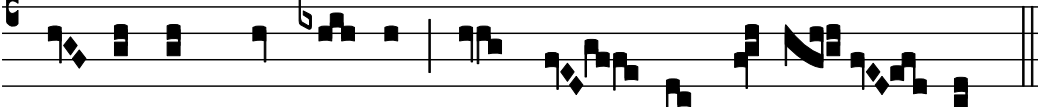
hast restor- ed life. ‡Al-le- lu- ya. ⁊. Have



mercy up- on us, kindly Je- sus : who in pi- ty didst

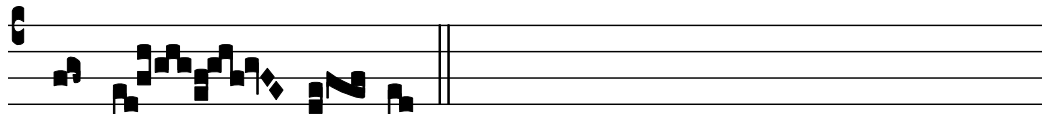


suffer for us. †And by. ⁊. Glo- ry be to the



Fa-ther, and to the Son : and to the Ho-ly Ghost.

On the Invention of the Holy Cross.



‡Al-le- lu- ya.


Hymn. Faithful Cross. [as above at Lauds.]⁵⁹ {517}.

℣. Let all the earth adore [thee, O God].⁶⁰ {518}.

O crux splendidior. AS:428; 1519-S:73v; 1531-S:48v.⁶¹

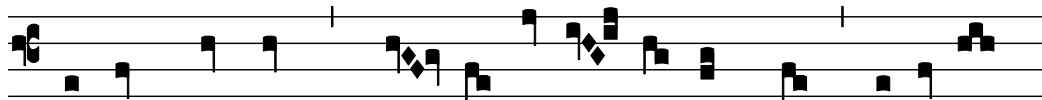
Ant.

I.vi.

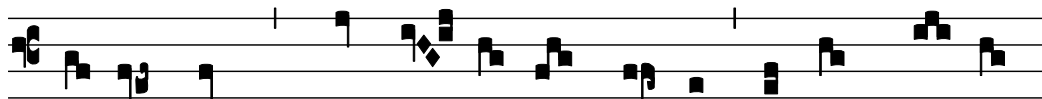


4019.

Cross, * more splendid than all the stars, re-noun-



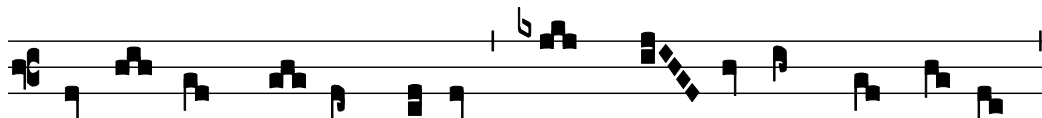
ed in the world, great-ly be-lov- ed of men, ho-li-er



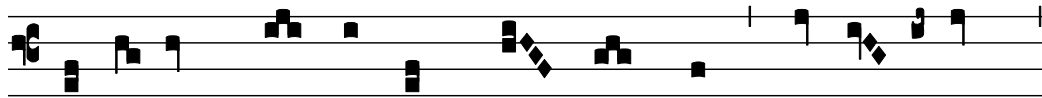
than all things, which on-ly wast worthy to bear the ran-



som of the world : sweetest wood and sweetest i- ron, sweet

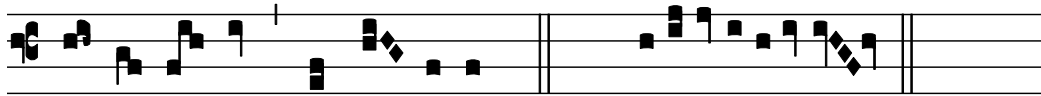


the bur-den thou art bearing, save the pre-sent compa-ny



gather-ed this day in praise of thee, al-le- lu-ya

On the Invention of the Holy Cross.



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

Prayer [O God, who in the glorious.]⁶² as above. {506}.

If this Feast shall fall on a Saturday : then let no Procession be made at Second Vespers nor any Memorial except of the following Sunday only. Nevertheless if it shall fall within the Ascension of the Lord let a Memorial then be made of the Ascension.

If this Feast shall fall on the Vigil of the Ascension of the Lord let it be celebrated there : and then at j. Vespers of the Ascension let a solemn Memorial be made of the Cross.

If however this Feast shall fall on the day of the Ascension : let it be deferred until the morrow and then at ij. Vespers of the Ascension let a solemn Memorial be made of the Cross, proceeding before the Cross : with this Antiphon O glorious cross. {507}. and let not the Ant. O cross, thou art blessed. be sung on account of [its]⁶³ extreme brevity. V̄. This sign of the cross. {505}. Prayer [O God, who in the glorious.]⁶⁴ as above. {498}. On entering into the Quire let an Antiphon of Saint Mary be sung.

The reason why no Memorial of the Resurrection is made on the Invention of the Holy Cross is this : because when two opposites coincide : it is right that one be omitted. For example. Whenever a Feast with Rulers of the Choir shall fall on any Sunday before the Ascension of the Lord : and likewise if a Double Feast shall occur on that Sunday, let a solemn Memorial be made of the Resurrection at Matins and at ij. Vespers with the Antiphon on the Benedictus. and Magnificat. which is on the day of the Pasch : and at First Vespers, evidently on the Saturday, shall not be made any other Memorial of the Resurrection than proceeding before the Cross with the Antiphon Christ being raised. And if the Feast of the Cross shall fall on a Sunday : it is right that a Procession be made with the Antiphon O glorious cross. {507}. and let the Antiphon of the Resurrection be omitted.



¶ *Saint John, Apostle and Evangelist :*
*which is called Before the Latin Gate.*⁶⁵

(vj. May.)

[*Let be made*]⁶⁶ *three Lessons with Rulers of the Choir.*

*At [First]*⁶⁷ *Vespers.*

*On the Ferial Psalms, Antiphon Perpetual light. Minor. [in the Common]*⁶⁸ [696].

Chapter. (Ecclesiasticus xv. [1.])

[49r.]

HE that feareth God, will do
good : and he that possesseth
justice, shall lay hold on her, and she

will meet him as an honourable
mother.

[*and let the other Chapters at all the Hours be said as on the other Feast in the week of*

*the Nativity of the Lord.]*⁶⁹ 429.


R̄. Hymn, and Verse from the Common of One Apostle in Paschaltide. [696].

In ferventis olei. AS:428; 1519-S:74r; 1531-S:49r.

3234. Ant.
IV.i.

N-to a vat * of boil-ing oil the Apostle John
was thrown : By di-vine grace pro-ected, he came
forth unharmed, al-le-lu-ya. *Ps. My soul doth magnify. 63*.*

Prayer.

 God, who seest that we are troubled by evils on every side : grant, we beseech thee : that the


glorious intercession of blessed John thy apostle and evangelist may protect us. Through Jesus Christ.⁷⁰

At Matins.

Triple Invitatory : and the rest from the Common of One Apostle in Paschaltide. [701].

Three Lessons without Exposition of the Gospel.

Lesson j.

 Oday we celebrate Saint John the Apostle and Evangelist, rejoicing in the anniversary of him which, as the ecclesiastical history relateth, was brought from Ephesus by order of

Domitian to Rome, and in the presence of the senate, before the Latin Gate was cast into a tub of boiling oil : from which, however, under the protection of divine grace, as much escaped from pain of the

body, as much as he was a stranger to corruption of the flesh. Whereby⁷¹

today's feast is thronged by faithful people unto this day. But thou.

Lesson ij.

THis blessed evangelist, while he was preaching the Gospel of Christ in Asia, was banished by the aforementioned Domitian Caesar to the mine on the island of Patmos, where likewise having been set, he wrote Book of Revelations. But when Domitian was slain by the senate, being released from exile, he departed to Ephesus, and there, on account of the scheming of heretics, he is said to have been asked by all

the bishops and priests of Asia (seeing that they already had in the three books of the Gospel concerning the humanity of the Saviour), that he might make a discourse for them about nature of God, and also leave <them> a written remembrance of things to come : especially in order to overcome the heresy of those who said that Christ had not existed before Mary.

Lesson iij.

THe Blessed Apostle at first refused to do what he was asked. But he did not otherwise acquiesce to those beseeching, who were persevering in prayer, except insofar as all should pray to the Lord in a common fasting of three days. And when they had done this, on the third day they were said to be filled with so much grace of the Holy Ghost (according to the befitting

interpretation of his name) that he was said to have been filled with the purest fountain of eternal life, that he might be swallowed up in the mind of the Father, and of the Son, and of the Holy Ghost : which would be drink for us who are thirsty. Whence such is the beginning of <his> Gospel, In the beginning was the Word, and the Word was with God, and the Word was God.

[*Before Lauds.*]

℣. Greatly to be honoured [is blessed John.

℞. Who leaned on the breast of the Lord at the supper].⁷²

¶ *At Lauds.*

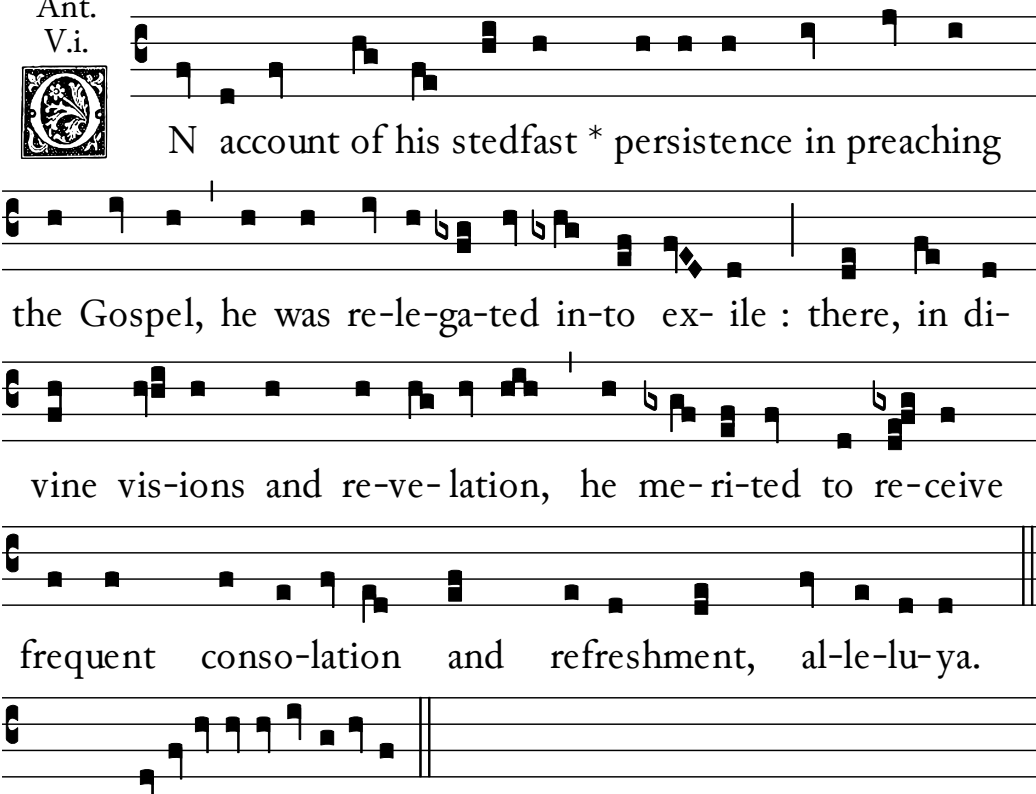
Ant. Thy saints, O Lord. *in the Common* [703]. *and the other Antiphons with their Psalms.*

Chapter. He that feareth God. *as above.* {525}.

Hymn and Versicle from the Common. [705].

Propter insuperabilem. AS:429; 1519-S:74r; 1531-S:49r.⁷³

4397. Ant.
V.i.



N account of his stedfast * persistence in preaching
the Gospel, he was re-le-ga-ted in-to ex-ile : there, in di-
vine vis-ions and re-ve-lation, he me-ri-ted to re-ceive
frequent con-so-lation and refreshment, al-le-lu-ya.

Ps. Blessed be the Lord. 64*.

Prayer as above. {526}.

¶ *At j.*

Ant. Thy saints, O Lord. *in the Common.* [703].

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

¶ *At iij.*

Chapter. He that feareth God. {525}.

¶ *At vj.*

Chapter. (*Ecclesiasticus xv.* [3.])

With the bread of life and understanding, she shall feed⁷⁴ him, and give him the water of wholesome wisdom to drink : and she shall be made strong in him, and he

shall not be moved : and she shall hold him fast, and he shall not be confounded : and she shall exalt him among his neighbours.

¶ *At ix.*

Chapter. (*Ecclesiasticus xv.* [5.])

IN the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and

understanding, and shall clothe him with a robe of glory.

[¶ *At Second Vespers, Ant.* Thy saints, O Lord. *in the Common.* [703]. *Ps.* The Lord said. (*cix.*) [343]. *and the other Psalms of the Apostles.*⁷⁵

Occurrit beato Johanni. AS:429; 1519-S:74v; 1531-S:49r.⁷⁶

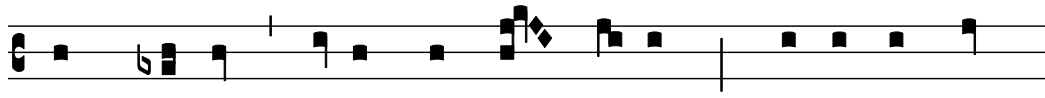
Ant.
VI.



Here came out to meet blessed John, * when he re-



turned from ex-ile, all the people, a great throng of men



and women, cry-ing out and say-ing : Blessed is he

4105.

[**C** Saint John of Beverley, Bishop and Confessor.

Let be made three Lessons with Rulers of the Choir.

*Prayer and the rest from the Common although this following Proper Prayer is permitted.]*⁷⁸

C *Vespers will be of Saint John of Beverley, Bishop and Confessor : all from the Common according to the Use of Sarum.*

Another Prayer.



God, who hast consecrated the present day with the migration of blessed John the confessor and bishop : grant unto thy Church to

worthily rejoice in his solemnity, that through thy mercy we may be holpen by his examples and merits. Through our Lord.

[and all the rest from the Common of One Confessor and Pontiff in Paschaltide. [713].

C *Of the Feast of Saint Augustine which is a Double Feast let a solemn Memorial now be made. If however the Feast of Saint Aldelm shall fall on the day of the Ascension, let it be deferred until Saturday as on the day of Saint Augustine.*

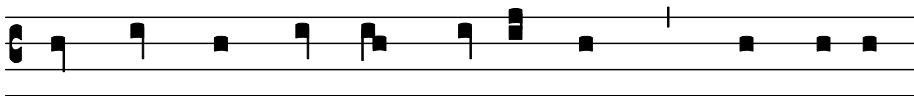
At Second Vespers which shall be of the Feast let a solemn Memorial be made of Saint Aldelm and then let nothing be made of Saint Urban that year except at Vespers and at Matins of Saint Mary.

*If some Feast of iij. Lessons without Rulers of the Choir shall fall on the second day of Rogation or on the Vigil of the Ascension, let nothing be made of the same.]*⁷⁹

C Memorial of the Apostle.

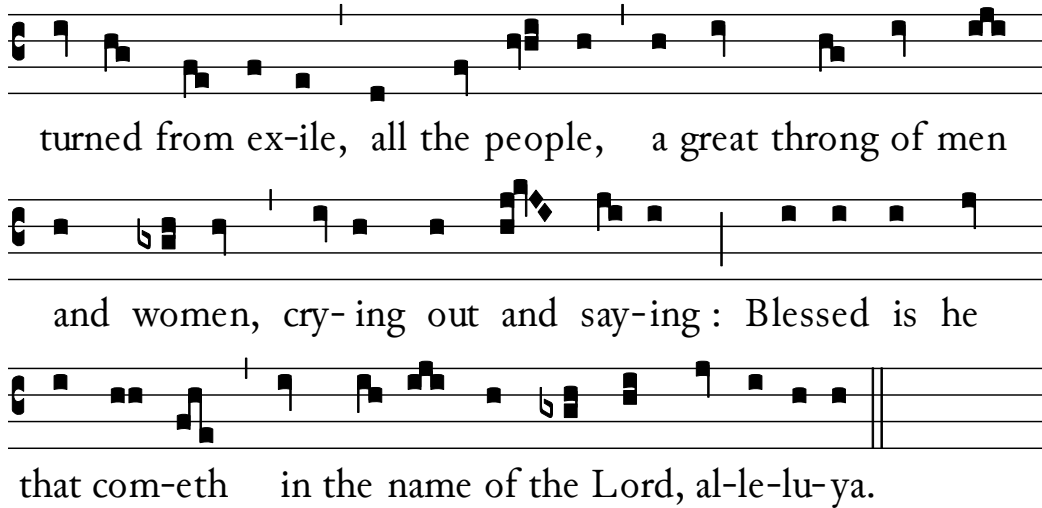
*Occurrit beato Johanni. AS:429; 1519-S:74v; 1531-S:49r.*⁸⁰

Ant.
VI.



4105.

Here came out to meet blessed John, * when he re-



turned from ex-ile, all the people, a great throng of men
and women, cry-ing out and say-ing : Blessed is he
that com-eth in the name of the Lord, al-le-lu-ya.

℣. Rejoice in the Lord. [709].

Prayer. O God, who seest. *as above.* {526}.

¶ *At Matins.*⁸¹

Lesson j.

[49v.] **T**He blessed archbishop John, arising within the English borders, when he had reached the age of youthful manhood, was committed to Archbishop Theodore of Canterbury, who taught him every manner of uprightness, and taught him the wisdom of the Holy Scriptures. When he was already well imbued with diverse writings, he traveled throughout the countryside, sowing divine grass, and consecrated many to the order of the diaconate and to the honour of the priesthood, from which college Saint Bede arose, who wrote down many things beneficial to the worshippers of the

apostolic faith. And by God's order, and by the acknowledgment of the illustrious king Aldfrith, the aforesaid John received the honour of bishop in the place which is called Hexham. John himself also had one of the great deacons of holiness, by the name of Brithunus : who was ordained abbot of the holy life in his monastery, which is called Beverley. The bishop himself, by constant warnings, converted all who came to him to the way of truth, and continually prayed for the flock entrusted to him, and for all Christian people. But thou, [O Lord, have mercy upon us].⁸²

Lesson ij.

After this, then, blessed Bishop Wilfrid, who for a long time had been ejected from his episcopate, by the Roman council and by a letter received the from the lord pope, returned to his own country : and to receivd the bishopric of the church of Hexham, by synodal council. And Saint John received the pontificate in the city of York, which he held nobly for twenty-three years. When on a certain day a large crowd was gathered to him to receive the anointing of the

holy chrisim : among others he anointed a certain young man who was dead with the oil of holy chrisim, and thus brought him back from death to life. In like manner too, he drove out a demon from a man, he always healed the insane and the sick wherever he found them : and as many as touched his garment in faith, rejoiced that health had quickly come to them. Moreover he had power over storms, by the strength of the Holy Ghost. But thou.

Lesson iij.

Now Saint John lived in his episcopate thirty-three years, eight months, and thirteen days, and afterward, when he was not able to go around his parish : with the election of all the people he entrusted the pontificate of York to his priest Wilfrid. And with the counsel of holy Brithunus his abbot he made for Beverley : where, continuing long in the service of God, he happily ended his life on the nones of May. He was buried in the porch of Saint John the

Evangelist, where by his merits the infirm are healed, devils are put to flight, the blind are enlightened, the ears of the deaf are opened, the voices of the dumb are restored, the footsteps of the lame are given back, all kinds of anguish are put to flight : and by his intervention our offenses are blotted out, and heavenly joys are given to us : through the excellency of Him whom all things serve. But thou, O Lord.

All the rest from the Common in Paschaltide. [713].


If this Feast or Saint Aldelm, or Saint Dunstan shall fall on the Vigil of the Ascension of the Lord let it be celebrated there : and at j. Vespers of the Ascension let not a Memorial of the same be made in hearing.

Saint John of Beverley.

If however any Feast of these Saints shall fall on the day of the Ascension of the Lord, let it be deferred until the morrow and then at j.⁸³ Vespers of the Ascension shall be a Memorial of the same privately, &c.

[ *The Translation of Saint Nicholas,
Bishop and Confessor.*

Prayer.

 God, Author of goodness and
Dispenser of good things,
favourably grant : that we who
venerate the translation of Blessed

Nicholas thy Confessor and Bishop
may by his protection and petitions
may receive the propitiation of thy
majesty. Through.

*All the rest from the Common of One Confessor and Pontiff in Paschaltide with Rulers
of the Choir.]*⁸⁴ [713].

¶ *Saints Gordian and Epimachus, Martyrs.*

(x. May.)

[*Double Invitatory.*]⁸⁵

Prayer.

GRant, we beseech thee, [O] almighty God, that we who honour the solemnity of thy blessed

martyrs Gordian and Epimachus : may be holpen by their intercessions before thee. Through our Lord.

Three Lessons without Rulers of the Choir.

Lesson j.

Emperor Julian the Apostate, among many Christians whom he gave over to the public prisons : delivered blessed Januarius, the old priest, having been caught, to a certain vicar, Gordian to be heard. Who, patiently hearing

blessed Januarius, began to believe, enlightened by the Spirit of God. Whom the blessed priest straightway baptized, together with his wife, Magna by name, and fifty-three of the household of either sex, and others with them. But thou.

Lesson ij.

When this had taken place, Julianus, hearing <of it>, was filled with anger, and condemned the proscriptions of the holy priest Januarius. To be sure Saint Gordian was likewise condemned and put in

public prison : and handed over to a certain Clement (to whom he had given his vicariate). And he commanded his wife⁸⁶ to remain at the salt waters : in the service of the peasants.

Lesson iij.

Clement, however, sitting in the Tribunal, ordered blessed Gordian to be presented to him bound with chains. He, in the confession of Christ, having been pierced at length with lead : was at

last beheaded.⁸⁷ The unjust judge ordered his body to be thrown down on the ground before the temple of Apollo, that it might be gnawed by dogs. Which the Christians, snatching away at night time, laid in a

Saints Gordian and Epimachus, Martyrs.

crypt, more or less one ⁸⁸ mile from the city of Rome : where the body of		blessed Epimachus had already been buried.
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The rest from the Common of Many Martyrs in Paschaltide. [720].

¶ *Saints Nereus, Achilles, and Pancratius.*

(xij. May.)

[*Double Invitatory.*] ⁸⁹

Prayer.

[50r.] **M**Ay the blessed solemnity, O Lord, of thy martyrs Nereus, Achilles, and Pancras, we beseech

thee, ever comfort us : and render us worthy of thy service. Through our Lord.

Three Lessons without ⁹⁰ *Rulers of the Choir.*

Lesson j.

Domitilla, a most noble virgin, the granddaughter of Emperor Domitian, had two eunuchs, Nereus and Achilleus, chamberlains : whom the holy apostle Peter had baptized. She was betrothed to a certain illustrious man named Aurelian. And seeing that the

aforsaid eunuchs had taught her to keep her virginity for Christ : Aurelian, her bridegroom, was granted by Domitian, that if she should despise sacrificing, she should undergo exile in an island of Pontia. But thou.

Lesson ij.

AND so, while Domitilla was in exile, and Nereus and Achilleus were living with her, Aurelian coming thither began to attempt to sway their minds with promises, thinking that through them the spirit of the virgin might be shaken. But the saints, detesting his offerings, and strengthening even more the faith of Domitilla in the Lord, were handled by him with the most grievous assaults. And when, compelled by rack and flames to sacrifice to idols,

they declared that, having been baptized by the Apostle Peter, they could by no means sacrifice to idols : they were killed by beheading. Whose bodies Auspicius, a disciple of them, took away : being the nurse of the holy virgin Domitilla. Which he also brought on board a ship, and buried in the estate of Domitilla in a sand-stone crypt : on the Via Ardeatina, one and a half miles from the wall of the city.

Lesson iij.

Under the Emperor Dioclecian, when the madness of the pagans was exceedingly great against the Christians, the noble boy Pancras was brought to Diocletian, and it was told him that he was of a noble Christian family. Dyocletian said to him, Child, I urge thee to depart from Christian worship, lest thou die an ugly death : but grant unto thyself thy birthdays. But if the words of my pity displeas thee, I shall command thee to be slain and thy body to be burned. To whom Pancras said, Do

not err in vain, O Emperor. Jesus our God hath vouchsafed to give us such understanding, that all the terror of princes is as great among us as this picture which we see. Diocletian, being angry, ordered him to be led to the Via Aurelia, and there to undergo a capital sentence. Whose body was taken up by Octavilla⁹¹ by night, and stored with spices, and wrapped in most worthy linen, and buried in a new sepulchre, on the fourth of the ides of May. But thou.

And all the rest from the Common of Many Martyrs in Paschaltide. [720].

¶ *Saint Dunstan, Bishop and Confessor.*⁹²

(*xix. May.*)

Let nine Lessons be made.

Prayer.

G od, who hast translated blessed Dunstan thy bishop into the heavenly kingdom : grant unto	us, through his glorious merits : to pass into everlasting joys. Through our Lord.
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¶ *On the same day [let be made]⁹³ a Memorial of Saint Potentiana, Virgin, at j. Vespers and at Matins.*

Ant. The kingdom of heaven [is like].⁹⁴ *in the Common.* [991].

℟. Grace is poured abroad [in thy lips].⁹⁵ [991].

Prayer.

G rant unto us, ⁹⁶ we beseech thee, [O] almighty God, both to exult in the merits of thy holy	virgin Potentiana, and ⁹⁷ to be exalted by the of favours of her approbation. Through our Lord.
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¶ *If this Feast, or [the Feast of]⁹⁸ Saint Aldelm, or [the Feast of]⁹⁹ Saint Augustine, or of Saint Edmund, or of Saint Barnabas, Apostle, shall fall before Pentecost, let three Lessons be made with Rulers of the Choir : let all the rest be made from the Common of Saints in Paschaltide.* [713].

If however it shall fall after Pentecost let ix. Lessons be made. And let all the rest be made from the Common of the other seasons. [889].

Lesson j.

Blessed Dunstan became renowned, having arisen from such parents as deserved to be regarded as removed from the world, among the angelic choirs. Who was yet held in the womb of <his> pregnant mother, when the day of the presentation of

Jesus in the temple began to dawn. And when the Christian people (as is the custom on that day) stood in the church with lighted candles : suddenly the lights of the same place were put out, as is believed by all, by the Divine will. But in order that the Lord might reveal what the

indication of that extinction might mean, the candle of the mother who had been impregnated¹⁰⁰ with such a son, even itself, with the others being extinguished, suddenly became

illuminated with a renewed light : from which the candles of all the pious gathered there were illuminated. But thou, [O Lord, have mercy upon us].¹⁰¹

Second Lesson.

[50v.]

Born a child of God, Dunstan was baptized in the name of the Trinity, nourished, weaned : and in due time delivered to be formed in the divine service of Glastonbury. And when he had already grown up in the service of God : he came to his uncle Athelm,¹⁰² the Archbishop of Dover. In his manners he was pleasing to the same bishop : he was presented by the same to King Athelstan,¹⁰³ and was commended with great affection. Who was regarded honorably by the king, as he who advanced in virtue from day to day. But with the same king being taken out of life : his brother Edmund was elevated to the throne

of the kingdom. From whom also the man of God, being esteemed honorably, also received the place to be governed in which he had been brought up. The blessed man Dunstan, having been made a monk and abbot of Glastonbury, was the first to institute a school of monks there : and that they might grow up in every zeal of holy religion, he laboured in word and deed. And just as by the candle of his pregnant mother the rest had been lighted throughout the whole church : thus by him from this place the pattern of monastic devotion was spread throughout the whole territory of the English. But thou.

Lesson iij.

AND when there was born to the aforesaid king a son who in baptism was called Edgar : holy Dunstan in his cell, attending to the divine, heard voices on high singing, Peace to the Church of the English, a boy hath now been born : and in the

time of our Dunstan. Which event afterwards proved to have come to pass.¹⁰⁴ At a certain time a great beam was lifted up to the summit of the church : and the man of God was then present at hand. Which, when it was already close to the roof : began

to fall headlong. The cry of the people is lifted up to heaven : Dunstan himself also lifteth up his eyes with prayer, he calleth out for divine help : with <his> right hand raised up he opposeth with the sign of salvation. For it was to be seen, by the power of God, to meet with the danger¹⁰⁵ which threatened the destruction of many : and for the same beam to be brought back into the place from which¹⁰⁶ it had begun to fall. Who there might restrain

himself from praise of the Creator ? On a certain night, while this man was praying, the devil approached him in the shape of a bear : and, clasping his arms, strove to take away the crook by which the man of God was supported. At which the undaunted man of God resisting : raiseth the crook, <and> pursuing, smiteth the hideous monster. And while he chanteth, Let God arise, and let his enemies be scattered : the formless phantom dissapeareth.

Lesson iiij.

Ing Edgar, son of King Edmund, being devoted to God, gained control of all Britain, and flourished with an illustrious empire : disposing with power the business of the throne with all peace and righteousness : just as with heeding Dunstan, the good- minded divine,

the peace of the English church was promised from heaven at his very birth. The king, therefore, with the advice of the council of the wise, was strengthened : he made Blessed Dunstan abbot <and> bishop in the church of Worcester.

Fifth Lesson.

IN the ordination of Blessed Dunstan, when Archbishop Oda had paid all that was due for <his> consecration, mention of the title of the church which he was given being omitted : to the amazement of all, he assigned him to the metropolitan church of Christ in the city of Canterbury. To those standing near

who modestly remonstrated, I know, beloved, he said, what the Lord God speaketh in me. Then the bishopric of the church of London was added to him : he was made famous by the distinction of a dual pontificate. Afterwards, however, Archbishop Oda having been laid with his fathers, with the election of the whole church he

succeeded in the seat of the archbishop : to which the Holy Ghost has designated him at the time of his ordination. Nor should it be overlooked concerning him, that in

his life he was privileged twice to see the Holy Ghost in the form of a dove : first before, and second after he had received the episcopate.

Lesson vi.

IN a certain night, the saint having given over to sleep, as if caught up to heaven : blessed Dunstan was charmed by an angelic harmony : there he heard the saints singing in praise of the Holy Trinity and saying, Kyrie eleyson. Christe eleyson. Kyrie eleyson. Again at another time with him sitting and attending in <his> mind to heavenly things : the glory of God appeared. For his harp was often sanctified by His hands and fingers : <while> perchance it hung on the wall. Which, while it suffered nothing of human ingenuity : the antiphon, the beginning of which is, In heaven the souls of the saints are rejoicing, as it is sung by the whole church, resounded with the same sounding. He himself alone knowing the secrets of the saints : he alone understood the angelic things which he saw to sing out from the harp. Now blessed Dunstan endured the reigns of seven kings : serving God in faith and in works of faith. And so the day of his

[51r.]

calling being imminent (as it is certain that it was revealed not only to himself but also to some others) : blessed Dunstan assembled the church entrusted unto him by God, instructed in word, and by apostolical authority absolved it from all sins. Then, having entrusted to all his peace and charity : he said his final farewell. On the very day of the Ascension, therefore, he slowly began to be deprived of his strength : and he was borne to <his> bed with a prevailing faintness. In which during the whole friday together with the following night lying ill : early in the morning on the sabbath, with the hymns of matins now having been finished, he ordereth the holy congregation to be at hand. To whom again commending the spirit : he received the viaticum of the sacraments of Christ. Whence, giving thanks to God, among words of prayer, he delivered <his> spirit into the hands of the Creator : and rested in peace.

Saint Dunstan, Bishop and Confessor.

The three final Lessons from the Exposition of the Gospel A man going into a far country. in the Common. [914].

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

¶ *Saint Aldhelm, Bishop and Confessor.*

(xxv. May.)

*Let nine Lessons be made.*¹⁰⁷

Prayer.

<p>God, who on this day didst raise up¹⁰⁸ thy holy bishop Aldhelm¹⁰⁹ to eternal joys : we beseech</p>		<p>thee through his merits, that thy¹¹⁰ mercy may lead us thither. Through [our Lord].¹¹¹</p>
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¶ *On the same day [let be made]¹¹² a Memorial of Saint Urban, Pope and Martyr at j. Vespers.*

In Paschaltide with this Antiphon Perpetual light. major. [709]. V̄. Rejoice in the Lord, O ye just. [709].

[However]¹¹³ at other times [of the year with this]¹¹⁴ Ant. This is indeed a Martyr. in the Common. [775]. V̄. Thou hast crowned him [with glory and honour, O Lord].¹¹⁵ [775].

Prayer.

<p>Rant [unto us],¹¹⁶ we beseech thee, almighty God : that we who honour the birthday of blessed</p>		<p>Urban thy martyr and bishop : may be holpen through his¹¹⁷ intercession with thee. Through.</p>
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¶ *At Matins.*

First Lesson.

(See Bede in the History of the English, Book. 5, Chap. 19.)

<p>Blessed Aldhelm was born from the most distinguished race of the English, and with ancestors arising from kings. For his father, Kenten by name, a man devoted to God and vigorous in the affairs of the world, was a brother to King Ine. This Kenten therefore, with worthy birth and equally noble</p>		<p>character, having chosen a wife to himself, gained this offspring acceptable to God. To whom not idly (as we believe) nor without divine inspiration, he gave the name Aldhelm. For Aldhelm in English, in Latin is translated old helmet : because the head being protected by the helmet of salvation brought back</p>
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the noblest victory from the enemy in heaven. His boyhood years having elapsed, when Aldhelm first put on his youth : he was delivered by his father and his uncle to the teacher of a school, to be formed in liberal studies. Where he flourished so

much in a short time, that not only was he esteemed equal to the teachers which he had, Greeks¹¹⁸ and Latins, but indeed was thought to be preferred.

Second Lesson.

THe teachers were astonished at such a responsive nature and such a retentive mind. He persevered with those who marvelled, and strove¹¹⁹ to draw out from hearing what was worthy, <and> not to consign what was drawn out to oblivion. Among these, however, he is wont to honour them as superiors, to decline boasting : to act in all things not only industriously but also humbly. When therefore growing in age he shut out adolescence and evaded youth : the young man, shewing wherein his character would strive, in Malmesbury monastery¹²⁰

first was made a monk, then a priest and abbot, he devoted himself deeply to spiritual exercises, and invited his subjects to the same habitude by word and example. Abstaining from food and water, he indulged in sleep <only> as much as nature demanded. Devoting <himself> to silence, giving <himself> to the work of reading, a follower of peace, a flier of quarrels, a lover of patience, a pursuer of meekness. What more ? To sum up is to say that there was nothing in him that was not sweet smelling unto God.

Lesson iij.

Finally, charity began all his works, and perfected <his> humility. The fame of Blessed Aldhelm, embellished by many praises, had already passed over the sea, had gone beyond the Alps, and had penetrated <even> to Rome.

Being aroused by which, Sergius the apostle by letters invited him <thither>. He, having received the happy invitation¹²¹ : hastened to embark on the journey to Rome. Where both the pope received him with honour : and the Lord glorified

him by miracles. Indeed it was customary for him to carry <his> ceremonial mass vestments with him, to the extent that, according to the place and the time, he would make masses for himself. When therefore on a certain day he had celebrated Mass in the Lateran church, and had thrown off his chasuble : he held it out behind him, thinking that he might deliver it to one of the

attendants. But seeing that the [51v.] diligence of those serving was wanting : divine providence soon arrived. For immediately a ray of the sun breaking through the window received the fillet, and supported it for a long time. Which chasuble, of course to commemorate the miracle : to this day adorneth the church of Malmsbury.

¶ *If this Feast shall occur after Pentecost then let middle Lessons be made of Saint Urban [at Matins]¹²² : but otherwise only a Memorial.*

Lesson iiij.

Blessed Urban the bishop was of the Roman people, and was born of a noble family. He came to be the eighteenth vicar of blessed Peter the Apostle. For after the blessed bishop Calixtus, in the time of the emperor Macrinus, passed away to Christ by the triumph of martyrdom : the most holy, now

elderly, Urban received the seat of the city of Rome and the infula. And he remained for eight years, eleven months, and twelve days. Thus during the time of his pontificate Macrinus and his sons began to flourish : and he remained even to the times of Alexander.

Lesson v.

Blessed Urban, exalted to the highest dignity : was afflicted by many calamities and tribulations of this world for the name of Christ. He made use of no favours, since he carried all adversity for the sake of the love of Christ. He was an admirable

confessor before his episcopate : and in the episcopate he was examined once and again seven times for the name of the Saviour, and was judged. He made many sacred vessels suitable for holy altars : he also hallowed the sacred ministry with skilled industry.

Lesson vij.

Finally, by his preaching and tradition he converted many to the belief and baptism of Christ : he also incited Valerian, the illustrious spouse of blessed Cecilia,¹²³ and his brother Tyburtius, even to the palm of martyrdom. And indeed many others, through his wholesome admonitions, were crowned with martyrdom. At length he himself, being oppressed by many punishments by Almachius the

prefect of the city : arrived at the throne of heaven. Whose venerable body, after the course of many years, was transferred to France by the generosity of Pope Nicholas, <and> together with the bones of the blessed martyr Tyburtius, was entombed in the Basilica of Saint Germain, near Auxerre, with worthy veneration. But thou, [O Lord, have mercy upon us].¹²⁴

The three final Lessons of Saint Aldelm without Exposition of the Gospel.

Lesson viij.

IT happened by chance¹²⁵ at Rome that a child born of an incestuous mother and an uncertain father might injure the exalted apostolical reputation : because (as is often the case) he was believed by vulgar opinion to have been begotten from the pontiff. Aldhelm, being anxious that many associations would be branded on a prelate allied with such a scanda : ordered the child, nine days old, to be presented. Then he ordereth him to confess : whether Sergius might be considered a partner

of the incest. The infant answered in the most fluent speech that the bishop was not an accomplice in the offense : that he had nothing of relations with the second sex. Thus Aldhelm, with his friend the pontiff, disgraced infamy : and heaped up favour upon himself. O wonderful man, man worthy of praise, whom nature serveth against nature : that the ray of Phoebus might support the chasuble, and that the new-born infant might shew forth a fluent tongue.

Lesson viij.

Aldhelm, after he had fully obtained the blessing and

conversation of the pope : turning back his feet, was delighted to return

to his native land. But in the succeeding years in the monastery, while he was building a church for the holy Mother of God, and now the building had already grown up to the laying of the beams : one of the beams, whether by the negligence of those hewing them or by divine providence, was found to be shorter than the others. Now the saint, greiving for want of wood : reverted

to his accustomed intercessions. He prostrateth himself alone praying to God : and strange to say that beam is soon found elongated. Whence it is easy to see how much this man prevailed with God : by whom he did such a marvelous miracle. For it is fitting that the creature should humbly obey him : who faithfully layeth himself before the Creator.

Lesson ix.

IN the seven hundred and fifth year of the incarnation of the Word, bishop Hedda being laid with his fathers, seeing that his diocese could not be governed suitably by one because of the greatness of <its> circuit : it was divided into two. One was given to Daniel, a strong man in ecclesiastical affairs : Aldhelm is chosen for the other. Who, granted that he understood that he was oppressed not so much by the honour as by the burden : was nevertheless not against the counsel of the holy bishops, who ejoined this upon him. He kept, therefore the manner [of the cross] that he might [both]¹²⁶ resist

with humility : and overcome by obedience. When therefore he had received the pontifical degree, and had adorned himself for four years with magnificent manners : being seized with infirmity at a distance from Malmesbury, he happily put off the earthly man, being brought to paradise by the hands of angels. From thence he was taken to the monastery, and there was buried with worthy honour : in which place remaining bodily awaiting the day of blessed resurrection, through frequent miracles he sheweth on earth how gloriously he liveth¹²⁷ in heaven.

¶ *At the Memorial of Saint Urban, Pope, at Matins.*

In Paschaltide, Ant. Perpetual light. *minor.* [696]. *V.* Your sorrow. [714].

[*However*]¹²⁸ at other times [of the year]¹²⁹ *Ant.* Unless the grain. *in the Common.*

Saint Aldelm, Bishop and Confessor.

[812]. *V.* Thou hast set, O Lord. [782].

Prayer [Grant unto us, we beseech thee, almighty God.]¹³⁰ *as above.* {545}.

All the rest at both Vespers and at Matins and at the other Hours from the Common of One Confessor and Pontiff. [889].

If this Feast shall fall in the Octave of the Ascension of the Lord nothing shall be made of it that year.

¶ *Saint Augustine, Bishop and Confessor,
Apostle to the English.*

(xxvj. May.)

*Inferior Double Feast. Nine Lessons.*¹³¹

Prayer.

¶ O God, who granted blessed Augustine to be bishop and teacher of the English people : grant unto us, we beseech thee¹³² : that we

who proclaim his merits on earth : may perceive his prayers with thee in heaven. Through our Lord.

¶ *At Matins.*

Lesson j. Bede in the Historia of the English, Book. 1. Chap. 23. and excerpted from there.

¶ Blessed Gregory, bishop of the Roman see, in the fourth year of his pontificate, sent Augustine, the servant of the Lord, and divers other God-fearing monks with him : to preach the word of life to the English

nation. Who, being strengthened by the encouragement of the same blessed Gregory, with the servants of Christ who were with him, proceeded in the work of the Word : and arrived in Britain. But thou, [O Lord, have mercy upon us].¹³³

Lesson ij.

¶ The most powerful Ethelbert was at that time King of Kent. Now there is on the east side of Kent the by no means small isle of Thanet¹³⁴ : upon which the servant of the Lord Augustine and his

companions landed, being, as is said, about forty men. Now, being instructed by blessed Gregory, they brought with them interpreters of the nation of the Franks..

Lectio iij.

¶ Now Augustine, sending to Ethelbert, gave notice that they

were come from Rome, and brought an excellent message : that he would

promise eternal joys of heaven to those obeying without any wavering, and a kingdom enduring without end with the living and true God. Who, hearing these things : ordered them to remain in that island which they had discovered, and to be furnished with necessaries, until he should see what he would do with them. After several days the king came to the island, and, sitting down in the open

air, commanded Augustine and his companions to come and confer with. To whom they came, endowed with divine power, bearing a silver cross for a banner, and the image of the Lord our Saviour painted on a board : and, singing joyously, they supplicated together for their salvation and for those unto whom they had come. But thou, O Lord.

Lesson iiij.

AND when blessed Augustine preached the word of life at the command of the king, sitting down : he answered, saying, The promises that thou bringest are beautiful : but because they are new and uncertain, I cannot as yet grant assent to them. But seeing that you are strangers come from afar, and (as I observe to appear to me) have desired to impart

to us also those things which you believe to be true and most beneficial, we desire not to be troublesome to you, but that you receive a kindly hospitality : and we undertake to supply all those things necessary for your sustenance. Nor forbid we that by preaching you may unite all that you shall be able to, to the faith of your religion. But thou.

Lesson v.

THe king gave them a home in the city of Canterbury, which was the metropolis of his kingdom. It is said that as they drew nigh to the city in their accustomed manner with the holy cross and the image of the great King, our Lord Jesus Christ :

they chanted this litany with harmonious voice, We beseech thee, O Lord, in all thy mercy, that thy fury and thy wrath may be taken away from this city and from thy holy house : for we have sinned.¹³⁵

Lesson vj.

[52v.] **W**hen they entered¹³⁶ into the abode given to them : they began to imitate the apostolic life of the primitive Church, evidently by continual prayers, by being devoted to vigils and fastings, by preaching the Word of life to any such whom they might, themselves in all respects living according as they taught. What more ? The king, seeing the most pure life and the wonders of the saints, and taking great delight in their promises, believing, was baptized. And all the people, rejecting the rite of paganism : turned to the Lord. In the mean time the man of the Lord Augustine came to Arelas : and was ordained by Ethereus, the archbishop of the same city (according to the orders which he had received from the Holy Father Gregory) archbishop of the English nation. And returning to Britain he

received the episcopal seat in the royal city : with the king supporting, he restored the old church, and consecrated it in the name of the Holy Saviour, of course our Lord Jesus Christ, and also established there a residence for himself and his successors. At whose urging King Ethelbert constructed from the foundations the church of the blessed apostles Peter and Paul to the east, not far from the city itself : in which the bodies of Augustine himself and all the bishops of Canterbury together with the kings might be laid to rest. Blessed Augustine, therefore, having completed the days of his office in peace, died on the seventh of the kalends of June, with the same king ruling, with our Lord Jesus Christ reigning : who liveth and reigneth for ever and ever, amen.

The three final Lessons from the Exposition of the Gospel A man going into a far country. in the Common. [914].

All the rest from the Common of One Confessor and Pontiff of that season. [713]. or [889].

If this Feast shall fall on the Vigil of the Ascension of the Lord let it be celebrated there : however let Vespers be made of the Ascension, with a solemn Memorial of Saint Augustine. If however it shall fall on the day of the Ascension of the Lord let it be deferred until the morrow : and at ij. Vespers of the Ascension let a solemn Memorial be made of Saint

Saint Augustine, Bishop and Confessor.

Augustine. If this Feast shall fall within the week of Pentecost let it be deferred until after the Feast of the Holy Trinity : as is indicated on the Saturday after Pentecost.

¶ *Saint Germanus, Bishop and Confessor.*

(xxviiij. May.)

Let three Lessons be made without Rulers of the Choir.

Prayer &c. from the Common of One Confessor and Pontiff with these three Lessons.
[900].

Lesson j.

Blessed Germanus, then,¹³⁷ bishop of Paris, a native of the territory of Autun, was honourably begotten of honourable parents, <his> father Eleutherius, and <his> mother Eusebia. Whose mother, for the reason that she had conceived this one after another within a brief space of time, being

moved by womanly embarrassment, desired to destroy the infant before giving birth. And, having received a potion, that a stillborn child would be ejected : when she was not able to harm it, she lay on her belly, by which weight she was not able to suffocate whom by poison she had not been able to destroy.

Lesson ij.

BUt in celebration of this saint how great is this praise, seeing that many and stupendous things might be done ineffably within a moment ? Moreover, how prodigal he was of alms, cannot be set forth, not even if the voice of all the people were to join itself into one. Who,

often content with a single chasuble or tunic : clothed the poor naked¹³⁸ man with whatever was left, that the generous giver might warm the needy left out in the cold. How great the outpouring of redemption was : shall by no means be explained either by place or by number. But thou.

Lesson iij.

INasmuch as he was enlarged with holy influence : he thus foretold the day of his blessed passing. For some days before, calling a notary to him : he ordereth him, in the chamber above his bed, to write only

this : the fifth of the kalends of June. But with all not knowing what this might mean : afterwards his holy¹³⁹ departure made known that he had been about to depart from this world. For neither did the Lord suffer this

Saint Germanus, Bishop and Confessor.

to be hidden from the soul of his servant. Finally, on the same day,		with the battle being finished : the blessed man departed to Christ.
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The rest from the Common of One Confessor and Pontiff. [889].

¶ *Saint Petronilla, Virgin, not at Martyr.*

(xxxj. May.)

Prayer.

God, who hast established the soul of blessed Petronilla¹⁴⁰ thy virgin in heaven : make us, at her intercession, to be released from the

bonds of our sins, and always to be defended from all adversity. Through our Lord.

Let three Lessons with a Nocturn be made if it shall fall after the Octaves of the Holy Trinity and of Corpus Christi. If however it shall fall within the aforesaid Octaves of the Holy Trinity or Corpus Christi : let three Lessons be made with a Double Invitatory and the Ps. Te Deum. without a Nocturn.

And it is understood that all Feasts of Three Lessons falling within the Octaves of the Trinity and Corpus Christi had a Double Invitatory except the Feast of Saint Etheldreda, Virgin, and Saint Leo which are said with a Nocturn : on account of the Vigil, unless the Octave of Corpus Christi is made with Rulers of the Choir, then of Feasts of iij. Lessons falling within the same Octaves let only a Memorial be made, except when middle Lessons are made on Feasts of ix. Lessons.

Lesson j.

[53rv.]



Arcellus, a disciple of the blessed apostle Peter, to the brethren and classmates Nereus and Achilles, eternal salvation in Christ. You well know that Petronilla was made paralyzed¹⁴¹ by the will of the Apostle Peter. For I remember that you were among his many disciples that were restored by him. It happened that Titus was

saying to the apostle, When all the infirm are healed by thee : why permittest thou Petronilla to lie paralyzed ? But the apostle said, It is thus expedient for her. But that the impossibility of her safety might not be esteemed to be excused through my words : he said to her, Rise up, Petronilla, and minister to us. And immediately she arose healthy.

Lesson ij.

And seeing that she was beautiful, Count Flaccus came

with soldiers to take her to him as his wife. To whom Petronilla said, Have

Saint Petronilla, Virgin.

you come to an unarmed girl with armed soldiers ? If you wish to have me as a wife : make honest matrons

and virgins to come to me after three days, that I may come with them to thy house.

Lesson iij.

AND it came to pass that, having received a space of three days, the holy virgin was occupied in fastings and prayers : having with her the holy virgin Felicula her foster-sister, perfect in the love of God. And so, on the third day, the holy priest Nichomedes coming to her : celebrated the mysteries of Christ.

Now the most holy virgin, as soon as she had received the sacrament of Christ : reclining herself on the bed, gave up the ghost. It came to pass that all the crowd of matrons and virgins which had been hired by Flaccus : were to celebrate the funeral rites of the holy virgin. But.

[*All*]¹⁴² *the rest from the Common of One Virgin, not a Martyr.* [1022].

Notes, pages {489}-{558}.

- ¹ 'vénió', 1531-S:46v.; 1531-S:46v. omits the first 'alleluia'.
- ² 1519-S:67v.
- ³ *Augustin. Opera*, III. 2251, ed. Paris. 1837. [SB-S:267.]
- ⁴ 'útiqúe' *Brev. MS. Joh.* [SB-S:267.]
- ⁵ 'se ab illo separári' *et mox* 'Sed quia cum illo' *melius Brev. MS. Col. Pet.* [SB-S:267.]
- ⁶ 'Huic' *Leg.* 1518.[SB-S:268.]
- ⁷ 'semiánimís' *Leg.* 1518. [SB-S:268.]
- ⁸ 1519-S:67v.
- ⁹ In BL-52359:333r. 'et' is set B.
- ¹⁰ In 1519-S:68r. this antiphon appears a fourth higher. In BL-52359:333v. 'in vobis' is set Ed.E.D.
- ¹¹ 1519-S:68r.
- ¹² In BL-52359:333v. 'neque formídet' is set GF.G GAG.F.F. In PEN:210r. 'sunt' is set DFEDF; the second 'allelúya' is set GA.FE.D.D.
- ¹³ No flat appears in 1519-S:68r. 1531-S:47r. omits ̄ . Glória Patri.
- ¹⁴ Editorial.
- ¹⁵ No music appears for ̄ . 'Glória Patri.' in 1519-S:68v. 1531-S:47r. omits ̄ . Glória Patri.
- ¹⁶ Editorial.
- ¹⁷ No music appears for ̄ . 'Glória Patri.' in 1519-S:68v. 1531-S:47r. omits ̄ . Glória Patri.
- ¹⁸ 1519-S:68v.
- ¹⁹ 1519-S:68v.
- ²⁰ 'me útiqúe et Patrem meum', 1531-S:47r.
- ²¹ 1519-S:68v.
- ²² SB:272.
- ²³ 'ante crucem. In' *Brev. MS. Joh. cum Port.* 1543-4; 'ante crucem : et in introitu chori de Sancta Maria' [hoc est, in revertendo dicatur Antiphonia de S. Maria in introitu chori] *melius Portiforium* 1556. [SB-S:272.]
- ²⁴ 'redeundo', 1519-S:68v.
- ²⁵ AS:423. indicates the vocalized repetitions with only a single letter ̄ . and no neumes. AS:423. does not indicate the final repeat to '̄Allelúya'. 1531-S:47v. does not indicate the repeat to '̄Que Christum' at the end of the prose. 1519-S:69v. has 'terra celis'.
- ²⁶ 'colláudet', 1519-S:70r. The 'Amen' is taken from PHM:35.
- ²⁷ In 1519-S:70r. 'benedícta' is set A.GFGA.DE.FD.
- ²⁸ 'Qui vivis.' 1519-S:70r.
- ²⁹ 1519-S:70r.
- ³⁰ 'antiphonam', 1519-S:70r.
- ³¹ In 1519-S:70v. the flat at 'dyábolus' appears in the third space. 1519-S:70v. has no flat at 'sánguine'.
- ³² 'post octavas ascensionis' Chevallon. [SB-S:275.]

- ³³ 1531-S:47v. has 'Alleluia Salve crux sancta salve alleluia'; the capital on the first 'Salve' would seem to indicate the repetition point. (This is supported by Exeter Ordinal:224. and by F-Pnm lat. 12044:112v.) On the other hand, invitatory tone II, indicated in ST:lii. and 1519-S:70v. supports the repeat structure as given in 1519-S:70v. where the odd psalm-verse endings on B lead to the full repeat beginning on C, but the psalm-verse endings on G lead to the partial repeat beginning on F. I would conjecture that in choir the repeat should begin at 'Crux', whereas outside of choir—i.e. in recitation without music—the repeat should begin at 'Salve'. indicates the repeat structure as shown here (this arrangement seems to contradict the grammatical structure of the antiphon). (Presumably the venite tone for F-Pnm lat. 12044:112v. would be similar to Sarum tone VII.iii; accordingly, if the decision is made to sing the antiphon with the repeat at '†Salve', then tone VII.iii. should be used.) In BL-52359:334v. 'sancta' is set CDEC.AG.
- ³⁴ '*Totus hymnus dicitur ut in passione Domini.*' 1519-S:70v. HS-1525:43. has no flats.
- ³⁵ In 1519-S:71r. Pen:211v. and BL-52359:334v. 'tibi' is set G.D.
- ³⁶ 'pronunciávit' *Brev. MS. Job.* [SB-S:277.]
- ³⁷ In 1519-S:71r. 'dulce' has no flat. PEN:211v. has no flat at 'dulce'. In BL-52359:334v. 'sústinuit' is set GACBABCBA.D.GABAGA.AG.
- ³⁸ BL-52359:335r. has no flats. BL-52359:335r. omits 'nostri' and its music.
- ³⁹ 'íbidem' *non habet Leg. Exon. MS., Leg.* 1518. [SB-S:278.]
- ⁴⁰ In 1519-S:71v. the first clef is an F-clef. The guide at the end of the line suggests that the clef should be a C-clef. In BL-52359:335r. 'o crux adoránda' is set GA AGAGFE FG.FG.GACAB.AG; 'dyábolus' is set CB.CD.CB.AB; 'sánguine' is set AGFGA.G.G. In PEN:212r. 'victus' is set GACBAB.AGABA; 'Christi' is set ACCB.G.
- ⁴¹ In BL-52359:335r. 'mater' is set CB.G.
- ⁴² In BL-52359:335v. and PEN:212r. 'omnes' is set FEFE.ED.
- ⁴³ In 1519-S:72r. 'michi' is set D.D. In BL-52359: 'sancta dixit' is set Dc.BC DCD A.C; 'meum' is set DE.C; 'osténdas michi qui dicitur' is set C.D.FFE D.D D D.D.D; 'Domínicum allelúya' is set A.C.C.BC DC.A.G.G.
- ⁴⁴ In BL-52359:335v. 'locus ille in' is set CB.A CD.D D; 'jacébat' is set C.CB.GA.
- ⁴⁵ In 1531-S:48r. stanza 1. ends 'sústinet.'
- ⁴⁶ 1519-S:72v.
- ⁴⁷ SB-S:280.
- ⁴⁸ In 1519-S:72v. 'et' is set GAC; the flat is not explicit at 'pepéndit.' BL-52359:335. has no flats.
- ⁴⁹ '*Major.*', AS:427.
- ⁵⁰ 1519-S:72v.
- ⁵¹ 1519-S:72v.
- ⁵² 1519-S:72v.
- ⁵³ 1531-S:48v. and AS:427. omit V . Glória Patri.
- ⁵⁴ SB-S:280.
- ⁵⁵ 1531-S:48v. and AS:427. omit V . Glória Patri.

- ⁵⁶ 1519-S:73r.
- ⁵⁷ 1531-S:48v. and AS:427. omit ∇ . Glória Patri.
- ⁵⁸ In 1519-S:73v. the final neume of each ∇ . is simply D.
- ⁵⁹ 1519-S:73v.
- ⁶⁰ 1519-S:73v.
- ⁶¹ In 1519-S:73v. 'mundo' is set DEd.D.
- ⁶² 1519-S:73v.
- ⁶³ 1519-S:74r.
- ⁶⁴ 1519-S:74r.
- ⁶⁵ 'dicitur.' Leg. 1518. [SB-S:283.]
- ⁶⁶ 1519-S:74r.
- ⁶⁷ 1519-S:74r.
- ⁶⁸ 1519-S:74r.
- ⁶⁹ 1519-S:74r.
- ⁷⁰ 'Quando hoc festum transfertur a dominica v. post Pasca in iii. feriam, vel a die Ascensionis in sabbatum, tunc ad primas vespervas beati Johannis apostoli fiat memoria de sancto Johanne de Beverlaco cum ant. *Filie Hierúsalem.*', *Crede michi* [145].
- ⁷¹ 'Ideo' *Portiforia.* [SB-S:284.]
- ⁷² 1519-S:74r.
- ⁷³ In BL-52359:336v. 'consolatióne' is set A.G.A.G.A.GF. BL-52359:336v. omits 'allelúya' and its music.
- ⁷⁴ 'Cibábit' *Vulg. cum Port.* 1556. [SB-S:285.]
- ⁷⁵ It appears that 1531 gives precedence to First Vespers of S. John of Beverley, and provides only a memory of S. John the Apostle. Conversley, 1519 gives Second Vespers of the Apostle, and only a memory of S. John of Beverley.
- ⁷⁶ In 1519-S:74v. a flat appears at 'virórum'.
- ⁷⁷ 1519-S:74v.
- ⁷⁸ 1519-S:74v.
- ⁷⁹ 1519-S:74v.
- ⁸⁰ In 1519-S:74v. a flat appears at 'virórum'. BL-52359:336v. has no flats.
- ⁸¹ Hasce lectiones non exhibet Legend. A. D. 1518. *cujus rubrica est in hoc loco : 'Sancti Johannis episcopi et confessoris de beuerlaco tres lectiones cum regimine chori de communi vnius confcссорis et pontijicis paschalis temporis.'* [SB-S:286.]
- ⁸² SB-S:286.
- ⁸³ 'secundas', SB-S:288.
- ⁸⁴ 1519-S:74v.
- ⁸⁵ 1519-S:74v.
- ⁸⁶ 'Uxórem porro' *Leg. 1518 cum Leg. MS. Exon.* [SB-S:289.]
- ⁸⁷ 'truncátus est cápite' *Leg. 1518.* [SB-S:290.]

- ⁸⁸ 'miliário minus uno' *Leg. MS. Exon.* ; 'miliário fere uno' *Leg.* 1518. [SB-S:290.]
- ⁸⁹ 1519-S:75r.
- ⁹⁰ 'cum', 1519-S:75r.
- ⁹¹ 'octovilla' *Leg. MS. Exon.* ; 'occanilla' *Leg.* 1518. [SB-S:292.]
- ⁹² *Partis Estivalis confinia non ita plane in Sanctorali distinguit Chevalloniis, qui in Die Trinitatis in Temporalis paginulam, sed non folium (quippe qui Breviarium, non Portiforium, faceret), de integro auspicatur. [SB-S:293.]
- The Antiphonale 1520-S. begins here, overlapping with 1519-S. until the Feast of S. John the Baptist. It begins thus: '¶ *Incipit pars estivalis de sanctis. Et primo de sancto Dunstano, ix. lectiones.*'
- 1520-S:1r.
- ⁹³ 1520-S:1r.
- ⁹⁴ 1520-S:1r.
- ⁹⁵ 1519-S:75r; 1520-S:1r.
- ⁹⁶ 1519-S:75r. omits 'nobis'.
- ⁹⁷ 1519-S:75r. and 1520-S:1r. omit 'et'.
- ⁹⁸ 1519-S:75r; 1520-S:1r.
- ⁹⁹ 1519-S:75r; 1520-S:1r.
- ¹⁰⁰ 'impregnate;' *Leg.* 1518. [SB-S:294.]
- ¹⁰¹ SB-S:294.
- ¹⁰² 'ailmero' *Leg. MS. Exon.* [SB-S:294.]
- ¹⁰³ 'aethelstano' *Leg.* 1518. [SB-S:294.]
- ¹⁰⁴ 'euētus.' *Leg.* 1518. [SB-S:295.]
- ¹⁰⁵ "Tremefacti vero et cupientes erant videre dei potentiam et periculo," *Leg.* 1518 ; 'Erat videre . . .'
Leg. MS. Exon. [SB-S:295.]
- ¹⁰⁶ 'eccc viderunt ex quo' *Leg.* 1518. [SB-S:295.]
- ¹⁰⁷ 1519-S:75r. indicates 'Tres lectiones.' It would seem that before Pentecost three lessons would be read, but after Pentecost nine lessons.
- ¹⁰⁸ 'sublimásti', 1519-S:75r; 1520-S:1r.
- ¹⁰⁹ 'sanctum Aldélmum pontíficem tuum', 1519-S:75r; 1520-S:1r.
- ¹¹⁰ 'tua nos', 1519-S:75r; 1520-S:1r.
- ¹¹¹ 1519-S:75r; 1520-S:1r.
- ¹¹² 1519-S:75r; 1520-S:1r.
- ¹¹³ 1519-S:75r; 1520-S:1r.
- ¹¹⁴ 1519-S:75r; 1520-S:1r.
- ¹¹⁵ 1519-S:75r; 1520-S:1r.
- ¹¹⁶ 1519-S:75r; 1520-S:1r.
- ¹¹⁷ 'ejus intervntu nobis tríbe véniam peccatórum, et cum ipso celéstium gáudia premiórum. Per Dóminum.' 1519-S:75r; 1520-S:1r.
- ¹¹⁸ 'doctóres' Chevallon. cum *Leg.* 1518; 'doctóribus' Port. 1525-6, 1556, cum legendis Joh. et

Exon. MSS. [SB-S:298.]

¹¹⁹ 'stúduit' *non habet Leg.* 1518. [SB-S:298.]

¹²⁰ 'quod nunc Malmesburia dicitur' *Leg. MS. Exon.* [SB-S:299.]

¹²¹ 'occasione, Romam citato contendit' *Legenda MS. Coll. Job. Cant.* [SB-S:299.] 'ascívie', *Legend* 1518.

¹²² 1519-S:75r; 1520-S:1r.

¹²³ 'ecclesie' *Chevallon.* [SB-S:300.]

¹²⁴ SB-S:301.

¹²⁵ 'Sorte' *Leg.* 1518. [SB-S:301.]

¹²⁶ 'crucis' *et mox 'et' juxta finem paginulæ non habet Chevallon.* [SB-S:302.]

¹²⁷ 'vivat' *Leg.* 1518 *cum Leg. MS. Exon.* [SB-S:302.]

¹²⁸ 1519-S:75r; 1520-S:1r.

¹²⁹ 1519-S:75r; 1520-S:1r.

¹³⁰ 1519-S:75r; 1520-S:1r.

¹³¹ 'Ad primas vespervas de sancto Augustino (si infra tempus pascale [si infra oct' Ascensionis] evenerit, memoria de sancto Aldelmo, ant. *Lux perpétua major.*', *Crede michi* [146].

¹³² 'propicius', 1519-S:75r; 1520-S:1r.

¹³³ SB-S:303.

¹³⁴ 'tenethos' *Leg. MS. Exon.* (*hodie* Thanet; 'Tenet' *Camden Holland A.D.* 1610, p. 339.) [SB-S:303.]

¹³⁵ The text and a musical setting of this processional antiphon, perhaps the very music that was sung on this occasion, can be found in WO-160:227.

¹³⁶ 'intráverant' *Leg.* 1518. [SB-S:304.]

¹³⁷ 1519-S:75v and 1520-S:1r. omit 'igitur'.

¹³⁸ 'nudus' *Leg.* 1518. [SB-S:307.]

¹³⁹ 'post eius omnes' *Leg.* 1518. [SB-S:308.]

¹⁴⁰ 'patronille' *Chevallon.* [SB-S:307.]

¹⁴¹ 'clunéticam' *Legenda Grandissoni Exon. Ep.* [SB-S:308.]

¹⁴² 1519-S:75v; 1520-S:1r.