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Edited by William Renwick.

HAMILTON ONTARIO.
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¶ *Saint Nichomede, Martyr.*

(j. June.)

Prayer.

<p>Ⓔ God, who gladdenest us through the merits and intercession of blessed Nichomede thy martyr : mercifully grant that we who</p>	<p>ask benefits from him may obtain <the same> by the gift of thy grace. Through [our Lord].¹</p>
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*Let three Lessons be made, and the rest from the Common of One Martyr.*² [765].

¶ *Saints Marcellinus and Peter, Martyrs.*

(ij. June.)

Prayer.

Ⓞ God, who gladdenest us on the annual solemnity of thy holy³ martyrs Marcellinus and Peter : grant, we beseech thee, that we may be

encouraged by the examples of those in whose merits we rejoice. Through [our Lord].⁴

Let three Lessons be made. Double Invitatory.

First Lesson.

Marcellinus, a priest of Rome, and Peter, an exorcist, were held in custody : under the emperors⁵ Diocletian and Maximian, and the judge Serenus. Which blessed Peter, while he was being held in a most dark prison, bound with iron bonds, a guard also of the prison, Artemius by name, had an only daughter who was harassed every day

by a demon : <who> was healed by his prayers. Artemius, seeing this same thing done, believed in the Lord together with his wife and <their> aforementioned daughter named Paulina. Which together with many others were baptized by blessed Marcellinus the priest, so that apart from women, the number of the men was three hundred.

Second Lesson.

Hearing this, the judge Serenus : ordered Marcellinus to be struck with fists. But when they had grown weak from striking <him> : he ordered Peter to be separated from him, so that they should lay him naked upon fragments of broken glass in the prison : <and> that both nourishment and light might be denied him. Then he ordered him to be taken in chains : and his feet to be

bound fast in the tightest of fetters. And it came to pass, that while they were separated, an angel of the Lord appeared to the naked priest Marcellinus, who was praying, and clothed him with his garments, and led him to where Peter was in the fetters of iron. And he loosed him also : and brought them both to the house where the newly baptized were praying.

Lesson iij.

Not long after, however, when Blessed Artemius, with his wife and daughter, had been placed under capital punishment : they too were arrested by those which had punished the holy martyrs of God, with their hands being tied behind <them> to a tree : until it was announced by the judge Serenus concerning them. He ordered them to be led into the Black Wood (which up to this day in honour of the saints is called the White Wood) and both of them to be beheaded in the same place. And

while there was a wind in the midst of the forest : they themselves by their own hands cleared the place from brambles. Where, praying together and giving one another the kiss of peace : kneeling down they were beheaded. And he who beheaded them : saw their souls, brightly decorated, carried by angels to heaven. And doing penance, he, Dorotheus by name, was baptized [53v.] under Pope Julius in his [good]⁶ old age.

The rest from the Common of Many Martyrs. [827].

¶ *Saint Boniface and his Companions,*
Martyrs.

(v. June.)

Prayer.

Almighty and everlasting God,
who didst bestow on blessed
Boniface and⁸ his companions the
palm of martyrdom : grant, we

besech thee : indulgence through
their merits : upon whom thou hast
deigned to vouchsafe the crown.
Through [our Lord].⁹

*Three Lessons, Simple Invitatory, and the rest from the Common of Many Martyrs.*¹⁰
[827].

¶ *Saints Gildard and Medard,¹¹ Bishops.*

(vij. June.)

Prayer.

☉ God, who hast consecrated this day's holy¹² solemnity in honour of thy holy confessors and bishops Medard and Gildard : be present at the prayers of thy family,

and grant : that we may be supported by the merit and help of those whose feast we celebrate. Through our Lord.

Let three Lessons be made.

First Lesson.

THe solemnity of the most blessed bishop Medard, which is made known throughout the whole world by the merits of <his> virtues, cannot be passed over in silence, although we may not be able¹³ to touch on everything in words. The father of this man was sprung from the lineage

of the Franks : he was not the least in¹⁴ liberty. His mother, to be sure Romana, fruitful in the reward of offspring, was more pleasing to God than if she had preserved <her> integrity and had never surrendered herself to manly bonds. Whose residence and origin is known to have been in the territory of Vermandois.

Second Lesson.

HE was distinguished by the maturity of his manners, and as the chief bishop of the city was forthwith renowned in his conduct : with a sincere purity of mind among all. Never did he rouse himself greatly in gladness : never did the fervor of sorrow or purity trouble

him. He was always tolerant in adversity, mild in prosperity. Deferring to all men with sedulous obedience, helping the needy with a generous compassion : he dreaded whatever was against him, whatever was precious he chose.

Lesson iij.

THe pontiff in the city of Vermand being deceased, being

beseched by the wishes of all : he was raised on worthy merits, and was

consecrated bishop. Where he, abiding for three courses of five years in heavenly conversation : laboured as a distinguished devotee of the priesthood. And but that a slayer of the body was wanting, he would willingly have laid his neck under the slayer. For the confessor fulfilled martyrdom, and continually endured

in battle the calumnies of the devil : that by his merits he might attained to the crown. Then the most blessed pontiff, the frame of his members being weakened, growing weary of a lengthy old age, praying for rest, gave up the ghost, and the triumphant athlete sought out the vault of heaven.

[*All*]¹⁵ *the rest from the Common of Many Confessors [and Pontiffs]*.¹⁶ [958].

¶ *The Translation of Saint Edmund, Bishop.*¹⁷

(ix. June.)

[ix. Lessons.]¹⁸

Prayer.

<p>Ⓜ God, who grantest us¹⁹ to celebrate the translation of blessed Edmund, thy confessor and bishop : we humbly²⁰ beseech thee :</p>	<p>that by his merits and prayers we may be brought over from vices to virtues : and from bondage to the kingdom. Through Jesus Christ.</p>
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*On the same day at First Vespers and at Matins let a Memorial be made of the Martyrs Primus and Felician. In Paschaltide to be sure at j. Vespers with this Antiphon Perpetual light. Major. [in the Common.]*²¹ [709]. *Versicle Precious [in the sight of the Lord].*²² [715].

*However at other times, the Ant. In the heavens rejoice. in the Common, [839]. or the Ant. These are the holy ones. in the Common, [839]. V̄. Be glad in the Lord, [and rejoice, ye just].*²³ [839].

Prayer.

<p>Ⓜ Ake us, we beseech thee, O Lord, always to frequent the feast of thy holy martyrs Primus and</p>	<p>Felician : and through their prayers perceive the gift of thy protection. Through [our Lord].²⁴</p>
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¶ *At Matins let the first three Lessons be made from the Common of One Confessor and Pontiff : the R̄R̄. however in the first and third Nocturns from the Common of One Confessor and Pontiff. [889].*

However in Paschaltide iij. Lessons are read from the Common of One Confessor and Pontiff only. [713].

Moreover, outside of Paschaltide when ix. Lessons ar made then let the middle <Lessons> be made of the Martyrs.

Fourth Lesson.

THe most glorious martyrs Primus and Felician, always living in the Lord, were accused before the emperors by the chief priests of the temples of being Christians. And being investigated, (for they were Roman citizens) they were brought before²⁵ the emperors. And they commanded them to be thrust into prison with the sword.

Where the angel of the Lord stood by them : which consoled them. But after some days, the emperors commanded them to be presented before their sight. And they commanded the soldiers to lead them to the temple of Hercules, that if they [54r.] were not willing to sacrifice, they might vex them with punishments.

Lesson v.

When the saints²⁶ could not be moved by any means, but wished the more to die for the name of Christ, the soldiers stretched them out and punished them harshly with rods. And when the soldiers reported to their generals what had taken place : being very angry, they commanded them to be delivered over to

Promotus, the governor of the city of Nomentum, and to be put to death by diverse punishments. And the soldiers, taking them, led him in the way which is called Nomentana, bound with iron, and cast them into a prison near the forum of the city, where they were again relieved by the visitation of an angel. But thou.

Sixth Lesson.

When the most invincible holy martyrs persisted, the governor, being distressed, ordered them to be led to the amphitheater : and that two lions should be released upon them. Upon which, falling at their feet : most savage bears were also released. But they too lost their ferocity by the virtue of the martyrs. Which seeing, of those which were

assembled for the spectacle : nearly one thousand five hundred men, overpowered by the miracles, believed in the Lord. But the governor, when he saw that they were unconquerable, ordered them to be dispatched by the sword. Their bodies were carried away in the night by faithful Christians, and were buried at the arch of Nomentum, within the arena,

on the fifth of the Ides of June, at the | Rome.
fourteenth mile from the city of |

The three final Lessons from the Exposition of the Gospel A man going into a far country. *in the Common.* [1000].

*Memorial of the Martyrs.*²⁷

In Paschaltide [with this]²⁸ *Ant.* Perpetual light. *Minor* [in the Common].²⁹ [696].
Versicle Precious in the sight. [720].

However at other times of the year the Ant. For theirs is the kingdom. [874]. *or the Ant.* They have washed their robes. *in the Common.* [875]. *℟.* God is wonderful. [235]. *Prayer as above.* {565}.

*And all the rest at both Vesperas and at Matins at the other Hours is said from the Common of One Confessor and Bishop*³⁰ *just as is appropriate to the time : with the Prayer of this day.*

¶ *Saint Barnabas, Apostle.*

(xi. June.)

Prayer.

WE beseech thee, O Lord, that the prayers of thy blessed apostle Barnabas may commend thy Church to thee : and that he may

prove to be an intervenor for her : whom he enlighteneth by his teaching and passion. Through our Lord.

Let nine Lessons be made : Triple Invitatory.

First Lesson.

Blessed Barnabas, who was also Joseph, a native of Cyprus, at about the time when the holy Church received the grace of the Holy Ghost : evidently in the third year after the ascension³¹ of the Lord, being called by the Holy Ghost, was chosen, with Paul the

Apostle, for the distinction of preaching to the Gentiles. Who in what way and how perfectly he laboured in the divinely assigned ministry : Luke the Evangelist declareth in splendid words in the Acts of the Apostles.

Lesson ij.

AND how to be sure he came through the palm of martyrdom to the crown of glory : John, a disciple of the same Barnabas, surnamed Mark shewed by relating faithfully. For the same Luke (always joined with the blessed Apostle Paul in preaching) was not able to observe the end of Saint Barnabas. Barnabas

therefore, while he was at Iconium with blessed Paul the Apostle : the Lord Jesus Christ appeared unto him in a vision, saying, Be thou steadfast, Barnabas : by believing most truly, because for holy devotion to my name, for which thou hast left thy people, thou shalt receive eternal rewards.

Third Lesson.

AND when they had passed from Iconium to Antioch : an angelic

vision was made in the night to blessed Paul the Apostle, saying,

Make haste and hurry to Jerusalem, neither make any delay : for thy brethren eagerly await thy coming. Which when he had related to blessed Barnabas : said blessed Barnabas, Seeing that it is not expedient to contradict the will of God : let the will of God be done. Only I beseech

thee to intercede for me to the Lord : that my struggle may be acceptable in his sight. For now I make haste to Cyprus, and after a little while I shall complete the end of my life : and alas³² I shall no more behold thy face bodily.

Lesson iv.

Then Barnabas fell at the feet of Paul : and wept at length with bitterness. To which, in grief, Paul having compassion : Do not, he saith, grieve, brother, for it is not done without divine mystery. For the Lord appeared unto me this night, saying, Forbid not Barnabas to go to Cyprus : for it hath been prepared for him by the grace of God to enlighten

many, and for <his> sacred martyrdom to be accomplished. But proceed thou to Jerusalem : to visit the sacred places. Then, falling on their knees, praying, and with kisses, they took leave of one another. Barnabas to be sure, entering into a ship, went down into Laodicea³³ : seeking to proceed to Cyprus.

Fifth Lesson.

[54v.] **N**ow when Barnabas had reached Cyprus : he found there Timon and Ariston, servants of the Lord. Now Timon was afflicted with a fever. To whom, when blessed Barnabas had placed <his> hand and the Holy Gospel <upon him>, through the invocation of the Lord the Saviour, the fever was straightway put to flight : and the weak one was so strengthened, that he immediately followed the apostle

with joy. For, according to the teaching of the apostles, blessed Barnabas carried the Gospel of Saint Matthew with him : and wherever he came upon the sick he placed it upon them, and forthwith they were healed from whatsoever infirmity they were bearing. Visiting therefore, and comforting attentively in faith, blessed Barnabas went forth from Cyprus : crossing over to Paphos.

Lesson vj.

When therefore blessed Barnabas crossed over from Cyprus to Paphos, on the way he met an impious and wicked Jew, Bar-jesus by name : whom, resisting the faith, blessed Paul formerly not permanently, but for a time, had deprived³⁴ of <his> sight, saying, Thou shalt be blind for a time. From which it is clear that at the prayer of

Sergius the proconsul, converted by blessed Paul the Apostle, he recovered <his> sight : but afterwards, like that apostate sorcerer Simon, he became a transgressor. This man, therefore, when he knew blessed Barnabas : being moved by malice, forbade him to enter into Paphos. Hence the apostle returned, and entered into Salamis.

Lesson vij.

The Apostle found in Salamis a synagogue of the Jews, into which he having entered began to exhort them to the faith, and by the Gospel of Saint Matthew to introduce the grace of Christ. When the aforesaid Bar-jesus discovered this, and because many of the Jews had received the preaching of the holy apostle : shewing all the malice of his iniquity, with sedition being made against the holy apostle, he caused

him to be arrested. And they sought to hand him over to the consul of the same city of Salamis : afflicting him with many punishments and various tortures. But fearing greatly lest he might be delivered from their hands, binding a rope around his neck during the night time, they dragged <him> from the synagogue to the hippodrome, and then outside the gate.

Lesson viij.

After these things, having surrounded him with fire, they burned <him> cruelly. And thus the blessed Apostle, after many struggles and lengthy battles, being consumed by fire for the name of Christ, passed on to everlasting blessedness. But the

impious Jews, not satisfied by the death of him, stirred up with zeal, carried off his most holy body, and enclosing it in a casket of lead : were disposed to throw it into the sea. Meanwhile the aforesaid John his disciple (who <is> also Mark),

together with other faithful, secretly took it by night, and placed it in a crypt that was formerly a dwelling of

Jebusites : on the third of the ides of June, that is, the eleventh day of that month.

Lesson ix.

BEcause of this secret deposition, therefore, during the course of many years the venerable body lay hidden : nor was it able to be found by the Christians. But by the grace of almighty God, who doth not allow the glory of his saints to be hidden, in the time of Zeno the Emperor and Saint Gelasius the Pope, it was found by the revelation of the same holy apostle : and with hymns and praises was wonderfully enshrined. Let us therefore, most beloved brethren,

admiring the life and devotion of this glorious apostle and martyr Saint Barnabas, and following in his footsteps, rejoice in this his feast of spiritual delight : so that by him intervening we may find ourselves among the just in the judgment of the Lord, and deserving to receive eternal life with him, our Lord Jesus Christ prevailing, who with the Father and the Holy Ghost liveth and reigneth God for all the ages of ages, amen.

And [all]³⁵ the rest from the Common of One Apostle in Paschaltide.³⁶ [827].

¶ *Saints Basilides, Cyrinus, and Nabor, and Nazarius, Martyrs.*

(xij. June.)

Prayer.

May the birthdays of thy holy martyrs Basilides, Cirinus, Nabor, and Nazarius, we beseech thee, O Lord, shine brightly in our

observances : and may that which is bestowed by the eternal goodness increase the fruits of our devotion. Through our Lord.

Let three Lessons be made. Triple Invitatory.

Lesson j.

Blessed Nazarius was instructed and baptized by Saint Clement : whom Anolinus, under the fury of the persecution which was stirred up by Nero, for long tormented and afflicted in prison, and ordered him, with the most blessed boy Celsus³⁷

[55r.]

whom he had brought up, to be stricken with the same sword. Which bodies were stolen by the Christians : of the fifth of the kalends of August and were buried outside the gate which is called Roman : in accordance with <their> origins.

Second Lesson.

Now the blessed martyrs had revealed themselves to a certain man named Ceratius : whose wife was Fortunata, and by a vision had warned that they were concealed on account of the fury of the persecution which the wicked Nero had stirred up. Moreover they remained hidden until the time of the emperors Honorius and Archadius.

Whom blessed Ambrose found by the revelation of the Lord. But when the sepulchre had been opened, in which lay the body of blessed Nazarius (who, when he had suffered was not known until that time) they who were present saw that the blood of the martyr was fresh, as if it had been shed on the same day.

Third Lesson.

His head also, which had been cut off by the wicked, was found so intact and uncorrupted, with the hair of his head and beard : that it appeared as it had been at the same time as he was being lifted up, washed, and laid in the sepulchre. They were also filled with so much odour, that it surpassed the sweetness of all spices. With him being lifted up and placed on a litter : straightway the holy bishop proceeded to Celsus the martyr, who was found in the

same place, to pray : and transferred them both to the Basilica of the Apostles which is in Rome. And they were found and translated : on the day before the Ides of June. But the feast of their martyrdom is made on the fifth of the kalends of August. Their public and renowned commemoration, however, on the day of saints Gervase and Prothase, is frequented by the faithful people and venerably honoured.

[*All*]³⁸ *the rest from the Common of Many Martyrs.* [827].

¶ *Saint Basil, Bishop and Confessor.*

(xiv. June.)

Prayer.

Ⓞ God, who didst deign to choose blessed Basil, thy confessor, to be a chief doctor of the catholic faith : grant, we beseech thee, that through his intercession for

us we may merit to be set free from the evil of our sins : and to serve thee, O Lord, with sincerity of mind. Through our Lord.

*Let three Lessons and the rest be made from the Common of One Confessor and Pontiff.*³⁹ [889].

¶ *Saints Vitus, Modestus, and Crescentia, Martyrs.*

(xv. June.)

Prayer.

GRant, we beseech thee, almighty God, that we also may share in the reward of thy holy martyrs Vitus,

Modestus, and Crescentia, whose victory we celebrate. Through our Lord.

Let three Lessons be made. Double Invitatory.

Lesson j.

Blessed Vitus, <being> in his boyhood mature in virtues, was at first tempted by his sacrilegious father Hilar to depart from the worship of God : then, being beaten with chains and iron rods⁴⁰ by the judge Valerian, he remained in the confession of Christ. Thence being returned to his father, when his father was planning to afflict him with torments : at the warning of

an angel, embarking, with his nurturers, Modestus and Crescentia, accompanying him, he arrived at the territory of the Tanager. Then, on account of the daughter of the Emperor Diocletian being vexed by a demon, being interrogated, and brought before Diocletian, he cured his daughter by prayer. But thou, [O Lord, have mercy upon us].

Second Lesson.

When the wicked emperor wanted to persuade him with promises of many gifts, that he might devote his worship to the gods, and was not able to change his mind from the noble way of life : he ordered them to be led into a hideous prison with bonds of iron, with which both Modestus and Crescentia were bound

together. Then they are set before the people gathered around the amphitheatre : whom Diocletian ordered to be thrown into a pot set afire with resin and pitch with loose lead having been scattered. In which the holy martyrs singing after the manner of three boys : said a hymn to the Lord. And with them coming

out of the pot uninjured, a most ferocious lion was released upon them. Who soon fell at their feet :

and began to lick the feet of the martyrs with his tongue.

Third Lesson.

AT last, surviving through all the sacrileges, the emperor and likewise also all the multitude of the people seeing them entirely protected miraculously, and having been converted to Christ the true God : he ordered that a scaffold be prepared, and the servants of God stretched out. And when the martyrs of God were slaughtered, and their bones

were cut asunder, there was great thunder, lightings, and also a great earthquake, so that the temples of the gods fell to the ground and crushed many. But Florentia, a most noble woman, gathered up the bodies of the saints : and buried them in the place which is called Marinus, having preserved <them> with spices. [55v.]

The rest from the Common of Many Martyrs. [765].

¶ *The Translation of Saint Richard, Bishop and Confessor.*

(xvj. June.)

Nine Lessons.

Prayer.

¶ God, who dost grant us solemnly to celebrate the translation of thy most blessed confessor and bishop Richard : grant unto us, we beseech thee : through

his merits and prayers, to pass out of the misery of this world : and to come into the joys of heaven. Through our Lord.

¶ *On the same day at j. Vespers and at Matins let be made a Memorial of the Martyr Ciricus and Julitta his mother.*

Prayer.


¶ Hear us, O Lord our God,⁴¹ humbly beseeching unto thee under the protection of thy holy martyrs Cyricus and Julitta : that we

may be able to maintain like constancy with those whose triumphs we celebrate. Through our Lord.

¶ *At Matins.*

The first three Lessons from the Common of One Confessor and Pontiff, and the three middle <Lessons> of the Martyrs [Cyricus and Julitta]⁴² only.⁴³

Lesson iv.

¶  persecution of Christians being made under Alexander the commander in the eastern lands : the governor Alexander ordered the matron Julitta, a noblewoman, a Christian, to be presented at the tribunals. Who suckled a little son, Cyricus by name :

to whom, together with the milk of the flesh, she delivered up the discipline of the divine law. To whom the governor saith, I exhort thee to sacrifice to the gods : before thou be led to the tortures. Who saith, I neither sacrifice to thy gods : nor do I dread the tortures.

Fifth Lesson.

IN the meantime the tender infant Cyricus is charmed by the blandishments of the governor : and then perturbed by threats. But he, slighting the blandishing and likewise also⁴⁴ the threatening : at the command of the governor was most violently beaten. While he, with eyes lifted up to heaven, and with <his>

small hands outstretched : blessed the name of the Saviour. At which the governor ordered lime⁴⁵ with vinegar and mustard to be put into <his> mouth. Then both having been stricken with clubs : <and with their> eyes having been plucked out, they were thrust into prison.

Sixth Lesson.

THere were in the same prison, detained in bonds, about four hundred and forty-four men, which by the industry of the pious mother Julitta and her son Cyricus were converted to the faith of the Lord Jesus Christ. Which having been discovered : Alexander, having given sentence, ordered them all to be punished with capital punishment, but with Julitta with her young son

having been presented to him first to be cruelly flayed and thence roasted over coals on a bed of copper. After this, their tongues having being cut short⁴⁶ with a saw, at last he ordered their heads to be cut off. And thus happily, their souls having been released from the bonds of the body : dressed in white garments, they were united with the choirs of holy martyrs.

The three final Lessons from the Exposition of the Gospel A man going into a far country. in the Common [914]. And [all]⁴⁷ the rest from the Common of One Confessor and Pontiff. [889].

¶ *Saints Mark and Marcellian, [Brethren
and]*⁴⁸ *Martyrs.*

(*xviiij. June.*)

[*iiij. Lessons.*]⁴⁹

Prayer.

Grant, we beseech thee, O almighty God, that we who honour the birthdays of thy holy martyrs Mark and Marcellian : may by

their intercessions be delivered from all impending evils. Through our Lord.

Double Invitatory.

First Lesson.

THe Holy Martyrs of Christ Marcellian and Mark, two twin brothers, having been arrested by order of Chromatius, prefect of the city of Rome for the name of Christ : when they refused to sacrifice to idols, were placed in prison. Who, rejecting the fleeting delights of the world, and not fearing the momentary types of torments, and also passing through the scourgings of the torturers with a

persevering spirit, when they endured in the confession of Christ, were commanded to undergo a capital sentence, with the same condition, that if at the moment in which they were beheaded they would consent to sacrifices : both <their> parents, and spouses, and children and property would be restored. Now they were most distinguished by race, and also enriched with riches.

Lesson ij.

THe parents of the saints, obtaining from the prefect of the city a stay of thirty days : urged them in the meantime, that they might consent to the censuring of idols. Now the mother of the saints was called

Marcia, and the father Tranquillinus, who was so hindered with gout and arthritis : that he was scarcely able to be carried in the hands. These therefore, having been warned by Saint Sebastian, were converted with

[56r.] many others from unbelief to the faith of the Lord : they were baptized by Saint Polycarp the priest. But Tranquilinus, when he was asked if he believed in the Father and the Son and the Holy Ghost : immediately as he answered, I believe, so his hands and the soles of his feet were released,

as if a little boy had come down from refreshing his feet in a fountain, crying out and saying, Thou art the one and true God : whom the wretched of this world know not. But thou, [O Lord, have mercy upon us].

Third Lesson.

After this the martyrs of Christ, Marcellian and Mark, having been presented to the prefect of the city, Fabian by name : were both bound to a stake. Then, their feet having been pierced with the shapest nails : they stood secure in the confession of Christ. Now the most unhappy prefect said, You shall stand on immoveable soles : until you render what is owed to the gods. Then both brothers, being transfixed : said to the prefect, We have never feasted so well. For now we have begun to be bonded in the love of Christ.

Would that thou wouldst permit us to be thus so long : as long as we are covered with the garment of this body. And they sang to one another, saying, Behold, how good and how pleasant it is : for brethren to dwell in unity. When therefore one day and one night had passed,⁵⁰ and they continued in psalms and hymns, the prefect commanded them both, where they stood, to be beaten with lances on the sides. So therefore the aforesaid saints, through the glory of martyrdom : departed to the starry realms.

[*The iij.*]⁵¹ *R̄.* [*shall be*]⁵² This is the true brotherhood. *in the Common.* [853].

And the rest from the Common of Many Martyrs. [827].

¶ *Saints Gervase and Protase, Brethren and Martyrs.*

(xix. June.)

Prayer.

Ⓞ God, who dost gladden us on the yearly solemnity of thy holy martyrs Gervase and Protase : grant, we beseech thee : that we may be

enkindled by the example of those in whose merits we rejoice. Through our Lord.

Let three Lessons be made. Double Invitatory.

First Lesson.

Ⓞ Saints Gervase and Protase the martyrs, the father indeed was called Vitalis and the mother Valeria : which brought forth twins by one birth, and called the one Protase, the other Gervase. And when, by the intestate right of Saint Vitalis the martyr of Christ, and with the good memory of

their mother Valeria, they had succeeded in the inheritance : they sold their own house in which they had been born, that is in the Castro Barriano on the river Po, and all the property and cottages of their parents, and expended of their worth on the poor, and on their households, which they had made free.

Lesson ij.

Ⓞ Now after these things, they enclosed themselves in a single room, and for ten years adhering to readings and prayers : through this order, in the eleventh year of their conversion, to be sure on the thirteenth of the Kalends of July, they came to the palm of martyrdom. And the triumph having been consummated : a certain lover, Philip

by name, foretold by a heavenly oracle, placed them in a sarcophagus of stone. But as it pleased the Almighty Lord, who is glorious among his saints : the place in which the bodies of the martyrs lay hidden appeared in a vision to the most blessed Ambrose, Bishop of Milan. What more ? The lord gave thanks : likewise he ordered the ground to be

cleared away by the fearful clerks.

Lesson iij.

Now there were present round about the priests and bishops of the neighbouring cities. While they were standing there : the first digger of the ground arrived. In the place which is before the enclosures of the saints Nabor and Felix : there blessed Ambrose found suitable signs. At the place of the holy sepulchre they found a chest : and placed in it with a fragrant odour, all the bones intact, and much blood. The bodies

of the martyrs, being discovered and dug up : were brought forth into the sight of all. What more ? They are embalmed whole, according to order they are transferred, with evening now pressing on, to the Basilica Faustae : where there are vigils with a great crowd of people through the whole night.⁵³ On the following day with hymns and canticles they brought them to the basilica of Ambrose.

[*The third*]⁵⁴ *R̄.* [*shall be*]⁵⁵ This is the true brotherhood. *in the Common.* [853].

And the rest from the Common of Many Martyrs. [827].

¶ *The Translation of Saint Edward, King and Martyr.*

(xx. June.)

Prayer.

Ⓜ God, the triumpher in the
eternal kingdom : mercifully
look upon thy family which celebrate
the translation of King Edward⁵⁶ :
and grant : that as thou deignest to

glorify him with the gift of heaven :
so thou wouldst make us worthy,
through his pleading, to be numbered
in eternal felicity. Through our
Lord.

¶ *At Matins let ix. Lessons of the other Feast [of the same]⁵⁷ be made, unless they have
been made in xl. : then let three Lessons of the Common of One Martyr be made here : [56v.]
and the rest, with a Double Invitatory.*

*When this Translation is celebrated with ix. Lessons⁵⁸ here : then at First Vespers on
the Psalms let the Ant. This is a holy man. in the Common be sung. [765]. Chapter.
Blessed is the man that shall continue. [766]. R̄. Blessed is the man that
endureth. in the Common. [797]. And then on the Feast of Saint Alban if it shall fall in
the same week : at First Vespers on the Psalms let the Ant. Blessed is the man. in the
Common be sung. [765]. Chapter. This is a holy man. [in the Common].⁵⁹ [766].*

¶ *Saint Alban, Protomartyr of the English.*⁶⁰

(xxij. June.)

At First Vespers.

R. Now the saintly man. *in the Common.* [798].

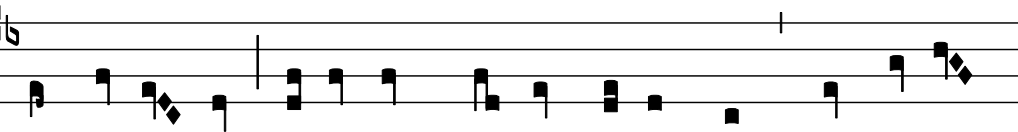
On the Magnificat.

Ave prothomartyr Anglorum. 1520-S:2v; 1531-S:56v.

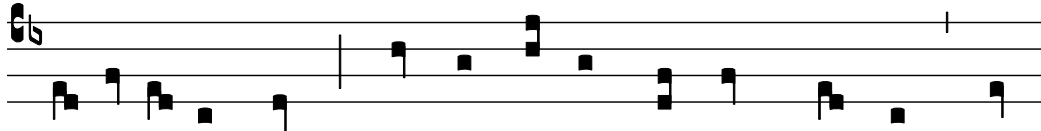
Ant.
I.ii.



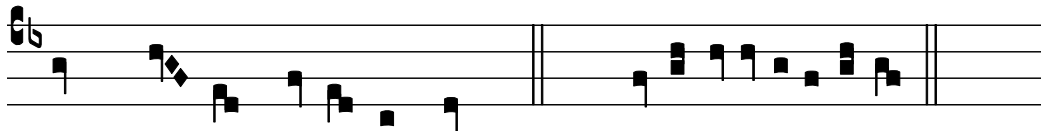
Ail thee, * pro-tomartyr of An-gles, Soldier of the



King of an-gles, O Alban, mar-tyr flower meet, Like a rose,



or a li-ly sweet : To the Mak-er thy prayers outpour To



save the faithful ev-ermore. *Ps.* My soul doth magnify. 67*.

Prayer.



God, who hast consecrated this day by the martyrdom of blessed Alban : grant that as we

annually rejoice in the office, we may be continually favoured by his assistance. Through [our Lord].⁶¹

At Matins.

Nine Lessons.

First Lesson.

(Bede, Book I. Ecclesiastical History of the English People, Chapter 6. and following.)

IN the year two hundred and eighty-six of the incarnation of our Lord, Dyocletian in the East, and Maximian Herculus in the west, ordered the churches to be laid waste, and the Christians to be tormented and killed, in the tenth persecution after Nero. Which persecution was longer and more savage than almost all that had gone before. For ten years it was incessantly increased by the burning

of churches, the outlawing of the innocent, and the slaughter of martyrs. And at length the glory of these confessors' devotion to God was exalted even Britain. Inasmuch as in it suffered Saint Alban, of whom the priest Fortunatus in the Praise of Virgins, when he maketh mention of the blessed martyrs (which come to God from all over the world), saith, Fruitful Britain profereth worthy Alban.

Lesson ij.

WHich Alban, to be sure as yet a pagan, when the commands of unbelieving princes raged against the Christians : received with hospitality a certain cleric fleeing from the persecutors. Who, while he observed in continual prayers and vigils night and day : being suddenly filled⁶² with divine grace, began to emulate <his> example of faith and piety, and being gradually taught by his wholesome

exhortations, having abandoned the darkness of idolatry, became a Christian with his whole heart. And when the aforesaid cleric had lodged in with Alban several days : <it> came to the ears of the wicked prince that the confessor of Christ, for whom the place of martyrdom had not yet been appointed, lay hidden at Alban's dwelling. But thou.

Third Lesson.

WHence he at once commanded <his> soldiers to search for him more diligently. And when they

had come to the martyr's cottage : at once holy Alban, in the stead of his guest and teacher, presented himself

to the soldiers in his dress, that is, in the hooded cloak wherewith he had been clad : and he was led bound to the judge. Now it came to pass that at that hour when Alban was brought before the judge, he was attending to the altars : and offering sacrifice to the demons. And when he had seen Alban, forthwith having been enraged with great anger, because he had voluntarily offered himself to the soldiers for his guest, and had presumed to give himself to such hazard : he commanded him to be dragged before the images of demons before which he stood. Seeing that,

he saith, thou wouldst rather conceal a sacrilegious despiser of <our> gods⁶³ than deliver him up to the soldiers, that he might suffer due punishment for his blasphemy, thou shalt have to suffer whatever punishments were due to him, if thou dost attempt to depart from the worship of our religion. Saint Alban, who had voluntarily declared himself to be a faithful Christian to his persecutors, by no means feared the threats of the prince : but, having been girded with the arms of spiritual warfare, openly declared that he would not obey his commands.

Lesson iiij.

Then the judge, being filled with anger, said, If thou wilt enjoy the happiness of eternal life : delay not to sacrifice to the great gods. Alban answered, These sacrifices which are offered up by you to devils, can neither help them that are subject to them, nor fulfil the desires of vows of their suppliants : nay, rather, whosoever shall sacrifice to these images shall receive in reward eternal punishments in hell. The judge,

therefore, having heard the words of holy Alban, being moved with great fury, ordered the holy confessor of God to be beaten by the torturers, reckoning that with blows he would be able to soften the constancy that he could not <soften> with words. Who, when he was afflicted with the most bitter torments, bore these [57r.] things patiently and even joyfully for the Lord. But thou.

Lesson v.

But the judge, when he realized that he was not able to

overcome him by torments, nor to turn him back from the worship of

the Christian religion : commanded him to be punished by beheading. When, therefore, the most glorious man Alban was led to the palm of martyrdom, he came to the river, which flowed most swiftly betwixt the wall and the arena, and he saw there not a small multitude of men of both sexes [and]⁶⁴ diverse conditions and ages, which without doubt by divine inspiration were called to the ceremony of the most blessed confessor and martyr, and thus the concourse so occupied the bridge,

that it was scarcely possible to cross over within the evening. Finally almost all having gone forth : the judge had halted in the city without <his> retinue. And so holy Alban, in whom was a fervent longing of mind to come swiftly to martyrdom : approached the torrent. And directing his eyes⁶⁵ up to heaven : straightway he saw the channel had been made dry and the waves to have been withdrawn and a path to have been made for his footsteps.

Sixth Lesson.

WHich when, among others, even the the executioner himself who was to behead him had seen : he hastened to the appointed place of death where he had come to meet him, without doubt having been warned by divine inspiration, and having cast down the sword which he held tightly, he fell down before his feet, earnestly desiring that with the martyr or for the martyr,⁶⁶ whom he had been ordered to execute, he himself might be worthy to be executed. When therefore he who was about to smite holy Alban from a persecutor had been made to be a colleague of truth and faith, and there was a due hesitation among the

executioners over the sword lying <on the ground> : the most reverend confessor of God ascended the hill with the crowd. Which opportune place⁶⁷ is situated with most pleasing beauty about five hundred paces from the arena, painted, indeed robed everywhere with divers flowering herbs : in which <was> no sudden rise, nothing precipitous, nothing steep, of which the sides <were> drawn down in length and width by nature in the manner of a smooth <slope>, evidently now rendering it worthy by its innate beauty from of old, to be consecrated by the blood of the blessed martyr.

Lesson vij.

When, therefore, the glorious and worthy <man> of God, Alban, stood upon the mount upon which he now resteth : at the moment of his passion he asked that water should be given to him by God. And forthwith, from a hidden course, before his feet a flowing spring came forth, so that all might know that the river too has rendered service to the blessed martyr.⁶⁸ For it would not have been that the martyr which had left no water in the river would have sought it on the lofty mountain summit, unless he had seen that it

was expedient. Which stream, of course, having performed its ministry and fulfilled <it> with devotion,⁶⁹ leaving behind the testimony of its service, returned to <its> natural <course>. And so the most courageous martyr Alban, being beheaded there, received the crown of life, which God hath promised to them that love him. But he which had inflicted unholy hands upon pious necks was not permitted to rejoice over the dead : for his eyes fell to the ground along with the head of the blessed martyr. But thou.

Lesson viij.

Beheaded there also was that soldier which, earlier, being seized by the will of heaven, refused to strike the holy confessor of God. Of whom it is without doubt evident, that although he was not washed by the font of baptism, yet he was cleansed by the bath of his own blood, and thus was made worthy of entry into the heavenly kingdom. Then the judge, astonished by the novelty of the heavenly miracles, hastily ordered the persecution to be halted : beginning to give honour to the slaughter of the saints, by which he had at first supposed they could be

stayed from devotion to the faith of Christ. Now blessed Alban suffered on the tenth of the Kalends of July, near the city of Verulamium, which is now called by the English people Verlamcester⁷⁰ or Watlingcester : where, after the serenity of Christian times had returned, a church of marvellous work and worthy of such a martyrdom was built up. In which place evidently unto this day, with the cure of the sick, the doing of manifold mighty works ceaseth not to be performed. And thus after the remission of all the persecution of the Christians, peace was made in the

churches of Christ that were in Britain, until the time of the Arian

heresy.

Ninth Lesson.

[57v.] **I**N the one hundred and sixty-third year after the martyrdom of the blessed and precious Alban being declared throughout the whole world, when the the Pelagian heresy sought to spring forth by blaspheming the grace of Christ : to render assistance in the spiritual war, two apostolic priests were summoned to Britain, Germanus, to be sure bishop of Auxerre, and Lupus, bishop of the city of Troyes.

Chap. 18. A great synod having been therefore convened at Verulamium, and there the damnable perversity being put down, and its authors confuted, and also the souls of all the faithful ordered in purity : the priests there desired to visit Alban, the blessed martyr of the English, to give thanks to God. Where Germanus, having with him relics of all the the apostles

and of divers martyrs : having made a prayer, ordered the sepulchre to be opened, interring there the precious gifts, thinking it opportune that the members of the saints collected from divers regions, which heaven had received with like merits, might be preserved likewise in the lodging of a single sepulchre. In which, being laid⁷¹ honourably and together, from the place where the blood of the blessed martyr was shed, he took away with him a lump of dust : which in preserving appeared to have turned red by the blood from the martyrdom of the blessed and glorious Alban. After these things, on the same day an innumerable multitude of men were converted to the Lord : to the praise and glory of his name, who liveth and reigneth, God, for ever and ever.

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

If the Feast of Saint Alban should happen to fall [on]⁷² the Sunday in which the History Deus omnium. is begun, let the Feast be deferred until the morrow, and then let the middle Lessons be made of Saint Etheldreda and the Mass of the Feast shall be said after iij. However the Mass of the Fast after vj. both at the Principal Altar.⁷³

¶ *On the Feast of Saint Etheldreda, Virgin,
not at Martyr.*⁷⁴

(xxiiij. June.)

[iij. Lessons with a Nocturn.]⁷⁵

Prayer.


God, who dost gladden us this day on the annual solemnity of blessed Etheldreda thy virgin : mercifully grant : that we may be

holpen by the merits of her whose example of chastity doth enlighten us. Through our Lord.

¶ *It is understood that this Feast should always be said with three Lessons and with a Nocturn whenever it shall fall outside of Sunday or a Feast of ix. Lessons or the Octave day of Corpus Christi, granted that it shall by chance fall within the Octave of the Holy Trinity or of Corpus Christi, unless it shall be an Octave with Rulers of the Choir.*⁷⁶


[For all Feasts of iij. Lessons which shall fall within the Octave of the Trinity or of Corpus Christi have a Double Invitatory. Let not be said a Nocturn at Matins.]⁷⁷

First Lesson. Bede, in the Ecclesiastical History of the English, Book 4. Chap. 19.

T that time, King Egfrid took a spouse, Etheldreda by name, the daughter of Anna, king of the East Angles : and who before him had been the wife of another man, to be sure a prince of the South Gyrwas, called Tonbert.⁷⁸ But he, a little while after taking her, having died, she was given to the aforesaid king. Although she lived with him for twelve years, she

remained ever a pure virgin. Bishop Wilfrid of blessed memory reported, saying that he was a most certain witness of her integrity, even such that Egfrid promised that lands and much money would be given to him, if he could persuade the queen to accept him in marriage, because he knew that she loved no man in the world more than him.

Second Lesson.

Ut blessed Etheldreda for a long time besought the king, that she

might relinquish the cares of the world, and be permitted to serve only

Christ the true King : wherupon, scarcely having obtained it, she soon entered the monastery of Abbess Ebba, who was an aunt of King Egfrid, having received the veil of a nun's habit from the aforesaid Bishop Wilfrid. Now after a year blessed Etheldreda was made abbess in the country which is called Ely : where, having built a monastery of devout virgins of God, she began to be a

virgin and mother by example and admonition. Concerning which they say, that from the time she went to the monastery, she would not wear linen clothing, and would rarely wash in warm baths, except in anticipation of great solemnities, namely the Pasch, Pentecost, & the Epiphany, and then she would be the last of all the handmaidens of Christ that were there.

Third Lesson.

THe blessed virgin Etheldreda seldom ate more than once a day, except on greater solemnities or under urgent necessity : but always, unless prevented by more severe infirmity, from the time of gathering for matins until the rising of the day she would abide in continual prayers in the church. There are also some that say : that by the spirit of prophecy she foretold the pestilence whereof she herself would die, and also, the number of those which were to be snatched away from her monastery she publicly disclosed to all those present. The blessed virgin was taken away to the Lord seven years after she had received the position of abbess : and she was succeeded in the

office of abbess by her sister Sexburga, whom Earcombent,⁷⁹ King [58r.] of Kent, had had to wife. And when she had been sixteen years buried : it pleased the same abbess to take up her bones, and for them to be transferred into the church. And when the sepulchre was opened and the body of the sacred virgin was brought forth into the light, it was found as uncorrupted as if she had died the same day. And so they washed the body of the virgin, and, having been clothed in new robes, they brought it into the church, and placed it into the sarcophagus : where it is held in great veneration to this day.

R. The kingdom of this world. ix. in the Common. [1007].

Saint Etheldreda, Virgin.

*The rest from the Common of One Virgin, not a Martyr [1022]. [until the Mass which shall be of the Vigil].*⁸⁰

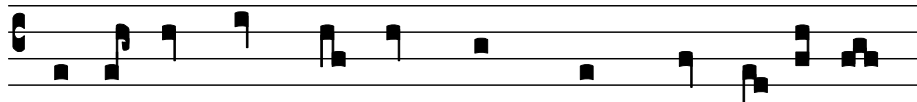
¶ On the Vigil of Saint John the Baptist.

(xxiiij./xxiv. June.)

At First Vespers.

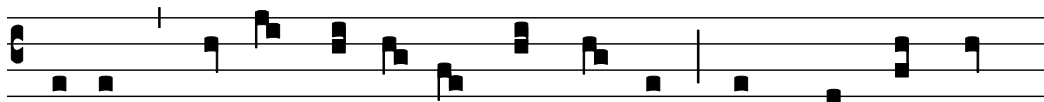
Descendit angelus Domini. AS:430; 1520-S:3r; 1531-S:58r.

Ant.
VIII.i.



2156.

N angel * of the Lord came down to Zacha-ry,



say-ing, Re-ceive a boy in thine old age : and he shall have



the name John the Baptist. S.A.E.

Ferial Psalms.

Chapter. (Jeremias j. [5]).

BEfore I formed thee in the
bowels of thy mother, I knew
thee : and before thou camest forth

out of the womb, I sanctified thee,
and made thee a prophet unto the
nations.

R. Among them that are born. ix. {618}.

[¶ *Let this melody be sung at both Vespers on this Hymn.*]⁸¹

Ut queant laxis. HS:150r; 1520-S:3r; 1531-S:58r;

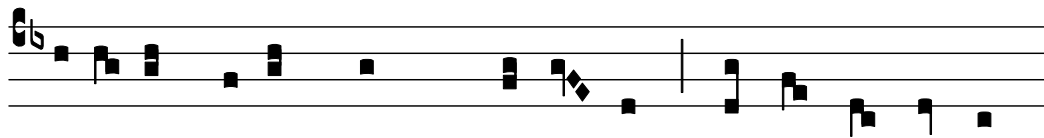
Hymn.
I.



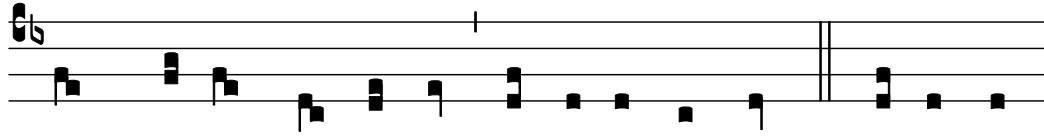
8406.

for thy spi-rit, ho-ly John, to chasten * Lips sin-

Saint John the Baptist.



pollut-ed, fetter'd tongues to loos-en ; So by thy children



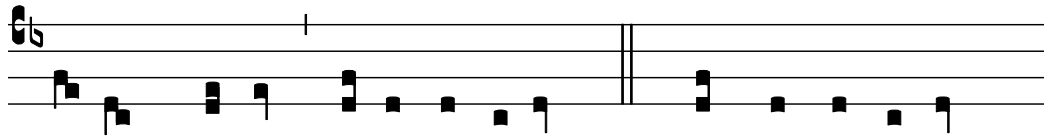
might thy deeds of wonder Meetly be chaunted. 2. Lo ! a swift



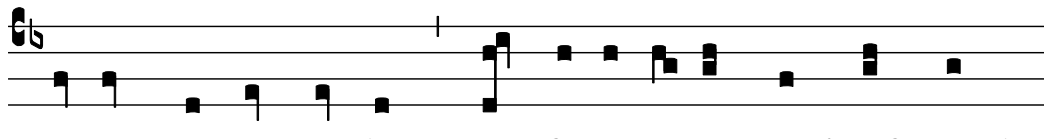
he-rald, from the skies descending, Bears to thy father



promise of thy greatness, How he shall name thee, what thy



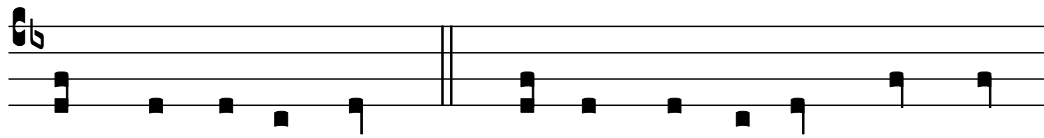
fu-ture sto-ry Du-ly re-vealing. 3. Scarcely be-liev-ing



message so transcendent, Him for a season pow'r of speech




forsak-eth, Till, at thy wondrous birth, a-gain re-turneth



Voice to the voiceless. 4. Thou, in thy mother's womb all

Saint John the Baptist.

darkly cradled, Knew-est thy Mo-narch, bid-ing in his
 chamber, Whence the two pa-rents, through their children's
 me-rits, Mysteries utter'd. 5. Now as the Angels ce-lebrate
 thy praises, Godhead essential, Tri-ni-ty co-e-qual, Spare
 thy re-deem'd ones, as they bow be-fore thee, Pardon
 implor-ing. Amen.

[ Let this following melody be sung daily within the Octave and on the Octave on this Hymn when the Service is made of Saint John.]⁸²

HS:153v; 1520-S:3r; 1531-S:58r.

Hymn.
 II.



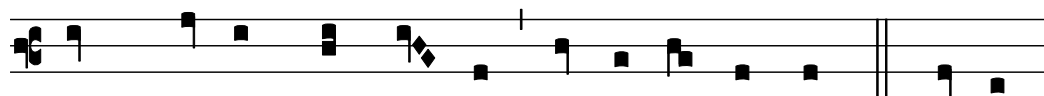
for thy spi-rit, ho-ly John, to chasten * Lips sin-

8406.

Saint John the Baptist.



pollut-ed, fetter'd tongues to loosen ; So by thy children



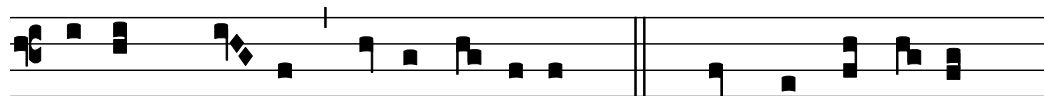
might thy deeds of won-der Meetly be chaunted. 2. Lo ! a



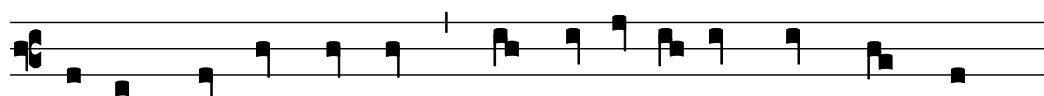
swift he-rald, from the skies descending, Bears to thy father



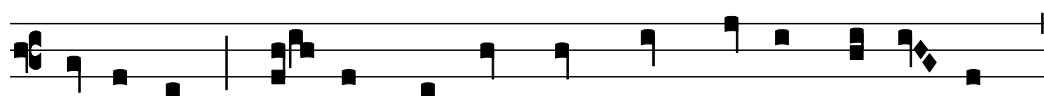
promise of thy greatness, How he shall name thee, what thy



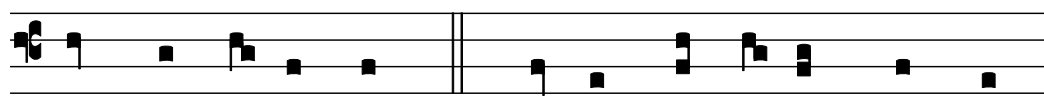
fu-ture sto-ry Du-ly re-vealing. 3. Scarcely be-liev-ing



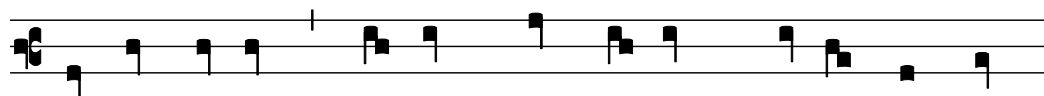
message so transcendent, Him for a season pow'r of speech



forsak-eth, Till, at thy wondrous birth, a-gain re-turn-eth

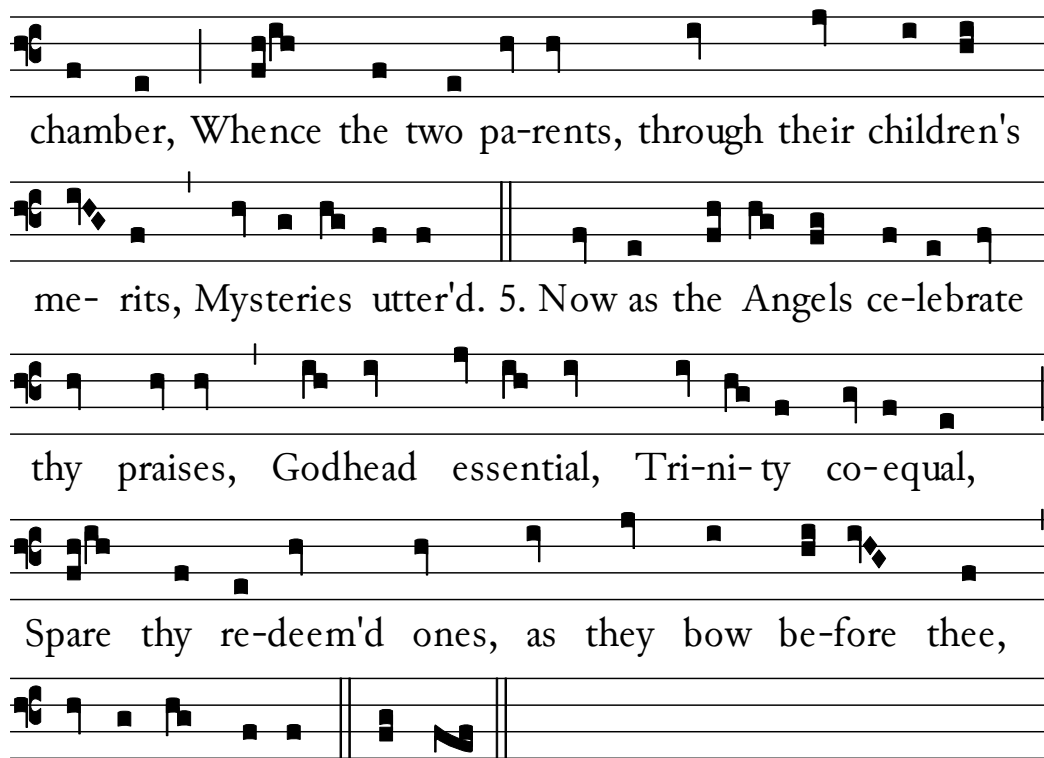


Voice to the voiceless. 4. Thou, in thy mother's womb all



darkly cradled, Knew-est thy Mo-narch, bid-ing in his

Saint John the Baptist.



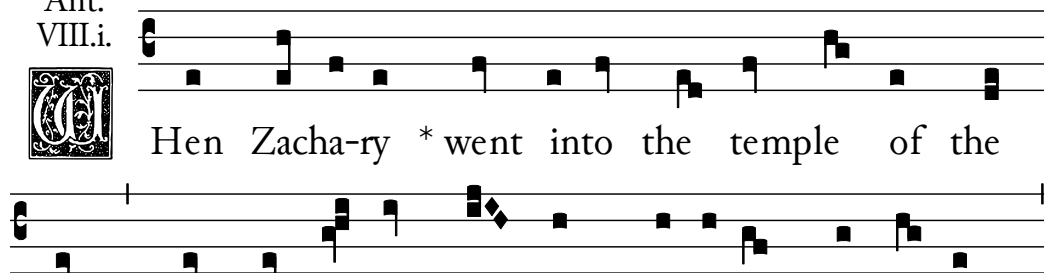
chamber, Whence the two pa-rents, through their children's
me-rits, Mysteries utter'd. 5. Now as the Angels ce-lebrate
thy praises, Godhead essential, Tri-ni-ty co-equal,
Spare thy re-deem'd ones, as they bow be-fore thee,
Pardon implor-ing. Amen.

℣. There was a man sent from God.

℟. Whose name was John.

Ingresso Zacharia templum. AS:430; 1520-S:3v; 1531-S:58r.

Ant.
VIII.i.



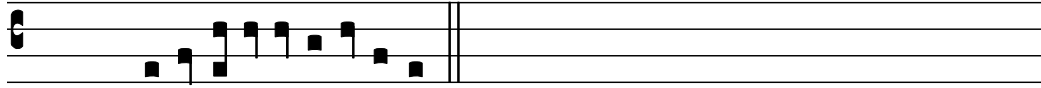
Hen Zacha-ry * went into the temple of the
Lord, there appear-ed to him Gabri-el the angel

3338.

Saint John the Baptist.



standing on the right side of the altar of incense.



Ps. My soul doth magnify. 72*.

Prayer.

GRant, we beseech thee, O almighty God, that thy family may advance in the way of salvation : and, following the exhortations of blessed John, the forerunner of Christ

: may safely come to him whom he foretold, our Lord Jesus Christ thy Son. Who liveth and reigneth with thee in the unity.

*If this Feast should fall within the Octave of Corpus Christi or of the Trinity let no Memorial be made of the Octave unless it be made with Rulers of the Choir : then let a Memorial be made of the Octave and then let a Procession go forth to the Altar of Saint John with Taperers and Thurifers and a boy carrying the Book [before the Priest]⁸³ without a Cross : singing, [to the Image]⁸⁴ *R̄*. Thou, child. [iij. of Matins]⁸⁵ {607}. with its *Ÿ*. [Let the Rulers of the Choir together sing the *Ÿ*. To give knowledge.]⁸⁶ While the *Ÿ*. sung the Priest shall cense the Altar [and then the Image of course of Saint John].⁸⁷*

*Then let the Priest say the *Ÿ*. Thou hast cowned him. [775].*

Prayer.

May the venerable festival of Saint John thy Baptist and martyr, O Lord, we beseech thee,

procure for us the effect of saving help. Through [our Lord].⁸⁸

On returning, of Saint Mary.

C At Compline let all be made as on the Feast of the Holy Trinity. [460].

[*On the Day of Saint John.*] ⁸⁹

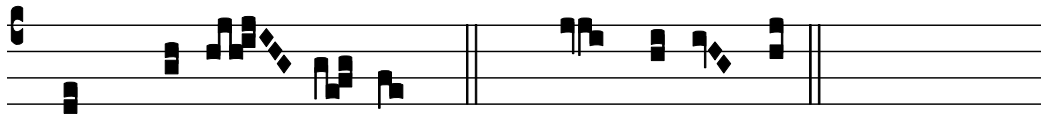
At Matins.

Regem precursoris Dominum. AS:430; 1520-S:4r; 1531-S:58r. ⁹⁰


Invit.
III.  1140.




He King * of the Forerunner of the Lord.



†Come let us a-dore. *Ps.* Come let us praise. 10*.

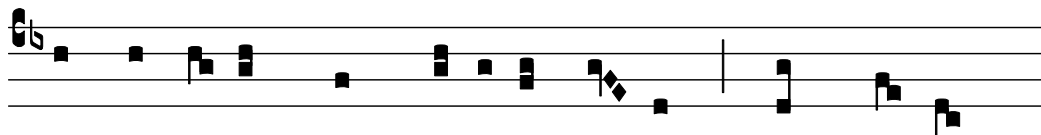
[ *Let this following melody be sung at this Matins only on this Hymn.*] ⁹¹

Antra deserti. 1520-S:4r; 1531-S:68r. ⁹²

Hymn.
I.  8406d.



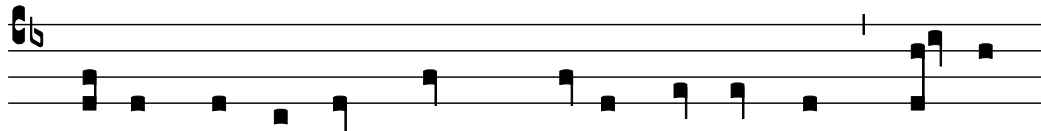
Hou, in thy childhood, to the de-sert ca-vern * Fled-



dest for re-fuge from the ci-ty's turmoil, Where the world's

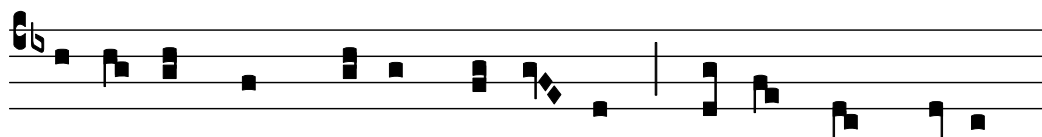


slander might not dim thy lustre, Lonely a-bid-ing.



2. Camel's hair raiment clothed thy saintly members ; Leathern

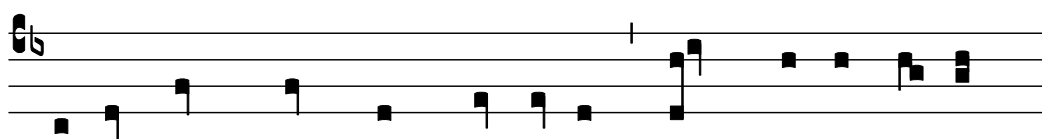
Saint John the Baptist.



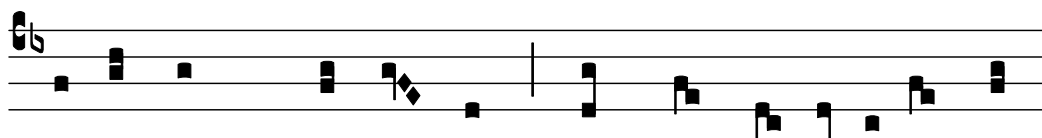
the girdle which thy loins encir-cled ; Lo-custs and honey,



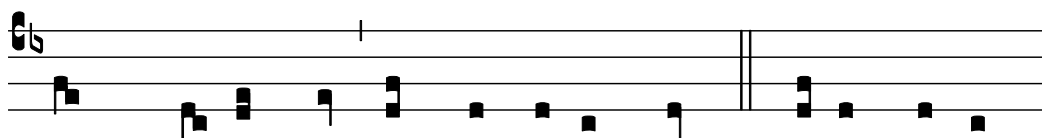
with the fountain-wa-ter, Dai-ly sustain'd thee. 3. Oft in past



ag-es seers with hearts expectant Sang the far-dis-tant



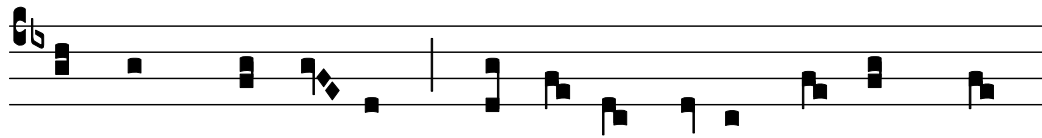
advent of the the Day-Star ; Thine was the glo-ry, as the



world's Re-deermer First to proclaim him. 4. Far as the wide

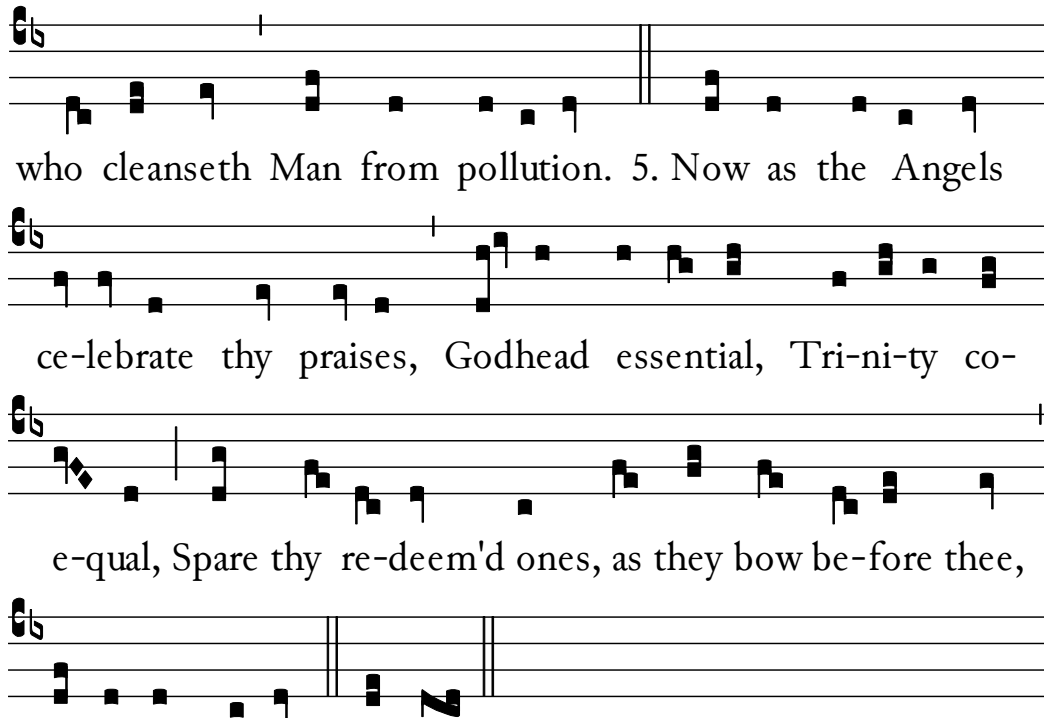


world reacheth, born of women, Ho- li- er was thee none




than John the Bap-tist ; Meetly in wa-ter cleansing Him

Saint John the Baptist.



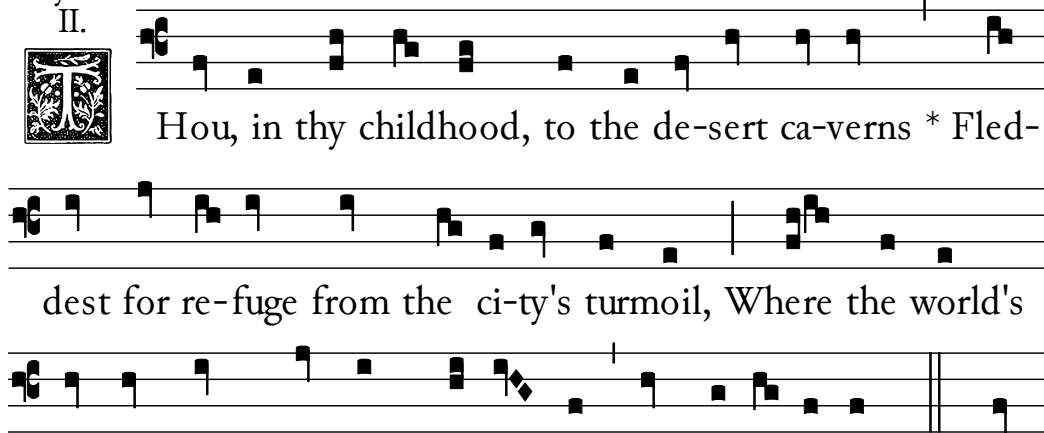
who cleanseth Man from pollution. 5. Now as the Angels
ce-lebrate thy praises, Godhead essential, Tri-ni-ty co-
e-qual, Spare thy re-deem'd ones, as they bow be-fore thee,
Pardon implor-ing. Amen.

[ Let this following melody be sung on this Hymn during the Octave and within the Octave when a Service is made of the Octave.]⁹³

1520-S:4r; 1531-S:68r.

Hymn.

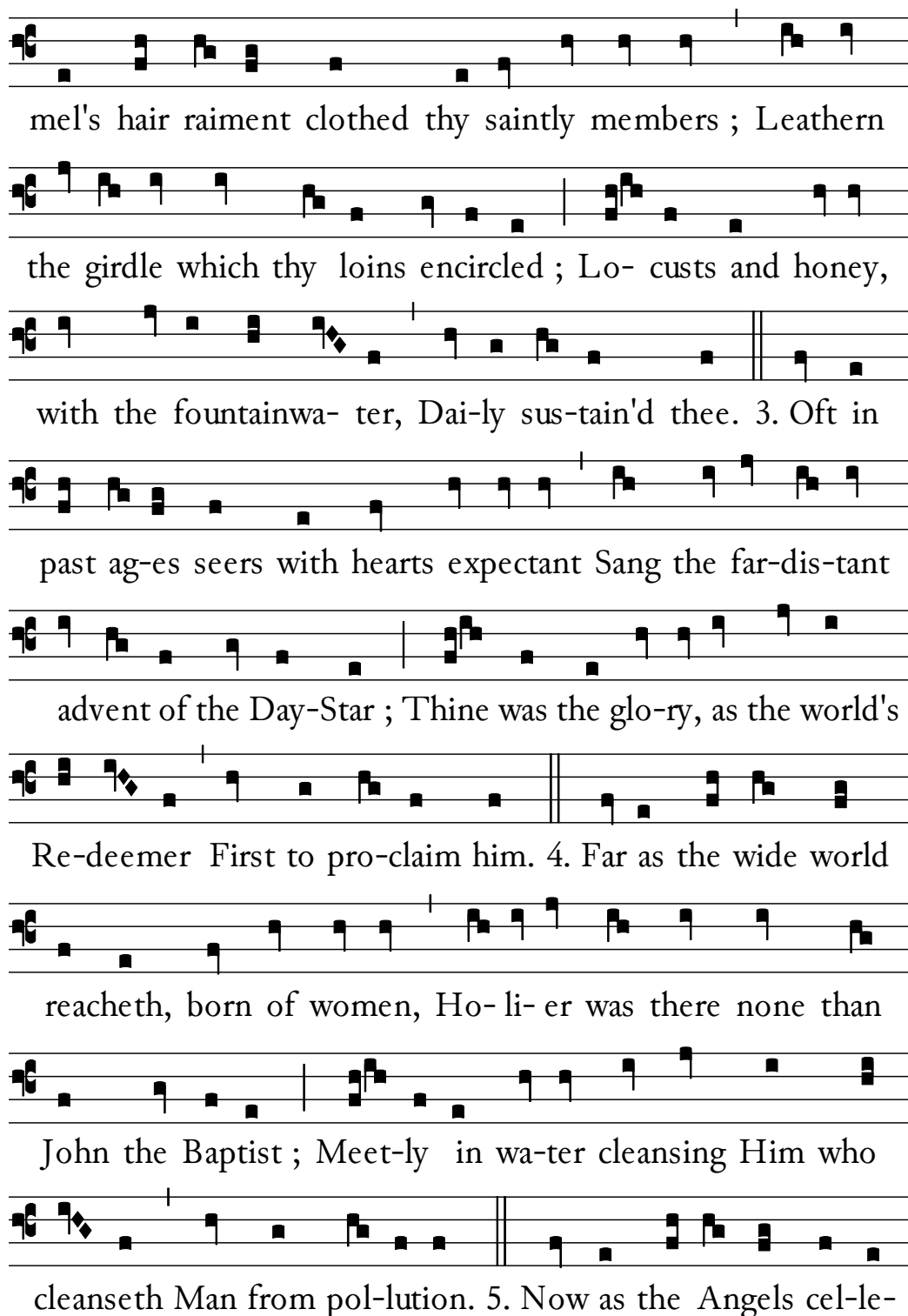
II.



Hou, in thy childhood, to the de-sert ca-vern^s * Fled-
dest for re-fuge from the ci-ty's turmoil, Where the world's
slander might not dim thy lus-tre, Lonely a-bid-ing. 2. Ca-

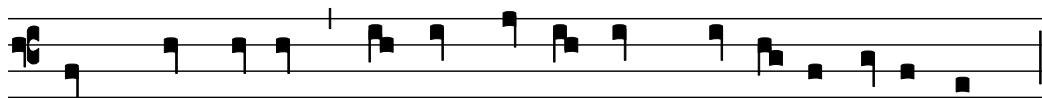
8406d.

Saint John the Baptist.

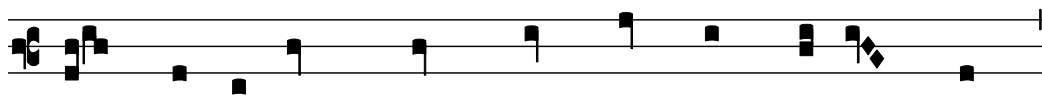


mel's hair raiment clothed thy saintly members ; Leathern
the girdle which thy loins encircled ; Lo- custs and honey,
with the fountainwa- ter, Dai-ly sus-tain'd thee. 3. Oft in
past ag-es seers with hearts expectant Sang the far-dis-tant
advent of the Day-Star ; Thine was the glo-ry, as the world's
Re-deemer First to pro-claim him. 4. Far as the wide world
reacheth, born of women, Ho-li-er was there none than
John the Baptist ; Meet-ly in wa-ter cleansing Him who
cleanseth Man from pol-lution. 5. Now as the Angels cel-le-

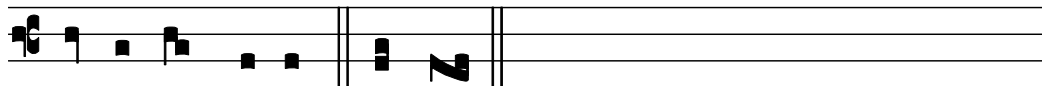
Saint John the Baptist.



brate thy praises, Godhead essential, Tri-ni-ty co-equal ;



Spare thy re-deem'd ones, as they bow be-fore thee,

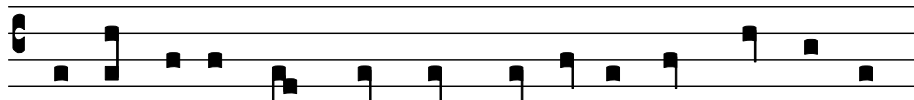


Pardon implor-ing. Amen.

¶ *In the j. Nocturn.*

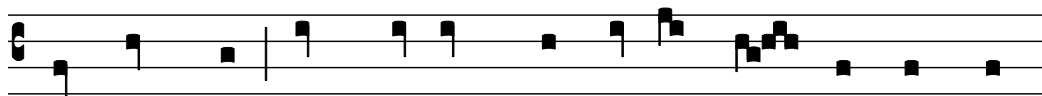
Priusquam te formarem. AS:430; 1520-S:4r; 1531-S:58r.⁹⁴

1. Ant.
VIII.i.

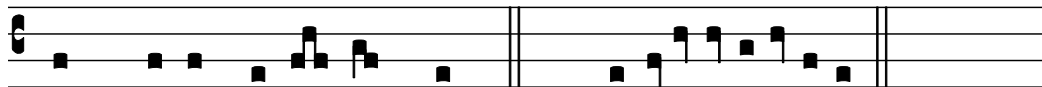


4381.

E-fore I formed thee * in the bowels of thy mother,



I knew thee : and be-fore thou camest forth [out of the



womb] I sancti-fi- ed thee. *Ps.* Blessed is the man. (*j.*) [17].

Ad omnia que mittam. AS:430; 1520-S:4r; 1531-S:58r.⁹⁵

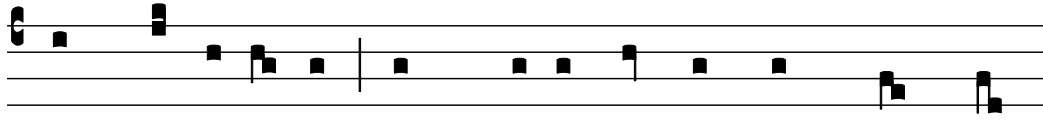
2. Ant.
VIII.i.



1249.

Hou shalt go * to all that I shall send thee, saith the

Saint John the Baptist.



Lord, be not a-fraid : and what I shall command thee, thou



shalt speak to them. Ps. Why have the Gentiles. (ij.) [17].

Ne timeas a facie eorum. AS:430; 1520-S:4v; 1531-S:58r.⁹⁶

3. Ant.
VIII.i.

3862.



E not a-fraid * at their pres-ence, for I am with



thee to de-liv-er thee, saith the Lord. Ps. Why, O Lord, are they multiplied. (iij.) [18].

℣. Thou hast crowned him with glory and honour, O Lord.

[℟?] And hast set him. [775].

*First Lesson. (Augustine, Sermon 21. of the Saints.)*⁹⁷

Today, brethren, we celebrate the birth of Saint John : which we read was never granted to any <other> of the saints. Indeed only the day of the nativity of the Lord and of blessed John is celebrated and honoured throughout the whole world. This one a barren woman bore, the other one a Virgin conceived. In Elizabeth barrenness

was overcome : in blessed Mary the customary method of conception was changed. Elizabeth brought forth a son by knowing a husband : Mary believed the angel and conceived. Elizabeth conceived a man, Mary <conceived> a man. But Elizabeth conceived only a man : while Mary <conceived> both God and man.

Saint John the Baptist.

Fuit homo missus a Deo. AS:430; 1520-S:4v; 1531-S:58v.⁹⁸

1. Resp.

VII.



Here was * a- man sent from God : whose

6750.

[58v.]

name was John : this man came for a wit- ness, to give

testimo- ny of the Light. †And to pre- pare unto

the Lord a perfect peo- ple. ✠. John was in the

de- sert : preach- ing the bap- tism of pe- nance.

6750a.

†And to pre- pare.

Second Lesson.

WHat did John want for himself ? Whence was he interposed ? Whence was he sent ahead ? Great, then is John, to whose greatness the Saviour also beareth testimony, saying, There hath not risen among them born of women a greater than



John the Baptist. He surpassed all, he excelled everyone. He excelleth the prophets : he surpasseth the patriachs. And whosoever hath been born of a woman : is inferior to John. Perchance someone saith, If among all those born of women none is

Saint John the Baptist.

greater than John : John is greater than the Saviour. God forbid. John indeed was born of a woman, but Christ <was born> of a Virgin. This one was brought forth from within a corruptible belly, that one begotten through the flowering of an undefiled

womb. And for this reason, the birth of John is observed along with the nativity of the Lord, lest the Lord should appear outside of the reality of the human condition, if he were not compared to men.

Gabriel angelus apparuit. AS:431; 1520-S:4v; 1531-S:58v.⁹⁹

6757. 2. Resp. VII.  He angel * Gabri- el appear- ed to Za-cha-ry, say- ing, A son shall be born to thee, his name shall be cal- led John †And ma- ny shall re- joice in his na- ti- vi- ty.  He shall be great be-fore the Lord : he shall drink no wine nor strong drink. †And ma- ny.

Third Lesson.

John was sent before the Lord. There was in him so great excellence, and such great grace, that he was thought to be the Christ.

What, then saith he of Christ ? We all have received of his fulness. What is we all ? The prophets, also the patriarchs, the apostles, as many holy

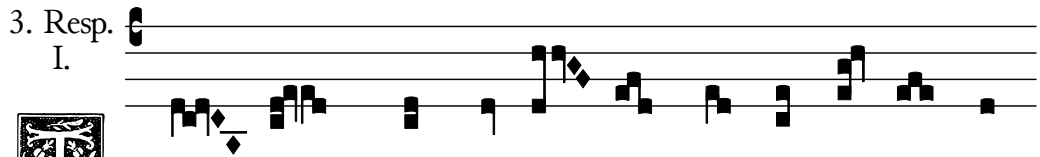
Saint John the Baptist.

people as were sent ahead before the Incarnation, or were sent after the Incarnation : we have all received from his fulness. We are vessels, He is the font. If, then, we have understood the mystery, my brethren, John is a man, Christ is God. Man should be humbled, that God should be exalted, according to what John himself said concerning our Lord, He must increase, while I must decrease. That the man might be humbled :


John was born on the day on which the days begin to decrease. That God might be exalted : Christ was born on the day on which the days begin to increase. It is a great mystery, dealy beloved brethren. For this reason we celebrate the nativity of Saint John, like that of Christ, because the birth itself is full of the mystery of our humility, just as the nativity of Christ is full of the mystery of our loftiness.

Tu puer propheta. AS:431; 1520-S:5r; 1531-S:58v.¹⁰⁰

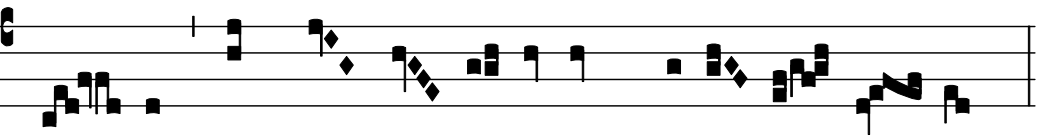
3. Resp. I.



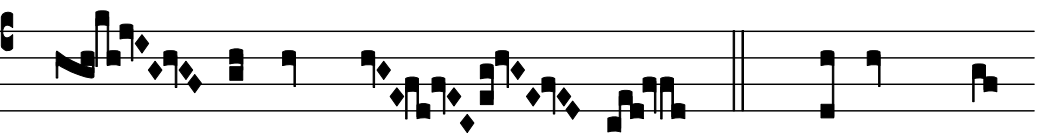
7791.



Hou, child, * shalt be cal- led the prophet of the

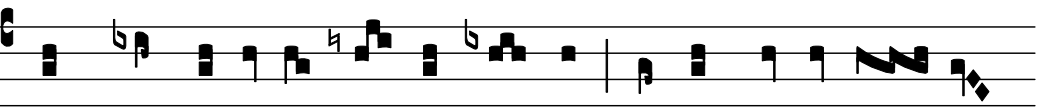


High- est, for thou shalt go be fore the face of the Lord.



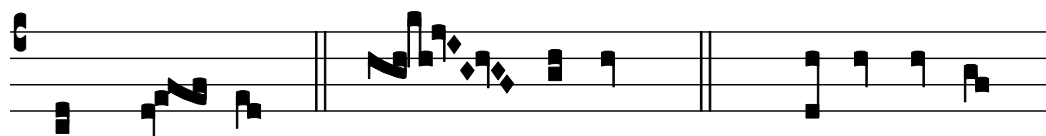
7791a.

†To pre- pare his ways. ⁊. To give know-

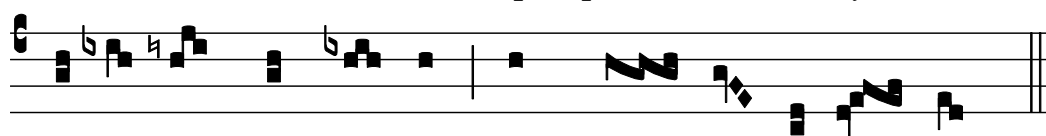


ledge of salvation to his people : unto the remis- sion

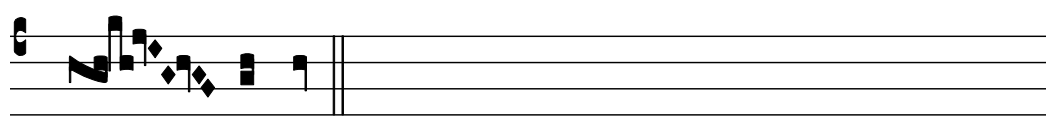
Saint John the Baptist.



of their sins. †To pre-pare. ⁊. Glo-ry be to



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




†To pre-pare.

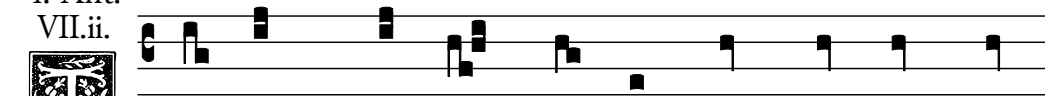
C *In the ij. Nocturn.*

Misit Dominus manum suam. AS:432; 1520-S:5r; 1531-S:58v.¹⁰¹

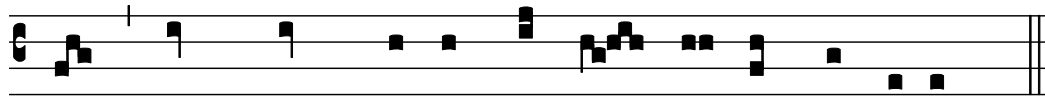
3785. 4. Ant. VII.ii.



He Lord * put forth his hand, and touched my




mouth, and made me a prophet un-to the nations.



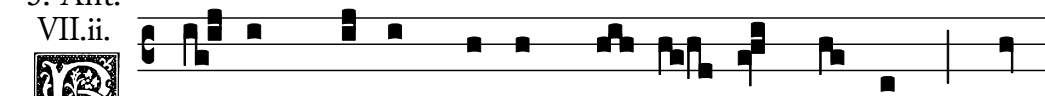
Ps. When I called. (iiij.) [18].

Ecce dedi verba mea. AS:432; 1520-S:5v; 1531-S:58v.¹⁰²

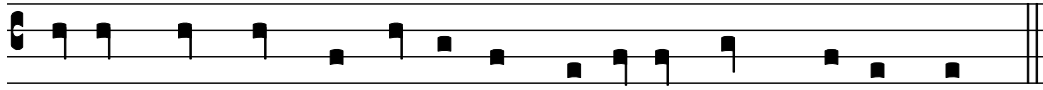
2502. 5. Ant. VII.ii.



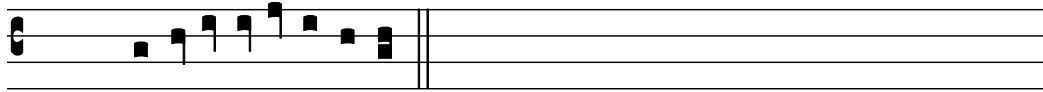
E-hold, * I have giv-en my words in thy mouth : lo,



Saint John the Baptist.



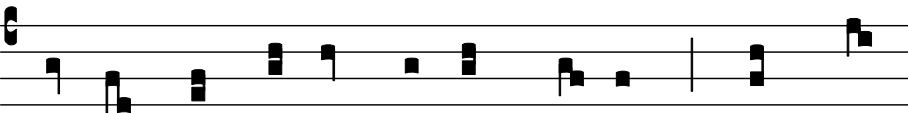
I have set thee this day o-ver the nations and the kingdoms.



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

Dominus ab utero. AS:432; 1520-S:5v; 1531-S:58v.¹⁰³

6. Ant.
VIII.i.

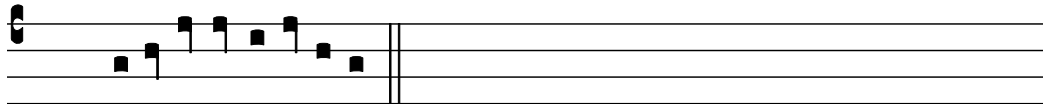


2400.

He Lord hath cal-led me from the womb : from the



bowels of my mother he hath been mindful of my name.



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

∅. Thou hast set, O Lord, upon his head.

[*R.*] A crown [of precious stones].¹⁰⁴

Fourth Lesson.

Brethren, let us be decreased in man, that we may be increased in God. Let us be humbled in ourselves, that we may be exalted in him. Let human presumption be humbled, that divine compassion may increase. For the mystery of this thing is also further fulfilled in the sufferings of both. That man might

be decreased : the head of John is cut off. That God might be exalted : Christ is hanged on a tree. But why our Lord and Saviour saith that blessed John is a light, and why He desireth him to be sent before Him : shall be briefly recounted to the ears of your charity. John was sent before as a voice before the Word, a light


Saint John the Baptist.

before the Sun, a herald before the
Judge, a servant before the Lord, a

friend before the Bridegroom.

*Johannes vocabitur nomen ejus. AS:432; 1520-S:5v; 1531-S:58v.*¹⁰⁵

4. Resp.
IV.

pen0650.  Is name * shall be cal- led John : he shall

drink no wine nor strong drink. †And ma- shall re-joyce

pen0650a. in his na- ti- vi- ty. ✠. He shall go be-

fore the Lord : in the spi-rit and power of E- li-

as. †And ma- ny.

Fifth Lesson.

AND because the darkness of sin and the night of unbelief had oppressed the whole world, and it was not able to see the Sun of Justice, blessed John was sent ahead like a light, that the eyes of the heart, because, being overwhelmed by the bleariness of iniquity, were not able to see the great and true light, at first

they became accustomed to see as it were a slight brightness, so that by degrees, with the cloud being removed, and the moisture of unbelief dispersed, at the coming of Christ they might be gladdened by that heavenly light rather than cast back. Just as thou encouragest bleary eyes to see, if thou shewest the slight

Saint John the Baptist.

[59r.] brightness of a light, and pain them more if thou bringest in a strong light : so it is with our Lord and Saviour, who is the true light, unless he had

first sent blessed John as a light, the entire world could not have endured his brightness.

Ipse preibit ante illum. AS:432; 1520-S:5v; 1531-S:59r.¹⁰⁶

5. Resp.

VIII.



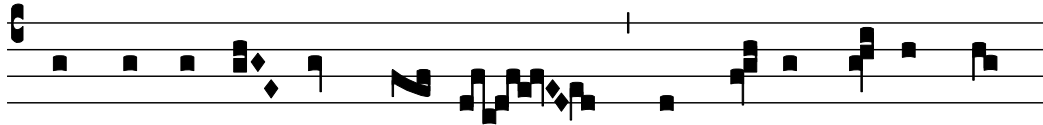
E shall go * be-fore him in the spi- rit and



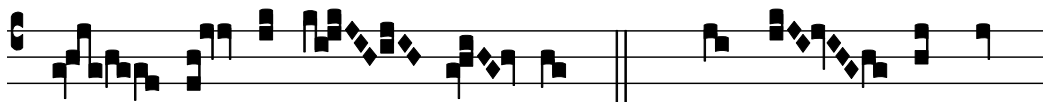
pow- er of E- li- as. †That he may turn the hearts of



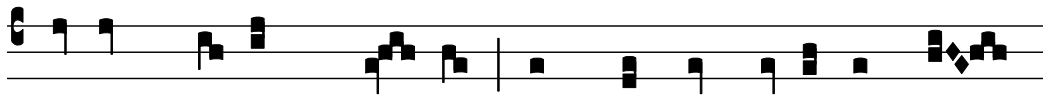
the fa- thers to the child- ren, and the incre-du-lous



to the wisdom of the just, to pre-pare unto the



Lord a perfect peo- ple. ∕. He shall be great



be-fore the sight the Lord : and he shall be fil-led with



the Ho-ly Ghost. †That he may turn.

6991.

6991a.

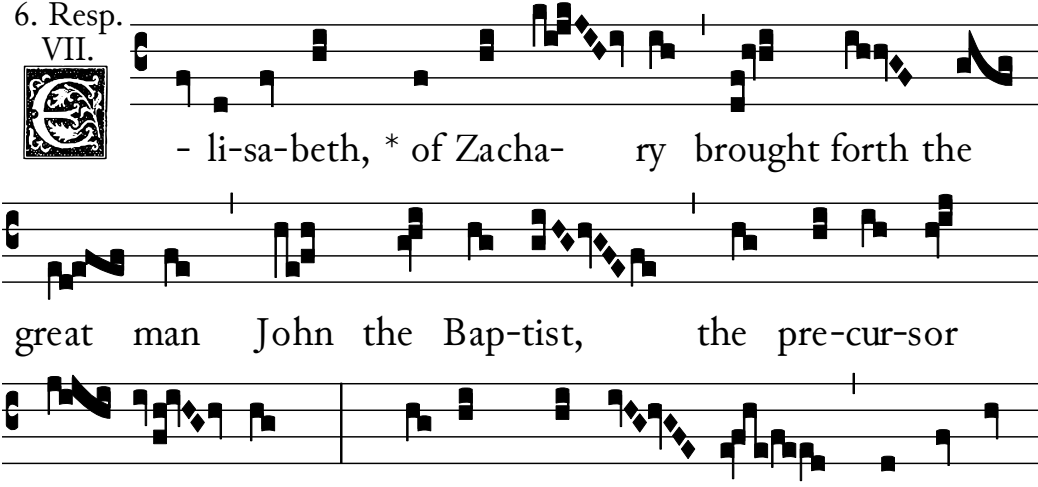
Lesson vj.

LEt John speak and say, I am the voice of one crying out in the wilderness. He was a voice, because he was filled with the Spirit of the Word of God. For just as the word of a voice is transmitted to a listener by a certain agency or vehicle : so John, in speaking of Christ, was the agent and bearer of the Word. Saint John, I say, shewed in himself a type of the law, who pointed out Christ from afar by signs : and for this reason he sent two of his disciples to Christ. Those two disciples which were sent by John to Christ are perhaps the two peoples : one of

whom believed from among the Jews, the other from among the Gentiles. John pointeth to Christ, the law sendeth over to grace : and desireth the ancient truth to be built upon through the faith of the Gospel. We therefore, dearly beloved brethren, that we may be able to celebrate such a holy festival not only with bodily, but also with spiritual joy, let us prepare our minds to keep peace with all, let us restrain ourselves with all our strength from all scurrility or immodest speech, for the love of God and zeal for holy discipline.

Elizabeth Zacharie. AS:433; 1520-S:6r; 1531-S:59r.¹⁰⁷


6652. 6. Resp. VII.



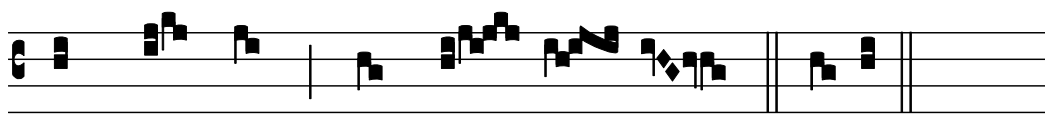
- li-sa-beth, * of Zacha- ry brought forth the
 great man John the Bap-tist, the pre-cur-sor
 of the Lord. †Who hath pre-par- ed the way of

Saint John the Baptist.

6652a.



the Lord in the de- sert. ⁊ There was a man

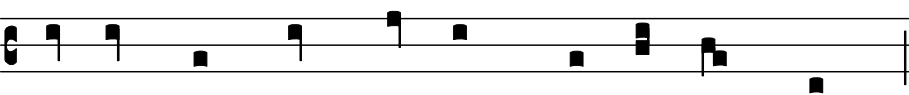


sent from God : whose name was John. †Who hath.
⁊ Glory be to the Father. 105*. †Who hath.

C *In the Third Nocturn.*

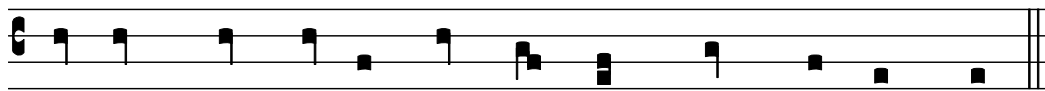
Posuit os meum Dominus. AS:433; 1520-S:6r; 1531-S:59r.¹⁰⁸

7. Ant.
VII.ii.



4345.

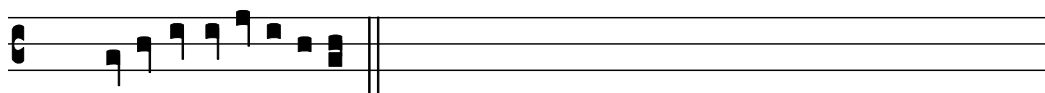
He Lord hath made my mouth * like a sharp sword :



under the sha-dow of his hand hath he hid me.



under the sha-dow of his hand he hath pro- tected me.



Ps. In the Lord I put my trust. (x.) [25].

Formans me ex utero. AS:433; 1520-S:6r; 1531-S:59r.¹⁰⁹

8. Ant.
VIII.i.



2891.

He Lord formed me * from the womb to be his ser-

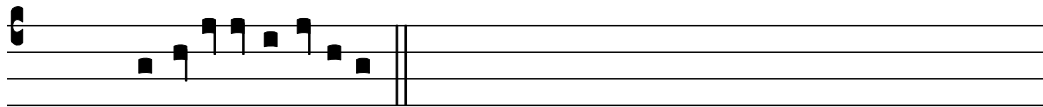
Saint John the Baptist.



vant : to be a light of the Gen-tiles, that I might be



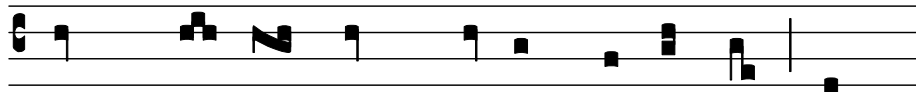
his salva-tion from the farthest parts of the earth.



Ps. Lord, who shall dwell. (*xiv.*) [29].

Reges videbunt. AS:433; 1520-S:6v; 1531-S:59r.¹¹⁰

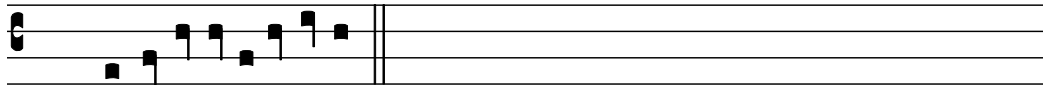
4595. 9. Ant.
VIII.ii.



Kings shall see, * and princes shal rise up : and



a-dore the Lord thy God, who hath chos-en thee.



Ps. It is good to give praise. (*xcj.*) [325].

V. The just shall flourish like the palm tree.

[*R.*] He shall grow up [like the cedar of Libanus].¹¹¹

¶ According to Luke j. [57-68]. [*Lesson vij.*]



AT that time : Elizabeth's full time of being delivered was come, and she

brought forth a son. And her neighbours and kinsfolks heard that the Lord had shewed his great mercy towards her : and they congratulated with her. And that which followeth.

*A Homily of the Venerable Bede, Priest
(14. second book).¹¹²*

THe birth of the forerunner of the Lord, just as history revealeth in the reading of the most holy Gospel, shineth forth in the sublimity of many miracles : because doubtless it was fitting that he, concerning which a greater hath not risen among them that are born of women, greater than the other saints in himself, quickly arising, might be illuminated in radiance of virtues. The elderly and long-barren parents rejoice in the gift of a most noble offspring : to that father, whose unbelief had rendered dumb, for the greeting of the herald

of a new grace, the mouth and tongue are opened up. Not only is the faculty of blessing God restored, but the power of prophesying is also increased by it. Rightly the holy church throughout the whole world, which celebrateth the victories of so many blessed martyrs, for which they have earned entry into the heavenly kingdom, of this only birthday, in addition to the day of the nativity of the Lord it is customary to celebrate, which is by no means believed to have come into practice without evangelical authority. But thou.

Innuebant patri ejus. AS:434; 1520-S:6v; 1531-S:59r.¹¹³

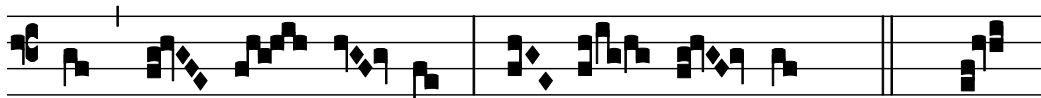
7. Resp.
II.



Hey made signs * to his fa- ther, how he would



have him cal- led, and demand-ing a writ- ing ta-



ble, he wrote, say- ing. John is his name. ⁊. Za-

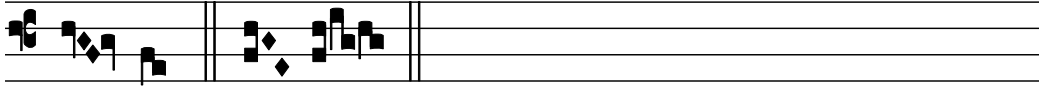


cha-ry's mouth was open- ed : and he prophe- si- ed,

6970.

6970a.

Saint John the Baptist.



say- ing. John is.

Eighth Lesson.

Ut <this> is to be kept in mind more attentively, because, as an angel appearing to the shepherds at the birth of the Lord saith, Behold, I bring you good tidings of great joy, that shall be to all the people, for this day, is born to you a Saviour, who is Christ the Lord : thus also an angel to Zachary at the birth of the aforesaid John, And thou, it saith, shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord. Rightly therefore is the feast of the nativity of each celebrated with devotion. Yet in the one, as in Christ the Lord, as in the Saviour of the world, as in the birth of the Son of God Almighty, as in the birth of Justice alone, joy is preached unto all the people : in the other, as in the

[59v.]

precursor of the Lord, in the excellent servant of God, in the rising of a burning and the beaming lamp, many are said to have rejoiced. He is said to be great before the Lord : of him the Prophet testifieth that great is the Lord, and greatly to be praised, and of his greatness there is no end. This one, turning aside from the fellowship of sinners, abstained from all that can be intoxicating : that One, having conversed among sinners, remained free from every sin. He thence is filled with the Holy Spirit from his mother's womb : in him dwelleth the whole fulness of the Godhead bodily, who, by the gift of his Spirit, hath consecrated to himself the habitation of a Virgin's womb, in which he might receive flesh.

Precursor Domini venit. AS:434; 1520-S:6v; 1531-S:59v.¹¹⁴

7420. 8. Resp. VIII.

He pre-cursor* of the Lord com- eth, of whom him-

Saint John the Baptist.

self bore wit-ness. †None is greater among them that
 are born of wo- men than John the Bap-tist. ✂. This
 one is indeed a prophet and more than a pro-phet : of
 whom the same say- eth. †None is.

7420b.

Ninth Lesson.

John, preaching, in his time converted many of the children of Israel to the Lord : Christ ceaseth not to convert every day many from all nations of the world to his faith and charity, enlightening <them> inwardly. John having been born, the neighbours and kinsmen of his mother rejoiced, because the Lord had magnified his mercy with her : and the Church rejoiced at the birth of the Lord, because the time of his mercy had come : the angelic spirits which are his neighbours and kinsmen, the citizens to be sure of the same heavenly country which she

herself awaiteth, and which also singeth a hymn of glory to God, what she would do throughout the world, the former themselves prompted from the heavens. Rightly therefore is his birth celebrated, who by such a power of greatness was nigh to the works of the Lord. The solemnity of that birth is rightly celebrated, the excellence of whose life is so sublime, that whatever is more sublime than that, there is no doubt such indeed transcendeth the nature of man. Since, then, we celebrate the birthday of the blessed precursor of the Lord today : it


Saint John the Baptist.

behooveth that we who have received the harbinger of eternal salvation, should likewise seek him as our helper in prayer. We ask him, therefore, to obtain by interceding, that we may attain to the light, life

and truth, to the one to whom he hath borne witness, Jesus Christ our Lord, who liveth and reigneth with God the Father in the unity of the Holy Ghost, God. For ever and ever, amen.

Inter natos mulierum. AS:434; 1520-S:7r; 1531-S:59v.¹¹⁵

9. Resp.
I.

6979.  - mong them * that are born of wo- men, there

hath not ris-en a great- er than John the Bap- tist.

†Who hath pre-par- ed the way of the Lord in the

6979a. de- sert. ∞. There was a man sent from God. whose

name was John. †Who hath pre-par- ed.

∞. Glory be to the Father. 103*. †Who hath prepared.

[*Before Lauds.*]

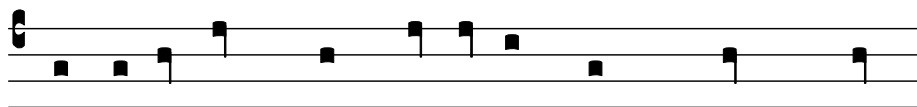
∞. There was a man sent from God.

[∞.] Whose name [was John].¹¹⁶

¶ *At Lauds.*

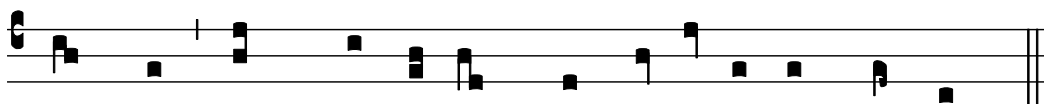
Elizabeth Zacharie. AS:435; 1520-S:7r; 1531-S:59v.¹¹⁷

1. Ant.
III.iv.

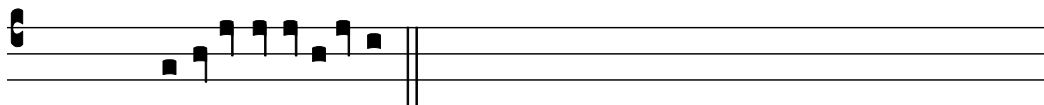


2639.

- lí-za-beth * of Zacha-ry brought forth the



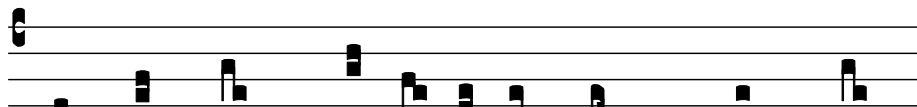
great man John the Baptist, the pre-cursor of the Lord.



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

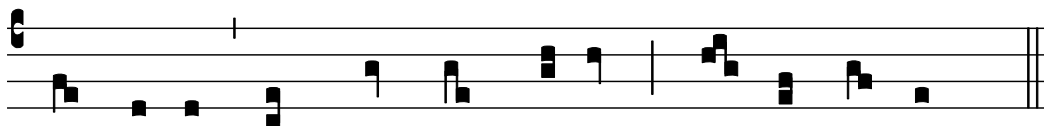
Innuebant patri ejus. AS:435; 1520-S:7r; 1531-S:59v.¹¹⁸

2. Ant.
IV.iii.

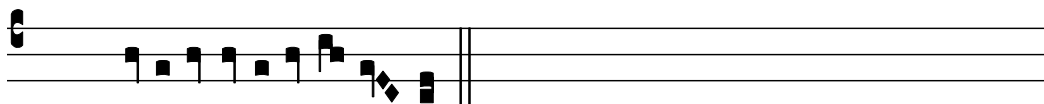


3353.

Hey made signs * to his father, how he would have



him cal-led, and he wrote, say-ing : John is his name.



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

Johannes vocabitur nomen ejus. AS:435; 1520-S:7r; 1531-S:59v.¹¹⁹

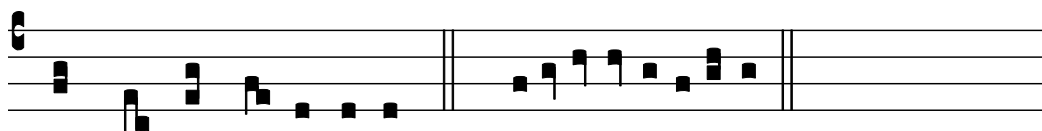
3. Ant.
I.i.



3504.

Is name shall be cal-led John : and ma-ny shall re-

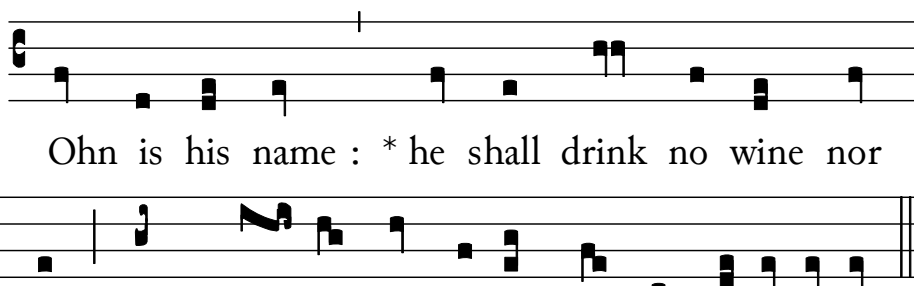

Saint John the Baptist.



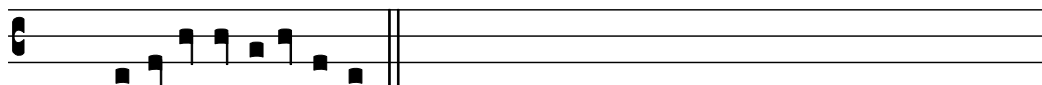
joice in his na- ti- vi- ty. *Ps.* O God, my God. (*lxij.*) [54].

Johannes est nomen ejus. AS:435; 1520-S:7v; 1531-S:59v.¹²⁰

3498. 4. Ant.
VIII.i.





Ohn is his name : * he shall drink no wine nor
strong drink : and ma- ny shall re-joice in his na- ti- vi- ty.



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

Iste puer magnus. AS:435; 1520-S:7v; 1531-S:59v.¹²¹

3431. 5. Ant.
I.vi.



His child * shall be great be-fore the Lord : for his
hand is also with him. *Ps.* Praise ye the Lord. (*cxlviij.*) [56].

Chapter. (*Isaias xlix.* [1]).

Give ear, ye islands, and hearken,
ye people from afar, the Lord
hath called me from the womb : from

the bowels of my mother he hath
been mindful of my name.

Saint John the Baptist.

O nimis felix. HS:156r; 1520-S:7v; 1531-S:59v.¹²²

Hymn.
IV.



more than blessed, * me-rit high attaining, Pure
as the snow-drift, inno-cent of e-vil, Child of the de-sert,
mighti- est of martyrs, Greatest of prophets. 2. Thirty-fold
increase some with glo-ry crowneth ; Sixty-fold fruit-age
prize for others winneth ; Hundred-fold measure, thrice re-
peated, decks thee, Blest one, for guerdon. 3. O may the
virtue of thine intercession, All stony hardness from our
hearts expel-ling, Smooth the rough plac-es, and the crooked

8406h.

Saint John the Baptist.

The musical notation consists of ten staves of music, each with a treble clef and a common time signature. The notes are represented by square black symbols. The music is divided into sections by double bar lines. The lyrics are printed below the corresponding staves of music.

straighten, Here in the de-sert. 4. Thus may our gracious

Mak-er and Re-deemer, Seeking a station for his halllow'd

footsteps, Find, when he cometh, temples unde-fil-ed,

Meet to re-ceive him. 5. Now as the Angels ce-lebrate thy

praises, Godhead essential, Tri-ni-ty co-equal ; Spare thy re-

deem'd ones, as they bow be-fore thee, Pardon implor-ing.

Amen.

℣. The just shall spring forth [as the lily.

℟. And shall flourish for ever before the Lord].¹²³

Then let the Antiphon on the Benedictus. be begun by someone of the Superior Grade : and let it be sung through by the Choir until this word, benedictus. before the Psalm is intoned.

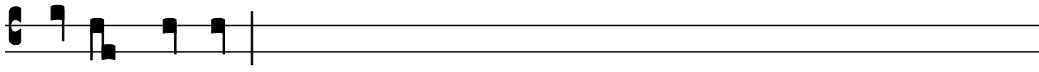
Saint John the Baptist.

Apertum est os Zacharie. AS:435; 1520-S:7v; 1531-S:59v.¹²⁴

Ant.
VIII.i.



Acha-ry's mouth * was o-pen-ed, and he prophe-



si- ed, say-ing :

[Here let the Psalm be intoned.]¹²⁵



Blessed be the God of Is-ra- el. *Ps.* Blessed be the Lord. 71*.

Prayer.



God, who hast made this day
honourable to us by the nativity
of blessed John : grant unto thy
people the grace of spiritual joy, and

direct the minds of all the faithful [60r.]
into the way of eternal salvation.
Through our Lord.

¶ *At j.*

Ant. Elizabeth. *j.* of *Lauds.* {619}.

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

Ant. Thanks be unto thee. [119].

Ps. Quicunque. [119].

If this Feast should fall within the Octave of the Trinity then let the Antiphon O most holy and blessed. [119]. be sung on the Psalm Quicunque.

¶ *At iij.*

Ant. They made signs. [*ij.* of *Lauds.*]¹²⁶ {619}.

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

Chapter. Give ear, ye islands. {612}.

The *R̄R̄*. and *ŸŸ*. of the Common of One Martyr are said at all the Hours. [813].

¶ *At vj.*

Ant. His name shall be called. *ijj. of Lauds.* {619}.

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

Chapter. (*Isaias xlix.* [5; 6.]).

T Hus saith the Lord, that formed me from the womb to be his servant, I have given thee to be the		light of the Gentiles, that thou mayest be my salvation even to the farthest part of the earth.
--	--	---

¶ *At None.*

Ant. This child. *v. of Lauds.* {620}.

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

Chapter. (*Isaias xlix.* [7]).

K ings shall see, and princes shall rise up : and adore the Lord		thy God who hath chosen thee.
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¶ *At Second Vespers.*

Ant. Elizabeth. {619}.

Ferial Psalms.

Chapter. Give ear, ye islands. {620}.

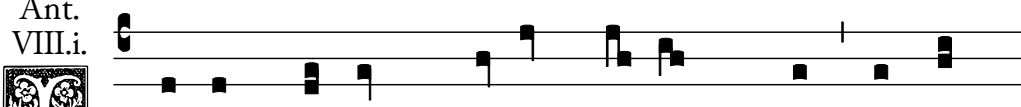
R̄. Thou, child. *as above ij.* {607}.

Hymn. O for thy spirit. {593}.

Ÿ. There was a man. {597}.

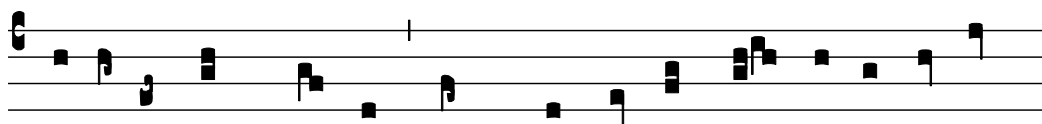
Factum est in die octavo. AS:436; 1520-S:8r; 1531-S:90r.¹²⁷

201780. Ant.
VIII.i.



CT came to pass * that on the eighth day they came

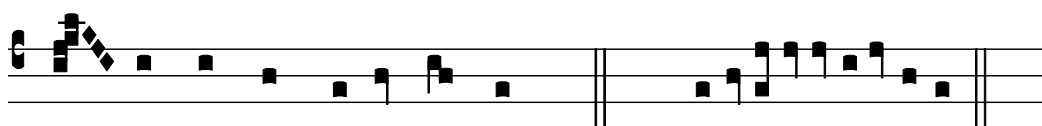
Saint John the Baptist.



to circumcise the child, and they cal-led him by his father's



name, Zacha-ri- as, and his mother answer-ing, said : Not



so, but he shall be cal-led John. *Ps.* My soul doth magnify.

72*.

Prayer. O God, who hast made this day. {623}.


Daily during the Octave when a Service is made of Saint John, at Matins the Invitatory, Hymn, Antiphons, Psalms, and Verse, as on the first day. The V̄V̄. and R̄R̄. are said according to the order of the Nocturns in such a way that the R̄. Before I formed thee. shall be the iij. R̄. likewise on the Sunday within the Octave, in the ij. Nocturn when the middle Lessons are made of Saint John.

¶ *Second Day.*

(xxv. June.)

℣. Thou hast crowned him. [775].


Lesson j.

 He present festival, dearly beloved brethren, of the nativity of John the Baptist being venerated sanctifieth twice : who thus hath been directed into this world by divine dispensation, so that not only might he be exalted in prophetic glory, but that through him the proclamations of all the prophets might be confirmed. Nor unjustly do

we now venerate him with special honour, who most lately by a certain special grace prophesied the Redeemer of the world, that he was the first to point him out. For he alone of the prophets merited first to see with his own eyes, and to proclaim our Lord Jesus Christ <to be> present, whom others foresaw in long future ages.

℣. There was a man. *as above j.* {605}.

Lesson ij.

 Or at the Lord coming to baptism, as the most holy Gospel reporteth, the blessed Baptist burst forth in this expression, Behold the Lamb of God : behold him who taketh away the sin of the world. For this reason of course he was called more than a prophet by the Saviour, because all the others were heralds of Christ who was hitherto to come : but this most approved man cometh as the champion of the Lord present¹²⁸ at hand. He is more than a

prophet, by whose hands the Son of God lowered himself to be baptized, which was performed by none of the prophets. He is more than a prophet, whose prerogative of merits is so great, that at one and the same moment he dipped the arbiter of heaven and earth in water in the Jordan, likewise he discerned the Holy Ghost in a dove, and he heard the voice of the Father coming from heaven.

℣. The angel Gabriel. *ij.* {606}.

Third Lesson.

This is, brethren, that John, whom the prophet Isaiah foretold by the inspiration of God, saying, The voice of one crying in the desert : prepare ye the way of the Lord. How fitting, brethren, was the aforementioned voice of blessed John, which was both herald sent by the heavenly Word and witness. This is he, whose name and merit is foretold¹²⁹ by the angel Gabriel. This is he who by the sentence of heavenly

judgement hath been placed ahead of all mortals : with the Lord saying, There hath not risen among them that are born of women a greater than John the Baptist. And it is beautifully said, that there is no greater among the children of women : seeing that He was by all means greater than John, who was born of a Virgin. But thou, [O Lord, have mercy upon us].¹³⁰

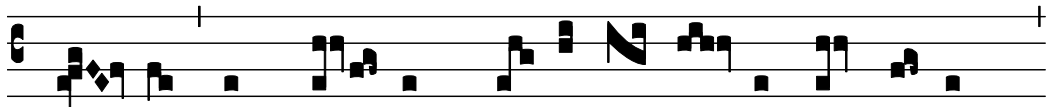
Priusquam te formarem. AS:434; 1520-S:8r; 1531-S:60r.¹³¹

Resp.
VII.

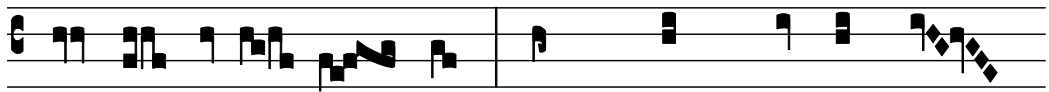


7435.

E- fore * I formed thee in the bel-ly, I



knew thee, and be- fore thou camest forth out of the womb,



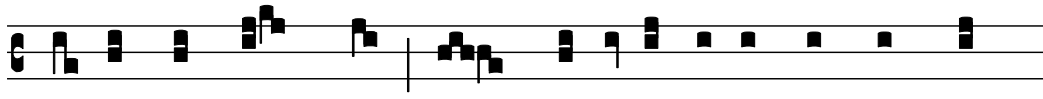
I sanc-ti-fi- ed thee. †And made thee a pro-



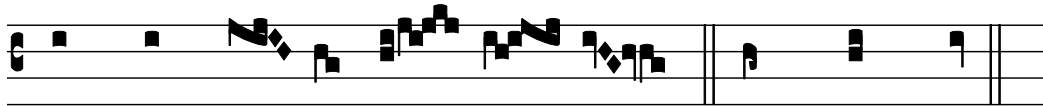
7435c.

phet unto the na- tions. ⁊. Thou shalt go to all

Saint John the Baptist.



that I shall send thee : and whatso-ev-er I shall command



thee, thou shalt speak un- to them. †And made thee.

℣. Glory be to the Father. 105*. †And made thee.

Ps. Te Deum. [47].

℣. There was a man. {618}.

● *At Lauds this single Antiphon, Elizabeth. j. of Lauds. {619}.*

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

Chapter. Give ear, ye islands. {620}.

Hymn. O more than blessed. {621}.

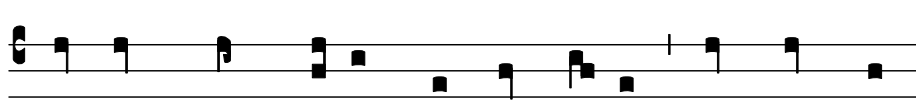
℣. The just shall spring forth. {622}.

[60v.] *Let the following Antiphons be sung within the Octave at Vespers and at Matins on the Pss. Magnificat. and Benedictus. or at the Memorial of Saint John : when a service is made of another Saint, with repetition of the same : and always with this ℣. There was a man sent. {618}.*

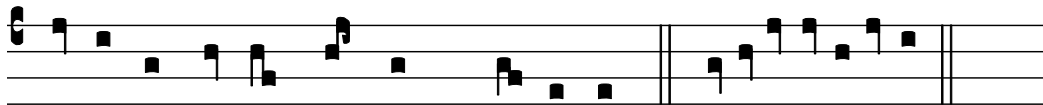
Then let be said the Memorials that follow : when the Octave is without Rulers of the Choir.

Inter natos mulierum. AS:436; 1520-S:8v; 1531-S:90v.

3770. 1. Ant.
III.iv.



- mong them that are born of women there hath not



ris-en a greater than John the Baptist. S. A. E.

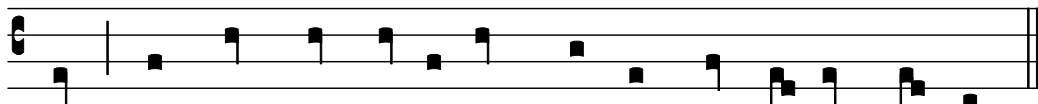
Saint John the Baptist.

Tu puer propheta. AS:436; 1520-S:8v; 1531-S:90v.¹³²

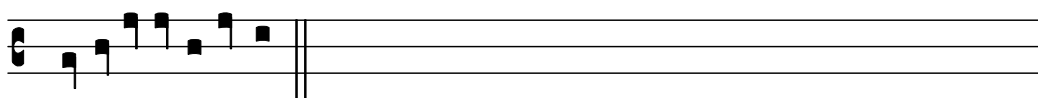
2. Ant.
III.iv.



Hou, child, * shalt be cal-led the prophet of the High-



est : for thou shalt go be-fore the Lord to pre-pare his ways.



S. A. E.

5218.

Puer qui natus est nobis. AS:436; 1520-S:8v; 1531-S:90v.¹³³

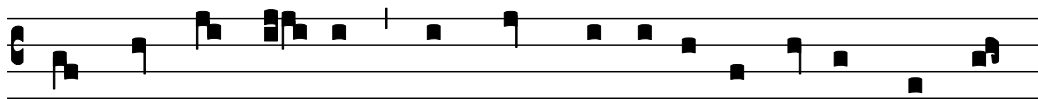
3. Ant.
VII.iv.



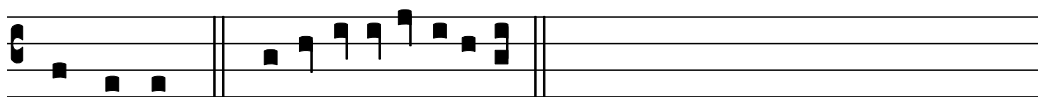
His child * that is born to us is more than a prophet :



for this is he of whom the Saviour saith : Among them that



are born of wo-men, there hath not ris-en a greater than John



the Baptist. S. A. E.

4412.

Saint John the Baptist.

Ex utero senectutis. AS:436; 1520-S:9r; 1531-S:90v.

2753. 4. Ant.
Ii.

Rom the womb of the ag-ed * and barren, was born
John, the forrunner of the Lord. S. A. E.

Pro eo quod non credidisti. AS:437; 1520-S:9r; 1531-S:90v.¹³⁴

4382. 5. Ant.
VI.

E-cause thou hast non be-liev-ed my words, thou
shalt be dumb : and shalt not be able to speak, until the
day of his na-ti-vi-ty. S. A. E.

And then at the Memorial let this Verse, There was a man. {618}. always be said, whether at Vespers or at Matins with this Prayer, O God, who hast made this day. {623}.

Then let be made a Memorial of the Cross and of Saint Mary : and of All Saints : because the Octave is without Rulers of the Choir.

¶ *At j. Ant. Elizabeth. j. of Lauds. {619}. Ps. Save me, O Lord. (liij.) [114].*

¶ *At iij. and at the other Hours let the Antiphons, Chapters, R̄R̄. and V̄V̄. together with the Prayer : be said as on the first day. {633}.*

☩ *Saints John and Paul, Martyrs.*

(xxvij. June.)

At Vespers.

Ferial Antiphons and Psalms.

Chapter. (Ecclesiasticus xliv. [10.])

These were men of mercy, whose good things continue with their seed,
godly deeds have not failed : their posterity are a holy inheritance.

Hymn. The merits of the saints. [836].

℟. Be glad in the Lord. [839].

*Isti sunt due olive. AS:437; 1520-S:9r; 1531-S:60v.*¹³⁵

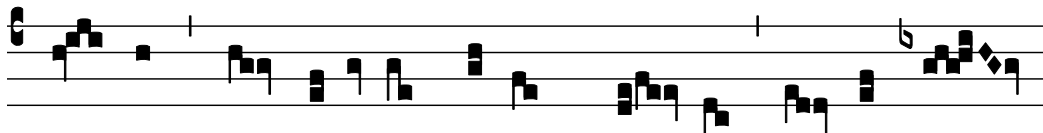
Ant.
I.v.



These are two * o-live trees and two candlesticks shin-



ing be-fore the Lord, they have pow-er to shut heaven



with clouds, and to open the gates there- of, for their tongues



are made the keys of heaven. *Ps.* My soul doth magnify. 55*.

3438.

Prayer.

WE beseech thee, O almighty God : that a twofold joy may await us on this day's festival : which proceedeth from the glorification of

blessed John and Paul : whom one faith and passion made to be truly twins. Through our Lord.

Memorial of Saint John.

Ant. Thou, child. *as above ij.* {629}.

℟. There was a man. {610}.

Prayer. O God, who hast made this day. {623}.

Then let the usual Memorials be said.

At Compline let all be made as on Simple Sundays during the year.

¶ *At Matins.*

Invitatory. The wonderful God. *in the Common.* [842].

Ps. Venite. 13*.

Hymn. The merits of the saints. *in the Common.* [836].

The Antiphons and Psalms of the Common of Many Martyrs.

℟. Be glad in the Lord. [839].

Let three Lessons be made without Rulers of the Choir.

First Lesson.

THe most wicked Julian having been made Caesar : it came to him that Paul and John, who were chamberlains of Constantia, daughter¹³⁶ of Constantine, refreshed crowds of poor Christians every day in their house. Who, with him calling them : said to them, You ought to consider that you were brought up in the royal court,

you ought not to be absent from my side : that I might have you among the first in my palace. But they said, We are Christian men : and we worship the God which hath made heaven and earth. But we fear thy friendship, lest we should incur the enmity of the eternal God. And therefore we want you to know : that we shall never come to thy house,

Saints John and Paul, Martyrs.

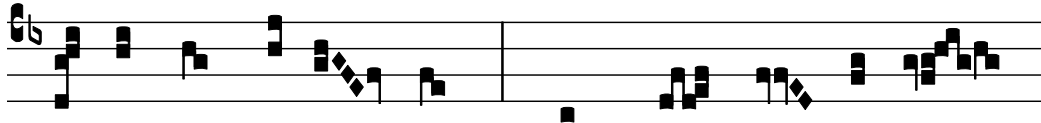
never to thy palace.

Paulus et Johannes. AS:437; 1520-S:9v; 1531-S:60v.¹³⁷

1. Resp.
IV.

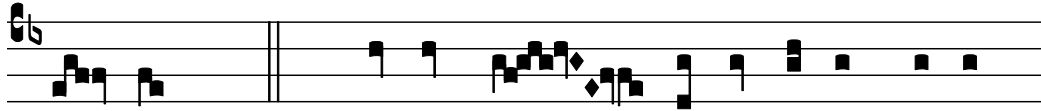


Aul * and John said to Ju- li- an,



sar0652.

We worship the one God. †Which hath made heaven

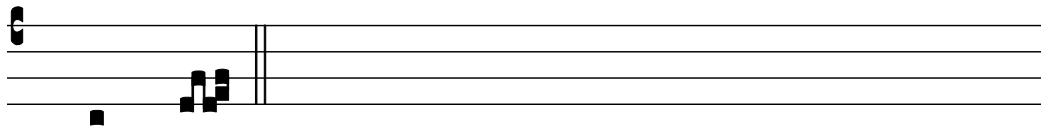


sar0652a.

and earth. ⁊. We set not a-ny person be-fore



thee at a-ny time : we set God be- fore thee.



†Which hath.

Second Lesson.

JULIAN said, Think ye that the Christians will make martyrs of you ? Having said this, he arose in anger, saying, When the tenth day hath passed, coming to me voluntarily, I shall have you as friends : but not coming, I shall punish you as public enemies. Then the holy men, inviting the Christians to them,

ordered that they might have of all that they would leave behind. Now on the eleventh day Terentianus was sent to them with soldiers. Who, coming in, said unto them, Our lord Julian hath sent to you a small golden statue of Jove, that you may adore it. Which if you shall not do, you shall both be slain by the sword. John and


Saints John and Paul, Martyrs.

Paul said, If thy lord is Julian, have peace with thy lord. To us however there is no other God, except the one

God, the Father and the Son and the Holy Ghost.

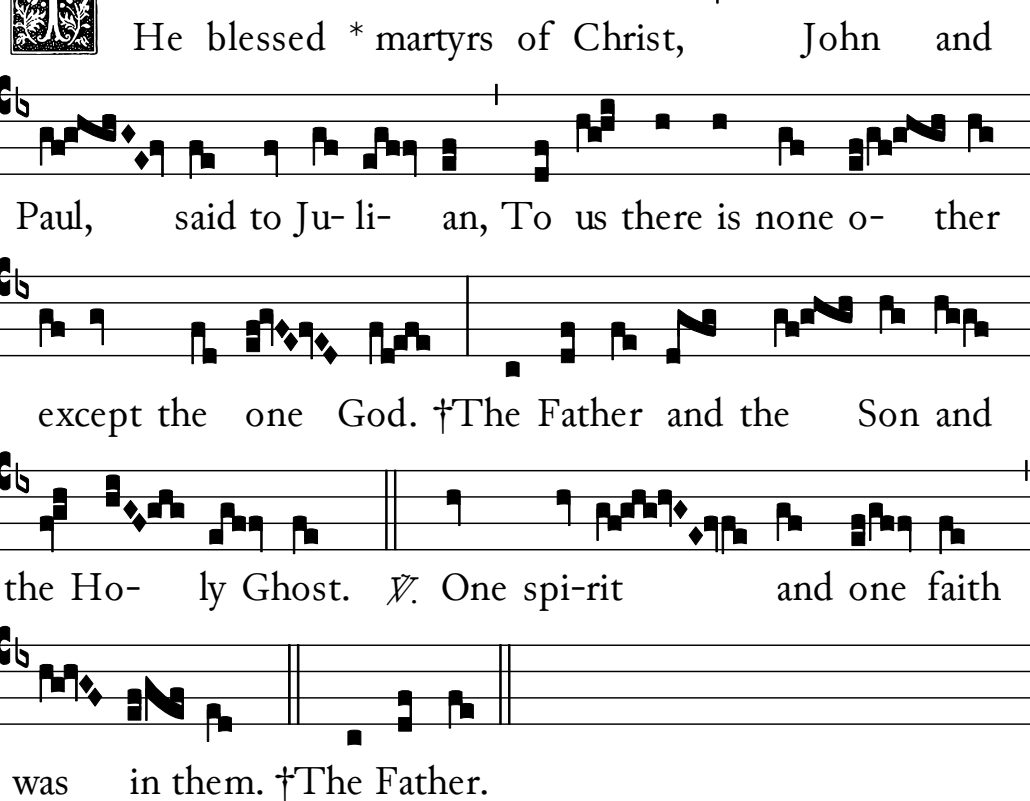
*Beati martyres Christi. AS:437; 1520-S:9v; 1531-S:60v.*¹³⁸

6178. 2. Resp. IV.



T He blessed * martyrs of Christ, John and Paul, said to Ju- li- an, To us there is none o- ther except the one God. †The Father and the Son and the Ho- ly Ghost. ⁊. One spi-rit and one faith was in them. †The Father.

6178a.



Lesson iij.

Terentianus therefore, wishing to please Julian, and to punish them without uproar : caused a pit to be made within their house. And when he had beheaded them : he ordered their bodies to be immediately shrouded and buried.

After this, Julian having been killed, and Jovinian, a most Christian man having been made emperor : the church was declared openly, and the Christian religion began to grow and rejoice. Now the son of Terentianus, having been vexed by a devil, came to

[61r.]

Saints John and Paul, Martyrs.

the house of the saints : with the demon crying through his mouth that Paul and John would burn him. Then Terentianus coming, prostrated himself on his face, crying out that he knew not himself to be doing evil

when he had carried out the order of Caesar. Whence it came to pass that, being baptized, the next day he received the grace of Christ. Then, praying and weeping at the place of the saints : his son was cleansed.

Paulus et Johannes. AS:438; 1520-S:9v; 1531-S:91r.¹³⁹

3. Resp.
VII.



Aul * and John said to Te- renti- a-
 nus, If thy lord is Ju- li- an. †Have peace
 with him. ‡To us there is none other ex- cept
 the Lord Je- sus Christ. ✠ For once he is thrown away
 from the face of God : he wills others to pe- rish
 with him. †Have peace.

sar0653.

sar0653a.

[✠] Glory be to the Father. 105*. ‡To us.

℣. But the just shall live [for evermore.

℟. And their reward is with the Lord].¹⁴⁰

☩ *At Lauds.*

Paulus et Johannes dixerunt Juliano. AS:438; 1520-S:10r; 1531-S:91r.


4251. 1. Ant.
VIII.i.



Aul and John * said to Ju-li- an : We worship the one
God which hath made heaven and earth. *Ps.* The Lord hath
reigned. (*xcij.*) [52].

Paulus et Johannes dixerunt ad Terrentianum. AS:438; 1520:10r; 1531-S:91r.¹⁴¹

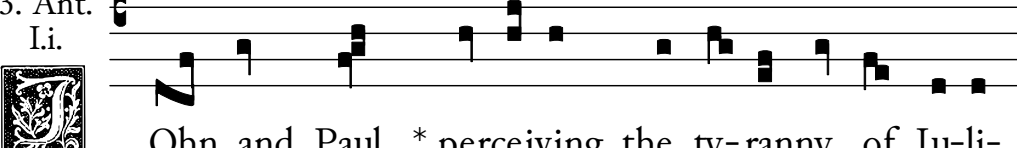
4250. 2. Ant.
VIII.i.



Aul * and John said to Te-renti- a- nus, If thy
lord be Ju-li- an, have peace with him : to us there is none
other except the Lord Je-sus Christ. *Ps.* Sing joyfully.
(*xcix.*) [53].

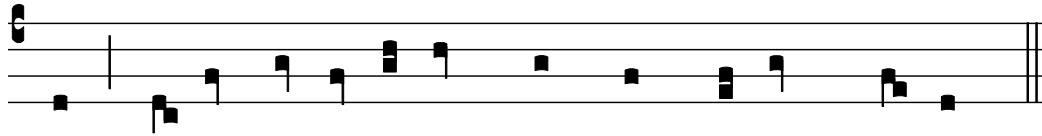
Johannes et Paulus cognoscentes. AS:439; 1520:10r; 1531-S:91r.¹⁴²

3499. 3. Ant.
I.i.

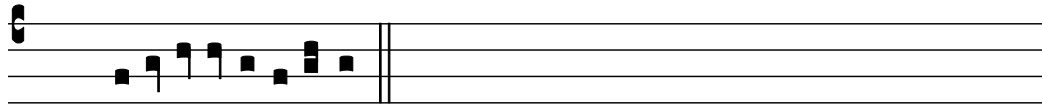


Ohn and Paul, * perceiving the ty-ranny of Ju-li-

Saints John and Paul, Martyrs.



an : be-gan to di-tri-bute their goods among the poor.



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

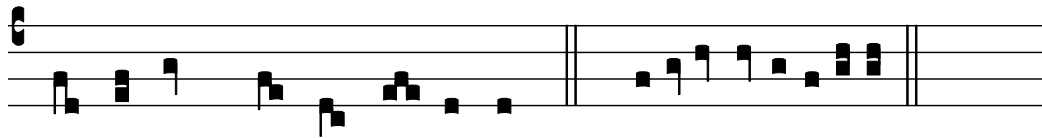
Sancti spiritus et anime justorum. AS:439; 1520-S:10v; 1531-S:91r.

4. Ant.
I.ix.



4735.

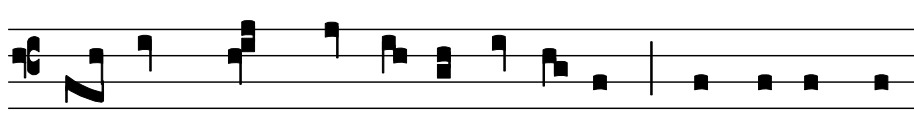
ye ho-ly * spi-rits and ye souls of the just :



sing a hymn to God for ev-er. *Ps.* O all ye works. (*Daniel iij.*)
[55].

Johannes et Paulus dixerunt ad Gallicanum. AS:439; 1520-S:10v; 1531-S:91r.

5. Ant.
I.i.

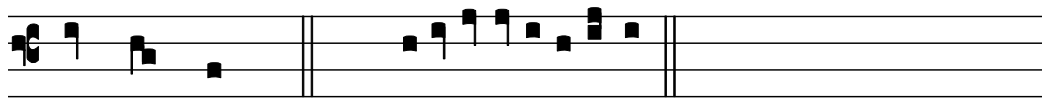


3500.

Ohn and Paul * said unto Gal-li-can : make a vow to



the God of hea-ven, and thou shalt be a greater victor than



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

Chapter. These were men. {631}.

Hymn. O glorious King of martyr hosts. *in the Common.* [866].

℣. God is wonderful in. [235].

Beati martyres Christi Johannes. AS:439; 1520-S:10v; 1531-S:61r.

1583. Ant. VIII.i.

He blessed * martyrs of Christ, John and Paul, said
to Ju-li-an : To us there is none other except the one God,
the Father and the Son and the Ho-ly Ghost, al-le-lu-ya.

Ps. Blessed be the Lord. 71*.

Prayer. We beseech thee, O almighty [God].¹⁴³ {632}.

Memorial of Saint John the Baptist.

Ant. The child that. *as above, iij.* {629}.

℣. There was a man. {618}.

Prayer. O God, who hast made this day. {623}.

*Then let the usual Memorials be said [if it shall not be a Sunday].*¹⁴⁴

¶ *At j.*

Ant. Paul and John. *j. of Lauds.* {636}.

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

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

Ps. Quicumque vult. [119].

¶ *At iij.*

Ant. Paul and John. *ij. of Lauds.* {636}.

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

Chapter. These were men. {631}.

Let the Responsories and Verses of the Common of Many Martyrs be said at all the Hours.
[962].

¶ *At vj.*

Ant. John and Paul. *ijj. of Lauds.* {636}.

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

Chapter. (*Ecclesiasticus xliiij.* [14.]

THeir bodies are buried in peace : and their name liveth unto generation and generation.

¶ *At ix.*

Ant. John and Paul. *v. of Lauds.* {637}.

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

Chapter. (*Ecclesiasticus xliiij.* [15.]

LEt the people shew forth their wisdom : and the church declare | their praise. [*R̄.*] Thanks be to God.

If this Feast of Saints John and Paul shall fall on a Sunday the Service shall be made this way.

¶ *At First Vespers of the Psalms the Ant.* The saints by faith. [*in the Common.*]¹⁴⁵
[827].

Ferial Psalms.

Chapter. These were men of mercy. {631}.

R̄. Paul and John said. {633}.

Hymn. The merits of the saints. [*in the Common.*]¹⁴⁶ [936].

V̄. Be glad in the Lord. [839].

Ant. These are [two olive trees].¹⁴⁷ {631}.

[Ps. Magnificat.] 55*.

Prayer. We beseech thee, O almighty God. {632}.

¶ *Memorial of Saint John the Baptist : Ant.* Thou, child. ij. {629}.

Then let a Memorial be made of the Sunday and of the Trinity with a Procession before the Cross unless it is necessary that another Sunday be entirely deferred : then indeed let not a Memorial be made of the Trinitate or of the Sunday, nor a Procession.

[However]¹⁴⁸ let Compline be made as on the other non-double Feasts during the year.

¶ *At Matins let ix. Lessons be made : the first three Lessons with the first three R̄R̄. of the first Nocturn of the History of the Common of Many Martyrs, and the three middle Lessons of Saint John the Baptist with the V̄. and R̄R̄. of the first¹⁴⁹ Nocturn, in such a way that the Responsory Before I formed thee. {627}. shall be the vj. R̄. To be sure the final [three]¹⁵⁰ Lessons are read from the Proper of Saints John and Paul, which are had with the Responsories and V̄. indicated above¹⁵¹ : and Lauds likewise with this V̄. before the Lessons in iij. Nocturn, of course The souls of the just. 459. and with the Antiphon Thee they justly praise. [118]. on Quicunque.*

If however the History Deus omnium. shall be begun on this Sunday : let all of the Service be made of the Sunday and let the Feast of Saints John and Paul be deferred until the morrow : and there let three Lessons be made with the R̄R̄. and Lauds as indicated above.

¶ *At Prime and at all the other Hours as is indicated above except that at Prime the Antiphon Thee they justly praise. is not sung on the Psalm Quicunque.*

¶ *At Second Vespers if it shall be a Sunday on the Psalms, Ant.* Paul and John said. {636}.

Ps. The Lord said. (cix.) [363]. and the other Sunday Psalms.

Chapter. These were men of mercy. {631}.

Hymn. O glorious King of martyr hosts. [863].

V̄. God is wonderful [in his saints.

R̄. And glorious in his majesty].¹⁵²

Ant. God shall wipe away. [878].

Ps. Magnificat. 72*.

Prayer. We beseech thee, O almighty God. {632}.

[*Memorial of Saint John.*] ¹⁵³

Ant. From the womb. *iiij.* {630}.

℟̄. There was a man. {618}.

Prayer as above. {623}.

Then let a Memorial be made of the Sunday if of the same hath been made earlier.

¶ *A Sunday which is within the octave of Saint John the Baptist shall happen variously if it is free of a feast : let the middle Lessons be made of Saint John the Baptist : but otherwise, let only a Memorial of the same be made, except on the day of the Apostles Peter and Paul, for then let only a Memorial be made. Nevertheless on the day of Saints John and Paul if it should be a Sunday : the middle Lessons are of Saint John as is indicated above.*

¶ *On the day of Saints John and Paul : if it shall not be a Sunday, let Vespers of Saint John the Baptist be made this way.*

On the Psalms, Ant. Elizabeth. {619}.

Ferial Psalms.

Chapter. Give ear, ye islands. {620}.

Hymn. O for thy spirit. {595}.

[61v.]

℟̄. There was a man. {597}.

Ant. From the womb. {630}.

Ps. Magnificat. 55*.

Prayer. O God, who hast made this day. {623}.

Then let no Memorial be made of the Martyrs John and Paul : but let the usual Memorials be made. ¹⁵⁴

¶ *Fourth Day within the Octave.*

(xxvij. June.)

First Lesson.

Blessed John the Baptist, whose festival we celebrate, today brought heavenly joys into this world through a barren womb. This man also foresaw the Lord to be born by the illumination of the prophetic spirit, and he

shewed by the privilege of singular grace that He was to be born. But by so much did his election shine forth in him, that he might merit to be able to announce the Lord, whether before the beginning of his birth, or by the tongue which he received.

Lesson ij.

Finally Elizabeth, the old woman and the new mother, who, before bringing forth her future son, was glad with the duty : with blessed Mary coming to her, in the greeting at her meeting said, Behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. What is this miracle, brethren, which is the newness of so

great joys, that Elizabeth attested to have an infant in her womb, who, not yet himself perceiving, already sensed the coming of the Lord ? Truly this is the most blessed of infants, which, as yet confined within the the flesh of the mother, shewed the Saviour of the world to be present, seeing that he had revealed by prophetic spirit what he was not yet able to by speech.

Lesson iij.

NO one is ignorant, O beloved ones, <that> every infant coming forth from the maternal womb, at their introduction to the light, resoundeth with sorrowful cries. Only the Baptist of the Lord, beyond the law of those who are born, anticipated his birth with joy and gladness. And how fitting it was,

brethren, that from a sterile mother he might be born who would reveal the fruitfulness of the Virgin, to the extent that he might shew forth the wonderful birth of a wondrous child. Indeed how stupendous and how magnificent it is, that Zachary the priest, the father of the future prophet, because he did not believe

this thing which was done by the speaking of an angel, lost the use of <his> speech,¹⁵⁵ until with the promise having been fulfilled, with the announcement of the name of the

new child, the bonds of his father's tongue were released. For the mouth, which the angel had closed, having been promised by the angel, the son opened.

¶ *Likewise other Lessons of Saint John the Baptist.*

First Lesson.

When he was hesitant concerning the naming of the infant by relatives and neighbours, the mute father, suddenly receiving <his> former faculty of speech, revealed the propriety of his true name, which he had learned, with an angel dictating : that he who silently awaited the heavenly instruction might speak the name of

<his> son, and <that> the anxious old man might acknowledge that he had been delivered to him through him, whom he had not believed would be born of himself, and would no longer doubt that he had either been promised or born from heaven, for the sake of which he demonstrated that he had both lost and regained <his> speech.

Lesson ij.

What <is> more glorious, brethren, in this religion, what <is> more outstanding in this faith, in which a barren woman conceiveth, a Virgin beareth, a mute speaketh, and within the secrets of a mother's flesh an infant prepareth future joys of the whole world ? For mortal nature was not able to keep its order under the old law, when the mystery of the new divine grace was prepared for the salvation of all. This then is John, of whom Isaiah prophesied, The voice

of one crying in the desert : Prepare ye the way of the Lord, make straight the paths of our God. The voice, it saith, of one crying. And how well is said, the voice, which mouth, full of joy, proclaimed the Only-begotten of God coming from the heavens in the flesh of man. Rightly is it said, whose thundering proclamation of the mystery of human redemption from death began to be heard by one formerly deaf.

Lesson iij.

FOr just as the venerable Baptist opened the tongue of a mute father : so he opened the ears of men to the grace of salvation. But he cried in the desert, where neither an insolent crowd might make a noise at his preaching, nor an unbelieving hearer laugh. But these only could hear : who, while he was preaching the word of salvation, might seek only the office of divine worship. Let us hear besides, brethren, what the messenger of our Saviour preached for the progress of all. Prepare ye, it saith, the way of the Lord, make straight the paths of our God. He

prepareth the way for the Lord, who spitteth out the luxurious pleasures of the flesh, and, being supported with the whole spirit of his mind, girdeth himself to God with the strength of chastity. He prepareth the best way [62r.] for the Lord, who restraineth his thoughts of covetousness foaming with waves with the tranquility of a serene conscience. He prepareth the way for the Lord, who, trampling the wine of vain idols and the inventions of all supersitions, seeketh the worship and true faith of the living God.

[*The rest as indicated above.*]¹⁵⁶

¶ *Saint Leo, Pope¹⁵⁷ and Confessor.*

(xxviiij. June.)

Prayer.

☉ God, who hast made blessed Leo the bishop coequal of thy saints in merits, mercifully grant : that we who keep¹⁵⁸ the feast of his

commemoration, may also imitate the example of his life. Through our Lord.

¶ *Memorial of Saint John.*

Ant. Among them that are born. *as above j.* {628}.

[*V.* There was a man.]¹⁵⁹ {618}.

Prayer as above. {623}.

☉ *At Matins iij. Lessons with a Nocturn (whenever it occurs outside of a Sunday or the Feast of the Trinity or the Octave of Corpus Christi, granted that it occurs within the Octave of Corpus Christi, except when the Octave is made with Rulers of the Choir) on account of the Vigil, let all [the rest]¹⁶⁰ be made of the Feast until the Mass which shall be of Vigil.*

[And if this Vigil should by chance fall within the Octave of Corpus Christi, then let a Memorial be made of Saint Leo.

Double Invitatory and Te Deum. without a Nocturn.]¹⁶¹

First Lesson.

☉ Leo, the youngest of <his> father Paul, by birth a Sicilian, sat in the chair of the papacy for ten months and seventeen days. He was a most eloquent man, and well instructed in the divine scriptures, educated in the Greek and Latin languages, outstanding in song and psalmody :

likewise eloquent in scholarly language, an encourager of all good works, who embodied the most flourishing knowledge of the people, was a lover of poverty, and was solicitous not only for piety of mind, but also for the earnestness of his labour toward provision for the needy.

Lesson ij.

This Leo received the sixth holy synod, which was in recent years celebrated in the royal city by the providence of God : and at the same time with him legates of the apostolic see, and two patriarchs, that is, of Constantinople and Antioch, and also one hundred and fifty bishops. Which, to be sure, being transcribed in Greek, he translated most assiduously into Latin. This synod

was conducted by the execution and assembling of the most pious and most merciful prince Constantine the great, within his royal palace. In which heretics were condemned who said or preached only one will and operation in the Lord Jesus Christ : whilst the catholic church believeth and preacheth in him two wills and works.

Lesson iij.

During the time of this most blessed pope, under the order of the most merciful prince, the church of Ravenna was restored under the order of the apostolic see : so that, the archbishop being dead, he who had been elected according to the ancient practice should come to the city of Rome to be ordained. He

made a decree that is preserved in the archives of the church of Rome, that one being ordained archbishop ought not to pay custom for the use of a pallium or for the divers offices of the church. He was buried with blessed Peter the Apostle on the fourth of the Kalends of July.

☩ *Memorial of Saint John.*

Ant. Thou, child. *as above ij.* {629}.

℟. There was a man. {618}.

Prayer as above. {623}.

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



¶ *On the Vigil of the Apostles Peter and Paul.*

(xxviiij. June.)

At Vespers.

On the Psalms.

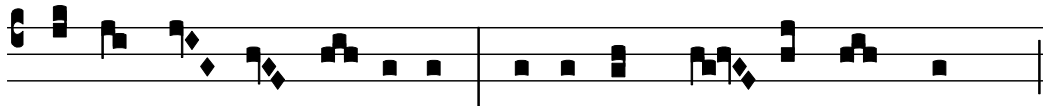
Quem dicunt homines esse. AS:439; 1520-S:11v; 1531-S:62r.¹⁶²

Ant.
VIII.i.



Hom do men say * that the Son of man is ? said

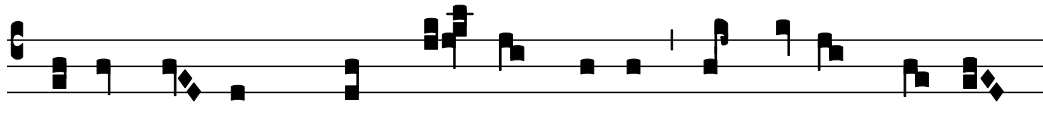
4454.



Je-sus to his dis-ciples. Pe-ter answer- ed and said :

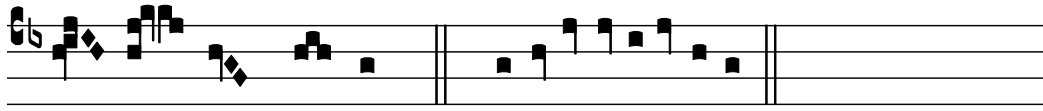


Thou art Christ, the Son of the liv- ing God. And



I say to thee, That thou art Pe-ter, and upon this rock

Saints Peter and Paul, Apostles.



I will build my church. S. A. E.

Ferial Psalms.

Chapter. (Acts xij. [5.])

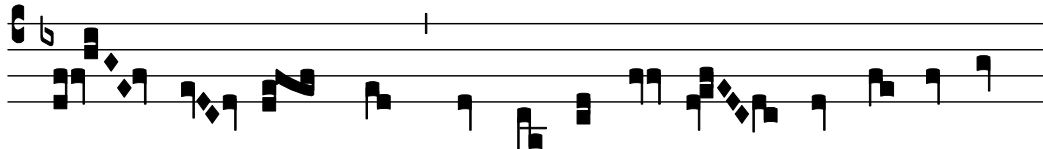
Peter therefore was kept in prison : but prayer was made without ceasing by the church unto God for him.

Cornelius centurio. AS:440; 1520-S:11v; 1531-S:62r.¹⁶³

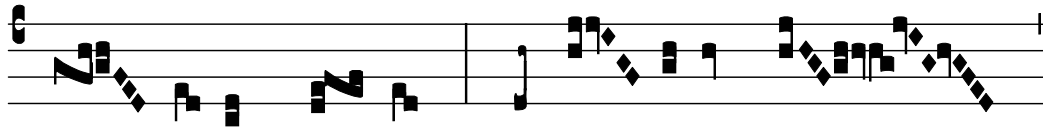
6340. Resp. I. Musical notation for the beginning of the response, starting with a clef and a key signature of one flat.



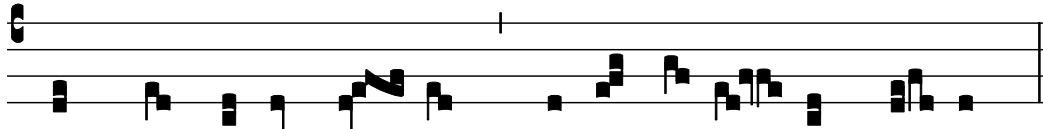
Orne- li- us * a centu- ri- on, a re- li- gi- ous man,



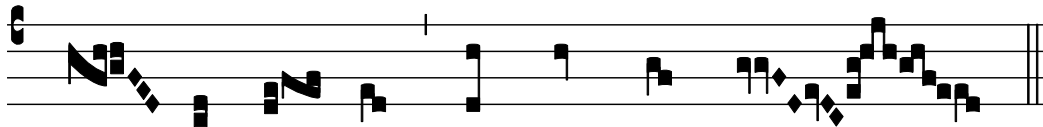
and fear- ing God, saw in a vi- sion an angel of



God say- ing to him. †Corne- li- us, send,

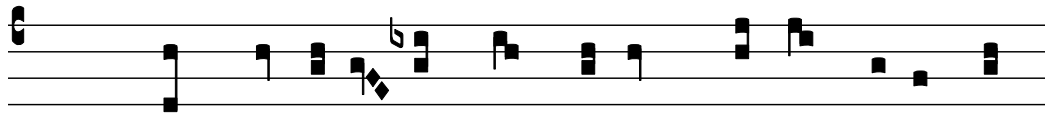


and call hither Si- mon, who is surnam- ed Pe- ter.



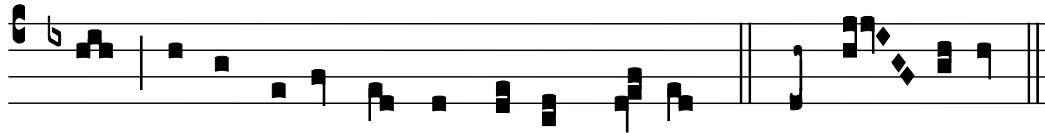
‡He will tell thee what thou must do.

Saints Peter and Paul, Apostles.



6340a.

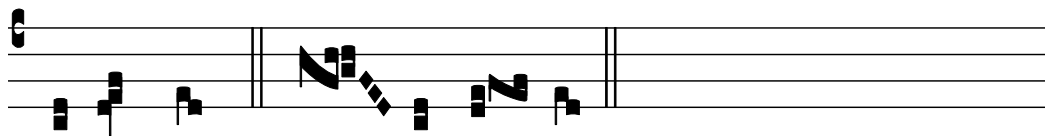
∇. While Corne-li- us was pray-ing, not yet reborn in



Christ : an angel appear-ed to him say-ing. †Corne- li- us.



∇. Glo-ry be to the Father and to the Son : and to the



Ho-ly Ghost. ‡He will tell thee.

[This following melody is sung on this Hymn at both Vespers and at Matins and on the Octave <Day> at Vespers but not at Matins.]¹⁶⁴

Aurea luce. HS:157r; 1520-S:12r; 1531-S:62r.¹⁶⁵

Hymn.
I.

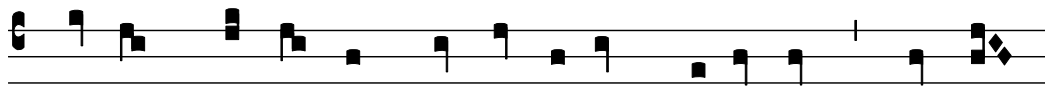


Ith golden splendour, * and with rose- ate loveli-



8268.

ness, Thou didst il-lu-mine, Light of Light, the u-ni-verse ;

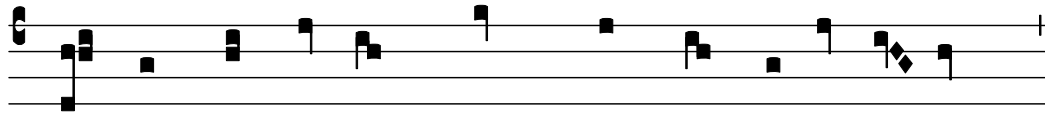


The heav'ns a-dorn-ing with a glorious martyrdom, This day,

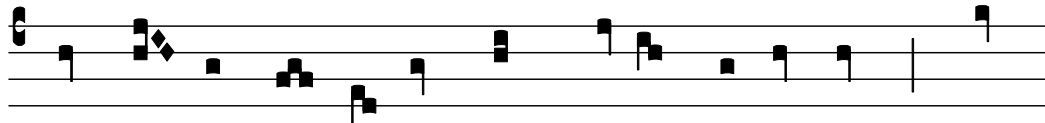
Saints Peter and Paul, Apostles.

which bring-eth pardon to the pe-ni-tent. 2. Ce-lestial
Warder ! earth's Instruc-tor e-lo-quent ! The world's dread
jud-ges, lights mankind en-lighten-ing, By cross tri-um-
phant, by the sword victo-ri-ous, Now are ye lau-relled,
life's immortal se-na-tors. 3. Pe-ter, good shepherd, may thy
ceaseless o-ri-sons, For us pre-vail-ing, break the bands
of wickedness ; For thou of old time didst re-ceive autho-
ri-ty The gates to o-pen, or to close, of Pa-ra-dise.

Saints Peter and Paul, Apostles.



4. O by thy doctrine, Paul, thou sage illustrious, [62v.]



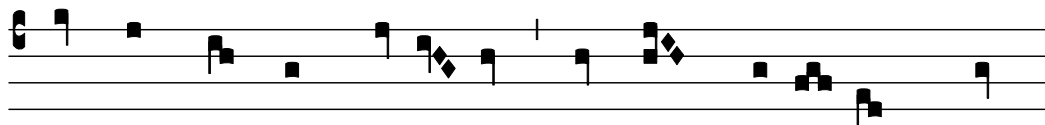
Guide us in virtue, raise our spirits heavenwards ; Till



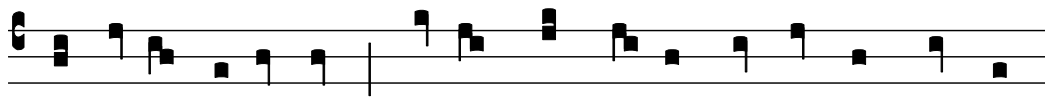
perfect knowledge stream on us abundantly, And that



which only is in part be done away. 5. Twin olive-branches,



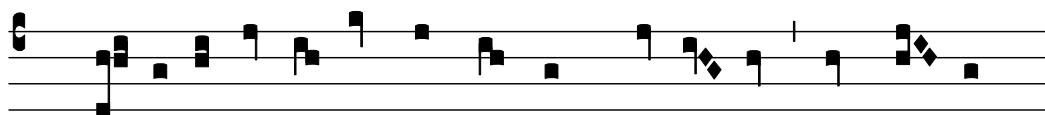
one in matchless holiness, Join your petitions, that,



the body mortified, We all may daily grow in faith unwa-

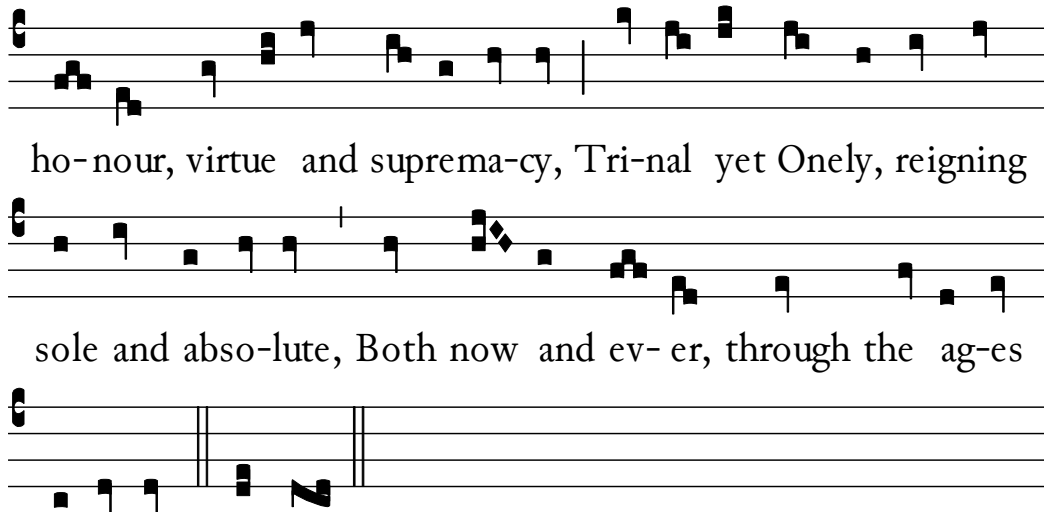


vering, In hope courageous, doubly filled with charity.



6. Glory eternal to the blessed Trinity, With laud and

Saints Peter and Paul, Apostles.

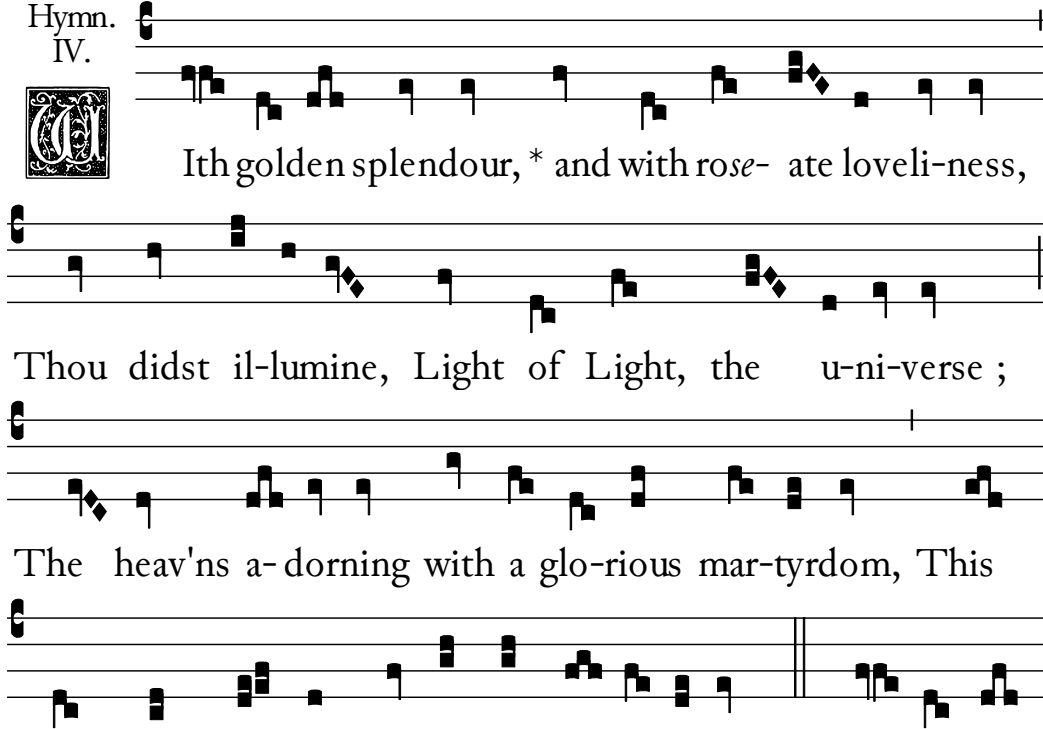



ho-nour, virtue and suprema-cy, Tri-nal yet Onely, reigning
sole and abso-lute, Both now and ev-er, through the ag-es
infi-nite. Amen.

[This following melody is sung during the Octave whether at Vespers or at Matins on this Hymn, and on the Octave at Matins only.]¹⁶⁶

HS:158v; 1520-S:12r; 1531-S:62r.¹⁶⁷

8268. Hymn. IV.

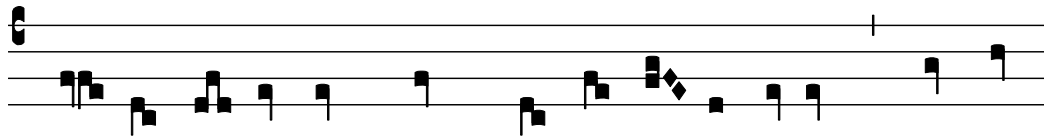


Ith golden splendour, * and with rose-ate loveli-ness,
Thou didst il-lumine, Light of Light, the u-ni-verse ;
The heav'ns a-dorning with a glo-rious mar-tyrdom, This
day, which bring-eth pardon to the pe-ni-tent. 2. Ce-lestial

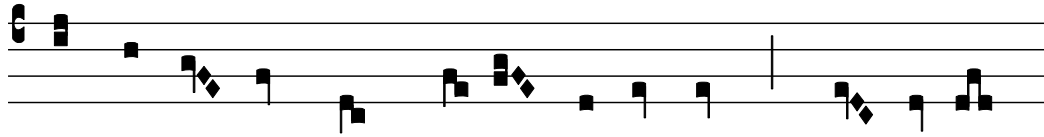
Saints Peter and Paul, Apostles.

Warder ! earth's Instruc-tor e-loquent ! The world's dread
judges, lights mankind en-lighten-ing, By cross tri- um-
phant, by the sword victo-ri-ous, Now are ye lau-relled,
life's immortal se-na-tors. 3. Pe- ter, good shepherd, may
thy ceaseless o-ri-sons, For us pre-vail-ing, break the bands
of wickedness ; For thou of old time didst re-ceive autho-
ri-ty The gates to o-pen, or to close, of Pa-ra-dise.

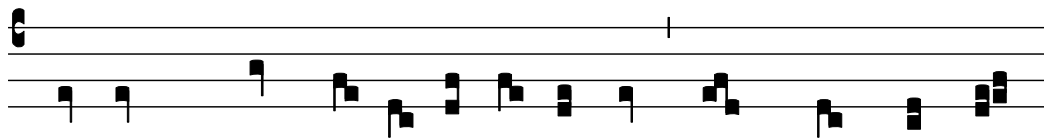
Saints Peter and Paul, Apostles.



4. O by thy doctrine, Paul, thou sage illustrious, Guide us



in virtue, raise our spirits heavenwards ; Till perfect



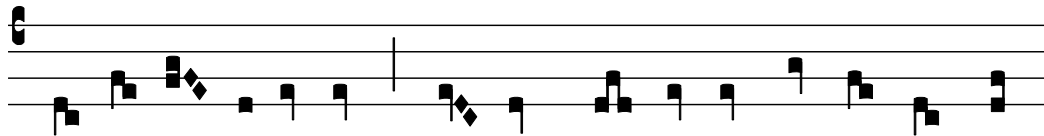
knowledge stream on us abundantly, And that which on-



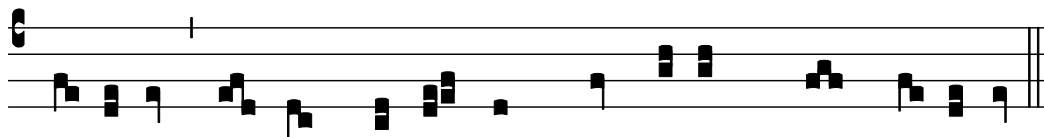
ly is in part be done away. 5. Twin olive-branches,



one in matchless holiness, Join your petitions, that,

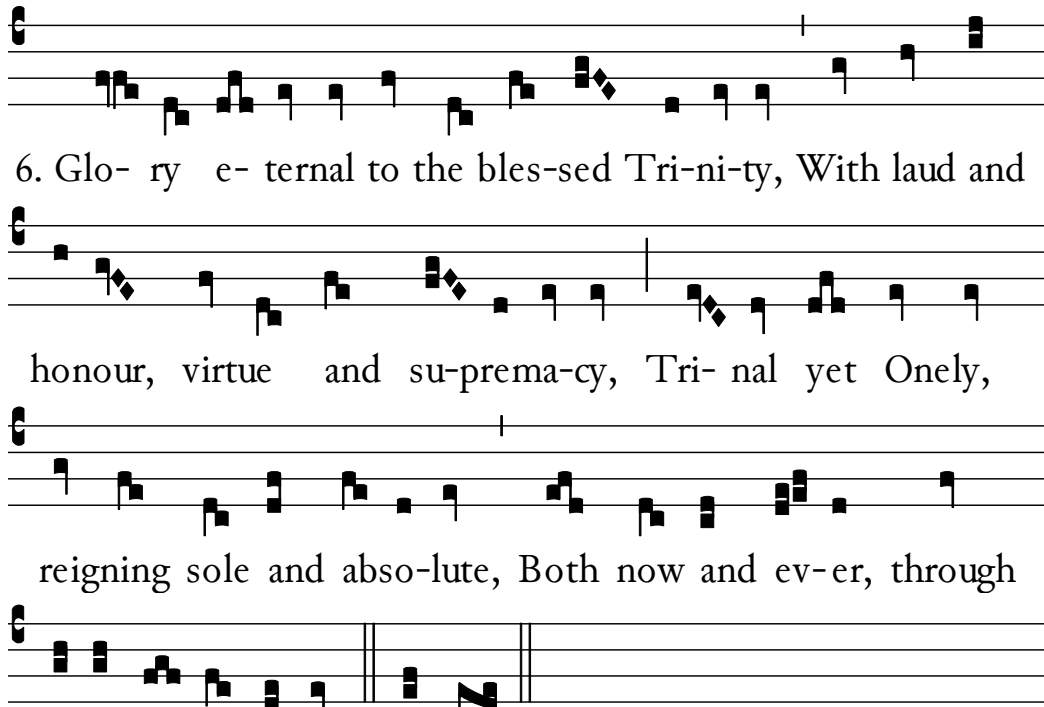


the body mortified, We all may daily grow in faith un-



wa-ver-ing, In hope courageous, doubly filled with charity.

Saints Peter and Paul, Apostles.



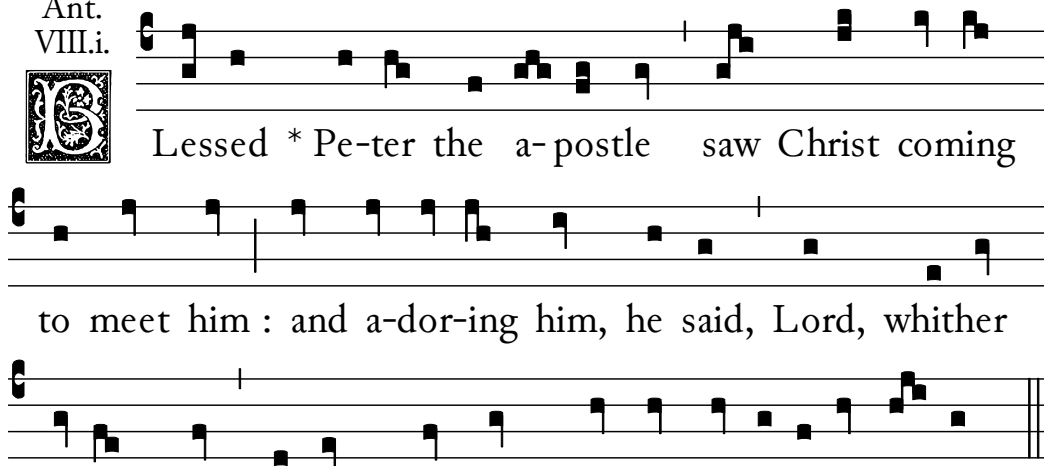
6. Glo- ry e- ternal to the bles- sed Tri- ni- ty, With laud and
honour, virtue and su- prema- cy, Tri- nal yet Onely,
reigning sole and abso- lute, Both now and ev- er, through
the ag- es in- fi- nite. Amen.

∕. Thou art Peter.

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

Beatus Petrus apostolus. AS:440; 1520-S:12v; 1531-S:62v.

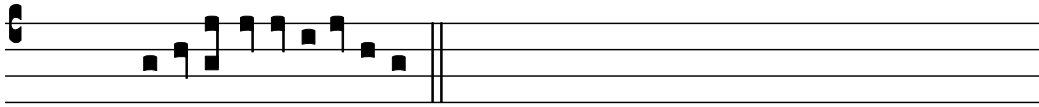
Ant.
VIII.i.



Lessed * Pe- ter the a- postle saw Christ coming
to meet him : and a- dor- ing him, he said, Lord, whither
go- est thou? I come to Rome to be cru- ci- fi- ed a- gain.

1656.

Saints Peter and Paul, Apostles.



Ps. My soul doth magnify. 72.*

Prayer.

Ⓞ God, who grantest [us]¹⁶⁸ to prevent the glorious birthdays of the blessed apostles Peter and Paul : grant, we beseech thee : that we may

ever be both prevented by their favours and aided by their prayers. Through our Lord.

*Let no Memorial be made of Saint John at this Vespers nor at Matins nor at Second Vespers.*¹⁶⁹

Ⓞ *At Compline let all be made as on the Feast of the Holy Trinity. [460].*

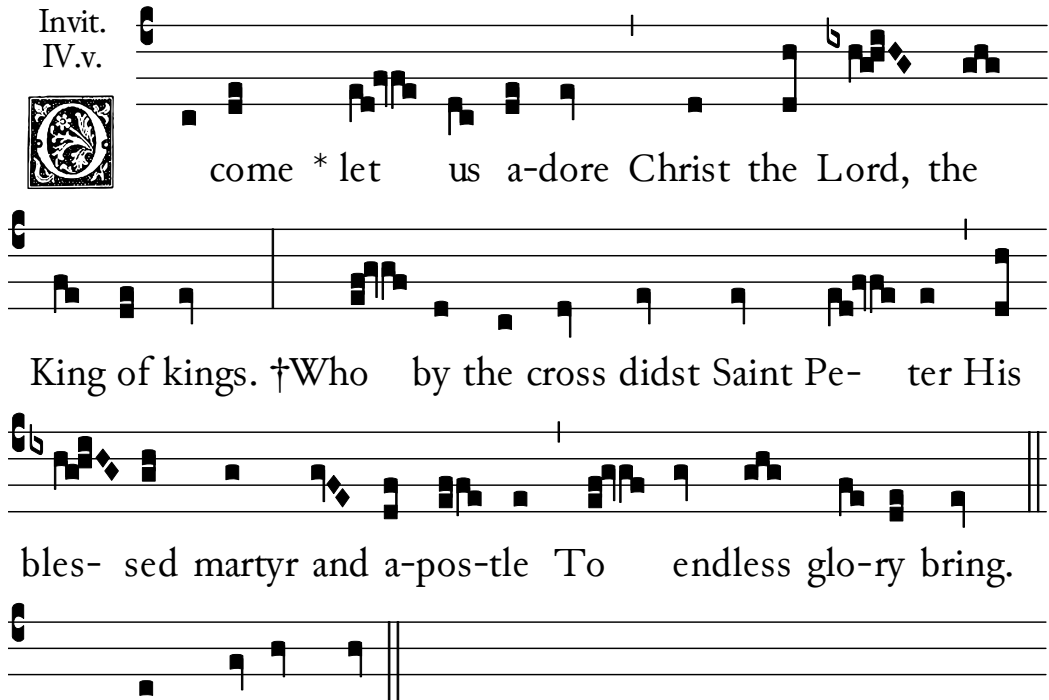
[*On the Birthday of the Apostles.*

(*xxix. June.*)¹⁷⁰

¶ *At Matins.*

Christum regem regum. AS:441; 1520-S:12v; 1531-S:62v.¹⁷¹

Invit. IV.v. 1051.



Come * let us a-dore Christ the Lord, the
King of kings. †Who by the cross didst Saint Pe- ter His
bles- sed martyr and a-pos-tle To endless glo-ry bring.

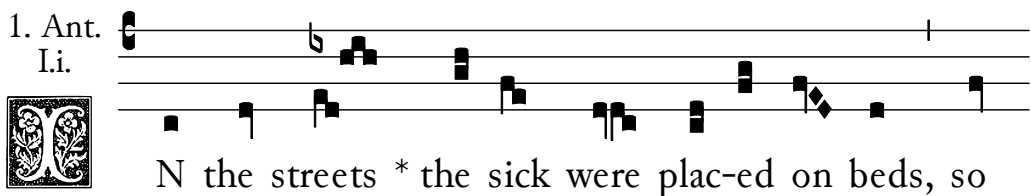
Ps. Come let us praise. 25*.

Hymn. With golden splendour. {649}.

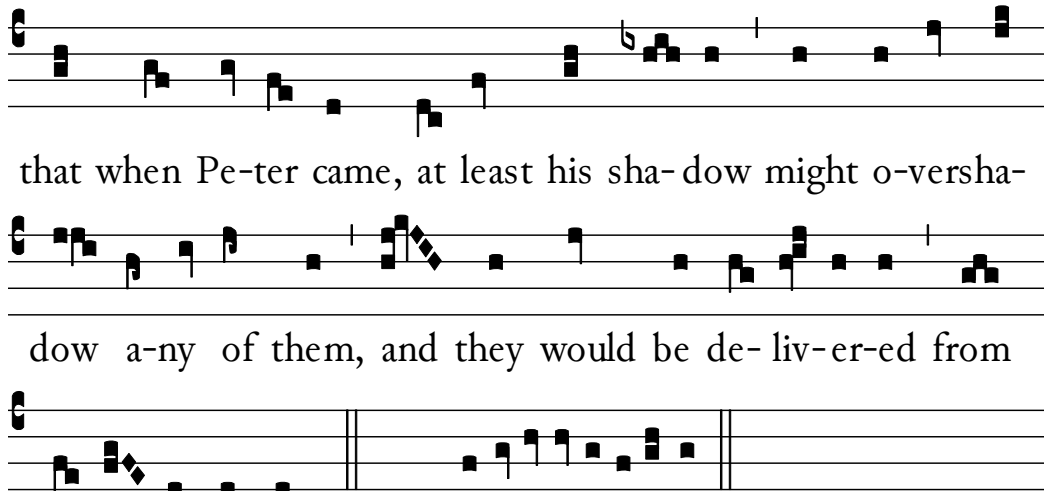
¶ *In the j. Nocturn.*

In plateis ponebantur infirmi. AS:441; 1520-S:12v; 1531-S:62v.¹⁷²

1. Ant. I.i. 3271.



XN the streets * the sick were plac-ed on beds, so

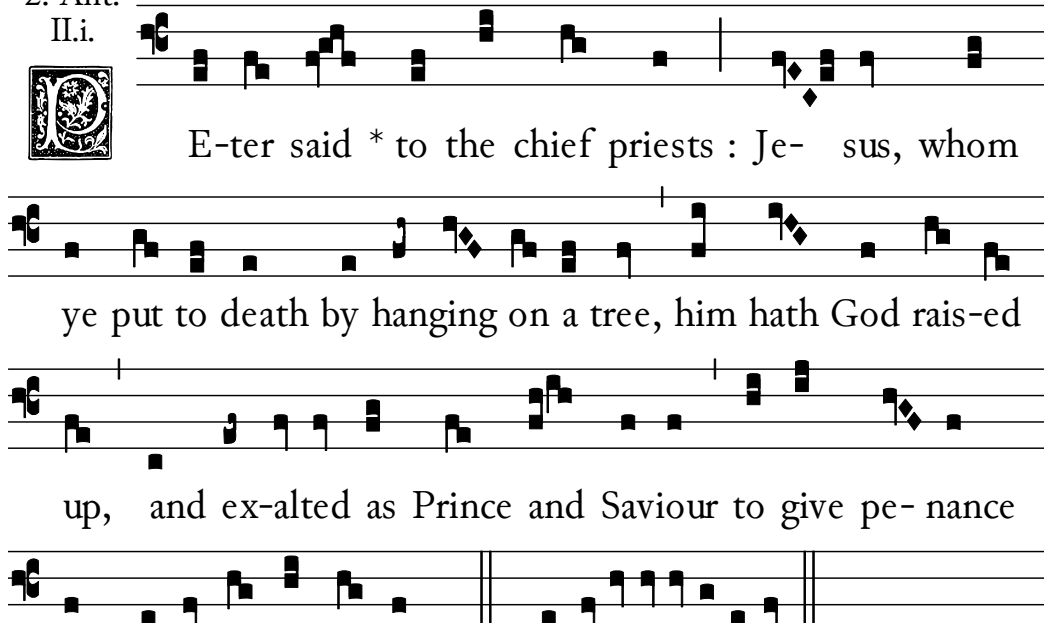


that when Pe-ter came, at least his sha-dow might o-versha-
dow a-ny of them, and they would be de-liv-er-ed from
their in-firmi-ties. *Ps.* The heavens shew forth. (*xviij.*) [40].

Ait Petrus principibus sacerdotem. AS:441; 1520-S:13r; 1531-S:62v.¹⁷³

1317.

2. Ant.
II.i.



E-ter said * to the chief priests : Je- sus, whom
ye put to death by hanging on a tree, him hath God rais-ed
up, and ex-alted as Prince and Saviour to give pe-nance
for the remission of sins. *Ps.* I will bless the Lord. (*xxxiiij.*)
[208].

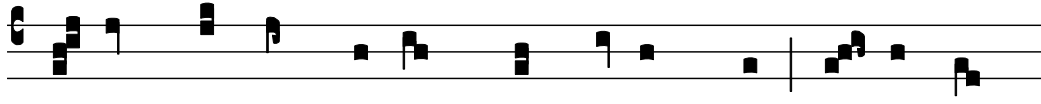
Petrus apostolus dixit paralytico. AS:441; 1520-S:13r; 1531-S:62v.¹⁷⁴

3. Ant.

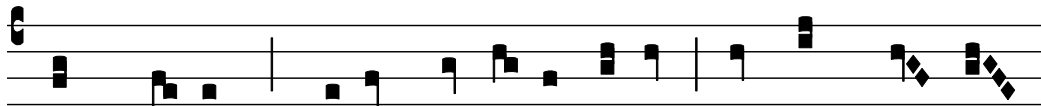
III.ii.



E-ter * the a-postle said to the pa-ra-li-tic : Ae-



ne- as, the Lord Je-sus Christ healeth thee : a- rise and



make thy bed : who imme-di- ately rose : and all which saw



him were convert-ed to the Lord. *Ps.* My heart hath uttered.
(*xliiiij.*) [249].

℣. Their sound hath gone forth into all the earth.

℟. And their words unto the ends of the world.

4283.

8097.

*Lesson j. Leo, Pope, Sermon j. of these Apostles.*¹⁷⁵


He whole world, dearly beloved, is a sharer in all the holy solemnities of the saints, and loyalty to the one faith demandeth that whatsoever is recalled as done for the salvation of all men, should be celebrated everywhere with common rejoicings. But yet today's festival, apart from¹⁷⁶ that reverence which it has gained throughout the world, is venerated with special and

proper exultation in our city : that where the death of the chief apostles was glorified, there on the day of their martyrdom may be a predominance of joy. These are the men : through whom the Gospel of Christ shone forth unto thee, O Rome. And by whom thou, who wast the teacher of error, hast been made the disciple of Truth.

Saints Peter and Paul, Apostles.

Symon Petre antequam de navi. AS:442; 1520-S:13r; 1531-S:62v.¹⁷⁷

7674. 1. Resp.
VII.



I-mon * Pe- ter, be-fore I cal- led thee from
the ship, I knew thee : and I have set thee as
prince o-ver my peo- ple. †And the keys of the
kingdom of hea- ven have I giv-en unto thee.

7674a. *℟.* Whatso-ev- er thou shalt bind on earth, it shall be bound
al-so in hea- ven : and whatso-ev-er thou shalt loose
on earth, it shall be loosed al- so in hea- ven.

†And the keys.

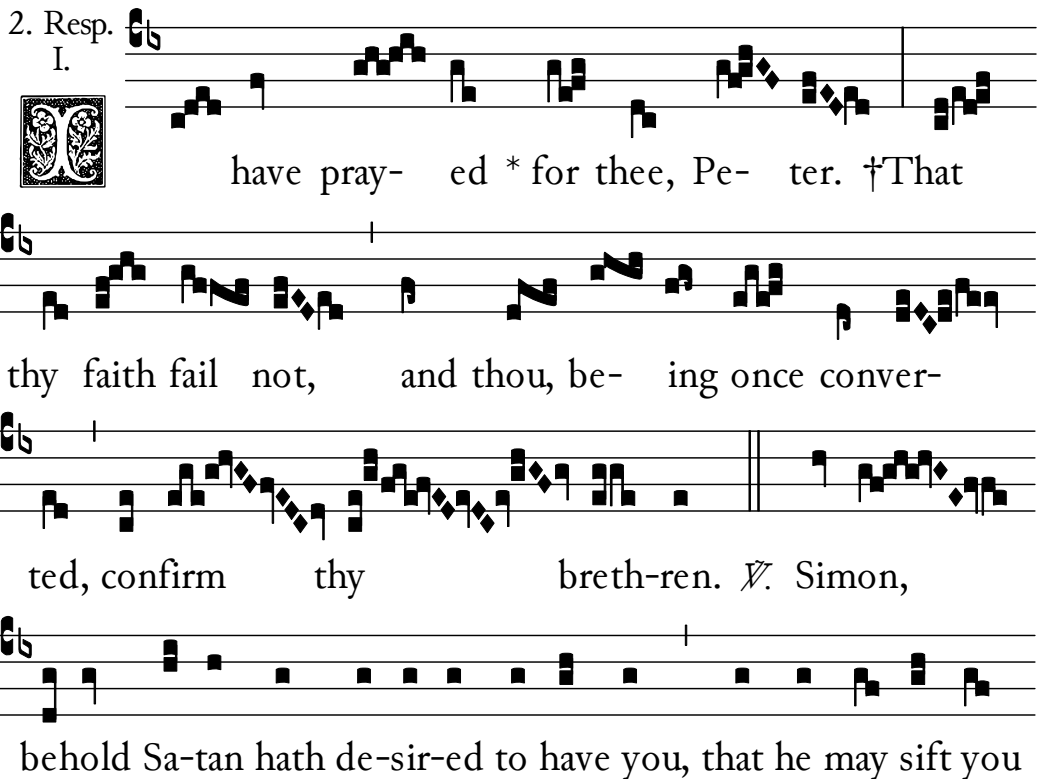
Lesson ij.

THese are thy holy fathers and true shepherds, who founded thee in the heavenly kingdoms, built thee much better and much stronger and more blessed, than those by whose zeal the first foundations of thy walls had been laid : of whom the one that gave thee thy name defiled thee with his brother's blood. These are they who promoted thee to such glory as a holy nation, made thee a

chosen people, a priestly and royal city, and the head of the world through the holy seat of blessed Peter, that they might govern more broadly with divine religion than with earthly domination. Although thy rule hath been increased, O Rome, by many victories on land and sea : yet what thy labour in war hath subdued is less than what the peace of Christ hath made subject.

*Ego pro te rogavi Petre. AS:442; 1520-S:13v; 1531-S:62v.*¹⁷⁸

2. Resp. I.



6630.

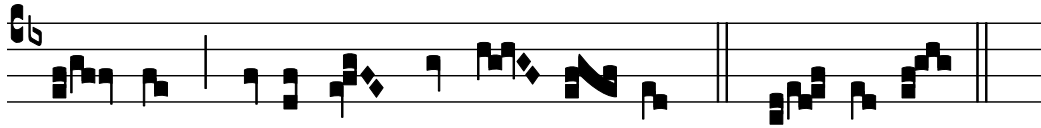
have pray- ed * for thee, Pe- ter. †That

thy faith fail not, and thou, be- ing once conver-

6630b.

ted, confirm thy breth-ren. ✞. Simon,

behold Sa-tan hath de-sir-ed to have you, that he may sift you



as wheat : but I have pray-ed for thee. †That thy faith.

Lesson iij.

FOr the good, just, almighty God, who hath never withheld his mercy from the human race, and hath always instructed all mortals alike in the knowledge of his most abundant blessings, hath always, by a more secret counsel and a deeper tenderness, shewn pity upon the wanderers' voluntary blindness and proclivities to degenerate into wickedness, by sending his co-equal and co-eternal Word, which being made flesh so united the divine nature with the human, that his inclination to the lowest might become our advancement to the highest. But in order that the effect of his ineffable grace might be spread throughout the world, divine providence prepared the Roman

[63r.]

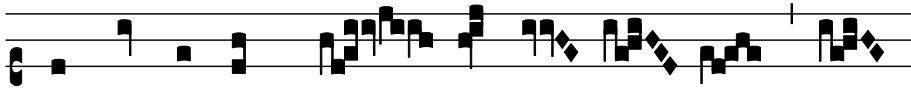
kingdom. With whose growth¹⁷⁹ having reached such limits, the whole multitude of nations are brought into close connection. For the disposition was especially congenial for the divine work, that many kingdoms might be confederated¹⁸⁰ under one rule, so that the preaching might quickly become accessible to the people at large, which were held under the control of one state. But this state, ignoring the Author of its advancement, seeing that it ruled over almost all nations, was enthralled by the errors of all nations, and seemed to itself to have supported religion greatly, because it had rejected no falsehood. Whence the closer it was bound¹⁸¹ by the devil : the more wonderfully it was freed by Christ.

Si diligis me Symon Petre. AS:442; 1520-S:13v; 1531-S:63r.¹⁸²

3. Resp.

7649.

VI.



F thou lov-est me, * Si-mon Pe- ter, feed

Saints Peter and Paul, Apostles.



my sheep. Lord, thou know-est that I love thee.

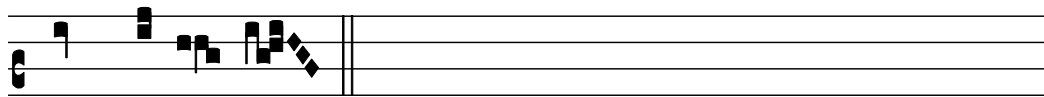


7649a.

†And I lay down my life for thee. ⁊. Though



I should die with thee, I will not de-ny thee.



†And I lay down.

⁊. Glory be to the Father. 105*. †And I lay down.

C In the ij. Nocturn.

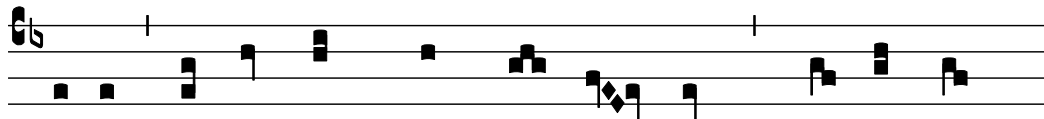
Factum est ut quedam discipula. AS:443; 1520-S:14r; 1531-S:63r.¹⁸³

4. Ant.
IV.i.

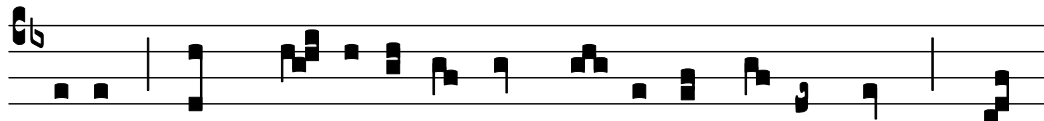


2844.

T came to pass, * that a certain disciple named Ta-

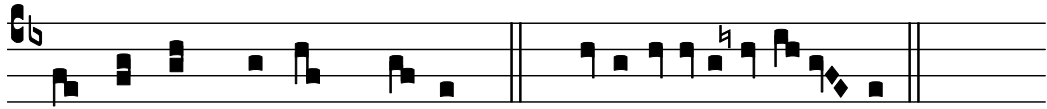


bitha, full of good works and almsdeeds, was sick and



di-ed : now the disciples sent to Pe-ter be-seeching : Do

Saints Peter and Paul, Apostles.



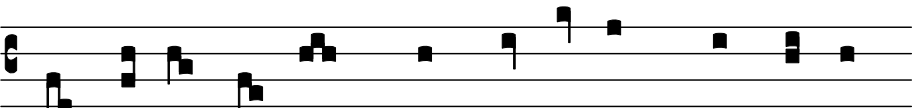
not be slack to come to us. *Ps.* O clap your hands. (*xlvi.*) [251].

Adveniente Petro. AS:443; 1520-S:14r; 1531-S:63r.¹⁸⁴

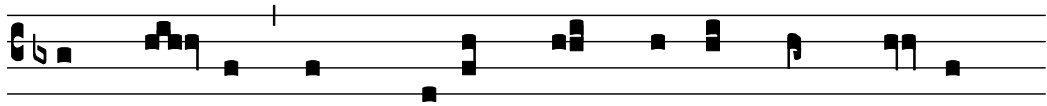
5. Ant.

V.i.

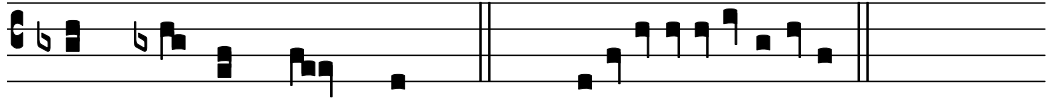
1295.



Hen Pe-ter was come, * all the wi-dows stood a-bout



him weep-ing and shewing him the coats and garments



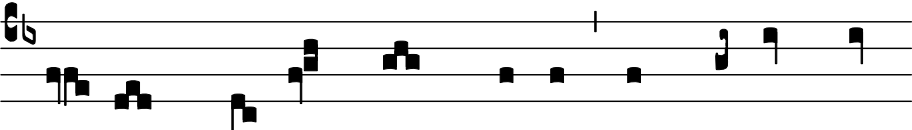
which Dor cas made them. *Ps.* Hear, O God. (*lx.*) [272].

Ponens Petrus genua sua. AS:443; 1520-S:14v; 1531-S:63r.¹⁸⁵

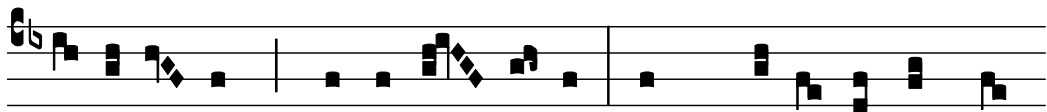
6. Ant.

VI.

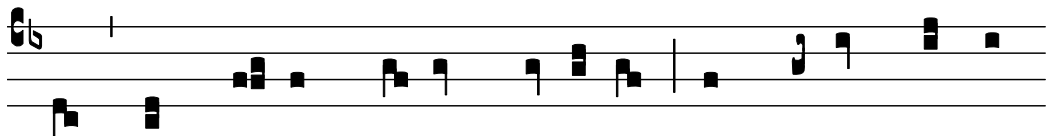
4304.



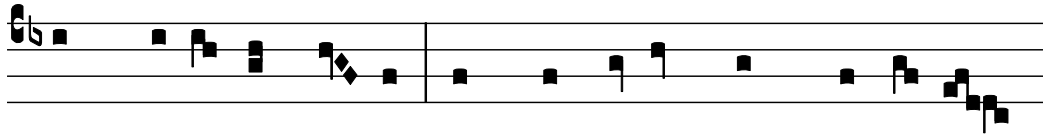
E- ter * kneel-ing down pray-ed, and turning to



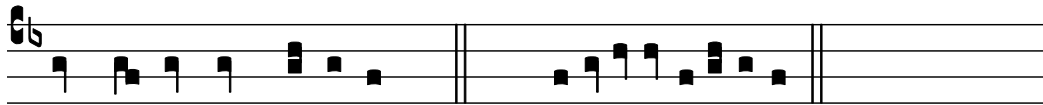
the body, said : Ta-bitha, a- rise. And she o-pen-ed her



eyes, and see-ing Pe-ter, she sat up, and giv-ing her his



hand, he lift-ed her up. And to the saints and the wi-dows,



he pre-sented her a-live. *Ps.* Hear, O God. (*lxiiij.*) [274].

∅. Thou shalt make them. [737].

Lesson iiij.

When the twelve apostles, through the Holy Ghost, had received the speech of all tongues, with the world being divided into parts among themselves for instructing in the Gospel : the most blessed Peter, Prince of the apostolic order, was appointed to the citadel of the Roman empire, that the light of truth, which would be revealed for the salvation of all nations, might spread more effectively throughout the body of the world from the head

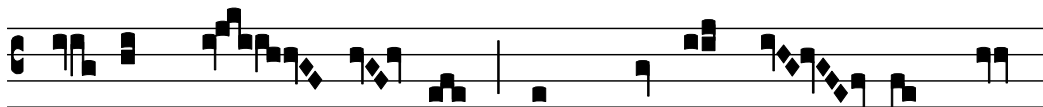
itself. For what nation had no men then living in this city, or what peoples would not come to know what Rome had learned ? Here philosophical opinions were pruned, here the vanities of earthly wisdom were dissolved,¹⁸⁶ here the cult of demons refuted, here the blasphemies of all sacrifices were to be destroyed : where the most persistent superstition had gathered together whatsoever vain errors had been established anywhere.

Tu es Petrus. AS:443; 1520-S:14v; 1531-S:63r.¹⁸⁷

4. Resp.
VII.



Hou art * Pe- ter, and upon this rock



I will build my Church : and the gates of hell shall

{665}

7788.

Saints Peter and Paul, Apostles.

7788a. not pre-vail a-gainst it. †And I will give to thee the
keys of the king-dom of hea- ven. ∕. Whatso-ev-
er thou shalt bind on earth, it shall be bound al-so in
hea-ven : and whatso-ev-er thou shalt loose on earth, it shall
be loosed al- so in hea- ven. †And I will give.

Lesson v.

TO this city, therefore, O most blessed Peter the Apostle, thou fearest not to come : and as the companion of thy glory, Paul the Apostle, as yet still occupied with regulating other churches, enterest into this forest of roaring beasts, and most turbulent depth of ocean, more firmly than when thou didst walk upon the sea. Nor dost thou fear Rome, the mistress of the world : who in the house of Caiphas, had become frightened by the handmaid


of the priest. Can it be that there in any less power in Claudius, or cruelty in Nero that in the judgment of Pilate or the savageness of the Jews ? The force of love therefore conquered the substance of fear, neither reckoned thee to yield to the terror, while thou wast considering the safety of those men whom thou hadst undertaken to love. But this feeling of fearless charity thou hadst already conveyed, O blessed Peter, when the confession of thy love for the Lord

was confirmed by the mystery of the
threefold interrogation. Nor hath any
other thing been demanded of this
intent of thy mind, than that thou

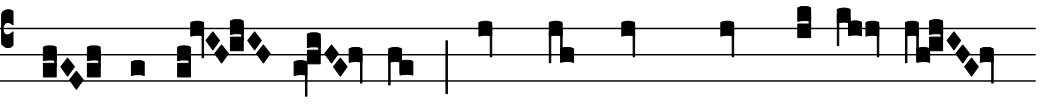
shouldst bestow the food wherewith
thou had thyself been enriched, on
feeding the sheep of Him whom thou
didst love.

Tu es pastor ovium. AS:444; 1520-S:15r; 1531-S:63r.¹⁸⁸


5. Resp. VIII. 7787.




Hou art * the shepherd of the sheep, the prince



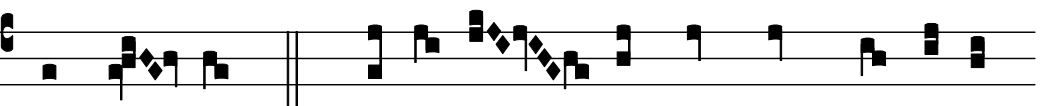
of the a- pos- tles : to thee hath God de-liv- er-



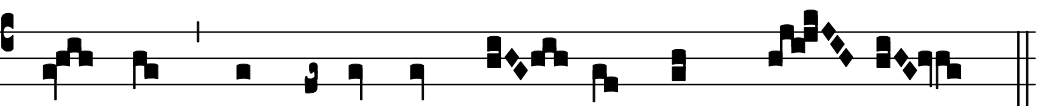
ed all the king- doms of the world. †And there- fore un-



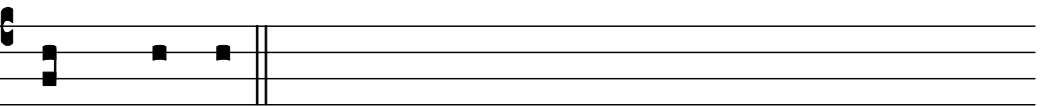
to thee were de-liv-er- ed the keys of the kingdom



of hea- ven. ✠. For unto thee hast been bes-towed



by God the power of bind- ing and loos- ing.



†And therefore.

7787b.

Lesson vj.

MAny miraculous signs, many gifts of graces, many proofs of power, likewise increased <thy> confidence. Thou hadst already instructed the people which from those of the circumcision had believed : thou hadst already founded the church of Antioch, where the dignity of the name of Christian didst first arise, thou hadst already filled Pontus, Galatia, Cappadocia and Bithynia with the precepts of evangelical preaching. Neither doubting as to the progress of the work, nor ignorant of the span of thy life, thou didst bring the trophy of the cross of Christ into the citael of Rome. Whereupon also, meeting thy blessed co-apostle and special teacher of the Gentiles, Paul, he was associated with thee in the same spirit. Therefore these two illustrious shoots of the divine seed have sprouted up so much offspring, as

thousands of blessed martyrs are bearing witness, which, rivalling the triumphs of the apostles, have embraced out city far and wide in purple and ruddy throngs, and, as if composed by the honour of many gems, hath crowned <it> with a single diadem. Of whose protection, dearly beloved, divinely prepared for us, indeed there should be rejoicing everywhere in commemoration of all the saints : but in the excellence of these fathers we must rightly boast more exultantly, whom the grace of God hath advanced to such a height, that he might establish them as it were the twin lights of the eyes in the body whose head is Christ. Concerning their merits, which surpass all power of speech, we ought to feel nothing different, nothing separate : because they are equal in election, and alike in labour, and the end hath made them equals.

[63v.]

*Petre amas me ? AS:444; 1520-S:15r; 1531-S:63v.*¹⁸⁹

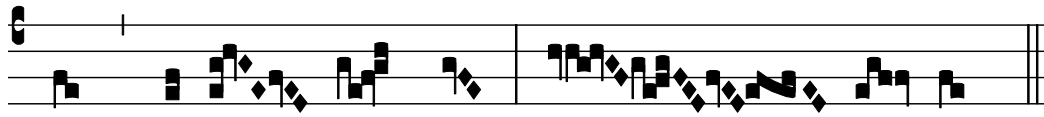
7382.

6. Resp.
IV.

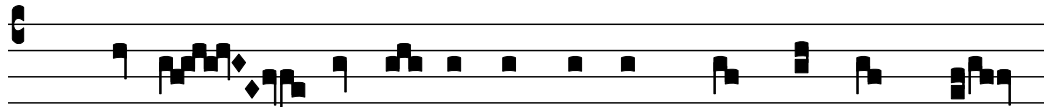


E-ter, * lov-est thou me ? Thou know- est,

Saints Peter and Paul, Apostles.

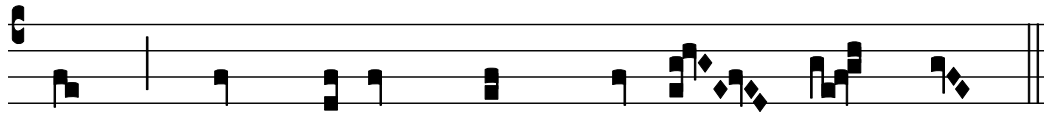


Lord, that I love thee. †Feed my sheep.

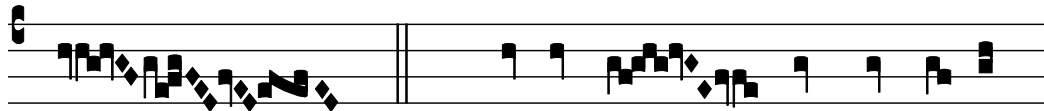


7382a.

∇. Simon, son of Jo-nas, lov-est thou me more than



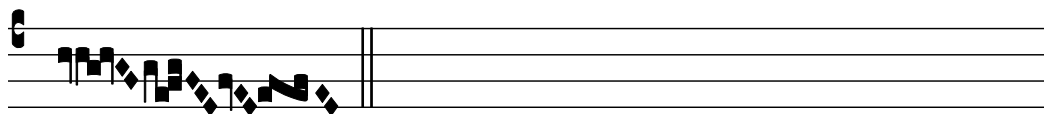
these? Thou knowest, Lord, that I love thee.



†Feed. ∇. Glo-ry be to the Father



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



†Feed.

☪ *In the iij. Nocturn.*

Cornelius centurio. AS:445; 1520-S:15v; 1531-S:63v.¹⁹⁰

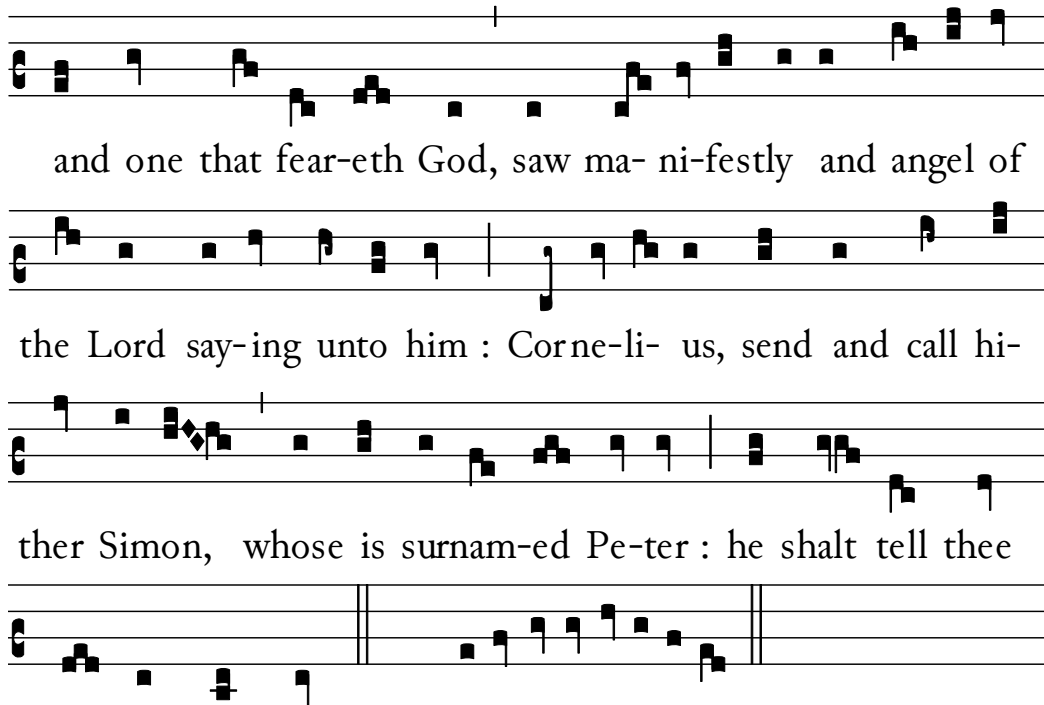
7. Ant.
VII.i.



1932.

Orne- li- us, * a centu- ri- on, a re- ligi- ous man,

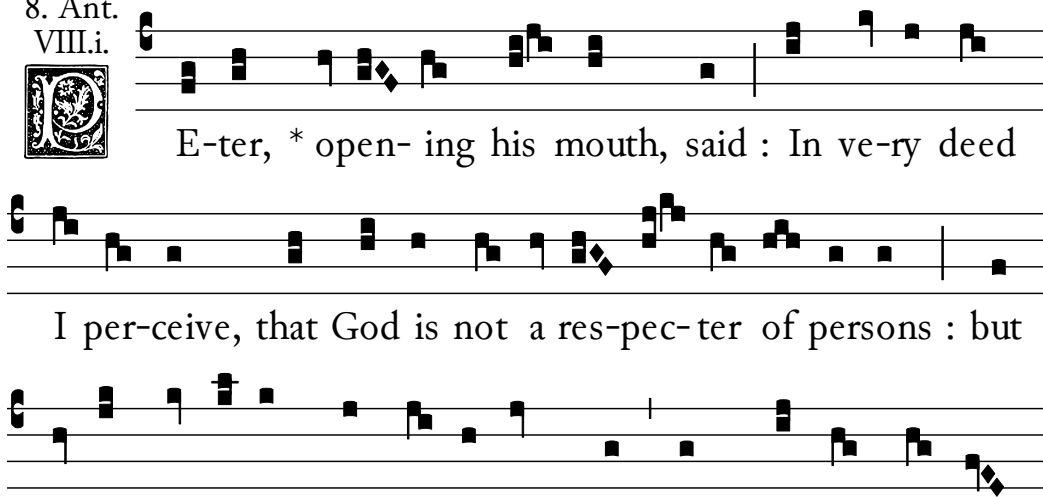

Saints Peter and Paul, Apostles.



and one that fear-eth God, saw ma-ni-festly and angel of
the Lord say-ing unto him : Corne-li- us, send and call hi-
ther Simon, whose is surnam-ed Pe-ter : he shalt tell thee
what thou must do. *Ps.* We will praise thee. (*lxxiv.*) [296].

Aperiens Petrus os suum. AS:445; 1520-S:15v; 1531-S:63v.

1445. 8. Ant.
VIII.i.



DE-ter, * open- ing his mouth, said : In ve-ry deed
I per-ceive, that God is not a res-pec-ter of persons : but
in every nation, he that feareth God, and worketh jus-tice,

Saints Peter and Paul, Apostles.



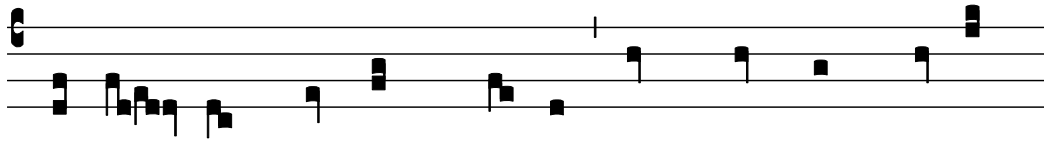
is acceptable to him. *Ps.* The Lord hath reigned. (*xcvj.*) [328].

Adhuc loquente Petro. AS:445; 1520-S:15v; 1531-S:63v.¹⁹¹

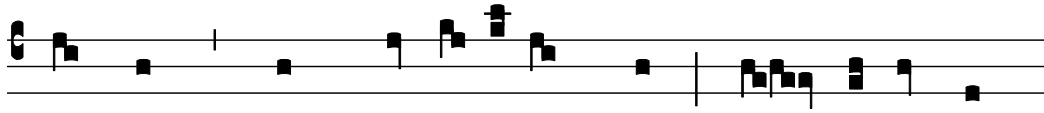
9. Ant.
I.vi.



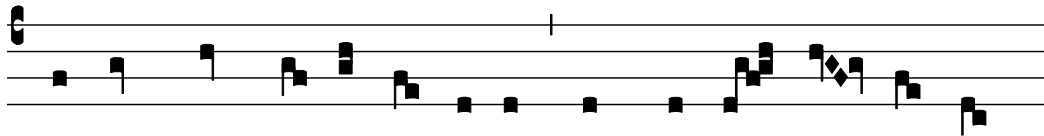
Hile Pe- ter* was yet speaking, the Ho-ly Ghost fell



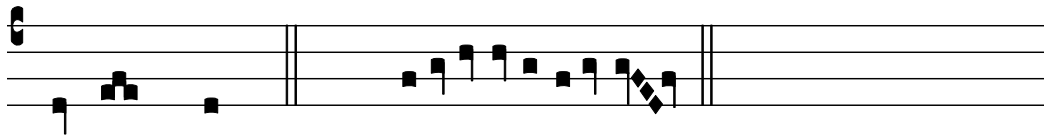
on all them that heard the word, and they were speaking



with tongues, and magni-fy-ing God, then Pe-ter com-



manded them to be bap-tiz-ed in the name of the Lord



Je-sus Christ. *Ps.* The Lord hath reigned. (*xcviiij.*) [340].

∕. Thy friends, are made exceedingly honourable. [741].

1274.

[Lesson vij.] According to Matthew xvj. [13.]



AT that time :
 Jesus came
 into the quarters of
 Cesarea Philippi :
 and he asked his
 disciples, saying,
 Whom do men say that the Son of
 man is ? And that which followeth.

*Homily excerpted from the Commentary
 of Origen. 1. on Matthew.*

Christ¹⁹² asked his disciples
 Whom men say that he is : so
 that we might learn from the
 responses of the apostles that there
 were then divers opinions among the
 Jews concerning Christ. Whence
 followeth, But they said, Some John

the Baptist, and others some Elias,
 and others Jeremias, or one of the
 prophets. Evidently on account of
 the divers opinions of the Jews
 concerning Christ, for which reason
 some said that he was John the
 Baptist, evidently following the
 assessment of Herod, saying to his
 servants, This is John the Baptist, he
 is risen from the dead : therefore
 mighty works shew forth themselves
 in him. But others spoke of him as
 Elias, thinking that either Elias had
 received a second birth : or that from
 that time he was seen living in his
 body at that time.

*Quem dicunt homines esse. AS:446; 1520-S:16r; 1531-S:63v.*¹⁹³

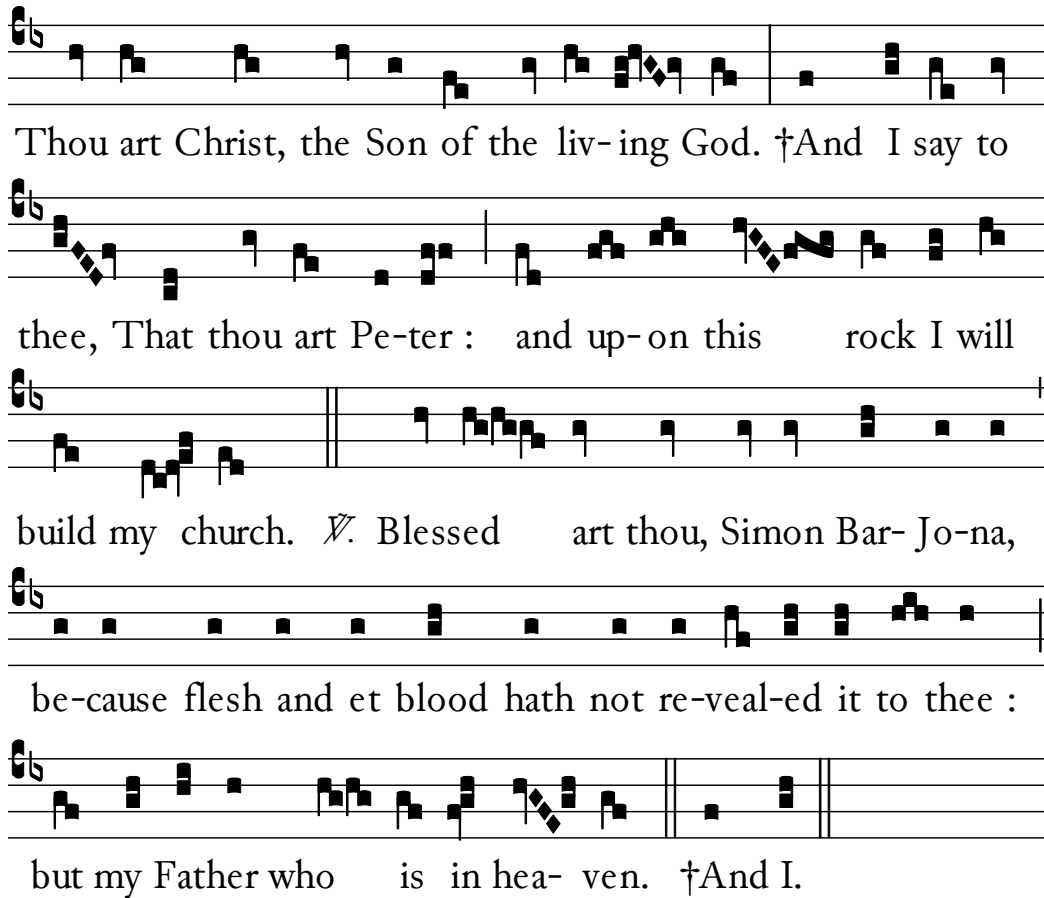
7467. 7. Resp. I.

Quom do * men say that the Son of man is ?

mi-nis dix-it Je-sus disci-pu-lis su- is ? respóndens

said Je-sus to his dis-ci-ples. Pe-ter answer-ed and said,

Saints Peter and Paul, Apostles.



Thou art Christ, the Son of the liv- ing God. †And I say to
thee, That thou art Pe-ter : and up- on this rock I will
build my church. ✠. Blessed art thou, Simon Bar- Jo-na,
be-cause flesh and et blood hath not re-veal-ed it to thee :
but my Father who is in hea- ven. †And I.

7467a.

Lesson viij.

THose that believed Christ to be Jeremias, thought <so> on account of those things which God had already said to Jeremias in the very beginning, Lo, I have set thee this day over the nations, and over the kingdoms : to root up, and pull down, and to waste, and to destroy, and to build and to plant. For, not understanding that Jeremias was the type of Christ, and therefore the promises which were made to him

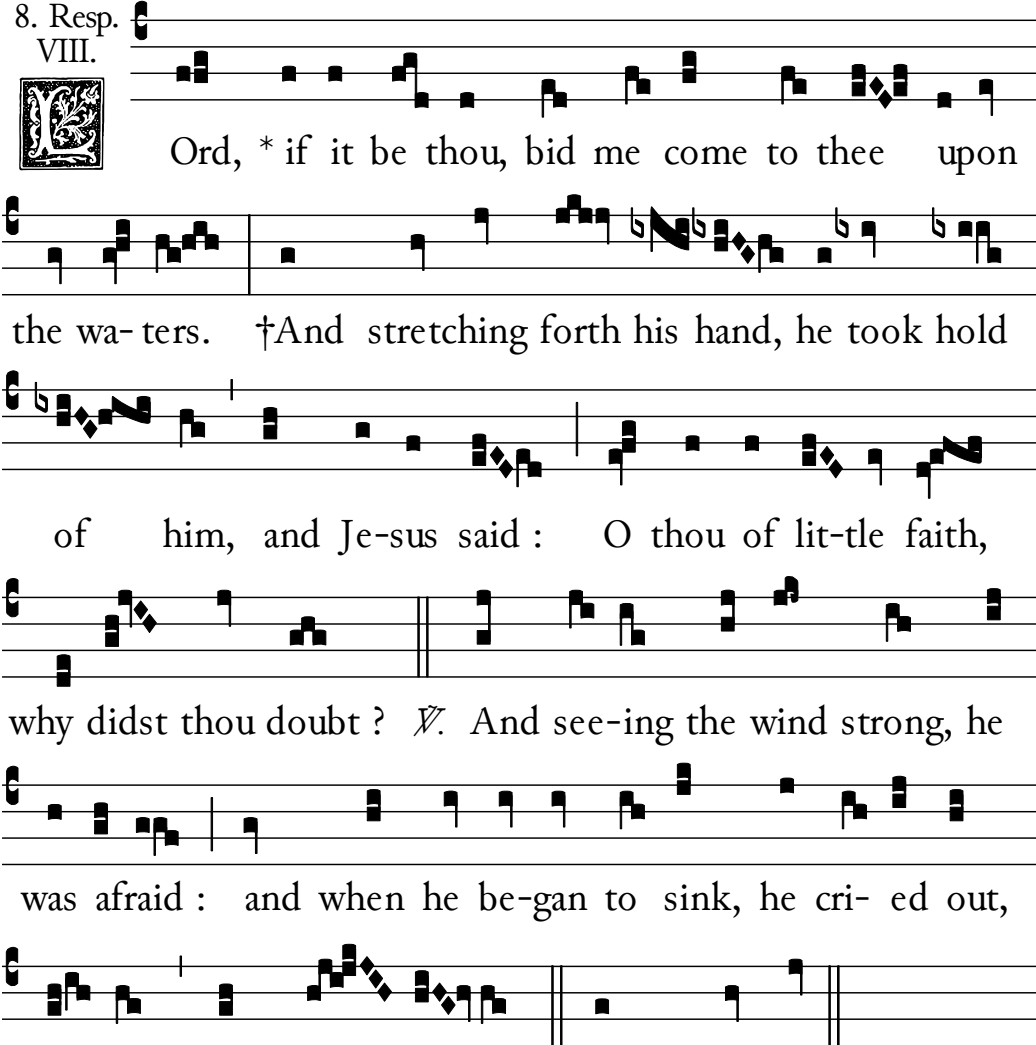
were fulfilled in Christ, they thought that he was Jeremias, whom God had appointed a prophet among the Gentiles. But those who thought him to be one of the prophets, were moved by a similar reason on account of those things which God had spoken to them as prophets, yet they were not fulfilled in them. He said to them, But whom do you say that I am ? And Simon Peter answered and said, Thou are Christ, the Son of the

living God.¹⁹⁴ The Jews indeed made judgments about Christ worthy of the veil which had been placed over their heart. But Peter, not as a disciple of flesh and blood, but as one who was

dignified by the revelation of God the Father, indeed denied any of them to be Jesus, whom the Jews considered, [64r.] but confessed, Thou art the Christ, which the Jews did not know.

Domine si tu es. AS:446; 1520-S:16r; 1531-S:64r.¹⁹⁵

6515. 8. Resp. VIII.



DOrd, * if it be thou, bid me come to thee upon
the wa- ters. †And stretching forth his hand, he took hold
of him, and Je- sus said : O thou of lit- tle faith,
6515a. why didst thou doubt ? ⁊. And see- ing the wind strong, he
was afraid : and when he be- gan to sink, he cri- ed out,
say- ing, Lord, save me. †And stretching.


Lesson ix.

Not only did Peter confess, Thou art the Christ : but also that which is greater, The Son of the living God, who also by the prophets had said, As I live, saith the Lord. And perhaps therefore living was said because of the pre-eminence by which he surpasseth all who have life in him, because he alone hath immortality, and is the fountain of life. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona : because flesh and blood hath not revealed it to thee, but my Father who is in heaven. Perhaps if we also say what Peter said, Thou art Christ, the Son of the living God, not revealed unto us by flesh and blood,

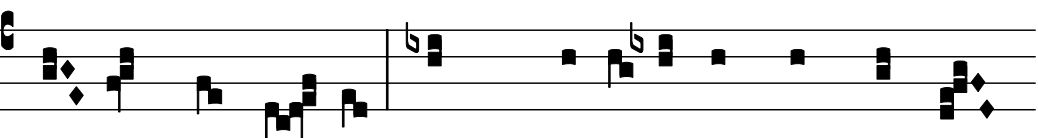
but illuminating our mind through the Father which is in heaven : we shall be <like> Peter, and we may obtain the same beatitude, as that of his, on account of our confession <being> like unto his confession. But then it is not flesh and blood that revealeth to us that Jesus Christ is the Son of the living God, but the Father who is in heaven, when our conversation is in heaven and is worthy of the revelation of the heavenly Father. Then in truth¹⁹⁶ the revelation of the Father taketh away from us every veil of the heart, and giveth us the Spirit of wisdom and revelation.

Quodcunque ligaveris. AS:446; 1520-S:16v; 1531-S:64r.¹⁹⁷


9. Resp. I.



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




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




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

Saints Peter and Paul, Apostles.

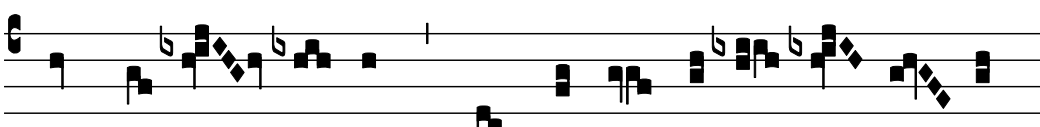
7503z.



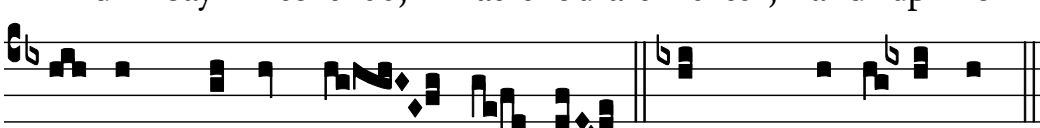
ven. ⁊. Thou art (saith Pe-ter) Christ, the



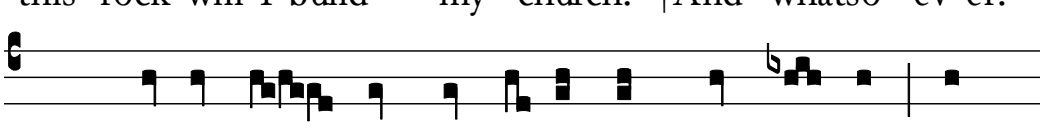
Son of the liv-ing God : the Lord, answer- ing, said,



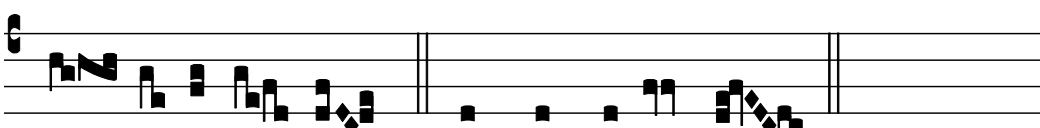
And I say to thee, That thou art Pe-ter, and up- on



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



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



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

[*Before Lauds.*]

⁊. Thou art Peter.

⁊. And upon [this rock I will build my Church].¹⁹⁸

¶ *At Lauds.*

Petrus et Johannes ascendebant. AS:447; 1520-S:17r; 1531-S:64r.¹⁹⁹

1. Ant.

VIII.i.



4287.

E-ter * and John went up into the temple at the

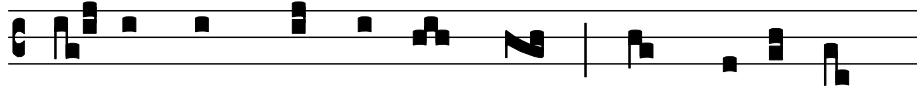


ninth hour of prayer. *Ps.* The Lord reigneth. (*xcij.*) [52].

Argentum et aurum non est michi. AS:447; 1520-S:17r; 1531-S:64r.²⁰⁰

2. Ant.

VII.iii.



1480.

Il-ver * and gold I have none : but what I have,



I give thee. *Ps.* Rejoice in the Lord. (*xcix.*) [53].

Dixit angelus ad Petrum. AS:447; 1520-S:17r; 1531-S:64r.

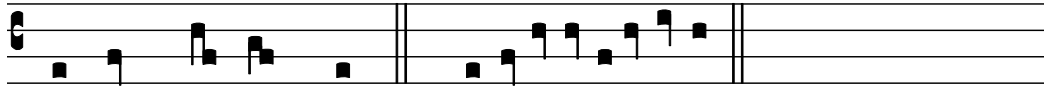
3. Ant.

VIII.ii.



2268.

He angel said * to Pe-ter : Cast thy garment a-bout

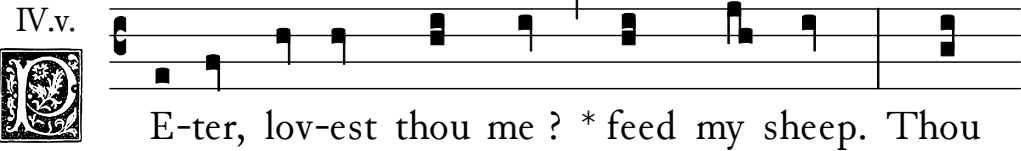


thee, and fol-low me. *Ps.* O God, my God. (*lxij.*) [54].

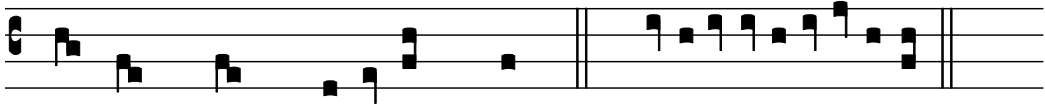
Saints Peter and Paul, Apostles.

Petre amas me ? AS:447; 1520-S:17r; 1531-S:64r.²⁰¹

4281. Ant.
IV.v.



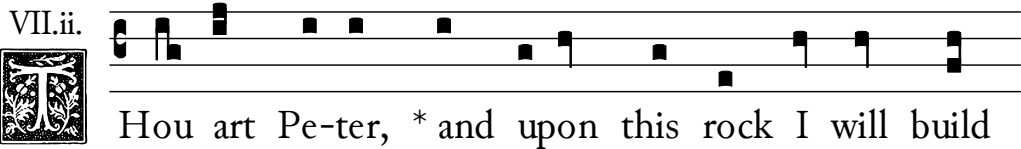
E-ter, lov-est thou me ? * feed my sheep. Thou



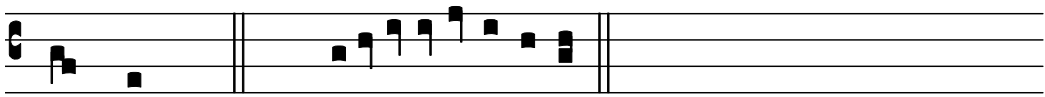
know-est, Lord, that I love thee. *Ps.* O all ye works. (*Daniel iij.*)
[55].

Tu es Petrus. AS:448; 1520-S:17r; 1531-S:64r.²⁰²

5208. 5. Ant.
VII.ii.



Hou art Pe-ter, * and upon this rock I will build



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

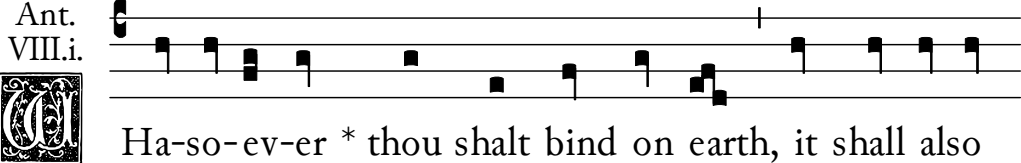
Chapter. Peter therefore. {648}.

Hymn. Ye heavens exult.²⁰³ [746].

℟. They declared. [757].

Quodcunque ligaveris. AS:448; 1520-S:17r; 1531-S:64r.²⁰⁴

4561. Ant.
VIII.i.



Ha-so-ev-er * thou shalt bind on earth, it shall also



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

Saints Peter and Paul, Apostles.




earth, it shall be loosed also in hea-ven, saith the Lord to



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

Prayer.

 God, who hast consecrated this day by the martyrdom of thy apostles Peter and Paul : grant unto thy Church in all things to follow

their precepts : by which she obtained the beginning of religion. Through our Lord.

¶ *At j.*

Ant. Petrus et Johánes. *j.* of *Lauds.* {677}.

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

Ant. Thanks be unto thee. [119].

Ps. Quicunque vult. [119].

¶ *At iij.*

Ant. Silver and gold. *ij.* of *Lauds.* {677}.

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

Chapter. Peter therefore. {648}.

Let the R̄R̄. and V̄V̄. of the Common of Apostles be said at all the Hours [758]. [with the Prayer of this day, namely O God, who hast consecrated.]²⁰⁵ {679}.

¶ *At vj.*

Ant. Th angel said. *ij.* of *Lauds.* {677}.

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

Chapter. (Acts xij. [7.])

AN angel of the Lord stood by side, raised him up, saying, Arise
him, and a light shined in the quickly : and the chains fell off from
room, and he striking Peter on the his hands. [℞.] Thanks be to God.

¶ *At ix.*

Ant. Thou art Peter. *v. of Lauds.* {678}.

Ps. Thy testimonies are wonderful. (cxviij. 129.) [191].

Chapter. (Acts xij. [9.])

GOing out, Peter followed him, true which was done by the him,²⁰⁶
and he knew not that it was but thought he saw a vision.

¶ *At Second Vespers.*

Ant. The Lord hath sworn [*in the Common.*]²⁰⁷ [760]. *Ps.* The Lord said. (cix.)
[363]. *and the other Antiphons with their Psalms from the Common of Apostles : and they*
are sung daily during the Octave when a [full]²⁰⁸ service is made of the Apostles.

Chapter. Now you are no more. [*in the Common.*]²⁰⁹ [726].

℞. Who are these. [*in the Common.*]²¹⁰ [726].

Hymn. With golden splendour. [*as above.*]²¹¹ {649}.

This Hymn is sung each day during the Octave whether at Vespers or at Matins when
the Service is said of the Apostles.

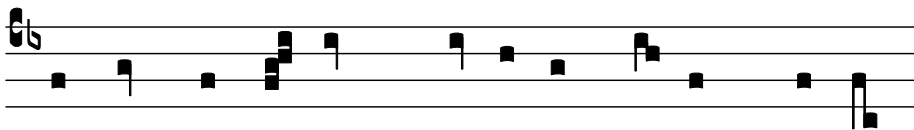
℞. There sound hath gone forth. [735].

℞. And their words.

Gloriosi principes terre. AS:448; 1520-S:17v; 1531-S:64r.²¹²

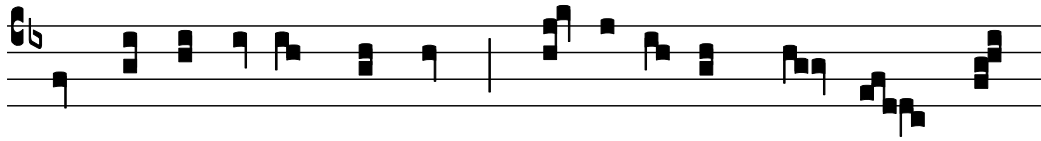
2960.

Ant.
VI.

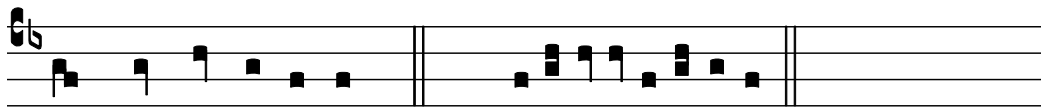


Ust as the glo-rious * princes of the earth lov-ed

Saints Peter and Paul, Apostles.



one a-nother in their lives : so also in their death they



were not se-pa-ra-ted. *Ps.* My soul doth magnify. 55*.

Prayer. O God, who hast consecrated. [*as above.*]²¹³ {679}.

And [thus]²¹⁴ let Vespers be made of both Apostles, evidently in the place of Second Vespers of Saint Peter : and in the place of First Vespers of Saint Paul : for whom a full service is made on the morrow.

Let Compline be said as is noted after First Vespers of this Feast. {656}.

¶ *On the Commemoration of Saint Paul,
Apostle.*

(xxx. June.)

At Matins.

Laudemus Jesum Christum. AS:448; 1520-S:17v; 1531-S:64r.²¹⁵

1098. Invit. II.

Et us praise Je-sus Christ. †In the pas-sion
of the a-pos-tle Paul Ps. Come let us praise. 7*.

Doctor egregie Paule. 1520-S:18r.²¹⁶

8268c. Hymn. IV.

by thy doctrine, * Paul, thou sage il- lustr- ous,
Guide us in virtue, raise our spi- rits heavenward ; Till per-
fect knowledge stream on us a-bundantly, And that which

On the Commemoration of Saint Paul, Apostle.

on-ly is in part be done away.

℣. Lord of Cre- ation. [730].

¶ *In the j. Nocturn.*

Qui operatus est Petro. AS:448; 1520-S:18r; 1531-S:64r.

1. Ant.

I.v.



4489.

E who wrought * in Pe-ter to the a-postleship, the

[64v.]

same wrought in me also among the Gentiles : and they

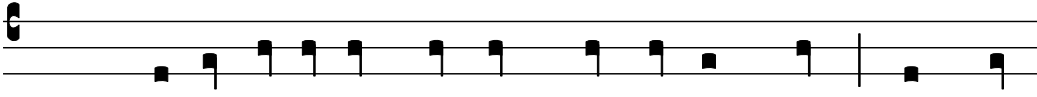
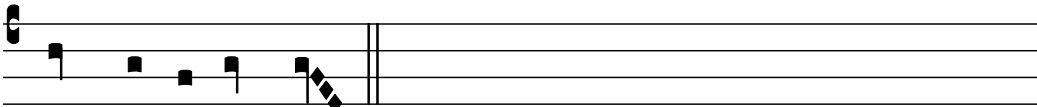
knew the grace that was giv-en to me in Christ the Lord.

Ps. The heavens shew forth. (xviij.) [40].




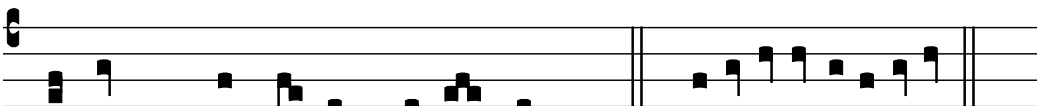
The Psalm being finished immediately is sung the Verse Who separated me. Then the whole preceeding Antiphon is sung : which let be observed throughout the whole year when a Verse is to be had after an Antiphon.

On the Commemoration of Saint Paul, Apostle.

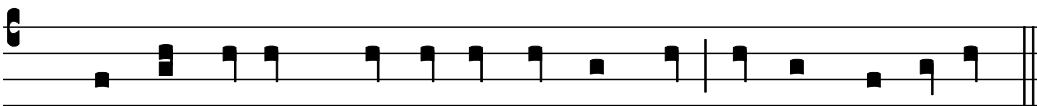
AS:449; 1520-S:18r; 1531-S:64v.²¹⁷

4489a. 
Who se-pa-rat-ed me from my mother's womb : and cal-

led me by his grace.

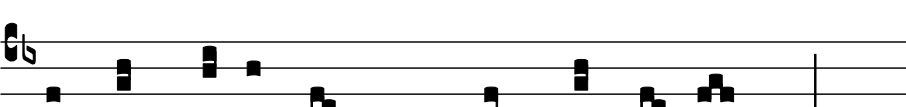

Scio cui credidi. AS:449; 1520-S:18r; 1531-S:64v.²¹⁸

2. Ant. 
4831. I.iv.  know * whom I have be-liev-ed, and am cer-tain

that he is able to keep that which I have committed unto-him,

a-gainst that day as the just Judge. *Ps.* I will bless. (*xxxiiij.*)

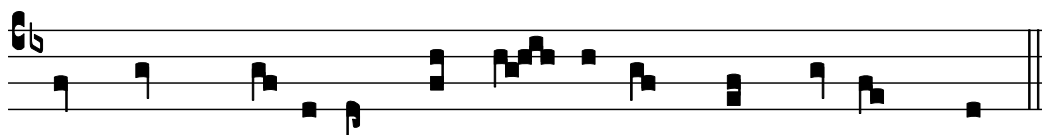
[208].
AS:449; 1520-S:18v; 1531-S:64v.²¹⁹

4831a. 
As to the rest, there is laid up for me : a crown of justice.

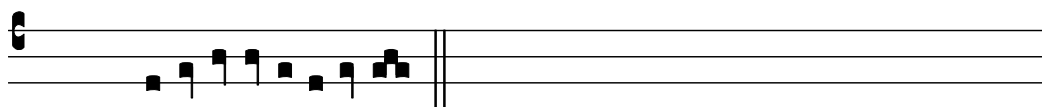
Michi vivere Christus est. AS:449; 1520-S:18v; 1531-S:64v.²²⁰

3. Ant. 
3759. I.iii.  O me, * to live is Christ, and to die is gain : I

On the Commemoration of Saint Paul, Apostle.



must needs glo-ry in the cross of our Lord Je-sus Christ.



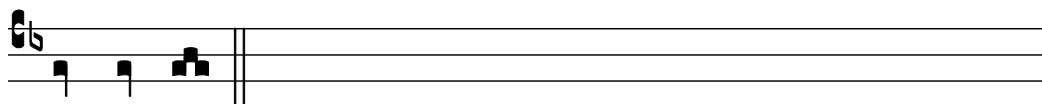
Ps. My heart hath uttered. (*xliiij.*) [249].

AS:449; 1520-S:18v; 1531-S:64v.



3759a.

℣. By whom the world is cru-ci-fi-ed to me : and I



to the world.

℣. Their sound hath gone forth into all the earth.

[*R.*] And their words [unto the ends of the world].²²¹


*Lesson j. Chrysostom. in praise of Paul, Homily 2. and following.*²²²

Et us consider, most beloved brethren, how greatly the Lord raised up his apostle Paul with honours. For a time he had blinded him : but his blindness hath brought about the enlightenment of the whole world. He ravished him into paradise, he lifted him up to the third heaven, he

made him to be a partaker of the ineffable secret, and conscious of such mysteries which divine law had been disclosed to no man. Paul, walking on the ground, conducted himself in all things, as if he had enjoyed the fellowship of angels. And <while> still bound in a sensate body, he rejoiced in their perfection.

Qui operatus est Petro. AS:449; 1520-S:18v; 1531-S:64v.²²³

1. Resp.
V.

7480.  E who wrought * in Pe- ter to the a- pos-
tle- ship, the same wrought in me al- so among the Gen-
tiles. †And they knew the grace of God, that was
7480a. giv- en mime. ✠. The grace of God in me hath
not been void : but his grace a bid- eth ev- er in me.
†And they knew.

Lesson ij.

FOr in his teaching he flew through the whole world as though he were winged, and he scorned the labours and dangers as if he were already in an incorporeal body. And as if already possessing heaven, he entirely despised all things

earthly. But as he was already living with them in incorporeal virtues, so was he vigilant with the continual intention of his mind. The care of diverse nations was often entrusted to angels : but none of them has so creditably governed a people, as Paul

On the Commemoration of Saint Paul, Apostle.

has the whole world. Unto Michael
the people of the Jews were
committed : but unto Paul the

dwelling place of the earth, the sea
and the whole world, and the desert
itself.

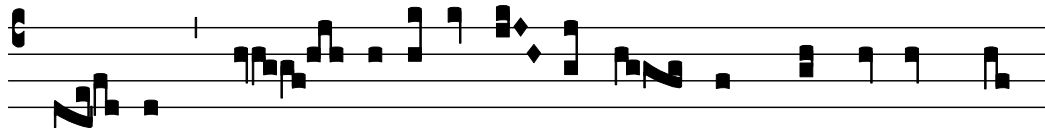
Scio cui credidi. AS:450; 1520-S:18v; 1531-S:64v.²²⁴

2. Resp.

I.



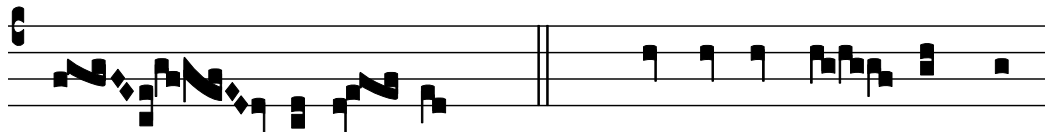
know * whom I have be-liev- ed, and I am



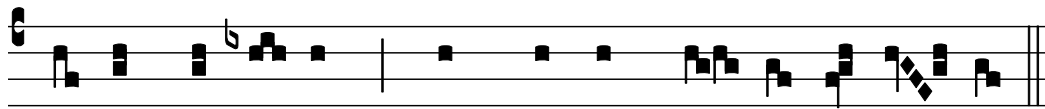
cer- tain that he is able to keep that which I have com-



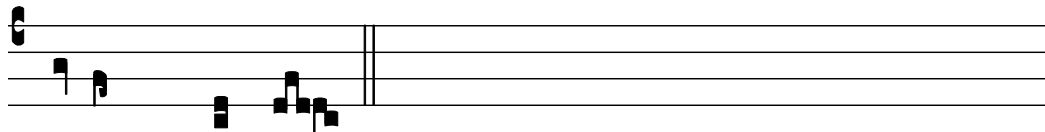
mited unto him. †Against that day, as



the just Judge. ✎. There is laid up for me



a crown of jus-tice : which the Lord will render to me.



†Against that day.

Lesson iij.

THis is not an injustice, which
God forbid, we say of the holy


angels : but we have shewn it to be
possible for Paul to stand among the

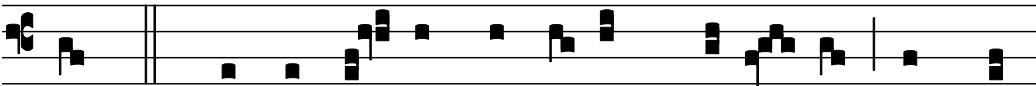
merits of the angels. Nor do we say that these were accomplished by Paul. For we also acknowledge this which Paul himself saith : By the grace of God[,] I am what I am. And so Paul, who showed so much strength of human zeal, that he was able to fly even to heaven itself, as though he had begotten the whole world, thus was troubled, thus ran, thus hastened to lead all into the kingdom of God²²⁵ by teaching, promising, healing, and praying for them, and

also supplicating for them, and even²²⁶ terrifying <them>. Sometimes by his epistles, sometimes by his presence, sometimes by speech, now by things, by his disciples and by himself, to raise up the fallen, indeed to strengthen those standing firm, to raise up those fallen to the ground, to heal the contrite, <and> to animate the lethargic with the oil of exhortation. He was at hand in season, out of season.²²⁷

Bonum certamen certavi. AS:450; 1520-S:19r; 1531-S:64v.²²⁸

3. Resp.
II.

6255.  * have fought a good fight, I have finished my course, I have kept the faith. †As to the rest, there is laid up for me a crown of justice.

6255b.  *℟.* By the grace of God, I am what I am : and his



grace in me hath not been void. †As to the rest.

℣. Glory be to the Father. 103*. †As to the rest.

¶ *In the Second Nocturn.*

Bonum certamen certavi. AS:450; 1520-S:19r; 1531-S:64v.

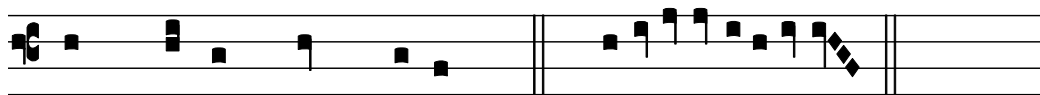
4. Ant.

I.v.



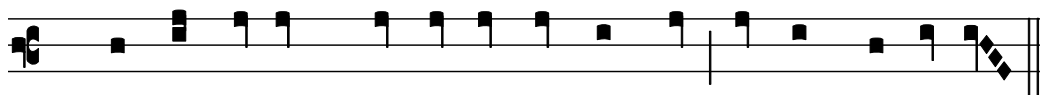
1743.

have fought * a good fight, I have finished my



course, I have kept the faith. *Ps.* O clap your hands. (*xlvi.*) [251].

AS:450; 1520-S:19v; 1531-S:64v.²²⁹



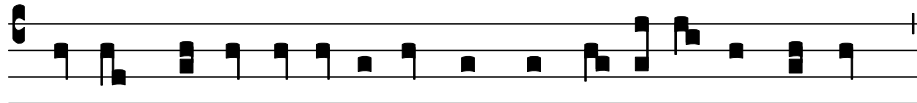
1743a.

℣. As to the rest, there is laid up for me : a crown of justice.

Tu es vas electionis. AS:450; 1520-S:19v; 1531-S:64v.²³⁰

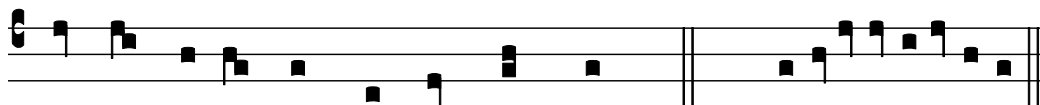
5. Ant.

VIII.i.



5211.

Thou art * a vessel of election, O holy apostle Paul,

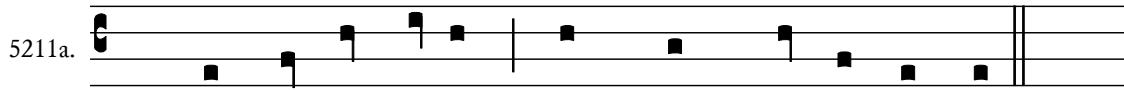


a preacher of truth to the whole world. *Ps.* Hear, O God.

(*lx.*) [272].

On the Commemoration of Saint Paul, Apostle.

AS:451; 1520-S:19v; 1531-S:64v.



5211a.

∞. By whom all nations : have known the grace of God.

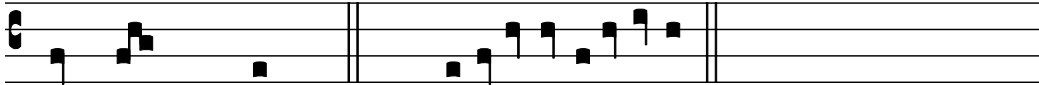
Magnus sanctus Paulus. AS:451; 1520-S:19v; 1531-S:64v.²³¹

6. Ant.
VIII.ii.

3683.



Reat Saint Paul, * the vessel of e-lection, is tru-ly



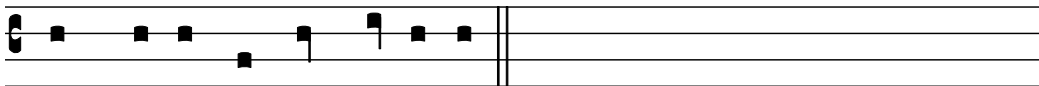
the twelfth throne. *Ps.* Hear, O God. (*lxiiij.*) [274].

AS:451; 1520-S:19v; 1531-S:64v.



3683a.

∞. In the re-ge-ne-ration, when the Son of man shall sit :



on the seat of his ma-jesty.

7994.

∞. Thou shalt make them princes over [all the earth.

℞. They shall remember thy name, O Lord].²³²

Lesson iiij.

Blessed Paul the Apostle, appointed by God to be a teacher of all nations, was himself the protector of those waging war, was himself a diligent minister of the sick. Not only did he remain a most excellent guide in spiritual things :

[65r.]

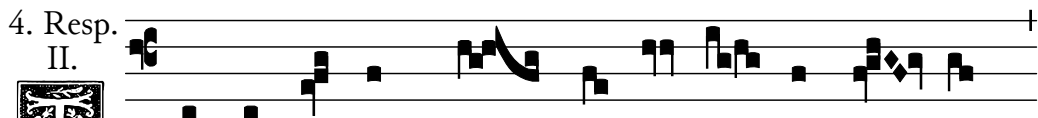
but in carnal things he also provided many lessons of his solicitude and providence. For just as iron being cast into the fire is indeed entirely made into fire, so Paul, being kindled with charity, was made wholly charity. Who just as if he were the

common father of the whole world, so he surpassed not only all carnal parents, but also spiritual fathers in piety, expending money and words, body and soul for them. Because, therefore, Paul was made of charity, and indeed was wholly charity, therefore he called charity the fulness of the law, and the bond of

perfection, and the mother of all good things, the beginning and the end of all virtues. And therefore he said, Now the end of the commandment is charity. Because then love is the beginning and the end of all good things, indeed in that let us strive to imitate Paul.


Reposita est michi corona justicie. AS:451; 1520-S:19v; 1531-S:65r.²³³

4. Resp.
II.

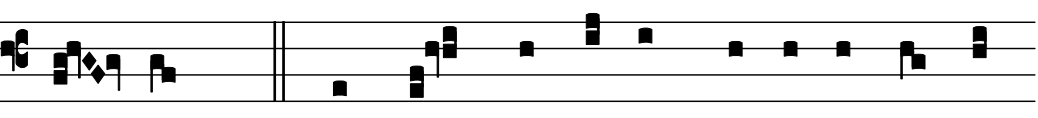


7532.

Here is laid up * for me a crown of jus- tice,

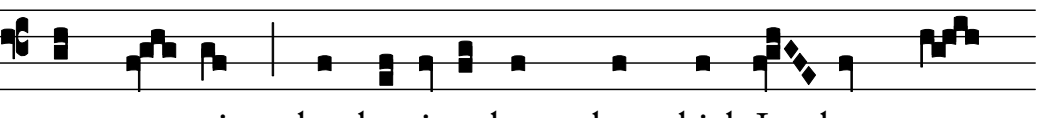


which the Lord will render to me in that day. †The

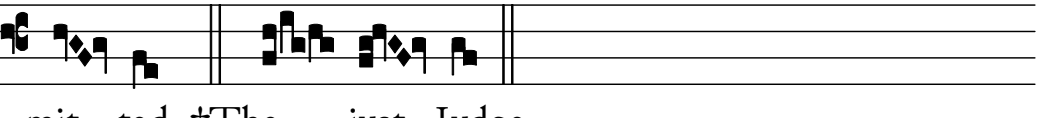


7532a.

just Judge. ⁊. I know whom I have be-liev-ed, and I



am cer- tain : that he is a-keep that which I have com-



mit- ted. †The just Judge.

Lesson v.

Et thou not propose to me the dead whom he hath often raised

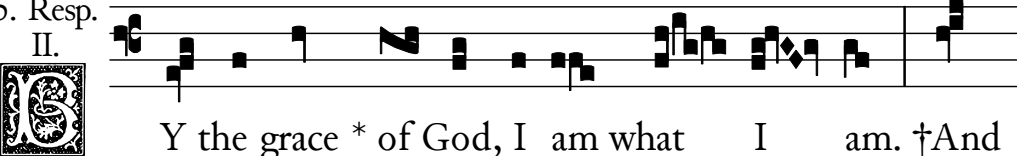
: nor the lepers whom he hath cleansed by the same power. God

requireth nothing of these from thee. Possess the charity of Paul, and thou shalt secure the perfect crown. Let us also consider, most beloved brethren : whether even blessed Paul, like his co-apostle blessed Peter, glorified God, whether by life, or by passions, or by death. Certainly he also glorified him. For Luke the Evangelist testifieth in the Acts of the Apostles, and he himself testifieth in the works written by him, which comprise fourteen epistles, the ground, so to speak, was sprinkled


with the fragrance of Christ. For in whatever thou readest there, either revealeth the secrets of faith, or displayeth the fruits of good works, or promiseth the rewards of the heavenly kingdom, or what tribulations this preacher himself endured, or relateth what divine consolation he received amid tribulations, or a general exhortation to all which wish to live piously in Christ, he insinuateth persecution not to be wanting.²³⁴ But thou, O Lord, [have mercy upon us].²³⁵

Gratia Dei sum id quod sum. AS:451; 1520-S:20r; 1531-S:65r.²³⁶

6790. 5. Resp. II.

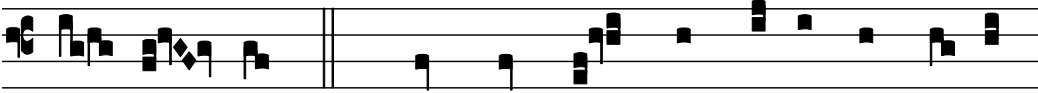


Y the grace * of God, I am what I am. †And

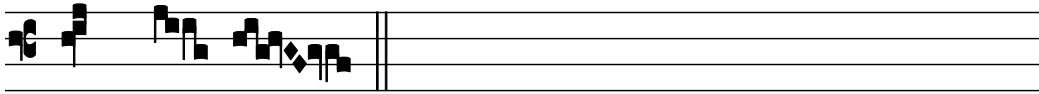


his grace in me hath not been void : but a- bid-

6790b. eth in me. ✠. He who wrought in Pe-ter to the a-



postle- ship : wrought in me also a- mong the Gen- tiles.



†And his grace.

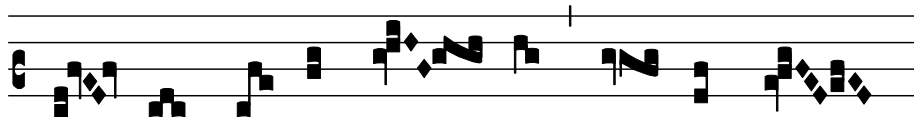
Lesson vj.

Blessed Paul testifieth how much he glorified God in his life, when, placed in bonds and drawing near to <his> passion, he setteth forth the example of his work in a letter to Timothy, saying, I have fought a good fight, I have finished my course : I have kept the faith. He shewed how God should be glorified by death when he spake thus : For I am even now ready to be sacrificed : and the time of my dissolution is at hand. O how precious in the sight of the Lord is the death of that holy one who knew most openly, who proclaimed with a free voice, that he would be killed for the sake of the Lord : he was none other than the most pleasing and most pure sacrifice

to be offered unto God. For the slaying of saints was an offering to God. And so blessed Paul glorified the Lord by his death. For their necks which he had roused in the name of Christ against the proud, he humbly submitted to be smitten by the sword of unbelievers for the name of Christ. Nor did it make him reluctant to die for that Man who had many times proved to live and to reign after death. And so it came to pass, that the most glorious Paul, who in many nations fought many battles for the faith of Christ, as though conqueror of the world, would be received in triumph by Rome.

*Michi vivere Christus est. AS:452; 1520-S:20r; 1531-S:65r.*²³⁷

6. Resp.
VII.

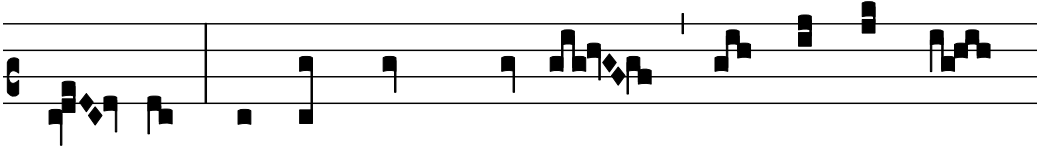


Or me, * to live is Christ, and to die

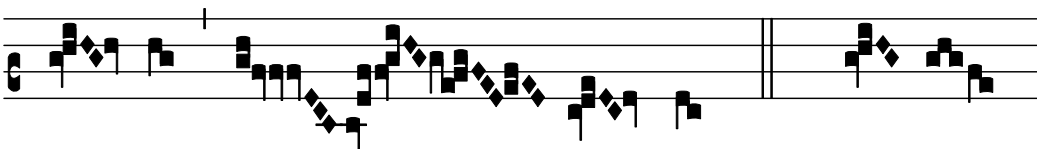
7154.

On the Commemoration of Saint Paul, Apostle.

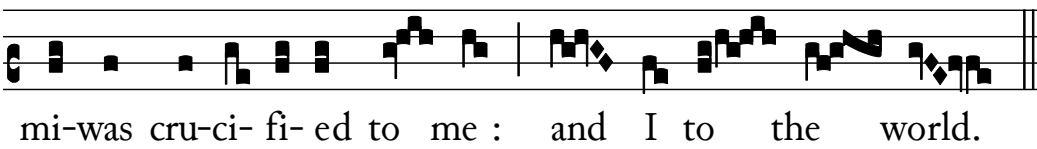
7154a.



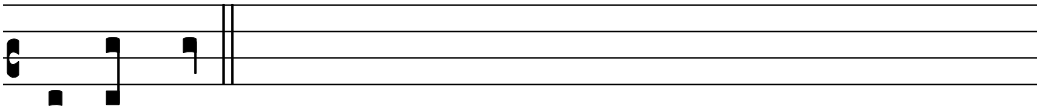
is gain. †I must needs glo-ry in the cross of



my Lord Je- sus Christ. ✠. By whom



mi-was cru-ci- fi- ed to me : and I to the world.




†I must needs.

[✠.] Glory be to the Father. 105*. †I must needs.

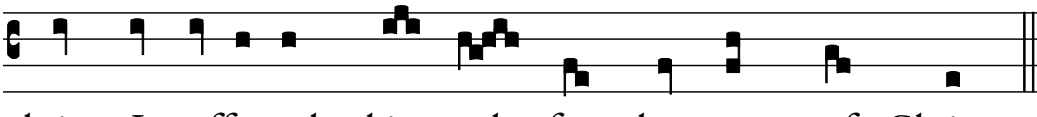
¶ *In the Third Nocturn.*

Ter virgis cesus sum. AS:452; 1520-S:20v; 1531-S:65r.²³⁸

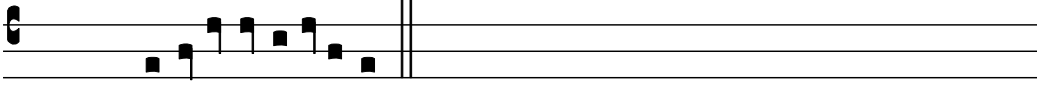
5138. 7. Ant.
VIII.i.



THrice was I * beaten with rods, once was I stoned,



thrice I suffer-ed shipwreck for the name of Christ.



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

On the Commemoration of Saint Paul, Apostle.

AS:452; 1520-S:20v; 1531-S:65r.

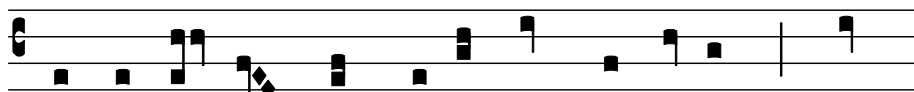


5138a.

∞. Night and day : in the depths of the sea.

Reposita est michi chorona justicie. AS:452; 1520-S:20v; 1531-S:65r.²³⁹

8. Ant.
VIII.i.

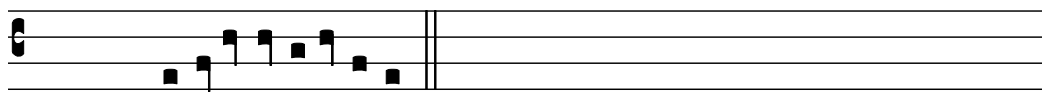


4616.

Here is laid up * for me a crown of justice : which

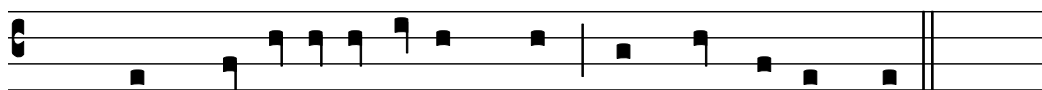


the Lord, the just Judge will render to me in that day.



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

AS:452; 1520-S:20v; 1531-S:65r.



4616a.

∞. With the co-oper-at-ing grace : of the Ho-ly Ghost.

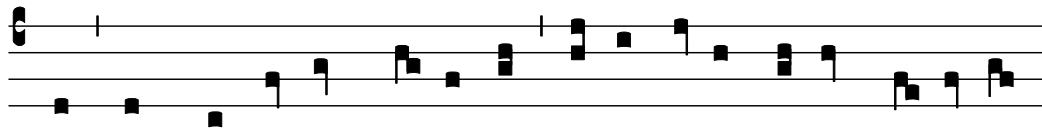
Me magnitudo revelationum. AS:452; 1520-S:20v; 1531-S:65r.²⁴⁰

9. Ant.
I.v.

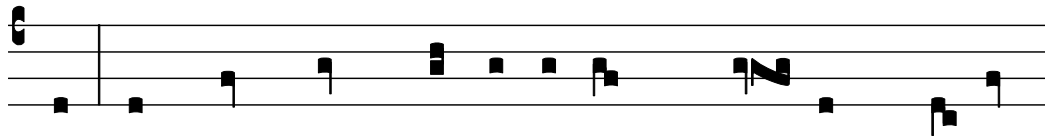


3860.

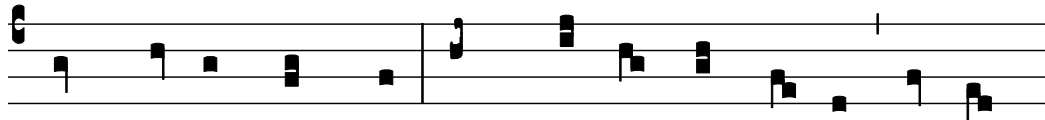
Est the greatness * of the re-ve-lations should ex-alt



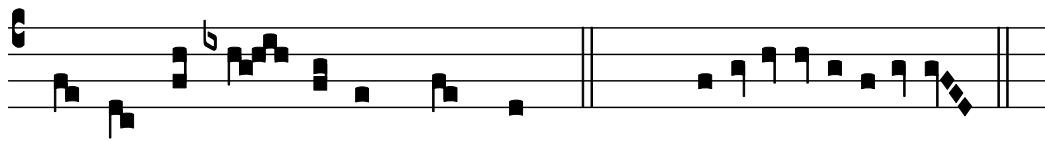
me there was giv-en me a sting, an angel of Sa-tan, to buffet



me. For which thing thrice I be-sought the Lord, that it



might de-part from me. And the Lord said to me, My grace,



O Paul, is suf- ficient for thee. Ps. The Lord hath reigned.
(xcviij.) [340].

AS:453; 1520-S:20v; 1531-S:65r.



∞. For my power is made perfect in infirmi-ty.

∞. Thy friends, are made. [741].

According to Matthew xix. [27-29].

[65v.]



AT that time,
Simon Peter
said to Jesus,
Behold, we have
left all things : and
have followed thee.

What therefore
shall we have ? And that which
followeth.

*Homily of Blessed Jerome,*²⁴¹ *Priest.*

When our Lord²⁴² and Saviour
had said that it is hard for the

rich to enter into the kingdom of
heaven, His disciples answered
confidently, saying, Behold we have
left all things, and have followed thee.
What therefore shall we have ? For
their confidence was great, who,
though they were not rich, but
sought food by hand and by art : yet
confidently said that they had left all
things by adding, And have followed
thee. For they had deserted all
things, who had disregarded to desire

all things which might be desired by others. For this alone sufficeth not for perfection, if any man forsake²⁴³ the riches of this world, unless after despising riches he follow his Saviour,

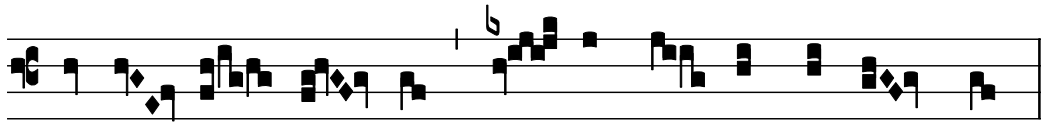
that is, unless he forsake evil and do good. For it is easier to relinquish a purse than the will. But thou, [O Lord, have mercy upon us].²⁴⁴

Damasci prepositus gentis. AS:453; 1520-S:21r; 1531-S:65v.²⁴⁵

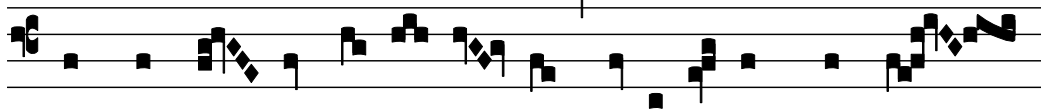
7. Resp.
II.



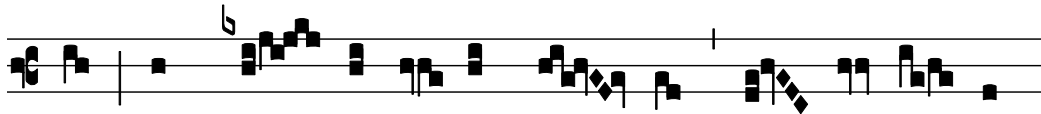
T Damas-cus, * the go-vernor of the nation under



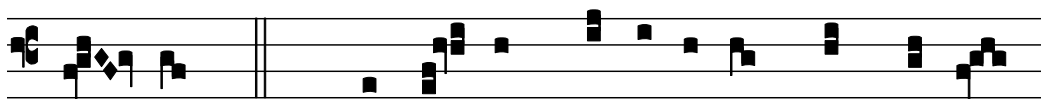
A-re- tas the king want- ed to appre-hend me.



†By the breth-ren, in a bask-et, was I let out by the



wall : and so e-vad- ed his hands in the name of



the Lord. ✠ The God and Father of our Lord Je-sus



Christ : knoweth that I lie not. †By the breth-ren.

Lesson viij.

Any forsaking riches follow not the Lord. Who saith, I am not


come to do my own will, but of him that sent me. And Jesus said to

them, Amen, I say to you, that you, who have followed me, in regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. In this life, the Lord hath taught us, following him, and labouring for his Name, to hope for another reward : that is, in the regeneration, when we shall be born again by resurrection to the life immortal, who in this life had been born to fall mortally. For

without doubt there are two regenerations, and two resurrections. There is one regeneration in the baptism of water and the Holy Ghost : the other is this of which the Lord speaketh here. The first resurrection is the forgiveness of sins in this world : the second will be when all which are in tombs who have done good will hear the voice of the Son of God and will proceed to the resurrection of life.

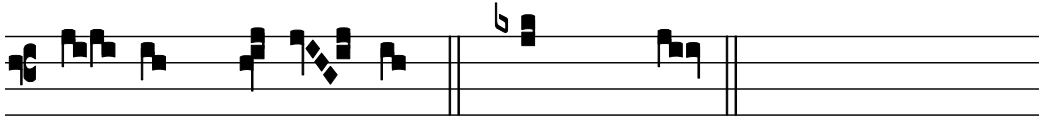
Tu es vas electionis. AS:392; 1519-S:40r; 1520-S:21r; 1531-S:65v.

8. Resp.
I.

7789.  Hou art * a vessel of e-lec- tion, O ho-ly a-pos-
tle Paul, a preacher of truth in the whole world.

†Through whom all na- tions have known the grace

7789a. of God. *∕*. Intercede for us to God,



who hath chos-en-thee. †Through whom.

Lesson ix.

Concerning what the Lord saith, When the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel : do not think that the Lord promised this to the apostles alone. For where shall the apostle Paul sit, who hath laboured more than all, if only the twelve shall sit there ? For he is the thirteenth. For Judas fell away from the twelve : and Mathias was ordained in the place of Judas the traitor. In the Acts of the Apostles we read, The twelve seats were filled up. Will²⁴⁶ he sit there who laboured more than all of them ? Can it be that twelve seats is a perfection of tribunals ? For thousands are seated on the twelve

seats. But whence tryest thou me, saith some, seeing that Paul also shall be among the judges ? Hear him saying, Know you not that we shall judge angels ? And we shall judge, he saith. And he himself did not hesitate in the presumption by which he believed : that he should be reckoned among those who will judge with Christ. Who therefore shall judge with Christ, are the leaders of the church, who are made perfect. To such he saith, If thou wilt be perfect, go sell what thou hast, and give to the poor. What is, Thou wilt be perfect ? Thou shalt judge with me : and not be judged. But thou, O Lord.

Sancte Paule apostole. AS:393; 1519-S:40v; 1520-S:21r; 1531-S:65v.


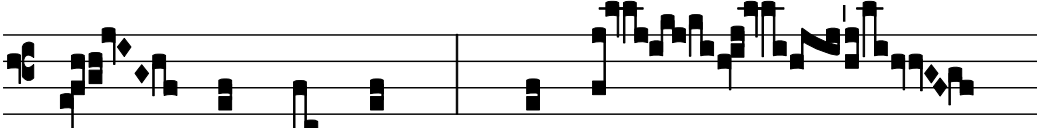

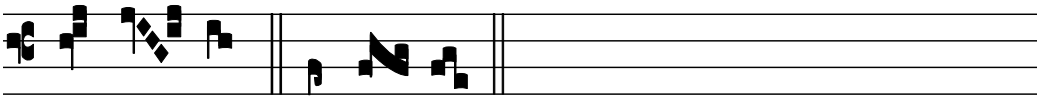
9. Resp.
I.



ho-ly Paul, * a- postle, preach- er of the

7582.

On the Commemoration of Saint Paul, Apostle.

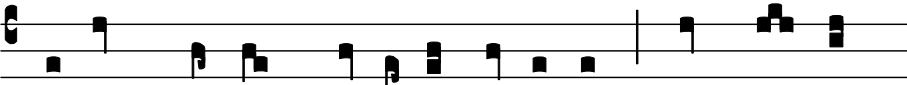

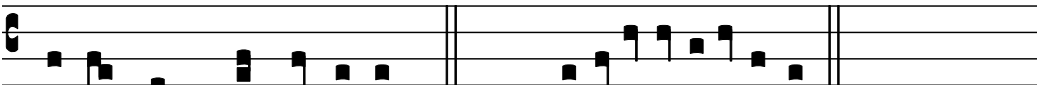
7582a. 
 truth and teacher of the na- tions. †Inter- cede

 for us to God. ‡Who hath

 chos-en thee. ⁊. That we may be made worthy of the

 grace of God. †Inter- cede.

⁊. Glory be to the Father. 103*. ‡Who hath [chosen thee].²⁴⁷

⁊. Thou hast given an inheritance. [744].

¶ *At Lauds.*

Ego plantavi, Apollo rigavit. AS:453; 1520-S:21v; 1531-S:65v.²⁴⁸

2580. 1. Ant.
 VIII.i. 
 have planted, * Apollo wa-ter-ed : but God gave

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

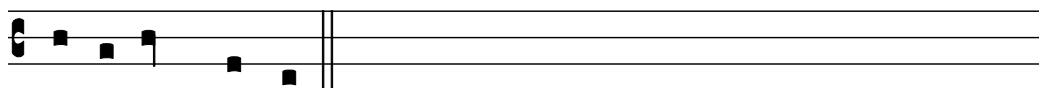
On the Commemoration of Saint Paul, Apostle.

AS:453; 1520-S:21v; 1531-S:65v.²⁴⁹



2580a.

℞. For every man shall re-ceive his own reward : according



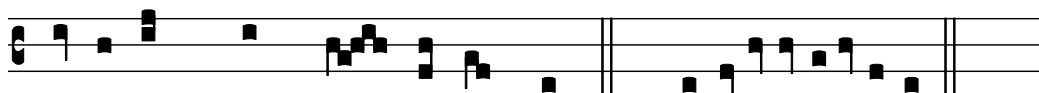
to his own la-bour.

Libenter gloriabor. AS:453; 1520-S:21v; 1531-S:65v.²⁵⁰

2. Ant.
VIII.i.



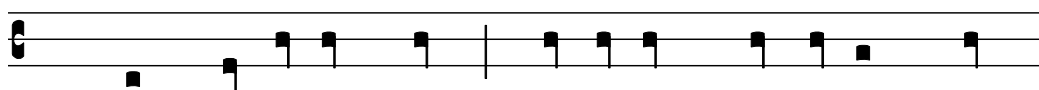
Lad-ly * will I glo-ry in my infirmi-ties : that the



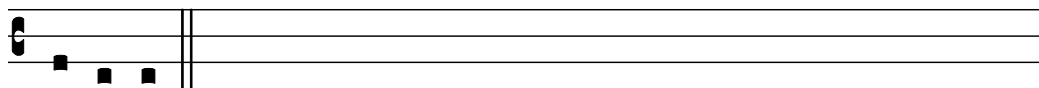
3614.

power of Christ may dwell in me. *Ps.* Sing joyfully. (*xcix.*) [53].

AS:453; 1520-S:21v; 1531-S:65v.



℞. For when I am weak : then I am stronger and more



3614a.

powerful.

Gratia Dei in me. AS:453; 1520-S:21v; 1531-S:66r.²⁵¹

3. Ant.
VIII.ii.

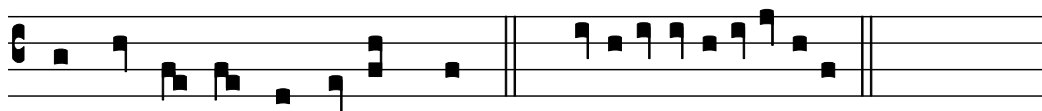


He grace of God * in me hath not been void : but his



2968.

[66r.]



grace a-bid-eth ev-er in me. *Ps.* O God, my God. (*lxij.*) [54].

AS:454; 1520-S:22r; 1531-S:66r.²⁵²



2968a.

∞. By the grace of God I am what I am.

Damasci prepositus gentis. AS:454; 1520-S:22r; 1531-S:66r.²⁵³



2096.

4. Ant.
VIII.i.



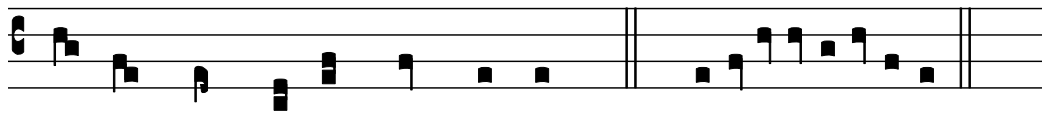
T Damascus, * the go-vernor of the nation under A-



re-tas the king wanted to appre-hend me. By the brethren,



in a basket, I was let out by the wall : and so e-vad-ed



his hands in the name of the Lord. *Ps.* O all ye works.
(*Daniel iij.*) [55].

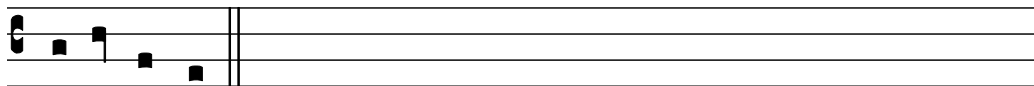
AS:454; 1520-S:22r; 1531-S:66r.



2096a.

∞. The God and Father of our Lord Je-sus Christ : knoweth

On the Commemoration of Saint Paul, Apostle.



that I lie not.

Sancte Paule apostole. AS:454; 1520-S:22r; 1531-S:66r.²⁵⁴

5. Ant.
VIII.i.

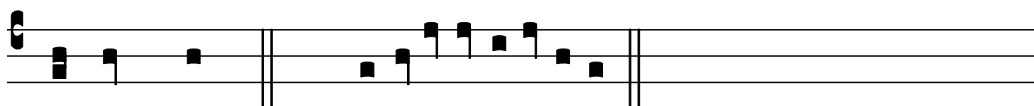


4720.

ho-ly Paul, * a-pos- tle, preacher of the truth, and

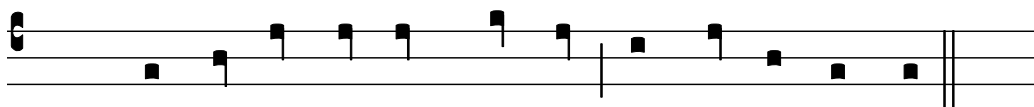


teacher of the nations : intercede for us to God, who hath



chos-en thee. *Ps.* Praise ye the Lord. (*cxlvij.*) [56].

AS:454; 1520-S:22r; 1531-S:66r.²⁵⁵



4720a.

✠. That we may be made worthy : of the grace of God.

Chapter. (*Gal. j.* [II.])

I give you to understand that the gospel which was preached by me is not according to man : for neither

did I receive it of man, nor did I learn it : but by the revelation of Jesus Christ.

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

✠. They declared. [757].

On the Commemoration of Saint Paul, Apostle.

Ego enim jam delibor. AS:454; 1520-S:22r; 1531-S:66r.²⁵⁶

2574.

Ant.
I.ii.



Or I am e-ven now * ready to be sacri-fic-ed, and



the time of my de-parture is at hand : I have fough-t a good



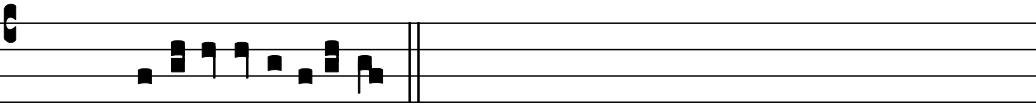
fight, I have fi-nished my course, I have kept the faith :



there remaineth for me a crown of ju stice, which the



Lord, the just Judge, shall render to me in that day.



Ps. Blessed be the Lord. 54*.

Prayer.



God, who hast taught the multitude of the gentiles through the preaching of blessed Paul thy apostle : grant unto us, we

beseech thee, that we, whose birthday we keep, may perceive his protection. Through Jesus Christ.

¶ Memorial of Saint Peter.

Petre amas me? AS:447; 1520-S:17r; 1531-S:66r.

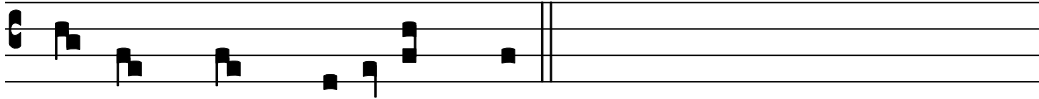
Ant.

IV.v.



4281.

E-ter, lov-est thou me ? * feed my sheep. Thou



know-est, Lord, that I love thee.

℣. Thou art Peter.

[℟?] And upon this rock. {655}.

Prayer.

¶ God who in delivering unto thy blessed Apostle Peter the keys of the kingdom of heaven didst bestow the pontifical authority of

binding and loosing souls : mercifully grant that by he help of his intercession²⁵⁷ we may be freed from the bonds of our sins. Who livest.

¶ Memorial of Saint John the Baptist.

Ant. Among them that are born. {628}.

℣. There was a man. {618}.

Prayer. O God, who hast made this day. {623}.

¶ At j.

Ant. I have planted. *j. of Lauds.* {700}.

Ps. Save me, O God. (*liij.*) [114]. *And let all the Antiphons be sung at the Hours without Verses.*

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

Ps. Quicunque vult.]²⁵⁸ [119].

¶ *At iij.*

Ant. Gladly will I glory. *ij. of Lauds.* {701}.

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

Chapter. I give you to understand. {703}.

Let be said the R̄R̄. and V̄V̄. of the Common of One Apostle at all the Hours [637].
[with the Prayer of this day].²⁵⁹ {704}.

¶ *At vj.*

Ant. The grace of Godi. *ijj. of Lauds.* {701}.

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

Chapter. (*Philipp.* j. [21]: *Galat.* vj. [14.]

BUt to me, to live is Christ, and
to die is gain. It behooveth me
to glory in the cross of our Lord Jesus

Christ, by whom the world is
crucified to me, and I to the world.

¶ *At ix.*

Ant. O holy Paul. *v. of Lauds.* {703}.

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

Chapter. (2. *Timothy* iv. [7.]

I have fought a good fight, I have
finished my course, I have kept
the faith : as to the rest, there is laid

up for me a crown of justice, which
the Lord the just judge will render to
me in that day.

¶ *At Vespers.*

Ant. The Lord hath sworn. [760].

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

And the other Antiphons with their Psalms from the Common of Apostles. [761].

Chapter. Now ye are no more strangers. [726].

Hymn. With golden splendour. {649}.

8097. *V̄.* Their sound hath gone forth [into all the earth.

R̄. And their words unto the ends of the world].²⁶⁰

Ant. In the regeneration. [762].

Ps. Magnificat. 55*.

Prayer. O God, who hast consecrated this day. {679}.

And thus let Vespers of both Apostles be said together.

Memorial of Saint John.

Ant. When [Zachary].²⁶¹ {597}.

℟̄. There was a man. {597}.

Prayer. O God, who hast made this day. [as above.]²⁶² {623}.

If this Commemoration shall fall on a Saturday, Vespers of that Saturday shall be of the following Sunday with a solemn Memorial of the Apostles with aforesaid the Antiphon, ℟̄. and Prayer. Then let a Memorial be made of the Octave of Saint John the Baptist as above, and afterwards of the Trinity, and let a Procession be made before the Cross in the usual way.

In die sancti iohannis baptiste. Fo. vij.

ne ba pti sta. v. Hic est enim propheta et plus
q̄ prophe ta de quo idem a it. Nullus.
Mater natos muli e rum non surrexit ma
tor iohan ne ba pti sta. Qui viam domi no
prepara uit in here mo. Qui homo missus
a de o eu in omni to hannes e rat. Qui. *Gloria p̄r.*
Qui. in ffuit
homo.
Elizabeth zachari e magnū virū genuit iohannē bay
tistam p̄cursozē domi ni. *ps.* Dñs regna. *Ant.* Anu ebāt pa
tri eius quem vellet voca ri cum et scripsit dicens. iohānes est
nomen eius. *ps.* Jubilate deo. *Ant.* Channes vocabitur no

[Antiphonale-1520-S:7r.]

Notes, pages {559}-{708}.

- ¹ 1519-S:75v; 1520-S:1v.
- ² *Tres lectiones proprias de festo S. Nichomedis M. de Sermone B. Maximi Ep. habet Leg. MS. Exon.* [SB-S:309.]
- ³ 'beatórum', 1519-S:75v; 1520-S:1v.
- ⁴ 1519-S:75v; 1520-S:1v.
- ⁵ 'sub diocleciáno imperatóre' *Leg. 1518 cum MS. Exon.* [SB-S:309.]
- ⁶ 'bona' *habet Leg. 1518.* [SB-S:312.]
- ⁷ 'Sanctórum', 1519-S:75v.
- ⁸ 1519-S:75v. and 1520-S:1v. omit 'et'.
- ⁹ 1519-S:75v; 1520-S:1v.
- ¹⁰ *Proprias lectiones habet Leg. Exon.* [SB-S:312.]
- ¹¹ 'Medardi et Gildardi', 1520-S:1v.
- ¹² 'sanctam nobis', 1520-S:1v.
- ¹³ 'valémus' *Leg. 1518.* [SB-S:311.]
- ¹⁴ 'in' *non habet Leg. 1518.* [SB-S:311.]
- ¹⁵ 1519-S:75v; 1520-S:1v.
- ¹⁶ 1519-S:75v; 1520-S:1v. *Lectionem in capitulo, de S. Willielmo archiepiscopo Ebor, habet Leg. MS. Exon. A.D. 1366.* [SB-S:314.]
- ¹⁷ 'ARCHIEPISCOPI ET CONFESSORIS.' *Brev. MS. circa A.D. 1416.* [SB-S:313.]
- ¹⁸ 1519-S:75v; 1520-S:1v.
- ¹⁹ 'nobis', 1519-S:76r; 1520-S:1v.
- ²⁰ 'súplices'. 1520-S:1v.
- ²¹ 1519-S:76r; 1520-S:1v.
- ²² 1519-S:76r; 1520-S:1v.
- ²³ 1520-S:2r.
- ²⁴ 1519-S:76r; 1520-S:2r.
- ²⁵ SB:314. has 'in conspéctum' with the following note: 'In conspéctu' *Chevallon. cum Leg.*
- ²⁶ 'sanctis' *Leg. 1518.* [SB-S:314.]
- ²⁷ Primo et Feliciano. [SB-S:316.]
- ²⁸ 1520-S:2r.
- ²⁹ 1519-S:76r; 1520-S:2r.
- ³⁰ 'pontificis', 1519-S:76r; 1520-S:2r.
- ³¹ 'passiónem' *Leg. 1518. cum L.eg. MS. Exon.* [SB-S:315.]
- ³² 'próchdolor' *Leg. 1518.* [SB-S:317.]
- ³³ 'loadíciám' *Chevallon. 'in loadíciám' Leg. 1518.* [SB-S:317.]
- ³⁴ SB-S:317. has 'priváverit' with the note: 'privávit' *Chevallon. cum Leg. 1518. et Portif. 1525-6;* 'priváverat' *Legenda MS, Joh. cum Leg. Exon.*
- ³⁵ 1519-S:76r; 1520-S:2r.

- ³⁶ 1519-S:76r. and 1520-S:2r. omit '*paschalis temporis*.' This recognizes that the feast may fall outside of Eastertide.
- ³⁷ 'celsum púerum' *Leg.* 1518. [SB-S:319.]
- ³⁸ 1519-S:76r.
- ³⁹ *Proprias lectiones habet* *Legenda Exon. MS.* [SB-S:322.] In 1519-S:76r. and 1520-S:2r. an incipit for proper lessons appears : '*Lectio j. Beátus ígitur Basílius*'.
- ⁴⁰ 'et virgis férreis' *non habet Leg.* 1518, *neque Port.* 1519 ; *ubi mox* 'afflígere illum,' *et* 'afflígere eum *invenimus*.' [SB-S:321.]
- ⁴¹ 'salutáris', 1519-S:76v; 1520-S:2v.
- ⁴² SB-S:323.
- ⁴³ *Exon. totum de martyribus.* [SB-S:323.]
- ⁴⁴ 'et' *non habet Legend.* 1518; *neque MS. Exon.* [SB-S:324.]
- ⁴⁵ 'cálicem' *Brev. MS. Joh.* 'cálcere' *Portif.* 1519. [SB-S:324.]
- ⁴⁶ 'prescidi :' *Chevallon.* ; 'abscíndi' *Port.* 1519. [SB-S:324.]
- ⁴⁷ 1519-S:76v; 1520-S:2v.
- ⁴⁸ SB-S:325.
- ⁴⁹ 1519-S:76v; 1520-S:2v.
- ⁵⁰ 'Cum transissent' *Chevallon. cum Leg. Exon.* 'Cum transisset' *Leg.* 1518, *cum Portif.* 1519. *ubi mox* 'transuerberári.' [SB-S:326.]
- ⁵¹ 1519-S:76v; 1520-S:2v.
- ⁵² 1519-S:76v; 1520-S:2v.
- ⁵³ 'ibi fiunt vigílie tota nocta, et ingens concúrsus pópuli' *Legenda MS.* [SB-S:328.]
- ⁵⁴ 1519-S:76v; 1520-S:2v.
- ⁵⁵ 1519-S:76v; 1520-S:2v.
- ⁵⁶ 'regis Edwárdi celebrántem', 1519-S:76v; 1520-S:2v.
- ⁵⁷ 1519-S:76v; 1520-S:2v.
- ⁵⁸ Videas supra p, 218, ad diem Martii xviii. *Proprias lectiones hic habet MS. Exon.* [SB-S:330.]
- ⁵⁹ 1519-S:76v; 1520-S:2v.
- ⁶⁰ 'anglorum episcopi', 1519-S:76v; 1520-S:2v.
- ⁶¹ 1519-S:77r.
- ⁶² 'respéctus' *Chevallon. cum Leg. Exon. et Leg.* 1518. ; 'replétus' *Portiforia* 1519, 1556-7. [SB-S:331.]
- ⁶³ 'diū' *Chevallon*, quod in exemplari Bibliothecæ Coll. D. Joh. Cantab. pertinenti per 'diū' (q.d. divorum) mox erasum et 'deórum' subinde additum emendatur, 'dni' *Leg.* 1518. [SB-S:331.]
- ⁶⁴ 'sexus ac conditiónis' *Legenda MS.* : 'sexus, conditiónis' *Chevallon.* [SB-S:332.]
- ⁶⁵ 'óculus, oratiónem fudit :' *Legenda MS.* [SB-S:332.]
- ⁶⁶ 'vel prothomártire :' *Legend.* 1518. 'vel pócus pro eo' *Leg. Exon.* [SB-S:333.]
- ⁶⁷ 'letus' *Leg.* 1518. [SB-S:333.]
- ⁶⁸ 'mártýrij' *Leg.* 1518. [SB-S:333.]

⁶⁹ 'persolúto; devotióne' *Leg.* 1518. [SB-S:333.]

⁷⁰ 'Verlamacestre' *Leg.* 1518. 'Werlanaicester : siue Walinguacester' *Portif.* 1519. [SB-S:334.]

⁷¹ 'dispóstitis' *Legend.* 1518. [SB-S:335.]

⁷² SB-S:335.

⁷³ 'Si festum Corporis Christi in die sancti Albani contigerit differatur festum sancti Albani in crastinum. Et ibi fiat memoria ed medie lectiones de sancta Etheldreda. Et ad primas vespervas de sancto Johanne fiat solennis memoria de sancto Albano et de octavis ubi fiunt cum regimine chori. Si octa. dies Corporis Christi in die sancti Albani contigerit, differatur festum sancti Albani, sed vespere erunt de sancto Albano. Ant. *Iste sanctus*, psalmi feriales, et fiat memoria de octa. et de [sancta Etheldreda] virgine, et medie lectiones. Et ad completorium dicitur hymnus *Salvátor mundi* propter octavas.', *Crede michi* [149].

⁷⁴ 'Sancte Etheldrede virginis tres lectiones cum nocturno propter vigiliam.' *Leg.* 1518. [SB-S:335.]

⁷⁵ 1519-S:77r; 1520-S:3r.

⁷⁶ 'Si hec vigilia infra octavas Trinitatis vel Corporis Christi forte contigerit fiant tres lectiones de sancta Etheldreda cum Invitatorio duplici et Te Deum. sine nocturno.' 1519-S:77r; 1520-S:3r.

⁷⁷ 1519-S:77r; 1520-S:3r.

⁷⁸ 'Girimórum, vocábulo Combértus.' *Chevallon. cum Leg.* 1518. [SB-S:336.]

⁷⁹ 'Ercébértus' *Chevallon. cum Legend.* 1518. [SB-S:338.]

⁸⁰ 1519-S:77r; 1520-S:3r.

The 1519 Antiphonale ends here with the following colophon.

¶ Finis partis hyemalis.

¶ Codices hujus partis hyemalis sic jungendi sunt. Et primo, **a.b.c.d.e.f.g.h.i.k.l.m.n.o.p.q.r.s.t.v.x.y.z.ꝥ.ꝑ.ꝑ.aa.bb.cc.dd.ee.ff.gg.hh.** Secundo Kalendarium, ✠, Tertio. **a.b.c.d.e.f.g.h.i.k.l.m.n.o.p.q.r.s.t.v.x.y.z.ꝥ.** Quarto. **A.B.C.D.E.F.** Quinto. **A.B.C.D.E.F.G.H.I.K.** Et omnes sunt quaterni/preter **.hh.** quod est duernus, et F. quod est quinternus, et **ꝥ.** quod est ternus.

¶ Impressum est hoc preclarum opus in alma Parisiorum academia per Vvolffgangum Hopylium, impensis Francisci Byrckman civis Coloniensis. Anno post incarnationem Domini millesimo quingentesimo decimo nono.

⁸¹ 1520-S:3r.

⁸² 1520-S:3r.

⁸³ 1520-S:3v.

⁸⁴ 1520-S:3v.

⁸⁵ 1520-S:3v.

⁸⁶ 1520-S:3v.

⁸⁷ 1520-S:3v.

⁸⁸ 1520-S:3v.

⁸⁹ SB-S:339.

⁹⁰ In 1520-S:4r. 'Dóminum' is set B.BACABCBA.GACGEFEED; 'adorémus' is set G.GEFG.EFG.FE.

⁹¹ 1520-S:4r.

⁹² In BL-52359:341v. and PEN:215v. 'téneris' is to be set F.E.D.

⁹³ 1520-S:4r.

⁹⁴ After 'exíres' 1520-S:4r. adds 'de ventre', set A.A.A. In BL-52359:341v. 'sanctificávi' is set A.F.A.CA.BA.

⁹⁵ In PEN:215v. 'tibi' is set FE.D.

⁹⁶ In BL-52359:342r. 'tímeas' is set GA.AG.A.

⁹⁷ *Augustin.* in Appendice Sermo CXCVII., *Opera* v. 2856, ed. Paris, 1838. [SB-S:340.]

⁹⁸ In 1520-S:4v. 'Fuit' is set Gf.G. In BL-52359:342r. 'nomen' is set D.CDC; 'erat' is set ACG.G.

⁹⁹ In BL-52359:342r. 'appáruit' is set CD.FDEFEDCD.DC; 'Zachárie' is set G.ABA.BC.BDBABCBA; 'tibi' is set DFEDFFED; 'Johánnes' is set B.DBCB.CB; 'nativitáte' is set AB.BCB.A.CCD.CCB; 'vinum' is set CDCCB.CD. In PEN:216r. 'tibi' is set DF.FEDFED; 'nativitáte' is set AB.BC.BA.DED.CCB.

¹⁰⁰ In BL-52359:342v. 'preíbis' is set AC.CBAG.AGFE; 'Paráre' is set AGA.DACBGAGFE.GA; 'dandam' is set A.GFE; 'sciénciam' is set GB₁.B₂a.GA.A; no natural appears at 'plebi'; 'Glória Patri' is set DA.GA.GFE GA.AG; no flat appears at 'Fílio'; 'Spirítui Sancto' is set A.AGAGA.GE.FG GEFD.DFDCDE; 'Paráre' is set AGA.DACBGAGFEGA.A; no flat appears at 'ejus' or 'remissiónem' or at 'Fílio'.

¹⁰¹ In AS:432. the final neume of the psalm-tone is simply C. In BL-52359:342v. 'dedit' is set A.C.

¹⁰² In AS:432. the final neume of the psalm-tone is simply C.

¹⁰³ In 1520-S:5v. 'útero . . . est nómi-' appears a third higher. It would appear that the clef has been placed on the third line in error. In 1520-S:5v. 'útero . . . est nómi-' appears a third higher. It would appear that the clef has been placed on the third line in error. In BL-52359:342v. and PEN:216v. 'útero' is set GA.AG.G. In PEN:216v. 'recordátus' is set G.Gf.F.E.

¹⁰⁴ SB-S:342.


¹⁰⁵ In BL-52359:342v. 'ejus' is set EGFF.FE. BL-52359:342v. has no flats. PEN:216v. has no flats.

¹⁰⁶ In BL-52359:343r. 'Helýe' is set GACBABCBA.GABAGA.AG; 'corda' is set CDB.CD. In PEN:216v. 'in filios' is set ACBG CCDCBCBAG.AGAGFG.GF; 'prudéntiam' is set G.GA.G.GAGE; 'Spíritu' is set G.G.G.

¹⁰⁷ In BL-343r. 'magnum' is set GACC.CD. In PEN:216v. 'magnum' is set ACC.CD; 'Dómino' is set CD.DCBAG.GACGAGGF.

¹⁰⁸ In AS:433. the final neume of the psalm-tone is simply C.

¹⁰⁹ In B-52359:343v. 'Dóminus' is set A.GF.F. BL-52359:343v. has 'sit' for 'sim'; 'sit' is set E. In PEN:217r. 'útero' is set GA.AG.G; 'Dóminus' is set A.GF.F.

- ¹¹⁰ In BL-52359:343v. 'príncipes et' is set C.B.G GA. In PEN:217r. 'príncipes et' is set C.B.G GA.
- ¹¹¹ SB-S:345.
- ¹¹² *Bede Homilie Estivales de Sanctis, Opera VII.* 180. [SB-S:345.]
- ¹¹³ In BL-52359:343v. 'est' is set B. In PEN:217r. 'pugillárem' is set FFE.FG.FGEFEDE.DC.
- ¹¹⁴ In 1520-S:6v. 'testátur' is set AGFGACABCB.GAG.G. In BL-52359:343v. 'venit' is set ACGGFG.AG; 'testátur' is set AGFGAC.GAG.G; 'natos' is set CB.GAC; 'baptísta' is set AGFGACBAC.GAG.G.
- ¹¹⁵ In BL-52359:344r. 'major' is set FAFGAGA.AG; no flat appears. In PEN:217v. 'surréxit major' is set DF.F.FE DGFAGAGA.AG; 'Dómino' is set A.FGAG.FGFEDF.
- ¹¹⁶ SB-S:347.
- ¹¹⁷ In BL-52359:344r. 'magnum' is st A.G.
- ¹¹⁸ In BL-52359:344r. 'Joháannes' is set AC.G.GF.
- ¹¹⁹ In BL-52359:344r. the antiphon ends this way:
- 
- et in na-ti-vi-tá-te e-jus mul-ti gaudé-bunt.
- ¹²⁰ In BL-52359:344r. 'nativitáte' is set C.B.A.GB.A.
- ¹²¹ AS:435, 1520-S:5v. and BL-52359:344v. have 'cum illo est'. In BL-52359:344v. 'ejus' is set G.F.
- ¹²² In 1520-S:7v. stanza 2. has 'Certa' and 'trino' ; stanza 4. has 'livione'. The flat appears in PHM:44.
- ¹²³ SB-S:348.
- ¹²⁴ In BL-52359:334v. 'prophetávit' is set B.C.D.A.
- ¹²⁵ 1520-S:7v.
- ¹²⁶ SB:349.
- ¹²⁷ In BL-52359:344v. 'respóndens mater' is set G.G.GA A.AG.
- ¹²⁸ 'presens' *Legend.* 1518. [SB-S:351.]
- ¹²⁹ 'pronunciátur' *Legend.* 1518. [SB-S:352.]
- ¹³⁰ SB-S:352.
- ¹³¹ In 1520-S:8r. the repetendum begins at 'Et antéquam.' In 1520-S:86r. 'antéquam' is set GACABa.G.GCB; 'exíres' is set CD.DCD.CDCC; 'ventre' is set GACABa.G; 'sanctificávi' begins CCAC.CA. In BL-52359:344r. 'Priúsquam' is set GCAA.G.G; 'vite' is set GACAB.AG; the last two syllables of 'sanctificávi' are set AGABA.BA.
- ¹³² In BL-52359:345r. 'ante' is st B.A.
- ¹³³ In BL-52359:345r. 'prophéta est hic' is set AC.CB.ABa G G; 'natos' is set C.CA.
- ¹³⁴ In BL-52359:345r. 'póteris loqui' is set A.G.F G.F; 'usque' is set GAg.G.
- ¹³⁵ In 1520-S:9r. the final neume of the psalm-tone is GFE.
- ¹³⁶ 'filii' *Leg.* 1518. [SB-S:354.]

- ¹³⁷ BL-52359:345v. has no flats; 'ad' is set FGA. In PEN:218r. 'Paulus' is set FE.EGFFDED;
'Deum cólimus' is set AGGF.G A.GAGFEF.FE.
- ¹³⁸ In BL-52359:346r. 'dixériunt' is set FD.FE.FG. BL-52359:346r. has no flats.
- ¹³⁹ In BL-52359:346r. 'Terrenciánum' is set D.DCCBABC.BCACBABCBA.GABAGA.AG; 'tuus' is set GABC.C; 'Juliánus' is set DC.CDE.DEDCBC.CB; 'pacem' appears to be set D.B. In PEN:218v. 'tuus' is set GABC.C.
- ¹⁴⁰ SB-S:356.
- ¹⁴¹ In 1531-S:91r. the psalm is indicated as 'Jubilate Dómino'.
- ¹⁴² In 1520-S:10r. 'paupéribus' is set Ag.G.F.F. In PEN:218v. it is set Ag.A.G.G.
- ¹⁴³ 1520-S:10v.
- ¹⁴⁴ 1520-S:10v.
- ¹⁴⁵ 1520-S:10v.
- ¹⁴⁶ 1520-S:11r.
- ¹⁴⁷ 1520-S:11r.
- ¹⁴⁸ 1520-S:11r.
- ¹⁴⁹ 'de it^o.' Brev. MS. Coll. Govv. Cai. [SB-S:358.]
- ¹⁵⁰ 1520-S:11r.
- ¹⁵¹ 'cum *R̄*. et laudibus supradictis,' MSS. que inspeximus. Legendum videtur 'cum Responsoris suprascriptis.' [SB:359.]
- ¹⁵² SB-S:359.
- ¹⁵³ 1520-S:11r.
- ¹⁵⁴ 'Si hoc festum infra octa. Corporis Christi (ubi fiunt cum regimine chori) evenerit fiunt semper ix. lectiones et medie lectiones de oct. Corporis Christi et memoria tantum de oct. sancti Johannes. Si autem extra predictas octa. in dominica contigerit fiant medie lectiones de sancto Johanne cum reponorio *Priúsquam.*', *Crede michi* [152], [153].
- ¹⁵⁵ 'usum loquéntis' *Chevallon. cum Leg.* 1518. 'usum loquéntis' *Leg. MS. Job.* 'usum loquéle' *Leg. MS. Exon.* [SB:361.]
- ¹⁵⁶ 1520-S:11r.
- ¹⁵⁷ In the BL copy of 1520-S:11r. 'pape' is crossed out and replaced by hand with 'episcopi'.
- ¹⁵⁸ 'recólimus', 1520-S:11r.
- ¹⁵⁹ 1520-S:11r.
- ¹⁶⁰ 1520-S:11r.
- ¹⁶¹ 1520-S:11r.
- ¹⁶² In 1520-S:11v. "Dei" is set AC.ABA.
- ¹⁶³ 1520-S:11v. has no flats on 'religiósus'; 'Patri' is set GA.AG.
- ¹⁶⁴ 1520-S:12r.
- ¹⁶⁵ In 1520-S:12r. stanza 5. has 'claritátis' rather than 'caritátis'.
- ¹⁶⁶ 1520-S:12r.
- ¹⁶⁷ In 1520-S:12r. stanza 5. has 'claritátis' rather than 'caritátis'.

- ¹⁶⁸ 1520-S:12v. SB-S:366.
- ¹⁶⁹ 'Ad primas vespervas apostolorum Petri et Pauli nulla fiat memoria de oct. sancti Johannes in audientia sed sub silentio nec de oct. Corporis Christi nisi fuerint cum regimine chori, tunc fiat solennis memoria ad utrasque vespervas matutinas et missam.', *Crede michi* [154].
- ¹⁷⁰ SB-S:366.
- ¹⁷¹ In BL-52359:347v. 'glorificávit' is set G.GF.DF.EFFE.E.
- ¹⁷² In 1520-S:12v. 'platéis' is set D.DAGAB₃.A. In BL-52359:347v. 'infirmi' is set Fe.D.D; 'illórum' is set BCB.A.A; 'et liberaréntur' is set A ACDCBA.AC.AAG.ABCA.A.
- ¹⁷³ In BL-52359:348r. 'penitenciam' is set G.F.GAg.FE.D.
- ¹⁷⁴ In AS:441 "Enea" is set ED.GABC.C In BL-52359:348r. 'convérsi' is set G.GA.GF.
- ¹⁷⁵ *Leonis Opera*, p. 78, ed. Paris, 1671. [SB:367.]
- ¹⁷⁶ 'propter' *Leg.* 1518. [SB:367.]
- ¹⁷⁷ In 1520-S:13r. 'meam' is set D.DEDEDCCDC; 'constítui' is set F.FED.ED.CDDEDDBCB. In BL-52359:348r. 'navim' is set DEDC.C; 'vocárem' is set C.CBCD.Ag.
- ¹⁷⁸ In 1520-S:13v. 'confirma' is set CE.EGFGAG.FFEDCD. In BL-52359:348v. 'rogávi Petre' is set GF.GEFG.DC GFGA.EFED.ED; the repeat is to †Et tu'; 'confirma' is set CE.EGEGAGF.FEDCD; 'fratres' is set CEFGAFGEFEDED.CD.GAGFG; no flat appears.
- ¹⁷⁹ 'Dispósito' *Leg. & Brvc. Job. MSS.* [SB:369.]
- ¹⁸⁰ 'cum federarétur' *Leg.* 1518. [SB:369.]
- ¹⁸¹ 'illigáta' *Legenda MS, cum Leg.* 1518. [SB:369.]
- ¹⁸² In AS:442 the first repetenda begins at 'Dómine tu nosti'. BL-52359:348v. agrees with 1521. In BL-52359:348v. 'diligis' is set F.D.CF; 'Petre' is set FDFEDCD.DCDED; 'amo' is set GFF.DFDEF; 'meam pono' is set FDEFEDCD.DC CDEDECBACD.C. In PEN:220r. 'ánimam' appears to be set DE.BCD[.CCB].
- ¹⁸³ BL-52359:348v. has no flat at 'opéribus'; 'pigitérus' is set DF.F.FED.ED.
- ¹⁸⁴ AS:443 has a flat signature at 'et vestes'. In 1520-S:14r. the psalm-tone has no flat.
- ¹⁸⁵ AS:434. 1520-S:14v. BL-52359:349r. and PEN:220r. and BN-12036:142r. have 'orábat'. In BL-52359:349r. 'apérui' is set F.FE.D.F; 'manum' is set GA.G. In PEN:220r. 'infirmáta' is set E.F.G.GF. In PEN:220r. this antiphon appears a fifth higher.
- ¹⁸⁶ 'disseolúnde' *Leg.* 1518. [SB:370.]
- ¹⁸⁷ In BL-52359:349r. 'hanc' is set DEFECDCBC; 'edificábo' is set B.CD.D.DB.CDC; 'advérsus' is set DD.G.D. BL-52359:349r. has 'claves dabo tibi' set E.EDE CDEDCBC.CB CBCA.BC; 'regem' is set DE.D. In PEN:220r. the fourth syllable of 'ecclesiám' appears three notes earlier; 'et porte' is set GA CCD.C; 'prevalébunt' is set CB.CB.ADCDE.D.
- ¹⁸⁸ In AS:444. 'tráдите' is set G.E.G. In BL-52359:349v. 'mundi' is set ACB₃B₃.B₃.A.
- ¹⁸⁹ In BL-52359:349v. 'Pasce' is set AAGAFGEFGFEFEDEFED. In PEN:220v. 'scis' is set EF.
- ¹⁹⁰ In BL-52359:349v. 'sibi' is set DED.D. In PEN:220v. 'Symónem' is set G.F.EDED.
- ¹⁹¹ BL-52359:350r. has no flat. In PEN:220v. 'Apériens' is set F.F.FG.GA; 'timet' is set CB.AB.
- ¹⁹² In the incipit. 1520-S:16r. omits 'Christus'.

- ¹⁹³ In 1520-S:16r. 'dicunt' is set DEF.DFF; 'ecclésiam' is set F.FG.AG.FE. In BL-52359:350r. a flat appears *afeter*'esse'; the second 'tu' is set EG; 'super' is set F.GAG; 'ecclésiam' is set D.FGAG.FE.CD. In PEN:221r. a flat appears after the first syllable of 'esse'.
- ¹⁹⁴ 'vivi ?' *Legend.* 1518. [SB:374.]
- ¹⁹⁵ In BL-52359:350v. 'manum' is set CAB,AB,AG. In PEN:221v. 'dubitásti' is set GACBAC.C.GAG.G.
- ¹⁹⁶ 'vero' *Legend.* 1518. [SB:375.]
- ¹⁹⁷ AS:446. indicates the repetendam following \forall . 'Glória Patri' as '†Et quod'. In BL-52359:350v. 'celis' is set GACAAGGFGACAAGGFGADDCDEF.ED. BL-52359:350v. does not indicate the verse 'Glória Patri.'. In PEN:221v. 'celis' is set GACAAGGFGACAAGGFGADDCDEF.ED; 'ait' is set FECFGEDFFD.D; 'ecclésiam' is set A.A.GE.FG.
- ¹⁹⁸ 1520-S:17r.
- ¹⁹⁹ 'ascendérunt', 1520-S:17r. In BL-52359:350v. 'oratiónis' is set C.CB.A.BCA.BA.
- ²⁰⁰ In BL-52359:350v. 'et aurum' is set C CDC.CBC. This may have been copied in error from the succeeding music.
- ²⁰¹ In BL-52359:351r. 'scis' is set BC.
- ²⁰² In AS:448 the final neume of the psalm-tone is C.
- ²⁰³ 'In die apostolorum Petri et Pauli iste erit cantus sive hymnus in laudibus, *Exúltet celum láudibus.* Similiter idem cantus dicitur in commemoratione sancti Pauli.', *Crede michi* [155]. Unfortunately none of the available sources indicate the intended melody; presumably it is first melody, [664].-ed.
- ²⁰⁴ In BL-52359:341r. 'Dóminus Symóni' is set A.A.G ACA.B.A. In 1520-S:17v. 'Symóni' is set G.ACA.B.
- ²⁰⁵ 1520-S:17v.
- ²⁰⁶ 'ángelum', 1520-S:17v.
- ²⁰⁷ 1520-S:17v.
- ²⁰⁸ 1520-S:17v.
- ²⁰⁹ 1520-S:17v.
- ²¹⁰ 1520-S:17v.
- ²¹¹ 1520-S:17v.
- ²¹² In BL-52359:351r. 'morte non sunt' is set GB,AB,GGF G FG.
- ²¹³ 1520-S:17v.
- ²¹⁴ 1520-S:17v.
- ²¹⁵ 'apóstole Paule', 1520-S:17v. In BL-52359:351v. and PEN: 222r. and BF-12036:143r. 'passióne' is set GA.AB,GAFE.FGFED.DEFDEDDC.
- ²¹⁶ BL-52359:391v. gives the Mode I melody here. According to the rubrics that melody is proper to double feasts and therefore would not be used on the Commemoration of St. Paul. A possible exception might be places where the church was dedicated to St. Paul.
- ²¹⁷ 'vocávit per grátiam', AS:449. 'vocávit per grátiam', 1520-S:18r.

- ²¹⁸ In 1520-S:18r. this antiphon appears a fifth higher, in the C-clef. In BL-52359:351v. 'crédidi' is set FGA.FE.D; 'serváre' is set F.FE.C. In PEN:222v. 'serváre' is set F.FE.C.
- ²¹⁹ In BL-351v. 'Derelínquo' is set F.G.A.A.
- ²²⁰ BL-52359:351v. has no flat at 'cruce'. In PEN:222v. 'opórtet' is set F.FE.D; no flat appears at 'cruce'.
- ²²¹ SB-S:378.
- ²²² *Chrysost.* Homilie septem de Laudibus Pauli, *Opcra* II. pp. 476 *sqq.* ed. Benedict. [SB:378.]
- ²²³ In AS:449 the second 'michi' ends AG, not GF. In BL-52359:452r. 'cognovérunt' is set C.DF.FEFEDFECDE.DC; 'grátiam' is set DCD.C.CB; 'data est' is set CD.CB, CB,C. In PEN:222v. 'data' is set CDCD.CA.
- ²²⁴ In BL-52359:352r. 'cui' is set DEF.D; 'et' is set EFGAg; 'certus' is set EDF.CEFD; 'justus' is set AAGGFCEGAGGFGEFEDFGFGEFDFGFECEGFEGFE.CD. In PEN:223r. 'potens est' is set AD.CDCG GCAGAGGFG; 'justus' is set AAGGGFGEFEDCEGFGEFED.CD.
- ²²⁵ 'dei,' . . . *non habet Leg.* 1518. [SB:380.]
- ²²⁶ . . . *et mox 'étiam,' non habet Leg.* 1518. [SB:380.]
- ²²⁷ 'importúnus. Tu.' *Leg.* 1518. [SB:380.]
- ²²⁸ In AS:450. 'servávi' is set EFGFGFE.DEFEF.ED; 'est' is set D. In BL-52359:352r. 'consummávi' is set D.Dc.DECD.CDCA; 'servávi' is set EFGFGFE.DEFEF.ED. In PEN:223r. 'cursum' is set F.DF; 'justície' is set EFGAFGFE.D.DEFEF.ED.
- ²²⁹ In BL-52359:352v. 'cétero' is set G.A.A.
- ²³⁰ In BL-52359:352v. 'vas electiónis' is set A A.A.A.A.G.
- ²³¹ In BL-52359:352v. 'sanctus Paulus' is set Cb.A C.G. BL-52359:352v. indicates tone VIII.i; 'majest'atis sue' is set C.C.B.C A.G. In PEN:223r. 'pssídere' is set A.ACA.G.G.
- ²³² SB-S:381.
- ²³³ In BL-52359:352v. no flat appears.
- ²³⁴ 'persecutiónes deesse non possunt insínuat.' *Legenda MS. cum Leg.* 1518. [SB:382.]
- ²³⁵ SB-S:382.
- ²³⁶ In AS:451. 'semper' is set D.DFEC. In BL-52359:353r. 'semper in' is set DFEC.FF F.
- ²³⁷ In BL-52359:353r. 'Dómini' is set GA.D.DFD.
- ²³⁸ 1520-S-20v. begins GBC. In BL-52359:353r. 'Christi' is set ACA.B.
- ²³⁹ In 1520-S:20v. 'Repósita' is set G.GBC.A.AG; 'illa' is set ACb.A.
- ²⁴⁰ In BL-52359:353v. 'michi stímulus' is set A.GF GA.A.A; 'qui me coláphizet' is set G EFe. G.FE.D.D; 'Paule' is set AC.AGAB,AGG. In PEN:224r. 'Sáthane' is set A.GA.A.
- ²⁴¹ 'Gregorii' Brev. MS. [SB:384.]
- ²⁴² In 1520-S:20v. the incipit is 'Quia Dóminus.'
- ²⁴³ 'derelínquit' *Leg.* 1518. [SB:384.]
- ²⁴⁴ SB-S:384.

- ²⁴⁵ In 1520-S:21r. 'comprehénde' begins AGG. In BL-52359: 'comprehénde' begins Aag; no flat appears at 'sic'; 'nómine' is set DFEC.FF.GEFE. In PEN:224r. 'Aréthe' is set F.FEDCD.DFGEFE; no flat appears; 'nómine Dómini' is set DEFEDC.D.FEFGF F.FEDE.DC.
- ²⁴⁶ 'sedes ; non' *Legend.* 1518. [SB:385.]
- ²⁴⁷ SB-S:386.
- ²⁴⁸ In 1520-S:21v. 'incredéntum' is set Cb.A.BCb.A. In BL-52359:354r. and PEN:224v. 'Deus' is set C.CBCDC.
- ²⁴⁹ AS:453. omits 'enim'.
- ²⁵⁰ In 1520-S:21v. 'Libénter' is set G.GBC.A; 'virtus' is set ACb.BA. In BL-52359:354r. 'meis' is set C.C. BL-52359:354r. has 'et' instead of 'ut'.
- ²⁵¹ 'in me semper manet.' 1531-S:66r.
- ²⁵² In 1520-S:22r. 'Grátia' is set D.D.D.
- ²⁵³ 'missus sum in sporta' 1531-S:66r. 'sportam', AS:455. In AS:455, 'regis' is set C.C.
- ²⁵⁴ 'ad Dóminum', 1531-S:66r. In BL-52359:354r. 'pro' is set A.
- ²⁵⁵ 'grátia ejus.' 1531-S:66r.
- ²⁵⁶ In BL-52359:354v. 'consummávi' appears to be set A.G.FGf.F; 'justicie' is set C.A.GA.A.
- ²⁵⁷ 'intercessiónibus' *Chevallon.* [SB:387.]
- ²⁵⁸ 1520-S:22v.
- ²⁵⁹ 1520-S:22v.
- ²⁶⁰ SB:388.
- ²⁶¹ 1520-S:22v.
- ²⁶² 1520-S:22v.