

THE SARUM RITE
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Proper of Saints.
Feasts of July.

Edited by William Renwick.

HAMILTON ONTARIO.
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¶ *On the Octave of Saint John the Baptist.*

(j. July.)

At Matins.

Hymn, Antiphons and Psalms as on the first day. {599}.

℟. Thou hast crowned him. [861].

*Lesson j. (Augustine, Sermon 29. on the Saints.)*¹

After that most sacred day of the birth of our Lord, we read of the nativity of no man being celebrated, except only of blessed John the Baptist. Amongst other saints and elect of God we know that day to be observed, whereon after the consummation of their labours, and the world subdued and conquered, this present life bringeth them forth into everlasting

immortality. In others the consummate merits of the final day are celebrated : yet in this one the first day, indeed the beginnings of the man are consecrated. For this reason, without doubt, because, lest sudden <and> unexpected, men might not have acknowledged <it>, through him the Lord willed his advent to be borne witness.

℞. There was a man sent from God. j. {605}.

Lesson ij.

John was a figure of the Old Testament, and in his appearance he displayed the Law. And therefore John announced the Saviour, as the Law preceded grace. But insofar as while not yet born he prophesied from the hidden womb² of <his> mother, and without light was already a witness to the truth : this may be understood, how while hidden under

a veil, literally flesh, by the Spirit he preached³ the Redeemer : and unto us according to a kind of law our God was begotten in the womb. There- [66v.]
fore the Jews have gone away from the womb, that is, from the law which was pregnant with the Christ. They have gone away from the womb : they have spoken false things.

R. His name [shall be called John].⁴ *ij.* {610}.

Lesson iij.

Concerning this John the Baptist it is said by the Evangelist : He was a burning and a shining⁵ light, which was heated by the fire of the Holy Ghost, <that> the world having been held by the night of ignorance, the light of salvation might be shewn, and as if amid the deepest darkness of sins the most splendid Sun of Justice might be revealed by the ray of his light, saying of himself, I am the voice of one crying out in the desert. Let us consider in which desert : that is, in the people of the Gentiles. For breasts empty of the fear of God, and thirsting for the Holy Ghost, are

compared to a desert of squalid waste. This world was a desert from all cultivation of the fear of God, and overgrown with thorns of sins, it was dirty as if an unkempt field, and had produced no inward fruitfulness of good works : it had received no rain of spiritual grace. Blessed John was sent, who announced him by prophetic and also apostolical preaching of penitence, as if a rough plain might be fully ploughed, made fertile, cultivated, filled up with the seeds of the divine Word, and produce ripe fruits, that is that it might prepare for the glory of regeneration.

R. Among them that are born. *ij.* {618}. [*or R.* Before I formed thee. *when it was not made before, &c.*]⁶ {627}.

Ps. Te Deum. [47].

V. There was a man. {618}.

¶ *At Lauds.*

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

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

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

Hymn. O more than blessed. {621}.

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


Ant. It came to pass that on the eighth day. [*Ps.* Benedictus.]⁷ {624}. *Seek for this Antiphon on the first day at Second Vespers on the Psalm Magnificat.*

Prayer. O God, who hast made this day. [*as above.*]⁸ {623}.


¶ *Memorial of the Apostles.*

Petrus apostolus. AS:455; 1520-S:23r; 1531:66v.⁹


Ant.
VIII.i.



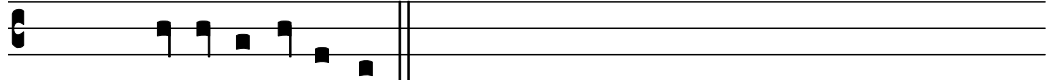
4284.



E-ter * the A-pple, and Paul the teacher of the



Gentiles : these have instructed us in thy law, O Lord.



Ps. S. A. E.

∅. They declared. [757].

Prayer. O God, who hast consecrated. {679}.

Then let the Memorials that follow be said.

¶ *At j.*

Ant. Elizabeth. {619}.

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

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

Ps. Quicumque. [119].

At the other Hours let all be made as on the day. {623}.

*If the Octave of Saint John should fall on a Sunday¹⁰ : let all of the service be made of the Sunday with middle Lessons of Saint John except when the *R̄R̄*. of the ij. Nocturn of the Sunday History shall be sung, and only a Memorial of the Apostles.*

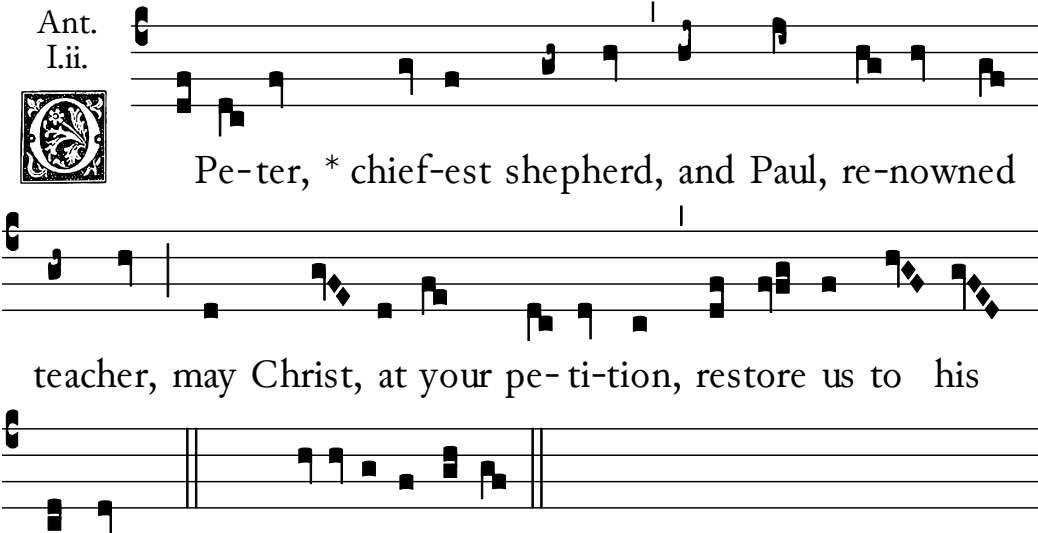
¶ *Let the following Antiphons be sung at Vespers and at Matins on the Psalms Magnificat. and Benedictus.¹¹ when service is made of the Apostles or at the Memorial of them when a service is made of another saint with repetition of the same.*

Ant. Peter the apostle.¹² {711}.

On the Octave of Saint John the Baptist.

*O Petre pastor summe. AS:455; 1520-S:23r; 1531:66v.*¹³

4053. Ant.
I.ii.



Pe-ter, * chief-est shepherd, and Paul, re-nowned
teacher, may Christ, at your pe-ti-tion, restore us to his
fa-vour. *Ps. S. A. E.*

Ant. Just as the glorious princes. *Seek for this Antiphon on the first day at Second Vespers on the Ps. Magnificat. {680}.*

Ant. Blessed shall you be. [732].

Ant. They shall deliver you up. [757]. *Seek for these two Antiphons in the Common of Apostles.*



[**C** *On the Feast of the Visitation of the Blessed Virgin Mary.*]¹⁴

(ij. July.)

C *Let the Visitation of Blessed Mary be celebrated in the Church of Sarum on the day after the Octave of Saint John the Baptist.*

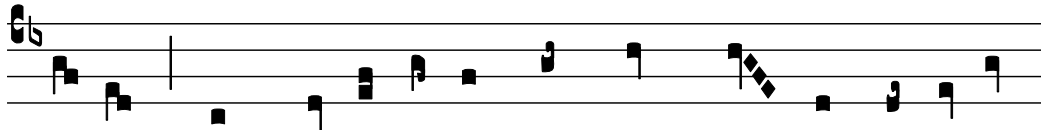
At First Vespers.

Eterni Patris Filius. 1520-S:23v; 1531-S:66v.

1. Ant.
I.i.



H'e-ter-nal * Father's only Son chose Ma-ry o'er all



other : From the heavenly throne came down, and enter-ed

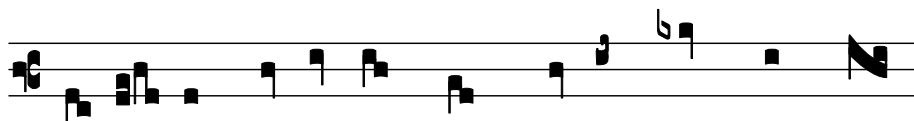
The Visitation Blessed Mary.



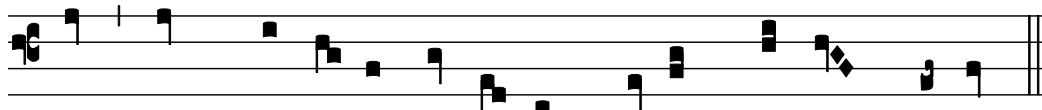
his Mother. *Ps.* The Lord said. (*cix.*) [363].

Lilium convallium. 1520-S:23v; 1531:66v.¹⁵

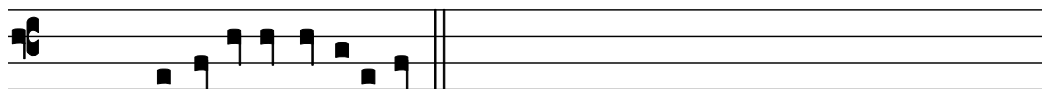
2. Ant.
II.i.



I- ly * of the val-leys born, fragrance of sweet pow-



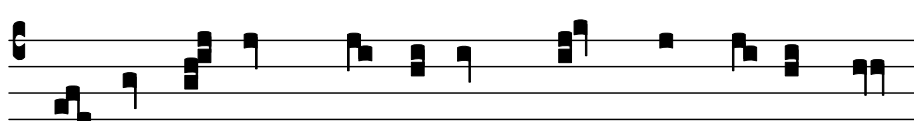
er, Doth the hil-ly way a-dorn bearing heaven's flower.



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

Paradisus celicum. 1520-S:23v; 1531:66v.¹⁶

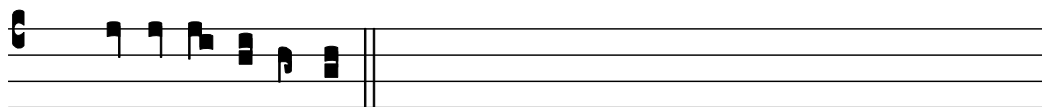
3. Ant.
III.i.



O, new E-den * flou-rishing, doth the fruit of hea-



ven To the womb once bar-ren bring, Joy to John is giv-en.



Ps. I rejoiced. (*cxxj.*) [379].

The Visitation Blessed Mary.

Lucernam veri luminis. 1520-S:23v; 1531:66v.

4. Ant.

IV.i.



He Lord God * set the lamp a-light, heaven's Light



contain-ing : By which he took our mis-laid mite, our sal-



vation gaining. *Ps.* Unless the Lord. (*cxxyj.*) [386].

Conforta mater filios. 1520-S:24r; 1531:66v.

5. Ant.

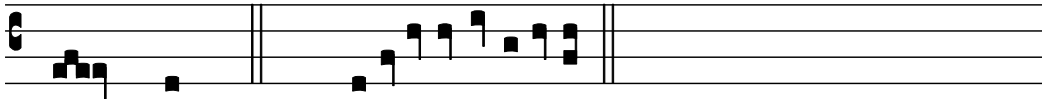
V.ii.



Mother, * comfort all thy sons, and to-gether



with them : Within Je-ru-sa-lem's walls ve- ry peace be-



queath them. *Ps.* Praise the Lord. (*cxlvij.*) [414].

Chapter. (Ecclesiasticus xxiv. [24.])

I am the mother of fair love, and
of fear, and of knowledge, and of
holy hope : in me is all grace of the

way and of the truth, in me is all
hope of life and virtue.

The Visitation Blessed Mary.

Exultat infans gaudiis. 1520-S:25v; 1531:66v, 67v.¹⁷

Resp.
VIII.



He in- fant * doth ex- ul- tantly in E- li- jah's
spi- rit glow : God a wonderful pro- phe- cy on John's mo-
her doth be- stow. †Rap- tures ho- ly and hea- venly At
th' approach of Ma- ry flow. ✎. For Christ's ark of
chasti- ty, Bles- sings doth the fa- mi- ly Of Zacha- ri- as
know. †Rap- tures. ✎. Glo- ry be to the Father and to the
Son : and to the Ho- ly Ghost. †Rap- tures.

The Visitation Blessed Mary.

Festum matris gloriose. 1520-S:24r; HS:160v; 1531:67r.¹⁸

Hymn.

II.



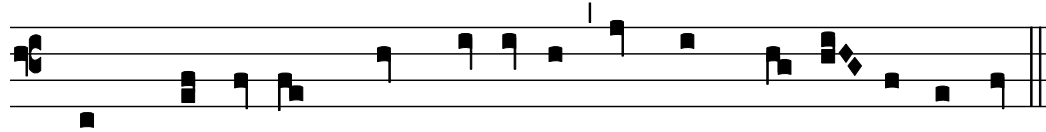
Ow the glorious Mother's feast-day * let the faithful
ce-lebrate, For the grace of love's de-votion pray-ing all
importu-nate, Love, which Ma-ry's ag-ed cousin felt in
mea-sure passing great. 2. Fain to her who long was barren
doth the fruitful Maid re-pair; She who in her se-cret
bo-som doth e-ternal Godhead bear, Her accosts with
gra-tu-lation, who her sav-ing grace doth share. 3. Lo! that
Voice, yet mute, ex-ulteth as the Mighty Word draws nigh,

[67r.]

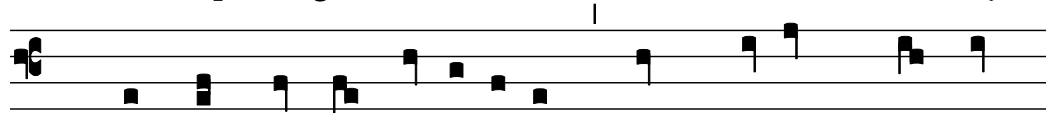
The Visitation Blessed Mary.



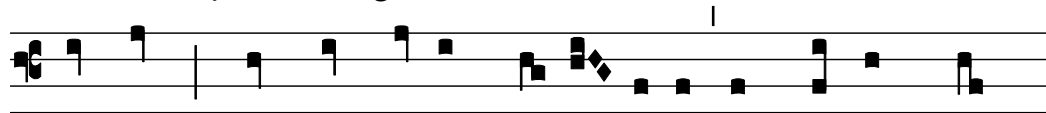
And E-li-za-beth con-fesseth Ma-ry's greater digni-ty,



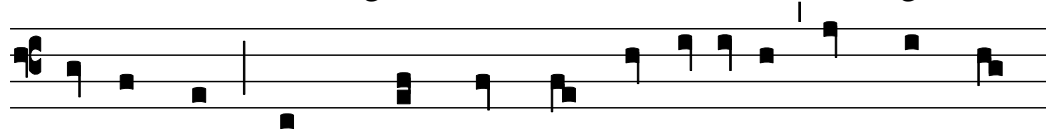
Whom she passing blest declar-eth in her fruit e-ternal-ly.



4. 'What may this con-gra-tu-lation,' meek she asks, 'forebode



to me ? What this gracious sa-lu-tation of the King's own



Mother be ? And this wondrous ex-ultation of mine un-



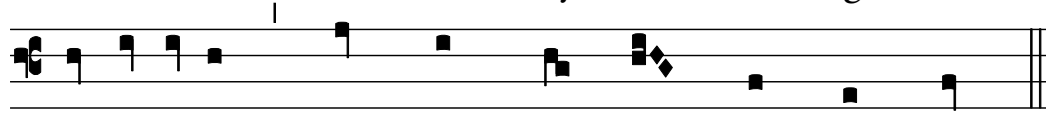
born pro-ge-ny ?' 5. Forth a joy-ous strain pro-ceedeth



from the Maiden thus ad-drest, Prais-ing him who grace be-

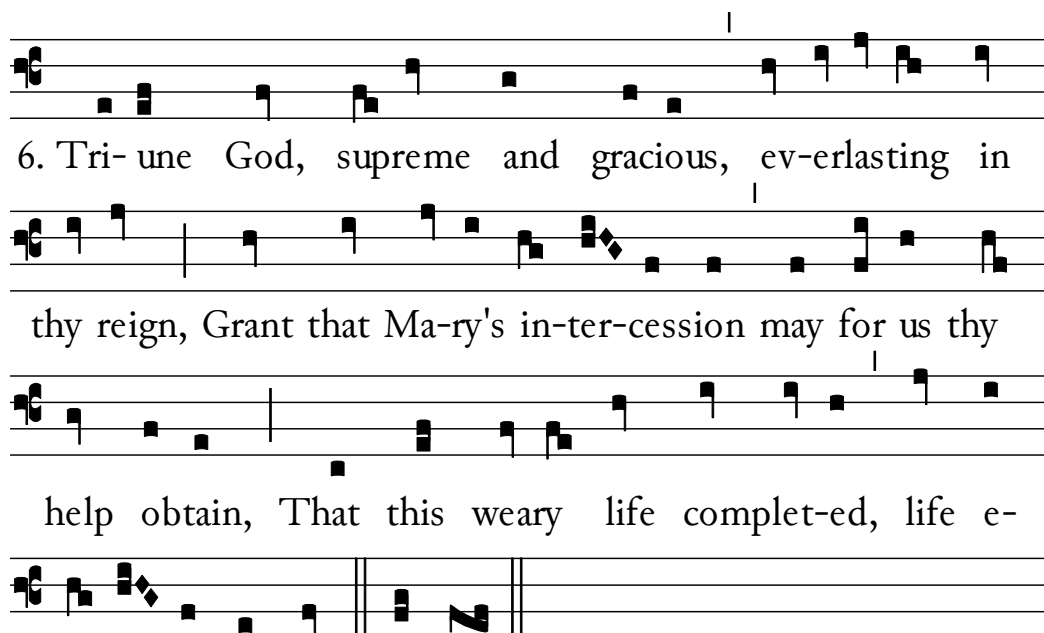


stoweth in the meek and lowly breast, Tell-ing how all



ge-ne-rations shall from henceforth call her blest.

The Visitation Blessed Mary.



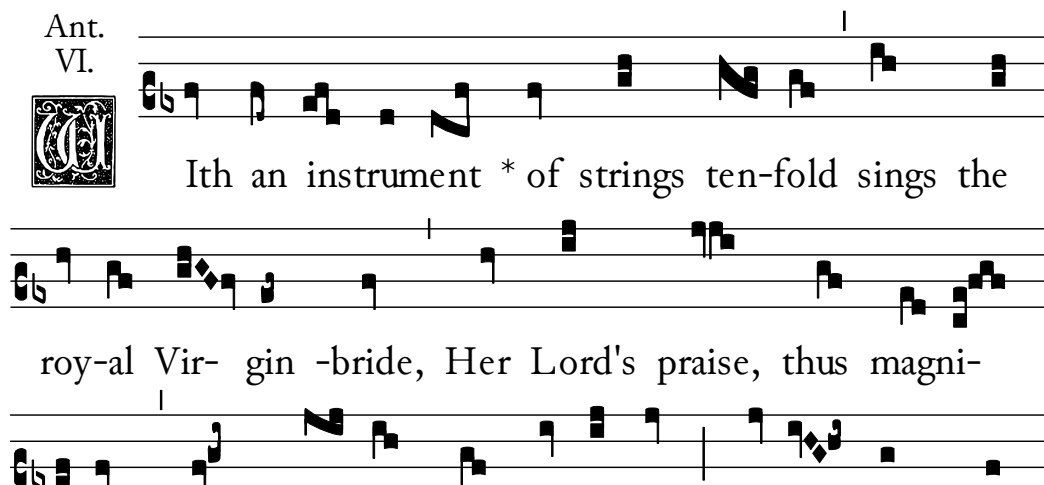
6. Tri-une God, supreme and gracious, ev-erlasting in
thy reign, Grant that Ma-ry's in-ter-cession may for us thy
help obtain, That this weary life complet-ed, life e-
ternal we may gain. Amen.

℣. Grace is poured abroad [in thy lips].¹⁹

℟. Therefore [hath God blessed thee for ever].²⁰

In psalterio decacordo. 1520-S:24r; 1531:67r.

Ant.
VI.



Ith an instrument * of strings ten-fold sings the
roy-al Vir- gin -bride, Her Lord's praise, thus magni-
fy-ing, him who hath her magni-fied : Putting down by

The Visitation Blessed Mary.

Godly jus-tice mighty men from seats of pride, Humble
servants high ex-alt- ing by his mer-cy far and wide.

Ps. My soul doth magnify. 67*.

Prayer.

Ⓞ God, who for the grace of their mutual consolation didst make the most holy Virgin Mary, Mother of thy Only Begotten to visit blessed Elizabeth : mercifully grant unto us

thy servants, that we may be continually comforted by her visitation, and may be defended, by thy protection, from all adversities. Through the same.

²¹ ¶ *At Compline.*

Ant. Holy Virgin Mary. [463].

Ps. When I called. (*iiij.*). [422].

Hymn. O Saviour [of the world].²² [429].

Ant. We glorify thee. &c. [464].

Ps. Now thou dost. [427].

The Visitation Blessed Mary.



[1520-S:23v.]

¶ *At Matins.*

Reginam celi glorie. 1520-S:24v; 1531:67r.²³

Invit.
IV.v.



He Queen of hea-ven's * glo-ries bright – O let us

sing praise for her, – The Mother of most gracious light.

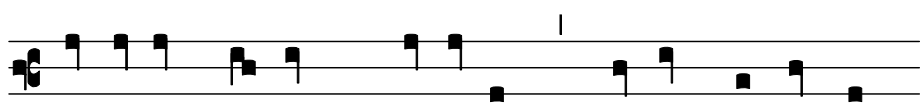
†O come let us a-dore her. *Ps.* Come let us praise. 25*.

The Visitation Blessed Mary.

Mundi salus affutura. HS:162r; 1520-S:24v; 1531:67r.²⁴

Hymn.

II.



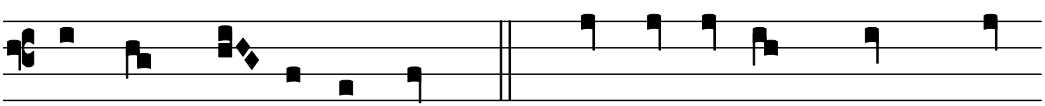
Ortal of the world's Salvation, * Ma-ry, Mother high



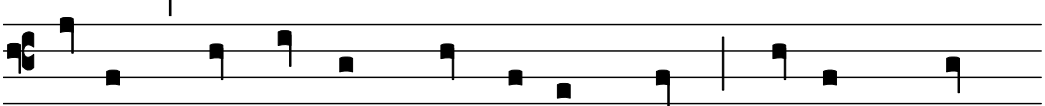
in fame, Maiden, meek of mien and ges-ture, fair in form,



and void of blame, O'er the mountain-ways of Ju-dah with



her heav'nly burden came. 2. She the Serpent's head who



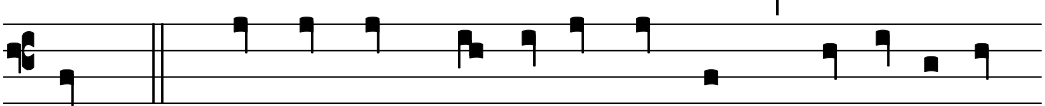
bruis-eth, Bush unburnt by Ho-reb's flame, Gi-deon's fleece



which heav'n be-dew-eth, Rod that tells of Aaron's fame,



Of the Bridegroom Spouse be-lov-ed, unde-fi-led is her



name. 3. She the branch of Jesse blooming, Mother of Em-

The Visitation Blessed Mary.

ma-nu-el, Portal closed to man for ev-er, as E-zekiel
did fortell, Mount, be-fore whose Stone the image crushed,
in Dan-iel's vision, fell. 4. Thus on earth was wrought a
marvel, by the love Di-vine ordained ; Him from whom the
world pro-ceed-ed, hath a Virgin's womb contained ; Earth
brings forth the promised Saviour, Righteousness from heav'n
hath rained. 5. Maid be-lov'd, she ev-er gloweth with the
fire of cha-ri-ty, Kinship's pure embrace re-turn-ing

The Visitation Blessed Mary.

by a gentle mi-nistry, Wai-ting for the birth mysterious
in her gladness patiently. 6. Blessed was that priestly
dwel-ling, honoured by so great a guest ; Blessed she whose
love a-bounding bade her cousin share her rest ; But of
Je-sus, John surpassing, be the higher grace confessed.
7. Glo-ry be to God the Father, Rul-er of the world's array :
Glo-ry unto thee, Re-deemer, Fount of grace, thy servants
pay : And to thee, Cre-a-tor Spi-rit, equal laud be
done for aye. Amen.

The image shows a musical score for a hymn. It consists of ten systems of music, each with a vocal line and a piano accompaniment line. The lyrics are printed below the vocal lines. The music is written in a simple, square-note style. The lyrics are: "by a gentle mi-nistry, Wai-ting for the birth mysterious in her gladness patiently. 6. Blessed was that priestly dwel-ling, honoured by so great a guest ; Blessed she whose love a-bounding bade her cousin share her rest ; But of Je-sus, John surpassing, be the higher grace confessed. 7. Glo-ry be to God the Father, Rul-er of the world's array : Glo-ry unto thee, Re-deemer, Fount of grace, thy servants pay : And to thee, Cre-a-tor Spi-rit, equal laud be done for aye. Amen." The score ends with a double bar line and a fermata over the final note.

The Visitation Blessed Mary.

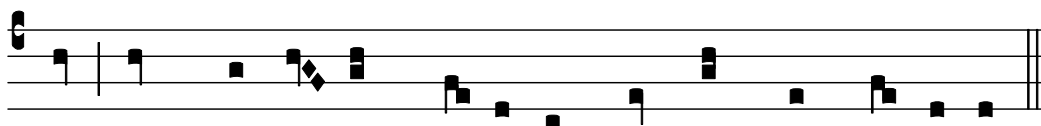
¶ *In the j. Nocturn.*

Pater Matris Filio. 1520-S:25r; 1531:67r.

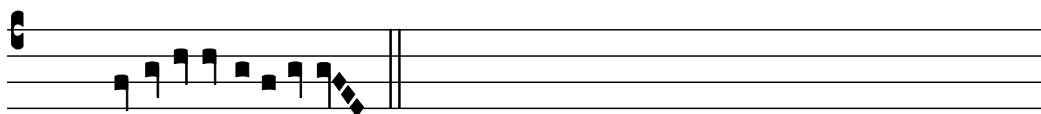
Ant.
I.i.



A-ther * unto Mo-ther's Son hath all things sub-ject-



ed : And from in-fant's joyful tone his praise hath per-fected.



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

Sol in tabernaculo. 1520-S:25r; 1531:67r.²⁵

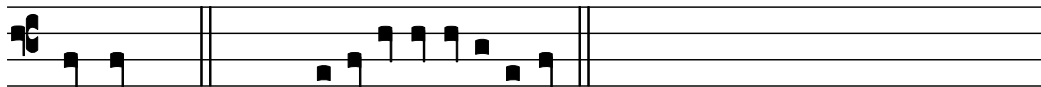
2. Ant.
II.i.



O his * ta-berna-cle fair came the Sun, bright



shin-ing : In his bride's chamber there rests the Groom, re-



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

The Visitation Blessed Mary.

Cepit terra Domini. 1520-S:25r; 1531:67r.

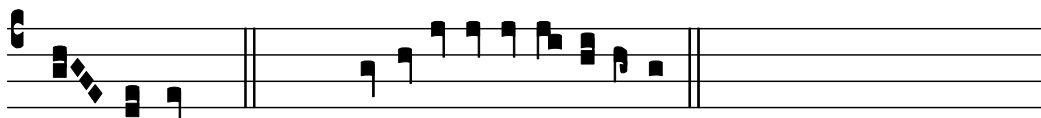
3. Ant.
III.i.



Arth was firstly * fruit-ful made by Christ's germi-



nation : Through kind mercy from our God, the Giv-er of



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

℟̄. Grace is poured abroad [in thy lips].²⁶ 23.

Blessing. Kindly Virgin of virgins : intercede [for us to the Lord].²⁷

Lesson j.

With the glorious Virgin Mary the Mother of the Lord, various festivities are to be celebrated and devoutly commemorated in the Church of God, by which it is evident that she is the most blessed after Christ : especially seeing that her wonderful loftiness aboundeth with delights of graces. For she sitteth at the right hand of the Majesty in the high places of the great king Assuerus, made a consort, a special Interventrix or her race : like Esther, delicate & having been prepared in time of need, as much

as²⁸ she is more powerful and sublime than all the citizens of heaven, so much more differently than they hath she uniquely inherited the name of Mother of God. She is truly blessed above all women, in an unapproachable condition of divine majesty, inasmuch as the personal union of the creature, cleaving and conjoined, is permitted. The throne of God therefore received this Virgin Queen, the Lady is venerated by the choir of angels, the assembly of the saints extolleth her with praises, just travellers make for themselves a

The Visitation Blessed Mary.

mirror of virtue, and true penitents
feel <their> advocate, sweetly imbued
with the milk of her kindness, that

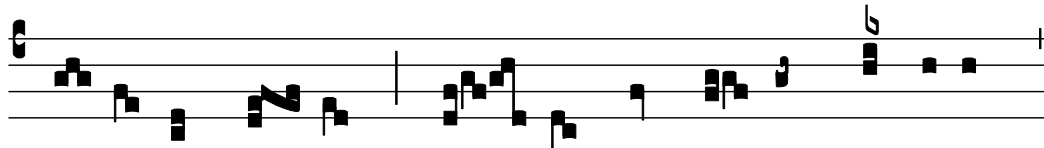
their mourning and grief may melt
away in tears.

Elizabeth ut Virgini. 1520-S:25r; 1531:67v.²⁹

1. Resp.
I.



li-za-beth, * advanced in years, when she [67v.]



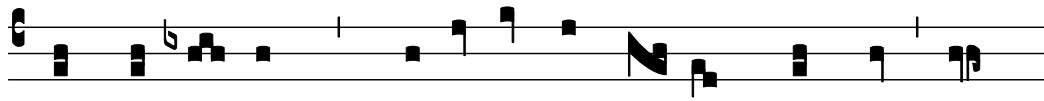
the Vir-gin meet-eth : With words of praise and happy tears



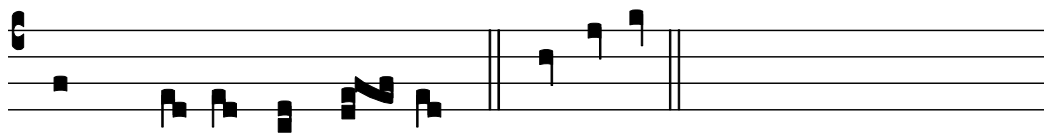
and fond embrace her greet-eth. †The barren mo-ther doth



afford the Virgin words of ho- nour. ✂. In sacred cham-



bers safely stored, The Infant is per-ceived as Lord And



hailed by his Forerun-ner. †The barren.

Blessing. May Christ, [the Son of Mary : be merciful and favourable unto us].³⁰

The Visitation Blessed Mary.

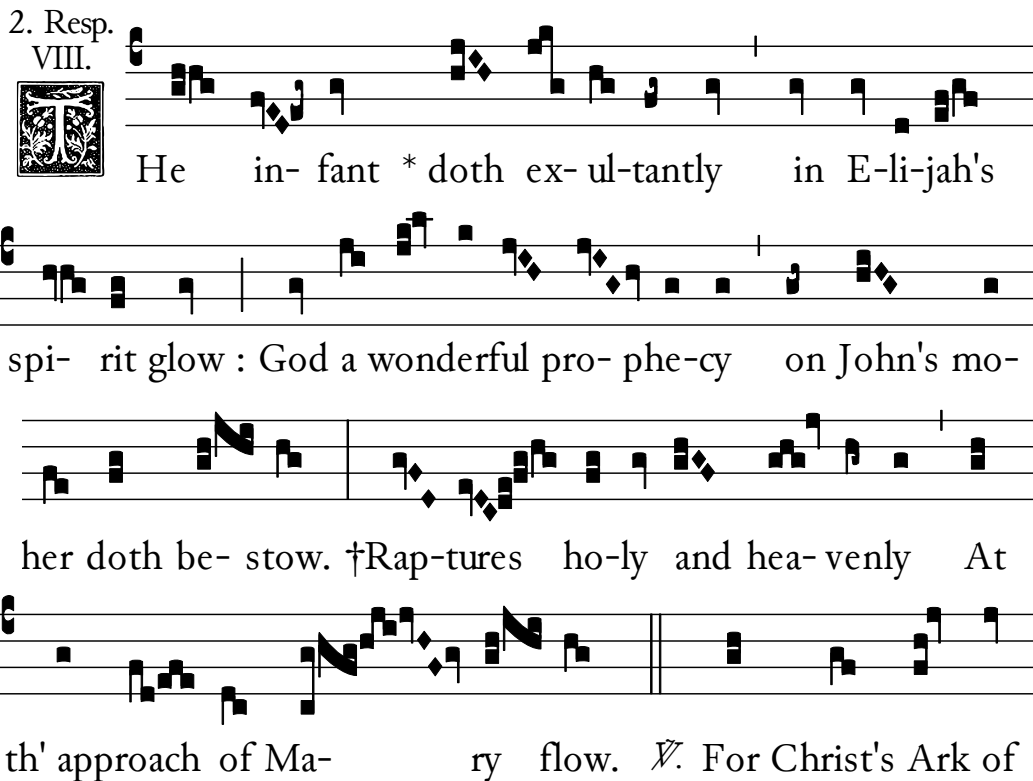
Lesson ij.

THe Roman Pontiff Urban the Sixth, wishing to extend the glory and praises of so high a Mother, wishing with pious zeal to ennoble <her>, decreed the present day to be added to the ancient festivals, in order that the memory of her visitation might be celebrated : by which, after the conception of the divine Word, Elizabeth humbly greeted her kinswoman. The same pontiff hoped (and could not be deceived) that, being brought in against the venom of a

pestilential schism, by which the Christian communion of the people was ruptured and the unity of the church militant was broken, none would be more accepted as Mediatrix with God, than she herself who begat God : that while the feast of her Visitation is celebrated by clerks and devout people with services, she may vouchsafe by the prayers of her piety to offer an appropriate remedy, reconciling the state of the Church in faith and saving grace.

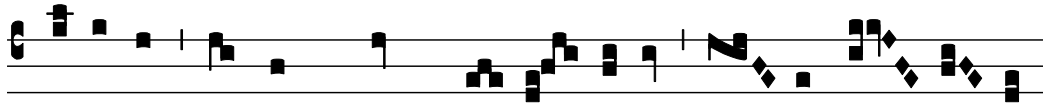
Exultat infans gaudiis. 1520-S:25v; 1531-S:67v.

2. Resp.
VIII.

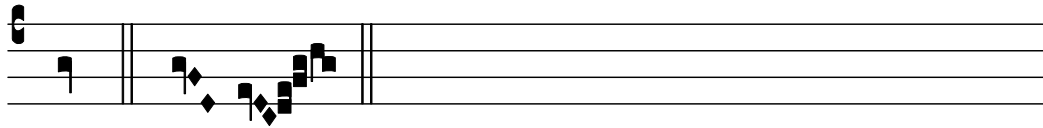


THe in- fant * doth ex- ul- tantly in E- li- jah's
spi- rit glow : God a wonderful pro- phe- cy on John's mo-
her doth be- stow. †Rap- tures ho- ly and hea- venly At
th' approach of Ma- ry flow. ✎. For Christ's Ark of

The Visitation Blessed Mary.



chasti-ty, Bles-sings doth the fa- mi-ly Of Zacha- ri- as



know. †Rap-tures.

Blessing. May the Holy Mother of God [: be unto us a helper].³¹

*Lesson iij.*³²

FOr as the faithful people were to be invited³³ more devoutly and attentively to the celebration of the same feast : the aforesaid Pope of Rome, by apostolic authority, decreed that the solemnity should be celebrated on the sixth day of the nones of July each year, granting special indulgences to the pious devotees of this festival during the duration of the feast. Whence, to all truly penitent and confessed who shall be present in

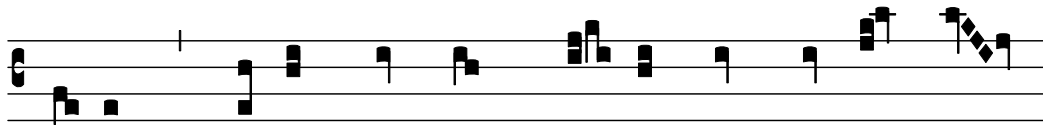
the church for the morning, or mass, or evening of the same feast : one hundred days. However to those who shall be present at prime, terce, sext, none, and compline³⁴ : forty days for each of those [hours].³⁵ And to those who shall be present during the octave of the same, at matins, mass, vespers, and the aforesaid hours : for each day he hath mercifully released one hundred days from the penances imposed upon them.

Benedictam predicat senex. 1520-S:25v; 1531:67v.

3. Resp.
VII.

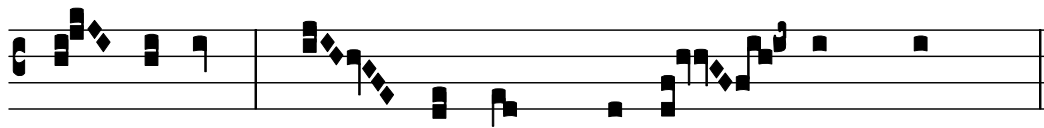


Blessed woman, ' * th'el- der said, 'Of the gate of



heaven : Why hath God's own Mo-ther-maid this high ho-

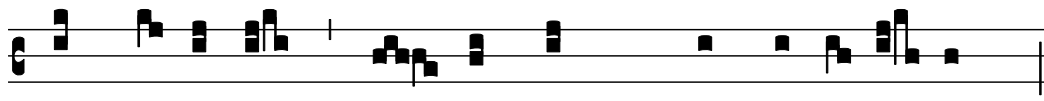
The Visitation Blessed Mary.



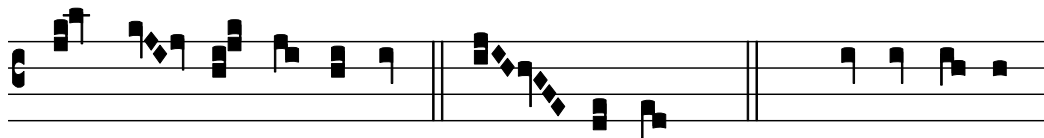
nour giv-en? †At thy voice my in- fant played.



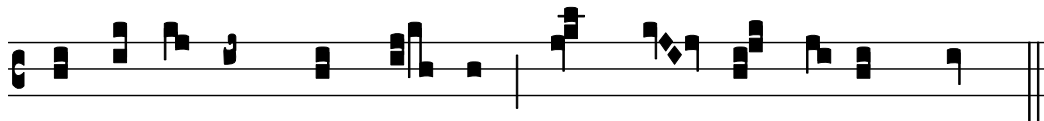
‡John to joy was driv-en. ⁊. Blest art thou who



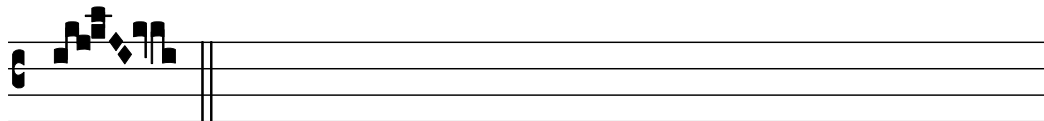
hast be-liev-ed, What thou heardst shall be re-ceiv-ed :



Lo, the sign is giv-en.' †At thy voice. ⁊. Glo-ry be to



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

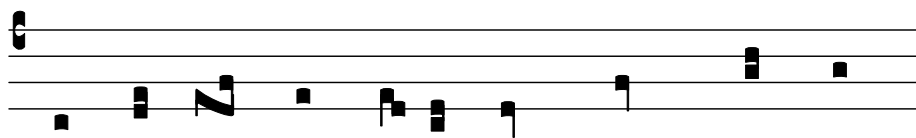


‡John.

C *In the ij. Nocturn.*

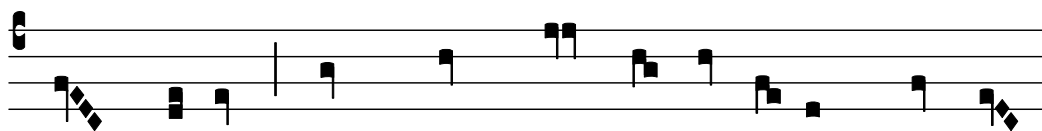
Stat in Regis. 1520-S:26r; 1531:67v.

4. Ant.
IV.i.



T the King * of gló-ry's right stands the Queen

The Visitation Blessed Mary.



bright-shin-ing : See, th'King's daughter, his de- light, hearken,

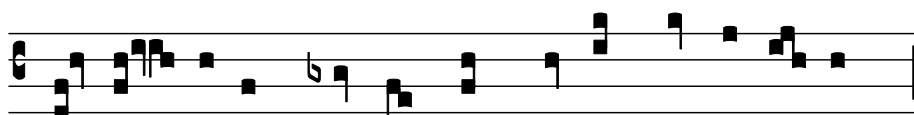


ear inclin-ing. *Ps.* My heart hath uttered. (*xliiij.*) [249].

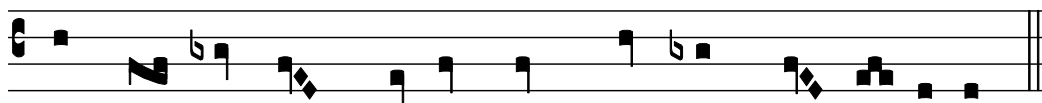
Dei tabernaculum. 1520-S:26r; 1531:67v.

5. Ant.

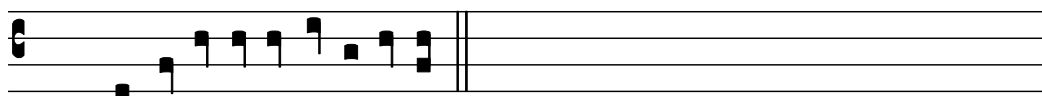
V.ii.



A-ber- nacle * thou of God, by him consecrat- ed :



Out of thee life's Riv-er flowed and all men e- lat-ed.

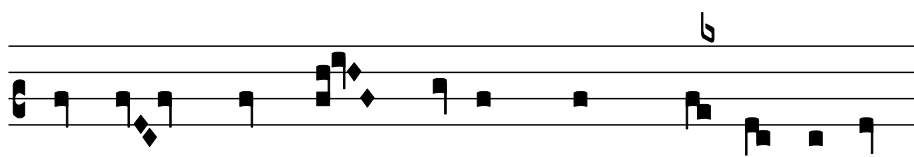


Ps. Our God is our refuge. (*xlv.*) [250].

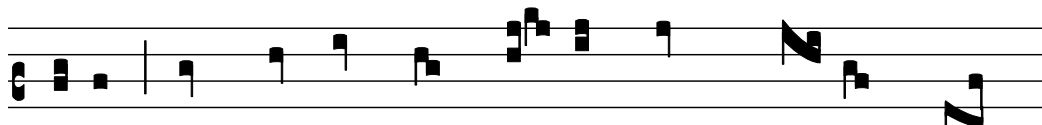
Florida sterilitas. 1520-S:26r; 1531:67v.

6. Ant.

VI.

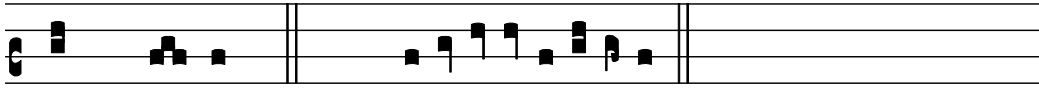


Low'ring, she, * once barren shewn, virtue's elder



token : Of thee, as God's ci- ty known, glo-rious things

The Visitation Blessed Mary.



hath spo-ken. *Ps.* The foundations. (*lxxxvj.*) [319].

V. With thy comeliness [and thy beauty].³⁶ 74.

Blessing. By the merits of Holy Mary : bring us to the heavenly kingdom.

Fourth Lesson.

Both the authority and the faith of the Gospels, as well as the concourse of miracles, therefore, entice holy and devout men to celebrate the feast of this day. By reason of these things the occasion of so great a solemnity is surely to be commended and effectively provided for in praise. For the Evangelist, immediately after the angelic salutation, reporteth that she had personally visited her kinsman Elizabeth, and she had kindly greeted the Virgin Mary. For the inestimable and singular humility which firmly adhered to Mary's

mind³⁷ : also caused her virgin tongue to burst forth in such a voice, Behold the handmaid of the Lord. She, likewise directing her steps, set herself to climb up into the mountains to greet Elizabeth : so that this same virtue might offer both obedience to God and comfort her near relation. Thus indeed³⁸ it was fitting for the Mistress of Angels, through the service of humility and charity, by freely offering herself as a servant, to fulfill³⁹ all justice through merit. But thou, O Lord.

Laudis cum preconio. 1520-S:26v; 1531:67v.

4. Resp.
VII.



T Oin- ing * John the he-rald's praise in like a- do-

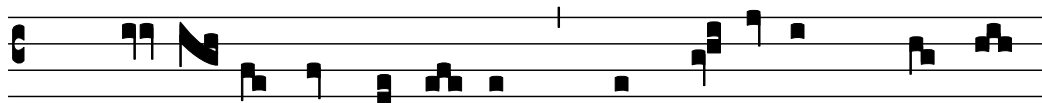


ration, She re-joiced her song to raise, singing of sal-vation.

The Visitation Blessed Mary.



†With the li-ly full of grace, crown of procre- a-tion.



℣. For it was her glo-ry high, That she be called bles-sed



by Every ge-ne-ration. †With the li-ly.

Blessing. Thou who didst bring forth the Christ, entreat for us unto him.

Lesson v.

A plentiful grace of miracles was also present, when the venerable Virgin and the barren woman, both pregnant, met one another, a mutual⁴⁰ understanding of infants in the womb, which had not yet been delivered : when by exulting the young prophet revealed the Lord of the prophets, of whom⁴¹ he still could not preach by word of voice. The mother of the child, also filled with the Holy Ghost, confessed Mary the Mother of God with prophetic praise, commending her faith with fruitfulness, and devoutly blessing the

flower together with the fruit. To them the mystery of the incarnation is clearly unfolded, when the holy woman Elizabeth maketh herself conform to the angelic salutation, and presenteth it so admirably and so fittingly in her speech. Blessed art thou, she saith, among women, and blessed is the fruit of thy womb. Thus prophesied a wise woman, prevented by heavenly inspiration : and she knew the Saviour in person to be near, in whose womb she felt the forerunner rejoice. [68r.]

The Visitation Blessed Mary.

Christi sanctuarium. 1520-S:26v; 1531:68r.

5. Resp.

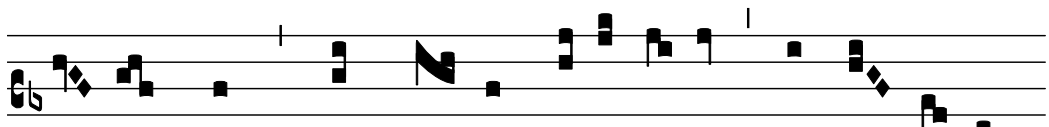
VI.



E-sus' * Sanctum full of grace, God the Spi-rit's sa-



cred place, Mother of com- passion. †To her kin doth



comfort bring, Help to her de-liv-er-ing, As of lowly



sta- tion. ✠. How all men may humbly live, Noble Ma-



ry thus doth give Faithful incli-na-tion. †To her kin.

Blessing. Mary, Star of the sea most gracious : succour us.

Lesson vj.

Let us rejoice,⁴² therefore, in this day, commemorating so many and so high sacraments of our faith with due veneration : in which the glorious fruitfulness of blessed Virgin Mary, the Mother of God is solemnly extolled, the advent of Christ the man in the flesh is foretold, the

preludes of an exulting boy are new, and the grace of a holy woman is strengthened. O most holy Virgin Mary, who can be worthy to render thy praises, whose singular⁴³ humility merited to have received a divine utterance in angelic speech ? Whose most gracious charity hath appeared

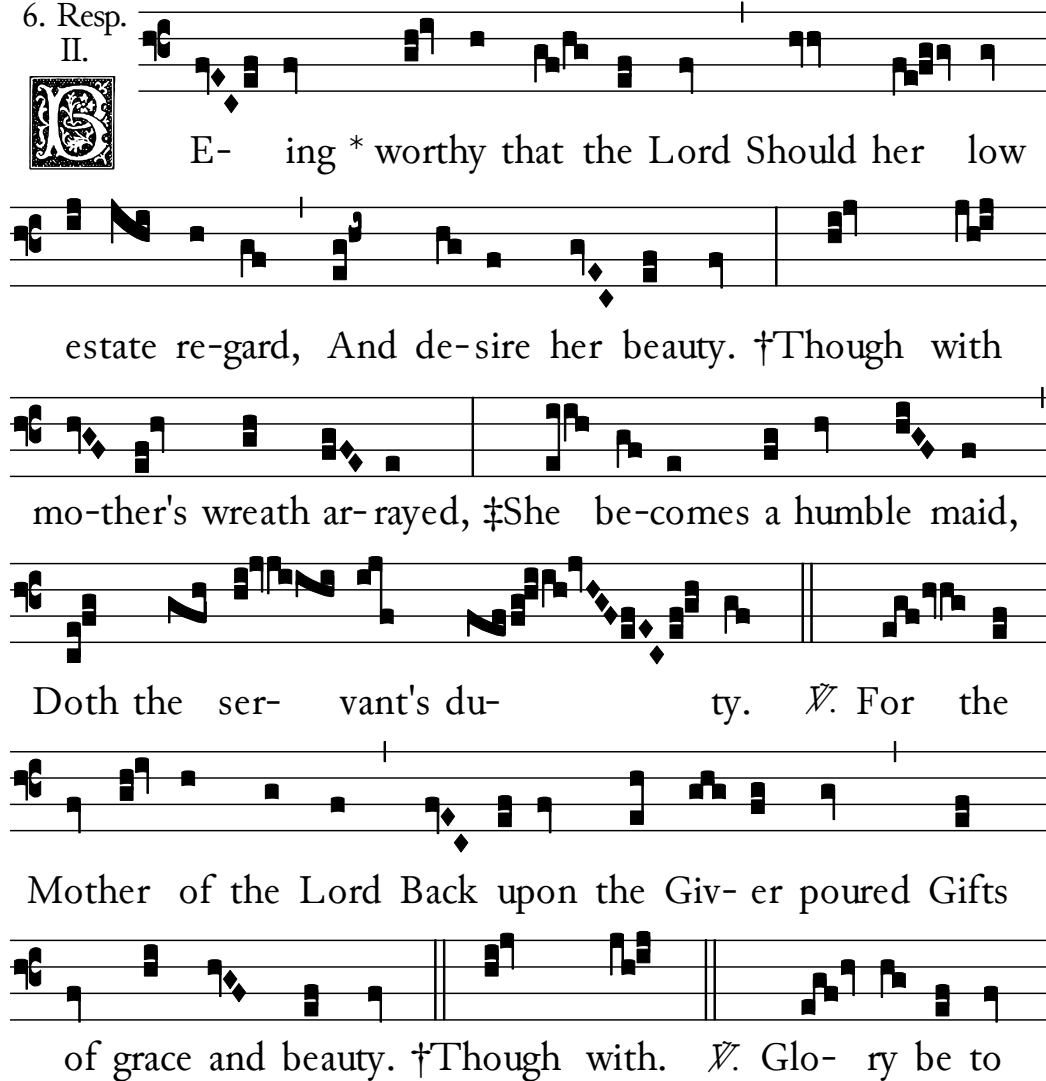
The Visitation Blessed Mary.

wonderfully in the visitation with her holy kinswoman : whose kindly salutation taught the child to rejoice, being shut up in her belly, and made the mother of the child to prophesy. Let no one be silent from thy praise : whose substance filleth the whole

world. We therefore salute thee, by giving thee manifold and immense thanks. Visit thou us with thy frequent⁴⁴ and innumerable kindnesses, that rejoicing in the kingdom of thy Son we may deserve to be partakers of thy blessedness.

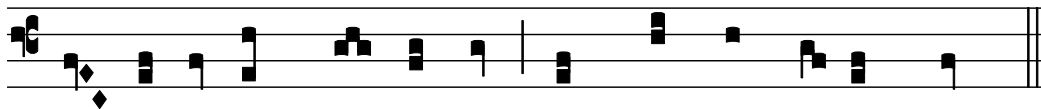
Digna quam respiceret. 1520-S:26v; 1531:68r.⁴⁵

6. Resp.
II.

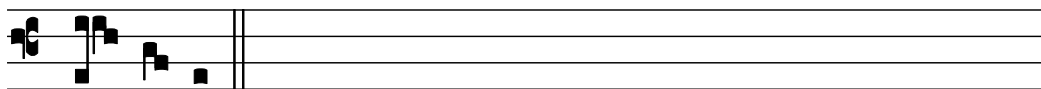


E- ing * worthy that the Lord Should her low
estate re-gard, And de-sire her beauty. †Though with
mo-ther's wreath ar-rayed, ‡She be-comes a humble maid,
Doth the ser- vant's du- ty. ⁊. For the
Mother of the Lord Back upon the Giv- er poured Gifts
of grace and beauty. †Though with. ⁊. Glo- ry be to

The Visitation Blessed Mary.



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



‡She be-comes.

¶ In the iij. Nocturn.

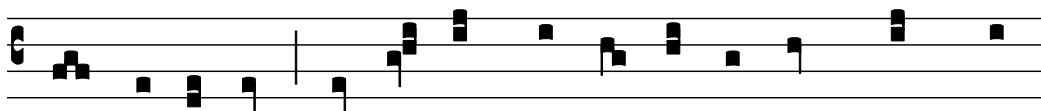
Per te mater. 1520-S:27r; 1531:68r.

7. Ant.

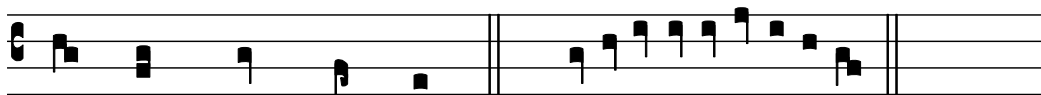
VII.i.



Hrough thee, Mother, * all the whole earth sings a new



song joyful-ly : Praising all the mighty wonders which the



Lord hath wrought in thee. *Ps.* Sing ye to the Lord. *j.* (*xcv.*)
[328].

Per te lux est orta. 1520-S:27r; 1531:68r.

8. Ant.

VIII.i.

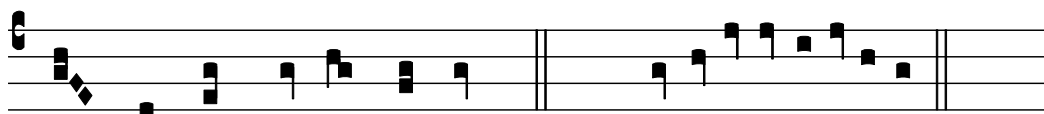


Hrough thee * light sprang for the righteous, gladness



for the right and true : Si-on heareth, and with Ju-da's

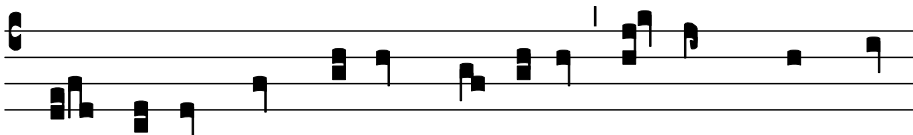
The Visitation Blessed Mary.



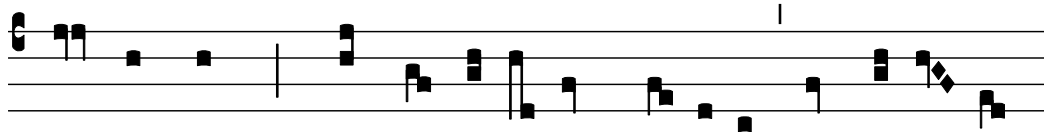
daughter doth re-joyce a-new. *Ps.* The Lord hath reigned. (xcvij.) [328].

Dum cepit virgo. 1520-S:27r; 1531:68r.

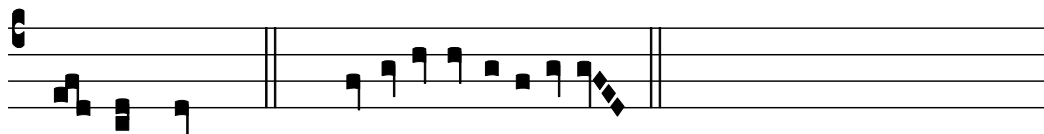
9. Ant.
I.iv.



Hen Ma-ry * did the seed sal-vi-fic wel-come with her



faithful word : Then sal-vation all pro-li-fic was declar- ed



by the Lord. *Ps.* Sing ye to the Lord. ij. (xcvij.) [340].

V. God shall help her [with his countenance].⁴⁶ 80.

Blessing. Through the merits of Mary : may the reading of the Gospel profit us.

¶ According to Luke j. [39-47.] [Lesson vij.]



AT that time :
Mary rising up,
went into the hill
country with haste
into a city of Juda :
and she entered
into the house of
Zachary, and saluted Elizabeth. And
that which followeth.

Homily of the Venerable Bede, Priest.

22. second book, excerpted.

AFTER, brethren, blessed Mary had
merited to be exalted by the
angelic vision and speech, after she
hade learned that she was laden⁴⁷
with a heavenly offspring, she did not
in any way raise herself up with regard
to heavenly gifts : but, that she might
become more and more suitable for
the divine gifts, she moulded her step

The Visitation Blessed Mary.

in the care of humility, thus answering the angel who was proclaiming to her, Behold the handmaid of the Lord, be it done to me according to thy word. And the same humility which she had shown to an angel : she also undertook to exhibit unto

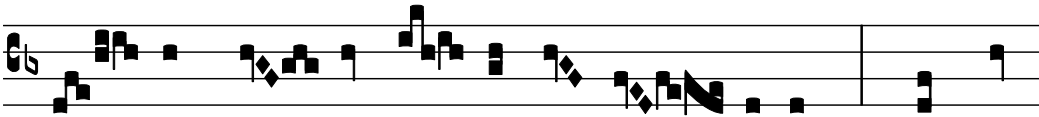
men. And as soon as the angel who had spoken to her returned to heaven : she arose and ascended the mountain, and bearing God in the womb : she made for the habitations of the servants of God and sought⁴⁸ reassurance.

Felix parens et puerperium. 1520-S:27r; 1531:68r.⁴⁹

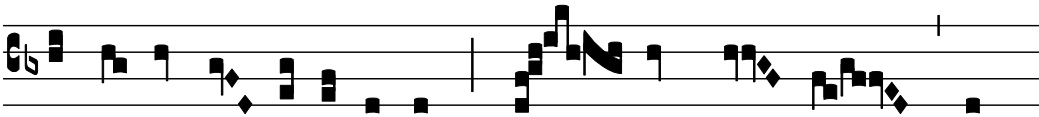
7. Resp.
V.



Les- sed * mo-ther and blest de- liv- e-ry,



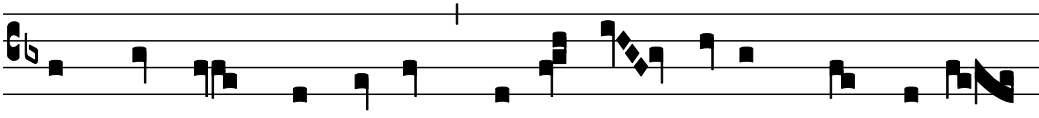
which the Queen of vir- gins is pleased to see. †There can



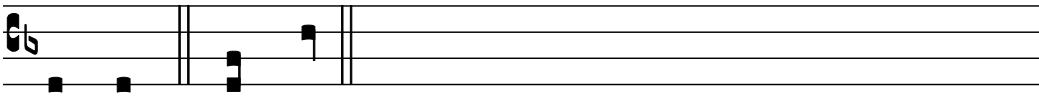
be no danger or inju-ry : where that Health is which



cures hu- ma- ni- ty. ✂. In ac-cordance



with Gabriel's prophe-cy, Then is born the joy which for all



shall be. †There can.

The Visitation Blessed Mary.

Blessing. May the Virgin Mary : obtain for us divine consolation.

Lesson viij.

Blessed Mary thus entereth the house of Zachary, and greeteth Elizabeth, whom she had known to be the bearer of the servant and the forerunner of the Lord : not as if she were doubtful about the oracle which she had received, but for congratulating on the gift with respect to which she had learned that she would be a fellow-servant. When Blessed Mary opened her mouth to greet her, Elizabeth was immediately filled with the Holy Spirit : and said, Blessed art thou among women : by whose virgin

birth the curse of the first mother hath been cast off from the children of women. And blessed is the fruit of thy womb : through which we have received both the seed of incorruption and the fruit of the heavenly inheritance which we had lost in Adam. And He is truly and singularly blessed, who did not received the grace of blessing from the Lord of blessings after he was born, as we may, but who, to save the world, Himself came, blessed in the name of the Lord.

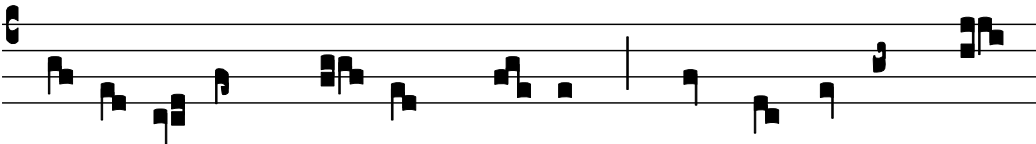
[68v.]

Gloriosa celorum Domina. 1520-S:27v; 1531:68v.⁵⁰

8. Resp.
IV.



Lorious La-dy * of heaven's vast domain, Spouse and



Mother of him who e'er shall reign : Song of heaven, trust



of the realm mun-dane. †Let our pray'rs an en-trance to

The Visitation Blessed Mary.

hea- ven gain. ✂. Sea-star nev-er set-ting be-
 neath the plain, Allay for us the world's conten-tions vain.
 †Let our pray'rs.

Blessing. May the Queen of Heaven guide us : into the fellowship of the citizens of heaven.

Lesson ix.

TRuly filled with the spirit of prophecy, Elizabeth understandeth that the mother of the Saviour hath come to her, but surrounded with the spirit of humility, she findeth herself less worthy of his coming, saying, Whence is this to me, that the mother of my Lord should come to me ? Let us, then, brethren, always keep in mind the example of blessed Mary : that we,

being found humble before God and submitting to our neighbors with due honour, may deserve to be exalted with her forever. If the immoderate desire of temporal things delighteth us, let us remember that our Judge hath sent the rich empty away. Let us never despair of obtaining the pardon of <our> offenses, because his mercy is from generation unto generations, to them that fear him.

Regalis stirpis virginem. 1520-S:27v; 1531:68v.⁵¹

9. Resp. VIII.

He Vir- gin, * roy-al by des-cent, For all her beau-

The Visitation Blessed Mary.

ty's or- nament, To heaven's King appeal- ed. †Clan-
des- tine wedlock's ho-ly bloom. ‡An in- fant through his
mo- ther's womb By joyful leap re-veal- ed.
✠. Fear not, O Jo- seph, for thy wife By God the Spi- rit
hath this Life Which in her is con- cealed. †Clan- des- tine.
✠. Glo- ry be to the Father and to the Son : and to the
Ho- ly Ghost. ‡An in- fant.

Ps. Te Deum. [47].

[*Before Lauds.*]

✠. Pray for us, O holy Mother of God.

✠. That we [may be made worthy of the promises of Christ].⁵²


The Visitation Blessed Mary.

Let this Versicle be said daily during the Octave.

¶ *At Lauds.*

Scandit montes aurora. 1520-S:28r; 1531:68v.

1. Ant.
I.iv.




Hin-ing * gra-ces' Dawn climbs the hil-ly height, With
the Light of heavenly glo-ry bright : Bears the Sun of right-
eousness to the right, Ma-ni-fest-ing a Day of new de-light.



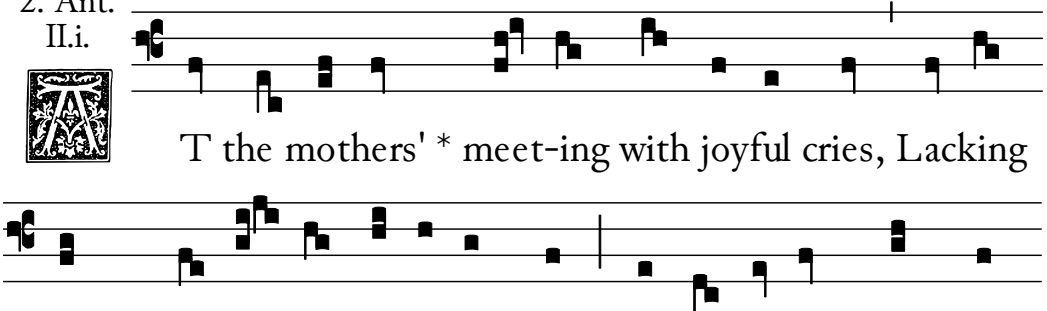
Ps. The Lord hath reigned. (*xcij.*) [52].

In concursu matrum. 1520-S:28r; 1531:68v.

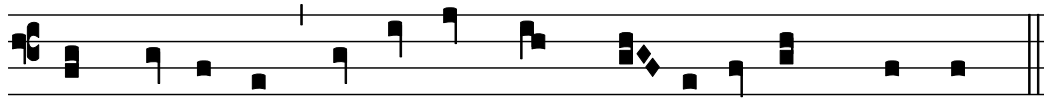
2. Ant.
II.i.



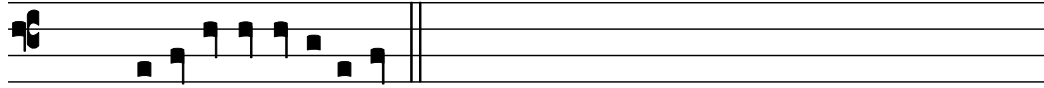
T the mothers' * meet-ing with joyful cries, Lacking
words the he- rald of infant size : As a servant doth his



The Visitation Blessed Mary.



King re-cognize, As a boy doth fro- lic in youthful wise.



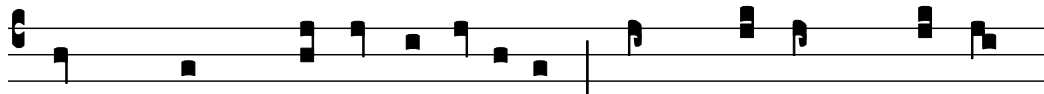
Ps. Sing joyfully. (*xcix.*) [53].

Senex plena celesti munere. 1520-S:28r; 1531:68v.

3. Ant.
III.i.



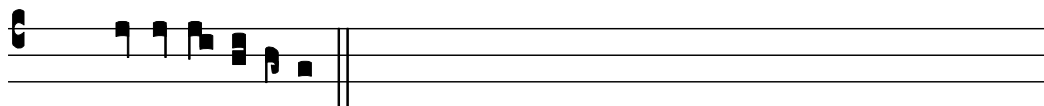
H'el-der * mother, by heav'n's empower- ing, On the



lamb's fleece the dew intu- i-ting : And the flame, the bush



nev-er damag-ing, Cries that Jes-se's rod now is flower-ing.



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


Salvatoris conceptus panditur. 1520-S:28v; 1531:68v.

4. Ant.
VII.i.

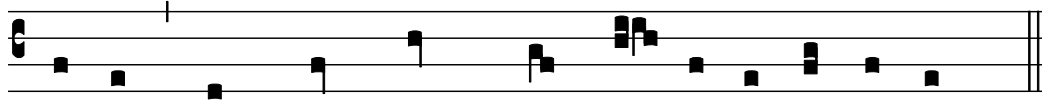


He con-ception * of Christ is open laid, And the spot-

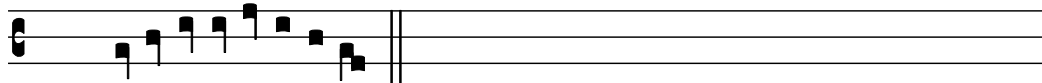
The Visitation Blessed Mary.



less Virgin a mother made : Worthy she, as blessed to be



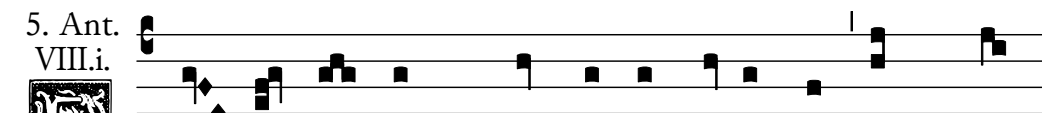
portrayed, In whose womb the Fruit of life is conveyed.




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

Mater pia plena. 1520-S:28v; 1531:68v.


5. Ant.
VIII.i.



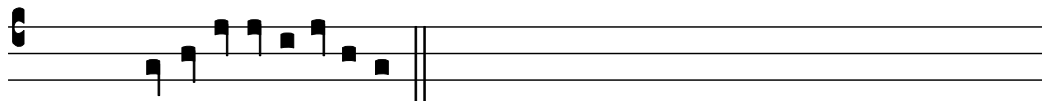
Ull of vir-tues, * the mother pi-ously Lauds her



God with spi-rit of fervency : Singing praise to him with all



sancti-ty, Who re-garded his handmaiden gra-ciously.



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

Chapter. I am the mother of fair love. {715}.

The Visitation Blessed Mary.

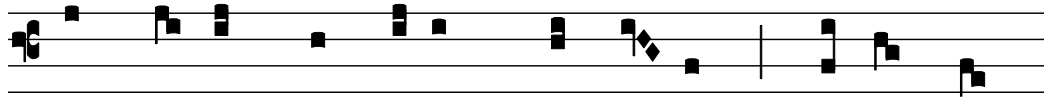
O salutaris fulgens. HS:163v; 1520-S:28v; 1531:68v.⁵³

Hymn.

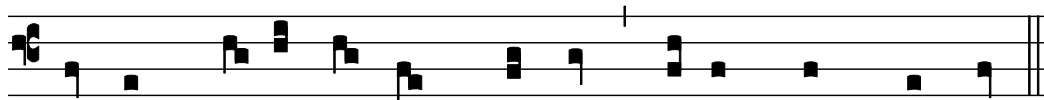
I.



Ole-star and portal of the life immortal, * Vir-gin



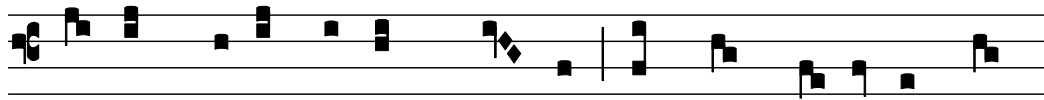
yet bear-ing Sun be-yond compar- ing : Mother most



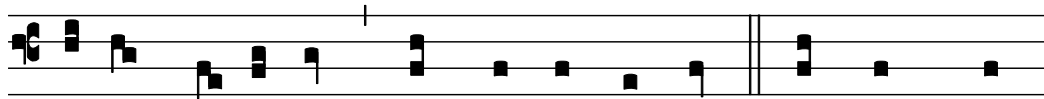
tender, dwell-ing in high splendour, Let our prayer stir thee.



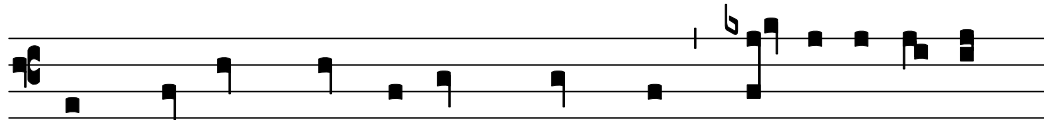
2. Now as we hail thee, we would fain re-gale thee With honour



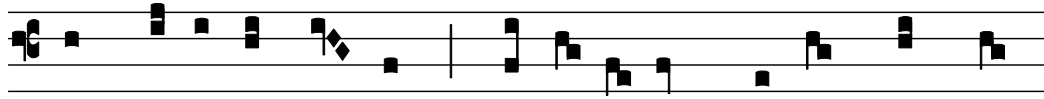
meetly, who art joy-ing sweet-ly In God thy Saviour, yet



of all thy fa-vour Words are unworthy. 3. For Him who

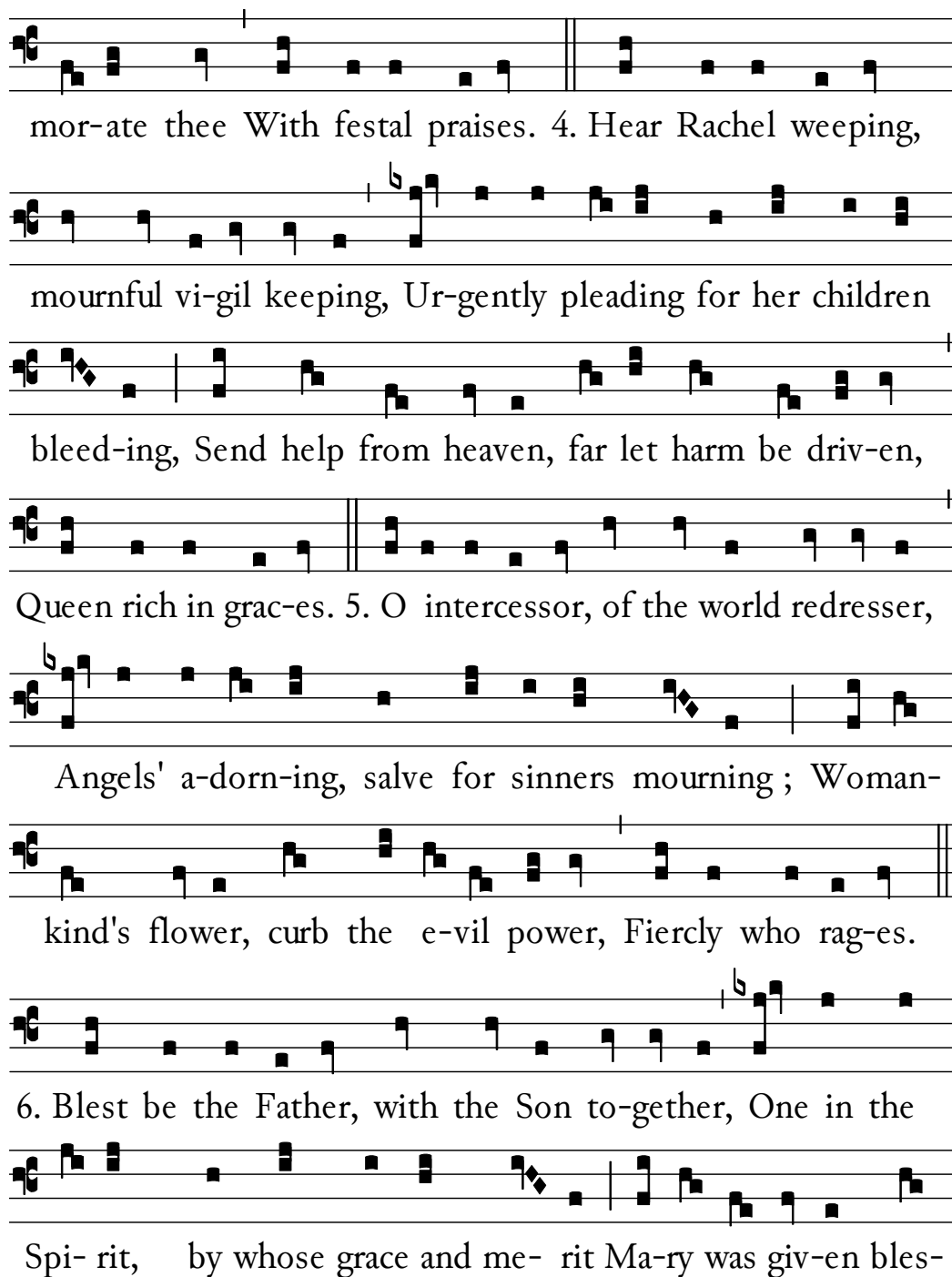


drew thee ere the morning knew thee, Fleetly ascending



hills' fami-liar bend-ing, We ce-lebrate thee and com-me-

The Visitation Blessed Mary.



mor-ate thee With festal praises. 4. Hear Rachel weeping,
mournful vi-gil keeping, Ur-gently pleading for her children
bleed-ing, Send help from heaven, far let harm be driv-en,
Queen rich in grac-es. 5. O intercessor, of the world redresser,
Angels' a-dorn-ing, salve for sinners mourning ; Woman-
kind's flower, curb the e-vil power, Fiercly who rag-es.
6. Blest be the Father, with the Son to-gether, One in the
Spi- rit, by whose grace and me- rit Ma-ry was giv-en bles-

The Visitation Blessed Mary.



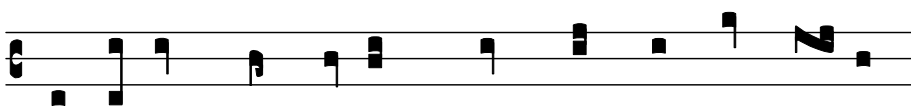
sed fruit of heaven, Now and to ag-es. A-men.

℞. God hath chosen her [and forechosen her].⁵⁴

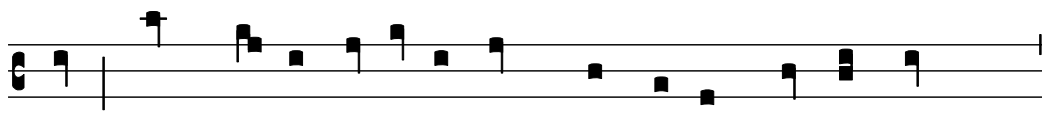
[℞. And hath made her to dwell in his tabernacle].⁵⁵

Redemptor Rex Israel. 1520-S:29r; 1531:68v.⁵⁶

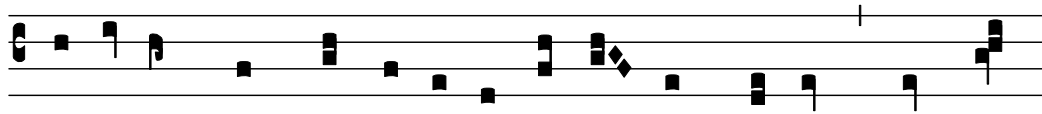
Ant.
VII.iv.



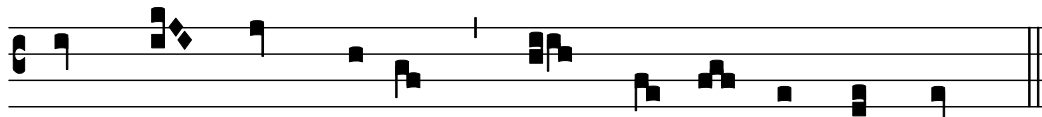
He Saviour * and Israel's King nears in his Vir-gin



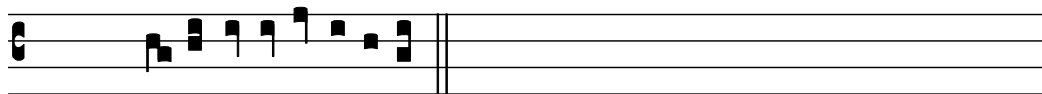
ward : And lo, on E-li-za-beth the Ho-ly Ghost is poured ;



Her infant his prophe-cy in order doth re-cord ; A won-



drous new thing be-falls : praise be to thee, O Lord.



Ps. Blessed be the Lord. 71*.

Prayer [O God, who for the grace.]⁵⁷ as above. [which let be said at all the Hours.]⁵⁸
{720}.

No Memorials of Saints.

¶ *At j.*

Ant. Shining graces. *j. of Lauds.* {742}.

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

¶ *At iij.*

Ant. At the mothers' meeting. *ij. of Lauds.* {742}.

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

Chapter. I am the mother of fair love. {715}.

R̄. Grace is poured abroad in thy lips. [*Seek for it in the Common of Virgins and Martyrs.*]⁵⁹ [1018].

V̄. With thy comeliness and thy beauty. 75.

[*Prayer.* O God, who for the grace.]⁶⁰ {720}.

¶ *At vj.*

Ant. Th'elder mother. *ijj. of Lauds.* {743}.

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

Chapter. (*Song of Songs. ij. [10.]*)

A rise, make haste, my love, my dove, my beautiful one, and come : for ⁶¹ winter is now past, the		rain is over and gone : the flowers have appeared in our land, the time of pruning is come.
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R̄. With thy comeliness and thy beauty. [1019].

V̄. God shall help her. 81.

¶ *At ix.*

Ant. Full of virtues. *v. of Lauds.* {744}.

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

Chapter. (*Song of Songs ij. [13-14.]*)

C ome, my dove in the clefts of the rock, in the hollow places of the wall : shew me thy face, let thy		voice sound in my ears : for thy boice is sweet, and thy face comely. [<i>R̄.</i>] Thanks be to God.
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The Visitation Blessed Mary.

R. God shall help her with his countenance. [1020].

Versicle. God hath chosen her. *Œc.* {747}.

[*Prayer.* O God, who for the grace.]⁶² {720}.

¶ *At Second Vespers.*

Ant. Shining graces. *j. of Lauds.* {742}.

Ps. The Lord said. (*cix.*). [363]. and the other *Psalms of First Vespers.*⁶³ [69r.]

Chapter. I am the mother of fair love. {715}.

R. Blessed mother.⁶⁴ *vij. [of Matins]*⁶⁵ {738}.

Hymn. Now the glorious Mother's feast day. {717}.

V. God hath chosen her. *Œc.* {747}.

Exultat Virgo virginum. 1520-S:29r; 1531:69r.

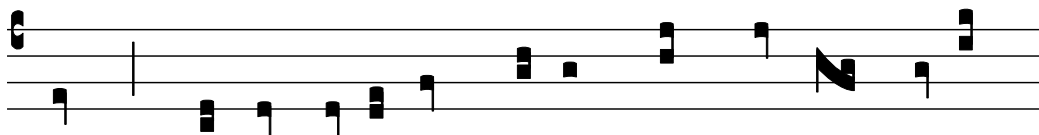
Ant.
IV.ii.



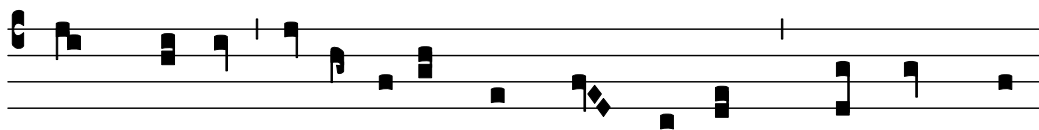
He Vir-gin * of all virgins sings for joy in God the Sav-



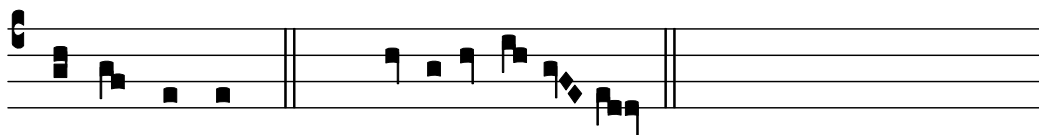
our, Consoles the seed of Abra-ham with unbe-foreseen fa-



vour : What to the fathers promis'd was who from the faith



strayed nev-er Upon a ray from heav'n is sent : the Word that



liv-eth ev-er. *Ps.* My soul doth magnify. 63*.

The Visitation Blessed Mary.

[*Memorial as above.*]⁶⁶

● *Memorial of Sunday if it should occur.*

[*Compline.*]

Let Compline be said as above at First Vespers and daily when service is made of the Octave⁶⁷ except on the Feast of Saint Martin, the Octave of the Apostles, and the Translation of Saint Thomas the Martyr⁶⁸ : then at Compline let the Antiphon Have mercy on me. [422]. be sung on the Psalm When I called. (iii.). &c. [422].

*Hymn. O Saviour. [429]. And at the end of the Hymn let be sung All laud to God.
Ant. Grant unto us. [461]. [on the Ps. Nunc dimittis.]⁶⁹ [427].*

[*Within the Octave of the Visitation.*]

Daily within the Octave let the service of the Visitation be made with Rulers of the Choir unless a Feast of ix. Lessons should fall within.

¶ *At Matins the Invitatory, Hymn, Antiphons and Psalms as on the day, the V̇. and Ṙ. according to the order of the Nocturns.*

Before Lauds the Versicle Pray for us, [O holy Mother of God].⁷⁰ &c. {741}.

¶ *At Lauds this single Antiphon Shining graces. j. of Lauds. {742}. Ps. The Lord hath reigned. (xcij.) [363]. Chapter, Hymn, and V̇. as on the day. {715}, {745}.*

Let the Antiphons on Benedictus. and Magnificat. be sung from the antiphons on the Psalms at First Vespers, with repetition, evidently when is made a service or a Memorial of the Octave.


¶ *And it is observed that on the Feast of the Translation of Saint Martin the middle Lessons are made of the Apostles : and not of the Octave, except only a Memorial of the Octave, likewise on the Feast of the Translation of Saint Thomas the Martyr.⁷¹*

¶ *It is observed that on the Feast of Saint Martin : and on all other Feasts of ix. Lessons falling within the Octave of the Visitation of Blessed Mary Vespers and Matins of Saint Mary are said outside of Quire as outside of Octaves of the same.*

¶ *The ij. day within the Octave.*

(iij. July.)

First Lesson.

 T seemed fitting and right to the most holy Church militant, that in the anguish of her tribulation she should be compelled to exhort the grace of the visitation of the Queen of Heaven, the glorious Mother Mary : she would be bound to celebrate the festival of that most pious visitation by which Elizabeth greeted her. For

thus prayers are more venerably offered to his Majesty: so that through the recitation of his ancient⁷² benevolence, his benevolence may accordingly be grasped. This great festival of the house of Zachary was most delightful. And it ought to be so much more pleasant to us : in which we celebrate more especially the ineffable⁷³ humility and sweetness

of virginity in her.

RR. of the j. Nocturn. {727}.

Lesson ij.

Mary rising up went into the hill country with haste : the Jewel of virgins went, the Glory of mothers,⁷⁴ the Beauty of women, from the quiet valleys, from the delights of <her> chamber, to labours in the mountains, a flowing fountain ascended into the mountains. Are not the delights, the beauty of virginity, with the gift of the fruitfulness of humility, a sign of charity ? As a dropping honeycomb, is the fullness

of mercy⁷⁵ in the womb of unparalleled grace, O holy aged Elizabeth : the holy Mother of God hath become beautiful and sweet to the holy angels in these her pleasures. O Mountain of myrrh, O Mountain of frankincense, whose justice is as the mountains of God, she climbeth the mountains in body, and no less ascendeth <them> in mind. But thou, [O Lord, have mercy upon us].⁷⁶

Lesson iij.

TO be sure, she exerted neither for vain sights, nor for idle fables : but strove upwards with actions of pious meditations, devout prayers, and the exercises of all virtues which the heavenly Apothecary intermingled in herself : as a fragrant rod of smoke from spices continually ascended before the face of the Lord. Vigour of judgment, circumspection of prudence, shame of virginity are

observed, when joined with haste. She had the gift of fortitude : when she hastily ascended the steep mountains. We observe the circumspection of prudence, when she did not use wandering byways : but, having begun, earnestly persisted⁷⁷ in devout works. Virginal shame also shineth in her : because she was unwilling to be seen for a lengthy time in public.

¶ *On the third day the Translation of Saint Martin, Memorial and middle Lessons of the Apostles⁷⁸ : and only a Memorial of the Visitation.*

¶ *Fourth day.*

(v. July.)

First Lesson.

AND she entered into the house of Zachary. Happy is the house of Zachary, who was such a joyful host⁷⁹ : a happy house where there is a happy congregation of saints. For Elizabeth is happy, happier is John, most happy is Mary : but Jesus is eternal happiness. And <she> saluted Elizabeth. The elderly saint hastened to meet the maiden : but with joy the Mother, of a serene countenance, held her in an

embrace with pure and devoted hands : and with sweet voice, and pleasant speech, with honeycomb dropping from her lips, she met her with and a melodious greeting. A fountain of honey gushing in the womb, had melodious streams within : and outwardly it drew off a honeyed sweetness from virginal lips : she was made from the fervour of charity, such that she did not delay the salutation of such an effective greeting. [69v.]

Second Lesson.

AND it came to pass that when Elizabeth heard the salutation of Mary : the infant leaped in her womb. O voice of true salutation and of true salvation. In this salutary word, the infant is cured of the guilt of original sin : before the experience of time he hath received the gift of sanctification. He is inspired by the Holy Ghost : sensing Christ, he is filled with unspeakable joy. In the gesture of exultation the limbs of the child

are invigorated. What wonder, if the Word was so powerful in the mother's womb ? Truly <he is> a prophet, and more than a prophet, who prophesieth in the mother. Truly then was the lamp burning and shining, which was thus seized beforehand by the heavenly flame : such that he already sensed the coming of Christ, who indeed could not himself perceive. But thou.

Third Lesson.

Without doubt that new fire which had freshly passed out of

heaven had entered into the ear of the Virgin through the mouth of Ga-

briel : again through the mouth of the Virgin it entered into the ear of John's mother to the little one : and from that hour the Holy Ghost filled his chosen vessel, and the lamp was prepared⁸⁰ for the Lord Christ. There was then a burning candle, but for the moment it was still under a bushel until it was placed on a candlestick : so that it might shine for all who are in the house of the

Church. Thus far he could only enlighten by his own measure, confined within <his> mother's womb : but when he was brought out of this bushel he was the light of the world. O great mystery of piety. In that very movement of exultation He was revealed : while the burning candle lay beneath such a bushel, a little later, the whole world was illuminated with the gift⁸¹ of radiance.


¶ *The v. day is of the Octave of the Apostles Peter and Paul : and only a Memorial of the Visitation. (vj. July.)*

¶ *The vj. day <is> of Saint Thomas and a Memorial of the Visitation at both Vespers and at Matins. (vij. July.)*

¶ *The seventh day.*

(vij. July.)

Lesson j.

Nd Elizabeth was filled with the Holy Ghost. In order to comfort, to strengthen, and to bestow upon her the help of salvation : the pious Virgin had arrived. And, behold, at the first encounter she is filled with the Holy Ghost, she, awaiting with silent desire, discerneth Christ to be present, and beholdeth her progeny as the forerunner : she who opened the eyes of the son, opened the eyes of the mother, so that she might also see

what the joy of the son signified. And if the old woman should be weary of being pregnant : what is it that is not carried away by such an indwelling paraclete, and in the joys of such great novelty ? She cried out with a loud voice : and said, Blessed art thou among women, and blessed is the fruit of thy womb. A gracious woman found the grace of a most devout visitation and a most dutiful and excellent greeting : she deserved the glory of true praise. She herself

appeared as one of the other women :
wherein and how much she was wor-

thy, the Holy Spirit declared. But
thou.

Second Lesson.

S He cried out with a loud voice :
not so much loud as devout.
And not only shall what is said with a
loud voice be referred to the intention
of the speaker : but also to indicate
that the words of a great mystery
were proffered. For a loud voice :
draweth attention to something great
<that is> to be understood. A loud
voice was also said to be used : be-
cause she uttered that voice with
great exultation of heart in com-
mendation of the great Virgin. Bles-
sed amongst virgins : who always
desired to be blessed. Virgins shall be

offered to the king, but after her : for
she claimeth her pre-eminence. If we
weigh the value of charity on earth,
the one who first proposed to lead an
angelic life on earth is above all. This
is the one who, without example,
vowed to God an unblemished purity
of holiness.⁸² What purity can even
be compared to that virginity ? which
was found so alien from all impurity
that she was judged worthy to
become the sanctuary of the Holy
Ghost and of the Only-begotten of
God.

Lesson iij.

THis is that beautiful rose, the
flesh of whom God hath shewn⁸³
to be purity of cleanness : because he
hath not despised to unite her to his
divine purity. Hence that new
canticle which shall be given to the
virgins alone to be sung in the
kingdom : is to be sung first, before
all others, by the Queen of Virgins, by
the foremost of virginity. Blessed also
among mothers, in which Eve's curse
was changed : who alone, free from
the general curse, without iniquity,

without corruption, conceived, with
the coming upon <her> of the Holy
Ghost, bore without burden, brought
forth the Son without pain. But if we
consider⁸⁴ whose mother, what
tongue now is able⁸⁵ (even if it should
be angelic) to worthily extol with
praises : the Mother of God ?⁸⁶ But
the best fruitful virginity : is a privi-
lege to Mary, it will not be given to
another, because this special unique-
ness shall not be taken away from her
forever. Blessed art thou among wo-

[70r.]

men, which art unique, in which fruitfulness and virginity have met each other. It is great to be a virgin : but much more in every way is it greater to be the Mother of God. This is the one of which none was

seen to be like her, nor was there a follower, the joy of a mother with the modesty of virginity : because the Virgin Mother alone, without example, pleased her Father. But.

¶ *If a Sunday should fall withing the Octave and be free from a Feast of ix. Lessons, let the service be made this way.*

¶ *At First Vespers the Ant. Shining. as above j. of Lauds. {742}. Ps. The Lord said. (cix.) [363]. and the other Psalms [of Saint Mary].⁸⁷ All the rest as on the first day except the R̄. which shall not be sung.*


Memorial of the Sunday and of the Trinity and a Procession before the Cross.

On returning of All Saints, Ant. O Saviour [of the world].⁸⁸ {838}. V̄. Be glad. (In the Feast of All Saints.)⁸⁹ [239].

Prayer. Look, O Lord, upon our infirmities. [214].

¶ *At Matins, let the Hymn, Antiphons, Psalms, V̄. and R̄. be sung as on the first day.*

First Lesson.

fter the messenger of the most high King had brought that saving Hail, Elizabeth <her> kinswoman had intimated the wonderful conception by the Virgin Queen⁹⁰ : she was exhilarated with joy, and being inflamed with the fervour of charity, rising up, she went into the hill country with haste. Rising up, it saith, evidently from the quiet, holy contemplation of her Beloved : yet still bearing her Bridegroom in her bosom with spiritual embraces. And by her own reckoning, this beautiful friend of the

Trinity, the Dove of chastity, hasteneth out of her chamber, not without the company of angels, that she might fulfil the pious duty of charity : and that the Mistress of angels might fulfil all justice. The Virgin once promised by the fathers from heaven, bearing that precious trust, bearing a light burden, bearing <Him> from which she was borne, from <her> bed now went forward to be made known to the world : and after the shadow of the law, as if the arising of the dawn of a new time of grace, and alone enlightening the

mountains with justice, she shewed

the day of salvation to have come.

Lesson ij.

AND she entered into the house of Zachary. This one is the House of the Lord, the Temple of God, the Sanctuary of the Holy Ghost. And the glorious habitation of the divinity is filled not only spiritually, but also bodily. This one is the Ark of the New Testament, containing the Testator himself : which entered into the house of Zachary. O how happy is this house, for it is much more happy to be blessed at her entrance, than <was> the former house of Obededom, at the entry of this ancient figure. The

holy and immaculate virginity in Mary saluted Elizabeth. It was a beautiful and worthy spectacle of all admiration, of such an eminent and loving family : to see the devotees meet. In consideration of the salutation, the mistress cometh before the handmaiden, the elder woman, full of heavenly sweetness, is sweetly embraced by her kinswoman : having the joy of a mother with the beauty of maidenhood, the pious mother is congratulated by the barren, for the honour of a miraculous fruitfulness. But thou.

Third Lesson.

Blessed is the fruit in which all peoples shall be blessed : which is God over all, blessed for ever. Of souls hungering and thirsting for justice, of them likewise for the food and drink of angels : from the fullness of whose blessing thou hast accepted, entirely apart from other women : therefore, thou art blessed among women because He⁹¹ hath come before thee in blessings of gentlest sweetness. Thou hast obtained a singular blessing among women : that thou alone art a fruitful Virgin, a

Mother, not of anyone, but of God, neither being subject to the curse of Eve, nor to the law, nor to the hardship⁹² of preganancy, and bringing forth without pain. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. A pleasing voice, a sweet speech : which she made, to rejoice in the joy which the maternal vitals encloseth. The mother greeteth the mother : the infant sanctifieth the infant, Christ baptized John the Baptist in the Holy Ghost.

Lesson iiij.

[70v.]

TO be sure John shewed forth with delights of exultation the office of forerunner : which he was not able <to do> with voice. And Elizabeth was filled with the Holy Ghost. Immediately upon seeing the marvelous dignity of the Virgin, and being astonished at the divine presence : she cried out with a loud voice, and said, Whence is this to me, that the mother of my Lord should come to me ? This is not on account of me, myself thy handmaiden, that thou shouldest weary <thyself>, and visit an inveterate sinner : but from the humility of thy ineffable

sweetness. O true seedling of the tree of heavenly life, more precious to all, more holy to all : which alone art found worthy to bear the fruit of salvation. A just man hath espoused thee, but my Lord hath greatly loved thee, and under the overshadowing I discern⁹³ that hidden marriage. For behold as soon as the voice of thy salutation sounded in my ears, my belly was enlightened with divine brightness, and feeling the sweetness of thy fruit, and having been delighted with the beauty of thy blossoming flower, O paradise of God : the infant in my womb leaped for joy.

Lesson v.

And blessed be the spirits of the Angels themselves : which did believe so unspeakable a promise with great faith, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said, My soul doth magnify the Lord. By a great proclamation indeed, the devout humility of the Blessed Virgin suffered nothing to be ascribed to her : but she poured out all things upon him whose blessings were praised in her. O, saith the venerable mother, filled with the Holy Ghost, thou dost magnify the Mother of the Lord : but

my soul doth magnify the Lord. At my voice a son hath exulted in delight : but my spirit hath rejoiced in God my Saviour. And she also, as the beloved of the Bridegroom, rejoiceth with great joy at the Bridegroom's voice. Thou also sayest that I am, because I have believed : but on account of <her> blessedness and trustfulness she was highly respected for her piety. And by this all generations shall call me blessed : because God hath regarded the humility of his handmaid in his mercy, doing great things to me. But thou.

Lesson vij.

AND she abode with her, that she might devotedly serve her, not for a short time : but for about three months. Light therefore is the heavy labour which⁹⁴ is sustained by blessed hands, cherished with embraces, comforted by words : refreshed by appearances : nor could there be danger, wherein the repository of universal salvation didst withdraw. Now therefore, Mother of mercy, through this most sincere affection of thy piety, the mother Rachel crying

out to thee from the highest places is entreating the comfort of thy visitation, that thou which alone hast destroyed heretical depravity would also extinguish schism : inasmuch as we, leading a tranquil life, might duly glorify the Author of peace and thee, the Mediatrix, with one accord, always eagerly paying to him due praises, with whom thou sittest Queen, sweetly ordering all things forever and ever, amen.

¶ *Lesson vij. According to Luke j. [39-47.]*



AT that time : Mary rising up, went into the hill country with haste into a city of Juda : and she entered into the house of Zachary, and saluted Elizabeth. And that which followeth.

A Homily of Blessed Ambrose, Bishop.

*On Luke, book 2. chapter 3.*⁹⁵

IT is moral for all, that those which build up⁹⁶ faith may connect something to be believed with the words of an example, and therefore the angel, when he had announced hidden things (that faith might be built up), announced to the Virgin Mary by example the concep-

tion of an aged and sterile woman, that he might assert to be possible whatever was pleasing to God. When Mary heard this : not as though she disbelieved the prophecy, nor as though she mistrusted the messenger, nor as though she doubted the example, but cheerfully, as though to fulfil a vow, as a religious duty, hastening for very joy, she set out for the hill country. Whither indeed now, full of God, should she climb up, if not with haste to greater heights, for the grace of the Holy Ghost knoweth not tardy efforts ? Learn ye also, O holy women, the attention that you ought to bestow on your kinswomen when they are

with child. The virgin modesty of Mary, who had been accustomed to lived alone in the innermost⁹⁷ recesses of the temple, delayed not to mingle with crowds, nor did the roughness of mountains quell her zeal, nor the length of the journey

deter her from doing her duty. Into the hill country with haste, mindful of <her> duty, unmindful of harshness, driven by affection, not <limited> by <her> sex, leaving her home, the Virgin set forth.

Lesson. viij.

[71r.]

Learn, O virgins, not to run about the houses of strangers, not to loiter in the streets, nor to mingle conversations with others in public : Mary, quiet within <her> house, hasteneth in public. She abode with her kinswoman for three months, for she who had come because of duty : remained by duty. She remained three months, not because she delighted in another's house : but because it displeased her to be seen frequently in public. You have learned, O virgins, the modesty of Mary : learn humility, O ye humble. The neighbour cometh to the relative : the younger to the elder. Not only did she come : but she also first greeted. For she teacheth that the

more chaste a virgin is, the more humbly she knoweth to confer honour upon elders. She is made the teacher of humility : in which is the profession of chastity. It is also the root of piety. It is also the standard of teaching. For it is to be noted that the superior cometh to the inferior that the inferior may be assisted : Mary to Elizabeth, Christ to John. Finally also afterwards, that he might sanctify baptism, the Lord cometh to baptism, likewise the blessings of the coming of Mary and the presence of the Lord are quickly declared : for as soon as Elizabeth heard the salutation of Mary, the infant in her womb rejoiced, and she was filled with the Holy Ghost. But thou.

Ninth Lesson.

See the distinction : and the properties of each of the words. Elizabeth first heard the voice : but John first felt the grace. She heard by

the order of nature : he rejoiced by reason of the mystery. She perceived Mary, he perceived the coming of the Lord : the woman <sensed> the

woman, and the child the child. This grace is spoken : that is worked within : and in piety the mystery of the fathers is addressed with prophecies, and by a double miracle the mothers prophesy under the inspiration of <their> little ones. The infant in the womb leaped : the mother was filled. The mother was not filled before her son, but when the son was filled with the Holy Ghost : it also filled the mother. John leaped, and Mary's spirit leaped also : John was exulting, Elizabeth was filled. Mary was not as yet filled with the Holy Ghost : but we know that her spirit rejoiced. For the incomprehensible was working incom-

prehensibly in the mother : and that one was filled after she had conceived, but this one before she had conceived. Blessed art thou among women : and blessed is the fruit of thy womb. The Holy Ghost knoweth his word, neither will he ever forget <it>, and prophecy is not only accomplished by miracles of things : but also by the propriety of words. What is the fruit of the womb except the One of whom it is said, Behold the inheritance of the Lord are children [and] the reward, the fruit of the womb ? This is the inheritance of the Lord, and the reward is the fruit of that Son : which proceeded from the womb of Mary. But.

¶ *At Lauds only one Antiphon, [Shining graces].*⁹⁸ {742}.

¶ *At j. and at the other Hours let all be as within the Octave.*

¶ *On the Octave day.*

(ix. July.)

At Vespers.

*On the Psalms this single Ant. Th'eternal Father's only Son.*⁹⁹ {713}.

*Ps. The Lord said. (cix.) [363]. and the other Psalms of First Vespers.*¹⁰⁰

Chapter, R̄. and all the rest as at First Vespers. {715}.

¶ *At Matins.*

Triple Invitatory, let all be sung of the History as on the day. {713}.

First Lesson.

Blessed Elizabeth, who had been barren, when she tasted joy in the womb through the presence of Mary : with the glory of an excellent woman having been sent before,¹⁰¹ addeth, And blessed is the fruit of thy womb, blessed in fruit : but expressly thy womb, the paradise of pleasure, the garden of spices, the hidden spring, the hall of the Holy Ghost.¹⁰² The blessed fruit of the Father's womb : is¹⁰³ the blessed fruit of thy womb. The little child of my¹⁰⁴ body leaped, discerning this precious fruit of heaven, the [eternal]¹⁰⁵ life of citizens, given perpetually by thee to men, that they may live for ever. And whence is this to me, that the mother of my Lord should come to me ?

Elizabeth is not ignorant of the operation of the Holy Ghost, insofar as for the performance of her pledge the mother of the prophet is greeted by the Mother of the Lord : in truth she confesseth this not to be of her own merit, but of divine gift. For why doth she say this to me : by what merits, by what justice ? Is not the Mother of my Lord to be exalted by right above the choirs of angels ? Whence <is> such great majesty unto me ? Why art thou, the humblest, made the Mother of my Lord ? Why willest thou the Light of the World to lie hidden, the moon <to be> full of solar light ? The sun in which the Sun of Justice set his tabernacle. I sense the miracle : I acknowledge the mystery.

Lesson ij.

For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. By the revelation of the Holy Ghost, by which Elizabeth was fulfilled : she understandeth what the exultation of the child would mean, namely¹⁰⁶ that the holy Mother of

him was come, of whom he was to be the forerunner. Who therefore [71v.] previously blushed at the burden of a woman in travail while she did not know the mystery of religion : hath even now blessed. And she who previously hid herself because she had conceived a son : now declareth that

she hath begotten a prophet. He exulted in joy, it saith, not in a trifling joy, that is, in the Holy Ghost : but much more intensely than such a child, as yet inept by nature, would be thought able to rejoice. Let the followers of vain joy

note with what pain that is mixed, which occupieth the extremes of grief : how pure, how delightful is the true joy which melteth the heart of a child not yet born, the partakers of which joy are the friends of God.

Third Lesson.

AND blessed is the daughter of Syon that hast believed. She saw the coming of the true¹⁰⁷ Solomon, the singular and unique dove, and the only one perfect and worthy of the foretold beatitude. Blessed art thou, Mary, in the blessedness which thou hast reposing in thee, more blessed shalt thou be when thou shalt associate¹⁰⁸ with him, reposing in the kingdom. Great faith meriteth beatitude : and in her was more than great faith. Faith thus may be said to be greater : when it refuseth not to

believe in a more inestimable assertion. And what did the faithful Virgin believe ? that the Word of God should be made flesh, by which all things were made, and that the Lord of majesty, which the whole creation doth not comprehend : should shut himself up within the womb of a virgin, being made man. No work of God is greater than the mystery of the Incarnation. This is truly so great, that it is judged impossible by all unbelievers. But thou, O Lord.

Fourth Lesson.

THose things which shall be accomplished that were spoken to thee by the Lord.¹⁰⁹ O illustrious prophecy, when Elizabeth seeth the future in the present : she knoweth the secrets of the heavenly secretary, she fortelleth the future. Those things shall be accomplished, she saith, thou hast conceived, as hath

been said, and by giving birth thou shalt accomplish the things foretold : whom thou hast invisibly drawn from heaven by thy beauty, shewing visibly to the world the Saviour of all. They shall be accomplished in thee : they shall be also accomplished in him. For he shall be great, who is our great God : because He shall magnify Him

in the sight of kings, that truly¹¹⁰ all kings of the earth shall adore him. All nations shall serve him : and he shall be called the Son of the most High, not by robbery but by nature. And the Lord shall give unto him the

throne of David his father : not an earthly, but a true throne on the wings of cherubims and seraphims, with whom thou shalt reign for ever glorious. But thou.

Fifth Lesson.

AND Mary said, My soul doth magnify the Lord. Elizabeth, having heard of the gifts by the proclamation which she had received : could no longer prevail to be silent. And that virginal modestly which she had previously accepted as a mystery, she revealed at the fitting time, neither was she able to restrain herself further : when she discerned the Holy Ghost, whom she felt overflowing with such fulness in the secrets of her heart, burst forth through the gates

of another's mouth. Let no one think that the words of this song should be easily explained, which without doubt are worthy to be penetrated by such a most profound investigation. My¹¹¹ soul doth magnify the Lord. And in the Lord, great deeds having been brought about, is the great Lord confessed : by whose great power, not by fate,¹¹² not by cause, doth my soul magnify the Lord. My spirit hath rejoiced gaily in God my Saviour. But thou.

Lesson vj.

IN him which is God and the man Jesus, is my most sweet son. God hath exalted me with such a gift, that my spirit delighteth in the mere thought of him. Because he hath regarded the humility of his handmaid : with the eye of mercy, not with nobility of race, nor with beauty of body, nor sweetness of eloquence. And what human nature hath lost by pride : divine propitiation hath res-

tored through humility. The true humility of the blessed Virgin, who was humble in her judgment as a handmaid, and is accomplished only by grace in respect of the Most High : and who saith, I am¹¹³ the handmaid, is made the Mother of God. Nor doth she doubt that she hath been chosen for this incomprehensible mystery, for <this> wonderful interchange, for <this> inscrutable sacra-

ment : and she calleth herself a handmaiden. Aromatic spikenard, the scented flower, fragrant humility, lowest virtue counseling the profoundest height, whose fragrance of inexhaustible¹¹⁴ sweetness drew the

King from the bosom of the eternal Fatherhood to thy chamber. For behold, from henceforth : all generations shall call me blessed. But thou, O Lord, have mercy upon us.

Lesson vij. According to Luke j. [39-47.]

[72r.]



AT that time : Mary rising up, went into the hill country with haste into a city of Juda : and she entered into the house of Zachary, and saluted Elizabeth. And that which followeth.

A homily of diverse treatises.

BEhold, thou are blessed, O Virgin, on account of the singular prerogative of thy blessedness throughout each generation, thou are so dear to all, so lovable to all, and so devout : that it is right that all should bless thee with affection : so that if all were able to express, whatsoever might be said of the unutterable that¹¹⁵ is able or was able to be said : the least might please, the least

might be accepted. Because¹¹⁶ he that is mighty, hath done great things for me : and holy is his name. The Holy Lord is powerful and hath made great and holy things, namely the mysteries of the incarnation and the redemption, which transcend all previous deeds : and he hath made them in me and to me to my unparalleled magnification. She abode with her about three months. Happy <is> the parent Elizabeth, to whom alone the Creator of the whole world attendeth : whose protection strengtheneth old age, whose source of joy comforteth the groaning of the aged labourer. We have heard¹¹⁷ the history of this most holy visitation : let us also imitate the pattern. But thou.

Eighth Lesson.

LEt the soul of the faithful sit with Mary in the chamber of the conscience : freed for the pleasures of

contemplation above. The heavenly messenger shall comfort it : evidently the delicious savour of the most

fervent devotion. In a happy purpose hath she conceived Christ : but by honest work, coming forth into the light, she shall bring forth Christ prosperously, always persevering in the grace of chastity after the conception of the Word. The mother of humility went to the moun-

tains to bring sweet comfort to Elizabeth when she was in travail : so also may the soul, which hath already conceived an honourable purpose, strive towards loving service in the mountains of virtues, to bestow grace upon the needy. But thou.

Lesson ix.

LEt us imitate, beloved brethren, the holy and humble Virgin : in the service of humility. Let us also imitate the devout Elizabeth in works of virtue : so that now in our old age we may adopt an honest way of life. For sweet is the mercy of the divine piety, which maketh our old age fruitful¹¹⁸ with happy works : which we have spent unprofitably in youth. We beseech thee, Mother of the living : that we may obtain grace through thy visitation. May thy abundant charity cover the multitude of our sins : and may thy glorious

fruitfulness confer upon us the fruitfulness of the meritorious. Make us, O blessed one, by the grace which thou hast merited, by the prerogative which thou hast found, by the mercy which thou hast begotten : that he who by means of thee didst deign to be made a partaker of our infirmity and misery, likewise by thy interceding, to be sharers in the glory and blessedness, through thy intercession, of Jesus Christ thy Son our Lord, who is God over all, blessed for ever, amen. But.

¶ *At Lauds let all the Antiphons be sung : and all the rest as on the day.* {742}.

¶ *At Prime and at all the other Hours : all as within the Octave.* {751}.

¶ *At ij. Vespers the Antiphons, Psalms, and the rest as on the first day : except the R̄. which shall not be sung.* {749}.

A Memorial of the Martyrs, evidently of the Seven Brethren, Martyrs.

¶ *Saints Processus and Martinian, Martyrs.*¹¹⁹

(ij. July.)

Prayer.

Ⓞ God, who dost compass and protect us by the glorious confessions of thy holy martyrs Processus and Martinian : grant unto

us to both¹²⁰ profit through imitation of them, and to rejoice in <their> intercession. Through our [Lord].¹²¹

¶ *On the same day let a Memorial be made of Saint Swithun, Bishop and Confessor.*¹²²

Prayer.

Ⓞ God, who grantest unto us to celebrate this¹²³ most holy day of the deposition of blessed Swithun, thy confessor and bishop : graciously


be present with the prayers of thy Church, that she may be protected by his prayers, through whose merits she is glorified. Through our Lord.¹²⁴

¶ *Memorial of the Apostles.*

At Matins.

Let three Lessons be made. Double Invitatory.

First Lesson.

 T the same time, it was also reported to Paulinus, a man of the clarissimate, Master of the Offices, that¹²⁵ Processus and Martinian, teachers of future <leaders>,¹²⁶ had become Christians : he sent soldiers and apprehended them, and ordered¹²⁷ <them> to be shut up in prison. Now the next day he commanded them to be presented to

[72v.]

him. Who, when they had been brought before the sight of Paulinus, a man of the clarissimate : Paulinus said to them, Have you become so foolish, forsaking the gods and goddesses, whom the most unconquerable leaders worship, and whom our¹²⁸ ancient tradition adareth, following your vain pursuits in audacity, that you forsake your military service ?

But thou, O Lord, [have mercy upon | us].¹²⁹

Second Lesson.

Martinian answered in a clear voice : and said, We have now undertaken service in the army of heaven. Paulinus, a man of the clarissimate, Master of the Offices, said, Lay aside now this madness of your hearts, and adore the immortal

gods : which you have venerated from your cradles, and have adored, <by whom> you have been nurtured. The blessed martyrs Processus and Martinian, answering : said with one voice, We have become Christians.

Lesson iij.

But after three days Paulinus, suddenly seized by a demon, expired. Then his son Pompinius began to cry out, shouting : proceeding to the palace, Rulers, vome to the aid of our state : that those having been imbued with magical art, may be exterminated. Hearing this, Caesarius, the prefect of the city : informed Nero Augustus what had happened. But the Emperor Nero commanded, saying, Let them not be hindered : but let them be exter-

minated quickly. But Pompinius, the son of Paulinus, Master of the Offices : began powerfully to importune the prefect of the city, Ceasarius. Then the prefect gave sentence¹³⁰ among them : and by his order they were cast out of the prison. And being led outside the walls of the city of Rome, on the road which is called Aurelia : there <their> heads were cut off by the sword for the name of Christ, who liveth and reigneth for ever and ever, amen.

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

¶ *The Sunday within the Octave of the Apostles Peter and Paul as it may variously befall : if it is free from a Feast let middle Lessons be made of the Apostles : otherwise let only a Memorial be made of the same except on the Translation of Saint Martin : then let middle Lessons be made of the Apostles no matter which day should occur, with Responsories from the Common of Apostles and a Memorial of the Visitation because Matins of Blessed Mary is said outside of Quire.*

¶ *Daily within the Octave of the Apostles
when a Service is made of the Apostles.*

At Matins.

Invitatory. The Lord, the King of Apostles. [*in the Common*].¹³¹ [733].

Ps. Come let us praise. 10*.

Hymn. With golden splendour. [*as above*].¹³² {652}.

¶ *In the First*¹³³ *Nocturn.*

Ant. Their sound hath gone forth. [734].

Ps. The heavens shew forth. (xvii.) [40]. *and the other Antiphons with their Psalms from the Common of Apostles.* [734].

*V. and R. according to the order of the Nocturns are likewise sung [from the Common.]*¹³⁴ [735].

First Lesson.

THe passion of the most blessed Apostles, brethren, whose birthday we solemnly celebrate this day : is to be honoured by all believers, whom, according to the fullness of justice and piety, the Saviour of the world hath given to the human race, to be both fathers

and judges. Moreover, what integrity and what great piety they had, was certainly provided¹³⁵ from hence, insofar as he chose them for the correction of a corrupted world : and for the mystery¹³⁶ of his will : whom the selection did not dissappoint.

Lesson ij.


THe Lord called Peter, a poor man in wealth : by trade a fisherman. Who, removed from the common way of life¹³⁷ and from the community of cities, led an innocuous life among the waves, and sought sustenance from simplicity. However,

insofar as I might call him poor, albeit he did not lack sufficient sustenance : was well deserving, whom the rich wave of the abundant sea fed through God. He was therefore chosen for the preaching of the word of salvation, that, as the heavenly

mystery of the sacrament is changed :
he who was fed by the catching of

fish, was fed for the salvation of men.
But thou.

Lesson iij.

 Ut of heaven Christ summoneth the most glorious Paul : to the faith of his name. Who, insofar as he was seen to persecute the Church : was not vexed by the impiety of an irreligious mind, but through a cloud of ignorance, not perceiving grace, he erred in the love and devotion of the former way. Therefore at length the shadow of the old fog was removed from his eyes :

that he might acquire for himself the true light, which shone from the heavens, and also might reveal <it> unto all. He was blinded and enlightened : by no other dispensation, except that when the eyes of <his> flesh were closed, his spiritual gaze was formed to behold the glory of God. But thou, [O Lord, have mercy upon us].¹³⁸

Ps. Te Deum. [47].

[*Before Lauds.*]

V. Thou hast given an inheritance. [744].

 *At Lauds.*

Only this Ant. This is my commandment. *in the Common.* [745].

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


Chapter. Now you are no more. [*in the Common.*]¹³⁹ [726].

Hymn. Ye heavens exult. [*in the Common.*]¹⁴⁰ [746].

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

*On the Benedictus.*¹⁴¹ *is sung one of the preceding Antiphons in order.*

Prayer. O God, who hast consecrated this day. {679}.

 *The Memorial of the Cross and the other following Memorials are said : because the Choir is not ruled during this Octave.*

¶ *At j.*

[73r.]

Ant. This is my commandment. [745].

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

Ant. Glory to thee, O Trinity.¹⁴² [119].

Ps. Quicumque. [116].

At the other Hours let all be made of the Common of Apostles : with this Prayer O God, who hast consecrated this day. {679}.

Other Lessons of the Apostles during the Octave.

Lesson j.

IT is necessary, brethren, that we celebrate the unconquerable faith and passion of the most blessed twin apostles Peter and Paul with every devotion : because both their life of praise brought them to a most glorious end, and <their> wondrous death trans-

mitted them to eternal life. And, granted that faith is preeminest in Peter, teaching and instruction is preeminent in Paul : yet the fulness of faith is in Paul, and in Peter belief is the foundation of <his> doctrine. But thou.

Second Lesson.

Such a dignity of heavenly election visited these that this one became a teacher of the fisherman : that one a defender from the persecutor. But in this the majesty of the Almighty God is to be extolled : who by a marvelous inspiration gave the grace of teaching to the unskilled, and made the enemy to love what he hated, and to assert the faith against which he had fought. That one he did not withdraw from fishing : but changed. He blinded the eyes of this

one : that having received the clearest light, with the most brilliant sharpness of mind, he might be able to see beyond the human gaze. And the most faithful Peter also received these eyes, who beheld Christ the Lord in the flesh : and, illuminated by the ray of the Holy Ghost, looked into his divinity, hidden under the assumed appearance of a man, that was the Son of the living God. For he said to the Lord, when asked who He was supposed by men to be, Thou art,

saith he, Christ, the Son of the living | God.


Third Lesson.

WHo doth not wonder that the fisherman brought forth the fullness of the response, who by the summary of his confession hath most briefly revealed both what the Lord had from the Father, and what he had received from human birth ? For Christ and the Son of the living God containeth the undivided nature of both. Truly indeed the wonderful fisherman is to be accepted by all, who, while he was plying in the depths of the sea : reached to the highest secret of the eternal majesty.

How great then was the merit of Peter before his God, that after rowing the little boat, the helm of the whole Church might be handed over to him ? Or how much, in the ministry of his apostolate, do we believe that Paul was able to be acceptable to Christ, who as a persecutor was able to please ? For He was pleased that he was striving not through the unjust zeal of the heart, but through the unsuspecting devotion of simple ignorance. But thou.

¶ *Likewise, other Lessons within the Octave.*

First Lesson.

nally, as for the first time, the Spirit of Truth was infused into Paul's senses : he immediately shewed that he had not raged in the hatred of Christ, but had erred innocently in the love of his ancestral law. Of whom I shall speak most chiefly, seeing that he himself is a most faithful witness, who, while not willing to boast of his own

praises, and wishing to announce the majesty of Christ : confessed more modestly, insofar as it was done in him. For he speaketh as if of some other. I know, he saith, a man in Christ Jesus, caught up to the third heaven, caught up into paradise, and heard secret words, which it is not granted to man to utter.

Second Lesson.

WHat is more magnificent than this apostle, to whom, having been appointed in the midst of

mortals, hath been granted both to go above the heavens, and to return to the earth ? Who is more blessed that

this man, who merited to learn¹⁴³ among the haunts of paradise, what neither the language of man could speak, nor any one be deserving to hear? And since those things which he taught are of so great a majesty, that the human mind is not able to comprehend them, how much do we think that it is glory, which he asserteth that it is not lawful for him to reveal? What shall I likewise say

of Peter, whose justice was so much approved by God, and so great power was given to him for judging, that heavenly judgment might be placed in his will? Cast about then, and estimate how much the apostle Peter is to be revered by you with honour: whose sentence having been uttered on earth, the equity of the everlasting Judge doth not refute. But thou, [O Lord, have mercy upon us].¹⁴⁴

Third Lesson.

[73v.]

AND therefore it is to be carefully considered, what is the greatness of his glory, to whom when the keys of the eternal kingdom are entrusted: he is permitted to close and to open heaven. The venerable passion, therefore, dearly beloved, of these is celebrated throughout the whole world today: on this day Rome honoureth <their> martyrdom with a most joyful assembly. And she, whose wicked men formerly sought blood: now boasteth of their especial

devout patronage. These, then, are the pillars of the churches, Peter and Paul, whose most holy life also led to venerable death: and <whose> glorious end made them to be everlasting. Whom we honour not only as martyrs, but also venerate as teachers and the fathers of the martyrs: who established the Church of God and the doctrine of heavenly preaching and the shedding of the blood of the pious.

¶ *The Translation and Ordination*¹⁴⁵ *of Saint Martin, Bishop.*

(iv. July.)

Nine Lessons.

¶ God, who gavest blessed Martin to be a minister of eternal salvation unto thy people : grant, we beseech thee, that he who came forth

Prayer.

as the executor of thy commands upon earth, may ever deign to be our intercessor in heaven. Through our Lord.

¶ *Let a Memorial be made of the Apostles.*

At Matins.

First Lesson. Sulpicius, Book. 1. of the Life of Saint Martin.

¶ Blessed Martin, when he was called to the bishopric of the church of Tours, and could not easily be uprooted from his monastery : Ruricius, a certain one¹⁴⁶ of the citizens, feigning a disease of <his> wife, fell down at his knees, that he might be prevailed upon to come forth. Therefore, with crowds of citizens already stationed along his route : under a certain custody he was escorted to the city. Astonishingly, an incredible multitude had come together, not only from that town : but also from the neighbouring cities, to vote. All <are> of one will, the

same votes, and the same opinion, that Martin is worthy of the episcopate : the church would be happy with such a priest. But now, having taken up the episcopacy, how and to what extent he distinguished himself : is not in our means to pursue. For he persevered most steadfastly : as he had done before. The same humility was in his heart : the same lowliness was in his vesture. And so, being full of authority and grace, he filled the dignity of a bishop : yet in such a way that he forsook not the conduct and virtue of a monk.

Second Lesson.

*Gregory of Turin, Book j. of the Miracles of Saint Martin.*¹⁴⁷

IT is worthwhile to insert this also into the reading : in what manner, with the assistance of an angel, the body of the blessed man was¹⁴⁸ translated into the place where it is now adored. In the sixty-fourth year after the passing of the most glorious lord Martin : blessed Perpetuus received the dignity of the throne of the see of Tours. Having gained this summit, with the favour of many prayers : he disposed to lay out the foundations of the temple more broadly than they had been, over the blessed members. Which, persevering in with wise enthusiasm : he brought about with wonderful execution.¹⁴⁹ When therefore the de-

sired time arrived for the priest to dedicate the temple, and for the holy body to be transferred from the place where it was buried : blessed Perpetuus assembled the neighboring bishops for the festival day, but also not a small number of abbots and other clerics. And because he wished to do this on the kalends of July¹⁵⁰ : having kept vigil for one night, in the morning, having taken up a hoe, they began to dig up the earth which was over the holy tomb. Which being uncovered : they took hold <of it> to move him. And there the whole multitude toiling : made no progress at all during the whole day.

Third Lesson.

Finally, having kept vigil for another night, trying <again> in the morning : again they were unable to accomplish anything. Then, being confused and terrified : they knew not what they might do. One of the clerics saith unto them, You know that three days hence, it hath been customary to observe the birthday of his episcopate : and perchance he admonisheth us that he is to be transferred¹⁵¹ on that day. Then

persisting in fastings and prayers and continual silence by day and night : they passed those three days without interruption. But on the fourth day, approaching, and placing <their> hands : they were entirely unable to move the sepulchre. And <while> everyone was terrified with fear, and they that were now standing there were minded <again> to cover with earth the vessel which they had uncovered : an old man with vene-

rable gray hair appeared unto them : saying that he was an abbot, and he said to them, How long are ye to be confused and delayed ? See ye not the lord Martin standing <here> and ready to help you if you take hold ? Then, throwing aside the cloak which he was wearing, he put his hand to the sarcophagus with the other priests : prepared with crosses and candles. And commencing an antiphon : all voices gave forth, chanting on high. At length, with the old man's assistance, the sarcophagus was at once

[74r.]

moved with the greatest lightness : to the place where he it now adored, with the assent of the Lord. Which having been accomplished, at the will of the priest, with masses likewise being said, they came to the banquet : inquiring diligently after the old man, they found him not. But neither did any man come forth : who had seen him leave the basilica. I believe that it was some angelic power, which declared both the blessed man to have been seen, and afterwards to have appeared to none.

Let the middle Lessons be made of the Apostles.

Fourth Lesson.

LEt us most faithfully celebrate with devotion on this day the triumph of the most blessed apostles Peter and Paul : seeing that through them we have received the beginning of divine knowledge, and through them we may receive the increase of the kingdom of heaven until the end of the world. Who in the sight of the

human race have appeared wonderful, while in their acknowledgment they are imitated, who by prevailing fail to be persecuted : and those failing to prevail are cut off. Nor can it be explained by any means : in what ways this precious slaughter may be pondered.

[*Responsories from the Common of Apostles.*]¹⁵² [852].

Fifth Lesson.

Peter and Paul die as outcasts : and take leadership over the world. They die ignorant of worldly learning : and shew themselves to know the teaching of heaven. The

captors of fish die, and they are made fishers of men. Those accustomed to search the seas with the occupation of an ordinary craft die : and they are rendered examiners and judges of the

world. They die strangers to earthly dignity : and in their pontificate heaven is either opened or closed. They die once, not deserving to die :

and become robbers of death forever. O wonderful exchange : the valuation of which cannot be assessed.

Sixth Lesson.

THrough Peter and Paul, God adorneth the sacred body of the Only-begotten, and in them hath established the foundations of his Church. For the one day is of the two martyrs and of the two apostles : insofar as we have received <it> by the tradition of the Church. For they do not babble in different ways like heretics, but they were crowned at one time, on one and the same day, in glorious death in the city of Rome,

struggling under Caesar Nero : and together they consecrated the holy Roman Church to Christ our God. <Their> merits were equal in passion, who, one of them from fishing in the sea : but the other from the aforesaid persecution of the holy Church : He called to eternal redemption. For this He did for them who suffered with them, who helped the contenders and crowned the victorious : Jesus Christ our Lord.

The Gospel According to Luke xij. [32-34.] [Lesson vij.]



AT that time : Jesus said unto his disciples, Fear not, little flock : for it hath pleased your Father to give you the kingdom. And that which followeth.

*A Homily of Blessed Augustine, Bishop.
Sermon from the Commentary of the
Venerable Bede, Priest. And it is Book.
4. on Luke, Chapter 53.*

HE nameth a small flock of the elect, either for comparison with

a greater number of the reprobate, or rather for the devotion of humility : because evidently his Church, as greatly as it had already been enlarged in number, he yet wisheth to grow in humility even to the end of the world, and to reach the promised kingdom in humility. And therefore having been gently comforted against struggles, because¹⁵³ he commanded it to seek only the kingdom of God : he promised the kingdom to be given to the same from the Father with gracious pleasure. Sell what you

possess : and give alms. Fear not, saith he, that the necessaries of life be wanting to soldiers of this life for the sake of the kingdom of God : but sell your possessions for alms. Which is then worthily done, when a man, having once despised all things for the Lord, nevertheless, after this, by labour of the hands, whence he is able to earn a living, is also able to give

alms. Whence the Apostle glorieth, saying, I have not coveted any man's silver, or¹⁵⁴ gold, or apparel, you yourselves¹⁵⁵ know : for such things as were needful for me and them that are with me, these hands have furnished.¹⁵⁶ I have shewed you all things : how that so labouring you ought to support the weak.

Lesson viij.

MAke for yourselves bags which grow not old, to be sure by giving alms : the recompense of which remaineth for ever, where this is not enjoined, that no money shall be reserved by the saints, whether for their own or of course for the use of the poor : while the Lord himself, to whom the angels were ministering, nevertheless, for the shaping of his [74v.] Church, is read to have had a purse, both preserving the offerings of the faithful, and also giving to their relations and to others in need, but he <that> would be not a slave to God on account of these things, and through fear of want, is abandoned to justice. A treasure in heaven which faileth not, where no thief approacheth, nor moth corrupteth. Whether it is to be admitted frankly that reserved money be wanting, or indeed

be snatched from the treasury by a thief, or spoiled by its own fragility in the treasury itself, but having been given for Christ's sake, it bringeth forth the fruit of eternal mercy in the heavens : or at any rate it is to be understood thus, that a treasure of a good works if laid up for the occasion of earthly comfort, having been tainted, is easily corrupted, and if it is accumulated only with a heavenly intention, it is able to be tainted neither outwardly by the favour of men, nor inwardly by the stain of empty¹⁵⁷ glory. For the thief snatcheth from without, the moth rendeth from within. The thief hath taken away their riches : of whom the Lord saith, They have received their reward. The moth corrupteth their garments : of whom the Psalmist, rebuking them, saith, For God scat-

tereth the bones of men that please him. For bones : are called¹⁵⁸ the

strength of virtue. But thou.

Ninth Lesson.

FOr where your treasure is : there will your heart be also. This is to be understood not only of money : but likewise of all possessions. The god of the gluttonous is the belly. There therefore hath he heart : where also <is his> treasure. They are the treasures of a luxurious feast : the wanton pastimes of the lover's lust. Each one serveth him by whom he is conquered. Let your loins be girt : and <your> lamps burning. Because he had shewn many : whether in subjection to the whole world, or in serving the Lord with a view to secular interests : he beautifully and briefly teacheth them to gird their loins for the sake of continence from the love of worldly things, and to have burning lamps, that they might do this thing with true purpose and right intention.

Otherwise. We gird the loins¹⁵⁹ : when we restrain the luxury of the flesh by continence. But we hold burning lamps in our hands, when by means of good works we shew examples of light to our neighbours. For our Redeemer can by no means please the one without the other, if either¹⁶⁰ he who doth good works still doth not abandon the defilements of debauchery : or if he who excelleth in chastity doth not yet exercise himself by good works. But even if both are being done, it remaineth that whoever is in hope should press on to the heavenly country, and by no means keep himself through vices for honour in this world, but should place all <his> hope in the coming¹⁶¹ of his Redeemer.

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

[*On the seventh day within the Octave of the Apostles, Lesson j. It is necessary, brethren, that we celebrate.*]¹⁶² {771}.

¶ On the Octave of the Apostles Peter and Paul.

Paul.

(vj. July.)

At Vespers.

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

Ferial Psalms.

Chapter.

These were men of mercy, [whose
godly deeds have not failed :
good things continue with their seed,
their posterity are a holy inheritance].¹⁶³

And seek for the other Chapters in the Feast of Saints John and Paul.

R. Who are these. [*in the Common.*]¹⁶⁴ [726].

Hymn. With golden splendour. {649}.

8097. *V.* Their sound hath gone forth [into all the earth].¹⁶⁵

[*R.* And their words unto the ends of the world].¹⁶⁶

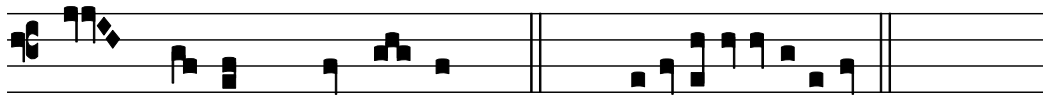
O gloriosi apostoli. AS:455; 1520-S:30r; 1531-S:74v.

Ant.
II.i.
sar0085.

glo-ri-ous * a-postles, pil-lars of the Church,
he-ralds of the Truth, shin- ing lamps, ye, by the fire of
the Ho-ly Ghost, put to flight the darkness of er-ror, ye



have il-lumi-nat-ed the world : in-tercede for us to



God, who hath chos-en you. *Ps.* My soul doth magnify. 57*.

Prayer.

Ⓜ God, whose Right Hand raised the blessed [apostle]¹⁶⁷ Peter as he walked upon the waves, that he sank not : and delivered his co-apostle Paul, from the depths of the sea, being a third time shipwrecked :

favourably hear us and grant, that through the merits of both, we may attain unto everlasting glory. Who livest and reignest with God the Father.

¶ *At Matins.*

Let Nine Lessons be made.

Triple Invitatory. The Lord, the King of Apostles. [733].

Ps. Venite. Come let us praise. 10*.

Hymn. With golden splendour. [as above].¹⁶⁸ {652}.

The Antiphons and all the rest from the Common History of One Apostle. [734].

Lesson j.

ⓂN honouring with annual solemnities the most glorious leaders of the Christian faith, dearest brethren : we duly worship our very Lord and God, who is the Author of this faith. For Apostles, in Latin are called <Those> sent. Those therefore who honour those who are sent, it is manifest that they honour the one sending : be-

cause the dignity which is bestowed on the ministers, is shewn without doubt to him whose ministers they are. Wherefore, concerning the sufferings of our fathers, received for the confession of Christ, let us exult with faithful joys : because he who is glad in the death of martyrs, doubteth not the martyrs to reign with Christ after death.

Lesson ij.

[75r.] **L**et us therefore, brethren, honour the most reverend fathers of all the churches, Peter, I say, and Paul, with most pious efforts : unto whom by the grace of Christ, from death was made life : to whom the end of life gave the beginning of life. To whom (as the Apostle Paul himself saith) To live is Christ : and to die is gain. For them Christ was indeed to live : because he made all the churches of Christ insofar as they lived. To them death was also gain : by whose corruption the incorruption

succeeded, and perpetual gains followed the losses of the present times. This is Peter : to whom Christ the Lord gladly indulged in the association of his name. For Christ was the rock : and through Christ Peter was made the rock. For just as water flowed from the rock¹⁶⁹ in the desert to a thirsty people : so from the mouth of Peter unto the weary dryness of the perfidy of the whole world emerged the fountain of salutary confession.

Lesson iij.

This is Peter, whom Christ, about to go up to the Father, entrusted to feed his sheep and lambs : that he might preserve those whom he had redeemed by the mercy of his piety, by the power of his faith. Even in the most blessed Paul the Lord chose the faith of his name while he was persecuting that faith : and while as a most vigorous persecutor he was laying waste to the Christian Church, with his enemy as yet in his breast, Christ found the heart of a friend to himself. ¹⁷⁰Whereas thence all the blessed apostles possess an equal grace with the Lord for <their> sanctity : yet I know not by what agreement

Peter and Paul seem to excel above the others by a certain special virtue of faith with the Saviour. For he gave to Peter, as to a good steward, the key of the kingdom of heaven : to Paul as to a suitable teacher, he enjoined the mastership of ecclesiastical instruction, that those whom this one educated to salvation, that one might receive into rest, ¹⁷¹and those whose hearts he might open by the teaching of words, their souls Peter might open to the kingdom of heaven. For the key to knowledge : Paul also received from Christ. For of the key it is said : by which hard hearts are opened to the faith of the breast, and

(Augustine
Sermon
27. on the
Saints.)¹⁶⁰

the secrets of the mind are opened.
But thou, O Lord, have mercy upon

us].¹⁷²

Fourth Lesson.

BOth apostles therefore received keys from the Lord : Paul, of knowledge, Peter, of power. This one distributeth the riches of immortality : that one bestoweth the treasures of knowledge. Therefore blessed Peter and Paul stand out among all the apostles : and excel by a special prerogative. Truly even among them it is uncertain who is to be placed

ahead. For I think they are equal in merit, who are equal in passion : and they lived with a similar devotion to the faith, whom we see to have come to the glory of martyrdom at the same time. We therefore think it was not done without reason, that these blessed apostles, on one day, in one place, endured the sentence of one tyrant. But thou.

Fifth Lesson.

They suffered on one day : that together they might come to Christ. In one place : that Rome should not be wanting of either. Under one persecutor : that an equal cruelty might bind them both together. A day, therefore for merit, a place for glory : a persecutor was decreed for virtue. And in what place did they finally endure martyrdom ? In the city of Rome, which occupieth the principality and head of the nations : of course, that where the head of superstition was, there might rest the head of holiness. And where

the princes of the nations dwelt : there the princes of the churches might die. Now of what merits the blessed Peter and Paul are, we can understand from this : that insofar as the Lord illuminated the region of the east with his own passion, in order that there might be nothing less, he deigned to enlighten the region of the west in turn with the blood of his apostles. And granted that his passion may be sufficient for our salvation, yet he also conferred on us these martyrs as an example. But thou.

Sixth Lesson.

THus the venerable passion of these, dearly beloved, is cele-

brated throughout the whole world : by which happy concurrence Rome

most joyfully cultivateth martyrdom, and those whose impious blood she hath long persecuted, are now glorified with her especial devout patronage. These, then, are the most blessed Peter and Paul : who, preaching the sacrament of the heavenly kingdom with one spirit, under the passion of one day, consecrated their doctrine¹⁷³ with pious blood and a most powerful death. Who, even having been made leaders of all the churches, did not fear to ask for the heavenly dispensation of Rome, in which all innocence laboured under the rule of Nero, who was the first to

bring upon the name of Christianity the atrocity of persecution : as if the grace of God could be extinguished by the murder of the saints, of which this was the greatest gain, that the despising of this perishing life would become the gaining of eternal happiness. In this city, therefore, the most sacred bodies of the apostles were divinely appointed to repose : which held the sovereignty of the whole world,¹⁷⁴ inasmuch as where the world had the head of the empire, there Christ might place the princes of his kingdom. [75v.]

¶ According to Matthew xiiij. [22-33.] [Lesson vij.]



AT that time : Jesus commanded his disciples to go up into the boat, and to go before him over the water, till he dismissed the people. And having dismissed the multitude, he went into a mountain alone to pray. And that which followeth.

*A Homily of Blessed Augustine, Bishop.
On the words of the Lord, in Matthew,
Sermon 14.*¹⁷⁵

WHILE the Holy Gospel was read : we heard of the ship being in peril, of Christ helping those in peril, of Peter coming forth to meet Christ. In all of this wherein we have sought for a miracle : let us now seek after the mystery. For when we are able to carve out the mystical meaning from the divine works that are read : <it is> as if we produce honey from the hidden cells of the honeycomb. Or let us, imitating the disciples of Christ, rub <wheat> ears with <our> hands : that we may arrive at the hidden grains and find life in them.

Lesson viij.

Ur Lord Jesus Christ therefore ascended, as was read : into a mountain alone to pray. The mountain is height. And what in this world is higher than heaven ? Now, who hath ascended into heaven : your¹⁷⁶ fatih knoweth right well. But why did he ascend alone ? Because no one hath ascended into heaven except the one who descended from heaven, the Son of Man, who is in heaven. Although when he shall come at the end and shall gather us, all his members, together, and shall

lift us up to heaven, even then he alone shall ascend¹⁷⁷ : because the head together with his body is one Christ. But now only the head hath ascended : the Mediator of God and of men, the man Jesus Christ. Christ ascended alone to pray : because he hath ascended to the Father to intercede for us. Yet, to be sure, ye beloved, while he prayeth on the heights : the boat is tossed by the waves in the deep, because the waves rise up. But.

Lesson ix.

This boat can be tossed about : but because Christ prayeth it cannot sink. Indeed, brethren, think of this small boat as the Church : the turbulent sea as this world. When someone with the most wicked will and the utmost power introduceth persecutions upon the Church, and striveth as much as is in him to extinguish the name of Christ : a powerful wave springeth up over the boat of Christ. In trials, therefore, let the yard-arm be set aloft : that, suspended on the mast, it may represent the cross. Let a Christian look upon this : and he shall not fail. Because, as the Apostle Peter saith,

Christ suffered for us, leaving us an example, that we should follow his steps. Blessed John also saith, For just as Christ hath laid down his life for us, so we ought to lay down our lives for the brethren. To this yard-arm, that is, to the cross of Christ, let simple conduct and pure confession be bound like white¹⁷⁸ sails : and let these our sails be washed by the waves, and let our garments be stretched so that no stain or crease may be found. However much the sea may rage and the wind¹⁷⁹ lean foward between the gusts and the waves, provided the boat be only agitated, it shall not be sunk : and it

hasteneth. But thou.

[*Before Lauds.*]

℣. Thou hast given an inheritance. [744].

¶ *At Lauds.*

Ant. This is my commandment. [745].

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

And the other Antiphons which follow in the Common of Apostles. [745].

Chapter. These were men of mercy. [*as above.*]¹⁸⁰ {780}.

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

℣. They declared. [757].

Ant. These are two olive trees. *Seek for this Antiphon on the day of Saints John and Paul at First Vespers.* {631}.

[*Ps. Benedictus.*]¹⁸¹ 53*.

Prayer. O God, whose Right Hand. [*as above*]¹⁸² {781}.

¶ *At j. and at the other Hours, Antiphons, ℞. and ℣. from the Common of Apostles.* [758]. [*Let be said*]¹⁸³ *the Chapters as we have indicated above [in the Feast of Saints John and Paul]*¹⁸⁴ *with the Prayer [of this]*¹⁸⁵ *day.*

II *The Translation of Saint Thomas, Martyr.*

(vij. July.)

At Vespers.

On the Psalms, Ant. This is a holy man. in the Common. [765].

Ferial Psalms.

Chapter. Every high priest. in the Common. [817].

Seek for this in the other Feast and let is be sung without the Prose.

Jacet granum. SP:15v; 1519:83v; 1520-S:30v; 1531:39v.¹⁸⁶

Resp.



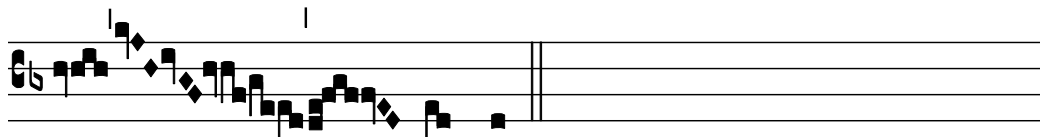
Ros- trate *li- eth the grain, which chaff be-



tray : Slain, the right-teous, by sword of wick- ed



sway. †Hea- ven gain- ing for humblest home



of clay.

601260.

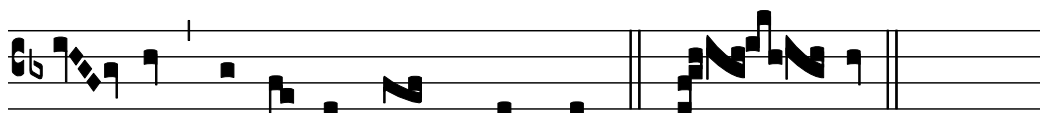
The Translation of Saint Thomas, Martyr.

[Let three Clerks sing the Verse.]¹⁸⁷

601260a.



℣. Mid the vineyard the vintner fell this day — : Priest at



al- tar, captain in camp they slay. †Hea- ven.

[Let not the Prose be sung.]¹⁸⁸ [℣. Glory be to the Father. 104*. †Heaven.]

Hymn. Martyr of God. in the Common. [767].

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

℞. And hast set him over the works of thy hands].¹⁸⁹

Pastor cesus. AS:72; 1519:84v; 1520-S:31r; 1531:40r.¹⁹⁰

203776.

Ant.

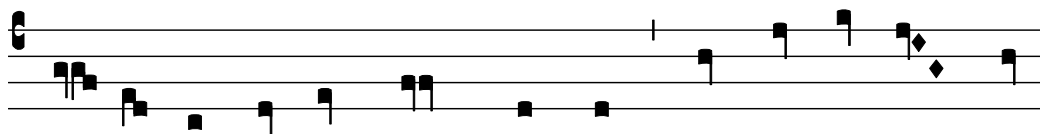
I.v.



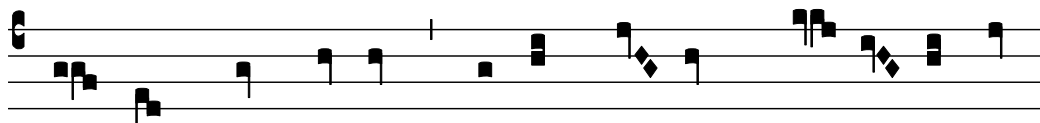
Laughtered * mid his dear flock, the shep- herd lies,



Peace pro-cur- ing by such a deadly price : O happy



sor- rows in gladness fraught with pain ! For the shepherd's de-

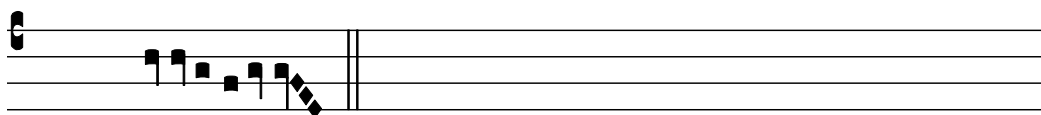


mise doth sheep re-gain, Mother, mourning, prais- es her son

The Translation of Saint Thomas, Martyr.



with love, Who as vic-tor 'neath the sword, lives a-bove.



Ps. My soul doth magnify. 55*.

Prayer.

God, who grantest us to celebrate the translation¹⁹¹ of blessed Thomas, thy confessor and bishop : we humbly beseech thee :

that by his merits and prayers we may be brought over from vices to virtues : and from bondage to the kingdom. Through our Lord.

C *Solemn Memorial of the Apostles.*¹⁹²

Ant. In the regeneration. [*in the Common*].¹⁹³ [762].

[76r.]

V. They declared [the works of God].¹⁹⁴ [762].

Prayer. O God, whose Right Hand. [*as above*].¹⁹⁵ {781}.

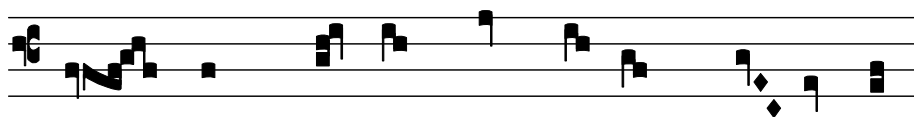
C *At Compline let all be made as on the Feast of the [Holy]¹⁹⁶ Trinity.* [460].

C *At Matins and at the other Hours let all be made as on the other Feast, but without Alleluya. in the Responsories during the Hours.* 475.

[**C** *At Matins.*

Assunt Thome martyris. AS:72; 1519:85r; 1520-S:31r; 1531:40r.¹⁹⁷

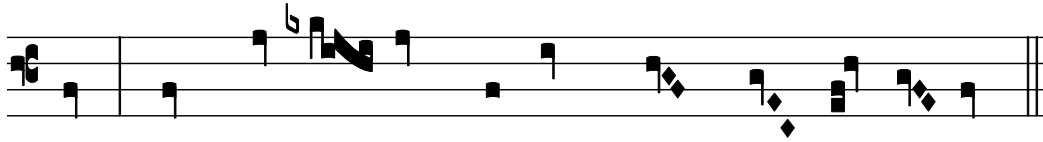
Invit.
II.



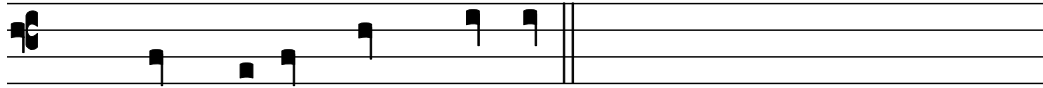
100030.

Ow is Tho-mas the Mar-tyr's so- lemni-

The Translation of Saint Thomas, Martyr.



ty. †Let the vir- gin mother Church sin joy-ful- ly.



Ps. Come let us praise the Lord. 7*.

Hymn. Martyr of God. *in the Common.* [769].

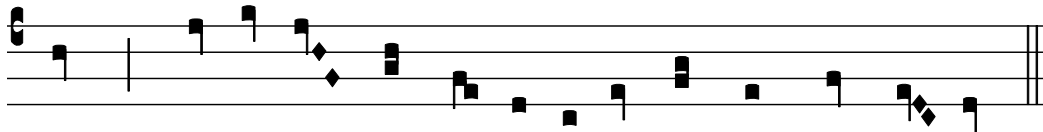
¶ *In the j. Nocturn.*

Summo sacerdotio. 1519:85r; 1520-S:31r; 1531:40r.

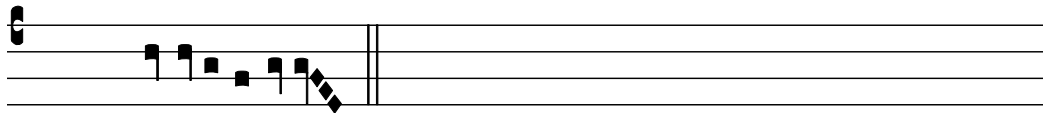
204793. 1. Ant. I.v.



Upreme * priestly dig-ni-ty to Thomas was grant-



ed : When a new man suddenly former ways supplant-ed.



Ps. Blessed is the man. (j.) [17].

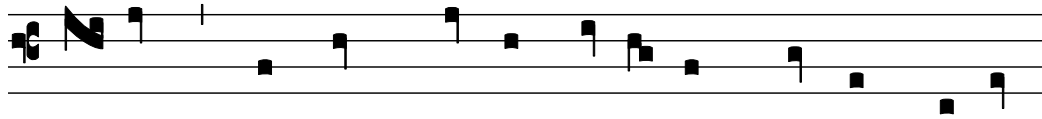
Monachus sub clerico. 1519:85r; 1520-S:31v; 1531:40r.

203157. 2. Ant. II.i.



He monk hides * his hair-cloth shirts under priestly

The Translation of Saint Thomas, Martyr.



fashion : Than flesh stronger, he subverts stubborn flesh's



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

Cultor agri Domini. 1519:85r; 1531:40r.¹⁹⁸

3. Ant.
III.ii.

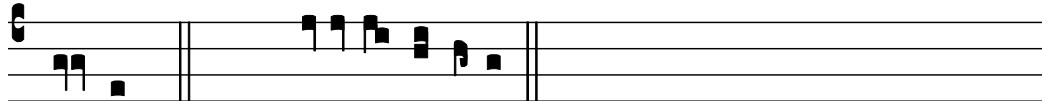


200970.

Ho- mas * as a farmer clears thistles from God's



acre : And vines from the fox- es spares as a good care-



tak-er. *Ps.* Why, O God, are they multiplied. (*ijj.*) [18].

∅. Thou hast crowned him [with glory and honour, O Lord].¹⁹⁹ [775].

First Lesson.

IN recounting the translation of the most glorious martyr Thomas, dearly beloved brethren, in praises worthy of the Lord, let us consider with pious affection those things which, as if happily presaged, came together in his translation. For granted that his translation was earlier desired by se-

veral pontiffs of the Holy Roman Church, and for a time was demanded by the governors of the holy church of Canterbury : yet the demand was not able to be carried out before the time indicated below. Which indeed is to be ascribed to a divine dispensation : not to a human one. For our Lord and Redeemer, disposing all

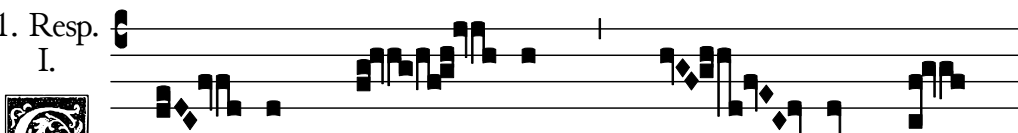
The Translation of Saint Thomas, Martyr.

things in wisdom, chose these very
times : that his translation, as also his
passion, might be most beneficial to

the most holy Church. But thou, O
Lord, have mercy [upon us].²⁰⁰

[*Studens livor.* 1519:85v; 1520-S:31v; 1531:40r.²⁰¹

602260. 1. Resp. I.



N- vy, * seek- ing Tho- mas' harsh

pe- nalty : Damns to ex-ile Tho- mas' whole fa-

mi-ly. †Drives his house- hold forth simulta-

602260a. neously. ∕. Rank and sta- tion, sex, age

and dig-ni-ty : Find no fa-vour, grace or immu- ni-ty.

†Drives.

] ²⁰²

The Translation of Saint Thomas, Martyr.

Lesson ij.

Lest therefore there come to posterity doubt over what came to pass in his translation : let us consider in what year from his passion, on what day, and in whose times, and in what way the enclosed²⁰³ body of the glorious martyr

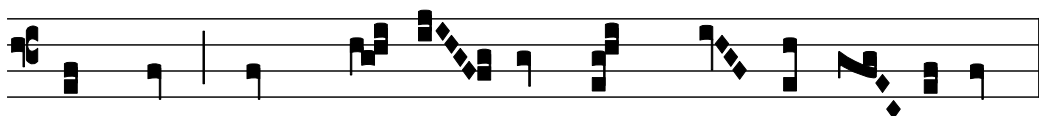
Thomas was translated from a lowly place into an exalted one. To be sure,²⁰⁴ briefly running through each one : that we may be permitted to dwell²⁰⁵ longer in contemplation of this day's solemnity in honour of this martyr. But thou.

[*Thomas manum mitit.* 1519:85v; 1520-S:31v; 1531:40v.²⁰⁶

2. Resp.
II.



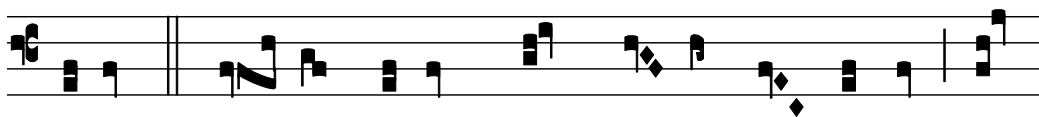
Ho- mas, * steadfast, bat- tles coura-



geously : Scorns re-proach- es, laughs at all in- ju-ry.



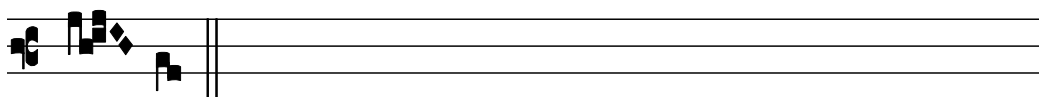
†Naught to Tho- mas seem- eth his pea-



nalty. *℣.* In all matters cries Tho-mas' con-stancy : For



the brave man all land may homelands be. †Naught to



Tho- mas.

602324.

602324a.

] ²⁰⁷

Lesson iij.

IN the fiftieth year after his passion : the translation of the blessed martyr Thomas was undertaken. Let us consider, most beloved, the mysteries of the fiftieth year. The fiftieth year : is the jubilee year. Now the jubilee is interpreted as a

year²⁰⁸ of remission or remitting. For, just as in the law remissions were made in the jubilee year : so also in the jubilee year of the translation of this martyr, burdens of penances are remitted. But thou.

[*R.* iij. Prostrate lieth the grain. *as above at First Vespers.* {787}. *And let this be sung without the Prose : whether a Procession of Saint Thomas has been made or not.*

¶ *In the ij. Nocturn.*

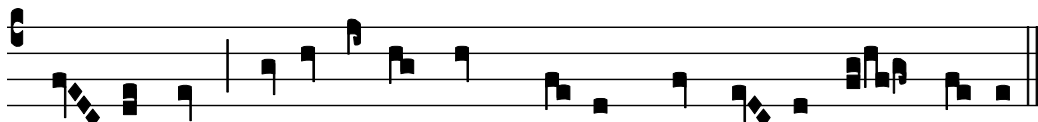
Nec in agnos. 1519:86r; 1520-S:32r; 1531:40v.²⁰⁹

203229.

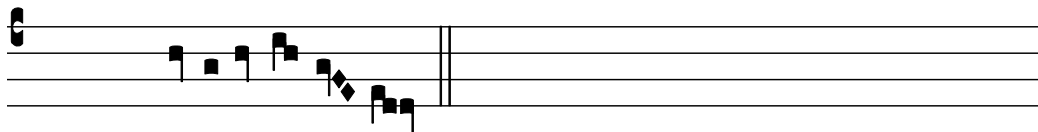
4. Ant.
IV.ii.



E ne'er suf-fers * wolves to roam through his flock



so lowly : Nor an o-live-yard to come of his vineyard ho-ly.



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

Exulat vir optimus sacer. 1519:86r; 1520-S:32r; 1531:40v.

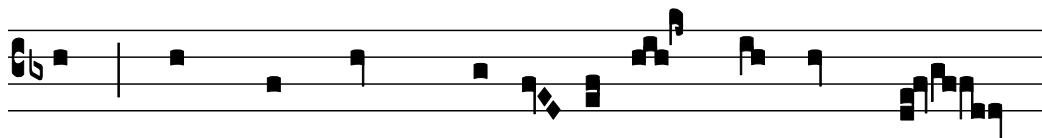
201738.

5. Ant.
V.i.

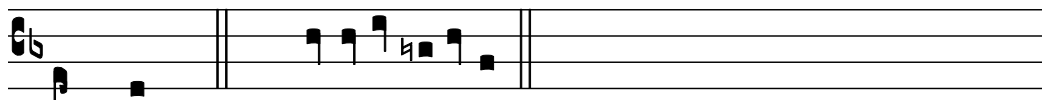


He champi-on * of sancti-ty is ex-iled and earth-

The Translation of Saint Thomas, Martyr.



less : Lest the Church's digni- ty yield to scoundrels



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

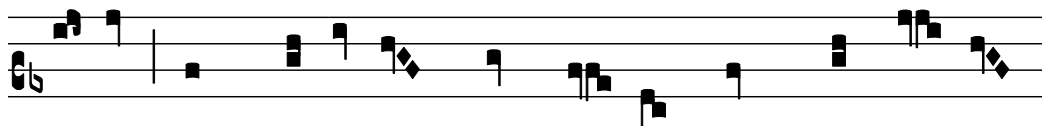
Exulantis predia. 1519:86r; 1520-S:32r; 1531:40v.

6. Ant.
VI.i.

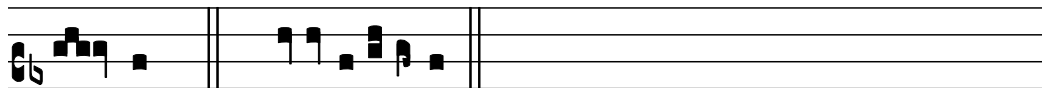


201736.

Hen the ex-iled's farmlands * 'mongst the foe di-



vid-ed : Yet the fo-rest, proof to fire, could not be ig-



nit- ed. *Ps.* O Lord, our Lord. (*viiij.*) [23].

] ²¹⁰

℣. Thou hast set, O Lord, upon his head. [782].

Lesson. iv.

WHence the pious father, Pope Honorius the Third, as a sign of the year of jubilee approaching, granted indulgences from the imposed penances to those about to approach the solemnity of the translation of blessed Thomas the martyr : such as we never remember that in

earlier times any Roman pontiffs indulged. Whence the blessed martyr doth not inappropriately say : what our Redeemer said, O all you that labour, and are burdened, come to me, and I will refresh you. And that their former possessions should be returned, as in the law, to their an-

The Translation of Saint Thomas, Martyr.

cient possessors : the aforesaid father ordained, that the churches in England conferred upon Romans or foreigners, after their death, should

be returned to their true patrons. Let us therefore say with the Prophet, The sun was exalted : and the moon stood still in her course. But thou.

[*Ex summa rerum.* 1519:86r; 1520-S:32v; 1531:41r.

600814.

4. Resp.

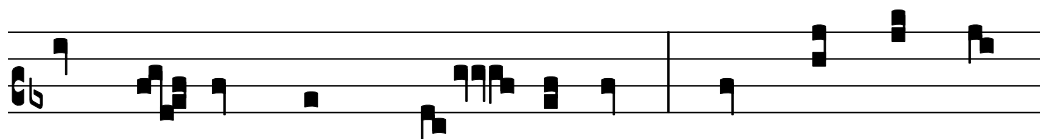
VI.



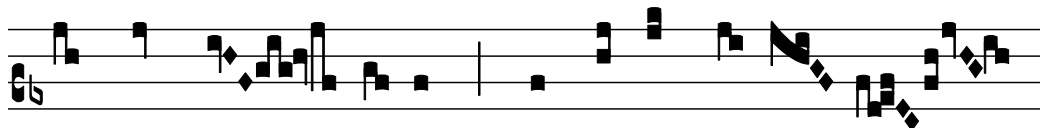
He high-est * earth-ly de-light doth gain High-



est lament- ing in the Lord's do-main, That such a



great Pa- tron should thus be slain. †But when wondrous

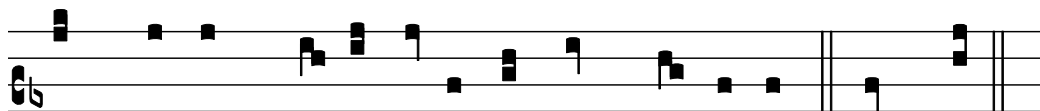


signs are seen a-gain : To the people re- turns

600814a.



joy's refrain. ✎. Forth run as one the ail-ing mas-ses : And



come seeking the be-ne-fits of heav'nly grac-es. †But when.]²¹¹

Lesson v.

Let us also recall to memory that the translation of the blessed martyr Thomas was first celebrated on a Tuesday. For I know not what things portend, if indeed it ought to be called a prediction rather than an event : certain things have happened around the blessed martyr especially on Tuesdays. From among these : if not all, let us call some to mind. Blessed Thomas, then, on a Tuesday proceeded into the light from <his> mother's womb : as if from Mars. On a Tuesday the leaders sat for the first time : and spake against him. He was also sent into exile on a Tuesday. On a Tuesday the Lord appeared to him at Pontigny : when he said,²¹²

Thomas, Thomas, my church shall be glorified in thy blood. On a Tuesday likewise : he returned from exile. On a Tuesday, too, he obtained the palm of martyrdom. On Tuesday also : he was gloriously translated. Indeed, dearly beloved : the seven Tuesdays which we have already spoken of, have come forth not without foreknowledge, that he who on Tuesdays had experienced battle and conflict, having conquered the enemies, might bring back a glorious triumph on Tuesdays. Concerning those seven it may be understood : what the Lord saith by the Prophet, Upon one stone : there are seven eyes. But thou.

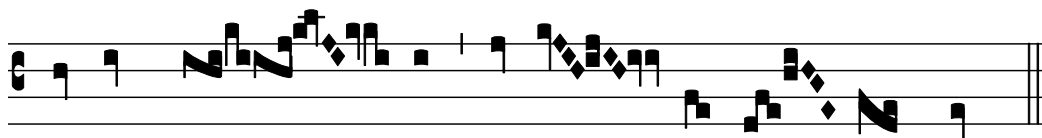
[*Mundi florem.* 1519:86v; 1520-S:32v; 1531:41r.]

5. Resp.
VII.

Hat this * Flow- er of men by men must
die : Weeping Rachel, now cease thy plain- tive sigh !
†Thomas, slaughtered, is made in tomb to lie :

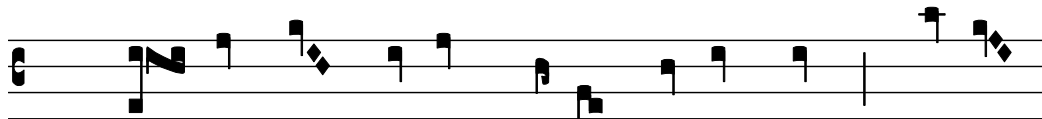
601463.

The Translation of Saint Thomas, Martyr.

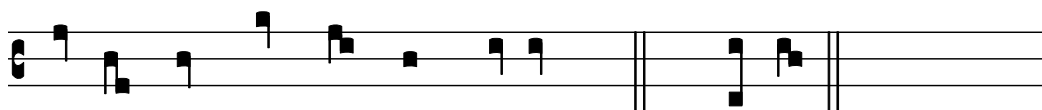


Se-cond A- bel the for- mer fol- lows nigh.

601463a.



Now this bloodshed and scattered organs sound : Fil-ling



heaven with peals of praise renowned. †Thomas.

}²¹³

Sixth Lesson.

THe blessed martyr is that stone which the builders rejected : which was also made the head of the corner. Because just as a corner stone unites two walls coming from different directions : thus the glorious martyr, through his passion, made the kingdom and the priesthood, as it were coming²¹⁴ from different directions, to join together in one. The seven eyes are²¹⁵ those seven : which came into being on Tuesdays from the disposition of the Holy Ghost. Of which also it may be understood

[76v.]

what is said in the Apocalypse, that John saw the Lamb as it were slain : having seven horns and seven eyes. In this translation, then, of so great a martyr, let the whole nation of the English rejoice in the Lord : which the heavenly King hath especially distinguished above the others, since he chose out of it a man without blemish, that one of the English might be placed among the angels, who might be an intercessor for the salvation of the people. But thou.

[*Christe Jesu per Thome.* 1519:86v; 1520-S:33r; 1531:41r.]²¹⁶

600346.

6. Resp.

VIII.



Earest * Je- sus, through Tho- mas' wounds so

The Translation of Saint Thomas, Martyr.

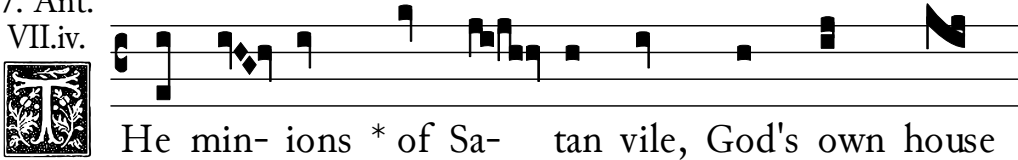
red : Loose the fet- ters of our transgres- sions
dread. †Lest the De- vil, hell, world, and sin in- bred,
The old A- dam, to hell our ush-
ers be. ✂ Through thee, Tho- mas, once left-
-hand gifts are found : May the right hand of God embrace [41v.]
us round. †Lest the De- vil. ✂ Glo-ry be to the Fa-
ther and to the Son : and to the Ho- ly Ghost. †Lest the
De- vil.

600346a.

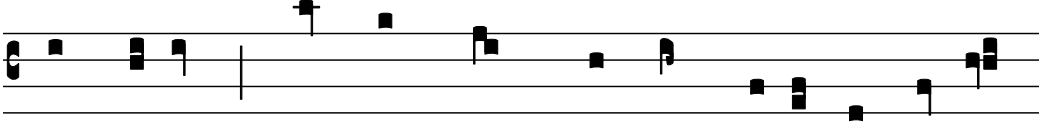
C *In the Third Nocturn.*

Sathane satellites. 1519:87r; 1520-S:33r; 1531:41v.

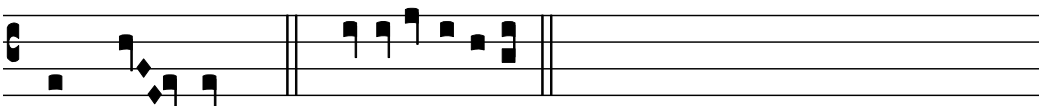
204552. 7. Ant.
VII.iv.



He min- ions * of Sa- tan vile, God's own house



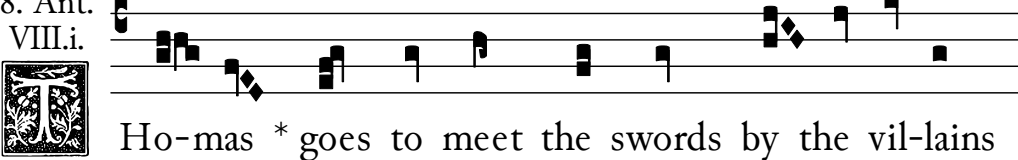
not spar-ing : With such crimes her walls de-file as de-fy



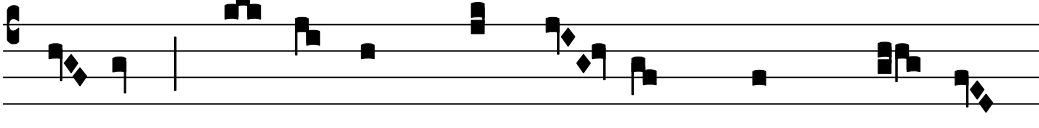
compar- ing. *Ps.* In the Lord put I my trust. (x.) [25].

Strictis Thomas ensibus. 1519:87r; 1520-S:33r; 1531:41v.


204771. 8. Ant.
VIII.i.



Ho-mas * goes to meet the swords by the vil-lains



wield-ed : To no bribes nor wea- poned hordes nor to



death he yield-ed. *Ps.* Lord, who shall dwell. (xiv.) [29].

The Translation of Saint Thomas, Martyr.

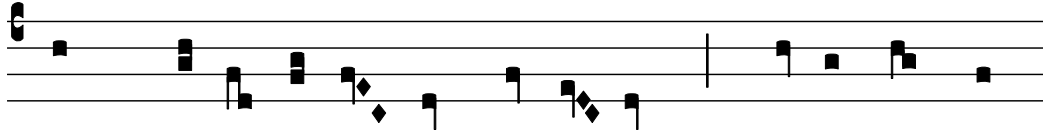
Felix locus. 1519:87r; 1520-S:33v; 1531:41v.²¹⁷

9. Ant.

I.v.



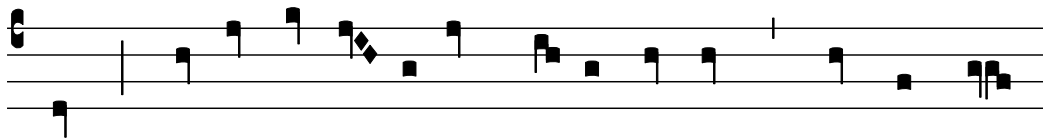
Less-ed * temple ! blessed that sacred ground ! Where



Saint Thomas' remembrance yet is found : Blessed country !



that such a bishop gave : That so loved him in ex-ile to the



grave : Blessed father ! assist thy poor in love, That we, bles-



sed, be joined with those a-bove. *Ps.* In thy strength. (xx.) [45].

℣. The just shall flourish.]²¹⁸ [787].

A Lesson from the Holy Gospel According to Luke xix. [12-28.] [Lesson vij.]



AT that time :
Jesus said unto
his disciples this
parable. A certain
nobleman went in-
to a far country :
to receive for him-

self a kingdom, and to return. And
that which followeth.

*A Sermon from the Commentary of the
Venerable Bede, Priest. on Luke,
Book 5.²¹⁹*

HE is a nobleman : to whom the
blind man cried out much more,

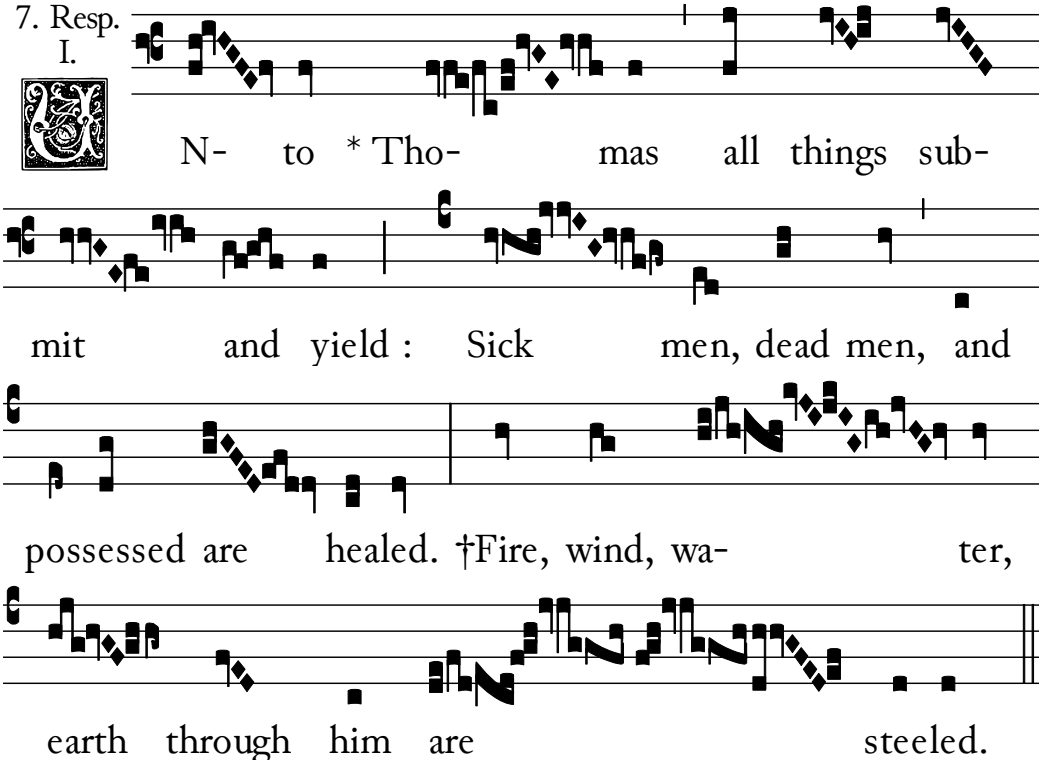
Son of David, have mercy on me. And to whom coming to Jerusalem : they sang together, Hosanna to the son of David : Blessed is he that cometh in the name of the Lord. A distant country : is the church of the Gentiles, of which same man of noble birth is said, But I am appointed king by him : <and> is spoken of by the Father, Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession. Which inheritance and possession evidently : for two

reasons, is called a distant country. Either because he crieth out to the Lord from the ends of the earth : or because salvation is far from sinners. And although God is present everywhere : yet, far from the understanding of them which honour idols, the true God is absent. But <those> who were far off²²⁰ are made nigh by the blood of Christ. And calling his ten servants, he gave them ten pounds. The number of pennies pertaineth to the law : because of the Decalogue.

[72r.]

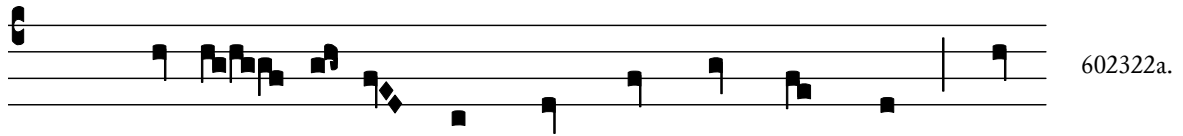
[*Thome cedunt.* 1519:87v; 1520-S:33v; 1531:41v.²²¹

602322. 7. Resp. I.



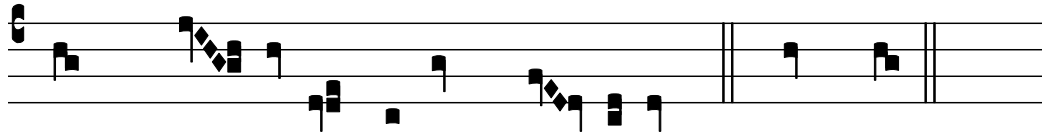
N- to * Tho- mas all things sub-
mit and yield : Sick men, dead men, and
possessed are healed. †Fire, wind, wa- ter,
earth through him are steeled.

The Translation of Saint Thomas, Martyr.



602322a.

℣. Thomas fil-leth with grace both town and field : For



Saint Tho- mas all creatures du- ly yield. †Fire, wind.]²²²

Let the Eighth Lesson and the Ninth²²³ be read from the Proper of Saint Thomas.

Lesson viij.

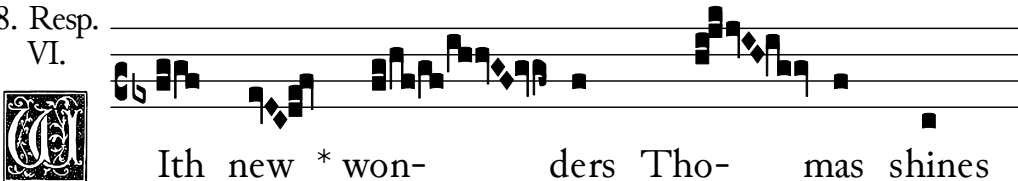
SO great a multitude of bishops, abbots, and priors, counts and barons, the rich and the poor, flocked to Canterbury to take part in the translation : that the city itself and the surrounding villages were scarcely able to contain them. When the appointed day of the translation was at hand : the venerable fathers Pandulphus, legate of the apostolic see, the archbishops of Canterbury and Rheims, bishops²²⁴ and abbots, and the nobleman Hubert de Burgh, then justiciar, with a number of counts and barons, took up the aforesaid box on their shoulders : in the presence of the illustrious King Henry the Third of England, who on account of the

feebleness of his young age and the tumult of the people did not undertake to carry <it> with them. They then carried it upon their shoulders in the sight of the people : with tears of joy and hymns of jubilation, before the altar of the Holy Trinity. Which they most carefully and safely placed²²⁵ within another wooden box : covered incomparably with gold and precious stones. Whatever devotion and honour one could impart to so great a martyr : not only the greater : but also the lesser most devotedly expended, drawing out the remainder of the day in the praises and joys of the martyr.

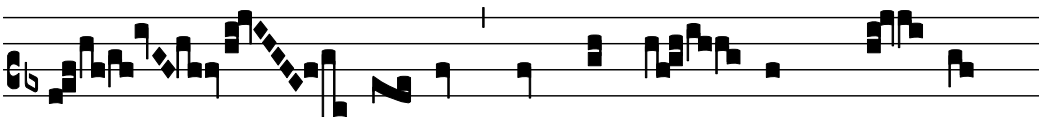
The Translation of Saint Thomas, Martyr.

[*Novis fulget.* 1519:87v; 1520-S:34r; 1531:41v.²²⁶


601515. 8. Resp. VI.



Ith new * won- ders Tho- mas shines

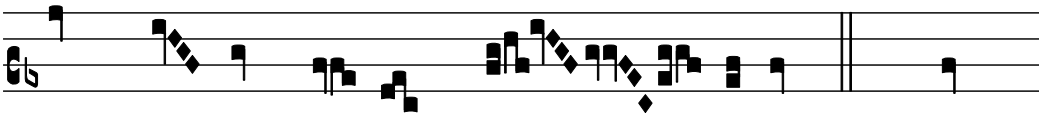


glo- riously, He the neu- tered re- news

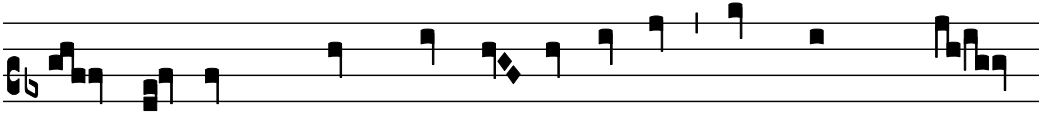


in po- tency. †Glad- dens

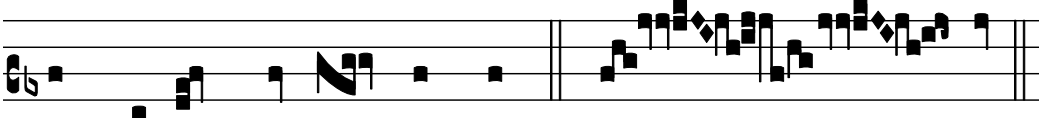
601515a.



blind men with vi- sion's cla- ri-ty. ✂. Cleans



those ble-mished with blots of lepro-sy, From death's bond-



age he sets the dead man free. †Glad- dens.]²²⁷

Lesson ix.

THe most blessed martyr, then, in repayment for the consolations of his grace, did not withdraw from his faithful. For with signs and miracles attending before, during, and afterwards, he adorned the whole

solemnity of his translation, restoring the blind to sight, the lame to steps, the mute to speech, the dead to life. Let all therefore rejoice, who were worthy to take part in such a translation. Let the nation of the

English rejoyce in the Lord, whom the heavenly King distinguished more especially than the others : when he chose out of it a man without blemish, so that one of the English was placed among the angels to be made an intercessor for the salvation of the people. Let the spirit of the most holy father Stephen, the archbishop of Canterbury, magnify the Lord and rejoyce in the Lord in his saving grace, who both administered the ceremony of so great a translation, and led it gloriously to completion. This is the day, dearly beloved brethren, which the Lord hath made : let us be glad and rejoyce therein. Let such a day be venerated with dignified solemnities in praise of the Lord : certain that whatever

devotion or honour is paid²²⁸ to such a great martyr pertaineth to the glory of God, in whose name he was translated. Thus was the most holy translation of the precious body of Thomas performed in the church of Canterbury, in the year of grace one thousand two hundred and twenty, on the nones of July, at about the third hour, in the fiftieth year after the death of the martyr. Glory to almighty God : who hath exalted such a man. Glory to his²²⁹ only begotten Son : who hath redeemed such a man. Glory to the Holy Ghost : who hath enlightened such a man by his grace. Praise and thanksgiving to the one and only living and true God, for ever and ever, amen. [77r.]

[*Jesu bone per Thome.* 1519:88r; 1520-S:34r; 1531:42r.²³⁰

9. Resp.

II.



Aith-ful Je- sus, * by Tho- mas' me-

rits good Kindly loose us from debts by sin

accrued : Vis- it ev- er our house, and home,

601270.

The Translation of Saint Thomas, Martyr.

601270a.



and grave. †And from three-fold des-truc-



tion do thou save. ✎. Ac-tion, thinking, or us-age



where these fail, Let thy work-ing for god-li-ness a-vail.



†And from. ✎. Glo- ry be to the Father, and to the



Son : and to the Ho- ly Ghost. †And from.

[Before Lauds.]



✎. Pray for us, O blessed Thomas. 391.

☪ *At Lauds.*

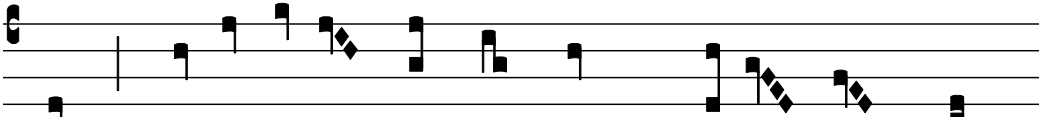
Granum cadit. 1519:88v; 1520-S:34v; 1531:42r.

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1. Ant.
I.v.

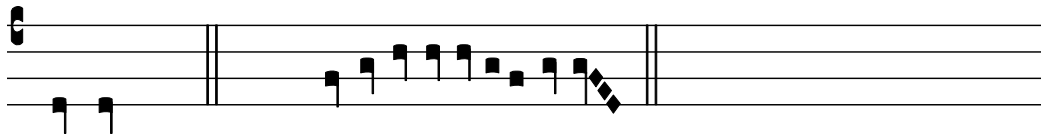


Ow the kernel * in the earth fal- len bears a-bun-



dance : A-la-baster great of worth, broken, yields its

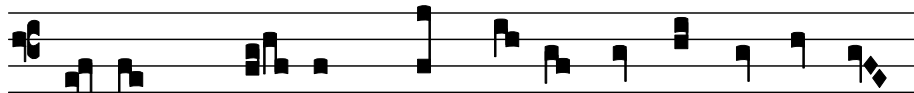
The Translation of Saint Thomas, Martyr.



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

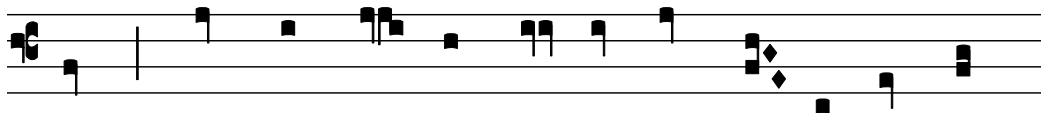
Totus orbis. 1519:88v; 1520-S:34v; 1531:42r.

2. Ant.
II.i.

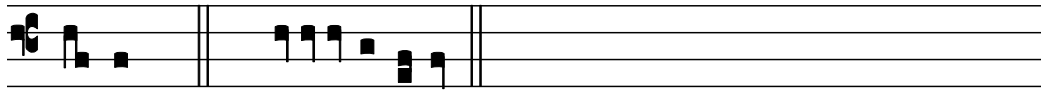


204932.

A l earth striv- eth * for the love of so great a mar-



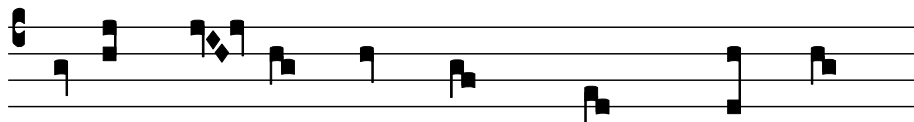
tyr : Whose sure signs all people move to great awe and



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

Aqua Thome. 1519:88v; 1520-S:34v; 1531:42r.

3. Ant.
III.iv.



200355.

Thomas' wa- ter, * as though charmed, five times



changing co- lour : One time was to milk transformed, and

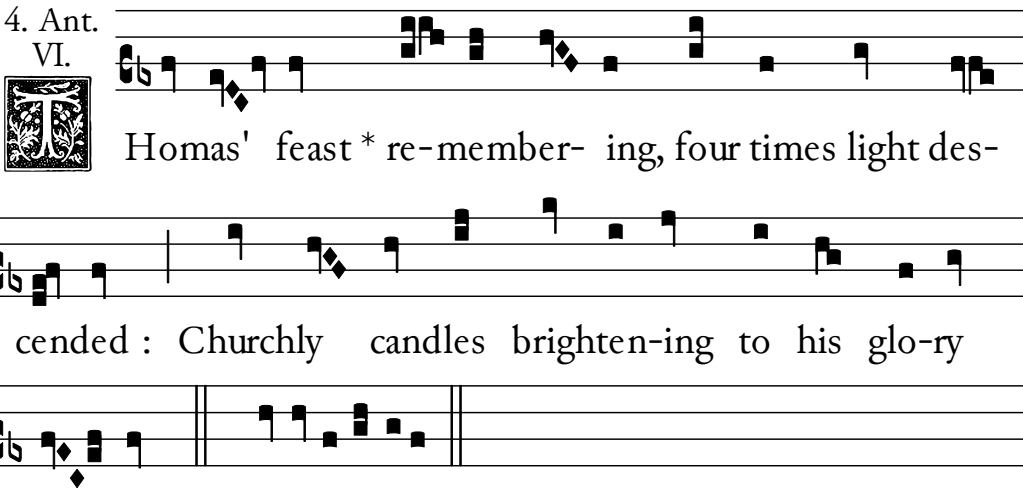


to blood each other. *Ps.* O God, my God. (*lxij.*) [54].

The Translation of Saint Thomas, Martyr.

Ad Thome memoriam. 1519:88v; 1520-S:34v; 1531:42r.

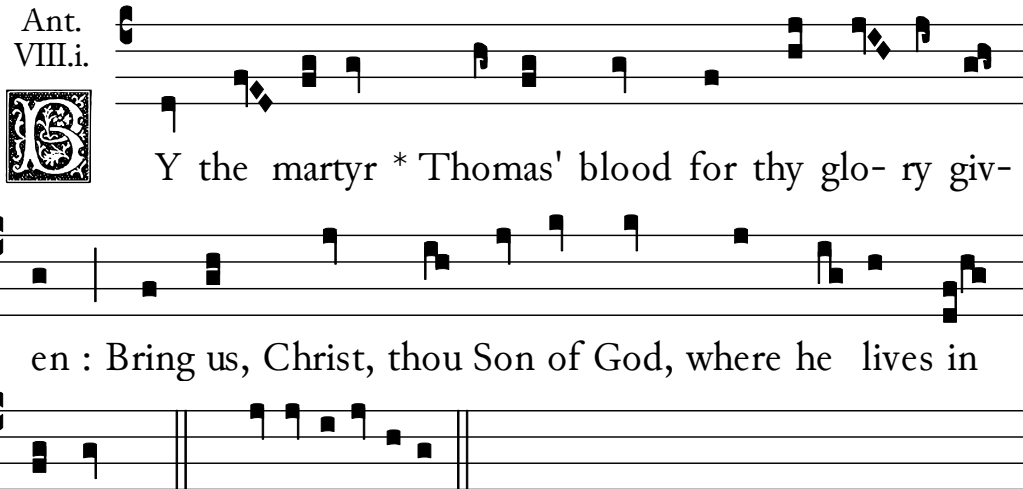
200111. 4. Ant. VI.



T Homas' feast * re-mem-ber- ing, four times light des-
cended : Churchly candles brighten-ing to his glo-ry
splen- did. *Ps.* O all ye works of the Lord. (*Daniel iij.*) [55].

Tu per Thome sanguinem. 1519:88v; 1520-S:35r; 1531:42r.

204990. Ant. VIII.i.



Y the martyr * Thomas' blood for thy glo- ry giv-
en : Bring us, Christ, thou Son of God, where he lives in
heaven. *Ps.* Praise ye the Lord. (*cxlviij.*) [*Ec.*] [56].

Chapter. Every high priest. *in the Common.* [817].

Hymn. Of all thy warrior saints. *in the Common.* [801].

V. The just shall spring forth as the lily. [812].

The Translation of Saint Thomas, Martyr.

Opem nobis o Thoma. 1519:89r; 1531:42r.

Ant.
VI.i.

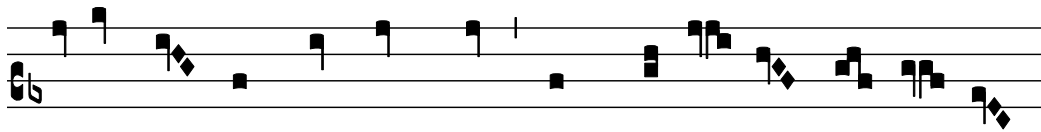


203689.

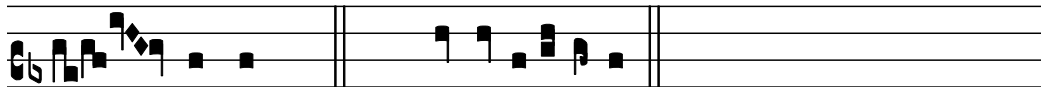
Or our suc- cour, O Thomas, in- tercede,



Guide the stand- ing, de- liv- er those in need : And correct



us in con- duct, life, and deed, And di- rect us that we in



peace pro- ceed. *Ps.* Blessed be the Lord. 66*.

[*Prayer.* O God, who grantest us to celebrate.] {789}.

Memorial of Saint Mary.

¶ *At j.*

Ant. Now the kernel. *j.* of *Lauds.* {806}.

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

¶ *At iij.*

Ant. All earth striveth. *ij.* of *Lauds.* {807}.

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

Let the Chapters, R̄. and V̄. from the Common of One Martyr and Bishop be said without Alleluya. at all the Hours. [813].

¶ *At vj.*

Ant. Thomas' water. {807}.

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

¶ *At ix.*

Ant. By the martyr Thomas' blood. {808}.

Ps. Thy testimonies. (*cxviij. ix.*)²³¹ [191].

¶ *At Second Vespers.*

On the Psalm, Ant. Now the kernel. {806}.

Ferial Psalms.

Chapter. Every high priest. [817].

R̄. Faithful Jesus. {805}.

Hymn. Of all thy warrior saints. [803].

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

[*Salve Thoma.* [AS:73; 1519:89v; 1531:42r.²³²

204370.

Ant.
I.v.



Ail thee, Thomas, * rod that doth jus-tice bring,

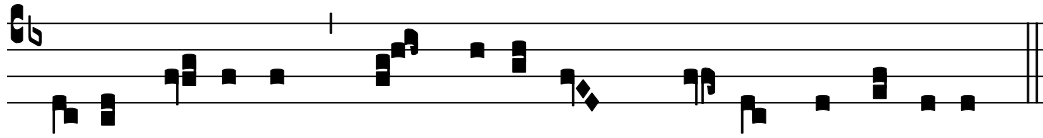


World's enlight'ner, Church's true strengthe-ning: love of

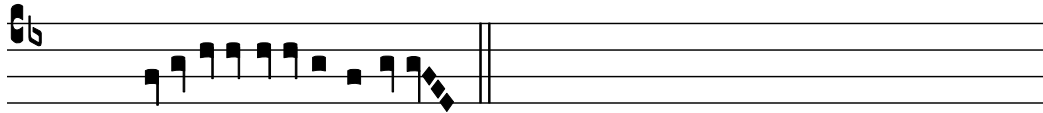


na-tions, joy of those mi-nist'ring, Hail thee, shep-herd, wor-

The Translation of Saint Thomas, Martyr.



thy of ho-nouring, Help thy servants who for thy glo-ry sing.



Ps. My soul doth magnify. 55.

] ²³³

Prayer. O God, who grantest. *as above.* {789}.

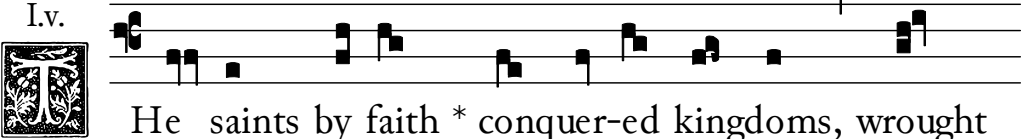
¶ It is observed that always on the Sunday next after the Feast of the Translation of Saint Thomas the Martyr the Feast of Relics is celebrated according to the use of the Church of Sarum : which not long since had been celebrated on the Octave day of the Nativity of Blessed Mary and it is celebrated as a Major Double Feast, wherever relics are held or bodies of the deceased have been buried : because granted that the holy Church and the clerks solemnize nothing²³⁴ in their praise : yet what honour they have before God is not known.²³⁵

¶ *On the Feast of Relics.*²³⁶

At First Vespers.

Sancti per fidem. AS:536; 1520-S:35v; 1531-S:77r.

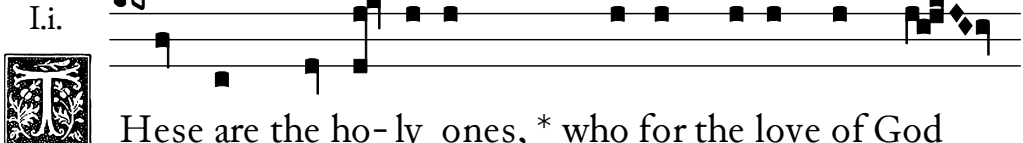
4733. 1. Ant.
I.v.



He saints by faith * conquer-ed kingdoms, wrought
justice, ob-tain-ed promi- es. *Ps.* Praise the Lord. (*cxij.*)
[366].

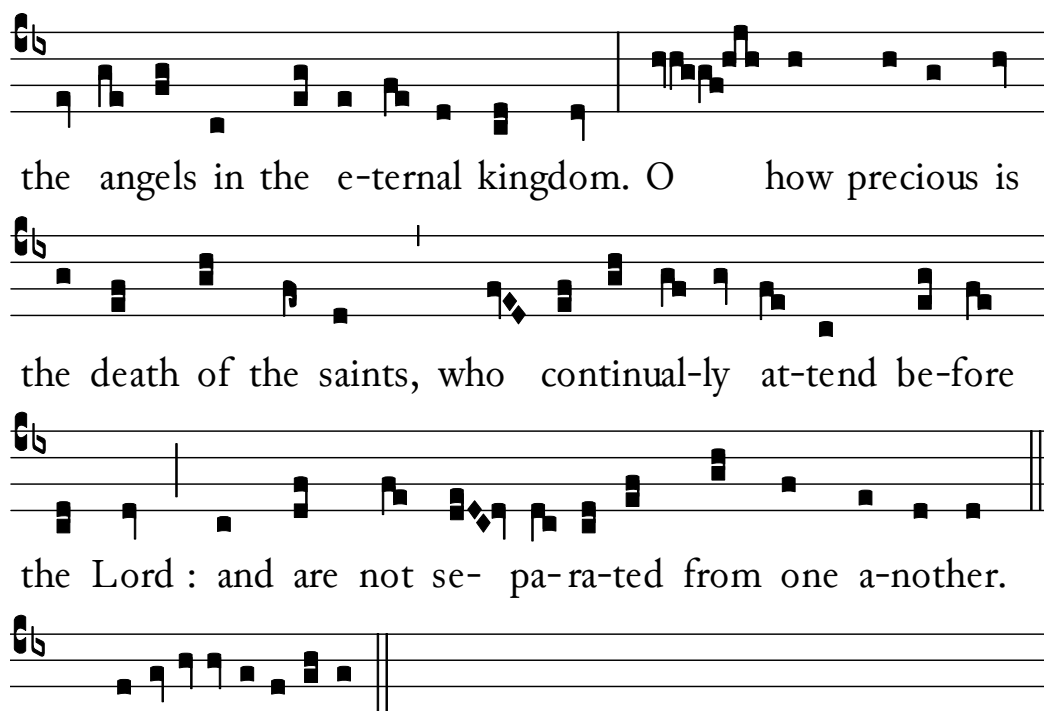
Isti sunt sancti. AS:536; 1520-S:35v; 1531-S:77r.

3442. 2. Ant.
I.i.



Hese are the ho-ly ones, * who for the love of God
despis-ed the threats of men : ho-ly martyrs, who ex-ult with

On the Feast of Relics.



the angels in the e-ternal kingdom. O how precious is
the death of the saints, who continual-ly at-tend be-fore
the Lord : and are not se- pa-ra-ted from one a-nother.

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

Absterget Deus. AS:536; 1520-S:35v; 1531-S:77r.

3. Ant.
VIII.i.




Od shall wipe a way * all tears from the eyes of
the saints : and from henceforth there shall be nei-ther
mourning, nor cry- ing, nor a- ny more sorrow : for the

1212.



former things are pas-sed away. *Ps.* Praise the Lord. (*cxlv.*)
[413].

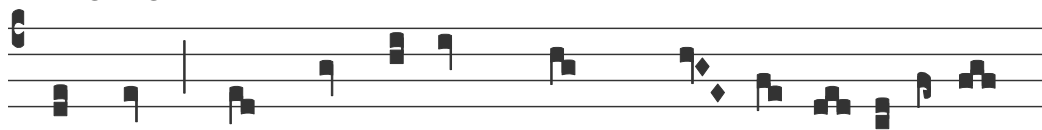
Sanctum est verum lumen. AS:536; 1520-S:36r; 1531-S:77r.

4768. 4. Ant. IV.i. 

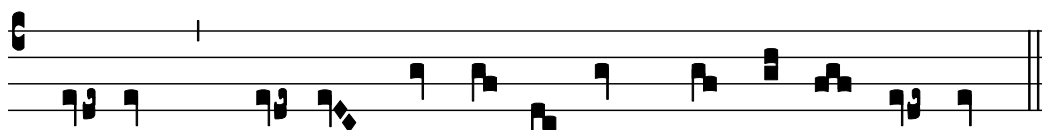
O-ly * is the true light, and wonderful, furnish-



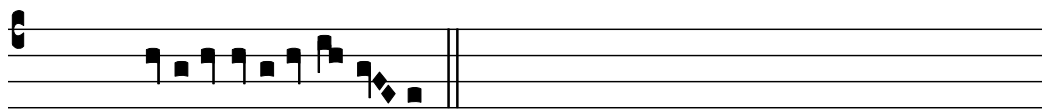
ing light to these that have endur-ed in the throes of



combat : they shall re-ceive from Christ an ev-erlasting




splendour, where-in the happy ones are ev-er joy-ful.

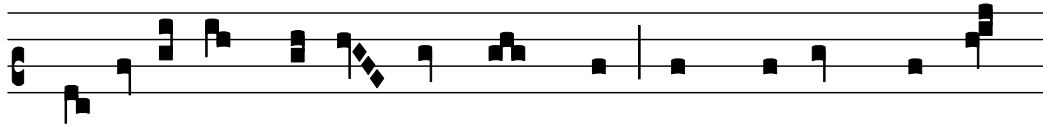


Ps. Praise ye the Lord. (*cxlvj.*) [413].

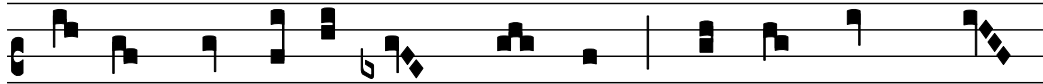
Gaudent in celis. AS:536; 1520-S:36r; 1531-S:77r.

2927. 5. Ant. VI. 

I N the hea-vens * re-joice the souls of the saints



who followed the footsteps of Christ : and be-cause for love



of him they poured forth their blood, therefore with Christ



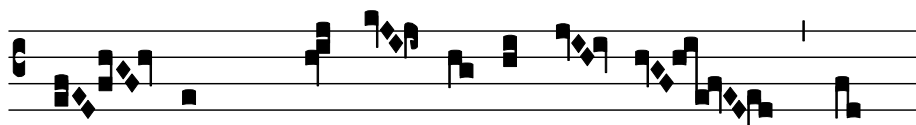
they reign for ev-er. Ps. Praise the Lord. (cxlvij.) [414].

Chapter. (Ecclesiasticus xliij. [10.]

These were men of mercy [whose justice hath not been forgotten], | good things continue with their seed : their posterity are a holy inheritance.

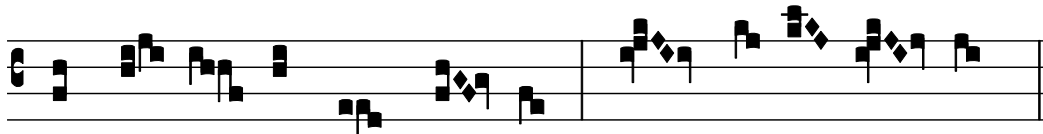
Justi in perpetuum vivent. AS:537, 658; 1519-C:36v; 1520-S:36v; 1531-S:77r.²³⁷

Resp.
VII.

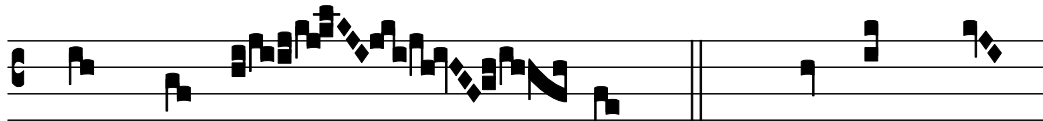


He just * shall live for ev-er-more, and

sar0640.



their re-ward is with the Lord. †And the care of them.

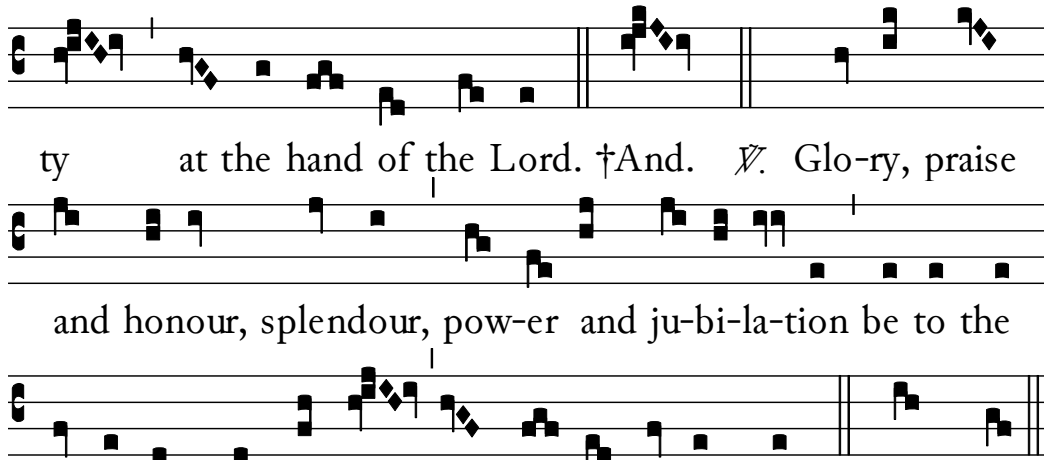


‡With the most High. ⁊. Therefore shall

sar0640a.



they re-ceive a kingdom of glo-ry, and a crown of beau-

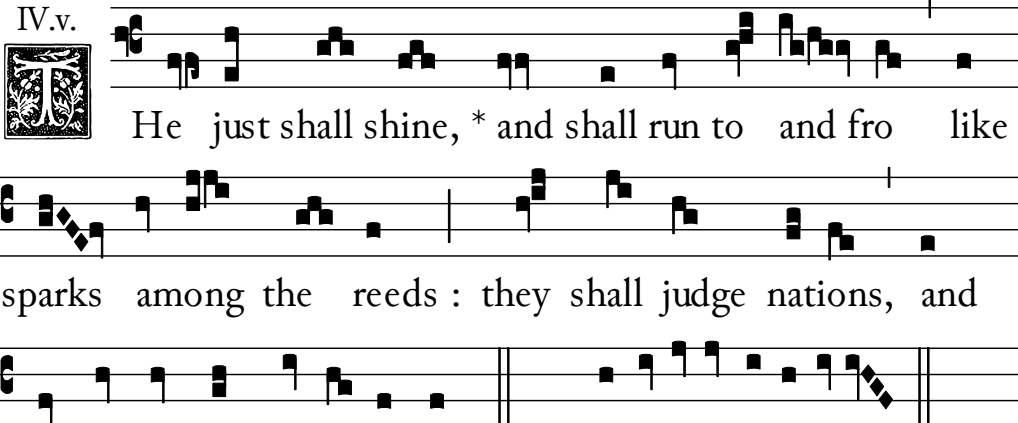


ty at the hand of the Lord. †And. ⁊. Glo-ry, praise
and honour, splendour, pow-er and ju-bi-la-tion be to the
Father, and to the Son, and to the Ho-ly Ghost. ‡With the.

Hymn. The merits of the Saints. *in the Common.* [827].
⁊. Be glad [in the Lord, and rejoice, ye just].²³⁸ [839].

Fulgebunt justi. AS:536; 570, 658; 1519-C:35v; 1520-S:36v; 1531-P:79r; 1531-S:77r.

2907. Ant.
IV.v.



He just shall shine, * and shall run to and fro like
sparks among the reeds : they shall judge nations, and
rule ov-er people for ev-er. *Ps.* My soul doth magnify. 55*.

[⁊.] [Let us pray.]²³⁹

<p>⁊ Rant, we beseech thee, almighty God, that merits of the holy Mother of God and ever-Virgin Mary,</p>	<p><i>Prayer.</i></p>	<p>and all thy saints whose relics are contained in this church, may protect us : that, through their prayers, in</p>
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tranquil peace we may continually be | joyful in praise. Through the same.
*No matter what Feast of three Lessons shall fall on this day, let no Memorial be made of the same.*²⁴⁰

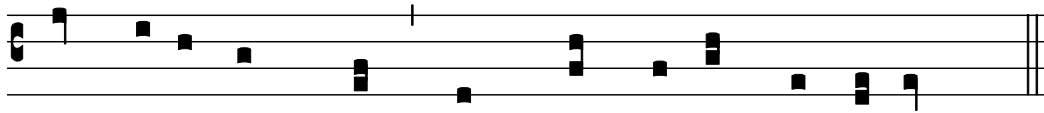
¶ *At Compline.*

Sanctorum precibus. AS:305, 535, 571; 1520-S:37r; 1531-P:46r.

Ant.
VIII.i.

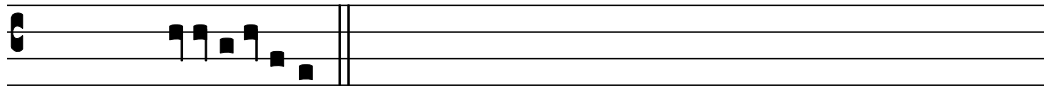


T the prayers * of all the Saints, bestow salvation



4763.

of body and mind, O Christ, unto thy servants.



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

Chapter. Thou, O Lord. [424].

Hymn. O Saviour [of the world].²⁴¹ [429].

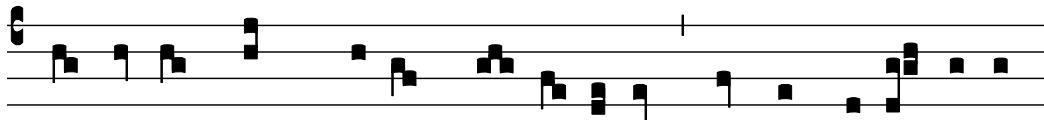
∞. Keep us, O Lord. [427].

Lucem tuam Domine. AS:287; 1519-P:148v, 149r; 1520:3r; 1520-S:37r; 1531-P:46r.²⁴²

Ant.
IV.ii.

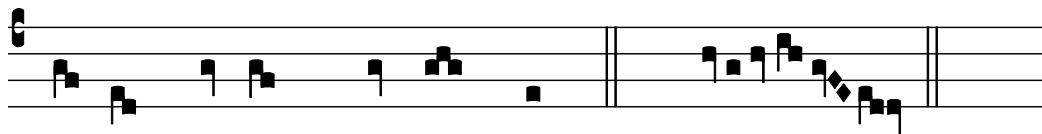


Rant unto us, * O Lord, thy light : that, the dark-



sar0075.

ness of our hearts be- ing pas- sed away, we may be a- ble to

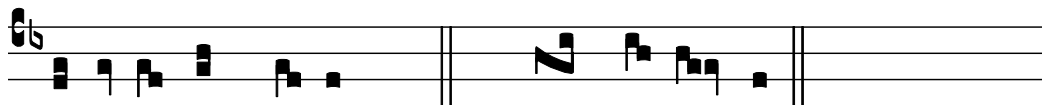


at-tain that light which is Christ. *Ps.* Now thou dost. [427].

¶ *At Matins.*

Venite adoremus Dominum. AS:305, 538, 571; 1520-S:37r; 1531-S:77r.²⁴³

1173. Invit. VI.i.   Ome * let us a-dore the Lord. †Who is




glo-ri-ous in the saints. *Ps.* Come let us praise. 34*.

Hymn. The merits of the Saints. [830].

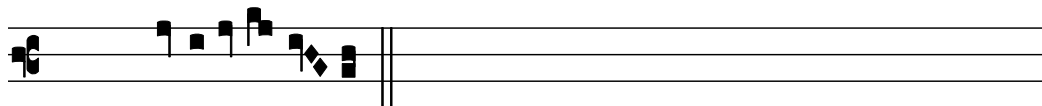
¶ *In the j. Nocturn.*

Secus decursus. AS:538, 642; 1519-C:20v; 1520-S:37r; 1531-P:73r.

4847. 1. Ant. IV.iii.   Ear the running wa-ters * he hath planted the vine-



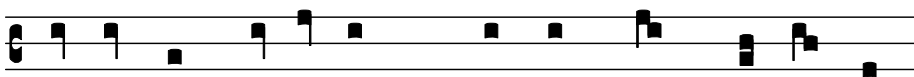
yard of the just : but their will was in the law of the Lord.



Ps. Blessed is the man. (*j.*) [17].

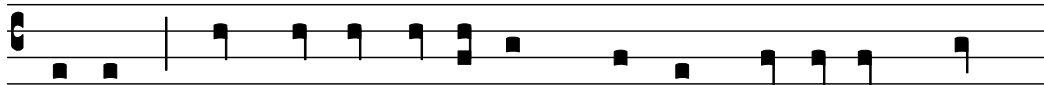
Tanquam aurum. AS:538, 642; 1519-C:20v; 1520-S:37r; 1531-P:73r.

2. Ant.
VII.ii.

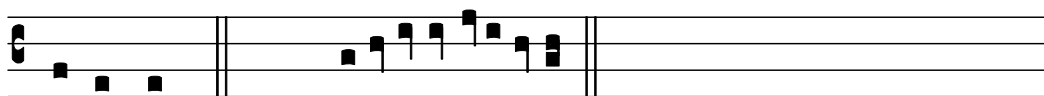


5100.

S gold in the furnace, * the Lord hath prov-ed his



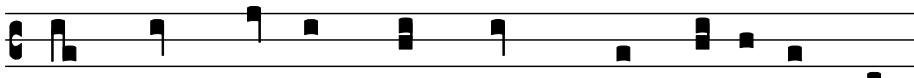
cho-sen, and as a ho-lo-caust he hath re-ceived them



for ev-er. *Ps.* Why have the Gentiles. (*ij.*) [17].

Si coram hominibus. AS:538, 642; 1519-C:21r; 1520-S:37v; 1531-P:73r.

3. Ant.
VII.ii.

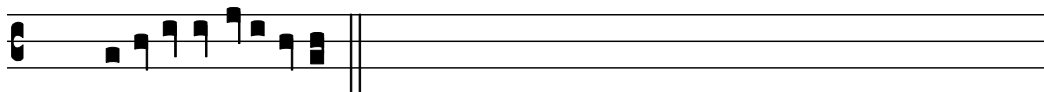


4881.

Hough in the sight of men * they suffer-ed tor-



ments, the hope of the e-lect is immortal for ev-er.



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

℣. Be glad in the Lord, and rejoice, [ye just].²⁴⁴ [839].

*Lesson j. Augustine, Sermon 37. on the Saints.*²⁴⁵



Oday, dearly beloved, we celebrate the festival of all the saints whose relics are contained in this church, under one joyful solemnity : in whose fellow-

ship²⁴⁶ heaven exulteth, in whose patronages earth rejoiceth, with whose triumphs holy Church is crowned, in whose confession is as much²⁴⁷ stronger in passion as it is


[77v.]

more illustrious in honour. For when the battle increased the glory of the combatants also increased : and the triumph of martyrdom is adorned with the manifold punishments of suffering. And through²⁴⁸ the more grievous torments there were greater and greater rewards, while the catholic mother Church spread far and wide throughout the whole world, with Jesus for its own head,

taught not to fear the insults of the cross and death, and was more greatly strengthened, not by resisting but by enduring, when the penal prison which shut up all those in her illustrious flock inspired her with the same and like warmth of valour to carry on the contest with triumphal glory. But [thou, O Lord, have mercy upon us].²⁴⁹

Absterget Deus. AS:538, 642; 1519-C:21r; 1520-S:37v; 1531-P:73r.²⁵⁰

1. Resp.
VIII.

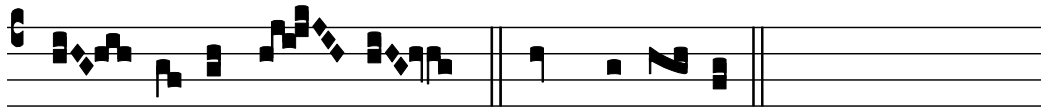
6013.  Od shall wipe * away all tears from the eyes

of the saints, and now there shall be no more

mour-ning, nor cry- ing, nor a-ny more sor- row.

6013b. †For the former things have passed a- way. ∕. They shall

no more hunger nor thirst : and neither shall the sun fall on



them, nor a-ny heat. †For the former.

Lesson ij.

O truly blessed mother Church, how the honour of divine condescension thus illuminateth <thee>, how the blood of glorious conquering martyrs adorneth <thee>, how the virginity of inviolate confession clotheth <thee> in whiteness. Her flowers lack²⁵¹ neither rose nor lily. Now let each of

them, dearly beloved, vie for these honours, that they may receive the most glorious dignity : whether the white crowns of virginity, or the purple of passion. In the heavenly camp peace and battle have their flowers : with which the soldiers of Christ are crowned.

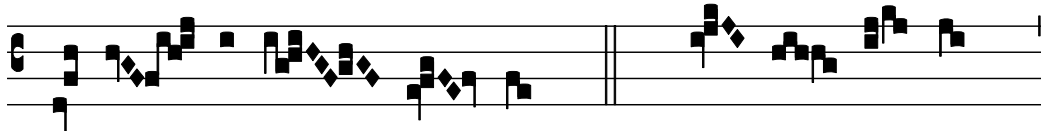
Exultabunt sancti in gloria. AS:539, 658; 1519-C:36v; 1520-S:38r; 1531-S:77v.²⁵²

2. Resp.

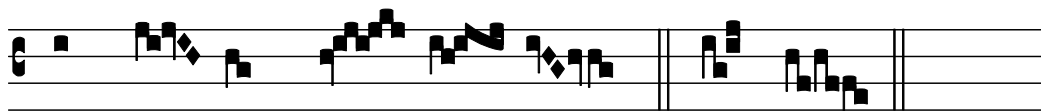
VII.



He saints * shall re-joyce in glo- ry. †They shall



be joy- ful in their beds. ⁊. Let the just feast,



and re- joyce be- fore God. †They shall.

Lesson iij.

FOr the ineffable and boundless goodness of God indeed²⁵³ foresaw that the time of labours and

struggles should not be extended, nor should it be long or eternal, but short, and, so to speak, momentary :

so that in this life struggles and labours might be brief and meagre, but in that which is eternal, the crown and reward of merits, while to be sure²⁵⁴ the labours would quickly be ended : rightly the rewards of merits might endure without end, that after the darkness of this world they may see the most brilliant light, and may receive greater blessedness

after the bitterness of all sufferings, with this apostle testifying, where he saith, The sufferings of this time are not worthy to be compared : with the glory to come, that shall be revealed in us. Which, returning happily from battle, the bosom of heaven joyfully receiveth : running to meet them bearing the trophies of the prostrated enemy.

3. *R.* The just shall live for evermore. *in the Common.*²⁵⁵ [958].

¶ *In the Second Nocturn.*

Dabo sanctis meis. AS:539, 644; 1519-C:21v; 1520-S:38r; 1531-P:73v.

2095. 4. Ant. VIII.i.

will give to my saints * a place of renown in the kingdom of my Father, saith the Lord. *Ps.* Lord, who shall (xiiij.) [29].

Sanctis qui in terra sunt. AS:539, 644; 1519-C:21v; 1520-S:38r; 1531-P:73v.

4751. 5. Ant. IV.i.

O the saints * who are in his land, he hath made wonderful all my de-sires among them. *Ps.* Preserve me, O Lord. (xv.) [31].

Sancti qui sperant. AS:539, 644; 1519-C:22r; 1520-S:38r; 1531-P:73v.²⁵⁶

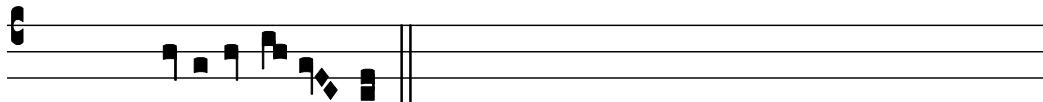
6. Ant.
IV.iii.



He saints * who hope in the Lord shall have strength :



they shall take wings as eagles, they shall fly and shall not faint.



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

∞. Let the just rejoice [before God].²⁵⁷ [239].

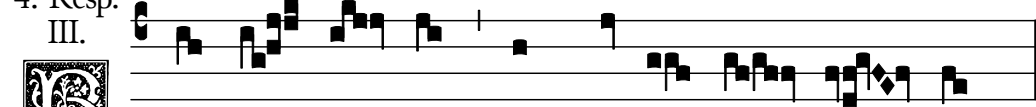
Lesson iiij.


They come with triumphant men and women, which overcame worldliness and lust : and with the twin glory of soldiers, maidens and youths, passing through the tender years with virtues. But the rest of the crowd of faithful also entered into the everlasting royal hall : who observed the sincerity of the faith united in peace with the unshakeable disciplines of heavenly precepts. Therefore come now, brethren, let us undertake the journey of life : let us return to the heavenly city, in which we have been enrolled


and made citizens. We are not strangers, but are fellow citizens with the saints, and the domestics of God : also heirs of him, and joint heirs with Christ. Fortitude shall open the doors of this city to us : and confidence shall open a broad entry way. Let us consider, therefore, the renowned happiness of that city : inasmuch as it is possible to consider. For as it is true : no speech will suffice to understand it. It is said of her in a certain place thus : that there sorrow and sadness and morning shall flee away.

Letamini justi. AS:539, 659; 1519-C:37r; 1520-S:38r; 1531-S:77v.²⁵⁸

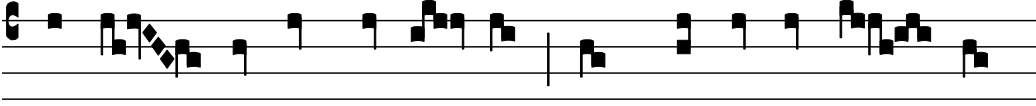
4. Resp.
III.

7066. 

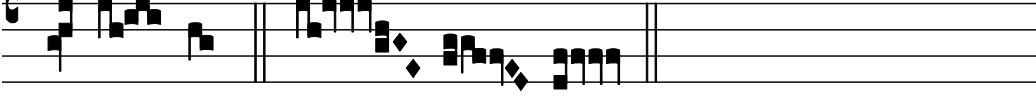
 E glad, ye just, * and re-joyce in the Lord.

7066a. 

†And glo- ry, all ye right of heart. V . Sing



to him a new canti- cle : sing well unto him with



a loud noise. †And glo- ry.

Lesson v.

WHo is more blessed in this life, where there is no fear of poverty, nor affliction of weakness? No one is hurt, no one is angry, no one is envious : no lust burneth. There is no desire of food : no ambition of honour or power knocketh. There is no fear of the devil, no treachery of demons : the terror of hell is far off. There is neither death of the body nor of the soul : but glory in the joyful gift of immortality. There will then be no discord anywhere, but all harmonious, all agreeing : because there is one harmony of

all the saints, with all peace and continual joy. All things are tranquil and quiet. Continual splendour, not this which²⁵⁹ now is : but so much brighter, so much happier. Because the city, as it is read, will not need the light of the sun : but the almighty Lord shall enlighten it, and the Lamb is²⁶⁰ the lamp thereof. Where the saints shall shine like stars for ever and ever : and which like the splendour of the firmament instructeth many.²⁶¹ Wherefore there is no night there, no darkness, no gathering of clouds, no cold, no heat, or

harshness : but there will be such a certain temperament of things which eye hath not seen, nor ear heard, neither hath it entered into the heart of man, except to those who are found worthy to enjoy it, whose names are written in the book of life, who have washed their robes in the

blood of the Lamb, and are before the throne of God, and serve him day and night. There is no old age, nor the misery of old age²⁶² : while they all meet in the perfect man, in the measure of the age of the fullness of Christ.

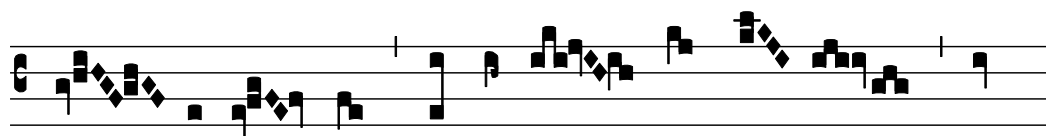
Sancti tui Domine. AS:540, 644; 1519-C:37r; 1520-S:38v 1531-S:78r.²⁶³

5. Resp.

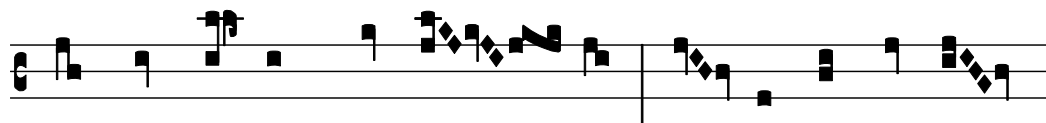
VII.



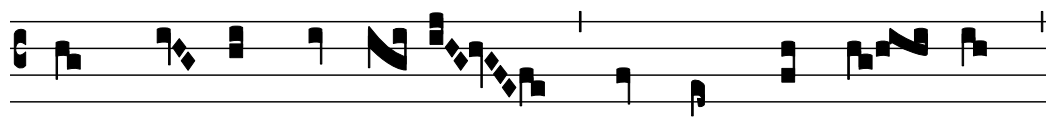
Hy saints, O Lord, * have fol- low- ed a



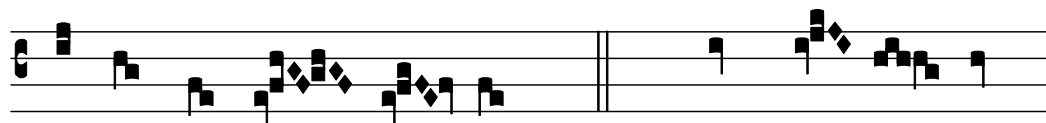
won- derful path, observing thy pre- cepts, that



they may be found unharm- ed. †In the mighty wa-



ters dry land appear-ed, and in the Red Sea



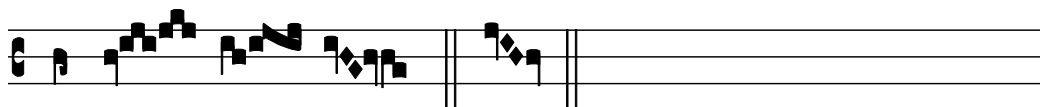
a way with-out hin- drance. ✠. They prais- ed with

7592.

7592b.



one accord thy victorious hand : and they sung, O Lord,



thy ho- ly Name. †In.

Lesson vj.

TO be sure above all this, is to be associated with the company of angels and archangels, thrones and dominions, principalities and powers, and to enjoy the brotherhood of all the heavenly and supernal virtues : and to regard the troops of saints shining brighter than the stars, the gleaming faith of the patriarchs, the joyous hope of the prophets, the apostles in the twelve tribes of Israel judging the world, to look upon the purple crowns of the victorious martyrs shining, and likewise the choirs of virgins bearing gleaming wreaths. But of the King, who sitteth in the midst of these : no voice will suffice²⁶⁴ to say. For that beauty exceedeth all words, and all senses, that splendour exceedeth human comprehension : that beauty, that virtue, that glory, that magnificence, that majesty. For beyond all the saints is his inestimable glory to be found, and

the splendour of his majesty to be beamed forth. For if it were necessary for us to bear torments every day, if we could endure hell itself for a short time, so that we might be able to see Christ coming in glory, and to be joined in the number of his saints : were it not worthy to suffer all that is sad, that we should be considered partakers of so great a good and so great a glory ? What shall be the glory of the just, dearest brethren, what great joy of the saints, when each and every face shall shine like the sun, when the Lord shall begin to gather his people in separate orders into his Father's kingdom, and to bestow the promised rewards to the merits and works of each one, for earthly, heavenly, for temporal, eternal, for the small to perform a great work, to lead forth the saints into the vision of the Father's glory, and to make them sit down in the heavenly

<places>, so that God may be all in all and eternity, and bestow upon his lovers the immortality to which he hath restored them by the quickening of his blood, to lead <them> back once more into paradise, to open the kingdoms of heaven by the faith and truth of his promise ? Let these things remain firmly in our minds, let them be understood with full faith, let them be cherished with all our heart : let these things be acquired by the magnanimity of unceasing <good> works. The thing lies in the power of the doer : because the kingdom of heaven suffereth power. This thing, O man, that is the heavenly kingdom :

demandeth no other price except thyself. Thou are strong only as much as thou art. Give of thyself : and thou shalt have it. Why be thou disturbed by the price ? Christ delivered himself up : that he might obtain for thee the kingdom from God the Father. So give thyself also : that thou might be of his kingdom, and that sin may not reign in thy mortal body, but the Spirit, for the acquisition of life. Let him therefore be delighted with this palm of salvation, whosoever desireth to have the promised reward, for ever and ever, amen.

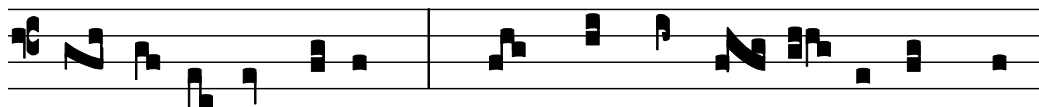
In circuitu tuo Domine. AS:540; 648; 1519-C:37v; 1520-S:38v; 1531-S:78r.²⁶⁵

6. Resp.

II.



Ound a-bout thee, * O Lord, is a light that



shall ne-ver fade away. †Where thou hast es-tab-lished the



bright-est mansions. ‡There rest the souls of

6891.

6891b.

the saints. ⁊ Perpe- tu- al light shall shine upon
thy saints, O Lord : and an e-terni- ty of a- ges.

†Where thou. ⁊. Glo- ry be. 103*. ‡There rest.

☩ *In the iij. Nocturn.*

Justi autem in perpetuum vivent. AS:540, 647; 1519-C:23v; 1520-S:39r; 1531-P:74r.²⁶⁶

3534.

7. Ant.
IV.i.

Ut the just * shall live for ev-ermore : and their

reward is with the Lord. *Ps.* Rejoice in the Lord. (*xxxij.*) [207].

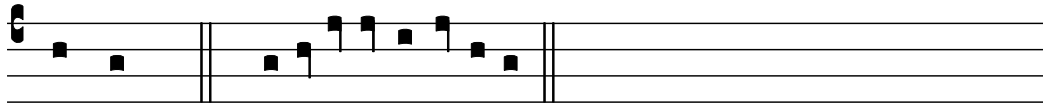
Tradiderunt corpora sua. AS:, 541, 647; 1519-C:23v; 1520-S:39r; 1531-P:74r.

5168.

8. Ant.
VIII.i.

Hey have giv-en up * their bodies for God's sake to

pun-ishments : that they might be made heirs in the house of



the Lord. *Ps.* I will bless the Lord. (*xxxiiij.*) [208].

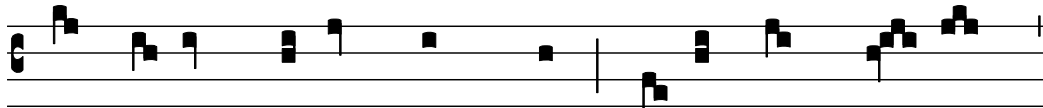
O quam gloriosum. AS:541; 1520-S:39r; 1531-S:78r.²⁶⁷

9. Ant.
VI.

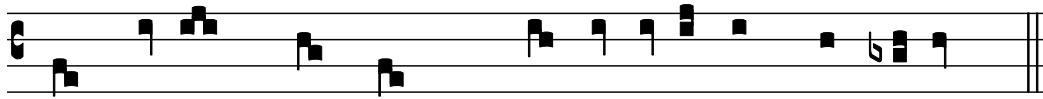


4063.

how glo-ri-ous * is the Kingdom, where-in



all the Saints re-joice with Christ ; clothed with white robes,



they follow the Lamb whi-therso-ev-er he go-eth.



Ps. How lovely. (*lxxxiiij.*) [316].

∅. The souls of the just are in the hand of God. [457].

According to Matthew v. [1-12.] Lesson vij.

[78v.]



AT that time :
Seeing the
multitudes [: Jesus
went up into a
mountain. And
when he was set
down : his disciples
came unto him. And that which
followeth.

A Homily of the Venerable Bede, Priest.

*Augustine, Book 1. On the Words of the
Lord on the Mount, Chapter 1.*²⁶⁸

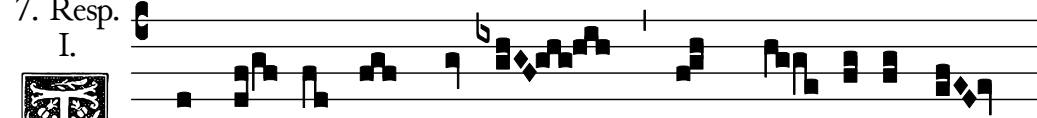
THe mountain on which the
Lord sitteth mystically signifi-
eth greater precepts of justice : seeing
that the things which were given to
the Jews were lesser. Yet the one
God, through the holy prophets and
his servants, according to the most
orderly distribution of the times,

gave²⁶⁹ lesser precepts to a people whom it behooved to be bound by fear : and by his Son greater to a people whom he had already determined to be delivered through charity. But when lesser are given to lesser : and greater to greater, they are given by him who alone knew a fitting remedy to be furnished for the human race. Moreover he teacheth whilst sitting : which pertaineth to the dignity of a


master. And his disciples came to him : that hearing his words they might be even closer to the body : who likewise drew near in mind to fulfil <his> commandments.²⁷⁰ Mystically, even the sitting of the Lord is his incarnation : because unless the Lord had become incarnate, the human race would not have been able to come to him.

Corpora sanctorum. AS:541, 660; 1519-C:38v; 1520-S:39v; 1531-S:78v.²⁷¹

6343. 7. Resp. I.

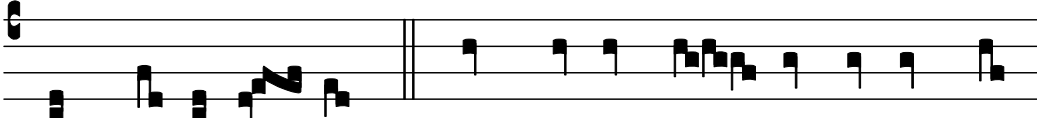


T He bo-dies of the saints * are bur- i- ed in

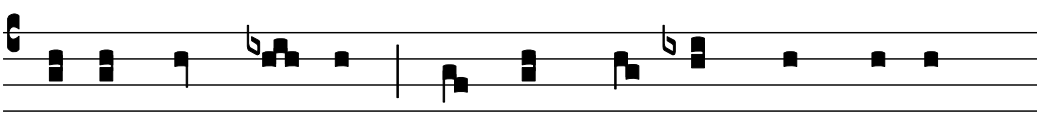


peace. †And their names shall live unto ge-ne-ra- tion

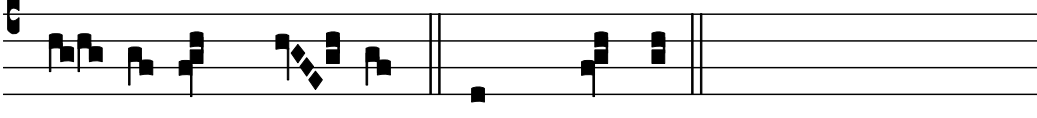
6343a.



and ge-ne-ra- tion. ⁊. All the people shall tell of the



wisdom of the saints, and all the church of the saints



de- clar-eth their praise. †And their names.

Lesson viij.

Now the disciples came to him not only at a place : but also with faith and devotion, that they might receive peace for his people. For unless they had approached : health would not have come to us. And opening his mouth, he taught them. It is by no means without meaning, that now he is said to have opened his mouth, who in the old law was wont to open the mouths of the prophets. By the mouth also, the true man is designated. And what, it saith, he taught them by authority of doctrine, sheweth the divine nature, which in him deigned to receive the human form by which he would teach.²⁷² Blessed are the poor in spirit : for theirs is the kingdom of heaven. Lest any one should think

poverty, which sometimes suffereth necessity, to be preached by the Lord : he addeth, in spirit, that we might understand humility, not poverty. Blessed are the meek : for they shall possess the land. It is not so much the land of Judea, nor the land of this world, nor the land cursed with bearing thorns and thistles, that each most cruel warrior²⁷³ possesseth greatly : but the land which the Psalmist desireth, saying, I believe to see the good things of the Lord : in the land of the living. Blessed are they that mourn : for they shall be comforted. This mourning for the dead is not reckoned in the general law of nature but for the sins and faults of the dead.

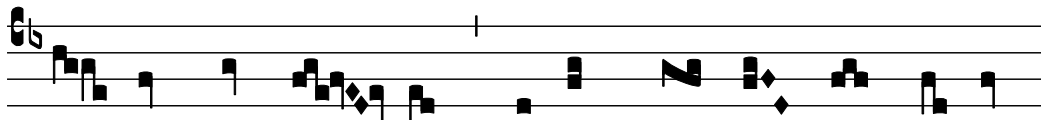
Propter testamentum Domini. AS:541; 647; 1519-C:23v; 1520-S:39v; 1531-S:78v.²⁷⁴

8. Resp.

I.



E- cause * of the co-ve-nant of the Lord, and the



laws of their fa- thers, the saints of God stood fast in

7440.

7440b.

bro-ther-ly love. †For there was ev- er one spi- rit a-
 mong them, and one faith. ✂. They were
 without complaint be-fore the Lord : and were not se-pa-rat-
 ed from one an-oth- er. †For there was.

Lesson ix.

Blessed are they who hunger and thirst after justice : for they shall have their fill. It sufficeth not [to us]²⁷⁵ to want justice : unless we suffer a hunger for justice, so that under this example we may never be just enough, but always thirst to understand the works of justice. Blessed are the merciful : for they shall obtain mercy. For²⁷⁶ mercy is understood not only in alms, but in every sin of one's brother, if we bear the burdens of another as our own,²⁷⁷ if we point out the ignorance, if we correct the error. For mercy is to be exercised not only in corporeal gifts : but also in healing souls. Blessed are

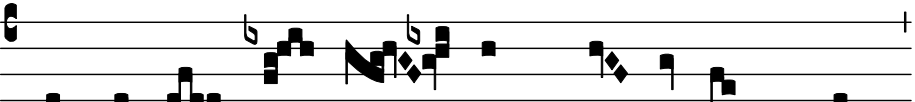
the clean of heart : for they shall see God. They are pure in heart : which no knowledge of sin doth not convict. For the world is discerned with a pure heart, as it is written, Seek him in simplicity of heart, that is, a clean heart : which is a simple heart. Blessed are the peacemakers : for they shall be called the children of God. They are rightly called peacemakers : which first make peace in their heart, <and> then amongst quarelling brethren. For what doth it profit others to be appeased by thee, when wars of vices are²⁷⁸ in thy <own> mind ? Blessed are they that suffer persecution for justice' sake : for


On the Feast of Relics.

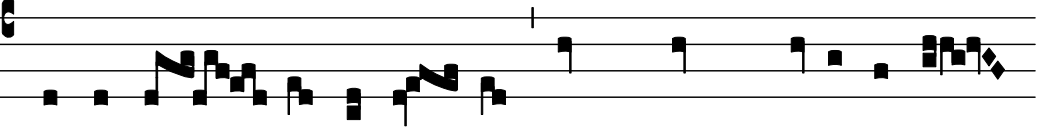
theirs is the kingdom of heaven. He hath expressly added for justice sake, for many suffer persecution on account of their sins²⁷⁹ : and they are

not just. And likewise consider that the octave, to be sure the [79r.] circumcison, truly endeth with martyrdom.

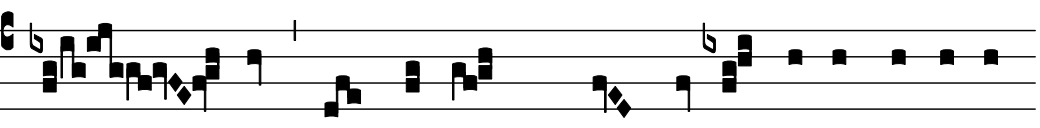
Concede nobis Domine. AS:542; 1520-S:39v; 1531-S:79r.²⁸⁰

9. Resp. I.  6305.

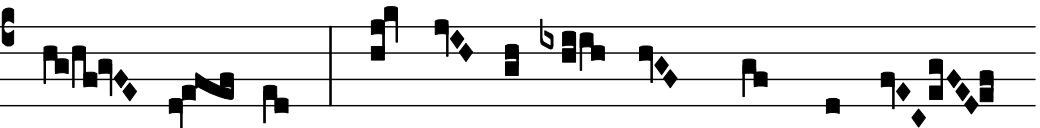
 Rant unto us, O Lord, we be-seech thee,



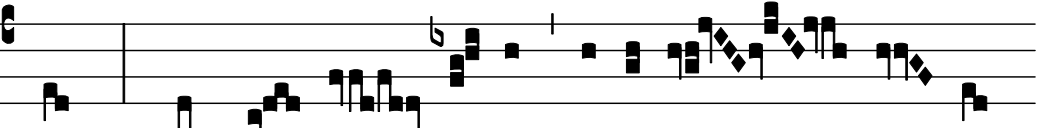
pardon of our offen- ses, and through the interces-



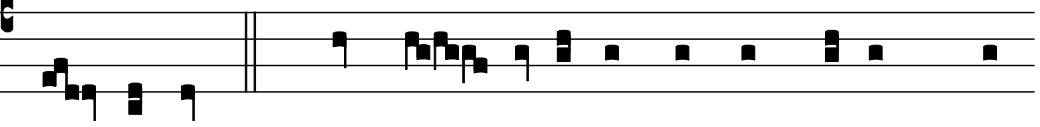
sions of thy saints whose so-lemni-ty we ce-le-



brate this day. †Be-stow on us such great de-vo-



tion. ‡That we may me-rit to attain to their

 6305a.

com-pa-ny. ⁊ May we be aided by their me-rits, who

On the Feast of Relics.

are hinder-ed by our own wicked ness, may intercession
excuse what action accus- eth : and thou who hast bestowed
on them the palm of hea- venly tri- umph, re- fuse not
to us the pardon of our sins. †Be-stow. ✠. Glo-ry
be to the Father, and to the Son : and to the Ho- ly
Ghost. ‡That we.

[*Before Lauds.*]

✠. But the just shall live for evermore.

[*R.*] And their reward [is with the Lord].²⁸¹

¶ *At Lauds.*

Justorum autem anime. AS:542, 648; 1519-C:24v, 1520-S:40r; 1531-P:74v.

1. Ant.

VII.ii.

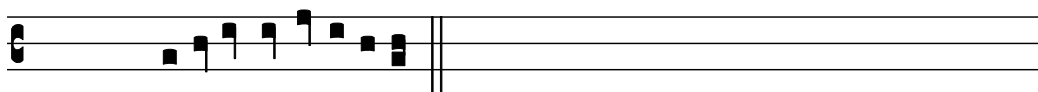


3539.

Ut the souls of the just * are in the hand of God :



and the torment of e-vil shall not touch them.



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

Cum palma ad regna. AS:543, 648; 1519-C:24v; 1520-S:40v; 1531-P:74v.²⁸²

2. Ant.

VIII.i.

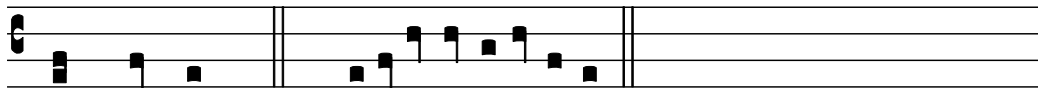


2021.

Ith the palm * the saints have come to the king-



dom : they have me- ri-ted crowns of beauty from the hand

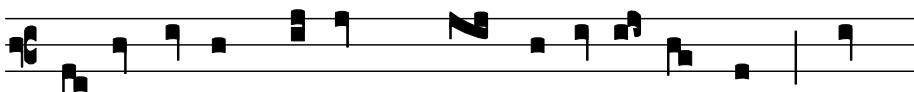


of the Lord. *Ps.* Sing joyfully. (*xcix.*) [53].

Corpora sanctorum. AS:543, 648; 1519-C:24v; 1520-S:40v; 1531-P:74v.

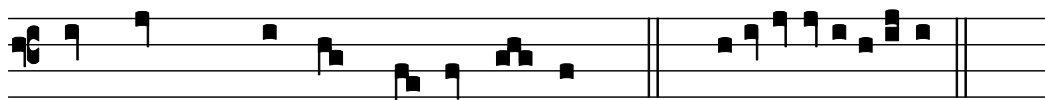
3. Ant.

I.i.



1935.

He bodies of the saints * are bu-ri- ed in peace : and



their names shall live for ev-ermore. *Ps.* O God, my God. (*lxij.*) [54].

Martyres Domini. AS:543, 648; 1519-C:24v; 1520-S:40v; 1531-P:74v.

3717.



ye martyrs of the Lord, * bless ye the Lord for ev-



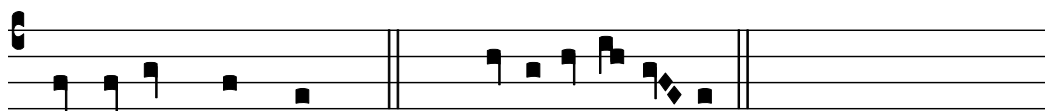
er and ev-er. *Ps.* O all ye works of the Lord. (*Daniel iij.*) [55].

Exultabunt sancti in gloria. AS:648, 543; 1519-C:24v; 1520-S:40v; 1531-P:74v.²⁸³

2812.



He saints * shall re-joice in glo-ry : they shall be



joyful in their beds. *Ps.* Praise ye the Lord. (*cxlviij.-cl.*) [56].

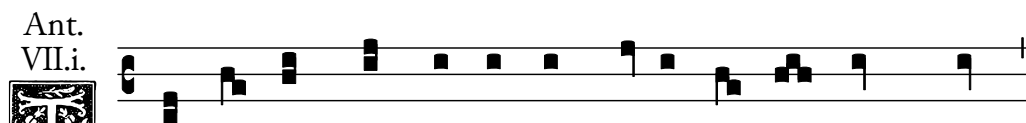
Chapter. These were men of mercy. {815}.

Hymn. O glorious King of martyr hosts. *in the Common.* [862].

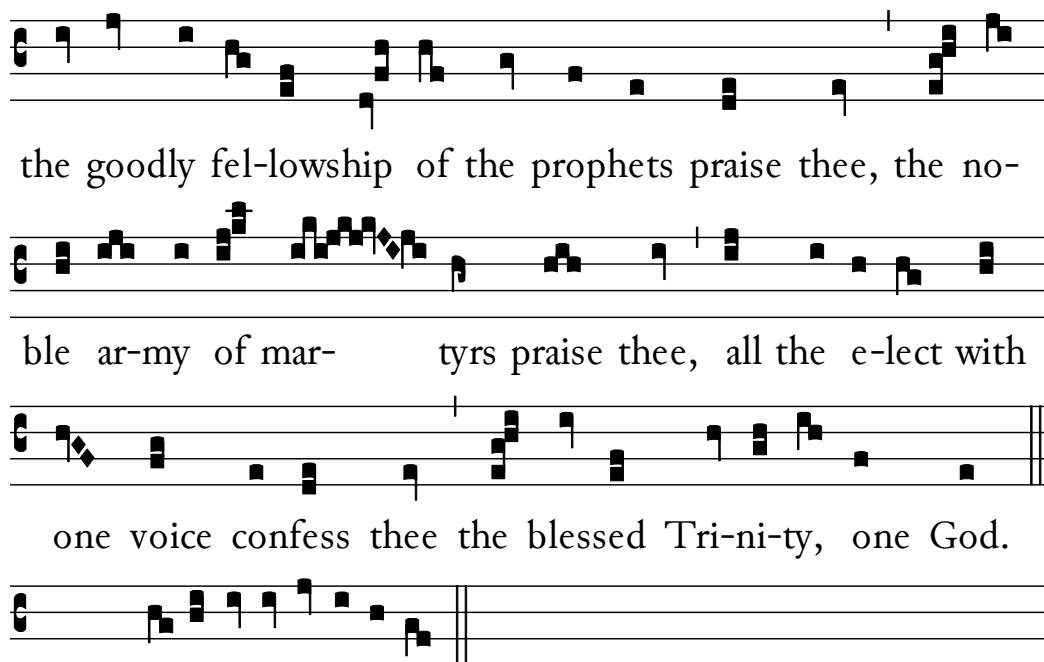
∞. God is wonderful. [235].

Te gloriosus apostolorum chorus. AS:543; 1520-S:40v; 1531-S:79r.

5118.



He glo-rious compa-ny * of the a-postles praise thee,



the goodly fel-lowship of the prophets praise thee, the no-
ble ar-my of mar- tyrs praise thee, all the e-lect with
one voice confess thee the blessed Tri-ni-ty, one God.

Ps. Blessed be the Lord. 69*.

Prayer. Grant, we beseech thee. *as above.* {816}.

¶ *At Prime.*

Ant. But the souls of the just. *j. of Lauds.* {835}.

Ps. Save me, O God. (54./liij.) [114].

¶ *At iij.*

Ant. With the palm. *ij. of Lauds.* {835}.

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

Chapter. These were men of mercy. *as above.* {815}.

Let the Responsories and Versicles of the Common of many Martyrs be sung at all the Hours. [876].

¶ *At vj.*

Ant. The bodies of the saints. *iiij. of Lauds.* {835}.

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

Chapter. (*Ecclesiastics xliiij.* [15.])

THe saints shall shew forth their wisdom : and all in the church | proclaim their praise.

¶ *At ix.*

Ant. The saints shall rejoice. *v. of Lauds.* {836}.

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

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

THe bodies of the saints are buried in peace : and their | names shall live for ever.

¶ *At Second Vespers.*

Ant. But the souls of the just. *j. of Lauds.* {835}.

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

I have believed. (*cxv.*) [373].

When the Lord. (*cxv.*) [382].

Deliver me. *ij.* (*cxv.*) [403].

Praise the Lord. (*cxlvij.*) [414].

Chapter. These were men of mercy. {815}.

R. Round about thee. *in the Common.* [953].

Hymn. O glorious King of martyr hosts. *in the Common.* [863].

V. God is wonderful. [235].

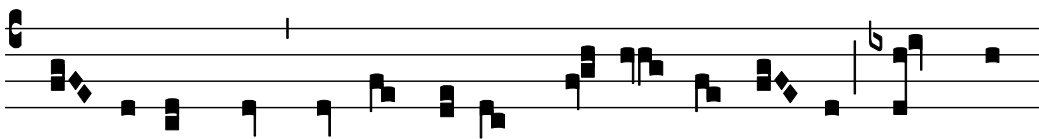
Salvator mundi. AS:543; 579; 1520-S:41r; 1531-S:79r.²⁸⁴

4689.

Ant. I.v. 



Saviour * of the world, save us all, ho-ly



Mo-ther of God, ev-er-Virgin Ma-ry, pray for us : and by

On the Feast of Relics.

the prayers of the ho- ly A-pos-tles, Martyrs, and Confes-
sors, and also ho-ly Virgins, we humbly entreat, that
we may be de- liv-er-ed from all e- vil, and be counted
worthy, now and ev-er, to be fil-led with all good things.

The musical notation consists of five systems of a two-line staff. Each system begins with a C-clef on the first line. The notes are square and connected by stems. Bar lines are placed at the end of each system. The text is aligned with the notes, with hyphens indicating syllables that span across notes.

Ps. My soul doth magnify. 55*.

Prayer as above. {816}.

Compline as above. {817}.

Whenever a Feast of ix. Lessons shall fall of this day let it be deferred until the morrow : and let not a Memorial of such Feasts be made aloud at Second Vespers of Relics, neither indeed if such should happen on the Monday : unless it be a Double Feast. If however any Major Double Feast, as the Dedication of the Church, or the Feast of the Place, should fall on the Monday : let nine Lessons be made of the same : Vespers on Sunday shall be of the same, with a solemn Memorial of Relics.

*If some Feast of three Lessons should fall on this day let nothing be made of the same, neither in silence, nor aloud, which is observed on all Major Double Feasts.*²⁸⁵

On the Feast of Relics.

Daily within the Octave and on the Octave let a Memorial of Relics be made at Vespers and at Matins and at Mass, whether a service be made of the feria or of Feasts of Saints : with this Antiphon The bodies of the saints. {835}. *℟.* Blessed are they that dwell.
24. *Prayer.* Grant, we beseech thee, almighty God, that the merits of thy Saints whose relics. *℣.* Through our Lord. [536].

¶ *The Seven Holy Brethren, Martyrs.*

(x. July.)

Three Lessons. Double Invitatory.

Prayer.

GRant, we beseech thee, almighty God, that as we have known thy glorious martyrs, Felix, Philip, Vitalis, Marcial, Alexander, Sylvanus, and

Januarius to be bold in their confession : so we may perceive their pious intercession for us before thee. Through our Lord Jesus Christ.

¶ *At Matins.*

First Lesson.

IN the time of the Emperor Antoninus, Publius, the prefect of the city, compelled blessed Felicity and her children to sacrifice to the idols. To whom Felicity answered, I cannot be persuaded by thy charms, nor broken

by <thy> terrors. For I have the Holy Ghost, who will not allow me to be conquered by the devil. And therefore I am sure that alive I shall overcome thee, and if I am slain, I shall conquer better than by slaying thee.

Second Lesson.

Then the next day the prefect sat for the tribunal in the forum of Mars : and ordered her to be brought with her children. To whom he said, Have mercy on thy good young ones : and on the flourishing flower of first youth. Blessed Felicity answered, Thy mercy is wickedness : and thy exhortation is cruelty.²⁸⁶ And, turn-

ing to her children, she said, Look, ye children, and gaze upon heaven : there²⁸⁷ Christ awaiteth you with his saints. Fight for your souls, and shew yourselves faithful in his love. Publius, upon hearing these things : ordered her to be beaten with blows. But thou, [O Lord, have mercy upon us].²⁸⁸

Lesson iij.

Then the prefect, calling the children of blessed Felicity :

began to urge them that they might sacrifice. Who, seeing their unmoved

The Seven Holy Brethren, Martyrs.

constancy in the faith of Christ, made it known in writing to Antoninus. Who ordered them to be put to death by divers punishments. Of whom Januarius, after being beaten with rods and incarcerated, was slain also²⁸⁹ with leaden rods : Felix and

Philip were slain with sticks, Sylvanus was slain by being cast down headlong, Alexander, Vitalis, and Martial were punished with a capital sentence. But their mother, at the last, was slain by the sword.

R̄. This is true brotherhood. [853].

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

¶ *The Translation of Saint Benedict, Abbot.*

(xj. July.)

*Let nine Lessons be made : unless it hath been made in xl. : then let be made these²⁹⁰
three Lessons : and [let be sung]²⁹¹ a Double Invitatory.*

Prayer.

WE beseech thee, O Lord, that
the intercession of the blessed
Abbot Benedict may commend us to

thee : that by his patronage we may
obtain that which by our own merits
we are not able to gain. Through.

Lesson j.

When the tribe of the Lom-
bards had long refused to be
freed from the darkness of
their unbelief, and. having broken off
the yoke of the Lord with the sword,
it resolved to fight against those who
bore it : it came to Italy with the
intent of attacking the grace of the
name of Christ and subjugating it to
its dominion. Whence, among its
other deeds, it ravaged the monastery
of the excellent father Benedict, and
rendered it uninhabitable²⁹² to all :
just as the same father had previously

known by the spirit of prophecy, and
had declared,²⁹³ that the same mo-
nastery would be overthrown. with all
things being taken away. By this
overthrow therefore having been
accomplished, and the course of many
years having passed, the same place,
being reduced to a desert, was taken
over by wild beasts, which had
formerly been the habitation of men :
until Clovis, the son of Dagobert,
gained the helm of the Frankish
kingdom. But thou.

Lesson ij.

THe aforesaid king, therefore,
possessed with excellent man-
ners, and one who would give assent
to the requests of the just and the
service of God : was asked by Leo-

debodo²⁹⁴ of good memory, father of
the monastery of Saint Anianus,
which is situated near the walls of the
city of Aurelian, that he might be
permitted to build a monastery with a

monastic order befitting him in the territory of Fleury : having, by mutual exchange, given for the same land estates : which were left to him by <his> parents by right of inheritance. And when he heard these things, the king most gladly consented to his requests, and determined that his desire should be fulfilled. The aforesaid man of the Lord, Leodebodus,²⁹⁵

built on the aforesaid farm a basilica in honour of Saint Peter, and another in honour of Saint Mary. But as the dwelling was prepared : lest it should be empty and uninhabited : he gathered there very many to serve the Lord, ready to live under the standard of the rule, and appointed over them a father and abbot by the name of Nummulus.

Lesson iiij.

Which Nummulus,²⁹⁶ watching well over the flock entrusted to him, and devoting himself to reading : found in the books of Blessed Gregory, among other things : how Benedict, holy and most beloved by God, completed the course of his struggle in the Province of Benevento. Nummulus therefore, remembering that the venerable father Benedict had foretold that the monastery would be completely overthrown : and insofar as with spiritual eyes he saw what had been done by the flesh : having been warned by

divine revelation, sent to the aforesaid province one of his comrades, a monk, Aigulphus²⁹⁷ by name, that, going thither, he might transfer the aforesaid body of blessed Benedict. Meanwhile, a vision not dissimilar to this one appeared in the city of Cenomannica, that indeed those who were proceeding would themselves also transfer to the same province the body of the sister of Saint Benedict, Scholastica by name : that those who were placed in one urn : would be shewn to be transferred at the same time.

Lesson iiij.

[80r.] **W**hile, therefore, they laboured on both sides : inasmuch as executors of the manifest vision were not slow to be found : messengers from the city of Cenomannica diver-

ted themselves to the monastery of Fleury for the sake of lodging : and they found the venerable Aigulphus, obeying the orders of his abbot, desiring to take the same journey. By

common resolution, therefore, they determined to go together on the journey. Who, coming together to Rome : when they had entered into the church of blessed Peter to pray : Aigulphus without delay gave himself to the expedition, endeavouring to accomplish as quickly as possible the holy command which had been

enjoined upon him. Finally, arriving at the place of the stronghold which is called Cassino : he waited for the outcome of the event, praying that he who had determined to do this work would not spend his journey in vain : but, as he had promised, he would deign to reveal to him the chest of his treasure. But thou, O Lord.

Lesson v.

When therefore Aigulphus, looking around hither and thither, rolled around the orbs of <his> eyes, a diligent investigator : a man of many years, seeing him often doing that, did thus address him first. Ho, thou, saith he : from whose shores hast thou visited our seats : or with the favour of whose business ? At this he dared not disclose the secret of his investigation. But when he was asked a second time about the thing itself : thinking that there is wisdom among the ancients and a knowledge of things past : considering also that it was the case that the Lord had sent²⁹⁸ him for this very reason : he carefully wove the accounts together according to the order of the events. At this the old

man fixed his countenance a little on the earth, <and> at last resolved to speak. If thou wilt repay me with worthy rewards, by God favouring I think I may sooner put an end to thy business : inasmuch as those <things> for which thou hast undertaken the labour of so great a journey : I may be able to return in triumph to their own. When, therefore, the man of God Aigulphus had heard the words of the old man concluding, he said, There will be no difficulty in bestowing a gift : if thou, mindful of thy promise, repay the words with deeds. To this, When, he saith, thou shalt see that the time of lightless night is approaching, stripped from the region of the sky, be thou an indefatigable watcher.

Lesson vj.

Now when in this place of solitude thou shalt observe a certain light shining brightly, in the form of a snowy mountain : most certainly take note of the place. For there is to be found whence end of thy trouble may be laid. The venerable man, therefore, giving credence to the words of the old man, and burning with desire, shaking himself out of bed in the first quiet sleep : and investigating the aforesaid region of solitude : seeth in the distance a place glittering with bright light : as if the place were illuminated with crowded lamps and torches, with others having been overspread. On seeing these, he blessed the Ruler of the ages : and awaited the end of the night in praises of him. When therefore the long-awaited day had arrived, the undaunted Aigulphus hastened to the place : which had appeared to notice. And there, just as he had long since²⁹⁹ desired, he found everything, and he returned countless thanks to the supporter of his jour-

ney. And entering the place : he found there a bier, outwardly to be sure common, but inwardly holding pearls of great price. Now before the doors were set the names of those whose tombs lay within. These, being found as he had hoped, having been opened from the side, and the casket having been emptied : he concealed the treasure that was found in a little basket in <his> bosom. After all these things had been done, the companions unexpectedly³⁰⁰ arrive : which, with the above report having been made, had set out from the city of Cenomannia. Then they mutually reveal to one another the reason of their journey : because indeed, being admonished by divine revelation, they had gone to the body of the blessed Scholastica to carry it away. And straightway snatching, making their journey back with haste : they undertook to return together speedily, bearing those most precious pearls which they had found by divine gift.

When however ix. Lessons are made then let the three last be read from the Exposition of the Gospel No man lighteth a candle. in the Common. [944].

All the rest from the Common of One Confessor and Abbot. [949].

¶ *The Translation of Saint Swithun³⁰¹ and
his Companions, Bishops and Confessors.*

(xv. July.)

Nine Lessons.

All the rest from the Common of many Confessors, [958] with this Prayer.

Almighty and everlasting God,
who hast made this day ho-
nourable unto us by the translation of
blessed Swithun thy confessor and
bishop and his companions : grant joy

to thy Church in this celebration :
that we may be lifted up to heaven by
their intercession : whose solemnity [80v.]
we reverence on earth.

¶ *On the Feast of Saint Osmund.*³⁰²

(xvj. July.)

[All from the Common of One Confessor and Bishop.]³⁰³ [889].

At j. Vespers.

Suscipe cum gaudio. 1531-S:80v.

i. *Ant.* Mother of thy sons, receive with great jubilation

On St. Osmund's holy eve this our supplication.

Ps. Praise the Lord. (cxij.) [366].

Confessoris Dominum. 1531-S:80v.

2. *Ant.* The Confessor's Lord be praised By the people wholly :

Let their pious vows be raised For the Saint's due glory.

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

Exit ejus spiritus. 1531-S:80v.

3. *Ant.* Forth his spirit leaves the earth Of the poor and

wretched : For the realm of joy and mirth Earned by all the

blessed. *Ps.* Praise the Lord. (*cxlv.*) [413].

On the Feast of Saint Osmund.

Iste domum Domini. 1520-S.; 1531-S:80v.

4. *Ant.* This, the hallowed priest, did build The Lord a habi-

tation : And with scattered clerics filled His new congregation.

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

Lauda Syon Dominum. 1531-S:80v.

5. *Ant.* Sion, praise the Lord and God Of the great Confessor,

Give the pious Prelate laud, Of his work possessor :

For his works have comforted Well the gate and portal,

And thy sons now joyful made With a joy immortal.


Ps. Praise the Lord. (*cxlviij.*) [414].

Chapter. (*Ecclesiasticus l.* [1.])

BEhold the high priest who in | and in his days fortified the temple.
his life propped up the house, |

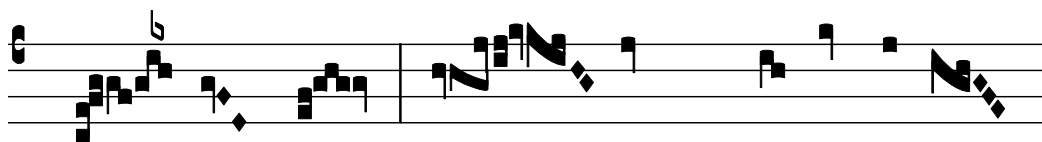
Miles et alme pater. Sal-152:374r; 1531-S :80v.³⁰⁴

Resp.
I.

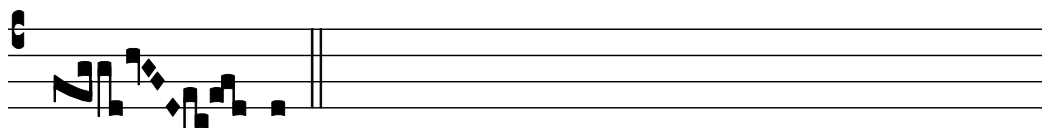


Ol- dier * and fa- ther, gra- cious Saint Os-
mund, Shepherd of God's mem- bers. †Speed to

On the Feast of Saint Osmund.

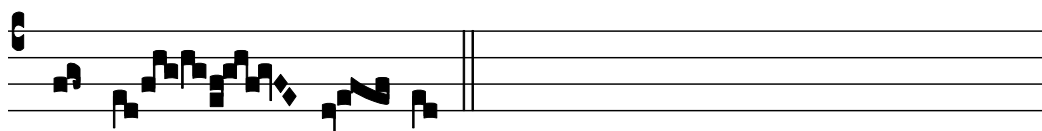


Christ our prayers. ‡And cleanse the stain of our



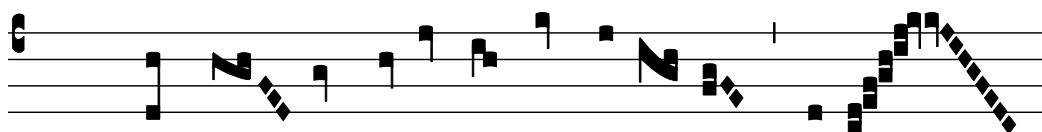
er- rors.

[*In Paschaltide.*]

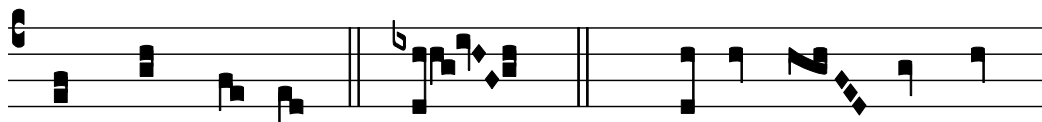


Al-le- lu- ya.

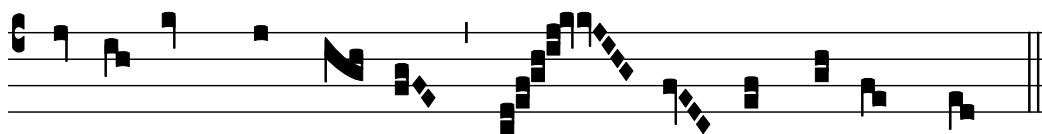
] ³⁰⁵



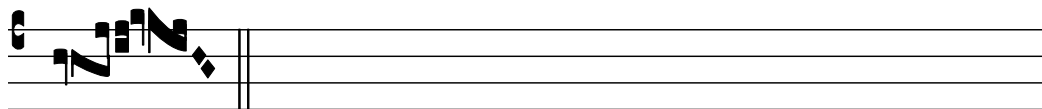
∕. That we may be en-a-bled to as-cend the lof-



ty throne of life. †Speed. ∕. Glo-ry be to the



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



‡And.

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

∕. The Lord loved him. [900].

On the Feast of Saint Osmund.

Confessor Domini precibus. Sal-152:374r; 1531-S:80v.³⁰⁶

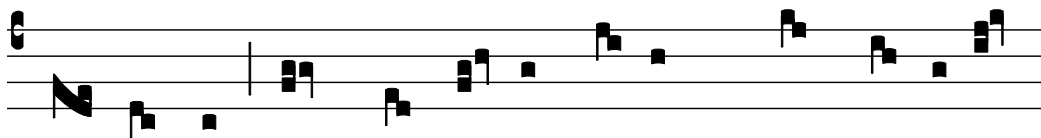
Ant.
I.v.



Confessor of the Lord, * interced-ing, suc-cour thy



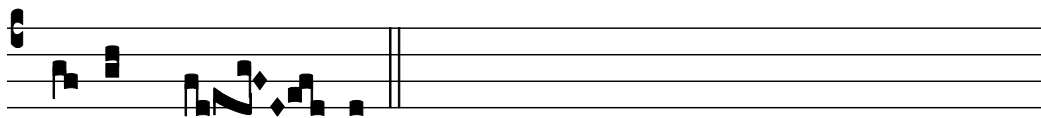
peo-ple That, empti-ed of vic-es, they may in thy fel-



lowship be : And do thou acknowledge those now await-

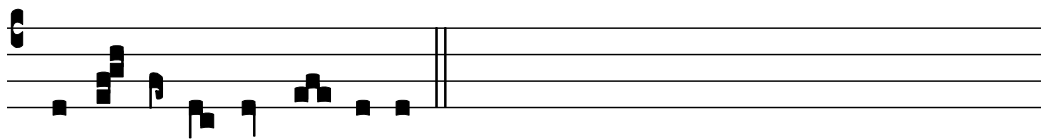


ing thy feast-day : O teacher of the flock, make them par-



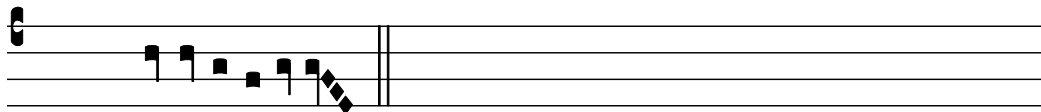
tak-ers with thee.

[*In Paschaltide.*]



Alle- lu-ya, al-le- lu-ya.

] ³⁰⁷



Ps. My soul doth magnify. 55*.

Prayer.

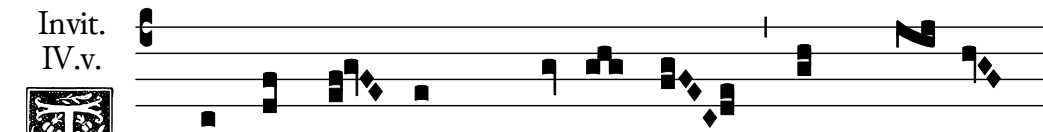
God, whose miracles of old we perceive to shine forth even in our time to the magnifying of thy name and the praise and honour of thy holy Confessor³⁰⁸ Osmund : mercifully grant, that through the

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

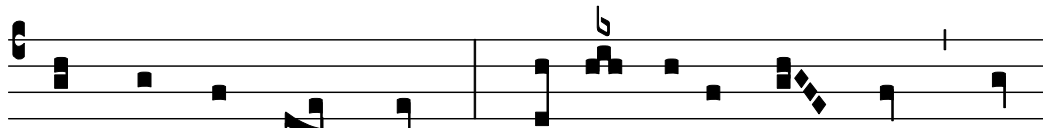
[*At Matins.*]

Omnipotens Dominus laudetur. Sal-152:374r; 1531-S:80v.


Invit.
IV.v.



H' Almighty Lord * praised be, The Three in



One, and One in Three. †Who gave to Osmund blest The



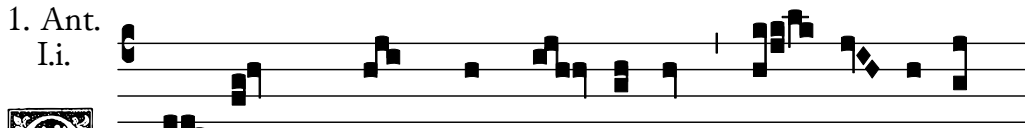
heavenly realm of endless rest. *Ps.* Come let us praise.
25.*

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

¶ *In the j. Nocturn.*

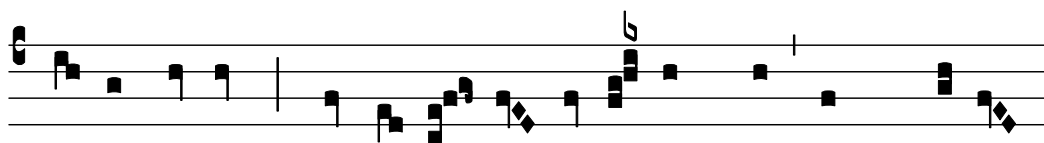
Natus mox renascitur. Sal-152:374r; 1531-S:80v.

1. Ant.
I.i.

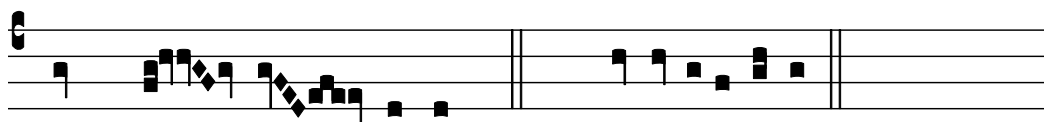


OS-mund, * born, was born a-gain, soon to the font

On the Feast of Saint Osmund.



was tender-ed : Washed of all de-fil- ing stain, and wholly



clean was ren- der-ed. *Ps.* Blessed is the man. (*j.*) [17].

Adolescens profuit. Sal-152:374r; 1531-S:80v.³⁰⁹

2. Ant.

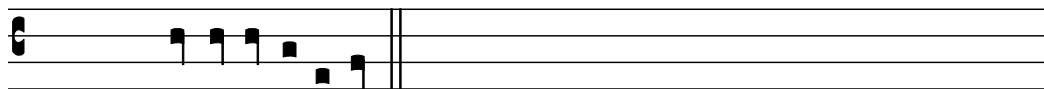
II.i.



*M*E ma-tur-ing * grew in grace, in all arts excel-ling :



Experts rare he did outpace e'en in artful war-ring.



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

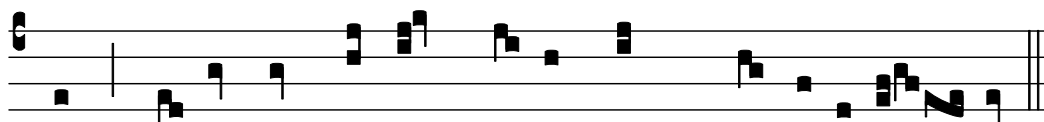
Juventutis terminos. Sal-152:374r; 1531-S:80v.³¹⁰

3. Ant.

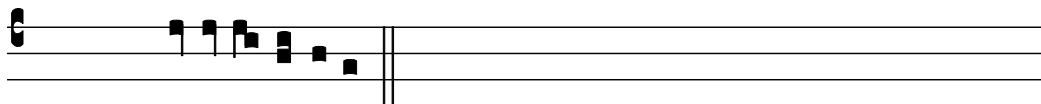
III.ii.



*P*Assing o'er youth's fi-nal pale * wise and full of fa-



vour, He let not the flesh pre-vail 'gainst the spi-rit ev- er.



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

℣. The Lord loved him. [903].

Lesson j.

A little while ago we arrived at the new solemnity of the birthday of the Saviour,³¹¹ having celebrated the feast of the birthday of the most blessed prelate Osmund : and already his translation beginneth to dawn unto us venerating with celebration, as if, full of rejoicing, with clergy and people we solemnly renew his new birth in the world. Inasmuch as this day the devoted Mother Church of Sarum which hath hidden from human gaze the most sweet native within her

bowels through a great passage of years : this day hath poured out into the light his glorious body, translated into a lofty place long desired,³¹² in the presence of the people. And who³¹³ formerly as a grain hath received mortification in falling to the earth : thereafter becoming pregnant with numerous miracles of fruit : at last on this day with an open womb spreadeth abroad, and in the company of holy confessors previously enrolled by apostolic authority : hath been revealed with meet veneration.

Presulis Osmundi. Sal-152:374v; 1531-S:80v.³¹⁴

1. Resp. I.

A Ith Osmund *re- joic- ing, let us
 now his me- mo-ry be voic- ing, Who, just and

On the Feast of Saint Osmund.

ju- di- cious, humble, so-ber, nev- er vi- cious. †By
 love's full me- rit to joy of light is gone in
 spi- rit. ✂. He by his la-bours increased the five
 ta-lents which he had been giv- en. †By love's full me- rit.

Lesson ij.

WE attend at the holy festivity of the translation : and yet reverencing the Saint newly arising in the world, we seize upon the word nativity. But to what object doth this confounding of things refer ? What is meant by such an open abuse of names in various matters ? Again if a ruler of the Jews appeared astonished that a man be born when he is old : by what faith should we think to believe him born from the womb and also born again by the font to be born <yet> again after death ? Truly if we

shall declare the properties of natural progeny to run about in this way : we think it easy to believe the mystery of the long expected nativity now to be with us. Let us therefore undertake diligently to dissect this parable : and in the meantime, seeing that on the present day, with the relics of the gracious man having been brought up to the glorious casket in which he resteth : let us unite together as if in dances of a new birth. Let it delight, I pray, let it delight for festal songs³¹⁵ to be diligently intermingled with

instruments of divine praise.

Ecce sacerdotem cujus prudentia. Sal-153:374v; 1531-S:80v.³¹⁶

2. Resp.
II.



Al- lowed Priest * be- hold him, wis-

[81r.]

dom and judgement en-fold him. †All gloom dispel-

ling, brighten- ing, heightening here Christ's

dwel- ling. ⁊. His life God-pleas- ing, his rule

the people's good increasing. †All gloom.

Lesson iij.

AS therefore we suppose the beginning <to be> from the origin of whatsoever generation : it behooveth that after we have understood the mother of this fruitful³¹⁷ sprout <to be> the holy Church, in whose bowels the most devoted prelate hath been laid to rest : we should likewise believe God, who

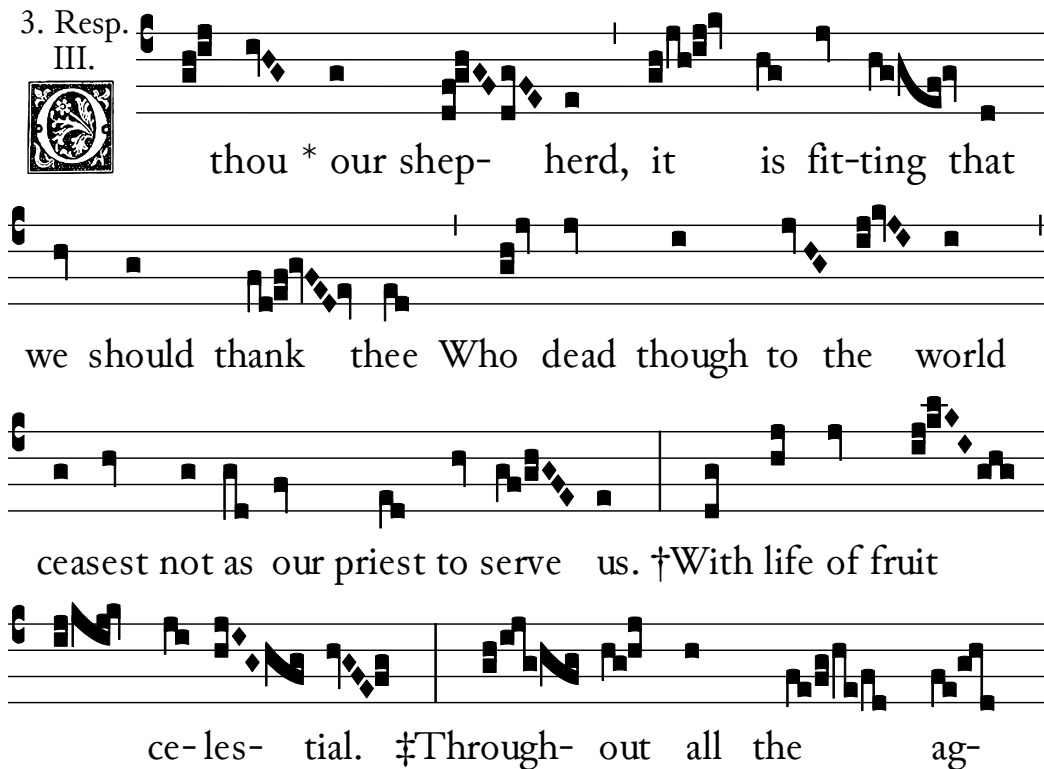
alone according to the Apostle administheth the seed, to be the Father of such extraordinary bur-geoning. Of whose boundless goodness, whereby <he> hath then enriched heaven with the new spirit of the most blessed father united to those above, wanting also to make fruit from a grain mortified the in

earth : the sower went out to sow his seed scattering in the good earth this seed of great fruitfulness, the body evidently of the most holy man abundant with miracles. Concerning which seed, the speech of the Prophet may not underservedly have been supposed to be : when in the Psalms he described the man fearing the Lord. Blessed is the man, he saith, that feareth the Lord : he shall delight exceedingly in his command-

ments. His seed shall be mighty upon earth. Certainly this seed was mighty : when hidden inside the ground it was enveloped in the receptacle of the mother. Mighty, I say, towards throwing down demons : mighty at driving away diseases : mighty even by his prayer and with our merits, no matter what degree : to make the grace of God abound in us.

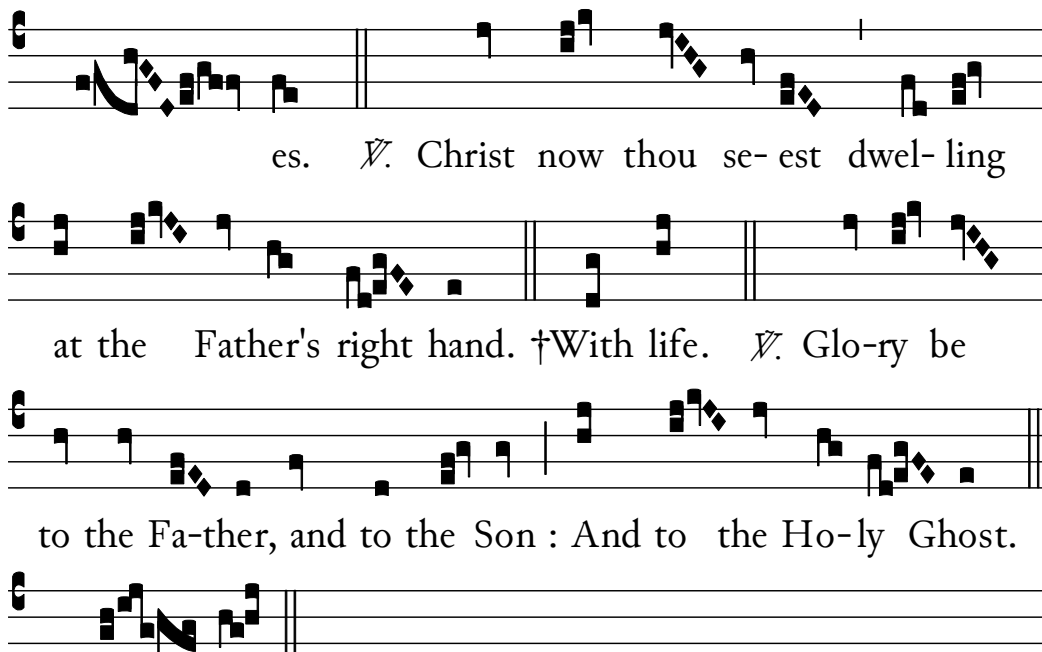
O presul noster. Sal-152:374v; 1531-S:81r.

3. Resp.
III.



Q thou * our shep- herd, it is fit-ting that
we should thank thee Who dead though to the world
ceasest not as our priest to serve us. †With life of fruit
ce-les- tial. ‡Through- out all the ag-

On the Feast of Saint Osmund.

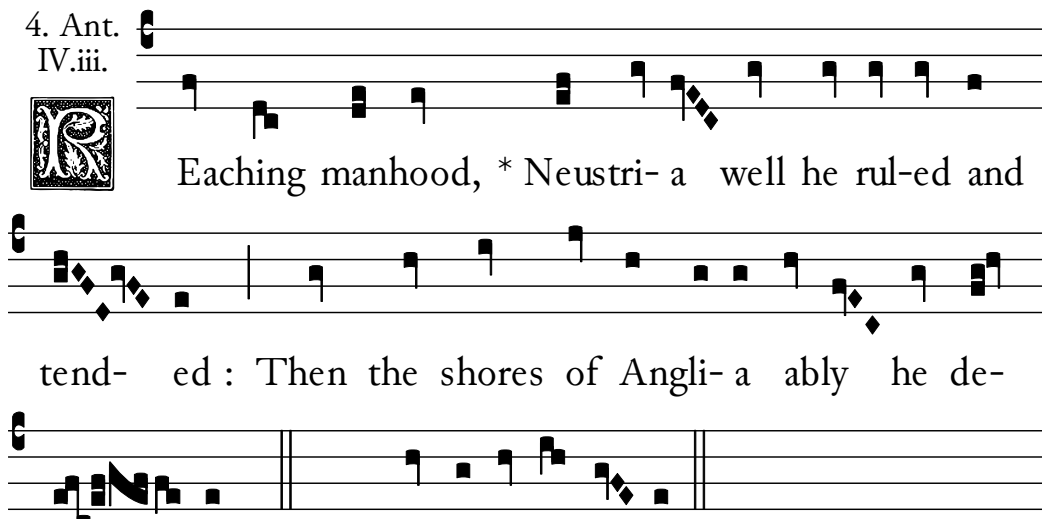


es. *℥*. Christ now thou se- est dwel- ling
 at the Father's right hand. †With life. *℥*. Glo-ry be
 to the Fa-ther, and to the Son : And to the Ho-ly Ghost.
 ‡Through- out.

¶ *In the ij. Nocturn.*

Vir effectus. Sal-152:375r; 1531-S:81r.³¹⁸

4. Ant.
IV.iii.

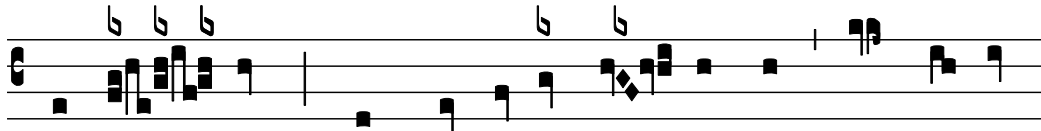
Eaching manhood, * Neustri- a well he rul-ed and
 tend- ed : Then the shores of Angli- a ably he de-
 fend- ed. *Ps.* When I called. (*iv.*) [18].

Utrobique regia. Sal-152:375r; 1531-S:81r.³¹⁹

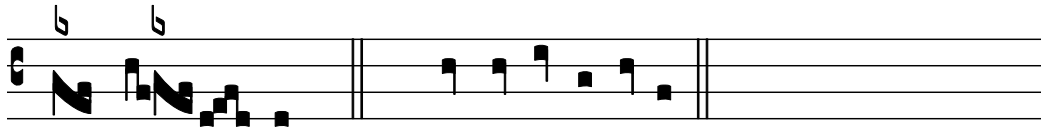
5. Ant.
V.i.



Ither kingdom's * might he spread, right and pow'r



expand- ed : Broad re-nuwal gent- ly bred, peaceful, e-



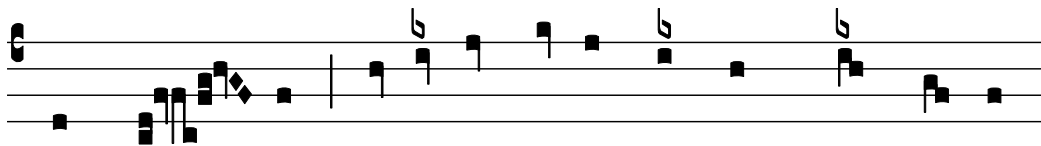
ven-hand- ded. *Ps.* Give ear, O Lord. (*v.*) [19].

Sed et domus Domini. Sal-152:375r; 1531-S:81r.³²⁰

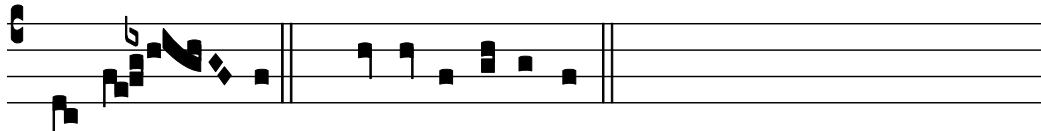
6. Ant.
VI.



Et was he * most zea-lous for God's true house



and tem- ple : Freely did he gifts outpour, great was his



ex-am- ple. *Ps.* O Lord our Lord. (*viiij.*) [23].

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

Lesson iiij.

W ishest thou, O most faithful,
that we should expand³²¹ fully


upon other such wonderful secrets of
propogation ? Hitherto thou hast

learned that the holy church of Sarum³²² was made fertile with the body of the illustrious Bishop Osmund as if with virile seed. To be sure because it is³²³ in accord with the rules of nature : not soon after the seed having been received, but after much developing, the offspring groweth up into perfection : thus with a succession of miraculous signs the merit of the blessed man began to become more known from day to day in the minds of the faithful. And as the seminal matter by frequent alteration of itself as the courses of the days go by, now milky, afterwards

bloody : at length in the form of fleshy mass, and finally, as the vital spirit filleth it, it is seen to take on the outlines of a proper figure : so in like manner, to make grow little by little his own Saint, so in like manner the Lord sustained the increase of thy saint little by little, and with him having not yet having been lifted from the heart of the earth, and with the multitude of people flocking together with the almost daily novelty of the signs, the mother's womb, in which he had rested for so long a time, determined to conceive more abundantly.³²⁴

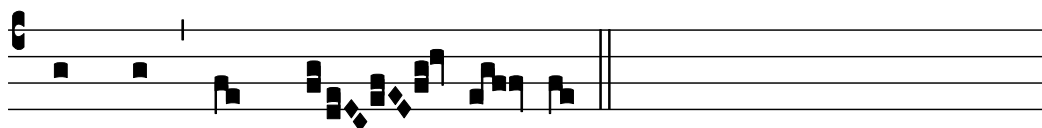
*Proposito plebi. Sal-152:375r; 1531-S:81r.*³²⁵

4. Resp.
IV.



Et o- ver * the peo- ple, he rul-ed with
great strength and vir- tue. †The ho-
ly hand of the Lord sup- port-

On the Feast of Saint Osmund.

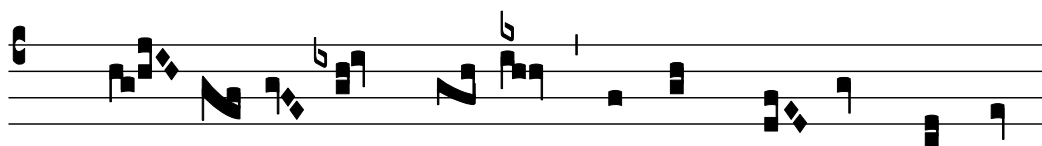


ing him, came to his aid.

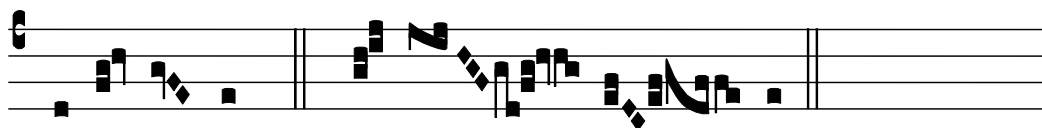
[*In Paschaltide.*]³²⁶



Alle-lu-ya, al-le- lu- ya.



∞. An- ointed like Da- vid, he was priest in the man-



ner of Aa-ron. †The ho- ly hand.

Lesson v.

Now having understood the fruitfulness of the mother : it still remaineth that we should adapt the higher order of nature to our purpose. Then indeed the holy church of Sarum hath been seen to be favoured with so much milky curds : when the blessed Mother of God, whose spotless virginity hath the likeness of sweet milk : hath been constituted sole patroness of the church itself. But where indeed by the merits of her priest, upon whom it was incumbent by sacrificing the

flesh and blood of Christ to wipe away the sins of the people, the Most High did not cease to bestow upon the weak the blessings of health : then after the worthy veneration of the most resplendent Mother of God, indeed and likewise the body of the glorious bishop began to be visited with affection by countless devout people. Thus indeed was it brought about that the blessed Virgin, whose inestimable purity cannot be grasped by human contemplations : as a worthy reward transferred the private

devotion of the people towards the
carnal mass of her servant Osmund

left behind in the earth.

In regum quondam. Sal-153:375v; 1531-S:81r.³²⁷

5. Resp.
V.



Nce in the pre- sence * of rul-ers be- ing ex-
alt- ed. †Now he re-joic-
eth to gain a chap-let immor- tal.

∇. God's service pre-fer-ring o-ver the rule of a kingdom.

†Now.

Lesson vj.

When at length the continual
abundance of signs grew into
such magnitude that the long es-
tablished and extensive virtue of the
[81v.] holy man could no longer be con-
cealed : the apostolic seat commenced
once more and again to be consulted.

But alas as a result of both the
ignorance and neglect over so many
years of the many who had been
responsible, this³²⁸ business, though
sufficiently clearly drawn up, was
dismissed as unfinished : so that it
was often compelled to begin again

from the head and to make progress oblivious of customary times. Finally after that, as a result of the whole examination of the testimonies of the higher life and the miracles, and the increase of the bishop in renown from day to day, nothing was seen to be wanting of the materials or forms by which so much weight of the thing was examined : in these most recent days, indeed in the year of grace four hundred and fifty six beyond one thousand, Pope Calixtus the Third of

happy recollection lawfully promulgated the decree of canonization henceforth to be the day before the Nones of December. Indeed we believe that this happened on that day more by divine providence than by chance, so that the same day which saw Osmund made safe in heaven, with the burden of his flesh set aside after the rolling past of many years, became the first day that the Church judging him judged him to be worshipped on earth as a saint.

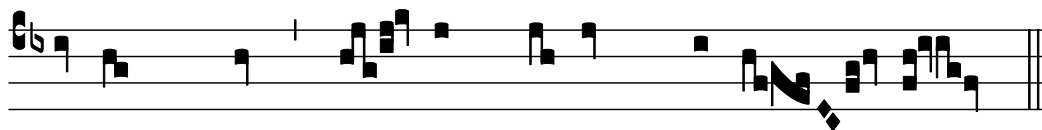
Confessor Christi felix. Sal-152:375v; 1531-S:81v.³²⁹

6. Resp.
VI.

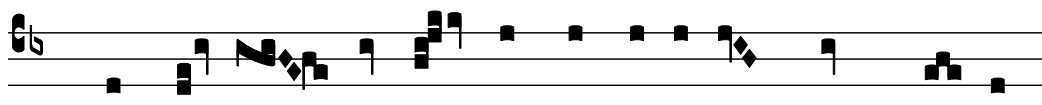


blest * Confes-sor of Christ, attend for our
 bles- sing Thy servants de-vot- ed, who have thy
 due prais-es pro-mot- ed. †Gain us full pardon,
 and re-lease from sin's heavy bur-den. ‡Humbly we

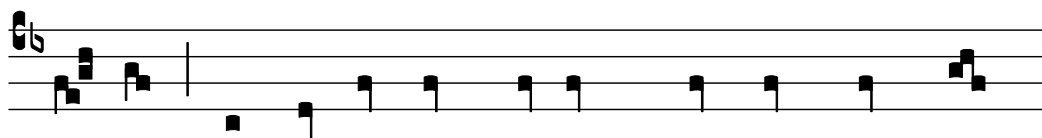
On the Feast of Saint Osmund.



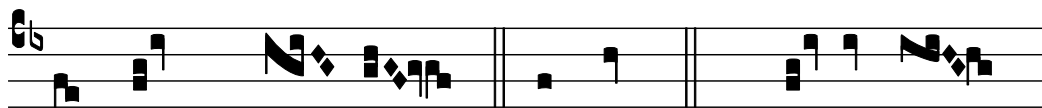
be-seech thee, pro- cure heaven's clemen- cy.



∞. O glo-rious a-dornment of ci-ty and world, fa-ther



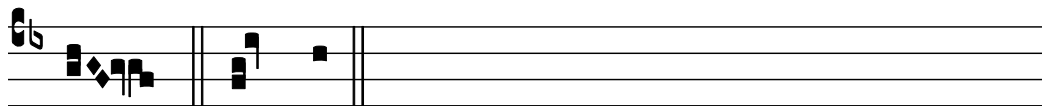
Osmund! In tender love re-ceive the groans of thy



suppliants who grieve. †Gain us. ∞. Glo-ry be



to the Fa-ther and to the Son: and to the Ho-ly

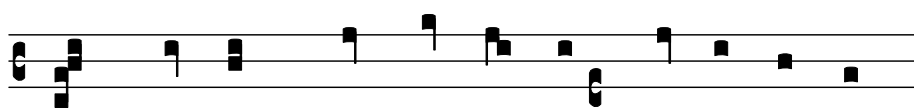


Ghost. ‡Humbly.

¶ *In the iij. Nocturn.*

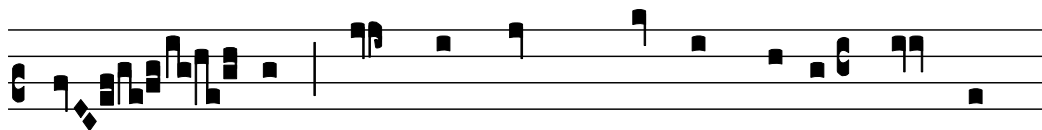
Comes factus Sagie. Sal-152:375v; 1531-S:81v.

7. Ant.
VII.i.

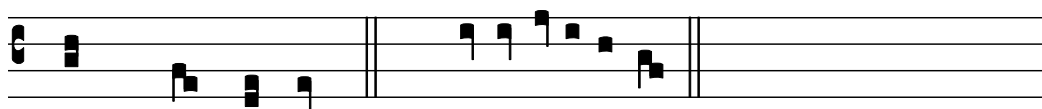


Ade the Count * of Norman Séez, heir of his dead

On the Feast of Saint Osmund.



fa- ther : All his goods he gave away to the



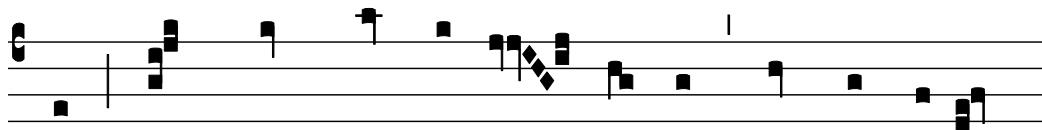
Church, his mother. *Ps.* Lord, who shall dwell. (*xiiij.*) [29].

Postremo Dorsetie. Sal-152:375v; 1531-S:81v.³³⁰

8. Ant.
VIII.i.



F-terward, of Dor-setshire * earldom he was giv-



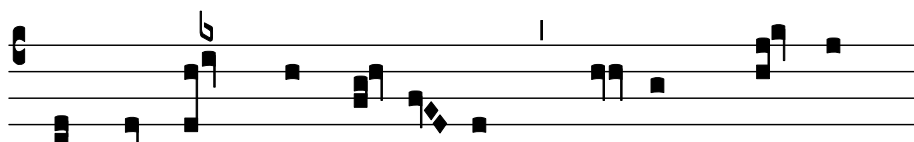
en, Soon from worldly life did tire, to the mitre



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

Jam celestem obtinens. Sal-152:375v; 1531-S:81v.³³¹

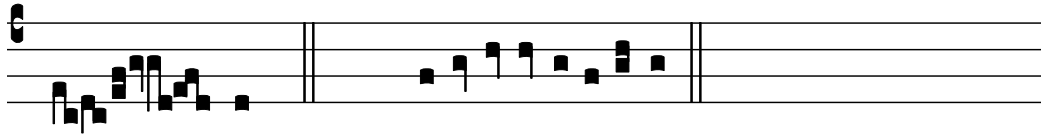
9. Ant.
I.i.



Ow a heavenly * o-ver-seer, shepherd, by God's



fa- vour : Do thou gain thy servants here life to last for



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

℣. The just shall flourish. [914].

Lesson vij.

Therefore with the approaching Kalends of January thereupon having established the limit for the holy works to be completed : the aforementioned Roman pontiff, whom before this advanced age and crippling weakness caused to be bent over in remarkable fashion, on the special day of celebration, as is dutifully believed, became suddenly well by the intervention of Osmund in such a manner that to the amazement of everyone who had

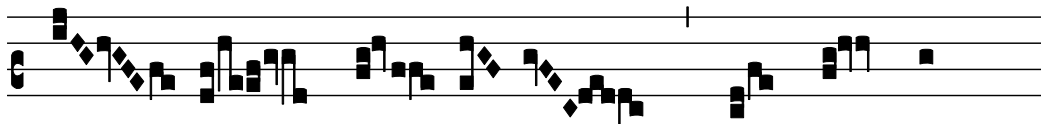
experience of his persistant weakness he now, strengthened in mind and body, in person solemnly carried out the divine offices and all the other necessary things. But why should we have touched upon so many things ? It is sufficient to boldly declare this in particular in his praise, begging the pardon of all the rest of the saints, that there is not easily found anyone on behalf of whom God ensured the care of the people incessantly for so many hundreds of years.³³²

Ante Deum magnas virtutes. Sal-152:376r; 1531-S:81v.³³³

7 Resp.
VII.

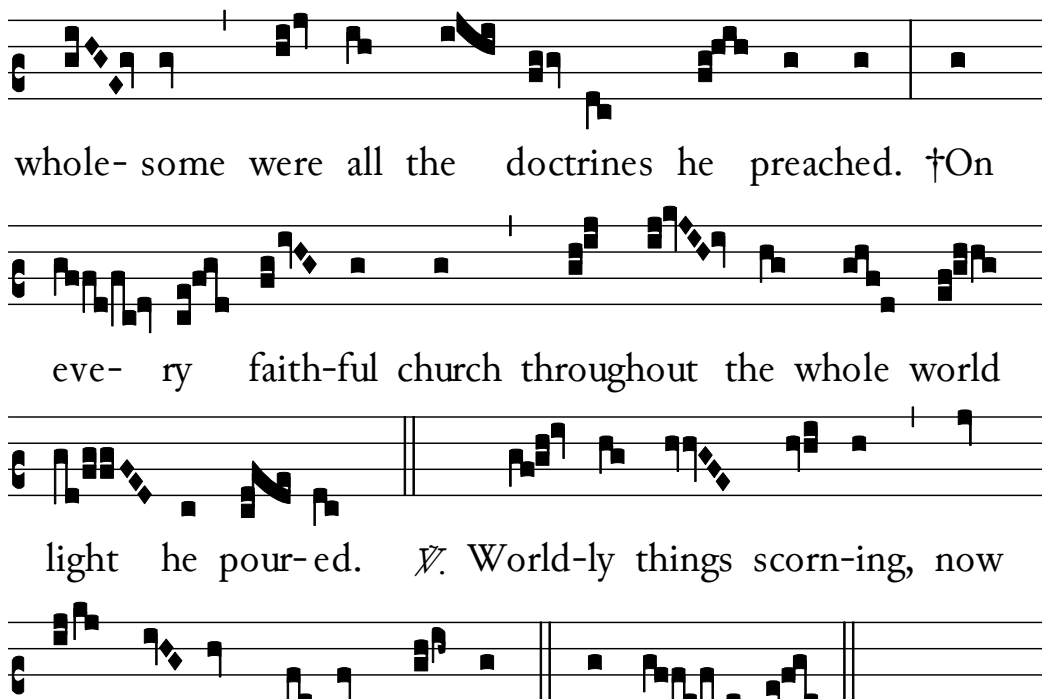


N God's pre- sence, * Osmund, the Saint, great



vir- tues ef- fect-ed, Healthful and

On the Feast of Saint Osmund.



whole- some were all the doctrines he preached. †On
eve- ry faith-ful church throughout the whole world
light he pour-ed. ✂ World-ly things scorn-ing, now
heav'nly rule he hath gain-ed. †On eve- ry.

Lesson viij.

MEanwhile the oft-mentioned holy church of Sarum just as a pregnant mother near to birth : affected with great pains and pressures, and likewise wearied with desire that the burden be made manifest to the pious people : anticipating today's office of festivity, redoubling that Jeremian prophecy continually proclaimed : My bowels are in pain, my bowels are in pain : as if, complaining with a clear voice, it had said, Is it not enough for me alone, anxious and sorrowful, to have contained this noble burden secretly within <my>

bowels, giving birth after³³⁴ more than three hundred years ? See the other brides of the kingdom, how quickly their pledges were spread abroad : see ye them, I say, see ye even me. I preceded some of them in bearing : but I have been preceded by them in giving birth. Which the renowned man Richard Beauchamp³³⁵ certainly understanding, who at that time performed the duties of high priest of the same church, the dean and also the most able brethren canons of the place having been added to him, in the manner of a most

vigilant midwife not so much watched discreetly as hastened the time of giving birth. Whose excessive devotion and diligence were so exerted, that within the same year of holy canonization on the seventeenth of the Kalends of the sixth msonth his

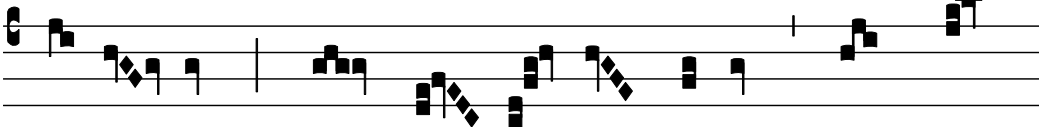
translation was solemnly completed. At which festival accordingly copious nobles of all England were present, prelates and also the chiefs of the kingdom, with an astonishing multitude of the lesser common people.

Infirmos curat. Sal-152:376r; 1531-S:81v.³³⁶

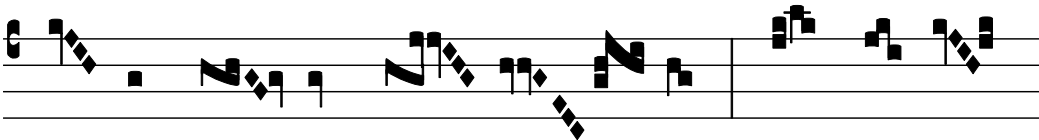
8. Resp.
VIII.



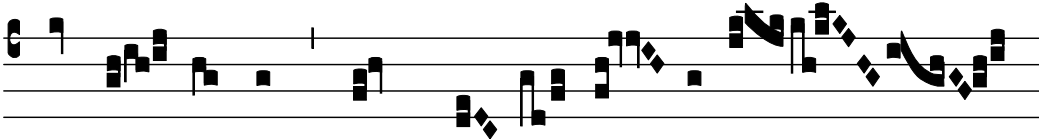
D E heals those with sores, * the sick, the lame, and



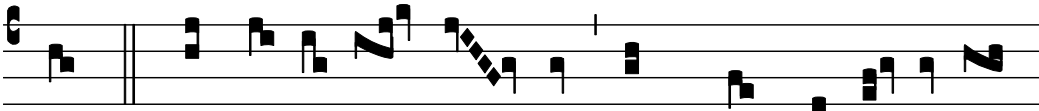
the ail- ing : Blind men to sight restores, some good



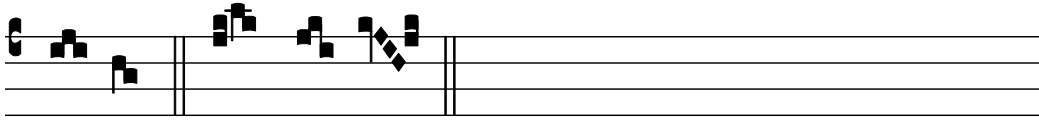
for all sor- rows a- vail- ing. †On this Saint



the Lord be-stows pow'r from ills to de-liv-



er. ✕. Of fe-ver and birth-woes and plague a ve-ry re-



liev- er. †On this Saint.

Lesson ix.

[82r.]

THis therefore, most beloved brethren, is a day ye await with joy : a day of exultation, the ending of <our> sorrows, the beginning of our consolation. For and in fact on this day, with the earth being opened, the flesh of the Confessor was brought forward : this day we rejoice in Osmund as if coming forth again into the world : this day we celebrate the capsule of his relics as if brought forth with devout steps into a new cradle. Finally, O venerable Bishop, let us speak directly concening thy holiness : most tardily let us now with such words suitably conclude the office of thy celebration this day : nothing more usefully satisfieth the decree than that with devout praises we exalt the almighty power of God admired in thy laudable life and honoured in thy miraculous deeds. For by His grace thou wast called from a frail shadow and worldly pomp

to <be> the chosen of priests : by His holy virtue thou hast been useful with works, by His most illustrious power thou hast shone forth with signs after death.³³⁷ Lo ! therefore now, O great priest, acknowledge this prerogative of thy virtue : and for the rest, in the manner of the weeping Rachel, ceasing never to be comforted for her children : cease thou never to implore for them asking for favours to be bestowed. Be thou henceforth, therefore, we humbly beseech thee, for the people and for that city a constant interventor, lettest thou maintain peace, lettest thou cure the feeble, lettest thou cleanse the blemishes of <those> accused of wickedness, so that finally transported with thee into blessed rest we may pleasantly taste the fruit of this thy celebrated temporal translation in the banquet of the eternal Father.

9. *R.* Soldier and father. *as above at Vespers.* {851}.

V. Pray for us, O blessed Osmund.

R. That we may be made worthy. *etc.* 391.

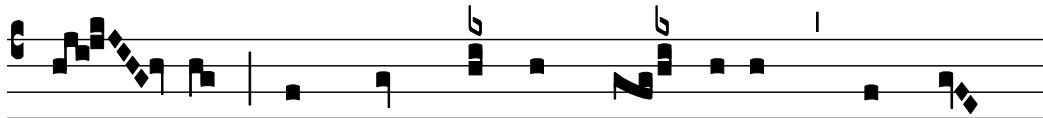
At Lauds.

Hic Osmundus. Sal-152:376v; 1531-S:82r.

1. Ant.
I.v.



His Saint Osmund * fled the crown and the ho-nour



roy- al For the Church's great renown, to God's



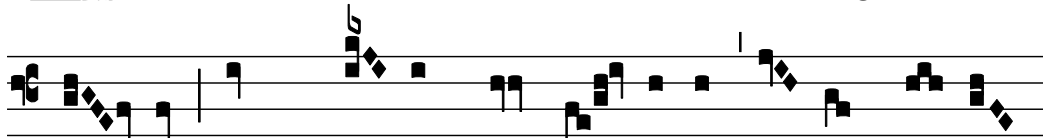
temple loy- al. *Ps.* The Lord hath reigned. (*xcij.*) [52].

Sanctus ille stabilis. Sal-1532:376v; 1531-S:82r.³³⁸

2. Ant.
II.i.



His true Saint * of con-stancy in the good con-



fes- sion Finds the crown of glo- ry high as his due pos-



ses- sion. *Ps.* Sing joyfully. (*xcix.*) [53].

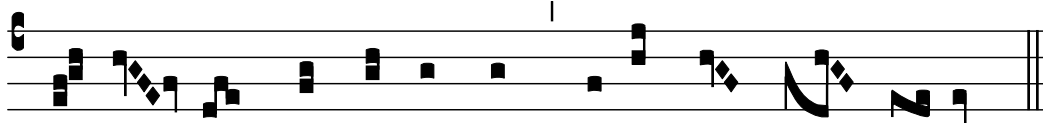
On the Feast of Saint Osmund.

Ob decus ecclesie. Sal-152:376v; 1531-S:82r.

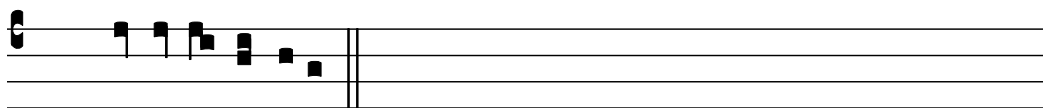
3. Ant.
III.ii.



Hurchly beauty * to re-store, ma-ny a vi-gil mak-ing,



God a- lone he thirsted for, mortal flesh for- sak- ing.



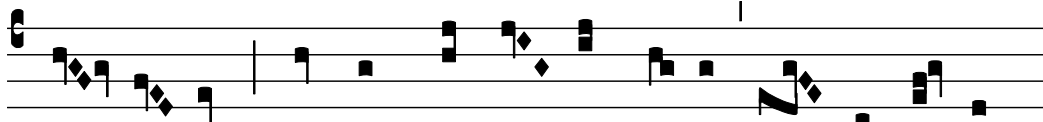
Ps. O God, my God. (*lxij.* & *lxvj.*) [54].

Benedicta Neustria. Sal-152:376v; 1531-S:82r.³³⁹

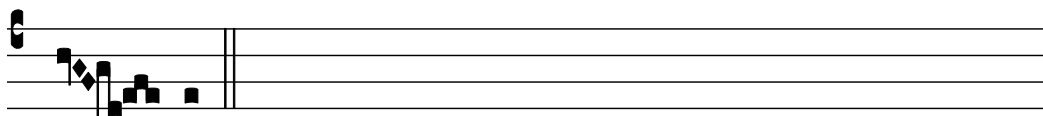
4. Ant.
IV.i.



Lest the land of Neustri- a * such a gift

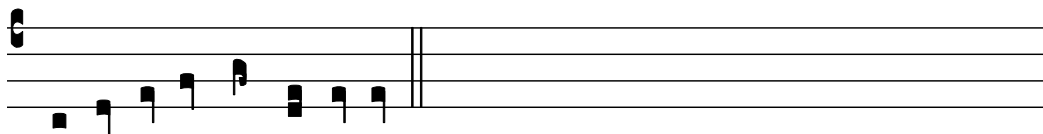


be- stow-ing! O how happy Angli- a, such a Pa-tron



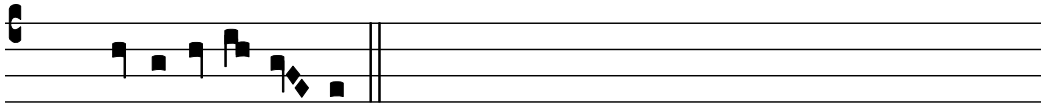
know- ing!

[*In Paschaltide.*]³⁴⁰



Alle-lu-ya, al-le-lu-ya.

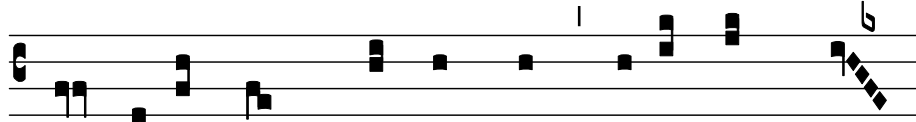
On the Feast of Saint Osmund.



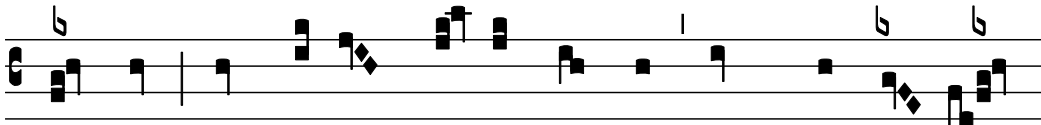
Ps. O all ye works. (*Daniel iij.*) [55].

Qui cum sanctis omnibus. Sal-152:376v; 1531-S:82r.³⁴¹

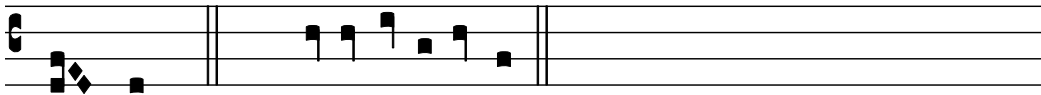
5. Ant.
V.i.



Ow, O Osmund, * reigning high, by all saints sur-



rounded, Pour for us who to thee cry, prayers to God un-



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

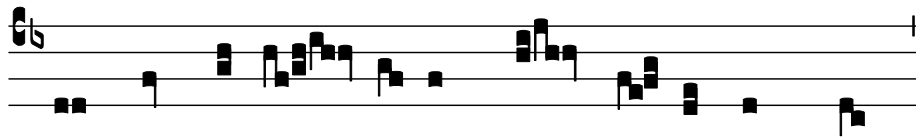
Chapter. Behold the high priest. *as above.* {851}.

Hymn. Jesu ! the World's Redeemer, hear. *in the Common.*³⁴² [921.]

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

Prudentem servum te constat. Sal-152:377r; 1531-S:82r.³⁴³

Ant.
VI.

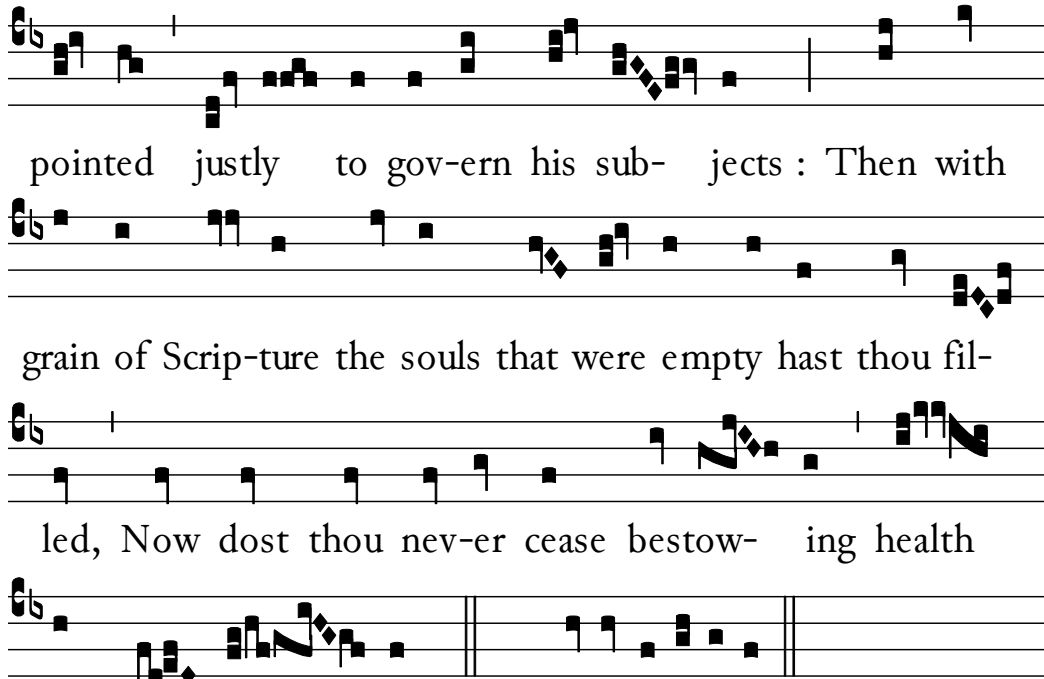


Od hath estab- lished * and con-firmed thee



his wise and faithful ser- vant Whom he had ap-

On the Feast of Saint Osmund.



pointed justly to gov-ern his sub- jects : Then with
grain of Scrip-ture the souls that were empty hast thou fil-
led, Now dost thou nev-er cease bestow- ing health
on the whole man. *Ps.* Blessed be the Lord. 66*.

Prayer. O God, whose miracles of old. {854}.

¶ *At j.*

Ant. This Saint Osmund. *j. of Lauds.* {871}.

¶ *At iij.*

Ant. This true Saint. *ij. of Lauds.* {872}.

Chapter. Behold the high priest. *as above.* {851}.

All the rest from the Common of One Confessor. [933].

¶ *At vj.*

Ant. Churchly beauty³⁴⁴ to restore. *ijj. of Lauds.* {872}.

Chapter. (*Ecclesiasticus l. [6.]*)

HE shone in his days as the morning star in the midst of a cloud, and the moon at the full. And as the sun when it shineth, so did he

shine in the temple of God.

¶ *At ix.*

Ant. Now, O Osmund. *v. of Lauds.* {873}.

Chapter. (*Ecclesiasticus* l. [23.])

HE repeated his prayer, willing to show the power of God who hath done with us according to his mercy.

¶ *At Second Vespers.*

Ant. This Saint Osmund. *j. of Lauds.* {871}.

Ferial Psalms.

Chapter. Behold the high priest. *as above.* {851}.

℟. O blest Confessor. *as above, vj.* {865}.

Hymn. Jesu ! the World's Redeemer, hear. *in the Common.* [922].

℣. The just shall blossom. [819].

Salve celeberrime pater. Sal-152:377r; 1531-S:82r.

Ant.
I.v.

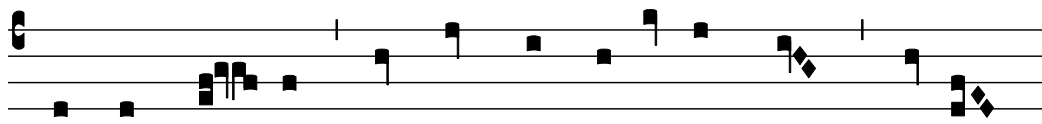


Ail, * O Osmund, glo- ri-fied, thou of cle-rics

fa- ther, Of con- fessors light and guide, ho- ly

saint and brother ! Ba- nish by thy heartfelt prayers sins by

On the Feast of Saint Osmund.



us commit- ted, Be thou mindful of our cares who in




heav'n art seat- ed. *Ps.* My soul doth magnify.

55*

Prayer as above. {854}.


¶ *At the Commemoration of Saint Osmund.*³⁴⁵

Lesson j.

 Et it be pleasing to us as we commemorate with attentive devotion the merits of the most blessed confessor Osmund : to contemplate in order the pattern of such holiness, so that with the Lord assenting it may be equally pleasing to imitate his character and his life according to our powers. We place before thee, therefore, in the auspiciousness of our Osmund, a prince of the most noble inborn nature of youth, a happy and unimpeded pathway leading thee through thy youth. Listen therefore willingly with him to

the precepts of the fathers, be free from idleness, flee immodesty : and so always clothe thyself boldly in thy strength in the fear of the Lord. And when thou hast grown up into a man and thy fate shall perchance enrol thee in a military company : have this master of the soldiers, patron of just battle, under whom thou shalt learn that to be a soldier is not a sin of itself, when with regular habit thou renderest thy religion to God, fidelity to thy prince, and protection to thy country, with a willing mind.

Lesson ij.

[82v.]  E have now received instruction in military things from the example of such a great father : let us next hear what he hath taught³⁴⁶ the man of God. Thy people have appointed thee either a judge or an assessor : be thou as one of them, be thou not exalted, be thou not arrogant, be thou not harassing lessers, that thou judge alike the great and the small, be unwilling to be a

favourer of persons. Moreover this saint hath already merited to be honoured daily by the common people by right of birth with royal blood and prerogative of secular polity at the side of the prince, yet³⁴⁷ he did not avert his ear of pity from the tearful pleadings of orphans and widows.³⁴⁸ But thou, [O Lord, have mercy upon us].³⁴⁹

Lesson iij.

What recall we of his priesthood ?
what acts of mercy, what endowments of churches and clerics : in short what casting out of all temporal things do we commend ? These are wonderful signs of his holiness.³⁵⁰
Wherefore in summarizing the events of the whole life of so great a confessor : we clearly recognize that at all times the Lord led him through the right ways, and gave him the knowledge of holy things, by which he might most worthily merit the kingdom of God. At last, when

working with continual multiplying of talents in the vineyard of the Lord, the most faithful servant, having been approved : being commanded to enter into the joy of his Lord, surrendered to heaven his spirit : to earth his glorious body, unfailing and most expeditious in healing all human feebleness with miracles. Beseeching with the same, who was constantly confessing to the Lord Jesus Christ, who with the Father and the Holy Ghost liveth King and Priest for ever, amen.

At Vespers.

Paster pius ad gregis. 1531-S:82v.

Ant. The shepherd good, * for his dear flocks' delight,

Grants balm of life to the sick by his might :

Limbs that are broken by his aid he sets right,

And shews the blind the restoring of sight :

The joyful mother in her son takes delight,

And as a lily blossoms by birth so bright.

Ps. My soul doth magnify. [419].



God, who didst recall blessed
Osmund thy bishop from the
ranks of this world to those of heaven :
grant to us, that having cast aside

Prayer.

earthly desires, we may lay hold of the
good things of heaven. Through our
Lord.

¶ *At Matins.*

Bone Jesu Osmundi. 1531-S:82v.

Ant. Goodly Jesu, for Osmund's merits strong,

Do thou cleanse us of every worldly wrong :

Grant the flock which doth to thyself belong,

Free from sin's stain to live, thy spotless throng.


Ps. Blessed be the Lord. [64].

[*Within the Octave of Saint Osmund.*]

¶ *Second Day.*


Lessons of the miracles of the glorious Confessor, and let them be read during the Octave when it is free of a Feast with Ruling of the Choir, as the Feast of Margaret, Virgin, and the Feast of Mary Magdalene, which are with Ruling of the Choir.

Lesson j.

fter the renowned bishop Osmund of the Church of Sarum, having run the course of the present life, had aspired most devoutly to the prize of the heavenly homeland : with innumerable miraculous signs soon being shewn through his intercessions, by no means for long did it escape the notice of men on earth how great³⁵¹ the Almighty made him in heaven. For if of all manner of maladies over which he prevailed : if of the mad and unsound of mind out of which very many were cured by him : if of the

lame and the blind, if finally those submerged by a wave or suffered various other misfortunes of life and at the place of his burial were restored to their former health, were we to tell of each, more easily would the time flee than the quantity. Having therefore much, indeed much more to be said of this celebration than the offices will allow : let us, according to ecclesiastical custom, place in the hearing of the faithful only a few of these wonders which the Lord hath made and hath shewn unto us.

Lesson ij.

Here was in the old town³⁵² a certain woman named Agatha : who, while she was diligently nourishing her little infant with the care of maternal duty, suddenly found that there was no milk in her breasts for feeding. And seeing that the woman, pressed by the burden of

humble circumstances, was not able to hire a nurse or otherwise to procure nourishment, she was compelled to feed her child for seven days with liquid of beer, the drink of her country. Seeing at length that the boy was failing from the useless food, and also despairing in his health :

remembering the merits of the prelate Osmund, she hastened boldly to his sepulchre : and there she dolefully implored divine assistance with this plaintive voice, O Lord God, which hast formed a boy in my womb and hast granted unto him that he should see this light of day : for the love of Bishop Osmund, grant unto me favourable aid for him, lest he perish.


Having immediately added the Lord's Prayer, with it scarcely completed, her breasts swelled in a truly wonderful manner and overflowed with abundant milk : so that, rejoicing as a happy mother, and giving thanks to God and the blessed Confessor, with the prayer granted, she returned [83r.] home with joy.

Lesson iij.

Fordan, a cleric, was for a long time afflicted with a disease both troublesome and disfiguring : so that his lips were contracted almost to one ear, and indeed³⁵³ he had almost entirely lost the ability to speak or to eat or chew. Now he, when he was not able to be helped by any skill of physicians : at length persevering with prayers at the sepulchre of the blessed man : with there being a certain

rottenness which was seen to grow on the other jaw in a new and as yet unseen manner, it was at once released in the same place. Which being done, all the beauty and condition of <his> face is restored : the correct expression of speech is imparted, and means of eating freely granted. But thou, O Lord, [have mercy upon us].³⁵⁴

Lesson j.

 certain feeble man, whom inveterate paralysis had caused to be bent over long since : having come from afar to the imperial town in the course of wandering beggary, with hospitality having been denied, was compelled by imminent starvation to betake himself to the beggars' gate, and there to beg

with others for the necessaries of his sustenance. This feeble man of which we have spoken felt such numbness in his limbs that it took away all life and sense : so that when they were applied to fire neither felt they the power³⁵⁵ of heat, nor when pierced with iron did they issue any blood nor shewed any mark of injury.

At length some of the inhabitants of that city, of praiseworthy piety, having compassion on his evident³⁵⁶ feebleness : at the place in which from habit he sat to entreat alms : lest he should be harmed by dogs or

other beasts, not being strong to defend himself : made a sort of enclosure from a fence of sticks. But thou, O Lord, [have mercy upon us].³⁵⁷

Lesson ij.

THat man, after waiting two years near that same place, having testified with a loud voice that Osmund the Bishop had appeared to him in a vision, made known to many people instructions that in order to recover <his> health he should be conveyed to tomb of the same. And granted that some might at first deride the man as if it were an empty dream : yet afterwards they were compelled to believe by the results of what followed. <His request> therefore having at last been obtained, borne along in a certain man's carriage,³⁵⁸ he was supported hence by the hands and arms of <other> men (in that he was unable to stand

or to walk, being incapable to do so on his own) until he reached the sepulchre of the blessed man. Resting therefore on the stone and having trust in the Lord : he devoutly passed the following night in that very place, both in vigils and in prayers. Now with the morning being come, the invalid arose, no longer unsound, but most fully restored to health : who in a moment miraculously stood up by himself at the tomb, and, consequently sound,³⁵⁹ in praise of God, with many attending, advancing to the altar, proclaimed God himself wonderful through his saints in his healing.

Lesson iij.

THere was in the same city a certain woman named Alicia : who suffered for three years with the misfortune of blindness. This one had visited many places of the saints with devout steps, always remaining

in the same condition : as she went forth so she returned. God therefore, wishing to show that the woman had within herself what she sought without : made it come into her mind to come to the tomb of Osmund³⁶⁰ to

offer prayers. Which when she had done : she soon thereupon miraculously received <her> longed for sight.

But thou, O Lord, have mercy [upon us].³⁶¹

¶ *Sunday within the Octave.*³⁶²

Lesson j.

Henry, at first Dean of Sarum, afterwards Bishop of Bayeux,³⁶³ had in his house a certain servant miserably burdened³⁶⁴ with a rupture of the intestines which hung down to the scrotum. Such was the discomfort of this plight in the man that besides the protrusion in an unfor-

tunate place, on account of which he was unable to walk : likewise he dreaded from day to day that the thin skin which contained the heavy guts would rupture. What more ? The severity of the affliction was noticed by many : but the way of curing it was new and unheard of.

Lesson ij.

With the man coming into the temple of the Lord, and laying down at the tomb of the glorious confessor : after the vigils of one night the intestines returned into their place, and the affliction completely disappeared from him. A wonderful thing. With the prayer of

the man ascending to thee, O Lord : by the merits of blessed Osmund the entrails also rise, <and> every break and rupture is made firm. His prayer, one saith, ascendeth up to thee : and thy mercy descendeth upon him. But thou, O Lord, [have mercy upon us].³⁶⁵

[83v.]

Lesson iij.

However in that we have recounted concerning many who were sick to the point of death, let us turn to discourses of death <returning> to life : Out of the mouth of infants and of sucklings which having been drowned in water a great number were revived by the

merits of Osmund³⁶⁶ : let us direct our praise to the increase of <his> renown. While the body of the aforementioned bishop as yet reposed in the old town : a young girl there, making her way alone by a certain well : accidentally fell in. But thou.

Lesson iiij.

AT length, when this was discovered, and she was lifted up from the deep, she was considered by the judgement of those standing by not just frigid but truly rigid and lifeless according to the law of death. This indication appeared to be confirmed, seeing that she was later wrapped in warm garments, and was often turned to the fire and rubbed³⁶⁷ variously from the hour of none until vespers, and yet remained in the same

condition : and there was in her neither voice nor sense. For already at that time many thought only of obsequies : and yet the parents and the nurse of the same offspring, on whose carelessness would be ascribed such a pitiable calamity, after all extremes had been tried in vain : finally redoubled <their> prayers to the most blessed confessor with much supplication and tears. But thou.

Lesson v.

IN a wonderful way, when in middle of the night the office of matins first sounded in the cathedral church : to the enormous consolation of <those> standing by, the child herself was seen to stir a little. But

alas, she soon relapsed into the former death (whether a trance, I cannot say) : nevertheless it gave cause to the parents³⁶⁸ for persistence : as their joy had been brief.

Lesson vj.

With the dawn therefore beginning to glow, they bore to the church her body that appeared to be utterly dead : and meanwhile at the sepulchre of the most blessed prelate himself, assembled above the tomb slab, they returned at once to earnestness of prayers. And behold, soon the little girl, opening <her> eyes : with cheerful face, extending <her> hand towards <her> nurse, was

plainly seen by all to smile. From that day, gradually recovering completely, she lived happily for many years. Who then, except the unbelieving, should not marvel at this most mighty miracle, that at the touch of cold marble life was able to return : rather than by the heat of natural fire ? But we believe all this to have been done for no other reason : except to shew forth the works of

God who wisheth to magnify his | saint.

¶ *When the Feast of Saint Osmund shall fall on a Saturday : then on the following Sunday let these six Lessons be read as above in threes : and let middle Lessons be made of Saint Kenelm, King and Martyr. And when the Sunday is free from a Feast : then let the six Lessons be read as above with the Exposition of the Gospel, A man going into a far country. [914]. or the Gospel, Watch, because ye know not. [939]. And let them be read alternately by turns.*

¶ *The Sixth Day.*

First Lesson.

When the Church of Sarum with its ministers was transported from the confined fort of Caesar Augustus : to the spacious amenities of the plain : so it pleased God that the body of the glorious confessor Osmund be transported, which had rested in the higher place with brilliant miracles an hundred and twenty years, so that their chief treasure would not be left behind. And then about his new tomb numerous miracles were seen from day to day : where by the nature of the place misfortunes are particularly common amongst small children that are disposed to be incautious. For as the old fortress stood out built upon a rising and

mountainous foundation : this new city indeed appeareth in a low-lying place and well watered with various streams and rivers known to have been situated among the separate districts. From which without doubt it often happened that small children by unfortunate falls were exposed to the force of the waters overflowing there, and as it seemed many even experienced an untimely and pitiable death. But if thou wouldst realize how often the virtue of this saint raised to life those who had fallen by this misfortune : it would be admitted that clearly this is not read to have happened so often with other saints before him. But thou, O Lord [have mercy upon us].³⁶⁹

Lesson ij.

[84r.] **A** certain boy in a village near new Sarum in a street called³⁷⁰ End-

less, drowning in a great river, when raised from the water : was found

without any sign of life. He was brought hence about the sixth hour after midday to the tomb of blessed Osmund (for so indeed was he accustomed to be called by the inhabitants) : with friends praying he meanwhile was seen to lay lifeless until after midnight. But then between the first hour and the second : the prayer of entreating was heard, and the boy was revived to <his> former life in that very place. Likewise another little boy of the age of two years was swallowed up in the profound waters of a certain deep and round well hard by the home of his

father : for about two hours he was sought for everywhere : at last the corpse was found there and dragged out. With prayers being sent forth by the people to God and the most blessed prelate to bring him back to life, after two more hours the boy revived : and spake to a certain man bearing him in his arms these words, Thomas, let us go [to the church].³⁷¹ There then, consequently, with acts of thanksgiving by friends of God and the blessed man, he recovered : and the boy grew up praising God in his saints. But thou.

Lesson iij.

THe Lord shewed this grace of reviving small children so many times in order to declare the merits of his confessor, that if we were to set forth each event separately, it would seem from³⁷² a plurality of cases that the same thing was repeated several times. Let us therefore be content with these few examples : and let us boldly declare that the same benefit of life was likewise bestowed upon adults with very many calamities and conditions, who afterwards acknowledged them : by the divine gift and also by

the merit of the holy man. Some among these to be sure were pierced with the sword of an enemy, others were pierced with lumps of metal all the way to the brain, others were drowned in the swift current of a river, others died of severe fevers and other alarming infirmities : they were all restored to the life and to the safety which they most desired, with their friends having poured out prayers and offerings to the saint. But thou, O Lord.

¶ *The Seventh Day is of the Solemnity of Saint Mary Magdalene, ix. Lessons and a Memorial of Saint Osmund with three Antiphons of the first Nocturn.*

If Sunday should fall within the Octave,³⁷³ let the first three Lessons be made from the Sunday : evidently those written above, and thenceforth let them be read two by two : and thus of those six Lessons let three be made. And the middle Lessons of the Saint which fall on that Sunday, and thus throughout the whole Octave except the fourth day : which alone is free of a Feast. The three final Lessons from the Exposition of the Gospel as above.

¶ *On the Octave of the Translation of Saint Osmund.*

(xxiiij. July.)

Lesson j.



Hose seized with a disturbed mind often merited to be restored at the sepulchre of the blessed man : a certain John, being afflicted with intolerable fury, was brought by <his> friends into the chapel of the blessed Virgin, where the holy body was laid, at the time³⁷⁴ of the celebration of the office of the mass of the selfsame Virgin, with his hands bound in chains and iron bonds. Being compelled therefore to bend down into the cavity of the tomb while others prayed, by an astonishing event, when the Lamb of

God was sacrificed to God the Father on behalf of sinners, the bonds fell from <his> arms of their own will : and he raised himself up sound of mind. Moreover at another time, when the wife of a certain man, suffering with great pain of the teeth, as if out of³⁷⁵ <her> mind, settled at prayer in the same place with her husband : suddenly the diseased tooth sprung forth from her mouth, [and]³⁷⁶ at once she was completely delivered from all pain. But thou, O Lord [have mercy upon us].³⁷⁷

Responsories as on the day. {856}.

Second Lesson.

IN a certain night, when Thomas, a cleric, who appeared to be healthy and unharmed had given himself to sleep : suddenly waking, felt one of the shins bent backwards with pinched nerves and he was not able to bend it back straight. Therefore, supporting himself from the other side with a staff : in the end for three days <he> visited the monument of the venerated prelate with prayer in hope of <recovering> his health. To be sure on the night of the third day Osmund appeared to him in a dream : and laying hold of his foot, the contracted nerves of the shins and knees were released, being forcefully bent back again to <their> former way. Now

with the morning coming, the cleric, discerning himself to be most fully restored, with the staff being cast aside, proceeded with upright step to the church, giving thanks to God and to his deliverer. Moreover another cleric, also named Thomas, was so long infirm and weakened by such a tertian fever : that for one hour he appeared dead or like as if dead. Who, suddenly breaking forth in a [84v.] great clamour : invoked the name of blessed Osmund with triple recitation. Being asked what he had seen : Osmund, he said, with the tip of his staff hath removed all of that which hindered my breathing : and hath restored to me life and health.

Lesson iij.

AGnes, a certain young woman of the new city, when, by chance, being upstairs in the house of <her> parents, hastening³⁷⁸ to come down, fell unawares upon a certain highly-sharpened spit which had been carelessly stood up there : and was pierced from the navel through the whole middle of the body to the shoulders with a deadly perforation. Whose pitiable mother, indeed much bewailing the accident : in extracting the

implement wished to comfort the daughter : but there was in her to judge nothing whatever of sense or life. And seeing that the brutality of the ghastly fall exceeded all human skill and ingenuity : all who stood by kneeling on the ground invoked devoutly and suppliantly the divine patronage of the blessed Virgin and blessed Osmund. And this in truth being done, after a brief interval the girl was revived : and within a few

days she regained perfect health. Who, henceforth desirous to pass this life newly granted to her in a more tranquil existence : after she and <her> parents had repaid their vows

for such a miracle at the sepulchre of the blessed prelate : renouncing the world, near the town of Amesbury in a monastery of nuns seven miles from the same city, put on the sacred veil.

Middle Lessons of Saint Apollinaris.

Lesson j. Blessed Apollinaris. &c. {941}.

The three final Lessons from the Exposition of the Gospel A man going into a far country. [914]. or from the Exposition of the Gospel. Watch, because ye know not. [939]. from the Common of One Confessor and Bishop : let them be read as is indicated before.

With regard to the Feast of the Deposition of Blessed Osmund, Confessor,³⁷⁹ let all be made as on the Translation, changing the words from Translation. to Deposition. : six Lessons of the miracles.

Lesson j. After the renowned bishop Osmund. {881}. Exposition of the Gospel. A man going into a far country. [914]. or Watch, because ye know not. [939].

¶ *Saint Kenelm, King and Martyr.*

(xvij. July.)

Prayer.

Almighty and merciful God, who hast bestowed upon us the resplendent joy of this day in the solemnity of blessed Kenelm thy king and martyr : look with serenity on the

vows of thy faithful people, and grant : that we may ever be sustained by the merits and prayers of him whose feast we honour today. Through our Lord.

¶ *At Matins.*

Let three Lessons be made. Double Invitatory.

Lesson j.

Kenulph, the most glorious and most pious king of the Mercians, in the eight-hundred and nineteenth year of our Lord, to be sure in the twenty-fourth year of his reign, passing away to the sidereal kingdom : left behind with fatherly affection as his declared heir <his> son Kenelm. Kenelm had two royal sisters, Quendrida (who afterwards shed her brother's blood) and Burgenhilda : who loved her brother with sisterly affection. The boy, among the fair children of the English : beautiful in form : and, illumined by heavenly grace from God, also flourished in youth among men. Coming early by God to the spirit of love and kindness : with many gifts of graces, he appeared <to be> a son of

divine adoption. This child, small in years yet splendid in mind and piety : the love of his people had chosen as their king, in accordance with the privilege of his birth and the testament of his father Kenulph. But Quendrida, stimulated by the envy and ambition of ruling, lay in wait for him : as Herodias did for John, as Jezabel for Elijah, as Cain³⁸⁰ for Abel. Whom when she could not kill with poison : his tutor and personal steward, Askobert by name (for there is no more dangerous pestilence, than the familiar enemy) she incited against the brotherly yoke with great rewards and the hope of being a companion of the empire. Having in this manner plotted with one another, they laid snares : they bent

their bow : they prepared their arrows in the quiver : to shoot the upright of heart in the dark. At length, Ascobert, like that other Scarioth, the betrayer of his Master, having seized the opportunity of fulfilling the crime,³⁸¹ brought Kenelm into a wood to go hunting : as if to delight him with the love of <his> father's zeal. He to be sure,³⁸² emulating the Lord, as a lamb led to the slaughter : with a foreboding mind accompanied the bloody enemy to a crown of glory.

The boy is described to have been then about seven years of age. When they have come near to the wood, the tender little, lad burdened with sleep, dismounteth from <his> horse : and their reclining, untroubled by evils, is rendered deeply asleep. Then the most bloodthirsty tutor, instead of a cradle and bed, prepareth a ditch : in [85r.] which he may quickly bury him. But thou, [O Lord, have mercy upon us].³⁸³

Lesson ij.

THe holy boy Kenelm, after awaking, anticipated the purpose of the swordsman : it is told, that with prophetic mind, the Lord granting wisdom to <his> little ones, he said : In vain hast thou laboured over this grave for me, for not here, as thou thinkest, but in a more remote place which God hath provided, shall I meet <my> death. Whence this rod shall give thee a sure sign (for he carried a rod in his hand and fastened it to the earth) if now being planted it shall put forth leaves. Having said this, the rod, having immediately taken root, began to put forth leaves. Whence a huge ash tree is still displayed : which is held in honourable memory of blessed Kenelm. It is

asserted that when blessed Kenelm was to be beheaded, the sacred hymn, We praise thee, O God : we acknowledge thee to be the Lord, was begun, and in that verse, The noble army of martyrs praise thee : having been slain, he fell dead. Now the wicked smiter immediately buried the murdered innocent in the ground : thinking in vain that the desolation of that waste would conceal his crime, when the Truth cried out, There is nothing hidden that shall not be revealed. To be sure, he who was martyred, with heaven as a witness, was proclaimed by the witness of heaven : in that a shining column of light was often to be seen pouring forth upon him from the height of

the sky. Indeed while bestial inhumanity strove to hide him from human notice : the diligence of cattle gave him up to men. For³⁸⁴ a white cow of a certain widow, that was brought, having been left behind in a common grazing land, ran down from the high mountain to the low-lying tomb of the burial : and she clung inseparably to that place, evidently divinely attracted by a wondrous delight, so that by the earnestness of no one, whether known or not, could

she be enticed away from that place. Now as often as she returned full to <her> familiar stall : her milk surpassed twice the amount of the entire herd, so healthful was the grass and the grace she grazed upon around the holy turf. And in a wonderful manner, what had been cropped by evening : in the morning was found growing more abundantly, and with increased verdure. And hence the same place hath come to be called Cow Valley. But thou.

Third Lesson.

Quendrida, having obtained possession of the kingdom by fratricide : terrorized all men by such an edict, that if anyone should seek for Kenelm or point <him> out, or even speak his name, he should receive capital punishment without delay. Hence it is that what bright lights from heaven made known : and on earth in a certain way dumb animals spake, neither did human cowardice dare to mutter, and they suppressed all lamentation for their dead lord by the terrifying edict.³⁸⁵ But the brilliant light which was obscured in the land of England shone more brightly in the citadel of the world, Rome, so that that excellence might spread abroad more widely : which

narrow envy was concealing. For while Pope Leo the younger was celebrating the solemnity of the Mass with an innumerable people standing by : behold a dove whiter than snow appeared above in the sight of all, which carried in its gentle beak a snow-white parchment inscribed with golden letters in English, which it put down on the altar of Saint Peter, and then disappeared, being raised up on high. But the holy apostle, looking with trembling at the strange leaf with unknown words and letters having been brought forth, imploreth the people of diverse nations flocking together to blessed Peter whether they might indicate if any among them might understand anything of

the matter of this epistle. There were present among the assembly many Englishmen and also Mercians : whether in the English school in Rome which had been appointed to be established by former kings of the English, or recently arrived from England. By these the sacred epistle is read out, the interpretation of which is this. In Clent Hills in the Cowbach, Kenelm the king's son lieth grieved : Under the thorn-tree, of his head bereaved. But then, with the pope earnestly insisting, and setting aside the terror of the woman's³⁸⁶ threats : the English citizens set forth all the events in their order, and the signs which had been seen concerning him. After that, the aforementioned pope sendeth with the faithful English cardinal legates bearing letters and apostolic authority to Wulfred, archbishop of Canterbury : and the other bishops of the English. He sendeth likewise the proof of the letter brought from heaven, so that they might translate the commen-

dable martyr of God Kenelm from the unworthy hiding-place into a church pleasing to God : evidently to be venerated as the patron by many. Therefore, at the apostolic authority and powerful grace of the archbishop, the whole people of the Mercians and the English were joined together : the [85v.] sacred body of Kenelm was received with heavenly praise, that he might be transferred to his blessed father at Winchcombe,³⁸⁷ where that king, beloved of God, resteth in the church he himself founded and dedicated in kingly fashion to the Mother of God, and erected with royal³⁸⁸ wealth, when he fortified the town, encircling it with a wall.³⁸⁹ But that most wicked Quendrida, at the same time having been blinded, plainly by God's vengeance, and after many tortures, died of a very grievous death : having been buried in many places, she was not able to remain, until by an angelic revelation she was thrown into a certain remote chasm. But.

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

¶ *Saint Arnulph, Bishop and Martyr.*

(xviiij. July.)

Let three Lessons be made.

The rest from the Common of One Martyr and Bishop [817]. with this Prayer.

Attend to our supplications, almighty God, and mercifully grant to those who trust in the hope of thy pity : through the intercession

of blessed Arnulph thy martyr and bishop, the effects of thy accustomed compassion. Through our Lord.

¶ *Saint Margaret, Virgin and Martyr.*

(xx. July.)

*Nine Lessons [without Exposition].*³⁹⁰

Prayer.

¶ God, who on this day didst cause the blessed virgin Margaret to enter the heavens by the palm of martyrdom : grant unto us,

we beseech thee : that in following her example we may be counted worthy to attain³⁹¹ unto thee. Through our Lord.


¶ *At First Vespers let a Procession be made to the Altar of the same : singing the R̄. Hearken, O daughter. in the Common [1002]. and the V̄. Pray for us. Seek for these in the Common of One Virgin and Martyr.*

On returning, of Saint Mary.

¶ *At Matins.*

Nine Lessons.

First Lesson.

 T hand to us, dearest beloved, is the welcome day of blessed Margaret the virgin and martyr : therefore let our church rejoice with great exultation, being enlightened by the birthday of such a virgin. A pleasing festival of course ought to be made of this virgin and her integrity : from which the appearance of chastity and the beauty of virtue shine forth like a glass. It is fitting therefore that the children of

the Church celebrate the solemnity of this present day devoutly, that with her memory having been worthily frequented on earth : they may merit to feel <her> patronage in heaven. We therefore, though unfruitful in deed, though uninformed in speech, may pursue the venerable solemnity of so great and so excellent a virgin with due praises : whose form of life was in discipline, whose passion was an example of patience.

Lesson ij.

¶ **A**ND so blessed Margaret arose by birth at Antioch : daughter of

Theodosius, prince³⁹² of idols. Who, when she first came to the age of

maturity, grew strong in chastity and purity of manners : ye hear of the Christian soldier with battles, triumphs, and miracles, having forsaken the ritual of idolatry, the saving faith of Christ, by thirsting for the embrace of affection. This virgin was beautiful in face, but more beautiful in faith, she was a virgin not only in body but also in mind : who by no circumstance of deceit debased her affection. For the blessed virgin was an example of the fear of God, decked in religion,

poured out in remorse, having praiseworthy honesty : <and> singular patience. There was nothing savage in the eyes, <neither> harshness in words, <nor> shamelessness in deeds : nothing weak in <her> gesture, nothing careless in <her> step, nothing insolent in <her> speech, so that the appearance of the body itself : was the image of the mind, and the figure of honesty. But thou, [O Lord, have mercy upon us].³⁹³

Third Lesson.

WHile the most sacred virgin was intent on the humble work of guarding the flock of her nurse, a certain prefect, Olybrius³⁹⁴ by name, from the Roman senate : was passing by those parts. Who, inflicting an edict of ferocious torments on the worshippers of the orthodox faith, having proceeded from Asia to Antioch, wickedly persecuted the name of Christ, and with none of the the Christian people having been terrified by slaughter, he incessantly either oppressed or killed the members of Christ. Who, contemplating the excellent beauty of this girl, not made up with paint, but painted with here own beauty, contemplating the allurements of

<her> eyes, the captive giveth in to luxury, and inflamed by secret stings, hasteneth to an encounter. Having sent therefore to the attendants, he ordered that she be presented before his sight. The citizen of heaven is taken by the ministers of the devil : and with wolfish madness the meek sheep is led away, beseeching God with this prayer, Take not away my soul, O God, with the wicked. The governor, now with soft strokes, now with cutting bites, now multiplying promises, searcheth after <her> name, asketh <of her> lineage, entreateth for intimacy,³⁹⁵ investigateth <her> religion. She to be sure discloseth her name, she revealeth her origin, she is detestful of shameful allurements, she

[86r.]

professeth the Christian religion. To which the prefect <saith>, Then, dost thou call on the name of Christ, whom our fathers crucified ? Who answereth, Thy fathers have slain him, and therefore they have perished : and their wicked deeds were our

redemption. But He remaineth forever : and of his kingdom there shall be no end. The angry prefect forceth <her> into the darkest prison. And entering into Antioch, he burnt incense to the idols, and offered abominable sacrifices. But thou.

Lesson iiij.

THe next day, sitting in front of the tribunal, he ordereth the holy virgin to be summoned, exhorting her to reject the faith of Christ, to worship his gods, to bend to his embraces : proposing in the midst, either to consent for the prize of life, or the punishment of death for contempt. But the power of love conquereth the matter of fear, and doth not conceive of the fear of dying while it aspireth to the sight of Christ alone. The blessed virgin therefore

answering, said, In none of these do I agree with thee. For Christ is the true God and Lord of all. But thy gods : are deaf idols and dumb, and are³⁹⁶ false and deceitful. I shall deliver up my body : that I may rest with the just virgins. Christ hath delivered himself up to death for us. I doubt not that I shall die for him who raiseth the dead, and who shall supply the treasures of an unfailing time.

Lesson v.

Having heard this, the prefect, moved with the gall of bitterness, said to <his> ministers, Tear her flesh with the most terrible scourges, and expose the insides as far as the heart to avenge the blasphemy of our gods. The virgin, therefore, stripped of garments, but clothed with the breastplate of faith, they hung in the air, and beat with the most slender

rods : lifting up <her> eyes to heaven and saying, Lord Jesus Christ, In thee have I hoped, let me never be confounded : neither let my enemies laugh at me. To be sure, as she continued in prayer : the questioners struck her tender body. And the blood ran with such an outpouring : that those standing by might weep, having compassion <even> on the

persecutors. But when³⁹⁷ her flesh was already falling in small pieces as the executioners were continuing, Olybrius said, Consult thyself, Margaret : and forsake this superstitious sect, and worship the mighty gods, lest thou lose even what remaineth of the present life. The bride of Christ answered, Thou dost the works of thy father Satan. But I hear thee not : nor do I worship thy deaf and dumb gods made by the hands of men, but I glorify and adore my Lord Jesus Christ, Maker and Ruler of all. For he created all things out of nothing. He illuminated the sky with the rays of the sun : and painted <it> with the varied courses of the stars. That true

God of God, made man for men, wiped away the sin of the world by the outpouring of <his> own blood : and the Just dying for the unjust, having trodden down death with authority, on the third day raised himself from the dead : and having paid the price which was necessary for the expiation of <our> crimes, he made <us> co-worshippers and lovers of his Father's glory. Which having heard, with the sharpest hooks being brought, saith the prefect : Let the surviving flesh of the sacrilegious one be torn asunder. As soon as his commands are fulfilled : and the innermost bowels are uncovered, the offering of Christ is sacrificed.

Lesson vij.


THe prefect therefore, seeing that he availed nothing until he might devise exquisite torments by which he might slay her, shutteth up the holy virgin in the hidden places of the prison : but the brightness of the heavenly darkness shineth forth. And while she was bound in the chains of prison, a certain most Christian man, Theophilus by the name, and a nurse of the blessed virgin, ministering bread and water to her in prison, looked through the window, and wrote down her prayers, and all that

happened to her they diligently considered in the fear of God. And [86v.] so the holy virgin, surrounded by the ramparts of the prison : bending her knees, with an eager countenance prayed to the Lord, I thank thee, O Lord Jesus Christ, who always aidest me in dangers, who helpst me in punishments : and whatever the minister of iniquity hath heaped up for punishment, thy compassion, O Lord, changeth into glory. Command, therefore, O Lord, that the enemy which attacketh me secretly,

may appear before me with a visible form : so that I might contend with him face to face, and might obtain a triumph for thee when I overcome. And so, rising from prayer, she beheld a terrifying dragon : who with upraised head, with the jaws³⁹⁸ of the throat opened, with frightful hissing and rattling of scales, struck the greatest fear in the virgin. And now when being almost devoured by the bestial jaws : with the banner of the cross of the Lord being set before,³⁹⁹ the foul serpent cracked in the middle. At the same time, looking up on the left side, she saw an Ethiopian, blackened with soot, having <his> hands tied to his knees : who with her hands inimplanted in <his> hair, she subdued with her feet, with him crying out and saying, Spare me, O handmaiden of God : thy tears

burn me, and thy prayers torment me. Seeing him, the blessed virgin prayed and said, I praise and glorify thy name, O Lord Jesus Christ : the true Victory of those conquering, by whom I have despised the world, and in the fragile sex have overcome the treachery of the crafty tempter. And when she had said these and many other things, suddenly a light shone in the prison, and the cross of Christ was seen [stretched out]⁴⁰⁰ all the way to heaven, and a dove sat upon it : and said, Blessed art thou, virgin Margaret : the holy gates of paradise await thee. She, giving thanks to God, having discovered the nature of the devil, and laying forth the deceits of the tempter, said to him, Begone, Satan, thou deceiver of souls : and the earth gaping open received him. But thou.

Lesson vij.

N the morrow, with the sun returning to the earth restoring the day, she was presented to the tribunal of the abominable judge : who advanced with this speech, Having been brought to the point of death, now or later, sacrifice to the gods, lest thou lose the most gracious flower of thy youth. The blessed virgin answered, I adore God, the

Creator of heaven and earth, and I desire with all my heart to please only him : I despise thy deaf and dumb idols with all <my> heart. At this the prefect, seething with rage, said to the ministers, Apply burning lamps around her sides, that by the burning flesh she may learn not to blaspheme the gods. The victim of Christ is burned by visible flames for an odour

of sweetness : but is cooled by the invisible dew of the Holy Ghost. And because by the strength of her constancy she slighted the fervour of the fire, she hastened to the freshness of punishment. A cask is brought, therefore, filled with water : into which she is submerged, with hands and feet bound, so that she might be doomed by a most dreadful death, having been drowned by the water. But in the midst of the waves she poureth out these prayers to God. Break open, O Lord, my bonds : and I will sacrifice to thee the sacrifice of praise, and sanctify this water by thy blessing, that it may become to me a fountain of baptism for the forgiveness of sins, that those standing by may know and believe that thou art the only God, blessed for ever. When the prayer was finished, there was a great earthquake, and a dove flew down from the height of heaven,

bearing a golden crown in its mouth : and sat on the head of the blessed virgin. Then her hands and feet were loosed, and she came out of the water praising and blessing God. A voice also was heard from the heavenly thrones through the lofty spaces of the air, Be ye constantly resolved, Margaret : because the whole choir of the saints looketh forward to thy coming. Now the people standing by, seeing an earthquake, and hearing a voice, cried out with one accord, Great is the God of the Christians. At the same hour five thousand men believed in the Lord : not including women and children. Which, being led by order of the prefect into the city of Aurelia⁴⁰¹ : being baptized with their own blood, received the capital sentence for the name of Christ, in the plain which is called Lymeth.

Lesson viij.

After this the prefect, looking out upon the invincible faith of the martyr of Christ : ordered that she be punished with a capital sentence. She therefore having been led out of the city to the place in which culprits were punished by the executioner, Malco by name : she asketh a space

for prayer to be granted unto her. And with bended knees she sendeth these humble prayers unto God : Most high Redeemer of the ages, I give thanks in heart and mouth to thee, who hast drawn me away from the chaos⁴⁰² of this world : and hast led <me> to this glory with an

unpolluted body. Look then, most pious Father, upon my supplication, and grant, that any one supplicating, who hath manfully endured⁴⁰³ for the confession of thy name, that shall write or read, or shall make a memorial of me, shall merit pardon of his sins, and in the future shall receive an unfailing⁴⁰⁴ crown. Henceforth, unto him who shall call upon me in a severe test : let thy protection, O Lord, be upon him, delivering him out of the hands of the oppressor. Indeed, whoever shall de-

dicare a basilica unto thee in honour [87r.] of my name, or who shall minister to me according to the lights of his righteous labour : may obtain whatever he may ask for the benefit of his salvation. And if in the house of whomsoever, calling upon me, a pregnant woman laboreth during childbirth : let her be delivered from the imminent danger. Let the infant also, discharged from the womb, gain possession of the light of this world, without any harm to his members.

Ninth Lesson.

AND when the prayer was ended, there was a great thunder : and a dove sent from the throne of the starry sky touched her, saying, Blessed are thou, Margaret, bride of Christ, who pleadeth the causes of the unfortunate : and recallesh them to thy remembrance. Behold, what thou hast asked and what thou hast not asked⁴⁰⁵ : hast been granted unto thee even to the end of the world. Come therefore to the rest of the heavenly country, because it is enough that thou hast contended thus far. Now thou hast the rewards of everlasting recompense : that, joined together with the chorus of virgins, thou mayest reign with Christ for ever.

But the people who were standing by, terrified by the shaking of the thunder : fell to the ground as though dead. At last the virgin of Christ, standing up, ordered the executioner to fulfill the commands of the prefect. Who, seeing⁴⁰⁶ the greatest power of God about the virgin : refused, saying, Far be it from me that I shouldst kill thee with virulent hands. To whom the virgin answered, If thou do this not, thou shalt not be able to have a part with me. But he, being made to tremble, said, Lord, lay this sin not to my charge. And with the sword he cut off her head. With which falling at the feet of the virgin, she immediately

gave up the ghost. But the dove, leaping forth from the glorious body of the blessed virgin, being seen by all, entered into the hidden angelic ministry. Now a certain Christian man, Theophimus by name, took her body and laid it with spices in a sepulchre : which he had obtained for a price in the city of Antioch in the house of the matron Sinclecia. Which Theophimus had constantly served the blessed virgin in the prison. At the tomb of the holy virgin a crowd of people flock together : wondering at the virtues and the grace of healing. Blessed Margaret, therefore : having an unharmed seal of chastity, and having completed the

course of her life, merited the glorious triumph of martyrdom, when, having been pierced with a sword, preferred to shed purple blood, that to lose precious chastity. Having been consummated on the thirteenth of the Kalends of August, under Olybrio the prefect, in the city of Antioch, with the palm of virginity and the crown of martyrdom, she went forth to possess the rewards of heaven : and with the one hundred and forty four thousand singing a virginal melody, she proceeded to the Lord : to whom be praise and honour, and empire through never-ending ages of ages, amen. But thou.

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

¶ *Saint Praxedes, Virgin, not a Martyr.*

(xxj. July.)

Prayer.

Almighty God, let the supplication of blessed Praxedis thy virgin aid thy people : that whosoever

rejoices in her honour may ever be protected by thy help. Through our Lord.

Let three Lessons be made.

First Lesson.

¶ When the venerable virgin Praxedes was distressed by the passing away of her sister Potentiana, many noble Christians came to her : and she was comforted by them together with the holy bishop Pius of the apostolic see. At the same time, Praxedes, the virgin of the Lord, asked the blessed bishop Pius to dedicate the baths of Novati, which were now no longer in

use : to be a⁴⁰⁷ church in that place : because the building was seen to be great and valuable. Which also pleased the holy bishop Pius, and he dedicated a church in the baths of Novati in the name of the blessed virgin Praxedes, in the city of Rome : where the Roman monument was located. In which place he also consecrated a baptistery : on the third of the Ides of May. But.

Lesson ij.

¶ After two years and eighteen days, there arose a great persecution of the Christians : that they might be dragged to the worship of idols, and many were crowned in martyrdom. Now Praxedes, the virgin of the Lord, fervent in the Holy Ghost : hid many Christians in the above named monument, whom she fed with both food and the word of the Holy Ghost.

Then it was divulged to the Emperor Antoninus, insofar as the assemblies were made in the same monument of Praxedis, and he sent and held many. Among them he also held the priest Symetrius, along with twenty two others : whom without interrogation he ordered to be punished by the sword at the same monument. But thou.

Third Lesson.

[87v.] **N**ow blessed Praxedes gathered the bodies of the saints by night and buried them in the cemetery of Priscilla on the seventh day of the Kalends of June. Then, hindered by affliction, blessed Praxedis groaned, and prayed to the Lord that she might pass out of this world. Whose prayers and tears reached the Lord Jesus Christ. Indeed after thirty four days, after the martyrdom and the

crown of the aforesaid saints : the holy virgin passed over to the Lord on the twelfth day of the Kalends of August. Whose body Pastor the priest buried beside her father in the cemetery of Priscilla on the Salarian Way, where the prayers of the saints flourish to this day : through our Lord Jesus Christ, who liveth and reigneth for ever and ever, amen.

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

II [On the Feast of]⁴⁰⁸ Saint Mary
Magdalene.

(xxij. July.)

At [First]⁴⁰⁹ Vespers.

On the Psalms.

Recumbente Jesu. AS:456; 1520-S:43r; 1531-S:87v.⁴¹⁰

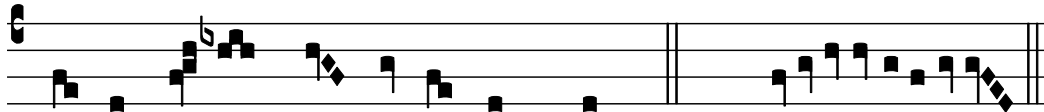
Ant.
I.v.



S Je-sus was * reclin- ing in the house of Simon



the Pha-ri-see, there came to him um Ma-ry Magda- lene,



bear-ing a pound of precious ointment. Ps. S. A. E.

Ferial Psalms.

Chapter. (Proverbs. final [xxxj. 10.]

Who shall find a valiant woman ?
far and from the uttermost
coasts is the price of her : the heart of

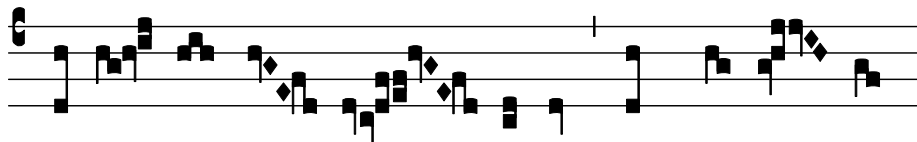
her husband trusteth in her, and he
shall have no need of spoils.

O certe precipuus. AS:456; 1520-S:43r; 1531-S:87v.⁴¹¹

Resp.
I.




sure-ly * re- mark- able was the love of



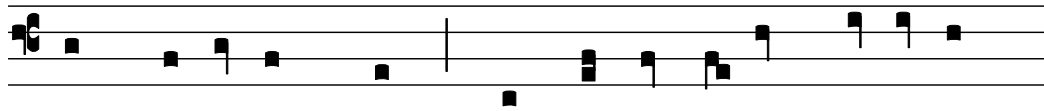
Saint Mary Magdalene.

Ma- ry Mag-da-lene, which at the se-pulchre. †With
the dis-ci-ples of the Lord de-part- ing, she de-part-
ed not. ✠. Burning with the ardour of cha-ri- ty, whom
she knew to have been bu-ri- ed, she be-liev-ed to have been
rais- ed from the tomb. †With the dis- ci- ples.
✠. Glory be to the Father. 103*. †With the disciples.

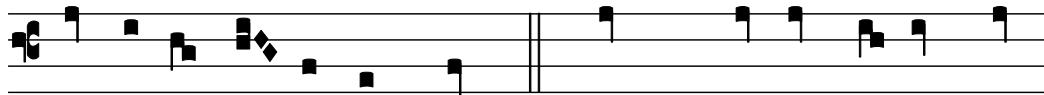
Collaudemus Magdalene. HS:164v; 1520-S:42v; 1531-S:87v.⁴¹²

Hymn.
II.
sar0814.*  Ing we now the praise of Ma-ry, * all her tears, her
joy, her love ; High in laud we raise our voic-es, while our

Saint Mary Magdalene.



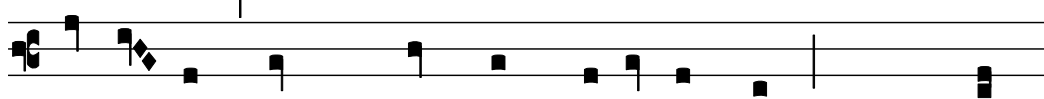
hearts accordant move ; So the nightingale descanteth



sweetly to the plaintive dove. 2. Nought the number of the



feasters, seeking Je-sus, did she fear ; She her Master's feet



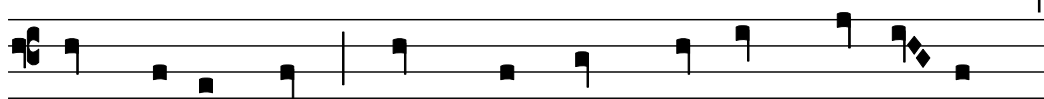
a-nointed, washed them with the fal-ling tear, Wiped them



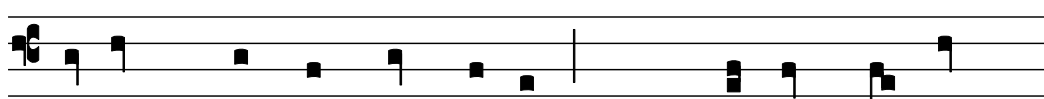
with her tresses, gaining pardon through her love sincere.



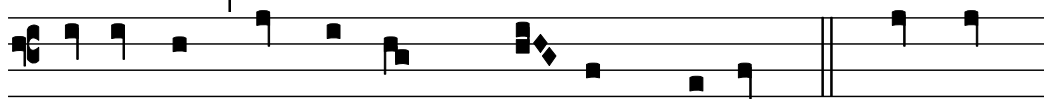
3. Lo ! the cleans'd doth wash the Cleanser, stream to Foun-



tain floweth fain ; Balm that from the flow'r dis-til- leth,

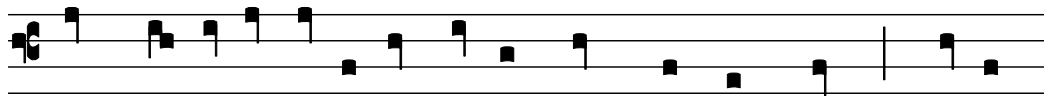


fragrance sheds on flow'r a-gain ; And the dew from earth



ascendeth to the heav'n that gave the rain. 4. Spikenard

Saint Mary Magdalene.



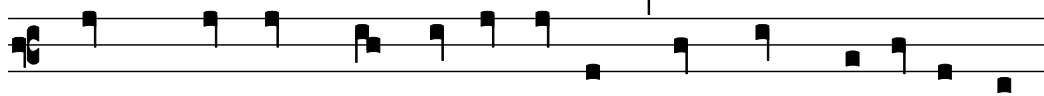
in the a-la-baster is her offering pure and rare ; She, in



pouring of the ointment, doth a mystic sign declare ; Sick,



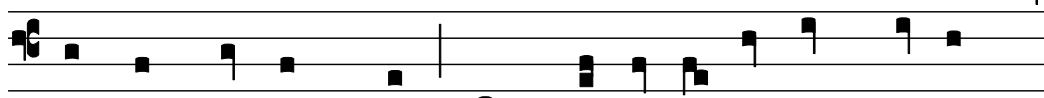
an-ointeth her Phy-si-cian, to re-ceive his healing care.



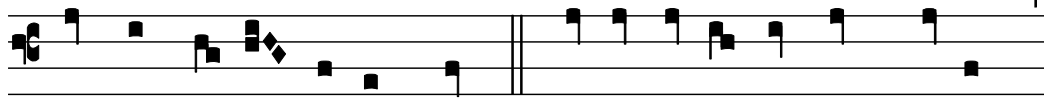
5. Gazed the Lord with signal fa-vour down on Ma-ry tender-



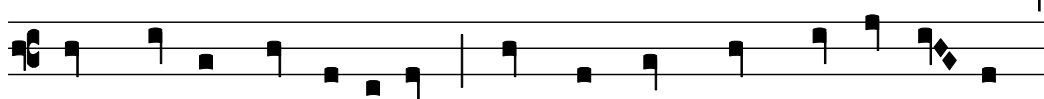
ly ; Much she loves ; her sins, though ma-ny, have for-



giveness full and free ; On the re-sur-rection morning



she shall Je-su's he-rald be. 6. Glo-ry be to God, and honour,



who, true Paschal Sacri-fice, Lamb in death, in strife a Li- on,



did the third day Victor rise, And the spoils of death as

Saint Mary Magdalene.



trophies, bare triumphant to the skies. A-men.

℣. Mary hath chosen to herself the best part.

℟. Which shall not be taken away from her.

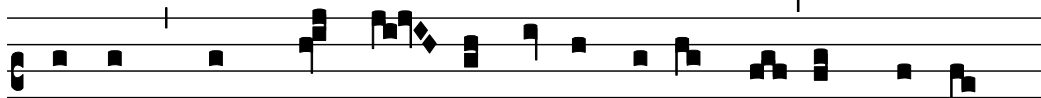
In diebus illis mulier. AS:456; 1520-S:43v; 1531-S:87v.⁴¹³

Ant.
VII.i.

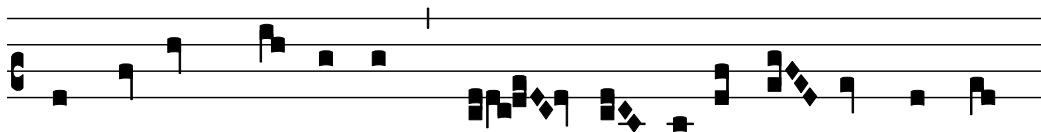


3224.

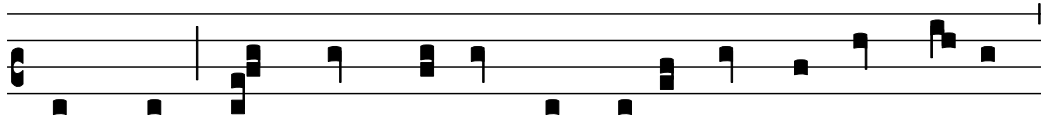
IN those days, * a woman that was in the ci-ty, a



sinner, when she knew that Je-sus sat at meat in the house



of Simon the le-per, brought an a-la-bas-ter box of



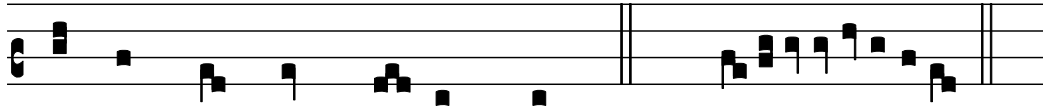
ointment : and stood be-hind, at the feet of the Lord Je-sus,



and be-gan to wash his feet with tears, and wip-ed them



with the hairs of her head, and kis- sed his feet, and a-



nointed them with the ointment. *Ps.* My soul doth magnify.

70*.

Prayer.

GRant unto us, most merciful Father, that like as blessed Mary Magdalene, by loving thy Only-begotten above all things, obtained

pardon of <her> sins : so, of thy mercy, she may obtain for us everlasting blessedness.⁴¹⁴ Through the same.

¶ Memorial of Saint Wandrille, Abbot.

Ant. I shall liken him. *in the Common.* [950].

℣. The Lord loved him. [900].

Prayer.

God, by whose grace the life of blessed Wandregesilus thy abbot and confessor was praiseworthy : at his intercession let thy loving-

kindness work in us that which is well-pleasing unto thee. Through our Lord.

Then let a Procession go forth to the Altar of Saint Mary Magdalene : singing the ℞.
The kingdom of this world. *in the Common.* [1007].

℣. Her sins, which are many, are forgiven.
[*℞.* Because she hath loved much.]⁴¹⁵

Prayer.



Recalling, O Lord, the most hallowed celebration of blessed Mary Magdalene, in which she ascended into the heavens, we beseech thy mercy :

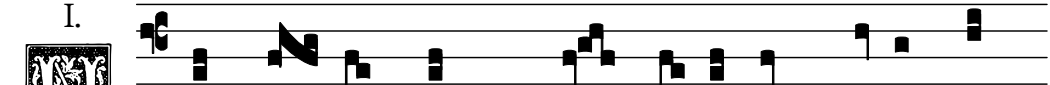
that we who recollect the emblems of her devotion : may deserve to be made partakers of her glory. Through Christ our Lord. [*℞.* [Amen.]]⁴¹⁶

On returning, of Saint Mary.


¶ *At Matins.*

Eternum trinumque Deum. AS:457; 1520-S:43^br; 1531-S:87v.⁴¹⁷

Invit.
I.



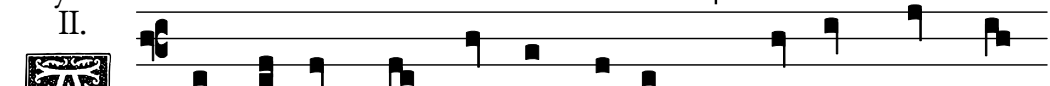
1020.




Ow let us praise * God th'e-ternal, Tri-une and
su- pernal. †Who place to Saint Ma- ry hath giv- en,
With him- self in hea-ven. *Ps.* Come let us praise. 4*.

Estimavit ortolanum. HS:166r; 1520-S:43^br; 1531-S:87v.⁴¹⁸

Hymn.
II.



sar0802.

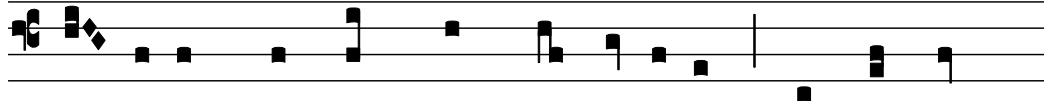


S the gard'ner Him addressing, * well and rightly
she be-lieved : He, the Sower, gave his blessing to the seed
her heart re-ceived ; Not at first his form confessing, soon
his voice her soul perceived. 2. She be-held, as yet not

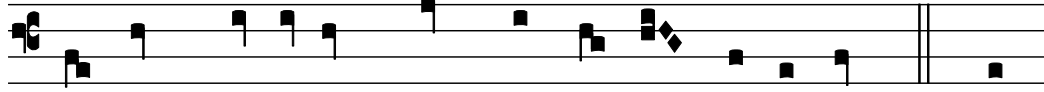
Saint Mary Magdalene.



knowing, in the mysti- cal disguise, Christ, who in her breast



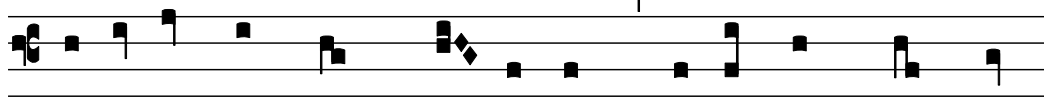
was sowing deep and heav'nly mysteries ; Till his voice,



her name bestowing, bade her hear and re-cognize. 3. She,



to Je-sus, Je-sus weepeth, of her Lord removed complains ;



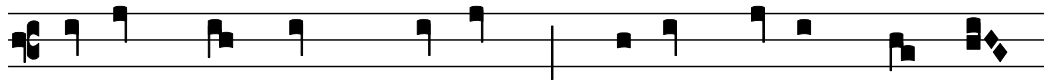
Je-sus in her breast she keepeth ; Je-sus seeks, yet still



[88r.] re-tains : He that soweth, he that reapeth all her heart, un-



known remains. 4. Why, kind Je-su, why thus hid-ing, when

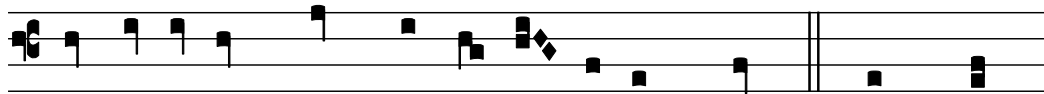


thy-self thou wouldst re-veal ? Why, in Ma-ry's breast a-

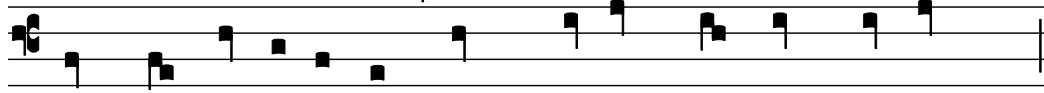


bid-ing, from her love thy-self conceal ? Why, true Light in

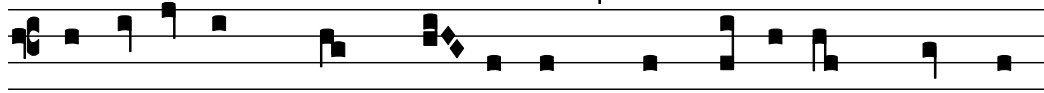
Saint Mary Magdalene.



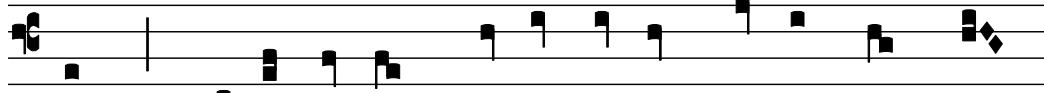
her re-sid-ing, can she not its radiance feel? 5. Oh! how



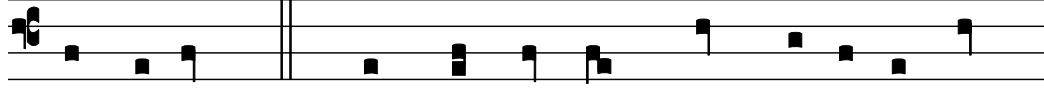
strangely thou e-lud-est souls that on thee have be-lieved;



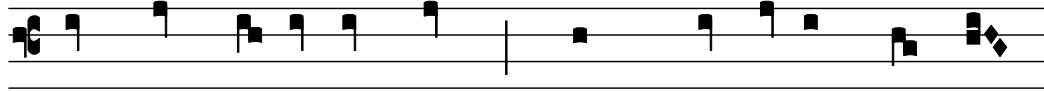
But e-lud-ing, ne'er de-lud-est, not de-ceiving, nor de-



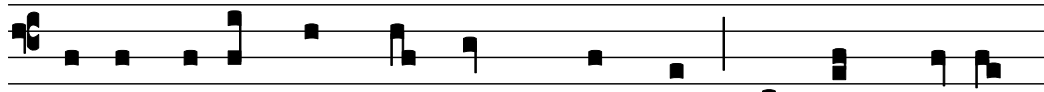
ceived: But includ-ing, still exclud-est, ful-ly known, yet



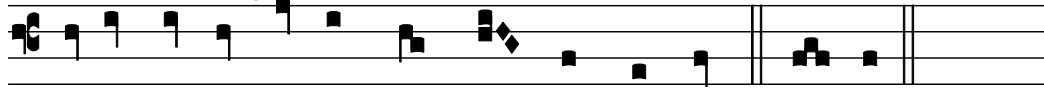
not perceived. 6. Laud to thee, and praise for ev-er, life,



hope, light of ev-ery soul! Through thy me-rits may we



nev-er be inscribed in death's dark roll, But with Ma-ry's

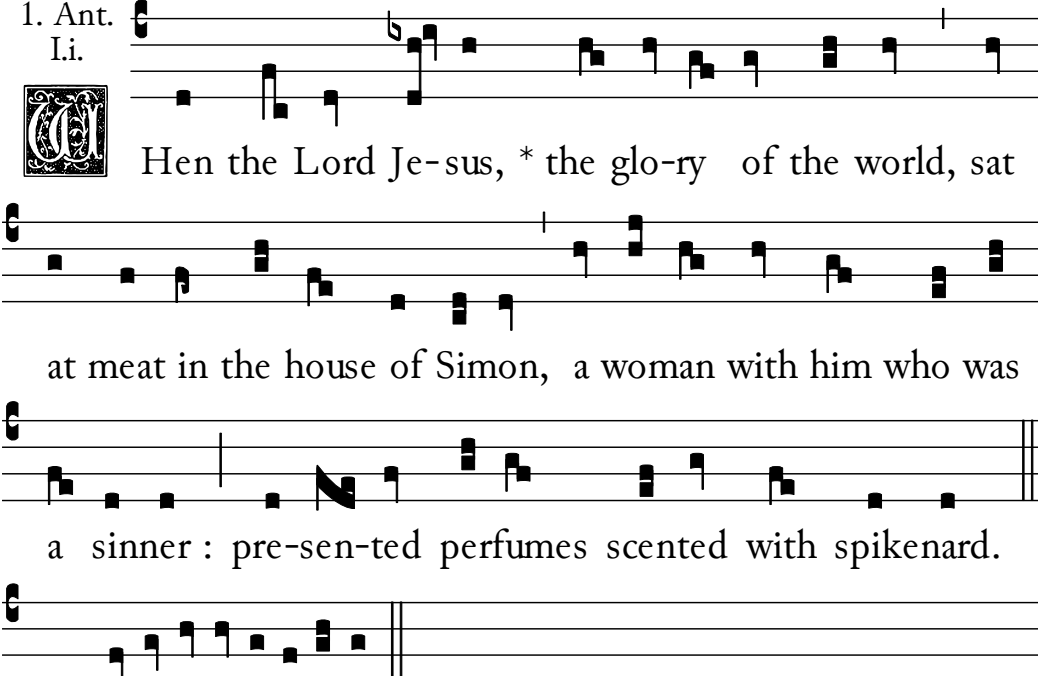


true endeavour all our sins, like her, condole. A-men.

¶ *In the j. Nocturn.*

Cum discubisset in domo. AS:457; 1520-S:43^bv; 1531-S:88r.⁴¹⁹

2445. 1. Ant.
I.i.




W Hen the Lord Je-sus, * the glo-ry of the world, sat
at meat in the house of Simon, a woman with him who was
a sinner : pre-sen-ted perfumes scented with spikenard.

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

Secus pedes Dominum. AS:457; 1520-S:43^bv; 1531-S:88r.⁴²⁰

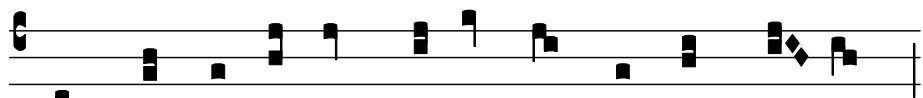
4848. 2. Ant.
II.i.



K Neel-ing * at the feet of the Lord, by her sacred
mouth the di-vine feet are kis-sed, full of tears.

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

Irrigabat igitur Dominicos. AS:457; 1520-S:43^bv; 1531-S:88r.⁴²¹

3. Ant.
III.i.  3412.



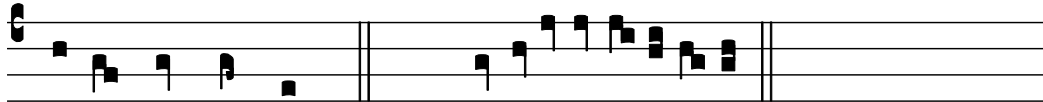
Hus she moisten-ed the feet of the Lord Je- sus :



and hav-ving broken the a-la-baster, the whole house was



perfumed with fragrance, and she wip-ed them clean with



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

∞. Grace is poured abroad in thy lips. [991].

First Lesson.


HT was therefore according to the secular register that the most illustrious birth of the little child born, the most blessed Mary Magdalene, who, as the traditions of the fathers assert <was> [from]⁴²² the town of Magdala,⁴²³ was named Mary Magdalene : which spread abroad not only the dignity of her offspring, but also the honour of her parentage,⁴²⁴ with splendid suc-

cess, so much so that the double honour of the name diffused excellence all around. But because the affluence of things is sometimes followed by <its> companion, lustfulness, in the deceitful times of her youthful life she substituted being governed by running about, with the bridle of <her> modesty being loosed. But [thou, O Lord, have mercy upon us].⁴²⁵

Saint Mary Magdalene.

Letetur omne seculum. AS:458; 1520-S:43^bv; 1531-S:88r.⁴²⁶

1. Resp.
I.

7069.  Et the whole world *re-joyce in the so-

lem- ni-ty of ho-ly Ma- ry. †Whom Je-sus did love

7069a. great- ly with an e- ternal love. ✂. She

that Ma-ry was who greatly pleasing was to Christ her

Lord : Who with precious spikenard meetly on the Sav-

our's feet out-poured. †Whom Je-sus.

Second Lesson.

After this, having been complacent in regard to divine mercy, she began to turn back the introspection of her mind within herself, and to abhor the impurity of her former life, and to condemn herself⁴²⁷ :

and to judge <herself> not tolerably. When therefore she learned that the Lord, the giver of mercy and the forgiver of offenses, had come to the house of Simon : she obtained penance for herself as a follower, a

Saint Mary Magdalene.

mediatrix, an intercessor, a propitiatrix. Further, she took most precious ointment, added to it also an abundance of tears, and with such obsequies advanced to the Font of pity. She approacheth the Saviour's feet, watereth them with tears, wipeth them with her hair, kisseth them, and batheth them with ointment. And so it cometh to pass that she who had

come unclean : departeth justified. It is agreeable, dearly beloved brethren, to admire the immensity of the Lord's pity, in drawing and receiving the sinful woman to mercy.

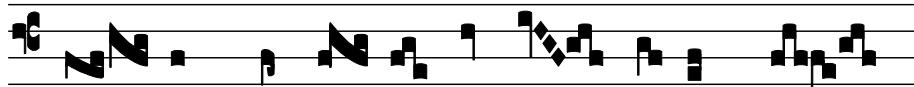
The Lord reclined at the table of the Pharisee, but he delighted in the nourishment of the soul of the penitent woman.

Gregory, Homily 33. after the middle.

Pectore sincero. AS:458; 1520-S:44r; 1531-S:88r.⁴²⁸

2. Resp.

II.

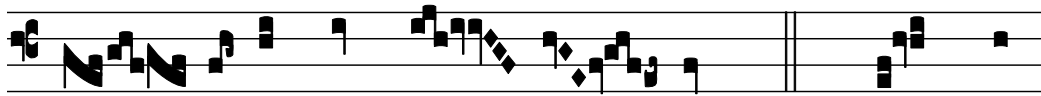


sar0654.

A- ry, * conceal- ing a heart sincere for

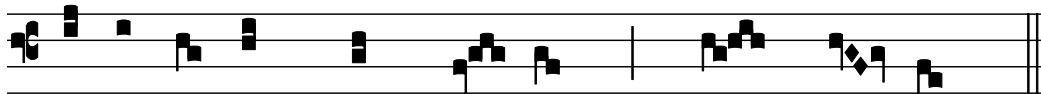


the Lord : a- nointed, cleansing herself. †With

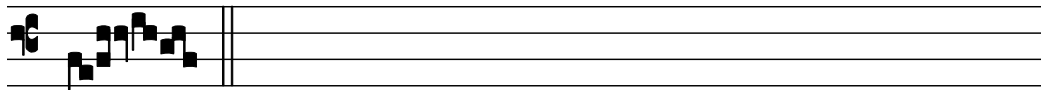


sar0654a.

the ho-ly stream of bap- tism. ✠. Cleanse, O



la-dy, ser-vants from their crimes : through thy prayers.



†With.

Third Lesson.

With the Pharisee, Truth was fed on the outside : with the woman, sinful yet nevertheless converted, he was fed within. Whence also the holy Church, which seeketh him in the form of a fawn of the deer, beseecheth in the Song of Songs, Shew me, O thou whom my soul loveth, where thou feedest, where thou liest in the midday.⁴²⁹ The Lord is called the fawn : just as by the flesh he hath assumed <he is> the son of the ancient fathers. But at midday the heat becometh hotter, and the fawn seeketh a shady place : which the heat affecteth not. In those hearts, therefore, the Lord resteth, in which the love of the present age hath not burned, in which the desires of the flesh hath not burned up,

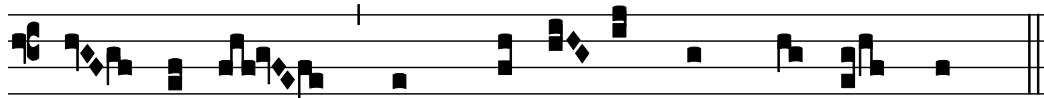
which when inflamed with anxieties do not wither in the lusts of this world. Whence it is also said of Mary, The Holy Ghost shall come upon thee : and the power of the most High shall overshadow thee. Therefore at midday the fawn seeketh shadowy places for feeding, because the Lord feedeth on such minds, which in due time, in regard to grace, are not burned up by the desires of the body. The penitent woman therefore nourished the Lord more within : than the Pharisee did without. Because our Redeemer, as if a fawn, had fled from the heat of the flesh to her mind : which after the [88v.] fire of vices was tempered with the shade of penitance.

Felis Maria unxit. AS:458; 1520-S:44r; 1531-S:88v.⁴³⁰

6722. 3. Resp.
II.

Lessed * Ma- ry a-noint- ted the feet of
Je- sus. †And wip- ed them with her hair. ‡And the house

Saint Mary Magdalene.



was fil-led with the o-dour of the ointment.



6722a.

℣. Hav-ing mingled balsam with tears, breaking, she pour-



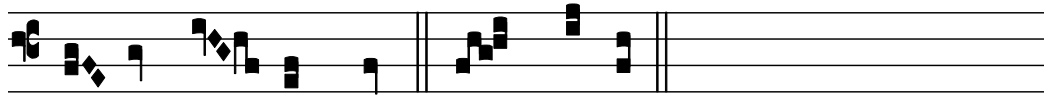
ed out the a-la-baster box, with which precious oint-



ment she a-nointed the feet of the Lord. †And wip-ed them.



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



to the Ho- ly Ghost. ‡And the house.

¶ *In the ij. Nocturn.*

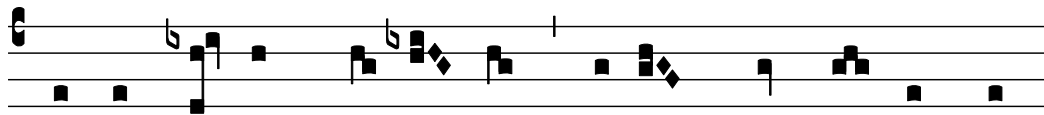
*Symon autem infra se. AS:459; 1520-S:44v; 1531-S:88v.*⁴³¹

4. Ant.
IV.i.




4957.

Ut Si-mon * said within himself : if he were a

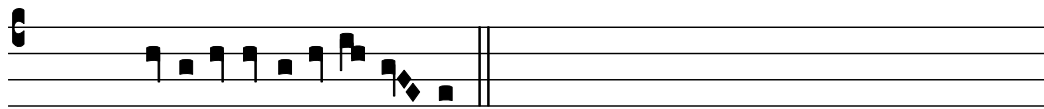


prophet, he would surely know who and what man-ner she

Saint Mary Magdalene.



was that hath touched him, that she was a sinner.



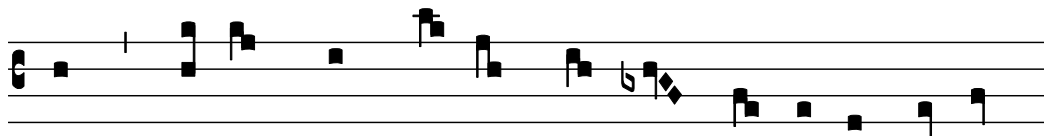
Ps. My heart hath uttered. (*xlviij.*) [249].

Et conversus Dominus. AS:459; 1520-S:44v; 1531-S:88v.⁴³²

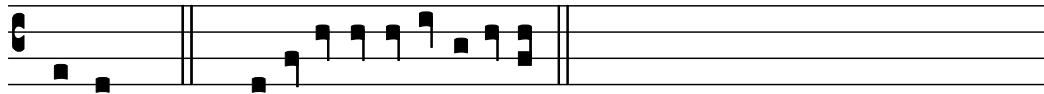
2719. 5. Ant.
V.ii.



And the Lord * turned : After I came into thine




house, this one with flow-ing hair hath not ceased to kiss



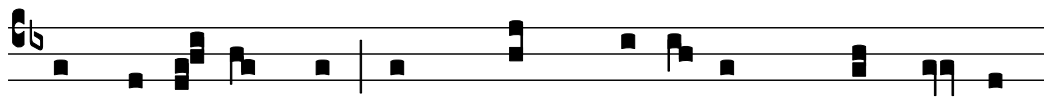
my feet. *Ps.* Our God is our refuge. (*xlvi.*) [250].

Quoniam multum dilixeras. AS:459; 1520-S:44v; 1531-S:88v.⁴³³

4569. 6. Ant.
VI.

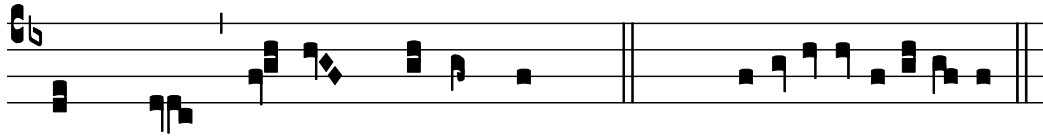


Ince thou * hast lov-ed much, know that thy sins



are forgiv-en thee : and through ho-ly faith, whereby thou

Saint Mary Magdalene.



art strong, I send thee in peace. *Ps.* The foundations.
(*lxxxvi.*) [319].

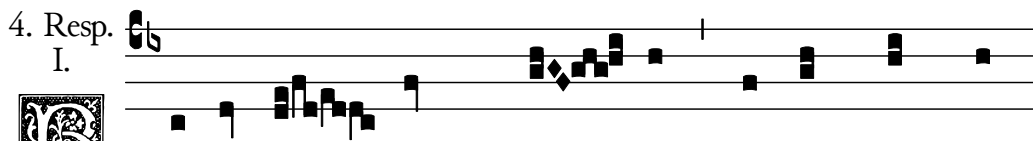
℣. With thy comeliness [and thy beauty].⁴³⁴ 74.

*Lesson iiij.*⁴³⁵

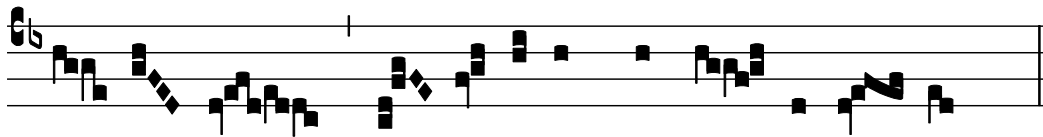
Let us consider how much mercy it was not only to admit a sinful woman to himself, but also to allow her to touch his feet. Let us consider also the grace of the merciful God : and condemn the multitude of our faults. Behold, he seeth and sustaineth sinners, he tolerateth those who resist : and yet he calleth mercifully by the gospel daily. He desireth our confession from a pure heart : and relieveth all that we have

done wrong. The mercy of the Redeemer : tempereth to us the severity of the law. In it of course is written, If any man shall do this or that : he shall be put to death. If any man doeth this or that, let him be stoned. Our Creator hath appeared in the flesh : with the confession of sins he promiseth not death but life. He receiveth a woman confessing her wounds, and he dismisseth her healthy. But.

Beata es Maria que piarum. AS:459; 1520-S:44v; 1531-S:88v.⁴³⁶



Blessed art thou, * Ma- ry, who with waves of

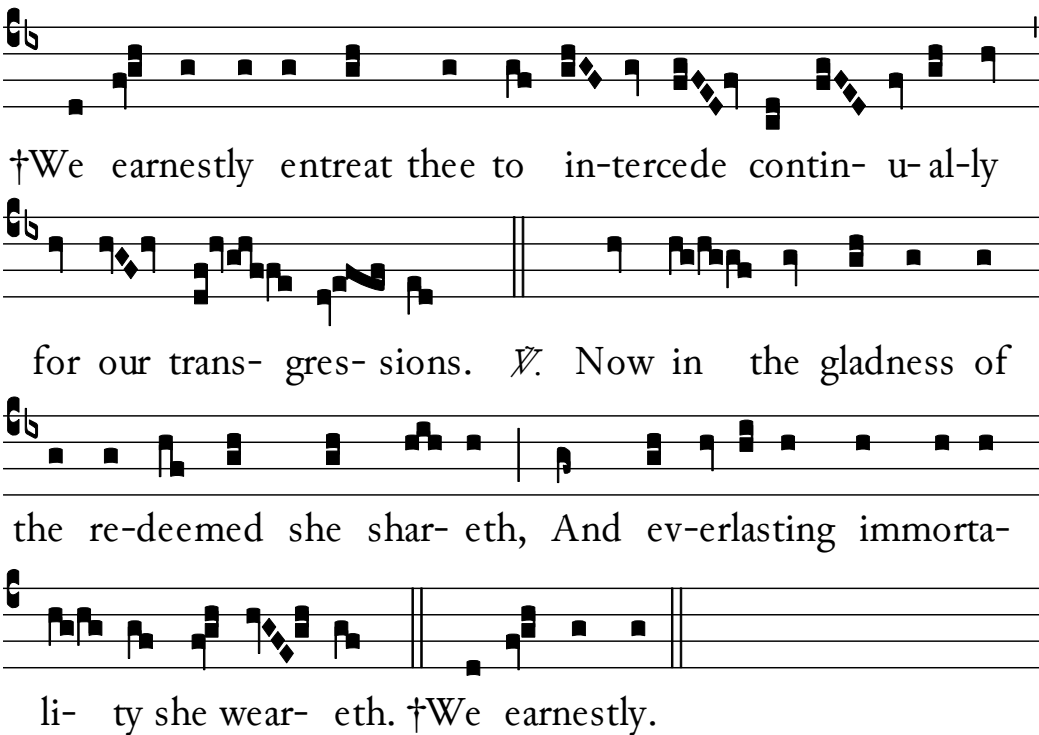


pi- ous tears wip- ed away the stains of our crimes.

sar0608.

Saint Mary Magdalene.

sar0608a.



†We earnestly entreat thee to in-tercede contin- u-al-ly
 for our trans- gres- sions. ∞. Now in the gladness of
 the re-deemed she shar- eth, And ev-erlasting immorta-
 li- ty she wear- eth. †We earnestly.

Fifth Lesson.

THe Lord bent to mercy the hardness of the law, because those whom it justly condemneth he himself mercifully freeth. Hence he himself saith through the Prophet, I desire not the death of the sinner : but that he should rather⁴³⁷ be turned, and live. Hence again it is said to each sinful soul, under the guise of Judea, If a man put away his wife, and she go from him, and marry another man, shall he return to her any more ?⁴³⁸ Shall not that woman be polluted, and defiled ? But thou hast prostituted thyself to many lovers : nevertheless return to me,

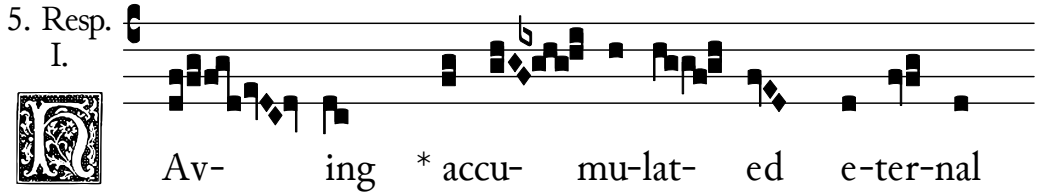
saith the Lord. Behold, he hath given the parable of the disgraceful woman : he sheweth that she could not be received again after <her> ignominy. But he prevaieth by mercy over this very parable which he brought forth, when he saith that a woman committing fornication cannot be received : and yet he himself awaiteth to take back the soul of her fornicating. Consider, brethren, the weight of such tenderness. The Lord saith that it cannot be done, and demonstrateth that he himself can do even this, contrary to custom. Behold, he calleth, even those whom he

Saint Mary Magdalene.


denounceth⁴³⁹ as defiled : he seeketh to embrace the very ones of which he complaineth of having been abandoned.

Eternis accumulata. AS:460; 1520-S:45r; 1531-S:88v.⁴⁴⁰

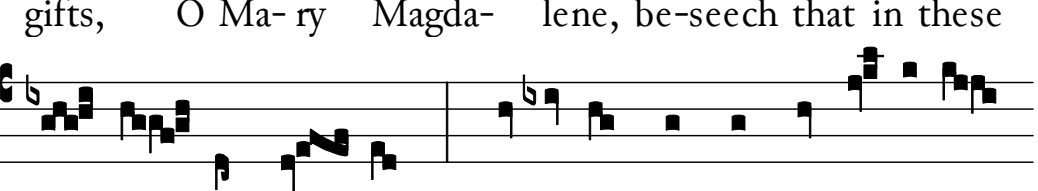
5. Resp. I. 6058.



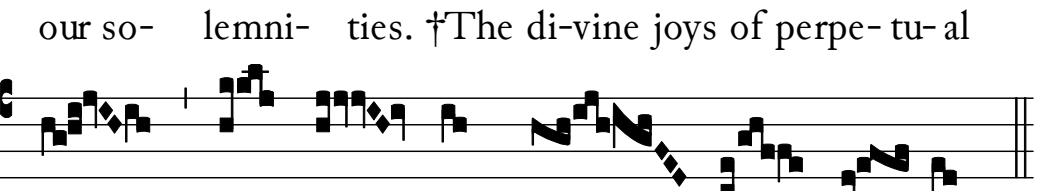
Av- ing * accu- mu-lat- ed e-ter-nal



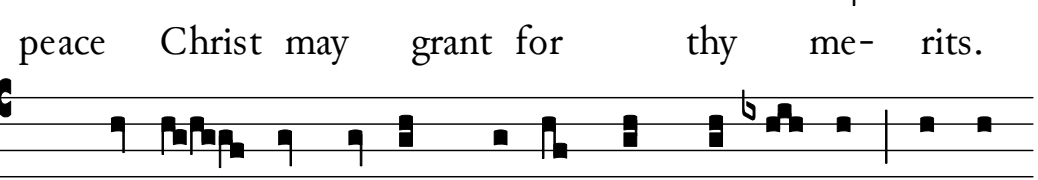
gifts, O Ma-ry Magda- lene, be-seech that in these



our so- lemni- ties. †The di-vine joys of perpe- tu-al

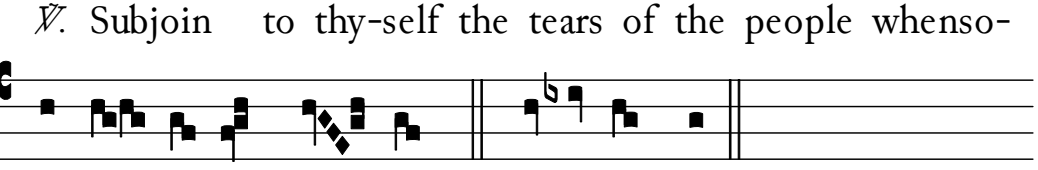


peace Christ may grant for thy me- rits.



6058a.

✠. Subjoin to thy-self the tears of the people whenso-



ev-er they are with thee. †The di-vine joys.


Sixth Lesson.


Et no one, therefore, lose the moment favourable to such mercy : let no one reject the remedies offered by divine piety. Behold, the


heavenly Goodness calleth us back, and prepareth the bosom of his clemency for our return. Let each one therefore consider by what debt he is constrained, when God awaiteth him : without being exasperated by contempt. Who therefore would not persevere, let him return : who hath disdained to stand, let him at least arise after falling. With how much love our Creator may await us, he indicateth : when he saith through the Prophet, I attended and hearkened : no man speaketh what is good, there is none that thinketh in his heart, and saith, What have I done ? Certainly we ought never to think evils, but because we were unwilling to have just thoughts : behold, the Lord still awaiteth that we may reconsider. See the bosom of such piety : consider the lap of mercy opened to us. Those thinking evilly he hath lost : <but> he seeketh those

thinking well. To yourselves therefore, most beloved brethren, bring back the eyes of the mind : and place before yourselves the penitential woman as an example for imitation. Lament the faults you remember to have committed as much in <your> adolescence as in <your> youth : wash with your tears the stains of your manners and deeds. Let us now love the footsteps of our Redeemer : which we have despised by sinning. Behold, as we have said, the bosom of heavenly pity is opened to receive us : nor is the stained life in us despised. By the fact that we tremble at our defilement : we already agree inwardly in purity. When we return, the Lord mercifully embraceth us : because the life of sinners can no longer be judged unworthy of him, which is washed with tears, in Christ Jesus our Lord, who liveth and reigneth with him forever and ever, amen. But.

Optimam partem adeptam. AS:460; 1520-S:45r; 1531-S:89r.⁴⁴¹

6. Resp. IV. 

sar0651.  Av-ing obtained * that good part from the Lord,

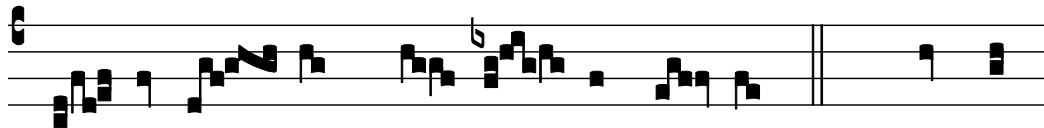


which thou hast chosen for eternal blessedness.

Saint Mary Magdalene.

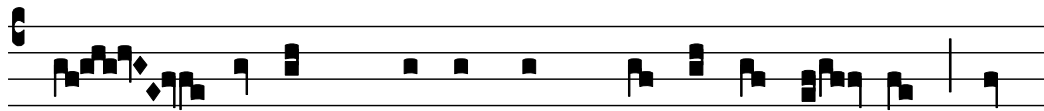


†Ho-ly Ma-ry, intercede for us lit-tle ones

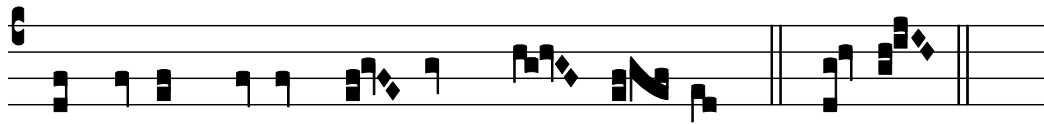


sar0651a.

ce-lebrat-ing thy so-lemni-ty. ⁊. That we



may de-serve the constant show-er of re-morse to



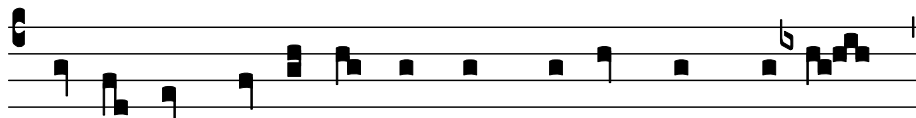
wash away the filth of our trans-gres-sions. †Ho-ly.

[⁊.] Glory be to the Father. 104*. †Holy.

¶ *In the iij. Nocturn.*

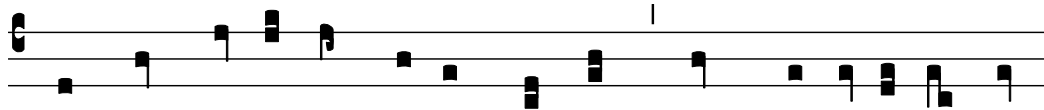
O certe precipuus Marie. AS:460; 1520-S:45v; 1531-S:89r.⁴⁴²

7. Ant.
VIII.i.



sar0084.

surely * remarka-ble was the love of Ma-ry,

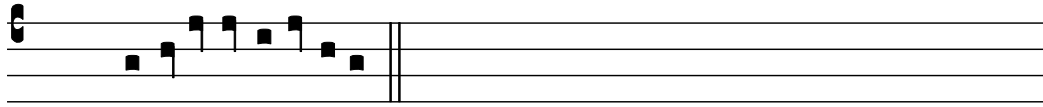


which, at the se-pulchre of the Lord, with the disciples de-



part-ing, be-liev-ing him ta-ken away, de- parted not.

Saint Mary Magdalene.



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

Tulerunt Dominum, ubi posuerunt eum. AS:461; 1520-S:45v; 1531-S:89r.⁴⁴³



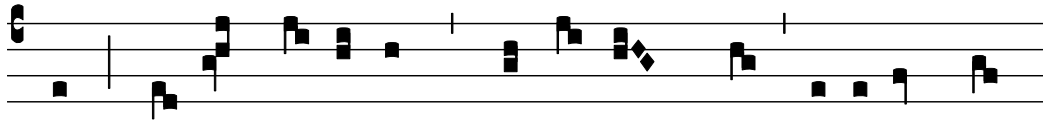
sar0121.



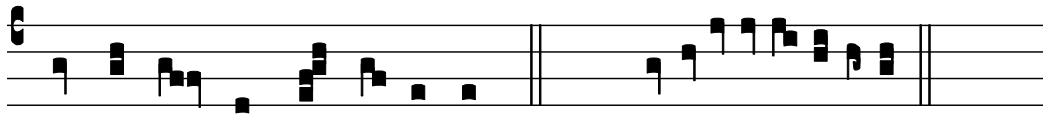
Hey have tak-en * away the Lord, where have they



laid him, tell me ? to whom repli-ed Je-sus, say-ing un-



her : Ma-ry, She, turning : Do not touch me, for I am not



yet ascen-ded to my Father. Ps. The Lord hath reigned.

(*xcvj.*) [328].

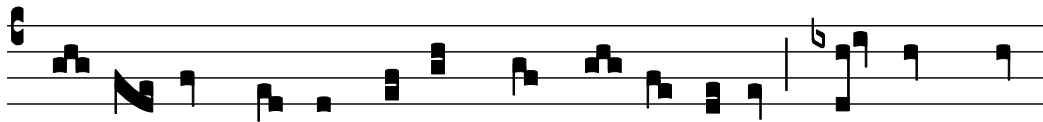
Celsi meriti Maria. AS:461; 1520-S:46r; 1531-S:89r.⁴⁴⁴



sar0020.



Ma-ry, * of ex-al-ted me-rit, who me-ri-tes to be



the first of mor-tals to see the true Sun ris-ing : ob-tain that



he may make us to re-joice in the hea-vens at the sight of



his glory. *Ps.* Sing ye to the Lord. *ij.* (*xcvij.*) [340].

℟. God shall [help her].⁴⁴⁵ 79.

According to Luke, vij. [36-50]. [Lesson vij.]



AT that time :
AOne of the Pha-
 risees desired him
 to eat with him.
 And he went into
 the house of the
 Pharisee, and sat
 down to meat. And behold a woman
 that was in the city, a sinner, when
 she knew that he sat at meat in the
 Pharisee's house, brought an alabaster
 box of ointment : and standing
 behind at his feet, she began to wash
 his feet, with tears, and wiped them
 with the hairs of her head, and kissed
 his feet, and anointed them with the
 ointment. And that which followeth.

A Homily of Blessed Gregory, Pope.

35.⁴⁴⁶

THe tears of sinful Mary : whose
 stony breast do they not soften,
 as an example of penitence ? For she
 considered what she had done : and
 refused to moderate what she would
 do. She came in upon the banquet-
 ers, she came uninvited : she offered
 <her> tears during the dinner. We
 believe that this was that Mary : out
 of whom Mark testifieth that seven
 devils were cast. Now by the seven
 devils : all vices are designated. For
 by the number seven : totality is
 represented. Mary thus had seven
 devils : she was full of all kinds of
 vices. But behold, because she was
 aware of the stains of her disgrace :
 she ran to the fountain of mercy to be
 washed clean. But thou, O Lord.

Saint Mary Magdalene.

Fragrans Jesus muneribus. AS:461; 1520-S:46r; 1531-S:89r.⁴⁴⁷

7. Resp.
VIII.

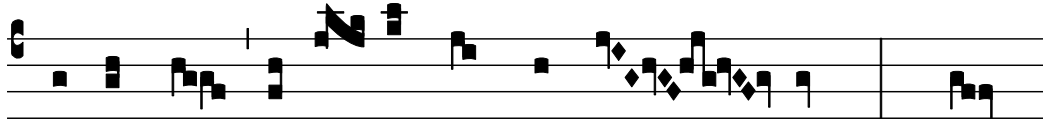
sar0629.



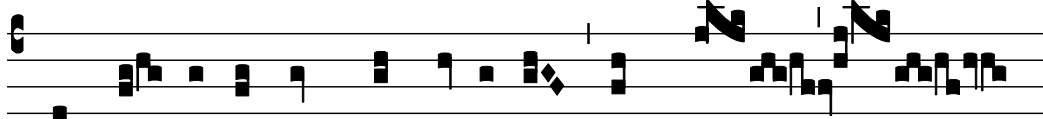
E-sus was fra- grant * with the in- timate



gifts of Ma- ry, who with her whole heart unceas-ingly

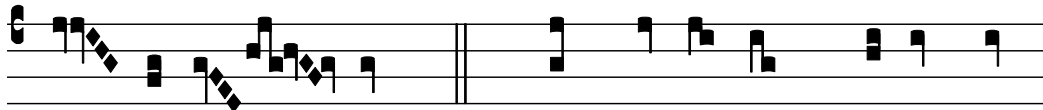


a-nointed the sac- red feet with oint- ment. †Whence



for her offences she me-ri-ted complete

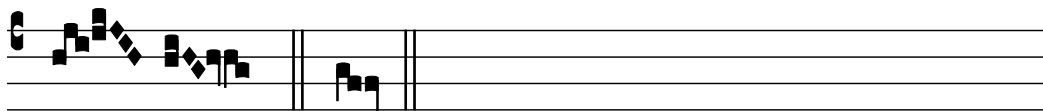
sar0629a.



forgive- ness. ✎. May she dis-solve the filth of



our sins by the most pi- ous interven-tions from the di-



vine fount. †Whence.

Lesson viij.

AT what then ought we to wonder, brethren ? At Mary's coming, or at the Lord's receiving ?

Shall I say that he received, or that he drew <her> ? Better both drawing and receiving : because without doubt

he drew her inwardly by his mercy, who recieved her outwardly through gentleness. This woman therefore, because she had previously been engaged in illicit acts, had shamefully furnished an ointment as a scent for her own flesh : this she now offered laudably to God. With her eyes she had lusted after earthly things : but now, chastising them in repentance, she wept. She had exhibited <her> hair for the beauty of <her> countenance : but with it she now wiped away <her> tears. She had spoken with a proud mouth : but in kissing the Lord's feet she fastened it to the feet of her Redeemer. As many delights therefore as she had in

herself : she found as many ways of offering sacrifices. She therefore converted the number of <her> faults into the number of the virtues, that she might serve God wholly in penance : for whatever sin against God she had despised in herself. But the Pharisee, gazing at her, despiseth : and findeth fault not only with the sinful woman coming, but also in the Lord receiving. This Pharisee was in truth proud and falsely just in himself : he rebuked the sick woman on account of <her> sickness, <and> the Physician on account of <his> assistance, because he too was himself sick, of the wound <self->exaltation, and was ignorant of it.

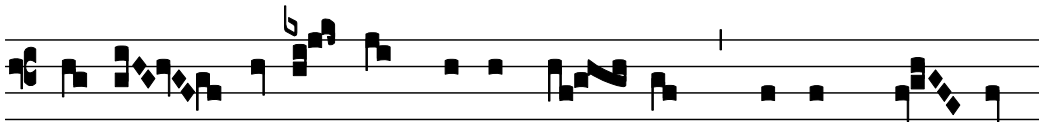
Celsi meriti Maria. AS:462; 1520-S:46v; 1531-S:89r.⁴⁴⁸

8. Resp.

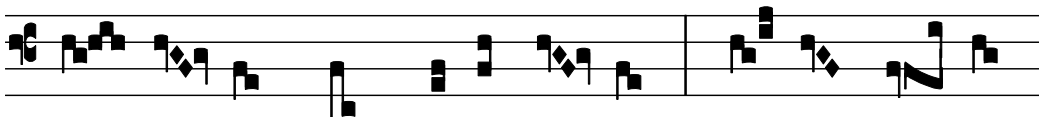
II.



Ma-ry, * of ex-alt- ed me- rit, who me-ri-ted




to be the first of mortals on earth to see the true



Sun ris- ing from the under-world. †Ob-tain by thy

sar0611.

Saint Mary Magdalene.



sar0611a. sacred prayers, that we may de-serve to re-joice with thee
in the hea-vens, in the sight of his ma-jesty. V . Bring-ing
a little of our burnt offer-ings be-fore the Lord, thou
shalt ev-er be worthy to be a pi-ous sup-pli-cant.
†Ob-tain.

Lesson ix.

[89v.] **T**herefore the good <deeds> of the sinful woman are enumerated for him, and the evils of the falsely just <man> are enumerated : and after the enumeration a sentence is added. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much. As if it would be said, She hath completely burned away the rust of sin : because she is mightily aflame with the fire of love. For what do we believe love to be but fire, and what fault but rust ? So much more, then, is the rust of sin

consumed : as much as the heart of a sinner is consumed by the great fire of charity. Whom, on the other hand, dearest brethren, doth the Pharisee, presuming on false justice, represent, except the Jewish people ? Whom doth the sinful woman, coming and weeping at the Lord's feet, designate : except the converted Gentile ? And she who came with the alabaster box poured out the ointment, stood behind him at his feet, watered his feet with <her> tears, wiped them with her hair : and


Saint Mary Magdalene.

ceased not to kiss those⁴⁴⁹ feet upon which she had poured and wiped. That woman therefore, hath portrayed us : if after <our> sins we return to the Lord with our whole heart, if we imitate her repentance with mourning. For what is expressed by ointment : except the aroma of a good reputation ? Whence also Paul saith,

We are the good odour of Christ unto God in every place. If, therefore, we do right works, by which we may sprinkle the fragrance of the odour of a good reputation : what is it that we pour out on the body of the Lord except ointment ? But thou.

O felix sacrorum. AS:462; 1520-S:46v; 1531-S:89v.⁴⁵⁰

9. Resp. I.



happy * wa-ter- ing of the feet

with sa- cred tears, by which Ma-ry earned to

be cal- led his be-lov-ed. †From which the

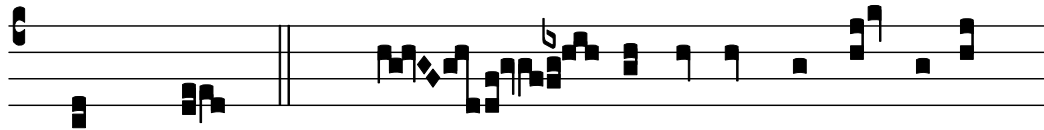
saints are fed in the e- ther. ✎. With an-

ge-lic beauty she pre-vail-eth, and this through Christ.

7269.

7269a.

Saint Mary Magdalene.



†From which. V. Glo- ry be to the Fa-ther and



to the Son : and to the Ho-ly Ghost. †From which.

V. Mary hath chosen the best part.

R. Which shall not be taken away from her.

At Lauds.

Laudibus excelsis. AS:462; 1520-S:47r; 1531-S:89v.⁴⁵¹

1. Ant.
III.i.

sar0072.



He whole world ex-ult-eth * with high prais- es in



the so-lemni-ty of Ma-ry Magda- lene. Ps. The Lord hath reigned. (xcij.) [52].

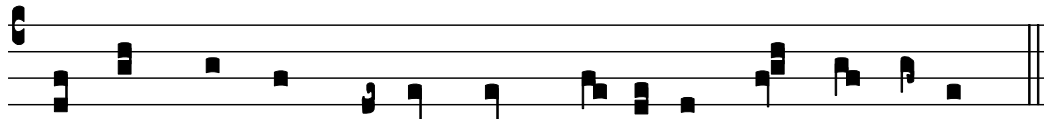
Pectore sincero Dominum. AS:463; 1520-S:47r; 1531-S:89v.⁴⁵²

2. Ant.
IV.ii.

sar0094.

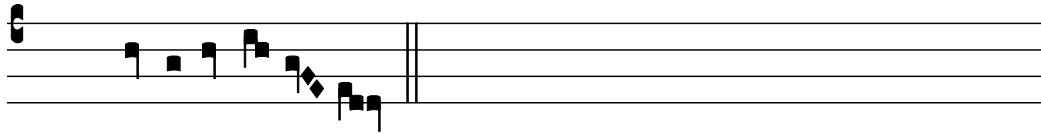


A- ry, * con-cealing a heart sincere for the Lord, a-



nointed, cleansing herself with the ho-ly stream of baptism.

Saint Mary Magdalene.



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

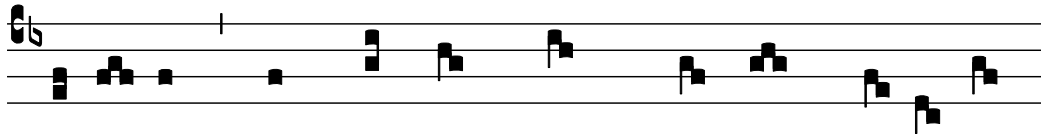
Sustolle Maria supplicum. AS:463; 1520-S:47r; 1531-S:89v.⁴⁵³



sar0117.



Ift up, * O Ma-ry, to the heavens the prayers of



supli- ants, for whose own crimes thou didst me-rit to



be washed with tears. *Ps.* O God, my God. (*lxij.*) [54].

Quo tecum captent. AS:463; 1520-S:47r; 1531-S:89v.⁴⁵⁴



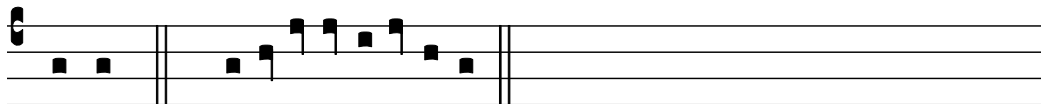
sar0105.



Here with thee * the gifts of the e-ternal kingdom



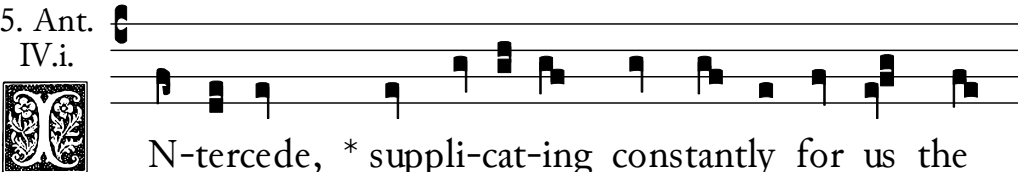
may entice : be-seech Christ for thy servants, O pi-ous



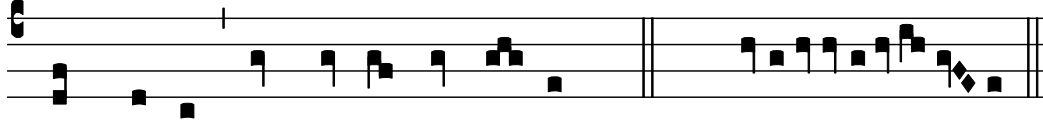
Ma-ry. *Ps.* O all ye works. (*Daniel iij.*) [55].

Saint Mary Magdalene.

Intercede supplicans. AS:463; 1520-S:47v; 1531-S:89v.

sar0065. 5. Ant. IV.i. 

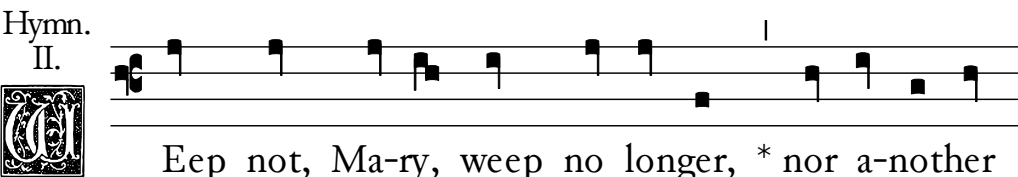
N-tercede, * suppli-cat-ing constantly for us the



Lord Je-sus, O Ma-ry Magda- lene. *Ps.* Praise ye the Lord. (cxlviij.) [56].

Chapter. Who shall find [a valiant woman] ?⁴⁵⁵ as above [at First Vespers].⁴⁵⁶ {906}.

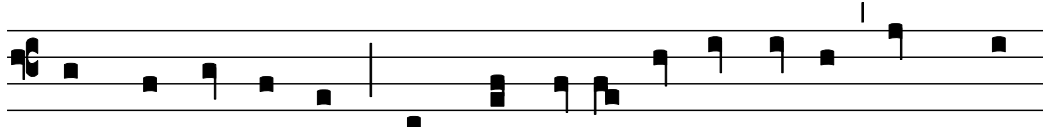
O Maria noli flere. HS:165v; 1520-S:47v; 1531-S:89v.⁴⁵⁷

sar0826. Hymn. II. 

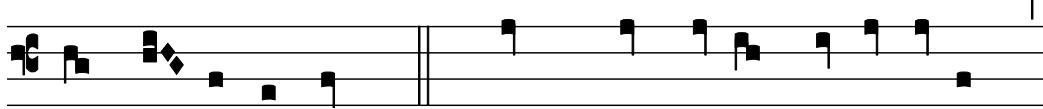
Eep not, Ma-ry, weep no longer, * nor a-nother



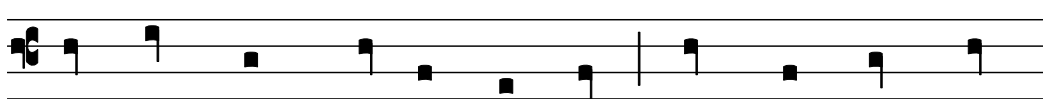
seek to find ; Here indeed the Gard'ner stand-eth, Gard'ner



of the thirsty mind : In the spi-rit's inner garden seek that

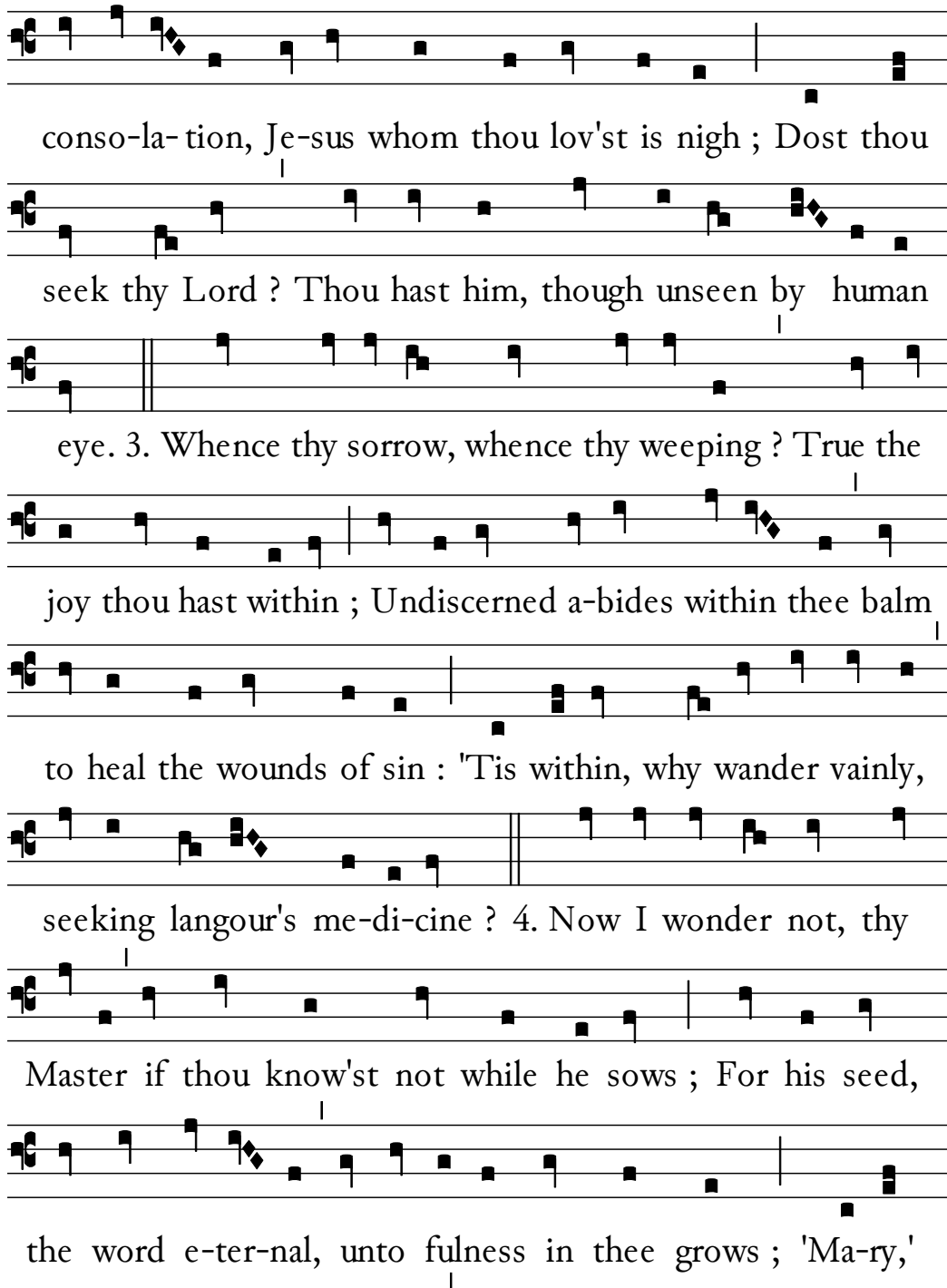


Gard'ner ev-er kind. 2. Whence thy grief and lamentation ?



Lift, faint soul, thy heart on high, Seek not memo-ry's

Saint Mary Magdalene.



conso-la-tion, Je-sus whom thou lov'st is nigh ; Dost thou
seek thy Lord ? Thou hast him, though unseen by human
eye. 3. Whence thy sorrow, whence thy weeping ? True the
joy thou hast within ; Undiscerned a-bides within thee balm
to heal the wounds of sin : 'Tis within, why wander vainly,
seeking langour's me-di-cine ? 4. Now I wonder not, thy
Master if thou know'st not while he sows ; For his seed,
the word e-ter-nal, unto fulness in thee grows ; 'Ma-ry,'

Saint Mary Magdalene.



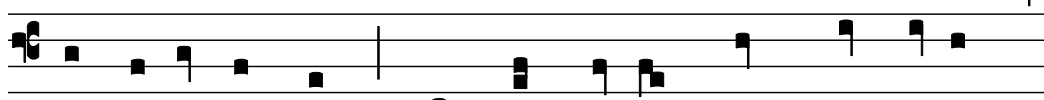
saith he, thou, 'Rabbo-ni,' and the soul her Saviour knows.



5. Thou didst wash the feet of Je-sus, thee the Fount of grace



did lave ; May we, by that dew's refreshment, which to



thee remission gave, Share his glo-ry, whom thou sawest,



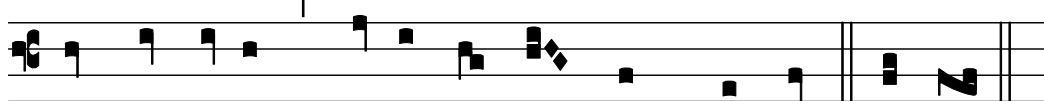
ris'n a Vic-tor from the grave. 6. Glo-ry be to God, and



honour, who did Ma-ry's tearful plea Prize more highly than



the banquet of the wealthy Pha-ri-see : Sinners, here his



grace foretasting, shar-ers of Life's feast may be. Amen.

℣. Many sins have been forgiven her.

℟. Because she hath loved much.

Saint Mary Magdalene.

O mundi lampas. AS:463; 1520-S:47v; 1531-S:89v.⁴⁵⁸

Ant.
IV.i.



4049.

lamp * of the world, and shin-ing pearl, who,
by announc-ing the re-sur-rec-tion of Christ, who me-ri-ted
to be-come the a-postle of the a-postles, O Ma-ry Mag-
da-lene : ev-er pi-ous advo-cate, entreat for us to

God, who chose thee. *Ps.* Blessed be the Lord. 62*.

Prayer. Grant unto us. {911}.

Memorial of Saint Wandrille.

Ant. Well done, good and faithful. *in the Common.* [932].

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

Prayer. O God, by whose grace. [*as above*].⁴⁵⁹ {911}.

¶ *At j.*

Ant. The whole world [exulteth].⁴⁶⁰ *as above, j. of Lauds.* {933}.

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

Ant. Thee they justly praise. [118].

Ps. Quicunque. [119].

¶ *At iij.*

Ant. Mary, [concealing].⁴⁶¹ *ij. of Lauds.* {933}.

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

Chapter. Who shall find ? {906}.

*The Responsories and Versicles from the Common of One Virgin are sung [at all the Hours].*⁴⁶² [933].

¶ *At vj.*

Ant. Lift up, O Mary. *ij. of Lauds.* {933}.

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

Chapter. (*Proverbs. last.* [xxxj. 17.])

S He hath girded her loins with strength, and hath strengthened her arm : she hath tasted and		seen that her traffic is good : her lamp shall not be put out in the night.
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¶ *At ix.*

Ant. Intercede. *v. of Lauds.* {934}.

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

Chapter. (*Proverbs. last.* [xxxj. 30.]⁴⁶³)

T He woman that feareth the Lord, she shall be praised : give		her of the fruit of her hands, and let her works praise her in the gates.
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¶ *At Seconds Vespers.*

Ant. The whole world [exulteth].⁴⁶⁴ *j. of Lauds.* {933}.

Ferial Psalms.

Chapter. Who shall find ? {906}.

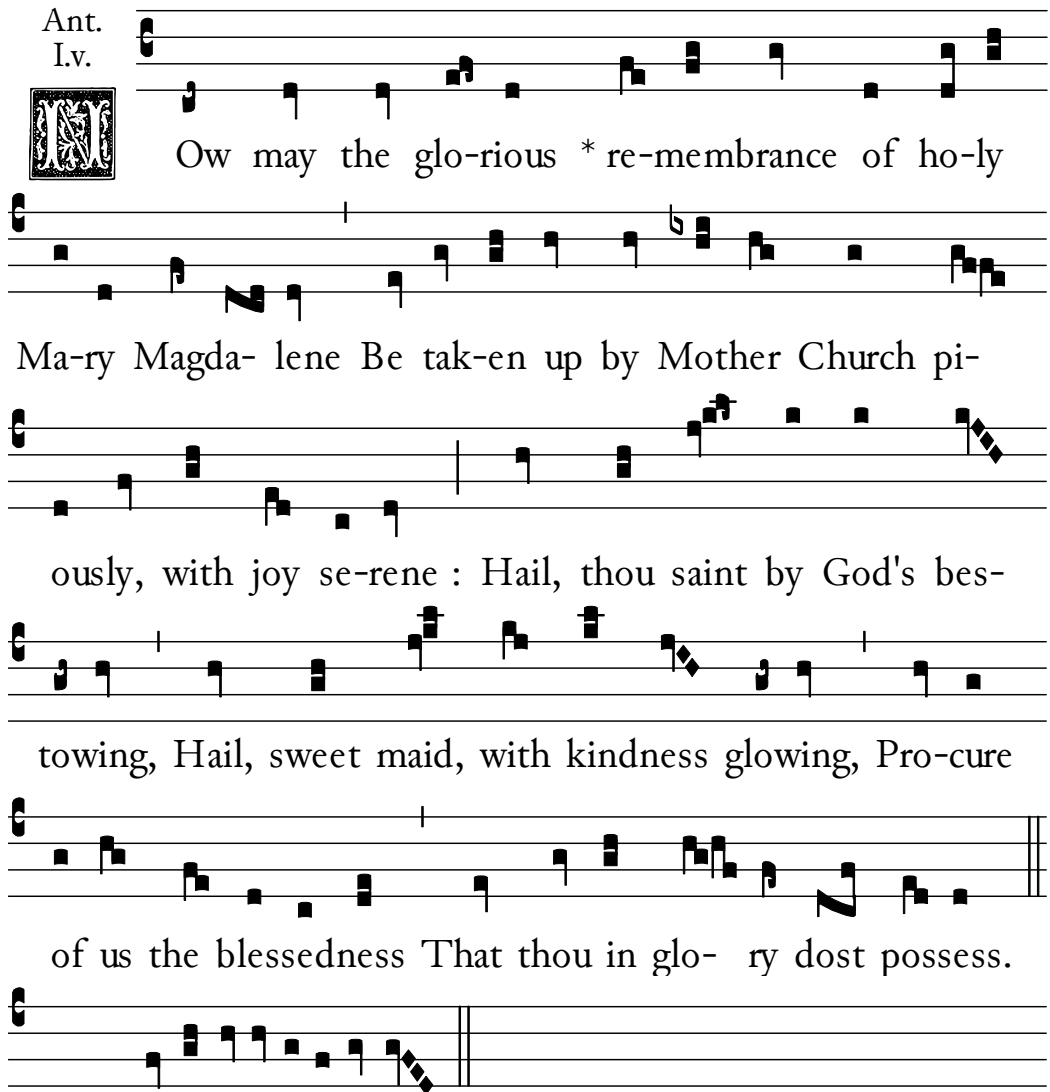
Hymn. Weep not, Mary. {935}.

V. Many sins have been forgiven her. {937}.

Saint Mary Magdalene.

Inclita sancte Marie. AS:464; 1520-S:48r; 1531-S:89v.⁴⁶⁵

Ant.
I.v.



How may the glo-rious * re-membrance of ho-ly
Ma-ry Magda- lene Be tak-en up by Mother Church pi-
ously, with joy se-rene : Hail, thou saint by God's bes-
towing, Hail, sweet maid, with kindness glowing, Pro-cure
of us the blessedness That thou in glo- ry dost possess.

sar0062.

Ps. My soul doth magnify. 55*.

Prayer. Grant unto us. [*as above*].⁴⁶⁶ {911}.

¶ *Memorial of Saint Apollinaris, Martyr.*

Ant. This is indeed a martyr. *in the Common.* [775].

℣. Thou hast crowned him. [775].

Saint Mary Magdalene.

Prayer.

Let the votive anniversary, O Lord, of blessed Apollinaris thy martyr [and bishop]⁴⁶⁷ ever continue⁴⁶⁸ with us : whereby it may and

both infuse us with the joy of his glorification, and render us acceptable unto thee. Through our Lord.

¶ *Saint Apollinaris,*⁴⁶⁹ *Martyr.*

(xxiiij. July.)

Let three Lessons be made with the Prayer as above. {940}.

Lesson ij.

Blessed Apollinaris⁴⁷⁰ followed Peter the apostle from Antioch, and was ordained by the same bishop at Rome : he was directed to Ravenna. While he was preaching the word of the Lord, he was seized by the pagans : and for a long time was beaten with clubs, and <his> bare feet were laid

upon burning coals, and thence he was expelled from the city. But not far from the wall the Christians had a cottage where he celebrated masses : to be sure he baptized in the sea. There those fearing God : ministered to him of their means. But [thou, O Lord, have mercy upon us].⁴⁷¹

Lesson ij.

After many years, however, he also went to Emilia, preaching the word of the Lord : and performing many mighty works in the name of the Lord Jesus Christ. And so, after the third year, he returned to Ravenna. Then, after some days, a sedition arose suddenly in the city, and with pagans rushing in, he was led bound to the forum : and there he was wounded. From thence the chief priests of the capitol demanded : that

he be led to the temple of Apollo.⁴⁷² And when he was come, having given a prayer : the image was broken, and the temple was destroyed. Therefore, by order of the emperor, he commanded holy Apollinaris to be presented to him. Which being heard, he was delivered into the custody of a certain centurion : a secret Christian. Who in the middle of the night released him that he might flee.

Lesson iij.

And when it had become known to the pagans that Apollinaris⁴⁷³ had fled, they followed him, and laid hold of him not far from the gate :

where it was reckoned he was killed. From thence he was obtained by <his> disciples : and was brought to a village named Leprosi. And for seven

Saint Apollinaris, Martyr.

days he survived : admonishing the church not to depart from the faith of Christ. And thus the most glorious martyr Apollinaris, dying in the praise of Christ : was buried under the ground outside the wall in a stone coffin. He ruled the church for

twenty-eight years : one month, & four days. He suffered in the last martyrdom under Vespasian Caesar and the patrician Demosthenes : on the tenth of the Kalends of August.

And the rest from the Common of One Martyr and Bishop. [817].

¶ *Saint Christina, Virgin [and Martyr].*⁴⁷⁴

(xxiv. July.)

Prayer.

Let blessed Christina thy virgin
and martyr, O Lord, implore
pardon for us : who hath ever been
pleasing to thee, both through the

merit of chastity and the shewing
forth of thy power. Through our
Lord.

*At Matins let three Lessons be made with a Nocturn on account of the Vigil, and all
[the rest]⁴⁷⁵ is made of the Virgin until the Mass which shall be of the Vigil.*

*Lesson j.*⁴⁷⁶

Here was in the time of the
Emperor Diocletian a cer-
tain sacred and most noble
virgin of Tyre, about twelve years of
age, named Christina : very wise and
God-fearing.⁴⁷⁷ She had a father,
Urban by name, who was of a noble
family, a worthy military commander,
but a persecutor of Christians and
cruel. To be sure her mother was of
the race of the emperors : and was
herself a pagan. Now her father built
a lofty tower, in which he established
his daughter with twelve maidens,
<and> he⁴⁷⁸ also made golden gods
that she would adore, that she might
not go out into public : lest her
beauty should be seen by the people.
She, taking the incense, which she
had received to be offered to the
idols, and storing it in an aperture,

did not offer it to the idols for seven
days. Which <time> being complet-
ed, the girls said to her, Our lady,
why dost thou worship a God whom
we know not ? Urban entering in the
meantime, said to her, My daughter,
why dost thou not approach the gods
according to thy custom ? Christina
answered, Why dost thou persuade
me to adore gods which neither see,
nor hear, nor understand ? On
hearing these things, her father was
troubled : and hastening to her, he
kissed her. Christina cried out, Do
not defile my mouth. Afterwards,
when holy Christina had prayed : an
angel came from heaven and stood
before her face : and said, Virgin
Christina, act manfully, for thou must
be heard in the presence of three
judges. And taking her : he prayed

[90v.]

over her head, and sealed her in Christ. And Christina, turning, found bread as white as milk : and sweeter than honey and the honey-comb. And taking <it>, she glorified

God, saying, I thank thee, O Lord, who hast given me bread. For it is twelve days : since I ate bread. But thou, O Lord, [have mercy upon us].⁴⁷⁹

Lesson ij.

Now when it was late : she took away her father's gods, and exposed them by the third stair, and cast them into the street, and immediately untying her sash, she bound it to the window, and coming down into the street, having gathered together the pieces of her father's gods, she gave them to the poor. And returning again, she ascended to her window by her sash. Now when morning was come, the father going in : found not his gods. And calling the maidens, he said, Where are our gods ? They said, Thy daughter hath broken them. Hearing these things : he slapped holy Christina in the face : but ordered the maidens to be beheaded. To whom Christina said, Without cause thou killest innocent souls. Then the father ordered her to be beaten with rods, and an iron collar to be put upon her neck, and chains on her hands and feet : and to be led and shut up in prison. When the mother had heard of her daughter : she went to the prison, weeping and

saying, My daughter, have mercy on thy mother. Christina said, Why dost thou call me thy daughter ? Knowest thou not that I have the name of the Lord Jesus Christ ? He is my father and <my> mother. Then the sorrowful mother went : and reported to her father what she had heard. Who ordered her to be hanged on a rack : and her sides to be scraped with claws. Who, while she was being scraped, took the flesh from her body : and cast it in her father's face, saying, Eat the strength of thy body. The father being angry, ordered an iron wheel to be brought and a strong fire to be set under it : and he ordered her to be poured over with oil. And when Saint Christina had prayed : the fire suddenly sprang out and burned more than one thousand five hundred men serving the idols. Then <her> father ordered her to be taken back to the prison. And there angels appeared unto her, bringing her food : and tending her wounds. But during the night Urban ordered a stone to be

fastened to her neck : and that <she> be thrown into the depths of the sea. And when she was cast away, immediately a chorus of angels received her and she walked with the angels upon the waters. And, behold, she saw the glory of God coming : and a crown placed upon her head, and she was clothed with a purple robe. And the Saviour coming, said unto her, Christina, be strengthened. For I am thy Saviour, whom thou lovest with all thy heart. And she was baptized in the sea. And coming out of the

sea : she went into her father's house. And when morning was come : Urban found his daughter praying, and being terrified, he threatened his servants, and ordered her to be shut up in prison until another day, intending to put her to death with the sword. But Christina prayed, saying, Lord Jesus Christ : repay Urban according to what he hath done to me. Now that same night Urban gave up the ghost with great suffering. But thou, O Lord.

Lesson iij.

Now after some time had passed : another judge by the name of Zion, coming into the city, having brought her before him, ordered her to be beaten with rods. Then he ordered a frying pan to be put on the fire : and pitch and resin and oil to be put into it. And he stationed four soldiers with iron rods who might turn her about, being placed in the frying pan. Christina, however, hastening up to the pan, climbed in : resting upon it as if upon the dew. Then Zion commanded her head to be shorn, and burning coals to be placed upon it : and he commanded that all the women should see the fear and shame of the

girl's body. And when they had seen : they cried out to the judge, saying, Thou art an unjust judge. Then the judge said to her, Christina, let us go into the temple and adore the great god Apollo. When she went in and had prayed : the idol fell into dust, and on that day about three thousand souls believed. The judge was truly terrified : he fell down and gave up the ghost. After whose death, another judge named Julian came to Tyre : and ordered her to be brought forth out of prison. Who when she was not willing to sacrifice : ordered the furnace to be kindled, and her to be put inside. She, fixing the sign of the cross on her forehead : went into

[91r.]

the furnace together with the angels, praising and glorifying God. To whom Julian said, What is it, Christina, that thy arts magically prevail, so that the fire doth not harm thee? She answered, I shall trust in the Lord : I shall not be afraid of what man may do to me. Being angry, Julian commanded the snake-keepers to bring two horned asps and two serpents, which he ordered to be laid upon the holy girl. And hastening to her, they embraced her feet, and with their tongues they wiped away the sweat of her distress. And turning upon the snake-keepers : they slew them. Then holy Christina, having repulsed the serpents : prayed, saying, O God, who hast raised Lazarus from the dead, raise up these men,⁴⁸⁰ that all who see may glorify thy name. And there came a voice from heaven, saying, Christina, be of good heart : whatever thou askest of me, it shall be given unto you. And the virgin, going forth beside the dead : signed them, saying, In the name of Jesus Christ, arise. And immediately rising up : they fell down at her feet, giving thanks to God. Julian said to the blessed virgin, Thou hast now shewn all thy magical arts : come, and convert thyself⁴⁸¹ to the gods. But she said, Thou fool,

thy eyes have not reflected upon the mighty works which God hath done. Julian, being moved to anger : ordered her breasts to be cut off. To whom she said, Julian, thou hast ordered my breasts to be cut off : but look, for instead of blood, milk cometh forth. Then the judge ordered her tongue to be cut off. Holy Christina prayed, saying, Lord Jesus Christ : command my course to be consummated. And a voice came from heaven, saying, Thou hast laboured and endured many things for my sake : come now, for the gates of heaven are opened unto thee. After this voice, when her tongue was cut off, she took part of her tongue and cast it into the face of the judge, and it struck his eye and blinded him, saying, Julian, thou hast cut off my tongue : because it blessed the name of God. But the word of the Lord coming into thy face : hath extinguished thy light. Then Julian ordered the hunters : that she should be killed. And striking her in the side : they went their way. And holy Christina prayed, saying, O Lord, receive my spirit in peace. And saying this, she gave up the ghost. And immediately Julian began to be tormented by the most cruel pain : and he gave up the ghost. Now this holy

Saint Christina, Virgin and Martyr.

virgin suffered during the times of the
Emperor Dioclecian, under her father
Urban, with Zion and Julian making
<judgment>, in her fourteenth year :

by whose venerable intercession may
she obtain for us everlasting joys from
the Lord.

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

☩ *Saint James, Apostle.*

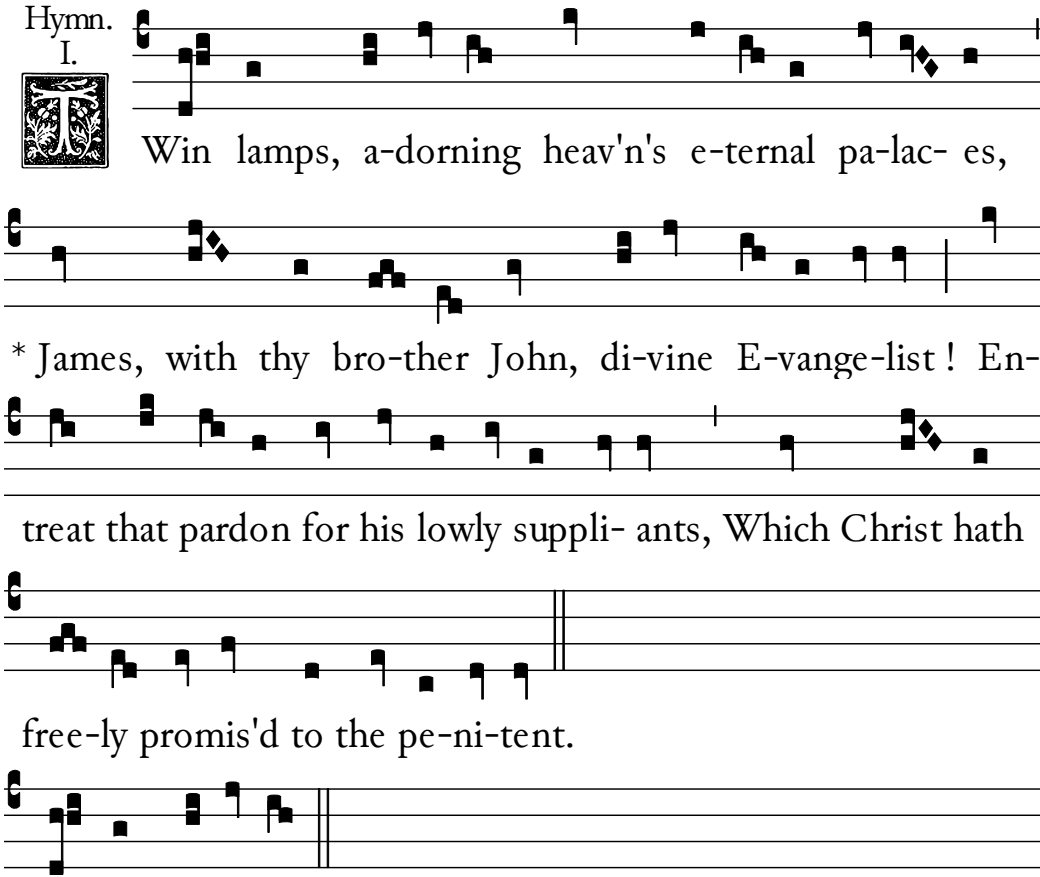
(xxv. July.)

*Double Feast, [Nine Lessons].*⁴⁸²

*At First Vespers and at Matins and the rest, of the Common of One Apostle with this Hymn at Vespers.*⁴⁸³

Bina celestis. HS:169r; 1520-S:48v; 1531-S:91r.

8262a. Hymn. I.



Win lamps, a-dorning heav'n's e-ternal pa-lac- es,
 * James, with thy bro-ther John, di-vine E-vange-list! En-
 treat that pardon for his lowly suppli- ants, Which Christ hath
 free-ly promis'd to the pe-ni-tent.
 Lord of cre- ation. [727].

*And [in]*⁴⁸⁴ *this let be sung* The intercession of thy servants.⁴⁸⁵ (*in the Common.*)

Prayer.

<p>BE thou, O Lord, the Sanctifier and Protector of thy people,</p>		<p>that under the protection of thy apostle James, they may both please</p>
--	--	---

thee in their conduct, and serve thee
in quietness [of mind].⁴⁸⁶ Through

our Lord.

¶ *On the same day let a Memorial be made of the Martyrs Christopher and Cucuphas.*
[If this Feast should fall on a Sunday let a Memorial be made of the Martyrs in silence with a Memorial of the Sunday and of the Trinity at j. Vespers and at Matins and at Mass. Whatever other feria should fall, let a Solemn Memorial be made of the Martyrs at First Vespers and at Matins and at Mass. In the same way let the Feast of Saint Bartholomew, Saint Augustine, Doctor, Saint Matthew, Apostle and the like be made when they fall on a Sunday.]⁴⁸⁷

Ant. In the heavens rejoice. *in the Common.* [839].

℟. Be glad in the Lord. [839].


Prayer.

Ⓜ God, Creator and Ruler of the world, who hast consecrated this day by the passion of blessed Christopher and Cucufatus, thy martyrs⁴⁸⁸ : grant that all of us who

venerate the merits of their martyrdom may by their intercessions be delivered from the eternal fires of hell. Through our Lord.

¶ *At Matins.*

First Lesson.

 Ames, the apostle of our Lord Jesus Christ, brother of blessed John the Evangelist : visiting all Judea, and advancing through the synagogues, shewed from the Holy Scriptures that all things which had been foretold by the prophets were fulfilled in the Lord Jesus Christ. Now Hermogenes, a certain magician, sent his disciple

Philetus with some of the Pharisees to James : endeavouring to assert that Jesus Christ, whose apostle he claimed himself to be, was not the Son of God. But James, acting confidently in the Holy Ghost, disproved all his assertions, shewing from the Holy Scriptures that this one was truly the Son of God.

Lesson ij.

Now returning to Hermogenes, Philetus said to him, James, who hath professed himself to be the servant of Jesus Christ : knoweth that he cannot be overcome. For I saw him perform many miracles in His name. He also retaineth all the Holy Scriptures in memory, from which he sheweth that there is no other Son of God : except him whom the Jews crucified. Let my counsel therefore please thee : and come to him, and beseech him for pardon. But if thou do not thus : know thou that I am returning to him : and I shall ask that I may merit to be his disciple. Hermogenes, filled with jealousy, bound Philetus so that he could not

[91v.]

move himself, and said to him, Let us see if James can release thee from these bonds. But he sent hastily to James : reporting to him. Who immediately sent his handkerchief to him, saying, Let him take it and say, The Lord Jesus Christ raiseth up those who are cast down, and looseth them that are fettered. Which when he had done : the magician, immediately freed from the bonds, came running to James. Now the magician, being grieved : sent demons after him, saying, Go and bring James himself to me, with Philetus, that I may take vengeance on them. Who when they had come : began to shriek in the air over the apostle.

Lesson iij.

And when the apostle knew the cause : he said to them, I charge you in the name of the Father, and of the Son, and of the Holy Ghost, that, returning to Hermogenes himself, you would not injure him : but bring him bound unto me. And so when Hermogenes was brought to the apostle, with his hands bound by the demons, while he was standing before him : the apostle said to Philetus, That you may acknowledge that this is the school of my Lord Jesus Christ,

that men may learn to render good for evil : he himself that hath bound thee, loose thou him. Which when he had done : the apostle said to him, Go free and wheresoever thou wilt. For it is not our discipline : that any should be converted unwillingly. And Hermogenes, going away to his house, took all his books, and sank them in the sea : and returning, he took hold of the apostle's feet, beseeching him and saying, Deliverer of souls, receive me a penitent :

whom thou hast hitherto endured envying. The apostle therefore, receiving him and confirming him in the faith of the Lord : rendered him

so perfect in the fear of God, that through him indeed very many mighty works were wrought by the Lord.

Lesson iiij.

THe Jews therefore, seeing that the apostle had thus converted the magician whom they thought invincible : the Pharisees, having made a sedition, said to James, To what purpose do you preach Jesus, the man⁴⁸⁹ whom we all know was crucified ? Then James, filled with the Holy Ghost, began to shew them how the incarnation of the Lord, his passion and resurrection, and his

ascension into heaven, foretold by the prophets so many times, had been fulfilled in the Lord Jesus Christ : so that all who heard cried out with one voice, saying, We have sinned, we have acted unjustly, tell us what shall we do. To whom the apostle saith, Men and brethren, believe and be baptized, and : all your sins shall be blotted out.

Lesson v.

BUt the high priest Abyathar, seeing that so many people believed, being filled with zeal, stirred up a most grave sedition : so that, casting a rope around his neck, they brought him to the palace of Herod the King. Now Herod, desiring to satisfy them, ordered him to be beheaded. While he was being led away : a certain paralytic began to cry out to him, Holy James, apostle of Jesus Christ : deliver me from the pains by which my limbs are tormented. To

whom the apostle said, In the name of my crucified Lord Jesus Christ, arise healthy : and bless thy Saviour. Who immediately arose : and began to run about⁴⁹⁰ with joy, and to bless the name of the Lord Jesus Christ. And a certain Pharisee, Josias by name, who had put the rope around the apostle's neck : seeing the miracle which had been done, cast himself at his feet, saying, I beseech thee to grant me pardon, and to make me a partaker of the holy name.

Lesson vij.

Now the Apostle, understanding his heart to have been visited by the Lord, said to him, Dost thou believe that Jesus Christ the Lord, whom the Jews crucified, is himself the true Son of God? Josias said, I believe, and this is my faith from this hour: that he is the Son of God. Upon hearing this, the high priest Abyathar made him to be held, and said to him, If thou dost not depart from James, and curse the name of Jesus Christ, thou shalt be beheaded with him. Josias said to him, Cursed be thou, but be the name of the Lord Jesus Christ, whom James preacheth, blessed for ever. Abyathar the high priest, having sent a report of Josiah to Herod, obtained that he should be beheaded with James. And when they were come to

the place: the apostle said to the executioner, Let water be given to us. And when a pitcher full of water had been brought, the apostle said to Josiah, Dost thou believe in the name of our Lord Jesus Christ, the Son of the living God, and in the Father and the Holy Ghost? And when Josias answered, I believe: the apostle poured water upon him, and said to him, Give me the kiss of peace. And having kissed him: he laid his hand on his head, and blessed him, and made the sign of the cross on his forehead: and thus, being perfect in the faith of our Lord Jesus Christ, becoming a martyr with the apostle, he proceeded with him to the Lord, to whom be honour and glory for ever and ever, amen. But thou, [O Lord, have mercy upon us].⁴⁹¹

The Gospel According to Matthew. xx. [20-23]. [Lesson vij.]



AT that time: The mother of the Zebedee's children came to Jesus with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two

sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. And that which followeth.

*A Homily extracted from diverse
Treatises.*⁴⁹²

WHence did this woman have occasion to ask for glory and dignity from the Lord for her children, who had foretold nothing of

the glory of the kingdom, but only of the punishment of <his> passion ? For he had predicted to his disciples that he would go up to Jerusalem : to be betrayed, to be condemned to death, to be mocked, to be scourged, and to be crucified. But for this reason she was incited to claim the

dignity for her children : because after all <those things> the Lord had said, And the third day he shall rise again. For the woman thought that after his resurrection the Lord would reign on earth bodily, and would distribute earthly dignity to his chosen people. But thou.

Lesson viij.

SHe therefore, excited by a woman's eagerness, approached the Lord : begging him that after his resurrection he might give her children the power to sit, one on the right and the other on the left. For what the Lord asketh, and he answereth the petitioner by asking : What wilt thou ? cometh not from ignorance, but from dispensation, so that through her petition, when uttered in the hearing of others, he might have the opportunity of answering and teaching : whence out of an innumerable multitude,⁴⁹³ Who hath touched me ? and of Lazarus, Where have you laid him ? And the Lord answering, said, You know not

what you ask. The mother had indeed asked, but the Lord rebuked the disciples : because he understood, through the power of his divinity, that the petition which the mother had brought with her, had come down from the persuasion of <her> children. And it is no wonder if the Lord should say to these two disciples, You know not what you ask : when the Evangelist speaketh of Peter the Apostle, for he knew not what he said. Can you drink the chalice that I shall drink ? He specifieth by name the chalice and of baptism, according to another evangelist : and indicateth the passion.

Lesson ix.

THe Lord therefore asketh if they could drink the cup which he himself was about to drink : that is, if they could suffer the same

passion which he was about to suffer for them. In which words it is plainly shewn that the suffering is first endured : and then one arriveth at

kingdom. My chalice indeed you shall drink, that is, you shall suffer my passion. What is being asked : how shall it be understood ? Of James, whose feast we celebrate this day, because he himself drank the chalice of the Lord : there is no doubt, because on this very day he was beheaded by Herod, and was consummated by martyrdom. But of John there is a doubt : seeing that he did not end this life by the penalty of martyrdom. However, although he himself may not have passed from this world through the shedding of blood : yet he drank of the Saviour's chalice, for he was cast into a cauldron of boiling oil by the impious

Emperor Domitian, and he drank poison before Aristodemus, the chief of the high priests, and remained unharmed, and he is also read to have been scourged with the other apostles. And granted that he did not end his life through pain and the shedding of blood : he nevertheless drank the chalice of the passion, because his soul and will were always ready to endure passion.⁴⁹⁴ To sit on my right or left hand, is not mine to give to you : that is, to such as you are now, to the arrogant and proud. Be ye therefore first of all humble : that in the kingdom you may be ordered to become counsellors. But.

*The rest from the Common of One Apostle.*⁴⁹⁵ [725].

At Second Vespers let all be made of Saint James with the R̄. The fellow-citizens. ix. in the Common. [743].

With a Memorial of Saint Anne.

*Saint Anne, Mother of Mary.*⁴⁹⁶

[92v.]

(xxvj. July.)

At Vespers.

[Where however the Church is dedicated in honour of the same, Vespers of the same shall be this way, with a Memorial of Saint James.]⁴⁹⁷

On the Ferial Psalms.

Felix Anna cela mundicie. 1520-S:48v; 1531-S:92v.⁴⁹⁸

Ant.

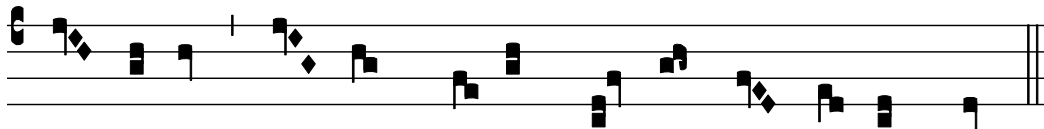
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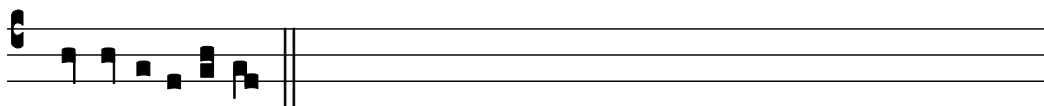
Blessed * Anne, thou temple of pu-ri-ty, Light of



na- tions, vessel of cle-mency : Hope of heaven, Gateway of



ecs-ta-sy, To God's fa-vour let us commended be.



S. A. E.

Ferial Psalms.

Chapter. (Proverbs. final [xxxj. 10.]

Who shall find a valiant woman ?
far and from the uttermost
coasts is the price of her : the heart of

her husband trusteth in her, and he
shall have no need of spoils.

R. Worthy art thou. *below, vj. [of Matins].*⁴⁹⁹ {972}.

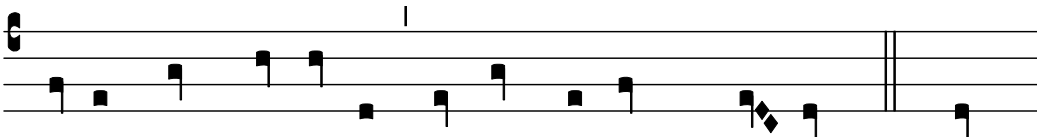
Saint Anne, Mother of Mary.

Ave mater Anna. HS:169v; 1520-S:49r; 1531-S:92v.⁵⁰⁰

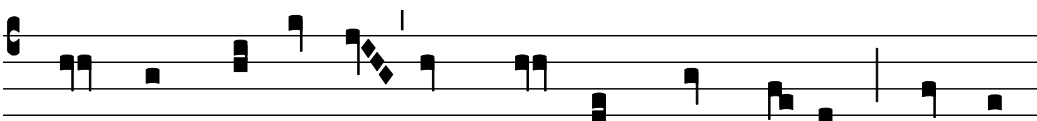
Hymn.
I.



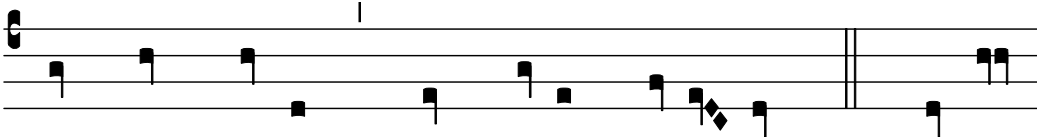
Nna, mother fairest ! * Stem that honey bar-est !



Matron Saint, excell-ing All in wedlock dwel- ling. 2. Hail !



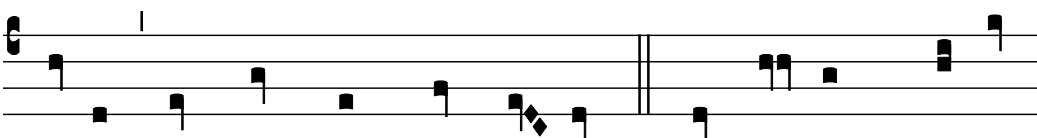
whose daughter lowly Bare the Child most ho-ly, Who the



heav'n o'ersway-eth, Whom the earth obey- eth. 3. Who-so



gladly blesseth And thy worth confes-seth, Christ's almighty

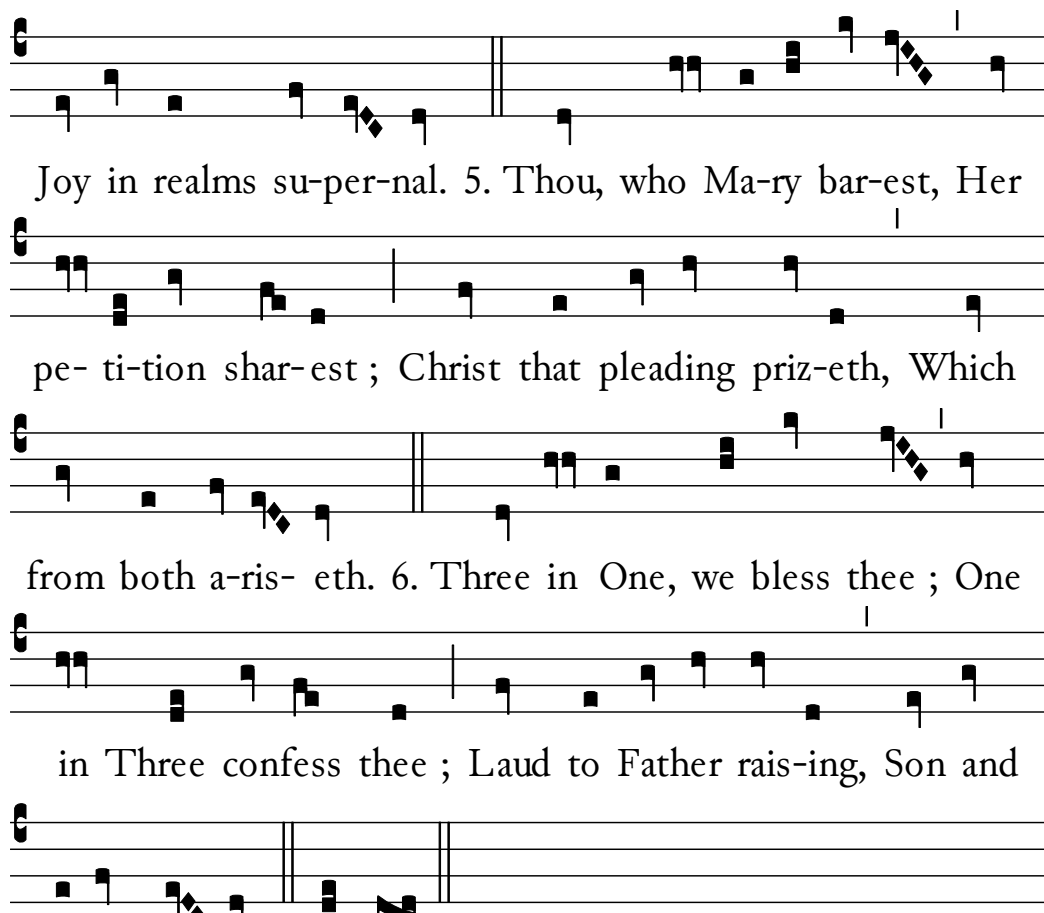


power Him with bliss shall dow-er. 4. Be thy prayer pre-vail-



ing, Made with power unfail-ing, That we find e-ternal

Saint Anne, Mother of Mary.




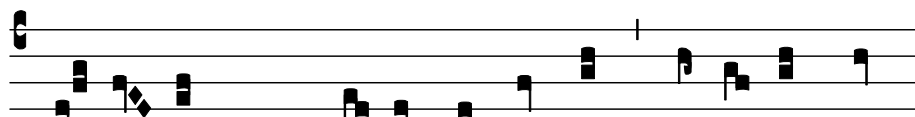
Joy in realms su-per-nal. 5. Thou, who Ma-ry bar-est, Her
pe-ti-tion shar-est ; Christ that pleading priz-eth, Which
from both a-ris- eth. 6. Three in One, we bless thee ; One
in Three confess thee ; Laud to Father rais-ing, Son and
Spi-rit prais-ing. Amen.

∅. Grace is poured abroad [in thy lips.

℞. Therefore hath God blessed thee for ever.]⁵⁰¹

Hec est radix Anna. 1520-S:49r; 1531-S:92v.⁵⁰²

Ant.
I.vi.




O-ly Anne, * the root appointed, Ma-ry, rod with

Saint Anne, Mother of Mary.

Which the heavenly Flower doth bear. *Ps.* My soul doth magnify.

55*.

Prayer.

 God, who on this day didst exalt the excellent blessed Anne, the bearer of thy dearly beloved Mother, to the joys of heavenly life : make us, we beseech thee, through her glorious merits, to attain to

eternal blessedness : out of whose saving childbirth thou didst deign to take up human flesh for the salvation of the world. Who livest and reignest with God the Father [in the unity of the Holy Ghost].⁵⁰³

 [*Solemn*]⁵⁰⁴ *Memorial of Saint James, Apostle.*

Ant. In the regeneration. *in the Common.* [762].

V. They declared the works of God. [762].

Prayer. Be thou, O Lord. {950}.

Then let a Procession be made to the Altar of Saint Anne : singing the R. The kingdom of this world. *ix.* *Seek for it in the Common.* [1007].

V. Pray for us, O blessed Anna.

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

Saint Anne, Mother of Mary.

Prayer.

WE beseech thee, almighty God,
that we who celebrate the
solemnities of blessed Anne, may,

through her merits and prayers,
obtain pardon and grace. Through
Christ.

On returning, of Saint Mary.

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

In the preceding way let Vespers of Saint Anne be sung, evidently where a Church or Chapel or Altar is dedicated in honour of the same : and then at First Vespers of Saint Anne let a Memorial be made of Saint James. Where however neither a Church nor a Chapel is dedicated in honour of her : let Vespers of Saint James the Apostle be sung with a Memorial of Saint Anne with the aforesaid Prayer.⁵⁰⁵

¶ *At Matins.*

Ad sancte matris Anne. 1520-S:49v; 1531-S:92v.⁵⁰⁶

Invit.
IV.v.



He feast-day * of Saint Anne now re-mem-ber-ing.



† Let us all to the Lord due glo-ry sing. *Ps. Come let us praise.*
25*.

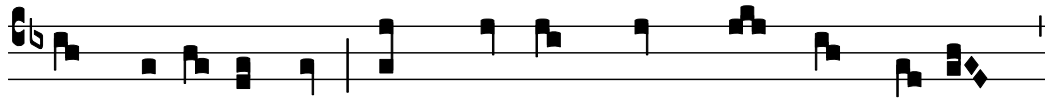
In Anne puerperio. HS:179r; 1520-S:49v; 1531-S:92v.⁵⁰⁷

Hymn.
II.

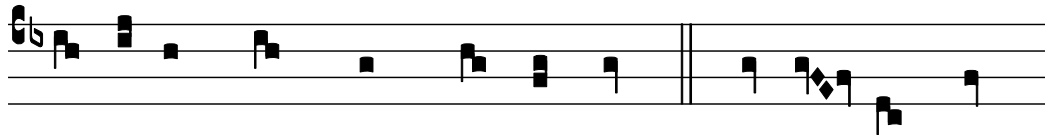


Ith An-na's joy at Ma-ry's birth, * Night from the

Saint Anne, Mother of Mary.



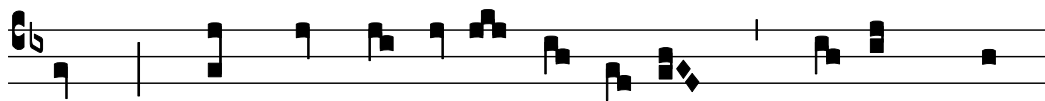
world for ev-er fled ; And gladsome day through all the earth



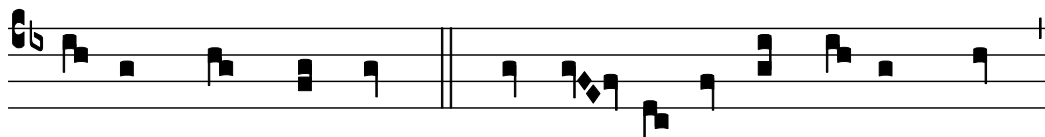
In radiance o'er God's people shed. 2. To Jes- se's Root



which here hath bloom'd, A Root which nev-er guile could



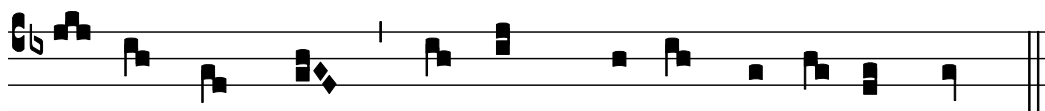
blight, Whose goodly sci- on hath il-lumed The souls that



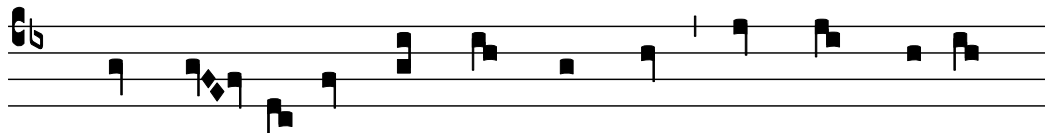
dwelt in shades of night. 3. O gen- tle, lowly mother, thou



Whose womb the spot-less Ma-ry bore, We, whom a load



of sin doth bow, Thy prayers for our re-lief implore.

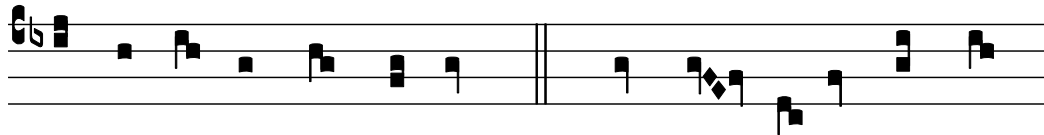


4. Thou, con- flict o'er, in bliss most pure Dost with the Judge

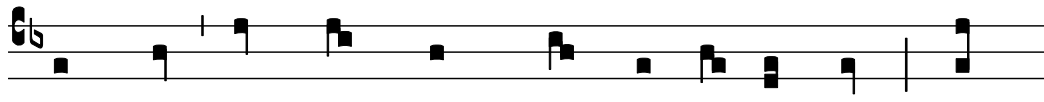
Saint Anne, Mother of Mary.



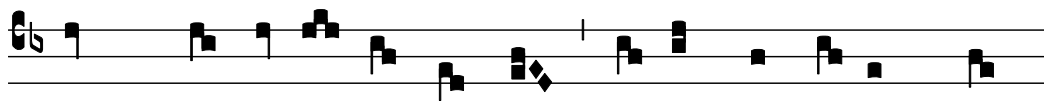
Supreme a-bide : Blest mother, may thine aid ensure That



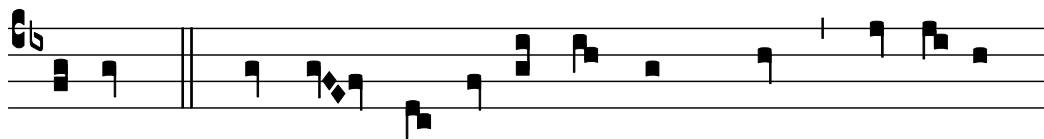
we may live in peaceful tide. 5. That we, what-e'er in days



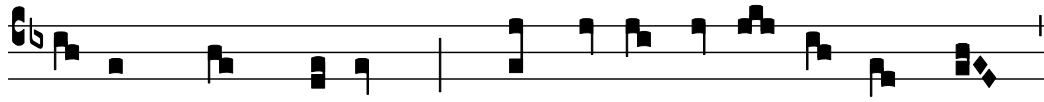
gone by Our souls have known of sin-ful stain, May,



through the mercy from on high, Be, at thy pleading, pure



a-gain. 6. To God, the blessed One in Three, The tri-bute



of our praise we yield : May he, at ho-ly Anna's plea,



In death's dread hour his children shield. Amen.

¶ *In the j. Nocturn.*

Chori plaudant alacriter. 1520-S:49v; 1531-S:92v.⁵⁰⁸

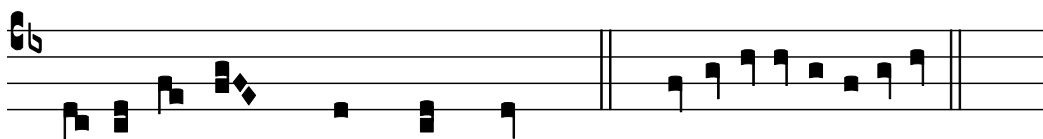
1. Ant.
I.iv.



Et the angels * and men re-joice In their choirs in



heaven and earth : Congra-tu-lat-ing with one voice Her



who to vir-gins' Queen gave birth. *Ps.* O Lord, our Lord. (*viiij.*)

[23].
Pater precelse virginis. 1520-S:49v; 1531-S:92v.⁵⁰⁹

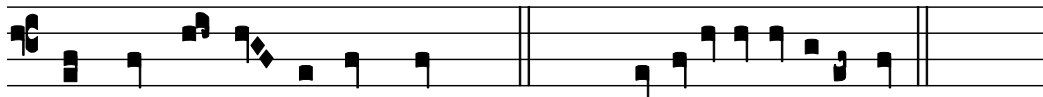
2. Ant.
II.i.



E who was father * of the famed Bright Vir-gin was



called Jo-achim : Anne was her noble mother named, Of



kingly tree a shin-ing limb. *Ps.* The heavens shew forth.

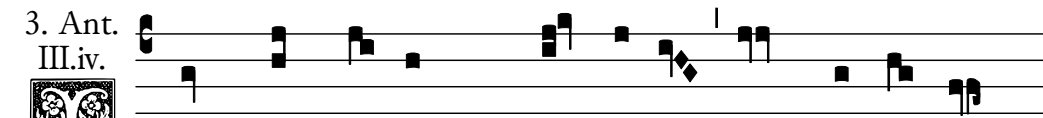
(*xviiij.*) [40].

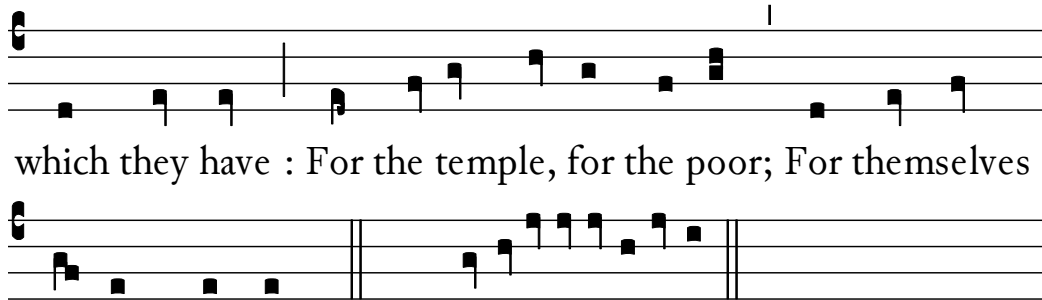
In tres partes. 1520-S:50r; 1531-S:92v.⁵¹⁰

3. Ant.
III.iv.



I N three portions * they di-vide All the su-stance





which they have : For the temple, for the poor; For themselves
the third they save. *Ps.* The earth is the Lord's. (*xxiiij.*) [III].

℥. Grace is poured [abroad].⁵¹¹ [991].

*Lesson j.*⁵¹²


Today, most beloved brethren : we celebrate the festival of blessed Anne, the mother⁵¹³ of the holy bearer of God and ever-Virgin Mary : which prison of flesh she hath forsaken, and was conveyed upwards venerably on high with the attendance of holy angels. In that she hath come to the eternal glorious and blessed company of the ancient patriarchs and prophets : from whose flesh she hath taken the flesh of her birth, that by her womb God might send the fruit of redemption to his people. Rejoice, therefore, most holy mother Church, defended by the suffrages of this holy matron : and let everything resound in her praise with all devotion. This

to be sure⁵¹⁴ is that heavenly blessing on earth, of which the heavenly Potter hath composed the Pot of our faith : from which the shower of dew, the Word of God, was conceived, and by human birth was brought forth incarnate. This is that field of the Lord, circumspect with flowers of heavenly balsam, from whose sweetness the fragrance of life hath emanted diffusely through all the ends of the earth, and in the same the Spouse of virgins hath mingled his myrrh with his sweet odours : for he hath tempered⁵¹⁵ the bitterness of our mortality with the sweetness of his divinity. But thou, [O Lord, have mercy upon us].⁵¹⁶

Saint Anne, Mother of Mary.

Felix Anna flos ortorum. 1520-S:50r; 1531-S:93r.⁵¹⁷

1. Resp. I.

[93r.]  Nne most blessed, * Flower most splendid, Bright
 with beauty rare to see : From the an-cient kings des-cended,
 Of res-plendent an-cestry. †For she bore the Vir-gin
 Mother, Ma-ry, sin-ners' re-me-dy. ⁊. May
 the bles-sed Anne give succour, To the poor in mi-se-ry.
 †For she bore.

Lesson ij.

Blessed Anne, who in the operation of our redemption, appeareth⁵¹⁸ as the root of the tree, from which the heavenly rod hath come forth,⁵¹⁹ the most blessed

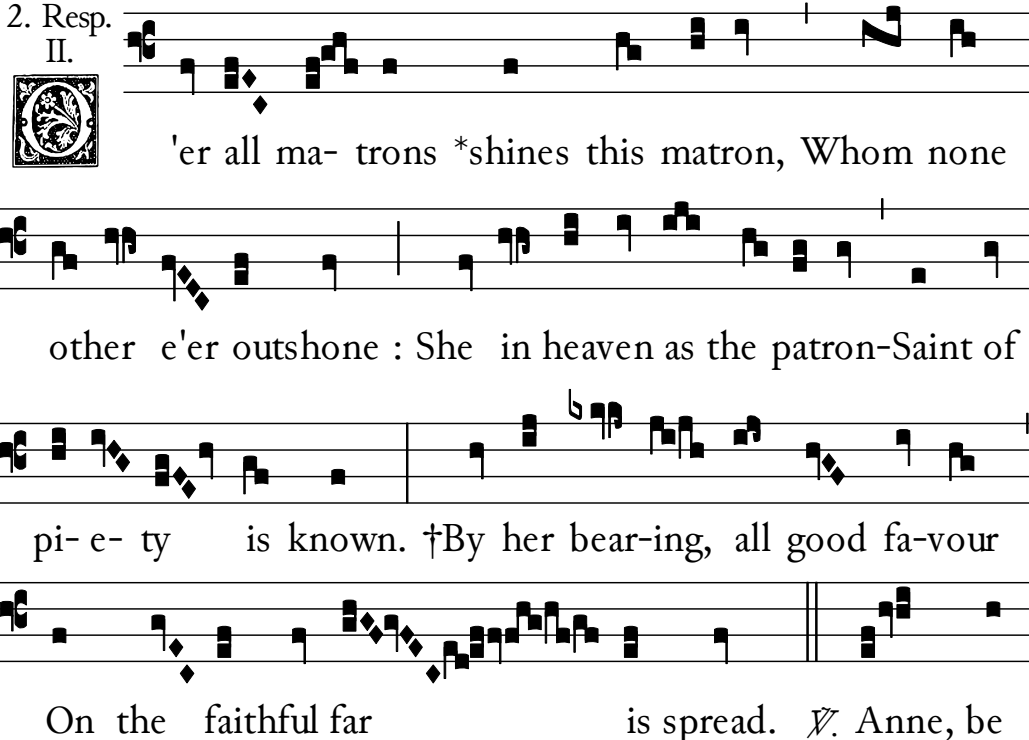
Virgin Mary, who gave birth to her divine Son, the flower of the almond, bringing forth a child : the joyful refection of whose sweetness angels and men feed on in heaven and in

earth. Arising from Bethlehem, of course the city of David,⁵²⁰ and sprung forth from the root of Jesse : of whose blessed offspring Mary indeed the Christ was born, who hath turned away the captivity of Jacob, and the Man⁵²¹-God who in his flesh hath destroyed the ancient wall of enmity between God and man. O how glorious is that mother, and how worthy to be extolled with solemn praise : which mother hath brought unto us our redemption, and hath enclosed within herself the testament of heavenly inheritance. Truly with

all blessing and veneration we ought to be proclaiming with certain sacred privilege the mother of this most holy Virgin : which excelleth all⁵²² mothers in conceiving and bringing forth her which would beget the Maker of herself and of all. Rejoice therefore and be glad, O happy mother, and above other mothers more blessed, which hath merited the privilege to rejoice in such an offspring : by whom the angels find joy, the just grace, sinners pardon for ever. But thou.

Matronarum hec matrona. 1520-S:50r; 1531-S:93r.⁵²³

2. Resp.
II.

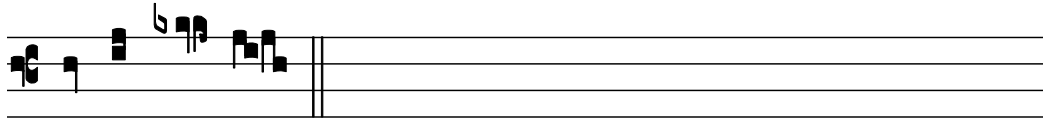


'er all ma- trons *shines this matron, Whom none
other e'er outshone : She in heaven as the patron-Saint of
pi- e- ty is known. †By her bear- ing, all good fa- vour
On the faithful far is spread. ✞. Anne, be

Saint Anne, Mother of Mary.



thou the pa- rent ev-er Watching all in dangers dread.



†By her bear-ing.

Lesson iij.

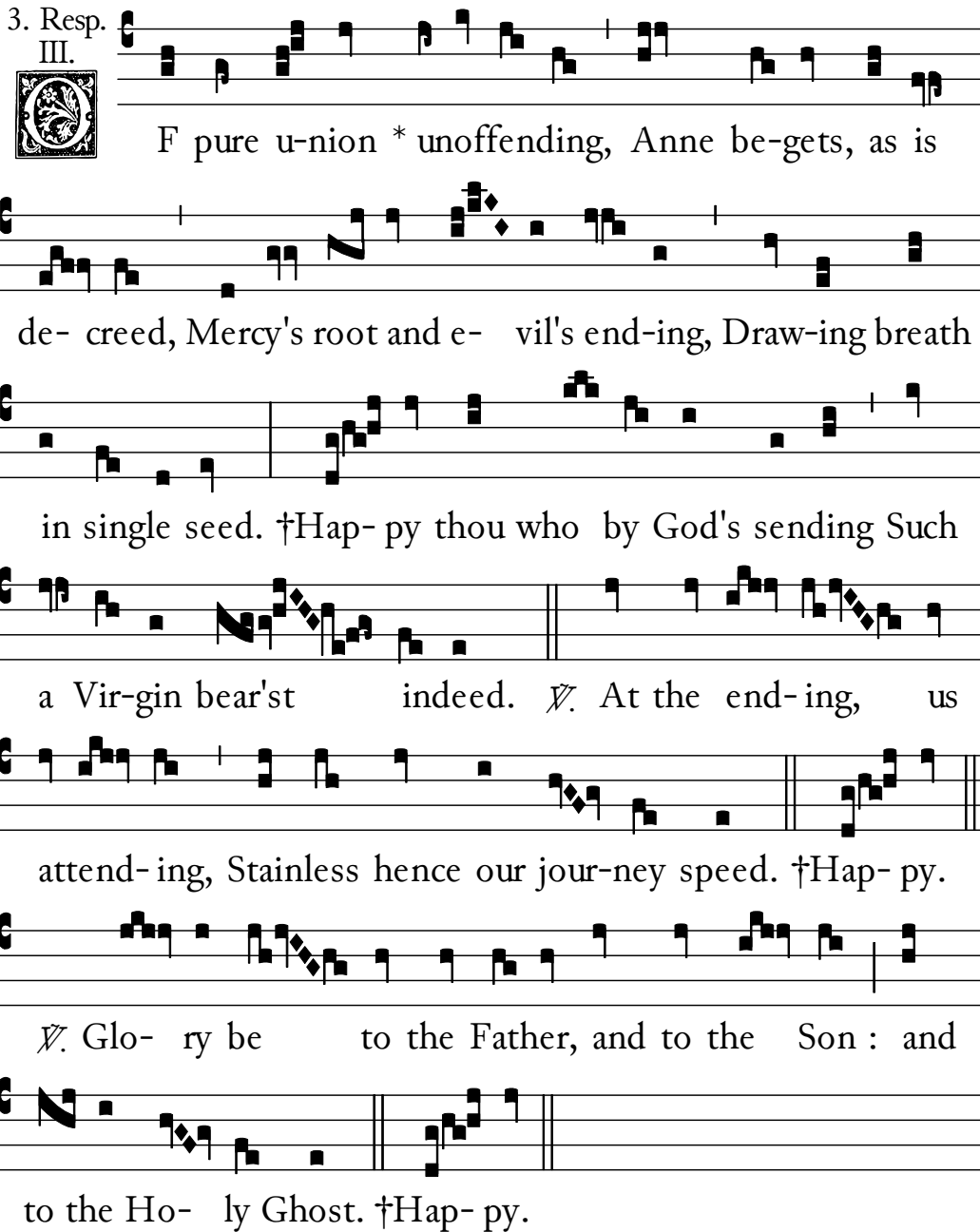
Rightly, dearest brethren, the mother of the holy Mother of God and ever-Virgin Mary is called Anne, that is grace, because she is full of grace : in whom the heritage of our father Jacob is most magnificently manifested. The twelve sons of this Jacob support the wall of the foundation of this sacred palace, to be sure, Anne : in the sublime kingdom they raise an eminent edifice. Ezechias and Josias, glorious kings, both full of incomparable sanctity : as if immense precious stones glittering with rays, and also in the court of the house of the Mother of God, excell wonderfully in artfulness with abundant splendour. Among which Judas and Levi shine forth most mightily, from whom the kingdom and the priesthood of the same people came forth : and as if two walls of stone, the corner-stone Christ hath bound together the same in the honoured

form of the blessed mother Anne. This is that illustrious and sublime wall of the building : out of which offspring God, the Father of the glorious bearer of his only-begotten Son, hath deigned to build a palace uniquely and extraordinarily. That is to say justly is blessed Anne called venerable mother, in whose bed-chamber that holy and perpetual Virgin Mary would be formed : that she would be most suitable for a union of heavenly marriage, indeed venerable to the holy orders of angels themselves. With us therefore waiting upon thee, O blessed Anne, O pious and venerable lady, we implore that thou mightest deign to come now to help : whither we might be able to have the perpetual favour⁵²⁴ of our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigenth for ever. Amen.

Saint Anne, Mother of Mary.

Ex conceptu conjugali. 1520-S:50v; 1531-S:93r.⁵²⁵

3. Resp.
III.



Q F pure u-nion * unoffending, Anne be-gets, as is
de- creed, Mercy's root and e- vil's end-ing, Draw-ing breath
in single seed. †Hap- py thou who by God's sending Such
a Vir-gin bear'st indeed. ⁊. At the end-ing, us
attend-ing, Stainless hence our jour-ney speed. †Hap- py.
⁊. Glo- ry be to the Father, and to the Son : and
to the Ho- ly Ghost. †Hap- py.

C *In the Second Nocturn.*

Annos quoque plurimos. 1520-S:50v; 1531-S:93r.

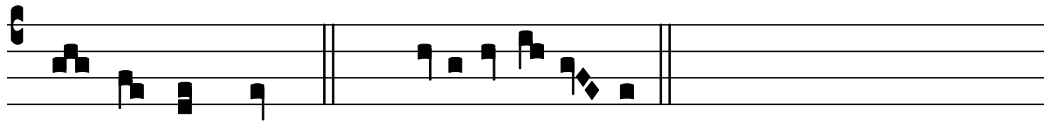
4. Ant.
IV.i.



Hey in marriage * ma-ny years Continued as one



to dwell : But, childless, they desponded, When on them



dis-ho-nour fell. *Ps.* My heart hath uttered. (*xliiij.*) [249].

Exprobrabat hinc pontifex. 1520-S:51r; 1531-S:93r.⁵²⁶

5. Ant.
V.ii.



O, the high priest * spoke, reproaching, To Jo-achim,



cru-el-ly : He, thus fruit- less, was unworthy Of their



fruit-ful compa-ny. *Ps.* Our God is our refuge. (*xlvi.*) [250].

Joachim ex opprobrio. 1520-S:51r; 1531-S:93r.⁵²⁷

6. Ant.
VI.

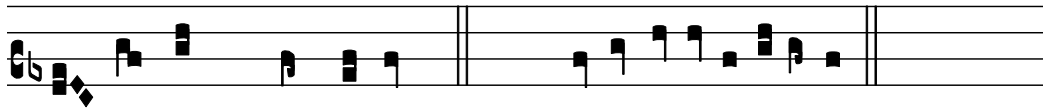


Ishonoured, * Jo- achim did leave The temple, weep-





ing in dismay : Nor saw his house nor wife that eve, But to



the shepherds went away. *Ps.* The foundations. (*lxxxvj.*) [319].

℥. With thy comeliness. 74.

Lesson iiij.

[93v.]


Today, most beloved brethren, we assemble especially in honour of blessed Anne, the venerable matron, for the reason that on this day, as we have said before, we believe her to have been removed from this world : it is right nevertheless that we venerate equally her spouse, blessed Joachim, a man of extraordinary sanctity, of which the flesh was one : from which the most blessed Virgin proceeded, just as the Lord ordained. The histories accordingly relate what is always recollected of the noble origin of this Virgin proceeding from the stock of David : which hath illuminated the world as if a most shining day. For her father, called Joachim, <and her> mother to be sure Anne : were rich with plenteousness of earthly things, but were richer with abundance of esteemed virtues. They

in fact rejoiced not to abound with worldly riches : but rather more to live justly and properly. Nor strove they as much to achieve the glory of this world : as they busied themselves to continually fulfill divine justice. For this reason, both studious in the law of the Lord, they continued without any complaint whatsoever among the people of God : but also more studiously, and also more devotedly than all other people of the same nation, who brought forth⁵²⁸ into the world from their seed a most glittering star, certainly with holy God cooperating, who bringeth forth⁵²⁹ the Rose from the thorny people. Not that the thorns of the Jews might never have been in the father or in the mother of this most holy Virgin : but that her not having thorns from those having may come

about by the grace of God. But thou. |

Ex Judee crevit spina. 1520-S:51r; 1531-S:93v.⁵³⁰

4. Resp.
IV.



F Ju-de-an * thornbrush spring-ing Here the noble
matron see : Yet that thornbush soon was ring-ing As a won-
drous facto-ry. †From which hea-ven kindly gave us Its ma-
jestic Queen to be. ∇. May her humble mo-
ther save us : From the Serpent's vil-lai-ny. †From which.

Lesson v.

THus they both lived conjugally, and were married lawfully in the city of Galilee called Nazareth, whence Joachim the father was born : yet the mother Anne had been a Bethlehemite by descent. And seeing that they were just in the sight of God and of men : they presented two

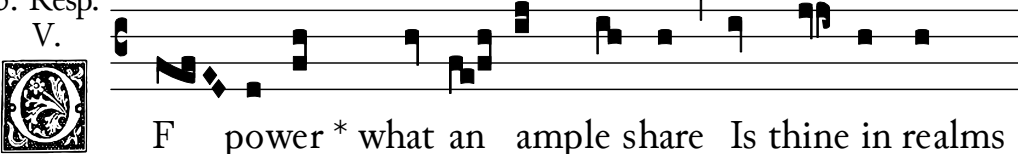
portions of their means, to the temple of God, and for needy pilgrims, the third being reserved for their use, by which means they lived temporally. In truth both remaining barren for about twenty years, they frequented the temple of God on certain days, where they prayed

earnestly to God, that by the grace of God they might merit to receive worthy fruit of their body, that is, a son or a daughter : and they made a vow that in divine deference they might surrender whatever such⁵³¹ offspring they might produce as a gift to God. After this, upon hearing rebuke made unto him by the high priest Issachar, evidently that they would be barren, and that no fruit would be born of them in Israel, Joachim quickly departed both sorry and confused : he approached neither to his house nor to his wife, but⁵³² to

their shepherds. But, consoling his anguish, divine Pity with angelic appearance and speech promised him that a special maiden was to be born of him. Finally, that the wonderful dignity that would be signified by the the offspring might be proclaimed, the angel of light was likewise attended with a wonderful brightness : or the angel appeared with remarkable light to Joachim, the father, on that account, that the Light of the world proceeding from light, that was going to be born of the Virgin, was declared. But thou.

Quam potens esse diceris. 1520-S:51r; 1531-S:93v.⁵³³

5. Resp.
V.



Q F power * what an ample share Is thine in realms
of hea-ven ! For un-to thee the grace to bear The Angels'
Queen was giv-en. † Who art in truth as pa-tron known By
all the poor and low- ly. ⁊. Make inter- ces-

Saint Anne, Mother of Mary.



sion for thine own, That we too may be ho- ly. †Who art.

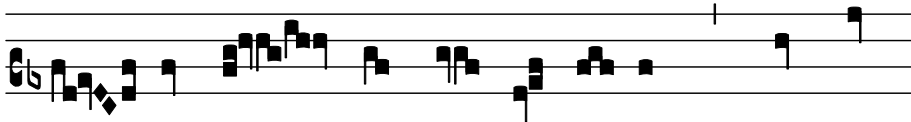
Lesson vj.

THe most holy Virgin therefore was born of a lawful and most holy marriage : that the future mother would be able to give the divine gift with complete sanctity. It was certainly most just that from noble persons, most holy among the saints : indeed from sterility, fruitful virginity and entire fruitfulness might be born. Just as a delightful flower may be brought forth from a good tree, and <as> from that flower the fruit of life shall be brought forth, the good indeed preceding, the second to be sure better, but the last of these the best : thus certainly the noblest Virgin Mary hath proceeded from good kin, the offspring of whom is the best : of course blessed is the fruit

of her womb, which is good above all. This good <one> therefore, sprung from good and noble parents, was reared for three years in the paternal home. And seeing that the protection of angels is believed with regard to small children as indeed with others, and is also asserted for truth in teaching : much truer it is to add, indeed nothing might be more true, than that from the beginning this most holy Virgin was always protected by holy angels, which indeed knew her to be the future Lady of the world, mighty to be sure after the almighty Creator, above all powers, Queen of heaven and earth. But thou.

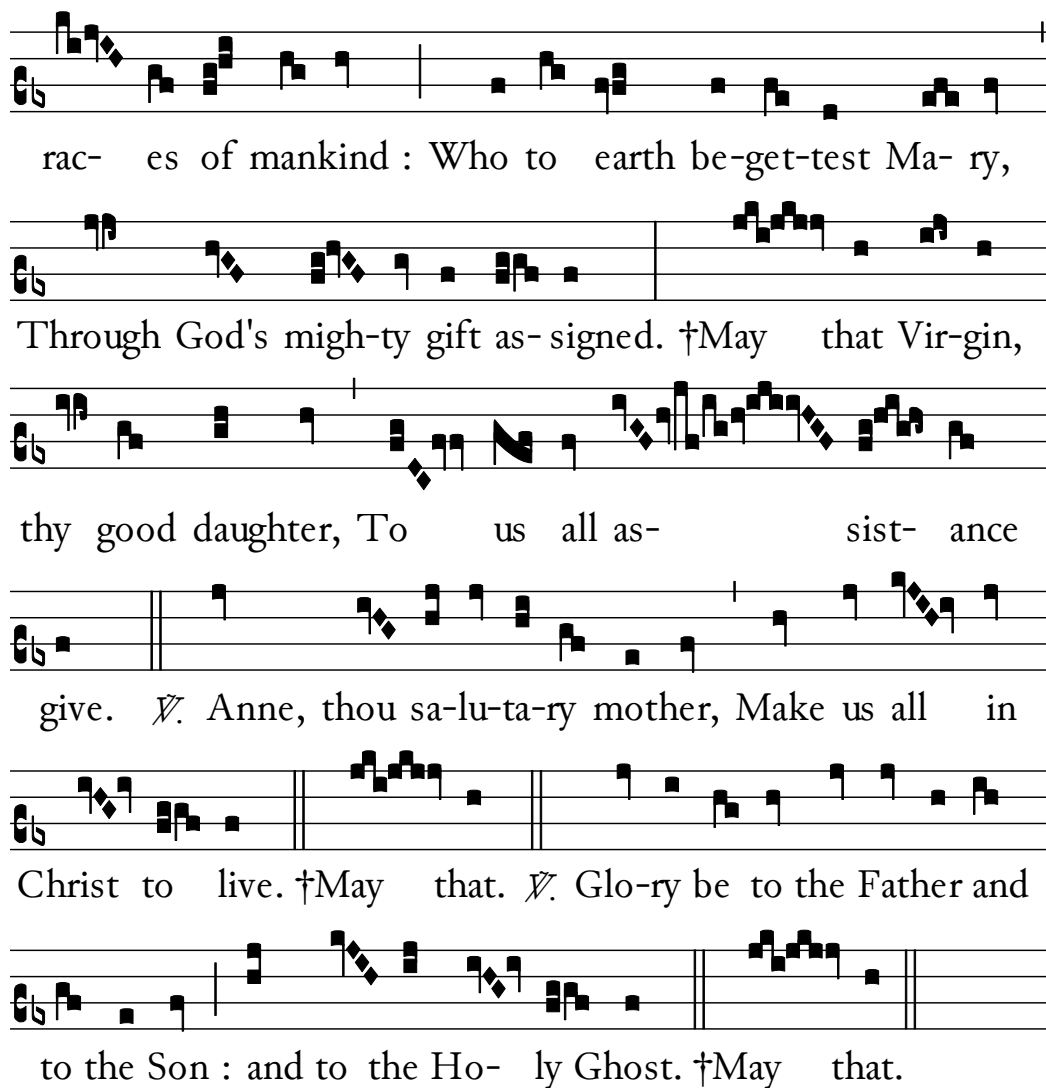
O quam digne veneraris. 1520-S:51v; 1531-S:93v.⁵³⁴

6. Resp.
VI.



Or- thy * art thou to be ho-noured By the

Saint Anne, Mother of Mary.

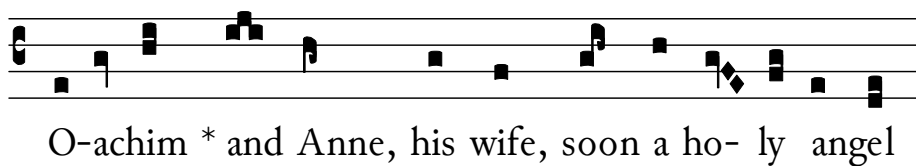


rac- es of mankind : Who to earth be-get-test Ma- ry,
Through God's migh-ty gift as-signed. †May that Vir-gin,
thy good daughter, To us all as- sist- ance
give. √. Anne, thou sa-lu-ta-ry mother, Make us all in
Christ to live. †May that. √. Glo-ry be to the Father and
to the Son : and to the Ho- ly Ghost. †May that.

¶ *In the iij. Nocturn.*

Joachim et conjugii. 1520-S:51v; 1531-S:93v.⁵³⁵

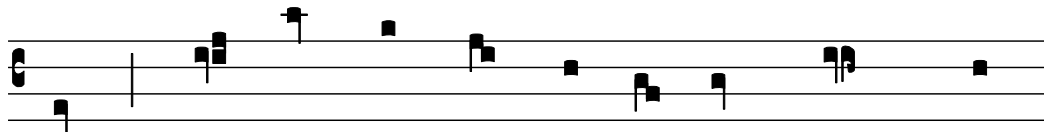
7. Ant.
VII.i.




O-achim * and Anne, his wife, soon a ho- ly angel

Saint Anne, Mother of Mary.

[94r.]



saw : Which with words of sweetness rife Changed their
sor-rows into awe. *Ps.* Sing ye to the Lord. *j.* (*xcv.*) [328].




Preces vestre sunt accepte. 1520-S:51v; 1531-S:94r.⁵³⁶

8. Ant.
VIII.i.




Our pe-ti-tions * have been re-ceived, and ye
shall have a daughter dear : Through whom God in ways
not be-lieved, Will make His grace to all men clear.
Ps. The Lord hath reigned. (*xcvj.*) [328].

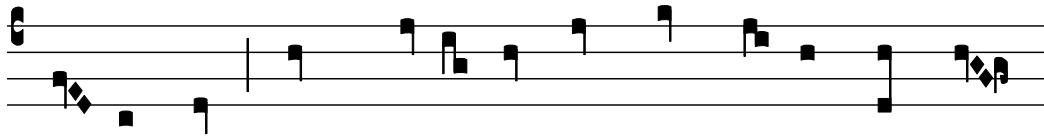


Hinc cognovit se. 1520-S:52r; 1531-S:94r.⁵³⁷

9. Ant.
I.viii.



Ence in wedded * communion they know each other



as is meet : And praises to their Lord convey For grant-



ing a gift so sweet. *Ps.* Sing ye to the Lord. *ij.* (*xcvij.*) [340].

∞. God shall help her. 80.

¶ ⁵³⁸ *The beginning of the Holy Gospel According to Matthew. j. [1-16.]*



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

A Homily from diverse treatises.

Matthew the Evangelist therefore writing the book of the generation of Jesus Christ : named <him> the Son of those others mentioned above, because to these only was a promise made by Christ.⁵³⁹ Unto Abraham : In thy seed, he saith, shall all the nations of the earth be blessed. To David however he saith, Of the fruit of thy womb I will set upon thy throne. Abraham begot Isaac : and Isaac begot Jacob. Matthew thus rehearsed the human generation of Christ from the very⁵⁴⁰

beginning of the promise : that is, recalling the fathers from Abraham which⁵⁴¹ lead to Joseph the husband of Mary, of whom Jesus was born. Whoso nevertheless beholdeth in the noble genealogy of Christ the gospel story, over and above all return to Anna : that she herself might be as if a certain median of law and grace, by which the dignity of humans was seen to flourish again in the birth of Christ. Inasmuch as she brought forth from her womb : that which the Holy Ghost said long before concerning the holy Church, She made fine linen, and sold it, and delivered a girdle to the Chanaanite. The snowy whiteness of this fine linen betokeneth the purity of virginal cleanliness, which as it were the mother blessed Anna hath woven with her hands : until she brought

Saint Anne, Mother of Mary.

forth bodily from the palace of her womb the Mother of God, Mary, on the day of her arising in time in human form. This one she hath sold to God the Father for the redemption of the human race, that in that

exchange the incarnate Word of the Father might be the price of the mother : and that the precious <Virgin Mary> might appear for the deliverance of captives.

Eva mater corruptele. 1520-S:52r; 1531-S:94r.⁵⁴²

7. Resp.
VII.



Ve, who mother* of all er-ror Once be-came by ap-
ple's bite, Brought all men, cor-rupt, to ter-ror And their
awful, sin-ful plight. †Anne, for us all hope and healing,
Thou by birthing bring'st to light. ✎ To these ex-
iles here appealing, Mindful, turn thy pitying sight. †Anne.

Eighth Lesson.

Hence the holy angel sent by God to announce to the parents where this most holy Virgin was to be born : foretold her name and likewise


her life, and that she would be the Mother of the Son of God to come. To whom, grown up and mature, that great angel Gabriel now speaketh

fittingly, and now giveth in marriage to holy Joseph : yet not united in marriage. For after the salutation to such a holy and worthy Virgin : several <words> being interposed, he spake this way, For the Holy which shall be born of thee : shall be called the Son of God. She was watched over and defended therefore by the protection of angels : who was to bear the King of angels, and who marked her name and her life and her dignity before she was born. But this manner of protection, that is, heavenly and angelic, was indeed great in the parental home : but greater still in the

holy dwelling of God. Of which indeed she was offered up in the temple, and in that very place entrusted by <her> parents to God : God who received <her> watched over the same, and by his holy angels continually defended <her>. He defended <her>, I say, as it were his own sanctuary, the time having been determined by the Father when his Son the Mediator between God and men might be received. For when the fulness of time was come, God sent his Son made of a woman, made under the law : that he might redeem those oppressed by the Law.

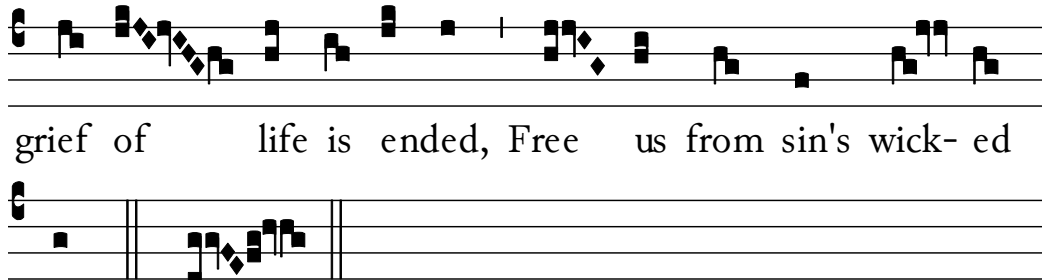
Anna mater matris Christi. 1520-S:52r; 1531-S:94r.

8. Resp.
VIII.



Nne, * thou mother of Christ's mother, Hear us who
our prayers re-hearse : Thou wast graced a-bove all other,
Ma-ry on thy lap to nurse. †Lo, thou bles-sed, art as-
cended O'er the star-ry u- ni- verse. ∕. When the

Saint Anne, Mother of Mary.



grief of life is ended, Free us from sin's wick- ed
curse. †Lo.

Lesson ix.

THe chosen and forechosen Virgin of God, and herself to be sure the venerable Temple of God, remained therefore in the temple of God : that her most worthy and <most> pleasant utterance might be able to say what that noble King David, of whose offspring she was descended, said in the psalm, The Lord is the portion of my inheritance. Now however, left behind by <her> parents in that very place and entrusted to God alone, of how she lived thereafter, or how she conducted herself in the temple, it is neither possible to say anything, nor even to conjecture. And indeed all eloquence faileth, and all conjecture vanisheth at the appearance of the

virtue of this Virgin : and at the sight of the majesty of her grace. Rejoice therefore and be glad, O blessed Joachim : who hath merited to be called the effector of such an offspring. But thou also, Anne, far more blessed than Anna the mother of Samuel, likewise exult : thou hast brought forth a chaste mirror, an honest dwelling, the solace of the wretched, the hope of the faithful, the Queen of the angels. Which solemnities venerating this day may bring grace unto us and unto all through the Lady of the world : and may we rejoice in heavenly glory, with thy Son our Lord Jesus Christ, to whom be honour and glory through the endless ages, amen. But.

Saint Anne, Mother of Mary.

Beata Virgo virginum. 1520-S:52v; 1531-S:94v.

9. Resp.
I.



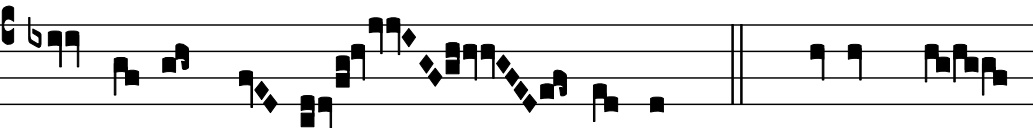
blessed * Ma- ry, Vir- gin pure, At thy mo-ther's



ardent prayer, Forgive- ness for our sins pro-cure, Who be-



seech thy ten- der care. †And make us af- ter this life's end



Joy-ful in thy heav'n- ly place. ∕. To all men



the Lord thy succour lend Who shall stand be- fore his face.



†And make. ∕. Glo-ry be to the Fa-ther and to the Son :



and to the Ho-ly Ghost. †And make.

[*Before Lauds.*]



[∕. Pray for us, O blessed Anne.

R̄. That we may be made worthy.]⁵⁴³ 391.

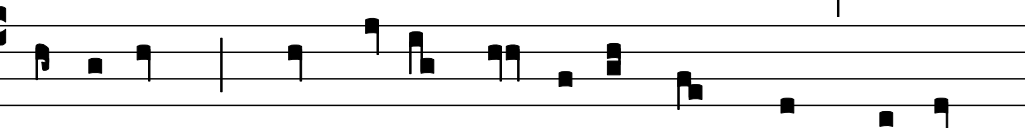
¶ *At Lauds.*

Omnis sanctorum concio. 1520-S:52v; 1531-S:94v.⁵⁴⁴

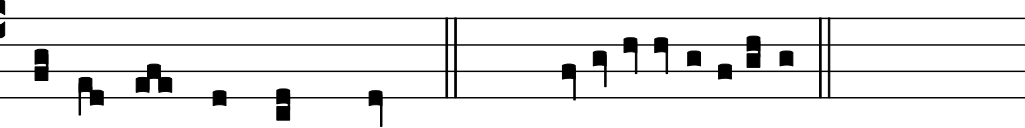
1. Ant.
I.i.



Al-lows * in sacred ga-ther-ing As one the Vir-gin's



mother laud : Whose giv-ing birth at last didst bring Mankind's


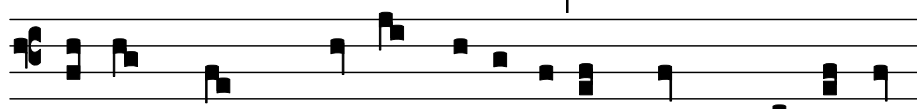


salva-tion from our God. *Ps.* The Lord hath reigned. (*xcij.*)


[52].

Hec prolem devotissime. 1520-S:52v; 1531-S:94v.

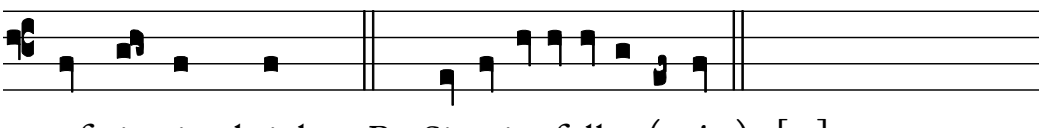
2. Ant.
II.i.



Or offspring * she with pi-e-ty Implored the Father



of all light : And me-ri-ted most worthi-ly Her Ma-ry, crown



of vir-gins bright. *Ps.* Sing joyfully. (*xcix.*) [53].

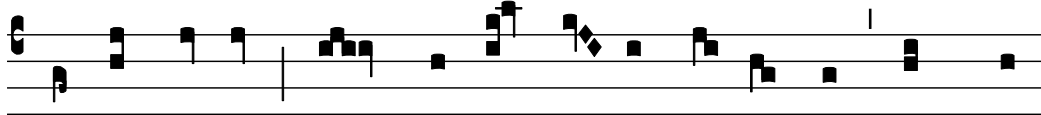
Saint Anne, Mother of Mary.

Ex Joachim quem habuit. 1520-S:53r; 1531-S:94v.

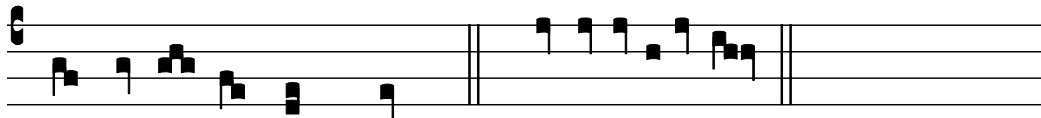
3. Ant.
III.v.



Y her husband, * good Jo-a-chim, Who did virtues



in full possess : Anne be-got Ma- ry, Gate of Him Born the



King of all righteousness. *Ps.* O God, my God. (*lxij.*) [54].

Stirps Jesse clara diluit. 1520-S:53r; 1531-S:94v.

4. Ant.
IV.i.



He glorious * root of Jesse's line Purged the shame of



our mother Eve : When Anne that Flow'r of saints di-vine



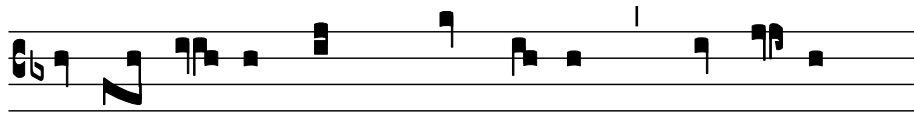
Did by a gracious birth re-ceive. *Ps.* O all ye works. (*Daniel iij.*)
[55].

Anna floret ut lilium. 1520-S:53r; 1531-S:94v.

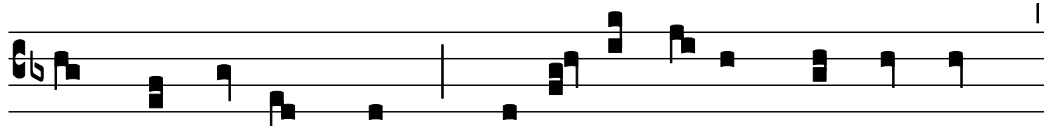
5. Ant.
V.i.




S a li- ly * Anne doth a-dorn The hal-lowed



Saint Anne, Mother of Mary.



courts of heaven's King : She to her roy-al throne is borne



Where saints in deathless glo-ry sing. *Ps.* Praise ye the Lord.
(*cxlviij.*) [56].


Chapter. Who shall find ? as above [on the Feast of Mary Magdalene].⁵⁴⁵ {906}.

Felix Anna pre aliis. HS:171r; 1520-S:53r; 1531-S:94v.⁵⁴⁶

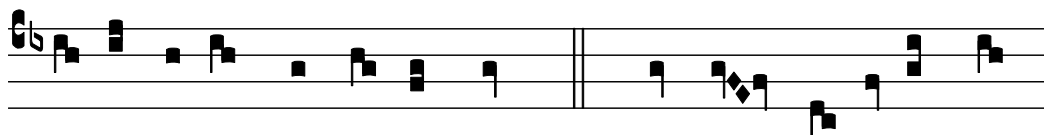
Hymn.
II.



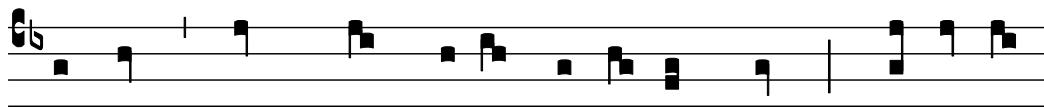
Lest An-na, worthi-ly re-vered * By faithful lips, hath



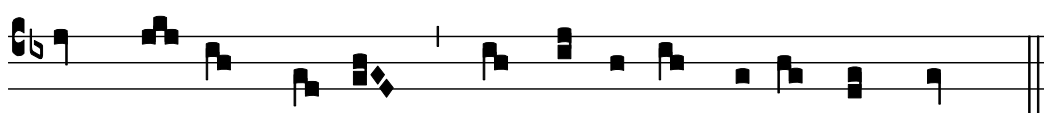
filled the earth With songs of joy, and hearts hath cheered



By virtue of that sa-cred birth. 2. She from the sowing of

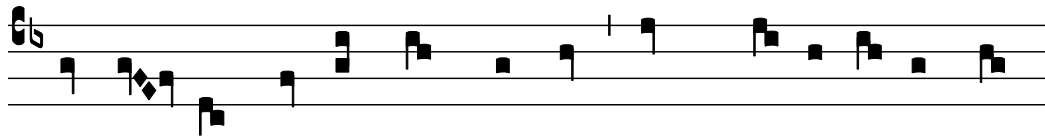


her flesh, Brought forth to us the Vir-gin sworn, Who by her

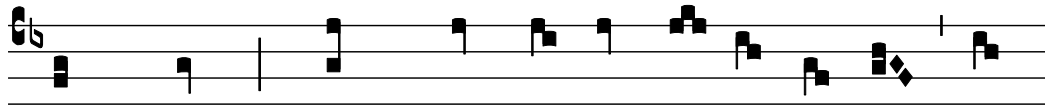


Seed res-tored a-fresh What woeful Eve away had borne.

Saint Anne, Mother of Mary.



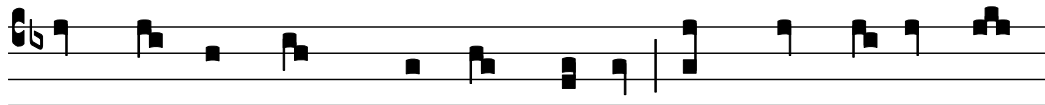
3. O ves- sel thou of heav'nly grace, and Mother of all vir-



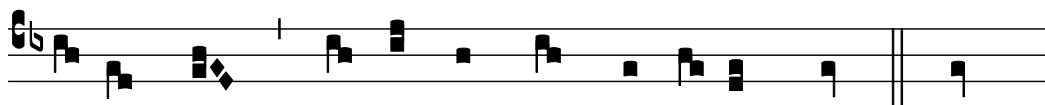
gins' Queen, Through thee we pray with earnestness For



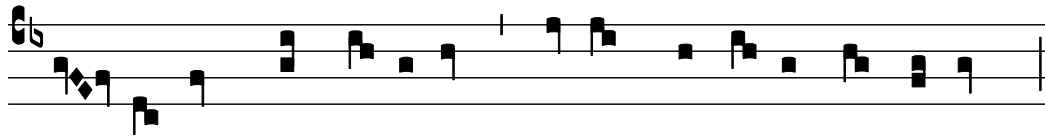
pardon of our every sin. 4. Be mind-ful, Mother glo-rious e'er,



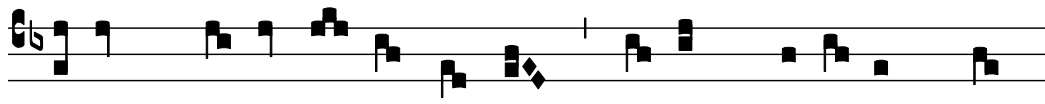
How mighty through thy child thou art, And gain for us with



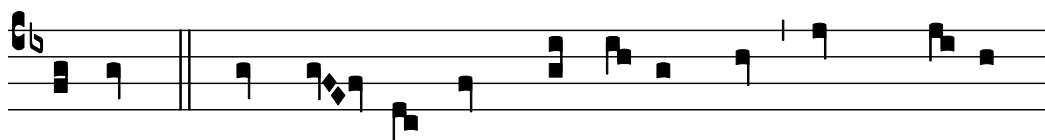
wonted prayer The grace of God the Father's heart. 5. And



for thy pleas may we be giv'n, By him that giv-eth every good,



To taste the higher joys of heav'n Bey-ond this ex-ile's poor

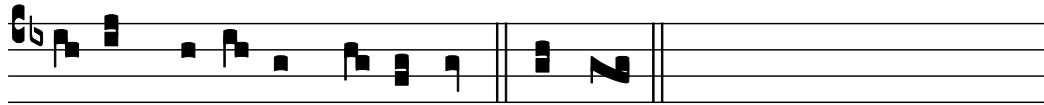


a-bode. 6. All laud to God the Father, Son, And Ho-ly

Saint Anne, Mother of Mary.



Ghost, for ev-er One : May he, by Anna's sighs addrest,



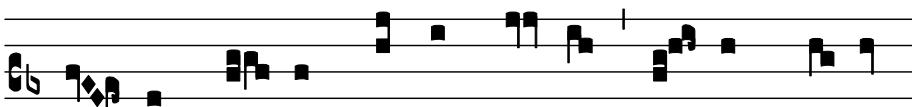
Pre-serve us in our fi-nal rest. Amen.

℣. God hath chosen her and forechosen her.

[℞.] And hath made her [to dwell in his tabernacle.]⁵⁴⁷

Anna stellam matutinam. 1520-S:53v; 1531-S:94v.

Ant.
VI.



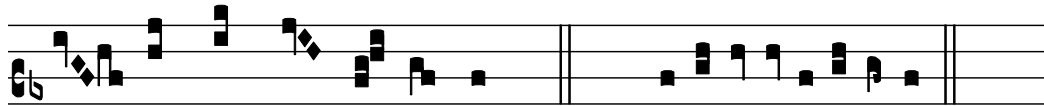
Nne did me- rit * to bear for us Bles-sed Ma-ry,



Sea-star glo-rious, Queen of heaven's lov-ing grace : Where-



fore she re-joiceth tru-ly As on God she looketh new-ly



With his clear, un-veil-ed face. *Ps.* Blessed be the Lord. 66*.

Prayer. O God, who on this day. [as above].⁵⁴⁸ {958}.

¶ *At j.*

Ant. Hallows in sacred gathering. *j. of Lauds.* {980}.

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

Ant. Thanks be unto thee. [119].

Ps. Quicumque. [119].

¶ *At iij.*

Ant. For offspring. *ij. of Lauds.* {980}.

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

Chapter. Who shall find. {906}.

R̄. Grace is poured abroad. *as in the Common of One Virgin.* [1018].

¶ *At vj.*

Ant. By her husband. *ij. of Lauds.* {981}.

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

Chapter. (*Proverbs. last.* [xxxj. 29.])

Any daughters have gathered
together riches ; thou hast sur-
passed them all : favour is deceitful,

and beauty is vain : the woman that
feareth the Lord, she shall be praised.

R̄. With thy comeliness. [1019].

[*V̄.* God shall help her.]⁵⁴⁹ 81.

¶ *At None.*

Ant. As a [lily].⁵⁵⁰ *v. of Lauds.* {981}.

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

Chapter. (*Proverbs. last.* [xxxj. 20, 25.])

She hath opened her hand to the
needy, and stretched out her
hands to the poor : strength and

beauty are in her clothing, and she
shall laugh in the latter day.

R̄. God shall help [her].⁵⁵¹ [1020].

V̄. God hath chosen [her].⁵⁵² {984}.

Prayer as above. {958}.

¶ *At Second Vespers.*

Ant. Hallows in sacred gathering. {980}.

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

Praise the Lord. (*cxij.*) [366].

I rejoiced. (*cxvj.*) [379].

Blessed are all they. (*cxvij.*) [387].

Praise the Lord. (*cxlvij.*) [414].

Chapter. Who shall find ? {906}.

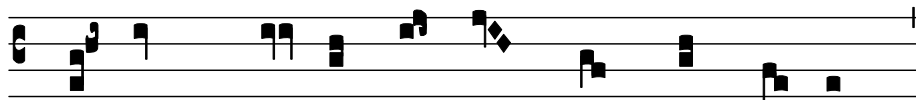
[*If it shall be a Double Feast*]⁵⁵³ *R.* O blessed Mary.⁵⁵⁴ {979}.

Hymn. Anna, mother fairest. [*as at First Vespers*].⁵⁵⁵ {956}.

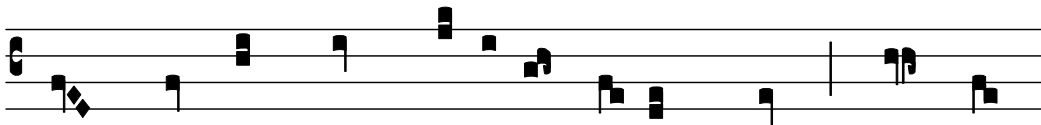
V. God hath chose her [and forechosen her].⁵⁵⁶ {984}.

Anna florem portavit gratie. 1520-S:53v; 1531-S:94v.

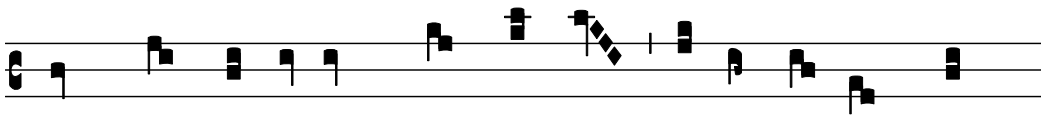
Ant.
VII.i.



Nne bore * meekly the Flow'r with grace re-plete,



Flow'r that pours forth pu-ri-ty's sa-vour sweet : May the



prayers of mother and maid be meet To conduct us whence



glo-ries e'er re-peat. *Ps.* My soul doth magnify. 72*.

Prayer. O God, who on this day. [*as above*].⁵⁵⁷ {958}.

¶ *Let a Memorial be made of the Seven Sleepers, Martyrs.*⁵⁵⁸

Prayer.

Ⓜ God, who didst magnificently crown the Seven Sleepers, who were the glorious heralds of the eternal resurrection : grant, we beseech thee, that through their prayers

we may attain to that holy resurrection, which by anticipation was marvellously shewn forth in them. Through our Lord.

[**U** *The Seven Holy Sleepers,*] ⁵⁵⁹ [*Martyrs.*] ⁵⁶⁰

(xxvij. July.)

At Matins.

Three Lessons. Dobule Invitatory.

First Lesson.

Under the Emperor Decius, when a severe persecution fell upon the Christians, seven Christian citizens of the city of Ephesus, avoiding the fury of the persecution, having taken counsel, sold what they were able to, and, gathering up the money, hid themselves in a cave on Mount Celius until the fury of the persecution abated. Now the men themselves

were called Maximian, Malchus, Martinian, Dionysius, John, Serapion, and Constantine. And they appointed Malchus to be clothed in the habit of a beggar, that he would buy what was necessary in the city, and minister to them. And it pleased God that the saints themselves, having been put to sleep in the same cave, should sleep for a many centuries. But thou, [O Lord, have mercy upon us]. ⁵⁶¹ [94r.]

Second Lesson.

Now, three hundred and sixty-two years having unfolded : during the reign of the most Christian Emperor Theodosius, there arose a detestable heresy that endeavoured to refute the faith of the general resurrection. But by the will of God, after so great a time, the aforesaid saints awaking, and supposing that they had slept only the space of one night : sent Malchus into the city, to buy such things as

were necessary for them. Who, drawing nigh to the city, and seeing a cross erected upon the gate, and hearing all men invoking the name of Christ : began to wonder greatly. But when <his> silver coins were brought out, the onlookers began to wonder and to say to one another that this young man had found a treasure. What more ? Malchus is seized : and brought to the proconsul of the city. But thou.

Third Lesson.

When the proconsul therefore inquired of him where he had found the treasure : Malchus fell down at his feet, saying, I beg you, tell me, where is Decius the Emperor : persecutor of the Christians ? For I and my companions, fleeing from his persecution : hid ourselves in a cave of Mount Celius. Marinus, the bishop of the city, on hearing this : said, Because it is a vision which God made known to us in this young man. But let us arise : and go with him. And coming to the cave, they saw the holy martyrs of God sitting, and their faces were like a blossoming rose. And having paid them homage, they sent

with haste to the emperor,⁵⁶² reporting these things. Who, when he was come, went in to the saints of God, and embraced them : and wept upon their necks. Who said to him, For thy sake God raised us up before the day of the great resurrection, that thou mightest believe without doubt in the resurrection of the dead. And when they had said this : they gave up the ghost, according to the commandment of God. But the emperor, weeping and kissing their holy relics, having gathered together many bishops and faithful men, made a worthy memorial of them in the same place.

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

¶ *Saint Sampson, Bishop.*⁵⁶³

(xxviiij. July.)

Prayer.

Almighty and everlasting God, grant unto us thy servants, at the intercession of holy Sampson the Bishop, forgiveness of sins to those beseeching, the way of salvation to those seeking, to those knocking the

opening the court⁵⁶⁴ of the heavenly kingdom, that by thy aid we may merit to attain unto the habitation⁵⁶⁵ of thy eternal majesty. Through our Lord.

¶ *On the same day let a Memorial be made of Saint Pantaleon, Martyr.*

Prayer.

God, who hast consecrated⁵⁶⁶ this day by the martyrdom of blessed Pantaleon, grant, we beseech thee, that at his intervention we may

flourish in our actions here, which may be recompensed with heavenly rewards. Through our Lord Jesus Christ thy Son.

¶ *At Matins, three Lessons from the Common. Triple Invitatory.*

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

¶ *Saints Felix, Simplicius, Faustinus and Beatrice, Martyrs.*

(xxix. July.)

Prayer.

GRant, we beseech thee, almighty God, that as the Christian people celebrate the temporal solemnity of thy martyrs, so they may have full enjoyment of the eternal : and what

they honour with vows, they may embrace in pious actions.⁵⁶⁷
Through our Lord Jesus Christ thy Son. Who liveth.

¶ *At Matins, three Lessons. Double Invitatory.*

*First Lesson.*⁵⁶⁸

With Liberius, bishop of the city of Rome, having been sent into exile by the heretic Constantius Augustus : the priests, gathering themselves together with all the Roman clergy, ordained bishop in his place Felix, a venerable man, a priest of the city. Who, having made a council : declared Constantius a heretic, and he was baptized a second time by Eusebius of Nichomeda, in a village near Nichomedes in Aquilone. Having declared this, the most holy Felix is cast out of his episcopate by Constantius Augustus, the son of

Constantine Augustus. He was taken from thence to the city of Corobina,⁵⁶⁹ and there suffered beheading, and was crowned with martyrdom. After that his body was taken away by the priests and clergy : and was buried in the basilica which he himself had built in the Via Aurelia. Whose [95r.] birthday is celebrated on the fourth of the Kalends of August, to the praise and glory of our Lord Jesus Christ : who liveth and reigneth with the Father and the Holy Ghost, God for ever and ever, amen.

Second Lesson.

During the times of Diocletian and Maximian there was in Rome a certain virgin, Beatrice by

name : who was the sister of the holy saints Simplicius and Faustinus, who, having been brought to the execu-

tioners, after many and diverse punishments for the name of our Lord Jesus Christ, were ordered to undergo the capital sentence. Whose bodies blessed Beatrice buried : together with the priests, blessed Crispus and John. Now it came to pass, that concerning the estate of blessed Beatrice, which she had held in common with her brethren : Lucretius, a neighbour, solicited ownership. He caused blessed Beatrice to be taken captive : and to be led to sacrifice to

the most abominable idols. Then blessed Beatrice said to those who were leading her, I do not sacrifice to demons : because I am a Christian. Lucretius ordered her to be kept under the custody of prison : until such time as he might consider. After this he caused her to be suffocated at night by his servants : and so she gave up the ghost to the Lord. But thou, [O Lord, have mercy upon us].⁵⁷⁰

Third Lesson.

After this Lucretius went into the estate of the saints : and made a feast in which the saints of God were mocked while they were feasting. And there was there a certain woman suckling her child. Now that infant, wrapped in swaddling clothes : uttered a voice at the banquet before them all, saying, Hear thou, Lucretius. Thou hast slain and invaded. Behold, thou art given into the possession of the enemy. At this voice Lucretius was astonished : and fear and trem-

bling fell upon him. And indeed Satan immediately entered into him, and afflicted him there at the banquet for three hours : until he took away his spirit. Now such great fear fell upon all that were present, that at once they all made refuge as Christians : and all, being made Christians, related the passion of the most blessed martyr Beatrice, virgin of Christ, who had been vindicated at the banquet. But.

[*All the rest from the Common of Many Martyrs.*]⁵⁷¹ [827].

¶ *Saints Abdon and Sennen,*⁵⁷² *Martyrs.*

(xxx. July.)

Prayer.

God, who didst graciously bestow upon thy holy martyrs Abdon and Sennen the abundant gift of attaining unto this glory : grant unto thy servants pardon of their sins :

that through the merits and intercession of thy holy saints, they may merit to be delivered from all adversities. Through our Lord.

¶ *At Matins.*

Double Invitatory. Let three Lessons be made.

First Lesson.

Decius, the victorious emperor, returning from Persia⁵⁷³ to Rome, brought with him two chieftains of the Persians, Abdon and Sennen, most Christian men. And having convened the senate of Rome, Decius ordered them to be presented to them. And he said to the senate, Let your assembly hear, O ye enrolled fathers.

Our gods have delivered up to us the fiercest of enemies. For behold the enemies of the republic : and of the Roman empire. And having been brought in adorned with gold and precious stones : they were bound with chains. And when the whole senate saw them : they began to marvel at their appearance.

Second Lesson.

Now Decius Caesar said to Abdon and Sennen, Sacrifice to the gods, and be ye vassals of Roman liberty, and enjoy all your property, and the peace of the Roman empire. But they said, We sinners have for ever offered ourselves to the Lord : an oblation and a sacrifice.

For we adore our Lord Jesus Christ : but we will never be humbled by images made with hands. Decius said, Unto these shall be prepared the most violent torments. And Valerian commanded them to be brought before the image of the sun, and to be stripped bare : and to be compelled by

the soldiers to sacrifice. But the saints, despising, and spitting on the image, said to Valerian, Do what thou

canst : for we are secure in our Lord Jesus Christ,⁵⁷⁴ who is able to destroy all thy machinations.

Lesson iij.

Valerian the prefect ordered the saints of God to be struck at length with leaden balls : and the stricken to be led into the amphitheatre, and to be consumed by the jaws of wild beasts. And having made the sign of Christ, the saints, entering into the amphitheatre, said, In the name of our Lord Jesus Christ : we shall enter into the crown prepared for us by the Lord. And they came before the sight of Valerian naked in body : but clothed with the faith of Christ. And Valerian commanded that two lions and four bears be released upon them. Which, being

released, came roaring to the feet of the holy martyrs : and they departed not from their feet. And no one was able to approach them on account of the violence of the wild beasts that guarded them. And Valerian said, Now their magical art hath become evident. And being filled with fury, he ordered gladiators to be brought in : and that they be slain there. Having smitten them, it was commanded that their bodies should be thrown down before the image of the sun : but their souls deserved to be crowned by the Lord with blessed immortality in heavenly glory.

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

¶ *Saint Germanus, Bishop [and
Confessor].*⁵⁷⁵

(xxxj. July.)

Prayer.

Hear us, O God of our salvation :
and forasmuch as our⁵⁷⁶ voices
deserve not to be heard : we besech
thee that the intervention of Saint

Germanus, thy confessor and bishop
may be accepted in our behalf.
Through our Lord.

At Matins.

Let three Lessons be made.

First Lesson.

Blessed Germanus was a
native of the town of Aux-
erre, having been born of
splendid parents : and was educated
by them from his childhood in the
rudimentary⁵⁷⁷ liberal studies. In
which the combination⁵⁷⁸ of learning,
agreeing with an abundance of talent,

rendered <him> most learned by a
double good, that is, by nature and by
industry. And that in him might
flow the full perfection of letters,
after the Gallic audiences in the city
of Rome : he added completely the
science of civil law.

Second Lesson.

Then he was elevated to the
honour of the governorship : he
adorned <himself> with manners and
eloquence. In which act, while he
shone with the light of a manifold
praise, he was betrothed to a wife of a
most noble birth, manners, and
wealth. He accepted the priesthood

reluctantly, being coerced and bound
at the same time : but suddenly he is
changed from all. Worldly service is
despised : that of heaven is taken up.
The pomp of the world is trodden
under foot : humility of behaviour is
chosen, the wife is changed into a
sister. <His> substance is distributed

amongst the poor : poverty is embraced. But it can no longer be explained by what hostility he drew strength unto him himself : what crosses, or what punishments his persecutor put upon his body. In dining he first tasted ashes : then he

took barley bread, which to be sure he sifted and ground himself. And seeing that this food is judged more disagreeable than fasting : it was never set out except in the evening, and sometimes in the middle of the week, and mostly on the seventh day.

Third Lesson.

HE covered <his> whole bed with sackcloth, and was contented with only one little bag placed above⁵⁷⁹ it. The head was raised up from the shoulders to the border of the neck : no addition relieved it. Thus straightway he condemned his limbs prostrate on the ground. During the night he never took off <his> garment : rarely <his> sash, <and> rarely <his> sandals. Being encircled with a leathern strap always holding a box containing relics of the saints : he was persevering in groaning and prayer. For a long time amid the torments, he was not able to lay

hold of sleep. Let each say what he may think. For the rest I assert absolutely : <that> among so many crosses blessed Germanus <suffered> a long drawn out martyrdom. O how excellent is the virtue and piety of our God : who endowed his servant, who walked faithfully in the way of truth, with a double reward : that both the errors of the past, if any, might be purified, and holiness defiled might be quickly restored. And he who perhaps was held liable for past sins : might begin⁵⁸⁰ to be a lender of virtues, aided by the grace of our Lord Jesus Christ.

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

Notes, pages {701}-{998}.

- ¹ *Augustin.* In Append. Sermo cxvii., *Opera* v. 2851, ed. Paris. 1838. 'de Sermone B. Maximi episcopi.' *Leg. Exon. MS.* [SB-S:389.]
- ² 'veteri' *Leg.* 1518. 'interi' *Leg. Exon. MS.* [SB-S:389.]
- ³ 'mundo Spiritus prædicavit' *Legend. MSS. Joh. et Exon. Mox 'dñm nostrum' Port.* 1519, 1557. *cum Leg. Exon. MS.* [SB-S:390.]
- ⁴ 1520-S:23r.
- ⁵ *Inter hæc vocabula ardens et Que confinia lectionum ii. et iii. ponit Legend,* 1518. [SB-S:390.]
- ⁶ 1520-S:23r.
- ⁷ 1520-S:23r.
- ⁸ 1520-S:23r.
- ⁹ In BL-52359:355r. 'géntium' is set C.C.C; 'nos' is set C.
- ¹⁰ 'Si octava . . . contigerit' *Port.* 1557, 'cui suffragatur' *Port.* 1519. [SB-S:392.]
- ¹¹ 'Benedictus. et Magnificat.', 1520-S:23r.
- ¹² 'Petrus et Paulus.', 1520-S:23r.
- ¹³ In 1520-S:23r. 'Paule' is set B.G.
- ¹⁴ 1520-S:23v. *Picturam in hoc loco non habet Legend. A.D.* 1518. *Quæ* in Breviario Chevalloniano A.D. 1531 *invenitur litteras exhibet 'N·P·' in inferiori angulo partis sinistrae positas. 'In festo SS. Processi et Martiniani MM. fit Exon. de Apostolis.'* *Leg. Exon. MS.* 1366. [SB-S:391.]
- ¹⁵ 'mentium' *Chevallon.* [SB-S:392.]
- ¹⁶ 'efferebat' *Port.* 1557. 'afferebat' *Port.* 1519 *cum Chev.* [SB-S:392.]
- ¹⁷ 'Exultavit' *Chevallon.* [SB-S :393.] In 1520-S:225v. '-tui' is set BDDC.AGABAG. In the edition this has been altered to match 'Zacha-' of the previous verse.
- ¹⁸ [stanza 2:] 'Fecundate' *Port.* 1519, 1557. [SB-S :393.] [stanza 3 :] 'benedictamque clamavit' *Port.* 1519, 1557. 'benedictaque clamavit' *Daniel. Thesaur. Hymnol.* [stanza 5 :] 'amore' *Daniel. 'auctorem' Port.* 1519, 1557. [SB-S :393.] In stanza 5. 1520-S:24r. has 'Dum sic virgo'.
- ¹⁹ 1520-S:24r.
- ²⁰ 1520-S:24r.
- ²¹ In 1520-S. the Feast of Ss. Processi and Martiniani appear here, followed by the memory of S. Swithun. See below, {712}.
- ²² 1520-S:24v.
- ²³ In 1531 :67r. the indication of the repetition is at 'Matrem'.
- ²⁴ In HS:162r. stanza 3. has 'statútam'. In 1531:67r. stanza 4. has 'notum fecit'. In HS:162r. stanza 7. has 'in equális'.
- ²⁵ 'solus' *Chevallon.* [SB-S :396.] 1520-S:25r. has 'elucéssit'.
- ²⁶ 1520-S:25r.
- ²⁷ SB-S:396.
- ²⁸ 'tempore. Preparata tanto' *Leg.* 1518. [SB-S :396.]
- ²⁹ 'Méssiam', not 'Dóminum' in 1531:67v. 1520-S:25r. has 'steríli mater'.

- 30 SB-S:397.
- 31 SB-S:398.
- 32 * *In exemplari Bibliothecæ Coll. Exon. Oxon. pertinente tota Lectio atramento (non tamen per rubricam sicut alias fædata) leviter inducta est.* [SB :398.]
- 33 'incitaretur' *Port.* 1519, 1557. [SB :398.]
- 34 'completoriiis' *Leg.* 1518. *Mox* 'horarum' *habent Portiforia.* [SB :398.]
- 35 SB-S:398.
- 36 1520-S:26r.
- 37 'menti Marie' *Portiforia.* [SB-S :399.]
- 38 'Sic enim decuit' *Leg.* 1518. [SB-S :399.]
- 39 'adimpleuit' *Leg.* 1518. [SB-S :400.]
- 40 'comperta est' *Port.* 1519, 1557. *Mox* 'dominum propheta' *Leg.* 1518.
- 41 'qui' *Leg.* 1518. [SB-S :400.]
- 42 In 1531-S:68r. the drop-cap is 'C'.
- 43 'singulari' *Chevallon.* [SB-S:401.]
- 44 'frequentas' *Leg.* 1518. [SB-S:401.]
- 45 'concupusceret' *Chevallon,* [SB-S:401.]
- 46 1520-S:27r.
- 47 'venustandam' *Portiforia.* [SB-S:402.]
- 48 'petit' *Portiforia.* [SB-S:403]
- 49 'que curat', 1520-S:27r.
- 50 In 1531-S:68v. the \mathfrak{V} . is indicated at 'Nostra clemens'.
- 51 'stirps' *Chevallon.* [SB-S:404.]
- 52 SB-S:404.
- 53 In stanza 3. HS:167v. has 'cui jubilémus'. 1520:28v. has 'jubilámus'. In stanza 4. HS:167v. has Rachális', 'potens regna', and 'pellens'.
- 54 1520-S:29r.
- 55 SB-S:406.
- 56 [*Ps. Benedictus.*] *Habent Portiforia* 1519, 1557. [SB-S:406.] [1531-S:68v. omits the same.]
- 57 1520-S:29r.
- 58 1520-S:29r.
- 59 1520-S:29r.
- 60 1520-S:29r.
- 61 1520-S:29r. omits 'enim'.
- 62 1520-S:29r.
- 63 '*Psalmi de sancta Maria dicatur*', 1520-S:29r.
- 64 The proper 'Glória Patri.' appears at the procession of the Feast of St. Thomas of Canterbury, 437.
- 65 1520-S:29r.

- ⁶⁶ 1520-S:29v.
- ⁶⁷ 'eisdem', 1520-S:29v.
- ⁶⁸ 'nisi in festis infra scriptis', 1520-S:29v.
- ⁶⁹ 1520-S:29v.
- ⁷⁰ 1520-S:29v.
- ⁷¹ 'sancti Thome martyris' crossed out in 1520-S:29v.
- ⁷² 'antiqua' *Port.* 1519, 1557. [SB-S:409.]
- ⁷³ 'ineffabilem' *Leg.* 1518. *cum Port.* 1519, 1557. [SB-S:409.]
- ⁷⁴ 'matram' *Leg.* 1518. [SB-S:409.]
- ⁷⁵ 'matris' *Leg.* 1518. [SB-S:409.]
- ⁷⁶ SB-S:409.
- ⁷⁷ 'instetit' *Leg.* 1518. [SB-S:410.]
- ⁷⁸ In hoc fasciculo requiras Lectiones infra positas post Octavas Petri et Pauli Apostolorum. [SB-S:410.]
- ⁷⁹ 'hospite' *Leg.* 1518. [SB-S:410.]
- ⁸⁰ 'paretur.' *Leg.* 1518. [SB-S:411.]
- ⁸¹ 'caritatum.' *Leg.* 1518. [SB-S:411.]
- ⁸² 'sanctimonia' *Leg.* 1518. [SB-S:413.]
- ⁸³ 'iudicauit :' *Leg.* 1518. [SB-S:413.]
- ⁸⁴ 'attendamus' *Leg.* 1518. [SB-S:413.]
- ⁸⁵ 'póterit', *Brev.* 1495; 'pátuit', *Brev.* 1494, 1516.
- ⁸⁶ 'dei non sufficit.' *Leg.* 1518. [SB-S:413.]
- ⁸⁷ 1520-S:29v.
- ⁸⁸ 1520-S:29v.
- ⁸⁹ Antiphona ad Nonam et Versiculus de Primo Nocturno in Kal. Novembr. [SB-S:414.]
- ⁹⁰ 'regie' *Port.* 1519, 1557. [SB-S:414.]
- ⁹¹ 'ipsa' *Chevallon. cum Leg.* 1518. [SB-S:415.]
- ⁹² 'maledictionis . . . legis, grauida sine' *Leg.* 1518. [SB-S:415.]
- ⁹³ 'deprehendit.' *Leg.* 1518. [SB-S:416.]
- ⁹⁴ 'Laborq,' *Leg.* 1518. [SB-S:417.]
- ⁹⁵ *Ambrosii* in *Lucam*, lib. II. cap. 19. *Opera* IV. 34, ed. Venet. 1781. [SB-S:417.]
- ⁹⁶ 'astruant' *Leg.* 1518. [SB-S:417.]
- ⁹⁷ 'in intimis' *Leg.* 1518. [SB-S:418.]
- ⁹⁸ 1520-S:29v.
- ⁹⁹ 'Eterne Regis', 1531-S:71r.
- ¹⁰⁰ 'de sancta Maria', 1520-S:29v.
- ¹⁰¹ 'cum gaudio in utero . . . gustauerit premissa' *Leg.* 1518. [SB-S:419.]
- ¹⁰² 'spūs sācti cultu.' *Leg.* 1518. [SB-S:420.]
- ¹⁰³ 'uteri : est' *Chevallon.* [SB-S:420.]

- ¹⁰⁴ 'tui' *Leg.* 1518. [SB-S:420.]
- ¹⁰⁵ 'vitam perpetuam' *Leg.* 1518. [SB-S:420.]
- ¹⁰⁶ 'saltem' *Leg.* 1518. [SB-S:421.]
- ¹⁰⁷ 'Vere' *Leg.* 1518. [SB-S:421.]
- ¹⁰⁸ 'associaberis' *Leg.* 1518. [SB-S:421.]
- ¹⁰⁹ 'Perficiuntur . . . Domino' *tertiam lectionem claudit in Legend.* 1518. [SB-S:422.]
- ¹¹⁰ 'ideo', SB-S:422.
- ¹¹¹ 'penetrari anima' *Leg.* 1518. [SB-S:422.]
- ¹¹² 'factum ;' *Leg.* 1518. [SB-S:423.]
- ¹¹³ 'sua' *Leg.* 1518. [SB-S:423.]
- ¹¹⁴ 'in inexhauste' *Leg.* 1518. [SB-S:423.]
- ¹¹⁵ 'quod non' *Leg.* 1518. [SB-S:424.]
- ¹¹⁶ 'qui' *Leg.* 1518. [SB-S:424.]
- ¹¹⁷ 'laborantes antique huius sanctissime visitationis. Audivimus' *Leg.* 1518. [SB-S:424.]
- ¹¹⁸ 'fecundetur' *Leg.* 1518. [SB-S:424.]
- ¹¹⁹ In 1520 this appears at the end of First Vespers of the Visitation.
- ¹²⁰ 'et eorum', 1520-S:24v.
- ¹²¹ 1520-S:24v.
- ¹²² Of this feast only the memory given above (p.**XX**) appears in 1520.
- ¹²³ 'hodiernam', 1520-S:24v.
- ¹²⁴ 'Per Christum', 1520-S:24v.
- ¹²⁵ 'officii quod' *Legenda MS. Job.* 'officii quia' *Leg. MS. Exon.* ; 'eo' *habent Brev. MSS. Job., Gonv.-Cai. cum Chev. et Leg.* 1518. [SB-S:425.]
- ¹²⁶ 'magistriani melli,' *hoc est futuri ; quasi diceret magistriani melloprincipis, sive principis τὸ μέλλοντος. Brev. MSS. cum Leg.* 1518. 'magistri animelli' *perperam.* 'duo magisterniani mello principis' *Brev. Rom.* 1508. *Conferenda est vox 'melloproximus' apud lexicographos.* [SB-S:425.]
- ¹²⁷ 'iussit eos' *Leg.* 1518. [SB-S:425.]
- ¹²⁸ 'vestra' *Chevallon. cum Leg.* 1518. [SB-S:426.]
- ¹²⁹ SB-S:426.
- ¹³⁰ 'sententia' *Leg.* 1518. [SB-S:427.]
- ¹³¹ 1520-S:30r.
- ¹³² 1520-S:30r.
- ¹³³ 'primo' seems redundant here, as octave days (except Sunday) will have only one nocturn.
- ¹³⁴ 1520-S:30r.
- ¹³⁵ 'peruidendum' *Leg.* 1518. [SB-S:428.]
- ¹³⁶ 'ministerium' *Legenda MS. Job. cum Leg.* 1518. [SB-S:428.]
- ¹³⁷ 'piscatorem qui a conversione' *Leg.* 1518. [SB-S:428.]
- ¹³⁸ SB-S:429.
- ¹³⁹ 1520-S:30r.

- 140 1520-S:30r.
- 141 '*Super benedictus*' Chevallon. [SB-S:429.]
- 142 Glória tibi Dómine.', 1531-S:73r.
- 143 'ediscere' *Leg.* 1518. [SB-S:431.]
- 144 SB-S:432.
- 145 'ET ORDINATIO' *non habet Leg.* 1518. [SB-S:431.]
- 146 'posset ruricius : quidam' *Leg.* 1518. [SB-S:431.]
- 147 '*cap*'lo. 6.' addidit in margine libri apud Bibliothecam Acad. Cantab. typographus (ut videtur) Chevallonii. Quod deest in exemplari Chevalloniano apud Coll. Exon. Oxon. [SB-S:433.]
- 148 'fuerit' *Leg.* 1518. [SB-S:433.]
- 149 'effectui' *Legenda MS. Joh. cum Leg.* 1518. [SB-S:433.]
- 150 'Julius' *Leg.* 1518. [SB-S:433.]
- 151 'se transferri' *Chevallon. cum Leg.* 1518. [SB-S:433.]
- 152 1520-S:30r.
- 153 'quam' *Chevallon. cum Beda (cap. 54).* [SB-S:436.]
- 154 'et' *Leg.* 1518. [SB-S:436.]
- 155 'sicut ipsi', *Vulgate.*
- 156 'mecum subministrauerunt' *Leg.* 1518. *Mox* 'istæ omnia. Ostendi' *vulg., Legenda MS. Joh., Leg.* 1518. [SB-S:436.]
- 157 'non inanis intus' *Leg.* 1518. [SB-S:437.]
- 158 'appellatur.' *Leg.* 1518. [SB-S:437.]
- 159 'Aliter lumbos' *Leg.* 1518. [SB-S:438.]
- 160 'autem' *Leg.* 1518. [SB-S:438.]
- 161 'adventum,' *aut saltem* 'aduentū,' *Chevallon.* 'adventus' *Leg.* 1518. [SB-S:438.]
- 162 1520-S:30r.
- 163 1520-S:30r.
- 164 1520-S:30r.
- 165 1520-S:30r.
- 166 SB-S:438.
- 167 1520-S:30v.
- 168 1520-S:30v.
- 169 'e petra' *Leg.* 1518. [SB-S:440.]
- 170 *Augustin.* Append. Serm. CCII. *Opera* v. 2866, ed. Paris, 1838. [SB-S:440.]
- 171 'et quorum corda Paulus patefecerit' *Legenda MS.* [SB-S:440.]
- 172 SB-S:441.
- 173 'doctrina sua' *Leg.* 1518. [SB-S:442.]
- 174 'orbis' *Leg.* 1518. [SB-S:442.]
- 175 *Augustin.* Append. Serm. LXXII. *Opera* v. 2508, ed. Paris, 1838. [SB-S:442.]

Notes.

- ¹⁷⁶ 'nostra.' *Leg. MSS. Job, et Exon.* 'uestra' *Chevallon. cum Leg. 1518 et Portif. 1519 et Augustini edit.* [SB-S:443.]
- ¹⁷⁷ 'ascendit,' *Leg. 1518.* [SB-S:443.]
- ¹⁷⁸ 'cadenia' *Leg. 1518.* [SB-S:444.]
- ¹⁷⁹ 'seuiat ; ventus' *Leg. 1518.* [SB-S:444.]
- ¹⁸⁰ 1520-S:30v.
- ¹⁸¹ 1520-S:30v.
- ¹⁸² 1520-S:30v.
- ¹⁸³ 1520-S:30v.
- ¹⁸⁴ 1520-S:30v.
- ¹⁸⁵ 1520-S:30v.
- ¹⁸⁶ 1531-S:75v. indicates '*Require in alio festo et dicatur sine prosa.*' 1531:40r. has 'assúmpte' for 'assúmpsit' and appears to have 'donátum' for 'donátus'. SP:16r. has 'rósea' for 'rúbea'. and 'Martir in te' for 'Martir vite'. In 1520-S:30v. 'lútea' begins 3 notes earlier on last three notes of 'cómmutans'.
- ¹⁸⁷ 1520-S:30v.
- ¹⁸⁸ 1520-S:31r.
- ¹⁸⁹ SB-S:445.
- ¹⁹⁰ 1531-S:75v. has only the incipits, '*Ant. Pastor cesus. Require in alio festo. Ps. Magnificat.*' In AS:72. the text has been obliterated. The music of 'filio, Quia' appears a third higher. In 1531 this folio is labelled incorrectly as 39. 1520-S:31r. omits the flat at 'O letus'.
- ¹⁹¹ 'nobis translaciónem beáti Thomas mártiris tui atque pontificis', 1520-S:31r.
- ¹⁹² '*privatim*', 1520-S:31r.
- ¹⁹³ 1520-S:31r.
- ¹⁹⁴ 1520-S:31r.
- ¹⁹⁵ 1520-S:31r.
- ¹⁹⁶ 1520-S:31r.
- ¹⁹⁷ In 1519:85r. and 1520-S:31r. the first word is spelled 'Adsunt'.
- ¹⁹⁸ 1519:85r. 1520-S:31v. and PEN21r. have "évellit".
- ¹⁹⁹ 1520-S:31v.
- ²⁰⁰ SB-S:446.
- ²⁰¹ The flats at 'supplício' and 'simul' are editorial. The first flat at 'cognáció' is editorial. 1520-S:31v. has no flat at 'Tota' or on the first part of 'cognátio'.
- ²⁰² 1520-S:31v.
- ²⁰³ 'preciosum' *Leg. MSS. Job. et Exon.* [SB-S:446.]
- ²⁰⁴ 'nō' *Leg. 1518.* [SB-S:446.]
- ²⁰⁵ 'immorare.' *Leg. 1518.* [SB-S:446.]
- ²⁰⁶ In the \mathcal{W} . SB:ccl. has "Thomas"; 1531:39v. has 'Thome'. The final line, is a quotation from Ovid's *Fasti*, Book I, v. 493. ('To the brave every land is their country.')

- 207 1520-S:31v-32r.
- 208 'annus est', SB-S:446.
- 209 An alternative reading : 'tineam' (moth) for 'vineam'. [CG]
- 210 1520-S:32r.
- 211 1520-S:32v.
- 212 'cui et dixit' *Legenda MS. Job. Cant.* 'et dixit' *Legenda Exon.* [SB-S:447.]
- 213 1520-S:32v.
- 214 'veniens :' *Leg.* 1518. [SB-S:448.]
- 215 'Septem sunt oculi :' *Leg.* 1518. [SB-S:448.]
- 216 In SB:ccliv. the \mathfrak{W} . reads "Per te Thoma post tua múnera."
- 217 The B₁ is editorial.
- 218 1520-S:33r-33v.
- 219 *Bedæ* in *Lucæ Evangelium*, lib. v., cap. 78, *Opera* v. 400. [SB-S:448.]
- 220 'erant longe', common of saints.
- 221 1531:41v. has "replévit glória".
- 222 1520-S:33v.
- 223 'nouem' *Leg.* 1518. [SB-S:449.]
- 224 'episcopi' *non habet* *Leg.* 1518. [SB-S:449.]
- 225 'collocarunt' *Leg.* 1518. [SB-S:449.]
- 226 1519:88r. has "castrátos máculis".
- 227 1520-S:34r.
- 228 'impendatur' *Legenda MS. Job.* 'impendimus' *Legenda Exon.* [SB-S:450.]
- 229 'eius' *non habet* *Leg.* 1518. [SB-S:450.]
- 230 In 1519:88r. 'visita' is set C.DE.FDECDD; 'Spirítui Sancto' is set F.GGF.ED.D.CEFDCD.D.
- 231 1520-S:34v.-35r.
- 232 1531-S:42r. has only the incipits, *Ant.* Salve Thoma. *Ps.* Magnificat. In AS:73. 'gaudéntes' is set FFe.D.D.
- 233 1520-S:35r.-35v.
- 234 'nihil' (non *nichil*) in hoc loco Chevallon. *in fêsto reliquiarum.* [SB-S:452.]
- 235 'Nota causam hujus festi. Quia licet sancta ecclesia in eorum laudibus nihil solennizat, tamen cujus honoris apud Deum sint ignoratur. Patet per istam regulam quod merito deridendi sunt qui delyrando dicunt *Quorum reliquie in universali continentur ecclesia.* Quelibet ecclesia tenetur proprias reliquias honorare.', *Crede michi* [157].
- 236 In BL-52359. this feast appears beginning at f. 493r.
- 237 'Justi autem in perpétuum', 1531-S:77r.
- 238 1520-S:36v.
- 239 1520-S:36v.

- ²⁴⁰ 'Si translatio sancti Thome martyris in sabbato contigerit, tunc ad primas vespervas Reliquiarum fiat solennis memoria de sancto Thoma cum ant. *Salve Thoma*. Istam regulam falsi libri non habent. Et tamen est vera.' *Crede michi* [156].
- ²⁴¹ 1520-S:37r.
- ²⁴² 1531-S:77r. has only the incipits, *Ant.* Lucem tuam. *Ps.* Nunc dimittis. 1519-P:149r. has no flat.
- ²⁴³ In PEN:259v. and BL-52359:493v. 'gloriosus' is set G.F.GA.GF.
- ²⁴⁴ 1520-S:37v.
- ²⁴⁵ *Augustin.* Append. Sermo. CCIX. *Opera* v. 347, ed. Benedictina. [SB-S:454.]
- ²⁴⁶ 'festiuitate' *Leg.* 1518 *ubi mox* 'quanta.' [SB-S:454.]
- ²⁴⁷ 'quantum', BL-52395:493v.
- ²⁴⁸ 'Per que' *Leg.* 1518. [SB-S:454.]
- ²⁴⁹ SB-S:454.
- ²⁵⁰ In BL-52359:493v. 'non' is set GA. In PEN:261r. 'prióra' is set FG.GAGFG.FGFD.
- ²⁵¹ 'desunt fragráncia', BL-52359:494r.
- ²⁵² In PEN:260r. 'in' is set G; 'cubilibus' begins on G.
- ²⁵³ 'etiam hoc' *Leg.* 1518. [SB-S:455.]
- ²⁵⁴ BL-52359:494v. omits 'quidem'.
- ²⁵⁵ 'ut supra', 1520-S:38r.
- ²⁵⁶ 1519-C:22r. has no flat.
- ²⁵⁷ 1520-S:38r.
- ²⁵⁸ 'Letámini in Dómino et exultáte justi.' 1531-S:77v.
- ²⁵⁹ 'que' *Leg.* 1518. [SB-S:456.]
- ²⁶⁰ 'est' *non habet Leg.* 1518. [SB-S:457.]
- ²⁶¹ 'erudit multos.' *Legenda MS. Job.* [SB-S:457.]
- ²⁶² * 'senectus' *Leg.* 1518. . [SB-S:457.]
- ²⁶³ In AS:540. 'Dómine' is set D.D.D.
- ²⁶⁴ 'sufficit.' *Leg.* 1518. [SB-S:458.]
- ²⁶⁵ AS:540 has an extra punctum, D, at the end of 'Dómine'.
- ²⁶⁶ 1519-C:23v. has 'imperpétuum'.
- ²⁶⁷ BL-52359:495r. and PEN:261r. have no flat.
- ²⁶⁸ *Augustini* De Sermone Domini in monte, I. 1. *Opera* III. 165, ed. Benedict. '*Omelia beati Gregorii pape*' intitulatur in Brev. MS. A.D. 1370 per litteram L. designato apud C. Seagerum, qui monet homiliam hanc tribui *Augustino episcopo* in Festo Omnium Sanctorum juxta Breviarium Romanum. Notandum est insuper quod repetantur sub nomine *venerabilis Bede presbyteri* hæ lectiones de expositione Evangelii in Communi Plurimorum Martyrum apud Legend. A.D. 1518. Chevallonius vero in illo loco (= *Fasc.* II. p. 406) has pratermittit. [SB-S:460.]
- ²⁶⁹ In hoc verbo 'dantur' finiuntur lectiones tertii nocturni satis absurde in Brev. MS. L. Seagerii. [SB-S:460.]

- ²⁷⁰ *Hucusque Augustinus, ut supra.* [SB-S :460.]
- ²⁷¹ 'in eternum' *non habet Chevallon., sed habent Portif.* 1519, 1557. [SB-S:460.] 1520-S:39v. has no flat at 'Córpora sanctorum'. AS:660 has 'generatióne et generatióne'.
- ²⁷² 'eos dicens.' *Leg.* 1518 *tam in Sanctoralí quam in Communi.* [SB-S:461.]
- ²⁷³ 'quisque debellator' *Leg.* 1518 *in Communi,* fo. x. [SB-S:461.]
- ²⁷⁴ 1520-S:39v. omits the flat throughout.
- ²⁷⁵ 'Non nobis' *Leg.* 1518 *in utroque loco.* [SB-S:461.]
- ²⁷⁶ 'enim' *bis non habet Leg. in Communi.* [SB-S:461.]
- ²⁷⁷ 'onera : ut nostra' *Leg.* 1518 *in Sanctoralí ; 'ut onera nostra' in Communi.* [SB-S:462.]
- ²⁷⁸ 'sunt' *Leg.* 1518 *in Sanct.* [SB-S:462.]
- ²⁷⁹ 'peccata sua' *Leg.* 1518 *in Communi,* [SB-S:462.]
- ²⁸⁰ 1520-S:39v. has no flats in the verse.
- ²⁸¹ SB-S:462.
- ²⁸² 1520-S:40v. omits the flat at 'sancti'.
- ²⁸³ In BL-52359:481r. 'cubílibus' is set F.F.E.F.
- ²⁸⁴ 1531-S:79r. gives only the incipit, foolwed by '*Quere hanc antiphonam ad secundas vespervas in die omnium sanctorum super psalmum Magnificat.*' 1520-S:41r. has a flat only at 'sanctórum'.
- ²⁸⁵ 'Si festum dedicationis ecclesie in dominica reliquiarum forte contigerit, differatur festum dedicationis in crastinum, et secunde vespere erunt de dedicatione, et solennis memoria de reliquiis. Et fiant octave dedicationis cum regimine chori per totum ebdomadam more solito. In die dedicationis ecclesie (in die reliquiarum) post processionem ante missam dicitur *V̄. Letámini in Dómino* et oratio *Infirmítatem.*', *Crede michi* [158].
- ²⁸⁶ 'crudelitas est.' *Leg.* 1518. [SB-S:466.]
- ²⁸⁷ 'ubi' *Legenda MS., Legenda Exon.* [SB-S:466.]
- ²⁸⁸ SB-S:466.
- ²⁸⁹ 'ac' *non habet Leg.* 1518. [SB-S:466.]
- ²⁹⁰ 'tantum', 1520-S:42v.
- ²⁹¹ 1520-S:42v.
- ²⁹² 'inhabile' *Chevallon.* 'eisdem' *Leg.* 1518. [SB-S:467.]
- ²⁹³ 'pronunciaverat' *Chevallon. cum Leg.* 1518. [SB-S:467.]
- ²⁹⁴ 'Leobodo' *Brev. MS. Govv.-Cai.* [SB-S:467.]
- ²⁹⁵ 'Leodebertus' *Brev. MS. Joh.* 'Leodegobus' *Govv.-Cai. MS.* [SB-S:468.]
- ²⁹⁶ 'numullus' (*bis*) *Leg.* 1518. [SB-S:468.]
- ²⁹⁷ 'Argulphum' *Brev. MSS. Joh., Govv.-Cai.* 'Aygulphum' *Port.* 1519, 1557. [SB-S:468.]
- ²⁹⁸ 'præmisisse' *Legenda MS. Joh.* [SB-S:469.]
- ²⁹⁹ 'ante' *non habet Leg.* 1518. [SB-S:470.]
- ³⁰⁰ 'omnibus : improvise' *Leg.* 1518. [SB-S:470.]
- ³⁰¹ 'Oswithuni' *Chevallon.* 'suithuni' *Leg.* 1518. [SB-S:471.]

- ³⁰² *Lectiones de Sancto Osmundo non habet Legend.* 1518. [SB-S:471.] The music for the proper antiphons and responsories is preserved in Salisbury, Cathedral Library, Ms. 152:374r. ff. [Sal-152] except for the first five antiphons of First Vespers, where the staves are blank. Musical settings by the editor, of these antiphons, are available in the Appendix (D-5). pages XX.
- ³⁰³ 1520-S:42v.
- ³⁰⁴ 1531-S:80v. does not indicate 'Allelúya.' nor the \mathcal{V} . 'Glória Patri' nor the rependum 'Et áblue'. 1531-S:80v. has 'Nostras et'.
- ³⁰⁵ Sal-152:374r. Sal-152:374r. has no music for 'Allelúya'. The music for the 'Allelúya' is supplied from the feasts of the Annunciation and the Invention of the Cross.
- ³⁰⁶ 1531-S:80v. doe not indicate 'Allelúya allelúya.
- ³⁰⁷ Sal-152:374r. 1531-S:80v. does not indicate 'Alleluya, alleluya. The music for the two-fold 'Alleluya' is supplied from the Antiphon *Amen amen dico vobis.* at Lauds on Wednesday after Pentecost.
- ³⁰⁸ 'atque pontificis', Missal-1513-S:37r.
- ³⁰⁹ Sal-152:374r. appears to have 'próficis próficit scola'; 'próficis pró-' is set B.A.G. BCD. '-ficit scola' has no music. The final note of 'scola' is editorial.
- ³¹⁰ In the manuscript the Psalm-tone ending is III.ii. However, the Sarum Tonary (Frere II:xix.) would suggest that III.i. is more suitable.
- ³¹¹ 'salutationis' *Portif.* 1519, 1557. [SB-S:474.]
- ³¹² 'desideratam' *Port.* 1519, 1557. [SB-S:474.]
- ³¹³ 'que' *Chevallon.* [SB-S:474.]
- ³¹⁴ 'pius prudens', 1531-S:80v.
- ³¹⁵ 'profeste minus' *Portif.* A.D. 1519. 'pro festo minus' *Portif.* 1557. [SB-S:475.]
- ³¹⁶ 'plebem benedíxit', Sal-153:374v.
- ³¹⁷ 'secundi' *Chevallon.* [SB-S:475.]
- ³¹⁸ 'laudem partes', Sal-152:375r.
- ³¹⁹ Sal-152:375r. has the F-clef in place of the C-clef up to the Psalm-tone.
- ³²⁰ 'Set et', 'beneficiis', Sal-152:375r.
- ³²¹ 'pandimus ?' *Chevallon.* [SB-S:477.]
- ³²² 'cesarisburgi' *Port.* 1519. [SB-S:477.]
- ³²³ 'est' *non habent Port.* 1519, 1557. [SB-S:477.]
- ³²⁴ "There were by all means, wonderful to behold, crowds of men gathering at the church, adoring God and the blessed Virgin and also the holy confessor Osmund, with offerings being returned. But thou, O Lord.', Salisbury Cathedral Library, MS-152.
- ³²⁵ 'petenti' *Port.* 1519, 1557. [SB-S:477.] In Andrew Hughes' transcription in Rankin and Hiley, *Music in the Medieval English Liturgy* (Oxford: Clarendon Press, 1993), 255. 'manus' begins 4 notes later; 'unctus' is set GFAB \flat A.A. No music or text appears for 'Allelúya allelúya.' in Sal-152:375r. The music of the 'Allelúya' is supplied from the Responsory *Dum transisset*, the third Responsory for Matins of Easter Day.

³²⁶ This rubric is editorial.

³²⁷ 'Immortálem', '**corónam**', Sal-153:375v. In Sal-152:375v. 'corónam' ends AG. 'Deservíre Deo malens' is a third lower. These variants appear in the *Brev. Noviomense* (noyon), 1515. See *Analecta Hymnica Medii Aevi. XII. (1892)*, p. 207

³²⁸ 'ad' *Portiforia* 1519, 1557. [SB-S:478.]

³²⁹ Sal-152:375v. contains a correctin of clef on the first line, lowerng the first four notes by a third. Sal-152:375v. has no key-signature, but has flats at 'Christi', 'crímine', 'Quésumus', 'obtíneas', 'clemens', and 'Glória'. In Sal-152:375v. the final note of 'súscipe' through to the end of the verse is one note higher; 'Spírituri Sancto' and its music is omitted.

³³⁰ 'natus comitátum', Sal-152:375v. The Psalm-tone appears thus:



Ps. Dómine in virtúte.

³³¹ 'celéste', Sal-152:375v. In Sal-152:375v. the first note of 'ímpetres' is unclear.

³³² 'The holy man, therefore, having been inscribed in the college of blessed confessors, the realms rejoiced, the people applauded, all who heard blessed the Lord in his saints. But the mother church of Salisbury, too, exalted more than all the others in solemn rituals, which later received many signs of true miracles, had first felt herself impregnated with her natural offspring. And soon, as if a soul having been poured into its prescribed matter, the holy body, which had been held in the flesh of the lowly earth in a hidden place until the recognition of his most perfect merit, as if frequently making knocks against the belly, and arousing the mother in many ways, was called forth to come out into the day. But.', Salisbury Cathedral Library, Ms-152.

³³³ *legendum fortasse est operatus metri gratia.* [SB-S:480.] 'operátus est', 1531-S:81v. 'fidélis', Sal-152:376r.

³³⁴ 'opus' *Portif.* 1519, 1557. [SB-S:480.]

³³⁵ Bishop of Salisbury, 1450-1481.

³³⁶ In Sal-152:376r. 'genus' is provided with a single neume, DCBAG.

³³⁷ 'But suffer, most worthy bishop, suffer a little longer, that we may disturb thy charity with a brief question. When after renowned deeds of devotion thou taking leave of this world had quickly entered heaven, God granting thee a worthy reward, why is it that thou didst not permit the precious treasure of thy body to be borne up earlier from the earth to a high place? Tell us, O holy one, tell us, O dear one, why didst thou delay to come forth into public view in the very light of thy perfection? Thou must have certainly been immediately beseeched in prayers, and the reputation of thy merits acquired quickly. But whether this is to be attributed to thy humility or to the laziness of our fathers, we shall leave entirely to Him who is ignorant of nothing, we bequeath this one thing for all as certain: that with the delay of such a time, not only within the city but throughout almost the whole world, as a singular example of the most desired for physician of salvation, thou shalt be sung without fail.', Salisbury Cathedral Library, Ms-152.

³³⁸ In Sal-152:376v. 'coróne' appears to be set EFDC.DACDEFDBD.D.

- ³³⁹ In Sal-152:376v. no music or text appears for 'Alleluya, alleluya'; the psalm is indicated as 'Benedic ánima mea'. The music for the 'Alleluya.' is supplied from the Antiphon *Convocatis Jesus*. for Lauds of the Thursday after Pentecost.
- ³⁴⁰ The rubric is editorial.
- ³⁴¹ In Sal-152:376v. 'preces' appears a third higher.
- ³⁴² SB-S:482.
- ³⁴³ 'te constat', 1531-S:82r. 'tunc hoóminem totum non sessas', Sal-152:377r. Sal-152:377r. has flats only at 'jure reg'endam', 'ánimas', and 'sanum'.
- ³⁴⁴ 'O decus' *Chevallon*. [SB-S:483.]
- ³⁴⁵ *Lectiones tam de Commemoratione S. Osmundi quam de Festo ejusdem nullas habet* Legend. A.D. 1518. Notandum est quod in omnibus his seruitiis de sancto Osmuudo *puntuationem Chevallonianum* solito etiam diligentius retinuimus. [SB-S:485.]
- ³⁴⁶ 'deceat' *Port*. 1519,1557. [SB-S:485.]
- ³⁴⁷ 'promeruit ; e plebeis tamen' *Portif*. 1519, 1557. [SB-S:485.]
- ³⁴⁸ 'Rursus a terréno rege posesiónibus in mensis ac officiis ditátus est. Sed ei nisi ut cum Deo pótuit nusquam favébat. Lícuit magis ampliásse fiscum, lícuit de pauperásse plebem contumádem, lícuit rura pene singulórum applicásse úsibus Conquestóris, sed quia hoc Deo líbitum non crédidit, neque hóminum futúrum lícítum estimávit.', Salisbury Cathedral Library, Ms-152:377v-378r.
- ³⁴⁹ SB-S:485.
- ³⁵⁰ 'ista hodiérne jubilaciónis nostre primórdia sunt.', Salisbury Cathedral Library, Ms-152.
- ³⁵¹ 'quanti mériti', Salisbury Cathedral Library, Ms-152.
- ³⁵² 'vétéri Cesáris burgo', Salisbury Cathedral Library, Ms-152.
- ³⁵³ 'quid' *Chcvallon.*, 'quidem' *Portif*. 1519, 1557. [SB-S:488.]
- ³⁵⁴ SB-S:488.
- ³⁵⁵ 'vim' *Portif*. 1519, 1557. [SB-S:489.]
- ³⁵⁶ 'notorie' *Chevallon*, *cum quot inspeximus portiforiis*. [SB-S:489.]
- ³⁵⁷ SB-S:489.
- ³⁵⁸ 'ad fortes ecclésie ducerétur', Salisbury Cathedral Library, Ms-152.
- ³⁵⁹ 'deláto céreo' ('having offered a candle'), Salisbury Cathedral Library, Ms-152.
- ³⁶⁰ 'sancti Osmúndi', Salisbury Cathedral Library, Ms-152.
- ³⁶¹ SB-S:490.
- ³⁶² 'octauam.' *Chevallon*. plane ac plene in hoc loco. [SB-S:489.]
- ³⁶³ 'Baionénsis', Salisbury Cathedral Library, Ms-152.
- ³⁶⁴ 'ruptum, quod intestina eius descenderant ad bursam virilem' Arthur Russell Malden, *The Canonization of Saint Osmund*. (Salisbury: Bennett Brothers, 1901):74.
- ³⁶⁵ SB-S:490.
- ³⁶⁶ 'sancti Osmúndi', Salisbury Cathedral Library, Ms-152.
- ³⁶⁷ *Legendum videtur attractionibus, cum Portiforiis* 1519, 1557. [SB-S:491.]
- ³⁶⁸ 'in oracióné', Salisbury Cathedral Library, Ms-152.

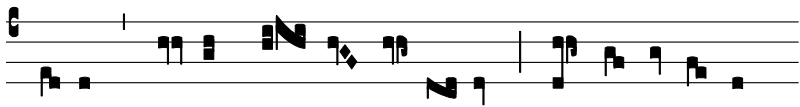
- ³⁶⁹ SB-S:493.
- ³⁷⁰ 'Ricardus' appears here in Arthur Russell Malden, *The Canonization of Saint Osmund*. (Salisbury: Bennett Brothers, 1901):74.
- ³⁷¹ 'ad ecclēsiām'. does not appear in the Breviary. It is supplied from Arthur Russell Malden, *The Canonization of Saint Osmund*. (Salisbury: Bennett Brothers, 1901):71.
- ³⁷² 'et pluralitate' *Chevallon*. 'ex pluralitate' *Port*. 1519, 1557. [SB-S:494.]
- ³⁷³ 'octauas' in hoc loco plene *Chevallonius*. [SB-S:494.]
- ³⁷⁴ 'tempore celebratae missæ de ipsa' *Port*. 1519, 1557. [SB-S:493.]
- ³⁷⁵ 'exitium' *Port*. 1519, 1557. [SB-S:495.]
- ³⁷⁶ 'et' *habent Porti*. 1519, 1557. [SB-S:495.]
- ³⁷⁷ SB-S:495.
- ³⁷⁸ 'festinabunde' *Portif*. 1519, 1557. [SB-S:496.]
- ³⁷⁹ Vide supra pp. 23, 24. Nullas lectiones de S. Osmundo neque hic neque illic habet *Legend. Sarum* A.D. 1518. Parisiis impress. [SB-S:496.]
- ³⁸⁰ 'iezabel ; ut caym' *Legend*. 1518. [SB-S:497.]
- ³⁸¹ 'celéris', 1531-S:84v.
- ³⁸² 'vero' *non habet Leg*. 1518. [SB-S:498.]
- ³⁸³ SB-S:498.
- ³⁸⁴ 'namque' *non habet Leg*. 1518. [SB-S:499.]
- ³⁸⁵ 'inditione' *Chevallon. cum Leg*. 1518. 'indictione' *Leg. MS. Job*. [SB-S:499.]
- ³⁸⁶ 'femiuarum' *Leg*. 1518. [SB-S:500.]
- ³⁸⁷ 'Winchecumbe' *Chevallon*. 'Wynchecombum' *Legenda Exon*. 'Wynchelcumbe' *Leg. MS. Job., cum Port*. 1519, 1557. 'vuinchecumbe' *Leg*. 1518. [SB-S:500.]
- ³⁸⁸ 'regis' *Chevallon. cum Leg*. 1518.—'regiis' *Leg. MS. Job*. [SB-S:501.]
- ³⁸⁹ *Hic explicit lectio in Leg*. 1518. [SB-S:501.]
- ³⁹⁰ 1520-S:42v.
- ³⁹¹ 'pertingere', 1520-S:42v.
- ³⁹² 'pontificis' *Brev. MSS. Job., Gonv.-Cai*. [SB-S:502.]
- ³⁹³ SB-S:503.
- ³⁹⁴ 'Olimbrius' *Port*. 1519. 'olibrius' *Leg*. 1518. (*bis*). [SB-S:503.]
- ³⁹⁵ *sic et Leg*. 1518.—'ortum' *Port*. 1519. [SB-S:503.]
- ³⁹⁶ 'sunt' *non habet Leg*. 1518. [SB-S:504.]
- ³⁹⁷ 'Dumq' *Leg*. 1518. [SB-S:504.]
- ³⁹⁸ 'ructu' *Chevallon. cum Leg*. 1518.—'rictu' *Brev. MS. Job. Leg. MS. Job*. [SB-S:506.]
- ³⁹⁹ 'opposito' *Legenda Exon., et Legenda MS. Job. secunda manu, cum Port*. 1557. —'apposito' *Chev. cum Leg*. 1518. *Port*. 1519. [SB-S:506.]
- ⁴⁰⁰ 'porrecta' *Legenda MS. Job.—non habent Chev. et Leg*. 1518. [SB-S:506.]
- ⁴⁰¹ 'armeniā civitatem' *Chevallon. cum Leg*. 1518.—'aurelia ciuitate' *Port*. 1519, 1557. [SB-S:508.]
- ⁴⁰² 'collunione' *Leg*. 1518. [SB-S:508.]

- ⁴⁰³ 'pertulit : ' *Leg.* 1518. [SB-S:508.]
- ⁴⁰⁴ 'immarcessabilem' *Leg.* 1518. [SB-S:508.]
- ⁴⁰⁵ 'et que non petisti' *omisit Leg.* 1518. [SB-S:509.]
- ⁴⁰⁶ 'respeciens,' *Leg.* 1518. [SB-S:509.]
- ⁴⁰⁷ 'ad' *Chevallon. cum Leg.* 1518. 'in' *Port.* 1557. [SB-S:510.]
- ⁴⁰⁸ 1520-S:42v.
- ⁴⁰⁹ 1520-S:42v.
- ⁴¹⁰ 1520-S:43r. omits the flat.
- ⁴¹¹ 'recessit' *Brev. Joh. MS. cum Port.* 1519. [SB-S:511.] 'Que.' *Chevallon.*—'Dominico.' *Port.* 1519, 1557. [SB-S:512.] In 1531 first repeat is back to '†Que'. 1520-S:43r. omits the flats. AS:456. has an additional G after 'non'.
- ⁴¹² 'compleuit.' *Port.* 1519, 1557. [SB-S:513.] [stanza 3.] 'hanc' *ibid.* [SB-S:513.] [stanza 5.] In stanza 6. 1520-S:43v. has 'trophéa'. In stanza 1. HS:164v. has 'láchrymis'. In stanza 3. HS:164v. has 'emáduit'. In stanza 5. HS:164v. has 'prospéxit' and 'hanc diléxit'.
- ⁴¹³ In 1520-S:43v. the final 'ejus' is set CDCCBB.BA. GS:96. has 'retro sedens secus'; a single G is provided for 'sedens'. In GS:96. 'capíllis' is set FG.GFGE.D.
- ⁴¹⁴ 'ita nobis apud tuam misericórdiam sempitérnam ímpetret beatitúdinem', 1520-S:43v.
- ⁴¹⁵ 1520-S:44r.
- ⁴¹⁶ 1520-S:44r.
- ⁴¹⁷ In BL-52359:375r. 'éthera' is set DFDFGGF.EF.EFDD.
- ⁴¹⁸ 'nisi' *Chevallon.*, 'ubi' *Brev. MS. Joh. cum Port.* 1519, 1557. [SB-S:515.] [stanza 4.] 'quam' *Chevallon.* [SB-S:515.] [stanza 6.; SB-S:515 corrects this to 'quem'.] In HS:166r. stanza 2. has 'figurári'; stanza 6. begins 'Glória et honor Deo'.
- ⁴¹⁹ In AS:457. 'que' is set AF.
- ⁴²⁰ 'sacráta', AS:457.
- ⁴²¹ In BL-52359:375v. 'quoque' is set GF.E.
- ⁴²² SB-S:515.
- ⁴²³ 'a Magdalo' *Brev. MS. Joh., Leg.* 1518. *Port.*, 1519, 1557. [SB-S:515.]
- ⁴²⁴ 'parentū' *Chevallon. cum Leg.* 1518. [SB-S:516.]
- ⁴²⁵ SB-S:516.
- ⁴²⁶ In BL-52359:375v. 'omne' is set D.DFEDED; 'solennitáte' is set DF.D.DC.FGFGAGFG.GF; no flat appears at 'sancte'; diléxit' is set FGA.A.AGAFDFFECDFEFED.
- ⁴²⁷ 'abhominari ; seipsam' *Leg.* 1518. [SB-S:516.]
- ⁴²⁸ *Versus.* 'Absterget . . . famulis &c.' *Chevallon.* [SB-S:517.] In AS:458 'sincéro' is set Dc.DFDE.DECD. Some non-Sarum sources have 'recúmbens' for 'recóndens'. In BL-52359:375v. 'purgántem' is set Cd.DEFDECD.D; 'Baptísmi' is set DCDFGFED.EFDECD.D; 'sancto' is set FECDFD.D. In PEN:227. 'unxit' is set DEFGGFED.D; 'Baptísmi' is set DCDFGFED.DCDEFDECD.D.
- ⁴²⁹ 1531-S:88r. and 1516-S:89v. have a question mark here. Legend-1518. has a period.

- ⁴³⁰ In AS:458. and BL-52359:376r. the repeat after 'Glória Patri' is '†Et extérsit.' In 1520-S:44r. 'balsámi' begins CD. In BL-52359:376r. the first 'unxit' is set DFDD.C; 'est' is set DEDDC; 'fracto' is set E.DF; 'Fílio' is set DF.EFE.D; 'et Spirítui Sancto' is set CDEED ED.F.FGF.ED EFe.D. In PEN:227v. 'Felix' is set DCC.DED; 'est' is set DEDDC; 'unguénti' is set EFe.CEDFD.D; the second 'unxit' is set EF.D.
- ⁴³¹ 'qualis esset ista', 1531-S:88v. 1520-S:44v. omits the flats. In BL-52359:376r. 'esset prophéta' is set GF.G GAG.E.E.
- ⁴³² In BL-52359:376r. 'domum' is set D.DED; 'non' is set CDF; 'meos' is ste AGF.F. In PEN:228r. 'domum' is set D.DED.
- ⁴³³ 'dimissa sunt tibi scito peccamina' *Chevallon*. 'dimissa scito tibi peccamina' *Port*. 1519, 1557. [SB-S:518.] 'sunt tibi', 1531-S:88v. In 1520-S:44v. 'et' is set GB. In BL-52359:367t. this antiphon appears a fifth higher, with B-flat; 'sacra' is thus set AB. AG.
- ⁴³⁴ 1520-S:44v.
- ⁴³⁵ *Gregorii* Homil. xxxiii. § 8. [SB-S:518.]
- ⁴³⁶ In 1520-S:44v. 'lachrymárum' is set AGGE.G.GAFFED.DEFDEDDC. In BL-52359:376r. 'Beáta' is set D.D.DEFDEDDC; 'excéssibus' is set DFAGAFGF.E.D.DEFEF.ED. In PEN:228r. In 'lachrymárum' is set AGGE.G.GAFED.DFDCDED; the music for the first syllable of 'depóscimus' appears to be missing.
- ⁴³⁷ 'magis' *non habet Leg*. 1518. [SB-S:519.]
- ⁴³⁸ 'ultro ?' *Leg*. 1518. [SB-S:519.]
- ⁴³⁹ 'denunciat :' *Leg*. 1518. [SB-S:519.]
- ⁴⁴⁰ 'benigna peccantibus quandocunque tecum.' *Port*. 1519, 1557. [SB-S:520.] 1520-S:45r. omits the flats except in the verse. In BL-52359:376v. no flat appears until 'Divína'; 'munéribus' is set D.FFG.DFEFD.CD.DC; 'plebis' is set G.G. In PEN:228r. the first syllable of 'Eternis' is set CD.
- ⁴⁴¹ In 1520-S:45r. and PEN:228v. '†Sancta' is set DGAG.G. In BL-52359:376v. 'solennitátem' is set F.F.FE.DGFGAGA.AG. in PEN:228v. 'adépta' is set F.FE.EGFEFED.
- ⁴⁴² AS:460. has no flat. In BL-52359:376v. 'certe' is set Fe.E; 'monuménto' is set C.D.CB.A; no flat appears. Pen:228v. 'certe' is set Fe.E. The flats at 'amor' and 'credens' appear in Pen:228v.
- ⁴⁴³ In 1520-S:45v. 'illa' is set ABa.A. In BL-52359:377r. 'respóndens' is set B.GAB.BA. In PEN:228v. 'eum' is set AG.G; 'Jesus' is set EF.GA; 'tángere' is set G.BG.AG.
- ⁴⁴⁴ In BL-52359:377r. 'verum' is set A.GF; no flat appears at 'óbtine'.
- ⁴⁴⁵ 1520-S:46r.
- ⁴⁴⁶ *Gregorii* in Evangelia, Lib. II. Homil. xxxiii. *Opera* I. 1592. [SB-S:521.]
- ⁴⁴⁷ 'interuentionibus' *Port*. 1519, 1557. [SB-S:522.] In 1531: the repeat is indicated as '†Unde me.' In BL-52359:377r. the text underlay for 'Marie' is unclear; 'perúnxit' is set G.GA.AGAGGF; 'véniám' is set GFDACGAGG.FG.G. In PEN:229r. 'perúnxit' is set G.GA.AGAGGF.
- ⁴⁴⁸ AS:462. has 'dignáta'. In BL-52359:377v. 'resurgéntem' is set F.F.FGAB[_b].a.GF; 'in celis' is set EFe D.D; 'semper' is set D.DC. In PEN:229r. 'semper' is set D.DC.
- ⁴⁴⁹ 'eosdemque', *Leg*. 1518. [SB-S:523.]

- ⁴⁵⁰ In BL-52359:377v. 'O' is set CDFGEDFEDD; 'quam' is set AB[b]GAF; no flat appears in the verses; 'et Fílio' is set A GF.GA.A. In PEN:229v. 'María' is set FGA.AFGA.A; 'ejus' has B-flats. 'Fílio' does not indicate B-natural.
- ⁴⁵¹ In 1520-S:47r. 'Maríe' is set G.G.GF. In BL-52359:377v. 'sollenitáte' is set AB.A.GF.EFG.G.
- ⁴⁵² In BL-52359:378r. 'Péctore sincéro' is set CDEED.FD.CD CDFe.EFG.FE; 'unxit' is set DFGAGF.GF.
- ⁴⁵³ In BL-52359:378r. 'Sustólle' is set FGA.AGB_bA.GF; 'in éthere' is set FGA AGB_bB_bAGF.EF. Continental sources consulted have 'propriis' and 'noxii[s]'.
⁴⁵⁴ 'Qui tecum', 1531-S:89v. In AS:463. 'María' is set BAGF.A.ABA.
⁴⁵⁵ 1520-S:47v.
⁴⁵⁶ 1520-S:47v.
⁴⁵⁷ 'lavasti' *Port.* 1557. [SB-S:525.] [stanza 5.] In stanza 3. 1520-S:47v. has 'quem'. In 1531-S:89v. stanza 4. has 'María'. In HS:165v. stanza 5. has 'meruísti'. rather than 'recipísti'.
⁴⁵⁸ In 1520-S:47v. 'apóstola' is set ACA.G.FG.G; 'pia' is set E.EF. BL-52359:378r. has no flat. In BL-52359:378r. 'Magdaléne' is set FE.FGF.EDE.E; 'te' is set GF.
⁴⁵⁹ 1520-S:48r.
⁴⁶⁰ 1520-S:48r.
⁴⁶¹ 1520-S:48r.
⁴⁶² 1520-S:48r. 1520-S:48r. '. . . ad horam i. dicatur \mathcal{V} . *Adducéntur regi vírgines. secundum ordinale expresse.*, *Defenrosium directorii*.
⁴⁶³ 1520-S:48r. gives the as the Chapter the preceding verse (*Prov. xxxj. : 29*) : 'Multe filie congregavérunt divítias : tu supergréssa es univérsas.'
⁴⁶⁴ 1520-S:48r.
⁴⁶⁵ In 1520-S:48r. and BL-52359:378v. B_b. In 1520-S:48r. 'dulcis' is set CDEd.DC; 'ecclésia' is set A.FD.CD.D; 'gáudia' is set D.CE.E.
⁴⁶⁶ 1520-S:48r.
⁴⁶⁷ Sarum Missal.
⁴⁶⁸ 'accípiat', SB-S:528.
⁴⁶⁹ 'apolinaris' *Leg.* 1518 (*bis*). [SB-S:527.]
⁴⁷⁰ 'appollinnaris' *Leg.* 1518. [SB-S:527.]
⁴⁷¹ SB-S:527.
⁴⁷² 'appollinis' *Leg.* 1518. [SB-S:527.]
⁴⁷³ 'appolinarem .' *Leg.* 1518. [SB-S:528.]
⁴⁷⁴ 'et martyris.' *Leg.* 1518. [SB-S:529.]; 1520-S :48v.
⁴⁷⁵ 1520-S:48v.
⁴⁷⁶ A condensed and short form of these lessons appears in BL-52359:500v.
⁴⁷⁷ 'sapiens ; deum valde timens.' *Leg.* 1518. [SB-S:529.]
⁴⁷⁸ 'cui' *Legenda MS. Job.* [SB-S:529.]
⁴⁷⁹ SB-S:530.

Notes.

- ⁴⁸⁰ 'suscita hunc hominem : ' et mox 'mortuum: . . . eum . . . surge . . . surgens' *Érc*, *Leg.* 1518, *repugnante quod iam dictura est de serpentariis in plurali numero occisis.* [SB-S:532.]
- ⁴⁸¹ 'converte' *Leg.* 1518. [SB-S:533.]
- ⁴⁸² 1520-S:48v.
- ⁴⁸³ 'Ad primas vespertas et ad matutinas dicatur hic cantus super hunc hymnum.', 1520-S:48v.
- ⁴⁸⁴ 1520-S:48v.
- ⁴⁸⁵ 'per horum tibi cara me', 1520-S:48v.
- ⁴⁸⁶ 1520-S:48v.
- ⁴⁸⁷ 1520-S:48v.
- ⁴⁸⁸ 'beatorum martyrum tuorum Christofori et Cucufati', 1520-S:48v.
- ⁴⁸⁹ 'deum et hominem' *Leg.* 1518. [SB-S:536.]
- ⁴⁹⁰ 'currere' *Legenda Job. MS., Brev. Job. MS.* [SB-S:537.]
- ⁴⁹¹ SB-S:537.
- ⁴⁹² 'Tractibus.' Chevallon. [SB-S:538.]
- ⁴⁹³ 'quō & in=īnumerosa multitudine' *Leg.* 1518. [SB-S:538.]
- ⁴⁹⁴ *Hucusque tantum legitur in Legend.* A.D. 1518. [SB-S:540.]
- ⁴⁹⁵ 'martyris', 1520-S:48v.
- ⁴⁹⁶ Radicis Jesse pioturam habet *Legend.* 1518. in principio tertii nocturni de S. Anna. Talem habet et ad Nativitatem B. V. Mariæ (viii. Sept.). Frondes arboris ex utraque sunt reges 'David, Salomon, Roboam, Abia, Asa, Josaphat, Joram, Ozias, Joatam, Acham, Ezechias, Manasses' et in summitate B. Maria quasi rosa Saron et flos Filius ejus. [SB-S:539.]
- ⁴⁹⁷ 1520-S:48r.
- ⁴⁹⁸ 1520-S:48v. has a B-flat signature throughout.
- ⁴⁹⁹ 1520-S:49r.
- ⁵⁰⁰ In HS:159v. stanza 2. begins 'Quam quis'; stanza 3. has 'notum', not 'votum'; stanza 5. begins 'Placa'. In stanza 4. BL-52359:496v. has 'preces'.
- ⁵⁰¹ 1520-S:49r.
- ⁵⁰² 1520-S:49r. has no flat at 'virga' or at 'Fecundatur'. 1520-S:49r. has the following:
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rí a, Chris-tus flos est íncli- tus : Dig-na ra-dix est
- ⁵⁰³ BL-52359:496v.
- ⁵⁰⁴ 1520-S:49r.
- ⁵⁰⁵ 'Ubi vero est ecclesia dedicata in honore sancti Jacobi tunc erunt vespere de eo et memoria fiat solenniter de sancta Anna.', 1520-S:49r.
- ⁵⁰⁶ 'beatæ' *Brev. MS. Norvic.* [SB-S:542.] 1520-S:49v. has no flat.

- ⁵⁰⁷ In stanza 2. 1520-S:49v. has 'lúminat'. In stanza 3. BL-52359:496v. has 'dépulit'. In stanza 5. BL-52359:496v. has 'abstérgat'. In stanza . BL-52359:497r. has 'Anni'. In stanza 5. HS:179r. has 'dereliquimus', but provides no note for the additional syllable.
- ⁵⁰⁸ 1520-S:49v. has no flats.
- ⁵⁰⁹ BL-52359:497r. has 'Matérque Anna'.
- ⁵¹⁰ 'servantque' *Brev. Norvic.* [SB-S:543.]
- ⁵¹¹ 1520-S:50r.
- ⁵¹² BL-52359:497r. has shorter lessons.
- ⁵¹³ 'matris Anne', BL-52359:497r.
- ⁵¹⁴ BL-52359:497v. omits 'enim'.
- ⁵¹⁵ 'temporávit', BL-52359:497v.
- ⁵¹⁶ SB-S:544.
- ⁵¹⁷ 1520-S:50r. has a B-flat signature throughout.
- ⁵¹⁸ 'vidétur radix', BL-52359:498r.
- ⁵¹⁹ 'virgo est egréssa', BL-52359:498r.
- ⁵²⁰ BL-52359:498r. omits 'David'.
- ⁵²¹ BL-52359:498r. omits 'homo'.
- ⁵²² 'omnium' *Chevallon. cum Leg.* 1518. [SB-S:544.]
- ⁵²³ In BL-52359:497r; 'prona' is set ACD.DC.
- ⁵²⁴ 'gloriam' *Brev. Norvic. MS.* [SB-S:546.]
- ⁵²⁵ 'spirant uno germine.' *Brev. Norvic. MS.* 'gerimine' *Chevallon.* [SB-S:546.] In BL-52359:497v 'ordine' is set Ffe.EGFF.EF. In BL-52359:497r. the final 'et' is set C.
- ⁵²⁶ 'Exprobrabat' *Chevallon.* [SB-S:546.]
- ⁵²⁷ 'de templo', 1520-S:51r.
- ⁵²⁸ 'prolaturi' *Legenda MS. et Brev. Norvic. MS.* 'prelaturi' *Leg.* 1518. [SB-S:547.]
- ⁵²⁹ 'produxit' *Legenda MS., Brev. Norvic. MS., Leg.* 1518. [SB-S:547.]
- ⁵³⁰ 1520:51r. has 'Ex Judéa'. In 1531:93v. and BL-52359:498r. the repeat is back to 'Regína'. 1520-S:51r. has 'os a fraude'. In BL-52359:498r 'serpentina' is set Ga.A.CB.AG.
- ⁵³¹ 'quacunque' *Leg.* 1518. [SB-S:548.]
- ⁵³² 'seu' *Leg.* 1518. [SB-S:548.]
- ⁵³³ BL-52359:498r. has a B-flat signature, except at the beginning of the verse. 1520-S:51r. has flats only in the repetenda. In BL-52359:498r. at 'peccatórum' the flat appears immediately after the first syllable, at the beginning of a new line.
- ⁵³⁴ 1508-S:51v. has no flat at 'dignétur', at 'salutáris', or at 'Fílio'.
- ⁵³⁵ In 1520-S:51v. 'doléntesque nímium' is set D.DE.G.F ED.C.BAB.
- ⁵³⁶ BL-52359:498r. appears to have 'nostro', not 'vestre'.
- ⁵³⁷ In BL-52359:498v. 'múnere' is set EF.E.D.
- ⁵³⁸ Locus picturæ in Legend. A.D. 1518 de qua iam ante ad pp. 539-540 mentionem fecimus. [SB-S:550.]

- ⁵³⁹ 'de ipso' *Leg.* 1518. [SB-S:550.]
- ⁵⁴⁰ BL-52359:498v. omits 'ab ipso'.
- ⁵⁴¹ 'quo', BL-52359:498v.
- ⁵⁴² 'confert' *Port.* 1519, 1557, *cum Brev, MS. Norvic.* [SB-S:551.] 'corrúptile', 1520-S:52r. No flat appears in 1520-S:52r.
- ⁵⁴³ 1520-S:52v.
- ⁵⁴⁴ 1520-S:52v. has a B-flat signature throughout. In 1520-S:52v. 'colláudet' is set A.CDD.CB.
- ⁵⁴⁵ 1530-S:53r.
- ⁵⁴⁶ 'reddidit' *Chevallon.* [SB-S:553.] [stanza 2.] In 1520-S:53r. stanza 2. has 'Mariám nobis génuít'; in stanza 5. 1520-S:53r. has 'óperum'.
- ⁵⁴⁷ Nescio an sit legendum 'R. Et habitare.' [SB-S:554.]
- ⁵⁴⁸ 1520-S:53v.
- ⁵⁴⁹ BL-52359:499v.
- ⁵⁵⁰ BL-52359:499v.
- ⁵⁵¹ 1520-S:53v.
- ⁵⁵² 1520-S:53v.
- ⁵⁵³ 1520-S:53v.
- ⁵⁵⁴ Omitted in BL-52359:499v.
- ⁵⁵⁵ 1520-S:53v.
- ⁵⁵⁶ 1520-S:53v.
- ⁵⁵⁷ 1520-S:53v.
- ⁵⁵⁸ Whilst the Feast of S. Anne supercedes that of the Holy seven sleepers in 1531-S:94v, 1520-S:53v. indicate first vespers fo the Holy seven sleepers.
- ⁵⁵⁹ 1520-S:53v.
- ⁵⁶⁰ SB-S:555.
- ⁵⁶¹ SB-S:556.
- ⁵⁶² 'pro imperatore' *Port.* 1519, 1557. [SB-S:558.]
- ⁵⁶³ 'ēpi et confessoris' *Leg.* 1518. [SB-S:557.]
- ⁵⁶⁴ 'regni celéstis jánuam', 1520-S:54r.
- ⁵⁶⁵ 'mansiónem', 1520-S:54r.
- ⁵⁶⁶ 'consecrásti martýrio', 1520-S:54r.
- ⁵⁶⁷ 'affectu.' *Port.* 1519, 1557. [SB-S:559.]
- ⁵⁶⁸ BL-52359:379v. with its short readings, uses only the first reading (itself abbreviated) for the three lessons, and nothing for the other saints.
- ⁵⁶⁹ 'corona ;' *Leg.* 1518. [SB-S:559.]
- ⁵⁷⁰ SB-S:560.
- ⁵⁷¹ 1520-S:54r.
- ⁵⁷² for the header: 'sennen.' *Leg.* 1518. [SB-S:561.] '*In natiuitate sctōrum abdō & Sennen*' *Leg.* 1518. [SB-S:561.]

Notes.

- ⁵⁷³ 'perside :' *Leg. 1518. [SB-S:561.]*
⁵⁷⁴ 'sumus dei & dñi nri iesu xpi,' *Leg. 1518. [SB-S:562.]*
⁵⁷⁵ 1520-S:54r.
⁵⁷⁶ 'nostre voces', 1520-S:54r.
⁵⁷⁷ 'indumentis' *Brev. Job. MS. [SB-S:563.]*
⁵⁷⁸ 'consolatio' *Port. 1519, 1557. [SB-S:563.]*
⁵⁷⁹ 'supposito' *Leg. 1518. [SB-S:564.]*
⁵⁸⁰ 'ut inciperet' *Leg. 1518. [SB-S:564.]*