

THE SARUM RITE  
Sarum Breviary Noted.  
Scholarly Edition.

Tome C.  
Fasciculus 8.  
Pages {999}-{1360}.

Proper of Saints.  
Feasts of August.

Edited by William Renwick.

HAMILTON ONTARIO.  
THE GREGORIAN INSTITUTE OF CANADA.  
MMXXIV.

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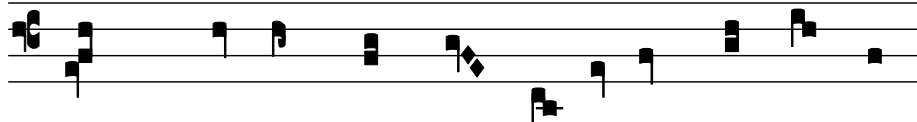
# ¶ *Peter in Chains.*<sup>1</sup>

(j. August.)

*At First Vespers.*

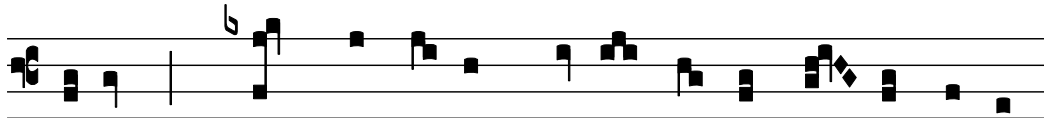
*Solve jubente.* AS:412, 464; 1520-S:54r; 1531-S:96r.

Ant.  
IV.ii.

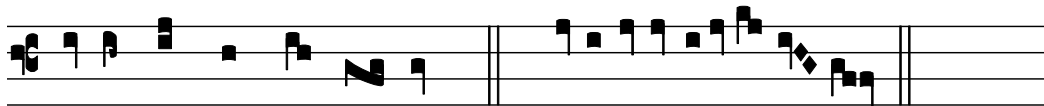


4981.

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



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



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

*Ferial Psalms.*

*Chapter. Acts xij. (5.)*

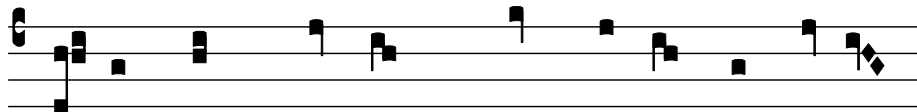
¶ Peter therefore was kept in prison : | ceasing by the church unto God for  
but prayer was made without | him. [R.] Thanks be to God.

R. The angel said [to Peter].<sup>2</sup> *below, viij.*<sup>3</sup> {1016}.

[¶ *Let this following melody be sung at this Vespers on this Hymn.*]<sup>4</sup>

*Jam bone pastor.* 1520-S:54v; 1531-S:96r.

Hymn.  
I.



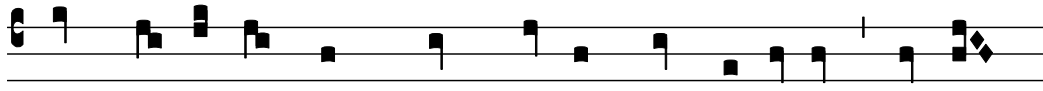
8268b.

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

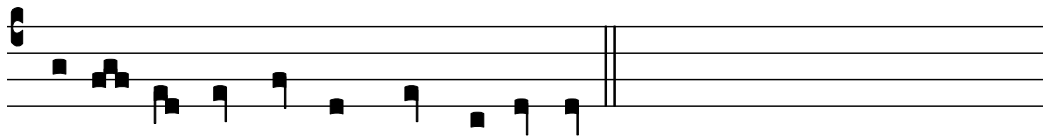
Peter in Chains.



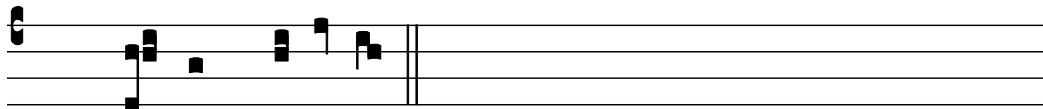
sons, For us pre-vail- ing, loose the bands of wickedness :



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



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



℣. Lord of Cre-ation. [727].

℣.<sup>5</sup> Their sound hath gone forth into all the earth.

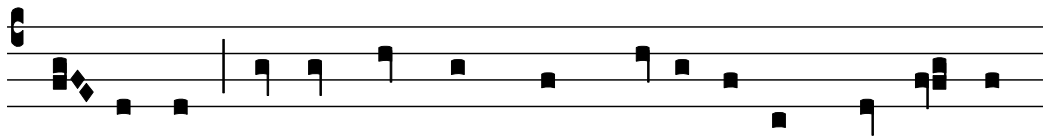
℣. And their words unto the ends of the world].<sup>6</sup>

*Tu es pastor omnium.* AS:464; 1520-S:54v; 1531-S:96v.

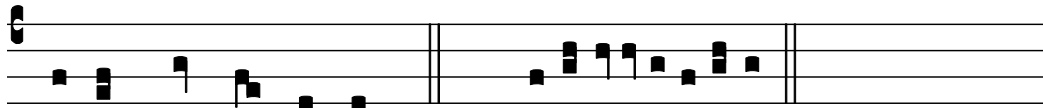
5207. Ant.  
I.i.



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



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



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

*Prayer.*

**G**od, who didst cause blessed  
Peter the apostle to be loosed  
from <his> chains, and to go away  
unhurt : loosen, we beseech thee, the

chains of our sins, and mercifully  
deliver us from all evil. Through our  
Lord.

**¶** *Memorial of the Maccabees, Martyrs.*

*Ant.* In the heavens rejoice. *or* These are the holy ones. *in the Common.* [839].

*V.* Be glad in the Lord, and rejoice, ye just. [839].

[96v.]

*Prayer.*

**M**ay the crown of thy brother  
martyrs gladden us, O Lord :  
may it both grant increased virtue to

our faith, and through <their> ma-  
nifold prayers bring us consolation.  
Through our Lord.

**¶** *At Matins.*

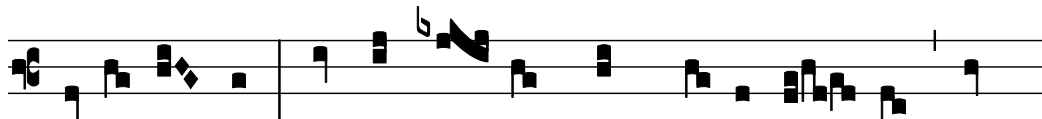
*Tu es pastor ovium.* AS:465; 1520-S:54v; 1531-S:96v.<sup>7</sup>

Invit.

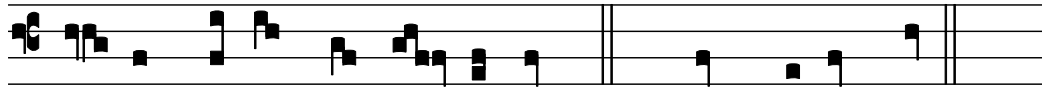
II.



Hou art the shep-herd of the sheep, \* O prince of




the a-pos-tles. †Unto thee have been de-liv-er- ed the

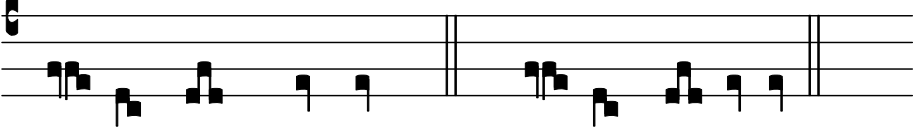




keys of the kingdom of heaven. *Ps.* Come let us praise. 7\*.

1167.





[ *At Matins let this melody be sung on this Hymn.*]<sup>8</sup>

1520-S:54v; 1531-S:96v.<sup>9</sup>



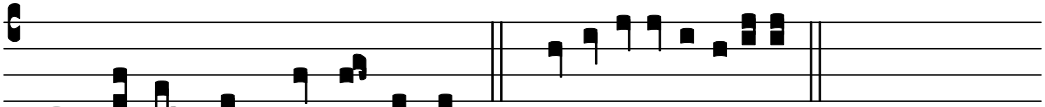
8268b. Hymn. IV.   
 E-ter, good shepherd. *Ps.* Lord of creation. [730].  
{342}.

 *In the First Nocturn.*

*Misit Herodes rex.* AS:465; 1520-S:55r; 1531-S:96v.<sup>10</sup>

sar0079. 1. Ant. I.v.   
 E-rod the king \* stretched forth his hands, to afflict  
  
some of the church : and he kil-led James the brother of  
  
John with the sword. *Ps.* The heavens shew forth. (*xviiij.*) [40].

*Videns autem quia placeret.* AS:465; 1520-S:55r; 1531-S:96v.

sar0125. 2. Ant. I.ix.   
 Nd see-ing \* that it pleased the Jews, he proceed-  
  
ed to take up Pe-ter also. *Ps.* I will bless the Lord. (*xxxiiij.*)  
[208].

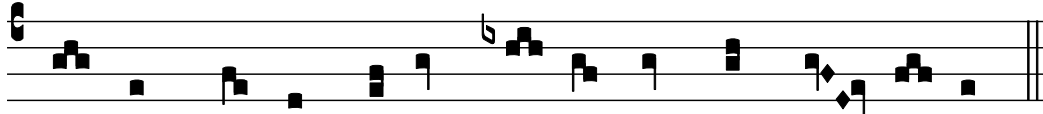
Peter in Chains.

*Petrus quidem servabatur.* AS:465; 1520-S:55r; 1531-S:96v.<sup>11</sup>

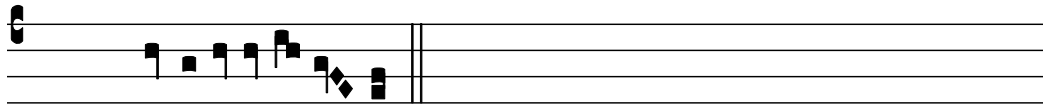
3. Ant.  
IV.iii.



E-ter \* there-fore was kept in pris-on : and prayer



was made with-out ceasing by the church of God for him.



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

∇. Their sound hath gone forth. [735].

*Lesson j.*

**T**is to be observed, dearest brethren, for what reason the feast of Saint Peter is celebrated, which is called In Chains : on the Kalends of August. This reason, then, is said by some. A certain leader of the Romans, Quirinus by name, had a daughter named Balbina. Now the leader himself held

blessed Alexander the pope confined in prison. Now the girl herself went very often to the prison, where the blessed Pope Alexander was kept bound with chains, and she kissed the chains, by which the saint himself was bound : to be sure for the sake of gratitude for recovering <her> health.

*Misit impius Herodes.* AS:465; 1520-S:55r; 1531-S:96v.<sup>12</sup>

1. Resp.  
I.



He wick- ed \* He- rod the king stretched



4286.

sar0647.

Peter in Chains.

sar0647a.

forth his hands, to afflict some of the church. †And  
 he kil-led James the brother of John with  
 the sword. ✂. And see-ing that it pleased the  
 Jews : he pro-ceeded to take up Pe-ter al- so.  
 †And he.

*Second Lesson.*

**T**O whom blessed Alexander said, My daughter, do not kiss these chains, but seek the bonds of Saint Peter by which he was bound, and kiss them : and thereupon thou shalt recover <thy> health. Who, coming quickly to her father, told him as she had heard from the aforesaid pope. The father of the girl, hearing this, sent messengers to inquire in the prison where the apostle had been [bound]<sup>13</sup> : and to bring thence with

them the fetters of blessed Peter. Which therefore was done. Which having been kissed : the aforementioned girl immediately recovered her health. And thus blessed Alexander, coming out of the prison : ordained that this solemnity should be celebrated on the Kalends of August, in honor of blessed Peter, and in his name he built a church which is called In Chains. In which solemnity also, as it is said, his chains are kissed



by the devout people : with the help  
of our Lord Jesus Christ, who liveth  
and reigneth with the Father and the

Holy Ghost, God, for ever and ever,  
amen. But thou, [O Lord, have  
mercy upon us].<sup>14</sup>

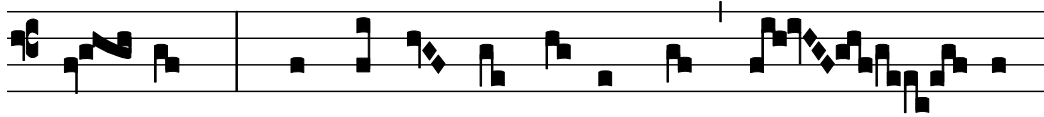
*Videns autem calidus.* AS:466; 1520-S:55v; 1531-S:96v.<sup>15</sup>

2. Resp.  
II.



sar0670.

Nd the craf-ty\* e-nemy, see- ing that it pleas-ed

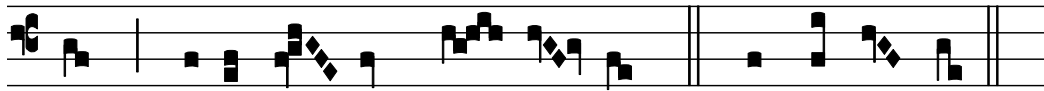


the Jews. †He pro-ceed-ed to take up Pe- ter



sar0670a.

also. ✂. The wick-ed He-rod the king stretched forth his



hands : to afflict some of the church. †He pro-ceed-ed.

*Third Lesson. (Leo, Pope, Sermon 20. of the Apostles Peter and Paul).*<sup>16</sup>

**L**Et us rejoice in the Lord, dearly  
beloved, and be glad with  
spiritual joy : because our Lord Jesus  
Christ, the only-begotten Son of  
God, in order to instil in us the  
mysteries of his dispensation and  
divinity, deigned to bestow the apos-  
tolic order first upon blessed Peter,  
which solemnity of this day hath  
brought example and glory to the  
world. For he obtained from blessed  
Peter, most beloved, that confession

which, inspired by the apostolic heart  
from God the Father : transcended all  
the uncertainties of human opinions,  
and he acquired the firmness of a  
rock, which might be shaken by no  
impulses. Indeed, at the opening of  
the Gospel story, the Lord asketh all  
the apostles what people think about  
him. But he, as if he knew what the  
disciples had in mind : answered,  
Thou art Christ, the Son of the living  
God. He is the first in the confession

Peter in Chains.

of the Lord : who is the first in apostolic dignity. And when he had said, Thou art Christ : the Son of the living God, Jesus answered him, Blessed art thou, Simon Bar-Jona : because flesh and blood hath not revealed it to thee, but my Father who is in heaven. That is, thou art

blessed, because my Father hath taught thee : and earthly opinion hath not deceived thee, but the inspiration of heaven hath instructed thee : and not flesh and blood, but he who hath revealed to thee that I am the Only-begotten. But thou.

*Cumque tyrannus immitis.* AS:466; 1520-S:55v; 1531-S:96v.<sup>17</sup>

3. Resp.  
III.

sar0617.



Nd when \* the cru- el ty- rant had appre-

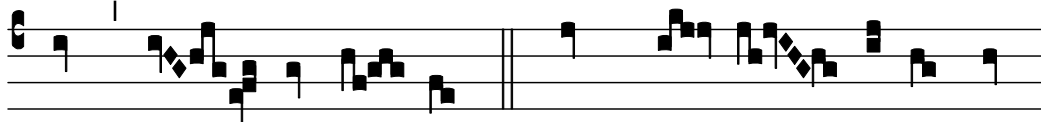


hend- ed Pe- ter the a- pos- tle, he cast him in to



pri- son. †In- tending, af- ter the Pasch, to bring him

sar0617a.




forth to the peo- ple. ✎. And see- ing that it pleas-



ed the Jews : he pro- ceeded to take up Pe- ter al-

Peter in Chains.





so. †In-tending. ⁊. Glo- ry be. 104\*. †In-tending.

¶ *In the Second Nocturn.*

*Erat Petrus dormiens. AS:466; 1520-S:56r; 1531-S:96v.*<sup>18</sup>

4. Ant.  
I.i.  2660.

 E-ter was sleeping \* between two soldiers, bound

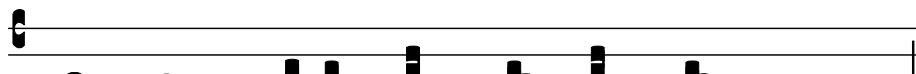



with two chains : and the keepers be-fore the doors kept

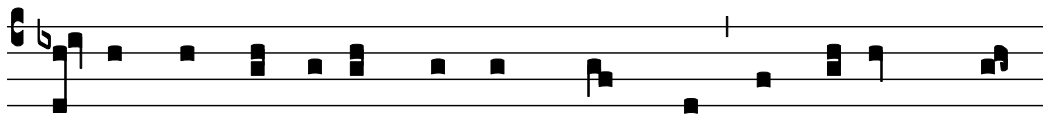


the pri-son. Ps. O clap your hands. (xlvi.) [251].

*Cumque producturus. AS:466; 1520-S:56r; 1531-S:96v.*<sup>19</sup>

5. Ant.  
IV.ii.  sar0027.

 Nd when \* He-rod would have him brought forth :



be-hold, and angel of the Lord stood by, and a light shin- [97r.]



ed in the room of the pris-on : and he strik-ing Pe-ter

Peter in Chains.

on the side, raised him up, say-ing, A- rise quickly.

*Ps.* Hear, O God, my supplication. (*lx.*) [272].

*Exiens Petrus apostolus.* AS:467; 1520-S:56r; 1531-S:97r.<sup>20</sup>

2787. 6. Ant.  
Ii.

O- ing out, \* Pe- ter the a- postle follow- ed

the an- gel, and knew not that it was true which was

done by the an- gel, but thought he saw a vision.

*Ps.* Hear, O God, my prayer. (*lxiiij.*) [274].

℣. Thou shalt make them princes. [737].

*Lesson iiij.*

**A**ND I (saith he) say to thee. That is, as my Father hath revealed to thee my divinity, so I make known to thee thy excellence. That thou art Peter. That is, since I


am an inviolable rock, I am the corner stone : which maketh both one, but thou also art a rock, because thou art hardened by my strength, so that those things which are proper to my

Peter in Chains.

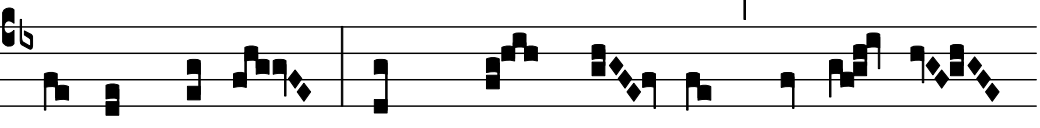
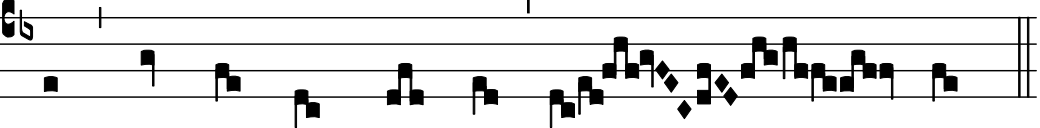
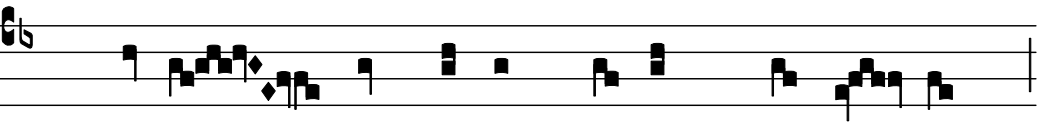
power may be common to thee by sharing with me. Upon this rock I will build my church, and the gates of hell shall not prevail against it. Upon this strength (saith he) I will raise up an eternal temple : and that the sublimity of my church shall be ingrafted with heaven, it shall rise up

with the strength of this faith. The gates of hell shall not hold this confession : they shall not bind the bonds of death. For this voice is the voice of life : and as it beareth his confessors to heaven, so it sinketh sinners to hell.

*Petrus quidem apostolus. AS:467; 1520-S:56r; 1531-S:97r.*<sup>21</sup>

4. Resp. IV.  sar0656.

**D**E- ter \* the a-postle there- fore was  
kept in pri-son. †And prayer was made without ceas-  
ing by the church of God for him.

  
  
 sar0656a.

℣. Pe-ter was sleeping between two sol-diers :  
bound with two chains. †And prayer.

*Lesson v.*

**B**ecause of this it is said to the most blessed Peter, I will give to


thee the keys of the kingdom of heaven. And whatsoever thou shalt

bind upon earth, it shall be bound also in heaven : and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. The force of that power hath indeed passed over even into other apostles : but not in vain is it entrusted to one, insofar as it is declared to all. For unto Peter therefore this is credited in a special way : because the figure of Peter is set before all the rulers of the Church. Therefore the privilege of Peter remaineth : wherever his judgment is carried out with equity. Nor is there

either too much severity nor remission, where nothing shall be bound, nothing loosed, except that which Blessed Peter shall either bind or loose. But at the moment of his passion, which was to disturb the constancy of the disciples : Simon, saith the Lord, Simon, behold Satan hath demanded<sup>22</sup> : that he may sift you as wheat. But I have prayed for thee, that thy faith fail not. And thou at length having been converted, confirm thy brethren : lest they enter into temptation.

*Cum vero producturus.* AS:467; 1520-S:56v; 1531-S:97r.<sup>23</sup>

5. Resp.  
V.

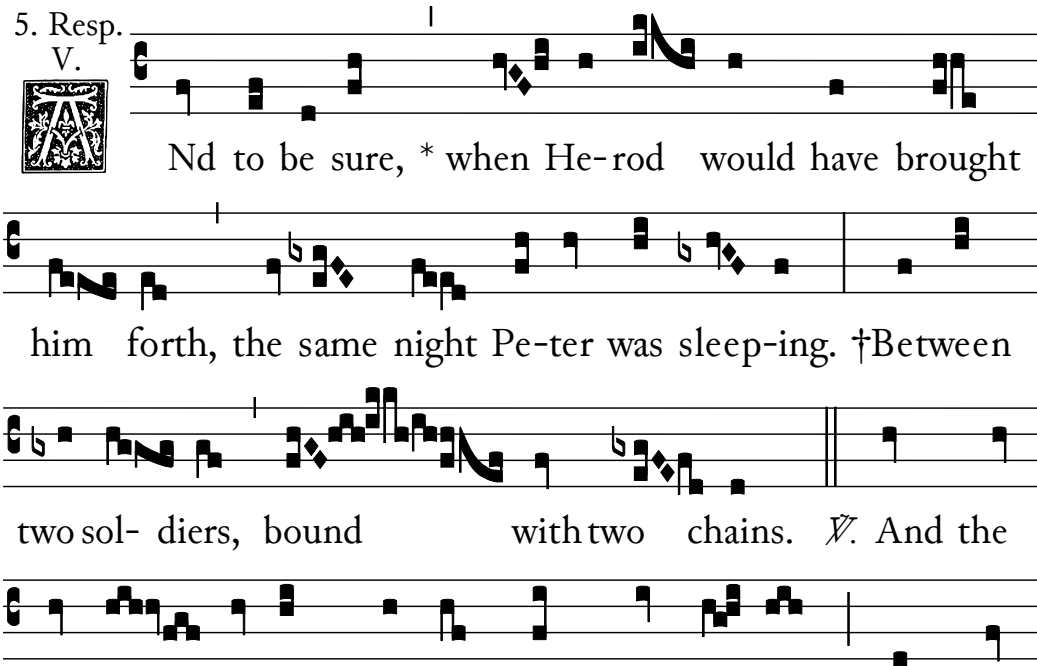
sar0616. 

Nd to be sure, \* when He-rod would have brought

him forth, the same night Pe-ter was sleep-ing. †Between

sar0616a. two sol- diers, bound with two chains. ✂. And the

keeper be-fore the door kept the pri- son : where Pe-





ter the a-postle was. †Between.

*Lesson vj.*

**D**anger was common to all the apostles from the fear of temptation, and they likewise needed the help of divine protection : because the devil wanted to disturb them all, to entice them all : and yet a special office was received from the Lord by Peter, and for the faith of Peter his is especially supplicated, as if the future state of the others would be more certain if the mind of the foremost had not been conquered. In Peter, therefore, the strength of all is fortified, and the help of divine grace is so ordered : that the strength which is bestowed by Christ upon Peter may be imparted to the other apostles through Peter. And after the Lord had risen from the dead, after the keys of the kingdom were delivered to blessed Peter the Apostle, for a threefold profession of eternal love : He said thrice by a mystical insinuation, Feed my sheep. Which undoubtedly he also now doth, and the

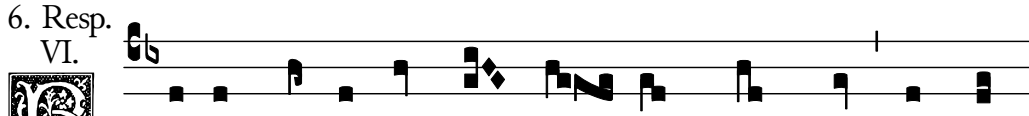
pious shepherd executeth the commandment of the Lord, confirming us by his exhortations, and not ceasing to pray for us : that we may be overcome by no temptation. But if he bestoweth everywhere this care of his piety on all the people of God, as is to be believed : how much more will he deign to devote his help to us, his own pupils, whom he willed to serve in a church dedicated to his name and honour ? When therefore, dearly beloved, we see so much divine help established for us : let us be rationally and justly judged in our merits and dignity, giving thanks to the everlasting King, our Redeemer Jesus Christ, who hath given so much power to him whom he hath made prince of the whole Church, to the praise and glory of his name, to whom with the Father and the Holy Ghost be honour and glory for ever and ever, amen.

Peter in Chains.

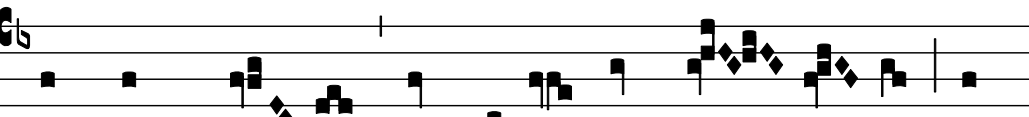
*Ecce angelus Domini.* AS:468; 1520-S:56v; 1531-S:97r.<sup>24</sup>

6. Resp.  
VI.

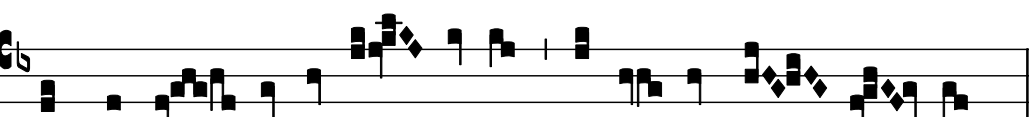
sar0624.



Ehold, an angel \* of the Lord stood by, and a




light light shin- ed in the room of the pri- son : and

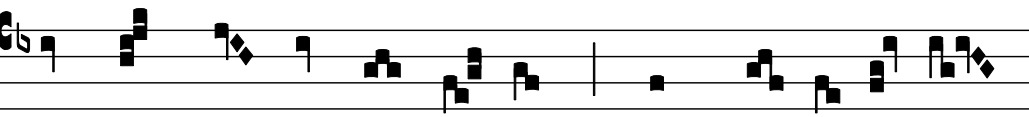


he strik- ing Pe- ter on the side, raised him up, say- ing.

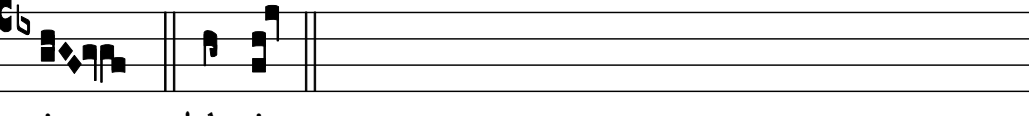
sar0624a.



†A- rise, a- rise, a- rise quickly. *℣.* And straightway



his chains fell from off his hands : with the angel say-



ing. †A- rise.


[97v.] [*℣.*] Glory be to the Father. 105\*. †Arise.

**¶** *In the iij. Nocturn.*

*Transeuntes primam.* AS:468; 1520-S:57r; 1531-S:97v.<sup>25</sup>

7. Ant.  
III.i.

sar0119.



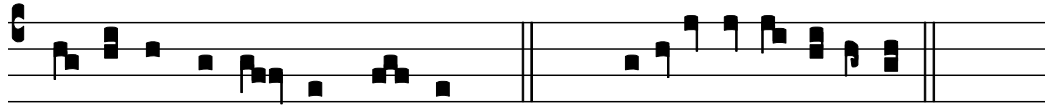
Assing through \* the first and the se- cond ward,



Peter in Chains.



they came to the i-ron gate that leadeth to the ci- ty, which



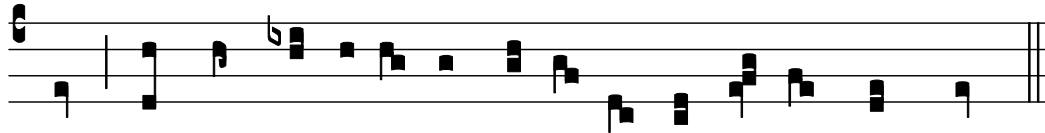
of itself open- ed to them. *Ps.* We will praise thee. (*lxxiiij.*)

[296].<sup>26</sup>  
*Et exeuntes processerunt.* AS:468; 1520-S:57r; 1531-S:97v.

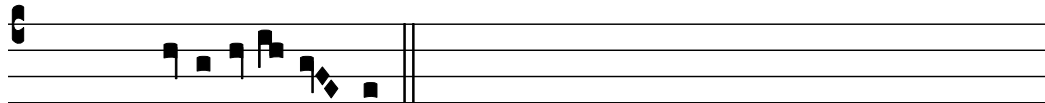
8. Ant.  
IV.i.



Nd go- ing out, \* they passed out through one street :



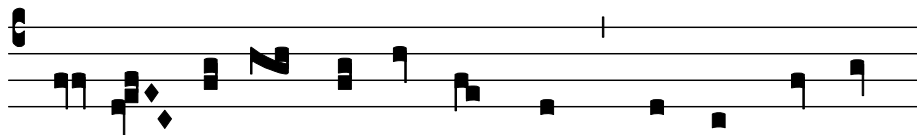
num : and imme-di- ately the angel de-part-ed from him.



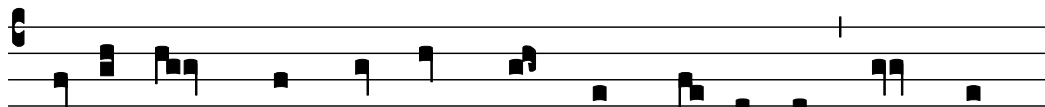
*Ps.* The Lord hath reigned. (*xcviij.*) [328].

*Petrus ad se reversus.* AS:468; 1520-S:57r; 1531-S:97v.<sup>27</sup>

9. Ant.  
I.viii.



E- ter \* coming to himself, said, Now I know in



ve-ry deed, that the Lord hath sent his angel, and hath

sar0039.

4282.

Peter in Chains.

de-liv-er-ed me out of the hand of He-rod, and from  
all the expecta-tion of the people of the Jews.

Ps. The Lord hath reigned. (*xcviij.*) [340].

∅. Thy friends are made. [741].

*According to Matthew xvj. (13-19.)*

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

*A Homily of blessed Augustine, Bishop.*

**W**ith the Lord Jesus Christ asking who men might say that he was : and the disciples answering the opinions of the various men, and the Lord again asking and saying, But whom do you say that I am, Peter answered, Thou are Christ,

the Son of the living God. One gave the answer for many : unity in many. For Peter the Apostle : is the singular type of the Church. For he himself was the first in the order of the apostles, the most eager in the love of Christ : often the one <that> answered for all. Then the Lord said to him, Blessed art thou, Simon Bar-Jona : because flesh and blood hath not revealed to thee, but my Father who is in heaven. But thou, O Lord.

*Surge Petre. AS:468; 1520-S:57v; 1531-S:97v.<sup>28</sup>*

7731. 7. Resp. VII.

- rise, \* Pe- ter, and put on thy gar- ment,

Peter in Chains.

take cour-age to save the na- tions. †For the chains have  
 fal- len from thy hands. ✠. An an- gel of the  
 Lord stood by him, and a light shin-ed in the room of the  
 pri-son : and he strik- ing Pe-ter on the side, raised him  
 up, say- ing, A-rise quick- ly. †For the chains.

7731a.

*Lesson viij.*

Consider the reason why he is blessed, Because flesh and blood hath not revealed it to thee, but my Father who is in heaven. Blessed is he therefore : because flesh and blood hath not revealed it to thee. For if flesh and blood had revealed this to thee : <it were> of thine. Indeed, Because flesh and blood hath not revealed it to thee, but my Father who is in heaven : <it were> of mine, not of thine. Why of mine ? Because all things which the Father hath : are

mine. Behold, thou hast heard the reason why he is blessed : hear also wherefore Peter. The Lord added, And I say to thee, as if he might say, Because thou hast said to me, Thou art Christ, the Son of the living God, and I say to thee : thou art Peter. For he was formerly called Simon. However this name, that he might be called Peter, was imposed on him by the Lord : and with this figure upon him, that he might signify the Church. For to be sure Christ is the

Peter in Chains.

rock : Peter the Christian people.  
Indeed rock is the principal name :  
therefore Peter is named from the

rock, not the rock from Peter, as  
Christ is not named from Christian,  
but Christian from Christ.

*Dixit angelus ad Petrum.* AS:464, 469; 1520-S:57v; 1531-S:97v.<sup>29</sup>

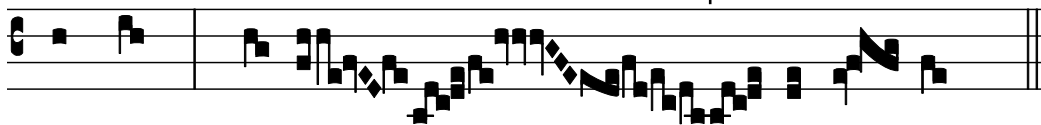
sar0620.  
8. Resp.  
VIII.



He an-gel \* said to Pe- ter, Cast thy gar-

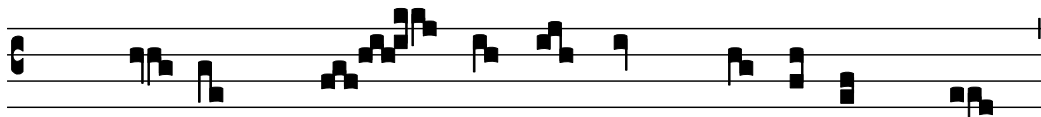


ment a-bout thee, and follow me. †And go-

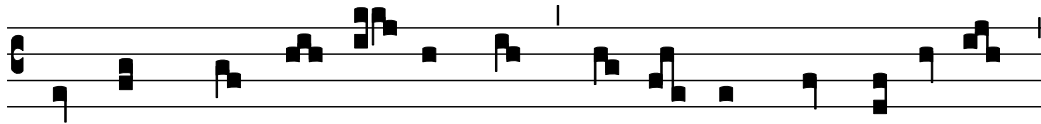


ing out. ‡He fol- lowed him.

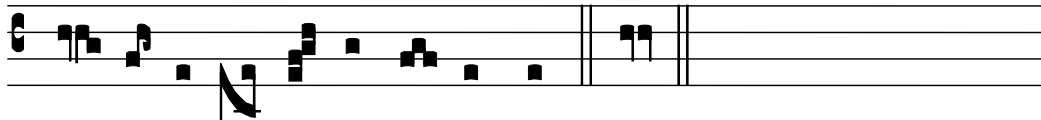
sar0620a.



∕. Pas-sing through the first and the se-cond ward,



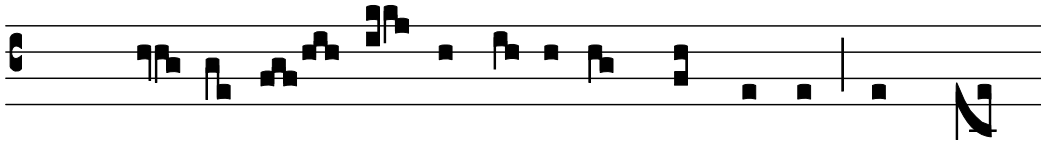
they came to the i- ron gate that lead-eth to the ci-ty,



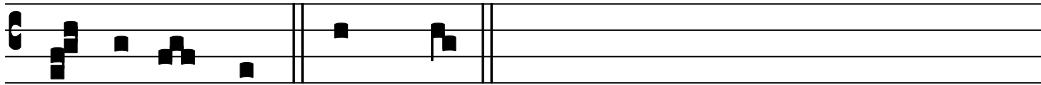
which of itself o-pen-ed to them. †And.

Peter in Chains.

*At First Vespers.*



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



the Ho-ly Ghost. ‡And he.

*Lesson ix.*

**T**Hou, therefore, saith he, art Peter, and upon this rock which you have acknowledged, upon this rock which you have recognized, saying, Thou art the Christ, the Son of the living God, I will build my church : that is, upon myself, the Son of the living God I will build my church. I will build thee upon me, not me upon thee. For men desiring to build upon men said, I indeed am of Paul, and I am of Apollo, and I am of Cephas : he is Peter. And others who would not be built upon Peter, but upon the rock; but I am Christ's.

But the Apostle Paul, when he knew that he was chosen, and that he had disdained Christ (said) : Is Christ divided ? Was Paul then crucified for you, or were you baptized in the name of Paul ? As not in Paul, so neither in Peter, but in the name of Christ : that Peter might be built upon the rock, not the rock upon Peter. The same Peter therefore, was named from the rock, bearing the figure of the Church : holding the principality of the apostleship. But thou, O Lord.

*Quodcunque ligaveris.* AS:446; 1520-S:16v; 1531-S:64r; 97v.<sup>30</sup>

9. Resp.  
I.



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

7503.

Peter in Chains.

7503z.

be bound in hea- ven. †And whatso- ev-er thou shalt loose  
on earth. ‡It shall be loos-ed al-so in hea-  
ven. ✠. Thou art (saith Pe-ter) Christ, the  
Son of the liv-ing God : the Lord, answer- ing, said,  
And I say to thee, That thou art Pe-ter, and up- on  
this rock will I build my church. †And whatso- ev-er.  
✠. Glo-ry be to the Father, and to the Son : and  
to the Ho-ly Ghost. ‡It shall be loos-ed.

[*Before Lauds.*]

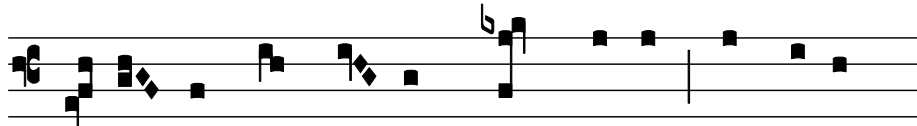
℣. Thou are Peter.

[℟. And upon this rock I will build my church.]<sup>31</sup>

¶ *At Lauds.*

*Angelus Domini astitit.* AS:469; 1520-S:58r; 1531-S:97v.<sup>32</sup>

1. Ant.  
IV.ii.

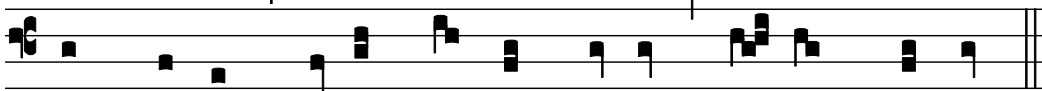


1411.

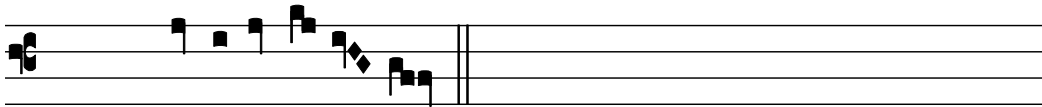
N an-gel \* of the Lord stood by him : and a light



shin-ed in the room of the pri-son : and he strik-ing Pe-ter



on the side, raised him up, say-ing, A- rise quickly.

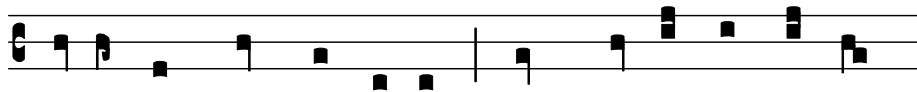


*Ps.* The Lord hath reigned. (*xcij.*) [52].

[98r.]

*Dixit angelus ad Petrum.* AS:470; 1520-S:58r; 1531-S:98r.<sup>33</sup>

2. Ant.  
VIII.ii.



2268.

He an-gel \* said to Pe-ter : Cast thy garment a-bout

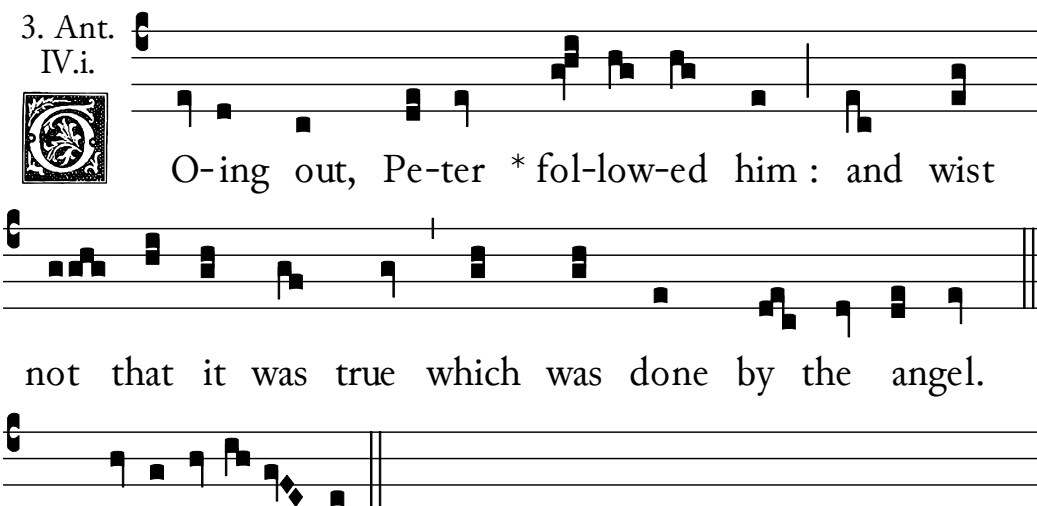


thee, and fol-low me. *Ps.* Sing joyfully. (*xcix.*) [53].

Peter in Chains.

*Exiens Petrus.* AS:470; 1520-S:58r; 1531-S:98r.<sup>34</sup>

sar0042. 3. Ant.  
IV.i.



O-ing out, Pe-ter \* fol-low-ed him : and wist  
not that it was true which was done by the angel.

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

*Misit Dominus angelum suum.* AS:470; 1520-S:58r; 1531-S:98r.<sup>35</sup>

3783. 4. Ant.  
VII.vi.

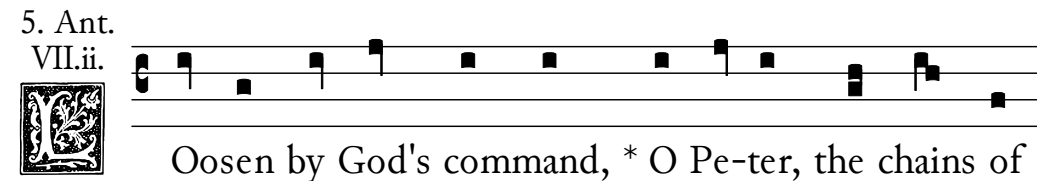


He Lord \* hath sent his angel : and hath de-liv-  
er-ed me out of the hand of He-rod, al-le- lu-ya.

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

*Solve jubente Deo.* AS:470; 1520-S:58v; 1531-S:98r.


4981. 5. Ant.  
VII.ii.



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



Peter in Chains.



the earth : thou who mak-est the kingdom of heaven to be  
open-ed to the blessed. *Ps.* Praise ye the Lord. (*cxlviiij.*) [56].

*Chapter.* Peter therefore. {999}.

*Hymn.* Ye heavens exult with joyful praise. [*in the Common*].<sup>36</sup> [746].

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

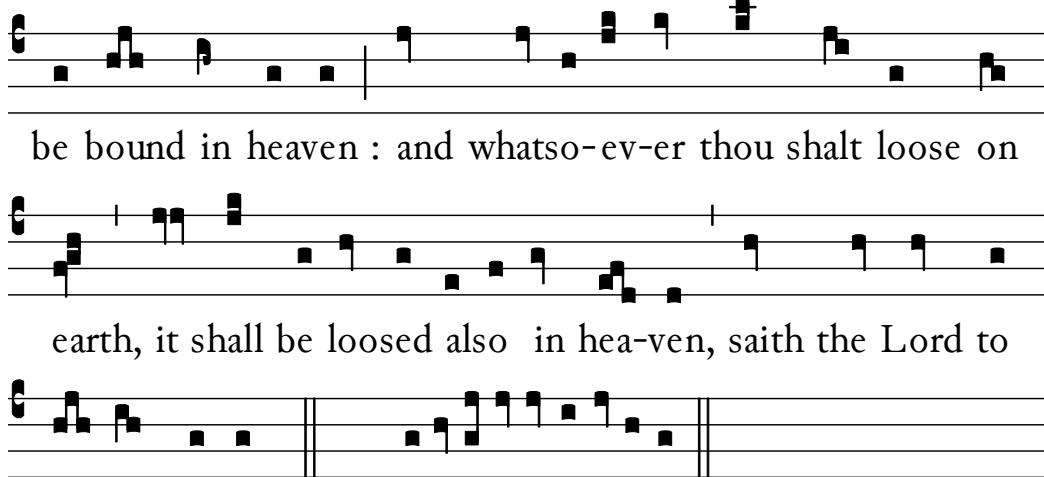
*Quodcumque ligaveris.* AS:448; 1520-S:17r; 1531-S:64r; 98r.

Ant.  
VIII.i.



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

4561.



be bound in heaven : and whatso-ev-er thou shalt loose on  
earth, it shall be loosed also in hea-ven, saith the Lord to

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

*Prayer.* O God, who didst cause blessed Peter. {1001}.

¶ *Memorial of the Martyrs.*

*Ant.* For theirs is the kingdom. *in the Common.* [874].

℣. God is wonderful. [235].

*Prayer.* May the crown. {1001}.

¶ *At j.*

*Ant.* An angel of the Lord. *j. of Lauds.* {1019}.

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

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

*Ps.* Quicumque vult. [119].

¶ *At iij.*

*Ant.* The angel said. *ij. of Lauds.* {1019}.

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

*Chapter* [as above in the Feast of the Apostles Peter and Paul].<sup>37</sup> Peter therefore. {999}.

*Responsory and Versicle from the Common of One Apostle* [let be sung at all the Hours].<sup>38</sup> [758].

¶ *At vj.*

*Ant.* Going out, Peter. *ijj. of Lauds.* {1020}.

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

*Chapter.* (*Acts xij. [7].*)

**A**N angel of the Lord stood by him, and a light shined in the room : and he striking Peter on the

side, raised him up, saying, Arise quickly : and the chains fell off from his hands.

¶ *At None.*

*Ant.* Loosen by God's command. *v. of Lauds.* {1020}.

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

*Chapter.* (*Acts xij. [9].*)

**G**Oing out, Peter followed the angel, and he knew not that it

was true which was done by the angel : but thought he saw a vision.

¶ *At Second Vespers.*

*Ant.* An angel of the Lord. *j. of Lauds.* {1019}.

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

*Chapter.* Peter therefore. {999}.

*Hymn.* Ye heavens exult. *in the Common.* [748].

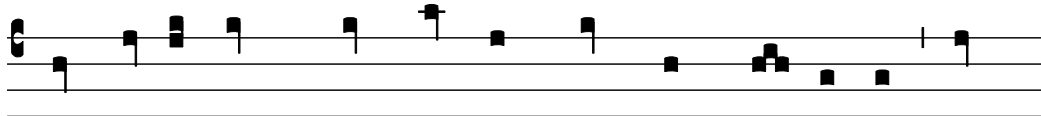
℣. They declared the works of God. [757].

*Petrus ad se reversus.* AS:470; 1520-S:58v; 1531-S:98r.<sup>39</sup>

Ant.  
VIII.i.



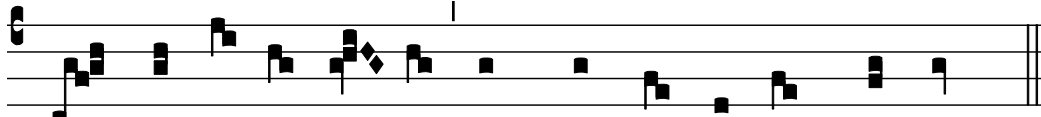
E-ter \* coming to himself, said, Now I know



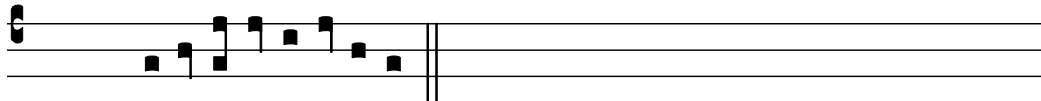
in ve-ry deed, that the Lord hath sent his angel, and



hath de-liv-er-ed me out of the hand of He-rod, and from



all the expec-ta-tion of the people of the Jews.



*Ps.* My soul doth magnify. 72\*.

*Prayer.* O God, who didst cause. {1001}.

4282.

¶ *Memorial of Saint Stephen, Martyr.*<sup>40</sup>

*Ant.* This is indeed a martyr. *in the Common.* [775].

℣. Thou hast crowned him. [775].

*Prayer.*

Ⓞ God, who dost gladden us by  
the annual solemnity of blessed  
Stephen, thy martyr and bishop :  
mercifully grant that we may rejoice

in the protection of him whose birth-  
day we honour. Through our Lord  
Jesus Christ thy Son.

## ¶ *Saint Stephen, Martyr.*<sup>41</sup>

(*ij. August.*)

*Prayer as above. {1024}.*

*At Matins let three Lessons be made. Double Invitatory.*

*First Lesson.*

**B**lessed Stephen, Bishop of the city of Rome, having gathered all the clergy together : addresseth them thus, saying, My brethren and comrades in arms, ye have heard the cruel precepts of the devil to the common people, that if any Christian be detained by a pa-

gan : he may take all his wealth. Reject you, therefore, brethren, earthly wealth, that you may receive a heavenly kingdom. Fear not the princes of <this> world : but pray to the Lord the God of heaven, and to Jesus Christ his Son. But [thou, O Lord, have mercy upon us].<sup>42</sup>

*Lesson ij.*

**A**nd so blessed Stephen commanded that they should assemble the next day in the crypt of Nepotiana.<sup>43</sup> And when the assembly was made in the same crypt, there were found of both sexes, men and women, numbering one hundred and

eight : whom on the same day he consecrated with the mysteries of holy baptism in the name of our Lord Jesus Christ, and offered the sacrifice for their expiation, and they were all partakers.

*Lesson iij.*

**A**fter this he offered the sacrifice to almighty God in the cemetery of Saint Lucy.<sup>44</sup> Then Valerian, hearing what had taken place, and of the overthrow of the temple, and that there was with Stephen a great multitude of Christians : many soldiers were sent ahead, who, upon arriving, found blessed Stephen offering the

sacrifice to the Lord. And he was fearless, standing firm before the solemn altar, and continuing <his> undertakings : in the same place as was<sup>45</sup> his seat he was beheaded, on the fourth of the Nones of August, proceeding to the Lord, with whom he liveth for ever and ever.

¶ *On the Invention of Saint Stephen,  
Protomartyr, and his Companions,  
Martyrs.*

(iij. August.)

*At Vespers.*

*On the Psalms.*

*Ant.* The saints by faith. [*in the Common*].<sup>46</sup> [827].

*Ferial Psalms.*

*Chapter.* The souls of the just. *in the Common.* [887].

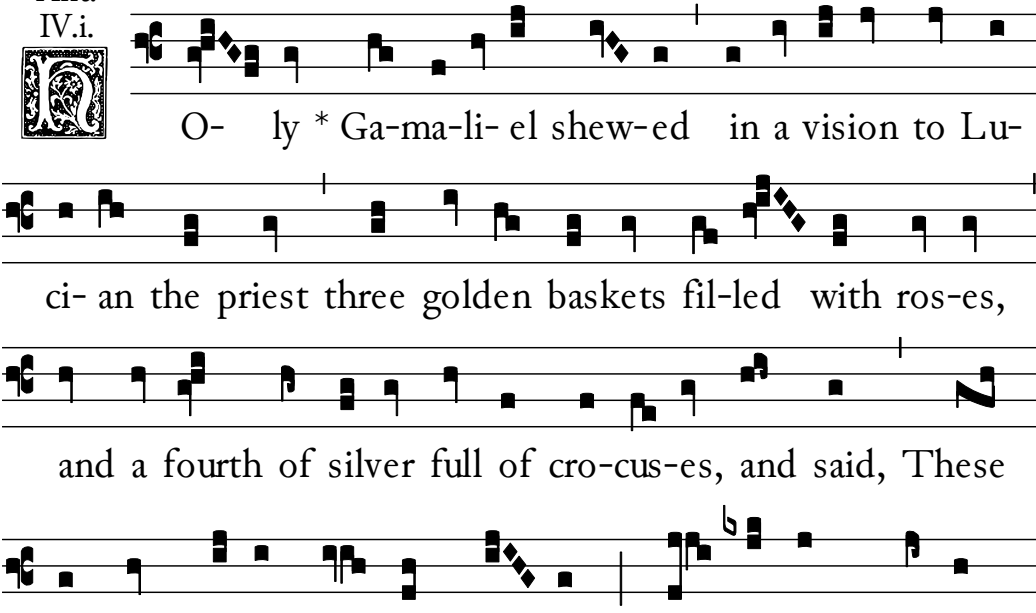
*R̄.* The priest of God.<sup>47</sup> {1039}.

*Hymn.* The merits of the Saints. *in the Common.* [827].

*V̄.* Be glad in the Lord. [839].

*Ostendit sanctus Gamaliel.* AS:470; 1520-S:59r; 1531-S:98r.<sup>48</sup>

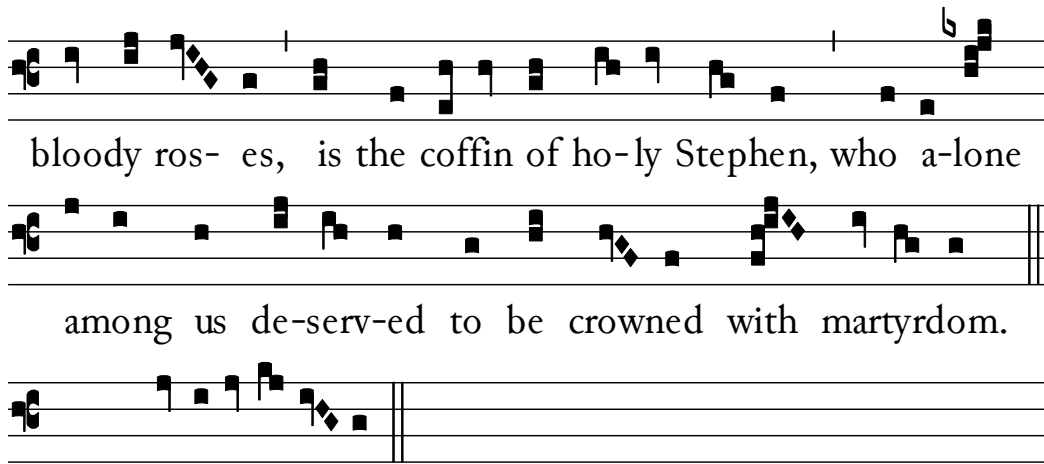
4202. Ant.  
IV.i.



O- ly \* Ga-ma-li- el shew-ed in a vision to Lu-  
ci- an the priest three golden baskets fil-led with ros-es,  
and a fourth of silver full of cro-cus-es, and said, These  
are our coffins and our re- lics : but this one, hav-ing

[98v.]

On the Invention of Saint Stephen, Protomartyr.



bloody ros- es, is the coffin of ho-ly Stephen, who a-lone  
among us de-serv-ed to be crowned with martyrdom.

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


*Prayer.*

Ⓞ God, who art the wonderful splendour of thy saints, and who<sup>49</sup> on this day didst reveal the glorious invention of blessed Stephen thy martyr, Nichodemus, Gamaliel,

and Abibas : grant unto us, we beseech thee, to rejoice in their company in eternal happiness. Through our Lord.

¶ *At Matins.*

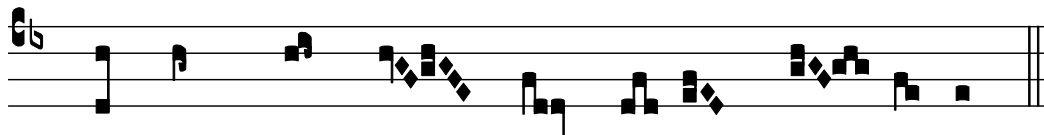
*Adoremus Regem magnum.* AS:559, 642; 1520-S:59r, 135v; 1531-S:98v.<sup>50</sup>

Invit.  1015.

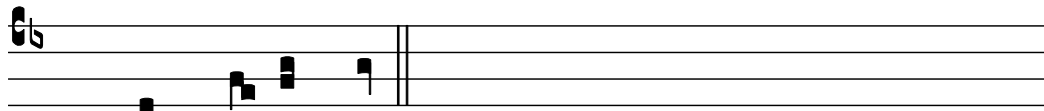
IV.i.



Et us a-dore \* the great King, the Lord.



† Who in his saints is ev-er won-der-ful.



*Ps.* Come let us praise. 13\*.


On the Invention of Saint Stephen, Protomartyr.

*Hymn.* The merits of the Saints. *in the Common.* [830].

¶ *In the j. Nocturn.*

*Luciano venerabili.* AS:471; 1520-S:59v; 1531-S:98v.<sup>51</sup>


3641. 1. Ant. I.i.



O Lu- ci- an \* the ve- ne- rable priest, who rest-  
ing in his bed, such a di- vine vision was shewn of the  
re- ve- la- tion of the ho- ly re- lics of the pro- to- mar- tyr  
Stephen. *Ps.* Blessed is the man. (*j.*) [17].

*Dum adhuc pene.* AS:471; 1520-S:59v; 1531-S:98v.

2435. 2. Ant. II.i.

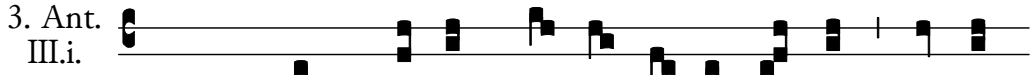


Hile the ve- ne- rable \* man was as yet half a- wake,  
as if in an ecsta- sy of mind, the effect sudden- ly ap-  
peared. *Ps.* Why have the Gentiles. (*ij.*) [17].



*Vidit igitur assistere.* AS:471; 1520-S:59v; 1531-S:98v.<sup>52</sup>

3. Ant.  
III.i.



5414.



Hen he saw \* be-fore him a man of old age, tall of



sta-ture, handsome of counte-nance. *Ps.* In the Lord I put  
my trust. (x.) [25].

*V.* Be glad in the Lord.

*R.* And glory. [839].

*Lesson j.*

**T**ucian, the priest, to whom God revealed in the seventh year of Honorius the Emperor the place of the sepulchre and the remains of the blessed protomartyr Stephen, and Gamaliel, and Nichodemus, of whom we read<sup>53</sup> in the Gospel and in the Acts of the Apostles, wrote this revelation in the Greek language for the notice of all the churches. Who while he was resting in his bed in the baptistry of

the basilica, on the Friday of Preparation, about the third hour of the night, and while he was as yet half awake, as if in ecstasy of mind, saw an old man, tall of stature, handsome of countenance, having a long beard, clothed in a white mantle which was adorned with golden images of the holy cross and small jewels, <and he was> shod with boots gilded on the surface.

*Beatus Gamaliel doctoris.* AS:471; 1520-S:59v; 1531-S:98v.<sup>54</sup>

1. Resp.  
I.

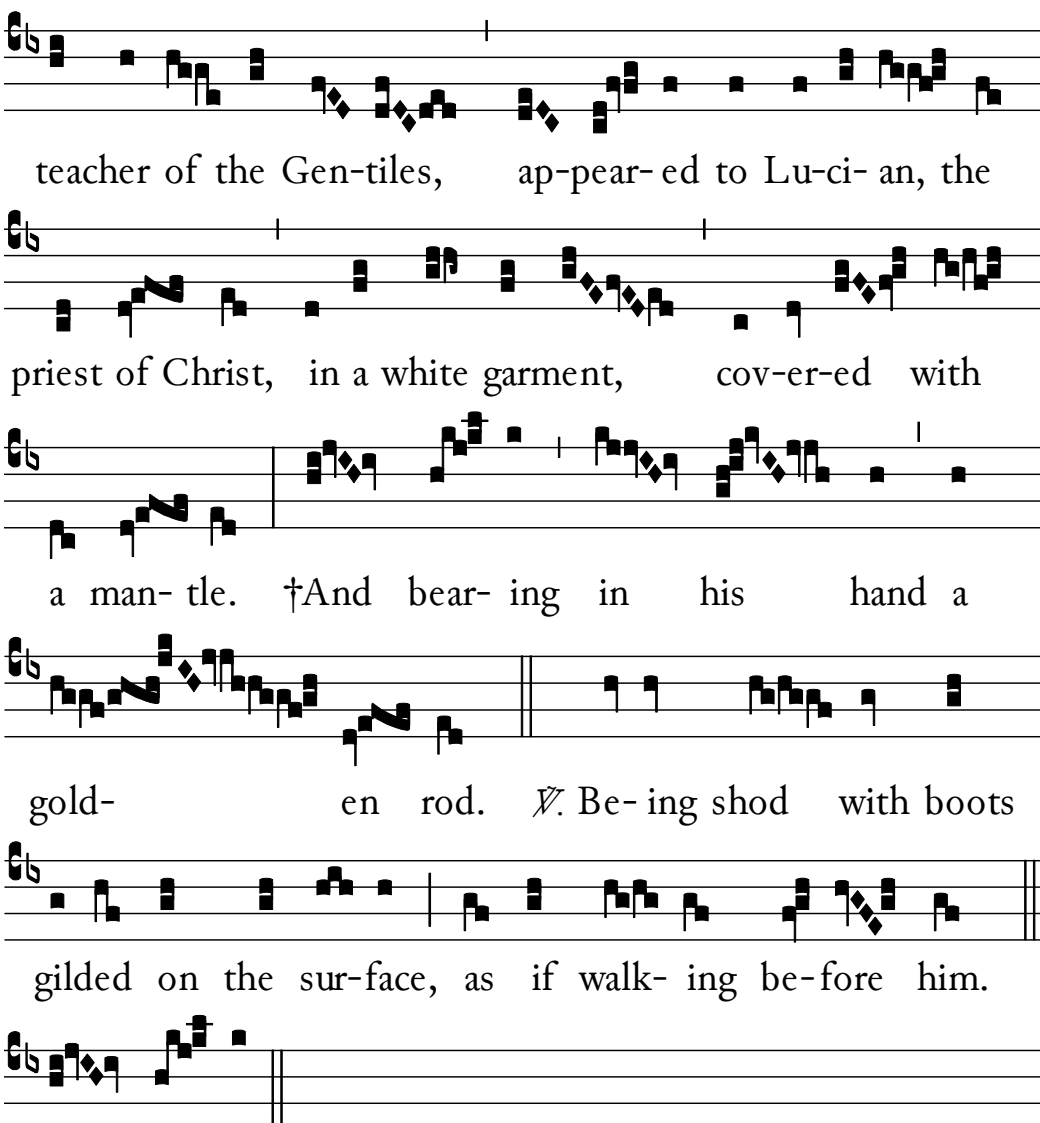


6211.



Les-sed Gama- li- el, \* the teacher of Paul, the

On the Invention of Saint Stephen, Protomartyr.



teacher of the Gen-tiles, ap-pear-ed to Lu-ci-an, the  
priest of Christ, in a white garment, cov-er-ed with  
a man-tle. †And bear-ing in his hand a  
6211a. gold-en rod. ∕. Be-ing shod with boots  
gilded on the sur-face, as if walk-ing be-fore him.  
†And bear-ing.

*Lesson ij.*

**A**ND he held in his hand a golden rod, touching with which he called him three times by his name : saying, Lucian, Lucian, Lucian. And he said to him in Greek speech, Go to the city which is called Helya, which

is Jerusalem : and tell John the holy bishop, that with the greatest diligence he may open our tombs, because we have been put away in a despicable place. And when the venerable priest inquired of him who he

was : he said that he was Gamaliel, who had brought up the apostle Paul. And he asked him who were with him. One, he saith, is our lord Stephen, who was stoned by the Jews in Jerusalem for the faith of Christ : and whom the priests commanded to be left outside the gate, on the road that leads to Cedar, to be devoured by beasts and birds. But He forbade this

altogether : to whom the same martyr kept the faith intact. I, Gamaliel, having compassion on Christ's minister, snatched away his body in secret : and buried it in my own estate, that is, in Caphargamala, which is interpreted, the villa of Gamaliel. And I caused him to be placed in my tomb in a coffin on the eastern side : twenty miles from the city.

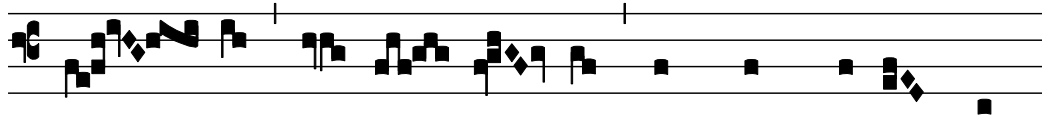
*Igitur dissimulata.* AS:472; 1520-S:60r; 1531-S:98v.<sup>55</sup>

2. Resp.

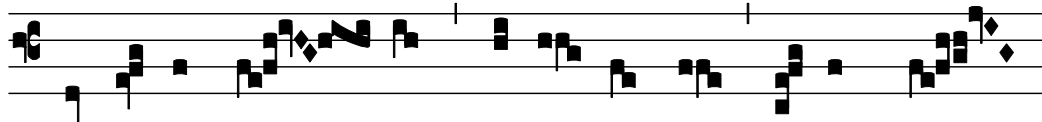
II.



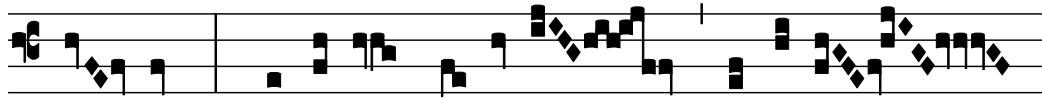
Hen Gama- li- el, \* in dis- guise, by way of



walk- ing approach- ed him, and with the rod which



he bore in his hand, he touched him, cal-ling him



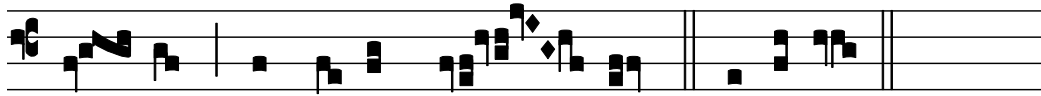
thrice. †Lu-ci- an, Lu-ci- an, Lu-ci- an,



a- rise. ⁊. To whom the priest repli- ed, Who art

6877.

6877a.



thou, Lord. But he said to him. †Lu-ci- an.

*Lesson iij.*

**T**O be sure the one who lieth close to this coffin is my nephew Nichodemus, who, after he had heard from the Saviour that he might be born again out of water and the Holy Spirit, received the sacrament of baptism. For which afterwards, the chief priests, being indignant, having withdrawn the honour of the principality from him, endeavoured to deliver him to death : but did not bring about, <out of> reverence for our relationship. But having driven him out of the city, they plundered all his belongings, and afflicted him with so many blows, that they left him half alive. I to be sure obtained this one too, and ordered that he be delivered to be buried at the feet of the

protomartyr. He indeed, the third who possesseth the place with me : the same is my son Abibas, who believed in Christ with me in the twentieth year of his age, and was bathed in the water of baptism by the blessed apostles. He, while he was fully instructed in the teaching of the law, and<sup>56</sup> occupying his seat in the temple of God with Paul, meditating on the divine precepts, was freed from that vice to which the human race is [99r.] most apt to subject itself, he arose under divine protection : and in this chaste way of life he rested in peace. And this man, after his death, was buried in a third, taller coffin, in which<sup>57</sup> I too, after my death, was placed.

*Vade Luciane.* AS:472; 1520-S:60r; 1531-S:99r.<sup>58</sup>

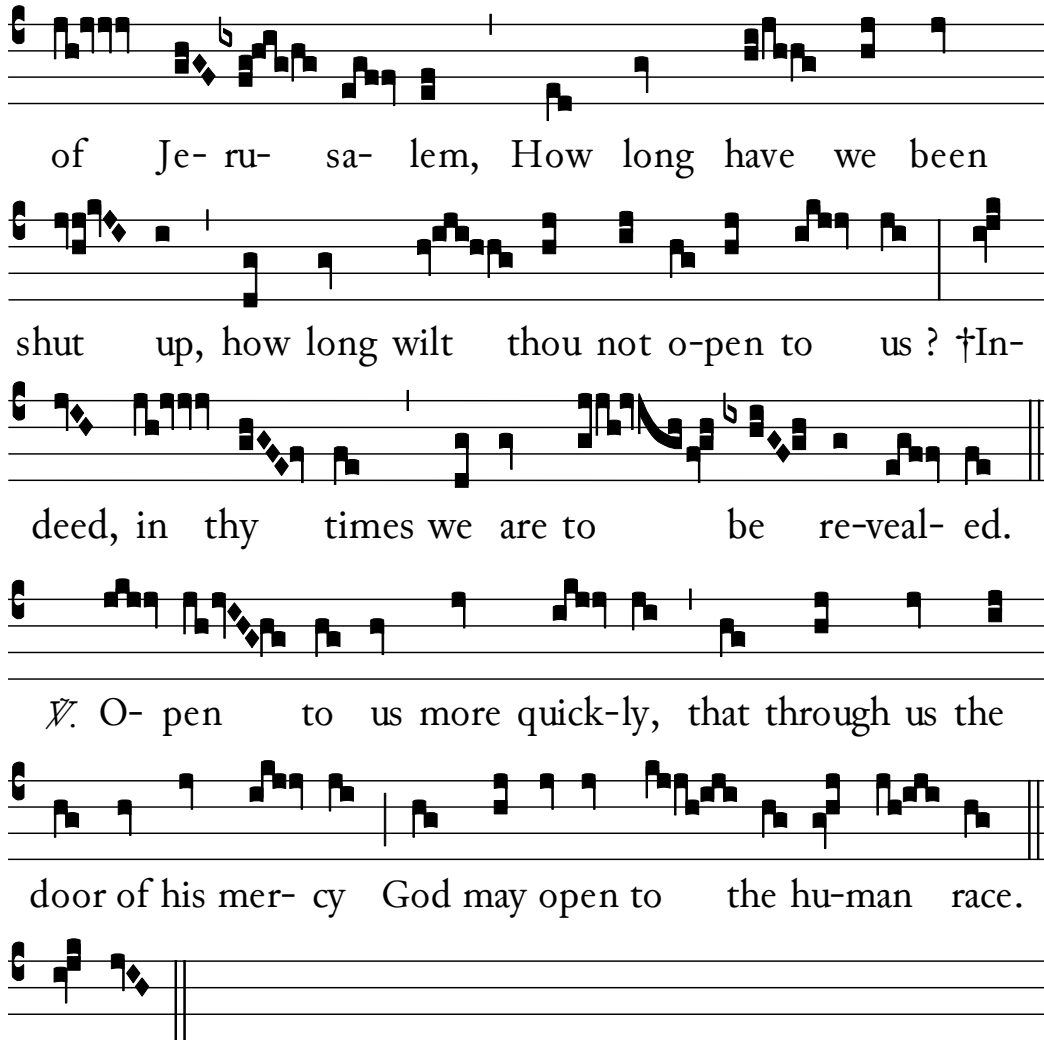
3. Resp.  
III.



O thou, \* Lu-ci- an, and say to John, the bishop

7815.

On the Invention of Saint Stephen, Protomartyr.



of Je- ru- sa- lem, How long have we been  
shut up, how long wilt thou not o-pen to us? †In-  
deed, in thy times we are to be re-veal- ed.

7815a.


∅. O- pen to us more quick-ly, that through us the  
door of his mer- cy God may open to the hu-man race.

†Indeed.


∅. Glory be to the Father. 104\*. †Indeed.

¶ *In the ij. Nocturn.*

*Vir Dei Gamaliel.* AS:473; 1520-S:60v; 1531-S:99r.<sup>59</sup>

4. Ant.  5430.

IV.i.



He man of God, \* Gama-li- el, said to Lu-ci- an, I

On the Invention of Saint Stephen, Protomartyr.



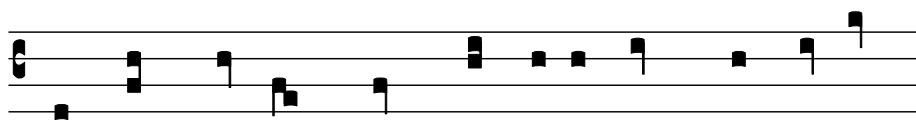

am not anxious for my sake a-lone : but rather for those



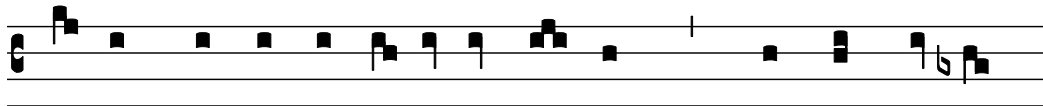
who are with me. *Ps.* Lord, who shall dwell. (*xiv.*) [29].

*Iste etenim maximo.* AS:473; 1520-S:60v; 1531-S:99r.


3436. 5. Ant. V.ii.



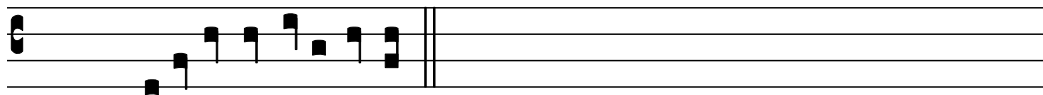
Hose ones indeed \* are worthi-ly with the greatest



hon-our to be ve-ne-ra-ted on earth, whom in heaven



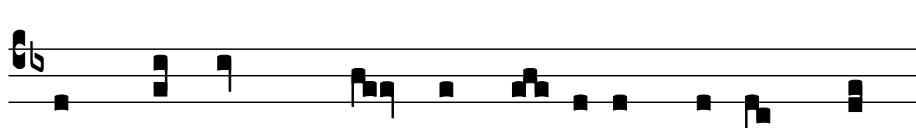

the King of kings hath fil-led with immense glo-ry.



*Ps.* Preserve me. (*xv.*) [31].

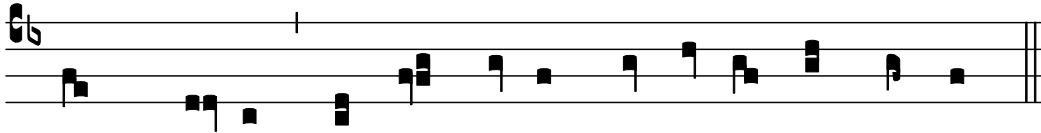
*Cum ergo sint apud Deum.* AS:473; 1520-S:60v; 1531-S:99r.<sup>60</sup>

1997. 6. Ant. VI.

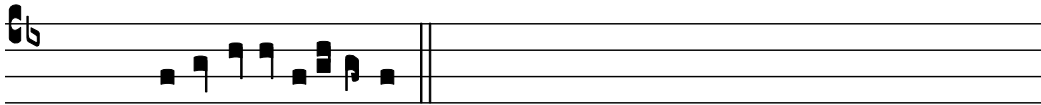


Hile therefore \* they were ex-alted be-fore God

On the Invention of Saint Stephen, Protomartyr.



through me-rits, by men they are held in an humble place.



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

℣. Let the just rejoice [before God].<sup>61</sup> [239].

Lesson iiij.

**N**ow the priest, having been reminded, asked him, saying, Where shall we find thee, O lord? Who said to him, In my small estate, which in Aramaic is called Delagabrius, that is, the possession of the men of God. After this<sup>62</sup> vision, when he awoke, the priest entreated the Lord, saying, Lord Jesus Christ, if this vision is from thee and is not an illusion: make it that he may appear to me again and also a third time, when thou wishest and how thou

wishest. And he began to fast until the next Day of Preparation. And again the same lord Gamaliel appeared to him in the same likeness and in the same form as in first the vision: and immediately brought before him three golden baskets full of roses. Two had white roses: and the third had red as if blood. A fourth however was silver: it was full of very fragrant crocuses. But thou, [O Lord, have mercy upon us].<sup>63</sup>

*Lucianus presbyter dixit.* AS:473; 1520-S:61r; 1531-S:99r.<sup>64</sup>

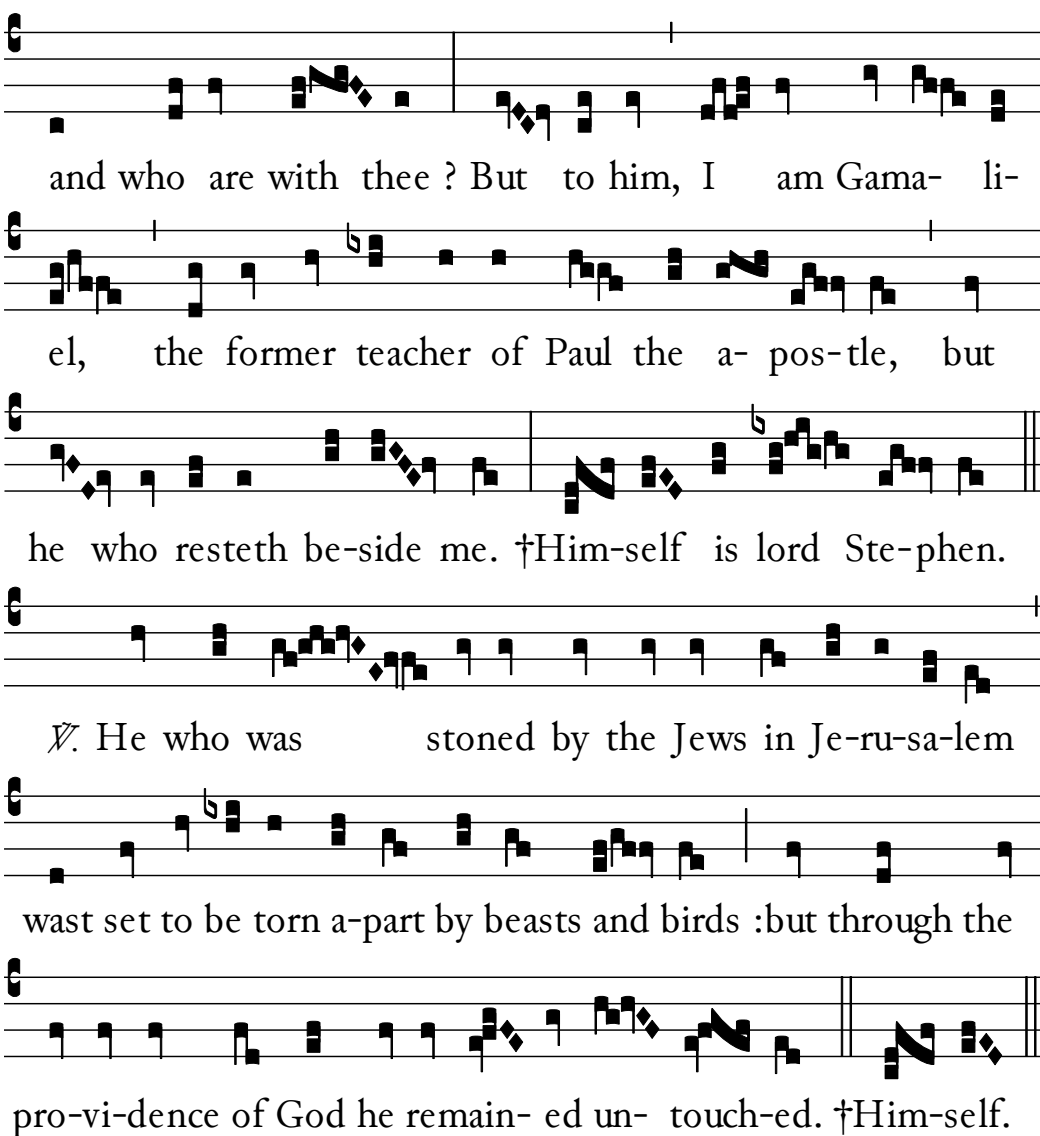
4. Resp.  
IV.



U-ci-an \* the priest said, Lord, who art thou,

7107.

On the Invention of Saint Stephen, Protomartyr.



and who are with thee? But to him, I am Gama- li-  
 el, the former teacher of Paul the a- pos- tle, but  
 he who resteth be- side me. †Him- self is lord Ste- phen.  
 7107a. He who was stoned by the Jews in Je- ru- sa- lem  
 wast set to be torn a- part by beasts and birds :but through the  
 pro- vi- dence of God he remain- ed un- touch- ed. †Him- self.

*Lesson v.*

**A**ND he said to him, Our relics  
 are what you see. That which  
 hath red roses is the same master  
 Stephen, who was placed on the right  
 hand to the east of the entrance of  
 the tomb. And the second basket is  
 lord Nichodemus : placed over against  
 the door. To be sure the one silver

basket is Abibas my son, who left the  
 world undefiled from his mother's  
 womb. And he was joined to my  
 basket in the lofty place : where we  
 both were placed as twins. And when  
 he had said these things, he vanished  
 again from his sight. And when he  
 had awakened, he gave thanks to



On the Invention of Saint Stephen, Protomartyr.

almighty God, and gave attention to the customary fastings : until the third revelation. In the third week, then, on the same day and at the same hour came the aforesaid lord Gamaliel : threatening and roaring. And while he was bellowing,<sup>65</sup> the priest said to him, My lord, I was not negligent : but I was waiting for thy

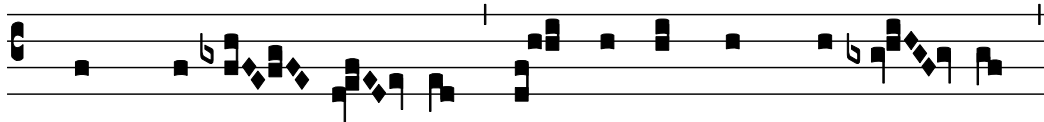
coming again. But now I will go on without delay on the morrow : I shall order all which thou hast commanded me. The priest awakening : went into the city to holy John. And when he had related to him all that he had seen, John the Bishop wept for joy, and blessed the Lord. But thou.

*Cum scirem ergo Gamaliel.* AS:474; 1520-S:61r; 1531-S:99r.<sup>66</sup>

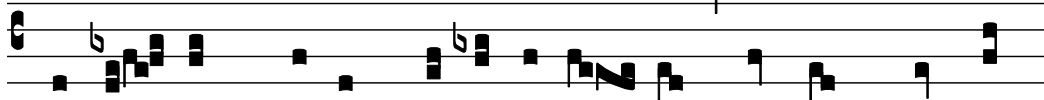
5. Resp.  
V.



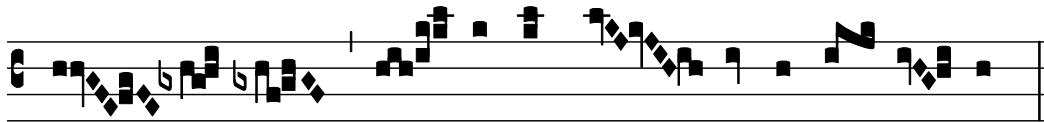
Hen I, Gama- li- el \* knew the sanc- ti-ty of



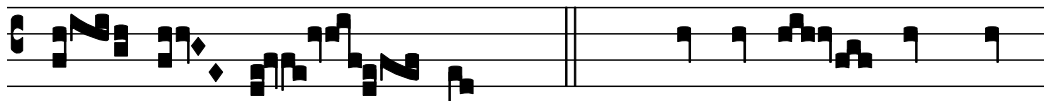
Christ's deacon Ste- phen, and his faith and de-vo- tion



be-liev- ing that in the re-surrec- tion I would have a



part with him, I caused him to be bu- ri- ed.



†In my new tomb. ⁊. The hearer of the

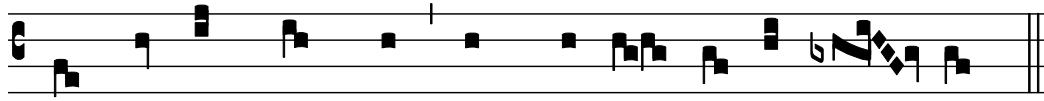


Lord, Ni-codemus, was bu-ri- ed there : and Abi-bas my

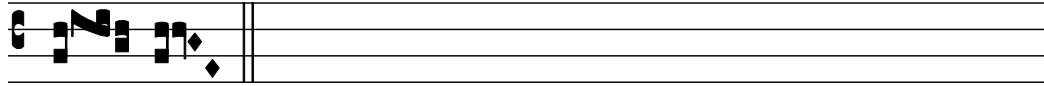
6373.

6373a.

On the Invention of Saint Stephen, Protomartyr.



son was laid with me where blessed Stephen rest- eth.



†In my.

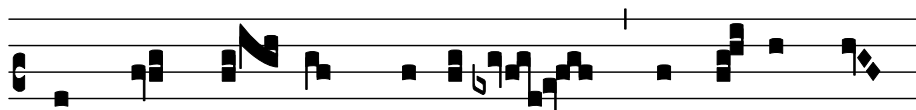
*Lesson vj.*

**A**ND the bishop said to him, If, dearly beloved, thou hast heard and seen these things as thou sayest : it behooveth me thence to transfer the blessed protomartyr Stephen, the archdeacon of Christ, who was the first to carry through to the end the combat of the Lord against the Jews, and while standing on the earth saw the Lord in his majesty in heaven, and appeared like an angel standing in the assembly of men. John the Bishop therefore exhorted the priest Lucian : that rising early in the morning he might dig in the mound that was in that field. And when they had determined to do this at the break of day : the same night the lord Ga-

maliel appeared to a certain monk named Migecius,<sup>67</sup> an innocent and simple man, and said to him, Go and tell Lucian, thou workest in vain in that mound, because we are not there now : but we were there then, when we were lamented, according to the custom of the ancients. Now the [99v.] aforesaid priest, rising up early in the morning, and desiring to go to the mound : found that monk declaring to all what he had seen. And having called him : he inquired what he had seen. Who, hearing all the signs of the lord Gamaliel : glorified God, because there was found also another witness in the revelation of the saints. But thou, O Lord.

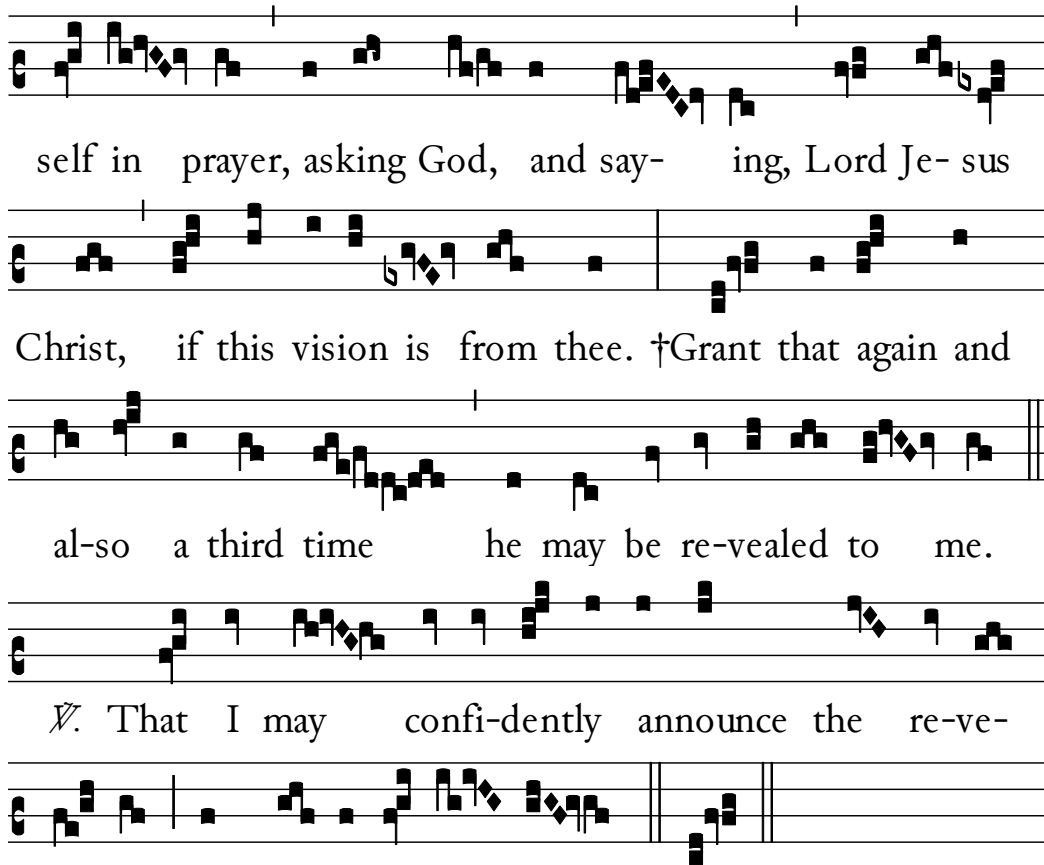
*Sacerdos Dei Lucianus.* AS:474; 1520-S:61v; 1531-S:99v.<sup>68</sup>

7555. 6. Resp. VI.



He priest \* of God, Lu-ci- an, prostra- ted him-

On the Invention of Saint Stephen, Protomartyr.



self in prayer, asking God, and saying, Lord Je- sus  
Christ, if this vision is from thee. †Grant that again and  
al-so a third time he may be re-vealed to me.

7555a.

∅. That I may confi-dently announce the re-ve-

la-tion of thy ho-ly ser- vants. †Grant.

∅. Glory be to the Father. 105\*. †Grant that.

☩ *In the iij. Nocturn.*

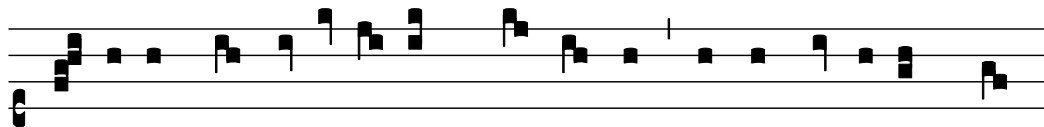
*In jejuniis et orationibus. AS:475; 1520-S:62r; 1531-S:99v.<sup>69</sup>*

7. Ant.

VII.i.



Av-ing been \* consti-tu-ted in fast-ings and prayers,



ho-ly it Ga-ma-li-el again appear-ed unto Lu-ci- an the

On the Invention of Saint Stephen, Protomartyr.

priest, and said, Why didst thou dissemble, brother,  
and didst not report what was said unto thee to John  
the bishop. *Ps.* Rejoice in the Lord. (*xxxij.*) [207].

*Nonne vides quanta.* AS:475; 1520-S:62r; 1531-S:99v.<sup>70</sup>

3951. 8. Ant. VIII.i.

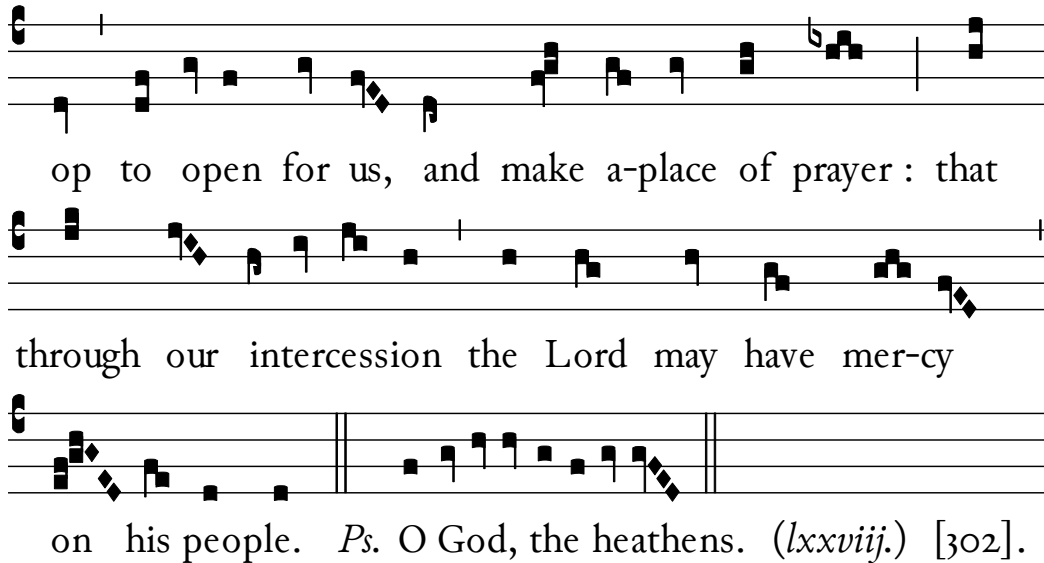
Ost thou not see how much dry-ness and tribulation is in the whole world : and thou actest carelessly?  
*Ps.* I will bless the Lord. (*xxxiiij.*) [208].

*Surge ergo et vade.* AS:475; 1520-S:62r; 1531-S:99v.<sup>71</sup>

5071. 9. Ant. I.v.

- rise, \* there-fore, and go, and tell John the bish-

On the Invention of Saint Stephen, Protomartyr.



op to open for us, and make a-place of prayer : that  
 through our intercession the Lord may have mer-cy  
 on his people. *Ps.* O God, the heathens. (*lxxviiij.*) [302].

∇. The souls of the just [are in the hand of God].<sup>72</sup> [457].

*Lesson vij.*


**T**He aforesaid priest then going onto the mound : digging in, found nothing.<sup>73</sup> And he turned himself to the sepulchre, where he had appeared to the monk : and digging he found three coffins, near to where<sup>74</sup> he had appeared to him, according to the type of the baskets. He found therefore a buried stone having been inscribed<sup>75</sup> in large letters thus. Celiel, which is interpreted Stephen of God, and Nardam, which is interpreted Nichodemus, and Gamaliel. And immediately he reported to the

bishop : which had the charge of Lydda, which is in the synod of Dyospolis. Bishop John, along with two other bishops, Euthernius of Sebaste and Eleutherius of Jericho, came to the place with a most holy company of clerics. And when they had opened the coffin of lord Stephen, immediately there was a great earthquake, and such great sweetness and fragrant odour went forth from it : as great as no men remembered to have heard or felt, so that they thought that they had been placed in the delight of paradise. But thou.


On the Invention of Saint Stephen, Protomartyr.

*Sanctus Gamaliel.* AS:475; 1520-S:62r; 1531-S:99v.<sup>76</sup>

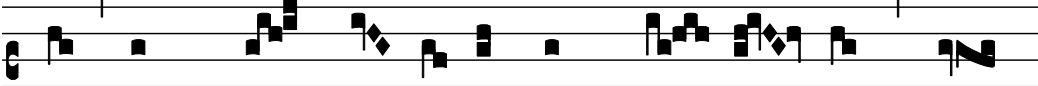
7612. 7. Resp. VII.



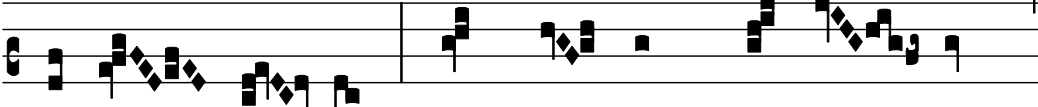
O-ly \* Gama- li- el, in a vi- sion, said



to Lu- ci- an, Observe di-li-gent-ly what I

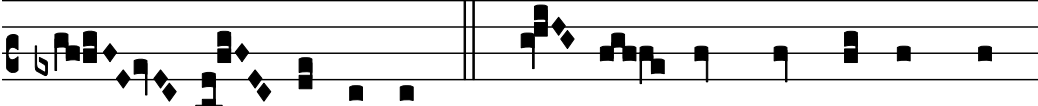


say, and straightway he set down be- fore him three




golden bas- kets. †And a fourth of sil- ver,


7612a.



full of cro-cus-es. ✂. One of the three baskets had



red ros-es as if blood : but the-other two were fil-led



with white ros- es. †And a fourth.

*Lesson viij.*

A great number of people were present, among whom were many with various diseases. In that

same hour, from the same odour of sweetness, seventy-three souls were cured of diverse ailments. And

On the Invention of Saint Stephen, Protomartyr.

having kissed the precious relics of blessed Stephen, they closed the coffin : and so returned to their own <dwelling> with joy. Now after a few days they brought the body of Saint Stephen into Syon, to the church where he had been ordained deacon, on the sixth of the Kalends of January, with hymns and praises. Then at that time, when there was an extensive and immeasurable drought : a sufficient rain came down out of heavenly mercy, which fully, moistened the thirsty land, soaking it with water. Let no one doubt that by the

merits of blessed Stephen it was granted to the endangered people. This revelation was given by Avitus, a priest of the Hispanic race : who translated the speech into Latin, and gave it to the westerners through Orosius the priest. Which Orosius likewise arriving at the holy places, whither Augustine had sent him to Jerome to become acquainted with workings of his mind : received the remains of blessed Stephen, and, returning to his own country, first brought <them> to the westerners. But thou.

*Vides o frater Luciane.* AS:476; 1520-S:62v; 1531-S:99v.

8. Resp. VIII. 7868.

E- est thou, \* O brother Lu-ci- an, these bask-

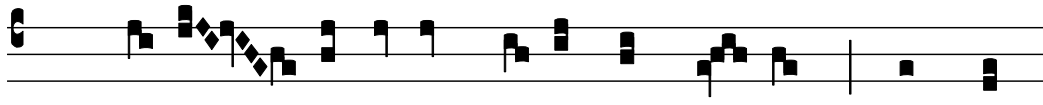
kets, this one hav-ing ros-es is the most beau-ti-ful coffin

of the precious mar- tyr Ste-phen. †Who a- lone among

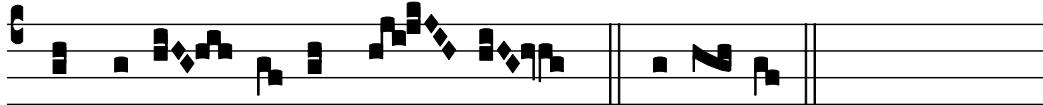
us de- serv-ed to be crown-ed with mar- tyr- dom.

On the Invention of Saint Stephen, Protomartyr.

7868a.



⁊. Hav-ing enter-ed the door of the tomb, thou shalt



find it on the eastern side. †Who a-lone.

*Lesson ix.*

**W**Here, in order to make known the merits of his beloved martyr, the Lord vouchsafeth to work innumerable miracles to the praise and glory of his name. Which aforesaid Augustine, Bishop of Hippo, is the author and writer : of those books which he wrote concerning the city of God. For neither is he unable, already placed with God, already crowned in heaven with glory and honour, to work the virtues of a holy martyr : of whom Luke testifieth that he is as yet placed in corruptible flesh. Stephen, he saith, full of grace and fortitude, did great wonders and signs among the people. Let us, therefore, imitate in some respect, dearest brethren, the faith of so great a teacher : the charity of so illustrious a martyr. Let us love

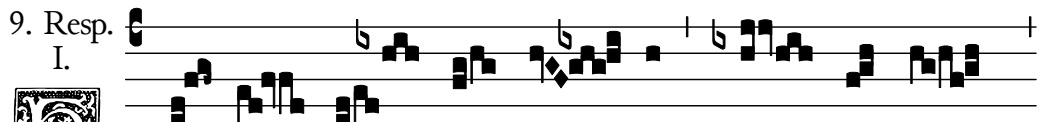
[100r.]


our brethren in the Church with this spirit : with which he loved his enemies. Who, when he was being struck down by the Jews with a hail of stones : not only did not threaten, but even more, entreated pardon for his stoners. For, falling on his knees, he prayed, saying, Lord, lay not this sin to their charge. Those ones stoned : this one prayed. Those pursued him furiously : this one, being appeased, followed Christ. Those were blinded with malice : this one, the heavens having been opened, was enlightened with patience, having seen the Son of God. Those cast stones : this one sent forth prayers, saying, Lord : lay not this sin to their charge.



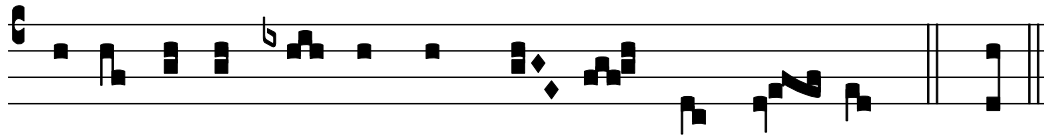
On the Invention of Saint Stephen, Protomartyr.

*Sanctus Johannes episcopus.* AS:476; 1520-S:63r; 1531-S:100r.<sup>77</sup>

9. Resp. I.  7613.

**H** O- ly \* John the bish- op, wept for joy,  
bles- sed God, and said to Lu-ci- an the priest,  
it behooveth me thence to transfer the blessed pro-to-  
mar- tyr Ste- phen. †Who like an an- gel appear-ed  
stand- ing. ‡In the as- sembly of  
 7613za.  
men. ¶. Who was the first to carry through to the end  
the combat of the Lord amongst the Jews : and me- ri- ted

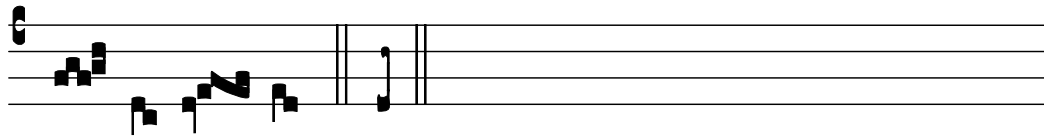
On the Invention of Saint Stephen, Protomartyr.



to see Je-sus stand-ing on the right hand of God. †Who.



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



the Ho-ly Ghost. ‡In.

℣. But the just shall live [for evermore].<sup>78</sup>

℞. And their reward is with the Lord.]<sup>79</sup>

¶ *At Lauds.*

*Regressus Lucianus.* AS:477; 1520-S:63v; 1531-S:100r.<sup>80</sup>

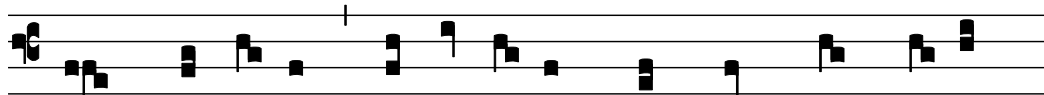
1. Ant.

II.i.

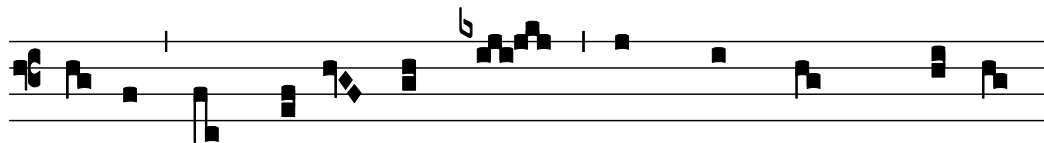
4603.



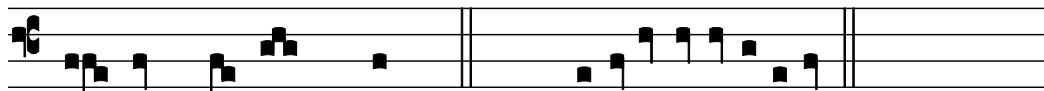
Av-ing re-turned, \* Lu-ci- an the priest, by ho-ly



John the bishop, was order-ed that they should a- rise



early, and dig in that mound where they thought the bo-



dies of the saints were. *Ps.* The Lord hath reigned. (*xcij.*)

[52].

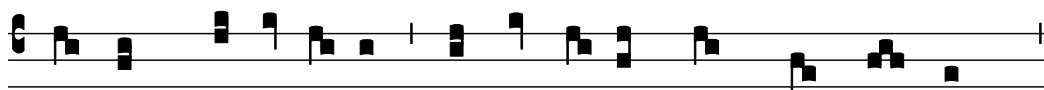
On the Invention of Saint Stephen, Protomartyr.

*Apparuit sanctus Gamaliel.* AS:477; 1520-S:63v; 1531-S:100r.<sup>81</sup>

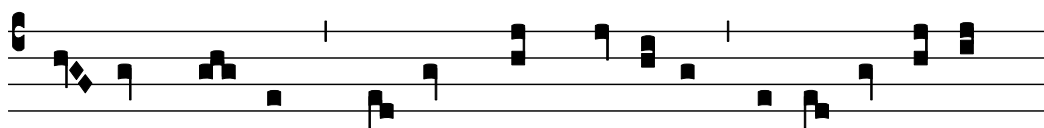
2. Ant.  
III.ii.



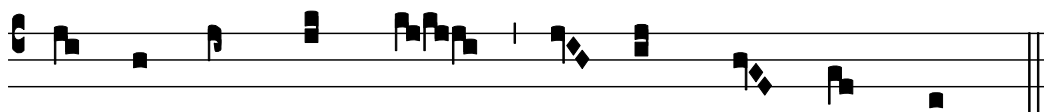
O-ly \* Gama-li- el appear-ed to a certain monk



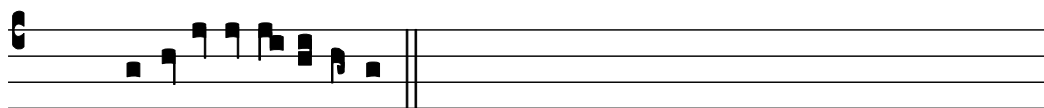
nam-ed Mi-ge-ci- us, an inno-cent and simple man,



say- ing to him, Go and tell Lu-ci- an he is la-bouring



in vain in that mound, we are not there now.



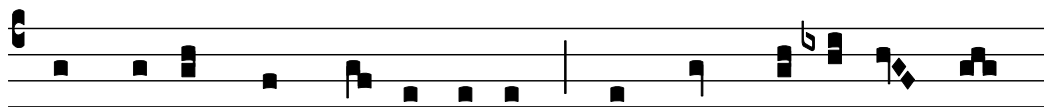
*Ps.* Sing joyfully. (*xcix.*) [53].

*Ibi olim positi fuimus.* AS:477; 1520-S:63v; 1531-S:100r.<sup>82</sup>

3. Ant.  
IV.i.



W e were once \* plac-ed there, hav-ing been lamented

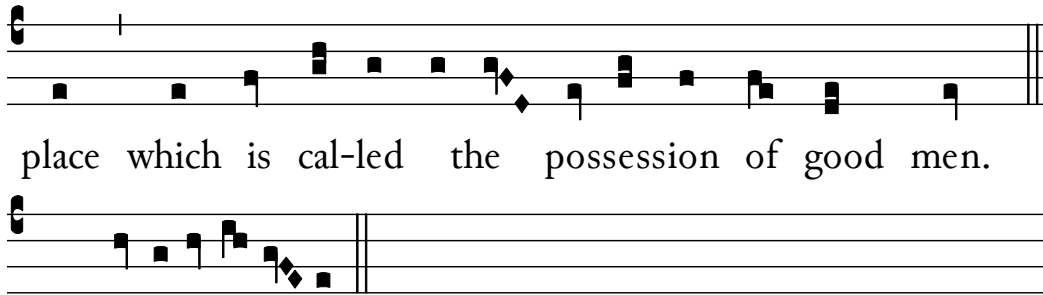


at the time of the fu-ne-rals : now seek for us in that

1460.

3159.

On the Invention of Saint Stephen, Protomartyr.



place which is cal-led the possession of good men.

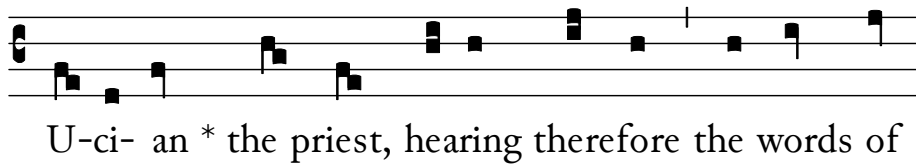
*Ps.* O God, my God. (*lxij.*) [54].

*Audiens ergo Lucianus.* AS:478; 1520-S:63v; 1531-S:100r.<sup>83</sup>

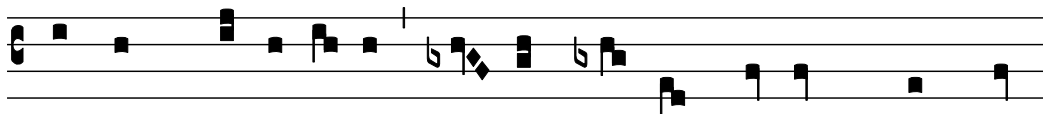
4. Ant.

V.i.

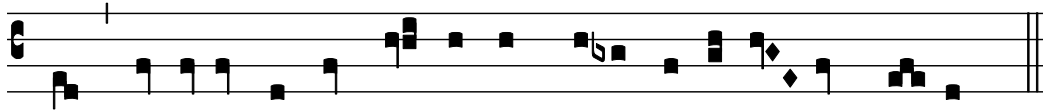
1515.



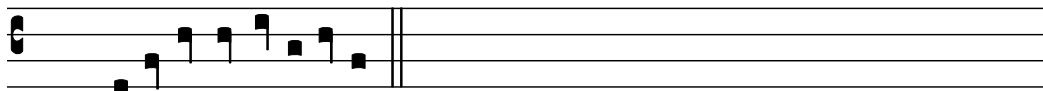
U-ci- an \* the priest, hearing therefore the words of



the monk Mi-ge-ci- us, bles-sed the Lord be-cause there was



found also a-nother wit-ness in the re-ve-lation of the saints.



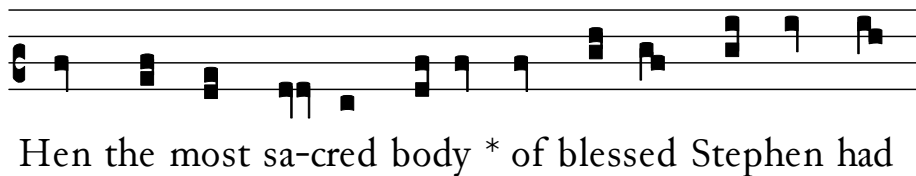
*Ps.* O all ye works. (*Daniel iij.*) [55].

*Dum inventum esset.* AS:478; 1520-S:64r; 1531-S:100r.<sup>84</sup>

5. Ant.

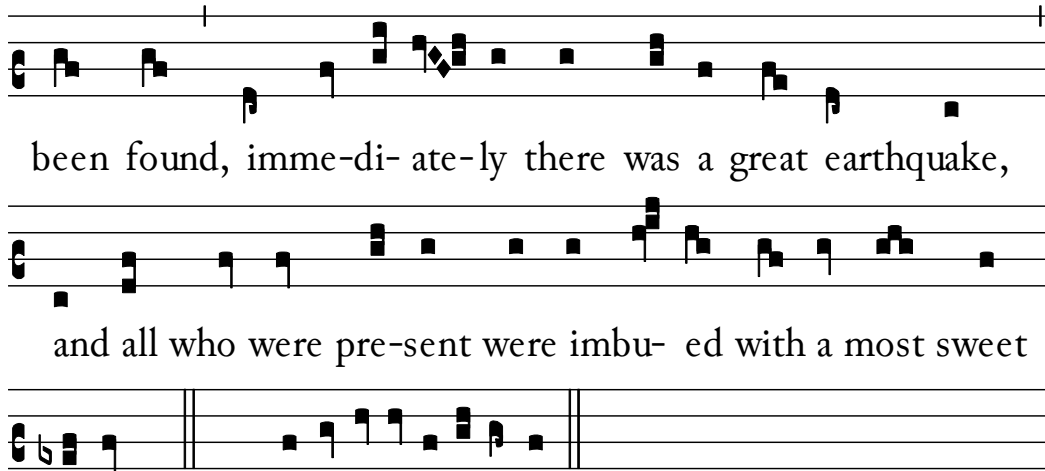
VI.

2459.



Hen the most sa-cred body \* of blessed Stephen had

On the Invention of Saint Stephen, Protomartyr.



been found, imme-di- ate-ly there was a great earthquake,  
and all who were pre-sent were imbu- ed with a most sweet

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

*Chapter.* The souls of the just. *in the Common.* [887].

*Hymn.* O glorious King of Martyr hosts. *in the Common.* [862].

℣. God is wonderful [in his saints.

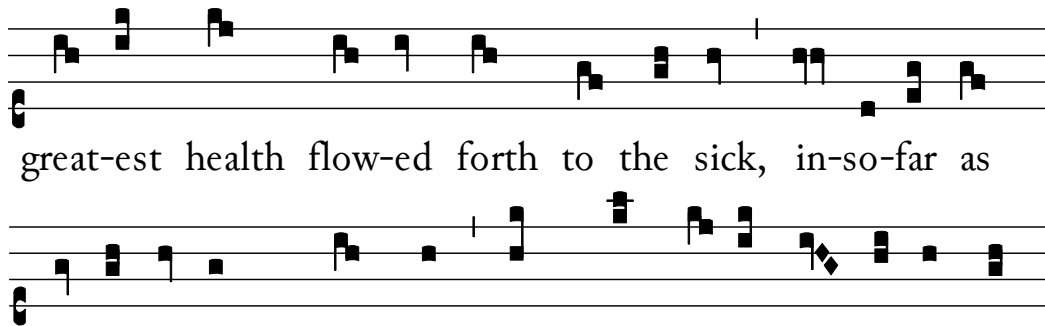
℟. And glorious in his majesty].<sup>85</sup>

*Ex odoris mira fragrantia.* AS:478; 1520-S:64r; 1531-S:100r.<sup>86</sup>

Ant.  
VII.i.



Rom the wonderful \* fragrance of the a-roma, the



great-est health flow-ed forth to the sick, in-so-far as  
sev-enty and three men were then cur-ed of di-vers ail-

2745.

On the Invention of Saint Stephen, Protomartyr.

ments, at the invention of the body of Ste-phen, the  
most be-lov-ed martyr, God be-ing glo-ri-fi-ed.

*Ps.* Blessed be the Lord. 69\*.

*Prayer.* O God, who art the wonderful splendour.<sup>87</sup> {1027}.

¶ *At j.*

*Ant.* Having returned. *j.* of *Lauds*.<sup>88</sup> {1046}.

*Ps.*<sup>89</sup> Save me, O God. (*liij.*) [114].

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

*Ps.* Quicumque. [119].

¶ *At iij.*

*Ant.* Holy Gamaliel appeared. *ij.* of *Lauds*. {1047}.

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

*Let the Chapters R̄R̄. and V̄V̄. of the Common of Many Martyrs be said at all the Hours.* [876].

¶ *At vj.*

*Ant.* We were once. *ij.* of *Lauds*. {1047}.

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

¶ *Ad ix.*

*Ant.* When the most sacred body. *v.* of *Lauds*. {1048}.

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

¶ *At Second Vespers.*

*Ant.* Having returned. *j. of Lauds.* {1046}.

*Ferial Psalms.*

*Chapter.* The souls of the just. *in the Common.* [887].

*Hymn.* O glorious King of Martyr hosts. *in the Common.* [863].

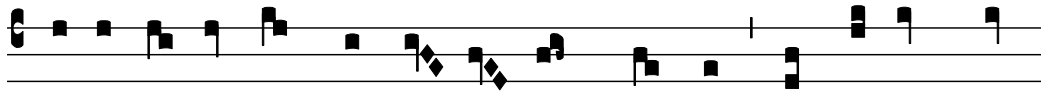
℟. God is wonderful. [235].

*Hodie sanctus Johannes.* AS:478; 1520-S:64v; 1531-S:100r.<sup>90</sup>

Ant.  
VIII.i.



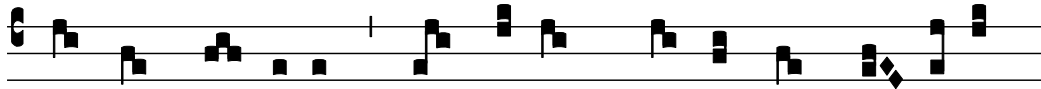
His day \* ho-ly John the bishop, with the greatest



ce-lebra-tion of the cle-gy and people, transferred the



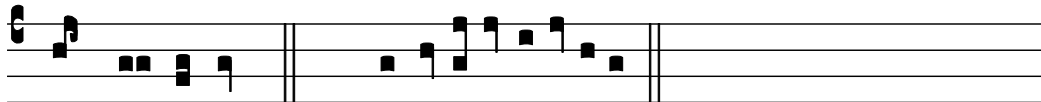
precious re-lics of the pro-to-mar-tyr Stephen in-to the ho-



ly church of Sy-on where he once per-formed the office



of archdeacon, whose intercession be-fore God we be-seech



may be for us. *Ps.* My soul doth magnify. 72\*.

*Prayer.* O God, who art the wonderful splendour. {1027}.

## ¶ *Saint Oswald, King and Martyr.*

(v. August.)


*Prayer.*

**A**lmighty and everlasting God,  
who hast consecrated the  
sacred<sup>91</sup> joy and gladness of this day  
by the passion of thy holy servant  
Oswald : grant to our hearts increase

of thy fear and charity, that we may  
feel the patronage of him gathered in  
heaven, the shedding of whose holy  
blood we honour upon earth.  
Through our Lord.

¶ *At Matins let three Lessons be made. Triple Invitatory.*

*Lesson j. (Bede, in Hist. of the English, Book iij.<sup>92</sup> Chap. ix. and x.)*

swald,<sup>93</sup> the most Christian  
King of the Northumbrians,  
reigned nine years : after the  
completion of which course of years  
he was slain, being engaged in a great  
battle by the same pagan nation and  
pagan king of the Mercians, by whom  
also<sup>94</sup> his predecessor Edwin had been  
slain, at a place called in the English  
tongue Maerfield, in the thirty-eighth  
year of his age, on the fifth day of the  
month of August. Whose great faith  
in God, and how remarkable his  
devotion of mind was : have been  
made evident by the power of  
miracles even after <his> death. For  
in the place where he was killed by  
the pagans whilst fighting for his

country : to this day the sick, of both  
men and cattle, are healed without  
ceasing. Whence it came to pass, that  
many taking away the dust itself from  
whence his body fell to the ground,  
and casting it into water : by this  
brought much relief to the sick. [100v.]  
Which custom evidently increased so  
much : that by degrees the earth  
being carried thence hath rendered a  
ditch to the measure of the height of  
a man's stature. Nor is it to be  
wondered at that the sick are healed  
in the place of his death : who always  
whilst he was alive, ceased not to  
consider the sick and the poor, and to  
give alms, and to bring help.

*Lesson ij.*

**A**nd indeed many miracles are  
said to have been wrought in

that place, or from the dust of that  
place. But we have thought it



enough to report only two things which we have heard from our elders. Not long after his slaying it came to pass, that a certain man, sitting on his horse, passed near that place : whose horse suddenly fell sick, hung his head to the ground, foamed at the mouth, and with the pain increasing, began to fall to the ground. The horseman dismounted, and spreading out straw began to await the hour : in which either the beast would be made better, or he would abandon it as dead. But it itself, having been troubled for a long time with severe pain, when in diverse ways twisting itself about : suddenly came rolling to that place where the memorable king had been slain. Without delay, with the pain abating, it ceased from the frenzied motions of <its> limbs : and in the accustomed manner of horses, as if after fatigue, it began to roll itself from side to side, and straightway rising up as if it were sound, began to graze avidly on the green grass. Upon seeing this, he, as a man of keen wit,

understood some wonderful holiness to be in this place where the horse had been cured, and with a sign having been placed there, not long after, he mounted the horse and went to the inn where he had intended <to halt>. Who, when he arrived, found a girl, the niece of the landlord, who had long been sick of the palsy, and with the members of the household complaining of the girl's bitter infirmity in his very presence : he began to tell them of the place where his horse had been cured. What more ? Putting her in a cart, they led <her> to the place : and there laid <her> down. Now, having been laid in that place, she fell asleep for a little while, and when she awoke : feeling herself healed of all the dissolution of her body, having asked for water, washed her face, composed herself, covered <her> head with a linen cloth : and with those who had brought her she returned healthy, walking by <her own> feet. But thou, O Lord, [have mercy upon us].<sup>95</sup>

*Lesson iij.*

**A**T the same time there came another of the people of the Britons, making his way to the very place : in which the aforesaid battle had been fought. And he saw one

place of the area greener and more charming than the rest of the field : and with perceptive mind he began to conclude that there was no other cause of the unusual greenness in that

place : except that a man more holy than the others in the army had been slain there. He took therefore of the dust of that ground with him in a linen cloth : thinking that, as was about to be, the same dust might prevail for the cure of the sick : and continuing on his way, he came in the evening to a certain village. And he entered into a house : in which the villagers were feasting at supper. And being received by the lord<sup>96</sup> of the house, he also sat down with them to the banquet : hanging the linen with the dust which he had brought on a post of the wall. When they had indulged themselves at length in feasting and drunkenness : with a great fire being kindled in the midst, it happened that sparks flying up on high caught the roof of the house, which, being covered with wattles and thatch, was suddenly filled with

flames. And when the guests of the feast were unexpectedly confounded by the terror which they saw, they fled out of doors : being able to save nothing of the burning house which was rapidly being destroyed. Wherefore the house was consumed by the flames : and only that post, on which<sup>97</sup> that dust being kept was hung, remained safe and untouched by the fire. They were greatly amazed at the power which they had seen : and having inquired into it diligently, they found that the dust had been taken up from that place where the blood of King Oswald had been shed. With which miracles having been made known and spread far and wide, many began to frequent that place daily, and there to receive the grace of healings for themselves and their families.

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

[**¶** *On the same Day, Saint Dominic,  
Confessor, synodal.*

*ix. Lessons.*

**¶** God, who hast vouchsafed to enlighten thy Church by the merits and teaching of blessed Dominic thy confessor : grant, we

*Prayer.*

beseech thee, that she may not be deprived of his temporal intercessions, and may prosper in spiritual increase. Through our Lord.

*The rest from the Common.]*<sup>98</sup> [955].

# II On the Feast of Blessed Mary the Virgin of the Snows.<sup>99</sup>

(v. August.)

At Vespers.

Ant. While the king. *with the rest.*<sup>100</sup>

The usual Psalms of our Lady.<sup>101</sup>

Chapter. From the beginning. [573].

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

℣. Vouchsafe. [574].

℞. Give me. [574].

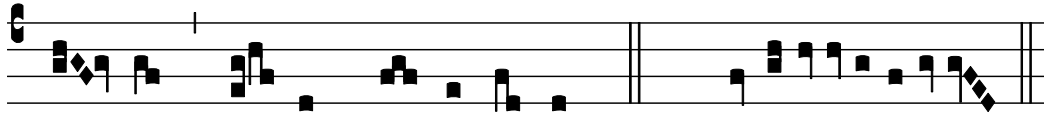
At the Magnificat.

*Sancta Maria, succurre.* A-KN 1012:48v; 1531-S:100v.<sup>102</sup>

4703. Ant.  
I.v.

O-ly Ma- ry, \* succour the mi-se-ra- ble, help  
the faint-heart-ed, comfort the sor-row- ful, pray for the  
peo-ple, intervene for the cler-gy, inter-cede for all  
de-vout wo-men : let all feel thy help who-so-ev- er

On the Feast of Blessed Mary the Virgin of the Snows.



keep-eth thy comme-mo-ration. *Ps.* My soul doth magnify. [101r.]  
55\*.

*Prayer.* Grant unto us. [536].

[At Matins.]

*Sancta Maria Dei Genitrix.* 1531-S:101r.<sup>103</sup>

Invit.

II.



1158.

O-ly Ma-ry, \* Mo-ther- of God. †Inter-



cede for us. *Ps.* Come let us praise. 7\*.

*The Hymn, and all the V̄. and Antiphons are made that are customary in the Office of the Blessed Virgin.*<sup>104</sup> {1287}.

*Lesson j.*

**A**T the time when Pope Liberius, the fourth after blessed Sylvester, governed the throne of blessed Peter the Apostle with a providential governance, a certain man by the name of John, a kind patrician of the city, renowned as much for his morals as for the excellence of his nobility, richly provided with possessions and a multitude of opulent riches, in that he had no son : together with his wife, who by divine providence had

been united to him, as well as by likeness of morals and nobility, had chosen the most blessed Mother of God for himself as his chief and special Lady. These together with one mouth and with equal devotion paying <their> vows to the Virgin : said, O Queen of Heaven, Lady of the angels, and Salvatrix of all, we frail ones, as much as we devoutly thee beseech : so much we implore thee, O benevolent one, to pour out the bowels of thy pity more abundantly

On the Feast of Blessed Mary the Virgin of the Snows.

towards men. But thou, [O Lord, | have mercy upon us].<sup>105</sup>

*Sancta et immaculata.* AS:pl. ̅; 1519:99r; 1531-S:101r.

1. Resp.

II.

7569.



O-ly \* and imma-cu-late vir- gi-ni- ty, I

know not by what prais- es I may ex- tol thee. †For

him whom the heavens could not contain thou hast

7569a.

borne in thy womb. ✠. Bles- sed art thou among wo- men :

and blessed is the fruit of thy womb. †For him.

*Second Lesson.*

**A**Ccept, therefore, most holy Mother, what we offer thee with sincere devotion of faith : and so dispose our lives, and all that we possess on earth as men, with accustomed mercy, so long as our action is of service to thee and our faculties are expended in some pleasing subservience to thee. The divine mercy therefore was not wanting in the

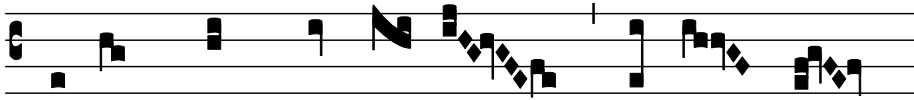
prayers of the suppliants, nor did the ears of the most pious Virgin fail at the petition of the just. But God, regarding their entreaties from on high, was pleased to fulfill their requests, and in the end to deliver the debt. Now the month of August was then entering, when the shoots from the parched earth are dried up by the harsher heat of the sun, and men are

On the Feast of Blessed Mary the Virgin of the Snows.

more and more scorched by the | burning of the sun. But.

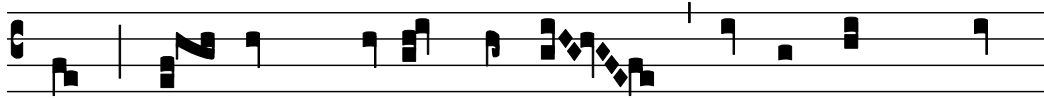
*Congratulamini michi.* AS:78; 1519:94r; 1531-S:101r.<sup>106</sup>

2. Resp.  
VII.

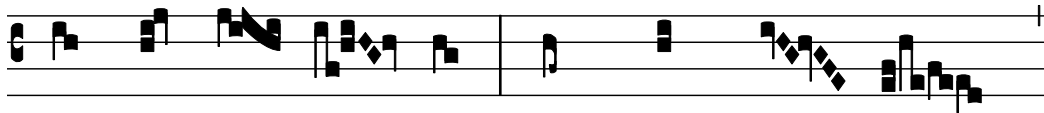


6322.

E-joice with me \* all ye who love the



Lord : for though be- ing lowly I was found pleas-



ing to the most High. †And from my womb

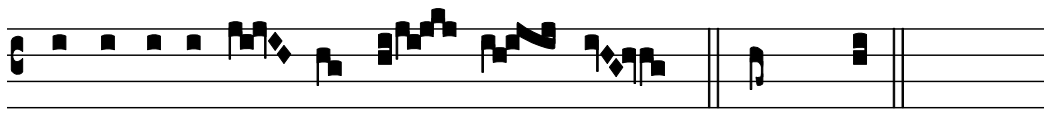


6322b.

I gave birth to God and man. ⁊. All ge- ne- ra-



tions shall call me bles-sed : for God hath re-garded



the humi-li-ty of his hand-maid. †And from.

*Third Lesson.*

**F**Or at the same time, the blessed Mother of God, wanting to indicate to the people the place where a church was to be built for herself, on a certain night of the aforementioned month, that is, on the

Nones of August, suddenly, contrary to the nature of the season, the whole air was chilled by an excessive freezing, and thickened with such a gathering of clouds, that when the rain poured down from above, in the same

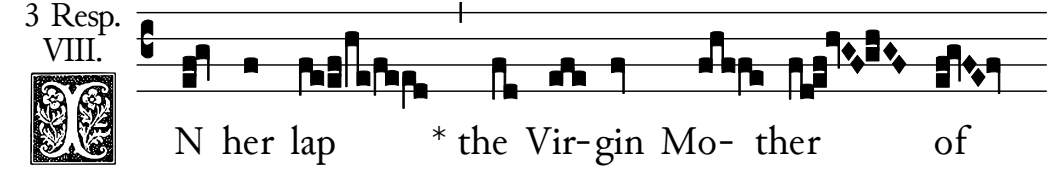
On the Feast of Blessed Mary the Virgin of the Snows.

fall a multitude of snow flakes fell down : which, covering only the place where the basilica was to be built, supplied both a miracle and cold weather. Indeed, on the same night, the holy Mother of God wished to show a like vision to the aforesaid


pontiff and also to the aforementioned patrician and his wife : which thing would also be confirmed by the vision of a miraculous revelation, and the revelation of the secret vision might be made known by the sudden change of season. But thou.

*Continet in gremio.* DK-Kk 3449 80 II:111; AS:77; 1519:93r; 1531-S:101r.<sup>107</sup>


6333. 3 Resp.  
VIII.



N her lap \* the Vir- gin Mo- ther of

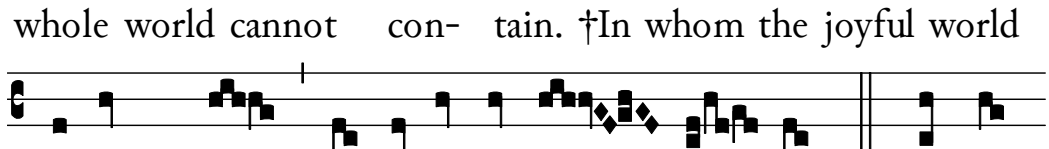


God holdeth the ru- ler of heaven and earth, whom the

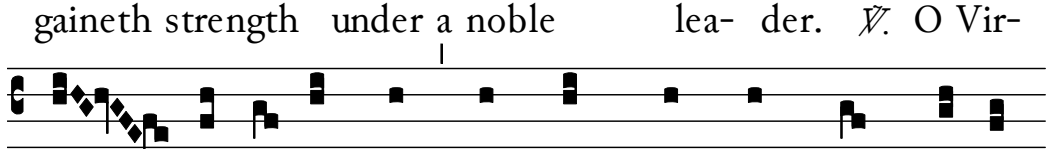


whole world cannot con- tain. †In whom the joyful world

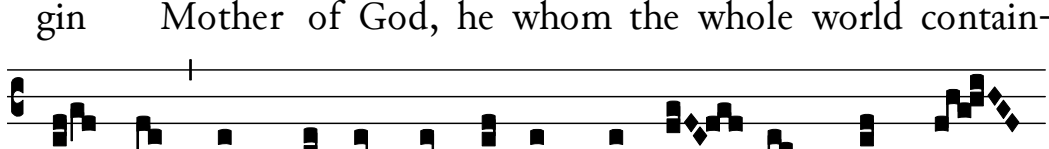
6333a.



gaineth strength under a noble lea- der. ∕. O Vir-



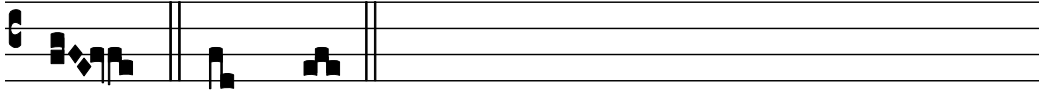
gin Mother of God, he whom the whole world contain-



eth not enshrin-ed himself in thy womb and was made



On the Feast of Blessed Mary the Virgin of the Snows.



man. †In whom.

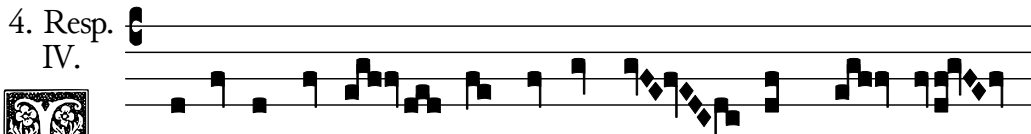
[V. Glory be to the Father. 105\*. †In whom.]

*Lesson iiij.*

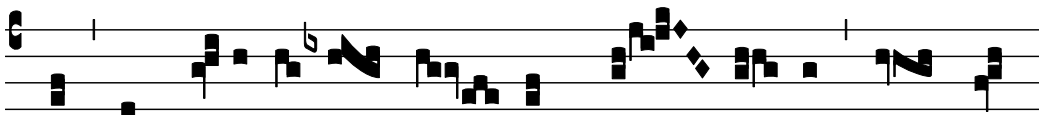
**T**Hus the most holy Virgin, appearing to the aforementioned pontiff : desired to inform him by an oracle of great admonition. The attentiveness of thy works and the vigilance of circumspect solicitude, by which thou art known to please greatly the Almighty God, have rendered thee of late so commendable in this respect : that as devotion to my name hath not been attempted to this extent by others, it hath pleased me that it should now be accomplished through thee. Indeed for the sake of salvation let thou step forth

for all who have imitated the devotion of thy heart. But lest thou shouldst not believe the mystery of this perfunctory revelation with wavering thoughts, that which I have asserted to thee in the present words, I wished also to be confirmed by a coincident miracle to the greatest astonishment of all : such that contrary to the nature of the season, I did fill only that place with a wondrous downfall of snow, the whiteness of which designateth the gift of the Holy Ghost, in which a basilica is to be built for thee in my name.

*Sicut cedrus exaltata sum.* AS:496; 1520-S:93r; 1531-S:101r.



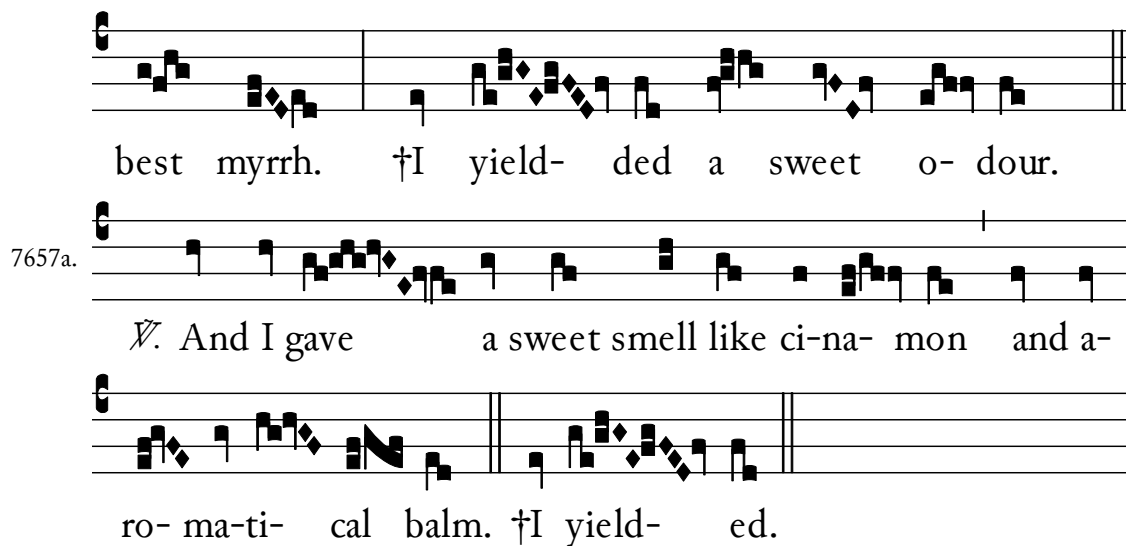
was ex-alted \* like a ce-dar in Li- ba-



nus, and as cypress tree on mount Si- on, like the

7657.

On the Feast of Blessed Mary the Virgin of the Snows.



best myrrh. †I yield- ded a sweet o- dour.

7657a. ∞. And I gave a sweet smell like ci-na- mon and a-

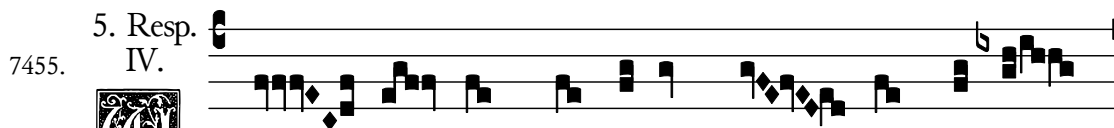
ro- ma-ti- cal balm. †I yield- ed.

*Fifth Lesson.*

[101v.] **T**Hou shalt also have a suitable helper in this work, even John the patrician, who shall undertake to come to thee very early in the morning, humbly obeying thy commands : with whom, with all the clergy and the people of the city, let thou without delay approach the hill which is called Superagijs, and there thou shalt find a place designedly reserved, and in that place may thou presently begin to build a church in my name. And when he was astonished at the

great wonder of such a vision, and <his> mind hesitated as to the recognition of the person : he immediately heard an answer from her, that she was the Mother of God, the Virgin Mary, of whom the Son of God, the Lord Jesus Christ, as a bridegroom from the bride chamber, having been made flesh, came forth unto men. With these words, the blessed vision is withdrawn from his eyes.

*Que est ista.* AS:494; 1520-S:92r; 1531-S:101v.

5. Resp. 

7455. **Q**uoniam **I**u-  
 Ho is she \* that go-eth forth as the sun,

On the Feast of Blessed Mary the Virgin of the Snows.

and as beau-ti- ful as Je-ru-sa- lem? †The daughters of  
 Si- on saw her, and cal-led her bles- sed, and the  
 queens praised her. ✂. As in the days of spring, the  
 flower of ros-es surrounded her: and the li-ly of the  
 val- leys. The daughters.

7455b.

*Lesson vj.*

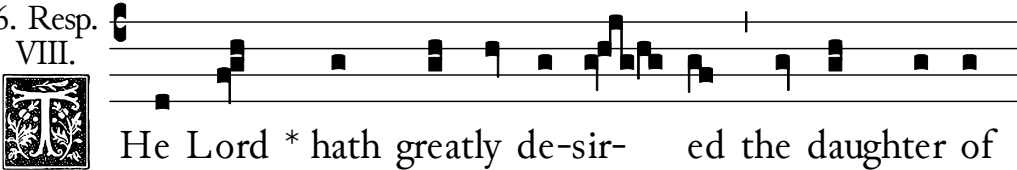
**A**ND thus in the same moment, under these words, she appeared to the aforementioned patrician and his spouse. The devotion, she saith, of thy heart, and faithful purpose, by which thou hast especially chosen the patronage of my defense, I have regarded with a tender gaze: and I have accepted it with <my> customary compassion toward the faithful of Christ. I wish thee to know why I desired to provide thee with an

everlasting successor to thy property and inheritances: so that while thou shalt build a house for me on earth, I shalt provide thee with a great treasure in heaven, and build <thee> an eternal dwelling place. I command thee therefore to do this, that when thou risest up early in the morning, thou shouldst proceed quickly to Pope Liberius. For I have chosen a special place wherein to build my house.

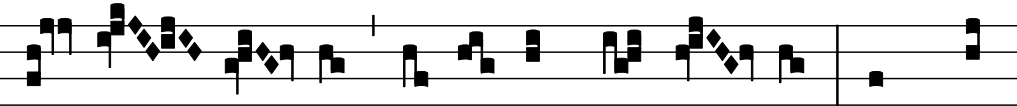
On the Feast of Blessed Mary the Virgin of the Snows.

*Ornatum monilibus.* AS:495; 1520-S:93r; 1531-S:101v.

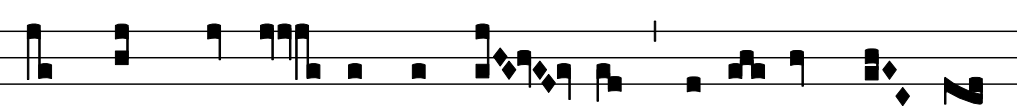
7340. 6. Resp. VIII.



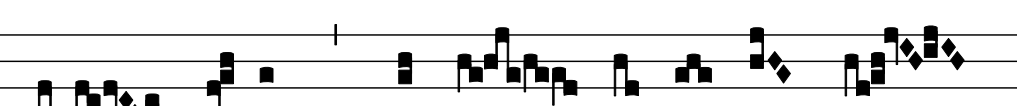
He Lord \* hath greatly de-sir- ed the daughter of



Je- ru- sa- lem a-dorn-ed with jew- els. †And see-




ing her, the daughters of Si- on declar- ed her bles-

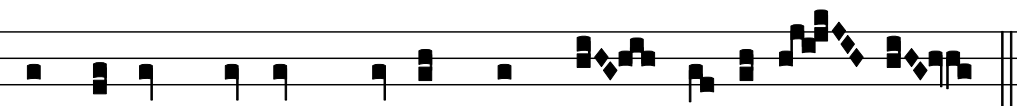


sed, say-ing, Thy name is as ointment

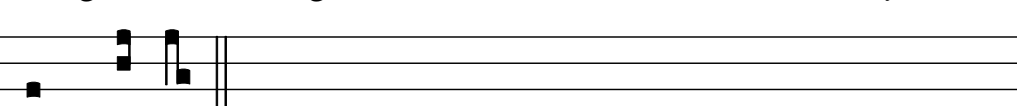
7340a.



poured forth. ⁊. The Queen stood on thy right hand,



in gilded clothing, surrounded with va- ri- e- ty.



†And see-ing.

[⁊. Glory be to the Father. 105\*. †And seeing.]

¶ According to Luke. xj. (27, 28.) [Lesson vij.]

<p><b>A</b>T that time, Jesus spake to the multitudes : A certain woman from the crowd, lifting up her voice,</p>	<p>said to him, Blessed is the womb that bore thee : and the paps that gave thee suck. And that which followeth.</p>
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On the Feast of Blessed Mary the Virgin of the Snows.

*A Sermon from the Commentary of the  
Venerable Bede, Priest.*

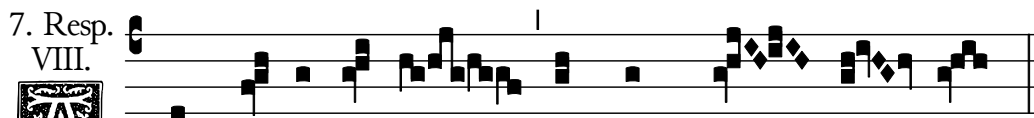
(*On Luke, Book iv. Chap. 48.*)<sup>108</sup>

**T**His woman is shewn <to be> of great devotion and faith, who, with the scribes and Pharisees at the same time tempting and blaspheming the Lord, recognizeth his incarnation before all with such sincerity, confesseth with such faith : that she might confound both the lies of the great men<sup>109</sup> who are present, and the faithlessness of heretics yet to come. For just as the Jews then, blaspheming the works of the Holy Ghost, denied the truth of the con-

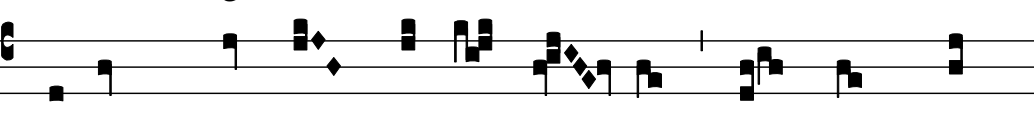
substantial Son of God the Father : so the heretics, by denying that the ever-Virgin Mary did, by the power of the Holy Ghost working, supply the matter of her flesh from human members to the only-begotten God, said that the truth ought not to be confessed, that the Son of man <was> consubstantial with the Mother. But if the flesh of the Word of God, according to the flesh of the new-born, is said to be foreign from the flesh of the Virgin Mother : without cause should the womb which carried him, and the breasts which had suckled be blessed.

*Beatam me dicent omnes.* DK-Kk 3449 80 X:187r; AS:498; 1520-S:95r; 1531-S:101v.<sup>110</sup>

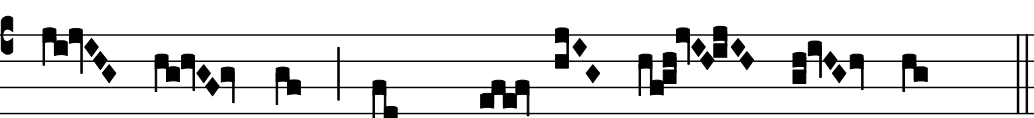
7. Resp.  
VIII.



**A**l ge-ne-ra-tions \* shall call me bles- sed.



†Be-cause the Lord that is migh- ty, hath done great



things to me : and ho- ly is his name.

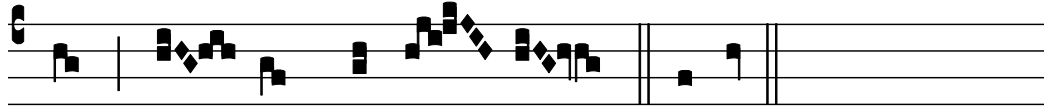
6172.

On the Feast of Blessed Mary the Virgin of the Snows.

6172a.



∇. And his mercy is from ge-ne-ration to ge-ne-ra-



tions : to them that fear him. †Be-cause.

*Eighth Lesson.*

**F**Or what is the consequence of him being believed to be nourished by milk, from whose seed it is denied that he was conceived, when it is proven according to the physicists that both liquids emanate from one and the same source ? Unless perchance it should be supposed that a virgin could have brought forth the seed of her flesh by nourishing the matter of the flesh of the Son of God : but by being made incarnate, he could at least have performed a greater and more unusual miracle. But the

Apostle opposeth this opinion, saying that God sent his Son, made of a woman, made under the law. For those are not to be heard that think that it should be read, Born of a woman, made under the law : but made of a woman, because he was conceived in a virgin's womb, he drew flesh not from nothing, not from elsewhere, but from the mother. Otherwise he could not truly be called the Son of man : who had no origin out of man. But.

*Felix namque.* AS:498, 572; 1519:100v; 1520-S:94v; 1531-S:101v.<sup>111</sup>

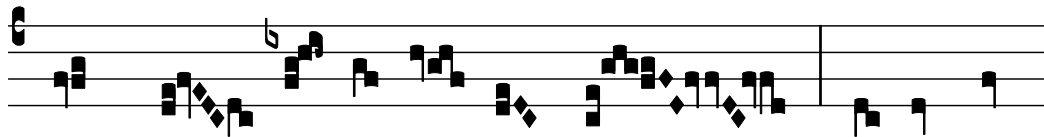
6725.

8. Resp.

I.

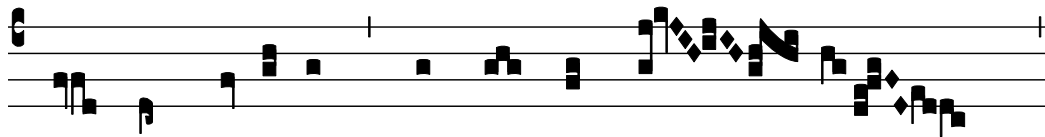


Appy indeed art thou, \* O ho-ly Vir- gin Ma- ry,

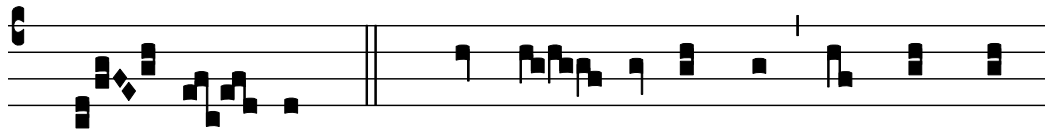


and most worthy of all praise. †For out of

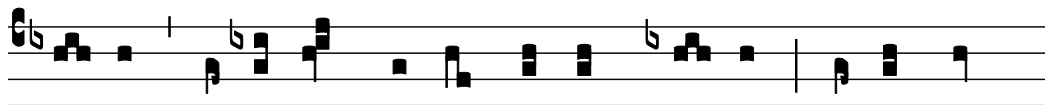
On the Feast of Blessed Mary the Virgin of the Snows.



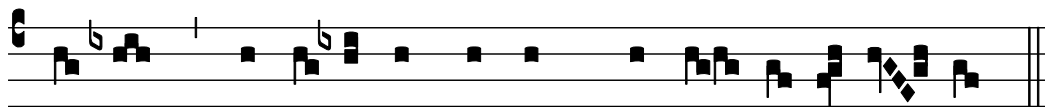
thee hath a-ris-en the Sun of jus- tice,



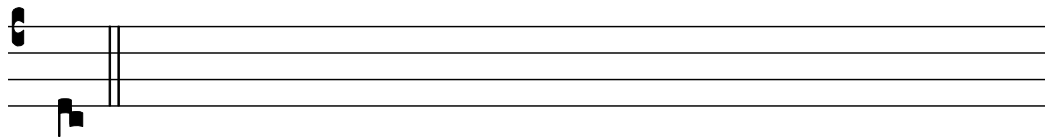
Christ our God. *℟.* Pray for the people, plead for the



cler-gy, intercede for all de-vout wo-men : let all feel



thy help, who-so- ev-er keepeth thy commemo-ra- tion.



†For.

6725a.

*Lesson ix.*

[102r.] **A**ND let us therefore raise <our> voice against Eutyches, together with the catholic Church, of which a woman bore this type, and let us raise our minds from the midst of the tumult : and say unto the Saviour, Blessed is the womb that bore thee : and the paps that gave thee suck. Truly indeed is the Parent blessed, who (as one saith) hath brought forth in child-birth the King, which hold-eth heaven and earth for ever, of

whose divinity, likewise eternally embracing all things in <their> courses, the authority endureth without end : who in the blessed womb, having the joy of a mother, with the honour of virginity, before her never the like was seen, nor shall be seen after.<sup>112</sup> But he said, Yea rather, blessed are they who hear the word of God, and keep it. Graciously doth the Saviour assent to the testimonies of the woman, not only that she deserved to beget the

Word of God : but also that all that spiritually conceive the Word of God by the hearing of faith, and who strive to nourish it by the keeping of good

works, whether in their own or in the heart of <their> neighbours, and as it were they strove to nourish it, professing to be blessed.<sup>113</sup>

¶ *At Lauds and during the Hours.*

*Ant.* While the king.<sup>114</sup> **XX.**

*Ant.* His left hand. **XX.**

*Ant.* I am black. [1004].

*Ant.* Winter is now past. **XX.**

*Ant.* Beautiful art thou. 140.

*The customary Psalms.*<sup>115</sup> [52].

*Chapter.* From the beginning. [573].

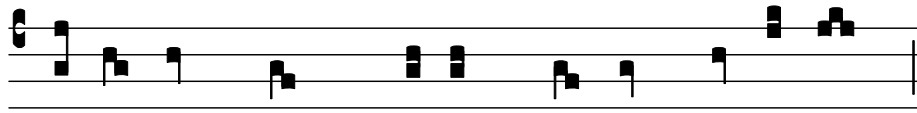
*Hymn.* O glorious Maid.<sup>116</sup> [286].

℣. Grace is poured abroad [in thy lips].<sup>117</sup>

℟. Therefore hath God [blessed thee for ever].<sup>118</sup>

*Beata es Maria.* AS:16; 418; 1519:17v; 1531-S:102r.<sup>119</sup>

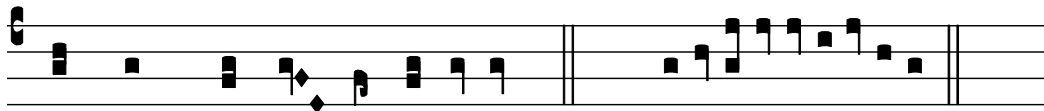
*Ant.*  
VIII.i.



Lessed art thou, \* Ma-ry, who hast be-liev-ed :



there shall be performed in thee the things which were told



thee from the Lord, al-le-lu-ya. [*Ps.* Blessed be the Lord.] 71\*.

¶ *At iij.*

*Chapter.* From the beginning. [573]. *The ℣℟. of the Hours*<sup>120</sup> *and the ℣℣. are*



said from the Common of Virgins.<sup>121</sup> [1018].

¶ *At vj.*

*Chapter.* And so was I established. *℣.* [573].

And I took root in an honourable people.<sup>122</sup> *℣.* [574].

¶ *At ix.*

*Chapter.* In the streets I gave a sweet smell like cinnamon. *℣.* [and aromatical balm : I yielded a sweet odour like the best myrrh].

¶ *At Vespers.*

*Ant.* While the king. *with the remaining Psalms of our Lady.*<sup>123</sup> **XX.**

*℣.* Vouchsafe that I may praise. [574].

*℞.* Give me strength. [574].

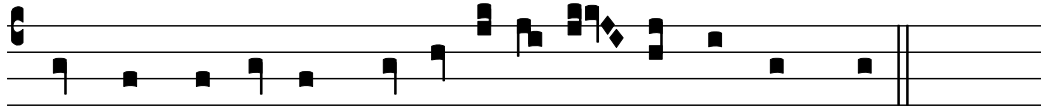
*At the Magnificat.*

*Beatam me dicit omnes.* WO:16; 1531-S:102r.<sup>124</sup>

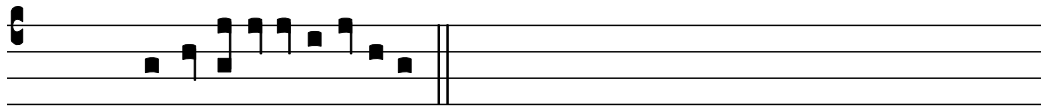
Ant.  
VIII.i.



Ll ge-ne-ra-tions \* shall call me blessed : be-cause



God hath re-garded the humi-li-ty of his handmaid.



[*Ps.* My soul doth magnify.] 72\*.




¶ *On [the Feast]<sup>125</sup> of the Transfiguration  
of Jesus Christ our Lord.*

*(vj. August.)*

*At First Vespers.*

*Assumpsit Jesus. AS:160; 1520-S:64v; 1531-S:102r.*

1501. 1. Ant.  
II.i.



E-sus took \* his disciples, and went up into  
a mountain : and he was transfi-gur-ed be-fore them.

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

On the Transfiguration of Jesus Christ our Lord.

*Dum transfiguraretur.* 1520-S:65r; 1531-S:102r.<sup>126</sup>

2. Ant.  
II.i.



Hile Je-sus was transfi-gur-ed, \* Mos-es and E-li-

as talking with the Lord appear-ed to the dis-ciples.

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

*Tunc Petrus dixit.* 1520-S:65r; 1531-S:102r.

3. Ant.  
I.iii.



Hen Pe- ter \* said to Je-sus, Lord, if thou wilt,

let us make here three ta-berna-cles, one for thee, one for

Mos-es, and one for E-li- as. *Ps.* Praise the Lord. (*clxv.*) [413].

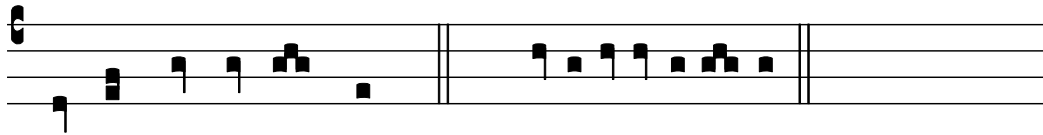
*Adhuc eo loqente.* 1520-S:65r; 1531-S:102r.<sup>127</sup>

4. Ant.  
IV.ix.



Nd as he was speaking, behold, a bright cloud

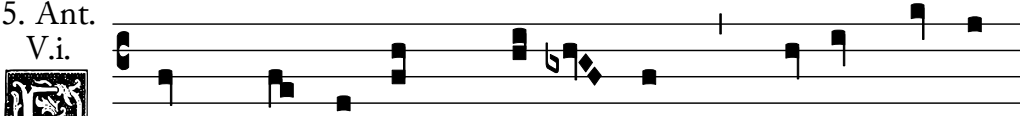
On the Transfiguration of Jesus Christ our Lord.



o-versha-dowed them. *Ps. Praise ye the Lord. (cxlvj.) [413].*

*De qua vox insonuit. 1520-S:65r; 1531-S:102r.<sup>128</sup>*

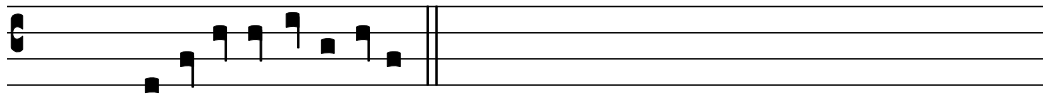
201117.  
5. Ant.  
V.i.



Rom which a voice \* re-sounded, \* This is my be-



lov-ed Son, in whom I am pleas-ed, hear ye him.



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

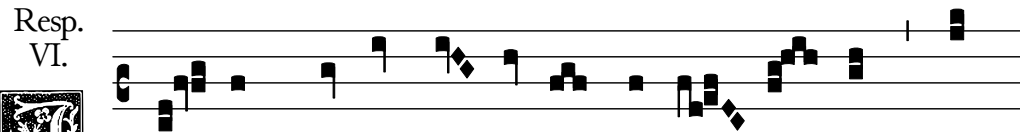
*Chapter. Phillipians. iij. (20.)*

**W**E look for the Saviour, our Lord Jesus Christ : who will reform the body of our lowness, made like to the body of his glory,

according to the operation whereby also he is able to subdue all things unto himself.

*Assumens Jesus Petrum. 1520-S:65r; 1531-S:102r.*

600151.  
Resp.  
VI.

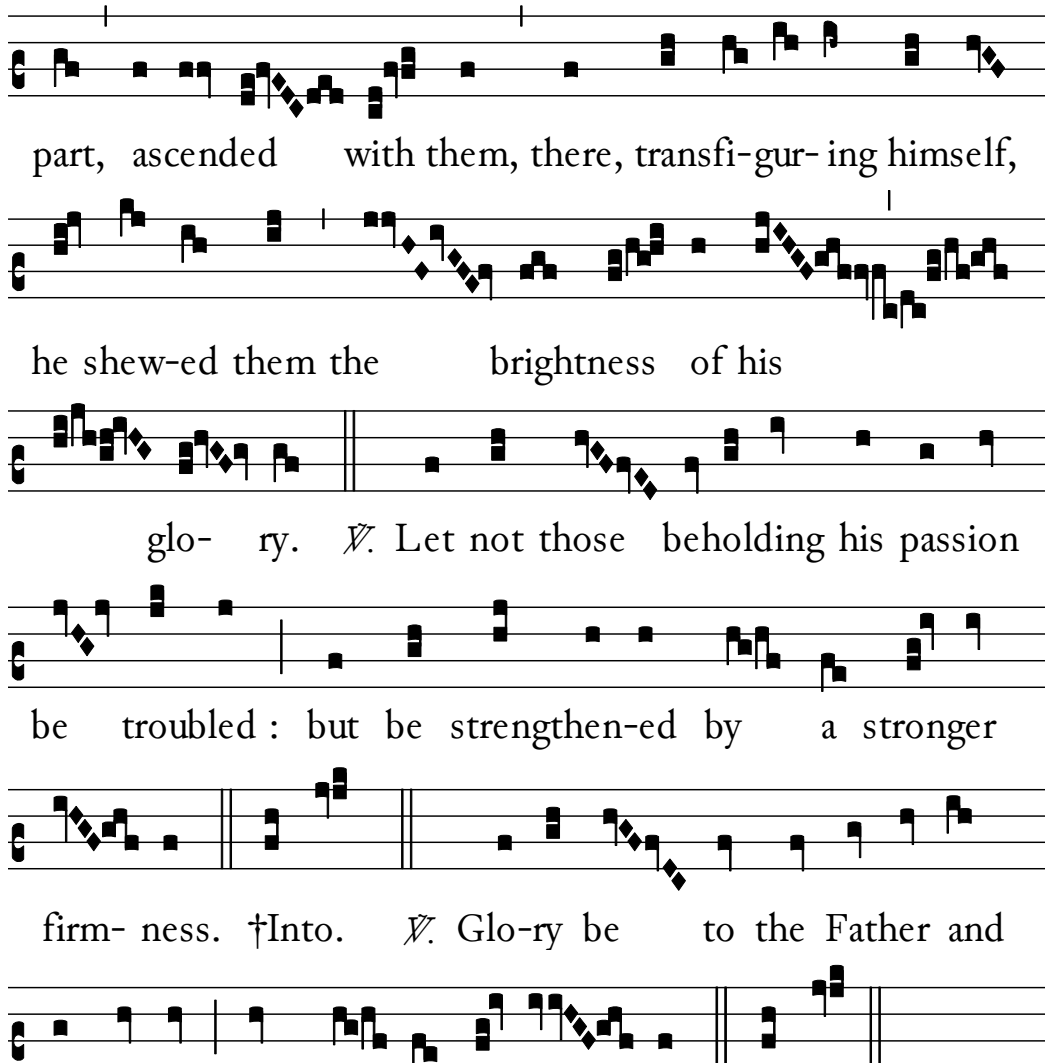


E- sus, \* tak-ing un-to him Pe-ter and James, and



John his bro- ther. †Into a high moun- tain a-

On the Transfiguration of Jesus Christ our Lord.



part, ascended with them, there, transfi-gur- ing himself,  
he shew-ed them the brightness of his  
glo- ry. ¶. Let not those beholding his passion  
be troubled : but be strengthen-ed by a stronger  
firm- ness. †Into. ¶. Glo-ry be to the Father and  
to the Son : and to the Ho-ly Ghost. †Into.

600151a.

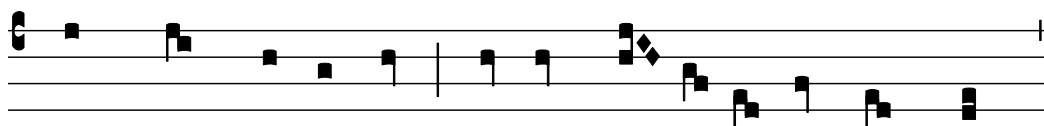
*Celestis formam glorie.* 1520-S:65v; 1531-S:102r.<sup>129</sup>

Hymn.  
I.



type of those bright rays on high \* For which the

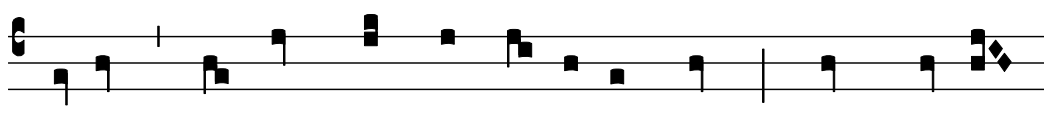
On the Transfiguration of Jesus Christ our Lord.



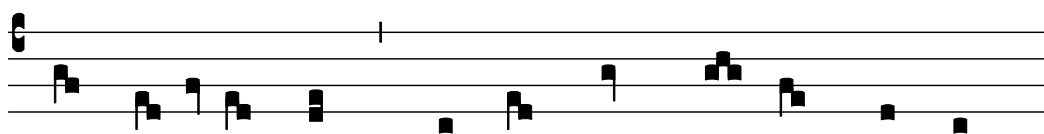
Church hopes longingly, Christ on the ho-ly mountain shows



Where brighter than the sun he glows. 2. Tale for all ag-es to



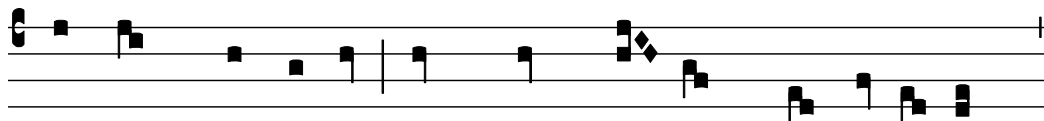
declare ; For with the three dis-ciples there, Where Mos-es



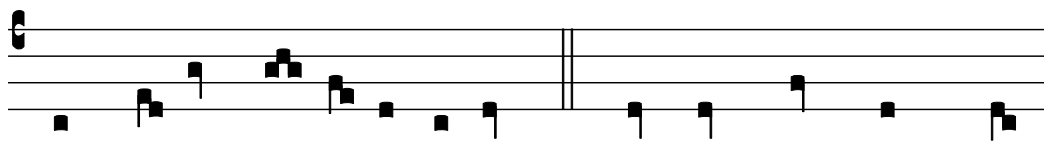
and E-li- as meet, The Lord holds con-verse high and



sweet. 3. The chos-en witness-es stand nigh, Of Grace, the



Law, and Prophe-cy : And from the cloud the Ho-ly One



Bears re-cord to the Only Son. 4. With face more bright than

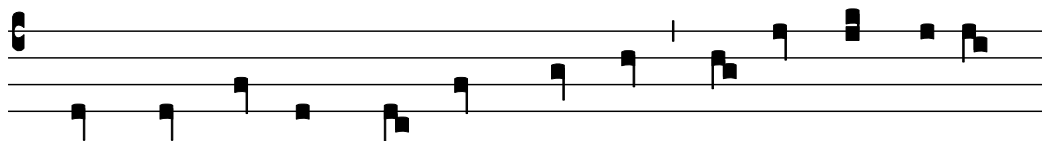


noontide ray, Christ deigns to ma-ni- fest to-day What glo-

On the Transfiguration of Jesus Christ our Lord.



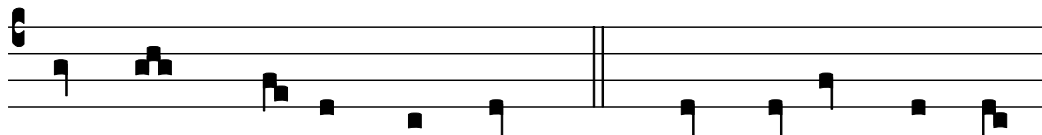
ry shall be theirs a-bove, Who joy in God with perfect love.



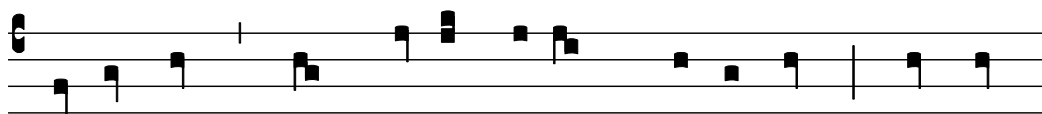
5. And faithful hearts are raised on high By this great vision's



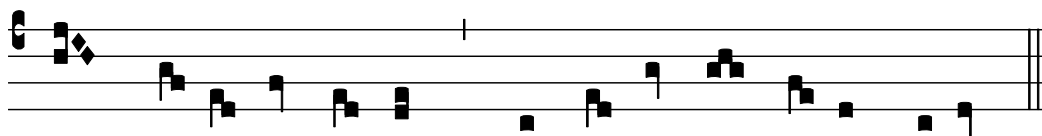
myste-ry : For which in yearly course we raise The voice



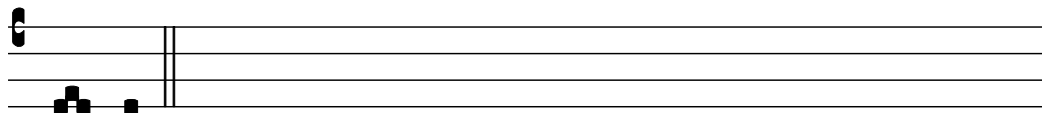
of prayer, the hymn of praise. 6. Thou, Father, thou, E-



ternal Son, Thou, Ho-ly Spi-rit, Three in One, To this



same glo-ry bring us nigh, That we may see thee eye to eye.



A-men.

[or.]

On the Transfiguration of Jesus Christ our Lord.

*Celestis formam glorie.* HS:172r; 1531:102r.<sup>130</sup>

Hymn.  
I.



type of those bright rays on high \* For which the  
Church hopes longingly, Christ on the ho-ly mountain shows,  
Where brighter than the sun he glows. 2. Tale for all ag-es  
to de-clare ; For with the three dis-ciples there, Where  
Mo-ses and E-li- as meet, The Lord holds converse high  
and sweet. 3. The cho-sen wit-ness-es stand nigh, Of Grace,  
the Law, and Prophe- cy : And from the cloud the Ho-ly



On the Transfiguration of Jesus Christ our Lord.



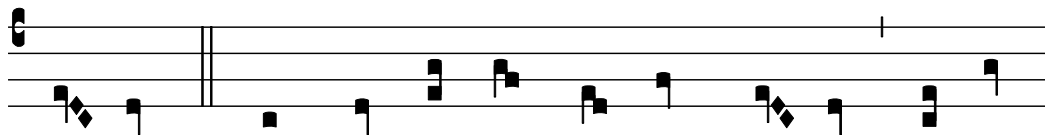
One Bears re-cord to the Only Son. 4. With face more



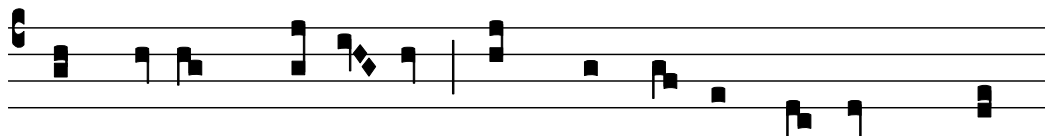
bright than noontide ray, Christ deigns to ma-ni-fest to-day



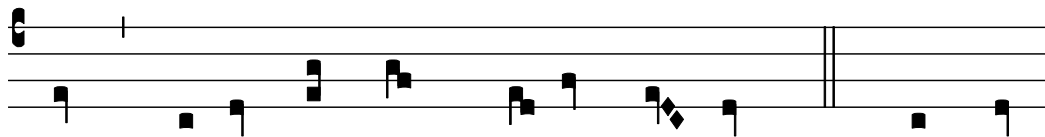
What glo-ry shall be theirs a-bove, Who joy in God with per-



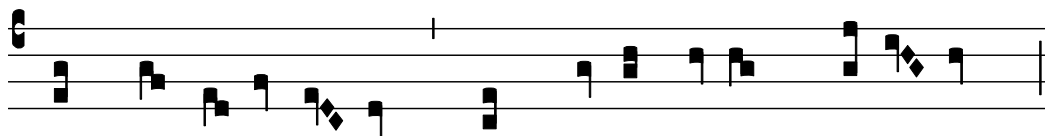
fect love. 5. And faithful hearts are raised on high By this



great vision's myste- ry : For which in yearly course we



raise The voice of prayer, the hymn of praise. 6. Thou, Fa-

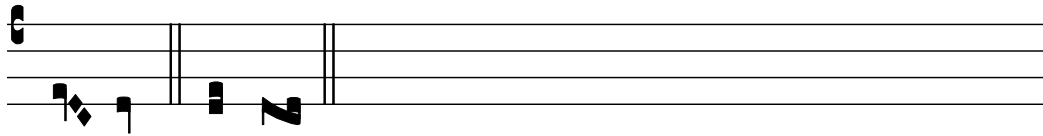


ther, thou, E-ternal Son, Thou, Ho-ly Spi-rit, Three in One,

On the Transfiguration of Jesus Christ our Lord.



To this same glo-ry bring us nigh, That we may see thee eye



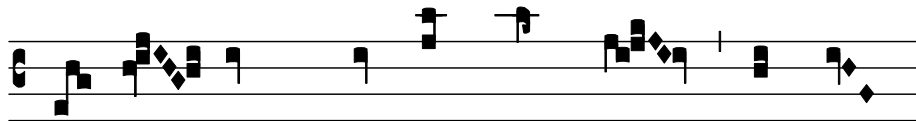
to eye. Amen.

℟. Let us adore the Father and the Son with the Holy Ghost.

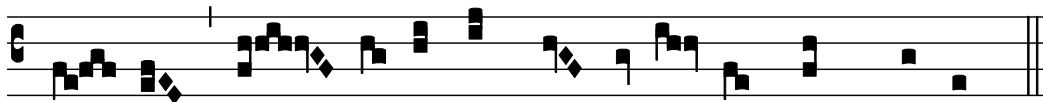
[℟:]<sup>131</sup> Reigning in his majesty.

*Visionem quam vidistis.* 1520-S:65v; 1531-S:102r.

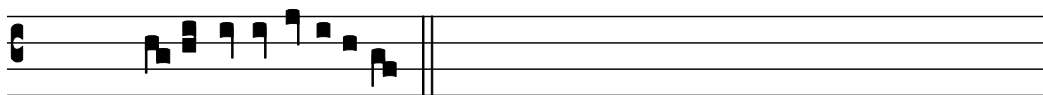
5465. Ant.  
VII.i.



He vi- sion \* which you have seen, tell to



no man, till the Son of man be ris- en from the dead.



*Ps.* My soul doth magnify. 70\*.

*Prayer.*

Ⓞ God, who didst grant us to precede the day of thy sacred transfiguration with devout praises : grant, we beseech thee, that we may

attain to the contemplation of thy divinity, who hast deigned to become a partker of our humanity. Who livest and reignest with God.

On the Transfiguration of Jesus Christ our Lord.

☩ *Memorial in silence of the Martyrs Sixtus, Felicissimus and Agapitus.*<sup>132</sup>

*Prayer.*

☩ God, who hast granted us to celebrate the birthday of thy holy martyrs Sixtus, Felicissimus, and Agapitus : grant unto us, we beseech

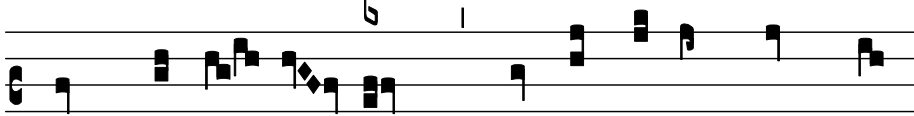
thee,<sup>133</sup> that we may rejoice in their company in eternal bliss. Through our Lord.

[☩ *At Compline let all be made as on the Feast of the Holy Trinity [460]. except that at the end of the Hymn let All honour, laud and glory be, O Jesu. be sung.*]<sup>134</sup>

*At Matins.*

*Christum Regem regum.* 1520-S:66r; 1531-S:102r.

Invit.  
VI.ii.



100084.

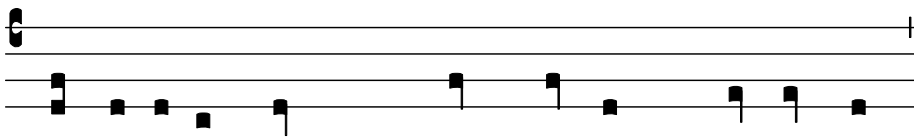
Hrist, the King of kings, \* this day hav-ing been trans-



fi-gur-ed. †Come let us a- dore. *Ps.* Come let us praise. 34\*.

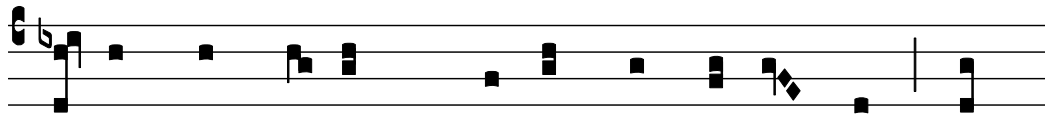
*O Sator rerum.* 1520-S:66r; 1531-S:102v.<sup>135</sup>

Hymn.  
II.

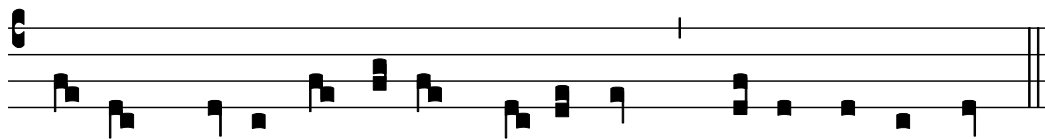


830251.

Uthor of all things, \* Christ, the world's Re-deemer, [102v.]



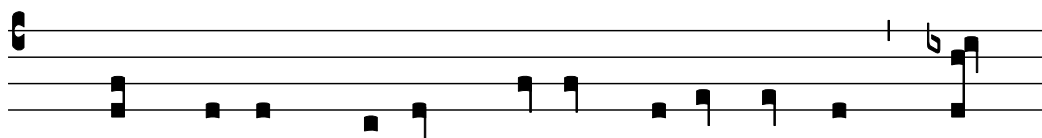
Mo-narch of mo-narchs, Censor dread of all men, Now



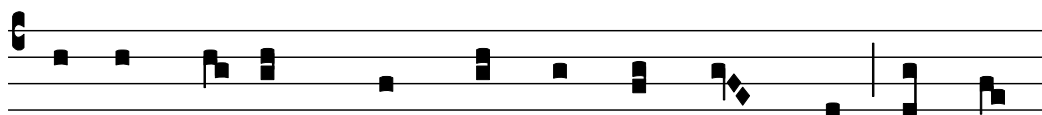
to our praises, as to our pe-ti-tions, Graciously hearken.

{1079}

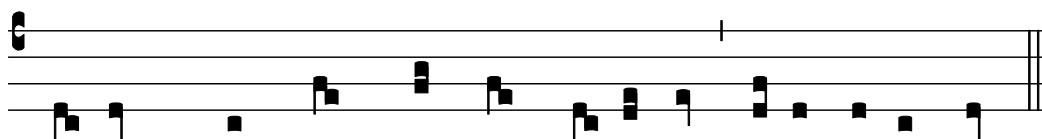
On the Transfiguration of Jesus Christ our Lord.



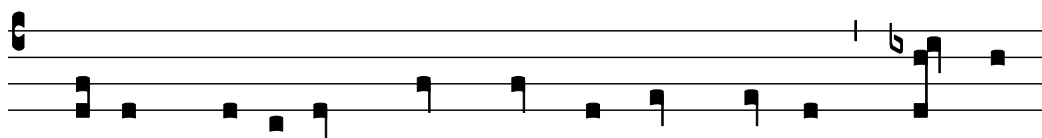
2. While the night fleeteth, we our vo-tive anthems Frame



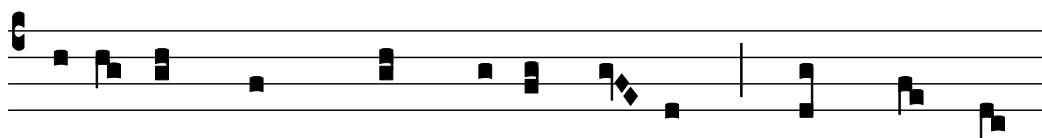
to thine ho-nour ; grant that they may please thee ; And as



we hymn thee, Source of Light E-ternal, Ever refresh us.



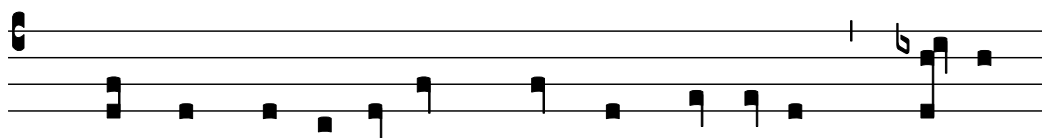
3. Sunlike thy vis-age shone with rays of splendour, Brightly



thy raiment gleam'd with snowy whiteness, When, 'mid the

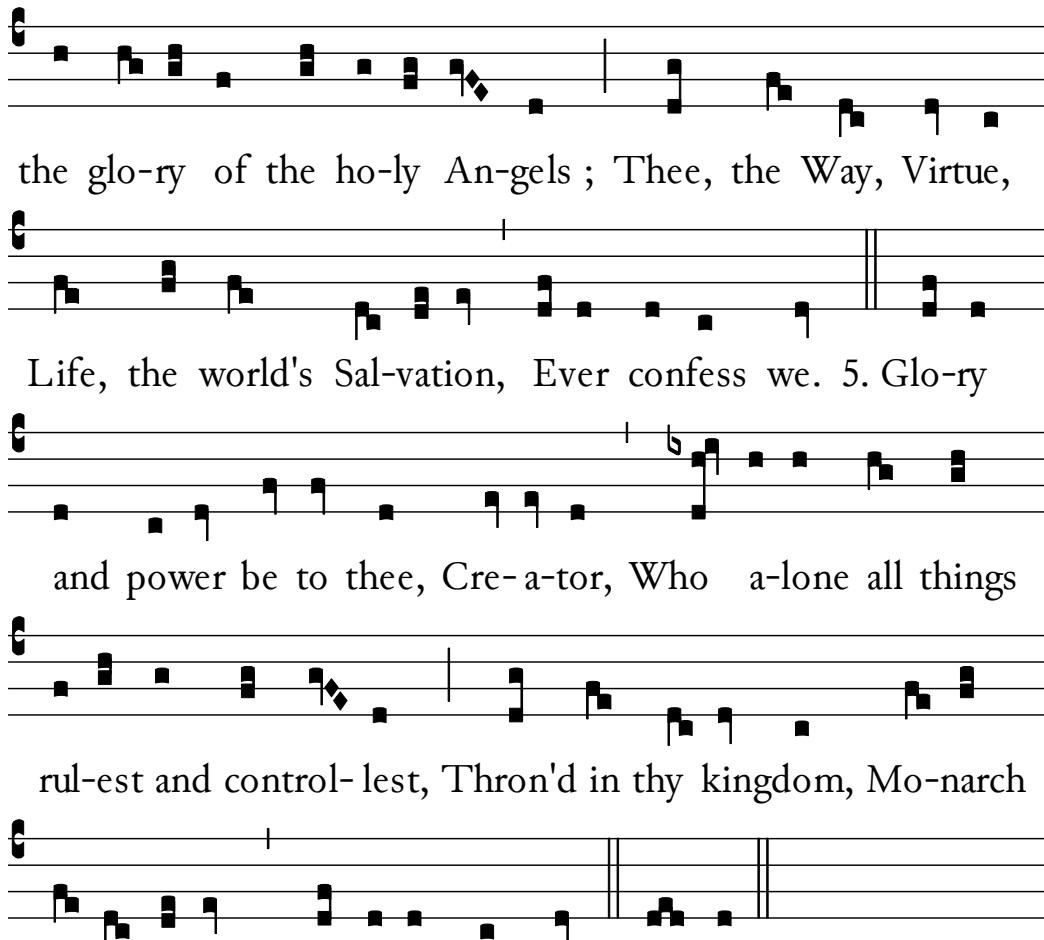


prophets, Mo-ses and E-li-as, Thou wast transfig-ur'd.



4, Then did the Father own thee Sole-be-gotten ; Thou art

On the Transfiguration of Jesus Christ our Lord.

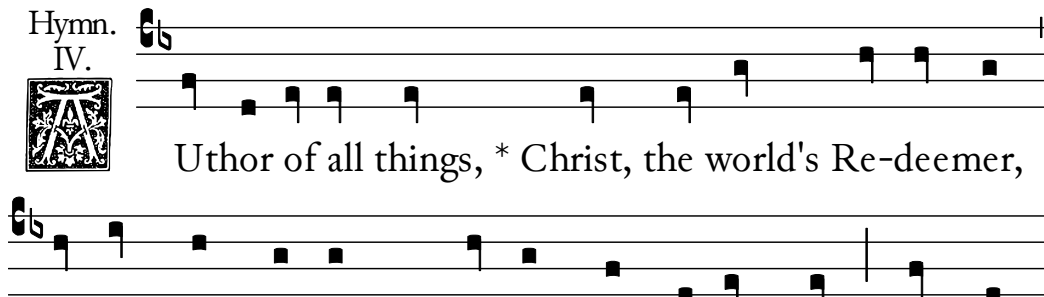


the glo-ry of the ho-ly An-gels ; Thee, the Way, Virtue,  
Life, the world's Sal-vation, Ever confess we. 5. Glo-ry  
and power be to thee, Cre-a-tor, Who a-lone all things  
rul-est and control-lest, Thron'd in thy kingdom, Mo-narch  
ev-er-lasting, Tri-nal and Onely. A-men.

[or.]

*O Sator rerum.* HS:173r; 1531:102v.

Hymn.  
IV.

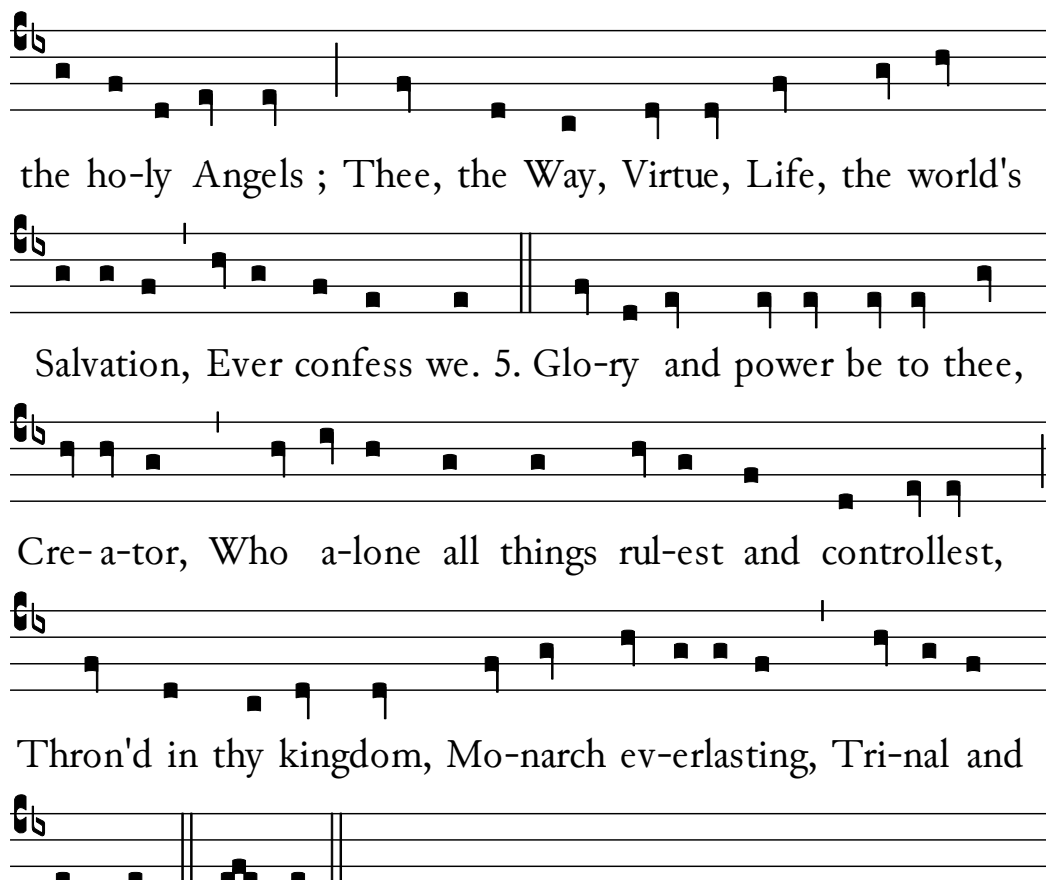


Uthor of all things, \* Christ, the world's Re-deemer,  
Mo-narch of mo-narchs, Censor dread of all men, Now to

830251.



On the Transfiguration of Jesus Christ our Lord.

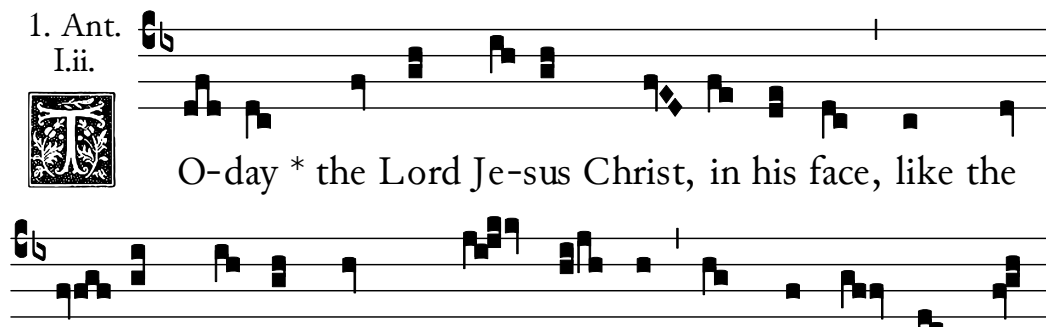


the ho-ly Angels ; Thee, the Way, Virtue, Life, the world's  
Salvation, Ever confess we. 5. Glo-ry and power be to thee,  
Cre-a-tor, Who a-lone all things rul-est and controll-est,  
Thron'd in thy kingdom, Mo-narch ev-erlasting, Tri-nal and  
Onely. A-men.

¶ *In the j. Nocturn.*

*Hodie Dominus Jesus.* 1520-S:66r; 1531-S:102v.

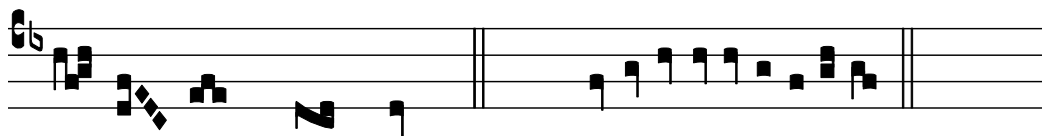
1. Ant.  
I.ii.



O-day \* the Lord Je-sus Christ, in his face, like the  
sun on the mountains, shone brightly, and his gar-ments ap-

3097.

On the Transfiguration of Jesus Christ our Lord.



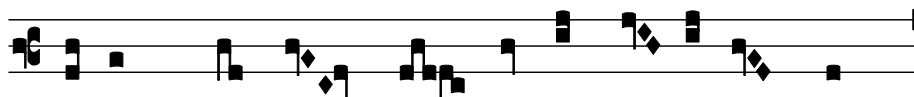
pear-ed like white snow. *Ps.* The earth is the Lord's. (xxij.)  
[III].

*Ecce nubes lucida.* 1520-S:66r; 1531-S:102v.

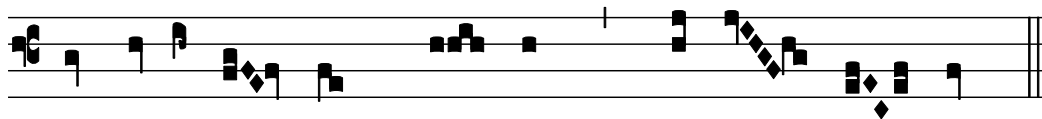
2. Ant.

II.i.

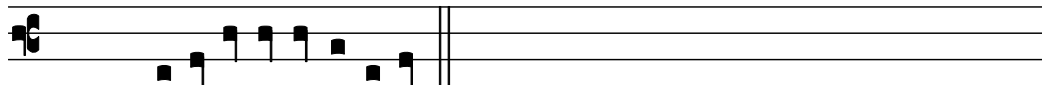
2529.



Ehold, \* a bright cloud o-versha-dowed them,



the Pa-ternal voice was heard, This is my Son.



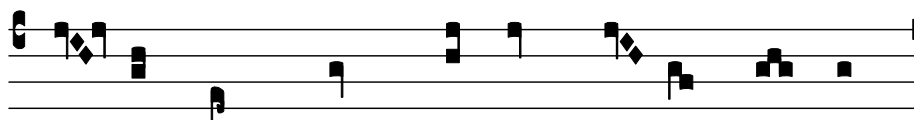
*Ps.* Bring to the Lord. (xxvii.) [203].

*Petrus et qui.* 1520-S:66r; 1531-S:102v.<sup>136</sup>

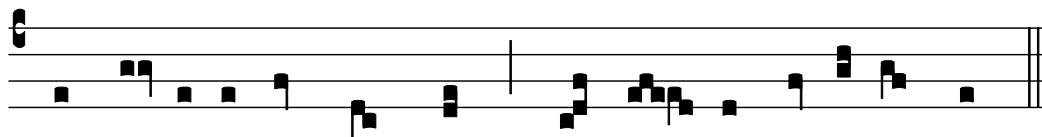
3. Ant.

III.i.

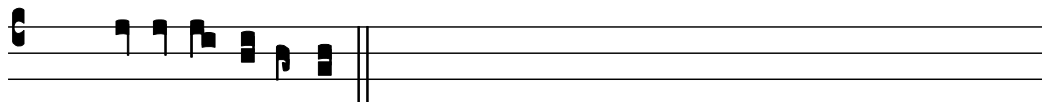
203840.



E- ter, \* and those who were pre- sent with him,



were o-verjoy-ed by Christ : they saw the glo-ry of God.



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

∇. The heavens were opened to him.



On the Transfiguration of Jesus Christ our Lord.

[R:]<sup>137</sup> And the Father's voice Father thundered, This is my beloved Son.

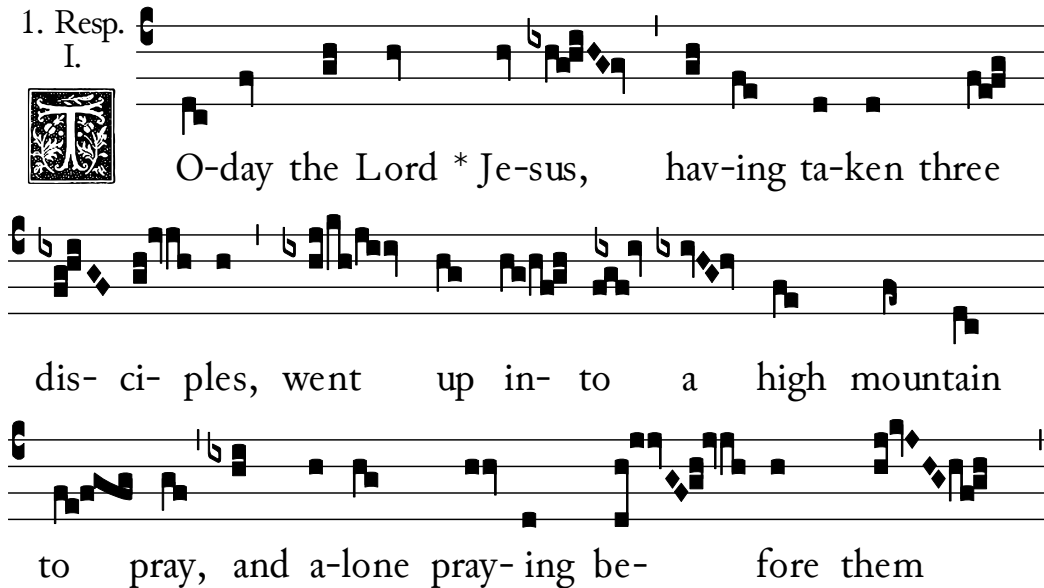
*First Lesson.*

**D**eter, being scandalized at the proclamation of the death of the Lord, was rebuked by the sentence of the Lord : the disciples were challenged to deny themselves and to take up their cross, and to follow <their> Master with a spirit ready for death. Great was the terror among those who heard, one that might frighten the prince of the apostles and likewise incite fear in others : on that account joyful <words> succeed sad, and He saith,

The Son of man shall come in the glory of his Father with his angels. Thou fearest death : hear the glory of the triumphant one. Thou fearest the cross : hear of the mysteries<sup>138</sup> of the angels. And then, he saith, he will render to every man according to his works. There is no distinction between Jew and heathen, men and women, poor and rich : where not persons, but works are considered. But thou, [O Lord, have mercy upon us].<sup>139</sup>

*Assumptus hodie.* 1520-S:66v; 1531-S:102v.<sup>140</sup>

1. Resp. I.



**D**O-day the Lord \* Je-sus, hav-ing ta-ken three  
dis-ci-ples, went up in- to a high mountain  
to pray, and a-lone pray-ing be- fore them

On the Transfiguration of Jesus Christ our Lord.

he was trans-fi-gur-ed, and his face did shine  
as the sun. †And his gar-ments be-came white  
as snow. ✂. That he might also have tes-timo-ny  
from the Law and the pro-phets : hence also Mo-ses and  
E-li-as were seen with him in ma-jes-ty. †And his.

*Lesson ij.*

**A**Men I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom. He wished to heal the terror of the apostles by the hope of the promises, saying, The Son of man shall come in the glory of his Father with his angels. Moreover, by the authority the Judge is added, And he will render to every man according to his

works. The silent reflection of the apostles could not bear a scandal of this sort. Thou now sayest<sup>141</sup> that slaughter and death shall come : but that thou promisest that thou shalt come in the glory of God the Father with ministries of angels and the power of a judge, this shall be later and shall be delayed for a long time. The Knower of hidden things, forseeing therefore what they might

On the Transfiguration of Jesus Christ our Lord.

object to : compensateth for <their>  
present fear with a prompt reward.  
For what doth he say ? There are  
some of them that stand here, that  
shall not taste death, till they see the

Son of man coming in his kingdom.  
Thus what is to come later on  
account of our unbelief : is shewn at  
the present time.

*Coram tribus discipulis.* 1520-S:67r; 1531-S:102v.

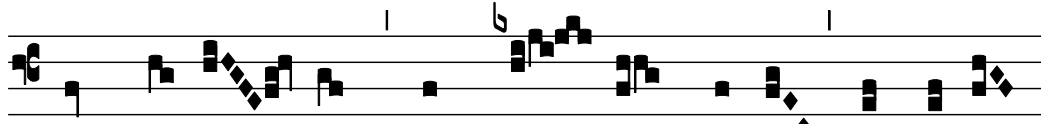
2. Resp.  
II.



E-fore three \* disciples the Lord was



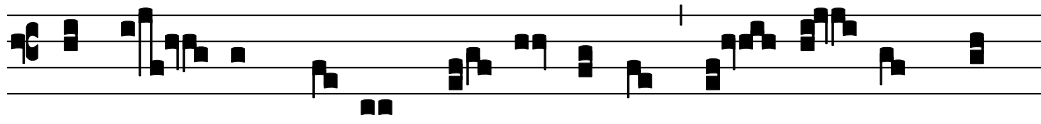
trans- fi- gur-ed, with Mo-ses and E-li- as.



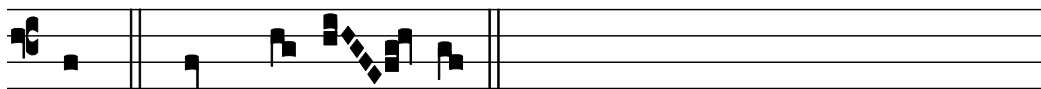
†For this rea- son, while they were speaking, he shewed



himself in ma- jes-ty. ⁊. That in



the mouth of two or three wit-nesses eve- ry word might



stand. †For this rea- son.

6338.

6338a.

Lesson iij.


AND after six days Jesus taketh unto him Peter and James, and John his brother. Why Peter, James, and John are separated from others in certain passages of the Gospels, or what privilege they have outside other apostles : we have often said. Now it is asked how after six days he took them up, and led them into a high mountain, when Luke the Evangelist recordeth the number eight ? But the answer is easy, because here the days in the middle are set down :

there the first is added and the last. For it is not said, After eight days Jesus took up Peter, James, and John : but on the eighth day. And he brought them up into a high mountain apart. To lead the disciples into the hill country, is a part of the kingdom. They are led apart, because many <are> called, but few chosen. And he was transfigured before them : as he shall be in time of judgment, so he appeared to the apostles.

[103r.]

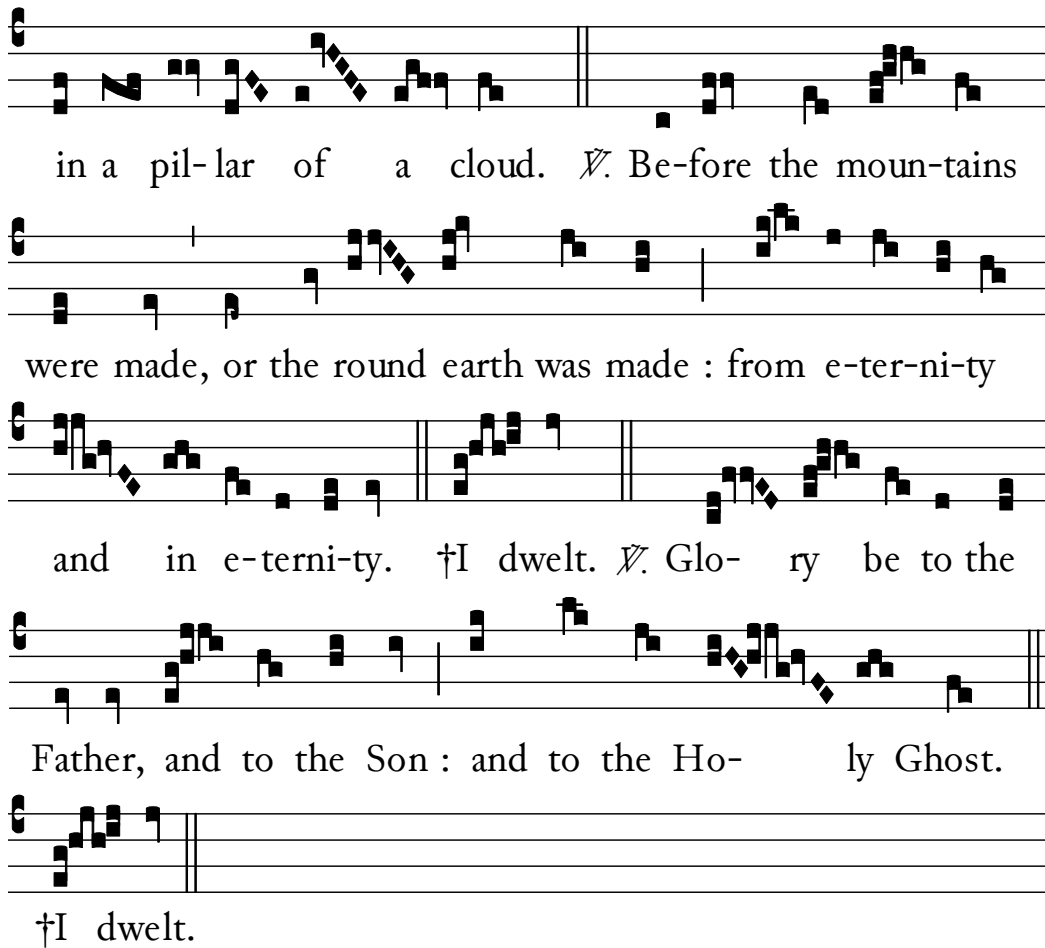
*Primogenitus prodii.* 1520-S:67v; 1531-S:103r.<sup>142</sup>

7432. 3. Resp. III.



came forth\* as the First-born from the mouth  
of the Fa- ther, I made that  
light should a-rise in the earth. †I dwelt in the high-  
est plac- es, and my throne is

On the Transfiguration of Jesus Christ our Lord.



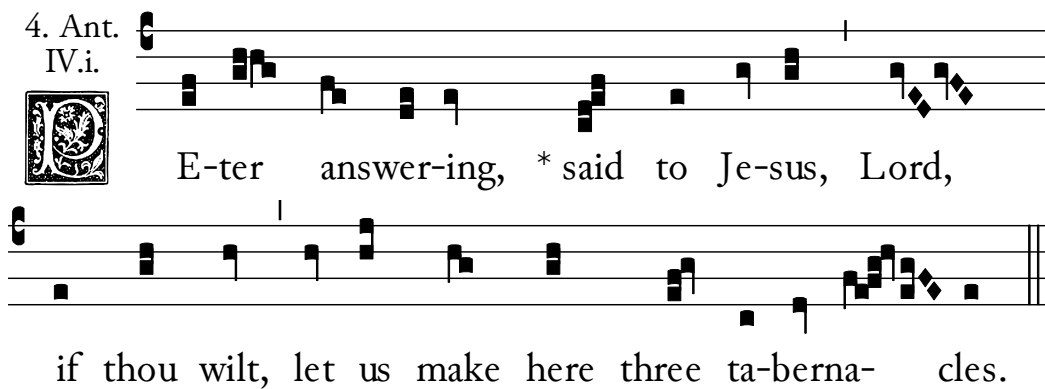
7432a.

in a pil-lar of a cloud. ✂. Be-fore the moun-tains  
were made, or the round earth was made : from e-ter-ni-ty  
and in e-ter-ni-ty. †I dwelt. ✂. Glo- ry be to the  
Father, and to the Son : and to the Ho- ly Ghost.  
†I dwelt.

¶ *In the ij. Nocturn.*

*Respondens Petrus.* 1520-S:67v; 1531-S:103r.

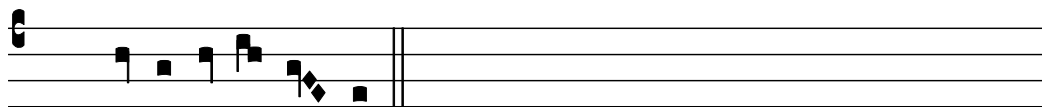
4. Ant.  
IV.i.



4635.

**E**E-ter answer-ing, \* said to Je-sus, Lord,  
if thou wilt, let us make here three ta-berna- cles.

On the Transfiguration of Jesus Christ our Lord.



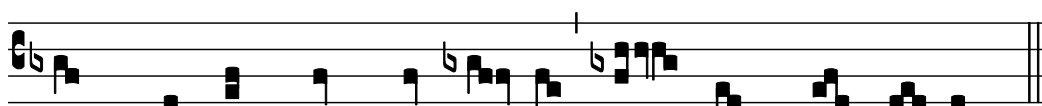
*Ps.* O clap your hands. (*xlvi.*) [251].

*Accedentes discipuli.* 1520-S:68r; 1531-S:103r.

200055. 5. Ant. V.i.



He disci-ples\* approaching the Lord Je-sus, fear-



ing the voice of the Fa-ther, fell on their fa- ces.



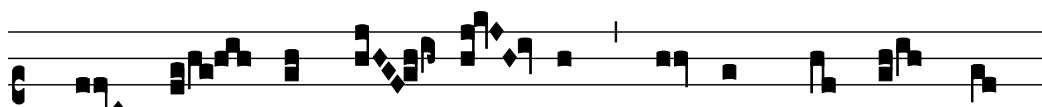
*Ps.* Great is the Lord. (*xlviij.*) [252].

*Ante duos vates.* 1520-S:68r; 1531-S:103r.

1433. 6 Ant. VI.



E-fore \* two pro-phets and three disci-ples Je-sus

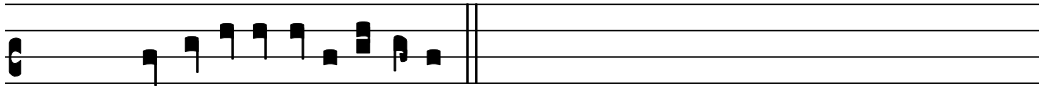


Christ the Lord ap-pear-ed, that in the mouth of



two or three wit-nesses eve-ry word might stand.

On the Transfiguration of Jesus Christ our Lord.



Ps. How lovely. (lxxxiiij.) [316].

℣. Adore ye the Lord.

℟. In his holy court.

Fourth Lesson.

**U**t as for what it saith, He was transfigured before them : let no one think that he had lost <his> former form and face, or had lost the reality of <his> body, and that he had assumed a spiritual or an airy body. But how he was transfigured : the Evangelist describeth, saying, And his face did shine as the sun : and his garments became white as snow. Where the brightness of the face is displayed, and the whiteness of the garment is described : the substance

is not taken away, but the glory is changed. His face did shine as the sun. Surely, the Lord was transformed into that glory : with which he shall come later in his kingdom. The transformation added splendour : it did not diminish<sup>143</sup> <his> appearance. And if the body were <become> spiritual, the clothes were not changed : which became so brilliant, that another evangelist said, So as no fuller on earth can do.

*Claruit magnitudo.* 1520-S:68r; 1531-S:103r.<sup>144</sup>



6295.

He greatness \* of God be-came clear, and the pow-  
er appear-ed to the dis-ci- ples, be- cause thus

On the Transfiguration of Jesus Christ our Lord.

the ex-alted Lord wish- ed to be transfi- gur-ed.

†So that in the ve-ry bright- ness he might shew

6295a. his ma-jes- ty. ✎. Je-sus took his disci-ples up into

a mountain : and be-fore them his face was made like the

sun, his gar- ments like snow. †So that in.

*Lesson v.*

**A**ND behold there appeared to them Moses and Elias talking with him. He refused to give to scribes and Pharisees testing him, and to those asking for signs from heaven : but refuted the perverse request with a prudent answer. Here, however, in order to increase the faith of the apostles : he giveth a sign from heaven, Elias hence descending whither he had ascended, and Moses rising

from below. Which also is what Ahaz is commanded through Isaiah : that he entreat a sign for himself from on high or from below. For <concerning> what was said : There appeared to them Moses and Elias talking with him, and what is related in another Gospel, that they announced to him that he was about to suffer in Jerusalem : the Law hath shewn,<sup>145</sup> and the prophets, that the passion of the



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Lord and the resurrection would be | announced with frequent utterances.

*Hodie in monte.* 1520-S:58v; 1531-S:103r.

5. Resp.

V.



Oday, \* with the Lord be- ing transfi-gur-

ed on a mountain, the heavens were o-pen-ed : and a

bright cloud des-cend-ed o- ver him, and the voice

of the Fa-ther was heard. †This is my be-

lov- ed Son in whom I am pleas- ed.

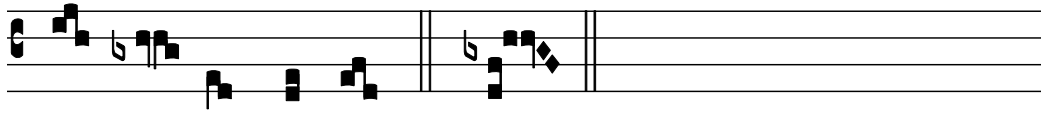
∞. The Lord thun-der-ed from heaven, and the most

High, a-bove the aston-ished dis-ciples, gave his thunder-

6850.

6850a.

On the Transfiguration of Jesus Christ our Lord.



ing voice in the cloud. †This.

*Sixth Lesson.*

AND Peter answering, said to Jesus, Lord, it is good for us to be here. He who had ascended into the hill country doth not wish to descend to earthly regions : but to remain always in lofty places. If thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. Thou errest, Peter (as another evangelist testifieth) thou knowest not what thou sayest. Seek not three tabernacles : since

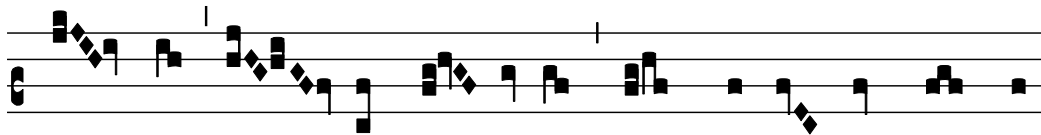
there is one tabernacle of the gospel in which the Law and the prophets are summed up. But if thou seekest three tabernacles : by no means shouldst thou compare servants with <their> Lord, but make three tabernacles, nay indeed make one for the Father and the Son and the Holy Ghost : that for those whose divinity is one, there might be one tabernacle in thy heart.

*Discipuli Christi. 1520-S:69r; 1531-S:103r.*

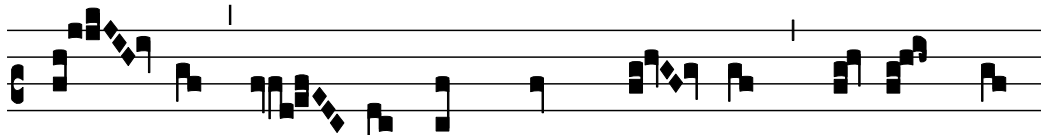
6. Resp.  
VI.



He disciples \* of Christ, with the splen-dour of a

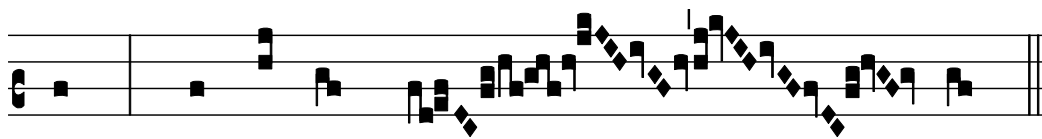


bright cloud o-versha-dowing, and the voice of God the

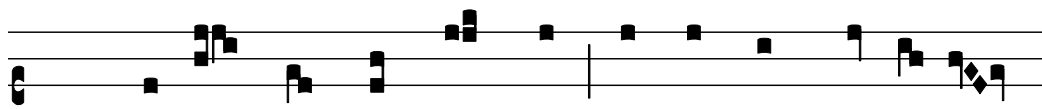


Fa-ther cry-ing out from the cloud, be-ing trou-

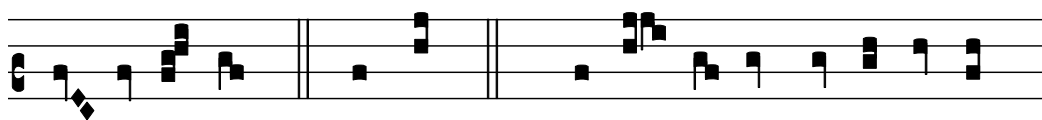
On the Transfiguration of Jesus Christ our Lord.



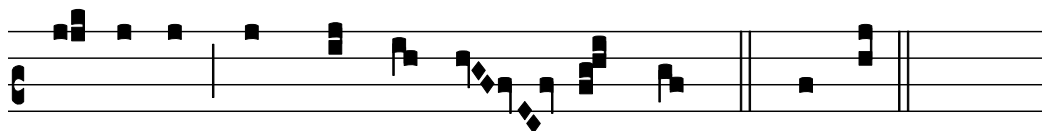
bled. †They fell on their face.



∇. Speaking not the strangeness of such and so re-ver-



ed a vi-sion. †They fell. ∇. Glo-ry be to the Father, and



to the Son : and to the Ho- ly Ghost. †They fell.

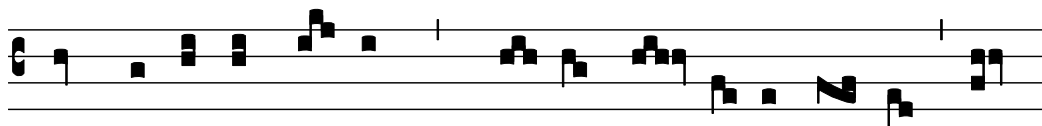
**C** *In the iij. Nocturn.*

*Celi aperti sunt.* 1520-S:69r; 1531-S:103r.

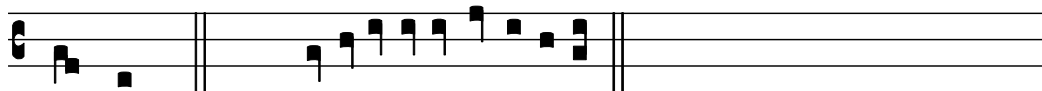
7. Ant.  
VII.iv.



He heavens \* were open-ed o-ver him, and the voice



of the Father was heard, This is my be-lov-ed Son, hear



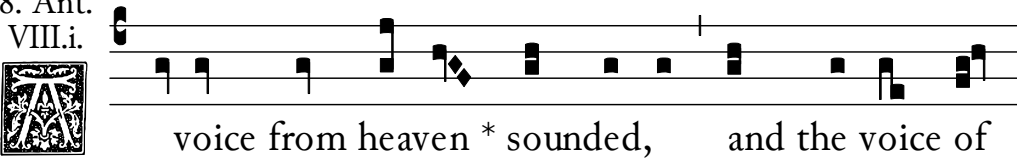
ye him. *Ps.* The Lord hath reigned. (*xcvj.*) [328].

1835.

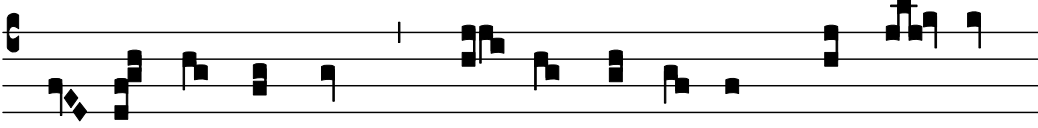
On the Transfiguration of Jesus Christ our Lord.

*Vox de celo sonuit.* 1520-S:69r; 1531-S:103r.<sup>146</sup>

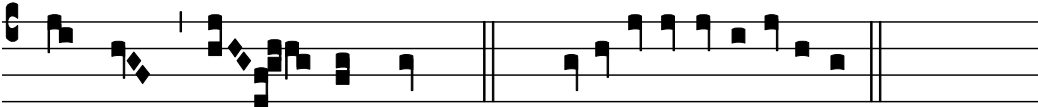
5507. 8. Ant.  
VIII.i.



voice from heaven \* sounded, and the voice of



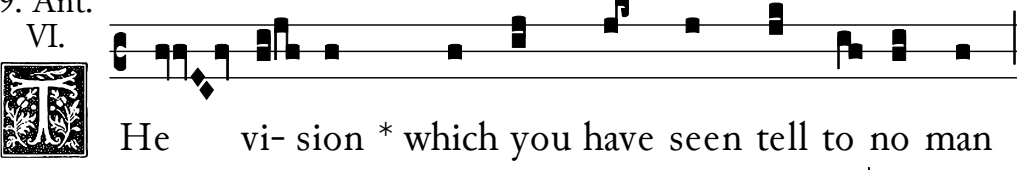
the Fa-ther was heard, This is my Son, in whom I am



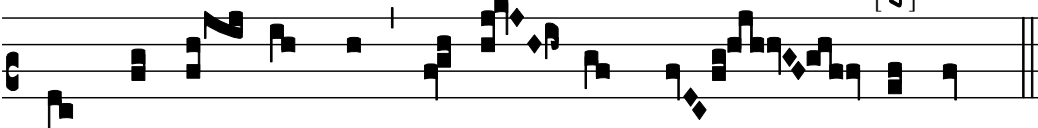
pleas-ed, hear ye him. *Ps.* Sing ye to the Lord. *ij.* (*xcvij.*)  
[340].

*Visionem quam vidistis.* 1520-S:69v; 1531-S:103r.

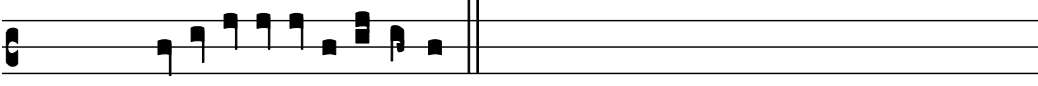
5465. 9. Ant.  
VI.



He vi-sion \* which you have seen tell to no man



till the Son of man be ris-en from the dead.



*Ps.* The Lord hath reigned. (*xcvij.*) [340].

℣. Lord, have mercy upon us.

℟. The Lord thundered from heaven.

☞ *According to Matthew, xvij.*<sup>147</sup> (1-9.) [*Lesson vij.*]

AT that time, Jesus took unto James<sup>148</sup> his brother : and brought  
him Peter and John, and them up into a high mountain apart.

On the Transfiguration of Jesus Christ our Lord.

And that which followeth.

*A Homily from diverse Treatises.*<sup>149</sup>

[103v.]

**S**eeing that the Gospel reading, dearly beloved, which hath entered through the ears of the body into the inner voice of our minds calleth us to understand a great mystery : let us labour to seek it out minutely. Which grace of God we shall acheive more easily by aspiring : if we refer our consideration to those things which have been narrated a little above. For the Saviour of the human race, Christ, God, having bestowed that faith, which recallesh the wicked to justice, and calleth

forth the dead to life, for this he imbued his disciples with doctrines, admonitions, and works of miracles : that the same, the only-begotten of God and the Son of man might be believed, for one of them without another was of no use to salvation. And the danger was equal, to have believed the Lord Jesus Christ to be either God alone, without manhood, or only man without Godhead : since both were equally to be confessed. Because just as true humanity was with God : so true divinity was in man.<sup>150 151</sup>

*Thus far Leo, Pope, in the Homily of this Feast.*<sup>99</sup>

*Hodie Pater de celis.* 1520-S:69v; 1531-S:103v.


7. Resp.  
VII.




Oday \* the Fa- ther from hea- ven did tes-  
 ti- fy a- bout the Son, hearing which, the disci- ples  
 were ve- ry much afraid, and were pros- trat- ed at the voice  
 say- ing. † This is my Son in whom I am well

6860.

On the Transfiguration of Jesus Christ our Lord.

6860a. 

pleas- ed. ⁊. The hea-vens were open-ed ov-er



him : and the voice of the Fa- ther was heard. †This is.

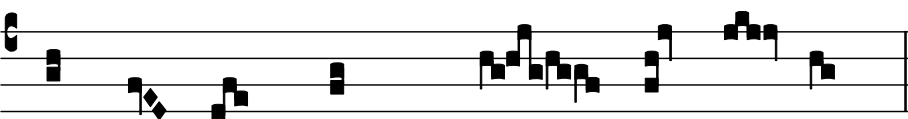
*Lesson viij.*


*Bede on  
Mark, Book  
30. Chap.  
9.<sup>119</sup>*

**A**ND as he was yet speaking, behold a bright cloud overshadowed them, and lo,<sup>152</sup> a voice out of the cloud, saying, This is my beloved Son in whom I am well pleased : hear ye him. <sup>153</sup>Because he had imprudently asked the question, therefore he doth not deserve an answer<sup>154</sup> from the Lord himself : but the Father answereth on behalf of the Son, that the word of the Lord might be fulfilled. I do not bear witness of myself : but the Father who sent me beareth witness for me. Now a bright cloud was seen and it overshadowed them : as with those which might seek for a worldly tabernacle with

fronds or tents, they were covered with the shadow of a bright cloud. And likewise the voice of the Father is heard speaking from heaven, which would bear witness of the Son, that Peter, having been taken away from error, might teach the truth : yea, also through Peter the other apostles. This is, it saith, My beloved Son, for whom the tabernacle should be made, whom we should obey. This is the Son : those servants are Moses and Elias, and they themselves ought also to prepare a tabernacle for the Lord with you in the innermost depths of their heart.

*Descendentibus illis. 1520-S:69v; 1531-S:103v.*

6407. 8. Resp. 

VIII. 

S they came down \* from the moun-tain.

On the Transfiguration of Jesus Christ our Lord.

†Je- sus charged them, say- ing, Tell the vi- sion  
to no man, which you have seen, till the Son of  
man be ris-en from the dead. *℣.* None  
of them would be hinder-ed in a-ny way : but this vi-  
sion would imme-di- ately be spread among the people.  
†Je- sus.

6407z.

*Lesson ix.*

**A**ND the disciples hearing, fell upon their face : and were very much afraid. They were terrified for a threefold reason : either because they had recognized that they had erred, or because a clear cloud had covered them, or because they had heard the voice of God the Father

speaking. Human frailty, beheld by greater glory, feareth : and not being able to bear it, and trembling in all soul and body, it falleth to the ground. The more a man shall seek for greater things, the more he will sink to the lower, if he shall be ignorant of his measure. And Jesus

*Bede on Luke,  
Book 30.  
Chap. 37.*

came and touched them. Because they were prostrate and could not arise : he graciously approacheth and toucheth them, that at his touch fear might flee, and weakened limbs might be strengthened. And <he> said to them, Arise, and fear not. Those whom he had healed with his hand : he healeth by authority. Fear not. Fear is first cast out : that afterwards instruction may be given. And they lifting up their eyes saw no one but only Jesus. Reasonably, after they had arisen, they saw none except Jesus alone, lest if Moses and Elias had continued with the Lord, the voice of the Father might seem uncertain as to whom he would give the most powerful witness. They therefore, with the cloud being taken

away, saw Jesus standing : and Moses and Elias had vanished. Because after the shadow of the Law and the prophets had departed, which had covered the apostles with its veil : the true light is found in the gospel. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead. The premeditation of the future kingdom and the triumphant glory had been demonstrated on the mountain. Therefore he doth not want this to be preached among the people : lest the greatness of the matter should be unbelievable, and the Cross, following after such glory, should cause a stumblingblock amongst unskilled minds.

*Bede on Mark as above.*

*Videns Petrus Moysen. 1520-S:70r; 1531-S:103v.*<sup>155</sup>

7859. 9. Resp. VI.

E-ter, see- ing \* Mo- ses and E- li- as in glo-  
 ry, and Je- sus in the midst of them, like the sun  
 shin- ing with pow-er, said. †Lord, it is good for us to



On the Transfiguration of Jesus Christ our Lord.

be here. ‡If thou wilt, let us make here three  
ta-ber-na- cles, one for thee, and one for Mo- ses,  
and one for E-li- as. ✎. Pe-ter, to be sure,  
and those with him were greatly glad-den-ed : they saw the  
ma- jesty of the Lord, and those glo-ri-fi- ed on either  
side with him, and Pe- ter said to Je- sus. †Lord.  
✎. Glo-ry be to the Fa-ther, and to the Son : and to  
the Ho-ly Ghost. ‡If thou wilt.

7859a.

On the Transfiguration of Jesus Christ our Lord.



℣. Let us adore the Father and the Son with the Holy Ghost.

℟. Reigning in his majesty.

¶ *At Lauds.*

*Accessit Jesus.* 1520-S:70v; 1531-S:103v.


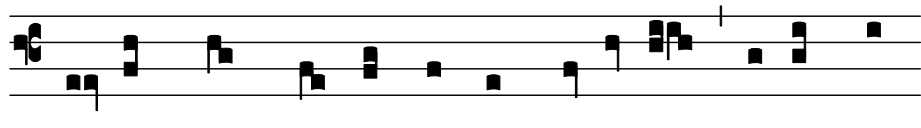
1226. 1. Ant.  
I.ii.



E-sus came, \* and, with them prostra-ted in fear of  
the di-vine voice, he-touched his disci-ples, say-ing, A- rise,  
and fear not. re. *Ps.* The Lord hath reigned. (*xcij.*) [52].

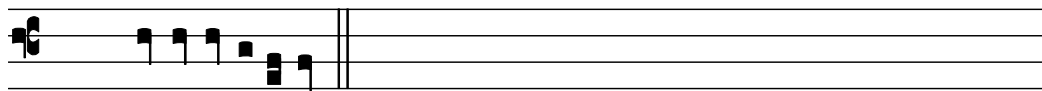
*Jesus ad discipulos.* 1520-S:70v; 1531-S:104r.

202740. 2. Ant.  
II.i.



[104r.] E-sus \* came to the prostrate disciples, he touched  
them, he commanded them to a- rise : lest they be a-feared,  
he spake to them, who, a-ris-ing, be-sides Je-sus, saw no one.

On the Transfiguration of Jesus Christ our Lord.



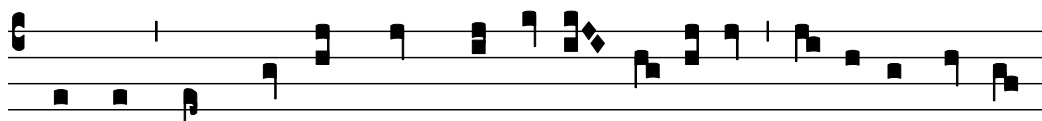
*Ps.* Sing joyfully. (*xcix.*) [53].

*Ut testimonium.* 1520-S:70v; 1531-S:104r.

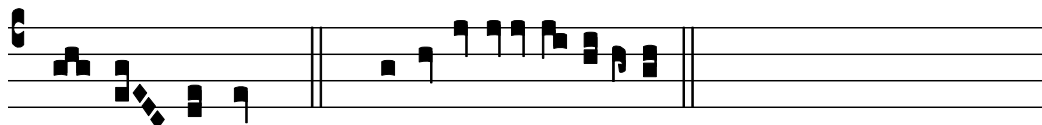
3. Ant. III.i. 5296.



Hat he might have \* testimony from the Law and the



prophets, in the midst of Mo-ses and E-li- as Je-sus appeared



transfi- gur-ed. *Ps.* O God, my God. (*lxij.*) [54].

*Lex per Moysen.* 1520-S:71r; 1531-S:104r.

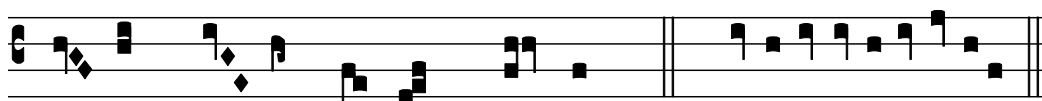
4. Ant. IV.iv. 3612.



He Law was denot-ed \* by Mo-ses, and the prophecies



by E-li- as, who in ma- jesty were seen with the Lord, shin-



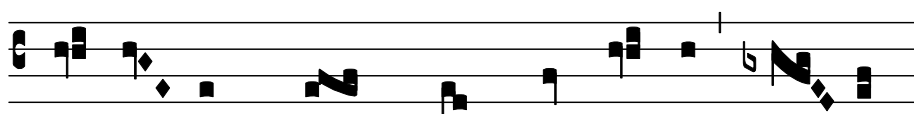
ing on the mountain and speak-ing. *Ps.* O all ye works.  
(*Daniel iij.*) [55].

On the Transfiguration of Jesus Christ our Lord.

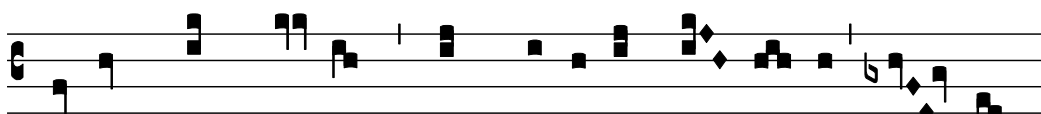
*Descendentibus illis.* 1520-S:71r; 1531-S:104r.

2154.

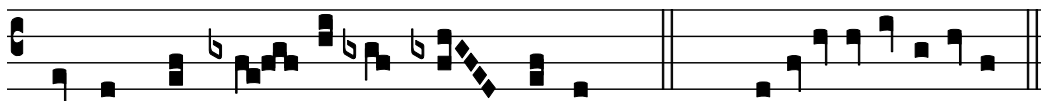
5. Ant.  
V.i.



S they came down \* from the mountain, Je- sus



charged them, say- ing, Tell the vision to no man, till the



Son of man be ris-en from the dead. *Ps.* Praise ye the Lord.

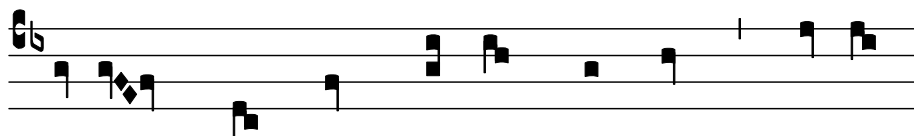
(*cxlviij.*) [56].

*Chapter.* We look for [the Saviour].<sup>156</sup> {1072}.

*O nata lux.* 1520-S:71r; 1531-S:104r.<sup>157</sup>

8359.

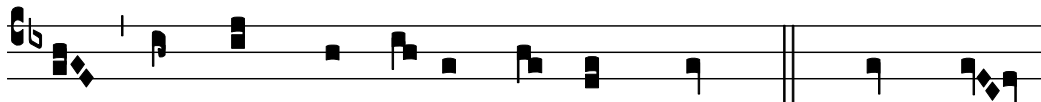
Hymn.  
II.



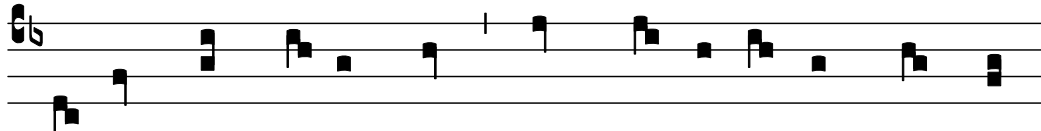
Light, which from the Light hast birth! \* Je-su,



Re-deemer of the earth! Thy suppliant flock vouchsafe to



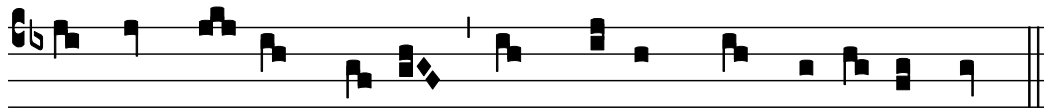
spare, Nor spurn their gift of praise and prayer. 2. Thou who,



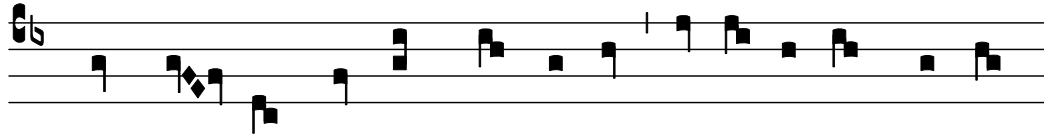
for lost transgressors' sake, Didst not disdain our flesh to



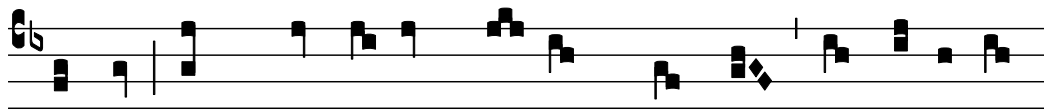
On the Transfiguration of Jesus Christ our Lord.



with faithful hearts a-dore, Our glorious King for ev-ermore.



6. May we thy splendour day by day In inno-cence of life



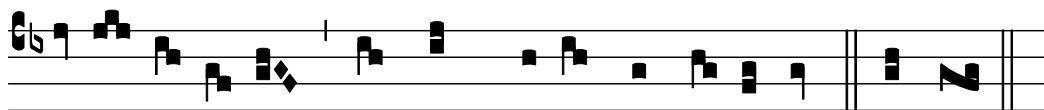
display, And thus to joys bey- ond the skies In ho-ly con-



verse heavenward rise. 7. E-ter- nal God, of kings the King,



To thee our hymns of praise we bring : Who, Threefold



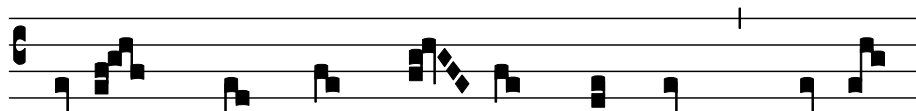
De- i- ty, a-lone Dost reign to endless ag-es One. Amen.

[or.]

*O nata lux.* HS:174r; 1531-S:104r.<sup>158</sup>

8359.

Hymn.  
VIII.



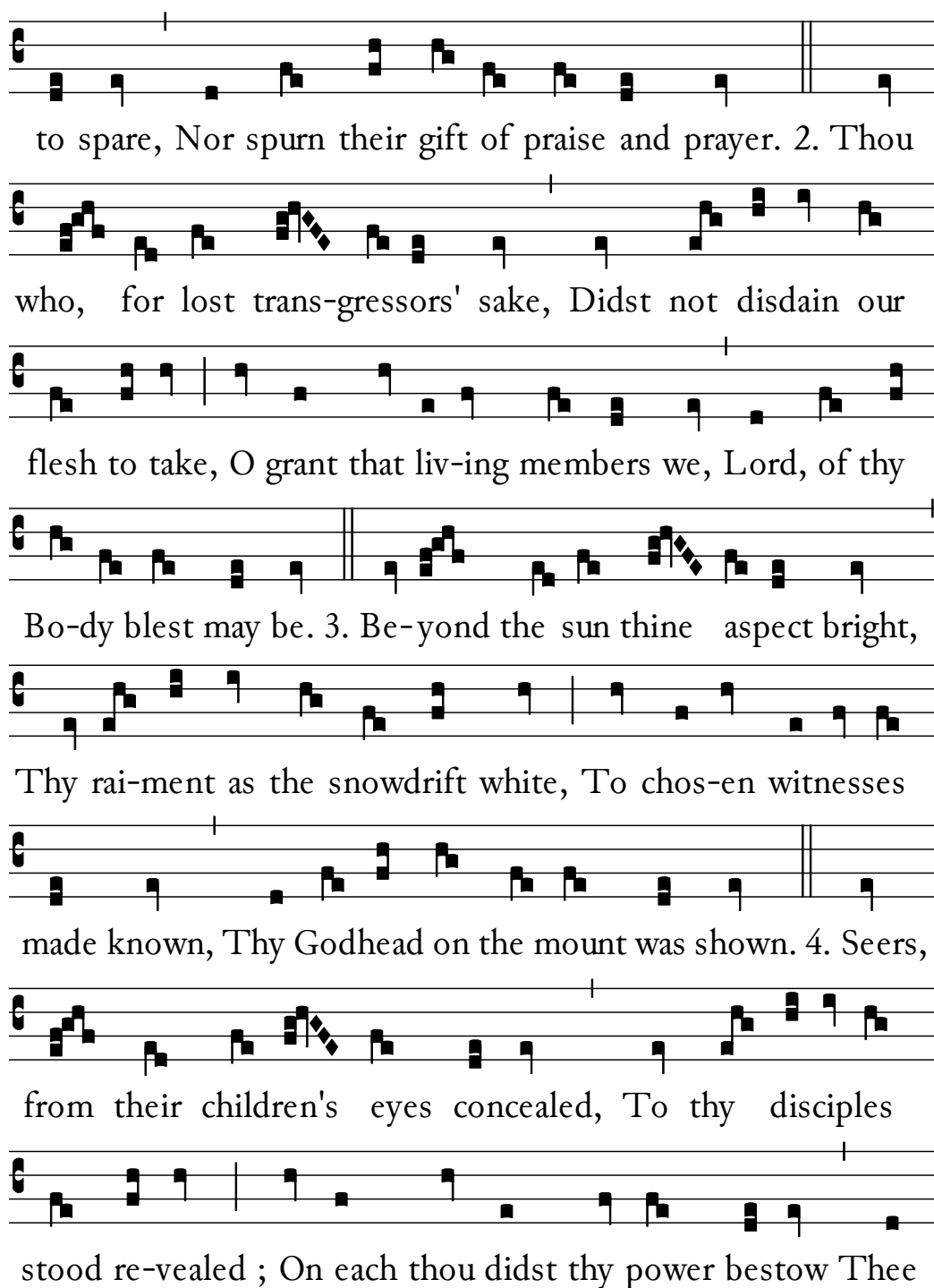
Light, which from the Light hast birth ! \* Je-su,



Re-deemer of the earth ! Thy suppliant flock vouchsafe

On the Transfiguration of Jesus Christ our Lord.

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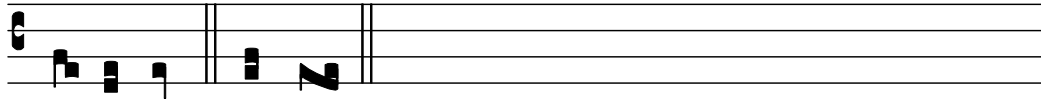
to spare, Nor spurn their gift of praise and prayer. 2. Thou  
who, for lost trans-gressors' sake, Didst not disdain our  
flesh to take, O grant that liv-ing members we, Lord, of thy  
Bo-dy blest may be. 3. Be-yond the sun thine aspect bright,  
Thy rai-ment as the snowdrift white, To chos-en witnesses  
made known, Thy Godhead on the mount was shown. 4. Seers,  
from their children's eyes concealed, To thy disciples  
stood re-vealed ; On each thou didst thy power bestow Thee

On the Transfiguration of Jesus Christ our Lord.

as E-ternal God to know. 5. The Fa-ther, from his  
heavenly throne, Proclaim'd thee his a-nointed Son, Whom  
we with faithful hearts a-dore, Our glo-rious King for  
ev-ermore. 6. May we thy splendour day by day In in-  
no-cence of life display, And thus to joys be-yond the skies  
In ho-ly converse heavenward rise. 7. E-ter-nal God, of  
kings the King, To thee our hymns of praise we bring :  
Who, Threefold De-i-ty, a-lone Dost reign to endless



On the Transfiguration of Jesus Christ our Lord.



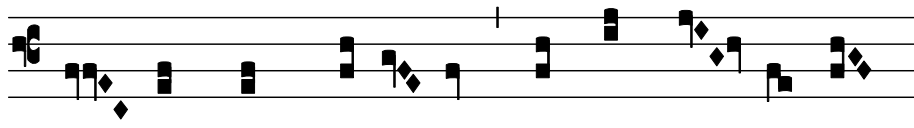
ag-es One. Amen.

℣. Blessed be the name of the Lord.

℟. From henceforth [now and for ever].<sup>159</sup>

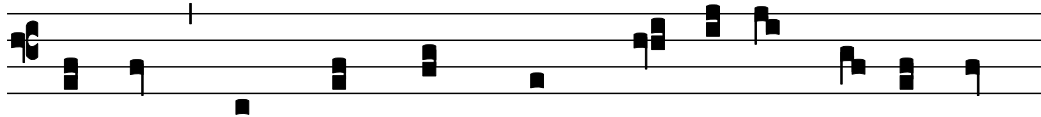
*Tribus discipulis.* 1520-S:71v; 1531-S:104r.

Ant.  
II.i.

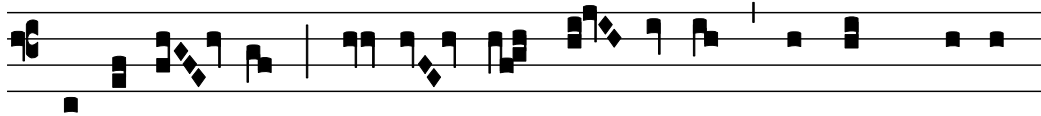


204959.

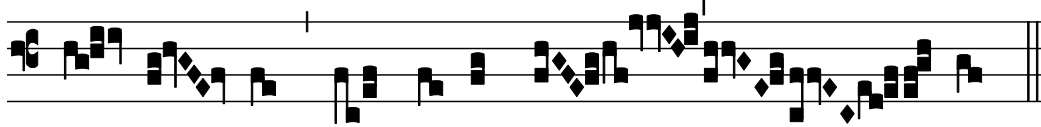
O the three \* disci-ples, troubled con- cern-ing



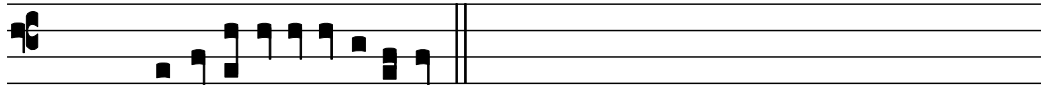
his death, lest they should doubt con-cerning his foretold



re-surrec- tion : be- ing trans-fi- gur-ed, the Lord shewed



his glo- ry which he had fore- told.



*Ps.* Blessed be the Lord. 56\*.

*Prayer.*



God, who on this day didst reveal from heaven thy only begotten Son wonderfully transfigured to the fathers of both tes-


taments : grant unto us, we beseech thee, that through actions well-pleasing to thee we may attain to the perpetual contemplation of his glory,




On the Transfiguration of Jesus Christ our Lord.

*Adorem Patrem.* 1520-S:72r; 1531-S:104r.<sup>162</sup>

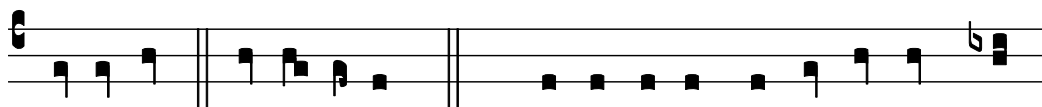
Resp.  
VI



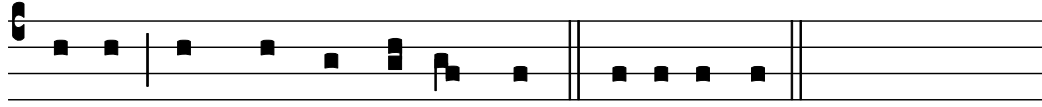
**E**t us a-dore the Father and the Son with the



Ho-ly Ghost. †Alle-lu-ya al-le-lu-ya. ⁊. Reigning in in their



ma-jesty. †Alle-lu-ya. ⁊. Glo-ry be to the Father, and to



the Son : and to the Ho-ly Ghost. Let us a-dore.

⁊. A blessed day [is dawning for us].<sup>163</sup>

[⁊. Come, ye nations, and adore the Lord.]

¶ *At vj.*

*Ant.* The he might have testimony. *ijj. of Lauds.* {1104}.

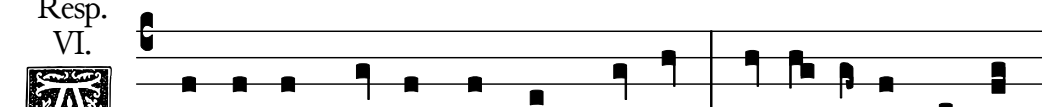
*Ps.* My soul hath fainted. (*cxviiij.* 81.) [175].

*Chapter.* 2. *Peter j.* (16.)

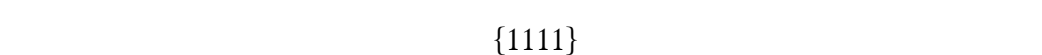
<p><b>W</b>E make known<sup>164</sup> to you the power, and presence of our Lord Jesus Christ : we were eye-</p>		<p>witnesses of his greatness. [⁊] Thanks be to God.</p>
--	--	--

*Dies sanctificatus.* 1520-S:72r; 1531-S:104r.<sup>165</sup>

Resp.  
VI






**A** blessed day is dawning for us. †Alle-lu-ya, al-le-



{1111}

600572.

On the Transfiguration of Jesus Christ our Lord.

600572a.   
 lu-ya. *℣.* Come, ye nations, and a-dore the Lord.  
  
 †Alle-lu-ya. *℣.* Glo-ry be to the Father, and to the Son :  
  
 and to the Ho-ly Ghost. A blessed day.

*℣.* Adore ye<sup>166</sup> the Lord. 614.

¶ *At ix.*

*Ant.* As they came down. *v. of Lauds.* {1105}.




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

*Chapter. 2. Peter j. (17.)*

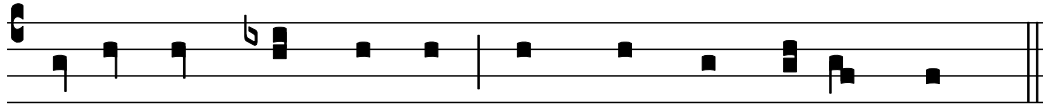
**J**esus hath received from God the  
 Father honour and glory : this  
 voice coming down to him from the

excellent glory : This is my beloved  
 Son, in whom I am well pleased.  
 [*℣.*] Thanks be to God.

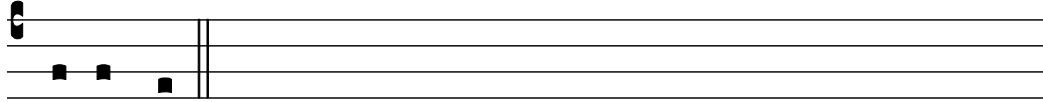
*Adorate Dominum.* 1519:111r; 1520-S:72r; 1531-S:104r.<sup>167</sup>

6047. *Resp.*  
 VI.   
 - dore ye the Lord. †Alle-lu-ya, al-le-lu-ya.  
 6047a.   
*℣.* In his ho-ly court. †Alle-lu-ya. *℣.* Glo-ry be to the

On the Transfiguration of Jesus Christ our Lord.



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



Adore ye.

℣. Adore God.

[℞.] All you<sup>168</sup> his angels.

[Prayer as above.]<sup>169</sup> {1110}.

¶ At ij. Vespers.

Ant. Jesus came. *j. of Lauds.*<sup>170</sup> {1103}.

Psalmi. The Lord said. (*cix.*) [363].

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

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

Praise the Lord. (*cxij.*) [346].

When Israel went out. (*cxiiij.*) [367].

Chapter. We look for the Saviour. {1073}.

Confirmandis et ad veri cultus. P-BRs (Braga) Arquivo da Sé Ms. 28:137r; 1531-S:104r.<sup>171</sup>

Resp.

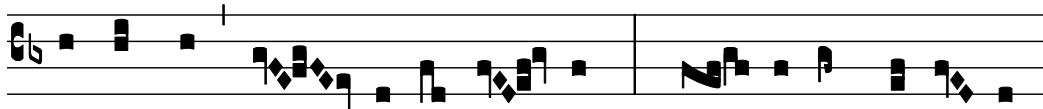
V.



600396.



On- firm-ing \* and advancing the knowledge of



true worship in the dis-ci- ples. †Mo- ses and E-li- as

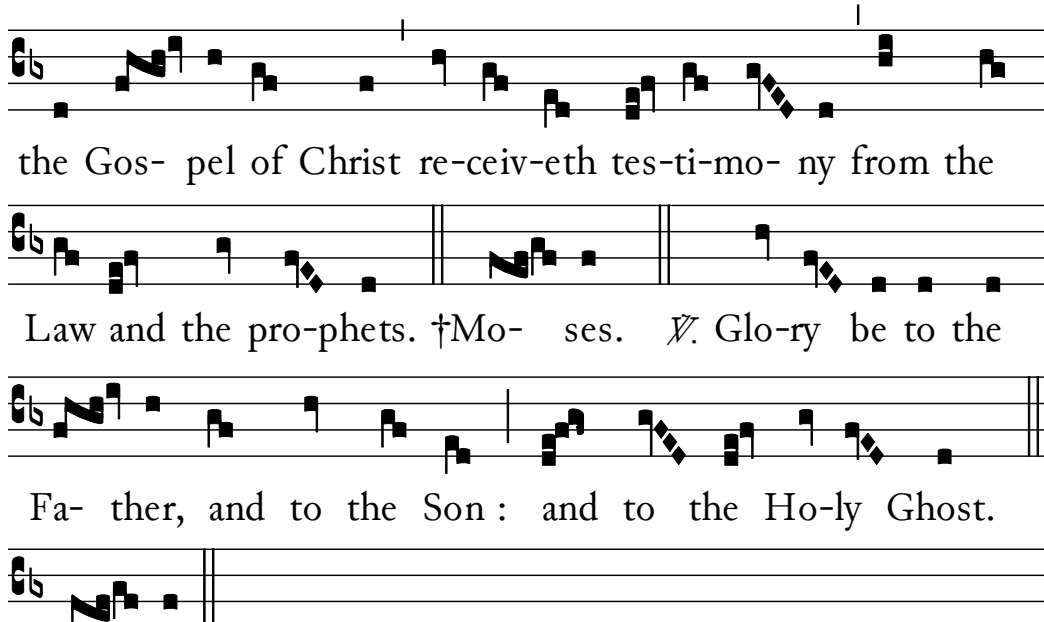


600396a.

appear-ed, talk- ing with the Lord. ℣. See-ing that

{1113}

On the Transfiguration of Jesus Christ our Lord.


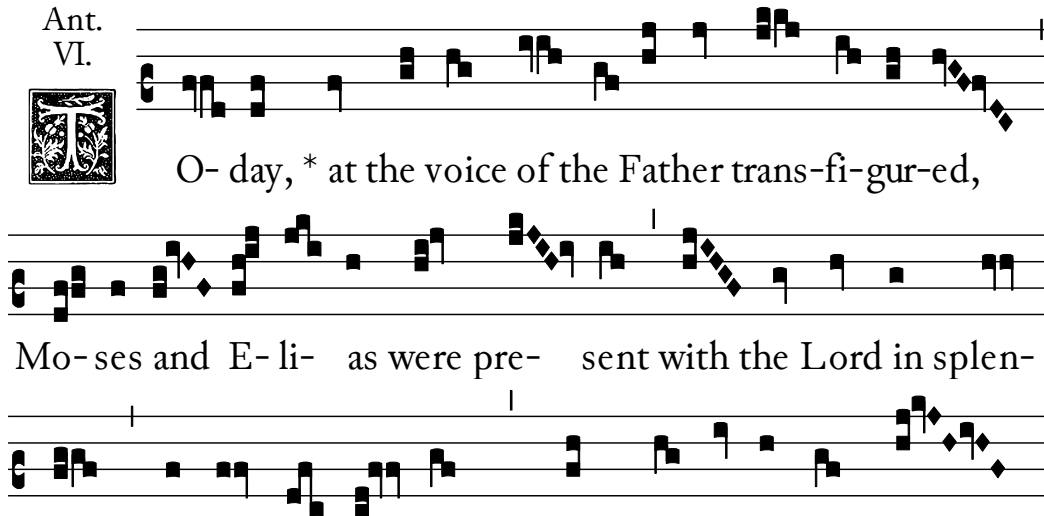


the Gos- pel of Christ re-ceiv-eth tes-ti-mo- ny from the  
 Law and the pro-phets. †Mo- ses. ⁊. Glo-ry be to the  
 Fa- ther, and to the Son: and to the Ho-ly Ghost.  
 †Mo- ses.

*Hymn.* O light, which from the Light hast birth. {1105}. *or* {1107}.  
 ⁊. Let us adore the Father. {1103}.  
 ⁊. Reigning. {1103}.

*Hodie ad Patris.* 1520-S:72v; 1531-S:104r.<sup>172</sup>

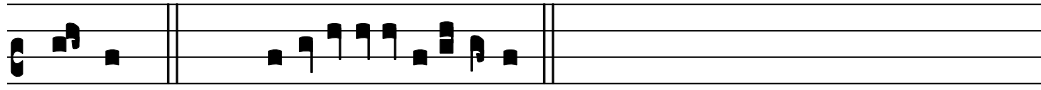
202217. Ant. VI.

O- day, \* at the voice of the Father trans-fi-gur-ed,  
 Mo-ses and E-li- as were pre- sent with the Lord in splen-  
 dour, speaking of his death, which he was a-bout to

On the Transfiguration of Jesus Christ our Lord.

---



ful-fil. *Ps.* My soul doth magnify. 67\*.

*Prayer.* O God, who on this day [didst reveal. *as above at First Vespers.*]<sup>173</sup>  
{1079}.



¶ *The Feast [in Honour]<sup>174</sup> of the Most  
Sweet Name of Jesus.<sup>175</sup>*

*(vij. August.)*

*Let it be made on the Seventh of the Ides of August : a Double Major Feast. Octave  
with Rulers of the Choir.*

¶ *At First Vespers.*

*On the Psalms.*

*A solis ortu. 1520-S:72v; 1531-S:104r.*

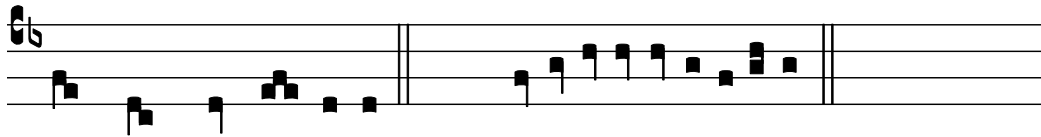
205502. 1. Ant. I.i.

Rom the ris- ing \* of the sun unto the go- ing down

of the same, the bles- sed name of the Lord Je- sus is worthy



The Feast of the Most Sweet Name of Jesus.

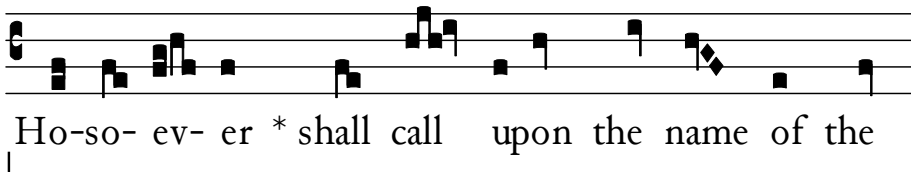


of praise, al-le- lu-ya. *Ps.* Praise the Lord. (*cxij.*) [366].

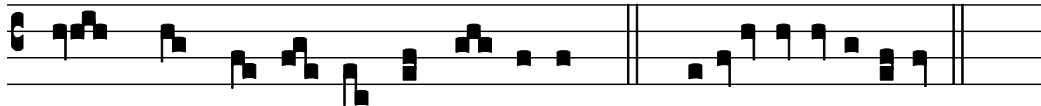
*Omnis enim quicumque.* 1520-S:72v; 1531-S:104r.

2. Ant.

II.i.



Ho-so- ev- er \* shall call upon the name of the



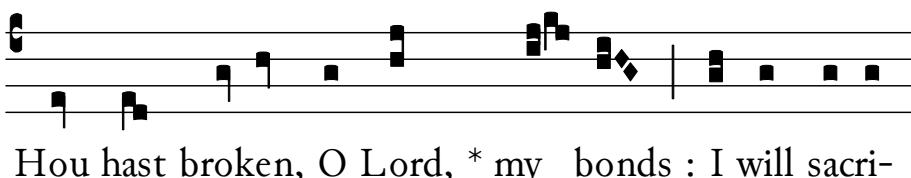
Lord, shall be sav- ed, al-le- lu-ya. *Ps.* I have loved. (*cxiii.*)

[372].

*Dirupisti Domine.* 1520-S:72v; 1531-S:104r.

3. Ant.

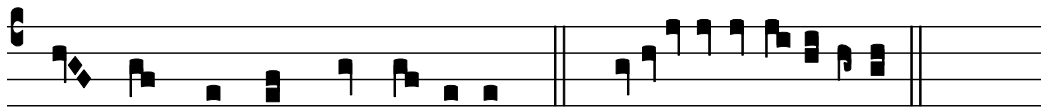
III.i.



Hou hast broken, O Lord, \* my bonds : I will sacri-



fice to thee the sacri- fice of praise : and I will call upon the

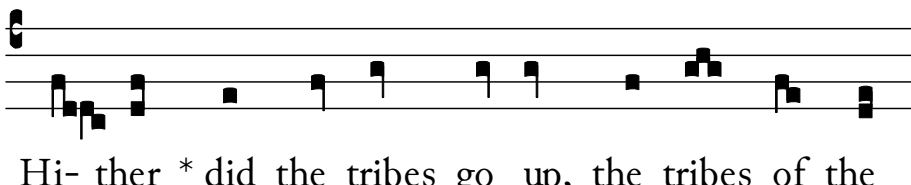


name of the Lord, al-le- lu-ya. *Ps.* I have believed. (*cxv.*) [373].

*Illuc ascenderunt.* 1520-S:73r; 1531-S:104r.

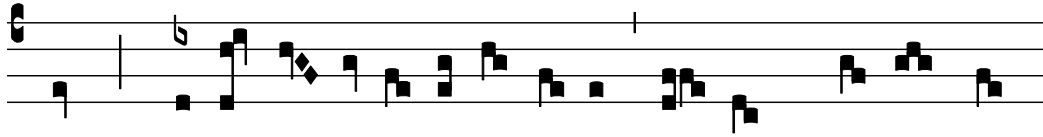
4. Ant.

IV.i.



Hi- ther \* did the tribes go up, the tribes of the

The Feast of the Most Sweet Name of Jesus.



Lord : the tes-ti-mony of Is-ra-el to praise the name of



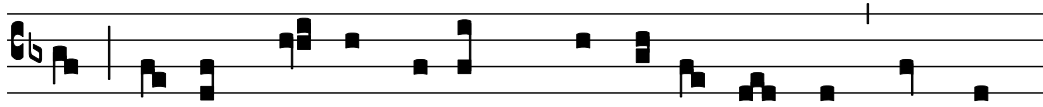
the Lord, al-le-lú-ya. *Ps.* I rejoiced. (*cxxj.*) [379].

*In conspectu angelorum.* 1520-S:73r; 1531-S:104r.

5. Ant.  
V.ii.



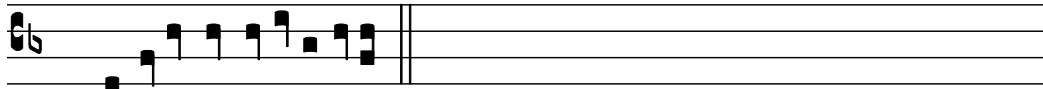
will sing praise \* to thee in the sight of his an-



gels : I will worship towards thy ho-ly temple, and I



[104v.] will give glo-ry to thy name, O Lord, al-le-lu-ya.



*Ps.* I will praise thee. *ijj.* (*cxxxvij.*) [401].

*Chapter. To the Phillippians. ij. (8.)*

**H**E humbled himself, becoming obedient unto death, even to the death of the cross : for which cause God also hath exalted him, and hath given him a name which is above all

names : that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. [*Rz.*]<sup>176</sup> Thanks be to God.

The Feast of the Most Sweet Name of Jesus.

*Magnificate Dominum.* 1520-S:73r; 1531-S:104v.<sup>177</sup>

Resp.  
VI.



mag-ni-fy \* the Lord with me, and let us mag-  
ni-fy his name to- geth- er. †For in him our heart shall  
re-joice. ‡And in his ho-ly name we shall trust.  
∕. Re- late all his wondrous works : re-joice in his ho-  
ly name. †For in him. ∕. Glo-ry be to the Father, and  
to the Son : and to the Ho-ly Ghost. ‡And in his.

*Exultet cor precordiis.* 1520-S:73v; HS:175r; 1531-S:104v.<sup>178</sup>

Hymn.  
VIII.



let the heart beat high with bliss, \* Yea, let it  
tri-umph at the sound Of Je-sus' name, so sweet it is, For

The Feast of the Most Sweet Name of Jesus.

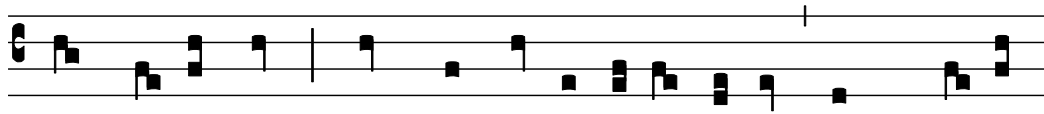
every joy there-in is found. 2. The name that comfort- eth  
in woe, The name of Je-sus heal-ing sin, The name that  
curbs the powers be-low And drives away the death within :  
3. The name that soundeth ev-er sweet In speech or verse or  
ho-ly song, And bids us run with will-ing feet, Consoled, and  
comfor-ted, and strong. 4. Then let the name of Je-sus ring  
With lof-ty praise in every place ; Let heart and voice to-gether  
sing That name shall every ill efface. 5. Ah ! Je- sus,

The image shows a musical score for a hymn. It consists of ten staves of music, each with a treble clef and a common time signature (C). The lyrics are printed below the notes. The music is written in a simple, hymn-like style with block notes and stems. There are several double bar lines throughout the score, indicating the end of phrases or sections. The lyrics are: "every joy there-in is found. 2. The name that comfort- eth in woe, The name of Je-sus heal-ing sin, The name that curbs the powers be-low And drives away the death within : 3. The name that soundeth ev-er sweet In speech or verse or ho-ly song, And bids us run with will-ing feet, Consoled, and comfor-ted, and strong. 4. Then let the name of Je-sus ring With lof-ty praise in every place ; Let heart and voice to-gether sing That name shall every ill efface. 5. Ah ! Je- sus,"

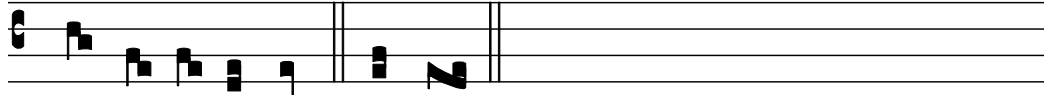
The Feast of the Most Sweet Name of Jesus.

health of sin-ful men, Give ear unto our lov-ing prayer ;  
Guide thou our wandering feet a-gain, And hold our do- ings  
in thy care. 6. Lord, may thy name sup-ply our needs, And  
keep us all from danger free, And make us perfect in good  
deeds, that we may lose our sins by thee. 7. To thee, O Christ,  
all glo-ry be Who shin- est with this ho-ly name : We  
worship thy di-vi-ni-ty, Je-sus, thou Lord of gentle  
fame. 8. O Je- sus, of the Vir-gin born, Immor-tal ho-

The Feast of the Most Sweet Name of Jesus.



nour be to thee : Praise to the Father in-fi-nite, And Ho-ly



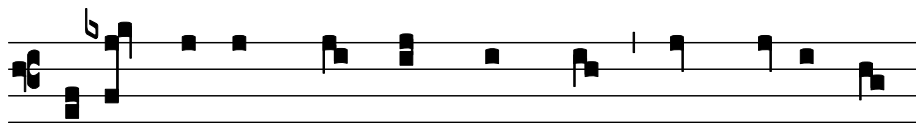
Ghost e-ternal-ly. Amen.

[or.]

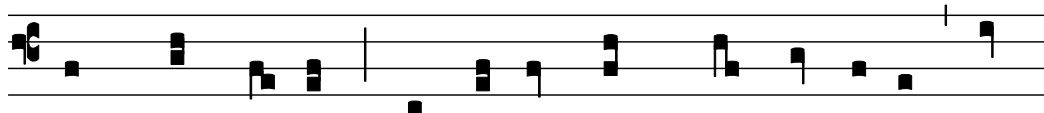
[This Hymn is sung at j. Vespers : and it is sung of the Name of Jesus.]<sup>179</sup>

*Exultet cor precordiis.* HS:175r; 1531-S:104v.<sup>180</sup>

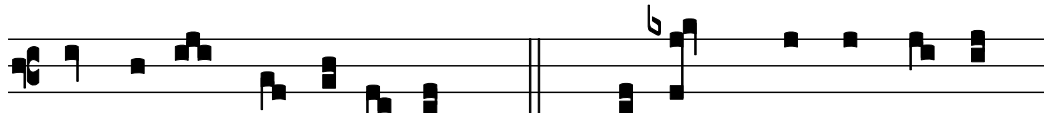
Hymn.  
II.



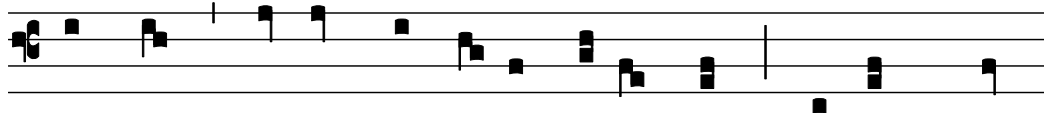
let the heart beat high with bliss, \* Yea, let it tri-



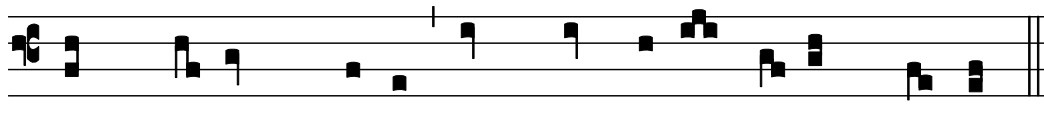
umph at the sound Of Je-sus' name, so sweet it is, For



every joy there-in is found. 2. The name that comfort-eth

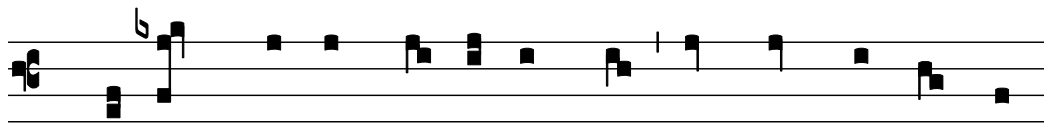


in woe, The name of Je-sus healing sin, The name that

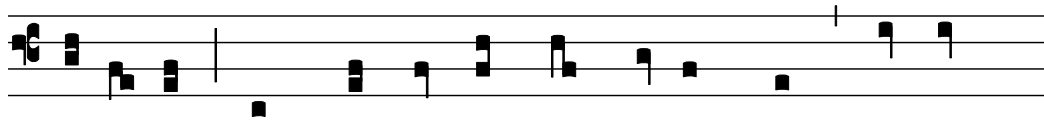


curbs the powers be-low And drives away the death with-in :

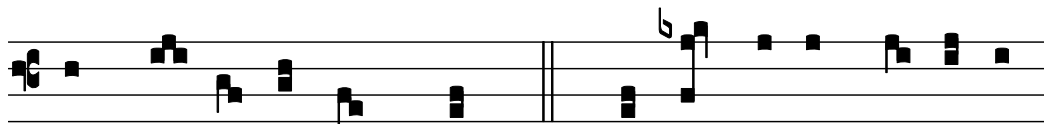
The Feast of the Most Sweet Name of Jesus.



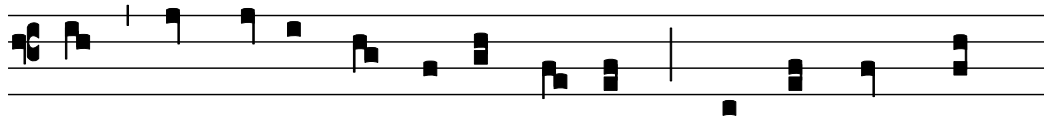
3. The name that soundeth ev-er sweet In speech or verse or



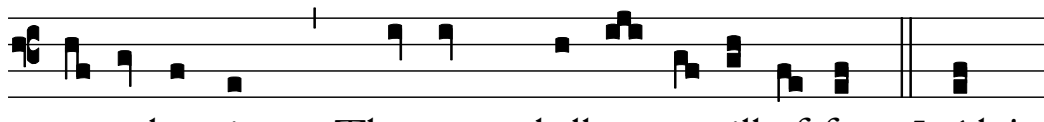
ho-ly song, And bids us run with will-ing feet, Consoled,



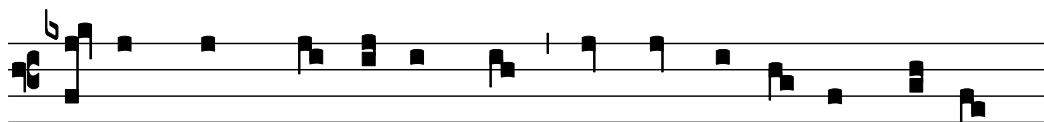
and comfort-ed, and strong. 4. Then let the name of Je-sus



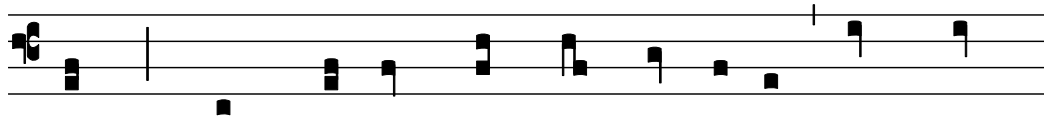
ring With lofty praise in every place ; Let heart and voice



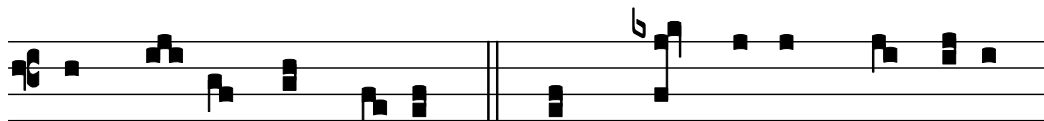
to-gether sing The name shall every ill ef-face. 5. Ah !



Je-sus, health of sinful men, Give ear unto our lov-ing

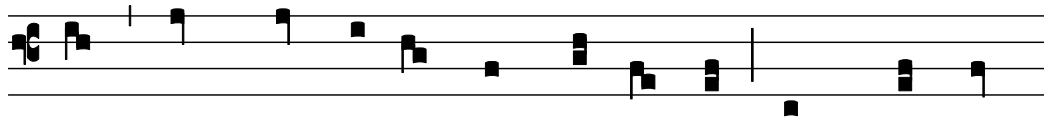


prayer ; Guide thou our wandering feet a-gain, And hold



our do- ings in thy care. 6. Lord, may thy name supply our

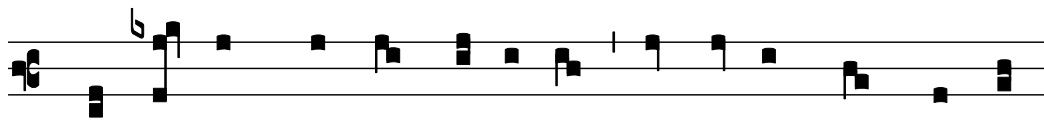
The Feast of the Most Sweet Name of Jesus.



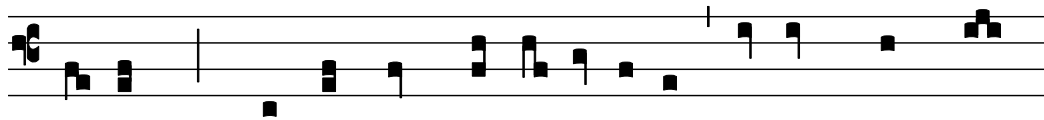
needs, And keep us all from danger free, And make us



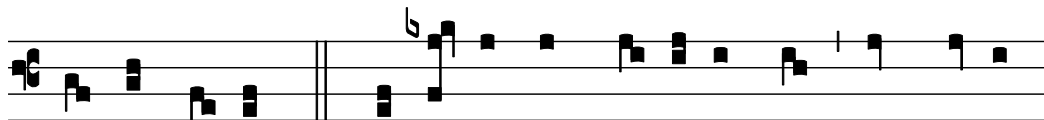
perfect in good deeds, That we may lose our sins by thee.



7. To thee, O Christ, all glo-ry be Who shin-est with this ho-



ly name ; We worship thy di-vi-ni-ty, Je-sus, thou Lord



of gentle fame. 8. O Je-sus, of the Virgin born, Immortal



ho-nour be to thee ; Praise to the Father infi-nite, And



Ho-ly Ghost e-ternal-ly. Amen.

*V.* Let all the earth adore thee, and sing to thee.

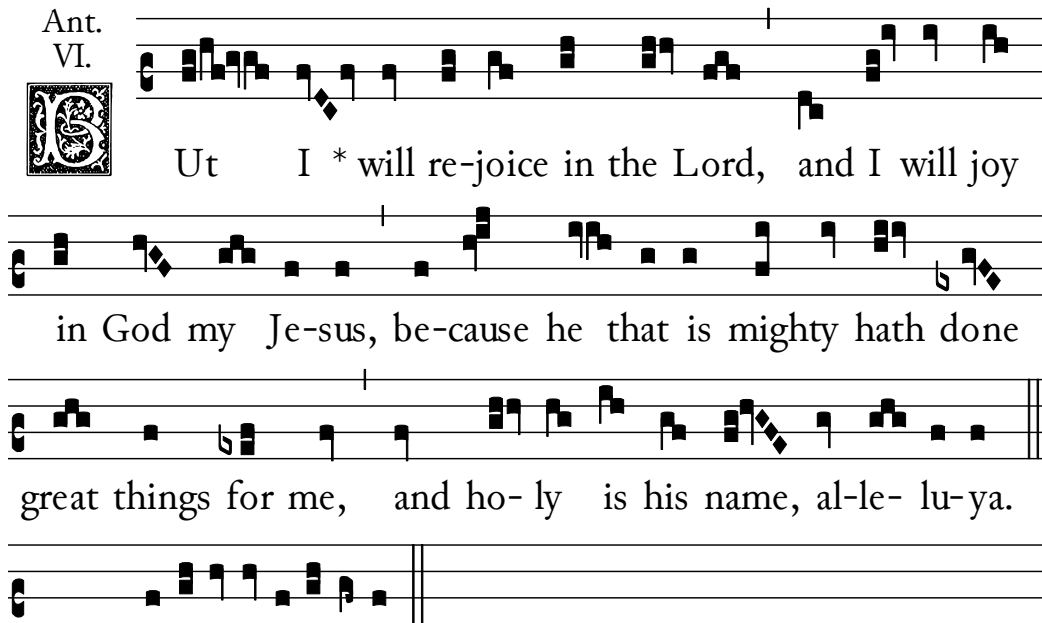
*R.* Let it sing a psalm to thy name, O Lord.<sup>181</sup>



The Feast of the Most Sweet Name of Jesus.

*Ego autem in Domino.* 1520-S:73v; 1531-S:104r.<sup>182</sup>


Ant.  
VI.



Ut I \* will re-joyce in the Lord, and I will joy  
in God my Je-sus, be-cause he that is mighty hath done  
great things for me, and ho-ly is his name, al-le- lu-ya.

*Ps.* My soul doth magnify. 67\*.

*Prayer.*

 God, who hast made the most glorious Name of Jesus Christ thy Only-begotten Son to be loved with the greatest and sweetest affection by thy faithful, and to be terrible and fearful to evil spirits : mercifully grant that all they who

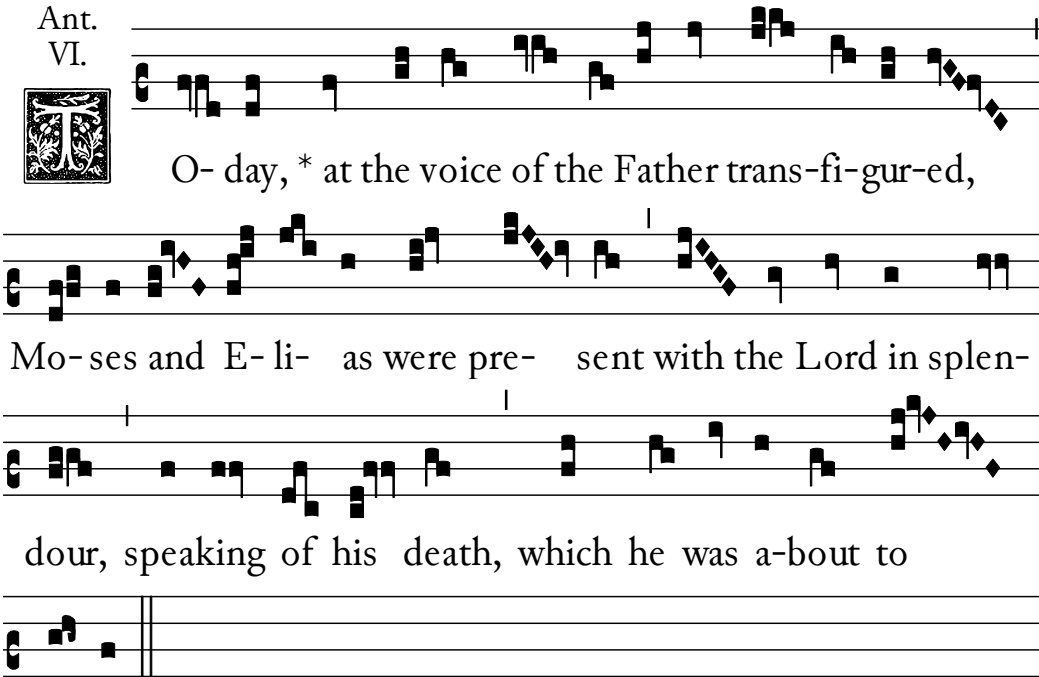
devoutly venerate this Name of Jesus on earth, may receive the sweetness of holy consolation in this present life, and in the future may obtain the joy of endless exultation and jubilation. Through the same. *etc.*

*Then [at these Vespers]<sup>183</sup> let be made [no Memorial except]<sup>184</sup> a Solemn Memorial of the Transfiguration. [Nevertheless if this Feast should fall on a Sunday, then indeed a Memorial shall be made of the Sunday and of the Trinity in silence <and no> Procession. Let it be likewise at Second Vespers when this Feast <shall fall> on Saturday.]<sup>185</sup>*

The Feast of the Most Sweet Name of Jesus.

*Hodie ad Patris.* 1520-S:72v; 1531-S:104r.<sup>186</sup>


202217. Ant.  
VI.



O- day, \* at the voice of the Father trans-fi-gur-ed,  
Mo-ses and E-li- as were pre- sent with the Lord in splen-  
dour, speaking of his death, which he was a-bout to  
ful-fil.

800017. *℣.* Let us adore the Father and the Son [with the Holy Ghost.  
*℟.* Reigning in their majesty.  
[*℣.*] Let us pray.]<sup>187</sup>

*Prayer.*

 God, who on this day [didst  
reveal from heaven thy only  
begotten Son wonderfully trans-  
figured to the fathers of both tes-  
taments : grant unto us, we beseech  
thee, that through actions well-

pleasing to thee we may attain to the  
perpetual contemplation of his glory,  
in whom thou hast testified that thy  
paternity wast well pleased.  
Through the same.]<sup>188</sup>

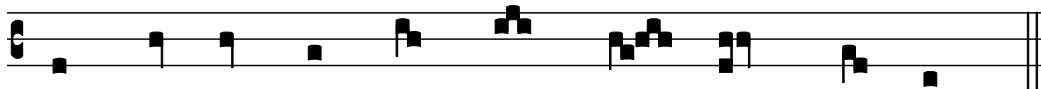
¶ *At Compline.*

*Miserere michi Domine.* 1520-S:74r; 1531-S:104v.

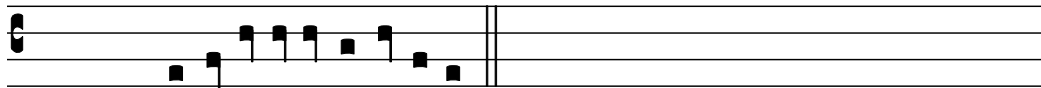
Ant.  
VIII.i.



Ave mercy \* on me, O Lord, accord-ing



to the judgment of them that love thy Name.



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

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

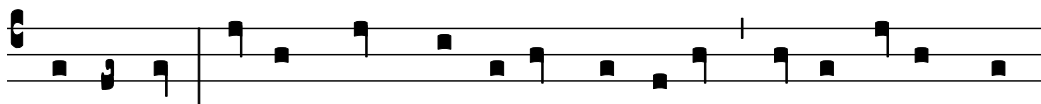
*Alma chorus Domini.* 1520-S:74v; 1531-S:104v.<sup>189</sup>

Seq.  
VIII.

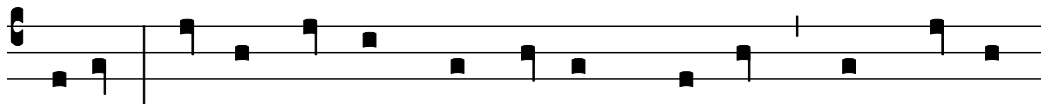


Ow let our voices re-hearse \* the Lord's dear ti-tles

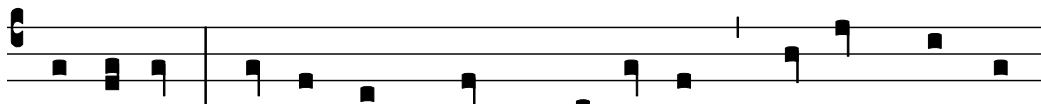
sar0803.



in order. Saviour, Emma-nu-el, Sa-ba-oth, Ado-na-y, Mes-



si-as. Consubstantial, the Way and the Life, Hand, Only-

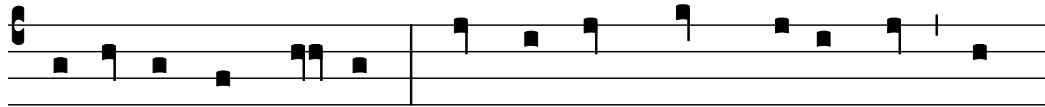


be-gotten. Wisdom and Might, Be-ginning, the First-born of

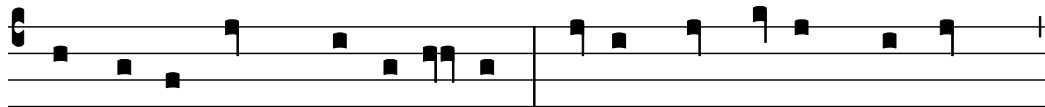
The Feast of the Most Sweet Name of Jesus.



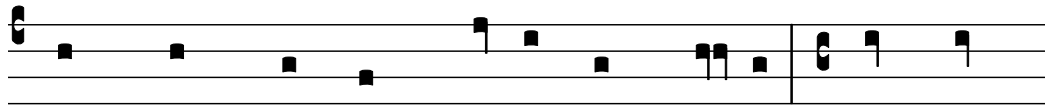
ev-e-ry crea-ture. Alpha and O we name Him, at once the



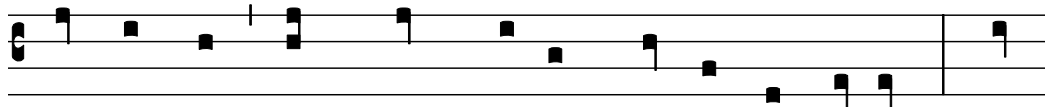
Be-ginning and Ending. Fountain and Source of all good, our



Advo-cate and Me-di-a-tor. He is the Heifer, the Lamb,



Sheep, Ram, the Worm, Serpent and Li-on. Mouth and



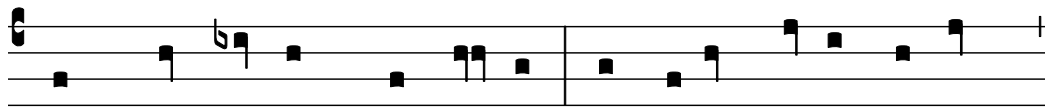
Word of God, Light, Sun, Glo-ry, Splendour and Image. Blos-



som, Bread, Vine, Door, Rock, Mountain and Stone of




the Corner. Angel and Spouse of the Church, the Shep-



herd, the Priest and the Prophet. Mighty, Immortal, Supreme,

The Feast of the Most Sweet Name of Jesus.

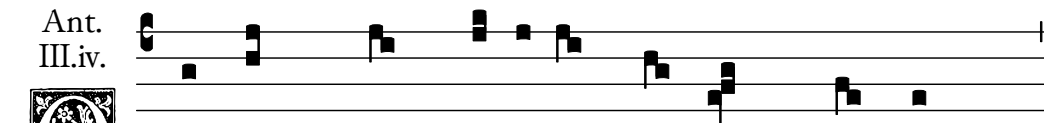



the Lord God Omni-po-tent, Je-sus. These be thy ti-tles,  
Je-su, to thee be all honour and glo-ry. A-men.

∅. Keep us, O Lord. [427].

*O Rex gloriose.* AS:190; 1520-S:75r; 1531-S:104v.<sup>190</sup>

Ant.  
III.iv.



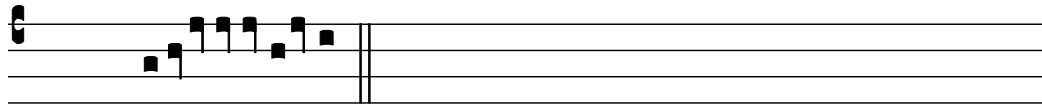
 King, \* all glo-ri-ous a-mong thy saints,  
who ev-er shalt be praised, and yet art in-ef-fable :  
thou, art among us, O Lord, and thy ho-ly Name is cal-  
led upon by us : forsake us not, O our God : that in the  
day of judgement we may be deemed worthy of a place

sar0088.

The Feast of the Most Sweet Name of Jesus.



among thy saints and thy e-lect, O blessed King.



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

*This Compline shall not be changed during the whole Octave when the service shall be made of the Octave.*

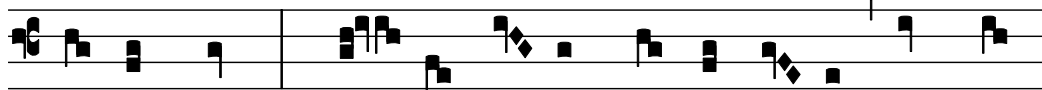
**C** *At Matins.*

*Honoremus exaltemus.* 1520-S:75r; 1531-S:104v.

Invit.  
IV.v.



Ow ex-alt we \* and a-dore we Je-sus, Son of



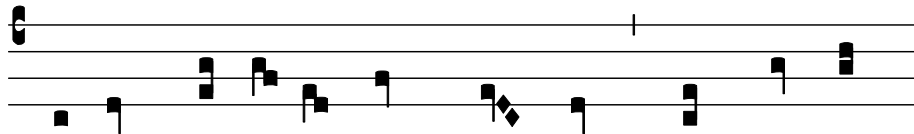
God, and sing. †Glad-ly shout-ing to the glo-ry Of the



King the King of all. *Ps.* Come let us praise. 25\*.

*Jesu dulcis memoria.* 1520-S:75r; HS:176r; 1531-S:104v.

Hymn.  
I.

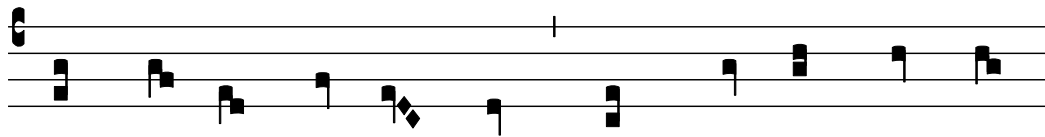


E-su! the ve-ry thought is sweet! \* In that dear

The Feast of the Most Sweet Name of Jesus.

name all heart-joys meet ; But sweeter than the honey far  
The glimpses of his pre-sence are. 2. No word is sung more  
sweet than this ; No name is heard more full of bliss ; No  
thought brings sweet-er comfort nigh, Than Je-sus, Son of  
God most high. 3. Je-su ! the hope of souls for-lorn ! How  
good to them for sin that mourn ! To them that seek thee,  
O how kind ! But what art thou to them that find ? 4. Je-su,

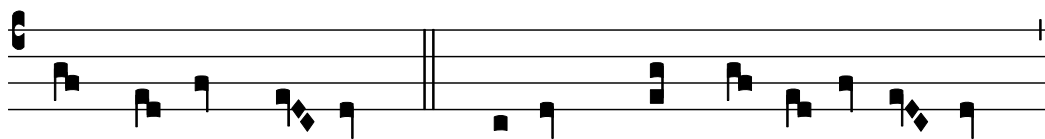
The Feast of the Most Sweet Name of Jesus.



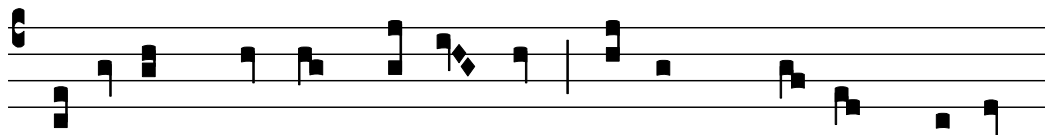
thou sweetness, pure and blest, Truth's Fountain, Light of



souls dis-tressed, Surpassing all that heart requires, Exceeding



[105r.] all that soul de- sires. 5. No tongue of mor-tal can express,



No letters write its blessed-ness : A-lone who hath thee in



his heart Knows, love of Je-sus, what thou art. 6. O Je-su,



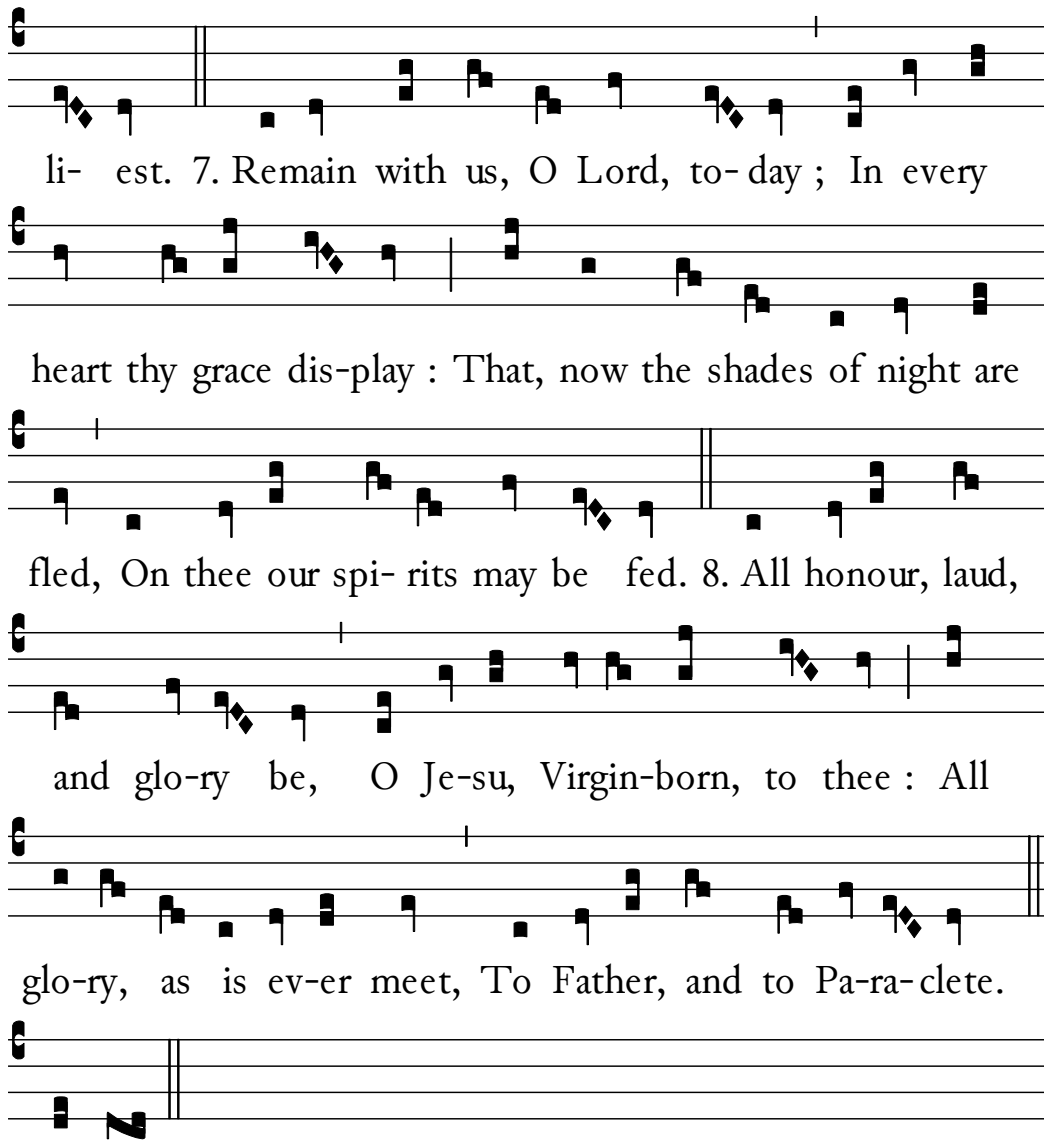
King of wondrous might ! O Victor, glorious from the fight !



Sweetness that may not be expressed, And alto-gether love-




The Feast of the Most Sweet Name of Jesus.


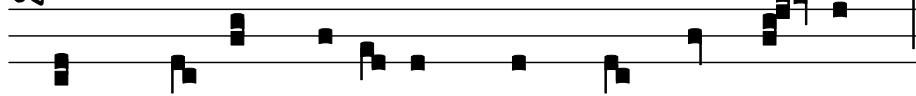



li- est. 7. Remain with us, O Lord, to- day ; In every  
heart thy grace dis- play : That, now the shades of night are  
fled, On thee our spi- rits may be fed. 8. All honour, laud,  
and glo- ry be, O Je- su, Virgin-born, to thee : All  
glo- ry, as is ev- er meet, To Father, and to Pa- ra- clete.

Amen.

 *In the First Nocturn.*

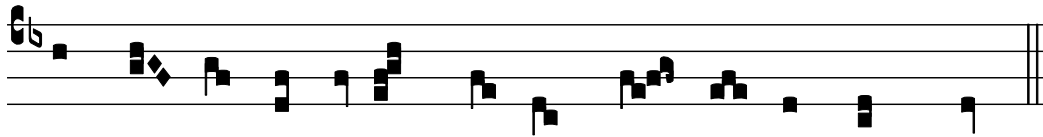
*Hii in curribus.* 1520-S:75v; 1531-S:105r.<sup>191</sup>

1. Ant.   
I.v. 

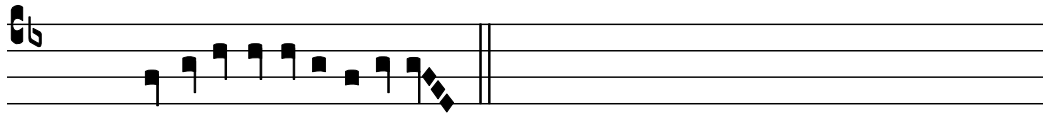


Ome trust in cha- ri- ots, \* and some in hors- es :

The Feast of the Most Sweet Name of Jesus.



but we will call upon the name of the Lord our God.



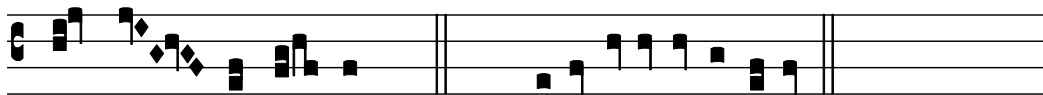
*Ps.* May the Lord hear thee. (*xix.*) [43].

*Memor ero nominis.* 1520-S:75v; 1531-S:105r.<sup>192</sup>

2. Ant.  
II.i.



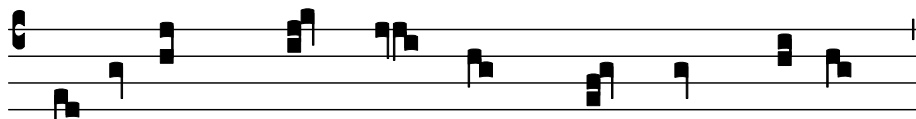
shall \* re-mem-ber thy name, O Lord, throughout



all ge- ne-ra- tions. *Ps.* My heart hath uttered. (*xlviij.*) [249].

*Secundum nomen tuum.* 1520-S:75v; 1531-S:105r.

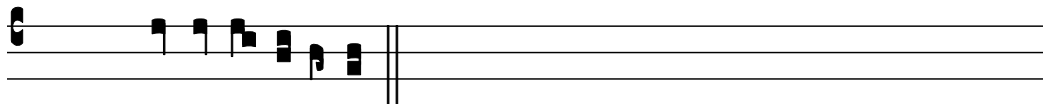
3. Ant.  
III.i.



C-cord- ing \* to thy name, O Lord Je- sus,



so also is thy praise unto the ends of the earth.



*Ps.* Great is the Lord. (*xlviij.*) [252].

℣. I will praise the name of God with a canticle.

℟. And I will magnify him with praise.

*First Lesson.*

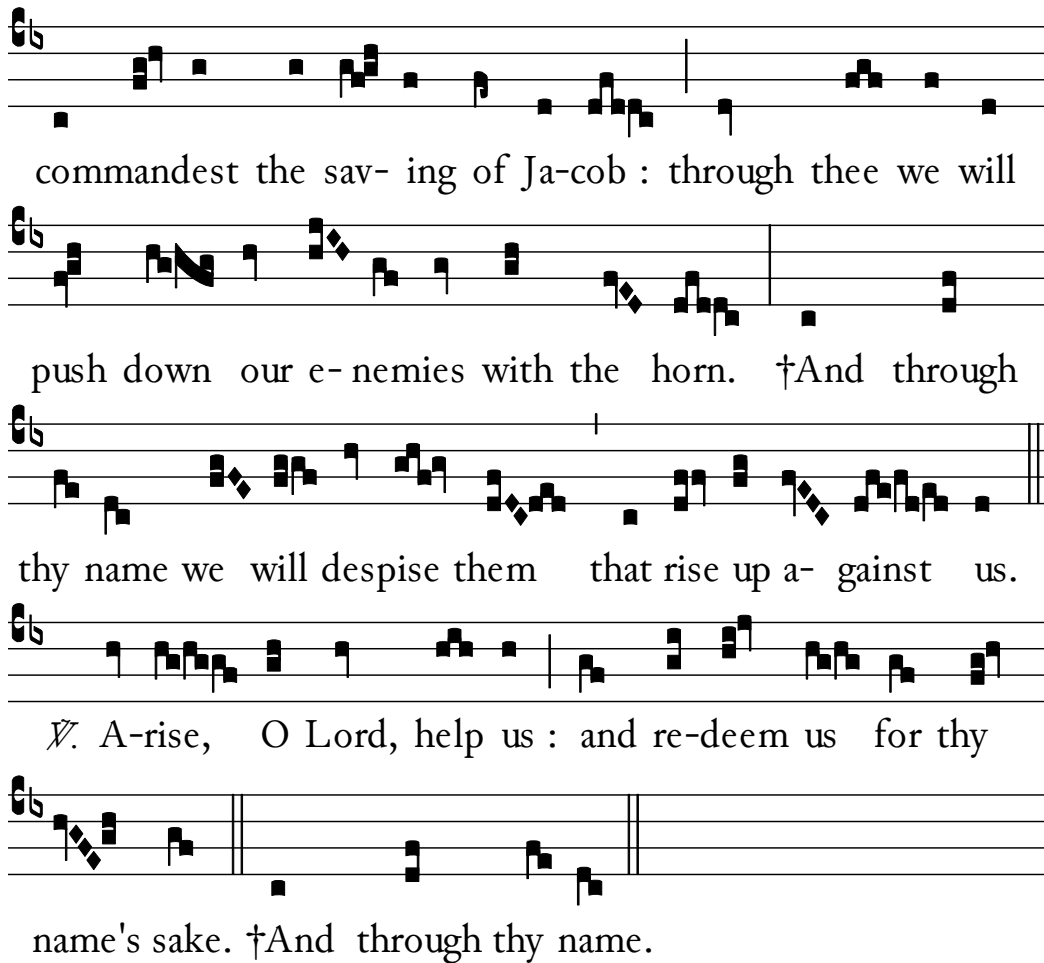
**A** Hile feast succeedeth feast the happy mind is transported : and the earth rejoiceth with diffused joys full of honour. Yesterday we celebrated Jesus transfigured in heaven on top of a mountain : today he was humbled in the depths of the earth. Yesterday of what nature Jesus was with the Father he revealed by the radiance of his body : today we celebrate how the hidden divinity worketh the sacraments of salvation under our humble nature. Yesterday he shewed with his splendour what we shall be according to hope : today what kind of way we ought to live according to the blessed faith. Yesterday he commended to us his charity as a reward : today his charity is ministered to merit. That one is in the country : this one is on the path. That one is consummating in glory : this one is in teaching with grace mercifully cooperating. Thus

the sacred solemnity of this most worthy feast provoketh the repetition of the most renowned deeds of the just, and the most sacred mysteries of the Law, both old and new, so that the institution of this Name may appear all the more glorious, by which the comparison of all that is not done under this name Jesus is found to be disparate and useless. Therefore the Roman Pontiff Alexander the Fourth, by his affection for this most sacred name, of himself agreeably approved the office, and confirmed it with apostolic authority, establishing a day of the sweetest solemnity, on the seventh of the Ides of August, to be celebrated every year, giving and granting abundant indulgences to the pious worshippers of this most devout feast, to endure for all time.<sup>193</sup> But thou, O Lord, [have mercy upon us].<sup>194</sup>

*Tu es ipse Res meus.* 1520-S:75v; 1531-S:105r.<sup>195</sup>

1. Resp. I.

The Feast of the Most Sweet Name of Jesus.



commandest the sav- ing of Ja-cob : through thee we will  
push down our e- nemies with the horn. †And through  
thy name we will despise them that rise up a- gainst us.  
⁊. A-rise, O Lord, help us : and re-deem us for thy  
name's sake. †And through thy name.

*Lesson ij.*

**T**herefore to all the faithful of Christ who have truly repented and confessed throughout the kingdom of England, who shall be present in the churches in the morning or in the evening of the same feast : five hundred days. For those which shall be present at the offices of Prime, Terce, Sext, None, and Compline : for whichever of those, three hundred days. And for

each of the <days of the> octave, which is Matins, Mass, and Vespers : two hundred days. And those who might take part in the other hours, eighty days : were mercifully released from penances imposed upon them, just as have been granted by divers pontiffs, to be sure Urban the Fourth, Martin the Fifth, <and> Eugene the Sixth, on the Feast of Corpus Christi and the octaves.<sup>196</sup> In this solemnity,


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dearly beloved, all our hope is lifted up, faith is increased, charity is spread abroad, the gracious majesty of the most high and undivided Trinity is commended, and the ethereal citizens are served by the jubilant orders of the heavenly court in the exuberance of the mind. The roseate martyrs applaud : because when Jesus is strong in the soul, they know themselves as glorious victors. And while confessors praise with exultant jubilation : while Jesus sweeteneth in the mouth like honey, and while Jesus striketh a sweet melody in

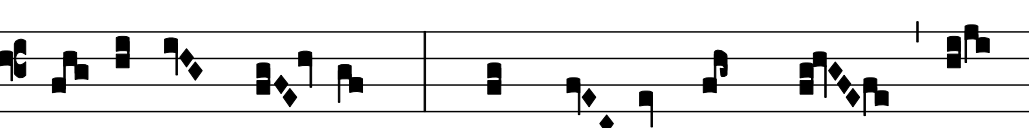
virginal ears, the daughters of Jerusalem run about singing, they rejoice with hymns, they exult in crowds, all together <declaring> the first beginning of salvation, saying, Jesus, our redemption, love and desire.<sup>197</sup> This is the illustrious feast which the fathers long yearned for, the prophets foretold long before, they mystically designated in figure. And at last that heavenly paranymp Gabriel announced to Mary, The Holy which shall be born of thee shall be called the Son of God : and his name is Jesus. But thou.

*Salvos fac nos Domine.* 1520-S:76r; 1531-S:105r.

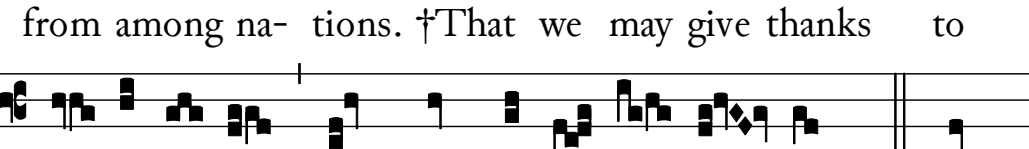
2. Resp.  
II.



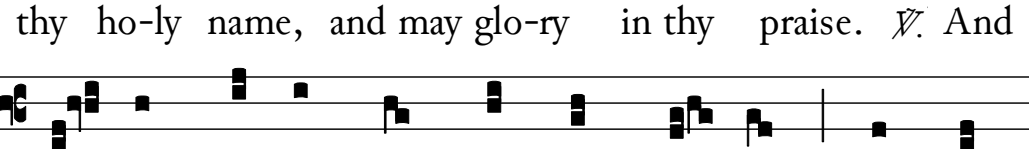
Ave us, \* O Lord, our God, and ga-ther us



from among na- tions. †That we may give thanks to



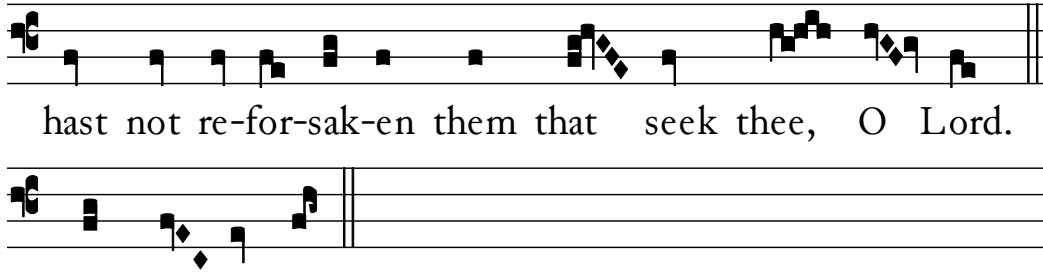
thy ho-ly name, and may glo-ry in thy praise. ∞. And



let them trust in thee who know thy name : for thou

7565. [105v.]

The Feast of the Most Sweet Name of Jesus.



†That we may give.

*Lesson iij.*

**J**esus is the designated fountain of life, which spreadeth forth in four rivers through broad ways. Jesus became for us wisdom, justice, sanctification, and redemption from God. Wisdom in <his> preaching, justice in <his> absolution of sins, sanctification in <his> conversation, redemption in <his> passion. Whence it is written : Three streams flowed from Jesus, the word of sorrow, in which is confession, the sprinkled blood, in which is affliction, <and> the water of cleansing, in which remorse is designated. This is the name which Paul brought before nations and kings as a light on a candlestick. For it is wonderful and very sweet : whence a certain man saith, If thou writest, if thou referrest, it hath no meaning for me, unless I shall read there Jesus. If thou disputest, or debatest, it hath no taste for me, unless Jesus shall speak there. Jesus, therefore, is a sweet and delightful name : the name comfort-

ing the sinner, and the name of blessed hope. Therefore, O Jesus, be Jesus to me. Neither let us pass over the many virtues of this most sacred name. This is the name which conferred sight to the blind, hearing to the deaf, step to the lame, speech to the dumb, life to the dead : and the power of this name hath banished all the power of the devil from besieged bodies. Nor is it of less excellence and sublimity than of virtue. Whence it is written, The name of my Saviour, of my brother, of my blood, the name hidden for ages, but revealed at the end of the ages. A wonderful name, an ineffable name, an inestimable name, indeed more wonderful than inestimable, and more agreeable than gratuitous. And this name was imposed on him from the Eternal, from the angel and from <his> father Joseph. From the Eternal, when Jesus is interpreted the power of the Saviour saving. The

The Feast of the Most Sweet Name of Jesus.

Saviour is said to be from the angel when he is in the character of saving, which is proper to him from the beginning of his conception. This name was assigned to him by his

father Joseph, in that by the deed of the passion and our future redemption, Jesus was called the Saviour. But thou, O Lord.

*Osculetur me.* 1520-S:76r; 1531-S:105v.

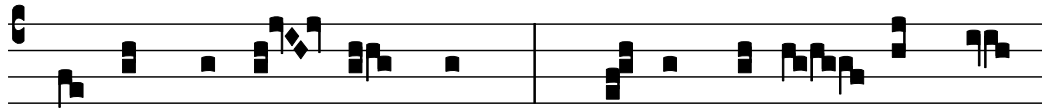
3. Resp.  
III.



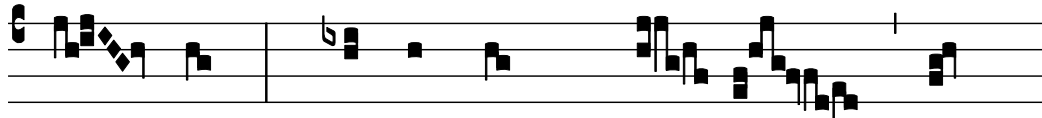
Et him kiss me \* with the kiss of his mouth,



for thy breasts are bet- ter than wine, smel- ling



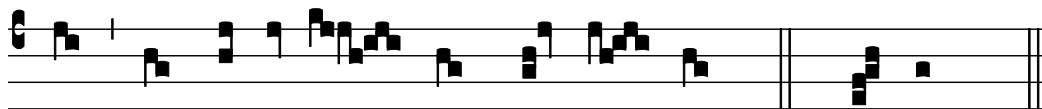
sweet of the best ointments. †Thy name is as oil pour-



ed out. ‡Therefore young maid- ens have

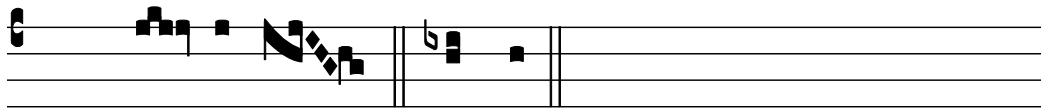


lov- ed thee. ⁊ Draw me : we will run after



thee to the odour of thy ointments. †Thy name.

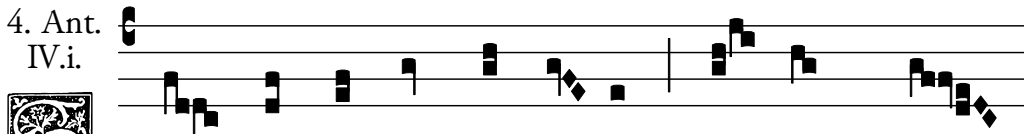
The Feast of the Most Sweet Name of Jesus.



∞. Glo- ry be. 104\*. ‡ Therefore.

¶ In the ij. Nocturn.

*Deus in nomine tuo.* 1520-S:76v; 1531-S:105v.

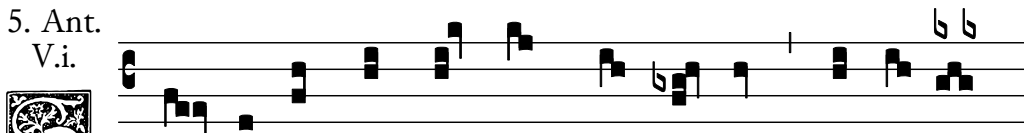


Ave me, \* O God, by thy name : and judge me

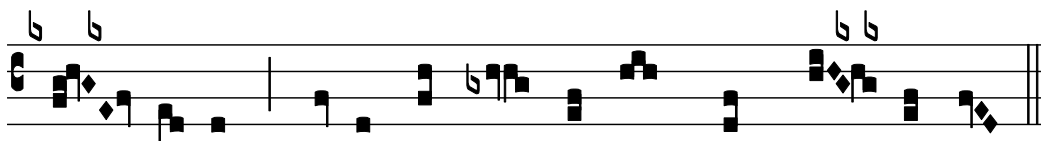


in thy strength. *Ps. Ipsum. (liij.)* [114].

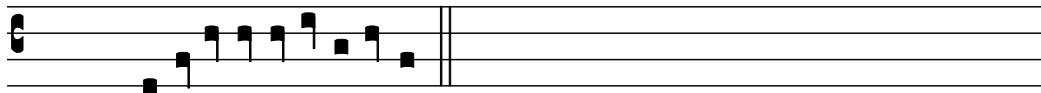
*Sic psalmum.* 1520-S:76v; 1531-S:105v.



O will I \* sing a psalm to thy name for ev-er



and ev-er : that I may pay my vows from day to day.



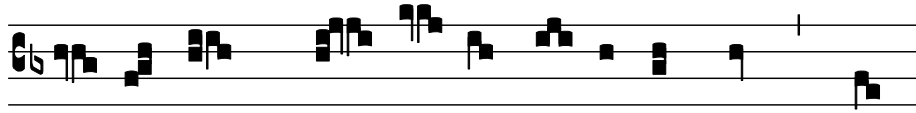
*Ps. Hear, O God. (lx.)* [272].



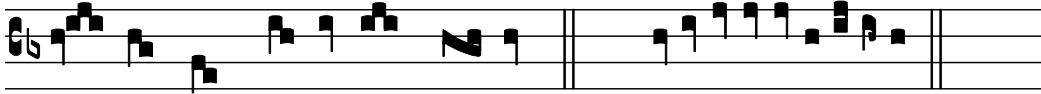
The Feast of the Most Sweet Name of Jesus.

*Sit nomen ejus.* 1520-S:76v; 1531-S:105v.

6. Ant.  
VI.



Et his name \* be bles-sed for ev-er more, who



was born of the Virgin Ma- ry. *Ps.* Give to the King. (*lxxj.*)  
[291].

℣. Bless the Lord, O my soul.

℟. And let all that is within me bless his holy name.

*Lesson iiij.*

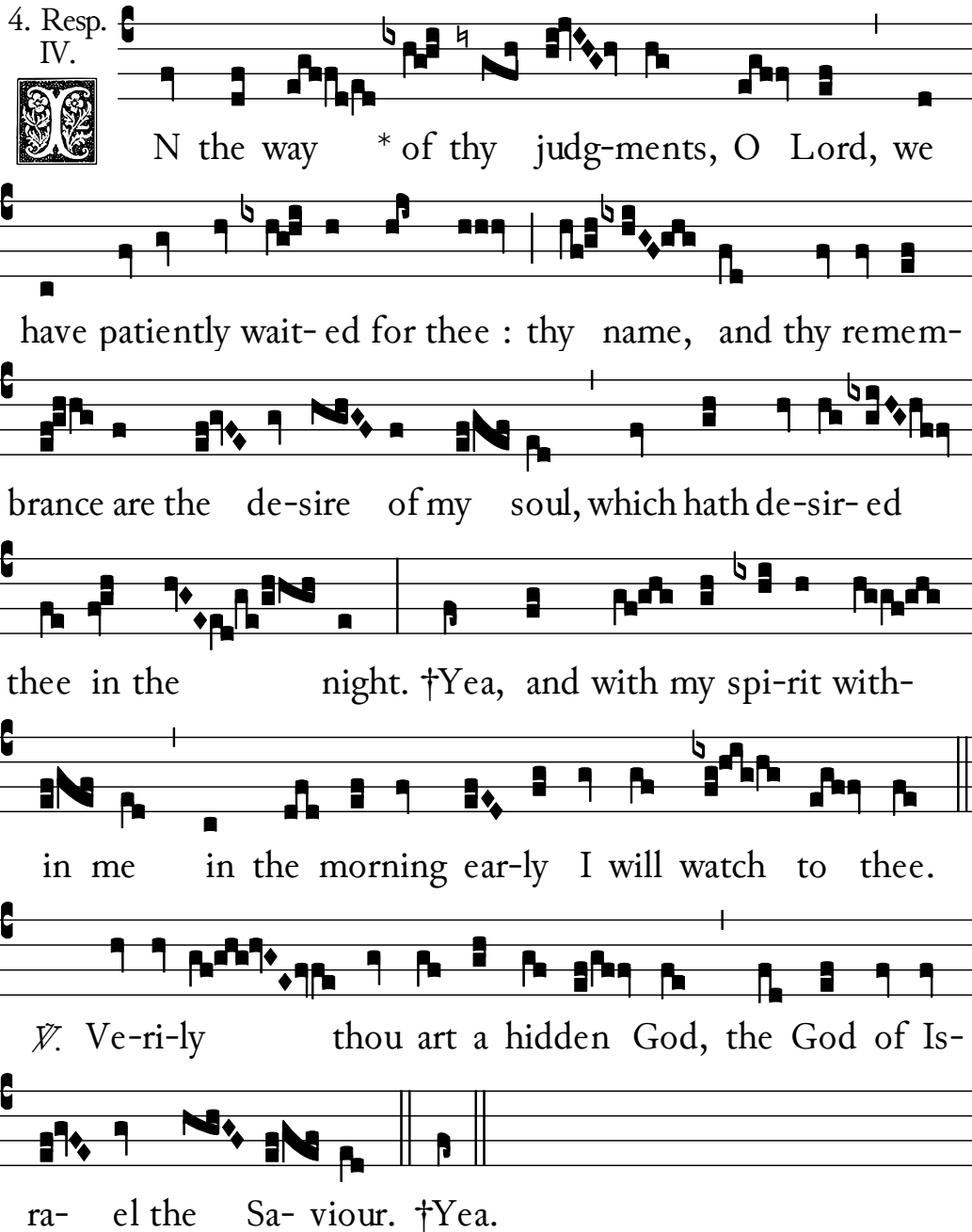
**T**Hy name is as oil poured out. And without doubt there is a likeness between oil and the name of our Bridegroom Jesus : nor did the Holy Ghost idly compare the one to the other. Oil shineth, oil feedeth, oil anointeth, it warmeth fire, it nourisheth the flesh, it sootheth pain. Oil, then, is light, food, and medicine. Thus indeed the name of the Bridegroom enlighteneth when preached, feedeth when thought upon, sootheth and anointeth when invoked. Whence thinkest thou <there be> in the whole world so great and so sudden a light of faith, except from the preaching of the Name of Jesus ? In the light of this

name, God hath called us into his wonderful light. Whence it is written, Thou wert heretofore darkness : but now light in the Lord. Furthermore, this name of Jesus is also food. Art thou not strengthened as oft as thou rememberest ? What enricheth the pondering mind equally ? What so restoreth<sup>198</sup> our blinded senses, strengtheneth virtues, encourageth good morals, fostereth chaste affections ? All the food of the soul is dry, if it is not infused with this oil. It is insipid, if it is not seasoned with this salt. Jesus is honey in the mouth, melody in the ear, joyfulness in the heart. But.

The Feast of the Most Sweet Name of Jesus.

*In semita judiciorum.* 1520-S:77r; 1531-S:105v.<sup>199</sup>

4. Resp.  
IV.



**I**N the way \* of thy judg-ments, O Lord, we  
have patiently wait-ed for thee : thy name, and thy remem-  
brance are the de-sire of my soul, which hath de-sir-ed  
thee in the night. †Yea, and with my spi-rit with-  
in me in the morning ear-ly I will watch to thee.  
℣. Ve-ri-ly thou art a hidden God, the God of Is-  
ra- el the Sa- viour. †Yea.

*Lesson v.*

**L**et us continue with what re-  
maineth. We have said that the  
name of God is medicine. If any of

you be downcast : let Jesus come into  
his heart, and thence leap into <his>  
mouth, and behold, at the rising light

[106r.] of the Name, all the clouds flee away, serenity returneth. He who falleth into sin, who runneth even to the despairing snare of death : shall he not, if he invoke the name of life, immediately breathe again with life ? For whom at any time hath stood firm before the face of the Saviour's name a customary hardness of heart, ignoble sloth, rancour of mind, <or> cold indifference<sup>200</sup> ? Whose fountain of tears being exhausted, on calling upon Jesus, doth not immediately burst forth in a richer, more sweet stream ? To whom, trembling and throbbing in perils, calling upon the name of virtue, did it not at once lend confidence and dispel fear ? When doubting and wavering, he always shineth with certainty. In the face of adversities, and already failing : never, having invoked this name, was strength lacking. Finally, it is written, Call upon me in the day of trouble : I will

deliver thee, and thou shalt glorify me. Nothing so much restraineth the impulse of anger, calmeth the swelling of pride, healeth the wounds of envy, quencheth the flow of luxury, extinguisheth the flame of lust, tempereth the thirst of covetousness, and putteth to flight all indecorous thoughts. Truly, when I utter the name of Jesus : I set before me a man meek and lowly of heart, kind, sober, chaste, merciful, and finally conspicuous in all uprightness and holiness : and the same is God Almighty himself, who healeth me by his example and strengtheneth me by his help. All these things sound to me when Jesus hath sounded. Thus I take for myself examples from the man : but assistance but from <his> power. That type is like a seller of unguents : this one whence I sharpen them. And I make a preparation : the like of which none of the physicians can make.

*Obsecro autem vos.* 1520-S:77r; 1531-S:106r.<sup>201</sup>

5. Resp.  
V.



Ow I be-seech you, \* brethren, by the name of our

The Feast of the Most Sweet Name of Jesus.

Lord Je-sus Christ, that you all speak the same thing.

†And that there be no schis- ms a- mong you.

∕. Therefore let every-one de-part from i-niqui- ty who

cal-leth upon this ho-ly name of Je-sus. †And that there be.

*Lesson vj.*

**T**Hou hast this medicine of thyself, O my soul, hidden in the vial of this name, which is Jesus, a sure salutary remedy, which will never be found ineffective against any of thy diseases. Let it be always in thy bosom, always in <thy> hand : and let all thy senses and actions be directed to Jesus. To this he inviteth thee when he saith, Put me as a seal upon thy heart, as a seal upon <thy> arm. Thus therefore thou hast from whence thou mayest be healed in both arm and heart. Thou hast, I say, in the name of Jesus whence thou mightest correct thy wicked actions, or fulfill<sup>202</sup> those which are less

perfect : whence thy senses may be kept lest they be corrupted, or if they are corrupted may be healed. O how beautiful thou art unto thine angels, Lord Jesus, in the form of God : in the day of thine eternity in the splendour of the saints : begotten before the morning star, the splendour and figure of the substance of the Father, and indeed the perpetual and the not in the least dimmed brightness of eternal life. How beautiful art thou to me, O my Lord, in this very position of beauty ? For where thou didst empty thyself, where<sup>203</sup> thou didst shed the natural rays of unfailing light, where piety


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shone forth more brightly, there charity shone forth more, there grace radiated more abundantly. How bright unto me is every star of Jacob, how bright a flower from the root of Jesse thou dost arise, how pleasant <as> a light in the darkness, the Orient from on high, thou hast visited me. How admirable and wondrous even to the heavenly virtues in <thy> conception from the Virgin, in innocence of life, in flowing streams

of doctrine, in shimmering brightness of miracles, in the revelations of the sacraments. How glowing after <thy> setting, O Sun of Justice, dost thou arise from the heart of the earth : how beautiful <art thou> in thy robe in which thou finally thyself enterest, King of glory, into the highest heaven ? Why shall not all my bones say for all these, Who is like to thee, O Lord ? But thou, O Lord.

*Jesus Nazarenus.* 1520-S:77v; 1531-S:106r.<sup>204</sup>

6. Resp.  
VI.



E- sus \* of Na-za- reth, King of the Jews,  
 Son of the liv-ing God, have mercy up-on me. †And  
 make me to see thy will. ‡And let me vi-sit thy ho-  
 ly temple. ⁂ Look thou upon me, and have mer-cy  
 up-on me : according to the judgment of them that love

The Feast of the Most Sweet Name of Jesus.



thy name. ‡And let me. ⁊. Glo-ry be. 105\*.




‡And let me.

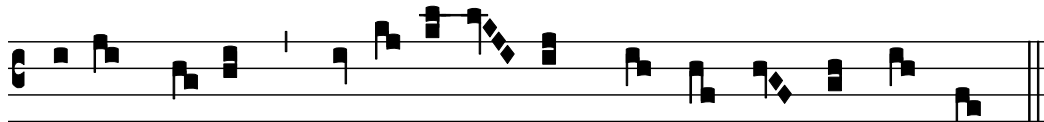
¶ *In the iij. Nocturn.*

*Adjuva nos Deus.* 1520-S:77v; 1531-S:106r.

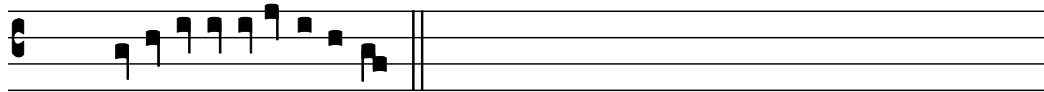
7. Ant.  
VII.i.



Elp us, O God \* our Sav- iour, and for the glo-



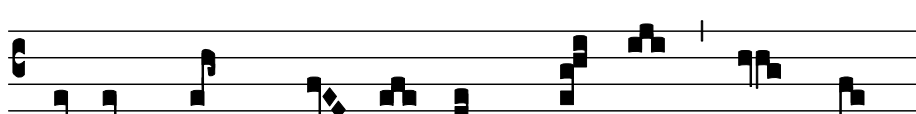
ry of thy name, de-liv-er us, and for-give our sin, O Lord.



*Ps.* O God, the heathens. (*lxxviiij.*) [302].

*Confitebor tibi Domine.* 1520-S:78r; 1531-S:106r.

8. Ant.  
VIII.i.

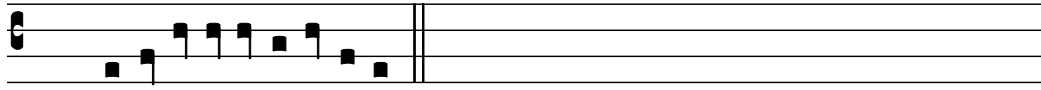


will praise thee, O Lord my God, with my



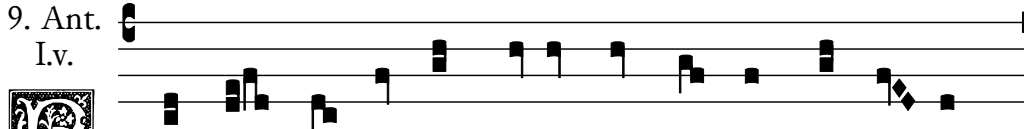
whole heart: and I will glo-ri-fy thy name, al-le-lu-ya.

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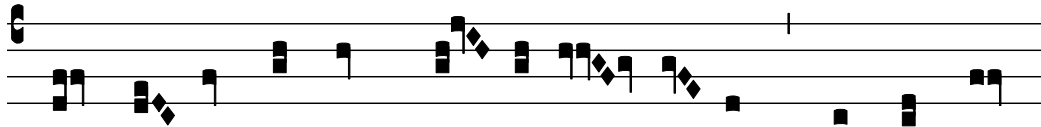


*Ps.* Incline thy ear. (*lxxxv.*) [318].

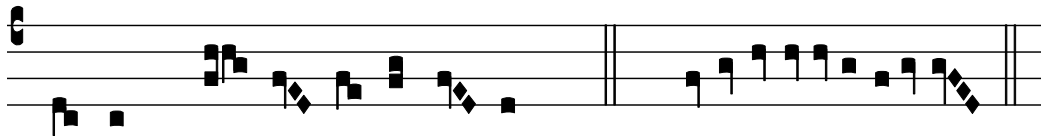
*Afferte Domino patrie.* 1520-S:78r; 1531-S:106r.



Ring ye \* to the Lord, O ye kindreds of the Gen-tiles,



bring te to the Lord glo- ry and ho- nour, bring ye to



the Lord glo- ry unto his name. *Ps.* Sing ye to the Lord.

*j.* (*xcv.*) [328].

℣. Not to us, O Lord, not to us.

℟. But to thy name give glory.

*The Gospel according to Matthew. j. (20-23.) Lesson vij.*

**A**T that time, The angel of the Lord appeared to Joseph in his sleep, saying, Joseph, son of David : fear not to take unto thee Mary thy wife. And that which followeth.

*A Homily of Origen.*

*(The first of various 1.)*

**J**oseph was unwilling to expose Mary, was unwilling to have her defamed : but was minded to put her away privately. He wanted to put her

[106v.]

away from himself privately, as pious, as gentle, as merciful. Justly humbling himself in all things : he was careful and fearful that he should apply to himself the conjunction of such great sanctity. Therefore he said, I will put her away, and will remove her far from me and from my kindred. For her dignity is greater, her holiness surpasseth above all : neither is it in keeping with my


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dignity. But while he thought on these things, the angel of the Lord appeared to him in a vision, saying, Why doubtest thou, Joseph, why thinkest thou imprudently, why meditatest thou unreasonably? For it is God who is begotten. For that which shall be born of her is of the Holy Ghost : because to be sure the co-worker of this birth is the Holy Ghost. He it is indeed of whom the Scripture foretold, saying, A child is born to us, [and a son is given to us].<sup>205</sup> She, it saith, shall bring forth

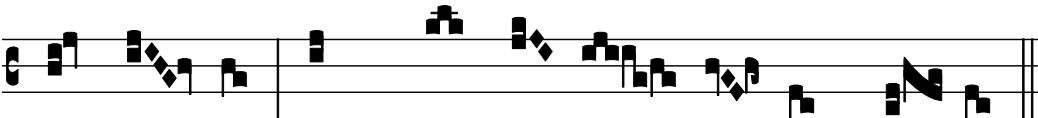
a son : and thou shalt call his name Jesus. A virgin begetteth, and thou, Joseph, shalt call the begotten Jesus : which is interpreted Saviour. For he shall save his people from their sins. Thou shalt, it saith, call his name that which was before : because he was named before the ages. Thou shalt not impose a name upon him, nor create for him a name of yourself : but shalt name <him> and exult to call <him> Jesus, that is, to bear witness that he is the Saviour.

*Ecce concipies.* 1520-S:78r; 1531-S:106v.

6579. 7. Resp. VII.




E- hold \* thou shalt con-ceive and shalt bring



forth a Son. †And thou shalt call his name Je- sus.

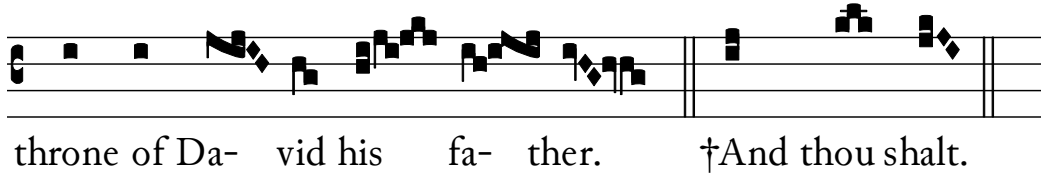
6579a. *℣.* He shall be great, and he shall be cal-led the Son of



the most High : and the Lord God shall give unto him the



The Feast of the Most Sweet Name of Jesus.



*Lesson viij.*


**T**Hou considerest not Jesus to have begun to save according to time, but to be<sup>206</sup> the most ancient Saviour. For he shall save his people from their sins. For two things are clearly pointed out by this word : that Christ was both God and Lord before the incarnation, and that his people were then already foretold to be saved by him. And therefore it was said : For he shall save his people from their sins, as <he is> truly God. For it is the power of God to save from sin, or to forgive sins. Justly, therefore, the Son of God, having his own people, came, as it was said, to deliver from sins and to save, whether of the Jews or of the Gentiles. Of whom he himself had already spoken through the Prophet, saying, The Lord hath said to me, Thou art my son : this day have I begotten thee. Ask of me, and I will give thee the Gentiles for thy inheritance : and the utmost parts of the earth for thy possession. He shall save his people from their sins, evidently by his own blood, redeeming them all by his death, by

liberating them from the power of death. He himself shall save : that is, he shall be the Saviour of all men <who are> also believers. Now all this was done. What is all ? This by the descent of the Only-begotten, this by the incarnation of the Lord, this by the angel's intent to the Virgin, this by the betrothal and chastity of the Virgin herself, this by the exaltation of this most sacred name of Jesus, for all this was done for the salvation of the whole world : and all this was done, that one might be completed and one might be consummated. What ? That which begot <was> a virgin, that which remained <was> a virgin, and continued intact as a virgin. Behold, he saith, a virgin shall take in the womb and bear a son. She shall bear a son for the restoring of Adam once again, for the removing of the disobedience of Eve through the obedience of Mary : for the raising up of the fallen race which before had been thrown down through the reckless cruelty of a woman.

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*Cum appropinquaret Jesus.* 1520-S:78v; 1531-S:106v.

8. Resp. VIII.



**A** Hen Je- sus \* drew nigh to Je- ru-sa-lem,  
and the mul-ti-tudes that went be-fore, and that fol-low-  
ed, cri- ed say- ing, Ho- sanna to the Son of Da-vid :  
blessed is he that com-eth in the name of the Lord. †The  
King of Is-ra-el, Ho-sanna in the highest. ∇. O  
Lord, save me, O Lord, give good suc-cess : blessed is  
he that cometh in the name of the Lord. †The King.

*Lesson ix.*

<p><b>A</b>ND they shall call his name Emmanuel, which is interpreted, God is with us. The angels first call</p>	<p>out his name, singing and rejoicing at his birth : as the God of all and the King of peace coming to man. Then</p>
--	---

the apostles : preaching the dominion and power of the Only Begotten of God to all nations. And besides also the holy martyrs : resisting fire and sword, even unto death. Then all believers : remembering and glorifying this very name even unto the end of the world. And they shall call his name Emmanuel, which is interpreted, God is with us. Who shall call, except the just, who shall be called by a new name on earth ? Not as before

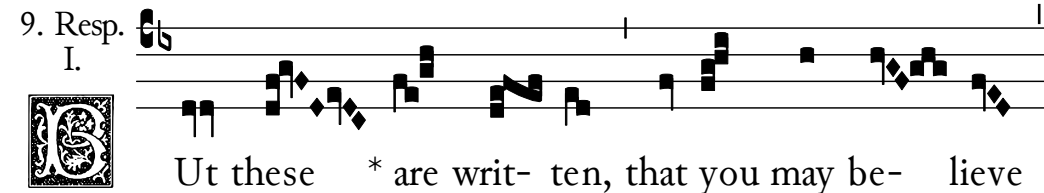
[107r.]

in figures and images : but appearing face to face. Abraham, the father of believers, was with God for three hours, though not through the ineffable substance of his Deity, but rather having been visited by an angelic form at midday : he appeared to us on earth for thirty three years, and deigned to associate with men.

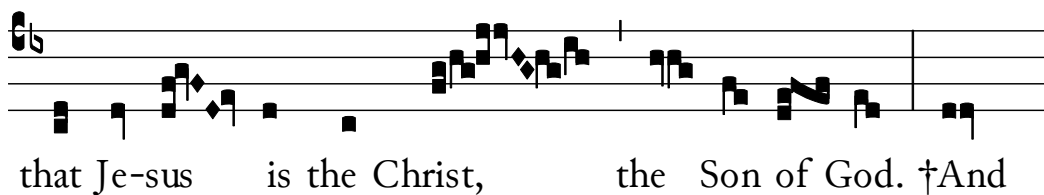
He appeared to Jacob for a short time, nevertheless as an angel wrestling with him : who also allowed himself to be overcome by him, that he might deservedly bless him as a witness of his coming, and might name <him> Israel. God is with us more and more, fulfilling a magnificent struggle for us : and even coming to death, that by his death he might slay death, and might impart blessing and immortality to a pure-hearted people. He who is confidently called,<sup>207</sup> God with us. By the preaching of the evangelists and apostles, by the sacrament of his holy body, by the glorious sign of the cross, by the exaltation of his glorious name. By all these things, then, God is with us. To him be honour and glory for ever and ever, amen.

*Hec autem scripta sunt.* 1520-S:78v; 1531-S:107r.<sup>208</sup>

9. Resp. I.

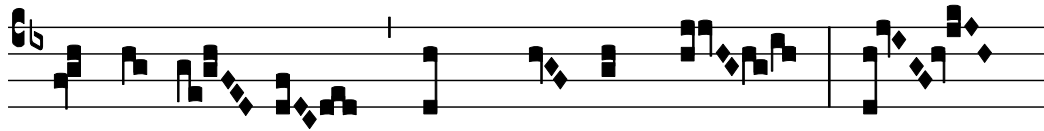


**U**t these \* are writ- ten, that you may be- lieve

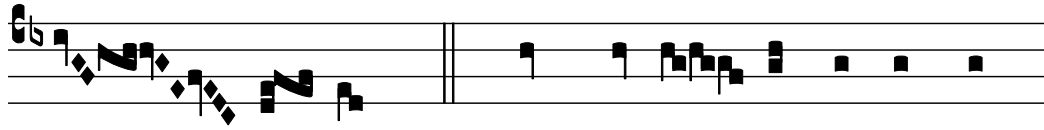


that Je-sus is the Christ, the Son of God. †And

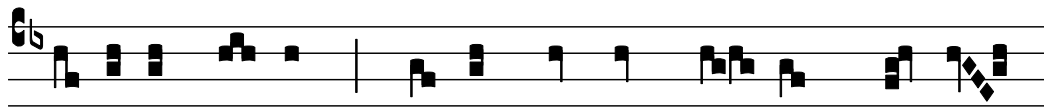
The Feast of the Most Sweet Name of Jesus.



that be-liev- ing, you may have life. ‡In



his name. ✠. Give glo-ry to the Lord, and



call upon his name : de-clare his deeds a- mong the Gen-



tiles. †And that. ✠. Glo-ry be. 103\*. ‡In.

*Ps. Te Deum. [47].*

✠. Our help is in the name of the Lord.

✠. Who made heaven and earth.

¶ *At Lauds.*

*Vocatum est nomen ejus. 1520-S:79r; 1531-S:107r.*

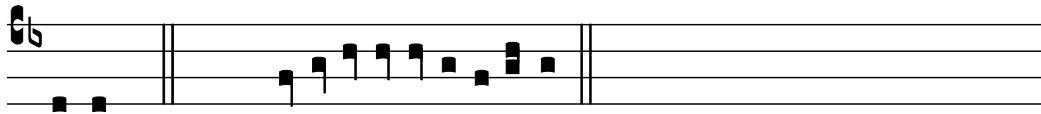


Is name \* was cal- led Je-sus. which was cal- led



by the an-gel, be-fore he was conceived in the womb, al-le-



The Feast of the Most Sweet Name of Jesus.




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

*Laudate nomen Domini.* 1520-S:79r; 1531-S:107r.<sup>209</sup>


2. Ant.  
II.i.



Raise ye \* the name of our Lord Je-sus Christ,



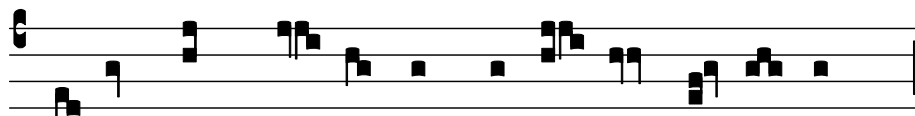

for it is sweet, and his mer-cy endur-eth for ev-er,




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

*Benedicam te Domine.* 1520-S:79r; 1531-S:107r.

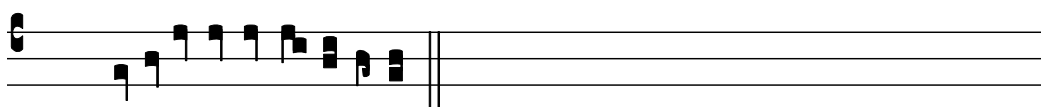
3. Ant.  
III.i.



will bless thee, O Lord Je-sus, all my life long :



and in thy name will I lift up my hands, al-le-lu-ya.



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

The Feast of the Most Sweet Name of Jesus.

*Justi tulerunt spolia.* 1520-S:79r; 1531-S:107r.<sup>210</sup>

4. Ant.  
IV.i.



He just took \* the spoils of the wicked, and they

sung to thy ho-ly name, O Lord, and they praised with one

ac-cord thy victorious hand, O Lord our God, al-le-lu-ya.

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

*Juvenes et virgines.* 1520-S:79v; 1531-S:107r.

5. Ant.  
V.i.



Young men \* and maid-ens, let the old with the

younger, praise the name of the Lord : for his name a- lone

is ex-al-ted, al-le-lu-ya. *Ps.* Praise ye the Lord. (*cxlviij.*)

[56].

The Feast of the Most Sweet Name of Jesus.

Chapter. I. *Corinthians. j. (2.)*

**A**ll that invoke the name of our Lord Jesus Christ, in every place of theirs and ours : grace to you, and peace from God our Father, and from the Lord Jesus Christ.

*Jesu auctor clementie. 1520-S:79v; 1531-S:107r.*<sup>211</sup>

Hymn.  
III.



E-su, thou Fount of mercy, hail, \* Thou hope of joys that ne'er can fail : O stream of beauty, source of grace, De- light of every heart and place. 2. O Je- su, light to angels dear, O dulcet strain to every ear : Pure honey to each mouth thou art, And heavenly nec-tar to the heart. 3. Je-su, thy Virgin Mother's bloom, Of ve-ry sweetness, honeycomb : Of man the ho- nour and the head, Thy light of lights up-

The Feast of the Most Sweet Name of Jesus.

on us shed. 4. Je su, thou Sun se-renely calm, More fragrant  
than the scented balm : Sweeter than sweetness' self can be,  
And lovelier than all else we see. 5. Je-su, supreme be-  
nigni-ty, To every heart hi-la-ri-ty : Of goodness the  
in-fi-ni-ty, Constrain us with thy cha-ri-ty. 6. O King  
of virtues, King renowned, With glo-ry and with victory  
crowned, Je-su, by whom all grace is given, Thou honour  
of the courts of heaven. 7. The choirs a-bove thy praise pro-

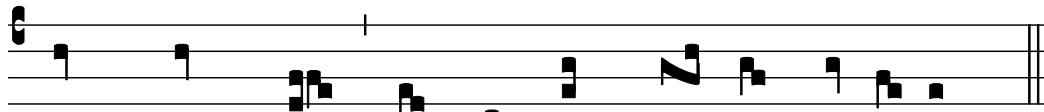
The image shows a musical score for a hymn. It consists of ten staves of music, each with a treble clef and a common time signature (C). The lyrics are printed below the staves. The music is written in a simple, square-note style. There are double bar lines and repeat signs throughout the score. The lyrics are: "on us shed. 4. Je su, thou Sun se-renely calm, More fragrant than the scented balm : Sweeter than sweetness' self can be, And lovelier than all else we see. 5. Je-su, supreme be-nigni-ty, To every heart hi-la-ri-ty : Of goodness the in-fi-ni-ty, Constrain us with thy cha-ri-ty. 6. O King of virtues, King renowned, With glo-ry and with victory crowned, Je-su, by whom all grace is given, Thou honour of the courts of heaven. 7. The choirs a-bove thy praise pro-



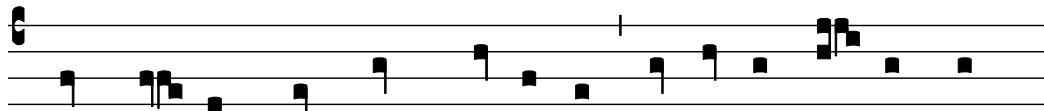
The Feast of the Most Sweet Name of Jesus.



claim, And echo all thy matchless fame : Je-sus on joy-ful



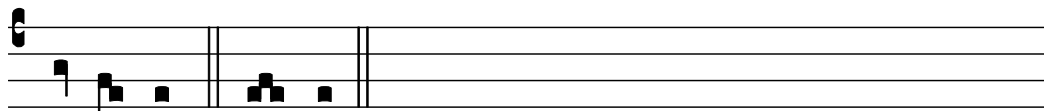
earth hath smiled, And us with God hath re-conciled.



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



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

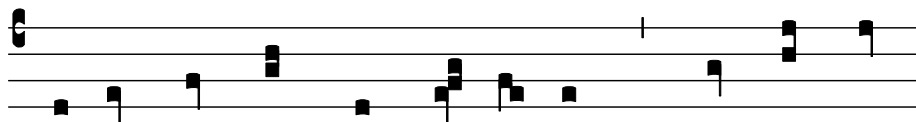


Pa-ra-clete. A-men.

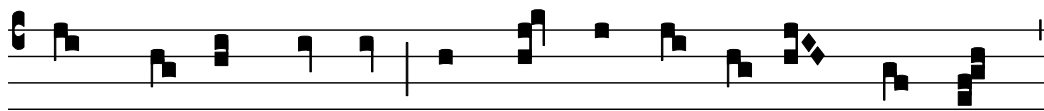
[or.]

*Jesu Auctor clementie.* HS:77v; 1531-S:107r.

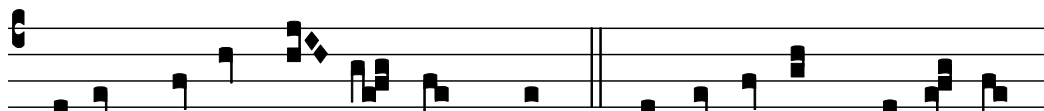
Hymn.  
III.



E-su, thou Fount of mer-cy, hail, \* Thou hope of

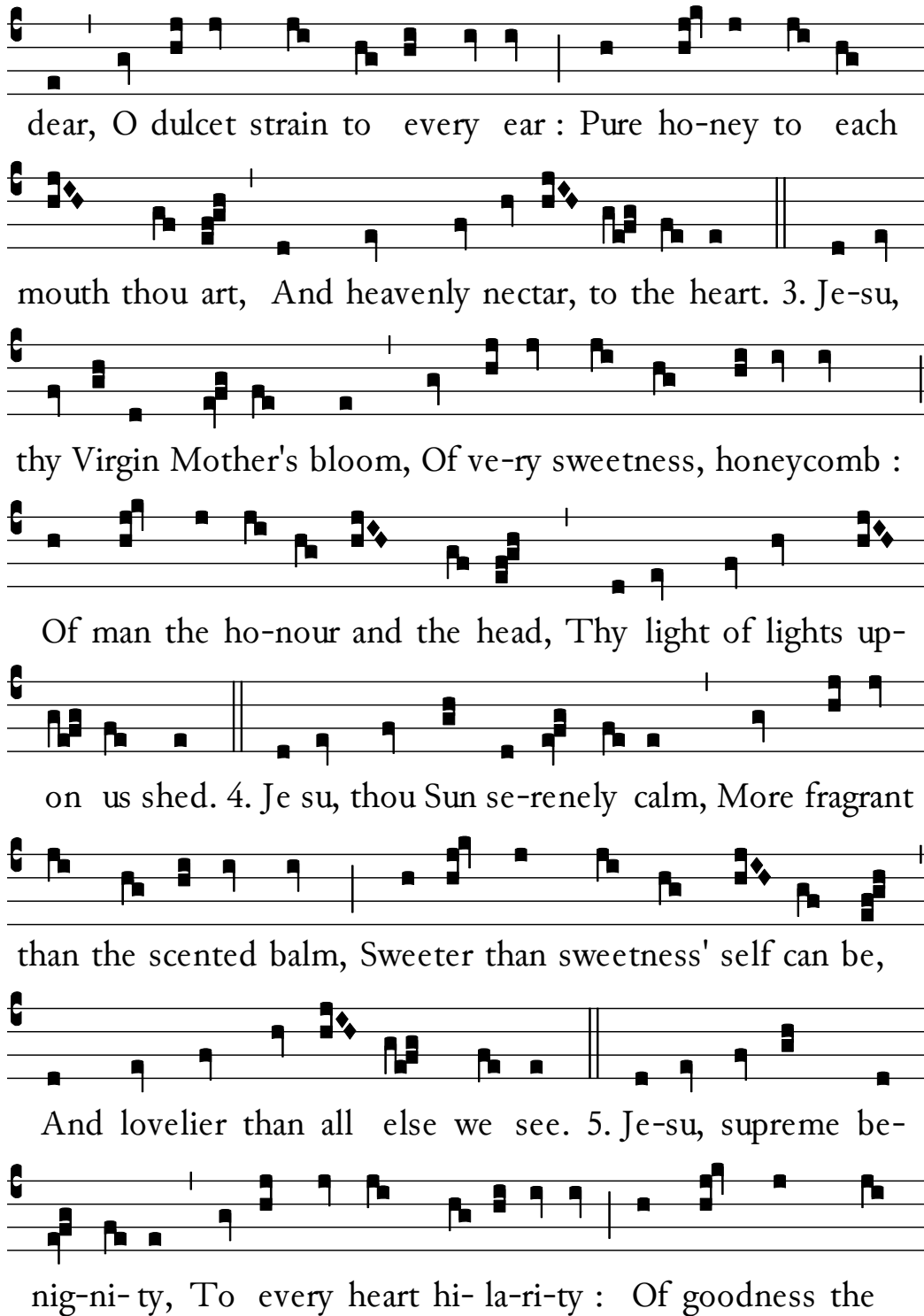


joys that ne'er can fail : O stream of beauty, source of grace,



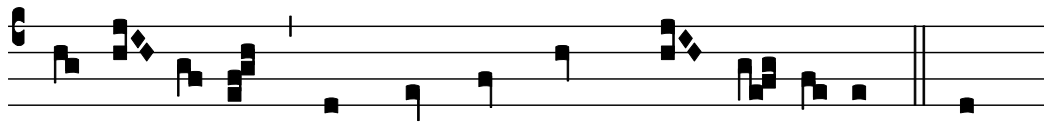
De-light of every heart and place. 2. O Je-su, light to angels

The Feast of the Most Sweet Name of Jesus.

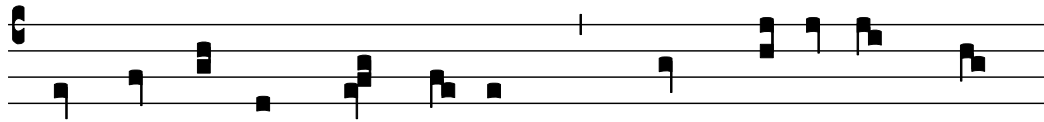


dear, O dulcet strain to every ear : Pure ho-ney to each  
mouth thou art, And heavenly nectar, to the heart. 3. Je-su,  
thy Virgin Mother's bloom, Of ve-ry sweetness, honeycomb :  
Of man the ho-nour and the head, Thy light of lights up-  
on us shed. 4. Je su, thou Sun se-renely calm, More fragrant  
than the scented balm, Sweeter than sweetness' self can be,  
And lovelier than all else we see. 5. Je-su, supreme be-  
nig-ni-ty, To every heart hi-la-ri-ty : Of goodness the

The Feast of the Most Sweet Name of Jesus.



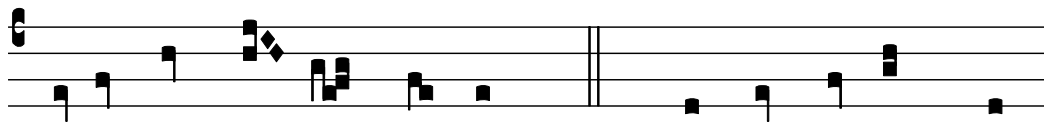
in-fi- ni- ty, Constrain us with thy cha- ri- ty. 6. O



King of virtues, King re-nowned, With glo-ry and with



victory crowned : Je-su, by whom all grace is given, Thou



honour of the courts of heaven. 7. The choirs a-bove thy



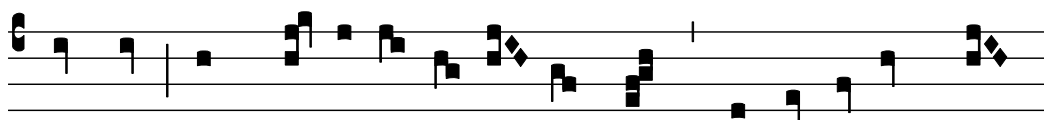
praise pro-claim, And echo all thy matchless fame : Je-sus on



joyful earth hath smiled, And us with God hath re- conciled.

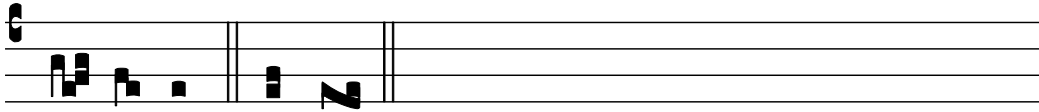


8. All honour, laud, and glo-ry be, O Je-su, Vir-gin-born,



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

The Feast of the Most Sweet Name of Jesus.



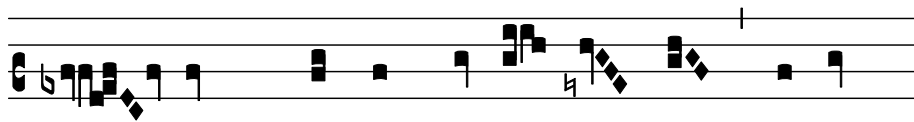
Pa- ra-clete. Amen.

℣. Blessed be the Name of [Jesus]<sup>212</sup> the Lord.

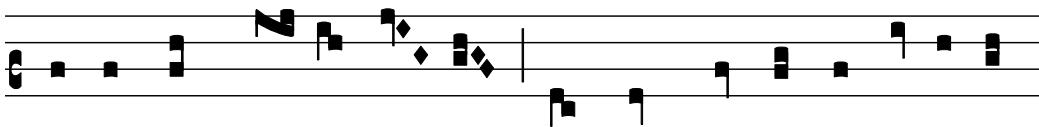
℟. From henceforth now and for ever.

*Joseph fili David. 1520-S:80r; 1531-S:107r.*

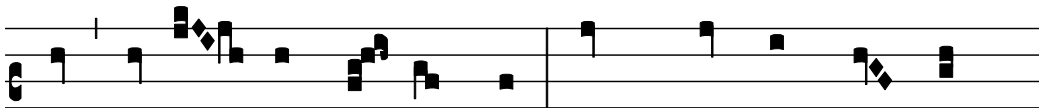
Ant.  
VI.



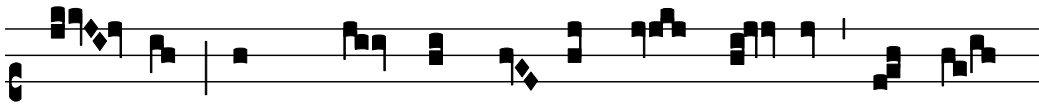
O- seph, \* son of Da-vid, fear not to take



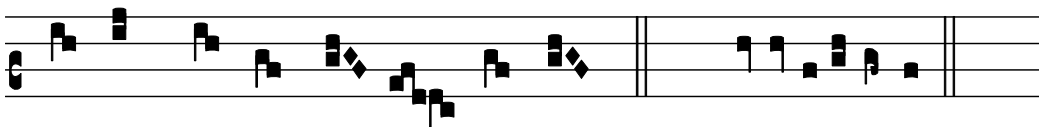
unto thee Ma- ry thy wife, for that which is conceived in



her, is of the Ho- ly Ghost. And she shall bring forth



a son : and thou shalt call his name Je- sus, for he



shall save his people from their sins. *Ps.* Blessed be the Lord.

*Prayer.* O God, who hast made the most glorious Name. [*as above.*]<sup>213</sup> {1126}.<sup>66\*</sup>

¶ *At j.*

*Ant.* His name was called. *j. of Lauds.* {1153}.

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

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

*Ps.* Quicumque vult. [119].

*Chapter.* Now to the King. [124].

*R̃.* Jesu Christ. *with Alleluya.* [125].

*Ÿ.* Thou that deignest to be born.]<sup>214</sup>

*All the rest is said as on the day of the Nativity of the Lord at Prime.* 350.

¶ *At iij.*

*Ant.* Praise ye the name. *ij. of Lauds.* {1154}.

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

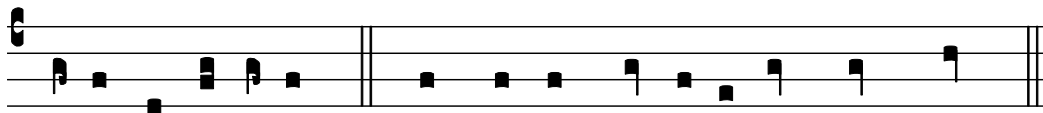
*Chapter.* All that invoke the name. {1156}.

*Laudabo nomen Dei.* 1520-S:80r; 1531-S:107r.<sup>215</sup>

Resp.  
VI.



will praise the name of God with a canticle. †Alle-



lu-ya, al-le-lu-ya. Ÿ. And I will magni-fy him with praise.



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



and to the Ho-ly Ghost. I will praise.

Ÿ. Bless the Lord, O my soul.

[*R̃.* And let all that is within me bless his holy name.]<sup>216</sup>

*Prayer* [O God, who hast made.]<sup>217</sup> *as above.* {1126}.

¶ *At vj.*

*Ant.* I will bless thee. *ijj. of Lauds.* {1154}.

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

*Chapter. Colossians. ij.* (17.)

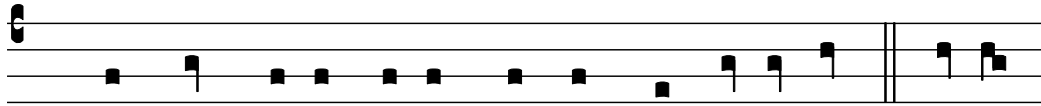
¶ **A**nd whatsoever you do in word | the Lord Jesus Christ, giving thanks  
or in work, do all in the name of | to God and the Father by him.

*Benedic anima mea.* 1520-S:80v; 1531-S:107r.<sup>218</sup>

Resp.  
VI.




Bless the Lord, O my soul. †Alle-lu-ya, al-le-lu-ya.



∕. And all that is within me bless his ho-ly name. †Alle-



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



to the Ho-ly Ghost. Bless the Lord.

∕. Not to us, O Lord, not to us.

[∕. But to thy name give glory.]<sup>219</sup>

¶ *At ix.*

*Ant.* Young men. *v. of Lauds.* {1155}.

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

The Feast of the Most Sweet Name of Jesus.

Chapter. 2. Thessalonians. iij. [6.]

And we charge you, brethren, in the name of our Lord Jesus Christ : that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

*Non nobis Domine.* 1520-S:80v; 1531-S:107v.<sup>220</sup>

Resp.  
VI.

**N**ot to us, Lord, not to us. †Alle-lu-ya, al-le-lu-ya. [107v.]

∕. But to thy name give the praise. †Alle-lu-ya. ∕. Glo-ry

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

Not to us.

∕. Blessed be the name [of Jesus].<sup>221</sup> the Lord.

∕. From henceforth [now and for ever].<sup>222</sup>

*Prayer as above.* {1126}.

¶ *At Second Vespers.*

*Ant.* His name was called. *j. of Lauds.* {1153}.

*Let the Psalms which are at First Vespers be sung during the whole Octave.*<sup>223</sup>

*Chapter.* All that invoke the name. {1156}.

∕. But these are written. *as above, ix. [of Matins].*<sup>224</sup> {1152}.

*Hymn.* O let the heart beat high. [*as above.*]<sup>225</sup> {1120}. *or* {1123}.

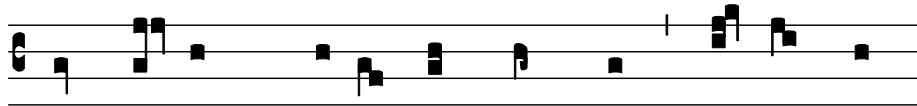
∕. Let all the earth adore thee [O God, [and sing to thee].

*R.* Let it sing a song to thy name].<sup>226</sup>

The Feast of the Most Sweet Name of Jesus.

*Exurgens autem Joseph.* 1520-S:80v; 1531-S:107v.<sup>227</sup>

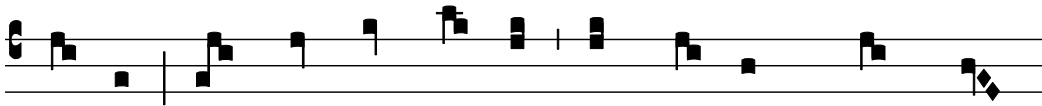
Ant.  
VIII.i.



Nd Jo-seph, \* ris-ing up from sleep, did as the



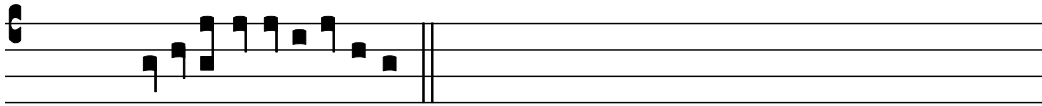
angel of the Lord had commanded him, and took unto him



his wife : and he knew her not till she brought forth her



firstborn son : and he cal-led his name Je-sus, al-le-lu-ya.



*Ps.* My soul doth magnify. 72\*.

*Prayer.* O God, who hast made the most glorious. *as above* [at j. Vespers].<sup>228</sup>  
{1126}.

[Daily within the Octave let the service be made with the preceding Invitatory, Hymn, Antiphons and Psalms as on the first day. The *V̄V̄.* and *R̄R̄.* are sung according to the order of the Nocturns when the Octave is observed. Let Compline not be changed except when it is made of any saint, then indeed let the service be made as on the Feast of the Holy Trinity.]<sup>229</sup> [460].



## [ **¶** *Saint Sixtus and his Companions.*

(vj. August)

*Prayer.*

**¶** God, who hast granted us to celebrate the birthday of thy holy martyrs Sixtus, Felicissimus, and Agapitus : grant unto us, we beseech

thee, that we may rejoice in their company in eternal bliss. Through our Lord.

*Let Three Lessons be made.*

*Lesson j.*<sup>230</sup>

**¶** Decius Caesar]<sup>231</sup> [and Valerian the prefect ordered the holy bishop Sixtus to be presented to them with his clergy. And he was presented to them during the night : with the two deacons Felix and Agapitus. And when they had caused them to be led to the temple of Mars to sacrifice, and they would not consent : they ordered them to be shut up in prison. The next day they

caused them to be brought out of prison that they might heard. Now Decius, filled with wrath, said to blessed Sixtus, We consider how old thou art : listen to our precepts and sacrifice. Blessed Sixtus answered, Thou wretch, see to thyself, and blaspheme not God : but do penance for the blood of the saints which thou hast shed. But thou.

*Second Lesson.*

**¶** Decius, full of fury : said to Valerian, If this one is not destroyed, fear shall not be evident. Valerian answered, Let <his> head be cut off. Agapitus and Felicissimus the deacons answered and said, O wretched men, if you had listened to the warnings of our father, you would have escaped the eternal torments : by which they promise you to be tor-

tured. Let them be led again to the temple of Mars : that they also may sacrifice. And if they will not : they shall be beheaded in the same place. And they were led outside the wall by the Appian Gate. And blessed Sixtus said, Behold the vain idols : dumb, deaf, and of stone, whereat the wretched bow down : and lose eternal life.

*Third Lesson.*

**A**ND blessed Sixtus said to the Temple of Mars, May Christ, the Son of the living God, destroy thee. To which when he had said, all the Christians responded, Amen. And suddenly part of the temple fell : and <it> was destroyed. Then the soldiers led holy Sixtus the bishop, and Felicissimus and Agapitus the deacons, to the slope before the temple of Mars : and there they be-

headed them on the eighth of the Ides of August, and left their bodies in the street. But at night the clergy, priests and deacons, and a great many people of the Christians, gathered up the bodies of the saints : and they buried blessed Sixtus the bishop and martyr in a crypt in the cemetery of Calixtus : but the saints Felicissimus and Agapitus in the cemetery of Pretexatus.]<sup>232</sup>

*The rest from the Common of Many Martyrs. [827].]*<sup>233</sup>

## [C] *Saint Donatus, Bishop and Martyr.*

(vij. August)

*Let iij. Lessons be made.*

*Prayer.*

**G**od, who art the glory of thy priests : grant, we beseech thee, that we may perceive the aid of Saint

Donatus, thy holy martyr and bishop, whose feast we celebrate. Through our Lord.

*First Lesson.*<sup>234</sup>

**B**lessed Donatus,]<sup>235</sup> [being raised by the holy priest Pigenius : in the titular church of Blessed Pastor, was educated most sufficiently not only in divine but also in human letters. With whom Julian also grew up, and was ordained a subdeacon, who, after a while, having been left in an unprofitable position, aspired to

the imperium. At this time he took blessed Pigenius into custody at Rome : and he slew the father and mother of holy Donatus with the sword. But Donatus the lector made for the city of Arezzo and lived with the monk Hilarius, serving God with continual prayers and fasting.

*Second Lesson.*

**N**ow there was a woman by the name of Surana, a Gentile : and, having been seized by pagans, to be sure blind in eyes and heart : with one son, Erculius by name, she sought the cell of blessed Hilary, with whom the blessed man dwelt. Who, having been instructed in the faith of Christ, blessed Hilary and Donatus brought to the blessed bishop Saturius. Who gratefully accepting into the faith himself, giving thanks to

God, also ordered her to fast : and that she should be humbled in sackcloth and ashes. And thus afterwards he catechized both her and her son. And immediately the eyes of Surana were opened : and she began to cry out, Truly it is God, who hath enlightened mine eyes. But with blessed Saturius having been taken to his fathers : blessed Donatus undertook the priesthood in his place.

*Third Lesson.*

**H**oly Donatus, therefore, having been made bishop, when celebrated mass on a certain day, and the deacon, holding the chalice, dispensed the holy things to the faithful, who were being pushed by the pagans : the chalice slipped from the deacon's hand, and was broken. The fragments of which the holy bishop gathered together, and having made the sign of the cross, and also invoking the name of the Lord, he re-formed so that no traces of any fracture could be seen in it. With the Lord, therefore, glorifying his saint by many signs : he advanced towards the crown of martyrdom. At length, during the time of Emperor Julian, he

was arrested by Quadracianus Augustalis : and together with Hilary the man of God, he was ordered to sacrifice to idols. But when they resisted manfully, Quadracianus ordered his mouth to be beaten with stones. But Hilary the monk, in his sight, was beaten at great length with sticks, until he gave up the ghost. Then he ordered blessed Donatus to be shut up in prison. There, while countless miracles were bestowed through the working of his servant forgiving, Quadracianus sent and slew him with the sword on the seventh day of the Ides of August. Whose body the Christians buried with veneration near the city.]<sup>236</sup>

[*The rest from the Common of One Martyr and Bishop. [817].*]<sup>237</sup>

## ¶ *The Second Day within the Octave of Jesus.*

(vii. August.)

### *At Matins.*

*Invitatory, Hymn, Antiphons and Psalms as on the first day.* {1131}.

℣. I will praise the name. {1135}.

*Lesson j.* Who would not like. {1177}.

℣. Thou art thyself. {1136}.

℣. Save us, O Lord. {1138}.

℣. Let him kiss me. {1140}.

*During the whole Octave before Lauds the Versicle* Our help is in the name. {1153}.

### ¶ *At Lauds.*

*This Antiphon only.* His name [was called].<sup>238</sup> {1153}.

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

*Chapter, Hymn and Versicle as on the first day.* {1156}.

*Daily during the Octave, except on Sunday and on the Octave day, on the Psalms Benedictus. and Magnificat. let one of the five Antiphons on the Psalms at First Vespers be sung in order with repetition of the same.*

*Likewise at the Memorial of the Octave when the service is made of any Saint, with the* ℣. Let all the earth. {1125}. *at Vespers and Blessed be the name. at Matins.* {1151}.

*Ant.* From the rising. {1117}. *Ps.* Benedictus.<sup>239</sup> *Prayer.* O God, who hast made the most glorious Name. {1126}.

¶ *Memorial of Saint Cyriacus and his Companions with this Prayer* O God, who makest us to rejoice. *as below at the Feast.* {1232}.

*On no day within the Octave let a Memorial of the Cross be made : nor of All Saints : because the Octave is with Rulers of the Choir.*

*Daily at Prime and at the other Hours let all be made as on the first day with the Ant.* Thee the justly [praise].<sup>240</sup> [118]. *on the Psalm* Quicunq[ue] [vult].<sup>241</sup> [119].

¶ It is observed [also]<sup>242</sup> that when a service is made of the Octave then at the end of all the Hymns shall be sung All honour, laud, and glory be, [O Jesus].<sup>243</sup> except at the end of Now let our voices.

### ¶ At Vespers.

*Ant.* His name was called. {1153}.

Let the Psalms which are at First Vespers be sung during the whole Octave when the service is of the Octave, evidently [Ps.] Praise the Lord. (cxij). [366]. Ps. I have loved. (cxiiij.) [372]. Ps. I have believed. (cxv.) [373]. Ps. I rejoiced. (cxxj.) [379]. Ps. I will praise thee. iij.<sup>244</sup> (cxxxvij.) [401].

*Chapter.* All that invoke the name. {1156}.

*Hymn.* O let the heart beat high. {1120}. or {1123}.

℟̄. Let all the earth. {1125}.

*Ant.* Whosoever shall call. {1118}.


*Ps.* Magnificat. 57\*.

*Prayer as above.* {1126}.

### ¶ Memorial of Saint Romanus.

*Dixit Romanus.* 1520-S:81v.

Ant.  
VII.i.



Oma-nus said. S.A.E. {1161}.

*Matins, Vespers and the Hours are sung in this same way during the whole Octave, when the service is of the Octave, except on the Sunday and on the Octave day, except the ℟̄℟̄. Lessons, Responsories and Antiphons on the Benedictus. and Magnificat. which are changed.*

### At Compline.

*Ant.* Have mercy on me. {1128}.

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

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

*Hymn.* Now let our voices. {1128}.

*V.* Keep us, O Lord. [427].

*Ant.* O King, all glorious. {1130}.

*Ps.* Nunc dimittis. [427].

*Let this Compline not be changed during the whole Octave when the service is of the Octave.*

## ¶ *The Third Day, of the Holiness of the Name of Jesus.*

(ix. August.)

*V.* Bless the Lord, O my soul. {1142}.

*Lesson j.* This holy feast of ours. {1180}.

*R.* In the way. {1143}.

*R.* Now I beseech you. {1144}.

*R.* Jesus of Nazareth. {1146}.

*Ant.* Thou hast broken. {1118}.

*Ps.* Benedictus. 59\*.

### ¶ *Memorial of Saint Romanus.*

*At Vespers of Saint Lawrence, a Solemn Memorial of the Octave : even where the church hath been dedicated to Saint Lawrence : at both Vespers and at Matins with the Antiphon Thither did the tribes go up. {1118}. Versicle and Prayer as above.*

## ¶ *The Fourth Day, of Saint Lawrence.*

(x. August.)

*Memorial of the Octave, Ant.* I will sing praise to thee. {1119}.

*Second Vespers shall be of Saint Lawrence : with a Memorial of the Octave, and after that of Saint Tiburtius, Ant. The illustrious martyr.<sup>245</sup> {1208}. And if it should be a Sunday, then after the Memorial of the Sunday and of the Trinity and the Procession, on returning of Saint Mary : unless this shall be deferred one Sunday.*

## ¶ *The Fifth Day, of the Description of the Name of Jesus.*

(xj. August.)

℣. Not to us. {1148}.

*Lesson j.* Contemplating the joys. {1210}.

℣. Behold, thou shalt conceive. {1149}.

℣. When Jesus drew nigh. {1151}.

℣. But these are written. {1152}.

*Ant.* Whosoever shall call. {1118}.

*Ps.* Benedictus. 56\*.

*Memorial of Saint Tiburtius.*

*Memorial of Saint Lawrence.*

*Ant.* Lawrence entered. *seek for this at Lauds.* {1204}.

℣. He hath distributed. {1182}.

*Prayer as above.* {1206}.

### *At Vespers of the Octave.*

*Ant.* Thou hast broken. {1118}.

*Ps.* Magnificat. 60\*.

*Memorial of Saint Lawrence.*

*Ant.* O my servant. {1182}. *Seek for this at First Vespers on the Psalms.*

*Versicle and Prayer as above.* {1182}.; {1206}.

## ¶ *The Sixth Day of the Octave.*

(xij. August.)

℣. *and Responsories of the First Nocturn.* {1125}.

*Lesson j.* Seeing that the eager mind. {1212}.

*Ant.* Thither did the tribes go up. {1118}.

*Ps.* Benedictus. 62\*.



*Memorial of Saint Lawrence.*

*Ant.* Upon the gridiron. {1206}. *Seek for this on the First Day on the Ps. Benedictus.* 54\*.

*Versicle and Prayer as above.* {1182}.; {1206}.

### *At Vespers of Saint Hippolitus and his Companions.*

*Memorial of Saint Lawrence.*

*Ant.* Come, O desired. *seek for this on the First Day at Second Vespers.* {1208}.

*Versicle and Prayer as above.* {1215}.; {1206}.

## ¶ *The Seventh Day, of Saint Hippolitus and his Companions.*

(xiiij. August.)

*Let Nine Lessons be made, the first three Lessons of the Common of Many Martyrs, the middle Lessons of the Octave of Jesus and not of Saint Lawrence, as shewn when the Feast of Saints John and Paul happens within the Octave of Corpus Christi. The final three Lessons of the Proper of the Saints with the propers of Lauds : with a Memorial of the Name of Jesus.*

*Ant.* From the rising. {1117}.

*Versicle and Prayer as above.* {1161}.; {1126}.

*Memorial only of Saint Lawrence.*

[108r.]

*Ant.* Lawrence hath wrought. *seek for this on the first day at Lauds.* {1204}.

*Vespers shall be of the Octave.*

## ¶ *On the Octave Day.*

(xiv. August.)

### *At First Vespers.*

*On the Psalms, Antiphon* From the rising. {1117}.

*All the rest as on the first day.* {1119}.

*Memorial of Saint Hippolitus.*

*Ant.* God shall wipe away. [878].

*Memorial of Saint Eusebius and Memorial of Saint Lawrence.*

*Ant.* My soul hath stuck close. {1204}.

*If however this Octave should fall on a Sunday then after the Memorial of Saint Lawrence let a Memorial be made of the Sunday and of the Trinity : and a Procession before the Cross.*

*On returning, of Saint Mary.*

### ¶ *At Matins.*

*Triple Invitatory, Hymn, Antiphons, Psalms, V̄V̄. et vj. R̄R̄. as on the first day.* {1131}.

*Lesson j.* To those confessing. {1241}.

*Middle Lessons of Saint Eusebius.* {1243}.

*R̄.* Well done. [904].

*R̄.* The just shall spring. [780].

*R̄.* The Lord hath sworn. [906].

*Gospel according to Luke.* At that time. After eight days were accomplished. {1244}.

*A Homily from various treatises.* Indeed it is not for Christians.

### *At Lauds.*

*All the Antiphons are sung, and all the rest as on the first day.* {1153}.

*Memorial of Saint Eusebius.*

*Memorial of Saint Lawrence.*

*Ant.* The Lord sent his angel. *seek for this at Lauds.* {1205}.

*Memorial of Sunday and of the Trinitate, if it should befall.*

*At Vespers of the Assumption.*

*Solemn Memorial of the Octave.*

*Ant.* And Joseph, rising up. {1165}.

*℣.* Let all the earth. {1165}.

*Prayer.* O God, who hast made the most glorious Name. {1126}.

*Memorial of the Sunday and of the Trinity in silence if it should befall, but no Memorial of Saint Lawrence.*

¶ *If Sunday should fall within the Octave and be free from the Feast of Saint Lawrence : and <from> the Feast of Saint Hippolitus and his Companions.*

*At Vespers.*

*Ant.* His name [was called].<sup>246</sup> {1153}. *the Psalms which are at First Vespers, all the rest as on the first day except for the ℣. which shall not be sung.*

*Memorial of the Saint as it may variously happen, if it shall occur.*

*Memorial of Sunday and of the Trinity, and Procession before the Cross.*

*On returning, of Saint Mary.*

¶ *At Matins.*

*Let all be made as on the first day besides the vj. Lessons. The last three Lessons from the Exposition of the Gospel, as on the first day.* {1148}.

¶ *At Lauds.*

*One Antiphon only, a Memorial of the Sain : of the Sunday : and of the Trinity.*

¶ *At Prime and at the other Hours.*

*Let all be made as within the Octave.* {1170}.

## ¶ *The Second Day.*

### *Of the Constitution of the Name of Jesus.*

#### *First Lesson.*

**W**ho would not<sup>247</sup> like<sup>248</sup> to linger longer contemplating the fullness of the consolation of the holy name of Jesus ? Let us see, therefore, the incomprehensible institution of this most sacred name, namely the letters by which it is formed : and perhaps it will not seem unprofitable, nor fail to be a venerable sacrament for the devout. Jesus is composed of two syllables : furthermore the syllables are composed of a few letters. But what dost thou most dearly seek in this series of letters ? Hear thou. For if, as the Saviour saith, all your hairs which you ascribe to nature are numbered, how many more letters under a small number, in whose unity so great

abundance of the fullness of the wisdom and knowledge of the God of heaven and earth and of all that is in them is not deemed to be unprofitable ? He gave glory to the man in the hair, to the tree in the leaves, nor is it in their oblivion : how much more glory will he not give to his Name in the letters of the holy name of Jesus ? In these two syllables lieth hidden all for which we seek : in that we do not yet know what it is, until Jesus becometh all in all. For the works of God are perfect, one jot, or one tittle shall not pass, till all be fulfilled : because he hath made and established all things in number, measure, and weight.

#### *Second Lesson.*

**T**herefore the integration of this name, since it is the work of God : one jot shall not be in vain. Why doth I say all these things ? Because the Hebrew letters are almost all interpretable, not so in Greek or Latin, nor in the letters of the barbarians. Just as the boundless majesty

of the Godhead deigneth to hide under a little mass of flesh : so also the overflowing goodness of his sweetness may be marked by a few letters to our joy, merit, and reward. Brethren, hear the sacred mystery. Let this blessed name Jesus resound in the hearing of our mind, which among

the Hebrews is expressed with three letters, with the titles, the beginning of life, the example,<sup>249</sup> with the conclusion : and the beginning is the ending. This was the beginning in the day of the strength of God, in the brightness of the saints : begotten before the day star. This was the Word with God in the beginning. This is the beginning in which God created heaven, and earth, and all things that are in them. This is the one who, when the Jews were asking

who he was, said, The beginning, who also speak unto you. This is the conclusion and the end in which the ends of the ages have come : since the Word of God was the beginning, <and at> the end he was made flesh of men. This is the head and the end, which shut up all things by death, when he said, It is finished. Hence well saith Zacharias the prophet, In those days : there shall be one Lord, and his name shall be true.<sup>250</sup> [108v.]


*Lesson iij.*

**I**T is clear from what hath been said that Jesus is the first and last Saviour : the first in creation, the last in redemption. The first in benifcence : the last in retribution. And what is this, except that the truth of the utterance having been revealed indicateth the certainty <thereof> ? If Jacob, after engaging in the struggle, deserved to have this solemn name of Israel imposed upon him, made up of three syllables, being interpreted, a man seeing God, signifying under a figurative veil the future Jesus Christ : much more is the mystical sacrament of joy designated by two in the name

of Christ Jesus. Let us admire him of whose wisdom there is no number, of whose greatness there is no end, who wished to make known by <just> two vowels connected by only a few letters : that through his will and power, he would unite heaven and earth into one single country by the grant of his goodness. Wherefore

If Jesus thou well knowest,  
'Tis well thou all the rest forgoest.  
For this is not to know : to know many things without Christ. Hear the Apostle, I judged myself not to know anything among you : but Jesus Christ, and him crucified.


¶ *Seek for the Memorial of the holy Martyrs<sup>251</sup> after the Feast of Saint Hippolitus and his Companions. {1232}.*

[  *Saint Donatus, Bishop and Martyr.*

(vij. August)

*Let iij. Lessons be made.*

*Prayer.*

 God, who art the glory of thy  
priests : grant, we beseech thee,  
that we may perceive the aid of Saint

Donatus, thy holy martyr and bishop,  
whose feast we celebrate. Through  
our Lord.

*Lesson j. Blessed Donatus. {1168}.*

*The rest from the Common of One Martyr and Bishop. [817].]<sup>252</sup>*

## ¶ *The Third Day, of the Holiness of the Name of Jesus.*

*Lesson j.*

**T**His holy feast of ours repeateth again with joy : so that whose soul was less refreshed by the integration of the blessed name of Jesus, his soul may now be filled with the marrow and fatness of His sanctification, and that with lips of exultation he may praise the holy name of the Lord. For the very happy interpretation of the name so sanctifieth us, that it may be hallowed above all in us by the most worthy of praise. Jesus is truly interpreted salvation. And deservedly, because salvation is of the Lord and

his blessing is upon his people. Whose are his ? I speak of him who hath worked salvation in the midst of the earth, who stretcheth forth his hands, inviting those recompensing : that those coming with exultation carrying their sheaves of justice from the east and the west may sit down with Abraham, Isaac, and Jacob in the kingdom of the Father. For as far as the east is from the west, our pity has removed our iniquities, having shewn compassion on us. But thou, [O Lord, have mercy upon us].<sup>253</sup>

*Second Lesson.*

**T**His is the Word which God sent, and healed all from their perishing. Thus is salvation for us, that in his blessed act, is both the end of our pain, and through the Deity the end of eternal happiness in glory. Let us beware, then, dearly beloved, lest we be become unworthy in ourselves. For just as he is glorified by the good, so also our just God Jesus is blasphemed by the bad, to his reproach and contempt. Let us sanc-

tify him in us, that he also may sanctify us in him. He that doth not sanctify Jesus, shall not be sanctified by him. We sanctify Jesus in ourselves, when, knowing him to be holy, we fear him : and we watch diligently lest we violate the sanctity of his name by evil deeds. Just as he who is clothed in a bright garment fleeth from filth lest he stain it : so he who receiveth Jesus in <his> heart must be careful lest he defile him.

There is no agreement with light going to darkness : nor Jesus Christ to Belial. You may know, then, if he who in his own nature is uncon-

taminated hath been contaminated in us, he will avenge this injury with our destruction.

*Third Lesson.*

**H**E breatheth works of salvation and performeth <them>. Jesus is interpreted Saviour : and not without merit. Let us therefore each cry out, Convert us, O God our Saviour, and turn off thy anger from us. But if the blood of goats or bullocks, and the ashes of a heifer are sprinkled on the defiled, sanctified for the cleansing of the sinful flesh, how much more shall the blood of Christ, which he hath poured out for us abundantly, who also through the Holy Ghost hath offered himself immaculate to God the Father, cleanse and sanctify

our conscience to serve the living God, that we may worthily serve him and receive the promise of eternal inheritance. For it doth not sound holy unless <it be> stained with blood. Thou shalt be stained by the blood of Jesus, that Jesus may be thy salvation. Let us therefore, brethren, continually pray to Jesus, that he may infuse us with his grace : through which we may attain to the endless happiness, which is called salvation. [109r.] Let us therefore say, Shew us, O Lord, thy mercy : and grant us thy salvation.

¶ *Memorial of Saint Romanus, Martyr, with this Prayer.*

*Prayer.*

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

Martyr, may at his intercession be strengthened in the love of thy name. Through.



# II *The Fourth Day, of Saint Lawrence, Martyr.*

*With a Memorial of the Octave both at Vespers and at Matins and at Mass.*

## *At First Vespers.*

*On the Psalms, Antiphon.*

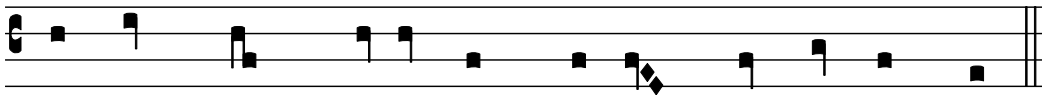
*Puer meus noli timere. AS:479; 1520-S:81v; 1531-S:109r.*

Ant.  
VIII.i.



4411\*.

my servant, \* fear not, for I am with thee, thou



shalt pass through the fire, and the flame shall not hurt thee.



S.A.E.

*Ferial Psalms.*

*Chapter. 2. Corinthians, ix. (6.)*

**H**E who soweth sparingly, shall soweth blessings, shall also reap  
also reap sparingly : and he who blessings.

℞. Blessed Lawrence [said, I have offered myself].<sup>254</sup> *vj. [of Matins]<sup>255</sup> below.*  
{1196}.

*Hymn.* Martyr of God, whose strength. *in the Common.* [767].

℞. He hath distributed, he hath given to the poor.

℞. His justice remaineth for ever and ever.

Saint Lawrence, Martyr.

*Beatus Laurentius.* AS:479; 1520-S:81v; 1531-S:109r.

1642.

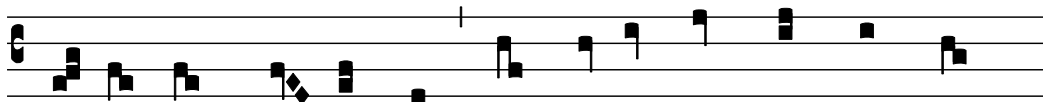
Ant.  
VIII.i.



Hile blessed Law-rence \* hav-ing been laid upon the



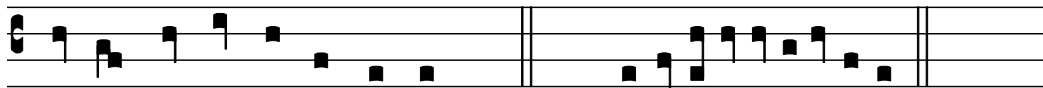
grid-i-ron was burn-ing, he said to the most wick-ed ty-rant,



It is done, turn and eat, for the substance of the Church,



which thou demandest, the hands of the poor have gar-ner-ed



up in-to heavenly treasures. *Ps.* My soul doth magnify. 72\*.

*Prayer.*

**G**rant,<sup>256</sup> we beseech thee, almighty God, that the triumph of blessed Lawrence thy martyr, which, having despised the flames, he

consummated on earth, visible in the perpetual light of the heavens, we may worthily venerate with fervent faith. Through [our Lord].<sup>257</sup>

**¶** *Memorial of the Octave of Jesus.*

*Then let a Procession be made to the Altar of the same if it should be had, singing the R̄. The levite Lawrence. {1201}. [ix. of Matins]<sup>258</sup> V̄. Thou hast crowned him. [775].*

*Prayer.* Grant, we beseech thee, almighty God.<sup>259</sup> *Seek for this on the day [of the same]<sup>260</sup> at Matins. {1206}.*

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

¶ *At Matins.*

*Regem sempiternum.* AS:479; 1520-S:82r; 1531-S:109r.<sup>261</sup>

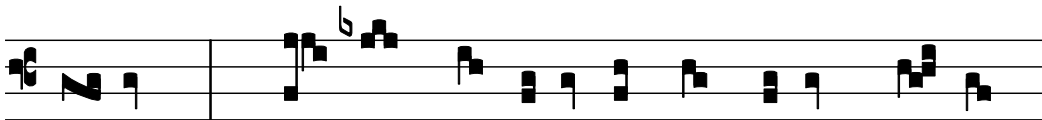
Invit.

I.



1148.

He e-ter-nal King, \* with inclin-ed minds, let us



a-dore. †Who hath worthi-ly for his me-rits crowned



Law-rence. *Ps.* Come let us praise. 4\*.

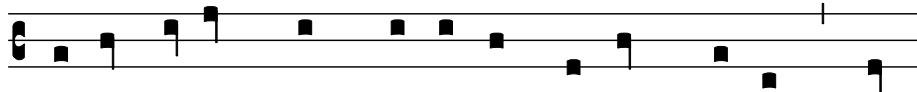
*Hymn.* Martyr of God. *in the Common.* [769].

¶ *In the j. Nocturn.*

*Quo progredieris.* AS:480; 1520-S:82r; 1531-S:109r.

1. Ant.

VII.vi.

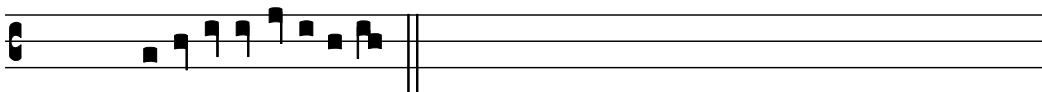


4556.

Hither go-est thou, \* O father, without thy son, whi-

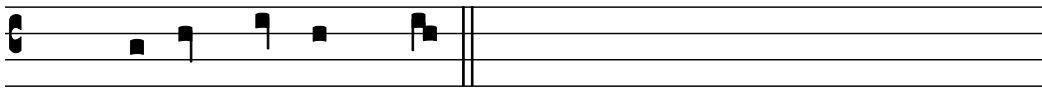


ther, O ho-ly priest, hasten-est thou without thy mi-nister ?



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

4556a.

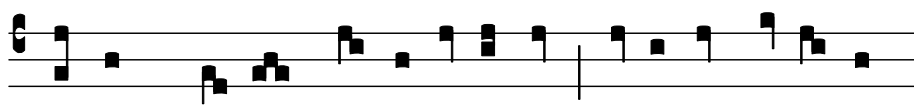


℣. Blessed Lawrence said.

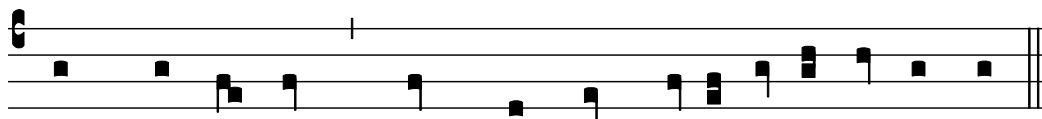
Saint Lawrence, Martyr.

*Noli me derelinquere.* AS:480; 1520-S:82r; 1531-S:109r.<sup>262</sup>

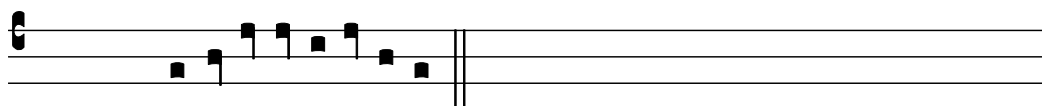
3892. 2. Ant.  
VIII.i.



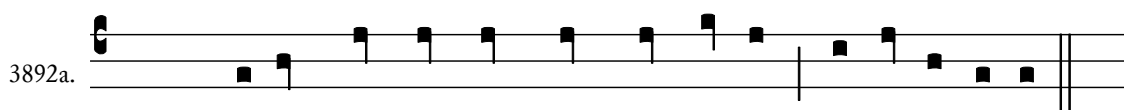
Orsake me not, \* O ho-ly father : for I have already



spent thy trea-sures which thou hast de-liv-er-ed unto me.



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



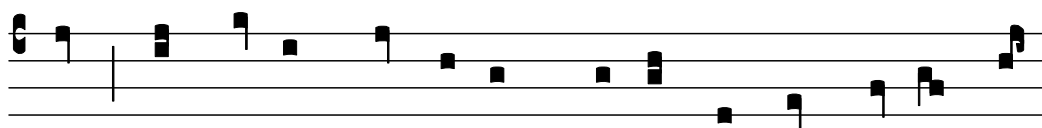
What in me therefore hath displeased thy pa-terni-ty ?

*Non ego te desero.* AS:480; 1520-S:82r; 1531-S:109r.<sup>263</sup>

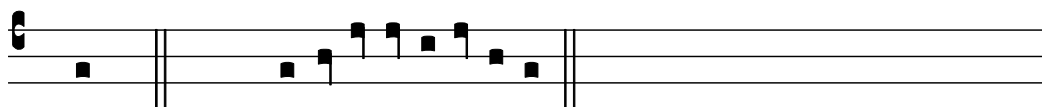
3908. 3. Ant.  
VIII.i.



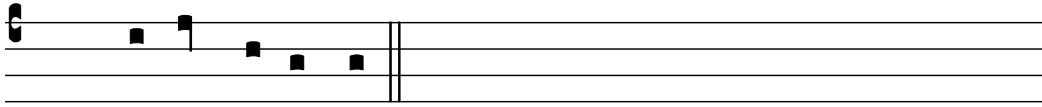
do not \* forsake thee, O my son, nor do I de-sert



thee : but greater struggles are due to thee for the faith of



Christ. *Ps.* Why, O Lord, are they multiplied. (*ij.*) [18].



3908a.

℣. Blessed Sixtus said.

*Versicle.* Thou hast crowned him with glory and honour, [O Lord].<sup>264</sup> [775].

*First Lesson.*<sup>265</sup>

**A**fter the passion of blessed Sixtus, the soldiers laid hold of blessed Lawrence : and delivered him over to Parthenius, the tribune. And Parthenius the tribune advised Decius the emperor concerning him. Then Decius was greatly delighted, and made blessed Lawrence to be presented to him. Whom he thus assailed, saying, Where are the treasures of the church, which we know to be hidden with thee ? Blessed Lawrence answered not a

word. And Decius delivered him to the prefect Valerian, saying, Search carefully for the treasures : and let him sacrifice to the gods. But if he will not : kill him with divers torments. And Valerian put him into the custody of a certain deputy by the name of Hippolytus. Blessed Lawrence, being placed in the custody of Hippolytus, laid his hands on the eyes of the blind : and they were enlightened.

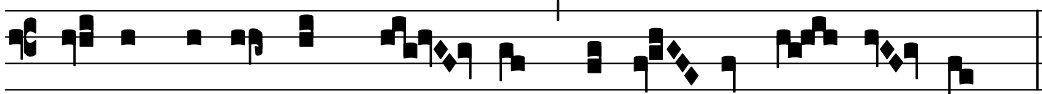
*Levita Laurentius.* AS:480; 1520-S:82v; 1531-S:109r.<sup>266</sup>



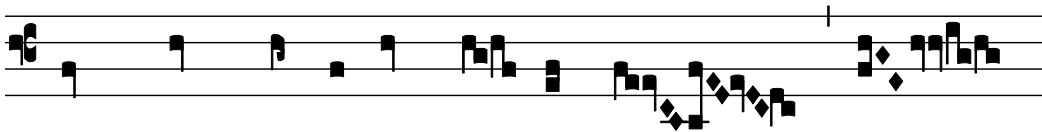
7089.



He le-vite \* Law-rence hath wrought a good work,



who by the sign of the cross enlight-en-ed the blind.



†And gave the treasures of the church to

Saint Lawrence, Martyr.

7089b.

the poor. ✂. When at the seat of the most glo-ri-ous  
 pa-tri-arch he performed the of-fice of deacon, with the  
 pu-ri-ty of an inno-cent life, and with the most steadfast  
 tri-umph of death, he joined himself to the a-posto-lic  
 fel- lowship. †And gave the treasures.

*Another Verse during the week [when the Middle Lessons shall be made of S. Lawrence].<sup>267</sup>*

7089a.

✂. He hath distri-bu-ted, he hath giv-en to the poor : his  
 justice re-maineth for ev- er and ev- er. †And gave.

*Second Lesson.*

**H**ippolytus, seeing this, said to him, Shew me the treasures of the church. Blessed Lawrence answered, O Hippolytus, if thou shalt believe in the almighty God, the Lord

Jesus Christ : I <shall> shew thee treasures, and the promise eternal life. Hippolytus saith unto him, If thou shalt make good in what thou hast said : I shall do what thou exhortest.


Saint Lawrence, Martyr.

Blessed Lawrence said unto him, Listen to me, and quickly do what I urge : because the idols are dumb and deaf and vain. Only be thou baptized. And he catechized him with the customs of the Church. And having taken water, he blessed and baptized him : and also of his house, to the number of nineteen. Then Valerian ordered Hippolytus that he might bring Lawrence to the palace. And

when both of them were come together : Valerian said to blessed Lawrence, Now lay aside <thy> obstinacy, and make known the treasures of the church. Blessed Lawrence said, Give me a delay of two or three days : and I shall bring forth the treasures unto thee. Valerian said to Hippolytus, In accordance with thy promise, let him have a stay of three days.

*Quo progredieris.* AS:481; 1520-S:82v; 1531-S:109v.<sup>268</sup>


2. Resp. VIII. 7502.



**H**ither go- est thou \* O father, without thy son,



whi-ther, O ho-ly priest, hasten-est thou without thy dea-



con ? †Thou hast ne-ver been wont to of-fer the sacri-



fice with-out a dea- con. ✂. What in me there-



fore hath displac-ed thy pa-terni-ty : can it be that thou

7502a.

Saint Lawrence, Martyr.



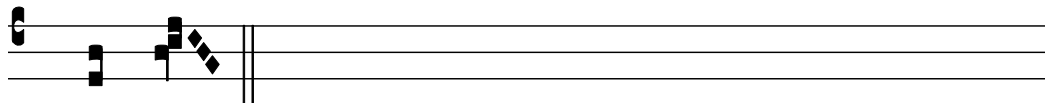
hast esteemed me de-ge-ne-rate, to try whether thou hast



tru-ly chos-en a suit-able mi-nis-ter : to whom thou hadst com-



mitted the consecra-tion of the Lord's bo-dy and blood ?



†Thou hast.

*Lesson iij.*

**F**rom the same day blessed Lawrence gathered up the blind, and the lame, and the disabled, and the poor, and hid them in the house of Hippolytus. And at the end of three days, he represented himself in the palace of Salustianus. Decius Caesar said to blessed Lawrence : in the presence of Valerian the prefect, Where are the treasures which having been promised thou wert to have revealed ? Blessed Lawrence led the gathered multitude of the poor into the palace, and said with a loud voice, Behold, these are the eternal treasures, which are never diminished. Valerian said, Sacrifice to the gods :

and forget the magical arts on which thou reliest. Then with blessed Lawrence contradicting with free voice and refusing to sacrifice to the idols, Decius, filled with fury, ordered him to be scraped and to be smitten with scorpions. Then having been lifted up from the ground, he commanded that every kind of torture should be produced for him : and that he should be bound with chains, and brought to the palace of Tiberius. And sitting in the basilica of Jupiter : he caused him, naked, to be struck with sticks, and his sides to be burned with glowing iron plates. After that he was afflicted for a most lengthy




Saint Lawrence, Martyr.

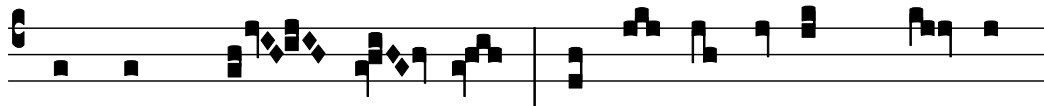
time with leaden balls, and stretched out again onto the platform to be smitten with scorpions. But by the bestowing hand of divine grace the

holy martyr remained inflexible : indeed he was merry and happy, and gave thanks to God.

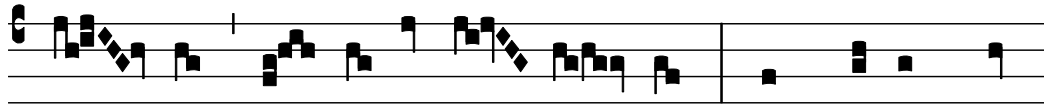
*Noli me derelinquere.* AS:481; 1520-S:83r; 1531-S:109v.<sup>269</sup>

3. Resp.  
VIII.  Or-sake me not,\* ho-ly father, for I have alrea-

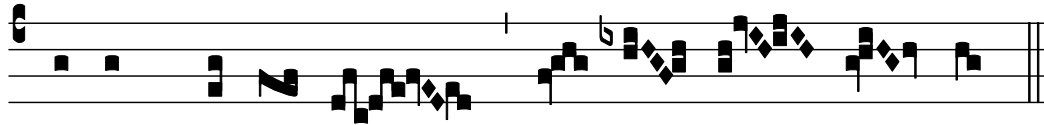
7229.



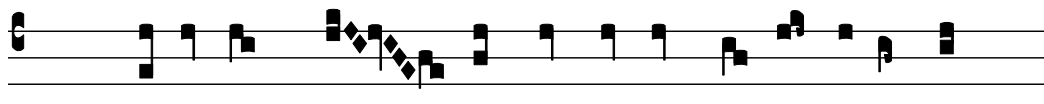
dy spent thy trea- sures. I do not forsake thee, O



my son, nor do I de- sert thee. †But greater strug-

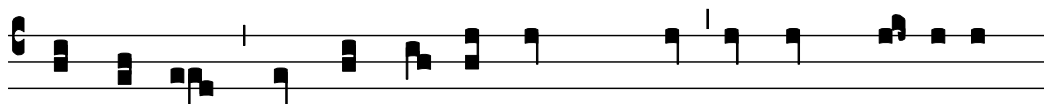


gles are due to thee for the faith of Christ.

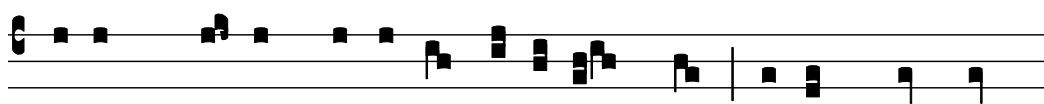


72291.

∇. We, as old men, have undergone an eas-i- er course

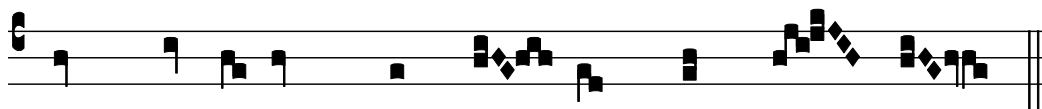


of battle : thou, like a great young man, a more glo- ri- ous

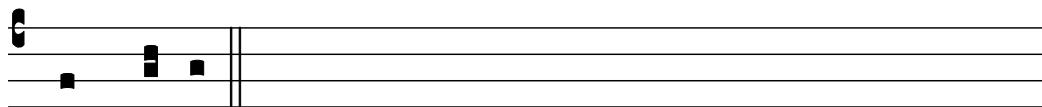


tri- umph o-ver the ty-rant awaiteth thee : after three days

Saint Lawrence, Martyr.



thou, the le-vite, shalt fol- low me, the priest.



†But greater.

∞. Glory be to the Father. 105\*. †But.

**¶** *In the Second Nocturn.*

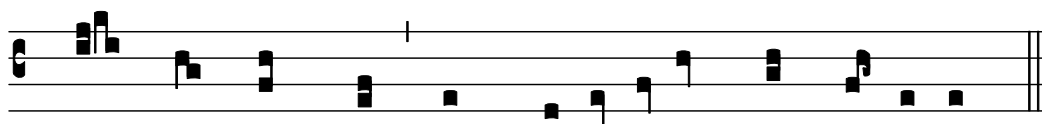
*Beatus Laurentius orabat.* AS:482; 1520-S:83v; 1531-S:109v.<sup>270</sup>

4. Ant.  
VIII.i.

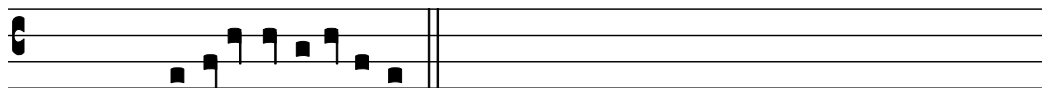
1640.



Lessed \* Lawrence pray-ed, say-ing. O Lord Je-sus



Christ, God from God, have mercy upon me, thy servant.



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

1640a.



∞. Be-cause when I was accus-ed I did not de-ny thy ho-ly



name : when I was questioned I confessed thee Christ.

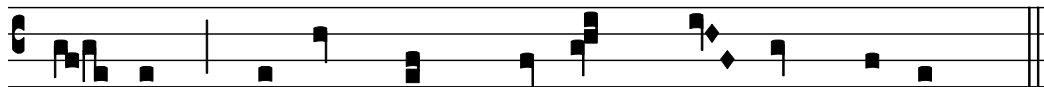
Saint Lawrence, Martyr.

*Beatus Laurentius dixit.* AS:482; 1520-S:83v; 1531-S:109v.<sup>271</sup>

5. Ant.  
VIII.i.

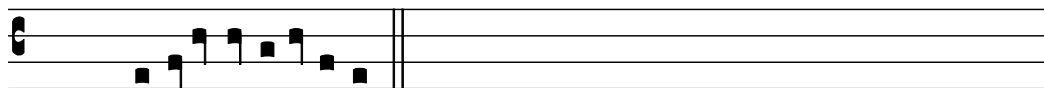


Lessed \* Lawrence said, My night hath no



1641.

dark-ness : but all things be-come clear in the light.

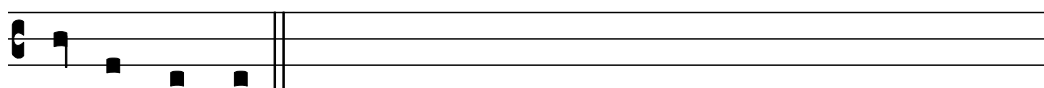


*Ps.* Give ear, O Lord. (*v.*) [19].



1641a.

∟. Be-cause the Lord himself knoweth : be-cause I did not



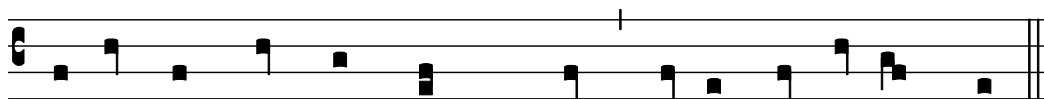
de-ny the charge.

*Dixit Romanus ad beatum Laurentium.* AS:482; 1520-S:84r; 1531-S:109v.<sup>272</sup>

6. Ant.  
VII.i.

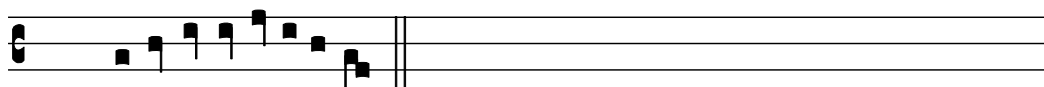


Oma-nus said \* to blessed Lawrence, I see be-fore



2308.

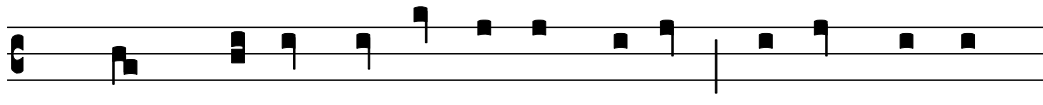
thee a most handsome young man : hasten to baptize me.



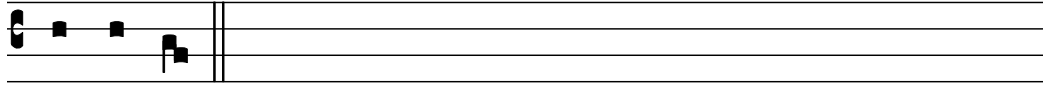
*Ps.* O Lord our Lord. (*viiij.*) [23].

Saint Lawrence, Martyr.

2308a.



∅. And bringing a pitcher of wa-ter : he cast himself



at his feet.

∅. Thou hast set, O Lord, [upon his head].<sup>273</sup> [782].

*Lesson iiiij.*

**N**ow Decius, seeing not only that he had not conquered the martyr, but also that he was despised by the martyr : being filled with fury and anguish, returned him into the custody of Hippolytus, intending to reconsider the renewal of the torture. Now the following night, sitting with Valerian in the Olympiadis Baths, he ordered him to be presented to him. Which having been done, he ordered every kind of torture to be prepared before his judgment seat. Which having been prepared : thus spake

Decius to blessed Lawrence : Now lay aside the perfidy of magical arts : and tell us of thy upbringing. Blessed Lawrence said, As far as race is concerned I am a Spaniard, a Christian from the cradle : I was brought up in this city, and educated in holy and divine law. Decius said, Thou art not truly divine, because thou neither worship the gods nor fear the torments. Blessed Lawrence said, In the name of my Lord Jesus Christ I fear not thy torments.

*Beatus Laurentius clamavit.* AS:483; 1520-S:84r; 1531-S:109v.<sup>274</sup>

6213.

4. Resp.  
II.



Les-sed Law-rence \* cri- ed out and said,

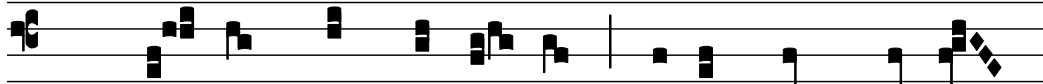


I a- dore God, and him a-lone do I serve.

Saint Lawrence, Martyr.



†And therefore I fear not thy tor-ments.



6213a.

℣. My night hath no darkness : but all things be-come



clear in the light. †And therefore.

*Lesson v.*

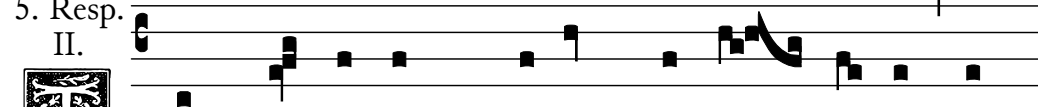
**D**ecius said to blessed Lawrence, Sacrifice to the gods, lest this night be spent by thee in sufferings. Blessed Lawrence said, My night hath no darkness, but all things become clear in the light. Then Decius ordered that the mouth of holy Lawrence be smitten with stones. And when this was done, he himself yet rejoiced, and giving thanks he was strengthened. Decius ordered an iron bed in the manner of a gridiron to be brought, and the blessed martyr to be scraped, and the scraped man to be stretched out on the iron bed : warning that he should sacrifice to

the gods. Blessed Lawrence answered, I have offered myself, a sacrifice to God, for an odour of sweetness, because the sacrifice of God is an afflicted spirit. But the executioners, pressing on, furnished coals under the gridiron : and from above with iron forks<sup>275</sup> they pressed upon the holy body. Blessed Lawrence said, Learn, wretched one : for thy coals provide refreshment to me : but to thee, eternal punishment. For the Lord himself knoweth that, having been accused, I have not denied, having been asked, I have confessed Christ : having been roasted, I give thanks.

Saint Lawrence, Martyr.

*Strinxerunt corporis.* AS:483; 1520-S:84r; 1531-S:110r.<sup>276</sup>

7711. 5. Resp. II.



**T** Hey stretched out \* the limbs of his bo-dy, laid  
 upon the grid-i- ron. †With them plac-ing coals be-  
 neath, the le-vite of Christ mock-eth ; bles- sed Lawrence,  
 7711a. martyr of Christ, in-ter-cede for us. ⁊. But the  
 tortur-ers, persist-ing, supli-ed coals under the i- ron  
 grate. †With them.

*Lesson vj.*

**A**ND blessed Lawrence said, O thou mad and truly unhappy one, thou dost not recognize that thy coals provide me not heat but refreshment. All were astonished at the cruelty of Decius : in that he had ordered him to be roasted alive. But that one said with a cheerful coun-

tenance, I thank thee, O Lord Jesus Christ, because thou hast deigned to strengthen me. And raising his eyes to Decius, he said from the gridiron, Thou hast roasted one side : turn <me> around to the other : and eat that which is roasted. Then, giving thanks to God, he said, I thank thee,

Saint Lawrence, Martyr.

Lord Jesus Christ, because I merited to enter thy gates, and he gave up the ghost. That same night Decius and Valerian, being terrified, went from thence to the palace of Tiberius : leaving the body of the blessed Lawrence on the grill and on the fire. At first twilight, Hippolytus took his body, and wrapped it in linen cloths, and preserved it with spices. And he related the deed to the priest Justin, how blessed Lawrence had given up the ghost,<sup>277</sup> and how Decius and

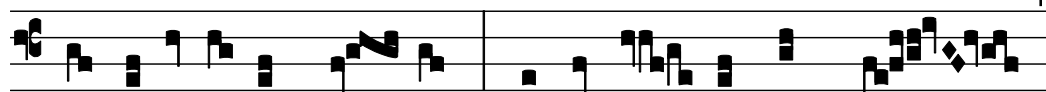
Valerian had become troubled from then on : insofar as they had left the holy body on the grill and charcoal. But blessed Justin the priest, with Hippolytus, took the body of blessed Lawrence with much weeping and groaning, and carried it to the estate of the widow Cyriaca, on the Via Tiburtina, and, with evening having come, they buried him in the crypt which was in the field of Veranus, on the fourth of the Ides of August.

*Beatus Laurentius dixit.* AS:483; 1520-S:84v; 1531-S:110r.<sup>278</sup>

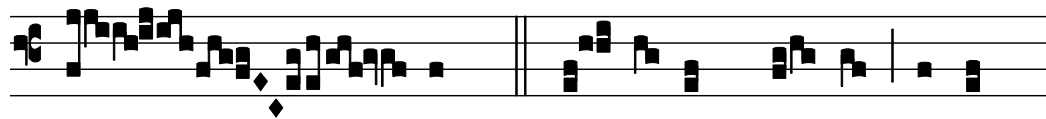
6. Resp.  
II.



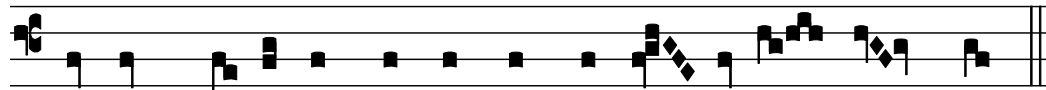
Lessed \* Lawrence said, I have offer-ed my-



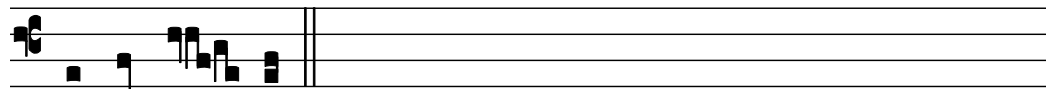
self, a sacri- fice to God. †For an o- dour of sweet-



ness. ⁊ I re-joyce ful- ly : be-cause



I have de-served to be made a sa- cri-fice for Christ.



†For an o- dour.

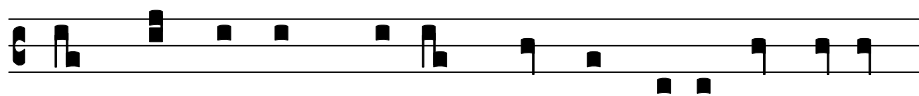



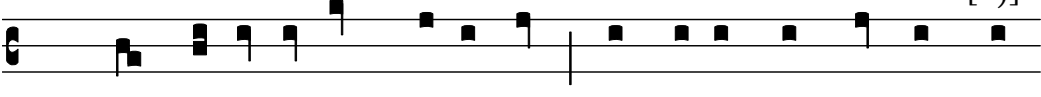
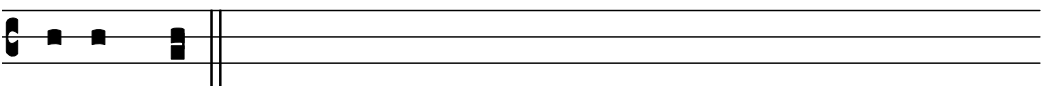
6215.

6215b.


∞. Glory be to the Father. 103\*. †For an odour.

¶ *In the Third Nocturn.*

*Strinxerunt corporis.* AS:484; 1520-S:84v; 1531-S:110r.<sup>279</sup>

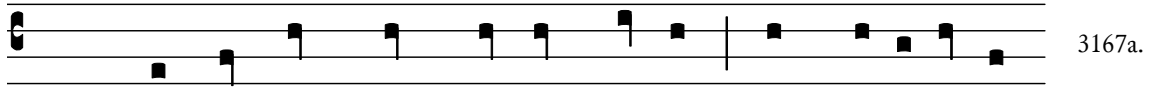
5035. 7. Ant.  
VII.ii.   Hey stretched out the limbs of his body, laid upon  
 the grid-i-ron : with them plac-ing coals underneath, the  
 le-vite of Christ mocketh. *Ps.* In the Lord I put my trust. (x.)  
[25].  
5035a.  ∞. But the tortur-ers, persist-ing, suppli- ed coals under the  
 i-ron grate.

*igne me examinasti.* AS:484; 1520-S:84v; 1531-S:110r.<sup>280</sup>

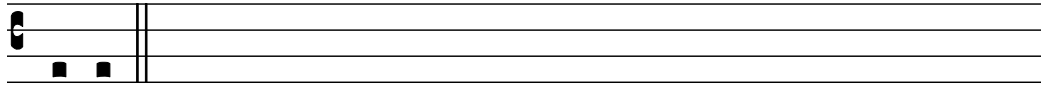
3167. 8. Ant.  
VIII.i.   Hou hast tri- ed me by fire, and no i-niqui-ty hast  
 been found in me. *Ps.* Hear, O Lord, my justice. (xvj.) [33].



Saint Lawrence, Martyr.



∞. Thou, O Lord, hast prov-ed my heart : and vi-sit-ed it

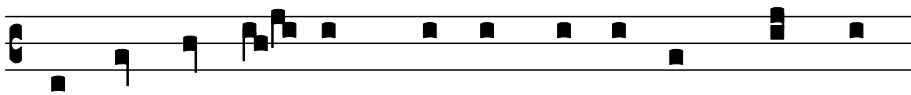


by night.

*Interrogatus te Dominum.* AS:484; 1520-S:85r; 1531-S:110r.<sup>281</sup>

9. Ant.

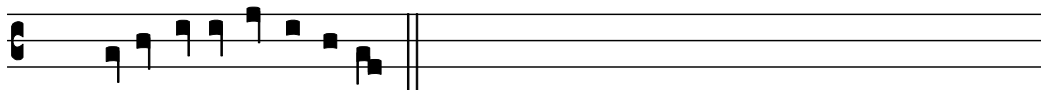
VII.i.



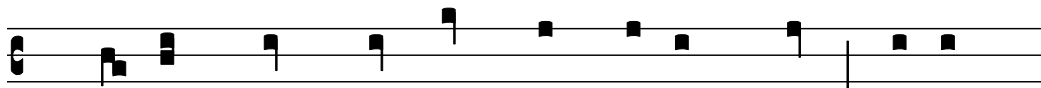
Hen I was ask-ed, \* I acknowledged thee to



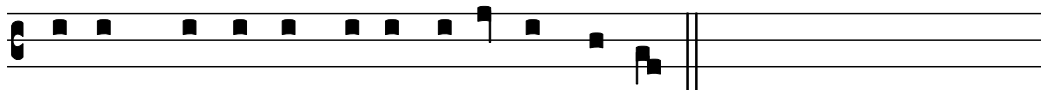
be the Lord : be-ing roast-ed, I give thanks.



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



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



I have de-served to enter into thy gates.

∞. The just shall flourish. [787].

*According to John. xij. (24-26.) [Lesson vij.]*

**A**T that time, Jesus said to his disciples, Amen, amen I say to you : unless the grain of wheat falling into the ground die, itself remaineth

alone. But if it die, it bringeth forth much fruit. And that which follo-weth.

*A Homily of blessed Augustine,*

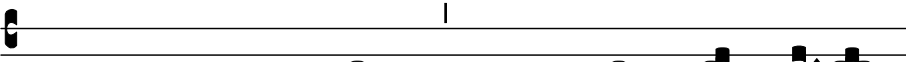
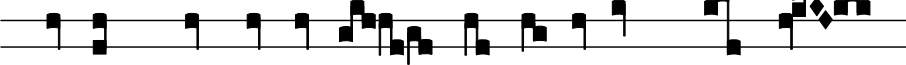



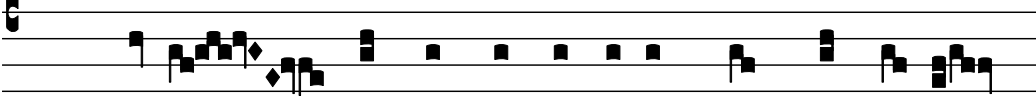
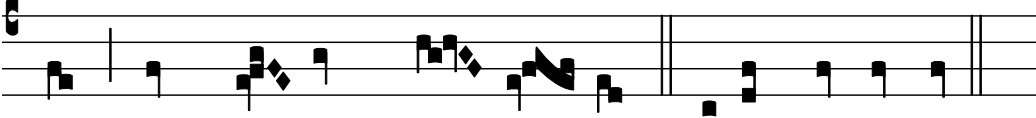
Saint Lawrence, Martyr.

*Bishop.*<sup>282</sup>

**O**ur faith acknowledgeth the grain that fell to the ground and having died was multiplied. Your faith, I say, acknowledgeth this grain, because it dwelleth in your mind. For no Christian doubteth what

Christ had said of himself. But clearly with that grain having died and multiplied, many grains were scattered over the earth : one of them is Blessed Lawrence, whose sowing we celebrate today.

*In craticula.* AS:484; 1520-S:85r; 1531-S:110r.<sup>283</sup>

6896. 7. Resp.   
IV.   
 Upon the grid-i-ron \* I de-ni-ed thee not,  
  
O God, and hav-ing been appli-ed to the fire. †I  
  
acknowledged thee to be the Lord Je-sus Christ.  
6896b.   
∇. Be-ing roasted, I de-ni-ed not thy ho-ly  
  
name : and be-ing ques-tion-ed. †I acknowledged.

*Lesson viij.*

**O**w from those grains scattered all over the world, we see what a great crop hath sprung up<sup>284</sup> : we

are rejoicing if indeed we also, by his grace, belong to the granary. For not everything pertaineth to the granary,

Saint Lawrence, Martyr.

whatsoever cometh from the crop. By all means the same useful and nourishing rain feedeth both the wheat and the chaff. God forbid that both should be stored together in a granary, although both are fed together in the field, and both are threshed together on the floor. Now is the time to choose. Before the winnowing cometh, let the separation

of morals take place : as on the floor the grain is still distinguished by cleansing, as yet not finally separated by the winnowing fork. Hear, holy grains, which I doubt not to be here. For if I doubt, I shall not be a grain. Hear me, I say, yea, hear the first grain through me. Do not love your souls in this world. He that loveth his life in this world shall lose it.

*Gaudeo plane.* AS:485; 1520-S:85r; 1531-S:110r.<sup>285</sup>

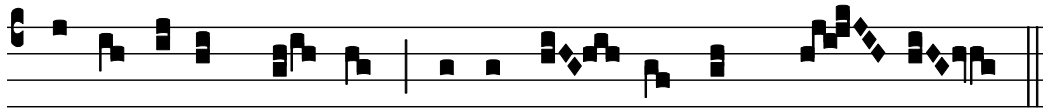
8. Resp.  
VIII.

re-joyce \* ful-ly, be-cause I have de-serv-  
ed to be made a sacri- fice for Christ : when I was ac-  
cus- ed I did not de-ny thy ho- ly name. †When  
I was questioned I confes-sed thee Christ : be- ing  
roasted, I give thanks. ✠ I have of-fer-ed my-self

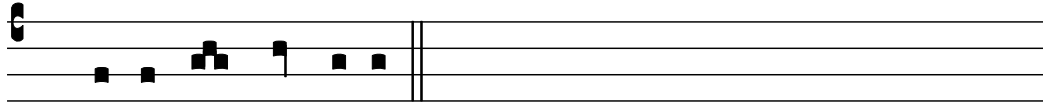
6763.

6763a.

Saint Lawrence, Martyr.



a sa-cri-fice to God : for an o- dour of sweet- ness.



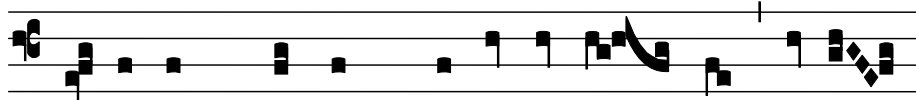
†When I was questioned.

*Ninth Lesson.*

**H**E speaketh of the grain : which in dying is multiplied. He speaketh, let him be heard : because he doth not lie. What he advised, he himself did. He instructed by precept : he led by example. Christ did not love his life in this world. Blessed Lawrence did not love his life in this world, because unless he desired to migrate to the palaces of heaven, he would not have endured the punishments and the fires. For he knew that he was going to be living after his death : that he would find refreshment after the fires. For his

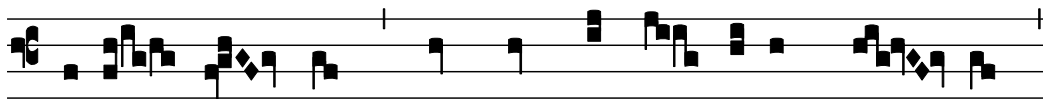
body was broken, and it flowed away, by the burning coals. It was burnt down to ashes and embers, because it was begotten from the earth. He returned his birth to <his> miserable mother : he poured out his vessel to <his> mother. That which was of the earth, he returned to the earth. What had grown up from the ground, was melted down by the flame. What then did <his> spirit do amid these torments ? It flew up to the sky. For the soul could not be tortured by fire, because it could not be overcome in the flesh.

*Meruit esse hostia. AS:485; 1520-S:85v; 1531-S:110v.*<sup>286</sup>

7147. 9. Resp. II. 

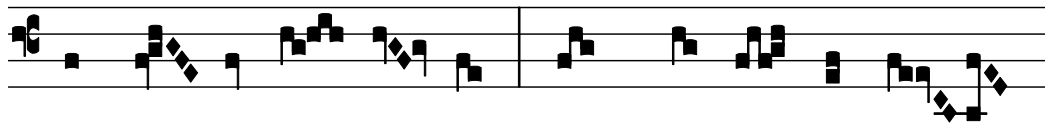


He le-vite \* Lawrence de-served to be a sa-

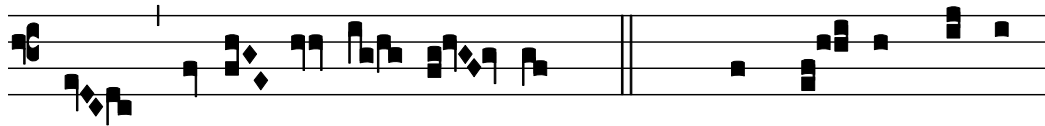


cri-fice for Christ, who while he was be-ing roast- ed

Saint Lawrence, Martyr.

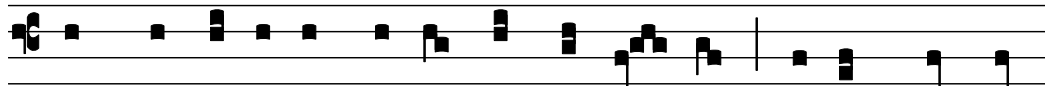


did not de-ny the Lord. †And therefore was found



7147a.

a sa-cri- fice of praise. ✠. When he was plac-ed



on the grid-i-ron he did not de-ny God : hav-ing been ap-



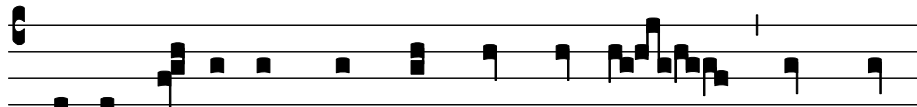
pli- ed to the fire he ack-nowledg- ed Christ. †And therefore.

✠. Glory be to the Father. 103\*. †And therefore.

*Another R̃. during the week*

*O Ypolite. AS:485; 1520-S:85v; 1531-S:110v.*

Resp.  
VIII.

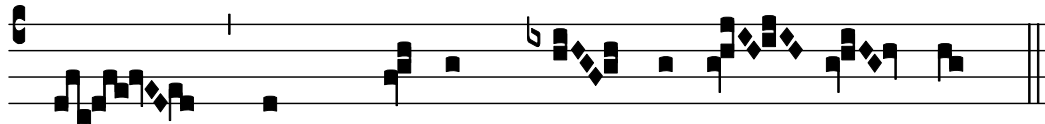


7271.

Hippo-ly-tus, \* if thou wilt be-lieve in the



Lord Je- sus Christ. †I will both shew thee the trea-



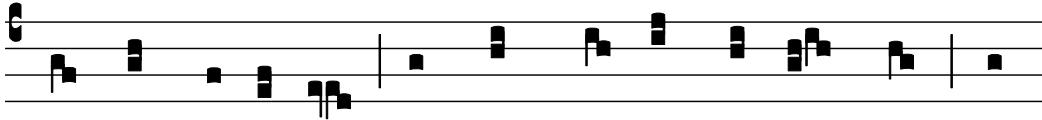
sure- s and pro-mise thee e-ter- nal life.

Saint Lawrence, Martyr.

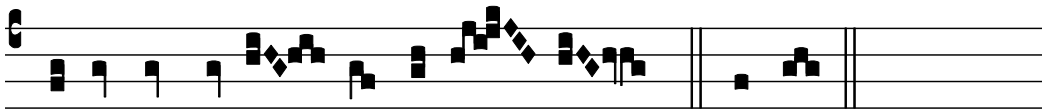


7271a.

℣. Hav-ing thus said, he said, Hav-ing made good, I shall



do what thou urgest : to whom bles-sed Lawrence said, Ren-



der unto me on-ly thy as-sent. †I will.

℣. Glory be to the Father. 105\*. †I will.

*This preceding ℣. [O Hippolytus.]<sup>287</sup> is not sung except when Sunday shall fall on the vj. day within the Octave, then indeed it shall be the vj. Responsory.*

℣. He hath distributed. {1182}.

¶ *At Lauds.*

*Laurentius ingressus est. AS:486; 1520-S:86r; 1531-S:110v.*

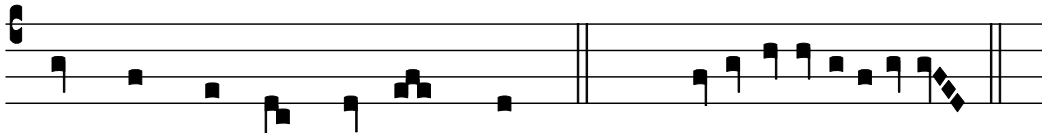
1. Ant.

3598.

I.v.



Lawrence enter-ed \* as a martyr : and confessed the



name of the Lord Je-sus Christ. Ps. The Lord hath reigned.

(xcij.) [52].

Saint Lawrence, Martyr.

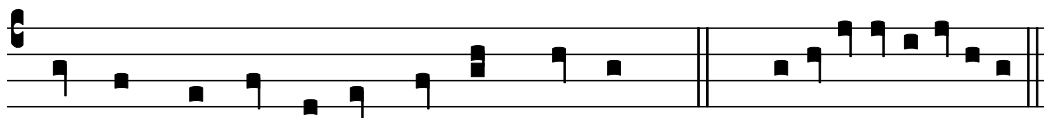
*Laurentius bonum opus.* AS:486; 1520-S:86r; 1531-S:110v.

2. Ant.  
VIII.i.



3597.

Awrence \* hath wrought a good work, who by the

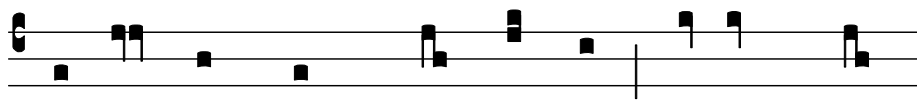


sign of the cross enlighten-ed the blind. *Ps.* Sing joyfully.

(*xcix.*) [53].

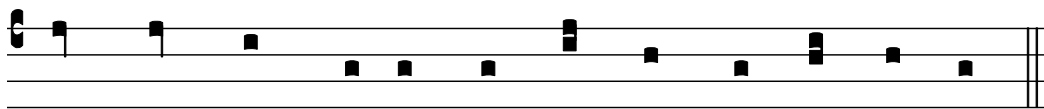
*Adhesit anima mea.* AS:486; 1520-S:86r; 1531-S:110v.

3. Ant.  
VIII.i.

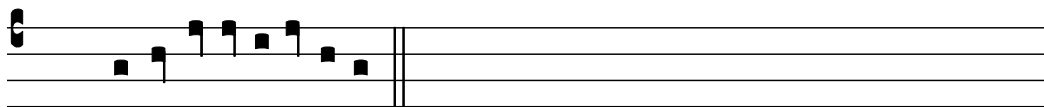


1271.

Y soul hath stuck \* close to thee : be-cause my



flesh hath been burned with fire for thee, O my God.



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

*Misit Dominus angelum suum.* AS:486; 1520-S:86v; 1531-S:110v.<sup>288</sup>

4. Ant.  
VII.vi.



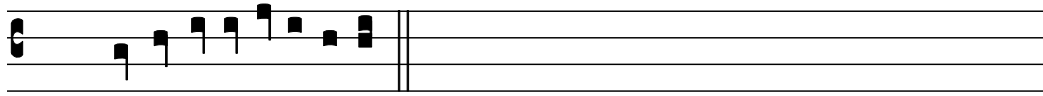
3784.

He Lord \* sent his angel : and de-liv-er-ed



me from the midst of the fire, and I was not burnt.

Saint Lawrence, Martyr.



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

*Beatus Laurentius orabat.* AS:486; 1520-S:86v; 1531-S:110v.

1643.

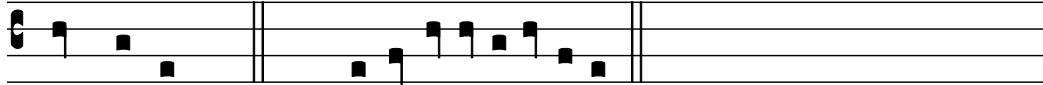
5. Ant.  
VIII.i.



Lessed \* Lawrence pray-ed, say-ing, I give thanks



to thee, O Lord, be-cause I have de-served to enter in-



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

*Chapter.* He who soweth sparingly. [*as at First Vespers.*]<sup>289</sup> {1182}.

*Hymn.* Of all thy warrior saints. [801].

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

*In craticula.* AS:487; 1520-S:86v; 1531-S:110v.<sup>290</sup>

3216.

Ant.  
I.vi.



P-on the grid-i-ron \* I de-ni- ed thee not, O Lord,



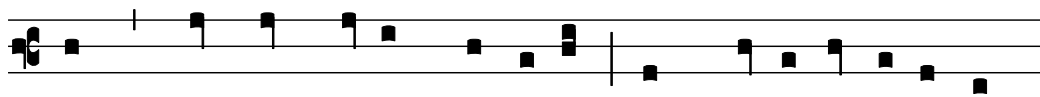
and hav-ing been appli- ed to the fire I acknowledged



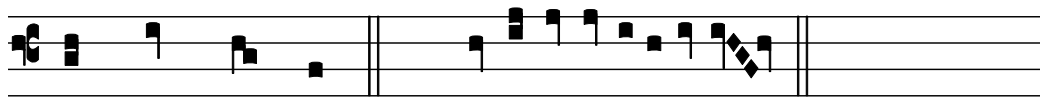
thee Christ : thou hast prov-ed my heart and vi-sit-ed it by



Saint Lawrence, Martyr.



night, thou hast tri-ed me by fire : and no i-niqui-ty hast



been found in me. *Ps.* Blessed be the Lord. 54\*.

*Prayer.*

**G**rant unto us, we beseech thee,  
almighty God, to extinguish the  
flames of our vices : as thou didst

grant to blessed Lawrence to  
overcome the fires of his torments.  
Through our Lord.

*Memorial of the Octave of Jesus as above.* {1172}.

¶ *At Prime.*

*Ant.* Lawrence entered. *j. of Lauds.* {1204}.

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

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

*Ps.* Quicunque vult.]<sup>291</sup> [119].

¶ *At iij.*

*Ant.* Lawrence hath wrought. *ij. of lauds.* {1204}.

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

*Chapter.* He who soweth sparingly. {1182}.

*The Responsories and Versicles of the Common of One Martyr are sung at all the Hours.* [813].

¶ *At vj.*

*Ant.* My soul hath stuck. *ijj. of Lauds.* {1204}.

[*Ps.* My soul hath fainted. (*cxviiij. 81.*) [175].]<sup>292</sup>

Chapter. 2. Corinth. ix. (8.)

**A**ND God is able<sup>293</sup> to make all grace abound in you : that ye always, having all sufficiency in all things, may abound to every good

work, as it is written, He hath dispersed abroad, he hath given to the poor : his justice remaineth for ever.

¶ *At ix.*

*Ant.* Blesse Lawrence. v.<sup>294</sup> of *Lauds.* {1205}.

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

Chapter. 2. Corinthians, ix. (10.)

**A**ND he that ministereth seed to the sower, will both give you bread to eat, and will multiply your

seed, and increase the growth of the fruits of your justice.

¶ *At Second Vespers.*

*Ant.* Lawrence entered. j. of *Lauds.* {1204}.

*Ferial Psalms.*

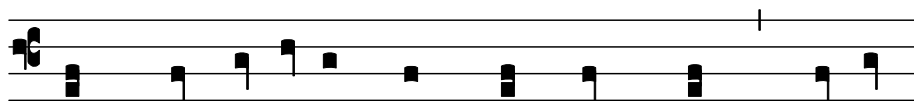
*Chapter.* He who soweth sparingly. {1182}.

*Hymn.* Of all thy warrior saints. *in the Common.* [803].

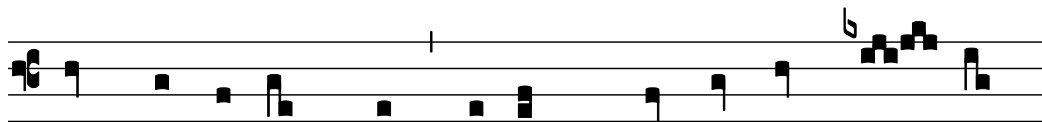
℟̄. The just shall spring forth. [812].

*Veni desiderator.* AS:487; 1520-S:87r; 1531-S:110v.

5319. Ant.  
II.i.



Ome, O de-sir-ed \* and good one, come, my an-

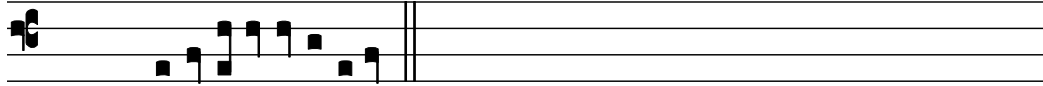


gels shall re-ceive thee : be-cause when roasted thou didst

Saint Lawrence, Martyr.



not de-ny me, when ques- tioned thou confes-sed me.



*Ps.* My soul doth magnify. 57\*.

*Prayer as above.* {1206}.

*Memorial of the Octave of Jesus.*

*Then a Memorial of Saint Tiburtius, Martyr.*

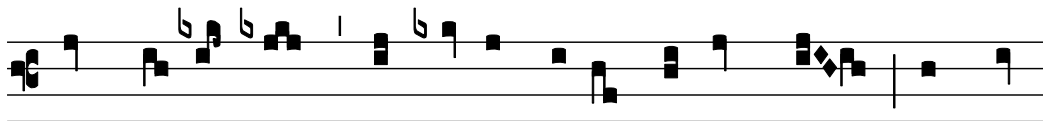
*Inclytus martyr Tyburtius.* AS:487; 1520-S:87r; 1531-S:110v.<sup>295</sup>

Ant.  
I.v.

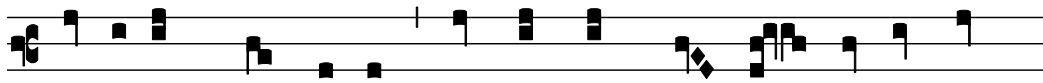


3324.

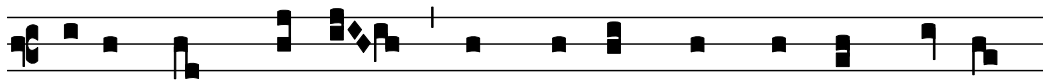
He il-lustri-ous \* martyr Ty-bur-ti- us, when he,



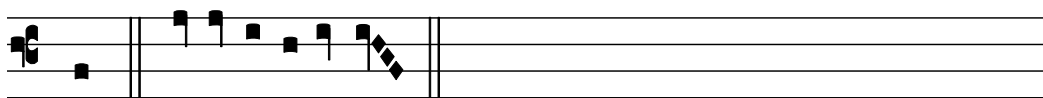
with na-ked soles, was walking upon burning coals : said to



Fa-bi-an the pre-fect, It seemeth to me that I walk



upon rose blossoms, in the name of my Lord Je-sus



Christ. S.A.E.

Saint Lawrence, Martyr.

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*Versicle.* Thou hast crowned him with glory and honour, [O Lord].<sup>296</sup> [775].

*Prayer.*

**L**et the guardianship of blessed  
Tiburtius thy Martyr, O Lord,<sup>297</sup>  
continually protect us : forasmuch as  
thou never ceasest to look favourably

upon those whom thou hast granted  
to be holpen by such aids. Through  
our Lord.

## ¶ *The Fifth Day, of the Description of the Name of Jesus.*

### *First Lesson.*

**C**ontemplating the joys of the feast, let us examine the description of the blessed Name of Jesus. For our doctrine and the comfort of our mind, it is to be observed that what hath been done in the past under the guise of the Law is not idle, seeing that we are graciously dealt with in a matter which remaineth for ever. We read indeed that in the Hebrew Tetragrammaton the name of God was most worthy of reverence and honour, which was placed upon the forehead of the high priest, and graven with a golden plate. This writing, in four Hebrew letters, the holy fathers proclaimed to be a great mystery. Inasmuch as the Tetragrammaton soundeth in our language : this is the beginning of life. This venerable name Jesus is surely none other than the beginning of life : this is said to indicate that Christ Jesus is the Saviour. That is there-

fore designated in the matter<sup>298</sup> under the name of Jesus, which was present in a figure under the other. O name admirable to all : terrible to sinners, and most lovable to the just. Nor was this hidden in Jacob's sleep : who when he had seen a ladder touching the earth and the heavens, said, O how terrible is this place. Alluding to the sacred mystery, that he might become terrible to the wicked, which he might kill by the breath of his own mouth, who had come with good as an angel of counsel : and would become the father of the future age, Christ Jesus, who was born there, where Jacob had seen the ladder. Jesus therefore is the ladder of heaven : because through Jesus heaven is ascended. Let it be marked on the forehead of a devout mind, which is rightly called the soul of the just. But thou, [O Lord, have mercy upon us].<sup>299</sup>

### *Second Lesson.*

**R**ejoice, then, with great joy, with the shield of Jesus Christ, who, while thou wert immersed in the holy stream, wert anointed with

sacred chrism, and being marked on <thy> high forehead with the sign of the cross, Jesus is traced entirely upon thee : thy soul, having been imprint-

ed with the indelible mark, graciously beareth the name of Jesus. Hence it is written in the Apocalypse, They shall see his face, and his name shall be written on their foreheads. For as the high priest wore on his forehead a plate of gold, now the just one beareth the name eternally in his soul. O holy nation, chosen generation, kingly priesthood, purchased people : honour and virtue to you believing, that you may declare the virtues of Jesus from day to day until the moon

is taken away : because he called you out of darkness into the marvellous light of his name and glory : Rejoice, again I say, and exult, because your names are written in heaven : through Jesus Christ, who is the first begotten of the dead, and was predestinated the Son of God in power. For that reason originally it had been said that his name was written : as is said by the Prophet, In the head of the book it is written of me : that I should do thy will.

*Third Lesson.*

**I** think that this act was done by the unjust Pilate not without a prophetic presentiment : just as the high priest Caiphaz prophesied unknowingly, saying, It is better that one man should die for the people, than that the whole nation should perish. Finally, to the mocking Jews, Pilate said, What I have written, I have written, when he raised up for a triumphal title, Jesus of Nazareth, the King of the Jews. This was written in three languages, Hebrew, Greek, and Latin : that the faith of Christ might be proclaimed throughout the world for salvation. The name of Jesus raised up reproach to Jerusalem

on earth : that it might be found for glory in Jerusalem, whose participation is in the same in heaven. Whence John in the Apocalypse saw the holy city Jerusalem, having the glory of God. He saw in the foundations of the twelve gates adorned with precious stones the names of the apostles and the Lamb of Jesus Christ splendidly described : where both the temple was God, and that Lamb, Christ Jesus, <was> full of all the glory of majesty. Into this, dearly beloved, let us hasten to enter : that just as he asserteth there to be good in us, so may we also remain in him. But.

## ¶ *The Sixth Day, of the Pronunciation of the Name of Jesus.*

*Lesson j.*

**S**eeing that the eager mind of man always seeketh to know, we strive to understand how the most pleasant name hath been announced. Hear the Prophet : My Son Jesus shall be revealed : him to those who shall take delight with him. And it followeth, After a few years my Son Jesus shall die : and the world shall be transformed. For sufficiently from the feeling : the truth foretold by this divine oracle<sup>300</sup> is plainly evident. What is more manifest and open than that prophetic revelation ? I will rejoice in God : and I will joy in God my Jesus.

Who was to be born of the body he had not seen with the eye : he knew from afar by both name and fact. For that diviner Isaiah saith, From my mother's womb he called me by my name : by my own to be sure, not by another's : because Jesus was called Saviour according to the flesh, who from eternity was the Saviour according to <his> divinity. The most holy name of Jesus was not unknown from the beginning : seeing that it was foretold prophetically and wonderfully by so many and so great men of faith worthy of testimony. [111v.]

*Lesson ij.*

**F**or although in the Old Testament some were called by the name of Jesus, as Jesus Nave, who was called Joshua : Jesus of Syrac, and Jesus the son of Josedec : yet none of them was to be, that would save his people from their sins. I admit that there were many named in the Law before they were born : Ismael, Isaac, Samson, Josias, Cyrus, Agag, Jeremiah, and John the Baptist, but all

are reckoned to point to Jesus Christ. To be sure we know other saviours from the Law, Moses, Cyrus, and Joseph : and none of them are such as this one to whom we bend the knee, Jesus, prefigured by name and deed. These are also saviours, for instance, whoever was the great promoter of their salvation, or removed the disgrace from the people, or delivered the country from an impending dis-

aster : yet each of them dwelleth under the shadow, in the hope of the coming of our Lord Jesus Christ. Inasmuch as Jesus Christ <was> yesterday and <is> today. Rightly then and justly was the name given to him, which is to be worthy of praise from the rising of the sun unto the going down of the same. For if the singing of men, if the jubilant song of the angels enticeth the mind, it maketh souls rejoice, so that they can scarcely

contain themselves : no less doubtless this word Jesus, which he commanded to be proclaimed to a thousand generations. For us who are speculating on what it is not lawful for man to speak, let Jesus be the word always remaining in mouth and deed, which is the word of God always flowing from the heart. Our Jesus is the Word of God : because the Word of God, made flesh, dwelt among us.

*Third Lesson.*

**T**Hat our Saviour was devoutly marked and heralded by a devoted triple name : we have learned from the Gospel. Firstly, he is called the Son of God : secondly, Christ, thirdly, Jesus. He is indeed called the Son of God : because he is God from God. Christ : because insofar as human nature was concerned, man was taken up by the divine person. Jesus : in that God is joined to humanity. Therefore, beloved brethren, you who are in the dust, awake and give praise. Behold, the Lord cometh with salvation : he cometh with anointing, he cometh with glory. For Jesus came here neither in safety, nor Christ without anointing, nor did the Son of God come without glory. He truly is salvation : he is the anointing : he is

the glory. We know God and our Lord Jesus Christ in these ways : by name, by nature, by birth, by power, and by profession. The holy prophets foretold this Jesus as the Saviour : the Father testifieth of him, he himself testifieth of himself. The apostles preach, the religious believe : the demons confess, the Jews deny, the Gentiles recognize in the passion. Therefore let all impiety be silent, which denieth or doubteth that Jesus Christ is the Son of God. Let the impious Jewish nation depart, which despiseth and denieth the incarnate Son of God, Jesus Christ. Come near, O Christian soul. Let us confess the holy name of the Lord, and glory in the praise of Jesus. To whom be honour and glory : through



Within the Octave of Jesus.

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the endless ages of ages, amen. But | us].<sup>301</sup>  
thou, [O Lord, have mercy upon

## ¶ *The Seventh Day, of Saint Hippolytus and his Companions.*

(xij. August.)

*Let Nine Lessons be made : the first three Lessons of the Common of Many Martyrs, the middle Lessons of the Octave [of the Name]<sup>302</sup> of Jesus, the last three Lessons of the Proper of Saints with the proper Lauds, with a Memorial [of the Name of Jesus and]<sup>303</sup> of Saint Lawrence.<sup>304</sup>*

## ¶ *Saint Hippolytus and his Companions, Martyrs.*

*At Vespers.*

*Ant.* The saints by faith. *in the Common.* [827].

*Ferial Psalms.*

*Chapter.* The souls of the just. *in the Common.* [887].

*℟.* Decius stripped Hippolytus. *below, ix.* {1219}.

*All the rest of the Common of Many Martyrs* [827]. *with this Prayer.*

¶ Grant, we beseech thee, Almighty God, that the venerable solemnity of blessed Hippolytus thy

Martyr and his companions may both increase our devotion and further our salvation. Through our Lord.

¶ *Memorial of the Octave of Jesus, and of Saint Lawrence : with this Ant.* Come, O desired. {1208}. *Seek for this on the first day at Second Vespers on the Psalm Magnificat.* ℣. He hath distributed. {1182}. *Prayer as above.* {1206}.

[*Then let the Memorials that follow be said, of the Holy Cross, of Saint Mary, and of All Saints.*]<sup>305</sup> [236].

¶ *At Matins.*

*Invitatory.* The wonderful God. [842].

*Ps.* Come let us praise. 13\*.

*Hymn* [The merits of the saints.]<sup>306</sup> [830]. *Antiphon* [Near the running waters.]<sup>307</sup> [842]. *Psalms* [Blessed is the man.]<sup>308</sup> (j.) [17]. [*the other Antiphons with their Psalms*]<sup>309</sup> and *℟℞*. from the *Common of Many Martyrs*. [843].

*Let Nine Lessons be made as above on the seventh day.*<sup>310</sup>

℟. Be glad. [839].

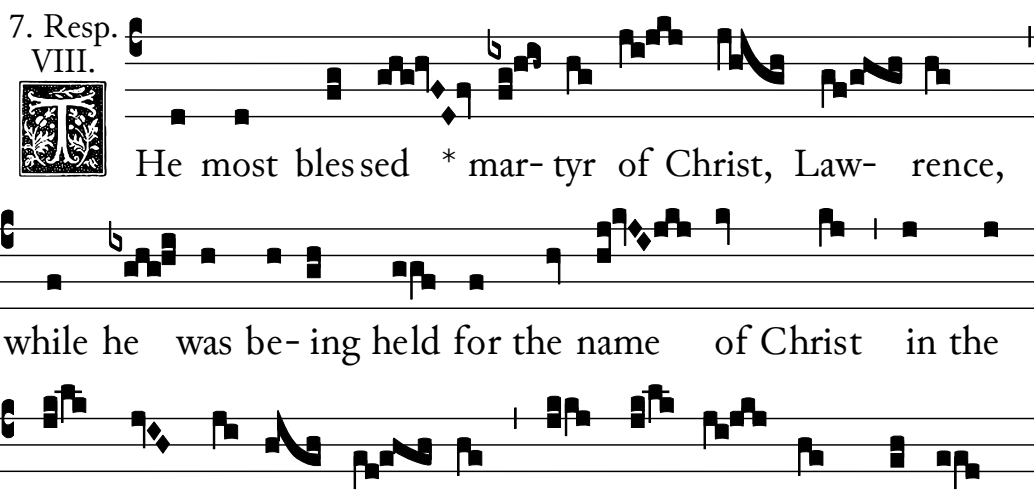
*Lesson vij.*

[112r.] **A**fter the third day of the burial of the blessed martyr Lawrence, the soldiers seized Hippolytus on his return to his house, and brought him to Decius Caesar. To whom Decius, smiling, said, Hast thou also become a magician, because thou art said to have taken away the body of Lawrence ? Hippolytus answered, I did this not as a magician : but as a Christian. Decius, being angry, ordered that his mouth should be smashed with stones. And stripping

him of his Christian habit, he exhorted him to sacrifice to the gods, and to return to the army. Hippolytus said, Thou hast not stripped me : but rather thou hast begun to clothe me. Decius said, How hast thou become foolish, so that thou shouldst not be ashamed of thy nakedness ? Hippolytus said, I have become both a wise man and a Christian : who, being ignorant, believed what thou believest. But thou.

*Beatissimus Christi martyr Laurentius.* AS:488; 1520-S:87v; 1531-S:112r.<sup>311</sup>

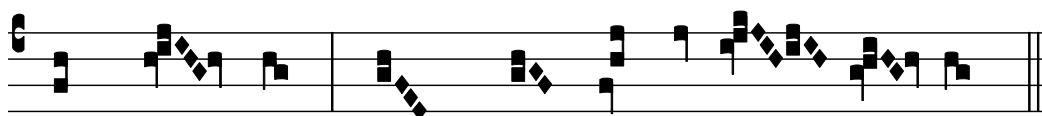
7. Resp. VIII.



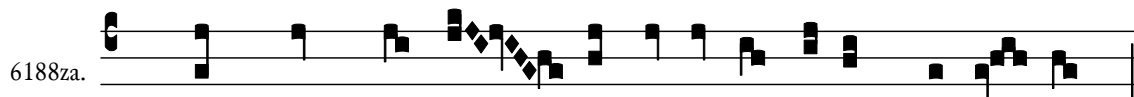
He most blessed \* mar- tyr of Christ, Law- rence,  
 while he was be- ing held for the name of Christ in the  
 house of Hippo- ly- tus, laid his hands on the eyes

6188.

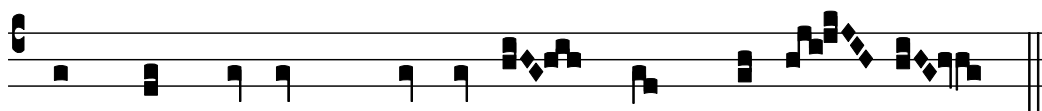
Saint Hippolytus and his Companions, Martyrs.



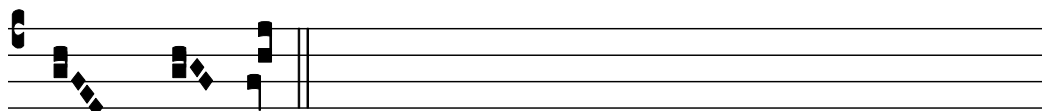
of the blind. †And they were enligh- ten- ed.



∞. And with bles-sed Hippo-ly-tus be-ing baptiz- ed :



all his servants be-liev-ing were baptiz- ed.



†And they were.

*Lesson viij.*

**D**ecius said, Sacrifice, lest thou perish by the tortures : just as Lawrence did. Hippolytus said, May I deserve to become an example of the blessed martyr Lawrence : whom thou, wretched, hast dared to name with an unclean mouth. Then Decius ordered him to be stretched out and to be beaten with sticks : and to be torn<sup>312</sup> with rakes. After this, with him having been raised up from

the ground : he ordered him to put on the clothes that he had previously worn as a Gentile, and he said to him, Enjoy <thy> former military service, which thou hast always had in our sight : and be our friend. Blessed Hippolytus said in a loud voice, My military service is this : to fight firmly for Christ, and by fighting for him to come quickly to the fruitful prize. But thou.

*Requisitus a Decio.* AS:488; 1520-S:87v; 1531-S:112r.<sup>313</sup>

7534.



O- ly Hippo- ly- tus, \* hav-ing sought from De-

{1216}

Saint Hippolytus and his Companions, Martyrs.

ci- us the bo-dy of Law- rence, that someone might bu-  
 ry it, Hip-po-ly-tus responding, said. †I am a  
 Christ- ian, and the martyr of Christ I di- li-  
 gent- ly bu- ri- ed. ✂. It is ve-ry strange  
 to me, that with a pollu-ted mouth thou hast nam- ed the  
 mar- tyr. †I am.

7534a.

*Ninth Lesson.*

**D**ecius, being filled with anger, ordered Valerian to take all the possessions of Hippolytus, and to put him to death by cruel ordeal. On the same day Valerian, having sought out his opportunity : caused all his Christian family to be brought before his

sight. Among them was the nurse of Hippolytus, a Christian by the name of Concordia, whom Valerian commanded to be smitten with leaden balls in the presence of Hippolytus, until she gave up the ghost. But he caused Hippolytus himself to be led

Saint Hippolytus and his Companions, Martyrs.


outside the walls of the gate of Tiburtine, with his household, to be beheaded. Whom Hippolytus encouraged, saying, Brethren, be not saddened and afraid : for I and you have one God. To be sure Valerian ordered that all be beheaded in the sight of Hippolytus. And both sexes

were beheaded, nineteen in number. But blessed Hippolytus, with his feet tied to the necks of wild horses : was commanded to be dragged over thistles and thorns, until he gave up the ghost. Whose bodies the priest Justin gathered up and buried. But thou.

*Expoliavit veste Ipolitum.* AS:489; 1520-S:88r; 1531-S:112r.<sup>314</sup>

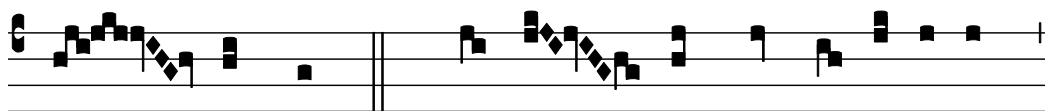
sar0627.

9. Resp. VIII.



E-ci- us \* stripped Hippo-ly-tus of the gar-  
ment which he had put on in his Christ-ian  
ha-bit, and said to him. †Sac-ri-fice to the  
Gods, and o-bey our com-mand-ments.  
‡And live, and enjoy the palm

Saint Hippolytus and his Companions, Martyrs.

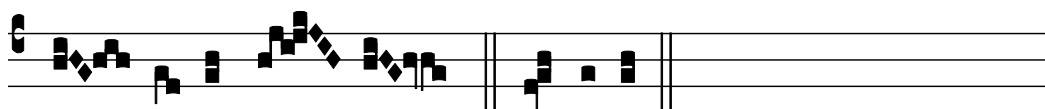


sar0627a.

of war. *℣.* Cae-sar said to Hippo-ly-tus,



How hast thou be-come fool-ish : that thou art not ashamed



of thy na-ked-ness ? †Sac-ri-fice.

*℣.* Glory be to the Father. 105\*. ‡And live.

*℣.* But the just shall live for evermore.

*℞.* And their reward. {636}.

☩ *At Lauds.*

*Dixit Cesar ad Ipolitum.* AS:489; 1520-S:88v; 1531-S:112r.<sup>315</sup>

1. Ant.  
VIII.i.



Aesar \* said to Hippo-ly-tus, Thou hast be-come a

2283.



ma-gi-cian. Hippo-ly-tus, answer-ing, said to De-ci-us,



I am not a ma-gi-cian, but I am the servant of my Lord

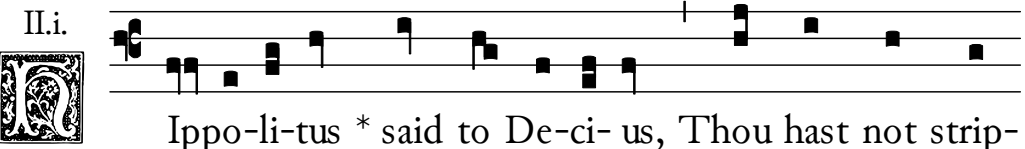


Je-sus Christ. *Ps.* The Lord hath reigned. (*xcij.*) [52].

Saint Hippolytus and his Companions, Martyrs.

*Dixit Ipolitus ad Decium.* AS:489; 1520-S:88v; 1531-S:112r.

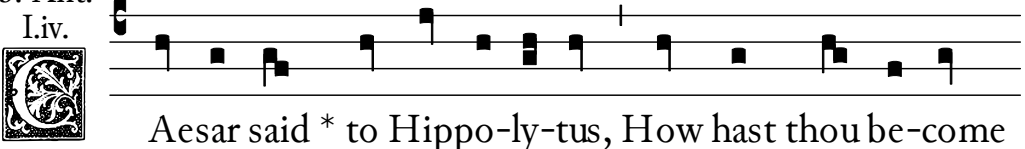
2292. 2. Ant.  
II.i.



Ippo-li-tus \* said to De-ci- us, Thou hast not strip-  
ped me, but rather hast clothed me. *Ps.* Sing joyfully. (*xcix.*)

[53].  
*Cesar dixit ad Ipolitum.* AS:489; 1520-S:88v; 1531-S:112r.<sup>316</sup>

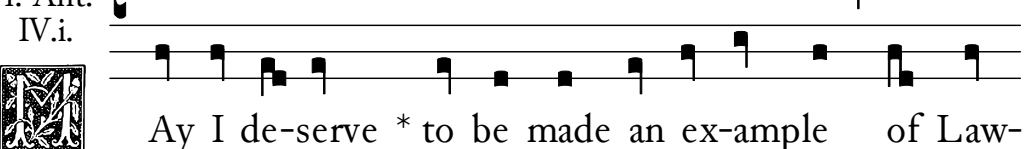
4364. 3. Ant.  
I.iv.



Aesar said \* to Hippo-ly-tus, How hast thou be-come  
fool-ish, so that thou art not asham-ed of thy na-kedness ?  
*Ps.* O God, my God. (*lxij.*) [54].

*Exemplum merear.* AS:490; 1520-S:88v; 1531-S:112r.<sup>317</sup>

2782. 4. Ant.  
IV.i.



Ay I de-serve \* to be made an ex-ample of Law-  
rence the most blessed martyr. *Ps.* O all ye works. (*Daniel iij.*)  
[55].



Saint Hippolytus and his Companions, Martyrs.

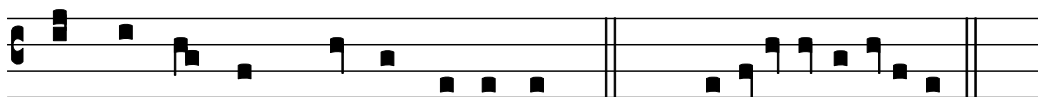
*Tunc Valerianus.* AS:490; 1520-S:88v; 1531-S:112r.<sup>318</sup>

5. Ant.  
VIII.i.



5252.

Hen Va-le-ri-an, \* in the sight of Hip-po-ly-tus, order-



ed his ser-vants to be martyr-ed. *Ps.* Praise ye the Lord.

(*cxlviij.*) [56].

*Chapter.* The souls of the just. [887].

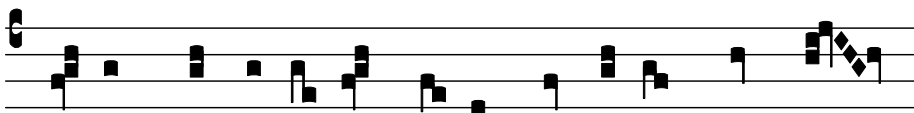
*Hymn.* O glorious King of Martyr hosts. *in the Common.* [862].

℣. God is wonderful [in his saints.

℟. And glorious in his majesty].<sup>319</sup>

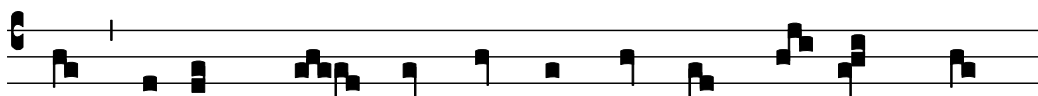
*Oravit sanctus Ipolitus.* AS:490; 1520-S:89r; 1531-S:112r.<sup>320</sup>

Ant.  
VIII.i.



4186.

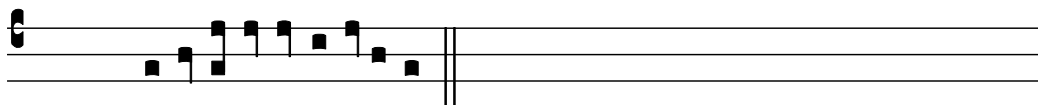
O-ly \* Hip-po-ly-tus pray-ed with a loud voice and



said, I give thanks to thee, O my Lord Je-sus Christ,



be-cause I see my servants suffer-ing in my sight.



*Ps.* Blessed be the Lord. 71\*.

*Prayer.* Grant, we beseech thee,<sup>321</sup> [almighty God. *as above*].<sup>322</sup> {1215}.

*Memorial of the Octave of Jesus.*

*Then let a Memorial be made of Saint Lawrence.*

*Ant.* Lawrence hath wrought. *Seek for it at Lauds on the day of Saint Lawrence.*  
{1204}.

*℟̄.* [He hath distributed.]<sup>323</sup> {1182}. *and Prayer as above.* {1206}.

[*Then the Memorials that follow are said except only if it should be a Sunday.*]<sup>324</sup>

### ¶ *At j.*

*Ant.* Caesar said. *j. of Lauds.* {1220}.

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

*Ant.* Thee they justly praise.<sup>325</sup> [118].

*Ps.* Quicumque. [119].

### ¶ *At iij.*

*Ant.* Hippolytus said. *ij. of Lauds.* {1221}.

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

*The Chapters, Responsories, and ℟̄℟̄. of the Common of Many Martyrs are said at all the Hours.*<sup>326</sup> [876].

### ¶ *At vj.*

*Ant.* Caesar said. *ij. of Lauds.* {1221}.

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

### ¶ *Ad ix.*

*Ant.* Then Valerian. *v. of Lauds.* {1222}.

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

¶ *If the Feast of Saint Hippolytus should fall on a Sunday : let all of the service be made*  
[112v.] *of the Feast with a Memorial of the Octave, of the Sunday, and of the Trinity, and let a*  
*Procession be made before the Cross.*

[*and then*

### *At First Vespers.*

*Ant.* The saints by faith. *in the Common.* [827].

*Ferial Psalms.*

*Chap.* The souls of the just. *in the Common.* [887].

*R̄.* Decius stripped Hippolytus. *iiij. of Matins.* {1229}.

*The rest as above.* {1215}.

### *At Matins.*

*Let the first three Lessons be made of the first Nocturn of the Common of the History of Many Martyrs.* [844].

*The middle Lessons of Saint Lawrence. Lesson iiij. At the same time.* {1238}. *with the V̄. and the R̄. or Responsories of the Second Nocturn in such a way that the vj. R̄. shall be O Hippolytus.* {1203}. *etc.*

*However let the three final Lessons be made of the many Saints which are kept* {1216}. *with the Responsories,* {1216}. *and Lauds as above : Vespers on this Sunday shall be of Saint Hippolytus and his Companions.*<sup>327</sup>

### *At Vespers.*

*On the Psalms, Ant.* Caesar said. {1220}.

*Psalms of Sunday.* [363].

*Chapter.* The souls of the just. *in the Common.* [887].

*Hymn.* O glorious King. *in the Common.* [863].

*Versicle.* God is wonderful. {1222}.

*Ant.* God shall wipe away. *in the Common.* [878].

*Ps.* Magnificat. 72\*.

*Prayer as above.* {1225}.

*Memorial of Saint Eusebius with this Prayer.*



God, who makest us to rejoice in the yearly solemnity of blessed Eusebius thy Confessor : mercifully grant that by the example of him

whose birthday we honour we may draw nearer unto thee. Through our Lord.

*Memorial of Saint Lawrence.*

*Ant.* My soul hath stuck close. {1204}.

*Versicle.* He hath distributed. {1182}.

*Prayer.* Grant unto us, we beseech thee, almighty God. {1206}.

*Then let the Memorial of the Sunday be said. If it is not a Sunday let Vespers of Saint Eusebius be sung.*

## ☩ *Saint Eusebius, Priest and Confessor.*

[*At First Vespers.*]

*Ferial Antiphons and Psalms.*

*Chapter.* The Lord conducted the just. [889].

*Hymn.* This the confessor. [890].

*Versicle.* The Lord loved him. [900].

*Ant.* O confessor of the Lord. *in the Common.* [900].

*Ps.* Magnificat. 55\*.

*Prayer.* O God, who makest us to rejoice. {1224}.

### *Memorial of Saint Lawrence.*

*Ant.* My soul hath stuck close. *Seek for it at Lauds.* {1204}.

*At the same place the Versicle and Prayer as above.* {1182}.; {1206}.

*Then let the usual Memorials be said.*

## ☩ *At Matins of Saint Eusebius.*

*Let a Nocturn of iij. Lessons be made on account of the Vigil.*

*Lectio prima*<sup>328</sup>

AT the time when]<sup>329</sup> [Liberius had been recalled from exile by the heretic Constantius Augustus : that by one communion he might corrupt the people : Eusebius, a priest of the City of Rome began to proclaim Liberius a heretic and a friend of Constantius. Which being done : the churches are seized by Liberius, Felix is cast out of the episcopate, & with Liberius hav-

ing been substituted, the priest Eusebius is held. Then the Emperor Constantius together with Liberius assailed the priest Eusebius, saying, Art thou the only Christian in the City of Rome ? The priest Eusebius answered, We trust thus in the Lord, that Christ will find us faithful, even as we have been baptized : and we will keep the blessing which we have received from blessed Julius.

[*R.* Well done. *in the Common.*]<sup>330</sup> [904].

*Lectio ij.*

**L**iberius said, And we, whose part do we play ? Is it not that of our predecessor ? The priest Eusebius said, It would be so : if thou hadst persevered in the faith : which in the persecution thou at first appeared to hold. Liberius said, with Augustus present, Esteemest thou me so stubborn ? Eusebius said, The thing itself sheweth and declareth

thee. Constantius the Emperor said, And what is <the difference> between faith and faith ? Eusebius the priest answered, As for us sinners, we hold integrity : as for you, you are filled with madness : who sent a blessed catholic bishop and one invoking the Lord Jesus Christ, having been declared a pure priest by all, into exile.

[*R.* The just shall spring.]<sup>331</sup> [780].

*Lectio iij.*

**C**onstantius, being enraged by the election of Liberius, imprisoneth Eusebius the priest in a certain chamber of his house, which was low, in breadth four feet : and he remained imprisoned there for many months, constantly persevering in prayer. After seven months he fell asleep, on the ninetheeth of the Kalends of September. Which body

Gregory and Orosius, the parents of the priest, gathered up and buried in a crypt near the body of the blessed martyr and bishop Sixtus, in the cemetery of Callistus. There also, writing his name, they placed it, in memory of the man of God. To be sure this Orosius : also wrote down these deeds. But thou, O Lord.]<sup>332</sup>

[*R.* The Lord hath sworn. *in the Common.*] [906].

¶ *At Lauds.*

*This Ant. only* The Lord conducted. *minor, in the Common.* [953].

*Chapter.* The just man will give his heart. *in the Common.* [949].

*Versicle, Hymn and the rest of the Common of One Confessor and Bishop* [921]. *with this Prayer.* O God, who makest us. {1224}.

*Memorial of Saint Lawrence.*

*Ant.* The Lord sent his angel. {1205}.

*Then let the usual Memorials be said.*

¶ *At j.*

*Ant.* The Lord conducted. [953].

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

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

*Ps.* Quicumque vult. [119].

¶ *At iij.*

*Chap.* The Lord conducted the just. *in the Common.* [955].

¶ *At Sext.*

*Chap.* The Lord kept him safe. *in the Common.* [956].

¶ *At None.*

*Chap.* Wisdom forsook not. [957].

*All the rest of the Common of One Confessor [889]. with the aforesaid Prayer, until the Mass which will be of the Vigil of blessed Mary.]*<sup>333</sup>

## ¶ *Sunday within the Octave of Jesus.*

*If it should befall let all be made as on the first day {1040}. except the Responsory shall not be sung.<sup>334</sup>*

*The Memorials and all the rest as is indicated above.*

### *Lesson j.*<sup>335</sup>

**E**t it not be hidden from you, dearest beloved of God and men, how in these last days God hath multiplied his mercy, so that by grace he might magnify joy unto us : who came to us not only as sovereign Lord, but shewed of what manner and how great he was, when he manifested his name piously and meekly before men. The patriarchs

believed in the future incarnation of Christ, the fathers were assured : to whom, doubtless, the name of the devout one of whom we are speaking had not been revealed. Jacob foretold Christ being incarnated. The sceptre, he saith, shall not be taken away from Juda, nor a ruler from his thigh : till he come that is to be sent.

### *Lesson ij.*

**T**his <is a> wonderful mystery, but more wonderful <is> the goodness of God : that the more gloriously venerated name of Jesus might be exalted by us through his mediating passion, which previously had been hidden. That name of Jesus, sweet and glorious, worthy of all adoration and honour, a name above all names : was not fitting to

have been called by men, nor brought by them into the world, but by a more excellent and greater angelic nature. Gabriel therefore said to Mary, Behold thou shalt conceive in thy womb, and shalt bring forth a son : and thou shalt call his name Jesus. This is indeed the new name : which the mouth of the Lord, not of man, named.

### *Lesson iij.*

**F**or although Moses, the law-giver most acceptable to God, had received divine oracles, and God had spoken with him as friend to

friend : yet he did not see this venerable name openly. When asking to see His face, He said, Thou canst not see my face and live : but thou shalt



see my back parts. The people of Israel, having been marked by Moses, saw the incarnation, the circumcision, the passion, and the ascension, which are called the back parts of God, in

fact and in name : which he, living in the bush, in the front parts invisible majesty of God was not able to perceive.

*Lesson iiij.*

**H**E did not want his name to be known according to the fullness of salvation from heaven, until he was born in the fullness of time and was named on earth. In <initial> appearance he is called, I am God : in the latter <times> he is called Jesus. The first name <is> of the unknown and the fearful of God. Jesus is the name which is fortasted and loved by all. Jesus is love unspeakable, delightful love : unquenchable love. Jesus

cleanseth the stain of sin, lest fault contaminate : justifieth the mind, lest the guilty be bound to punishment, sanctifieth to glory. Whence the Apostle saith, You are washed, you are sanctified, you are justified, in the name of our Lord Jesus Christ. Therefore whosoever shall call upon the name of the Lord, shall be saved. But thou, [O Lord, have mercy upon us].<sup>336</sup>

*Lesson v.*

**L**Et us then venerate this most devout name : and do everything, whatsoever we do in word or deed, as the Apostle urgeth us to do, in the name of Jesus. To be sure it will be well with all who call upon him in truth, both that He do the will of them that fear him, and that Jesus shall hear their supplications. Blessed Ignatius invoked Jesus in the agony of his passion : and it was well with him. He overcame the most

ferocious beasts, the most burning fires, and other kinds of torment. He hath received from the hand of the Lord Jesus a glorious memorial beyond human estimation, eternally inscribed on his heart. For with the heart having been rent in small pieces, Jesus is found written in letters of gold : because of whose wondrous grace many faithful have venerated him. But thou.

*Lesson vi.*

**D**ionysius the Athenian gave light to a blind man by the power of this name. Venom did not harm the evangelist John : he threw down the temple of Diana in the name of Jesus. He raised dead men having been poisoned by Aristodimus. Peter and John roused a lame man sitting in the gate. Peter restored the

step to Aeneas the paralytic : and restored the dead widow Tabita to her former life. Rightly, therefore, is so powerful a name to be worshiped and venerated : according to the virtue of whose grace and consolation so many and so many miracles consist. But thou.

*The last three Lessons of the Exposition of the Gospel as on the first day. {1148}.*

*At Lauds only one Antiphon.*

*Memorials as above.*

## ¶ *On the Feast of Saint Cyriacus and his Companions, Martyrs.*<sup>337</sup>

(viiij. August.)

[iij. Lessons. Double Invitatory.]<sup>338</sup>

*Prayer.*

Ⓐ God, who makest us to rejoice in the yearly solemnity of blessed Cyriacus thy martyr and his companions : mercifully grant that we

who honour their birthday may imitate the fortitude of their passion. Through our Lord.

*At Matins.*

*Lesson j.*

Ⓐ Dioclecian Augustus caused Cyriacus, a deacon of the Roman church, to be arrested, together with other saints, and to be thrown into public custody. Where, with him<sup>339</sup> having been detained for a long time, the Lord wrought many mighty works through him. At the same time, Arthemias, the daughter of Dioclecian, began to be harassed by a demon : with the demon crying out through her mouth in the presence of Dioclecian : that unless the Cyriacus

the deacon cometh, I shall not go away. Diocletian therefore sent and discharged blessed Cyriacus out of custody, and his companions Largus and Smaragdus, and besought him to deliver his daughter. But he, in the name of our Lord Jesus Christ, cast out the unclean spirit from her, and baptized her in the presence of her mother, Serena Augusta : and thenceforth she remained faithful in the Christian religion.

*Lesson ij.*

Ⓐ After this Dioclecian Augustus gave to blessed Cyriacus a house in the city of Rome : and having done so, Serena his most Christian wife

ordereth that he might live in safety. But on the death of Diocletian, his son Maximian ordered that the Christians should be punished wher-

ever they might be found. And driven by zeal on account of his sister Arthemias, he held blessed Cyriacus the deacon : and entrusted him to Carpasius the deputy, saying, Afflict the sacrilegious Cyriacus with divers torments : if he shall not offer libations to the gods. Then Carpasius ordered pitch to be melted : and to be

poured over the head of blessed Cyriacus. And blessed Ciriacus began to cry out, saying, Glory be to thee, Lord Jesus Christ : who hast deigned to open the gates of the heavenly kingdom to us thy servants. But thou, [O Lord, have mercy upon us].<sup>340</sup>

*Lesson iij.*

**A**fter this Carpasius ordered the saints of God, Cyriacus, Largus, and Smaragdus to be thrown into prison. Now when four days had passed, Carpasius ordered blessed Cyriacus to be presented to him : and thus he began to address him, Cyriacus, sacrifice to the gods, and live. Blessed Cyriacus answered, Let them sacrifice to them, who have not known their Saviour, the Lord Jesus Christ. And Carpasius being angry, ordered blessed Cyriacus to be stretched out on a scaffold, and <his> sinews <to be> drawn, and <him> to be smitten with clubs : with blessed

Cyriacus crying out, Have mercy upon me, Lord Jesus Christ. And Carpasius reported to Maximian what had been done. And he ordered all the prisoners who were with blessed Cyriacus to be decapitated. And, with the sentence having been given, they were beheaded with blessed Cyriacus, to the number of one and twenty. At the same time, Maximian killed his sister Arthemias. Now Marcellus, the bishop of the city of Rome, coming, perserved the bodies of the saints with the spices, and hid them in coffins of stone on the Via Ostia. But thou, O Lord.

[*and the rest of the Common of Many Martyrs.*]<sup>341</sup> [827].

# ¶ On the Feast of Saint Romanus, Martyr.

(ix. August.)

At Vespers.

On the Psalm Magnificat.

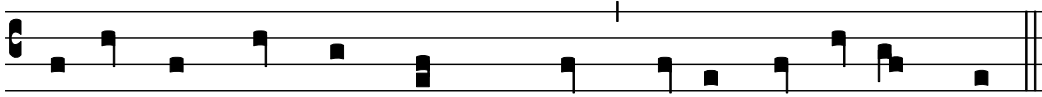
*Dixit Romanus ad beatum Laurentium.* AS:482; 1520-S:84r; 1531-S:..<sup>342</sup>

Ant.  
VII.i.

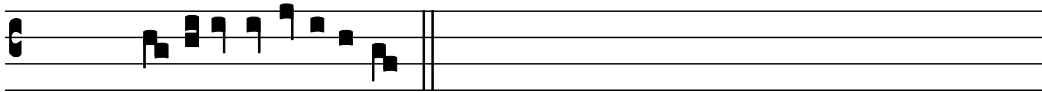


2308.

Oma-nus said \* to blessed Lawrence, I see be-fore



thee a most handsome young man : hasten to baptize me.



Ps. My soul doth magnify. 70\*.

Prayer.

¶ Rant, we beseech thee, almighty  
God : that we who celebrate the  
birthday of blessed Romanus thy

Martyr, may at his intercession be  
strengthened in the love of thy name.  
Through our Lord.

## ¶ At Matins.

[With iij. Lessons of the Nocturns on account of the Vigil and let all <of the service be made> of the Feast through to the Mass which shall be of the Vigil.]<sup>343</sup>

Lesson j.

¶ When Blessed Lawrence had  
been<sup>344</sup> arrested by the mi-  
nisters of Decius and pre-  
sented to him : Decius ordered him  
to be stretched out on a rack and  
tortured. Who, while being tortured :

smiled and gave thanks, saying,  
Blessed art thou, Lord God, Father of  
our Lord Jesus Christ, who hast given  
us the mercy which we have not  
deserved. Grant unto us, O Lord, thy  
grace, that all around may know it,

because thou comfortest thy servants.  
At the same hour one of the soldiers,  
named Romanus, believed in the

name of the Lord Jesus Christ :  
through the words of Blessed  
Lawrence.

*Lesson ij.*

**N**ow Romanus began to say to  
blessed Lawrence, I see stand-  
ing before thee a most beautiful  
young man with a linen cloth, and  
wiping thy limbs. For which reason I  
adjure thee through Jesus Christ, who  
hath sent thee his angel, forsake me  
not. Then Decius Cesar, filled with  
fury, said to Valerian, We have all  
been conquered by magical arts. And

he commanded him to be released  
from the rack. At the same hour  
Romanus, bearing a pitcher of water,  
began to inquire the hour<sup>345</sup> when he  
might offer it to blessed Lawrence.  
But Decius began to rage : and he  
ordered that Lawrence be delivered  
up to Hippolytus there in the palace.  
But thou, O Lord, [have mercy upon  
us].<sup>346</sup>

*Third Lesson.*

**N**ow Romanus coming with  
water cast himself at the feet  
of blessed Lawrence, praying with  
tears that he might be baptized. And  
he, having taken the water : blessed  
and baptized him. Decius, hearing  
this to have been done, said, Deliver  
him up with clubs. And having been  
brought before the sight of Decius

Caesar : not being asked, he began to  
cry out with a loud voice, saying, I am  
a Christian. And Decius ordered that  
he should undergo the capital  
sentence at that very hour. And  
being led out of the walls by the gates  
of Salaria, he was beheaded. That  
night Justin the priest came and  
gathered up his body and buried it.

[*The rest of the Common of One Martyr.*]<sup>347</sup> [765].

☩ *On the Feast of Saint Tiburtius,*  
*Martyr.*<sup>348</sup>

(xj. August.)

[*Double Invitatory, iij. Lessons.*]<sup>349</sup>

[*Memorial*]<sup>350</sup> at *Vespers.*

*Inclytus martyr Tyburtius.* AS:487; 1520-S:87r; 1531-S:113v.

Ant.  
I.v.



3324.

He il-lustri-ous \* martyr Ty-bur-ti-us, when he,  
with na-ked soles, was walking upon burning coals : said to  
Fa-bi-an the pre-fect, It seemeth to me that I walk  
walk upon rose blossoms, in the name of my Lord

Je-sus Christ. S.A.E.

*Versicle.* Thou hast crowned him with glory. [775].

*Prayer.*

Et the guardianship of blessed  
Tiburtius thy Martyr, O Lord,  
continually protect us : forasmuch as

thou never ceapest to look favourably  
upon those whom thou hast granted  
to be holpen by such aids. Through.

¶ *At Matins.*

*First Lesson.*

**B**lessed Tiburtius was educated in the faith of Christ by blessed Sebastian : and was renewed in holy baptism by the glorious priest Polycarp. Who, while he was engaged in fastings and prayers, one day passing by, came upon a man who had fallen from a height, and had so battered his head and all

his limbs, that all that could be done was to prepare his grave. Near to whom he himself came : and began to say the Lord's prayer and the Creed over his wounds. And thus the man was made whole, with uninjured limbs : as if no harm had befallen him. But thou, O Lord, [have mercy upon us].<sup>351</sup>

*Lesson ij.*

**A**fter this, having been arrested by Fabian the judge, when the saintly young man most steadfastly confessed Christ : the judge ordered burning coals to be poured out before his feet, saying to him, Choose to thyself one of the two. Either add incense to the gods on these coals : or walk barefoot upon them. And he, making the Sign of the Cross upon

the same, went steadfastly over them with bare soles, and began to say, Lay down unbelief, and learn that this is God alone, whom we confess to have dominion over all creatures. For it appeareth to me, in the name of my Lord Jesus Christ, that I walk upon rose blossoms : because the creature itself is served by the power the Creator.

*Lesson iij.*

**F**abian the prefect said to blessed Tiburtius, Every one knoweth that thy Christ hath taught thee the magical art. Be silent, O wretched man, saith Tiburtius : and do not do this injury to my ears, that I may hear thee barking the sweet and holy name with a raging mouth. Fabian, being enraged, pronounced the sentence :

that he might be punished by the sword. He was led therefore into the Via Lavicana,<sup>352</sup> at the third mile from the city. And pouring out his prayer to the Lord, he died with one stroke of the sword : and in the same place, with a certain Christian appearing, he was buried on the third of the Ides of August. But.



*Middle Lessons of the Octave of Saint Lawrence when Sunday shall fall on the vj. day.*<sup>353</sup>

*Lesson iiij.*

**A**T the same time, having accepted the authority, blessed Lawrence began to seek out diligently throughout the regions wherever the holy clergy or the poor were concealed : and bringing treasures, he ministered according to the need or each. Now he came to the Caelian<sup>354</sup> Hill where there was a certain widow who had been with her husband for eleven years, and remained in widowhood for thirty-two years : who had in her house many hidden

Christians, both priests and clerks. When blessed Lawrence heard this, he brought clothes and treasures, and came to her by night. Then, coming, he found a multitude of Christians in the house of Cyriaca the widow : and he began to wash the feet of all the Christians. And in the same night Cyriaca, coming to blessed Lawrence, cast herself at his feet, and said to him, I implore thee by Christ to lay thy hands upon my head : for I suffer many infirmities of my head.

*Fifth Lesson.*

**T**hen blessed Lawrence said, In the name of our Lord Jesus Christ, the Son of the almighty God :  
[114r.] I shall lay my hands upon thy head. And having made the Sign of the Cross<sup>355</sup> : he laid his hands upon the head of Cyriaca the widow. He also placed on her head the towel with which he had wiped the feet of the saints. And that same night he wandered thence, and began to inquire wheresoever the Christians were gathered, whether in houses, or in tombs. And he came into a village

called Canarius : and he found many Christians gathered together in the house of a certain Narcissus, a Christian. Whereupon he entered with tears and washed the feet of all : and he gave unto them of the treasure which, blessed Sixtus ordering, he had delivered. And he found in the same house a blind man by the name of Crescentius<sup>356</sup> : at which he himself began to pray with tears, saying, Put thy hand upon my eyes : that I may see thy face.

*Lesson vj.*

**T**hen blessed Lawrence, with tears in his eyes, said, Our Lord Jesus Christ, who hath opened the eyes of those born blind : he himself shall enlighten thee. And having made the sign of Christ on his eyes, at that very hour they were opened, and he saw the light and the blessed Lawrence, just as he had asked. Then going out from thence, he heard that many Christians in the street of Patricius were gathered in the crypt of Nepotiana : and blessed Lawrence coming thither brought with him those things which were necessary for the saints, and found there sixty-three souls of both sexes. And with tears he went in to them, giving peace to all : and he found there a priest by the name of Justin,

who had been ordained by the blessed bishop Sixtus. And he threw himself at his feet : and they both together began to roll on the pavement, so that by turns they might kiss each other's feet. Now blessed Lawrence said to blessed Justin, Fulfill my vow, that the feet of thy saints and of thee may be washed by my hands. Justin the priest said, This is the commandment of the Lord : let the will of our Lord Jesus Christ be done. And setting out a bowl, he poured water, and washed the feet of all the men. But coming to blessed Justin, he began first to kiss his feet and <then> to wash <them>. And when he washed his feet, he commended himself to blessed Justin. But thou, O Lord.

*The Responsories of the first Nocturn of the History of Saint Lawrence. In such a way that the vj. R̄. shall be O Hippolytus. {1203}.*

*[<Let a> Memorial <be made> of Saint Lawrence, Ant. Lawrence entered. {1203}. Seek for it above <in the Feast of Saint> Lawrence at Lauds. Versicle. He hath distributed. {1181}. Prayer. Grant unto us, we beseech thee, almighty God. {1205}.*

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

*On this day <Vespers shall be of Saint><sup>357</sup> Mary with a Full Service on the morrow unless a Sunday should fall <of course on the third day>.<sup>358</sup>*

**¶** *At j. Vespers let a Memorial be made of Saint Lawrence with this Ant. O my servant. seek for it at First Vespers. {1182}. Versicle. He hath distributed. {1182}. Prayer as above. {1182}. Nevertheless <on the third day at><sup>359</sup> Matins let a Memorial be made of Saint Lawrence with this Ant. Upon the gridiron. {1206}. seek for this Antiphon on the*

On the Feast of Saint Tiburtius, Martyr.

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*first day at the Benedictus. Versicle. He hath distributed. {1182}. <Prayer as above.>*<sup>360</sup> {1183}.

¶ *If Sunday should fall on the third day or on the day of Saint Hippolitus let the Middle Lessons be made of Saint Lawrence. On the other days, however, <only a Memorial, except>*<sup>361</sup> *on the day of the Assumption of blessed Mary then indeed let no Memorial be made.]*<sup>362</sup>

## ¶ *On the Octave [of the Name]<sup>363</sup> of Jesus.*

(xiv. August.)

### *At First Vespers.*

*On the Psalms only one Antiphon, From the rising. {1117}.*

*Let the rest be made as on the first day. {1117}.*

*Memorial of Saint Eusebius [and of Saint Lawrence].<sup>364</sup>*

*Ant. O confessor of the Lord. [900]. as above with this Prayer.*

**G**od, who makest us to rejoice  
in the yearly solemnity of  
blessed Eusebius thy Confessor :  
mercifully grant that by the example

of him whose birthday we honour we  
may draw nearer unto thee. Through  
our Lord.

*Lesson j.<sup>365</sup>*

**T**O those confessing this sa-  
lutory name of Jesus before  
men, a plentiful reward is  
promised in heaven. Let us therefore  
worship by invoking, let us invoke by  
confessing, and let us confess his holy  
name, because it is good. For he who  
confesseth shall be confessed by the  
Lord Jesus Christ before God the  
Father and the angels : not in earth  
but in heaven. O truly blessed <is>  
the confession of man, but most bles-  
sed <the confession> of Jesus the Son  
of the Virgin. That one is the con-  
fession of the dying and the la-  
menting on the way : this one of  
those living in eternity and rewarded  
in the homeland. That one of praise :  
this one of recompense. That one on

the journey : this one at rest. To  
venerate Jesus with heart and voice  
together, and refusing <to do good>  
works : seeing that he who denieth  
Jesus by mouth and works, denieth  
the faith, <he> is even worse than an  
unbeliever. Neither doth anyone,  
having been asked to conceal the faith  
of Jesus, keep this most glorious  
name. For he who doth not find  
himself ready to die for the name of  
Jesus, neither shall he know himself  
to be a Christian. Paul, in order that  
miracles would be given as testimony,  
being decapitated, with throbbing  
tongue thrice confessed Jesus. At the  
confession of whose name, three  
fountains, where the languid and the  
sick are healed, burst forth in a

strange manner. Saul, hearing this voice, I am Jesus, whom thou persecutest, fell down blind. He is baptized in Jesus' name by Ananias : and, with the scales falling from his eyes, he is enlightened. Let us therefore

rejoice in evangelizing this sweet name : that we may praise him, and together with Paul become chosen vessels of glory. Whence it is written, He is to me a vessel of election : to carry my name before kings.

*Lesson ij.*

**L**et us honour this most devout name, brethren, in the mind when it is thought of, with the voice when it is heard, with the word when it is pronounced, with prayer when it is read, when inspired by a vision or when seen in writing : because certainly Jesus is to be considered in all these ways. And moreover, it is not only venerable to men, but also much to be feared by demons. For they always cry, Jesus, why hast thou come to destroy us before the time ? This power was given to the disciples of Christ, that they might subdue demons in his name. To angels surely this name is joyful, seeing that in their ruin is restored. Hence it was more subtly prophesied, more profitably desired, more graciously impart-

[114v.]

ed to us. And though foolish to the Greek, and scandalous to the Jew : yet it is supremely powerful to those who are saved. Nor doth he unjustifiably claim for himself a name which is above all names. We therefore worship with great devotion : this name from whom all our defences flow. Let sweet bosoms pulsate Jesus, let tearful waters run down from our eyes, and let our dry hearts sigh with abundant sobbings. Whose hearts will not be contrite, when so many miracles have been seen and read to have been done ? Oh, then, most sweet Jesus, if it be sweet to weep for thee in the world, how sweet it is to rejoice with thee, Jesus, in heaven. But [thou, O Lord, have mercy upon us].<sup>366</sup>

*Third Lesson.*


**N**ow let the angelic multitude of heaven rejoice on account of the divine mysteries of this feast of the sacred name of Jesus : and for the

dignity of such kindness let melodious jubilation resound in the heart and mouth of salvation. Let our kingdom rejoice in the honours of so

great a name, let the people sitting in darkness feel that they have parted from the gloom, and let them rejoice that they have received salvation in this blessed name. Let pious mother Church be glad, adorned with the joys of this feast : let this Church of Christ resound with the devout melodies of Christians. Let the ministers of this most holy feast rejoice, in which God doth not withhold, but conferreth grace, and preserveth the abundant material of merit, that they may glory more fully in his praise. This name of faith, of hope, of charity, is rightly called the foundation, from which no one can lay any other, because it hath been laid by Jesus

Christ. Let us carve out in this corner stone which grew into a mountain various festive tabernacles : and let us be wary lest, <being> slothful in love, we be found lazy in glorying in Christ Jesus. To this thou art held, to love with <thy> whole heart, with <thy> whole soul, and with all thy strength. Behold the Man. He hath left nothing, who claimeth all for himself. Watch out for what thou deniest : consider what thou canst do. Lettest thou measure with work what thou owest to Jesus Christ, the true immortal King : who liveth and commandeth, God for ever, and who will come to judge the living and the dead and the world by fire.

*Middle Lessons of Saint Eusebius. Lesson iiij.*

N the time when Liberius had been recalled from exile by the heretic Constantius Augustus : that by one communion he might corrupt the people : Eusebius, a priest of the City of Rome began to proclaim Liberius a heretic and a friend of Constantius. Which being done : the churches<sup>367</sup> are seized by Liberius, Felix is cast out of the episcopate, <and>, with

Liberius having been substituted, the priest Eusebius is held. Then the Emperor Constantius together with Liberius assailed the priest Eusebius, saying, Art thou the only Christian in the City of Rome ? The priest Eusebius answered, We trust thus in the Lord, that Christ will find us faithful, even as we have been baptized : and we will keep<sup>368</sup> the blessing which we have received from blessed Julius.

*R.* Well done, good and faithful servant. *j. in the Common.* [904].

*Lesson v.*

**L**iberius said, And we, whose part do we play ? Is it not that of our predecessor ? The priest Eusebius said, It would be so<sup>369</sup> : if thou hadst persevered in the faith : which in the persecution thou at first appeared to hold. Liberius said, with Augustus present, Esteemest thou me so stubborn<sup>370</sup> ? Eusebius said, The thing itself sheweth and declareth

thee. Constantius the Emperor said, And what is <the difference> between faith and faith ? Eusebius the priest answered, As for us sinners, we hold integrity : as for you, you are filled with madness : who sent a blessed catholic bishop and one invoking the Lord Jesus Christ, having been declared a pure priest by all, into exile.

*Responsory.* The just shall spring. [780].

*Sixth Lesson.*

**C**onstantius, being enraged by the election of Liberius, imprisoneth Eusebius the priest in a certain chamber of his house, which was low, in breadth four feet : and he remained imprisoned there for many months, constantly persevering in prayer. After seven months he fell asleep, on the ninetheeth of the Kalends of September. Which body Gregory and

Orosius, the parents of the priest, gathered up and buried in a crypt near the body of the blessed martyr and bishop Sixtus, in the cemetery of Callistus. There also, writing his name, they placed it, in memory of the man of God. To be sure this Orosius : also wrote down these deeds.

*R.* The Lord hath sworn. *ij. in the Common.* [906].

[115r.]

*The Gospel according to Luke, ij. (21.) [Lesson vij.]*

**A**T that time, After eight days were accomplished, that the child should be circumcised : his name was called Jesus. And that which followeth.

*A Homily from various Treatises.*

(*Bernard, Ser. 2. of the Circumcision, in the middle.*)<sup>371</sup>

**A**s indeed it is not for Christians to ask why the Lord willed to be circumcised, on what account he was circumcised, on what account he

suffered, on what account he was called by such and such a name. None of these <were> for their own sake, but all for the sake of the elect : all on account of our transgressions. Which was called by the angel, it saith, before he was conceived in the womb. <It was> clearly called, not imposed. To be sure this name is unto him from eternity. It is proper to his own nature to be the Saviour : this name is innate to him, not given by a human or angelic creature. But what say we, that that excellent Prophet, predicting that this same child would be called by many names, appeareth to have kept silent about this one thing, <of> which only the angel forewarned : as the Evangelist testi-

fieth, His name was called Jesus. Isaiah rejoiced to see this day : and he saw and was glad. Finally, he spake, congratulating and praising God, A boy is born to us, and a son is given to us, whose dominion is upon his shoulder : and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. Great names indeed, but where is the name which is above all names ? the name of Jesus in which every knee should bow ? Perchance in all these thou shalt find that one, but expressed and poured out in a certain manner. To be sure he is the one about whom the bride in the Canticle of Love <saith> : Thy name is as oil poured out.

*Eighth Lesson.*

**T**Hou hast one Jesus in all these appellations : nor could he be called the Saviour, if perchance he had disappointed in any one of these. Is it not truly admirable that we are each experienced, to be sure, in the change of nature ? This is indeed the beginning of our salvation : when we begin to reject what we valued, to embrace what we feared, to follow what we shunned, to desire what we despised. Truly admirable <is he> who worketh these wonderful things.

But nonetheless it is necessary that he also shew himself as a counselor in the election of penance and the regulation of life : lest perchance we have zeal without knowledge, where prudence of such a good thing may be wanting. Certainly it is beneficial that we also prove God, evidently in the remission of sins, because without this, salvation cannot be established for us, and no one is able to forgive sins except God alone. However even that is not sufficient for salvation,



unless we also try to be strong in resisting, in resisting ourselves, lest we again be overcome by those same lusts, and our later <deeds> become worse than the earlier. Is it seen that anything is wanting in the Saviour? Clearly that which is the greatest thing would be wanting, unless he were the father of the future age, so that through him we might rise immortal, who through the father of the present age were born to death. Nor were this enough, if the Prince of Peace had not reconciled us to the

Father, to whom the kingdom is to be delivered up: lest perchance as children of perdition we should seem to rise again to punishment, not to salvation, His empire shall certainly be multiplied, that he may deservedly be called Saviour, even for the multitude who will be saved. And there shall be no end of peace: that you shall know that there is true salvation, which cannot be afraid of failing, by calling on the name of Jesus.

*Lesson ix. (The same, Ser. 1. before the middle.)*<sup>372</sup>

**A**fter eight days were accomplished, that the child should be circumcised, his name was called Jesus. A great and wonderful mystery. The child is circumcised, and is called Jesus. What is the meaning of this connection? Circumcision surely appeareth to be more of being saved, than of being a Saviour: and it better becometh the Saviour to circumcise than to be circumcised. But discern the Mediator of God and men, who from the very beginning of his nativity uniteth human things with divine, the lowest with the most high. He is born of a woman: but of one whose fruit of fruitfulness thus cometh forth, that the flower of

virginity falleth not. He is wrapped in swaddling clothes: but the clothes themselves are honoured with angelic praises. He is hidden in a manger: but is revealed by a radiant star from heaven. So also <his> circumcision proveth the truth of <his> humanity, and the name which is above all names declareth the glory of <his> majesty. He is circumcised as the true son of Abraham<sup>373</sup>: he is called Jesus as the true Son of God. There is in him no shadow of a name, but the truth of Jesus is revealed. The Evangelist beareth witness that the name came from heaven, which was called by the angel, before he was conceived in the womb. And attend

[115v.] to the depth of this expression. After he is born, he is called Jesus by men, which he was called by the angel before he was conceived in the womb. The same indeed is the Saviour of angel and of man : but of man from the incarnation, of angel from the beginning of creation. His name therefore was called Jesus, which was so called by the angel : so that every word might stand in the mouth of two or three witnesses, and the very

thing, which in the Prophet briefly, is more clearly read in the Gospel, was made flesh. This parable, then, my brethren, provideth for you. For Jesus lacked neither angelic nor human testimony : but bequeathed us a threefold testimony of our salvation, from an angel, <from> Mary, and <from> Joseph, lest perchance we are seen to have taken the name of God in vain.

¶ *At Lauds all the Antiphons are sung and all the rest as on the first day. {1153}.*

¶ *Memorial of Saint Eusebius : and of Saint Lawrence, and the rest.*

¶ *On the Feast<sup>374</sup> of the Assumption of Blessed  
Mary the Virgin.*

*Principal Feast.*

*(xv. August.)*



[Breviary 1516:119v.]

*At j. Vespers.*

*Tota pulchra es.* AS:490; 1520-S:89v; 1531-S:115v.<sup>375</sup>

1. Ant.  
IV.i.



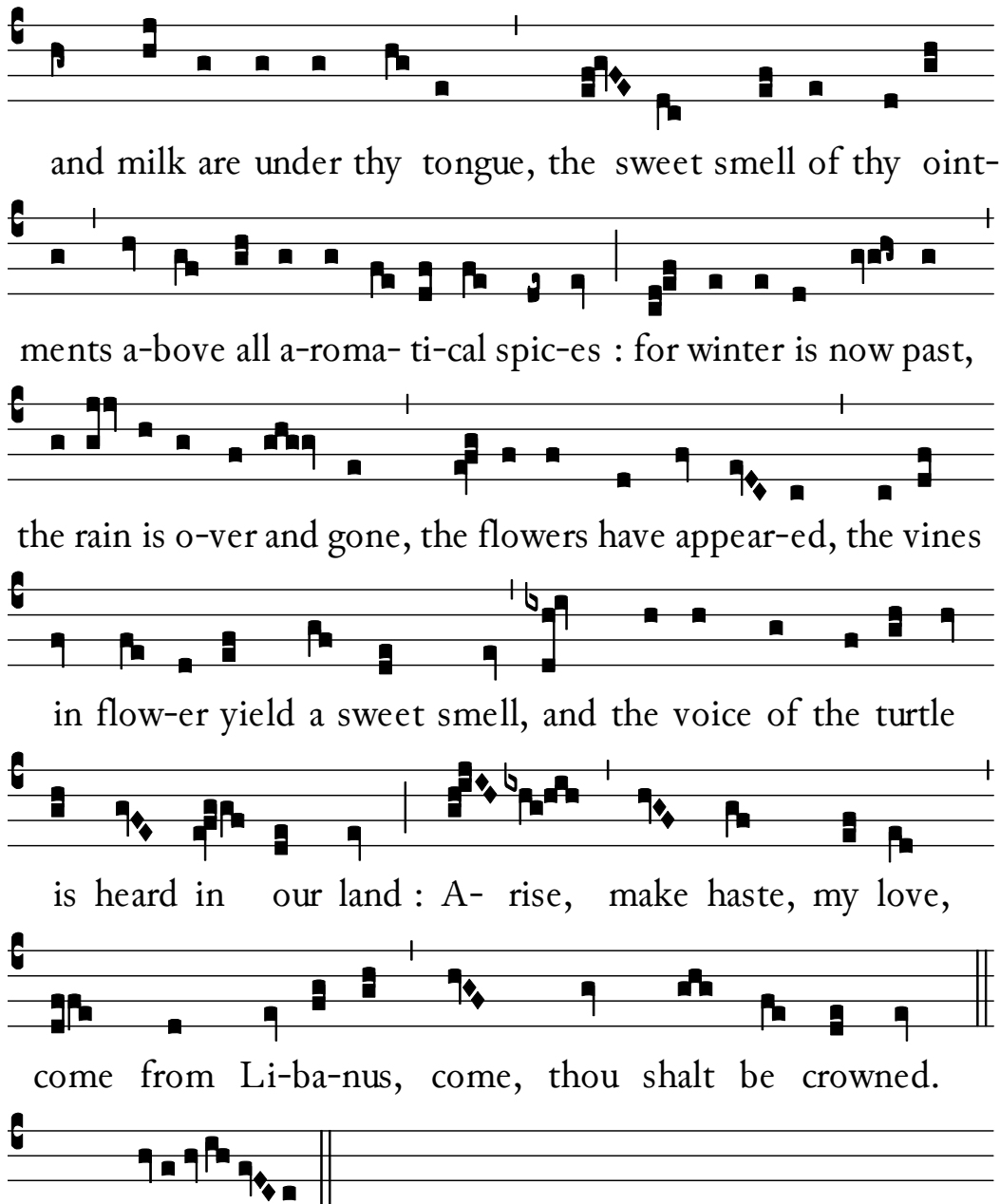
Hou art all fair, \* O my love, and there is not a



spot in thee : thy lips are as a drop-ping hon-eycomb, honey

5162.

On the Feast of the Assumption of Blessed Mary the Virgin.



and milk are under thy tongue, the sweet smell of thy oint-  
ments a-bove all a-roma- ti-cal spic-es : for winter is now past,  
the rain is o-ver and gone, the flowers have appear-ed, the vines  
in flow-er yield a sweet smell, and the voice of the turtle  
is heard in our land : A- rise, make haste, my love,  
come from Li-ba-nus, come, thou shalt be crowned.

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

On the Feast of the Assumption of Blessed Mary the Virgin.

*Anima mea liquefacta est.* AS:491; 1520-S:90r; 1531-S:115v.

2. Ant.  
VII.i.



Y soul mel-ted \* when my be-lov-ed spoke : I

sought him, and found him not, I cal-led him and he did

not answer me. The keepers that go a-bout the ci-ty found

me : they struck me, and wounded me : the keepers of the

walls took away my veil from me. O daughters of Je-ru-

sa-lem, tell my be-lov-ed that I languish with love.

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

1418.

On the Feast of the Assumption of Blessed Mary the Virgin.

*Qualis est dilectus.* AS:491; 1520-S:90r; 1531-S:115v.<sup>376</sup>

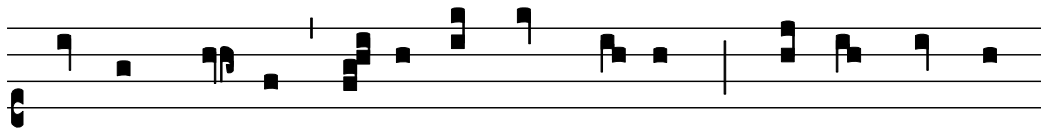
sar0100.  
3. Ant.  
VII.ii.



What manner of one \* is thy be-lov-ed of the be-lov-ed,



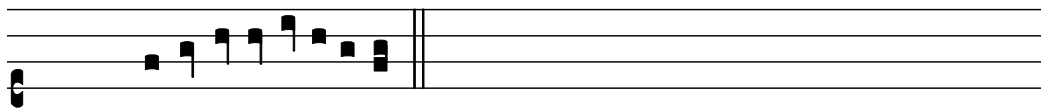
O thou most beauti-ful among women ? my be-lov-ed is



white and ruddy, chos-en out of thousands : his left hand is



under my head, and his right hand shall embrace me.



*Ps.* Praise the Lord. (*cxliv.*) [413].

*Talis est dilectus meus.* AS:492; 1520-S:90v; 1531-S:115v.<sup>377</sup>

5098.  
4. Ant.  
VI.



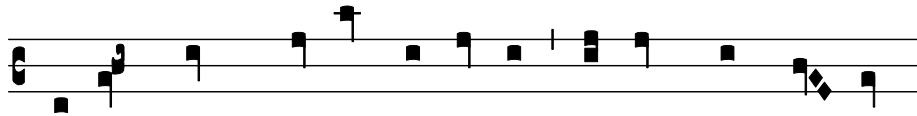
Uch is my be- lov- ed, and he is my friend,



O ye daughters of Je-ru-sa-lem. *Ps.* Praise ye the Lord.  
(*cxlvj.*) [413].

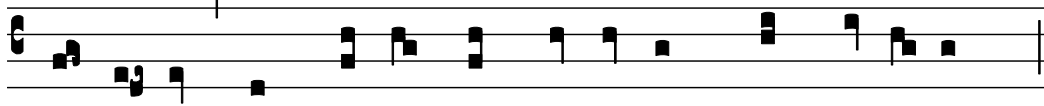
*Descendi in ortum.* AS:492; 1520-S:90v; 1531-S:115v.<sup>378</sup>

5. Ant.  
VII.i.

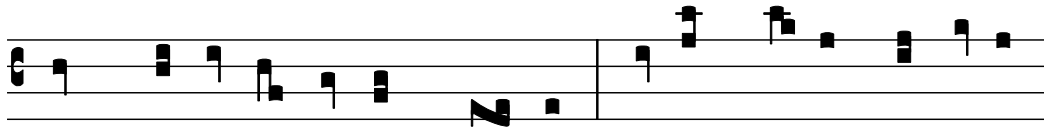


2155.

went down \* into my garden to see the fruits of



the val-leys, and to look if the vineyard had flourished :



and the pome-gra-nates bud-ded. Re-turn, re-turn, O Su-la-



mi-tess : re-turn, re- turn, that we may behold thee.



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

*Chapter.* (*Ecclesiasticus, xxiiij.* [11.]

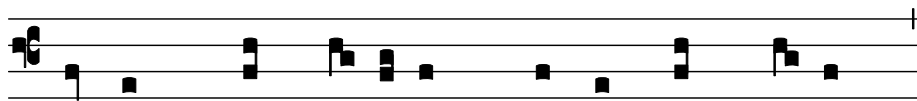
**I**N all these I sought rest, and I shall abide in the inheritance of the Lord. Then the creator of all things commanded me, and said to

me : and he that made me, rested in my tabernacle. [*R̄.*] [Thanks be to God.]<sup>379</sup>

*R̄.* Above health. *vj.* [*of Matins*]<sup>380</sup> below. {1266}.

*O quam glorifica.* HS:178v; 1520-S:90v; 1531-S:115v.<sup>381</sup>

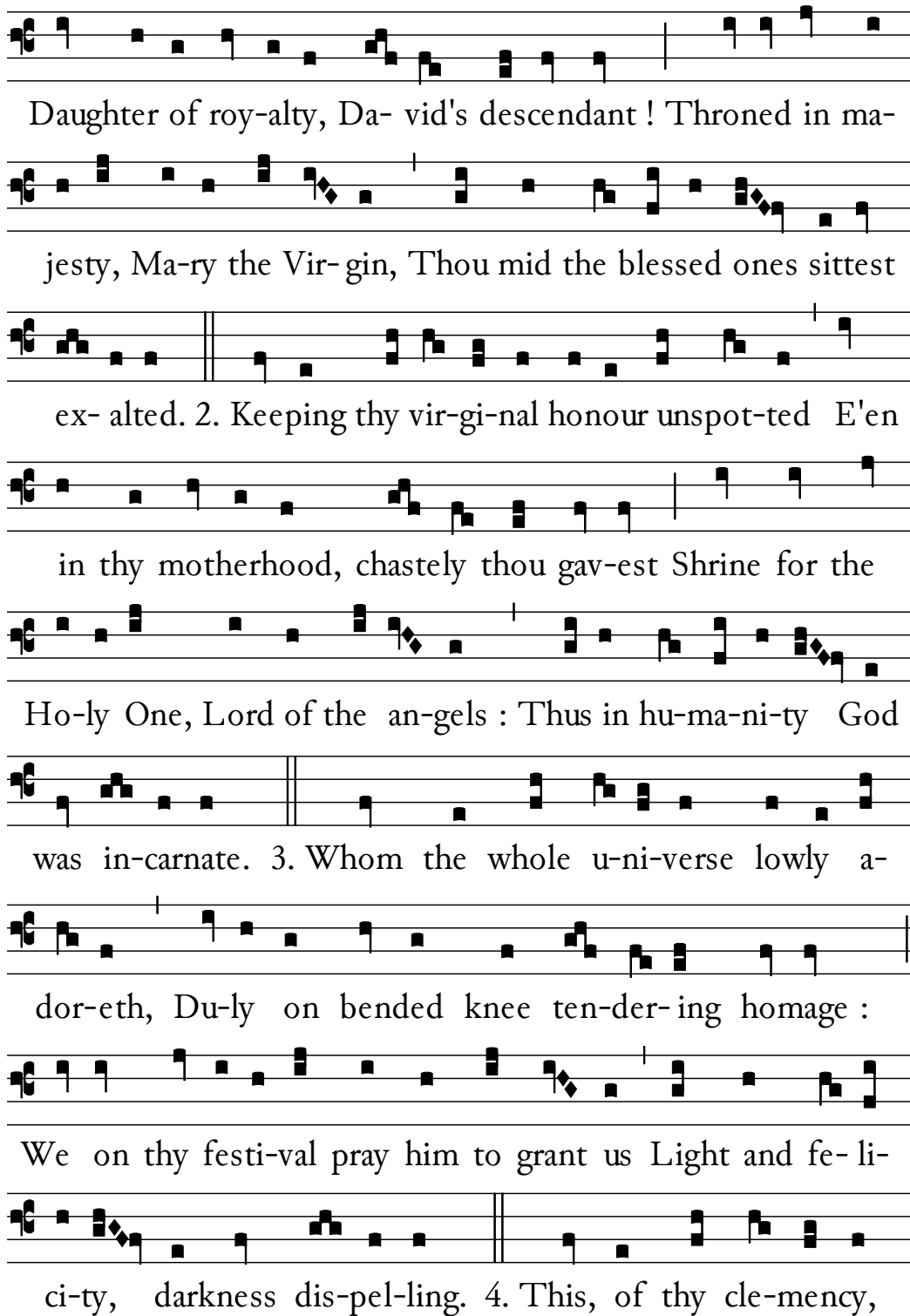
Hymn.  
II.



8362.

with what glo-ri-ous \* lustre thou shin-est,

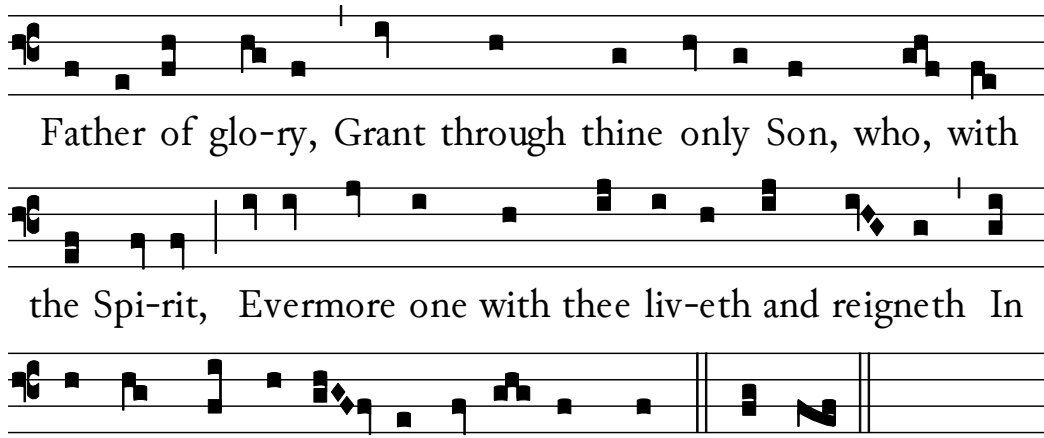
On the Feast of the Assumption of Blessed Mary the Virgin.



Daughter of roy-alty, Da- vid's descendant ! Throned in ma-  
jesty, Ma-ry the Vir- gin, Thou mid the blessed ones sittest  
ex- altd. 2. Keeping thy vir- gi- nal honour unspot- ted E'en  
in thy motherhood, chastely thou gav- est Shrine for the  
Ho- ly One, Lord of the an- gels : Thus in hu- ma- ni- ty God  
was in- car- nate. 3. Whom the whole u- ni- verse lowly a-  
dor- eth, Du- ly on bended knee ten- der- ing homage :  
We on thy festi- val pray him to grant us Light and fe- li-  
ci- ty, dark- ness dis- pel- ling. 4. This, of thy cle- mency,



On the Feast of the Assumption of Blessed Mary the Virgin.

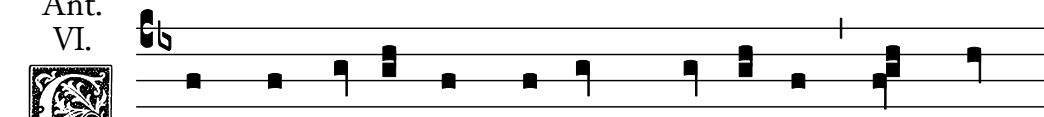


Father of glo-ry, Grant through thine only Son, who, with  
the Spi-rit, Evermore one with thee liv-eth and reigneth In  
the bright firmament, order-ing all things. Amen.

℣. Thou hast been exalted, O holy Mother of God.  
℟. Above the choirs of angels to the heavenly kingdom.

*Ascendit Christus.* AS:492; 1520-S:91r; 1531-S:115v.

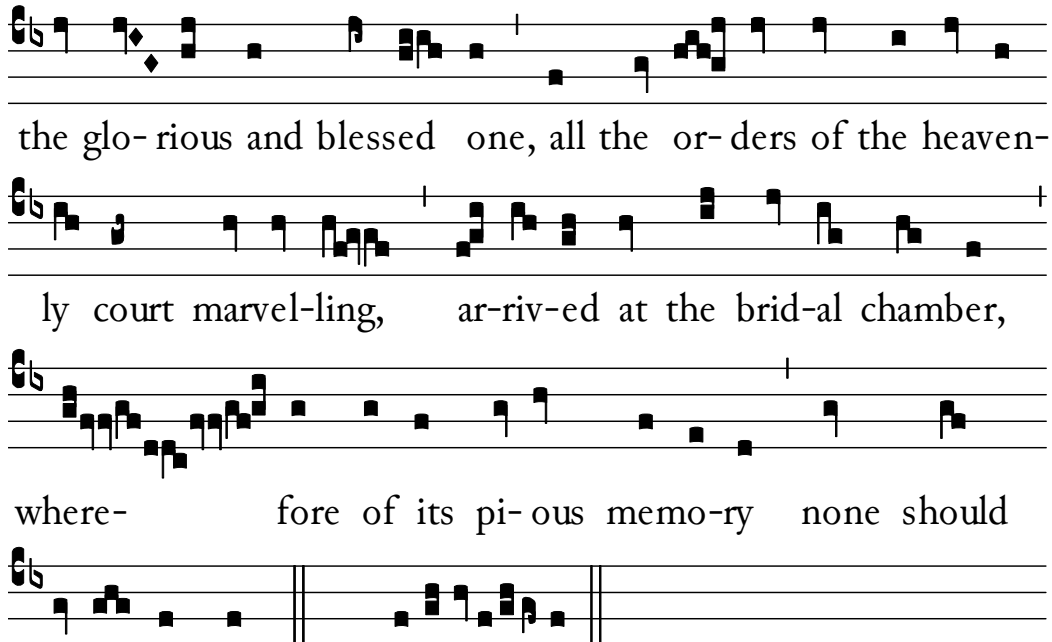
Ant.  
VI.



**C**hrist hath ascended \* a-bove the heavens, and hath  
pre-par-ed for his most chaste Mother a place of immor-  
ta-li-ty : and this is that renowned festi-val,  
incompa-rable to the festi-vals of all the saints : whereon

sar0012.

On the Feast of the Assumption of Blessed Mary the Virgin.



the glo-rious and blessed one, all the or-ders of the heaven-  
 ly court marvel-ling, ar-riv-ed at the brid-al chamber,  
 where-fore of its pi-ous memo-ry none should  
 be unmindful. *Ps.* My soul doth magnify. 67\*.

*Prayer.*

**G**od, who didst deign to  
 choose the virginal chamber of  
 blessed Mary wherein thou wouldst  
 dwell : grant, we beseech thee, that

we, being fortified by her defence,  
 may joyfully take part in her festival.  
 Who livest and reignest.

**C** [Then let be made a]<sup>382</sup> *Solemn Memorial of the Octave [of the Name]*<sup>383</sup> of Jesus.

[*Ant.* When Joseph rising up. {1165}.

*V.* Let all the earth adore thee. {1165}.

*Prayer.* O God, who hast made the most glorious Name. {1126}.]<sup>384</sup>

*Compline as it is written in the Psalter.* [463].

*Sancta Maria Virgo.* [AS:493; 1520-S:91r; 1531-P:46r.<sup>385</sup>

4705. Ant. VIII.i.

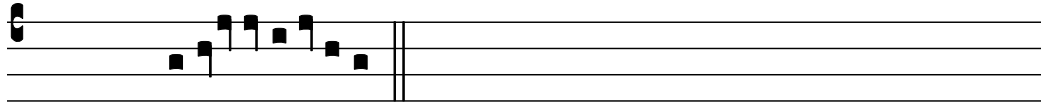


**M**O-ly \* Vir-gin Ma-ry, intercede for the whole

On the Feast of the Assumption of Blessed Mary the Virgin.



world : for he whom thou bar-est is the King of the world.



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

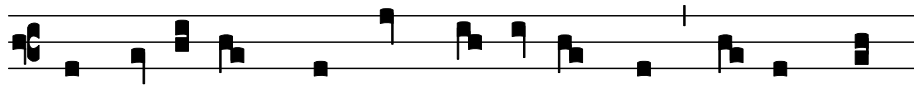
*Chapter.* Thou, O Lord. [424].

*Hymn.* O Saviour. [429].

*℟.* Keep us, O Lord. [427].

*Glorificamus te.* AS:396, pl. α; 1519-P:184r, 149r; 1520-S:91v; 1531-P:46r.<sup>386</sup>

Ant.  
IV.iii.

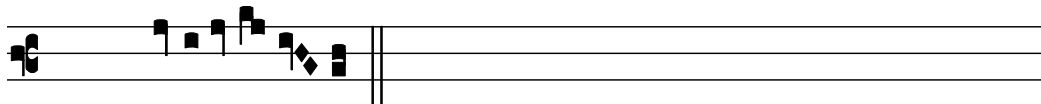


2952.

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



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



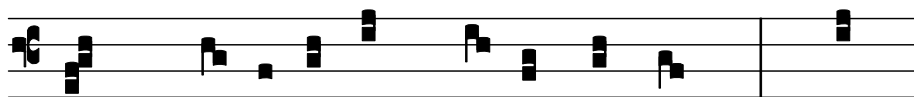
*Ps.* Now thou dost. [427].

*This Compline is said daily during the Octave.*<sup>387</sup>

¶ *At Matins.*

*Venite adoremus Regem regum.* AS:493; 1520-S:91v; 1531-S:115v.<sup>388</sup>

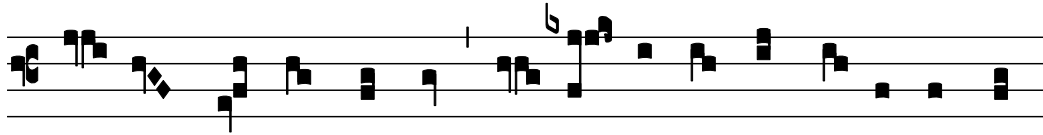
Invit.  
IV.v.



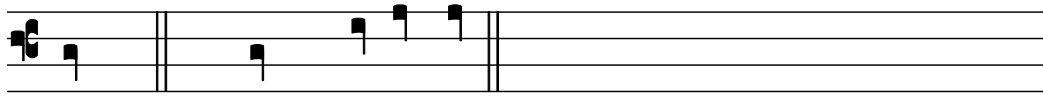
1177.

Ome, \* let us a-dore the King of kings. †Whose

On the Feast of the Assumption of Blessed Mary the Virgin.



Vir- gin Mo-ther this day was tak- en up to the heavens a-



bove. *Ps.* Come, let us sing. 25\*.

*Hymn.* The God whom earth. {1286}.

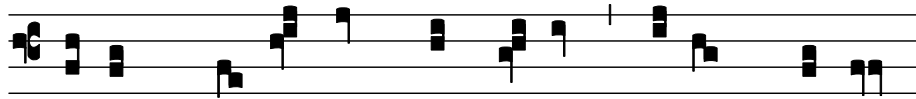
¶ *In the j. Nocturn.*

*Ecce tu pulchra es.* AS:493; 1520-S:91v; 1531-S:115v.

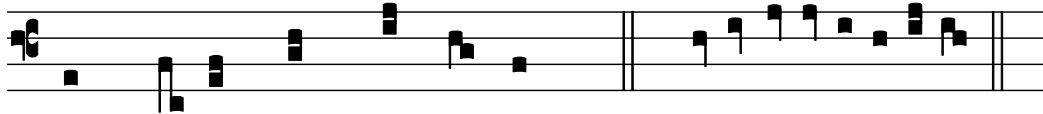
1. Ant.

2547.

I.i.



Ehold, thou art fair, \* O my love, behold, thou art



fair, thy eyes are those of doves. *Ps.* O Lord our Lord.

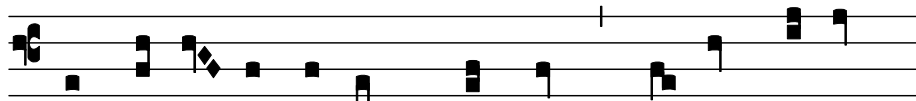
(vii.) [23].

*Sicut lilium.* AS:493; 1520-S:91v; 1531-S:115v.<sup>389</sup>

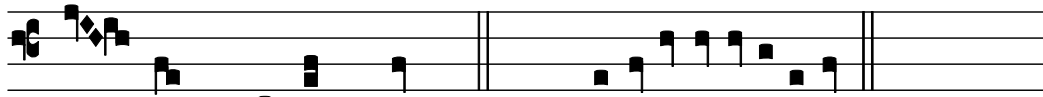
2. Ant.

4937.

II.i.



S the li- ly \* among the thorns, so is my love



a- mong the daughters. *Ps.* The heavens shew forth. (xvii.)

[40].

*Favus distillans.* AS:493; 1520-S:91v; 1531-S:115v.<sup>390</sup>

3. Ant.  
III.i.



Hy lips, my spouse, \* are as a dropping honeycomb :



and the smell of thy garments, as the smell of frank-



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

℣. Holy Mother of God, ever-Virgin [Mary].<sup>391</sup> [237].

2855.

[116r.]



*Lesson j.* (Jerome, in the Epistle to Paula and Eustochium.)<sup>392</sup>



Ou compel<sup>393</sup> me, O Paula  
and Eustochium, rather the  
love of Christ compelleth


me, who formerly hath been accus-  
tomed to speak to you in treatises,  
that in a new way of speaking, to the

holy virgins which abide with you, making use of Latin eloquence, I might make a sermon of exhortation with grace concerning the assumption of the blessed and glorious ever-Virgin Mary, in the manner of those who are wont to speak to the people in churches in a rhetorical manner, which mode of teaching I have certainly not yet undertaken. But be-

cause I am unable to deny whatever you enjoin, conquered by your excessive love, I shall attempt what you urge, with the affection of infants, in the manner of stammerers who are eager to say whatever they have heard when not yet fully able to form words. But thou, O Lord, [have mercy upon us].<sup>394</sup>

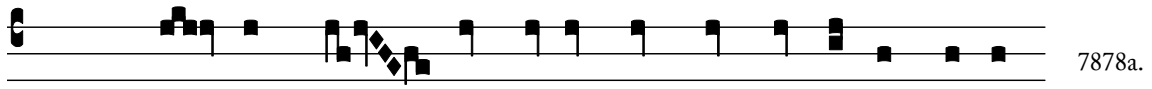
*Vidi speciosam.* AS:493; 1520-S:92r; 1531-S:116r.<sup>395</sup>

7878. 1. Resp. III.



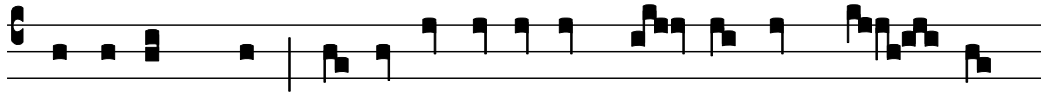
saw her, \* when beau-ti-ful as a dove, she  
 as-cended a-bove the ri-vers of wa- ters : the price- less  
 odours of whose per- fumes were heavy in her gar-  
 ments. †And as in the days of spring, the flow-er of ros-es  
 sur-rounded her, and the li-ly of the val- leys.

On the Feast of the Assumption of Blessed Mary the Virgin.

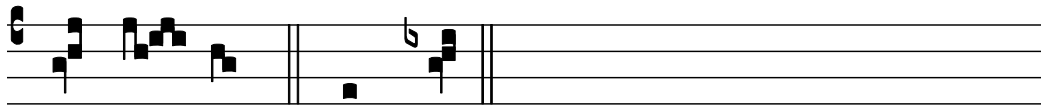


7878a.

∞. Who is she that go-eth up by the de-sert, as a



pil-lar of smoke, of a-roma-ti-cal spic- es, of myrrh, and



frank-in- cense ? †And as.

*Lesson ij.*

**P**Articularly since you compel me to produce it, on account of the simpler ones that they should have in Latin speech something to occupy themselves for praises on that day, for which there are no divine lessons, especially when the eagerness of many holy fathers hath forged with wonderful eloquence for many feast days, what proclamations indeed are read concerning her abundantly and every-

where in Divine Scriptures. For what else sound the Gospels, except the Lord being born of the Virgin Mary ? And all of his deeds, as long as he was in the world, they carry out with divine praises. Long since, from the beginning of the Holy Gospel ye have heard Gabriel the archangel speaking to Mary, and thereafter ye have read all the rest fully. But thou, O Lord.

*Que est ista.* AS:494; 1520-S:92r; 1531-S:116r.<sup>396</sup>

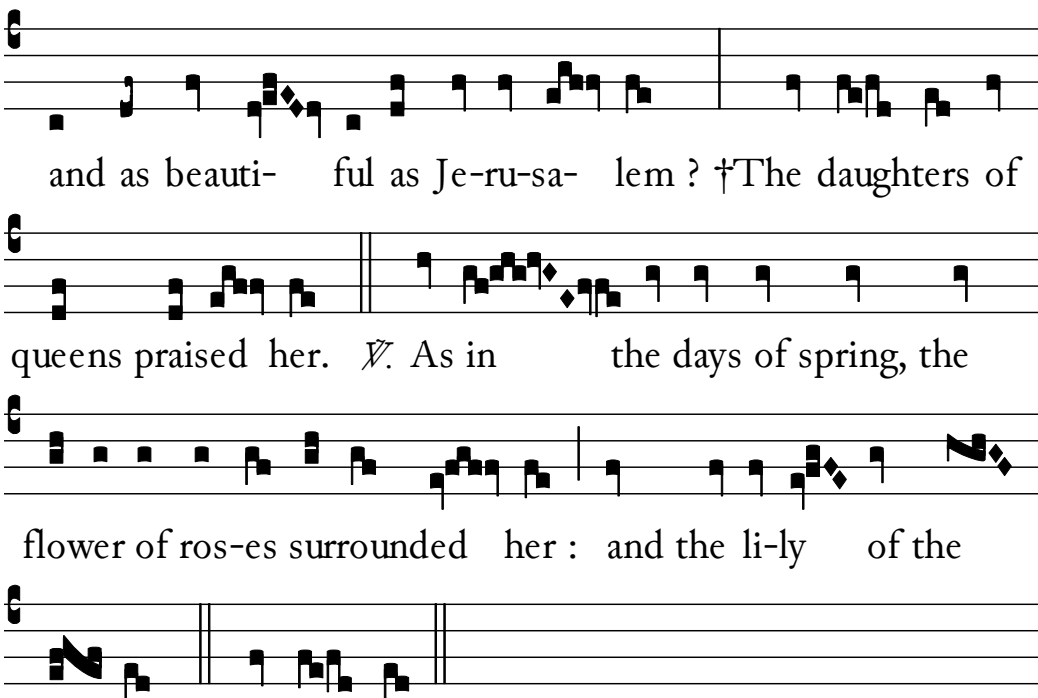
2. Resp.  
IV.



Ho is she \* that go-eth forth as the sun,

7455.

On the Feast of the Assumption of Blessed Mary the Virgin.



7455b. and as beau-ful as Je-ru-sa-lem? †The daughters of  
queens praised her. ✠. As in the days of spring, the  
flower of ros-es surrounded her: and the li-ly of the  
val-leys. The daughters.

*Lesson iij.*

**A**T the manger, to be sure, O Paula, thou wert a witness when, at the birth of the boy, amongst the rattles of a new birth and the laments of ignorant weeping, instead of rustic songs, thou heardest a multitude of angels singing, Glory to God in the highest, and on earth peace to men of good will: and thou sawest the shining star. Thou hast believed the shepherds as well as the Evangelists. Moreover thou hast seen with thy blessed eyes in a vision the Magi bearing three gifts: understanding well, thou hast offered to God those same gifts with all <thy> vows of

faith, for with those Magi thou also hast adored God as the boy in the manger. But perchance thou shalt cry out complaining to me that I defer what I have produced for thee. To which I <reply>, If thou wished to conceal what thou toldest me before the manger where, as I witnessed, thou wept greatly, thou ought not to have done. Because, as I truly confess, I am not able entirely to suppress, even if I had sworn to, the praises of Christ, nor the praises of thee. Therefore let thy daughters whom thou nourishest with milk ask thee, thou shalt disclose those things

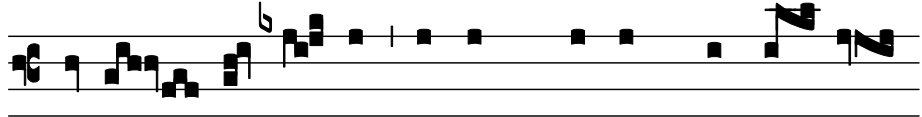


On the Feast of the Assumption of Blessed Mary the Virgin.

better, which I know not if thou hast | in the spirit. But.  
surely seen in some appearance or<sup>397</sup>

*Ista est speciosa.* AS:494; 1520-S:92v; 1531-S:116r.<sup>398</sup>

3. Resp.  
II.

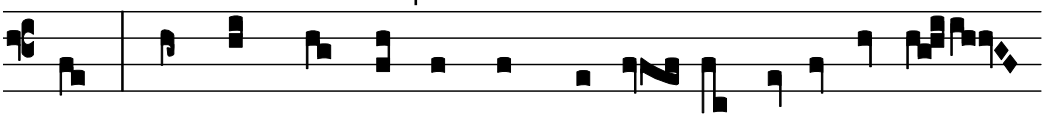


6994.

He is \* beauti- ful among the daughters of Je-



ru-sa- lem, as thou hast seen her, full of love and de-

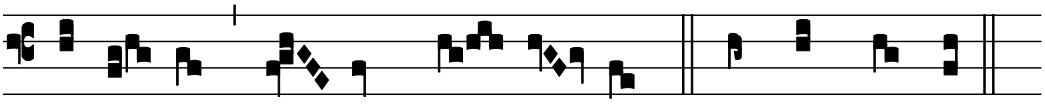


light. †In her chambers and in the gar- dens of a-roma-



6994b.

ti-cal spic- es. ✎. This is she that cometh up from



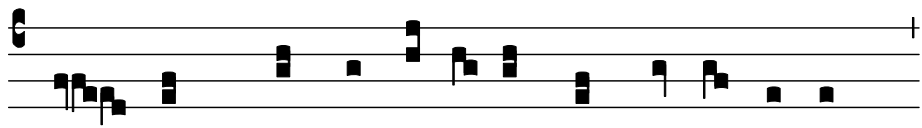
the de- sert, flow- ing with de- lights. †In her chambers.

✎. Glory be to the Father. 103\*. †In her chambers.

¶ *In the ij. Nocturn.*

*Emissiones tue.* AS:495; 1520-S:92v; 1531-S:116r.<sup>399</sup>

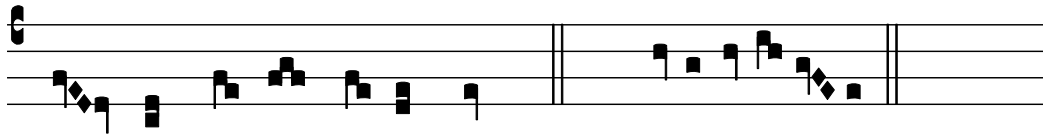
4. Ant.  
IV.i.



2641.

Hy plants \* are a pa-ra-dise of pome-gra-nates

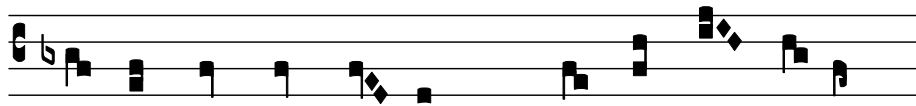
On the Feast of the Assumption of Blessed Mary the Virgin.



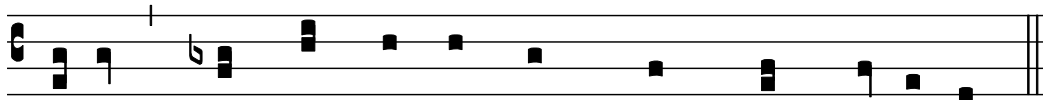
with the fruits of the orchard. *Ps.* My heart hath uttered.  
(*xliiij.*) [249].

*Fons ortorum.* AS:495; 1520-S:92v; 1531-S:116r.<sup>400</sup>

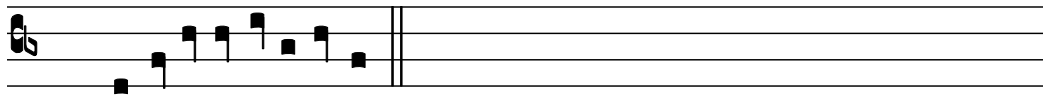
2887. 5. Ant.  
V.i.



He fountain of gar-dens, \* the well of liv-ing



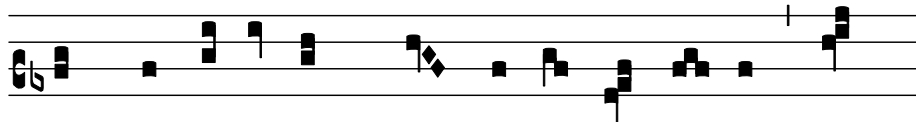
wa-ters, which run with a strong stream from Li-ba-nus.



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

*Venit dilectus meus.* AS:495; 1520-S:92v; 1531-S:116r.<sup>401</sup>

5329. 6. Ant.  
VI.



Et my be-lov-ed \* come into his gar-den, and



eat the fruit of his apple trees. *Ps.* The foundations.  
(*lxxxvij.*) [319].

℣. After child-bearing. [211].

Lesson *iiij.*

[116v.] **W**Hence you, O daughters,  
knock upon your Mother with  
prayers : knock on the door of the  
inviting friend, if some way at last

<they> may be opened to you, which  
were opened to <your> Mother. But  
even so, what more shall we say<sup>402</sup> of  
them ? All the deeds of the Saviour

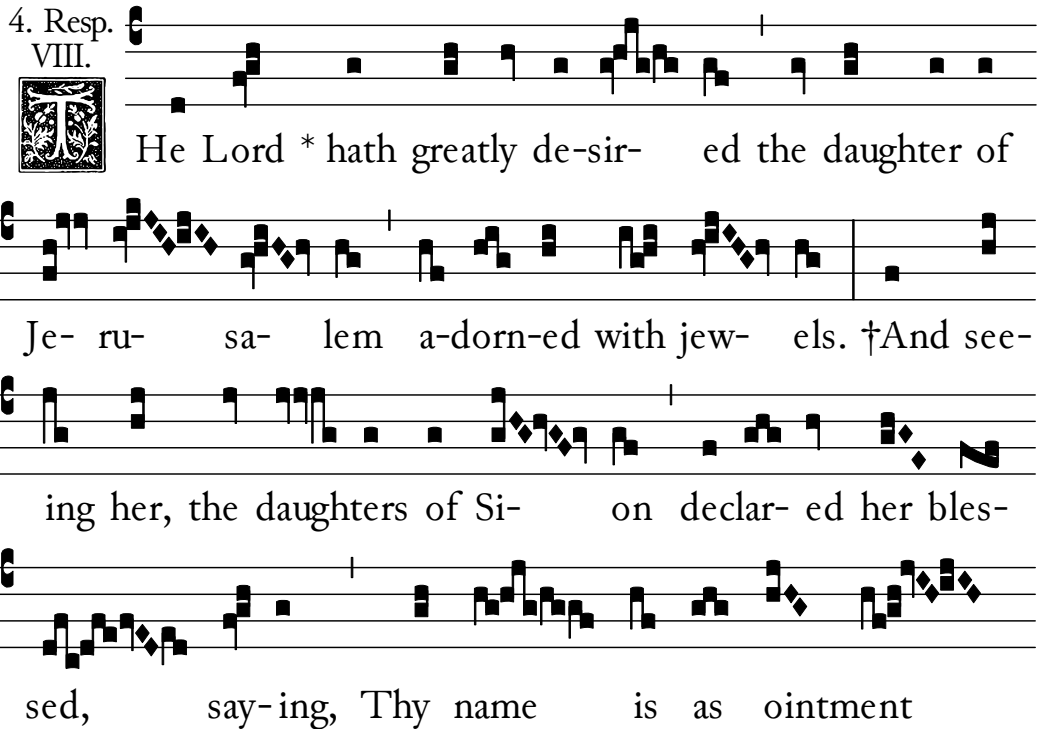
On the Feast of the Assumption of Blessed Mary the Virgin.

and the solicitude of blessed Mary, and also the deeds of <their> life ye have learned from the Gospel. And now what else might remain that ye require of teachers ? Nevertheless concerning her assumption, the way in which she was taken up, because your purpose demandeth it, I being absent have undertaken to write down for <thy> presence, what in <thy> absence I have devotedly offered here, that your holy company on a day of such solemnity might have the gift of Latin words, in which tender infancy might learn to try the sweetness of

milk, and from the meager to think the extraordinary, how with God's favour in each year all of this day may be spent in praise, and celebrated with joy : lest perchance if that apocrypha on the passing of that same Virgin shall come into your hands, you might accept doubtful things as certain : which many Latins in love of piety <and> zeal for reading dearly cherish, especially seeing from this that nothing else can be proved for certain, except that on this glorious day she departed from the body.

*Ornatam monilibus.* AS:495; 1520-S:93r; 1531-S:116v.<sup>403</sup>


4. Resp. VIII. 7340.



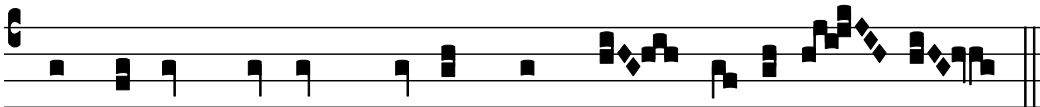
**T** He Lord \* hath greatly de-sir- ed the daughter of  
 Je- ru- sa- lem a-dorn-ed with jew- els. †And see-  
 ing her, the daughters of Si- on declar- ed her bles-  
 sed, say-ing, Thy name is as ointment

On the Feast of the Assumption of Blessed Mary the Virgin.

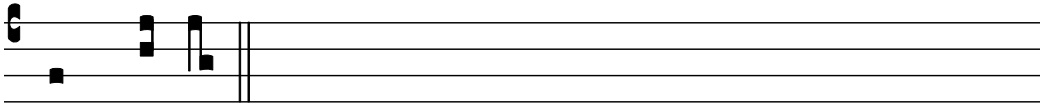
7340a.



poured forth. ⁊. The queen stood on thy right hand,



in gilded clothing, surrounded with va-ri-e-ty.



†And see-ing.

*Lesson v.*

**N**ow her sepulchre was shewn, being seen by us, even to the present time, in the midst of the valley of Josaphat : which valley is set between mount Sion and the mount of Olives, which thee also, O Paula, hast seen with <thy> eyes. Where in her honour was built a church covered with wonderful stone, in which she was buried, which, as you know, was declared by everyone in that very place, but now examining is shewn to be empty. Therefore I have said these things, because many of ours doubt, whether she was assumed together with the body, or died with the body left behind. However, how, or at what time, or by which persons, her most holy body was borne thence,

or whence it was transported, or whether it was resurrected,<sup>404</sup> is not known. Howsoever, some would wish to add that she was already revived, and blessed to be clothed in heavenly immortality with Christ. Which many also assert of blessed John the Evangelist, her minister, to which virgin the Virgin was entrusted by Christ : because in his sepulchre where he was brought nothing except manna is found, which also is seen to flow forth. But yet we dispute which of these is thought to be true. Better still that we entrust all to God, to whom nothing is impossible, than to rashly define something on our <own> authority which we do not know.

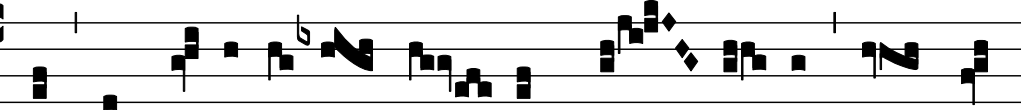
On the Feast of the Assumption of Blessed Mary the Virgin.

*Sicut cedrus.* AS:496; 1520-S:93r; 1531-S:116v.<sup>405</sup>

5. Resp.  
IV.



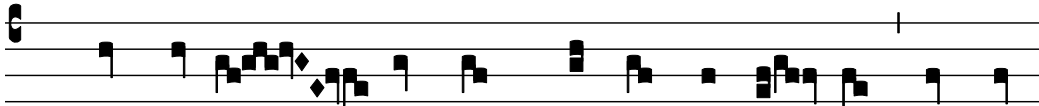
was ex-alted \* like a ce-dar in Li- ba-



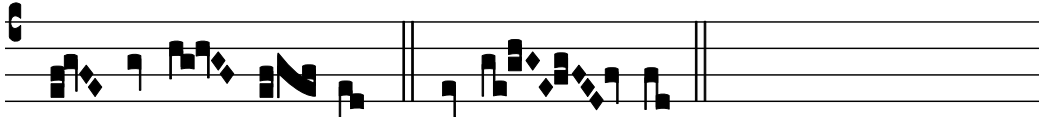
nus, and as a cypress tree on mount Si- on, like the



best myrrh. †I yield- ded a sweet o- dour.



∞. And I gave a sweet smell like cinna- mon and a-



ro- ma-ti- cal balm. †I yield- ed.

7657.

7657a.

*Lesson vj.*

Concerning these others which we believe to have been resurrected with the Lord, with the testimony of the Gospel, but whether they returned into dust of the earth, we have no certainty, except that we read that many bodies of the saints that had slept arose, and came into the holy city, of course, Jerusalem, and appeared to many. Concerning which to be sure several of the teach-

ers perceived, and also bequeathed in their writings, that in them the eternal resurrection was already accomplished. Indeed they confess that there are no true witnesses, except that their resurrection was true. Whence also it is read that blessed Peter said, when he spake of David as a witness : And his sepulchre, it saith, is with us : as if he had not the courage to say, that he or his body is

not with us, but only the sepulchre in which he was buried. Hence they say that he was resurrected and is with the other saints, and therefore the tomb hath remained empty, as is seen of blessed Mary. What certainly happened, and they endeavour to establish from various other places in scripture, <is> that being resurrected they reign already in eternal fellowship with Christ. Which, seeing that with God nothing is impossible, neither deny we hath happened to blessed Mary : although on account of caution, with sound faith, it behooveth more to suppose with pious desire, than to define<sup>406</sup> incautiously,

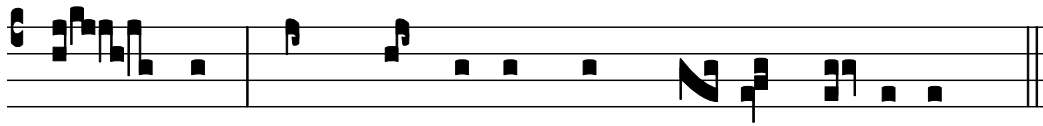
what is not known, without danger. Whence concerning these about which we are certain for the present may be spoken by your exhortation whatsoever kind of speech to the edification and praise of the Name of God : that both reverence may be preserved for service, and devotion may be increased for affection. Seeing that this is the Virgin who alone put an end to all heretical depravity, who alone after God may confirm us in all goodness,<sup>407</sup> and in whose merits we may trust, by whose prayers we may be assisted : thus we may find her worthy of praises. But thou. [117r.]

*Super salutem.* AS:496; 1520-S:93v; 1531:117r.<sup>408</sup>

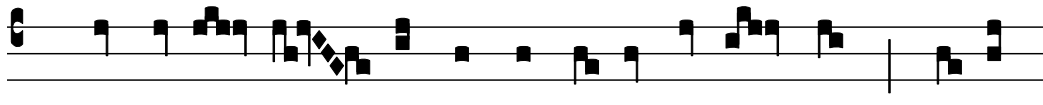
7726. 6. Resp. III.

- bove health \* and all comeli-ness,  
 art thou be-lov- ed by the Lord, and worthy to be  
 cal-led the Queen of hea- ven. †Choirs of angels praise

On the Feast of the Assumption of Blessed Mary the Virgin.

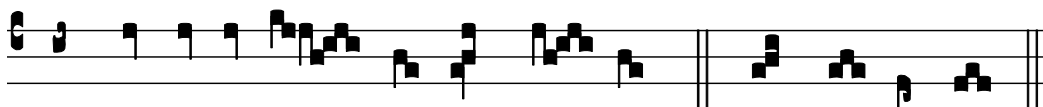


thee. ‡Our companions and fel-low ci-ti-zens.



7726d.

∕. It behoov-eth us to greatly ve-ne-rate thee : who art



such a ho-ly and spot-less vir-gin. †Choirs of angels.

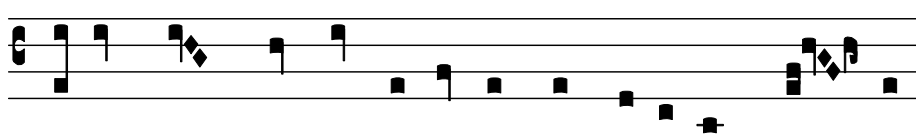


∕. Glo- ry be. 104\*. ‡Our companions.

¶ *In the iij. Nocturn.*

*Veni in ortum meum.* AS:496; 1520-S:93v; 1531-S:117r.<sup>409</sup>

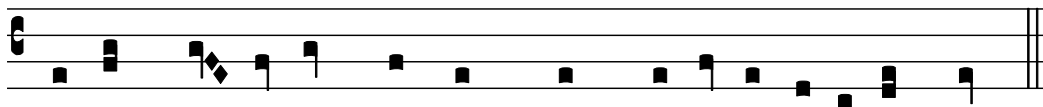
7. Ant.  
VII.iv.



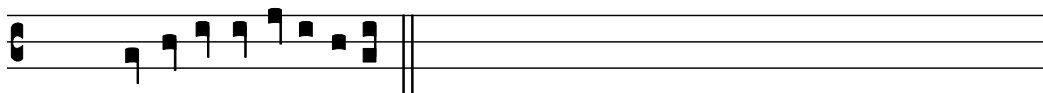
5325.



am come \* in to my garden, O my sister, my spous



I have gath-er-ed my myrrh with my a-roma-ti-cal spice.

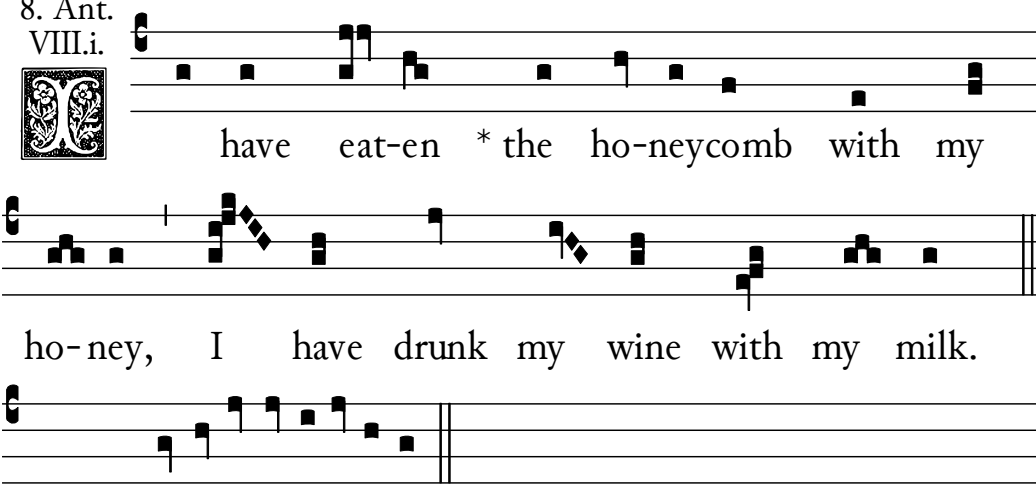


*Ps.* Sing ye to the Lord. *j.* (*xcv.*) [328].

On the Feast of the Assumption of Blessed Mary the Virgin.

*Comedi favum.* AS:497; 1520-S:93v; 1531-S:117r.<sup>410</sup>

1856. 8. Ant.  
VIII.i.

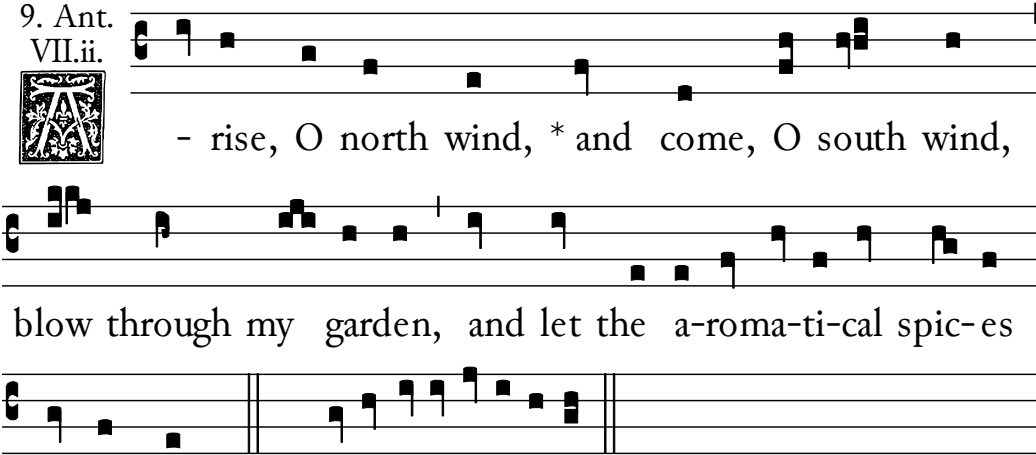


have eat-en \* the ho-neycomb with my  
ho-ney, I have drunk my wine with my milk.

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

*Surge aquilo.* AS:497; 1520-S:94r; 1531-S:117r.<sup>411</sup>

5070. 9. Ant.  
VII.ii.



- rise, O north wind, \* and come, O south wind,  
blow through my garden, and let the a-roma-ti-cal spic-es  
thereof flow.

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

℣. Beautiful art thou, and sweet. [570].

*According to Luke, x. (38-42.) [Lesson vij.]*

**A**T that time, Jesus entered into a certain town : and a certain woman named Martha, received him into her house. And she had a sister

called Mary, who sitting also at the Lord's feet, heard his word. And that which followeth.

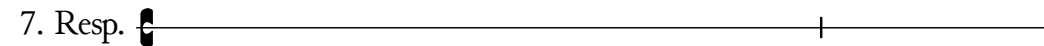
*A Homily of the Venerable Bede, Priest.*


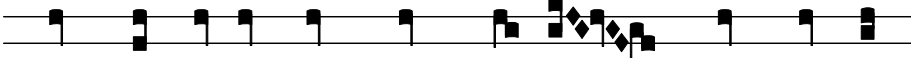


**T**He Creator of the world, coming for the redemption of the human race, whereas he was rich, willed to become poor for us, that by his poverty he might make us rich. Who indeed, descending from the bosom of the Father, deigned to be so greatly humbled for us, that he might not have his own house, where he might lay <his> head. Whereby while God was conceived by the Holy Ghost in the womb of a virgin, yet he was born humbly as a man. Of which birth the Psalmist speaketh, For the Lord will give goodness : and our earth shall yield her fruit. The Lord

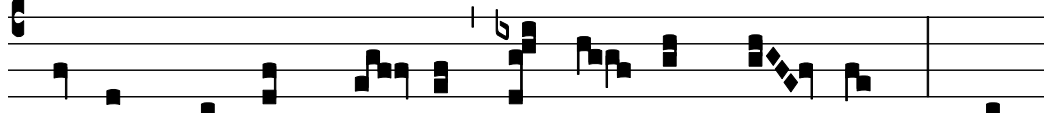
did truly give goodness : when he ordained to deliver the human race from the guilt of the first transgression through the Only-begotten. Or he hath surely given goodness : because he consecrated his entry into the temple of the virginal womb by the grace of the Holy Ghost. Now our earth hath yielded her fruit : because the same body which the Virgin had taken up from Adam, hath given birth to a Son, indeed with divinity coequal with God the Father, but with true flesh of like nature to her.


*Quam pulchra es.* AS:497; 1520-S:94r; 1531-S:117r.<sup>412</sup>

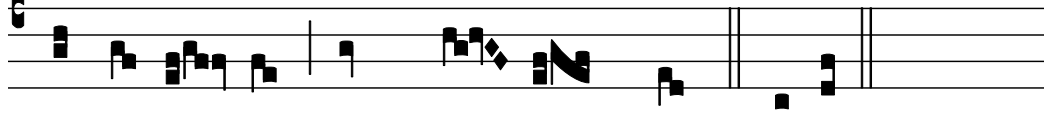
7. Resp.  7461.

IV.   7461.

Ow beauti-ful \* art thou, my love, how beauti-

 full art thou, and comely, thine eyes are doves' eyes. †Be-

 sides what is hid with- in. ⁊. Thy lips are as

 a scar-let lace : and thy speech sweet. †Be-sides.

*Lesson viij.*

**N**ow when the Lord went forth through cities and towns and also villages, announcing the good news of the kingdom, he went into Bethany where the house of Martha and Mary was, where also after four days the Lord raised Lazarus their brother from the dead. Martha therefore received the Lord into her house, that she might minister to him in the world, to whom the angels minister in heaven. Blessed are they : which merit to receive the Lord into their house. They also receive the Lord into their house, which faithfully hear his precepts, and willingly fulfill <them> in works. But Mary, who once a sinner watered the feet of the Lord with tears, and wiped <them> dry with her hair, because her many sins had been forgiven : loved much, and therefore most devotedly

tarried near the feet of the Lord, desiring to hear his words with devout heart. Martha therefore was disposed to feed the Lord, and preparing food for him, was occupied with many duties. But Mary her sister chose to be fed more greatly by the Lord, and she sat near his feet, and being idle, heard his word. Who the more she sat humbly, the more did she take in. But because refreshment of the mind is better than the preparation of food for the body, rightly said the Lord to Martha, Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. As if the Lord might say to her, Thou indeed hath been placed amid cares and anxieties and labour : but Mary hath chosen the one thing that is necessary.

*Beata es Virgo Maria.* AS:497; 1520-S:94r; 1531-S:117r.<sup>413</sup>

6165. 8. Resp. VI.

Les-sed art thou, \* O Vir-gin Ma- ry, Mother of  
God, for thou didst be- lieve the Lord : in thee have been

On the Feast of the Assumption of Blessed Mary the Virgin.



ful-fil- led those things which were said unto thee.



†Behold, thou art ex-alt- ed a-bove the choirs of



an- gels : intercede for us to the Lord Je- sus

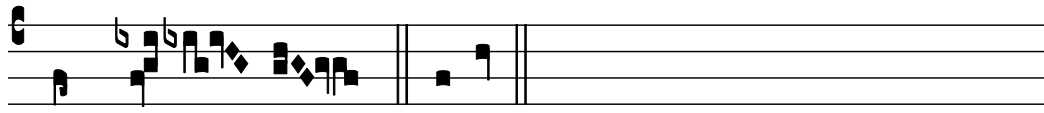


6165b.

Christ. ✕ Bles-sed and ve-ne-ra-ble art thou, O Virgin



Ma- ry : who without touch of shame wert found the Mother



of the Sav- iour. †Behold.

*Ninth Lesson.*

**T**He part of Martha is held back, but <that of> Mary is placed ahead. For by these two beloved sisters the two holy lives of the church are designated : the active of course and the contemplative. Martha signifieth the active life, by which we share in charity with <our>

neighbour. But Mary <signifieth> the contemplative, by which we sigh in the love of God. The active life is to give food to the hungry, drink to the thirsty, and to expend in other works of mercy. The contemplative is, being removed from all cares of the world, to cling only to God, to be

[117v.]


devoted to prayer and reading, to be in the midst of the choir of angels in mind and desire. To be sure it is known that while the active or the contemplative are from the grace of God, the one is in accordance with our necessity, the other in accordance with <our> will. For who entereth into the kingdom of God, except first with good works ? Certainly without the contemplative life they are able to enter into the heavenly homeland, who are not negligent of good works. The active therefore is in accordance with necessity : the contemplative in accordance with will. That one in labour : this one in repose. That one on the way : this one in the homeland. Finally, the active is be-

gun in the present world, and it is finished in the present world. For who in the future life shall bury the dead, where no one dieth, but <where> is life eternal ? Who there shall give food to the hungry, where no one hungereth ? For the contemplative life indeed is begun here, but it shall be completed in the future : because what we now see through a glass in a dark manner, we shall then see face to face, when we shall perceive that which eye hath not seen, nor ear heard, neither hath entered into the hearing of man, what things God hath prepared for them that love him. But thou, O Lord, have mercy [upon us].<sup>414</sup>

¶ *Let this following Lesson be read at Prime in Chapter : and let it be made thus daily during the Octaves of the Assumption and the Nativity of blessed Mary only.*<sup>415</sup>

*Lesson at Prime.*<sup>416</sup>

*[Jerome, where above, and the rest throughout the whole Octave.]*<sup>417</sup>

 Nsofar as if it should be asked, after the ascension of the Lord what the Virgin Mary did, one thing is certain, that the Virgin remained holy in body and mind. To be sure the angel Gabriel, as if a heavenly bridesman, preserved <her> intact, and John the Apostle and Evangelist, to whom Christ

entrusted her from the cross, a virgin, watched over the Virgin, and by his own obedience he was of service to her. Not that the excellent choir of holy apostles would have abandoned her, among whom coming in and going out after the resurrection she spake more intimately of the incarnation of Christ, so much indeed

more truly as from the beginning she had learned more fully through the Holy Ghost and had seen everything with <her own> eyes, granted that through the same Holy Ghost the apostles learned everything, and came to be taught in all the truth. How reasonably, if all the disciples were venerators, and did attend to the office of love : yet more fully and more particularly until the end of <his> life, did John receive unto himself the blessed Virgin, as a son a mother, which were entrusted to one another, to whom the gracious Master from the cross said, Woman, behold thy son, but to the disciple, Behold thy mother, that a virgin might cleave to a Virgin, and might serve the most dutiful office of adoption. Indeed to which of the disciples could most chaste Virginity be more rightly commended than to the virgin, that mutually each might be a dear friend, and a radiant face, [and] also with attractiveness consorting with youthfulness <each is> alternately adorned with splendour<sup>418</sup> of

chastity. While indeed one virtue of virginity <was> in each of the two : yet <there was> another better in Mary. Another indeed, because more fruitful : yet the same. The same to be sure : yet different. And although incorruption itself was the same, yet fruitfulness of chastity is far more glorious than virginity. On that account both fruitfulness is entirely divine in that one, and also virginity. Otherwise nowhere according to nature is virginity declared where there is child-bearing : nor fertility where virginity is entirely preserved. And therefore everything excelleth that which is said of it, because <these things> are divine and inflexible. Hence virginity and fertility of offspring is a preeminent novelty, although that which is born of the flesh the is perceived to be human. And nevertheless if virginity is much more magnificent in Mary on account of the excellence of grace, integrity of body is still one, and virtue one, which are associated by turns as if they were kin.

*Felix namque.* AS:498, 572; 1519:100v. 1520-S:94v; 1531-S:117v.<sup>419</sup>

9. Resp.

I.

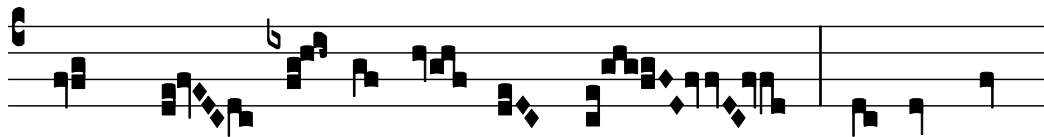


Appy indeed art thou, \* O ho-ly Vir- gin Ma- ry,

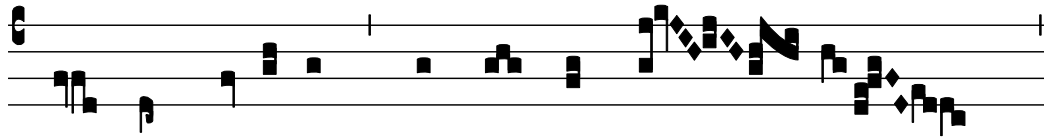
{1273}

6725.

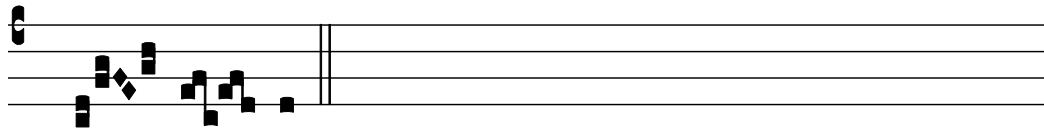
On the Feast of the Assumption of Blessed Mary the Virgin.



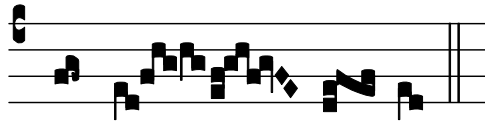
and most worthy of all praise. †For out of



thee hath a-ris-en the Sun of jus- tice,

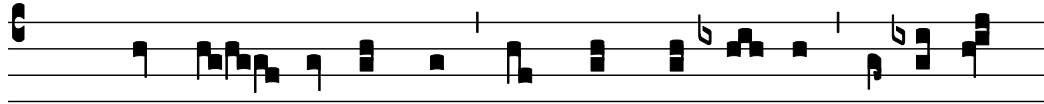


Christ our God.

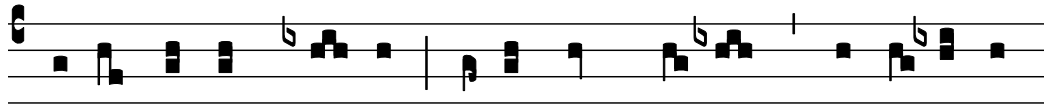


[*In Paschaltide.* Al-le- lu- ya. ]<sup>420</sup>

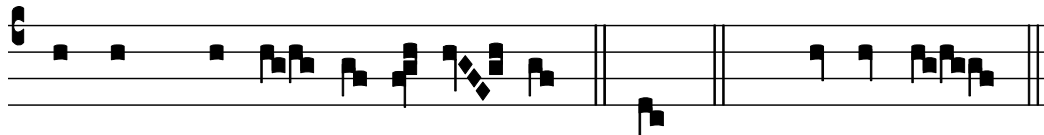
6725a.



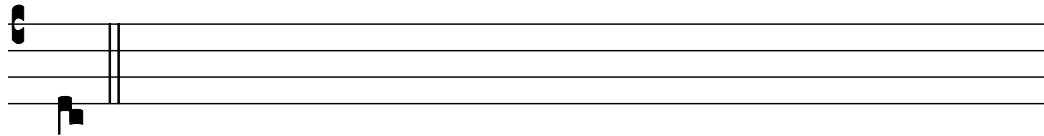
∞. Pray for the people, plead for the cler-gy, intercede



for all de-vout wo-men : let all feel thy help, who-so- ev-er



keepeth thy commemo-ra- tion. †For. ∞. Glo-ry be. 103\*.



†For.

On the Feast of the Assumption of Blessed Mary the Virgin.

¶ During the Octave when the third Nocturn is said then this following shall be the *iiij.*  
*R.*

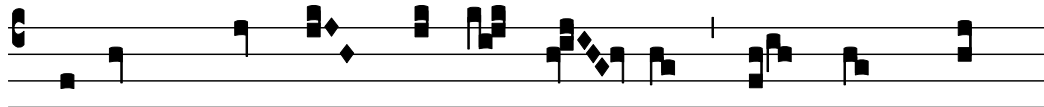
*Beatam me dicent.* AS:498; 1520-S:95r; 1531-S:117v.<sup>421</sup>

3. Resp.  
 VIII.

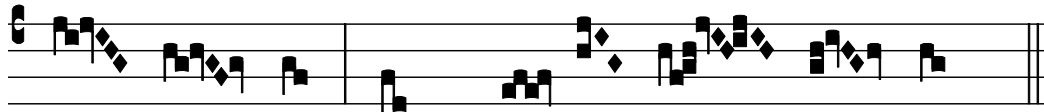


All ge-ne-ra-tions \* shall call me bles- sed.

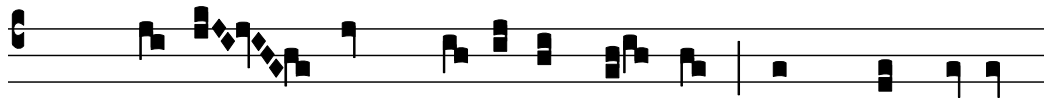
6172.



†Be-cause the Lord that is migh- ty, hath done great



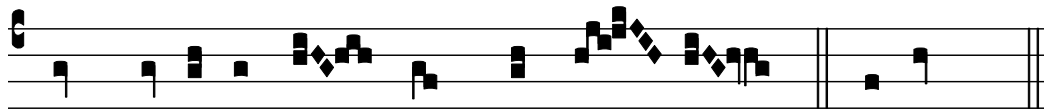
things to me. ‡And ho- ly is his name.



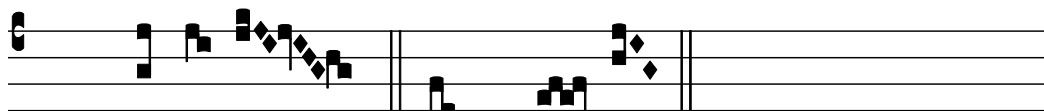
6172za.

℣. My soul doth magni-fy the Lord : and my spi-rit

[118r.]



hath re-joiced in God my Sav- iour. †Be-cause.



℣. Glo-ry be. 105\*. ‡And ho- ly.


℣. Thou hast been exalted, O holy Mother of God.

℣. Above the choirs of angels to the heavenly kingdom.

¶ *At Lauds.*

*Assumpta est Maria.* AS:499; 1520-S:95r; 1531-S:118r.<sup>422</sup>

1503. 1. Ant.  
VII.i.




A-ry hath been tak-en \* up into hea-ven,  
the angels re-joice, prais-ing they bless they Lord.

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

*Maria virgo assumpta est.* AS:499; 1520-S:95r; 1531-S:118r.<sup>423</sup>


3707. 2. Ant.  
VIII.i.



He Virgin Ma- ry \* hath been tak-en up into the hea-  
venly chamber : wherein the King of kings sitteth upon his  
starry throne. *Ps* Sing joyfully. (*xcix.*) [53].

*In odorem unguentorum.* AS:499; 1520-S:95r; 1531-S:118r.

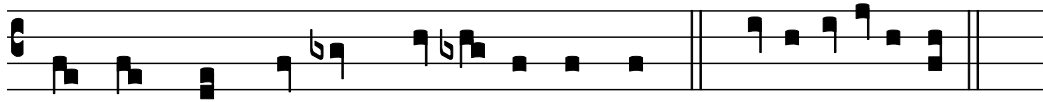
3261. 3. Ant.  
IV.v.



E run after \* the odour of thy ointments : young



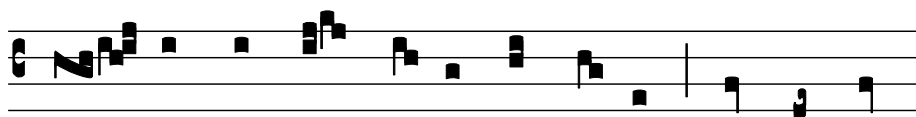
On the Feast of the Assumption of Blessed Mary the Virgin.



maid-ens have lov-ed thee exceedingly. *Ps* O God, my God.  
(*lxij.*) [54].

*Benedicta a filio tuo.* AS:499; 1520-S:95v; 1531-S:118r.<sup>424</sup>

4. Ant.  
VII.v.



Les- sed be thou, La-dy, by thy Son : for by thee

1705.



we have re-ceiv-ed the fruit of life. *Ps* O all ye works.  
(*Daniel iij.*) [55].

*Pulchra es et decora.* AS:499; 1520-S:95v; 1531-S:118r.<sup>425</sup>

5. Ant.  
Liv.

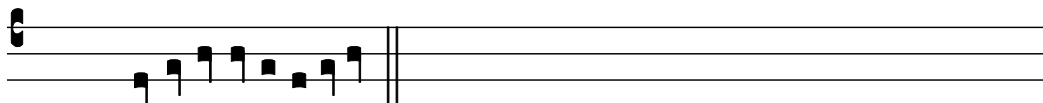


Hou art beauti-ful and comely, \* O daughter of

4418.



Je-ru-sa-lem : ter-rible as an army set in ar-ray.



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

*Chapter.* In all these I sought rest. {1252}.

*Hymn.* O glorious maid. {286}.

℣. God hath chosen her [and forechosen her.

℟. And hath made her to dwell in his tabernacle].<sup>426</sup>

On the Feast of the Assumption of Blessed Mary the Virgin.

*Que est ista.* AS:499; 1520-S:95v; 1531-S:118r.<sup>427</sup>

4425. Ant.  
Lix.

Ho is she \* that ascendeth as the morning ris-ing,  
fair as the moon, bright as the sun : ter- rible as an  
army set in ar-ray ? Ps Blessed be the Lord. 54\*.

*Prayer.*

**L**Et the honoured festival of this day, O Lord, bring us continual aid ; in which the holy Mother of God underwent temporal death, yet nevertheless could not be holden by

the bonds of death; who brought forth incarnate of herself thy Son our Lord. Who liveth and reigneth with thee.

¶ *At j.*

*Ant.* Mary hath been taken up. *j.* of *Lauds.* {1277}.

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

¶ *At iij.*

*Ant.* The Virgin Mary. *ij.* of *Lauds.* {1277}.

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

*Chapter.* In all these I sought rest. {1252}.

On the Feast of the Assumption of Blessed Mary the Virgin.

*Sancta Dei Genitrix.* AS:404; 1519-S:50r; 1520-S:95v; 1531-S:25r.<sup>428</sup>

Resp.  
IV.



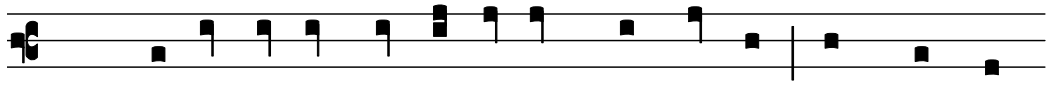
7568.

O-ly Mother of God. †Ever Virgin Ma-ry.

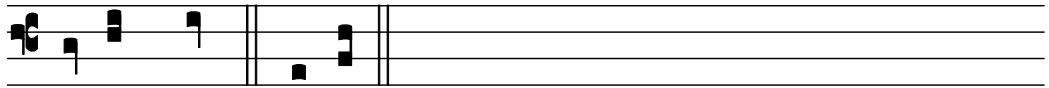


7568a.

∞. Intercede for us to the Lord our God. †Ever.



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

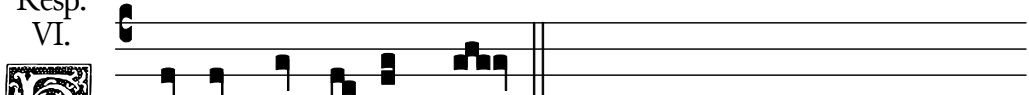


Ho-ly Ghost. Ho-ly.

*And it is sung by one Clerk of the ij. Form with the same melody as on the day of the Purification of blessed Mary on this day only, however during the Octave and on the Octave the melody is sung on the aforesaid Responsory as on the Commemoration of the same.*

*Sancta Dei Genitrix.* AS:500.

Resp.  
VI.



O-ly Mother of God. {289}.

∞. After child-bearing, [thou didst remain].<sup>429</sup> [211].

*Prayer.* Let the honoured festival. {1279}.

¶ *At Sext.*

*Ant.* We run after the odour. *ij. of Lauds.* {1277}.

[*Ps.* My soul hath fainted. (*cxviiij.* 81.) [175].]<sup>430</sup>



{1279}

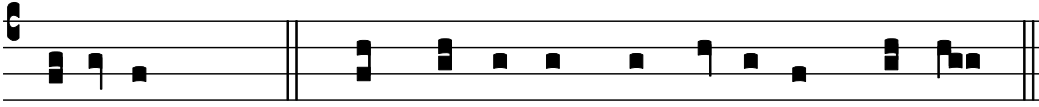
On the Feast of the Assumption of Blessed Mary the Virgin.

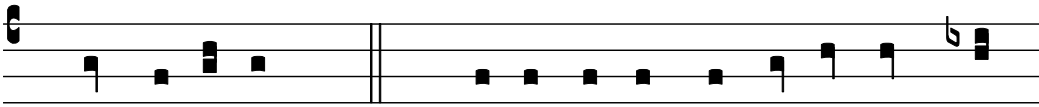
Chapter. Ecclesiasticus xxiiij. (15.)

**A**ND so was I established in Sion, | rested : and my power was in  
and in the holy city likewise I | Jerusalem.

*Post partum Virgo.* AS:404, 527; 1519-S:50v; 1520-S:96r; PEN:524r.<sup>431</sup>

7400. Resp. VI.   
 F-ter childbirth, O Virgin. †Thou remainedst in-

7400a.   
vi-o-late. ij. ✠. O Mother of God, intercede for us.

  
†Thou remainedst. ✠. Glo-ry be to the Father, and to

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

✠. Beautiful art [thou].<sup>432</sup> [675].

*Prayer as above.* {1279}.

¶ *At ix.*

*Ant.* Thou art beautiful. *v. of Lauds.* {1278}.

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

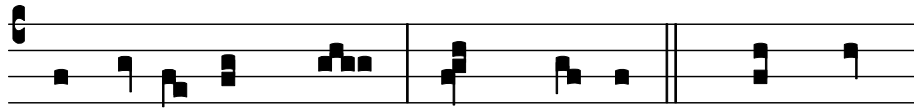
Chapter. Ecclesiasticus xxiv. (16.)

**A**ND I took root in an honourable | God his inheritance, and my abode is  
people, and in the portion of my | in the full assembly of saints.

On the Feast of the Assumption of Blessed Mary the Virgin.

*Specios facta es.* AS:404; 1519-P:50v; 1520-S:96r.<sup>433</sup>

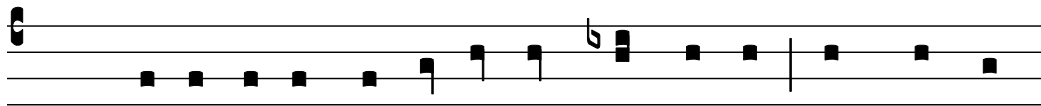
Resp.  
VI.



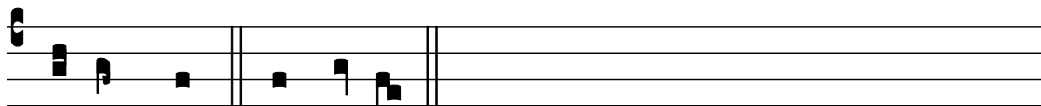
Eauti-ful art thou. †And gra-cious. ⁊. In thy



de-lights, O ho-ly Mother of God. †And gra-cious.



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



Ho-ly Ghost. Beauti-ful.

⁊. God hath chosen her [and forechosen her].<sup>434</sup> 38.

*Prayer as above.* {1279}.

*Let the foregoing order of the Hours serve throughout the whole Octave.*

¶ *At ij. Vespers.*

*Ant.* Mary hath been taken up. *j. of Lauds.* {1277}.

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

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

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

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

*Ps.* O Lord, remember [David].<sup>435</sup> (*cxixj.*) [393].


*Let the same Psalms with the preceding Antiphons be sung each day during the Octave.*

[*At Vespers during the Octave*]<sup>436</sup> *Chapter.* In all these I sought [rest].<sup>437</sup> {1252}.

On the Feast of the Assumption of Blessed Mary the Virgin.

*Candida virginitas.* AS:500; 1520-S:96r; 1531-S:118r.<sup>438</sup>

6262. Resp. I.


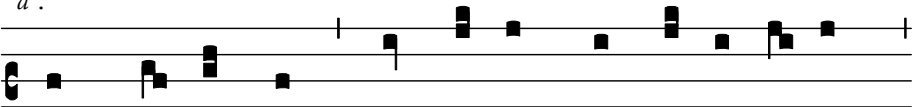


Pot- less \* virgi-ni-ty, dear to the dwel-  
lers in pa-ra-dise, gar- en en-clos- ed, bloom-ing  
with tender herb- age. †To whom rightly the  
6262a. whole world. ‡Per- formeth prais-es.  
∯. Who me-ri- ted to produce her Lord. †To whom.  
∯. Glo-ry be to the Fa-ther, and to the Son : and to the  
Ho- ly Ghost. ‡Per- formeth.

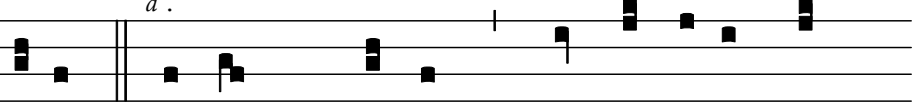
On the Feast of the Assumption of Blessed Mary the Virgin.

Seek in the Purification of Blessed Mary : for the Hymn let the Sequence Come, ye faithful. *be sung.*<sup>439</sup>


*Letabundus.* HS:179v; 1519-S:51v; 1520-S:96v; 1531-S:25r.<sup>440</sup>

Seq. VI.  *a*<sup>1</sup>. 

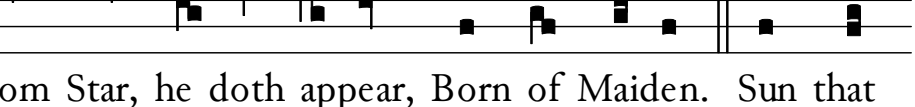
Ome, ye faithful, \* Loud ex-ult, with joy<sup>1</sup> exceeding,

*a*<sup>2</sup>. 

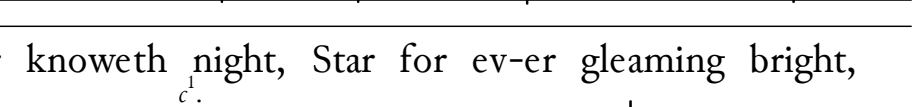
Alle-lu-ya ! Mo-narch's Mo-narch, From a Virgin-womb

*b*<sup>1</sup>. 

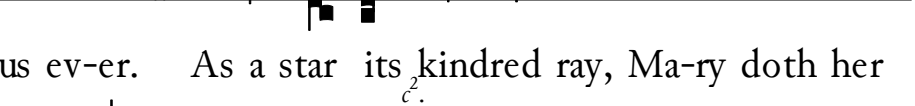
pro-ceeding, Mighty wonder ! Angel of the counsel here,

*b*<sup>2</sup>. 

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

*c*<sup>1</sup>. 

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

*c*<sup>2</sup>. 

Lustrous ev-er. As a star its<sup>2</sup> kindred ray, Ma-ry doth her

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

508017.  
ah54002.

On the Feast of the Assumption of Blessed Mary the Virgin.

on, And the Virgin bears a Son, Pure as ev-er. Le-ba-non  
his ce-dar tall To the hyssop of the wall, Now comformeth.  
Word on high he doth as-sume Human flesh in Ma-ry's womb,  
God in-carnate. Though E-sai-as had foreshown, Though  
the sy-na-gogue had known, Yet the truth she will not own,  
Blind re-maining. If her Prophets speak in vain, Let her heed  
a Gentile strain, And from mystic Sy-bil gain Light in  
darkness. No longer then de-lay ; Doubt not what le-gends say ;



On the Feast of the Assumption of Blessed Mary the Virgin.

*g*<sup>1</sup>. *f*<sup>3</sup>.

Why be cast a-way, A race forlorn? Turn and this Child be-

*f*<sup>4</sup>. *g*<sup>2</sup>.

hold, That ve-ry Son of old In God's writ foretold, A Maid

hath borne. A-men.

∅. Thou hast been exalted. {1254}.

*Hodie Maria Virgo.* AS:500; 1520-S:97r; 1531-S:118r.

Ant.  
VIII.i.

**T** His day \* the Vir-gin Ma-ry ascended into heaven,

re-joyce : for with Christ she reigneth for ev-er.

3105.

*Ps.* My soul doth magnify. 72\*.

*Prayer.* Let the honoured festival. *as above.* {1279}.

*Daily with the Octave let Compline be sung as it is written in the Psalter.* [464].

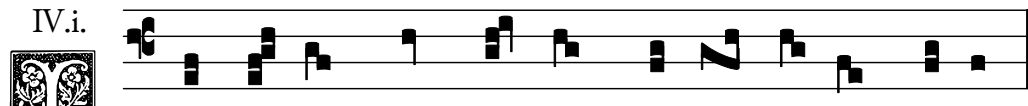
In the Octave of the Assumption of Blessed Mary the Virgin.

Daily within the Octave except on Sunday let the service be made this way.

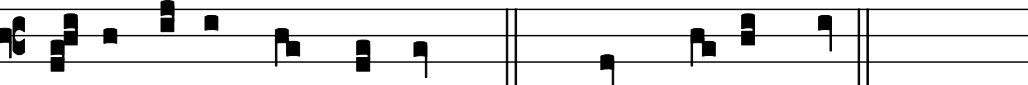
¶ *At Matins.*

*In honore beatissime.* AS:500, pl. β; 1520-S:97r; 1531-S:118r.

1086. Invit.  
IV.i.



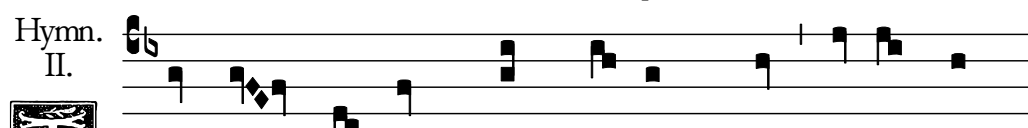
N ho-nour \* of the most blessed Vir-gin Ma-ry.



†Let us re-joyce in the Lord. *Ps.* Come let us praise. 13\*.

8375. Hymn.  
II.

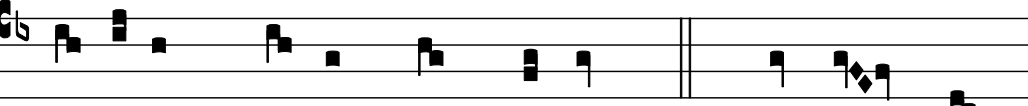
*Quem terra pontus.* HS:146r; 1520-S:97r.<sup>441</sup>



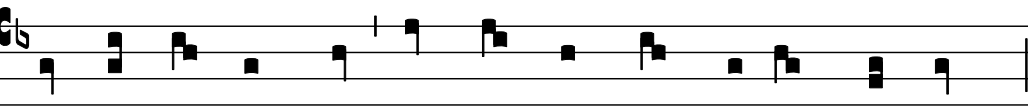
He God whom earth, and sea, and sky, \* Adore, and




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



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

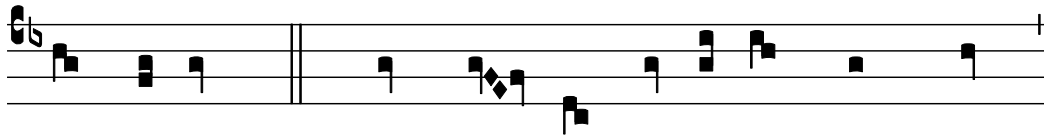


will by moon and sun And all things in due course is done,



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

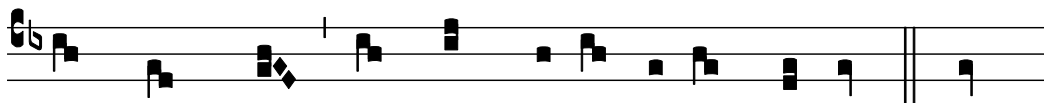
In the Octave of the Assumption of Blessed Mary the Virgin.



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



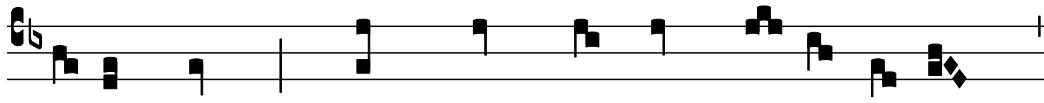
The great Arti-fi-cer Di-vine, Whose hand contains the



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



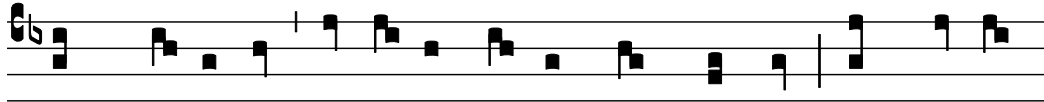
in the message Gabriel brought ; Blest, by the work the



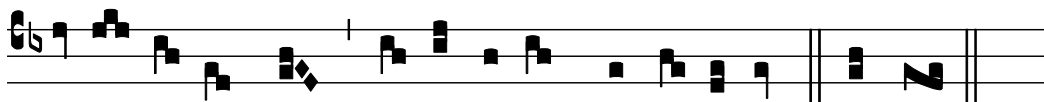
Spi-rit wrought ; From whom the Great De-sire of earth



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



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





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


In the Octave of the Assumption of Blessed Mary the Virgin.

The following Antiphons are sung on the nine Psalms.

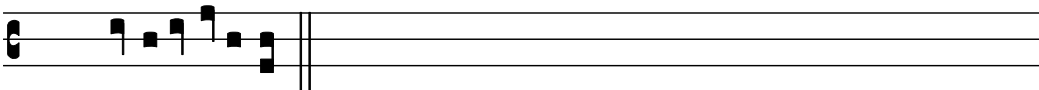
*Exaltata es sancta Dei Genitrix.* AS:500; 1520-S:97v; 1531-S:118r.

2762. 1. Ant.  
IV.v. 

 Hou hast been ex-alted, \* O ho-ly Mother of God,





a-bove the choirs of angels to the heavenly kingdom.

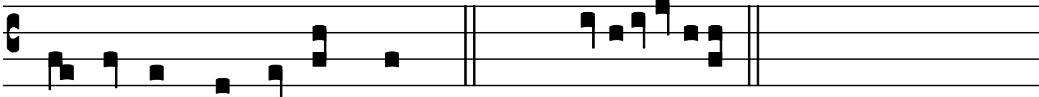


*Ps.* O Lord our Lord. (*viiij.*) [23].

*Sicut mirra electa.* AS:pl. β; 1519:98r; 1520-S:97v; 1531:11v.<sup>442</sup>

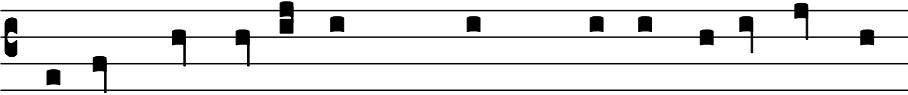
4942. 2. Ant.  
IV.v. 


 S the best myrrh, \* thou yieldest a sweet odour,

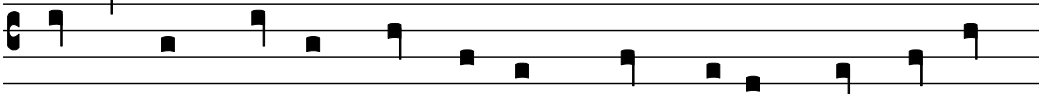


O ho-ly Mother of God. *Ps.* The heavens shew forth. (*xviiij.*) [40].

*Paradis porte.* AS:500; 1520-S:97v; 1531-S:118r.<sup>443</sup>

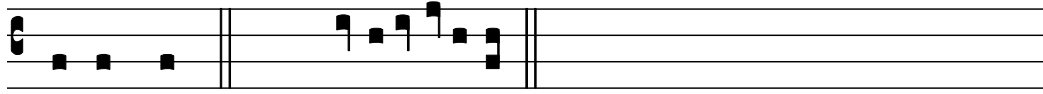
4215. 3. Ant.  
IV.v. 

 He gates of pa-ra-dise \* through thee are open-ed to



us, which to-day with angels thou tri-umphest o-ver

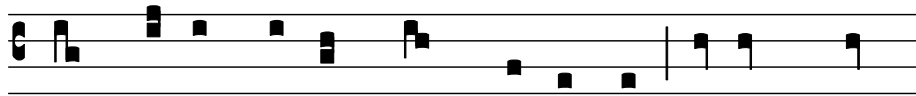
In the Octave of the Assumption of Blessed Mary the Virgin.



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

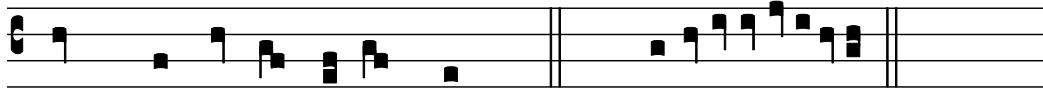
*Specie tua.* AS:664, pl. γ.; 1519:98v; 1520-S:97v; 1531:11v.<sup>444</sup>

4. Ant.  
VII.ii.



4987.

Ith thy comeli-ness \* and thy beauty : set out, pro-

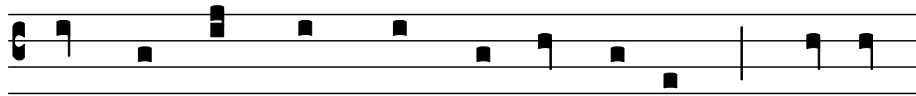


ceed prosper-ously, and reign. *Ps.* My heart hath uttered.

(xlv.) [249].

*Adjuvabit eam.* AS:664, pl. γ.; 1519:98v; 1520-S:97v; 1531:11v.<sup>445</sup>

5. Ant.  
VII.ii.

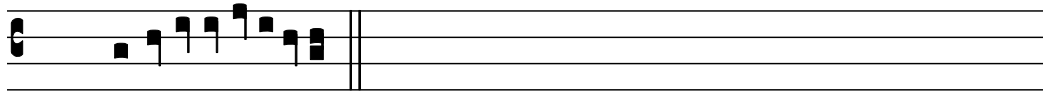


1282.

Od will help her \* with his counte-nance : God is



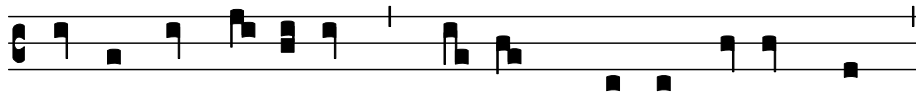
in the midst of her, she shall not be mov-ed.



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

*Sicut letantium.* AS: pl. γ; 1520-S:98r; 1519:98v; 1531:11v.<sup>446</sup>

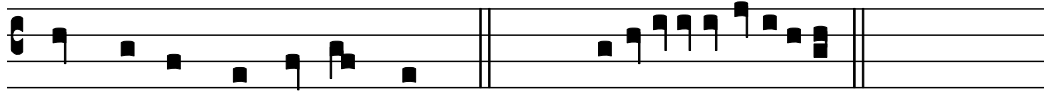
6. Ant.  
VII.ii.



4936.

S with all re-joicing, \* so our dwel-ling is in thee,

In the Octave of the Assumption of Blessed Mary the Virgin.



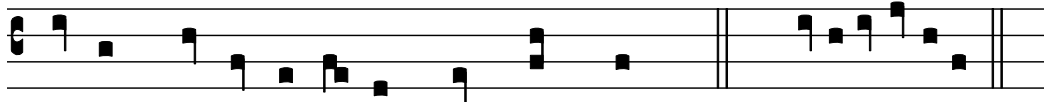
O Ho-ly Mother of God. *Ps.* The foundations. (*lxxxvj.*) [319].

*Gaude Maria Virgo.* AS:pl.  $\gamma$ .; 1519:98v; 1520-S:98r; 1531:11v.<sup>447</sup>

2924. 7. Ant.  
IV.iv.



E-joyce, O Virgin Ma- ry : \* thou a- lone hast destroy-



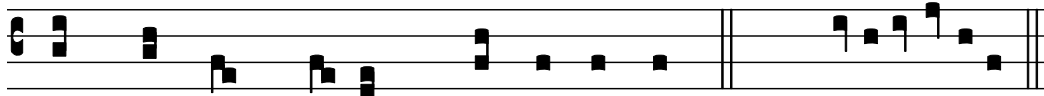
ed all the he-resies in the whole world. *Ps.* Sing ye to the  
Lord. *j.* (*xcv.*) [328].

*Dignare me laudare te.* AS:pl.  $\gamma$ .; 1519:98v; 1520-S:98r; 1531:11v.<sup>448</sup>

2217. 8. Ant.  
IV.iv.



Ouchsafe that I may praise thee, \* O Ho-ly Virgin :



give me strength a- gainst thine e- nemies. *Ps.* The Lord hath  
reigned. (*xcvj.*) [328].

*Post partum Virgo.* AS:pl.  $\alpha$ , pl.  $\gamma$ ; 1519:97v; 1520-S:98r; 98v.<sup>449</sup>

4332. 9. Ant.  
IV.iv.



F-ter childbirth, \* O Virgin, thou remain-edst invi-



o- late : O Mother of God, intercede for us. *Ps.* Sing ye to  
the Lord. *ij.* (*xcvij.*) [340].

*As on the Commemoration of blessed Mary outside of Advent.*

℟. Holy Mother of God. [678].

[*Lesson j.* Insofar as if it should be asked.]<sup>450</sup> {1273}.

## ¶ *The Second Day.*

*Lesson j.*

**J**ohn the Apostle,<sup>451</sup> evangelizing concerning that which Mary brought forth, commendeth in his speech : that the Word was in the beginning, and the Word was with God, and the Word was God. Of course this Word, which was in the beginning, was with God, and also <this> Word was God : this same God the blessed and glorious Virgin Mary brought forth, made from her flesh. On this account virginity is far more sacred, and fruit-

fulness (if I may thus say) much more ineffable, than he was able to explain in his words. Nevertheless as much as virginity is more united with Virginity, so much the blessed Evangelist is more excellent than others and closer to the Word. Therefore whatever it is that the Virgin brought forth, the man, as much as he was able, hath preserved more clearly and hath taught unto us by means of the Holy Ghost. [118v.]

¶ *The Responsories of the first Nocturn of the History of the first day.* {1259}.

*Lesson ij.*

**F**or another example of the manner of <her> human life after the ascension of Christ, she was generally with the apostles until they were dispersed, as Luke hath recalled, saying : when they had returned from mount Olivet they came to Jerusalem, and they went up into an upper room, where abode<sup>452</sup> Peter and John, James and Andrew, Philip and

Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon Zelotes, and Jude the brother of James. All these, it saith, were persevering with one mind in prayer with the women, and with Mary the mother of Jesus, and with his brethren. Behold, with Jesus having ascended, the Virgin spent time with them in the study of virtues, and

meditated on the law of the commandments of God : that she might both be a figure of the teaching of Christ, and also an example of perfection to virgins. She is also associated with these sacred wit-

nesses to the resurrection : and she herself is a witness : she is associated with the senators of heaven under the court of paradise, under the instruction of the Holy Ghost, and the governance of all divine majesty.

*Third Lesson.*

**B**lessed Mary is found to be the first among the foremost attendants of the supreme King, whose life was already not from the earth, in which Christ had already fought, but from heaven. Hence they are read to have gone up into the upper room, where the Pasch is most worthily celebrated. There indeed they remained with Mary the mother of Jesus, striving together in charity, persevering in prayer, until they were clothed with strength from on high. For they had already begun to pray, who, formerly conversing with the Lord, were fed with virtues and miracles. And <they were> persevering well in prayer, hesitating not at all,

until they received the gifts of the Holy Spirit which they sought. Imitate them yourselves also, O daughters, you who have wished to remain in the school of Christ. Persevere in prayers, living with one accord, until you may be able to enter into the joys of eternal life, which the blessed Virgin happily entered this day, with alternating hymns of angelic choirs, within the pastures of eternal verdure, where <there is> one fellowship of all the heavenly citizens, where <there is> the sweet solemnity of the angels, where after the labours and toils of this world <there is> happy and sweet refreshment of souls.

*Lesson at Prime.*<sup>453</sup>

**F**Or on this day the glorious ever-Virgin Mary ascended into the heavens. Rejoice, I beseech : for I confess that, ineffably elevated, she reigneth in eternity with Christ. Today the Queen of the World is

taken from the earth and from the present wicked age. Again I say, rejoice : because secure in her inexhaustible glory she hath now arrived at the heavenly palace. Exult, I say, and rejoice, and let the whole world



be glad : because today salvation hath been increased to us by all her intervening merits. To you who love her, honour and virtue are given, together with <all> other sacred virgins, greater grace is also given. Therefore, most beloved, rejoice and praise : because even if we are commanded to praise God with the mouth of the prophet in his saints, much more it behooveth us to extol [him]<sup>454</sup> in this celebration of the blessed Virgin and his mother diligently with hymns and canticles, and to sing out with praises worthy unto God, and to honour <him> with mystical gifts. Let there be no doubt that all that which is rightly thought about his mother and solemnly exhibited pertaineth to the glory of his praise. From which I fear enough and am become scared, and while I desire that success may be prepared unto you : lest I should

perhaps be found a reprobate and unworthy praiser, certainly when are available to me neither sanctity nor eloquence, [so] that I may be able to praise the blessed and glorious Virgin worthily. Seeing that, in order that the truth may be said, whatsoever can be said in human words is less than the praise of heaven, because<sup>455</sup> she is proclaimed and praised by the most excellent of divine angels, which Virgin Mary was foretold by the prophets, revealed beforehand by the patriarchs in figures and enigmas, exhibited and shewn by the evangelists, and venerably and most dutifully saluted by an angel. Moreover, of what kind and how great she might be is divinely declared by the same, when he saith, Hail, full of grace, the Lord is with thee : blessed art thou among women. But thou, [O Lord, have mercy upon us].<sup>456</sup>

¶ *Before Lauds* V̄. Thou hast been exalted. {1276}. *And it is sung daily within the Octave before Lauds.* [119r.]

¶ *At Laud is sung this Antiphon only* Mary hath been taken up. *j. of Lauds.* {1277}.

*Ps.* The Lord hath reigned. (93./xcij.) [52].

*Chapter.* In all these I sought rest. {1252}.

*Hymn.* O glorious Maid. {286}.

V̄. God hath chosen her [and forechosen her].<sup>457</sup> 38.

In the Octave of the Assumption of Blessed Mary the Virgin.

*Virgo prudentissima.* AS:501; 1520-S:98r; 1531-S:119r.<sup>458</sup>

5454.  
Ant.  
I.ii.



most pru-dent Vir-gin, \* whither go- est thou, like  
the dawn, shin-ing brightly ? Thou, daughter of Si- on, art al-  
to-geth-er beauti-ful and sweet, fair as the moon, shin-ing  
as the sun. *Ps.* Blessed be the Lord. 54\*.

*Prayer.* Let the honoured festival. {1279}.

*When Sunday falls on the second day this preceding Antiphon O most prudent Virgin. shall be on the third day on the Psalm Benedictus.*

*Let a Memorial be made of Saint Lawrence with the Ant. Blessed Lawrence prayed. Seek for it above at Lauds on the first day [where it is the fifth Ant].<sup>459</sup> {1205}.*

*V.* He hath distributed. {1182}.

*Prayer [as above].<sup>460</sup> Grant unto us, we beseech thee, almighty God. {1206}.*

*On no day during the Octave let a Memorial be made of the Cross : nor of All Saints : because the Octave is with Rulers of the Choir.*

¶ *At j.*

*Ant.* Mary hath been taken up. [*j. of Lauds.*]<sup>461</sup> {1277}.

*Ps.* Save me, [O God].<sup>462</sup> (*liij.*) [114].

{1294}

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

*Ps.* Quicumque vult. [119].

¶ *At iij. and at the other Hours the Antiphons, Chapters, Responsories and V̄V̄. are sung as on the first day {1279}. : and the Prayer [similarly]<sup>463</sup> in the manner of a Simple Feast of ix. Lessons.*

### ¶ *At Vespers.*

*Ant.* Mary hath been taken up. {1277}.

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

*Chapter.* In all these I sought [rest].<sup>464</sup> {1252}.

*Hymn.* O with what glorious lustre. {1252}.

*V̄.* Thou hast been exalted. {1254}.

*Ant.* What manner of one [is thy beloved].<sup>465</sup> {1251}.

*Ps.* Magnificat. 70\*.

*Prayer.* Let the honoured festival [of this day].<sup>466</sup> {1279}.

*Vespers is sung in the same way daily within the Octave with other Antiphons on the Psalm Magnificat. which are changed.*

*Let a Memorial be made of Saint Lawrence with the Antiphon While blessed Lawrence. {1183}. as on the first day at First Vespers on the Psalm Magnificat.*

*V̄.* He hath distributed. {1182}.

*Prayer.*

**M**ay the venerated passion of  
blessed Laurence, O Lord,<sup>467</sup>  
make us glad : and render us more

ready sufficiently to rehearse the  
same. Through our Lord.

## ¶ *The Third Day in the Octave of Blessed Mary.*

*At Matins the Invitatory, Hymn, Antiphons and Psalms are sung as on the preceding day.*

℣. Holy Mother of God. [678]. [*and not ℣. After child-bearing. and this on account of the ix. Antiphon which is After child-bearing.*]<sup>468</sup>

*Lesson j.*



Mary, full of grace, the Lord is with thee : blessed art thou among women. It was indeed fitting that the Virgin should be pledged with such gifts, so that she might be full of grace, who gave glory to the heavens, God to the earth, and poured forth peace, faith to the Gentiles, and end to vices, order to life, <and> discipline to manners. And well is an angel sent to the Virgin : because virginity is always akin

to angels. Surely it is, to live in the flesh yet apart from the flesh, not an earthly life but a heavenly one. Whence to obtain the glory of angels in flesh is a greater merit than <simply> to have <such glory>. For to be an angel is of happiness, to be a virgin is of virtue : seeing that this one striveth with grace to obtain by efforts what the angel hath by nature. Yet both being a virgin and being an angel are offices of divine gifts.

¶ *The Responsories of the Second Nocturn are sung.* {1264}.

*Second Lesson.*

He saith, full of grace. And well full : because it is bestowed on others in part, but upon Mary the fullness of grace poureth itself all at once. This to be sure is what David sang, He came down like rain upon the fleece. The fleece therefore, although it is of the body, knoweth not the suffering of the body : so also virginity, when it is in the flesh,

knoweth not the vices of the flesh. The clear rain of the heavens poured itself into the fleece of the Virgin with a gentle flow, and the whole wave of the Godhead betook itself in the flesh, when the Word was made flesh. And then by the gibbet of the Cross the rain of salvation poured out to the whole earth, and lent drops of grace to human minds.

*Lesson iij.*

He Lord is with thee, he saith. A wonderful thing. And he was already with the Virgin, who sent an

angel to the Virgin : and God went before his messenger, but he departed not from God. Nor could he be held

in places, who is considered to be in all places : and is wholly everywhere, without whom there is nothing, and by whom there is everything. Therefore the Word of the Father, never departing from the Father, deigned to become man in his own right, by his hidden mystery which he

himself knoweth. Who, because he took up all that is of man, is wholly man. And receiving all that is of God, he who was born of Mary could not have been anything other than God. But thou, [O Lord, have mercy upon us].<sup>469</sup>

*Lesson at Prime.*

**F**Or God knoweth all things and can do <all>.<sup>470</sup> Because this is so, he knew himself and was able to mingle and unite in the womb of the Virgin without corruption of himself : so that Christ-God might be one man, one person, and one substance. For this reason the Mother of God, chosen and forechosen, is rightly greeted by an angel, and is declared full of grace. She is truly full : through whom every creature overfloweth with the abundant deluge of the Holy Spirit. And therefore it is satisfactory that the angel was the first who venerateth her and greeteth her most devoutly. He is amazed therefore on account of either the nature or the stature of her whom he greeteth. For I confess that that salutation was neither simple nor customary, but worthy of all admiration. Indeed, it was a demonstration of veneration, an offering of a gift, with

[119v.]

the obedience of a servant : because although grace is believed to be among the holy patriarchs and prophets, nevertheless it was not yet full. In Mary, however, cometh all the fullness of grace which is in Christ, howevermuch differently. And therefore he saith, Blessed art thou among women : that is, thou art more blessed than all women. And through this, whatever of condemnation was infused by means of Eve, by the blessing of Mary was completely taken away. Moreover, the arising of Christ also poured back the grace, which the whole world did not have before. Therefore, what nature had not, custom knew not, reason comprehended not, the human mind grasped not, shaketh the heaven, astonisheth the earth, even all the creatures of the heavens are amazed : all this is that which was divinely announced by Gabriel to Mary, and is fulfilled

through Christ. For which reason I confess that I am unworthy to speak of such and so great <a matter>. But I also think that no one should presume, except those who are completely unaware of how many things have been revealed, yet even if no one is found suitable for this, yet in all prayers a sinner ought not to cease from praising, even if he cannot express what he feeleth. Whence the

divine word, when speaking of the sinner, saith in the psalm, The sacrifice of praise shall glorify me : it immediately<sup>471</sup> addeth, and there is the way by which I will shew him the salvation of God. As if it should openly say, There is the way of praise to the eternal praise enduring without end : but no one shall apprehend it unless I shall reveal it.

*At Laud as above. Ant.* Such is my beloved. {1251}. *Ps.* Benedictus. 66\*. *Prayer.* Let the honoured festival. {1279}.

*Let a Memorial be made of Saint Lawrence with the Ant.* Upon the gridiron. [*Seek for this above on the first day on the Psalm Benedictus.*]<sup>472</sup> {1136}. *V.* He hath distributed. {1172}. *Prayer.* May the venerated passion. {1296}.

*But indeed whenever*<sup>473</sup> *the Octave of Saint Lawrence should fall on a Sunday : then let only a Memorial be made with a Mass in Chapter.*

¶ *At Vespers. Ant.* I went down [into my garden].<sup>474</sup> {1252}. *Ps.* Magnificat. 70\*. *Prayer.* Let the honoured festival. {1279}.

*At this Vespers let a Memorial be made of Saint Agapitus, Martyr, with this Prayer.*

*Prayer.*

**L**Et thy Church, O God, having been assured of the suffrages of blessed Agapitus thy martyr : both

remain devoted through his glorious prayers, and stand secure. Through our Lord.

## ¶ *The Fourth Day [and of the Sunday]*<sup>475</sup> *in the Octave.*

### *At Matins.*

*V.* Beautiful art [thou].<sup>476</sup> [680].

*The Responsories of the iij. Nocturn are sung.* {1270}. *In such a way that the third R̄ shall be All generations shall call me.* {1276}. *in place of the Responsory Happy indeed.*

*On this day and on the rest of the following days within the Octave, the Antiphons of the Nocturns of the first day are sung : evidently Thy plants.* {1262}. [as in the Psalter]<sup>477</sup> *and the other Antiphons which follow on the Psalm Benedictus. and Magnificat. except on Sunday. Which being sung, is sing the Antiphon My soul melted.* {1240}. *if it should be necessary.*

*Let a Memorial be made of Saint Agapitus, Martyr, with thie Prayer as above.* {1299}.

*At Vespers on this day let a Memorial be made of Saint Magnus, Martyr, with this Prayer.*

**B**E present, O Lord, to our supplications : and at the intercession of blessed Magnus thy Mar-

tyr, mercifully defend us from the assaults of our enemies. Through our Lord.

*However on the following days within the Octave let the order of the V̄V̄. and R̄R̄. be preserved at Matins as on the preceding three days : if the Sunday not be in the midst,*<sup>478</sup> *except for the Antiphon on the Psalm Magnificat. and Benedictus.*

*If Sunday should fall within the Octave let all of the service of Saint Mary be made this way.*

### ¶ *At j. Vespers.*

*Ant.* Mary hath been taken up. {1277}.

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

*Chapter.* In all these. {1252}.

*No R̄ is sung.*

*Hymn.* O with what glorious lustre. {1252}.

[*V.* Thou hast been exalted.]<sup>479</sup> {1256}.

*Ant.* My soul melted. {1250}.

*Ps.* Magnificat. 70\*.

*Prayer.* Let the honoured festival. {1279}.

*Let a Memorial be made of the Sunday and of the Trinity if it should be necessary : and a Procession before the Cross : unless any Sunday should be completely put off on account of the length of the season : or when the Sunday falls on the ij. day within the Octave, then indeed let a Memorial be made only of the Sunday and of the Trinity in silence and let the Procession before the Cross be completely put off until the the next Sunday following. On returning is sung of All Saints the Ant. O Saviour of the world. {838}. *V.* Be glad, [O ye righteous].<sup>480</sup> [247]. *Prayer.* We beseech thee, O Lord, look mercifully. [214].*

### ¶ *At Matins.*

*Invitatory.* Come, let us adore. {1256}.

*Ps.* Come let us praise. 25\*.

*Hymn.* The God whom earth. {1287}.

### [*In the First Nocturn.*]<sup>481</sup>

*Ant.* Behold, thou art fair. {1257}. *Ps.* O Lord our Lord. (vij.) [23]. *and the other Antiphons with their Psalms. The *V.V.* and *R.R.* as on the first day except for the ix. *R.* which shall be Spotless virginity. {1283}. [as above]<sup>482</sup> and it is sung by two of the Superior Grade in Surplices at the Quire Step.*

*Before the Lessons the Versicle in the First Nocturn Holy Mother of God. [237].*

#### *First Lesson.*<sup>483</sup>



Early beloved, because the path of our salvation lieth in the praises of our Saviour, I exhort you and urge you, in this sacred solemnity of Mary the Mother of God, do not cease from praises.

[120r.] But if thou be a virgin, rejoice that

thou hast deserved to be what thou praisest. Only take care that thou art able to be worthy of giving praise. But if thou art continent and chaste, do thou venerate and praise : because from no other source consisteth that thou art able to be chaste, than from



the grace of Christ, which was most abundant in Mary whom thou prais-

est. But thou, [O Lord, have mercy upon us].<sup>484</sup>

*Second Lesson.*

**I**F to be sure thou art married or a sinner, nevertheless confess and praise : for thence hath mercy and grace flowed unto all, that they might praise. And although praise is not seemly in the mouth of a sinner, cease not : because from this pardon shall be sent forth unto thee, whence also unto all, that thou mightest praise. Otherwise, unless we strive to praise

God in his saints according to the measure of our intellect, how then can we praise him according to the multitude of his greatness ? Indeed, not entirely to be overlooked is that which shall be fulfilled, according to what is said, Blessed are they that dwell in thy house, O Lord : they shall praise thee for ever and ever. But.

*Lesson iij.*

**B**Ut sometimes, because he is boundless, what we are able to express neither by voice nor with eloquence, we may accomplish with prayers in the innermost parts of the heart. In that he is so great and good, and immeasurable, of so much and so great quality and quantity as he knoweth himself to be, let us confess with mouth and spirit for justice and salvation. Hence, therefore, let us all together celebrate most devoutly the feast of the glorious ever

Virgin Mary : because this is the illustrious day, in which she was privileged to be exalted over the choirs of angels, and to attain <to that which is> beyond the nature of our humanity. Where substance is not taken away, but the greatness of glory is revealed, when she is raised to the right hand of the Father, where Christ entered into the palace of heaven having been made a high priest forever. But thou.

*Fourth Lesson.*

**T**His is, I say, the day on which the spotless Mother and Virgin proceeded to the loftiness of the throne, and having been raised after

Christ, the glorious one sat down on <her> throne in the kingdom. Thus therefore the holy Church of God confidently singeth everywhere, for of

no other of the saints is it lawful to believe, that such might pass beyond the merits of angels or archangels : because even if something similar were promised to the saints, never-

theless the Truth denieth it. For this privilege is not by nature, but from the grace of the blessed Virgin Mary, of whom was born God and man.

*Fifth Lesson.*

**I**N this account she is greater by merits, and not by nature, than virgin and man. And so if other virgins imitate her up to conception <and> birth, and the service of Gabriel's extraordinary salutation, thereafter all is divine that is worked in her, with the angel witnessing, because she is overshadowed by the

Holy Ghost and the power of the most High. Before this the very womb of the Virgin, although clean, although undefiled and alien from the contact of sin, although holy, is yet thus far still clothed in the lowness of humanity, so to speak as if it were the purest wool having been whitened of its own colour.

*Lesson vj.*

**T**O which, indeed, when the Holy Ghost came, just as wool turneth purple when stained with the blood of mussels and murexes, she was changed into a mother without copulation : so that now she is not as she had been, but <is> the truest purple, most aptly dedicated divinely to the vestment and glory of this highest King, so that no one thereafter would be permitted the use of her femininity except God. Indeed, so to speak, the blessed and glorious Virgin Mary in that way, although formerly she was proved to be in-

comparable to all the virgins which are under heaven, so that she might rightly take up the mixture of divinity in her, preserving both natures, she is filled with grace, when she is perfused with the power of the Holy Spirit, when she is overshadowed with the power of the most High, she is become more precious in merits, more lofty in eminent dignities, more beautiful in sanctity, more glorious by the prerogatives of her merits, so that now likewise she could not be given up to any use unless it be divine.

*According to Luke. x. (38-42.)*

**A**T that time, Jesus entered into a certain town : and a certain woman named Martha, received him into her house. And that which followeth.

*A Homily of blessed Augustine, Bishop.*

*(On the Words of the Lord,*

*Sermon 27.)<sup>485</sup>*

*Lesson vij.*

**W**Hen the Holy Gospel was being read, my brethren, we heard that the Lord was received as a guest by a devout woman : by her who was called Martha. And while she was engaged in the task of serving, her sister Mary sat at the feet of the Lord and heard his word. That one laboured : this one was idle. That one expended : this one was filled. Nevertheless Martha, working much in that occupation and activity of ministering, interrupted the Lord,

[120v.]

and complained of her sister, that she would not help her labouring. Now the Lord answered Martha for Mary, and he was made her advocate, which judge being interrupted, Martha, he said, Thou art occupied with many things, when<sup>486</sup> one thing is necessary. Mary hath chosen the better part, which shall not be taken away from her. We have heard therefore both the accusation of the accuser, and the sentence of the judge. Which sentence answered the accuser : and defended the suspect. For Mary was intent on the sweetness of the word of God. Martha was intent on how she would feed the Lord : Mary was intent on how she would be fed by the Lord. A banquet was prepared for the Lord by Martha : in whose banquet Mary was now delighting.

*Lesson viij.*

**N**ow when Mary had heard the most sweet word and <her> heart was fed most intensely : with the Lord being interrupted by her sister, we think how she must have feared lest the Lord should say to her, Arise, and help thy sister ? For she was held by a wonderful sweetness, because doubtless she gave greater

attention to the mind than to the belly. She was excused : she sat more securely. But how was she excused ? Let us attend, let us examine, let us investigate what we are able : let us also be fed. What indeed ? Ought we to suppose the ministry of Martha to be censured, who was occupied with the task of hospitality, who had

received the Lord himself as a guest ? How was she to be reprimanded, who rejoiced in such a guest. If this is true, let men abandon ministering to the needy, let them choose the better part, which shall not be taken away from them. Let them be given to words, let them pant for the sweetness of doctrine, let them be occupied with the knowledge of salvation. Take no care of them, if there is any stranger in the village : who may need bread, who <may want> clothing :

who <needeth> to be visited, who <needeth> to be redeemed : who <needeth> to be buried. Let the works of mercy be laid aside : let them pursue knowledge alone. If it is the better part, why do we not all do this, when we have the Lord himself as <our> patron in this case ? For we are not afraid in this matter lest we should offend his justice, since we may hold his opinion as <our> patron. And yet it is not so : but as the Lord said, so is it.

*Lesson ix.*

**I**T is not how thou understandest : but it is how thou shouldst understand. Behold, attend. Thou are occupied with many things, when one thing is necessary. Mary hath chosen the better part. Thou not the bad : but this one the better. But whence is it better ? Because thou art about many things : she about one. One is put before many. For one <cometh> not from many : but many from one. There are many things that were made : He is one, who made heaven and earth, <sup>487</sup> the sea, and all things that are in them. What are many ? Who can number these things, who can consider the multitude of these things ? Who made these things ? God <made> all things. Behold, very

good : very <sup>488</sup> good <the things> which he hath made : how much better he who hath made them ! Let us consider, then our occupations with many things. It is a necessary ministry to refresh our bodies. Why is this so ? Because one is anhungred, because one is thirsty. Mercy is necessary for the needy. Break bread to the hungry : because thou hast found the hungry. Take away the hunger : to whom breakest thou bread ? Take away travelling : to whom furnishest thou hospitality ? Take away nakedness : to whom preparest thou clothing ? Let sickness be no more : whom visitest thou ? Let there be no captivity : whom redeemest thou ? Let there be no strife :

whom reconcilest thou ? Let there be no death : whom buriest thou ? In that world to come these evils shall not be, therefore neither shall these ministries. Well therefore did Martha minister to the corporeal (what should I say, either needs or will) of the Lord, to the mortal flesh ? But who was in <this> mortal flesh ? In

the beginning was the Word, and the Word was with God, and the Word was God. Behold what Mary heard, The Word was made flesh : and dwelt among us. Behold to whom Martha ministered. Therefore Mary hath chosen the better part, which shall not be taken away from her.

*Lesson at Prime.*

**W**herefore, O most holy virgins,<sup>489</sup> albeit it behooveth such and so great a Virgin to be imitated, it is much more fitting to venerate such a pre-eminent <one> : and in a manner beyond the dignity of angels to bring forth<sup>490</sup> with joy as is right the most worthy praises. Who, as we have said, not rashly but by the grace of Christ is proclaimed most devoutly this day <to be> exalted above the choirs of angels : because our Lord and Saviour preceded her, born of that true faith for heaven, that he might prepare her, as he promised to his disciples, a place in the ethereal mansions. Hence also David the prophet singeth in con-

gratulation to Christ. His going out, he saith, is from the end of heaven : his circuit even to the end thereof. He therefore ascended to resume the same glory, although he had not lost what he had before the world was made. [Christ]<sup>491</sup> ascended and prepared for this most holy and glorious Virgin a place of immortality, that she might reign with him for ever. This is the festival of the present day : in which, glorious and happy, she arriveth at the ethereal chamber. Which festival, surely, as the venerable Virgin is incomparable to other virgins : is likewise incomparable to all other festivals of the saints, and admired even by angelic powers.

¶ *At Lauds, this Antiphon alone, Mary hath been taken up. {1277}. Ps. The Lord hath reigned. (xcij.) [52]. and the other customary Psalms. The Chapter and the all rest as on the first day with a Memorial of the Sunday : and of the Trinity, are said as they were previously said at Vespers.*

*At Prime and at the other Hours let all be made as within the Octave [only when Sunday will not happen within the Octave then let this Gospel be read on the viij. day].*<sup>492</sup>

¶ *At ij. Vespers let all be made as on the day : except the R̄. which is not sung, with the Hymn O with what glorious lustre. {1252}.*

*Thereafter however let not the order of the days be preserved in the V̄V̄. and Responsories that shall be sung at Matins, and [in]<sup>493</sup> the readings of the Legends, nor<sup>494</sup> on the Antiphons that shall be sung on the Psalm Magnificat. and Benedictus. but let the aforementioned order of Versicles, Lessons, R̄R̄. and Antiphons be preserved on the following days within the Octave. In such a way that on Monday is always sung the<sup>495</sup> V̄. and R̄R̄. of the j. Nocturn [of the History].*<sup>496</sup>

¶ *On the vj. and vij. days the service is said as indicated above.*

## ¶ *The Fifth Day in the Octave of the Assumption of Blessed Mary.*

*Lesson j.*

**W**Ho is she that goeth up by the desert, as a pillar of smoke of spices ? And rightly like a pillar of smoke : because she is graceful and delicate, because she is rendered slight by divine habits, and she is wholly burned up within in the holocaust of the fire of pious love and the desire of

charity. As a pillar of smoke, it saith, of spices. Evidently because she was filled with many odours of virtue and the sweetest odour flowing from her was fragrant even to the angelic spirits. But thou, [O Lord, have mercy upon us].<sup>497</sup>

*Lesson ij.*

**N**ow she goeth up by the desert of the present age : the rod that had once come forth out of the root of Jesse. But the souls of the elect were astonished for joy at who it might be, who by virtues of merits

might even surpass the dignity of angels. Concerning which the same Holy Ghost again saith in the same Canticles, Who is she that ascendeth as the morning rising, fair as the moon, bright as the sun, terrible as an

army set in array ? The Holy Ghost also admired <her>, who maketh all <to be> admirers of the ascension of this Virgin, which glowing like the dawning of a new day rising or reddening shone brightly in her ascent, supported and surrounded by crowds

of saints. Whence it is said, Terrible as an army set in array. If indeed she was made terrible by her virtues, like the lines of a camp properly arrayed : from thence she was supported by troops of holy angels.

*Lesson iij.*

**F**Air as the moon, nay, fairer than the moon : because without defect of her own she now shineth, illuminated by the brightness of the heavens. Bright as the sun with brilliance of power : because the Sun of Justice chose her, that he might be born of her. At whose funeral procession, as far as it is right to believe, the angels were in attendance, and the whole court of heaven rejoiced. Nor is it surprising : because the maternal honour is hers through him who was born of her, whom every order of heaven venerateth and adoreth, elevated above her with the Father in the seat of the majesty of

the Lord. We read, therefore, how angels had often come to the funerals and to the tombs of certain saints, and had prevailed to serve in their funeral processions : and also had borne the souls of the elect to the heavens with hymns and canticles. Where it is also related that choirs of both sexes are often heard to have sung praises. In the meantime, and that which is more perspicacious, the same illuminated them many times with a most resplendent light : moreover, even while still living in the flesh, they could smell the fragrance of a wonderful odour for a long time.

*Lesson at Prime.*

**B**Ut if, in order to recreate<sup>498</sup> hope, dearly beloved, and to strengthen the faith among those standing present, Christ our Saviour, in order to more fully approve their merits, hath granted to exhibit such


and so great honours around the deceased by his ministers of heaven : how much more is it to be believed that on this day the army of the heavens with its holy troops came festively to meet the Progenitor of

[121v.] God, and surrounded her with an immense light, and having indeed been prepared beforehand for her, before the creation of the world, conducted her up to the throne with praises and spiritual canticles? There is no doubt that all heavenly Jerusalem had then exulted in ineffable joy, then was filled with inestimable love, and then was jubilant with all gratitude. For this festival, which is now brought back annually for us, hath become continual for all of them. Nor undeservedly. For it is believed that the Saviour of all, himself, insofar as it is given to be understood, of himself at once festively came to meet <her>, and with joy placed her with him on the throne. But otherwise it is believed that he fulfilled what he himself taught in the law, Honour thy father

and thy mother. Moreover, that he honoured the Father, he himself is a witness, when he saith to the Jews, I seek not my own glory : there is one that seeketh and judgeth : but I honour my Father, and you have dishonoured me. But of the mother, the Evangelist saith, And coming down with them, he came to Nazareth : and was subject to them. But there is one nature by which God the Father is honoured in accordance with himself : another by which the same is subject to the parents. Nevertheless Christ is rightly believed to be one and the same in both natures, because in him the Word was made flesh, and dwelt among us, one Emmanuel : which is God with us. Indeed the catholic faith preserveth this union of divinity and humanity, unmixed and undivided.

## ¶ *The Sixth Day in the Octave of the Assumption of Blessed Mary.*

*First Lesson.*

 Hich of couse one knoweth by understanding the convention of undivided nature and also of substance, so that neither conversion into the other part of two substances, nor division, is accepted.

For to believe thus is to honour the Mother of the Lord : who hath begotten for us both God and man. Neither man without God, nor God without man, but God and man, the one and true Jesus Christ. Otherwise



she could not be called the Mother of God, which many heretics have tried

to deny, unless she truly begot God incarnate.

*Lesson ij.*

**I**N this account let us rightly confess two nativities in Christ, one to be sure eternal, from the Father without beginning and without time, and coeternal with God the Father : the other from the Mother in time, when, taking up sorrow and compassion by his own spontaneous will, God came down to us, born as a man. And for this reason he was truly carried in the Mother's womb,

who is always known as God. Hence also we confess her <to be> truly the Theotokos,<sup>499</sup> that is, the Mother of God, and not Christotokos, not because the Word brought down flesh with itself, nor because formerly it was joined to the aforesaid flesh, but because it was then that the Word was made flesh from the flesh of the Virgin.

*Lesson iij.*

**T**He divine and human substances were united unmixed in the womb, so that God and man might be one person, Christ-God. Out of the two natures, indeed, without the confusion of one another, none except the one Lord Jesus is found, remaining God in the form of God, who emptied himself, taking the form of a servant, remaining one and likewise in the form of a servant which he had taken up. For he was wholly God in the flesh of the Virgin of

whom he was born, and is wholly human. Hence also the Apostle, In him dwelleth, he saith, all the fulness of the Godhead coporeally. Wherefore, O daughters, be ye wise as serpents and simple as doves, so that through the prudence of perfect understanding you may preserve whole and intact the ring of your faith and the pearl for which you have given up everything, lest you destroy the gift and the dowry of the Holy Ghost (which God forbid) at the same time.

*Lesson at Prime.*

**E**ven more diligently, therefore,<sup>500</sup> cultivate the simplicity of the dove, which was in Mary, that

it might be preserved unharmed and inviolate <in you>. Of which Solomon, in the Song of Songs, as if

in her praise, Come, he saith, my dove, my immaculate one, For winter is now past, the rain is over and gone. And then he saith : Come from Libanus. Not undeservedly is she ordered to come out of Libanus : for Libanus is interpreted as whiteness. For she was white with many virtues of merits, and whitened whiter<sup>501</sup> than snow by the gifts of the Holy Spirit, exhibiting the simplicity of a dove in all things. For whatever was done in her was all purity and simplicity, all truth and grace, all mercy and justice which looked down from heaven, and therefore immaculate, because she was in no way corrupted. For she encompassed a man in her womb, as is testified by holy Jeremias : and did not receive him in another way. The Lord, he saith, hath created a new thing upon the earth : and a woman shall compass a man. Verily a new thing and a newness of virtue surpassed everything new : when God, whom the world cannot bear, nor can any

see and live, thus entered the hospitality of the belly so that he might not know the enclosure of the body : and thus was he carried so that all God might be in him, and thus he came out from thence, that, as Ezechiel professed, after the birth of the new man the door of the flesh would remain completely closed. Whence it is sung of her in the same canticle, A garden enclosed, a fountain sealed up, thy plants are a paradise. She is truly a garden of delights, in which all manner of flowers and fragrances of virtue are planted : and thus enclosed that she knoweth not to be violated nor corrupted by any frauds of treacheries. She is thus a fountain sealed with the sign of the whole Trinity from which the fountain of life floweth forth, in the light of which we all see light, because, according to John, he is the one which enlighteneth every man that cometh into this world, whose emergence from the womb is certainly paradise for all heavenly citizens.

## ¶ *The vij. Day.*

*Lesson j.*



Here are, to be sure, wise virgins : there are also foolish. And therefore, dearest

beloved, imitate that which you love, imitate the blessed and glorious Virgin, whose feasts you worship on

earth today. Of whom it is said, But Mary kept all these words in her heart, which were said of Christ : pondering them in her heart. Gather, therefore, in your hearts also, dearly beloved, those things which are spok-

en universally of the same Lord : so that you may be able to keep the faith intact, and duly venerate his Mother, because no other honour is hers, except when he is rightfully honoured, who deigned to be born of her.

*Second Lesson.*

**M**oreover I beseech, you who are daughters, and those who are mothers, think more carefully and consider more carefully, those sorrows that the blessed and unstained Virgin Mary suffered after the ascension of Christ into heaven, having fulfilled everything that was foretold about him by the angels, and foretold by the prophets at sundry times and in divers

manners, declared by divine oracles, demonstrated by virtues, and shewn to humanity by prophecies. I ask, if these thoughts of piety are in your heart, consider with what love they were tormented, and with what desire this Virgin was burning, while she revolved in her mind all that she had heard, and had seen, and had known.

*Lesson iij.*

**I** think that whatever is of the heart, whatever of the mind, whatever of human power, if thou usest the whole, it will not suffice to prevail in conceiving by how much ardour of pious love she was ceaselessly burning, by how many heavenly incitements she was moved, having been filled with the Holy Ghost. Because even if she loved Christ with <her> whole heart, and with <her> whole soul, and with <her> whole strength, yet she was inflamed daily

by new affections of longings, absent from <his> presence : indeed, so powerful, that she was illumined within by divine visitations. The grace of the Holy Ghost had so completely filled her, and divine love fully inflamed her : that thus there was in her nothing that might be violated by worldly affections, but rather a continual ardour, and an intoxication of overflowing love. But thou, [O Lord, have mercy upon us].<sup>502</sup>

*Lesson at j.*

**F**Or if Christ is to be loved by all,<sup>503</sup> he is to be sought with the whole heart, <and> with the whole soul, and with all strength, yet most ardently of all by her of whom he was both Lord and Son. Indeed perhaps because of <her> great love we believe that the pious Mother of the Lord lived in the place in which she is said to have been buried, inasmuch as <her> internal love was fed by pious gazing. For to be sure the place was so centrally located that she might go to the traces of his ascension, and to the place of his burial and resurrection, or visit all the places in which he had suffered. Not that she sought the living among the dead, but that she might find consolation in the sight of them. Of course this impatient love hath this, that it always believeth to find that which it desireth. Indeed it ignoreth judgment, it often lacketh reason, it knoweth not limit, nor can it think of any other thing than that which it loveth. For love taketh no comfort from impossibility, neither a remedy from difficulty. Granted that she was the blessed Virgin, although she was

already in the spirit, yet while she lived in the flesh she was moved by the senses of the flesh, and therefore she was often refreshed by visits to <those> places, and whom she had brought forth she would embrace in <her> mind. In short, the love of Christ gave birth to desire. To be [122v.] sure a swelling desire, as if renewed by new flames so much that we might believe that it transcended everything, even herself : because all impatient love cannot see but what it loveth. Hence it is, dearly beloved, that all the saints, not seeing the God whom they had loved, considered all that they had received <in this world> to be so little. Even so the venerable and blessed Mary worthily<sup>504</sup> rendered devotion of sanctity for innumerable and immesurable benefactions, while she was not able to see the benefactor of these blessings on earth. And therefore, dearly beloved, this day is she elevated above the choirs of angels, that she may see the beauty and countenance of the Saviour whom she had loved and whom she had desired with all the longing of <her> heart.

## ¶ *On the Octave of the Assumption of Blessed Mary.*

(xxij. August.)

### *At First Vespers.*

*On the Psalms*<sup>505</sup> *is sung only this Antiphon* Thou art all [fair].<sup>506</sup> {1248}.

*Ps.* The Lord said. (cix.) [363]. *and the other Psalms of Saint Mary.*

*Let the Chapter, the Responsory and all the rest be made as on the first day at First Vespers, with this Prayer* Let the honoured festival. {1279}.

*Let a Memorial be made of the Martyrs Timothy and Simphorianus with this Prayer.*

**M**ercifully bestow thy help upon  
us, O Lord : and through the  
intercession of thy blessed martyrs

Timotheus and Symphorian, stretch  
over us the right hand of thy pro-  
tection.<sup>507</sup> Through [our Lord].<sup>508</sup>

### ¶ *At Matins.*

*Let Nine Lessons be made. Triple Invitatory. Let all be sung of the History as on the first day in the manner of a Simple Feast, except for the ninth Responsory which will be Spotless virginity.* {1283}.

#### *Lesson j.*

**I**F there is joy in heaven at  
the conversion of any sinner,  
there is thought to be much  
greater joy for the exaltation and  
glory of such a Virgin : whose festival  
is without doubt the joy of of all the  
heavenly citizens, especially because  
its celebration is the praise and  
acclamation of the Saviour. Whence  
we believe, as hath been said above,  
that not only do they consider this a  
solemn day in her honour each year,

but also a continual and also eternal  
service of delight and gladness of  
veneration,<sup>509</sup> when all embrace the  
dance of love and joy. Nor undeser-  
vedly, therefore, doth that whole  
heavenly city rejoice and venerate the  
Mother, whose Son they adore above  
them, the King : before whom powers  
tremble, and every knee is bent. But  
thou, O Lord, [have mercy upon  
us].<sup>510</sup>

*Lesson ij.*

**F** this much more admirable<sup>511</sup> view of the ascent to heaven, the contemplator of celestial secrets, in the Songs, I saw, saith, a beautiful one ascending like a dove from above streams of water. And truly beautiful as a dove, because she shewed the beauty and simplicity of that dove, which came upon the Lord, and taught John he is the one that baptizeth. And rightly above streams of

water : because the Lord had brought her over the water of restoration and nourished her, from which many streams, being led out, irrigate the whole earth with delights, and fill the garden of pleasure, from which daily, bathed and perfused, the blessed Mother of God riseth up on this day very beautiful and admirable. Whose fragrance is entirely inestimable, and therefore ineffable.

*Lesson iij.*

**T**he fragrance of whose scent, certainly all that heavenly Jerusalem joyful hastened, whom blooms of roses and lilies of the valley surrounded : because all the souls reddened by martyrdom surround her with embraces of eternal love, and <those> radiant with the brightness of virginity, as if nurtured as lilies in the valley of humility, surround her, honouring <her> with the grace of

veneration. Rightly, then, was the Blessed Mother of God both martyr and Virgin, even though she ended her life in peace. Hence also that she truly suffered, Simeon the prophet, speaking to her, And thy own soul, he saith, a sword shall pierce. From this it is evident that other saints, even if they had suffered for Christ in the flesh, nevertheless could not suffer in the soul because it is immortal.

*Fourth Lesson.*

**B**lessed, then, is the Virgin Mother, because she suffered in that part which is regarded as insensible, therefore (if I may own) because she suffered spiritually and cruelly by the sword of Christ's passion, she was more than a martyr.

Whence it is apparent that she suffered more because she loved more than all, so that her whole soul was pierced and possessed by the power of anguish : as a testimony of <her> extraordinary love. Because she suffered in mind, she was more than a martyr.

And her love <was> stronger than  
[123r.] death : because she made the death of

Christ her own.

*Fifth Lesson.*

**B**Ut now the flowers of roses surround her, ceaselessly admiring her beauty among the daughters of Jerusalem : in which the King placed his throne, because he coveted her beauty and grace. For she was full of charity and love : therefore there followeth after her an army of those robed in purple and a flock of those robed in white. However diligently thou gazest, there is nothing of virtue, nothing of beauty, nothing of whiteness and glory that doth not

shine in her. And therefore well do the flowers of roses and lilies of the valleys surround her, that virtue might be strengthened by virtues, and comeliness might be increased by the beauty of chastity. For every splendour and glory, as much as it is brightly enlightened by her brilliance, so much more doth she appeareth excelling in brightness : and is proclaimed more eminent than any of her subjects.<sup>512</sup> But thou.

*Lesson vj.*

**T**Hus also the blessed Mother of God, whose brightness of virginity gleamed more specially, as a rose plant in Jericho, surrounded by the devotion of charity, shone more brightly. The brightness of the saints is dimmed, that her glory may be the more commended, which, elevated above the choirs of the angels, is already declared most blessed. For although the nature of angels is higher, yet it is not greater grace, because even they by grace were saved from falling by gratuitous grace. Whence David, By the word of the


Lord, he saith, the heavens were established : and all the power of them by the spirit of his mouth. But if all their virtue is by the Spirit of God, it is understood that the blessed and glorious Virgin, upon whom the Holy Spirit hath overshadowed, and in <whose> womb, God having entered in, was entirely carried for nine months, ought more to be believed to have deserved more privileges of virtue, and received a grace even praised by angels. Hence, even if their strength and steadfastness and perpetuity is wonderful, it is yet more

wonderful in Mary, whom the power of the most High overshadowed, that, beyond every angelic virtue, that

which was done in her may be a wonderful sacrament for all ages.

*Let the last three Lessons be read from the Exposition of the Gospel Jesus entered into a certain town. as on the first day. {1268}.*

*Lesson [at] j.<sup>513</sup>*

Nd hence greater grace is also given to the angels, seeing that all was renewed by it, so that they venerate and adore Christ the King above themselves, the Lord born of the same Virgin. This blessed Virgin Mary is so much more venerable to all, as she is much more glorious. And as much by the power of the Highest, she is exalted to the heights, so much more brilliant doth she become in glory. If indeed full of grace, full of God, full of virtues, she cannot but fully possess the glory of eternal brightness, which she most fully accepted, that she might become the Mother of the Saviour. How all the daughters of Sion saw <her>, and called her blessed, and and also queens praised her, seeing that they saw her so great, that no mortal could express : how much more God, who made her such and so great that he himself might be made<sup>514</sup> through her ? Whence David, And this man, he saith, that is born in her : and the

Highest himself hath founded her. Blessed therefore is such and so great a nativity : blessed is both the company of heavenly citizens, and the admirable unanimity of their charity, where none of the angels, none of the archangels, I do not say the blessed Virgin Mary, truly envieth the glory of any of the saints, but each one possesseth the whole in the other, which is freely given to all, that God may be glorified of all and in all, honoured and adored by all. Where there is neither sex, nor age nor dignity of race, but only the quality of merits is discerned. Where star differeth greatly from star in brightness, although all are in their own order of rising. But if there is one brightness of the sun, and another brightness of the moon, and another brightness of the stars : yet there is one brightness by which all are illuminated. Therefore the blessed Mother of God, who is still proclaimed on earth with such praise, is not undeservedly believed to



be exalted and glorified on this day, inasmuch as the One who knoweth and arrangeth all things chose her in his wisdom. For if in the Father's house there are many mansions, we believe that on this day the Son hath furnished a more splendid mansion to the Mother than the house he formerly built, supported by seven pillars. In which house without doubt [123v.] the nuptials of the churches of God are prepared, and the earthly and the

heavenly are united. For this reason, virginity is consecrated to the immortal Spouse in the womb of the Virgin, so that the heavenly commerce may be complete. And therefore, dearly beloved, let us solemnly celebrate the feast of the Virgin which hath revealed to us the heavenly life on earth : for those which neither marry nor are given in marriage will be like the angels of God in heaven.

¶ *At Lauds let all the Antiphons be sung.* {1277}. *Let the Chapter and all the rest be made as on the first day* {1278}. *with a Memorial of the Martyrs as above at Vespers.* [Prayer as above.]<sup>515</sup> {1314}.

¶ *At Prime and at the other Hours and at Second Vespers let all be made as on Sunday within the Octave* {1307}. *with a Memorial of the Martyrs Timothy and Apollinarus at the aforesaid Second Vespers with the Prayer from the Common of Many Martyrs not Bishops.* [827].

*If the Octave of the Assumption of blessed Mary should fall on a Saturday : let the last Vespers of the Octave be made with a Memorial of the following Sunday, evidently after the Memorial of the Martyrs : and then let the Procession go forth before the Cross.*

*On entering into the Quire the Antiphon as on Sunday within the Octave. And on Sunday Vespers shall be of Saint Bartholomew, with a Memorial of the Sunday, evidently after the Memorial of Saint Audoin, which shall be Solemn.*

¶ *Saints Timothy and Apollinaris, Martyrs.*

(xxiii. August.)

*Let three Lessons be made with a Nocturn on account of the Vigil : let all the rest be sung of the Common of Many Martyrs [827]. through to the Mass which Mass shall be of the Vigil.*

¶ [On the Feast of]<sup>516</sup> *Saint Bartholomew,*  
*Apostle.*

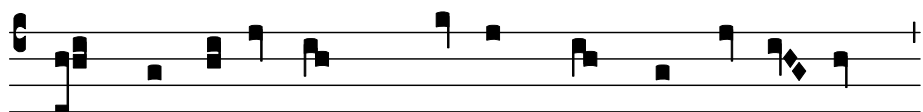
*Double Feast.*

(xxiv. August.)

At First Vespers and at Matins let be sung this [melody on this]<sup>517</sup> Hymn.

*Bartholomee celi sydus.* HS:181r; 1520-S:99v; 1531-S:123v.

Hymn.  
I.



sar0806.



Ay thy pe-ti-tions, \* golden star, Bartho-lo-mew,



Whose light the sun-beams far exceeds in brilliancy, Raise



souls beclouded to ce-lestial pu-ri-ty, And heal the



sickness of our guil-ty consciences.

Lord of creation. *in the Common.* [727].

*Prayer.*

Almighty and everlasting God,  
who hast given venerable and  
holy joy this day in the festival of  
blessed Bartholomew thy<sup>518</sup> apostle :

grant to thy Church, we beseech thee,  
both to love what he believed, and to  
preach what he taught. Through our  
[Lord].<sup>519</sup>

*Let a Solemn Memorial be made of Saint Audoin, Bishop and Confessor at First Vespers and at Matins with this Prayer.*

**G**od, who hast bestowed eternal glory on the soul of thy most holy confessor and bishop Audoin : grant, we beseech thee, that

[we]<sup>520</sup> may be so supported<sup>521</sup> by his patronage before thee, that together with him we may inherit eternal life. Through our Lord.

### ¶ *At Matins.*

*Let nine Lessons be made without Exposition of the Gospel.*

*Lesson j.*

**C**oming into lower India, the blessed Apostle Bartholomew entered into a temple in which there was an idol of Astaroth : and began to abide there as if he were a pilgrim. In this idol dwelt such a demon, who was said to take care of the sick : whom he himself without doubt wounded. And when he had left off hurting them, he was

supposed to have healed <them>. It happened therefore, that while holy Bartholomew remained there, Astaroth gave no responses, and was able to assist none of those whom he had injured. And now the temple was full of the languishing : and to those who sacrificed daily the demon could give no answer. But [thou, O Lord, have mercy upon us].<sup>522</sup>

*Lesson ij.*

**T**hey therefore went on to another city, where another demon named Berith was worshipped : and those who sacrificed betook themselves to inquire why their god Astaroth did not give them answers. But he said, Your God is so tightly bound with fiery chains, that he ventueth neither to sigh nor to speak : since that hour when Bartholomew, the

apostle of God, entered there. They say to him, And who is this Bartholomew ? The demon answered, He is the friend of the Almighty God : and he hath come to that province to purge all the deities which the Indians worship. Who said, Tell us his signs : that we may know him. But thou.

*Lesson iij.*

**H**e demon answered, <He hath> black and curly hair :

white skin, <and> large eyes. The nose <is> even and straight, the ears

<are> covered with the hair of the head, the beard is long, having few gray hairs, and the stature is average. And with bended knees he prayeth to the Lord hundreds of times each day and hundreds of times each night. The demon also said, But this apostle of God also speaketh and understandeth every language of all nations. With him also walk the angels of God, who do not allow him to tire nor to grow hungry. This indeed

that you ask, and what I have given in answer concerning him, he knoweth already. For the angels of God, they themselves tell him. But I beseech you, that when you have found him, you ask that he come not hither, lest the angels that are with him do this to me, as they have done to my comrade Astaroth. And returning, those men searched the faces and habits of all the foreigners : and after two days they found him not.

*Lesson iiij.*

**A**ND it came to pass after this, that a certain man, being filled with a demon, cried out, saying, Bartholomew, apostle of God : thy prayers burn me. Then the apostle said to him, Be silent and go forth out of him. And at once the man was freed : who had been harassed by him for many years. Now Polemius, king of

that province, had a lunatic daughter : and this was reported to him concerning the demoniac. And he immediately sent to the apostle of God, saying, I beseech that as thou didst deliver Pseusticus, who suffered for many years : so also mayest thou save my daughter.

*Lesson v.*

**A**ND the apostle, arising, went to the king. But when he saw the girl bound in chains, because she assaulted everyone with <her> teeth, and as many as she was able to hold she tore and struck, and no one was prepared to come near her : he commanded her to be released. The attendants say to him, And who

dareth to lay hands on her ? The apostle saith unto them, I already hold prisoner the enemy that was within her : and do you still fear her ? And the attendants did as the apostle commanded : and the demon was no longer able to trouble her. Now the holy apostle, proclaiming the gospel of Christ to the king, led him to the

temple in which there was the idol of Astaroth, with worshippers sacrificing after the custom : the demon began to cry out, Cease from sacrificing to me, you wretches, lest you should

suffer worse things than I, who am bound with chains of fire by the angels of Jesus Christ : whom the Jews slew.

*Lesson vj.*

**A**ND he, rising again on the third day, destroyed death itself : and sent the Sign of his Cross through his apostles into all parts of the world, of whom this is the one which keepeth me bound. But the holy apostle said to the demon, If thou wishest that I should not cast thee into the abyss : go out from this image, and break it in pieces, and go into a deserted land where there is no access to men. And he, immediately going out, brake <it>

all in pieces, such that he destroyed the whole image. Then the apostle, stretching forth his hands to the heavens, said, I beseech thee, O Lord, that this multitude may be saved : that they all may know that thou art the one God in heaven and in earth : who preparest salvation through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost for ever and ever.

*Lesson vij.*

**A**T the prayer of the holy apostle, an angel of the Lord appeared : and with his finger wrote<sup>523</sup> the Sign of the Cross on the stones at the four corners of the temple, and said, Do such on your foreheads, and all evils shall flee from you. Then the holy angel showed them an enormous Egyptian, blacker than soot, with a sharp face and a long beard, covered with hair down to <his> feet, and having fiery eyes like glowing iron, emitting sulfurous sparks from <his>

mouth and nostrils : and he was bound with fiery chains. And the angel said to him, Seeing that thou hast heard the voice of the apostle : and hast cleansed all types of pollution from this temple : I will loose thee to go where there is no acquaintance with men. Then the demon, sending out a great cry : flew away and was nowhere to be seen. And the angel of the Lord, in the sight of all : made towards the heavens. Then king Polemius was baptized together

with his wife and children and all his people : and laying aside the crown,

he began to cleave to the apostle.

*Lesson viij.*

**T**hen the priests and the pontiffs of the temples gathered together to his brother, the great king Astriagen : and they said to him, Thy brother is a disciple of that magician : which destroyed our temples and our gods. And when these, weeping, brought back word to the king : the enraged king sent his ministers with the chief priests, that wherever they might find the apostle, they would bring him bound to him. Which when they had done : Astriages said to him, Art thou Bartholomew, who subverted my brother ? The holy apostle answered, I did not subvert

him, but converted <him>. The king said to him, Art thou the one who made our gods to crumble. The holy apostle answered, I have given power to the demons that were in them, so that they might shatter the vain idols in which they dwelt : and I have so done that men, having abandoned deception, might believe in the almighty Christ, who dwelleth in heaven. The king said to him, As thou hast caused my brother to forsake his god and to believe in thy God : so shall I cause thee to forsake thy God and to believe in my god. But thou. [124v.]

*Lesson ix.*

**N**ow the holy apostle said to the king, If I have caused the god whom thy brother worshipped to break his image, and thou shalt be able to do this to my God : thou shalt be able to provoke me to sacrifice. But if not : I shall shatter all thy gods, and thou shalt believe in my God. In the mean time it was reported to the king that that god whom he worshipped had fallen and was crumbling piece by piece. Then

the king tore the purple robe with which he was clothed : and caused the holy apostle Bartholomew to be beaten with clubs, and ordered him to be slain by beheading. Now the people coming, who had believed through the apostle, together with king Polemius, carried away his body with hymns and with glory. But on the thirtieth day of the departure of the holy apostle, king Astriages was seized by a demon, and all the

pontiffs, full of the demon, came to his temple, confessing his apostleship, and there they died. And fear came upon all the unbelievers : and all believing were baptized by the priests which the blessed apostle Bartholo-

mew had ordained. Indeed King Polemius,<sup>524</sup> having been ordained bishop by the acclamation of all the people and the clergy : when he had held the episcopate for twenty years in holy life, departed to the Lord.

¶ *All the rest of the Common of One Apostle.* [725].

*Memorial of Saint Audoin as above.* {1321}.

¶ *At Second Vespers, Ant.* The Lord hath sworn. *in the Common.* [760]. *Ps.* The Lord said. (*cix.*) [363]. *and the other Psalms of the Apostles.* [364]. *R.* The fellow-citizens. *ix. in the Common.* [743]. [*The rest from the Common of One Apostle.*]<sup>525</sup>



## ¶ *Saint Rufus, Martyr.*

(xxvij. August.)

*Double Invitatory. Let three Lessons be made with this Prayer.*

*Prayer.*

**B**E present, O Lord, to our supplications, that trusting in the intercession of blessed Rufus thy Martyr, we may be disturbed by nei-

ther the threats of our adversaries nor by any onslaught. Through [our Lord].<sup>526</sup>

*First Lesson.*

**R**uphus, a patrician and ex-consul, conducted the leadership of Ravenna : whose only daughter was infirm. To whom was suggested the name of the priest Apollinaris. Whom at once he commanded to be brought to his house, that he might visit his daughter. But when he entered into the house with his clerics : straightway the girl died. And when blessed Apollinaris had

heard the lamentations : he knew that she had passed away. And as he was coming down, Ruphus the patrician rebuked him, saying with tears, O that thou hadst not entered my house. For the great gods were indignant : and would not save my daughter. But thou, by what means shalt thou be able to save her ? And all that were present wept with him.

*Lesson ij.*

**B**lessed Apollinaris said to Ruphus, Conduct thyself boldly, O patrician : and swear to me, by the health of Caesar, that thou wilt allow the girl to follow her Saviour : and presently thou shalt know the power of our Lord Jesus Christ. Ruphus the patrician answered, I know that the girl is dead and liveth not. Nevertheless, if I shall see her standing and speaking, I will praise the power of

the living God : and shall not prevent the girl from following her Saviour. Then, with the whole multitude weeping, himself having confidence in Jesus : he came and touched the girl, saying, Lord Jesus Christ, my God, who hast given my teacher Peter, thy apostle, a place with thee to obtain what he desireth : raise up this girl because she is thy creature, and there is no other God besides thee. And

Saint Ruphus, Martyr.

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looking at the girl, he said, Why liest thou ? Arise : confess thy Saviour. And straightway she arose, and spake, shouting, and saying, Great is the

God whom his servant Apollinaris preacheth : and there is no other besides him.

*Lesson iij.*

**T**Here was in that hour great joy in the sight of all the Christians : because the name of the Lord Jesus Christ has been magnified. And the girl was baptized with <her> father and mother and the familiars of both sexes, three hundred and thirty-four souls. Moreover, many other pagans believed in Christ. Now Ruphus the patrician, fearing Caesar, secretly loved blessed Apollinaris, and ministered to him. To be sure his daughter was consecrated to Christ, and remained a virgin. It was reported to Caesar by

the pagans that a certain man, coming from Antioch with magical incantations, introduced the name of Jesus Christ of the Hebrews into the city of Ravenna, and a great multitude obeyed him : and even the house of Ruphus the patrician. To whom Caesar [125r.] sent a successor. To be sure the same Ruphus the patrician, after some time, in the city of Capua, on the sixth of the Kalends of September : obtained martyrdom for the name of Christ.

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

## ¶ *Saint Augustine, Bishop and Confessor and also Doctor.*<sup>527</sup>

(xxviiij. August.)

Chapter. *Ecclesiasticus* xlvij. (9.)

**T**He lord gave thanks to his holy  
One, and to the most High, with  
words of glory : with his whole heart

he praised the Lord, and loved God  
that made him.

Prayer.

**G**od, who didst provide to thy  
Church blessed Augustine, a  
catholic teacher, to expound the  
mysteries of Holy<sup>528</sup> Scripture : grant

unto us to be always<sup>529</sup> instructed by  
his doctrines and supported by his  
prayer. Through our Lord.

### ¶ *Inferior Double Feast.*

*Let nine Lessons be made.*

*All the rest from the Common of One Confessor and Bishop [889]. with the Chapters  
written here.*<sup>530</sup>

*Then let a Memorial be made of Saint Hermes,<sup>531</sup> Martyr. At First Vespers and at  
Matins with this Prayer.*

Prayer.

**G**od, who didst strengthen  
blessed Hermes thy martyr with  
the virtue of constancy in <his>  
passion : grant unto us, after his ex-

ample and for love of thee, to despise  
the favours of the world, and to fear  
none of its adversities. Through our  
Lord.

First Lesson.

**B**lessed Augustine was born  
in the province of Africa, in  
the city of Tagaste<sup>532</sup> : of  
honorable and Christian parents of  
curial rank. And, nourished by their

care and attention and expense, he  
was educated in secular studies, and  
especially in all the disciplines which  
they call liberal. For he first taught  
grammar in his own city, and later

taught rhetoric in Carthage, the capitol of Africa. Subsequently he likewise taught across the sea in the city of Rome and at Milan,<sup>533</sup> where the younger Emperor Valentinian had established <his> court. At that time

the episcopate in the city of Milan was administered by Ambrose, a most acceptable priest of God, and distinguished among the best men. But thou, [O Lord, have mercy upon us].<sup>534</sup>

*Second Lesson.*

**I**N the meantime Augustine attended, standing among the people in the church, being caught up and fixed upon the very frequent disputations of this preacher of the word of God. Now at one time, while still a young man at Carthage, he had been seduced by the error of the Manichaeans, and therefore was more eager than others to hear whether Ambrose might say anything either for or against that heresy. And by the mercy of God, the Deliverer, who touched the heart of his priest, it came to pass that, contrary to those errors, by the elucidating of the law the questions were solved, and so by divine compassion that heresy was driven from his mind. Straightway

therefore, Augustine, being confirmed in the catholic faith, was so thoroughly enflamed by the ardour of divine love, that with the coming of the holy days of the Pasch he received the water of salvation. And thus it happened that by divine assistance [Augustine]<sup>535</sup> received through that so great and so excellent bishop Ambrose the saving doctrine of the catholic Church and the divine sacraments. And soon, from the innermost marrow of his heart, he forsook all the hope which he had in the world. Now, seeking neither wife, nor children of the flesh, nor riches, nor the honours of the age, he determined to serve God with his all. But.

*Lesson iij.*

**A**ND he was then not more than thirty years of age, with only <his> mother surviving, Monica by name, clinging to him, and exulting to have taken up his determination to

serve God rather than grandchildren of the flesh, for his father had already died before. He also renounced the students whom the rhetorician taught, that they would make pro-

vision for another teacher : because he himself had determined to serve God. Then it pleased him, having received grace, with other citizens and his friends who served God with him, to return to Africa and to his own house and lands. To which coming, and in which having been established for almost three years, and now alienated from the world, he lived day and night with those who adhered to the same God by fasting, prayers, and good works, meditating on the law of

the Lord day and night, and of those things which God revealed to him in his thinking and praying, he taught to both those present and absent in sermons and books. And it came to pass, that he was ordained priest by the holy bishop Valerius in the church of Hippo, although he resisted much and tearfully : it was done by the one consent and desire of all those who asked, and with great entreating and clamour. But thou.

[125v.]

*Fourth Lesson.*

**H**AVING become a priest, Augustine soon established a monastery within the church : and began to live with the servants of God according to the manner and rule instituted under the holy apostles. But holy Valerius his ordainer, as he was a pious and God-fearing man, rejoiced and gave thanks to God, his prayers having been heard by the Lord, which it is said he most frequently poured forth, that such a man might be allowed to be divinely <inspired> : who would build up the Church of

the Lord by the word of God and by <his> salutary teaching. And knowing that he was most weak in body and age, he delivered a secret letter to the chief of the bishops of Carthage, alleging the febleness of his body and the burden of <his> years, and beseeching that a bishop might be ordained in the church of Hippo : and that Augustine might not only succeed in his bishopric, but also might assist the bishop. And what he desired and asked, he obtained in a satisfactory reply.

*Fifth Lesson.*

**A**ND so afterwards, when at his request Megalus of Calama, then primate of Numidia, had come to visit

the church of Hippo, unexpectedly to all, the holy bishop Valerius made his desire known to the bishops who

happened to be present at that time, and to all the clergy of the Hipponians, and to all the people<sup>536</sup> : <but> while all who heard rejoiced and clamoured most eagerly that this should be done and accomplished : the priest refused to accept the bishopric contrary to the custom of the Church, since its bishop was <yet> living. And when he was persuaded by all that this was customary to be done, and though unaware that it had been sanctioned by instances in churches overseas and in Africa : he was compelled and coerced to yield. Which he afterwards both said and wrote ought not to have been done in this case, that he might be ordained while his

bishop was still living, on account of the prohibition of the universal council,<sup>537</sup> which he had learned of after <his> ordination : for that which he regretted to have done in his case, he preferred not to have done for others. And so Augustine, having been made bishop, preached the word of eternal salvation in the Church of the Lord much more earnestly and with greater authority. He was indeed accustomed to say in domestic conversations, that even after receiving baptism, Christians or priests should not depart the body without worthy and competent penance : which he himself did at the last when he died of an illness. But thou.

*Sixth Lesson.*

**F**Or he had ordered the Davidic psalms concerning penance, which are very few in number, to be copied for him : and, with them having been placed in quires, lying in bed he gazed upon <them> <hung> on the opposite wall, in the days of his infirmity, and read <them> : and wept profusely and continually. And lest his intention should be hindered by anyone, about ten days before he passed out of the body, he asked of those present that none should come

in to him, except only at those hours during which the physicians came to examine <him>, or when nourishment was brought to him. And so it was observed and done, and during that time he was at leisure for prayer. Until <his> last illness, blessed Augustine preached the word of God in the church vigorously and powerfully, and with sound faith, with all the members of his body unimpaired, with keen sight and hearing. But lest he should see the fall of his city, in

the third month of its siege he departed to the Lord, on the fifth of the Kalends of September, when he had lived seventy-six years of his age, and almost forty years in the clergy and episcopacy. From his writings it is clear that this priest was beloved and accepted by God, insofar as he was granted to see it by the light of truth, that he lived uprightly and soberly in faith, hope, and charity, and that he lived for the benefit of the the catholic Church. Concerning

which, while reading <his> divine writings is beneficial, it ought to be thought that those would have benefited more from him who were able to see and hear him speak, and especially among men who knew well his manner of life. For he was a learned scribe in the kingdom of heaven, bringing forth out of his treasure things new and old : and a merchant who having found a pearl of great price, having sold all that he had, purchased it. But thou.

¶ *According to Matthew v. (13-19.) [Lesson vij.]*<sup>538</sup>

**A**T that time, Jesus said unto his disciples, You are the salt of the earth. But if the salt lose its savour : wherewithal shall it be salted ? And that which followeth.

*A Homily extracted from various commentators.*

*And let it be read on this day only.*

[126r.] **T**He apostles are called salt : because through them the whole race of men is created. For by the name earth is signified human nature : but salt is the wisdom of the Word. But insofar as the Saviour calleth his apostles, full of heavenly and divine

wisdom, the salt of the earth, he sheweth that they are to be judged fools by those who savour of earthly things, who, pursuing either abundance of temporal goods, or fearing want, lose eternal things, which can neither be given to nor taken away from men. Let it be noted, however, that the nature of salt produceth barrenness on the earth. Whence also it is written in the psalm, He turneth a fruitful land into barrenness. But thou.

*Lesson viij.*

**W**E read that certain cities were sown with salt through the

wrath of the conquerors,<sup>539</sup> so that no seed should spring up within them.

Allegorically, however, it is agreeable to the apostolic doctrine, that the fortifications of the adversaries having been destroyed, and the kingdom of sin having been cast off, the salt of wisdom may check the flow<sup>540</sup> and the foulness of vices sprouting from the earth of human flesh. Likewise, because salt is suitable for seasoning food and drying meat, it rightly sheweth that through the preaching of the gospel the flow of pleasures is restrained : and human nature, being shut out from the worms and putrefaction of sins, is preserved un-

harmd by its Creator through the keeping of his commandments. But if the salt lose its savour : wherewith shall it be salted ? It is good for nothing any more but to be cast out, and trodden on by men. That is, if you, through whom the people are to be seasoned in a certain way, through fear of temporal persecutions shall lose the kingdoms of heaven : who shall be the men by whom error may be taken away from you, when God hath chosen you through whom he will take away the error of others ? But thou.

*Lesson ix.*

**T**herefore tasteless salt is good for nothing any more, but to be cast out, and to be trodden<sup>541</sup> on by men. He therefore who suffereth persecution is not trampled under foot by men, but he who is infatuated by the fear of persecution. For he cannot be trampled on, except he be lower. But he is not inferior who, though he suffereth much in body upon earth, is still in <his> heart fixed on heaven. Therefore salt, having become tasteless, when it hath ceased to be strong enough to season food and to dry meat, will now be of no use. For it is neither, as another evangelist testifieth, profitable for the

land, which, being spread upon it, is prevented from sprouting, nor for the dunghill of agriculture : which, though mixed with living things, doth not fertilize the seeds of grain, but is naturally accustomed to destroy them. Thus every one who, after the recognition of the truth, turneth back, neither hath himself the power to bear the fruit of a good work, nor to prevail to cultivate others, but to be cast out : that is, to be separated from the unity of the Church, so that, according to another parable, the enemies mocking him may say, This man began to build, and was not able to finish. But thou.



¶ *At Lauds the Antiphons as in the Common of One Confessor and Doctor.* [940].

*At Prime, Ant. as in the Common.* [932].

*At Terce. Chapter.* The lord gave thanks. [940].

¶ *At Sext. Chapter. Ecclesiasticus xlvij. (10.)*

<b>T</b> He Lord gave him power a- gainst his enemies : and he set	singers <sup>542</sup> before the altar, and by their voices he made sweet melody.
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¶ *At None. Chapter. Ecclesiasticus xxiiij. (1, 3.)*

<b>W</b> isdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of	her people, and shall be admired in the holy assembly.
---	---

*At ij. Vespers [of Saint Augustine]<sup>543</sup> R̄. Holy N. confessor.<sup>544</sup> [Seek for this in the  
Second Nocturn of the History of One Confessor and Bishop.]<sup>545</sup> [912].*

*All the rest from the Common of One Confessor and Doctor [as is indicated above].<sup>546</sup>*

*At this Second Vespers let a Solemn Memorial be made of Saint John the Baptist with  
the Antiphon Herod the king stretched forth. {1335}.*

*℟̄. Thou hast crowned him [with glory].<sup>547</sup> {1335}.*

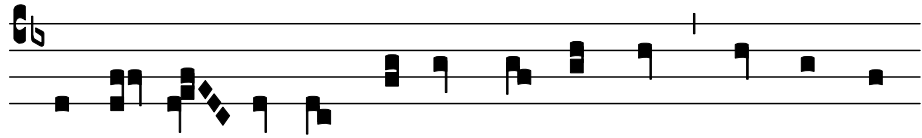
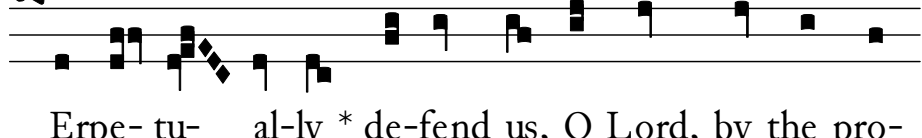
*Prayer.*


<b>M</b> ay the venerable festival of Saint John thy Baptist and martyr, O Lord, we beseech thee,	procure for us the effect of saving help. Through [our Lord]. <sup>548</sup>
---	---

¶ *Where however the Church is dedicated in honour of the Beheading of Saint John the  
Baptist, Vespers of the same shall be this way.*

*On the Psalms let be sung this Antiphon only.*

*Perpetuis nos Domine. AS:512; 1520-S:100r; 1531-S:126r.<sup>549</sup>*

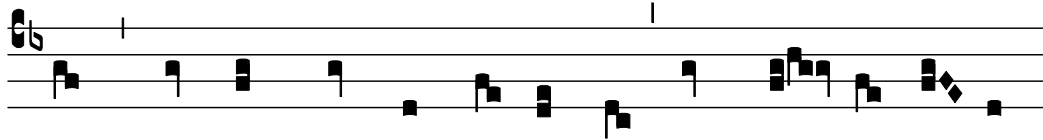
Ant.   
I.v. 

 Erpe- tu- al-ly \* de-fend us, O Lord, by the pro-

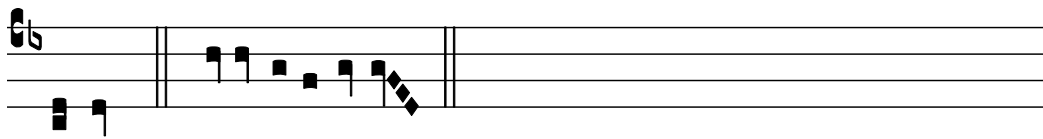
4274.



tection of Saint John the Bap-tist : the more fra-gile we



are, the more do thou sus-tain us with need-ful suppli-



cations. S.A.E.

 *Ferial Psalms.*

*Chapter. Proverbs x. (28.)*

<p><b>T</b>He expectation of the just is joy, but the hope of the wicked shall perish, the strength of the</p>		<p>upright is in the way of the Lord : and fear to them that work evil.</p>
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*R.* Now the saintly man. *below, ix.* {1351}.

*Hymn.* Martyr of God, whose strength. [*in the Common.*]<sup>550</sup> [767].

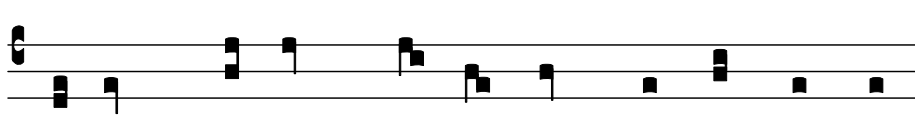
*V.* Thou hast crowned him with glory [and honour, O Lord.

*R.* And hast set him over the works of thy hands].<sup>551</sup>

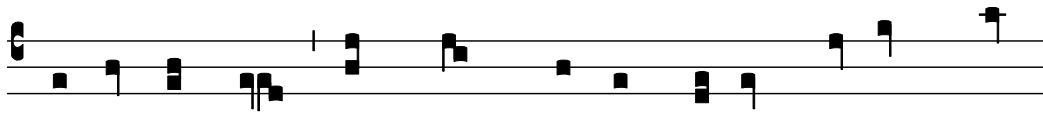
*Misit Herodes rex.* AS:512; 1520-S:100r; 1531-S:118r.

sar0078.

Ant.  
VIII.i.



E-rod \* the king stretched forth his hand and ap-



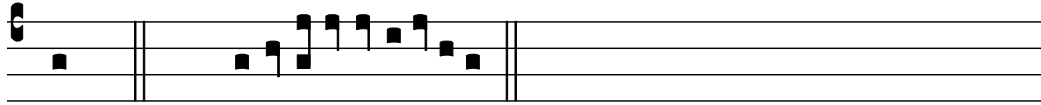
pre-hended John, and bound him in pris-on, be-cause he

Saint Augustine, Bishop and Confessor and also Doctor.

---



said to him, It is not lawful for thee to have thy brother's



wife. *Ps.* My soul doth magnify. 72\*.

*Prayer.* May the venerable festival. *as above.* {1334}.

*Let a Memorial be made of Saint Augustine, with the Ant.* This is he who. [935].

*℟̄.* The just shall spring forth. [*as above.*]<sup>552</sup> [932].

*Prayer as above.* {1328}.

*And*<sup>553</sup> *then let a Memorial be made of Saint Sabina, Virgin and Martyr with this Prayer and the Antiphon* The kingdom of heaven. [991]. *℟̄.* Grace is poured abroad. [991].

*Prayer.*

[126v.]

**T**Rusting in the prayers of blessed Sabina, thy virgin and martyr, we beseech thy mercy, O Lord : that by

her merits and prayers we may prevail to attain to eternal joys. Through our Lord.

# ¶ *On the Beheading of Saint John the Baptist.*


(xxix. August.)

*At Matins.*

*Triple Invitatory.*

*Regem precursoris Dominum.* AS:430; 1520-S:4r; 1520-S:100v; 1531-S:58r.<sup>554</sup>

1140. Invit.  
III.



**T** He King \* of the Forerunner of the Lord.




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

*Hymn.* Martyr of God, [whose strength. *in the Common*].<sup>555</sup> [769].

## ¶ *In the j. Nocturn.*

*Interrogatus Johannes.* AS:513; 1520-S:100v; 1531-S:126v.<sup>556</sup>

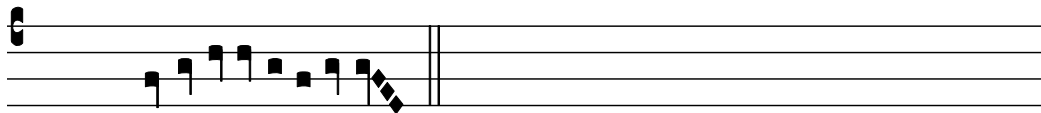
3380. 1. Ant.  
I.v.



**J** Ohn, hav-ing been questioned by He-rod,



said, It is not lawful to take thy brother's wife.



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

On the Beheading of Saint John the Baptist.

*Johannis baptista arguebat.* AS:513; 1520-S:100v; 1531-S:126v.

2. Ant.  
VII.ii.



Ohn the Bap-tist \* ac-cus-ed He-rod on account



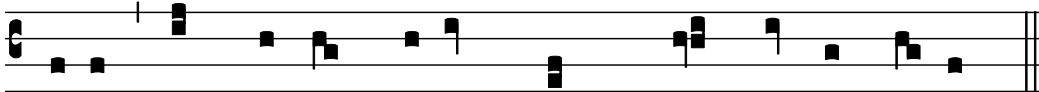
of He-ro-di- as. *Ps.* Why have the Gentiles. (*ij.*) [I7].

*Arguebat Herodem Johannes.* AS:513; 1520-S:100v; 1531-S:126v.<sup>557</sup>

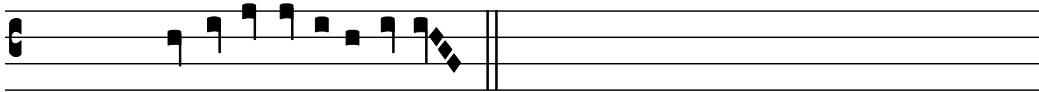
3. Ant.  
I.v.



Ohn accus-ed \* He-rod on account of He-ro-



di- as, his brother Phi-lip's wife, whom he had tak-en.



*Ps.* Why, O Lord, are they multiplied. (*ijj.*) [I8].

∅. Thou hast crowned him. [775].

*First Lesson.*<sup>558</sup>

**T**He solemn day, dearly beloved brethren, is here with us, which the crimson blood of blessed John the Baptist and the Precursor of Christ hath consecrated, having been poured forth innocently in martyrdom by the ungodly Herod for the truth which is Christ. Who

was born wonderfully, and more wonderfully slain. For he was born in prophecy : but was slain in truth. In his birth <he> announceth the coming of the Saviour : by dying he condemneth incest and illicit marriage. And on that account he is cast into the obscurity of prison : then, being

On the Beheading of Saint John the Baptist.

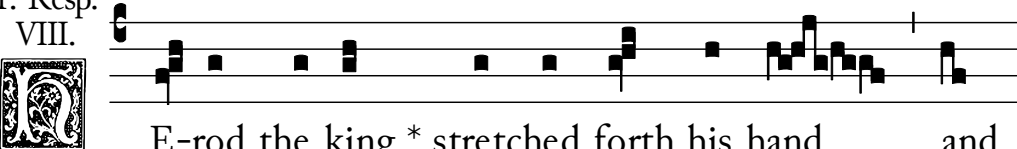
maliciously forestalled by the treachery of a woman, he underwent a capital sentence. <sup>559</sup>Now he was be-

headed in a certain Arabian town, which is named Macheron.

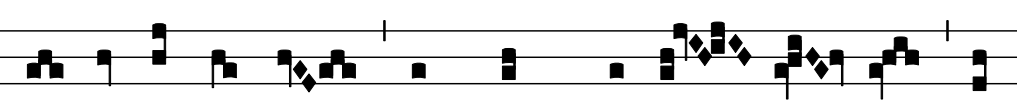
*Bede on Mark, senten. Book. II. before Chap. 6.* <sup>555</sup>

*Misit Herodes rex. AS:513; 1520-S:100v; 1531-S:126v.* <sup>560</sup>

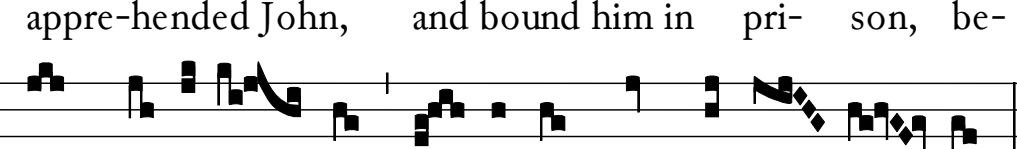
7167. 1. Resp. VIII.



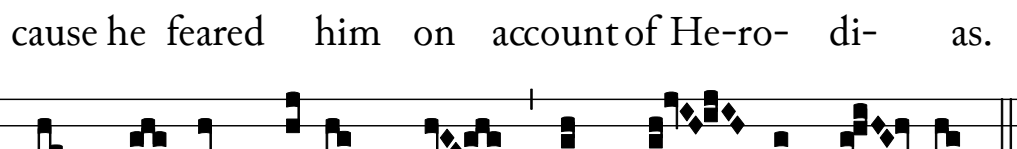
E-rod the king \* stretched forth his hand and



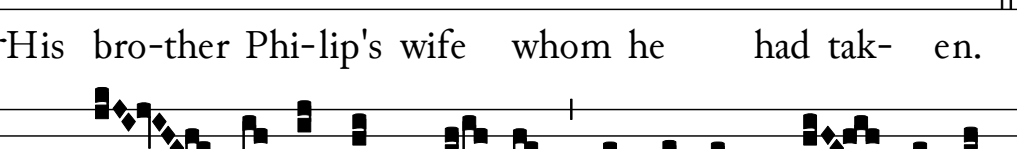
appre-hended John, and bound him in pri- son, be-



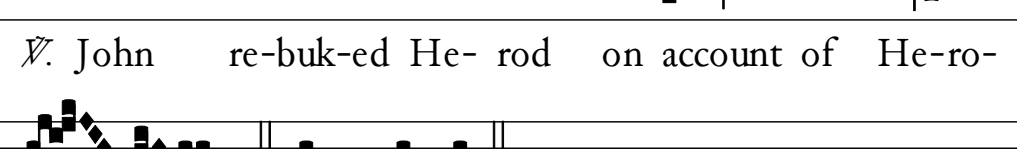
cause he feared him on account of He-ro- di- as.



†His bro-ther Phi-lip's wife whom he had tak- en.

7167a. 

John re-buk-ed He- rod on account of He-ro-



di- as. †His bro-ther.

*Second Lesson. (Book II. Chapter 28.)*

**A**S we find in the ecclesiastical histories, his body was buried in a city of Samaria which is now called Sebaste, but his head was buried in

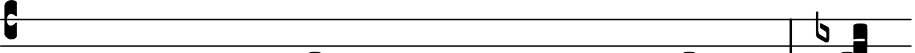
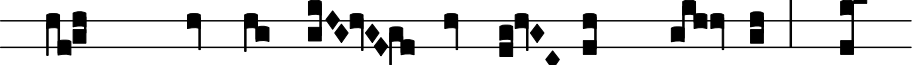
Jerusalem. But in the times of Julian, as if a bridle had been released, the cruelty of the pagans boiled up with all cruelty. From which it happened


On the Beheading of Saint John the Baptist.

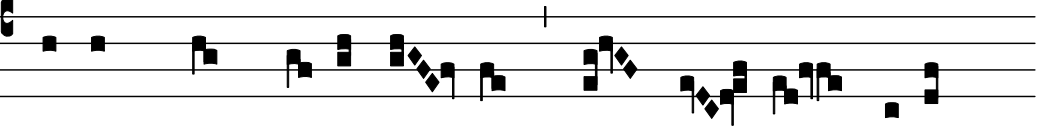
that at Sebaste they invaded the tomb of blessed John the Baptist with rabid minds and deadly hands, they scattered the bones, and having collected them again, they cremated them with fire, and scattered the holy ashes mixed with dust through the

fields and countryside. But by the providence of God it came to pass that certain monks from Jerusalem, from the monastery of Philip the man of God, had come thither for the sake of prayer at the same time. But thou, [O Lord, have mercy upon us].<sup>561</sup>

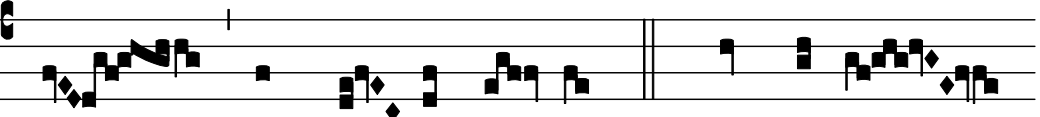
*Johannes baptista arguebat.* AS:513; 1520-S:101r; 1531-S:126v.<sup>562</sup>

2. Resp.   
IV.  7036.

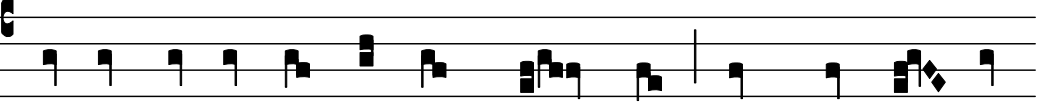
 Ohn \* the Bap-tist re-buk- ed He- rod. †On



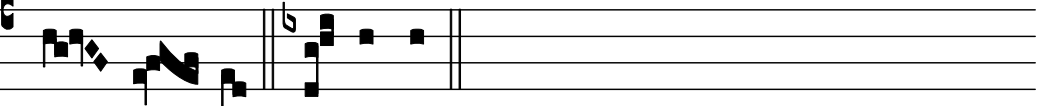
account of He-ro-di- as, his bro- ther Phi-lip's

 7036b.

wife, whom he had tak- en. ✂. For He-rod



had appre-hended him and bound him : and put him in-



to pri- son. †On account.

*Third Lesson.*

**W**Ho, when they saw so much wrong done, indeed by human hands, but by the mind of wild beasts :

being more pleased to die rather than to be polluted by such a crime : mingled diligently among those who

On the Beheading of Saint John the Baptist.

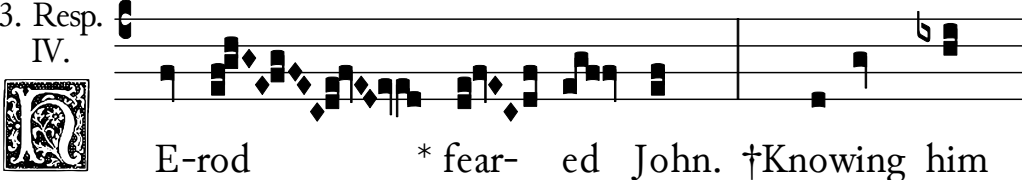
gathered the bones to be burnt to the extent that the matter would allow, and gathering the devout together, secretly withdrew, whether stupefied or insane, and bore away the venerable relics to their father Philip. He took it upon himself alone to keep the treasure by his own vigilance, and sent the remains of the immaculate victim to Athanasius, the supreme pontiff at the time, through his deacon Julian. Which he, taking

up, with a few witnesses, having enclosed under a hollow wall of the sanctuary : with prophetic spirit preserved for the benefit of future generations. Which prophecy was fulfilled during the reign of Prince Theodosius, by Theophilus, bishop of the same city : who, with the image of Seraphis being destroyed, consecrated in the same place a church to Saint John. But thou.

*Thus far in the Ecclesiastical History.*

*Metuebat Herodes Johannem.* AS:514; 1520-S:101r; 1531-S:126v.<sup>563</sup>

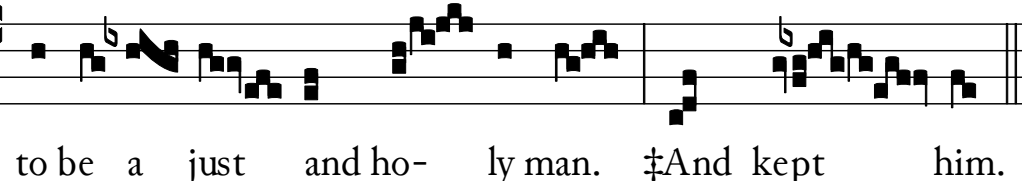
7150. 3. Resp. IV.



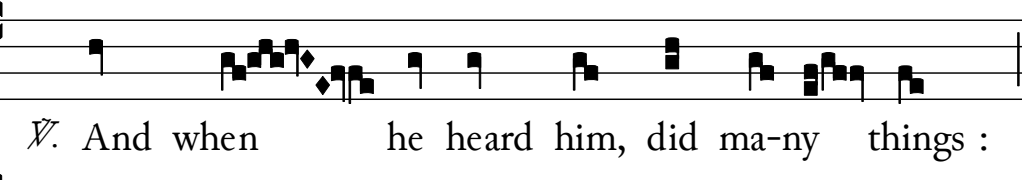
**N**E-rod \* fear- ed John. †Knowing him

to be a just and ho- ly man. ‡And kept him.

7150a. *℣.* And when he heard him, did ma-ny things :



and he heard him wil- ling-ly. †Knowing him.



*℣.* Glo-ry be. IO4\*. ‡And.

{1340}



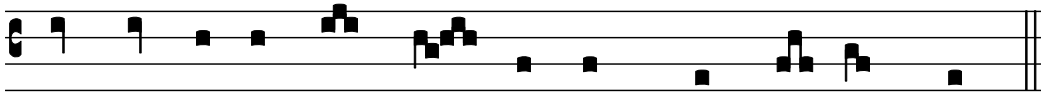
¶ *In the ij. Nocturn.*

*Dicebat enim regi Johannes.* AS:514; 1520-S:101v; 1531-S:126v.<sup>564</sup>

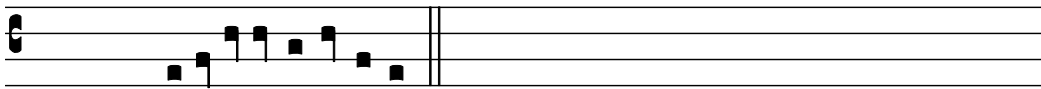
4. Ant.  
VIII.i.



Or John \* the Baptist said to the king, It



is not lawful for thee to have thy bro-ther's wife.



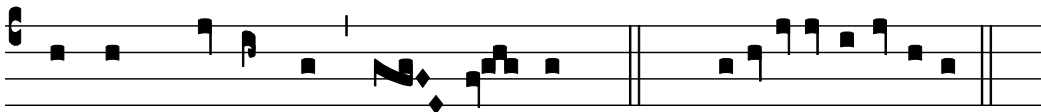
*Ps.* When I called. (iii.) [18].

*Herodes enim metuebat Johannem.* AS:514; 1520-S:101v; 1531-S:126v.<sup>565</sup>

5. Ant.  
VIII.i.



Or He-rod \* fear-ed John, knowing him to be a



just and ho-ly man, and kept him. *Ps.* Give ear, O Lord. (v.)

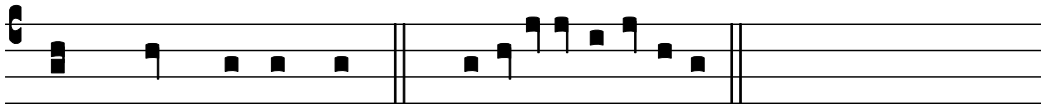
[19].

*Audito eo multa faciebat.* AS:514; 1520-S:101v; 1531-S:126v.

6. Ant.  
VIII.i.



Hen he heard him, \* he did ma-ny things, and he



heard him wil-lingly. *Ps.* O Lord our Lord. (vii.) [23].

℣. Thou hast set, O Lord, [upon his head].<sup>566</sup> [782].

*Lesson iv. (In the Chronicles of Count Marcellinus, as it saith in Bede on Mark.)*

**T**wo eastern monks who had come to worship in Jerusalem and to see the holy places, being assisted by a revelation, the Forerunner of the Lord ordered the same to approach the dwelling of the former king Herod that there they might seek his head : and might and rebury it with worthy honour. Which was [127r.] found there by them and taken up, but not long after, having been lost through careless negligence, was brought by others to Emissa, and was

ignobly hidden in a certain cave in an urn under the ground for not a short time : until once again blessed John the Baptist shewed himself and his head to Marcellus, a certain religious abbot and priest, while he was living in the same cave. From that time the beheading of the blessed Precursor began to be celebrated in the same city on that day, that is the fourth of the Kalends of September, when his head was found and raised up by Marcellus, the priest.

*Puelle saltanti.* AS:514; 1520-S:101v; 1531-S:127r.<sup>567</sup>

7447. 4. Resp. II.

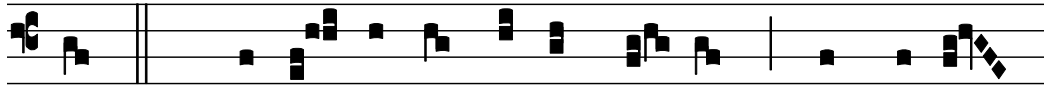
**H**e mother command- ed the danc- ing girl.

†Ask for no- thing except the head of John the

Bap- tist : and he was struck sad, be-cause of his

oath, and be-cause of them that were with him at ta-

On the Beheading of Saint John the Baptist.



7447zb.

ble. *℣.* The dam-sel said to her mo-ther : What shall I



ask ? But she said. *†*Ask for.

*Fifth Lesson.*

**F**Or it is certain that at the approach of the Paschal feast he was beheaded : and in the following year, when the Paschal season returned again, the mystery of the Lord's passion was completed. For we read in the martyrology which was signed by the names of Eusebius and Jerome, on the fourth of the Kalends of September, in the city of Emissa in the province of Phoenice, the birthday of blessed John the Baptist : not especially on the day of the beheading itself, but signifying rather the day on

which his head was found in the same city of Emissa and also is preserved in the church.<sup>568</sup> Having been found, it was afterwards venerated by the monks of Macedonia in the time of Valens, who ruled after Jovinian. And when Mardonius, then the elder of the house, had reported this to the emperor, Valens ordered the sacred head to be brought to Constantinople. By which order having been given, placing it on a carriage, they transported it.

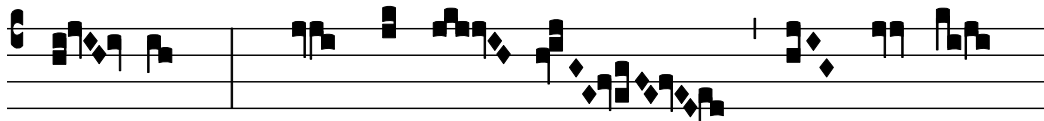
*Petit puella.* AS:515; 1520-S:101v; 1531-S:127r.<sup>569</sup>



7380.



He damsel \* ask- ed the head of John the



Bap- tist. *†*Which re-ceiv- ing, gave to her

On the Beheading of Saint John the Baptist.

7380b.

mo- ther. ⁊. The mo-ther commanded the dancing girl :  
 Ask for nothing except the head of John the Bap- tist.  
 †Which re-ceiv- ing.

*Sixth Lesson.*<sup>570</sup>

**B**Ut when they were come near to Chalcedon, the vehicle could not by any means be dragged, although they afflicted the mules with many stripes. And since this seemed untenable to all, and likewise to the emperor, they hid the sacred head in a village called Sylai. And when the Emperor Theodosius afterwards desired to bring these relics of the Baptist to Constantinople : they found that there was only one matron, a holy virgin, who regarded herself as the guardian of his head. To whom,

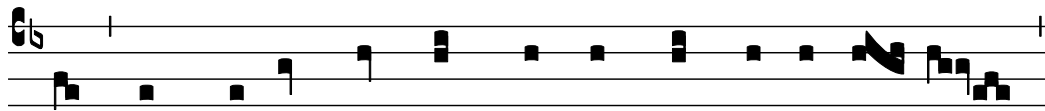
when the emperor often supplicated, even with tears, that she might permit them to fulfill their vows : she granted, supposing that, as in the time of Valens, so even now the Baptist would not suffer it to be carried any further by them. But the emperor, clasping his purple box on which the Baptist's head lay, and carrying it, came and laid it in front of the city of Constantinople, in the seventh mile, and there he built a great and most beautiful church. But thou.

*Contrsitus est rex.* AS:515; 1520-S:102r; 1531-S:127r.<sup>571</sup>


6. Resp. IV. 6334.

**R**ing He-rod \* was struck sad, be-cause of his

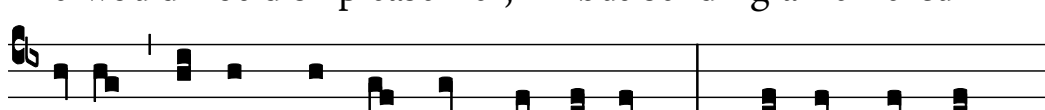
On the Beheading of Saint John the Baptist.



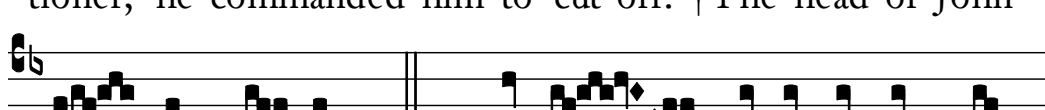
oath, and be-cause of them that were with him at ta- ble,




he would not dis- please her, but sending an ex-e-cu-



tioner, he commanded him to cut off. †The head of John



in the pri- son. ∕. He-rod fa-tal-ly command-



ed him to kill and to am-pu- tate. †The head.

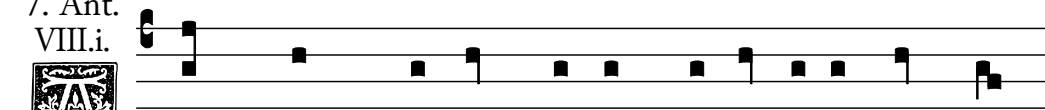
∕. Glory be to the Father. 104\*. †The head.

6334a.

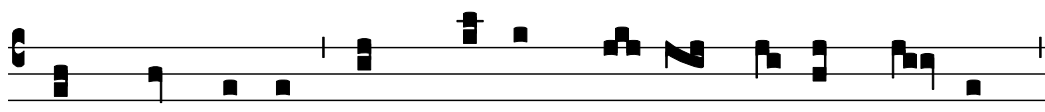
**C** *In the Third Nocturn.*

*Cumque intoisset filia.* AS:515; 1520-S:102r; 1531-S:127r.<sup>572</sup>

7. Ant.  
VIII.i.

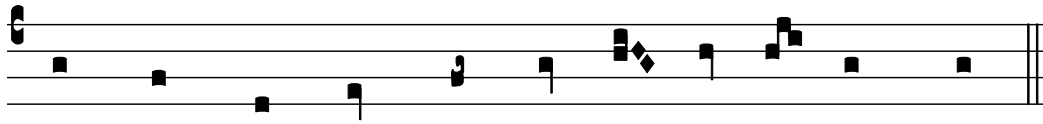
And when \* the daughter of He-ro-di- as came in,



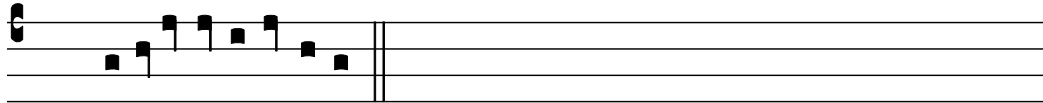
and had danced, and pleased He- rod, he said to her,

sar0025.

On the Beheading of Saint John the Baptist.



Ask of me what thou wilt, and I will give thee.



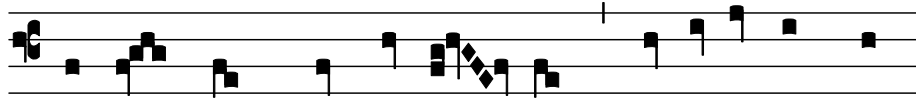
*Ps.* In the Lord I put my trust. (x.) [25].

*Juravit Herodes puelle.* AS:516; 1520-S:102v; 1531-S:127r.<sup>573</sup>

8. Ant.

I.v.

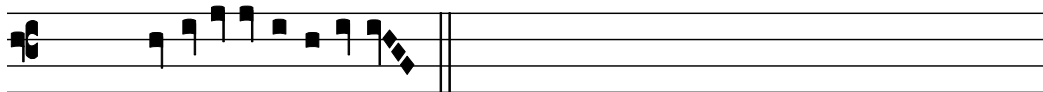
3523.



E-rod swore \* to the dam- sel, Whatso-ev-er thou



shalt ask, I will give thee, though it be half of my kingdom.



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

*Ait puella matri sue.* AS:516; 1520-S:102v; 1531-S:127r.<sup>574</sup>

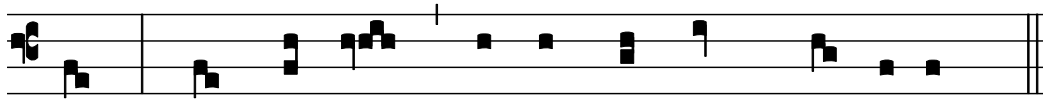
9. Ant.

II.i.

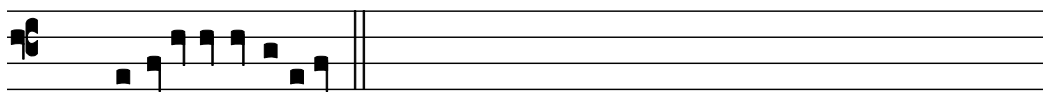
1319.



He damsel said \* to her mother, What shall I



ask? But she said, The head of John the Baptist.



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

℣. The just shall flourish. [787].

¶ According to Mark, vj. (17-29.) [Lesson vij.]

**A**T that time, Herod had sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her. And that which followeth.


*A Homily of the Venerable Bede, Priest.*


(8. *Second Book, after the beginning.*)<sup>575</sup>


**W**E see fulfilled in John what the angel of Zacharias foretold of him before he was to be born, that he would go before the Lord in the spirit and power of Elias. For both were living temperately, both dressed roughly, both lived in solitude, both were preachers of the truth, both endured the persecution of a king and a queen for justice's sake. The one

Achab and Jezabel, the other Herod and Herodias. That one, lest he should be slain by the wicked, was carried up to heaven in a fiery chariot : this one, lest he should be conquered by the wicked, in the perfect contest of spiritual martyrdom, sought the kingdom of heaven. Someone perchance may ask who this Herod is, or who his brother, who is also Herodias, of whom we are speaking. This Herod, who beheaded John, and gave the assent to Pilate in the passion of our Redeemer, is the son [127v.] of that Herod, under whom the Lord was born. Whose brother Philip married Herodias, the daughter of Aretha, king of the Arabs.

*Misso Herodes spiculatore.* AS:516; 1520-S:102v; 1531-S:127v.<sup>576</sup>

7. Resp.  7169.

IV.  E-rod, \* sending an ex-e-cu-ti-oner, com-



manded him to cut off the head of John in the pri-

On the Beheading of Saint John the Baptist.

son. †Which his disci- ples hear- ing came, and took  
his bo- dy and laid it in a tomb.

7169zb. †. The incre-du-lous king sent a de-tes-able mi-  
nis- ter: and order-ed the head of John to be cut off  
in the pri- son. †Which his.

*Eighth Lesson.*

**W**Hich the same Aretha, after she had been taken away from him, gave to Herod, because he was of greater power and fame than himself. And as it was a public adultery, which was the cause of perfidy, just as it was the cause of perishing, so it was the material of triumphing by that most faithful herald of our redemption.<sup>577</sup> Who, by hindering the wickedness of an unjust king, deserved indeed to be punished with an unjust

death : but after the taste of death, from the King of Justice, to whom he gave testimony, a just crown of eternal life. John said to Herod, It is not lawful for thee to have her. And having a mind, it saith, to put him to death, he feared the people, because they esteemed him as a prophet. Not only the people, but also Herod himself considered John as a prophet : as the Evangelist attesteth, who saith, For Herod feared John, knowing him



On the Beheading of Saint John the Baptist.

to be a just and holy man : and kept him. And when he heard him, he did many things : and he heard him willingly. But the love for the woman prevailed, and compelled him to lay hands on him whom he knew to be holy and just. Who, because he was unwilling to curb the extravagance, fell into the guilt of murder : and the

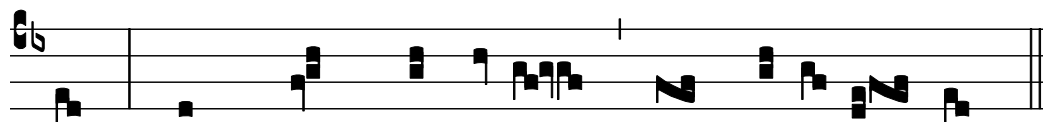
lesser sin was to him the cause of the greater sin. To whom by the strict judgment of God it fell out : that on account of the desire to commit adultery, which he knew to be loathsome, he shed the blood of the prophet, whom he had known to be acceptable to God. But thou.

*Accedentes discipuli.* AS:516; 1520-S:102v; 1531-S:127v.<sup>578</sup>

8. Resp. I.  6014.



He disci- ples \* of ho-ly John the Bap- tist



came. †And took the body, and bu-ri- ed it.

 6014c.

∕. By order of He-rod the head of John was cut off in



the pri- son : which his disci- ples hear-ing came. †And took.

*Ninth Lesson.*

**N**ow on the birthday of Herod the daughter of Herodias danced in the midst : and it pleased Herod. Whence he promised with an oath to give her whatever she asked of

him. We ought not to recall to memory the day of our birth with such festivals, nor should we at any time indulge in the enticements of the flesh : but rather we ought to an-

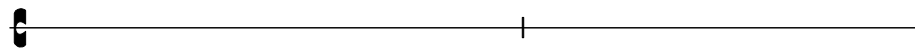
ticipate the day of our departure with tears and prayers and with frequent fasts. For hence a wise man admonisheth, saying, In all thy works remember thy end, and thou shalt not sin for ever. But neither is it fitting to give over our limbs, which are already consecrated to the Lord, to amusing and foolish movements. For the Apostle saith, Know you not that your bodies are the members of Christ? Taking therefore the members of Christ, makest them members of a harlot? God forbid. To be sure,

how much we ought to avoid the temerity of swearing, the Lord himself in the Gospel, and James in his letter teacheth, saying, But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath. But let your speech be, yea, yea, no no : that you fall not under judgment. Evidently in that judgment under which Herod decided : that either to swear falsely, or or to avoid perjury, it was necessary to commit<sup>579</sup> another outrage. But thou.


*Percepturus jam vir.* AS:639; 1519-C:15v; 1520-S:103r; 1531-S:127v; 1531-P:70v.<sup>580</sup>

sar0655.


9. Resp. I.



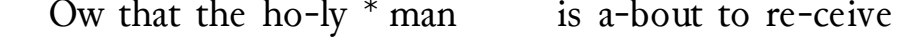
**OW** that the ho-ly \* man is a-bout to re-ceive



rest for his la-bours, hav- ing been steadfast in

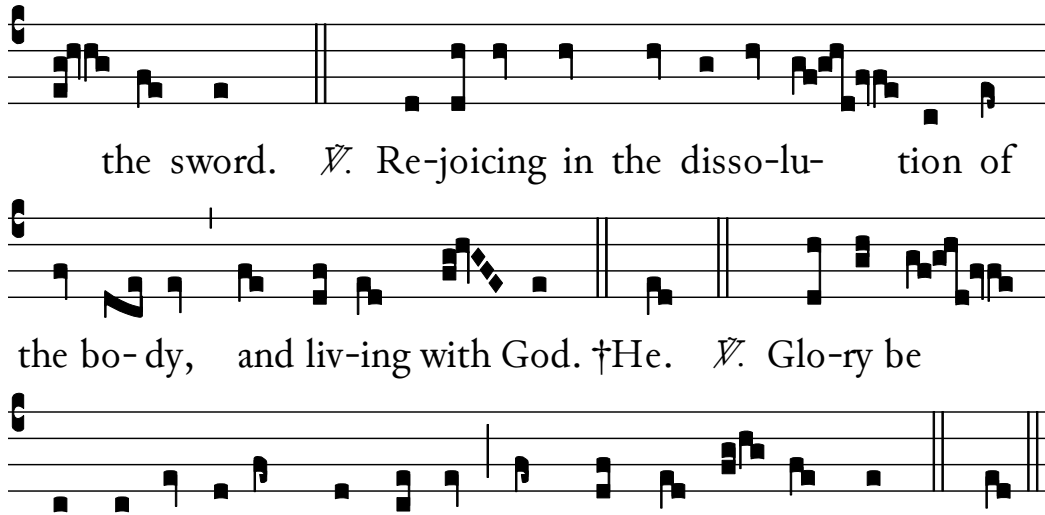


the confession of the Chris-tian faith. †He submit-



ted his neck, like a gentle lamb, to

On the Beheading of Saint John the Baptist.



the sword. ✂. Re-joicing in the disso-lu- tion of  
the bo-dy, and liv-ing with God. †He. ✂. Glo-ry be  
to the Father and to the Son : and to the Ho- ly Ghost. †He.

sar0655a.

✂. Pray for us, O blessed John.

℞. That we may be made worthy [of the promises of Christ].<sup>581</sup>

¶ *At Lauds.*

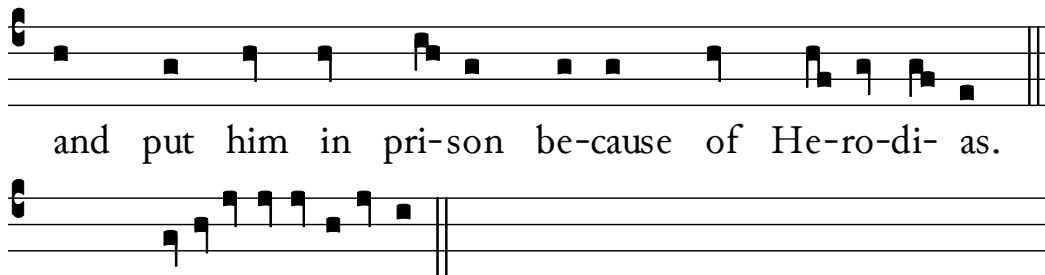
*Herodes enim tenuit.* AS:517; 1520-S:103r; 1531-S:127v.<sup>582</sup>

1. Ant.

III.iv.



Or He-rod had \* appre-hended and bound John :



and put him in pri-son be-cause of He-ro-di- as.

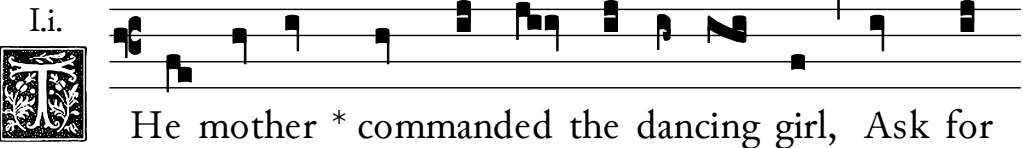
3028.

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

On the Beheading of Saint John the Baptist.

*Puelle saltanti.* AS:517; 1520-S:103v; 1531-S:127v.<sup>583</sup>

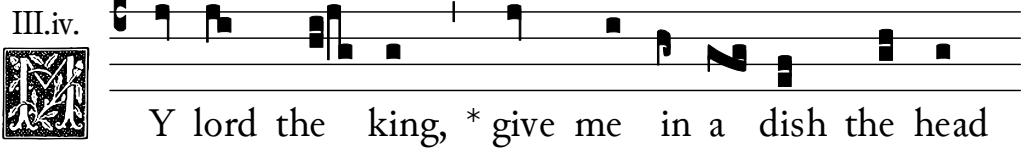
4409. 2. Ant.  
I.i.



He mother \* commanded the dancing girl, Ask for  
nothing except the head of John. *Ps.* Sing joyfully. (*xcix.*) [53].

*Domine mi rex.* AS:517; 1520-S:103v; 1531-S:127v.<sup>584</sup>

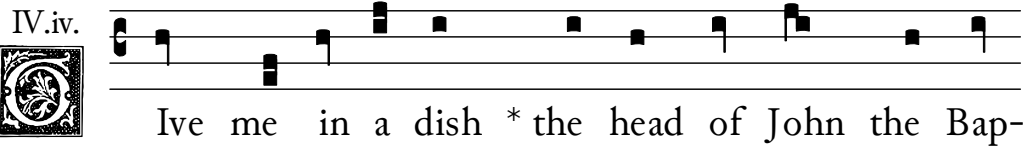
2358. 3. Ant.  
III.iv.



Y lord the king, \* give me in a dish the head  
of John the Baptist. *Ps.* O God, my God. (*lxij.*) [54].

*Da michi in disco.* AS:517; 1520-S:103v; 1531-S:127v.<sup>585</sup>

2088. 4. Ant.  
IV.iv.



Ive me in a dish \* the head of John the Bap-  
tist: and the king was struck sad be-cause of his oath.  
*Ps.* O all ye works. (*Daniel iij.*) [55].

On the Beheading of Saint John the Baptist.

*Misit rex incredulus.* AS:517; 1520-S:103v; 1531-S:127v.<sup>586</sup>

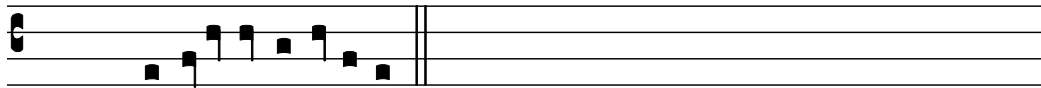
5. Ant.  
VIII.i.



He incre-du-lous king \* sent a de-testable mi-nis-



ter : and order-ed the head of John the Baptist to be cut off.



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

*Chapter.* The expectation of the just. [*as at j. Vespers.*]<sup>587</sup> {1335}.

*Hymn.* Of all thy warrior [saints].<sup>588</sup> *in the Common.* [801].

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

*Misso Herodes spiculatore.* AS:517; 1520-S:103v; 1531-S:127v.<sup>589</sup>

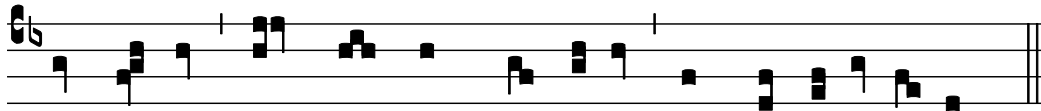
Ant.  
I.i.



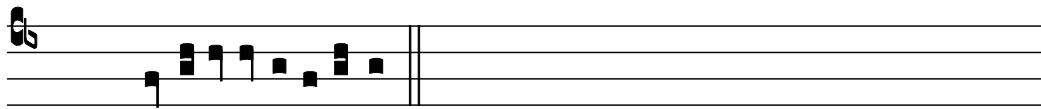
E-rod, sending \* an ex-e-cutioner, commanded him



to cut off the head of John in the pri-son, which his dis-ci-



ples hear-ing came, and took his body, and laid it in a tomb.



*Ps.* Blessed be the Lord. 54\*.

{1353}

3788.

3790.

*Prayer.* May the venerable festival. {1334}.

[128r.] *Memorial of Saint Sabina [Virgin]*<sup>590</sup> : *let the Prayer be made as above.* {1336}.

### ¶ *At Prime.*

*Ant.* For Herod. [*j. of Lauds.*]<sup>591</sup> {1353}.

*Ps.* Save me, [O God].<sup>592</sup> (*liij.*) [114].

### ¶ *At iij.*

*Ant.* The mother commanded. {1353}.

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

*Chapter.* The expectation [of the just].<sup>593</sup> {1335}.

*The Responsory and V. of the Common of One Martyr are sung at all the Hours,* [813]. *with the Prayer* May the venerable festival. *as above.* {1334}.

### ¶ *At Sext.*

*Ant.* My lord the king. {1353}.

[*Ps.* My soul hath.]<sup>594</sup> (*cxvlij. 81.*) [175].

*Chapter. Proverbs x. (30.)*

¶ He just shall never be moved : but the wicked shall not dwell on the earth.

### ¶ *At None.*

*Ant.* The incredulous king sent. {1354}.

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

*Chapter. Proverbs xj. (8.)*

¶ He just is delivered out of distress : and the wicked shall be given up for him.

### ¶ *At ij. Vespers.*

*Ant.* For Herod. {1353}.

*Ferial Psalms.*

*Chapter.* The expectation [of the just].<sup>595</sup> {1335}.

On the Beheading of Saint John the Baptist.

*Hymn.* Of all thy warrior [saints].<sup>596</sup> [803].

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

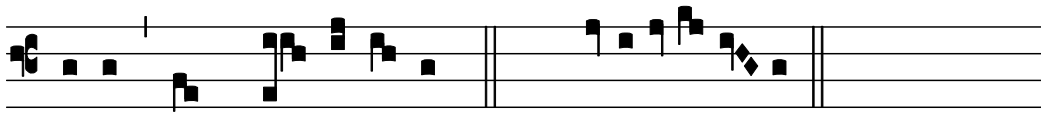
*Accedentes discipuli.* AS:518; 1520-S:104r; 1531-S:128r.

Ant.  
IV.i.



1214.

He dis-ciples \* of blessed John came and took his



body, and bu- ri- ed it. *Ps.* My soul doth magnify. 63\*.

*Prayer as above.* {1334}.

*Let a Memorial be made of the Martyrs Felix and Adauctus with this Prayer.*

**W**E humbly entreat thy Majesty,  
O Lord, that as thou dost  
make us ever joyful in the com-  
memoration of thy holy martyrs Felix

and Adauctus, so thou wouldst ever  
defend us by their supplication.  
Through our Lord.

## ¶ *Saints Felix and Adauctus, [Martyrs].*<sup>597</sup>

(xxx. August.)

*Let three Lessons be made. Double Invitatory. Prayer as above. {1357}.*

*First Lesson.*

**W**hen the fury of Dioclecian and Maximian slew the saints of God with different punishments, a priest of the holy catholic Church, by name Felix, through his impiety, was ordered to be directed to Draccus, the prefect of the city, saying that if he disdained to sacrifice he would be punished. Who, when by order of the prefect he had been led to the temple of Serapis<sup>598</sup> near the chamber where the prefect sat, and was com-

pelled to sacrifice<sup>599</sup> : blew on the face of the brazen<sup>600</sup> statue : which immediately toppled. Then the prefect, filled with fury, ordered him to be brought near to the wall of the city, to a place on the Via Ostia, at the second mile from the city where there was a high tree : and there he was compelled to offer sacrifices. But he ordered that if he would not : he would be reported. But thou, [O Lord, have mercy upon us].<sup>601</sup>

*Second Lesson.*

**B**ut when holy Felix was brought to the place mentioned, and was compelled by the most impious sacrileges to render an offering to the tree : dropping to his knees, he prayed. And rising up from prayer : he breathed on the enormous tree and said, I command thee in the name of my Lord Jesus Christ, that from thy roots thou mightest topple,

and mightest utterly crush the temple and the image and the altar thereof : that they may no more by any means be deceived by thee. And straightway at the word of the servant of God, being overturned from the roots, it thus shattered the temple, the image, and its altar, so that nothing of them within remained intact. But thou.

*Lesson iij.*

**A**nd when it had been announced by the official to Draccus, the

governor of the city, what had been done : he ordered blessed Felix to be



beheaded in the same place, but his body to be left unburied, for wolves and dogs. And while he was being led away, he found in the way a certain Christian, hidden indeed from men, but manifest to God. This one, when he had learned that blessed Felix, a priest for the name of Christ, was ordered to undergo a capital sentence : began to cry out with a loud voice and to say, I am of the same law, and the same which this holy priest preacheth, I confess to the Lord Jesus Christ : and I shall be

subject to an equal sentence. In the meantime they were both led to the same place where the aforesaid tree had stood : and when a space of prayer had been given them, rising up from prayer, they kissed one another, and together they underwent the capital sentence. Now because the Christians were ignorant of the name of the other man, they called him Adauctus : seeing that he had been added to the martyrdom of holy Felix. But thou.

*All the rest is sung of the Common of Many Martyrs. [827].*

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

(xxxj. August.)

*Double Invitatory.*

*Let three Lessons be made from the Common with this Prayer.*

<p>¶ God, who didst in divers ways adorn thy handmaiden Cuth- berga with the grace of exceeding chastity : grant to us thy servants, at her meritorious intercession, to</p>	<p>prosper in both lives, that as we do keep her feast on earth, so by her intervention we may ever be had in remembrance before thee in heaven. Through our Lord.</p>
--	--

*All the rest from the Common of One Virgin not at Martyr. [1022].*

# Decollatio

**R**egem precursoris do mi num. **Veni-**  
te a doze mus. ps. **Ve nite.** **Hy<sup>o</sup>. Martyr det**  
**qu<sup>o</sup> vnicum an coi**  
**fo. xij. In primo**  
**nocturno aña.**

**D**interrogatus iohannes ab herode dixit. illi citum est  
fratris coniugem accipere. **Beatus vir.** **Aña.** **I**ohannes  
baptista arguebat herodem propter herodiadem. ps. **Quare fre**

**R**eguebat herodem iohannes propter herodiadem qu<sup>o</sup>  
tulerat fratri suo philippo uxorem. ps. **Dñe quid mul. Acto. 1.**  
**Adest no-** **M**isit herodes rex manus ac tenuit  
**bis fra-**  
**tres karis-**  
**simi. v. 1.** iohannem et vinxit eum in carcerem quia me-  
tuebatur eum propter herodiadem. **Quãtu-**

[Antiphonale Sarisburiense-1520-S:110v.]

## Notes, pages {999}-{1360}.

- <sup>1</sup> 'Ad vincula sancti petri.' Leg. 1518. passim. [SB-S:565.], 1520-S:54r.
- <sup>2</sup> 1520-S:54r.
- <sup>3</sup> AS:464. includes the  $\mathcal{V}$ . 'Glória Patri.' at this point.
- <sup>4</sup> 1520-S:54r.
- <sup>5</sup> ' $\mathcal{V}$ . Tu es Petrus.', 1520:54v; AS:464.
- <sup>6</sup> SB-S:565.
- <sup>7</sup> In PEN:231r. 'tráдите' is set AB<sub>1</sub>GA.FE.FGFED.
- <sup>8</sup> 1520-S:54v.
- <sup>9</sup> 1520-S:54v. provides only the incipit of the  $\mathcal{V}$ . Jam bone. and the  $\mathcal{V}$ . Annue Christe.
- <sup>10</sup> In BL-52359:380v. 'Johánnis' is set D.Fe.FGFE.
- <sup>11</sup> 1520-S:55r. has no flat. The flat at 'ecclésia' appears in PEN:231v. but not in the other sources. In BL-52359:380v. 'quidem' is set A.AGAB<sub>1</sub>A; 'ecclésia ad' is set AB[<sub>1</sub>].A.GF.GA G.
- <sup>12</sup> In BL-52359:380v. 'de ecclésia' is set GFGAG AB[<sub>1</sub>].AGFGA.F.GF; no flat appears at 'Jacóbum'; gládio' is set AFGFFECEGFGAFGFEDCDEF.D.ED. In PEN:231v. no flat appearse at Heródes'.
- <sup>13</sup> 'fuerat vincustus' *Brev. Gonv.-Cai. MS.* 'ligatua fuerat' *Legenda MS., Brev. Job. MS.* 'fuerat;' *Leg. 1518.* 'fuerat;' *Chevallon.* [SB-S:567.]
- <sup>14</sup> SB-S:567.
- <sup>15</sup> In BL-52359:380v. 'apprehéndere' is set DC.D.FE.C.ED.
- <sup>16</sup> *Leonis Sermo II. in Natali Apostolorum Petri et Pauli, Opcra*, p. 79, ed. Paris, 1671. [SB-S:567.]
- <sup>17</sup> In AS:466. 'eum' is set BAGACG.EFG. In PEN:232r. 'cárcerem' is set BCb.GB.BDBDCBACGAAG.
- <sup>18</sup> In 1520-S:56r. 'custódes' is set DF.FFG.F.
- <sup>19</sup> BL-52359:381r. has no flats; 'percussóque látere Petri excitávit eum dicens, Surge' is set E.F.G.A G.F.E D.C C.D.E.F GF.DE E.E FED.FE. In PEN:232r. 'productúrus' is set E.FE.G.G; no flat appears at 'percussóque'; 'velóciter' is set FGF.FE.DE.E.
- <sup>20</sup> In BL-52359:381r. 'per' is set FE.
- <sup>21</sup> BL-52359:381v. has no flats; 'intermissióne' is set E.F.GFGAG.AB.AAGFGAGFE.E; 'eo' is set EGFE.E.
- <sup>22</sup> 'expetívit', *Vulgate.*
- <sup>23</sup> In BL-52359:381v. 'duos' is set AC.A. In AS:467. 'vincustus' is set Cb.F. In BL-52359:381v. the same is set A.F. In 1520-S:56v. 'apóstolus.' is set BA.CD.B<sub>1</sub>ADCB<sub>1</sub>AB<sub>1</sub>.B<sub>1</sub>A. 1520-S:56v. has no flat at 'nocte' or at 'dórmiens.' In BL-52359:381v. 'cathénis' is set ACCDCDFFCDC.ACGA.A.
- <sup>24</sup> In BL-52359:381v. 'Ecce' is set A.A; 'refúlsit' is set F.FFGDCDEd.D; 'habitáculo' is set C.F.FFE.G.GACB<sub>1</sub>AGABAG; the second 'surge' is set B<sub>1</sub>DCB<sub>1</sub>Cb<sub>1</sub>.A; the third 'surge' is set FGAB<sub>1</sub>.AG. In PEN:232v. the third 'surge' is set GA.AGF; 'Et contínuo cecidérunt' is set F F.FG.F.FGB<sub>1</sub>AB<sub>1</sub>AG AG.B<sub>1</sub>B<sub>1</sub>.AB<sub>1</sub>CDC.
- <sup>25</sup> In BL-52359:382r. 'férream' is set A.GF.F; 'ultro' is set ABa.G; 'est' is set FG.

- <sup>26</sup> In BL-52359:382r. the second 'et' is set DAB[<sub>b</sub>].
- <sup>27</sup> In 1520-S:57r. 'Petrus' is set F.DEFEC.
- <sup>28</sup> In BL-52359:382r. 'salvándas' is set DE.EDDC.DE. In PEN:233r. 'induète' is set DDE.D.CD.C; 'salvándas' is ste DE.ED.DE.
- <sup>29</sup> In AS:469. 'apérta' is set GEG.GABC.B. PEN:231r. agrees with 1520-S:58r. AS:464. contains the  $\check{V}$ . Glória Patri. In BL-52359:382v. 'Petrum' is set AGFABCG.G; the final FG of the melisma is omitted. In PEN:231r. 'timéntum' is set AG.AA.G; 'Et' is set CCDC; the first two notes of 'egrédiens' are omitted; 'ultra' is set ACG.G.
- <sup>30</sup> AS:446. indicates the repetendam following  $\check{V}$ . 'Glória Patri' as '†Et quod'.
- <sup>31</sup> SB-S:574.
- <sup>32</sup> In BL-52359:382v. 'habitáculo' is set G.GA.GF.D.DF.
- <sup>33</sup> In BL-52359:383r. 'tibi' is set D.D.
- <sup>34</sup> AS:470 has a flat at 'sequebátur.' In PEN:233v. 'sequebátur', is set G.AC.A.G. In BL-52359:383r. 'quod fiébat' is set G GAG.E.E.
- <sup>35</sup> In BL-52359:383r. 'et' is set C. In BL-52359:383r. and PEN:233v. 'allelúya' is set Ac.CAGABA.G.G.
- <sup>36</sup> 1520-S:58v.
- <sup>37</sup> 1520-S:58v. Part of this passage is illegible. It is completed in the Bedford Breviary:528v.
- <sup>38</sup> 1520-S:58v.
- <sup>39</sup> In 1520-S:58v. 'eripuit' is set D.B.CDC.Ag; no neume appears for the final syllable of 'Heródis.'
- <sup>40</sup> 1520-S:58v. has 'sancto Stephano pape et martye.', but 'pape' has been removed and 'episcopi' inserted by hand.
- <sup>41</sup> 1520-S:58v. has 'sancto Stephano pape et martye.', but 'pape' has been crossed out.
- <sup>42</sup> SB-S:577.
- <sup>43</sup> 'nepociana' *Leg.* 1518. [SB-S:577.]
- <sup>44</sup> 'Lucine' *Chevallon. cum Leg.* 1518. 'lucie' *Port.* 1519, 1557. [SB-S:578.]
- <sup>45</sup> 'sicut optaverat' *Legenda MS. Job. cum Port.* 1519. [SB-S:578.]
- <sup>46</sup> 1520-S:58v.
- <sup>47</sup> An illegible rubric appears here in 1520-S:58v.
- <sup>48</sup> PEN:234r. indicates the flat at 'autem'. No flat appears here in AS:471. In 1520-S:59r. the flat is implied by the F-clef. In AS:471. 'habens' appears twice in succession; the second instance has no music.
- <sup>49</sup> 'qui', 1520-S:59r.
- <sup>50</sup> In AS:642 this invitatory is added in the margin, but appears to be in the original hand.
- <sup>51</sup> In BL-52359:383v. 'presbýtero' is set GAG.F.E.D; 'in' is set Gf; 'osténda' is set CD.Fe.G. BL-52359:383v. indicates tone I.v.
- <sup>52</sup> In BL-52359:383v. 'vultu deórsum' is set AGF.G GF.E.E..
- <sup>53</sup> 'legitur' *Chevallon. cum Leg.* 1518. [SB-S:579.]

- <sup>54</sup> 'didásculus', 1520-S:59v. 'didásculus', AS:472. 1520-S:59v. has B-flat throughout. In BL-52359:384r. 'didásculus' is set AGF.GA.FED.DFDDC; 'appáruit' is set CD.FFG.F.F; 'véstitu' is set F.FG.GA; 'cándido' is set Ag.FGAGFG.FGFEDF; 'amíctus' is set CD.FGFEDFGA.AGGFGA; 'Et' is set ABCBAA; 'áuream' is set AGGFGACDCBACCAAGGFGA.DEFEF.ED. In PEN:234v. 'didásculus' is set AGF.GA.FED.DFDDC; 'amíctus' is set CD.FGFEDFGA.AGAFGFE.
- <sup>55</sup> In the *V*. 1520-S:60r. has 'respondens'. In BL-52359:384r. 'virga' is set D.CDCA. BL-52359:384r. has 'qui in manu'; 'qui in' is set A.A; 'tértio' has only two notes, C.D. In PEN:234v. 'Gamáliel' is set C.DEFD.CD.D; venit' is set FFE.D; 'virga quam' is set D.CDCA A.
- <sup>56</sup> 'et in' *Leg.* 1518. [SB-S:581.]
- <sup>57</sup> 'in quo' *Chevallon. cum Leg.* 1518. 'in qua' *Leg. Job. MS.* [SB-S:581.]
- <sup>58</sup> In 1520-S:60r. the first line of text is set a third lower. No flat appears in 1520-S:60r or in BL-52359:384r. In BL-52359:384r. the boths 'úsquequo' are set ED.G.GACAAG; 'Tuis' appears to be set BCDC.CBA; 'revelándi' is set DG.G.GCCCCGAFGAAB[<sub>b</sub>]GFGAG. In AS:473.'humáno' is set AG.AC.C. In PEN:234v. the first 'úsquequo' is set DA.G.ABCBAAG.
- <sup>59</sup> In 1520-S:60v. a C-clef appears in the first line in place of the F-clef.
- <sup>60</sup> In BL-52359:384v. 'húmilem' is set GA.GF.F.
- <sup>61</sup> 1520-S:61r.
- <sup>62</sup> 'dei. Hanc' *Leg.* 1518. [SB-S:582.]
- <sup>63</sup> SB-S:582.
- <sup>64</sup> 1520-S:61r. does not indicate any flats. In 1520-S:61r. 'Luciánus' is set F.DF.EF.F; in 1520-S:61r. and BL-52359:384v. 'At ille' is set EDC.De.E; 'Gamáliel' begins on F; 'apóstoli' is set GA.GA.GAGFEF.FE. BL-52359:384v. has flats only in the verse.
- <sup>65</sup> 'intremuisset' *Legenda Job. MS. cum Leg.* 1518. [SB-S:593.]
- <sup>66</sup> In 1520-S:61r. 'credens' is set ABba. At 'habitúrum' 1520-S:61r. has a natural and flat sign in close succession. In BL-52359:385r. 'scirem' is set A.GC; 'Gamáliel' is set C.CCB.CBACDDC; B<sub>b</sub> is used throughout except in the verse; 'cum' is set CAB<sub>b</sub>C; 'feci' appears to be set CDCDF.F; 'meo' is set CAAB<sub>b</sub>GF.FGAAG.
- <sup>67</sup> 'migezio' *Leg.* 1518. [SB-S:584.]
- <sup>68</sup> 1520-S:61v. has a flat key-signature throughout, with a natural sign at 'tértio'. In BL-52359:385r. 'visio' is set F.EDC.D; 'tértio' is set EFG.DC.CDAGABA.
- <sup>69</sup> 1520-S:62r. has no flat at 'epíscopo'. No flat appears at 'constituo' in AS:475 or in 1520-S:62r. However, BL-52359:375v. shows this antiphon transposed down a fourth, giving F, the equivalent of B<sub>b</sub> at this point. At the same time, however, BL-52359:375v. has F in the upper register, which is equivalent to B<sub>b</sub> throughout. In AS:475. high B-naturals are clearly marked. 1520-S:62r. has B<sub>b</sub> at 'dissimulásti'. In BL-52359:385v. 'sanctus' is set G.G (=C.C).
- <sup>70</sup> In BL-52359:385v. 'siccitas' is set F.GA.G.
- <sup>71</sup> 1520-S:62r. has B<sub>b</sub> throughout. BL-52359:385v. has B-flat only at 'nostrum intercessiónem'; 'Dóminus' is set GAG.FE.DC; 'pópulo' is set EFGAG.FE.FGF.
- <sup>72</sup> 1520-S:62r.

- <sup>73</sup> 'et nichil' *Leg.* 1518. [SB-S:585.]
- <sup>74</sup> 'tres techas ; secundum quod' *Leg.* 1518. [SB-S:585.]
- <sup>75</sup> 'scriptum' *Leg.* 1518. [SB-S:585.]
- <sup>76</sup> 1520-S:62r. has no flat at 'visu'. In 1520-S:62r. 'animadvérte' is set D.D.DEFe.DCDC.CB. In BL-52359:385v. 'argénteis' is set DEFG.GFEDED.CD.D.
- <sup>77</sup> 1520-S:63r. has no flat at 'presbýterum'. In BL-52359:386r. 'dixit' is ste DEDE.DEC; 'Luciánum prexbýterum' is set C.DF.FFG.F.F.GAGAB<sub>2</sub>.A.A; 'inde' is set AG.ABC; flats appear only at 'Johánnss', 'episcopus', and 'lacrymátus', and in the verse; in 'hóminum' the first B is omitted.
- <sup>78</sup> 1520-S:63r.
- <sup>79</sup> SB-S:587.
- <sup>80</sup> In 1520-S:63v. 'sancto' is set FGf.E. BL-52359:386v. has 'Egréssus'. In BL-52359:386v. 'dilúculo' is set D.F.FE.D.
- <sup>81</sup> In BL-52359:386v. 'sanctus' is set Ac.C; 'ad' is set GF.
- <sup>82</sup> In AS:478. 'quere' is ser G.GA. In BL-52359:386v. 'nos' is set A.
- <sup>83</sup> 'Migésii', 1520-S:64r. In BL-52359:386v. 'sanctórum' is set G.F.F.
- <sup>84</sup> 1520-S:64r. has no flat. In BL-52359:386v. 'sacratíssimum' is set CD.C.DE.DC.C. The flat at 'est' appears in BL-52359:386v. BL-52359:386v. has no flat at 'suavíssimus'.
- <sup>85</sup> SB-S:588.
- <sup>86</sup> 1520-S:64r. has B<sub>2</sub> at 'Stepháni'. BL-52359:387r. begins the piece on G, which is equivalent to using B<sub>2</sub> throughout. In BL-52359:387r. 'mira' is set D.DE (=G.GA). In AS:478. 'inventióne' is set D.Fe.FG.G.F. In BL-52359:387r. 'dilectíssimi' is set D.D.DE.E.C (=G.G.GA.A.F), and in 1520-S:64r. it is likewise set G.G.GA.A.F.
- <sup>87</sup> [ . . . ad alias horas . . . ] an illegible rubric in 1520-S:64r.]
- <sup>88</sup> [Psalmi . . . ] an illegible rubric in 1520-S:64r.
- <sup>89</sup> An illegible rubric in 1520-S:64r.
- <sup>90</sup> In 1520-S:64v. 'quondam' is set Dc.CB.
- <sup>91</sup> 'beátaquam', 1520-S:64v.
- <sup>92</sup> *libro 30.* Chevallon. [SB-S:589.]
- <sup>93</sup> In 1520-S:64v. the incipit is 'Regnávit rex'.
- <sup>94</sup> Some other sources have 'étiam' here.
- <sup>95</sup> SB-S:591.
- <sup>96</sup> 'dñis' *Leg.* 1518. [SB-S:592.]
- <sup>97</sup> 'in quo' *Legenda Job. MS.* [SB-S:592.]
- <sup>98</sup> 1520-S:64v.
- <sup>99</sup> This feast is a very late addition to the Sarum Kalendar. It does not appear in the Sarum Portiforium 1507, but does appear in the Sarum Breviary 1516. Neither AS. nor 1520-S. provide music proper to this feast. Music has been provided from other locations in Sarum sources, or, where necessary, from non-Sarum sources, in order to make the feast capable of a full performance. Presumably this feast would be accorded the ranking of a Minor Double, like the Feast of the

## Notes.

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Conception. In the Use of Sarum, a responsory would normally be expected at First Vespers. Suitable choices include *Stirps Jesse*, *Super salutem*, and *Felix namque*. In the Aberdeen Breviary, the Responsory indicated at First Vespers is *Ornatam monilibus* (4. of the Assumption).

<sup>100</sup> This Ant. does not appear in the usual Sarum sources. A version can be found in the Appendix. The standard sequence of antiphons is that given below at Lauds.

<sup>101</sup> The standard Sarum sequence of psalms for Feasts of the Blessed Virgin at First Vespers is Ps. 112, Ps. 116, Ps. 145, Ps. 146, and Ps. 147; however the standard Roman sequence (for both vespers) is Ps. 109, Ps. 112, Ps. 121, Ps. 126, Ps. 147.

<sup>102</sup> The music is based on A-KN 1012:48v. Klosterneuberg, Augustiner-Chorherrenstift-Bibliothek, 1012, dating from the 12<sup>th</sup> century. This is the only chant listed in CANTUS which has an almost identical text. This music is slightly adapted to account for small changes in the text, and to alter the ending from 'tuum nomen' to 'tuam commemoratióem'.

<sup>103</sup> There are no extant Sarum melodies for this Invitatory. CANTUS entries for this chant are all listed as Mode II. This conjectural chant is modelled on other Mode II. Invitatories in the Sarum repertoire.

<sup>104</sup> It would seem more in keeping with the Use of Sarum to use the  $\mathfrak{V}$ . Ora pro nobis. before Lauds.

<sup>105</sup> SB-S:594.

<sup>106</sup> In AS:78. 'diligitis' is set G.GCD.DCCBA.CABCBA. In AS:78. 'altíssimo' is set thus:



'viscéribus' ends GACGGF.

<sup>107</sup> This setting is based on the  $\mathfrak{R}$ . 'Cóntinet in grémio,' fifth  $\mathfrak{R}$ . of the Circumcision. The  $\mathfrak{V}$ . has been reconstructed in accordance with Copenhagen, Det kongelige Bibliotek Slotsholmen, Gl. Kgl. S. 3449, 80 II. In AS:77. 'pollet' is set GABAGA.AG.

<sup>108</sup> *Bede* In Lucam IV. 49, *Opera* v. 310. [SB-S:597.]

<sup>109</sup> 'prócerum próvocet', Sunday within the octave of the Nativity of the Virgin.

<sup>110</sup> The  $\mathfrak{V}$ . is set following Copenhagen, Det kongelige Bibliotek Slotsholmen, Gl. Kgl. S. 3449, 80 X.

<sup>111</sup> The settings in AS, for the Assumption and All Saints, do not have the final word of the  $\mathfrak{V}$ . 'commemoratióem'. In AS:498. the last syllable of 'justície' is set AGDEFGEDEDDC.

<sup>112</sup> 'eníxa est puérperum . . . hab'ere sequéntem.', Sedulius, *Carm. Pasch.* II. 63-68.

<sup>113</sup> No ninth  $\mathfrak{R}$ . appears. Ms. D-MZb C, f 264r. which has the same series of responsories, indicates the  $\mathfrak{R}$ . *Stirps Jesse* {83}. at this point; NZ-Zua 6, f 213r. indicates the  $\mathfrak{R}$ . *Super salutem*. {1180}. The latter would seem more appropriate, seeing that several of the other responsories are also borrowed from the feast of the Assumption, but none are borrowed from the feast of the Nativity of the Blessed Virgin.

<sup>114</sup> See Appendix. These are the Antiphons for the common of the Blessed Virgin.



- <sup>115</sup> The Sunday psalms would be appropriate.
- <sup>116</sup> 'O gloriósa dómina', 1531-S:600. This variant may suggest that the content of this feast has been borrowed from another continental tradition. c.f. *Liber Hymnarius* 1983:257.
- <sup>117</sup> SB-S:600.
- <sup>118</sup> SB-S:600.
- <sup>119</sup> AS:418. has no 'allelúya.'
- <sup>120</sup> 'breve', *Breviarium Romanum* 1568:804.
- <sup>121</sup> A more appropriate selection of  $\mathfrak{W}\mathfrak{W}$ . might be *Post partum*. Speciosa. and *Elegit.*, as found in the principal Marian feasts.
- <sup>122</sup> 'Et radicávi' is the usual chapter at None. It would appear that with the addition of the proper chapter, 'In platéis', the chapter 'Et radicávi' unintentionally remained in the text.
- <sup>123</sup> The standard sequence of psalms for Feasts of the Blessed Virgin at Second Vespers is Ps. 109, Ps. 110, Ps. 111, Ps. 129, and Ps. 131; however the standard Roman sequence (for both vespers) is Ps. 109, Ps. 112, Ps. 121, Ps. 126, Ps. 147.
- <sup>124</sup> The music is taken from Worcester Cathedral - Music Library, F.160 (olim 1247) (facsimile).
- <sup>125</sup> 1520-S:64v.
- <sup>126</sup> 'apparuére.' 1520-S:65r.
- <sup>127</sup> 'lúcidus', 520-S:65r.
- <sup>128</sup> In view of the use of B<sub>1</sub> throughout (it appears as a signature in 1520-S:65r.), B<sub>1</sub> may also be appropriate in the psalm tone.
- <sup>129</sup> PHM:xvj. indicates all three hymn melodies as proper for this hymn. The first and third are taken from Ascensioentide. The second is taken from Christmastide.
- <sup>130</sup> The 'Amen' is taken from PHM:42.
- <sup>131</sup> 1520-S:65v.
- <sup>132</sup> 'Nulla memoria', 1520:66r.
- <sup>133</sup> 'quésumus' would appear to be a late addition, as it appears only in the printed Sarum breviaries. It does not appear in the Sarum missals.
- <sup>134</sup> 1520-S:66r.
- <sup>135</sup> In stanza 4, 'via, virtus ejus' *Chevallon*. 'via vita virtus' *Portiforia* 1519, 1557, [SB-S:603.] 'via virtus', Brev. 1494, Brev. 1495; 'via virtus ejus', Brev. 1516-S:105r; 'viáque virtútis', 1520-S:66r; 'via vita virtus', HS:173v, undated Brev., Expositio. 1497, 1512. The 'Amen' is taken from PHM:56. PHM:56. has a more ornate form of the melody (see Appendix).
- <sup>136</sup> 'erant Christo' *Chevallon*. [SB-S:604.]
- <sup>137</sup> 1520-S:66v.
- <sup>138</sup> Non Sarum sources have 'ministéria'. See PL-CVII:996.
- <sup>139</sup> SB-S:604.
- <sup>140</sup> 1520-S:66v. has no flat at 'solúsque', 'nix', or habéret'.
- <sup>141</sup> 'dices' *Chevallon*. *cum Leg.* 1518. 'dices' *Port.* 1519, 1557. [SB-S:605.]
- <sup>142</sup> In 1520-S:67v. 'nubis' is set EGF.FE.

- <sup>143</sup> 'substraxit' *Chevallon, cum Leg.* 1518. [SB-S:607.]
- <sup>144</sup> In 1531-S:103r. the repeat is to '†Quóniam.' In 1520-S:6r. 'Dóminus' end on F.
- <sup>145</sup> 'lex ostendit' *Chevallon. cum Leg.* 1518. [SB-S:607.]
- <sup>146</sup> *Ps. Cantate i. [=xcv. p. 164,] Chevallon.* [SB-S:609.]
- <sup>147</sup> 'xviii.', et in margine 'Mat. 18.' *Chevallon.* [SB-S:609.]
- <sup>148</sup> 'et Jacóbum, et Johánnem', *Vulgate.*
- <sup>149</sup> 'Omelia beati Leonis pape de eadem lectione.' Legend. 1518. [SB-S:609.]
- <sup>150</sup> *Leonis Opera*, p. 89. [SB-S:609.]
- <sup>151</sup> *Leonis Opera*, p. 89. [SB-S:609.]
- <sup>152</sup> 'et ecce' *Leg.* 1518. [SB-S:610.]
- <sup>153</sup> SB-S:610.
- <sup>154</sup> 'rationem' *Leg.* 1518. [SB-S:610.]
- <sup>155</sup> 'et qui cum eo', 1520-S:70r. In 1520-S:70r. at the first repeat '†Dómine' is set EG.D.Cb; the second repeat is indicated as '†Dómine' rather than '‡Si vis'.
- <sup>156</sup> 1520-S:71r.
- <sup>157</sup> In 1520-S:71r. the ♭-clef is place a third too low on the first line. In stanza 7. 1531-S104r. does not have 'es'. 'Es' appears in Breviarium 1494. In 1520-S:71r. and Portiforium estivalis 1530. the final stanza has 'Qui Trinus es atque Unus'.
- <sup>158</sup> In stanza 7. 1531-S104r. does not have 'es'. 'Es' appears in Breviarium 1494. In Portiforium estivalis 1530. the final stanza has 'Qui Trinus es atque Unus'.
- <sup>159</sup> 1520-S:71v.
- <sup>160</sup> 1531-S:104r. has no indication of this  $\mathfrak{R}$ . In 1520-S:71v. 'nasci' is set GAE.FGB $\mathfrak{v}$ .
- <sup>161</sup> 1520-S:72r.
- <sup>162</sup> 1531-S:104r. does not indicate the  $\mathfrak{V}$ . 'Glória Patri.'
- <sup>163</sup> 1520-S:72r.
- <sup>164</sup> 'Notum' *Chevallon*, [SB-S:614.]
- <sup>165</sup> 1531-S:104r. does not indicate the  $\mathfrak{V}$ . 'Glória Patri.'
- <sup>166</sup> 'Adorémus', 1531-S:104r. 'Adoráte' appears in Breviary 1494.
- <sup>167</sup> Neither 1520-S:72r. nor 1531-S:104r. indicate the  $\mathfrak{V}$ . 'Glória Patri.'
- <sup>168</sup> 'Oomnes' *Chevallon.* [SB-S:614.]
- <sup>169</sup> 1520-S:72r.
- <sup>170</sup> At this point 1520-S:72r. has an illegible rubric.
- <sup>171</sup> No Sarum chant has yet been found for this text. The Braga ms. has been used since it is available on the Portugese Early Music Database ([pemdatabase.eu](http://pemdatabase.eu)). The B-flat signature is editorial. The setting of the 'Glória Patri' is editorial. CANTUS has two other entries for this Responsory: A-Wda C-10:231v. and PL-Wru R 503:250r. On the other hand, it may be that this  $\mathfrak{R}$ . was in practice omitted in the Sarum Rite, as it was not customary to sing a  $\mathfrak{R}$ . at Second Vespers. Indeed, with the introduction of the Feast of the Most Sweet Name, Second Vespers of the Transfiguration was reduced to a Memorial. This would account for its absence from 1520-S.

<sup>172</sup> Following 'transfigurato' 1520-S:74r. continues thus:

Domi- no Mó- y- ses et He- lý a affu- é- runt splén-  
 di- di, excéssum e- jus quem complectú- rus e- rat  
 lo- quéntes.

<sup>173</sup> 1520-S:72v. The source has '*secundis vespis*'.

<sup>174</sup> 1520-S:72v.

<sup>175</sup> *Picturam hic non habet Legend. 1518. [SB-S:615.]* In 1520-S. all the material relating to this feast and its octave is gathered together. Consequently there is some dislocation of materials in comparison with 1531-S.

<sup>176</sup> 1520-S:73r.

<sup>177</sup> In 1520-S:73v. the  $\checkmark$ . 'Glória Patri.' does not conform precisely to the standard form. 'Patri' should be AGF.G. Only the first half of the  $\checkmark$ . appears.

<sup>178</sup> In 1520-S:73v. stanza 2. appears as : 'Jesus confórtans míseros, Jesus qui sanat scélera, Jesu detérrens ínferos, Jesus fugans mortífera.' Stanza 3. has 'Jesus sonans suáviter . . . Qui levat.' Stanzas 4 and 5 have 'Jesus'; stanza 5. has 'precántium'.

<sup>179</sup> HS-1532:175r. HS-1525:175r. has '*Hic hymnus dicitur ad j. vespas dicitur hic hymnus de nomine Jesu.*'

<sup>180</sup> In stanza 1. HS:175r. has 'precórdii'; in stanza 2. 'Jesus'; in stanza 4. 'Jesus'; in 5. 'precantium'.

<sup>181</sup> In 1520-S:73v. the division of the verse is '. . . adóret te Deus.  $\mathcal{R}$ . Et psallat tibi . . .'

<sup>182</sup> In 1520-S:73v. the Psalm-tone begins F.G.A.

<sup>183</sup> 1520-S:74r.

<sup>184</sup> 1520-S:74r.

<sup>185</sup> 1520-S:74r. Parts of the passage are illegible.

<sup>186</sup> 1531-S:104v. gives the incipit only. This being a memorial, the incipit of the Magnificat is not needed. Presumably it is left over from when the Feast of the Transfiguration had second vespers. 1520-S:72v. has a different version of this antiphon.

<sup>187</sup> 1520-S:74r.

<sup>188</sup> 1520-S:74r.

<sup>189</sup> 'kyros' *Chevallon.* [SB-S:618.] 1520-S:74r. omits the flats, which are present in 1519:262r.

<sup>190</sup> In 1531-S:104v. 'sanctum' is omitted. 1519:179v. and 1520-S:75r. set 'Sanctos' AG.FG. 1519:179v. and 1520-S:75r. set 'collocáre' G.G.AB.A.

- <sup>191</sup> 'Dei' *omittit Chevallon*. [SB-S:620.]
- <sup>192</sup> 'generatióne et generatióne.' 1520-S:75v. The reason for the transposition of this antiphon is not evident.
- <sup>193</sup> Verba inter obelos notata atramento nigro sunt indueta in exemplari apud Coll, Exon. Oxon. [SB-S:621.] (copiósas indulgéntias perpétuis tempóribus duratúras) ed.
- <sup>194</sup> SB-S:621.
- <sup>195</sup> *Legendum videtur 'xpe' (hoc est Christe) cumi Portiforiis*. [SB-S:621.] (in place of ipse) ed. 'inter inimícos', 1520-S:75v. In 1531-S:105r. the repetendum is '†In te'.
- <sup>196</sup> Verba inter obelos notata atramento nigro sunt indueta in exemplari apud Coll, Exon. Oxon. [SB-S:622.] (from the beginning of Lectio ii. to this point) ed.
- <sup>197</sup> Cf. *Psalterium* (Fascic. ii.) p. 235. [SB-S:622.]
- <sup>198</sup> 'reparare' *Leg.* 1518. [SB-S:624.]
- <sup>199</sup> '. . . nomen tuum et memoriále tuum in desidério ánime. †Anima mea desiderávit te in nocte sed et spíritus meus . . .', 1531-S:105v. In 1531-S:105v. the repeat is to '†Anima mea desiderávit.'
- <sup>200</sup> 'accédie', SB-S:625.
- <sup>201</sup> In 1531-S:106r. the repetendum is '†Ut idípsum.' 1531-S:106r. has 'omnis qui nominat nomen Domini.'
- <sup>202</sup> 'impleas' *Leg.* 1518. [SB-S:626.]
- <sup>203</sup> 'ibi' *Leg.* 1518. [SB-S:627.]
- <sup>204</sup> 1531-S:106r. has '. . . Fili Dei vivi, miserere mei, Jesu fili David miserere mei. †Ut videam voluntatem Dei. ‡Et visitem tem-plum ejus.'
- <sup>205</sup> 'et filius datus est nobis' *omittit Chevallon, post Legend.* 1518, *per homæteleuton*. [SB-S:628.]
- <sup>206</sup> 'etiam.' *Chevallon. cum Leg.* 1518.—'esse' *Port.* 1519, 1557. [SB-S:629.]
- <sup>207</sup> 'dicit' *Chevallon. cum Leg.* 1518. [SB-S:631.]
- <sup>208</sup> 'Dei : et †Ut credentes', 1531-S:107r.
- <sup>209</sup> 'dño.' *Chevallon*. [SB-S:632.]
- <sup>210</sup> In 1520-S:79v. at 'Deus noster' the clef-sign is misplaced a third too low. 1520-S:79v. omits 'allelúya.' The music is supplied from the standard Mode IV. 'Allelúya.'
- <sup>211</sup> In stanza 3, 'nostre' *Chevallon*. 'mire' *Port.* 1519, 1557. [SB-S:632.] The 'Amen' is from PHM:39.
- <sup>212</sup> Brev. 1495 Estivalis-S: 182v.
- <sup>213</sup> 1520-S:180r.
- <sup>214</sup> 1520-S:180r.
- <sup>215</sup> 1531-S:107r. does not indicate the  $\mathfrak{V}$ . 'Glória Patri.'
- <sup>216</sup> 1520-S:180r.
- <sup>217</sup> 1520-S:180r.
- <sup>218</sup> 1531-S:107r. does not indicate the  $\mathfrak{V}$ . 'Glória Patri.'
- <sup>219</sup> 1520-S:180v.
- <sup>220</sup> 1531-S:107v. does not indicate the  $\mathfrak{V}$ . 'Glória Patri.'

<sup>221</sup> SB-S:634 adds 'Jesu', with the note: 'Jesu' *non habet Chevallon*.

<sup>222</sup> 1520-S:180v.

<sup>223</sup> 'per tota octa.' Chevallon. [SB-S:634.]

<sup>224</sup> 1520-S:180v.

<sup>225</sup> 1520-S:180v.

<sup>226</sup> 1520-S:180v.

<sup>227</sup> 'ut̄.' Chevallon. [SB-S:634.]

<sup>228</sup> 1520-S:81r.

<sup>229</sup> 1520-S:81r. Part of this passage is illegible.

<sup>230</sup> The following, shorter form appears in BL-52359:387v:

*Lectio j.*

Décíus Cesar et Valeriánus preféctus jussérunt sibi sanctum Syxtum episcopum cum clero suo presentári. Et presentátus est eis nocte cum duóbus diaconibus Felicíssimo et Agapíto.

*Lectio secunda.*

Cumque fecissent eos duci ad templum Martis ut sacrificárent : et illi non adquíescerent : missérunt eos in custódia reclúdi. Altera die fecérunt eos duci de cárcere ut audírent.

*Lectio iij.*

Dixit autem beáto Syxto Décíus iracúndia plenus, Nos quid consúlimus senectúti tue : audi precépta nostra et sacífica. Respóndit beatus Syxtus, Miser tu tibi consúle, et noli Deum blasphemáre : sed age peniténtiam de ságuine sanctorum quod effudísti.

This form appears in BL-Stowe MS 12:291r. (Some parts are difficult to interpret.):

*Lectio j.*

Sixtus urbis Rome episcopus Athenis natus et doctus : pius erat philosophus et póstea Christi discipulis, qui tentus est missu Décii et Valeriáni. Cui Décíus dixit, Scis quod propter nobis presentáris ? Sixtus respóndit, Scio. Décíus dixit, Fac **g[vero?]** ut omnes sciant et vivas : et clerus tuus augeátur et sacrificá diis. Respóndit Sixtus, Ego cotidie sacrífico Deo et Dómino nostro Jesu Christo : hóstiam puram et immaculátam.

*Lectio ij.*

Décíus dixit Valeriáno, Si iste non fúerit extíntus áliis non erit timor : et ídeo cápíte truncétur. Felicíssimus **g[vero?]** et Agapítus qui cum ipso comprehénsi erant : dixerunt princípibus, O mísera júdices si non audieritis mónita patris nostri : et n[ostr]is preíbítis torméntis.

*Lectio iij.*

Valeriánus **g[vero?]** convérsus ad Décium : dixit, **Quid** isti **xxxxunt** qui nobis torménta premittúntur : Ducántur **pXX** cum Sixto : et decollétur. Tunc mílites sanctum Sixtum et Felicíssimum et Agapítum duxérunt in clivum Martis ante templum : et ibi decollavérunt eos octávo idus Augústi, et dimísérunt córpora eórum in plátea. Nocte vero venérunt cléríci presibíteri et dyáconi et máxima persónis Christianórum collegérunt córpora eórum et sepliérunt.

<sup>231</sup> 1520-S:81r.

<sup>232</sup> 1518-Legend. See also Bedford Breviary:534v.

<sup>233</sup> 1520-S:81r.

<sup>234</sup> BL-52359:387v. has the following, shorter version:

*Lectio prima.*

Beátus Donátus nùtritus a sancto Pigménlo presbítero in título beáti pastóris erúditus est non solum divínis verum éciam humánis lítteris sufficientíssime.

*Lectio ij.*

Cum quo et Juliánus crevit et subdiaconus ordinátus est, qui relícto póstmodum gradu inútilis factus, ad impérium aspirávit. Quo témpore beátum Pigménium Rome in custódia mancipávit.

*Lectio iij.*

Et patrem matrémque sancti Donáti gládio occídit. Donátus vero lector pétiit Arétium civitátem et habitávit cum Hyllariáno monácho sérviens Deo continuis oratióibus et jejúniis.

The Stowe Breviary:291r. has the following lessons (Some parts are difficult to interpret):

*Lectio j.*

Sanctus puer Donátus condiscípulis Juliáni apostáte : sub Pyménio presbýtero nutritus et erúditus sunt. **Erat?** postquam Juliánus impérium sumpsísset : fugérent Donátus et mansit cum quadam monácho religióso nómine Heleriáno a quibus multi infirmi curabántur.

*Lectio ij.*

Juliánus enim hec áudiens : dixéit Quadraciánum júdicem in óppido arrício : ut Christános íbidem puníret. Quadraciánus jussit Donátum et Heleriánum monáchum téneri : et **sic?** presentáti. Cum quam eos ad sacrificándum Jovi non potúisset compéllere : precépit os sancti Donáti lapídibus confríngi.

*Lectio iij.*

Altera vero die fecit judex Heleriánus in pavíméto expoliári : et fústibus cedi. Qui dum diu cederétur : emísit spíritum. Donátum non in cárcerem precépit ligári. Ad **quam** infirmi veniéntes : auditóque verbo Dei sani sancti sunt. Quadraciánus hoc áudiens jussit eum decollári : sub die séptimo idus Augústi.

<sup>235</sup> 1520-S:81r.

<sup>236</sup> Legend-1518.

<sup>237</sup> 1520-S:81r.

<sup>238</sup> 1520-S:81r.

<sup>239</sup> 'Ps. Benedíctus.' appears to be unnecessary, as this refers to a memorial.

<sup>240</sup> 1520-S:81r.

<sup>241</sup> 1520-S:81r.

<sup>242</sup> 1520-S:81r.

<sup>243</sup> 1520-S:81r.

<sup>244</sup> 'iiij.' 1531-S:104v.

<sup>245</sup> 1520-S:87r. indicates for this memorial, Ant. 'Inclytus martyr Tibúrcius', *Ÿ*. 'Glória et honóre coronásti eum Dómine.', and oratio 'Beáti Tybúrcii mártiris.', as at First Vespers of S. Tyburicus below.

<sup>246</sup> 1520-S:81r.

- <sup>247</sup> 'Quoniam' *Port.* 19. + 'non' 57. Lectiones quæ sequuntur de Nomine Jesu *non habet Legend.* 1518, ubi legimus post ix lectiones *De dulcissimo nomine Jesu* '¶ Notandum quod lectiones de transfiguratione ponuntur in festo sanctorum sexti et felicissimi.' [SB-S:641.]
- <sup>248</sup> 'licet', 1520-S:81r.
- <sup>249</sup> 'cum titulo principium : vite exemplum' *Port.* 1557. [SB-S:642.]
- <sup>250</sup> 'et nomen ejus unum.', *Vulgate.*
- <sup>251</sup> 'Cyriaco videlicet et sociis ejus. [SB-S:644.]
- <sup>252</sup> 1520-S:81r.
- <sup>253</sup> SB-S:643.
- <sup>254</sup> 1520-S:81v.
- <sup>255</sup> 1520-S:81v.
- <sup>256</sup> 'Da', 1520-S:82r.
- <sup>257</sup> 1520-S:82r.
- <sup>258</sup> 1520-S:82r.
- <sup>259</sup> 'quesumus dñe.' *Chev.* [SB-S:646.]
- <sup>260</sup> 1520-S:82r.
- <sup>261</sup> In BL-52359:388r. the *Venite* indicated is Tone II.
- <sup>262</sup> In BL-52359:388v. 'sancte' is set C.C.
- <sup>263</sup> In BL-52359:388v. 'désero' is set A.GF.GA; 'derelínquo' is set C.C.BC.C. In PEN:235v. 'derelínquo' is set C.C.BC.C.
- <sup>264</sup> 1520-S:82v.
- <sup>265</sup> Lectiones de sancto Laurentio in *Legend.* A.D. 1518, immediate sequuntur post Sixtum et Felicissimum, et Donatum. [SB-S:647.]
- <sup>266</sup> In 1520-S:82v. 'partriárche' is set F.F.GA.F. In BL-52359:388v, the same is set F.F.F.G.F. PEN:235v. agrees with AS:480. In BL-52359:388v. 'ecclésie' is set F.FEFD.CD.DCAADCBCBABC; 'gloriosíssimi' is set F.F.F.GA.G.F; 'justície ejus manet' is set D.CD.D.D D.DC DE.D.
- <sup>267</sup> *habent Portif.* 1519, 1557. *non habet Chevallon.* [SB-S:648.]
- <sup>268</sup> In BL-52359:389r. 'progréderis sine' is set G.GFG.G.GFFGDCDED D.G; 'sacérdos' is set CA.CDB.CD; 'dyácono' is set G.AC.CBG.A; 'minístro' is set FG.G.GEFAGFF; 'consuéveras' is set FACC.BC.DCBABCAG.GABAGA.AG; 'degenerem' is set B.AC.C.C; 'probásti' is set C.C.C. BL-52359:389r. has 'cui contulísti'. In PEN:236r. 'nunquam' is set ACb.AG.
- <sup>269</sup> BL-52359:389r. has no flat at 'tuos'; 'derelínquo' is set C.CBCBAG.AGAGFG.GF. PEN:236r. has a flat at 'neque'.
- <sup>270</sup> In BL-52359:389v. 'Jesu' is set D.D.
- <sup>271</sup> In BL-52359:389v. the second 'quia' is set C.C. In PEN:236v.
- <sup>272</sup> In 1520-S:84r. 'vídeo' is set C.C.C. In BL-52359:389v. 'beátum' is set D.DC.DE; 'baptizáre' is set C.B.G.G. In PEN:236v. 'te júvenem' is set A BAC; 'baptizáre' is set C.B.G.G.
- <sup>273</sup> 1520-S:84r.





- <sup>302</sup> 1520-S:81r.  
<sup>303</sup> 1520-S:81r.  
<sup>304</sup> 1520-S:81r. has illegible rubrics here.  
<sup>305</sup> 1520-S:87v.  
<sup>306</sup> 1520-S:87v.  
<sup>307</sup> 1520-S:87v.  
<sup>308</sup> 1520-S:87v.  
<sup>309</sup> 1520-S:87v.  
<sup>310</sup> 'Tres lectiones fiant sine regimine chori.' 1520-S:87v.  
<sup>311</sup> '℞. Beatus ('Beatissimus' 1557) Christi. Martyr Ypolitus dum baptismi gratiam accepisset a beato Laurentio ponebat manus super oculos cæcorum : et illuminabantur. 1520-S:87v. has no flats at 'pro Christi'.  
 ℞. Cæscis illuminatis a sancto Laurentio Ypolitus credit : et percipere meruit baptismi sacramentum.  
 Ponebat.' *Portif.* 1519, 1557. [SB-S:664.]  
<sup>312</sup> 'cardis' *Chev.* [SB-S:664.]  
<sup>313</sup> BL-52359:392v. has no flat at 'Décio' or at 'et'; 'Ypólitus' is set G.FGA.FED.DFDDC; 'Lauréncii' is set Cd.D.DEFEF.ED. BL-52359:392v. has 'respóndit'; 'Christi' is set AGGE.FG; 'mártyrem' is set FGA.FED.DFDDC. In PEN:239r. 'sanctus' is set A.AGG.  
<sup>314</sup> In 1520-S:88r. 'frúere' ends DGBAAG. In BL-52359:393r. 'Ypólitum' is set GA.A.AGACGAGGF; 'et' is set FACG; '†Et vívere' is set DFG DEFEDC.D.DC; 'frúere' ends DACA. In PEN:239v. 'Ypólitum' is set GA.A.AGACGAGGF; 'acquiésce' is set G.A.C.C.DCCACGAGGF; 'precéptis' is set FAC.CBA.ADCDBCDCBABCBA.  
<sup>315</sup> In BL-52359:393r. 'Ipólitus' is set D.DEFE.DC.C; 'Décium' is set CDC.AG.G.  
<sup>316</sup> In PEN:239v. 'tuam' is set GAG.GAG.  
<sup>317</sup> In BL-52359:393v. 'beatíssimi' is set E.DC.DF.F.  
<sup>318</sup> In 1520-S:88v. 'Tunc' is set GBC. In BL-52359:393v. 'Ipóliti' is set A.C.C.C; 'illíus' is set C.DED.CBCDC.  
<sup>319</sup> SB-S:666.  
<sup>320</sup> In BL-52359:393v. 'Jesu' is set A.ACB; 'meos' is set G.G.  
<sup>321</sup> 'Oratio. Da nobis quæsumus.' *Chevallon.* [SB-S:666.] 1520-S:88r. also has 'Da nobis quæsumus.'  
<sup>322</sup> 1520-S:88r.  
<sup>323</sup> 1520-S:88r.  
<sup>324</sup> 1520-S:88r.  
<sup>325</sup> 'Ant. Glória tibi Trínitas.', 1520-S:88r.  
<sup>326</sup> '1531-S:112r. adds here 'cum oratione Da nobis. ut supra.' But this is the prayer for St. Laurence.  
<sup>327</sup> 'Si festum sancti Ypoliti in dominica contigerit, medie lectiones erunt de octavis Jesu, et memoria tantum de sancto Laurentio.', *Crede michi* [160].

<sup>328</sup> BL-52329:394r. has the following lessons:

*Lectio j.*

Tēmpore quo Libérius de exílio revocátus fúerat a Constántio Augústo herético : ut una communióne contamináret plebem : Eusébius présbiter urbis Rome cepit clamáre libérium heréticum et amicum Constántii.

*Lectio ij.*

Quo factó : occupántur ecclésie a Libério ejícitur Felix de episcopátu sub rogátur Libérius, tenétur présbiter Eusébius. Tunc Constántius imperátor agréditur cum Libério Eusébiu(m) présbíterum dicens, Tu solus cristiánus es in urbe Roma ?

*Lectio iij.*

Eusébius présbiter respóndit, Sic confidimus in Dómino quia fidéles nos Christe invéniet sicut et baptizáti sumus : et benedictiónem servábimus quam a beáto Júlio suscépimus.

<sup>329</sup> 1520-S:88r.

<sup>330</sup> 1520-S:88r.

<sup>331</sup> 1520-S:88r.

<sup>332</sup> Legend-1518.

<sup>333</sup> 1520-S:88r.

<sup>334</sup> That is, no Responsory at Vespers. 'Si in die tertia a festo sancti Laurentii dies dominicus evenerit, fiant medie lectiones de sancto Laurentio et R. *O Ypólite* erit sextum.', *Crede michi*. [159] (some editions only). This rubric would appear to be invalid when the octave of the Name of Jesus is observed.

<sup>335</sup> In Brev.1516. these six lessons appear as three lesson, each pair of the six being made into a single lesson.

<sup>336</sup> SB-S:669.

<sup>337</sup> Regarding this feast before the introduction of the 'Nova festa', *Crede michi* [164c] notes 'Pica illa que dicit quod in die sanctorum Ciriaci sociorumque ejus martyrum fiat commemoratio beate Marie si in vi. feria contigerit falsissima est quia illi sancti habent propriam epistolam et propriam evangelium et propriam communionem, ideo in v. feria fiat commemoratio predicta quia ibi est conventientius.'

<sup>338</sup> 1520-S:81r.

<sup>339</sup> 'Ubi eā' *Chevallon*. 'Ubi eū' *Port*. 1519. 'Ubi eo' *Leg*. 1518, *Legend. Job. MS., cum Brev. Job. MS. et Brev. Gonv. Cai. MS.* [SB-S:669.]

<sup>340</sup> SB-S:671.

<sup>341</sup> 1520-S:81v.

<sup>342</sup> 1520-S:81v. provides the incipit only, together with the rubric '*Quere in die sancti Laurentii in ij. nocturno : et dicitur sinve V.*'

<sup>343</sup> 1520-S:81v. Part of this rubric is illegible.

<sup>344</sup> In the incipit, 1520-S:81v. omits 'fuisset'.

<sup>345</sup> 'oram' *Chevallon. in hoc loco.* [SB-S:673.]

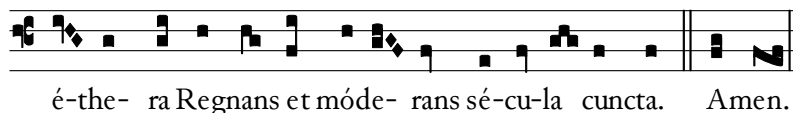
- <sup>346</sup> SB-S:673.
- <sup>347</sup> 1520-S:81v.
- <sup>348</sup> In 1520-S:87r. and BL-52359:392r. the following antiphon, *℟̄*. and prayer appear as a Memorial of S. Tyburchius. First vespers is omitted in favour of St. Laurence; second vespers is omitted in favour of a commemoration of St. Mary in the old order, and in favour of the octave of the Name of Jesus in the new order.
- <sup>349</sup> 1520-S:87r.
- <sup>350</sup> 1520-S:87r. and BL-52359:392r.
- <sup>351</sup> SB-S:674.
- <sup>352</sup> 'labicanam' *Portif.* 1557. [SB-S:675.]
- <sup>353</sup> 'Lectiones de sancto laurentio infra oct.' *Legend.* 1513. [SB-S:675.]
- <sup>354</sup> 'celiū' *Legend.* 1518. 'celi' *Port.* 1519. [SB-S:675.]
- <sup>355</sup> 'Christi' *Legenda Job. MS.* 'xpi:' *Leg.* 1518. [SB-S:675.]
- <sup>356</sup> 'crescētione' *Leg.* 1518. [SB-S:676.]
- <sup>357</sup> Hackney, ed., *Ordinale Sarisburiense* (2017):377.
- <sup>358</sup> Hackney, ed., *Ordinale Sarisburiense* (2017):377. i.e. August 12, the third day of the Octave of St. Lawrence.
- <sup>359</sup> Hackney, ed., *Ordinale Sarisburiense* (2017):378.
- <sup>360</sup> Hackney, ed., *Ordinale Sarisburiense* (2017):378.
- <sup>361</sup> Hackney, ed., *Ordinale Sarisburiense* (2017):378.
- <sup>362</sup> 1520-S:87r. part of this page is illegible.
- <sup>363</sup> 1520-S:81r.
- <sup>364</sup> 1520-S:81r.
- <sup>365</sup> *non habet Legend.* 1518. [SB-S:677.]
- <sup>366</sup> SB-S:679.
- <sup>367</sup> 'occupantur ecclesie' *Leg. Job. MS., cum Port.* 1519, 1557. [SB-S:680.]
- <sup>368</sup> 'serviamus' *Chevallon.*; 'servavimus' *Portif.* 1519, 1557. 'senvabimus' *Legenda Job. MS., Brev. Job. MS., Leg.* 1518. [SB-S:680.]
- <sup>369</sup> 'ita esses' *Port.* 1519. [SB-S:680.]
- <sup>370</sup> 'Tanquam contumacem' *Legenda Job. MS.* [SB-S:680.]
- <sup>371</sup> *Bernardi Opera* I. 791, ed. Bened. [SB-S:681.]
- <sup>372</sup> *Bernardi In Circmisione Domini, Sermo I. § 2. Opera* I. 789. [SB-S:683.]
- <sup>373</sup> 'veri abrahe' *Chevallon.* [SB-S:684.]
- <sup>374</sup> 'vigilia', 1520-S:89v.
- <sup>375</sup> In 1520-S:89v. 'trānsiit', is set GA.G.G. 1520-S:89v. has no flat at 'mea'. 1520-S:89v. has B-flat on the final syllable of 'surge'. BL-52359:394r. has no flat at 'surge própera'. PEN:239v. agrees with AS.
- <sup>376</sup> "Qualis est diléctus meus", 1520-S:90r. 1520-S:90r. has no flats.
- <sup>377</sup> 1520-S:90v. has a flat only at 'meus'.

<sup>378</sup> 'convallium' *Chevallon*. [SB-S:685.] 'sunanimitis' *Chevallon*. [SB-S:686.]

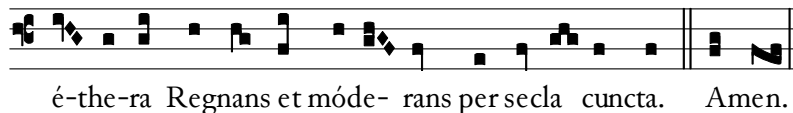
<sup>379</sup> 1520-S:89v.

<sup>380</sup> 1520-S:89v.

<sup>381</sup> The sources disagree in handling an additional syllable in the final stanza. 1531-S:115v. has 'vivit in ethra . . . móderans sécula cuncta.' which also appears to be the standard text; yet 1519-S:91r, 1520-S:90v, and the great preponderance of Sarum texts examined thus far have 'vivit in éthera . . . móderans sécula cuncta'. The hymnals consistently have 'vivit in éthera', but continue with variants such as 'móderans per secla cuncta', 'móderans sécula cuncta', and 'móderans per sécula cuncta.' In any case the hymnals consistently align the text so as to accommodate 'éthera' as three syllables extending into the final musical phrase and shifting the final phrase by one syllable until 'sécula'. This edition follows 1531 here. The variants found in most Sarum hymnals is:



HS-1525:179v. has .



<sup>382</sup> 1520-S:91r.

<sup>383</sup> 1520-S:91r.

<sup>384</sup> 1520-S:91r.

<sup>385</sup> In 1520-S:91r. "orbis" is set ABCABa.G. In 52359:197r. the same word is set ACBAC.G. In PEN:249r the same text is set ACBABa.G.

<sup>386</sup> In 1520-S:91v. 'glorificant' is set GF.GA.GFE.E.

<sup>387</sup> 1520-S:91r.-91v.

<sup>388</sup> In 1520-S:91v. 'virgo' is set DFGAg.G. In BL-52359:395r. 'assúmpa' is set GF.GA.GFE. In PEN:241v. 'Virgo' is set DFFG.G.

<sup>389</sup> In BL-52359:395r. 'amíca mea' is set DC.F.G FGA.A.

<sup>390</sup> In BL-52359:293v. 'lábia' is set CCB.A.G.

<sup>391</sup> 1520-S:91v.

<sup>392</sup> *Hieronimi Opera* IX. p. 38, ed. Paris. 1623. Epistola 10. Ad Paulam et Eustochium, de Assumptione B. Marie Virginis, sermo qui *Sophronii* esse creditur. [SB-S:687.]

<sup>393</sup> Locus picturæ majoris in Breviario Chevalloniano. [SB-S:688.]

<sup>394</sup> SB-S:688.

<sup>395</sup> 1520-S:92r. has a flat at '†Et sicut'. In 1520-S:92r. 'lília' is set GB<sub>♭</sub>C.B<sub>♭</sub>A.AC. In BL-52359:395v. 'estimábilis' is set GA.G.GABC.C.C; 'vestiméntis ejus' is set G.ABC.CBA.AB BAGA.AG; 'verni' is set ACGA.AGGEFE; 'lília' is set AC.AG.AC.

<sup>396</sup> In BL-52359:395v. 'formósa' is set Df.EF.DEFEC; 'dixerunt' appears to be set G.FED.FDEFE. In PEN:424r. 'dixerunt' is set G.FEED.FD.

- <sup>397</sup> 'aut certe' *Hieron.* [SB-S:689.]
- <sup>398</sup> In 1520-S:92v. 'plenam' is set D.DEF; 'caritáte' is set D.DC.D.DFe. BL-52359:396r. has no flat at 'speciósá'; 'dileccióné' is set DEDC.D.F.FDEDCD.DC; 'arómatum' is set FEFGFEDCDEDCD.D.DEFEF.ED.
- <sup>399</sup> In BL-52359:396r. 'Emissionés' appears to be set F.FFE.D.E.F; 'paradísus' is set A.AC.AG.A; 'cum' is set ED.
- <sup>400</sup> In 1520-S:92v. 'aquárum' is set D.EDCF.C. In BL-52359:396r. 'vivéntium' is set B<sub>b</sub>A.GF.GB<sub>b</sub>.B<sub>b</sub>. In BL-52359:396r. and PEN:242v. 'Libano' is set A.GF.F.
- <sup>401</sup> BL-52359:396r. and PEN:242v. have 'ortum meum'. In BL-52359:396r. 'cómedet' is set EFG.E.G; 'fructum' is set FEED; 'pomórum suórum' is set D.DFED.E D.C.C.
- <sup>402</sup> 'dicam' *Hieron. et Leg. Job. MS. cum Legend.* 1513.—'dicam?' *Chevallon.* [SB-S:690.]
- <sup>403</sup> In BL-52359:396r. 'dicéntes, Unguéntum' is set D.FGA.GACGAGGF AF.GAG.A. In PEN:242v. 'Hierúsalem' is set GACC.BCDCBABCBA.GABAGA.AG.
- <sup>404</sup> 'utrum vero surrexerit' *Chevallon. cum Leg.* 1518.—'utrum vere surrexerit' *Legenda Job. MS., Brev. Job. MS.* 'utrumve resurrexerit' *Port.* 1557. 'vtrū ve resurrexerit' *Port.* 1519. [SB-S:691.]
- <sup>405</sup> BL-52359:396v. has no flat; 'quasi mirra elécta' is set F.GA AAGA.F FGA.GE.FAGFFEDED; '†Dedi suavitátem odóris' is set E.GEGAGF FD.F.GA.A.G FDF.EGFF.FE. BL-52359:396v. omits 'Et' and its music. In PEN:242v. 'Libano' is set EGFF.DFGFEF.EF; the third syllable of 'elécta' appears three notes earlier; 'odóris' is set GFDF.EFGEF.ED--ending on the wrong finalis!
- <sup>406</sup> 'definire' *Hieron.* [SB-S:692.]
- <sup>407</sup> 'solo post Deum . . . veritate' *Hieron.* [SB-S:693.]
- <sup>408</sup> In 1520-S:93v. 'salútem' is set CA.CCGAGABCDCB.CB; 'concíves' is set G.GEG.EDG. In BL-52359:396v. 'salútem' is set CA.CCCGAGACDCBC.CB; 'pulchritúdinem' is set A.AG.AC.G.EFACGFFDED; 'angelórum' is set Fe.FGF.DDCGGFACDCBACG.G; 'consórtes' is set Cb.ABCb.G; no second repeat mark is indicated; 'concíves' is set G.GGE.G. In PEN:243r. 'vocári' is set C.DCCB.AG; 'angelórum' is set E.FGF.DDCGGFACDCCACG.G.
- <sup>409</sup> In BL-52359:396v. 'sponsa' is set GACBACb.AG; 'mirram meam' is set A.C BAG.G.
- <sup>410</sup> In 1520-S:93v. 'Cómedi' is set G.GBC.AG.
- <sup>411</sup> In BL-52359:397r. 'et fluent' is set C C.G.
- <sup>412</sup> In 1520-S:94r. 'intrinsicus' has no flat.
- <sup>413</sup> In 1520-S:94v. 'Benedícta' is set F.F.FGB<sub>b</sub>.B<sub>b</sub>AB<sub>b</sub>AG. BL-52359:397r. has no flat at 'credidísti'; 'perfécta' is set FA.CCD.C; 'in' is st ACB<sub>b</sub>B<sub>b</sub>; no natural appears at 'dicta'; 'exaltáta es' is set AC.G.F.FDEFE DCDED; no music appears for 'choros'; 'Virgo' is set CB<sub>b</sub>A.B<sub>b</sub>; 'pudóris' is set F.FG.F. In PEN:243v. 'angelórum' is set FGA.AB<sub>b</sub>AGAB<sub>b</sub>AG.FGAGFG.GF.
- <sup>414</sup> SB-S:696.
- <sup>415</sup> 'Ista lectio sequens . . . marie tantum. vt patet. lectiones Si queritur, quere istam lectionem et ceteras lectiones in fine libri.' *Legend.* 1518. [SB-S:696.]
- <sup>416</sup> 'Lectio. i.' *Chevallon.* [SB-S:696.]
- <sup>417</sup> SB-S:696.

- <sup>418</sup> 'et . . . vultus' *habent* *Port.* 1519, 1557 ; 'venustas' *Hieron.* 'splendor' *Chevallon.* [SB-S:697.]
- <sup>419</sup> At the repeat after  $\mathcal{V}$ . Glória. 'Quia.' *Chevallon.* [SB-S:698.] 1520-S:94v. omits  $\mathcal{V}$ . Glória. †Quia.' SB-S:98. has at the repeat after  $\mathcal{V}$ . 'Glória. Christus.' The settings in AS, for the Assumption and All Saints, have neither the 'Allelúya' nor the final word of the  $\mathcal{V}$ . 'commemorationem'. In AS:498. the last syllable of 'justície' is set AGDEFGEDEDDC. BL-52359:397v. has no flat at 'laude'; 'digníssima' is set A.AGAF.DEDC.CEGAGEFEDCFFD; 'te' is set FFE. In PEN:243v. 'ortus est sol' is set F.GA GAAG GAAG.
- <sup>420</sup> 1519-S:110v; 1520-S:94v.
- <sup>421</sup> In BL-52359:397v. 'generationes' concludes AG; 'potens' is set CBAG.AGAGFG.
- <sup>422</sup> In BL-52359:397v. 'celum' is set DC.B; 'benedícunt' is set CB.A.B.A.
- <sup>423</sup> In BL-52359:398r. 'Rex regum' is set C.DED.CBCDC.
- <sup>424</sup> 'Benedicta filio' *Chevallon.* 'Benedicta a filio' *Port.* 1519, 1557. [SB-S:698.] 'Benedicta filio' AS:499. 'Benedicta a filio', 1520-S:95v; 'fructui' *Chev.* [SB-S:698.] In BL-52359:398r. 'filio' is set DEFE.D.C.
- <sup>425</sup> In BL-52359:398r. 'decóra' is set G.FG.A; 'terribilis' is set F.G.A.G.
- <sup>426</sup> SB-S:699.
- <sup>427</sup> In BL-52359:398r. the second 'ut' is set G; 'terribilis' is set FGAG.A.FG.D. In BL-52359:398r. and PEN:244r. 'acies ordináta' is set G.FE.DG E.FE.D.D.
- <sup>428</sup> In 1519-S:50r. and 1520-S:95v. this responsory appears a fifth higher, in the C-clef. In 1531-S:118r. only the incipit appears.
- <sup>429</sup> 1520-S:96r.
- <sup>430</sup> 1520-S:96r.
- <sup>431</sup> 1531:118r. has only the incipit 'Post partum.' The music for the  $\mathcal{V}$ . 'Gloria Patri.' is taken from 1519-P:44r. (SB-III-App.:civ. indicates the full text as ' $\mathcal{R}$ . Post partum [virgo Invioláta permansísti Dei génitrix intercède pro nobis.  $\mathcal{V}$ . Speciósá facta es et suávis In deliciis tuis, sanct Dei génitrix intercède pro nobis.' This appears to be a misreading of the following versicle 'Speciosa facta es' as belonging with the  $\mathcal{R}$ .)
- <sup>432</sup> 1520-S:96r.
- <sup>433</sup> 1531-S:118r. has only the incipit 'Speciósá facta.' The music for the  $\mathcal{V}$ . 'Gloria Patri' is taken from 1519-P:44r. (SB-P:App.:cv. indicates the full text as ' $\mathcal{R}$ . Speciósá facta [es et suávis In deliciis tuis, sanct Dei génitrix].  $\mathcal{V}$ . Elégit eam, Deus, et preelegit eam. [Habítare facit eam in tabernáculo suo.]' This appears to be a misreading of the following versicle 'Elégit eam' as belonging with the  $\mathcal{R}$ .)
- <sup>434</sup> 1520-S:96r.
- <sup>435</sup> 1520-S:96r.
- <sup>436</sup> 1520-S:96r.
- <sup>437</sup> 1520-S:96r.
- <sup>438</sup> In 1520-S:96r. 'paradýsi' is set AGFGFED.CEFED.FGAB<sub>2</sub>.A. 1520-S:96r. has no natural sign at 'mundus'. In AS:500. '†Precónia' appears to maintain the B<sub>2</sub>.

- <sup>439</sup> 1531-S:118r. has only the incipit, 'Letabúndus.'
- <sup>440</sup> In 1520-S:116v. and 1519-S:51v. 'Libáni' is set G.FD.D; 'altíssimi' is set FD. In HS:170r. 'valle nostro' is set F.DC DE.C; suimpta is set DE.C; ceca is set DE.C; predcta' is set DC.DE.C. 1520-S:116v. has no flats.
- <sup>441</sup> 1531-S:118r. has only the incipit, 'Quem terra ponthus.'
- <sup>442</sup> 1531-S:118r. gives only the incipit 'Sicut myrrha'.
- <sup>443</sup> In AS:500. 'gloriósa' is set B.C.AG.AG.
- <sup>444</sup> 1531-S:118r. gives only the incipit 'Spécie tua'.
- <sup>445</sup> 1531-S:118r. gives only the incipit 'Adjuvabit eam'.
- <sup>446</sup> 'Sicut lilium.' *Chevallon.* 'Sicut lætantur.' *Brev. Govv.-Cai. MS.* Sicut letantium' *Port.* 1519, 1557. [SB-S:702.] 1531-S:118r. has the incipit only.
- <sup>447</sup> 1531-S:118r. gives only the incipit 'Gaude María'.
- <sup>448</sup> 1531-S:118r. gives only the incipit 'Dignare me'.
- <sup>449</sup> 1531-S:118r. gives only the incipit 'Post partum'. AS:pl. γ. 1519:98v. and 1520-S:98r. have no flat.
- <sup>450</sup> 1520-S:98r.
- <sup>451</sup> 'Johannes inquit' *Leg.* 1518. [SB-S:701.]
- <sup>452</sup> 'manebat,' *Chevallon. cum Leg.* 1518. 'manebant' *Leg. Job. MS.* [SB-S:702.]
- <sup>453</sup> 'Ad primam. l. j. Hodie gloriosa semper virgo maria ad celos ascendit.' *Legend.* 1518 (ubi per prima ista tantum verba exprimitur lectio). [SB-S:703.]
- <sup>454</sup> omit. eum *Chevallon.* [SB-S:704.]
- <sup>455</sup> 'qua' *Chevallon.* 'quia' *Leg. Job. MS.* [SB-S:704.]
- <sup>456</sup> SB-S:704.
- <sup>457</sup> 1520-S:98r.
- <sup>458</sup> 1520-S:98r. has no flats.
- <sup>459</sup> 1520-S:98v.
- <sup>460</sup> 1520-S:98v.
- <sup>461</sup> 1520-S:98v.
- <sup>462</sup> 1520-S:98v.
- <sup>463</sup> 1520-S:98v.
- <sup>464</sup> 1520-S:98v.
- <sup>465</sup> 1520-S:98v.
- <sup>466</sup> 1520-S:98v.
- <sup>467</sup> 'Dómine fáciat', 1520-S:98v.
- <sup>468</sup> 1520-S:98v.
- <sup>469</sup> SB-S:707.
- <sup>470</sup> Per prima tantum hæc verba exprimitur lectio in *Legend*, 1518. [SB-S:707.]
- <sup>471</sup> 'ilico' *Chevallon.* 'cito' *Leg. Job. MS.* [SB-S:708.]
- <sup>472</sup> 1520-S:98v.

## Notes.

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- <sup>473</sup> 'Quocunque die' Portif. 1519, 1557. [SB-S:708.] also 1520-S:98v.  
<sup>474</sup> 1520-S:98v.  
<sup>475</sup> SB-S:709.  
<sup>476</sup> 1520-S:98v.  
<sup>477</sup> 1520-S:98v.  
<sup>478</sup> 'intervenerit', 1520-S:98v.  
<sup>479</sup> 1520-S:98v.  
<sup>480</sup> 1520-S:99r.  
<sup>481</sup> *habet Port.* 1557. [SB-S:710.]  
<sup>482</sup> 1520-S:99r.  
<sup>483</sup> In 1520-S:99r. the incipit is 'Bene ángelus míttitur.'  
<sup>484</sup> SB-S:711.  
<sup>485</sup> *Augustini Sermo CIV. Opera v. 774*, ed. Paris. 1837. [SB-S:713.]  
<sup>486</sup> 'quóniam', 1516-S:124r.  
<sup>487</sup> 1516-S:124v. omits 'et terram,'.  
<sup>488</sup> 1516-S:124v. omits the repetition 'bona valde.'  
<sup>489</sup> *Ad Primam lectionem non nisi per prima tantum verba indicat Legend.* 1518. [SB-S:715.] 1516-S:124v. begins 'Unde o sanctissime vírgines'.  
<sup>490</sup> 'efférrí', 1516-S:124v.  
<sup>491</sup> 1516-S:124v.  
<sup>492</sup> 1520-S:99r.  
<sup>493</sup> 1520-S:99r.  
<sup>494</sup> 'nisi' Chevallon. 'nec' Portif. 1519, 1557, cum Brev. Aberd. [SB-S:716.] 1520-S:99v. has 'nisi'.  
<sup>495</sup> 'dicitur' Chevallon. 'dicantur' Port. 1557. 'dicutur' Port. 1519. [SB-S:716.] 1520-S:99v. has 'dicantur'.  
<sup>496</sup> 1520-S:99r.  
<sup>497</sup> SB-S::717.  
<sup>498</sup> Non ulterius legitur in Legend. 1518. de hac Ad Primam lectione. [SB-S:718.]  
<sup>499</sup> 'theotheon' et mox 'xpothecō : ' Legend. 1518. [SB-S:720.]  
<sup>500</sup> *Hucusque tantum Leg.* 1518. [SB-S:721.]  
<sup>501</sup> 'candidius' Chevallon. [SB-S:721.]  
<sup>502</sup> SB-S:723.  
<sup>503</sup> 'Ad primam lec. in cap. Christus ab omnibus.' Legend. 1518. [SB-S:723.]  
<sup>504</sup> 'non indignum' Hieron. [SB-S:724.]  
<sup>505</sup> 'psalmum' Chevallon. [SB-S:725.]  
<sup>506</sup> 1520-S:99r.  
<sup>507</sup> 'propiciatiónis', 1520-S:99v.  
<sup>508</sup> 1520-S:99r.  
<sup>509</sup> 'ac venerationis' Hieron. [SB-S:725.]



- 510 SB-S:726.
- 511 'admirans' *Brev. Gonv.-Cai. MS.* 'admirantis' *Hieron.* p. 43. [SB-S:726.]
- 512 'claritate; quorumlibet subiectorum' *Leg.* 1518. 'claritate quorumlibet subjectorum, et' *Hieron.* [SB-S:727.]
- 513 'Ad primam in capi. lec. Maria plena gratia.' *Legend.* 1518. [SB-S:728.]
- 514 'ut ipse homo fieret' *Legenda Job. MS.* 'ut per eam ipse fieret' *Port.* 1519, 1557. [SB-S:729.]
- 515 1520-S:99r.
- 516 1520-S:99r.
- 517 1520-S:99r.
- 518 'beáti apóstoli tui Bartholoméi', 1520-S:99v.
- 519 1520-S:99v.
- 520 1520-S:99v.
- 521 'sublimári', 1520-S:99v.
- 522 SB-S:731.
- 523 'sculpsit,' et mox 'Tale vos signum facite,' *Legenda Job. MS.*, 'sculpsit' *Leg.* 1518. [SB-S:734.]
- 524 'polimius' *Leg.* 1518. [SB-S:736.]
- 525 1520-S:99v.
- 526 1520-S:99v.
- 527 An office with music is found in AS beginning at 501. It is this office that marks AS as of Augustinian origin. This office appears in the Appendix [D-6.]
- 528 'sacre scriptúre', 1520-S:99v.
- 529 'semper ejus', 1520-S:99v.
- 530 'cum capitulis unius confessoris et doctoris', 1520-S:99v.
- 531 'Heremete' *Brev. MS.* 1416. [SB-S:737.]
- 532 'tagatensi' *Chevallon. cum Leg.* 1518; 'tagescencii' *Brev. Gonv.-Cai. MS.*; 'agathensi' *Brev. Coll. Job. Cant. MS.*; 'thagastēsi' *Portif.* 1519; 'thagastensi' 1556-7. [SB-S:739.]
- 533 'Mediolana' *Leg. Job. MS.* [SB-S:739.]
- 534 SB-S:739.
- 535 *habet Leg. Job. MS., non habet Chevallonius., neque Leg.* 1518. [SB-S:739.]
- 536 'universa plebi' *Chev. cum Leg.* 1518. [SB-S:741.]
- 537 'concilii' *Legend.* 1518. [SB-S:741.]
- 538 'Require in communi unius confessoris et doctoris.' 1520-S:99v.
- 539 'ira viciorum' *Chevallon.*, 'ita viciorum' *Legend.* 1518. 'ira victorum' *Port.* 1519, 1557, *cum Leg. Job. MS.* [SB-S:743.]
- 540 'fluxum' *Chevallon. cum Leg.* 1518. 'luxum' *Port.* 1519, 1557. [SB-S:743.]
- 541 'calcetur' *Chevallon. cum Leg.* 1518. 'conculcetur' *Leg. Job. MS.* [SB-S:744.]
- 542 'cantores' *Portif. cum Ed. Vulg.* [SB-S:745.]
- 543 1520-S:99v.
- 544 'Sancte Augustíne.' 1520-S:99v.

- 545 1520-S:99v.
- 546 1520-S:99v.
- 547 1520-S:100r.
- 548 1520-S:100r.
- 549 In 1520-S:100r. 'Perpétuis' is set D.DEF.DEFEDCD.DC.
- 550 1520-S:100r.
- 551 SB-S:746.
- 552 1520-S:100r.
- 553 'Nulla', 1520-S:100r.
- 554 In 1520-S:4r. 'Dóminum' is set B.BACABC BAG.GACGEFEED; 'adorémus' is set G.GEFG.GEFG.FE. 1531-S:126v. has only the incipit '*Invitatorium. Regem precursóris. Ps. Veníte. Rcqúire in nativitate ejusdem.*'
- 555 1520-S:110v.
- 556 In 1520-S:100v. 'Johánnes' is set F.Fe.D.
- 557 In AS:513. this antiphon appears a fifth higher—for no apparent reason. In BL-52359:402r. 'Philíppo' is set F.EF.G.
- 558 '*Lectiones de sermone Zepherini pape.*' Legenda Joh. MS. [SB-S:747.]
- 559 Cf. *Bedam super Marci evangelium lib. 1. cap. 25. (Opera v. 134.)* [SB-S:747.]
- 560 In 1520-S:100v. 'propter' has B-flat. In BL-52359:402r. 'cárcerem' is set G.GABAGA.AGABA. In PEN:246v. 'Johánnem' is set AGF.GA.G.
- 561 SB-S:748.
- 562 BL-52359:402v. has no flat at 'propter'; 'suo' is set GFGAGA.AG. In PEN:247r. 'suo' is set FEDDGFGA.AG.
- 563 In BL-52359:402v. 'et' is set G; 'custodiébat' has no flat; 'libénter' is set DF.F.F. In PEN:247r. 'custodiébat' is set DF.F.F.FED.FGFGAB[j]GAG.
- 564 AS:514 has an extra C at 'baptísta'.
- 565 In BL-52359:402v. the final syllable of 'metuébant' has no note. In PEN:247r. 'regi' and its music is missing; 'Johánnes' is set GA.A.G.
- 566 1520-S:101v.
- 567 In 1520-101v. the  $\text{R}$  ends at 'baptíste' at which point the  $\text{V}$  begins; 'baptíste' ends ED. In BL-52359:403r. 'nisi' is set DE.D; 'et contristátus' is set DA CDE.D.DE.D.
- 568 *Historiæ Ecclesiasticæ tripartitæ lib. ix. cap. 43.* [SB-S:750.]
- 569 In 1520-S:101v. 'imperávit' is set C.C.CD.BC. In BL-52359:403r. 'accépto' is set CD.CDBCAB.BA; 'caput' is set A.A.
- 570 *Historiæ Ecclesiasticæ tripartitæ lib. ix. cap. 43.* [SB-S:751.]
- 571 BL-52359:403v. has no flat at 'propter'; 'simul discumbéntes' appears to be set AAB<sub>b</sub>.A AGGF.GA.GAGFEF.FE; 'nóluit' is set F.DF.F. PEN:247v. has no flat at 'propter'; 'precépit' is set A.G.GF.



Notes.

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<sup>590</sup> 1520-S:104r.

<sup>591</sup> 1520-S:104r.

<sup>592</sup> 1520-S:104r.

<sup>593</sup> 1520-S:104r.

<sup>594</sup> 1520-S:104r.

<sup>595</sup> 1520-S:104r.

<sup>596</sup> 1520-S:104r.

<sup>597</sup> 1520-S:104r. 'Audacti' *Portif.* 1519 &c. 'In nativitate sanctorum adaucti et felicitis' *Leg.* 1518.

[SB-S:757.]

<sup>598</sup> 'Seraphis' *Chevallon.* [SB-S:757.]

<sup>599</sup> 'ad sacrificandum.' *Brev. Job. MS.* [SB-S:757.]

<sup>600</sup> 'eree' *Chev. cum Leg.* 1518.; 'erecte' *Port.* 1519, 1557. [SB-S:757.]

<sup>601</sup> SB-S:757.