

THE SARUM RITE  
Sarum Breviary Noted.  
Scholarly Edition

Tome C.

Fasciculus 10.

Pages {1361}-{1570}.

Proper of Saints.  
Feasts of September.

Edited by William Renwick.

HAMILTON ONTARIO.  
THE GREGORIAN INSTITUTE OF CANADA.  
MMXXIV.

*The Sarum Rite* is published by The Gregorian Institute of Canada/L'Institut grégorien de Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

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This document first published August 15, 2024.

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## ¶ *Saint Giles, Abbot.*

(j. September.)

*Let Nine Lessons be made with this Prayer.*

[128v.] **G**od, who on this day didst make blessed Giles, thy Confessor and Abbot, to enter into the courts of the kingdom of heaven :

grant, we beseech thee, that we may devoutly glory in his merits, and feel ourselves safeguarded by his intercessions. Through our Lord.

¶ *Let a Memorial be made of Saint Priscus, Martyr, with this Prayer.*

*Prayer.*

**A**lmighty and everlasting God, the strength of them contending, and the palm of martyrs, graciously regard the solemnity of this day, and make thy Church to rejoice

continually<sup>1</sup> in its celebration : that through intercession of blessed Priscus thy martyr,<sup>2</sup> thou mayest fulfil the desires of all that believe in thee. Through our Lord.

*First Lesson.*

**G**oly<sup>3</sup> Giles, to be sure a Greek by birth, took his origin from illustrious parents. For he was a native of Athens, his father Theodore by name, and his mother Pelagia : who both descended from royal lineage, and although distinguished among the nobles of the whole city, nevertheless led a most Christian life. Now the aforesaid Giles, at a tender age, being

disposed to the rudiments of the liberal arts, having surveyed the great minds of <his> teachers with the grace of knowledge, in a short time became equal with them. The grace of God likewise was not wanting in the docile boy : greatly adorning his life with all honesty of manners. And even now the indications shimmered outside : of the lamp of charity enkindled within.

*Lesson ij.*

**G**N a certain day, while he was going to church, it happened that a certain sick man lay in a street in the middle of the city, seeking

alms from those who passed by. At whose pitiable voice, the holy boy, having been pricked, although as yet he esteemed the schoolmaster's

wisdom formidable to him : nevertheless drawing off the cloak with which he was clothed, not having any other to give, gave it to the sick man. Having thus clad himself, the sick man was glad to have immediately recovered the health of his whole body. Not long after, to be sure, his parents having died in peace, whose death he himself had foreknown shortly before, by the Spirit revealing : he made Christ the

heir of his patrimony, which had remained sufficiently large. In the mean time, when a certain man, recently struck by a serpent, with swollen skin, disclosed that he had received a deadly venom : the holy man, interceding for him, restored him to his former health, and ordered him to render thanks to God, by whose clemency he was healed. But thou, [O Lord, have mercy upon us.]<sup>4</sup>

*Lesson iij.*

**N**ow on a Sunday, while the sacred mysteries were being celebrated : perchance a certain wretch, seized by a demon, began to cry out with a terrible voice, until nearly the whole church was disturbed. But Giles, who was there as usual, first prostrated <himself> on the ground and prayed briefly, and immediately rising up, relying on the mercy of the Lord, having seized him, threw himself upon him who was sliding hither and thither : and openly commanded the evil spirit to come out of him. Who, being unable to defy the authority of the saint, crying out and bellowing horribly, left unharmed the man of whom he had taken possession. To be sure, when the virtue of the holy man, on ac-

count of its greatness, could not be hidden : many flocked to him, desiring remedies of body and soul. And as his wonderful deeds were followed by proclamations of praise, and his name became known more and more throughout all the parts of Greece : fearing lest the wind of his favour might diminish the merits of his country, he intended presently to leave his country as a widow, that he might be devoted more freely to God : seeking a solitary life, he determined to cross the sea. And when, secretly leaving all his people behind, he came alone to the sea shore, and in order that he might be helped to be worthy to accomplish his purpose, he poured forth prayers to the highest King : he saw at a distance a certain ship being

tossed about in the waves by the stormy gales of the sea, and the sailors already despairing and almost shipwrecked, having forgotten all about the rudder. For whom, as soon

as he had offered the help of prayer to God : the storm having subsided, they arrived at the port. But thou, O Lord.

¶ *Let the Middle Lessons be made of Saint Priscus, Martyr, and let <them> be read from the Common of One Martyr, [with the Versicle Thou hast crowned him. [861]. and with these three Responsories, This is a holy man. R̄. This is he who knew justice. R̄. Thou hast given him. in the Common. [779]. When this Feast shall fall on Friday or Saturday, then let [it be said]<sup>5</sup> with the Verse Thou hast set, O Lord. [782]. and with these Responsories Thou hast given him. iiij. R̄. O Lord, thou hast prevented him. v. R̄. Thou hast crowned him. vj. in the Common. [783]. And they are said on no matter which day this Feast shall fall.*

*[Nevertheless when on the preceeding Monday it is not said of Saint Ruphus on account of any commemoration, then let be said here on Saturday the Versicle Thou hast crowned him. [861]. with the aforesaid Responsories, namely This is a holy man. [779]. and the rest as above.]<sup>6</sup>*

*Let the last three Lessons be read from the proper of Saint Giles, without exposition of the Gospel.*

*Lesson vij.*

[129r.] **B**lessed Giles, a cheerful and rejoicing exile, embarked on a fine ship, and came to a place not far from the where the river Rhone floweth into the sea, which is called Septimania, covered with shrubs and trees, and having wildernesses frequented only by wild beasts. There, finding a certain cave, near the entrance of which a little fountain abounded with pure water, he thus gave thanks to God, as if he had

found regal splendour. And so, staying there for three years, praying for the health of all the people, he lived only on herbs and water : except that the Lord had prepared for him a certain doe sufficient to nourish him with milk in the hours of recuperation. In the meantime Flavius, king of the Goths, built two monasteries in which the servants of God were gathered together, who would serve the Lord with the regular

profession of monks : blessed Giles, at great length refusing, but at last, with frequent peitions of the king, and

with tears and supplications, having been conquered, was placed in charge. But thou.

*Eighth Lesson.*

**N**ot long after, with the assent of the aforesaid king and his monks, with the most frequent supplications and entreaties, and with the assent of the foremost king and also all of his most devout, he is invested with the diadem of the priesthood with most worthy honour. When the renown of his sanctity had reached the ears of Charles, King of France : he sent legates to him, commanding and exhorting that he would not disdain to visit him. Which having been received, the man of the Lord, took the opportunity to visit him, as he had commanded and entreated to be prayed for. And so he set forth to the king, by whom he was received with honour. And while they were frequently talking with one

another about the contempt of the world and the desire for virtues, in the midst of those salutary conversations the king suppliantly asked that he might deign to pray for him. For he had committed a certain disgraceful deed, which he had never dared to confess to anyone, not even to the saint himself. Inasmuch as the next Sunday, while the holy man was celebrating mass, and in the canon was praying to the Lord on behalf of the aforesaid king : an angel of the Lord appeared, placing a small page on the altar, on which was written by order the king's own sin, and that at the prayers of Giles he should be forgiven, but only if, being penitent, he would desist from it. But thou, O Lord, have mercy.

*Ninth Lesson.*

**T**Here was also a note attached at the end, that every one who should call upon holy Giles for whatsoever crime, if only he had ceased from his perpetration, would doubtless believe it to have been forgiven by the Lord. After the

course of several days, having only with difficulty obtained permission from the king to return to his monastery, returning with the greatest honour and with many gifts, being a guest at the city of Nimes,<sup>7</sup> he raised up the son of a prince who had

then died. Thereupon, after the space of a certain time, with the brethren having been strengthened in the Lord's army, and the affairs of the monastery having been arranged, and God willing to redeem the meritorious soldier for the labour of contests with the crown of rewards : he made known to him by the Spirit that the day of his departure was imminent. Which he revealed to certain of his spiritual brethren : entreating them that they might humbly pray for him. O man of wonderful humility and chaste<sup>8</sup> moderation, whom earthly things did not oppress, such that he might not abide in a heavenly frame of mind : nor

heavenly things arouse, such that he might not seek to bring relief to the lowliest. In the middle of the night, then, on Sunday, the Kalends of September, he departed to the Lord : his absence from the body leaving the world the greatest sadness, but with joy at his happy reception into heaven. For there were faithful ones present at his passage who said that they had heard choirs of angels bearing his holy soul into heaven with praises. Let thy holy merits therefore provide for us and be of assistance, O father Giles, before the Lord our God : who liveth and reigneth with the Son and the Holy Ghost, one God, for ever and ever, amen. But thou.

¶ *Neverthelss if this Feast shall fall on a Sunday let all of the service be made of the Sunday and nothing of Saint Priscus except a Memorial. To be sure the Feast of Saint Giles should be deferred until the morrow.*

*And when this Feast is deferred from Sunday until Monday then let the first six Lessons be read from the proper of Saint Giles and the last three from the Exposition of the Gospel* No man lighteth a candle. [944].

*All the rest is said from the Common of One Confessor and Abbot. [949].*

## ¶ *The Translation of Saint Cuthbert, Bishop and Confessor.*

(iv. September.)

*Let Nine Lessons be made of the other Feast unless it has been made<sup>9</sup> in xl. then indeed*  
[129v.] *here let Three Lessons be made from the Common and a Double Invitatory, all the rest*  
*from the Common of One Confessor and Bishop, with this Prayer.*

¶ **G**rant [unto us]<sup>10</sup> we beseech  
thee, almighty and merciful  
God, that we who venerate the day of  
the translation of blessed Cuthbert  
thy confessor and bishop, may

through his intercession ever obtain  
the benefits of thy loving-kindness.  
Through our Lord Jesus Christ thy  
Son.

¶ *If this Feast hath not been celebrated in Lent and it shall fall on a Sunday let it be  
deferred until the morrow and then<sup>11</sup> at First Vespers of Saint Cuthbert let a Memorial  
be made of Saint Bertin, Abbot, with the Antiphon I shall liken him. seek [for it] in the  
Common [950]. V̄. The Lord [conducted].<sup>12</sup> [909]. and the Prayer O almighty and  
everlasting God. [900].*



## ¶ *Saint Bertin, Abbot.*

(v. September.)

*Let Three Lessons with Nocturn be made, and this Prayer.*

**A**lmighty and everlasting God,  
who shinest forth wondrously in  
thy elect, whom thou hast been  
pleased to glorify with thy indwelling :  
grant unto us, we beseech thee, so  
worthily to venerate the solemnity of

blessed Bertin thy confessor and  
abbot, that through his meritorious  
intercessions, we may deserve to be  
made thy temple. Through our Lord  
Jesus Christ thy Son.

*First Lesson.*

**T**he excellent man of God,  
Abbot Bertin, after the  
death of Blessed Omer,<sup>13</sup>  
having lived many years in the service  
of God, kept with a careful mind a  
large body of monks entrusted to him  
by the Lord under the strict rule of  
the sacred yoke, knowing that it is  
written, To whom more is entrusted,  
more is required of him. The ge-  
nerous Rewarder of good works,<sup>14</sup>  
then, glorified him with signs and  
virtues : of which we will relate a few  
things, with the Lord favouring, in  
the following words. There was a  
certain noble man named Walbert,<sup>15</sup>  
for whom Blessed Bertin was father  
confessor, and preacher of the word  
of God, and also companion. On a  
certain day while he hastened to his

house from the Basilica of Blessed  
Omer : suddenly in the middle of the  
road, he was thrown from his horse  
on which he swiftly rode : he fell  
unguarded to the stony ground, and  
with many parts of his body stricken,  
and his thigh injured by being  
broken, he suddenly thought himself  
to be near death. What more ? He  
sent in haste to Bertin the man of  
God : that with a chalice having been  
blessed by his holy mouth, and sealed  
with <his> sacred hands, he might  
deign to send it to him. To whom  
the man of God sent a small portion  
of blessed wine. By which having  
been drunk, he was made whole in  
the same hour by the hand of the  
divine Healer. But thou, [O Lord,  
have mercy upon us].<sup>16</sup>

*Second Lesson.*

**A** certain man from a far country who had lost the use of hearing and walking, leaning on two sticks, and being supported by the aid of companions, went around the holy places for the sake of prayer, so that near the tombs of the venerable servants of God, by asking for divine mercy, the loss of his bodily health might be restored by their glorious merits. After a period of time, therefore, having traveled through many places, he arrived at the tomb of the venerable Bertin, the confessor of Christ. And while the brethren residing there on the night of the Lord's Resurrection, in the same church in which the holy body rested,

were singing the nocturnal vigils : that sick man was led by his companions into the church for prayer. And after a long time in prayer and with tears, having requested of the Lord his health through the merits of blessed Bertin, when the reading of the Gospel was recited in the usual manner, he saw many lights shining about him, and thus by degrees the infirmity departed from him, <his> hearing was recovered, and the function of <his> feet restored : suddenly, in the presence of the aforesaid brethren, he was made whole by the bounty of divine clemency. But thou, O Lord.

*Third Lesson.*

**A** certain man, as the event afterwards proved, being filled with an evil spirit, feigning himself to be of some religion, entered the church of blessed Bertin, praying for three consecutive days as if for grace : and many times prostrated himself on the ground, as if pouring out prayers with a contrite heart. At length, having found out all that he wanted, he noted the hour at which the brethren, after sext, for the grace of refreshment, would make for the

refectory to receive bread. In the meantime, having taken a knife and having summoned <his> depraved nature, he went up to the doors of the church, and opened the entrance [130r.] for himself. And having gone in, he stole the silver vessels, which depended under the coronas and lamps before the back of the altar. And going out to the house of a certain kinsman,<sup>17</sup> he hid the sacred vessels that he had stolen. In the meantime the wardens of the church, going out

together with the brethren from the refectory : when they noticed<sup>18</sup> the loss of the sacred vessels, were so greatly dismayed in mind, that they could not find what they might say, what they might do, whither they might turn. But the merciful Lord, by the merits of his saint, Bertin, did not long suffer the spirits of those who served him to sorrow. For to be sure the wretched thief, seeing himself surrounded here by the ranks of <his> enemies, there by waters and

marshes, and with no escape standing open : driven by the madness of his mind, began to leap as if <to escape> over the precipitous walls and roofs. Upon being thus apprehended and interrogated, he immediately set forth the whole truth of the matter. What more ? He is taken, and is thrown in the stocks : but is straightway released by the intervention of the aforesaid congregation. But thou, O Lord, have mercy [upon us].<sup>19</sup>

¶ *All the rest from the Common of One Confessor and Abbot. [949].*

¶ *When the Feast of Saint Cuthbert<sup>20</sup> is deferred from Sunday until Monday because of the beginning of a History then let the Middle Lessons be made of Saint Bertin [Lesson iiiij. The excellent man of God.]<sup>21</sup> {1367}. with the Verse and Responsory of the Second Nocturn of the Common of the History of One Confessor and Abbot, and after the Psalm Benedictus. let a Memorial be made of the same with the Antiphon This is he. [935]. which is the Antiphon at Second Vespers [in the Common]<sup>22</sup> of One Confessor and Bishop, with the Verse The just shall [flourish].<sup>23</sup> [914]. and the Prayer as above. {1367}.*



[1520-S:105r.]

¶ *On the Nativity of the Blessed Virgin.*<sup>24</sup>

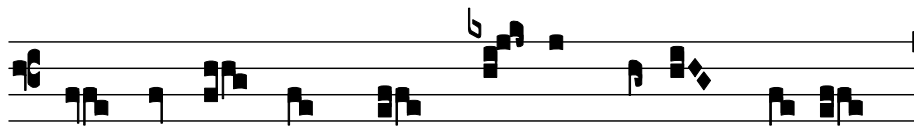
(vii. September.)

*Major Double Feast.*<sup>25</sup>

*At First Vespers.*

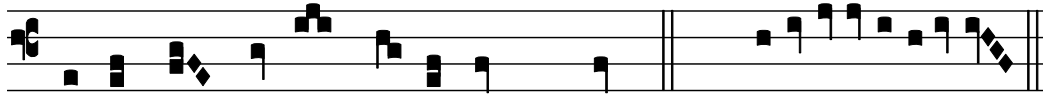
*Dei Genitrix Virgo semper Maria.* AS:518; 1520-S:105r; 1531:130r.<sup>26</sup>

2142. 1. Ant.  
I.iv.



Mother of God, \* ev- er Virgin Ma-ry,

On the Nativity of the Blessed Virgin Mary.



intercede for us, we beseech thee. *Ps.* Praise the Lord.  
(*cxij.*) [366].

*Beata progenies.* AS:518; 1520-S:105r; 1531:130r.<sup>27</sup>

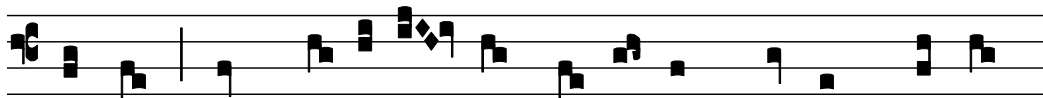
2. Ant.

II.i.



1572.

Les- sed \* is the li- ne- age whence Christ pro-



ceeded : how glo- ri- ous is the Vir- gin who bare the King



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

*Sancta Maria Virgo.* AS:518; 1520-S:105r; 1531:130r.

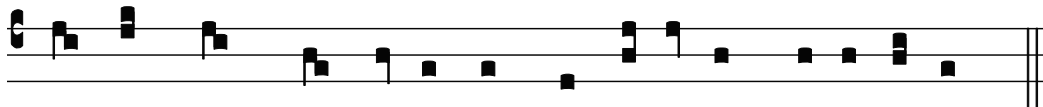
3. Ant.

VIII.i.

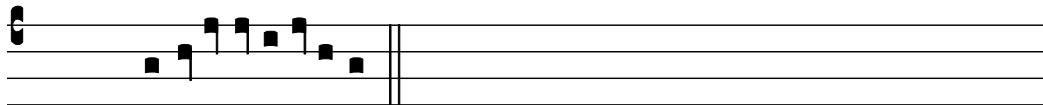


4705.

O- ly Vir- gin Ma- ry, \* intercede for the whole world :



for he whom thou bar- est is the Rul- er of the u- ni- verse.




*Ps.* Praise the Lord. (*cxlv.*) [413].

On the Nativity of the Blessed Virgin Mary.

*Sub tuam protectionem.* AS:518; 1520-S:105r; 1531-S:130r.<sup>28</sup>


5040. Ant.  
IV.iii.



N-der \* thy pro-tection do we take re-fuge : where  
the weak have re-ceived strength, and therefore we hymn  
thee, O Virgin Mother of God. *Ps.* Praise ye the Lord. (*cxlvi.*)  
[413].

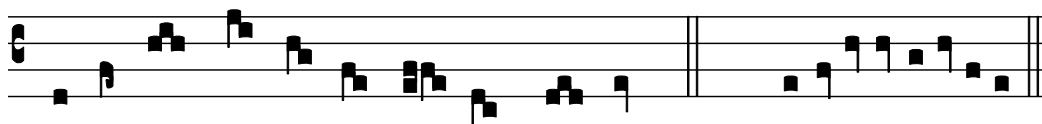
*Beata Dei Genitrix.* AS:519; 1520-S:105r; 1531-S:130r.

1563. 5. Ant.  
VIII.i.



bled Ma-ry, \* Mother of God, Virgin for ev-er :  
temple of the Lord, sanctu- a-ry of the Ho-ly Ghost, a-  
lone without pre-ce-dent thou wast pleas-ing to our Lord [7v.]  
Je- sus Christ : pray for the people, intervene for the clergy,

On the Nativity of the Blessed Virgin Mary.



intercede for conse-cra- ted wo-men. Ps. Praise the Lord.  
(cxlvij.) [414].

Chapter. (Ecclesiasticus xxiiij. [23.]

**A**S the vine I have brought forth a | are the fruit of honour and riches.  
pleasant odour : and my flowers

R. The stock of Jesse.<sup>29</sup> {1382}.

*Ave Maris Stella.* HS:148v; 1519-S:61r; 1520-S:106r; 1531-S:40v.<sup>30</sup>

Hymn.  
I.



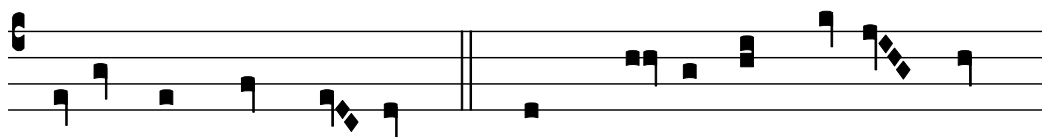
Ail, O star of o-cean, \* Gate to joy su-per-nal, Ever-



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



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



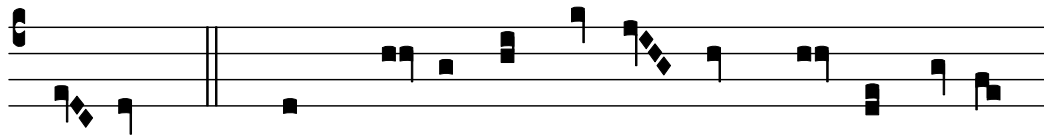
Be of peace our to-ken. 3. Break the sinners' fetters, Light



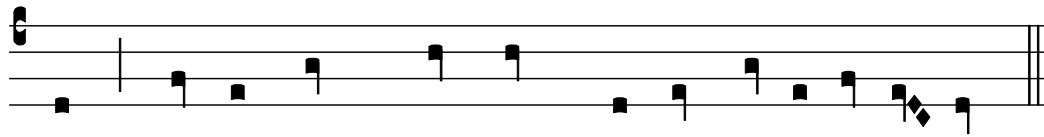
to blind restor-ing, Every ill dispel-ling, Every boon im-

8272.

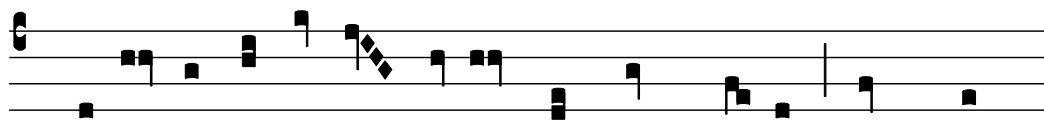
On the Nativity of the Blessed Virgin Mary.



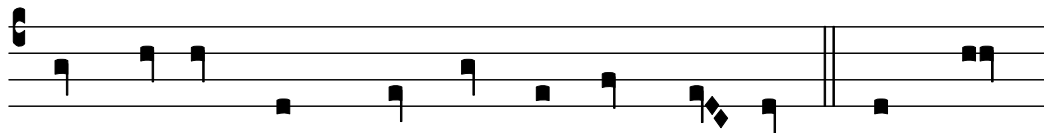
plor- ing. 4. Shew thy- self a mother in thy suppli-ca-



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



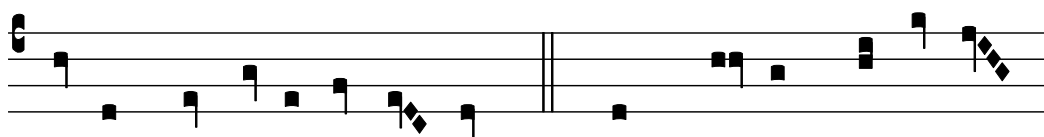
5. Virgin all excel-ling, Ever meek and ho-ly, Freed from



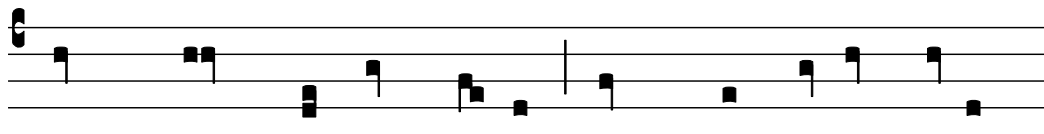
sin pre-serve us ; Make us pure and low-ly. 6. Keep our



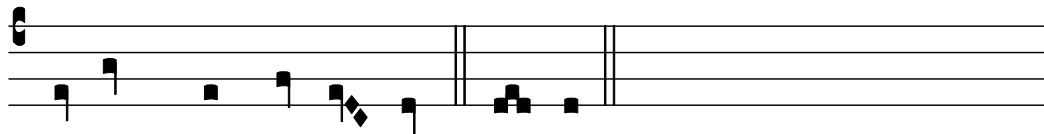
life all spotless, All our ways de-fending, Till we gaze on



Je-sus With a joy un-end-ing. 7. Praise we God the Father,



With Christ's worship blending And the Ho-ly Spi-rit,



In one praise un-end-ing. A-men.



On the Nativity of the Blessed Virgin Mary.

℣. Holy Mother of God, [ever Virgin Mary.

℟. Intercede for us to the Lord our God.]<sup>31</sup>

*Nativitas tua Dei Genitrix Virgo.* AS:519; 1520-S:106r; 1531:130r.<sup>32</sup>

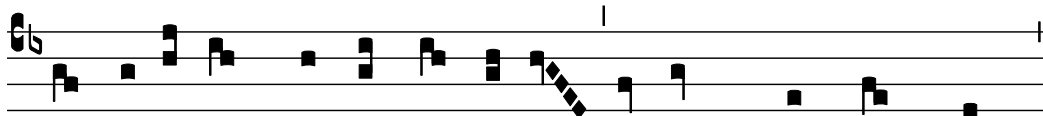
Ant.  
Ii.



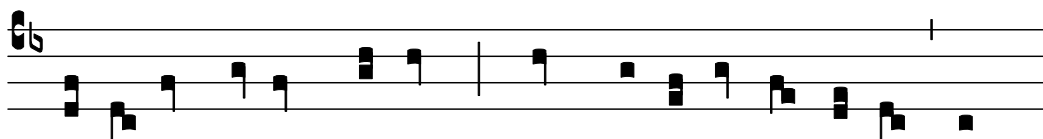
Hy na-ti-vi-ty, \* O Virgin Mother of God, hath



proclaimed joyful tid-ings unto all the world : for out of thee



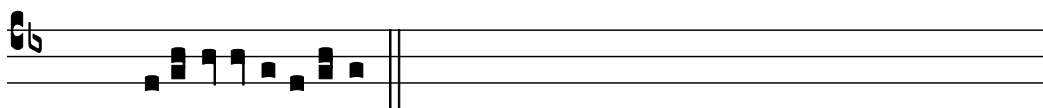
hath a-ris-en the Sun of Justice, ev-en Christ, our God,



who tak-ing away the curse : hath bestowed a blessing, and



confounding death, hath giv-en unto us life ev-er-lasting.



*Ps.* My soul doth magnify. 55\*.

*Prayer.*

**H**ear the supplication of thy  
servants, O merciful God : that  
we who are assembled together on

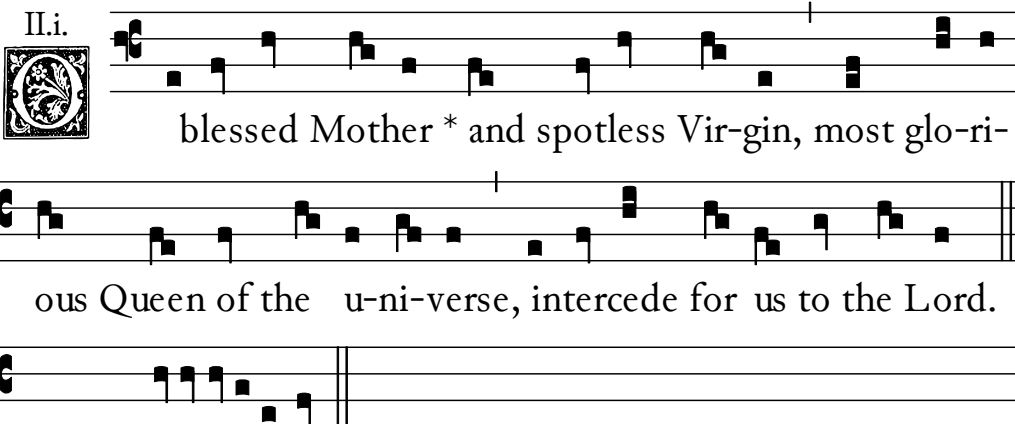
the Nativity of the Virgin Mother of  
God : may at her intercession be  
delivered by thee from threatening

dangers. Through the same.

*At Compline.*

*Beata Mater.* AS:305, 520; 1520-S:106r; 1531-P:46r; 1531-S:130r.

1570. Ant.  
II.i.



blessed Mother \* and spotless Vir-gin, most glo-ri-ous Queen of the u-ni-verse, intercede for us to the Lord.

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

*Chapter.* Thou, O Lord, art among us. [424].

*Hymn.* Thee, Saviour of the world. [424].

*V.* Keep us, [O Lord].<sup>33</sup> [427].

*Ant.* We glorify thee, O Mother of God. [464].

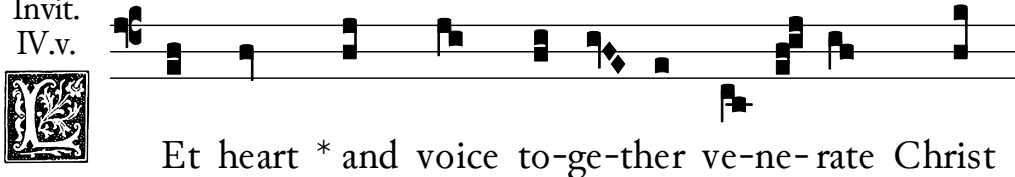
*Ps.* Nunc dimittis. [427].

¶ *This Compline is not altered during the [whole]<sup>34</sup> Octave except on the Feast of the Exaltation of the Holy Cross.*

¶ *At Matins.*

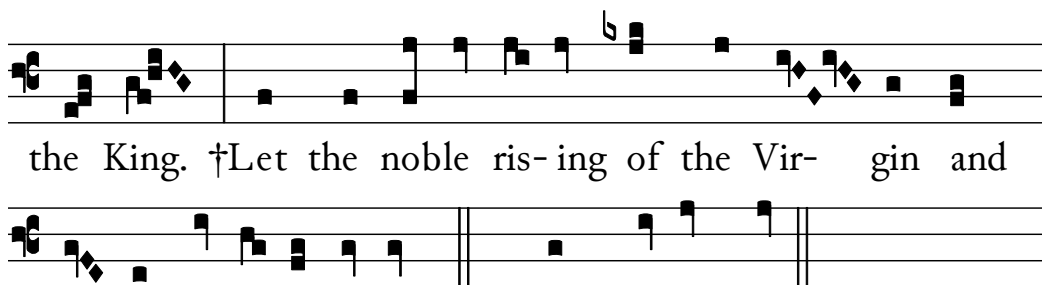
*Corde et voce simul.* AS:520; 1520-S:106v; 1531:130r.<sup>35</sup>

1057. Invit.  
IV.v.



Et heart \* and voice to-ge-ther ve-ne-rate Christ

On the Nativity of the Blessed Virgin Mary.



the King. †Let the noble ris- ing of the Vir- gin and

Mo-ther be ce-lebrat-ed. *Ps.* Come let us praise. 25\*.

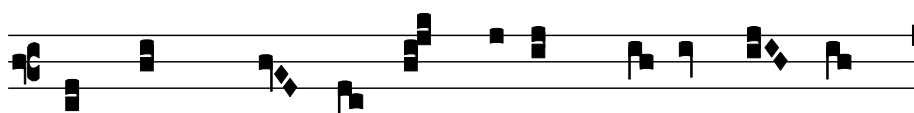
*Hymn.* The God whom earth. [as above in the Assumption.]<sup>36</sup> {252}.

*In the First Nocturn.*

*Hodie nata est.* AS:520; 1520-S:106v; 1531:130r.<sup>37</sup>

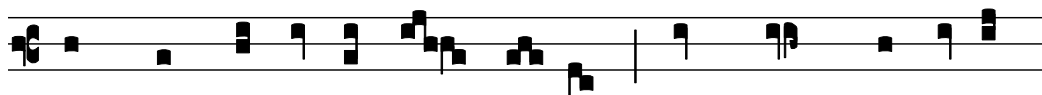
1. Ant.

Liv.

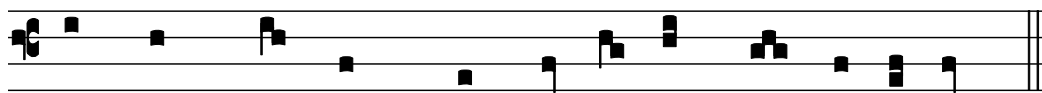


3108.

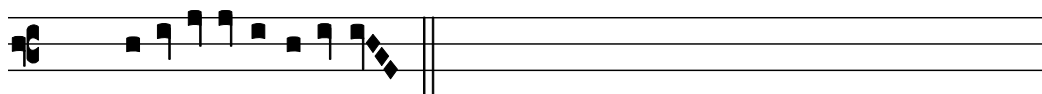
His day \* the bles-sed Virgin Ma-ry was born



of the pro-ge-ny of Da- vid : by whom the salva-



tion of the world hath appear-ed to be-liev-ers.

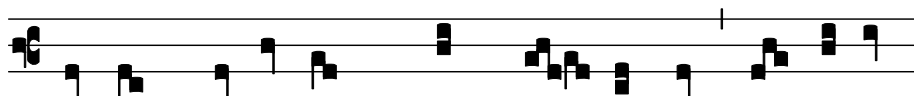


*Ps.* O Lord our Lord. (*viiij.*) [23].

*Beatissime Virginis Marie.* AS:520; 1520-S:106v; 1531-S:130r.<sup>38</sup>

2. Ant.

II.i.



1596.

Et us ce-lebrate \* most de- voutly the na-ti-

On the Nativity of the Blessed Virgin Mary.

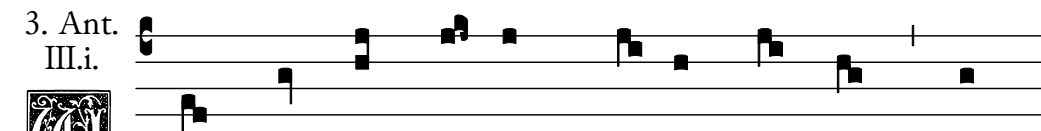


vi- ty of the ev-er blessed Vir-gin Ma-ry : that she  
 may intercede for us to the Lord Je-sus Christ.

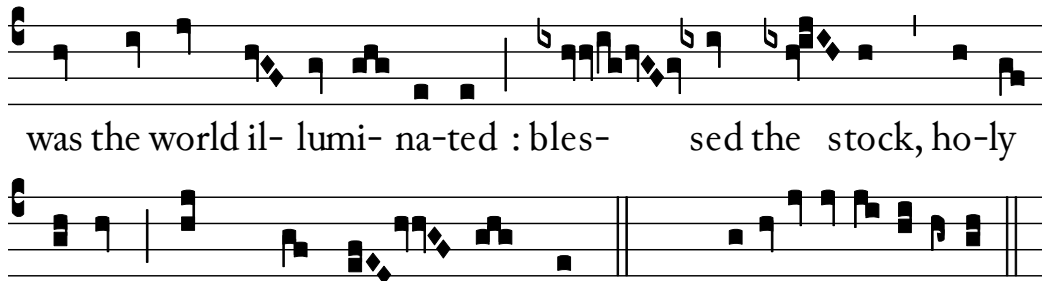
*Ps.* The heavens shew forth. (*xviiij.*) [40].

*Quando natus est.* AS:520; 1520-S:106v; 1531-S:130r.<sup>39</sup>

4440. 3. Ant. III.i.




Hen the most sac-red \* Vir-gin was born, then



was the world il- lumi- na-ted : bles- sed the stock, ho-ly  
 the root : and bles-sed her fruit.

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

*Verse.* Holy Mother of God, [ever Virgin Mary].<sup>40</sup> [216].



*First Lesson.*<sup>41</sup>

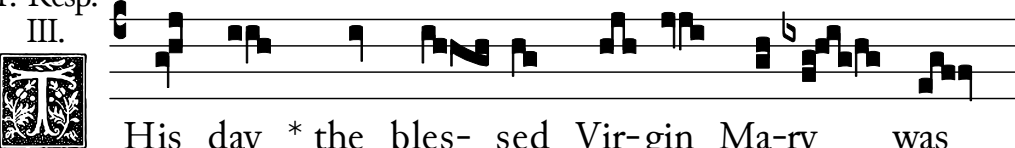
**T**He approved custom among Christians is to diligently observe the birthdays of the holy fathers : and then to recite in church especially their virtues which are ascribed <to them> in books, for the praise of God from whose gift they be, and for the instruction of lesser folk. Amongst all the saints, the memory of the most blessed Virgin Mary is more frequently made and more festive : since she is believed to have found more favour before God. Whence after some of her other, older solemnities, the

devotion of the faithful not being content, in fact added this day's solemnity of her nativity. And so on this day in particular it shall seem good to read aloud in the church that book that hath been found, in which is written of her birth and life : even if the Fathers judged it not to be numbered among the apocrypha. But since to great and wise men it seemed to be good : let us, certain other texts not being contrary, with due service follow ecclesiastical custom. But thou, O Lord, [have mercy upon us].<sup>42</sup>

On the Nativity of the Blessed Virgin Mary.

*Hodie nata est beata Virgo.* AS:521; 1520-S:107r; 1531-S:130v.<sup>43</sup>

6854. 1. Resp.  
III.



His day \* the bles- sed Vir- gin Ma- ry was  
born of the pro-ge-ny of Da- vid : by whom the sal-  
va- tion of the world hath appeared to be-liev- ers.  
†Whose glo-ri- ous life hath giv-en light to the world.

6854a. *℟.* Let us ce- lebrate most de-vout-ly the na-ti-vi-ty  
of the ev-er bles-ed Vir-gin Ma- ry. †Whose.

*Second Lesson.*

**H**ow the blessed Mother of the Lord and ever Virgin Mary, before she was conceived was announced by oracles : and denoted by miracles. Conceived indeed from a lineage divinely ordained : marked by the privilege<sup>44</sup> of <her> virtues, she shone forth, she brought forth the

Saviour. She which hath been glorified in heaven : hath never ceased to defend those born of earth. Let the narrative follow the proposition in its order. And now let us recall one of the aforementioned oracles : and thence let us continue briefly. The Eternal One said to the old one : God

On the Nativity of the Blessed Virgin Mary.

to the serpent, I will put enmities between thee and the woman, and thy seed and her seed. She shall crush thy head. What, brethren, in this passage is to crush the head of the serpent, unless it be to conquer the chief prompting of the devil, that is concupiscence, by resisting? If therefore it be protested what woman could achieve this sort of victory: surely

such is not to be found in the lineage of human generation, until she should be reached of whom we celebrate, the holy of holies. And if it be asked in what way she herself should indeed crush the head of the serpent: no doubt in this way, that she made a sacrifice to God at once of both virginity and humility. But thou.

*Beatissime Virginis Marie.* AS:521; 1520-S:107r; 1531-S:130v.<sup>45</sup>

2. Resp.  6184.

IV.



Et us ce-lebrate \* most de-vout-ly the na-ti-

vi-ty of the ev-er bles-sed Vir-gin Ma-ry.

†That she may intercede for us to our Lord Je-

sus Christ. ∕. Let us ce-lebrate the na-ti-vi-ty

of blessed Ma-ry. †That she.

6184b.

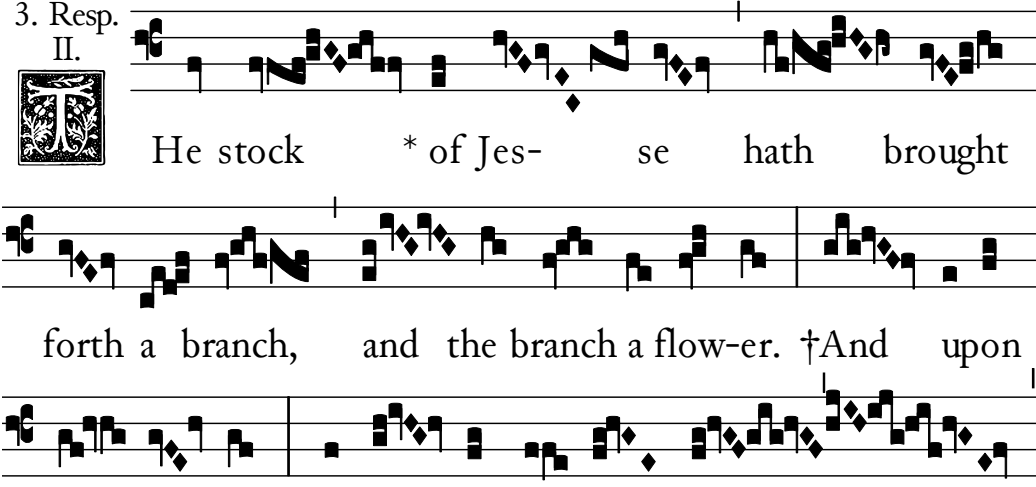
Lesson iij.

**I**Nasmuch as she preserved <her> virginity, she was approved to have destroyed concupiscence of the flesh : in <her> humility, which she made poor in spirit, concupiscence of the mind. And thus with the chief prompting of the devil defeated : his vicious head hath she crushed through the foot of virtue. Yet not only by this, but she hath triumphed greatly by this, that the Wisdom of God, having been formed from her most pure flesh, hath defeated wickedness everywhere : reaching from end to end mightily, and ordering all things sweetly. This then

is the woman to whom that divine oracle was straining. It intimated this, that when she was born : she would be especially designated. Unencumbered by any small oracle : let us put forth one of the miracles. At one time a rod was received by blessed Moses from each of the tribes of Israel : inscribed with the name of each (<as> ordered by God) and was set in his tabernacle. Among which [131r.] the one which was of Aaron : was found the next day to have budded, put forth leaves, flowered : and also to have brought fourth almonds.

*Stirps Jesse.* AS:519; 1520-S:105v; 1531-S:131r.<sup>46</sup>

7709. 3. Resp. II.

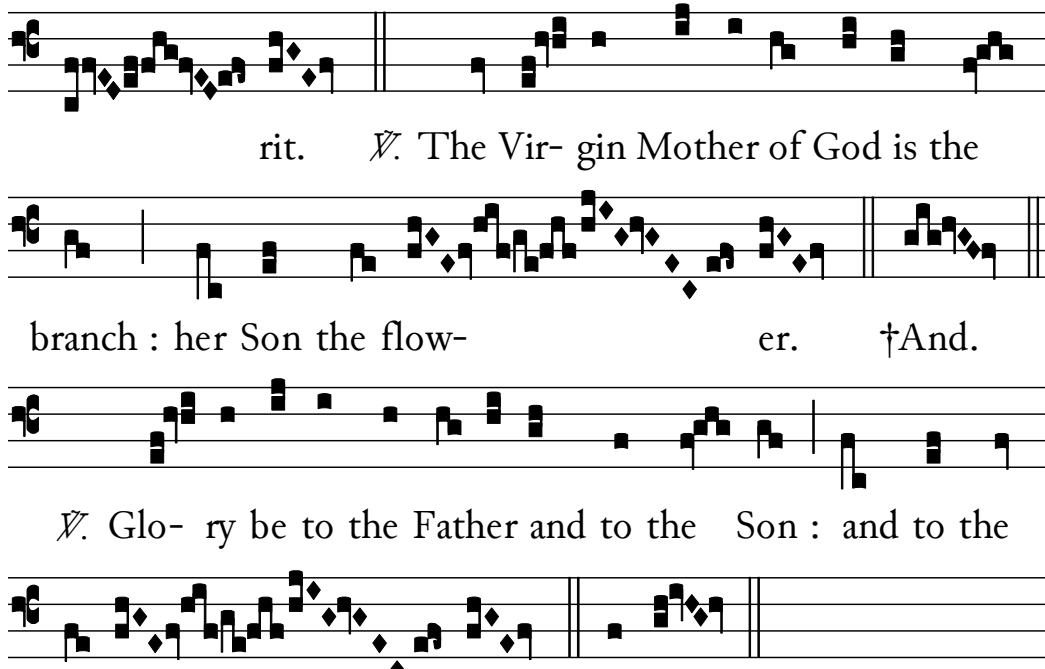


**T**He stock \* of Jes- se hath brought  
 forth a branch, and the branch a flow-er. †And upon  
 this flow- er. ‡Resteth the gra- cious Spi-



On the Nativity of the Blessed Virgin Mary.

7709a.



rit.     $\text{V}$ . The Vir- gin Mother of God is the  
branch : her Son the flow- er.    †And.  
 $\text{V}$ . Glo- ry be to the Father and to the Son : and to the  
Ho-ly Ghost.    ‡Resteth.

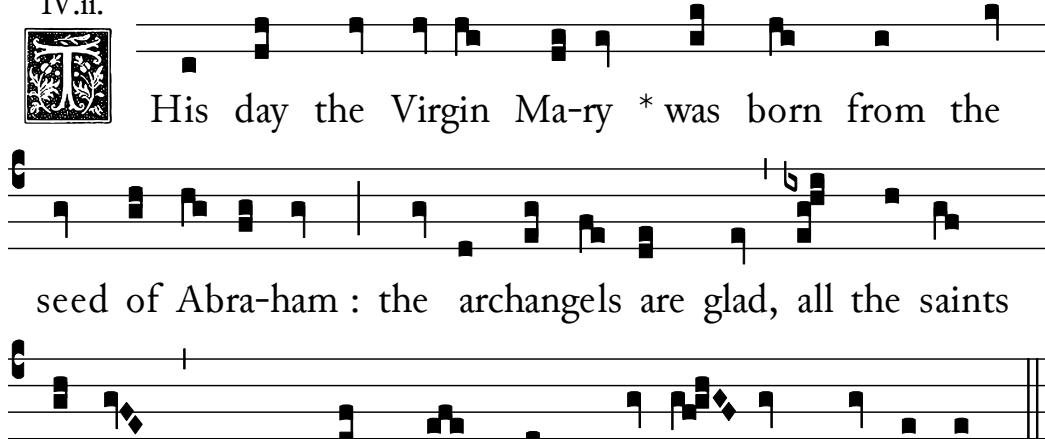
**C** *In the ij. Nocturn.*

*Hodie nata est Virgo Maria.* AS:521; 1520-S:107v; 1531-S:131r.<sup>47</sup>

4. Ant.  
IV.ii.

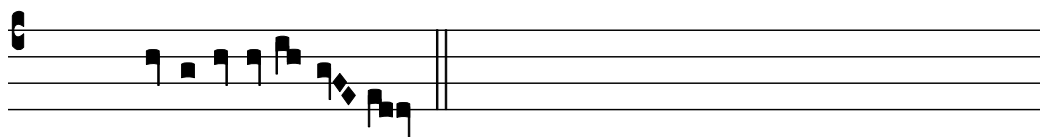


3110.




His day the Virgin Ma-ry \* was born from the  
seed of Abra-ham : the archangels are glad, all the saints  
ex-ult, and the whole world re-joic- eth to-gether.

On the Nativity of the Blessed Virgin Mary.



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

*Dignum namque est.* AS:522; 1520-S:107v; 1531-S:131r.<sup>48</sup>

2220. 5. Ant.  
V.i.  T is indeed fit-ting \* that we should serve her with



highest de-vo-tion : by which emblems of vi-gi-ni-ty



[8v.] have sprung up for us. *Ps.* Our God is our refuge. (*xlvi.*) [250].

*Benedicta et venerabilis.* AS:522; 1520-S:107v; 1531-S:131r.<sup>49</sup>

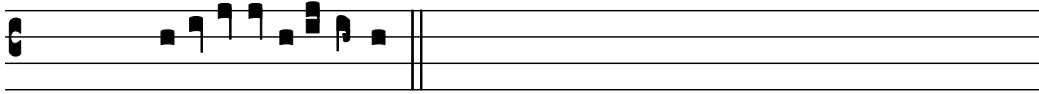
1704. 6. Ant.  
VI.i.  Lessed \* and ve-ne-rable is ho-ly Ma-ry, Virgin



Mother of God, whose na-ti-vi-ty we ce-le-brate : that



her intercession may be for us to the Lord.



*Ps.* The foundations. (*lxxxvj.*) [319].

*V.* After child-bearing. [210].

*Lesson iiij.*

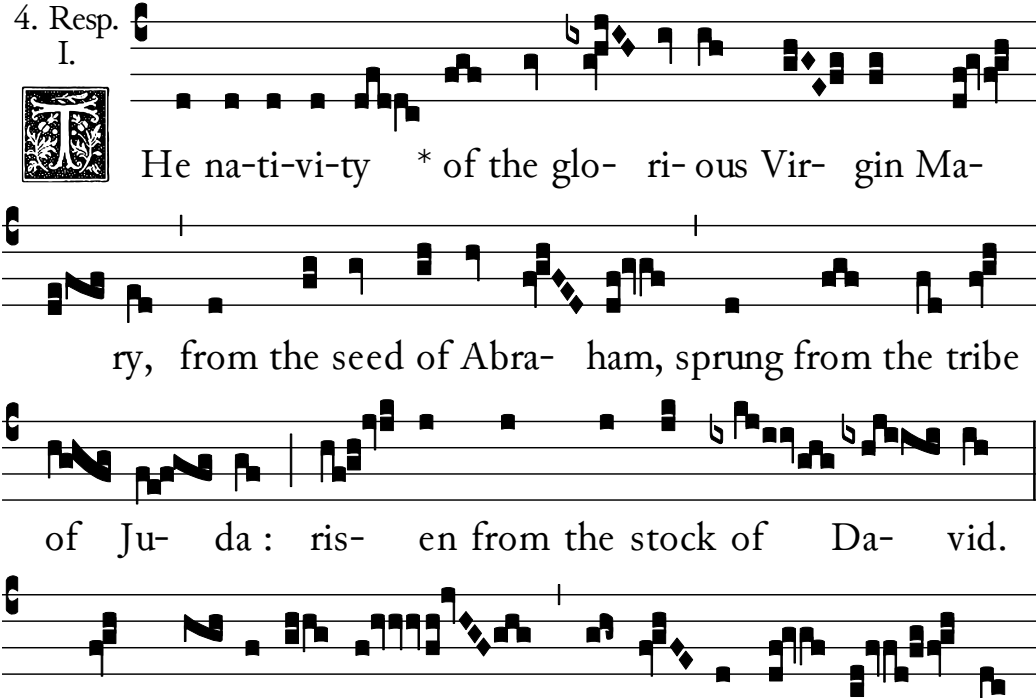
**T**He Lord therefore knowing this work of his to be a great mystery : ordered that the rod be preserved<sup>50</sup> as a monument. Now the sons of Israel had been warned by the presence of the rod to seek diligently : what such a wonderful act might signify. Which long after the divinely inspired Isaiah went on to reveal, There shall come forth (he saith) a rod out of the root of Jesse, and a flower shall rise up out of his root : and the spirit of the Lord shall rest upon him. At these words, just as if his hearers were to say, O father Isaiah thou speakest obscurely, tell us we beseech thee<sup>51</sup> this thing plainly : he addeth clarity and saith, Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. Likewise of the Son of the Virgin, that is Emmanuel : A boy,<sup>52</sup> he saith, is born to us, and a son is given to us. And his name shall be

called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied : and his reign shall have no end. Therefore, what God hath designated by a miracle, this hath been revealed from hiding by the prophecy of Isaiah. And what the prophet hath foretold was accordingly confirmed by the outcome of the event. For just as that rod without a root, without anything of natural use or craft or support, hath borne fruit : thus the Virgin Mary without conjugal relations hath begotten a Son. The Son of course was designated as flower and fruit. Flower on account of beauty : fruit on account of usefulness. He is indeed beautiful above the sons of men : and living refreshment not only of men but also of angels.

On the Nativity of the Blessed Virgin Mary.

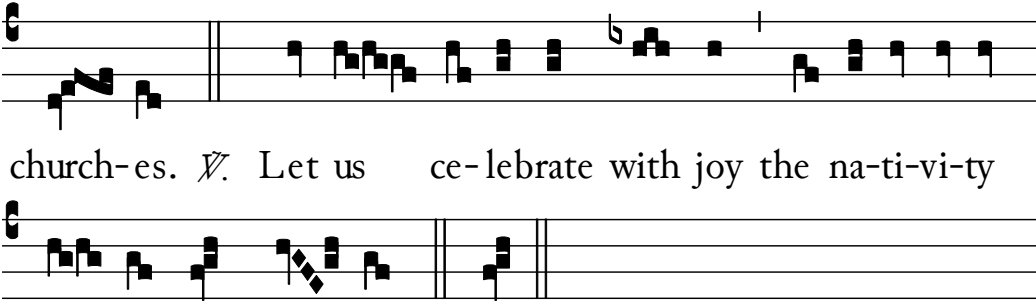
*Nativitas gloriose Virginis.* AS:522; 1520-S:107v; 1531-S:131r.<sup>53</sup>

7198. 4. Resp. I.



He na-ti-vi-ty \* of the glo- ri- ous Vir- gin Ma-  
 ry, from the seed of Abra- ham, sprung from the tribe  
 of Ju- da : ris- en from the stock of Da- vid.  
 †Whose glo- ri- ous life il- lu- min- eth all the

7198z.



church- es. ⁊. Let us ce- lebrate with joy the na- ti- vi- ty  
 of bles- sed Ma- ry. †Whose.

*Fifth Lesson.*

**H**ence the first part of the asserted proposition : we now briefly touch upon in what followeth. Thus, the blessed Virgin Mary, as we read, was born to a Nazarene father and a Bethlehemite mother. The

prophets did not keep silent as to which cities were to be destined for Christ's nativity or frequenting. Moreover she hath descended from the root of that faithful<sup>54</sup> illustrious Abraham : to which the heavenly

On the Nativity of the Blessed Virgin Mary.

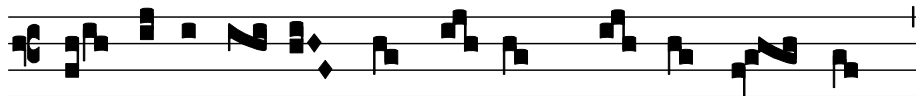
promise had been a blessing of all nations in his seed. And from the stock of David, whom God on account of knowing of his exceptional uprightness had raised to renown saying, I have found a man according to my own heart. Truly hath she descended from a royal tribe, and

likewise a priestly origin : that was to give birth to the highest King and High Priest. And yet we shall mention that the Lord who came to call sinners did not disdain for his mother to have sinners amongst her kin : among which she appeared beautiful, as if a lily among thorns.

*Nativitas tua Dei Genitrix.* AS:522; 1520-S:108r; 1531-S:131r.<sup>55</sup>

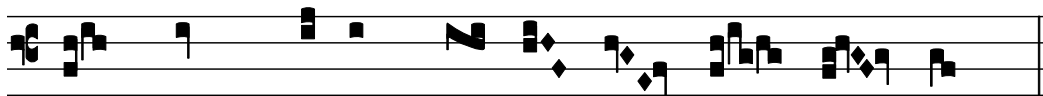
5 Resp.

I.

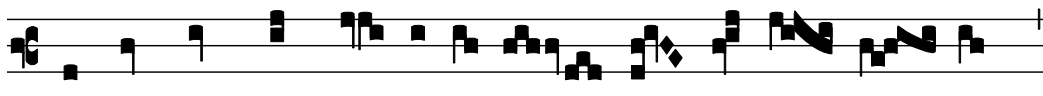


7199.

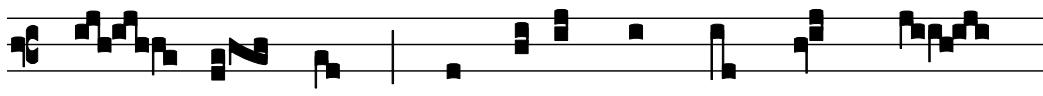
Hy na-ti-vi- ty, \* O Vir-gin Mo-ther of God,



hath brought tid-ings of joy to the whole world.



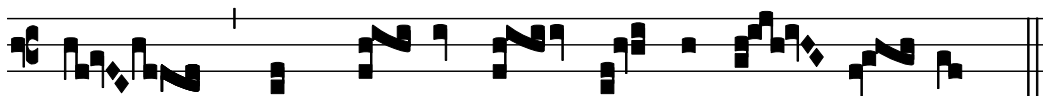
†For out of thee hath a-ris-en the Sun of Jus- tice,



Christ our God : who, setting us free from the



curse, hath giv- en us bles- sing : and, confounding



death, hath giv- en us life ev-er- last- ing.

On the Nativity of the Blessed Virgin Mary.

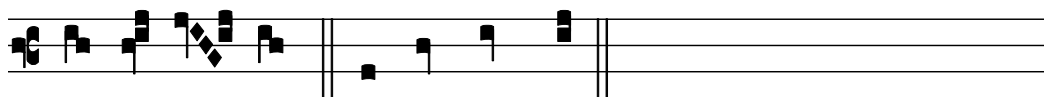


7199e.

♩. Happy indeed art thou who a-lone hast obtained



the digni-ty of a mo-ther : and didst not lose thy virgi-



nal pu-ri-ty. †For out of thee.

[131v.]

*Sixth Lesson.*


**A**ND so this elect and distinguished among daughters received her name not by chance nor only at the pleasure of <her> parents, as most do, but by divine dispensation : so that the very figure of her name would hint at something great. For it is interpreted Star of the Sea. What mystical interpretation this entaileth, let us shew by means of a similitude. Of course for sailors crossing the sea it is needful to observe a star, not at all distant from the uttermost part of the heaven shining at the pole, and by gazing upon it to estimate, and also to direct their course, so that they may reach the port for which they are destined. In a similar way, brethren, it behooveth all Christians, rowing amongst the waves of this world, to attend to this Star of the Sea, that is

Mary, which highest pole<sup>56</sup> of all things, who is nearest to God, and to guide the course of life with respect to her example. Which, if anyone hath done, he will not be tossed to the wind with vainglory, nor shall he be broken by the rocks of adversaries, neither shall Scylla devour him in chasms of pleasure : but he shall come prosperously to the harbour of eternal rest. Moreover if anyone should ask, saying, What then thinkest thou was she like in her life, or who now is this person who is thus put forward be admired and imitated by all the saints. Truthfully we answer : Because she is far more perfect than our speech is able to describe. Nevertheless let us not allege that nothing is to be said there, where there is a greater abundance of things

to be said, sparing much and also great eloquence : let us at least say a few things about this, and that the things heard may be easily proved.<sup>57</sup> This therefore in the first place was rightful to provide, that the soul of himself, both the flesh which he chose and the dwelling made for him by the wisdom of God the Father, was made clean from all malice foulness : the Scripture affirming, For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins. Likewise on the other hand

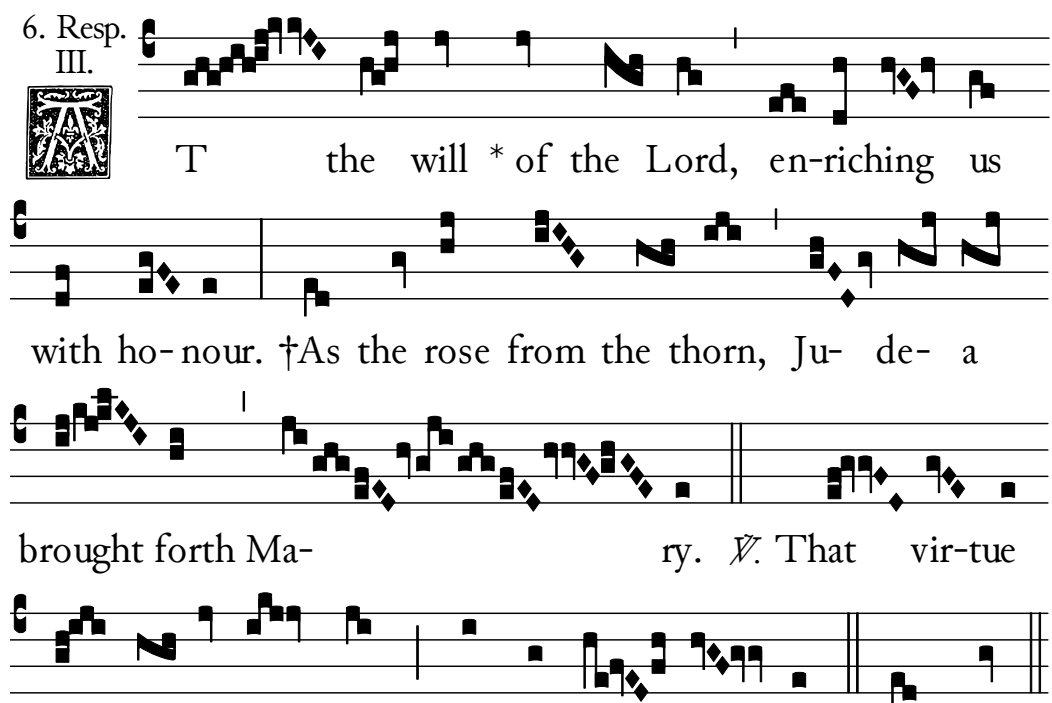
we confidently affirm that she was not lacking<sup>58</sup> in any kind of virtue, of whom the messenger asserted that she possessed the fulness of the grace of God, which, although no one of sound mind should discredit the testimony of an archangel, nevertheless if any one should yet seek with a pious<sup>59</sup> desire for evidences of virtues, from her words and deeds which the scripture relateth, the more faithful he will be in his search, the more easily will they come to mind. But thou, O Lord.

*Ad nutum Domini.* AS:523; 1520-S:108v; 1531-S:131v.<sup>60</sup>

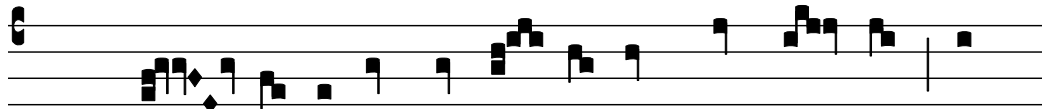
6. Resp. III.  T the will \* of the Lord, en-riching us with ho-nour. †As the rose from the thorn, Ju- de- a brought forth Ma- ry. ✎. That vir-tue might o-vercome vice : grace o-ver- come sin. †As the.

6024.


6024a.



On the Nativity of the Blessed Virgin Mary.



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





to the Ho-ly Ghost. †As the rose.

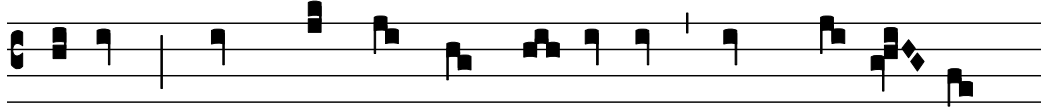
¶ *In the iij. Nocturn.*

*Nativitas est hodie sancte Marie. AS:523; 1520-S:108v; 1531-S:131v.*<sup>61</sup>


3848. 7. Ant.  
VII.i.



Oday \* is the na-ti-vi-ty of the ho-ly Vir-gin



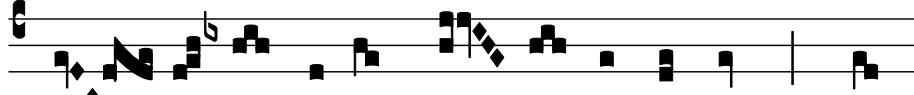

Ma-ry : whose beauty God re-garded, and vi-si- ted




her hu-mi-li-ty. *Ps. Singye to the Lord. j. (xcv.) [328].*

*Ista est speciosa. AS:523; 1520-S:108v; 1531-S:131v.*<sup>62</sup>

3414. 8. Ant.  
VIII.i.

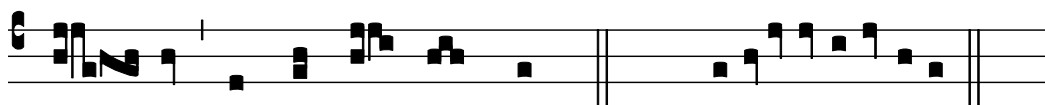


He \* is beau-ti-ful, chos- en by the Lord : whose



na-ti- vi-ty let us ce- lebrate, that she may inter- cede

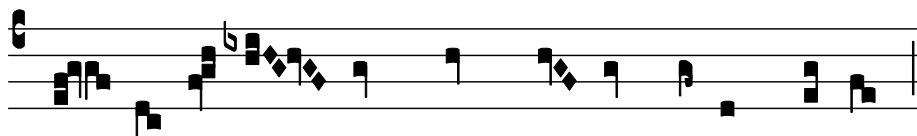




for us to the Lord, our God. *Ps.* The Lord hath reigned.  
(xcvi.) [328].

*Felix namque es.* AS:524; 1520-S:109r; 1531-S:131v.<sup>63</sup>

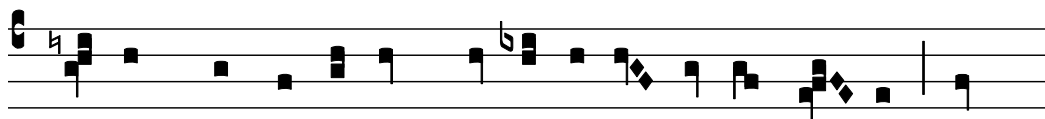
9. Ant.  
IV.i.



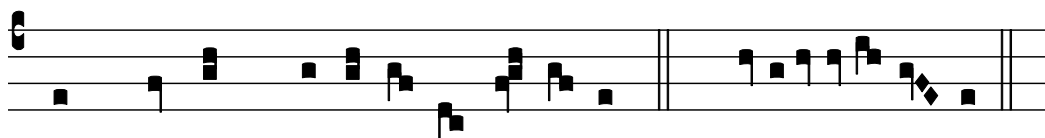
2860.



Ap-py \* indeed art thou, bles-sed Virgin Ma-ry :



who both hast obtained the digni-ty of a mo-ther : and



didst not lose thy virgi-nal pu-ri-ty. *Ps.* Sing ye to the Lord.  
Lord. ij. (xcviij.) [340].

∞. With thy comeliness. 75.

¶ *The beginning of the Holy Gospel according to Matthew. first. [1-16.] [Lesson vij.]*

**T**He book of the generation of Jesus Christ, the son of David, the son of Abraham. And that which followeth.

*A Homily of the Venerable Bede,  
Priest.*<sup>64</sup>

**T**He preface<sup>65</sup> of the whole work sheweth of what shall be spoken, that it is concerning Christ, through whom it ascendeth to David of whom it was said, Of the fruit of thy womb will I set upon thy throne,

and from David through to Abraham, to whom it was promised, In thy seed shall all the nations of the earth be blessed : to whom was made the original promise. Therefore it was placed by the Evangelist at the beginning of his narrative : and through him by each genealogy descendeth to Christ : that in him, that is, in Christ, the series of generations is concluded. For that reason the beginning of the book was begun with Christ : because

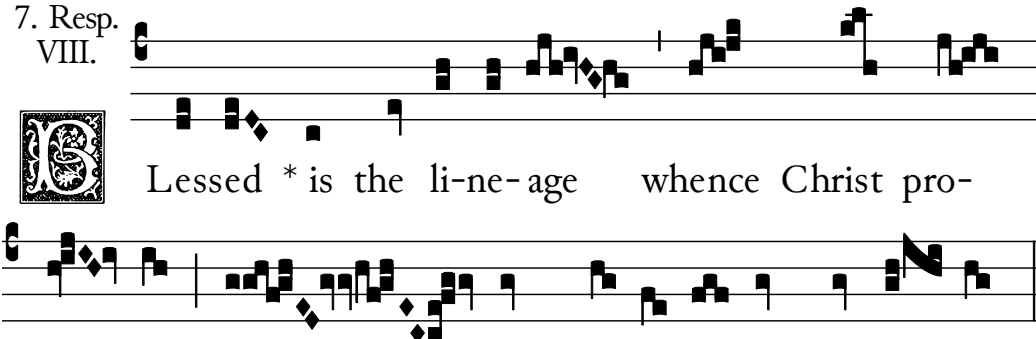
On the Nativity of the Blessed Virgin Mary.

he is the beginning of our salvation and the end, that is the perfection of eternal blessedness. For even Moses himself testifieth, who hath written

the book of the creation of heaven and earth : in which the origin<sup>66</sup> of the ruin of man hath been woven.

*Beata progenies.* AS:524; 1520-S:109r; 1531-S:131v.<sup>67</sup>

6169. 7. Resp. VIII.



**B**lessed \* is the li-ne-age whence Christ pro-  
 ceed- ed : O how glo-ri- ous is the Vir- gin.

6169z. †Who bare the King of hea- ven. ☩. Happy indeed,  
 and worthy of all praise : is the ho-ly Vir- gin  
 Ma- ry. †Who bare.

*Eighth Lesson.*

**M**atthew, in the book of the generation of Jesus Christ, in which he hath written wherein the salvation of human kind was revealed, hath promised that which resoundeth

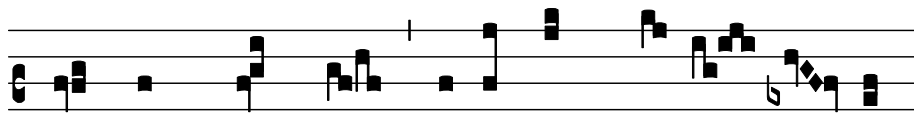
in the name of Jesus : because Jesus is interpreted Saviour. On the other hand, Christ is interpreted Anointed in Latin, and is a name of dignity : because in ancient times, kings, pro-

phets, and priests, were anointed with the oil of sanctification. Now Christ himself, beyond those others, is to be read Oil from God : because in him all fullness of divinity was pleased to dwell, who came into the world through fathers elected and circumcised. For election in David : and circumcision in Abraham are demonstrated. Likewise David is interpreted strong of hand : who alone attacked,

defeated and killed the most powerful enemy of the people of God.<sup>68</sup> And likewise our warrior,<sup>69</sup> the most mighty Christ, alone hath contested with the most terrible devilish enemy, and hath conquered and condemned : and after this victory he was made the father of many, because Abraham is interpreted the father of many, and nations is understood.

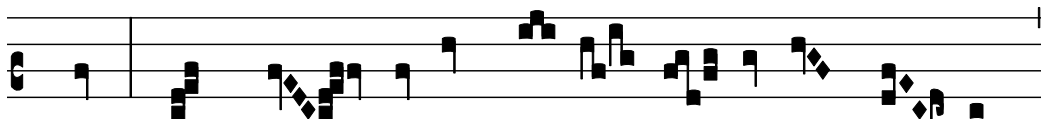
*Corde et animo.* AS:524; 1520-S:109r; 1531-S:131v.<sup>70</sup>

8. Resp.  
VII.



6339.

Ith heart \* and soul let us sing glo-ry un- to

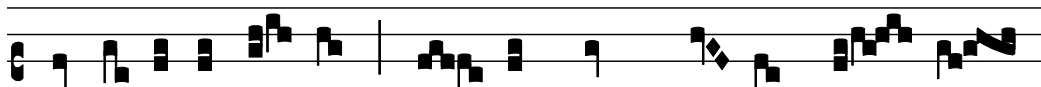


Christ. †On this sacred so- lem-ni- ty of Ma- ry,

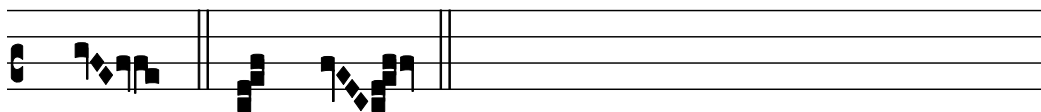


6339z.

the most high Mo- ther of God. ⁊. All be- ing



gather-ed into one : let us praise the Lord Je- sus



Christ. †On this.

*Ninth Lesson.*

[132r.] **J**oseph is interpreted increase, that is,<sup>71</sup> the increase of eternal life : as it is said, I am come that they may have life, and may have it more abundantly. Mary is interpreted Star of the Sea : or bitter sea. And this name : agreeth suitably with the mother of the Saviour. She is of course rightly called Star of the Sea : because into this world obscured with the darkness of perfidy and sins she spread forth the true light, of which John saith, That was the true light, which enlighteneth every man that cometh into this world. And this bitter sea she can rightly be called, because the pleasures of this world and also the luxury of lust, which is the sea, are rightly called bitterness, which draw on with that following to

the bitterness of perpetual hell, which he made to be bitter : by her example she hath taught abstinence from the allurements of this world. For when from the beginning of the world marriage was established, and the whole world was gone away after their carnal desires : that one in her heart determined to preserve her virginity, and to mortify her carnal desires within, and to maintain heavenly conduct on earth, that she through pleasing in all <things>, proved herself to serve him. It is likewise understood : that the word Mary in Syrian is called mistress. And she meriteth to be called mistress : who merited to beget the Lord of heaven and earth. But thou, O Lord.

*Lesson at Prime.*<sup>72</sup>

**W**ho indeed is there who doth not contemplate with pleasant admiration the fortitude, prudence, and faith of this young Virgin of blessed nature, in the angelic conversation where she speaketh so constantly, questioneth so prudently, believeth so easily ? Who doth not see, and seeing marvel, at her justice, by which she so strove to fulfill the universal precepts of the divine law, as

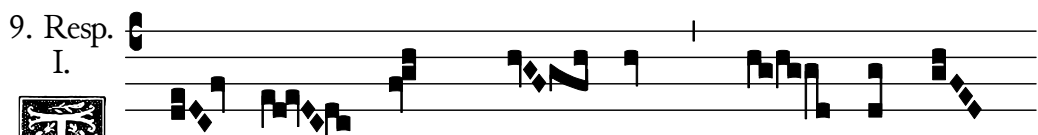
to not leave anything unfulfilled that did not belong to her ? For example. After child-birth to be sure she did not need the legal purification which she performed : who in conceiving knew not a man. Of her temperance it was also said above : that God brought forth the lily of virginity in the valley of humility. When therefore her deeds and words are full of the aforesaid virtues, it is manifest,

not only by angelic attestation, but also by the argument of the facts, that no kind of virtue was wanting in the most blessed Virgin. The virtues therefore in the thought and affection of her heart produced an ineffable harmony, which the very Wisdom of God, her Creator and Indweller, was delighted to hear. They glittered abroad on the surface of speech and action : whence rightly men could glorify God, and receive examples of salvation. To such and so great a person, what finally to the increase of honour could have happened greater than this, that the Son of God was conceived by a Virgin, and brought forth by a Virgin mother ? For by

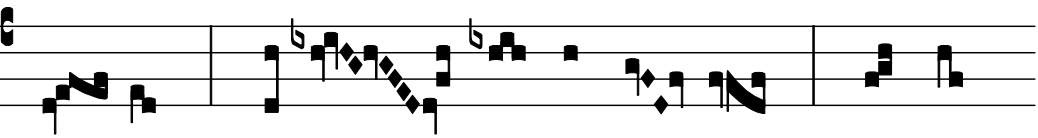
this<sup>73</sup> dignity she was made venerable to the very ranks of the holy angels. Which that great and mighty arch-angel Gabriel hath manifestly declared in deed : who, before she was made the Mother of God, seeing that he knew that in the future she would be, greeting her with such veneration, anticipateth, saying, Hail, full of grace. By this same dignity she was also made powerful, towards the higher according to charity, and over the lower by discretion.<sup>74</sup> Whence a great many examples of arguments were written : of which it will suffice for the present to mention a few of them.<sup>75</sup>

*Solem justicie.* AS:524; 1520-S:109v; 1531-S:132r.<sup>76</sup>

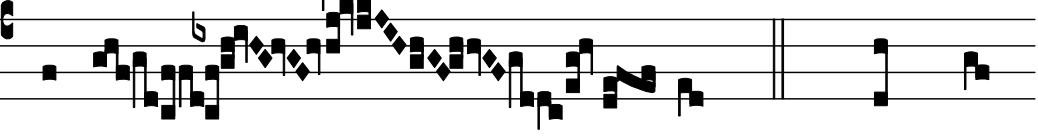
9. Resp. I.



**T** Hat she \* might bring forth the Sun of



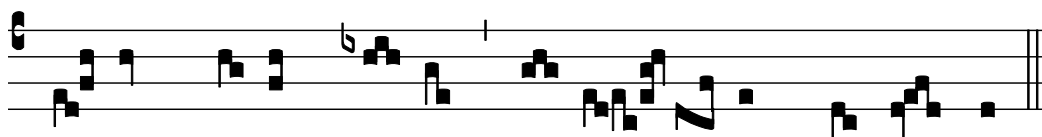
Jus- tice. †Ma-ry, Star of O- cean. ‡This day



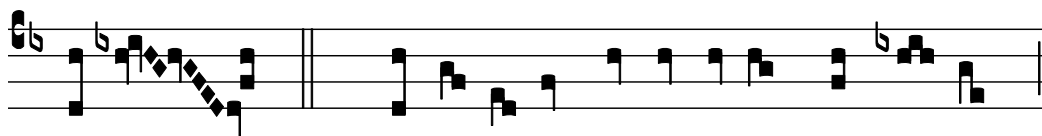
pro-ceed- ed. ⁊. Now be-

7677.  
7677a.

On the Nativity of the Blessed Virgin Mary.



hold-ing the light di- vine, be glad- some, ye faith-ful.



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



and to the Ho-ly Ghost. ‡This day.

*Ferial Responsory.*

*Gloriose Virginis Marie. AS:525; 1520-S:109v; 1531-S:132r.<sup>77</sup>*

6781.

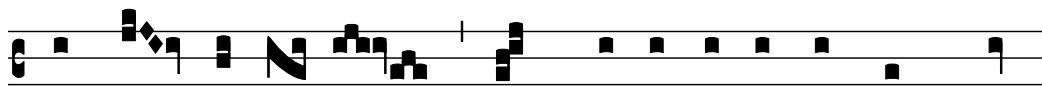
Resp.  
VII.



Et us ce- lebrate \* the most worthy a-ris- ing

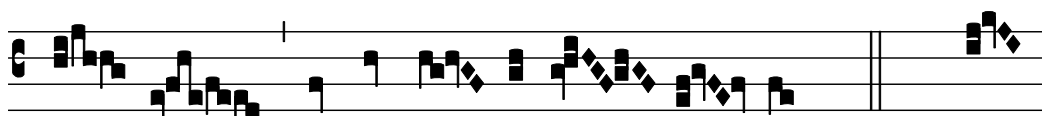


of the glo-ri- ous Vir-gin Ma- ry. †Whose lowli-ness



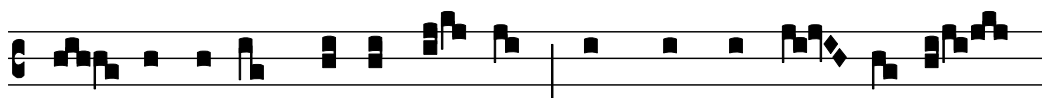
the Lord re-gard-ed, with the angel announcing, con-

6781c.

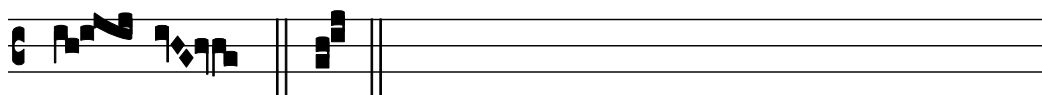


ceiv- ed the Re-deem-er of the world. ⁊. This

On the Nativity of the Blessed Virgin Mary.



day the Virgin Ma-ry was born : of the pro-ge- ny of



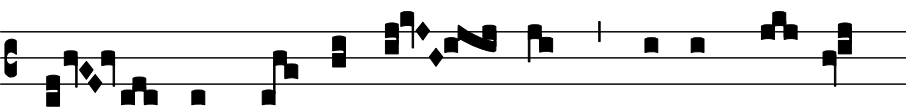
Da- vid. †Whose.

[V.] Glory be. 105\*. †Whose.

*Another ferial Responsory.*

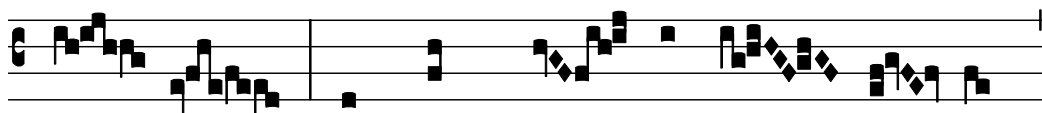
*Regali ex progenie.* AS:525; 1520-S:110r; 1531-S:132r.<sup>78</sup>

Resp.  
VII.



7519.

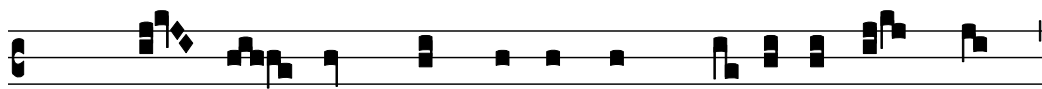
Prung \* from a roy-al race, Ma-ry shin- eth



bright- ly. †By whose prayers, to be aid- ed



in mind and spi-rit, we most de-vout- ly im-plore.



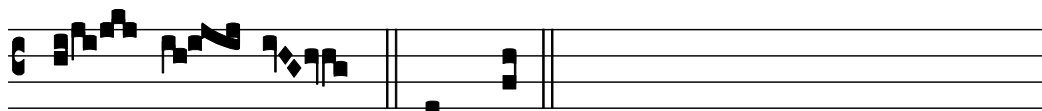
7519a.

V. With heart and soul let us sing glo-ry unto Christ,



on this sacred so-lemni-ty of Ma-ry, the most high Mo-

On the Nativity of the Blessed Virgin Mary.



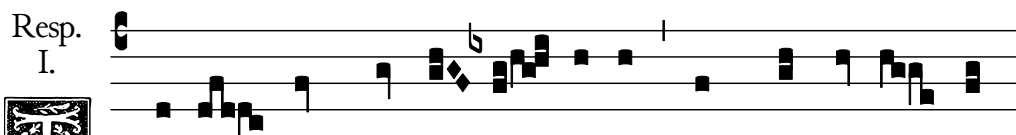
ther of God. †By whose.

[℣.] Glory be. 105\*. †By whose.

*Ferial Responsory.*

*Nativitas est hodie sancte Marie.* AS:526; 1520-S:110r; 1531-S:132r.<sup>79</sup>

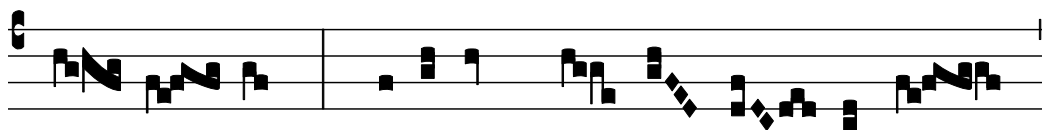
7197.  
I.



Oday \* is the na- ti- vi-ty of the ho-ly Vir-

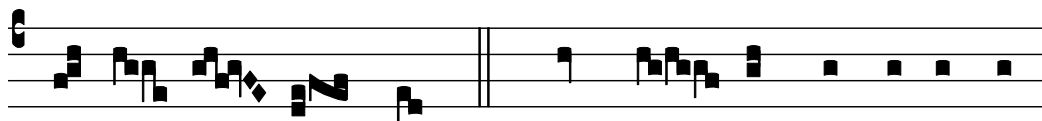


gin Ma- ry, whose glo- ri- ous life il- lumin- eth all



the church- es. †Who a- lone wast wor- thy to bear

7197zb.



the Lord Je- sus Christ. ℣. For she shone like an extra-



or- di- na- ry star among the waves of the passing age,



thanks to a spe- cial pri- vi- lege. †Who a- lone.

[℣.] Glory be. 103\*. †Who alone.



On the Nativity of the Blessed Virgin Mary.

℣. Pray for us, O Holy Mother of God.

℟. That we may be made worthy of the promises of Christ.]<sup>80</sup>

¶ *At Lauds.*

*Nativitas est hodie sancte Marie.* AS:526; 1520-S:110v; 1531:132r.

1. Ant.

VII.ii.

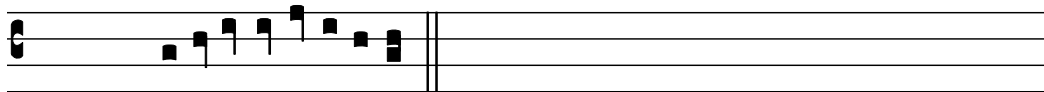


3849.

O-day is the Na-ti-vi-ty \* of the ho-ly Virgin



Ma-ry : whose glo-ri-ous life il-lumin-eth all the churches.

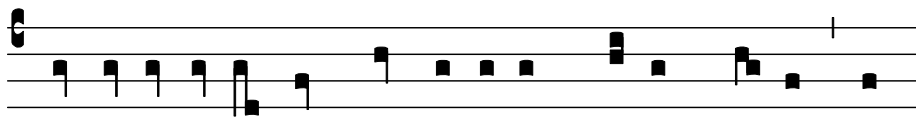


*Ps.* The Lord hath reigned. (*xcij.*) [52].

*Nativitas gloriose Virginis.* AS:526; 1520-S:110v; 1531-S:132r.<sup>81</sup>

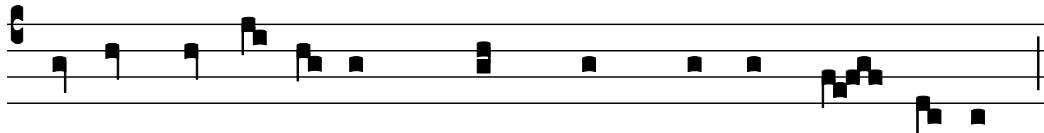
2. Ant.

VIII.i.

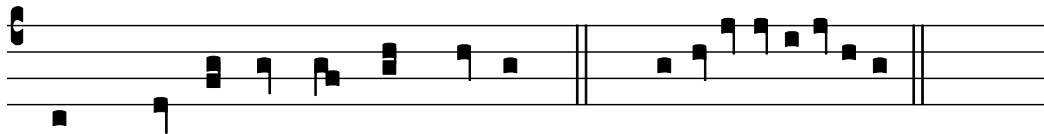


3850.

He na-ti-vi-ty \* of the glo-ri-ous Virgin Ma-ry, of



the seed of Abra-ham, sprung from the tribe of Ju-da :

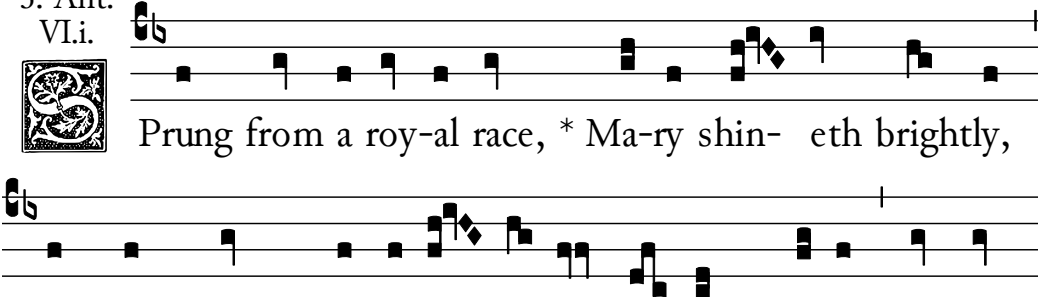


and the noble stock of Da-vid. *Ps.* Sing joyfully. (*xcix.*) [53].

On the Nativity of the Blessed Virgin Mary.

*Regali ex progenie.* AS:526; 1520-S:110v; 1531-S:132r.<sup>82</sup>

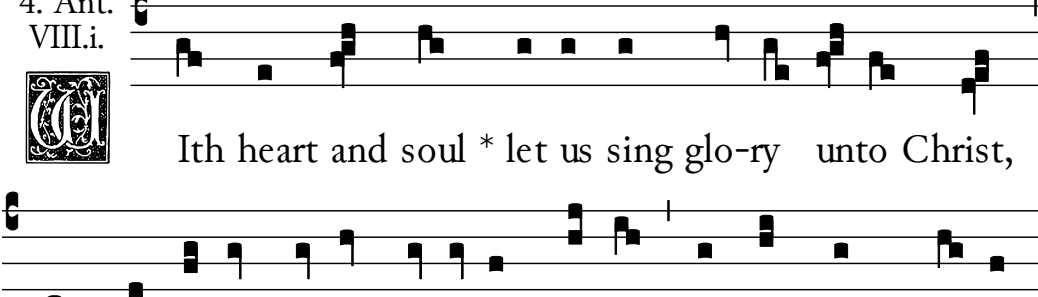
4591. 3. Ant.  
VI.i.



**S** Prung from a roy-al race, \* Ma-ry shin- eth brightly,  
[132v.] by whose prayers, to be aid- ed in mind and spi-rit, we most  
de-voutly implore. *Ps.* O God, my God. (*lxij.*) [54].

*Corde et animo.* AS:527; 1520-S:111r; 1531-S:132v.<sup>83</sup>

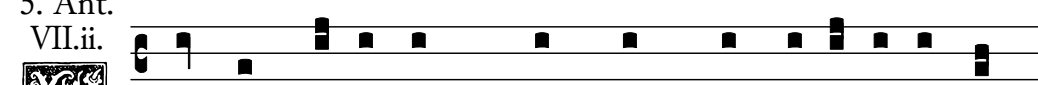
1931. 4. Ant.  
VIII.i.



**W** Ith heart and soul \* let us sing glo-ry unto Christ,  
on this sacred so-lemni-ty of Ma-ry, the most high Mother  
of God. *Ps.* O all ye works. (*Daniel iij.*) [54].

*Cum jocunditate.* AS:527; 1520-S:111r; 1531-S:132v.

2016. 5. Ant.  
VII.ii.

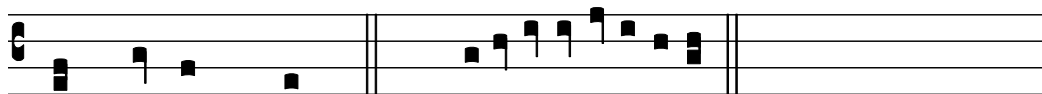


**E**t us ce-lebrate \* with joy the na-ti-vi-ty of

On the Nativity of the Blessed Virgin Mary.



bles-sed Ma-ry : that she may intercede for us with the

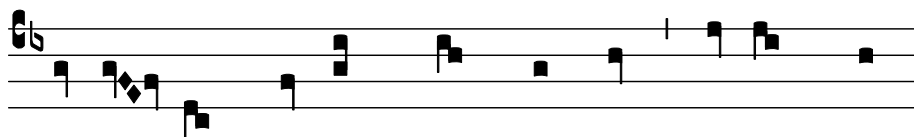


Lord Je-sus Christ. *Ps.* Praise ye the Lord. (*cxlviiij.*) [56].

*Chapter.* As the vine [I have brought forth].<sup>84</sup> {1373}.

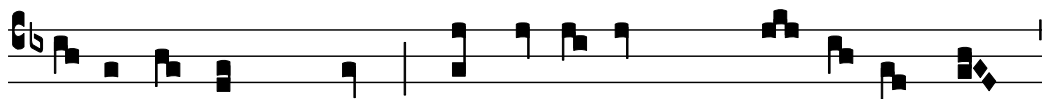
*O gloriosa femina.* HS:147r; 1519:49v; 1520-S:111r; 1531-S:42v.<sup>85</sup>

Hymn.  
II.



8375e.

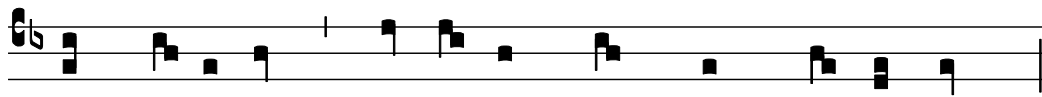
glo- rious La-dy ! throned on high \* Above the



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



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

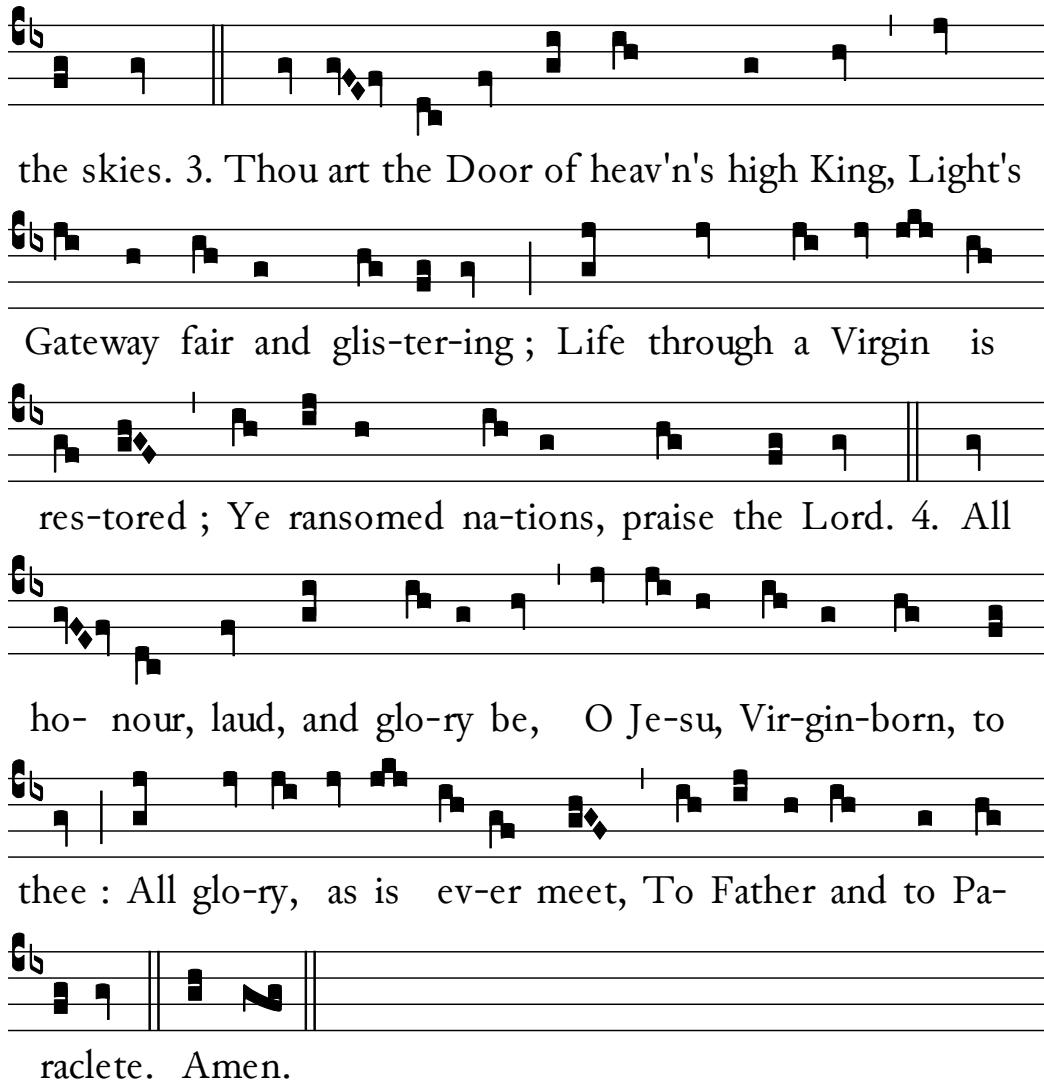


spring we re-ceive The bliss once lost through hap-less Eve ;



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

On the Nativity of the Blessed Virgin Mary.




the skies. 3. Thou art the Door of heav'n's high King, Light's  
 Gateway fair and glis-ter-ing ; Life through a Virgin is  
 res-tored ; Ye ransomed na-tions, praise the Lord. 4. All  
 ho- nour, laud, and glo-ry be, O Je-su, Vir-gin-born, to  
 thee : All glo-ry, as is ev-er meet, To Father and to Pa-  
 raclete. Amen.

8046. *V.* God hath [chosen her and forechosen her].<sup>86</sup>  
*R.* And hath made her to dwell in his tabernacle].<sup>87</sup>

*Nativitatem hodiernam perpetue Virginis.* AS:527; 1520-S:111r; 1531-S:132v.<sup>88</sup>

3853. Ant.  
 VIII.i.



Oday let us ce-lebrate \* with due so-lemni-ty, the

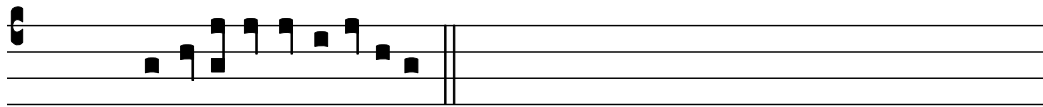
On the Nativity of the Blessed Virgin Mary.



na-ti-vi-ty of God's Mother, the ev-er Virgin Ma-ry :



whereby the Throne of heaven hath pro-ceeded, al-le-lu-ya.



*Ps.* Blessed be the Lord. 71\*.

*Prayer.* Hear the supplication of thy servants. *as above at j. Vespers.* {1375}.

¶ *At j.*

*Ant.* Today is the Nativity of the holy Virgin Mary. {1399}.

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

[*Ant.* Thanks be unto thee. [115].

*Ps.* Quicumque vult.]<sup>90</sup> [116].

¶ *At iij.*

*Ant.* The nativity of the glorious Virgin Mary. {1399}.

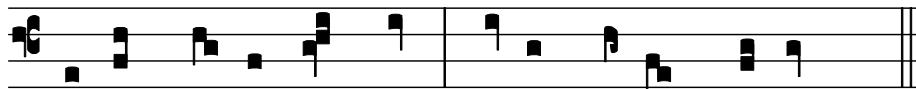
*Ps.* Set before me. (*cxviiij.* 33.) [158].

*Chapter.* As the vine [I have brought forth].<sup>91</sup> {1373}.

*R̄.* Holy Mother [of God].<sup>92</sup> *and let it be sung with the same melody as on the Feast of the Purification*<sup>93</sup> *of Blessed Mary.*

[*Sancta Dei Genitrix.* AS:404, 527; 1519-S:50r; 1520-S:95v; 1531-S:25r.<sup>94</sup>


Resp.  
IV.




O-ly Mother of God. †Ever Virgin Ma-ry. *ij.*

7568.

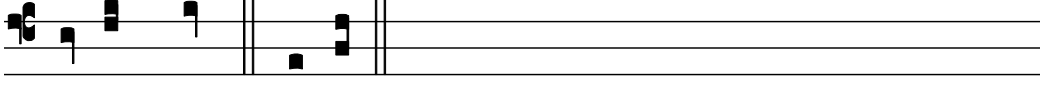
On the Nativity of the Blessed Virgin Mary.

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. ]

*On the Octave and during the Octave the melody on the same ℞. and the other Responsories at the Hours as on the Commemoration of the same with the Prayer as above.*

[*Versicle After child-bearing.*]<sup>95</sup> [210].

¶ *At vj.*


*Ant.* Sprung from [a royal race. {1400}].


[*Ps.* My soul hath fainted.]<sup>96</sup> (cxviii. 81.) [175].

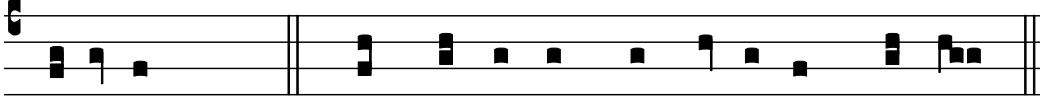
*Chapter. Ecclesiasticus xxiiij. (26.)*

<p><b>C</b>ome over to me, all ye that desire me, and be filled with my fruits : for my spirit is sweet above</p>		<p>honey, and my inheritance above honey and the honeycomb.</p>
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[*Post partum Virgo.* AS:404, 527; 1519-S:50v; 1520-S:96r; PEN:524r.<sup>97</sup>


7400. Resp. VI. 

 F-ter childbirth, O Virgin. †Thou remainedst in-

7400a. 

vi-o-late. ij. ℞. O Mother of God, intercede for us.

On the Nativity of the Blessed Virgin Mary.



†Thou remainedst. ⁊. Glo-ry be to the Father, and to  
the Son : and to the Ho-ly Ghost. After childbirth. ]

[*Versicle.* Thou art beautiful. ]<sup>98</sup> [210].

¶ *At ix.*

*Ant.* Let us celebrate. {1400}.

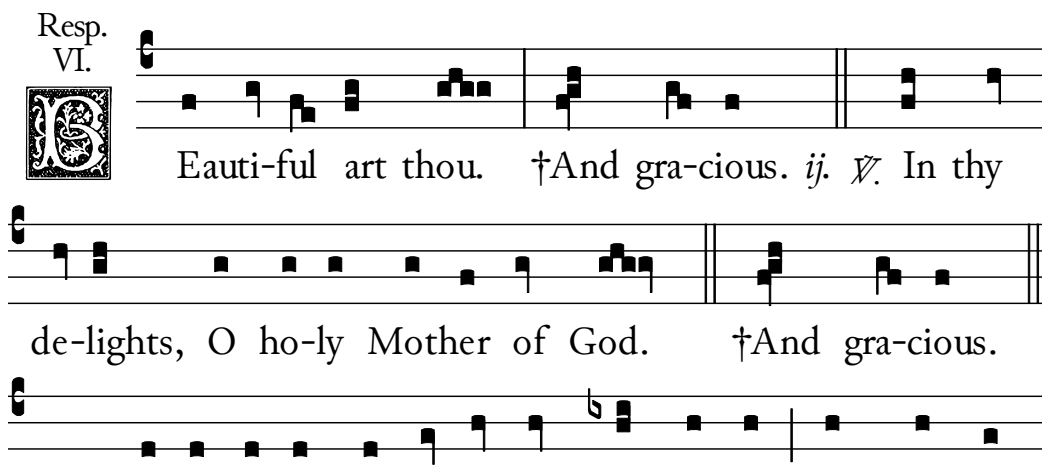
[*Ps.* Thy testimonies.]<sup>99</sup> (*cxviiij.* 129.) [191].

*Chapter.* *Ecclesiasticus xxiiij.* (30.)

<p><b>H</b>E that hearkeneth to me, shall  not be confounded, and they  that work by me, shall not sin : they</p>		<p>that explain me shall have life  everlasting.</p>
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[*Speciosa facta es.* AS:404, 527; 1519-P:50v; 1520-S:96r.<sup>100</sup>

Resp.  
VI.

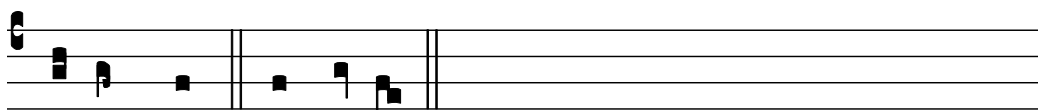


**B**Eauti-ful art thou. †And gra-cious. *ij.* ⁊. In thy  
de-lights, O ho-ly Mother of God. †And gra-cious.  
⁊. Glo-ry be to the Father, and to the Son : and to the

sar0665.

sar0665a.

On the Nativity of the Blessed Virgin Mary.



Ho-ly Ghost. Beauti-ful. ]

℣. God hath chosen her. {1402}.

*Let the above order of the Hours be kept daily during the Octave except on the Feast of the Exaltation of the Holy Cross.*

¶ *At ij. Vespers.*

*Ant.* Today is the [Nativity].<sup>101</sup> {1399}.

*Ps.* The Lord said. (cix.) [343]. *and the other Psalms*<sup>102</sup> *of Saint Mary, and let them be said daily [at Vespers]*<sup>103</sup> *during the Octave when the service is made of the Octave.*

*Chapter.* As the vine. {1373}.

℞. That she might bring forth. ix. [of Matins].<sup>104</sup> {1395}.

*And for the Hymn is sung the Sequence Come, ye faithful. Seek for it on the Feast of the Purification*<sup>105</sup> *of Blessed Mary.* {289}.

℣. God chosen her, [and forechosen her].<sup>106</sup> {1402}.

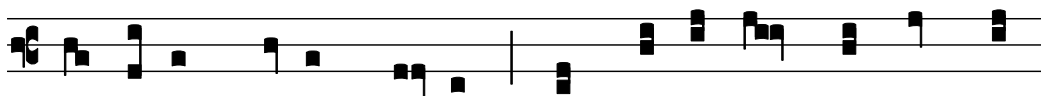
*Gloriose Virginis Marie ortum.* AS:528; 1520-S:111v; 1531-S:9r, 132v.<sup>107</sup>

2957.

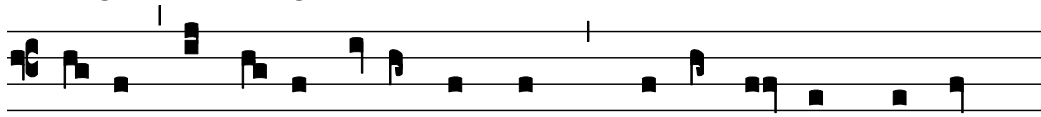
Ant.  
I.v.



Et us ce- lebrate \* the most worthy a-ris-ing of



the glorious Virgin Ma- ry : whose lowli-ness the Lord re-

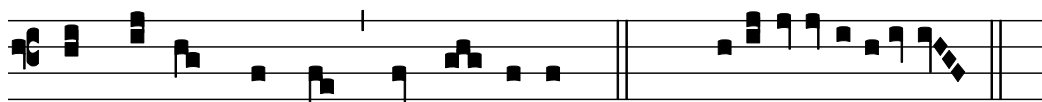


garded with an angel announcing, who conceiv-ed the Re-

{1406}



On the Nativity of the Blessed Virgin Mary.



deemer of the world, al-le- lu-ya. Ps. My soul doth magnify.

55\*

Prayer. Hear the supplication. [as above at Vespers.]<sup>108</sup> {1375}.

*At this Vespers let no Memorial of Saint Gorgonio be made aloud, nor indeed in silence.*

*The following Antiphons are sung at the Procession on returning during the summer when and Antiphon shall be sung of Saint Mary at the entrance of the Quire except within the Octaves of the Assumption and the Nativity of Blessed Mary.*

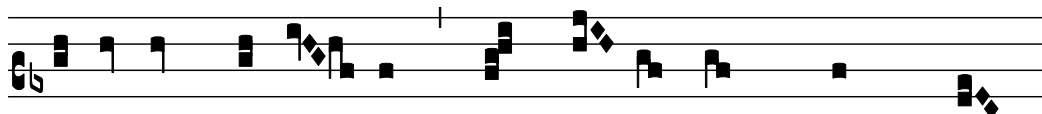
*Ave Regina celorum. AS:529; 1520-C:49r; 1531-S:132v.*

1. Ant.

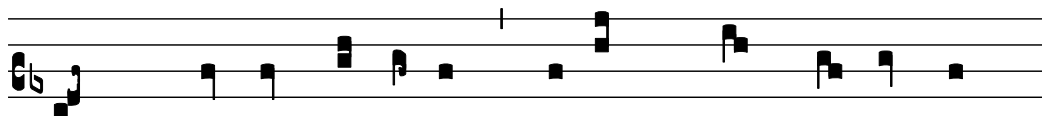
VI.



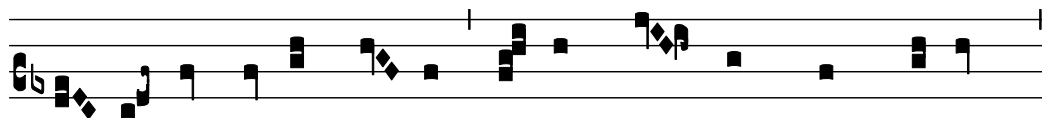
Queen of the heavens, \* we hail thee, hail thee, La-



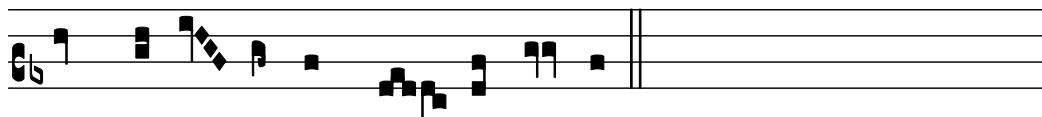
dy of all the an- gels ; hail, ho- ly Root, whence the



world's true Light is ris-en : greetings, most glo-rious one,



sur-pas-sing all in beauty, hail and fare-well, most gracious,



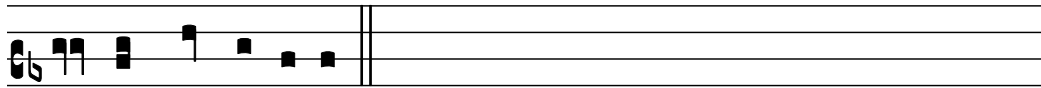
and for us always to Christ entreat.

{1407}

1542.

On the Nativity of the Blessed Virgin Mary.

*In Paschaltide let it be concluded with*



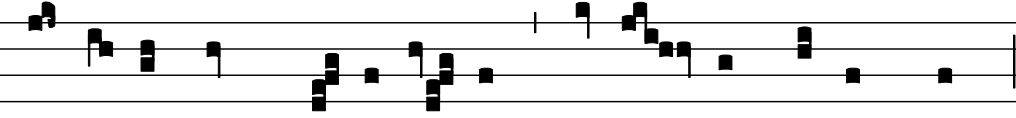
entreat, al-le-lu-ya.

*Alma Redemptoris Mater. AS:529; 1520-C:48v; 1531-S:132v.*

1356.  
2. Ant.  
V.iii.



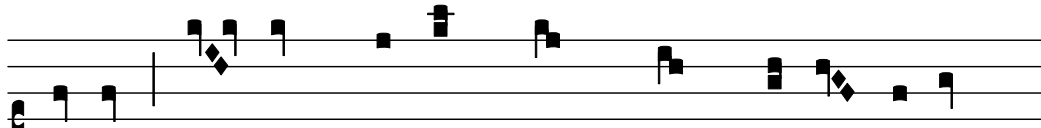
Ind- ly \* Mother of our Re-deem-er, great



por-tal of heaven ev-er o-pen, the sea's far-shin-ing star :



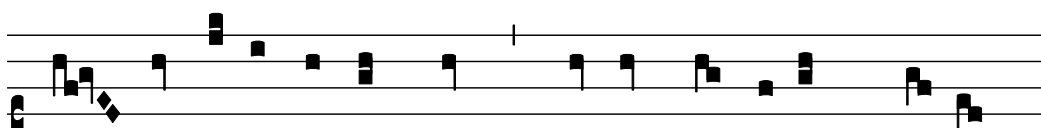
O succour thy peo-ple who though fal-len strive to rise



a-gain. O thou who hast brought forth, to all na-ture's



won-der, na-ture's Lord, thine own Cre- a-tor : Mo-ther



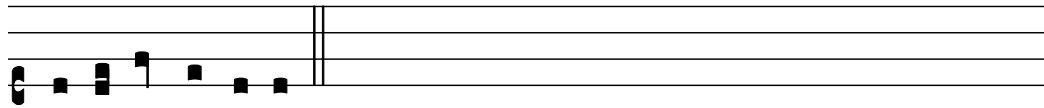
yet a Virgin ev-er more, who at Ga-bri-el's speaking

On the Nativity of the Blessed Virgin Mary.



didst re-ceive that Ave : towards us sinners shew thy pi-ty.

*In Paschaltide let it be concluded with*



pi-ty, al-le-lu-ya.

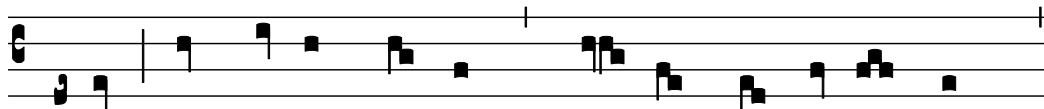
*Beata Dei Genitrix. AS:519; 1520-C:149v; 1531-S:132v.*

3. Ant.  
VIII.i.



blessed Ma-ry, \* Mother of God, perpe-tu-al

1563.



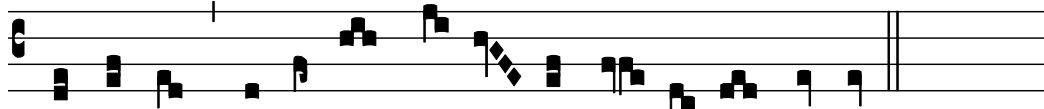
Virgin, temple of the Lord, shrine of the Ho-ly Ghost,



thou a-lone, without ex-emplar, hast been pleas-ing to the



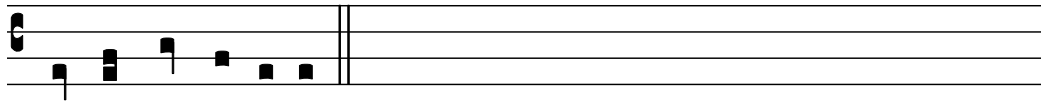
Lord Je-sus Christ : pray for the people, intervene for



the clergy, intercede for all conse-cra-ted women.

On the Nativity of the Blessed Virgin Mary.

*In Paschaltide let it be concluded with*



women, al-le-lu-ya.

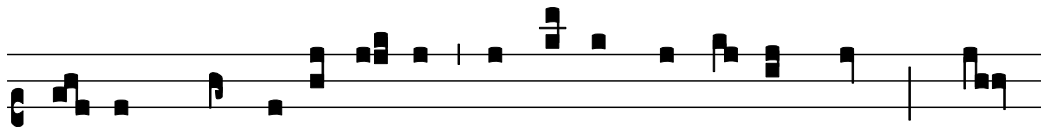
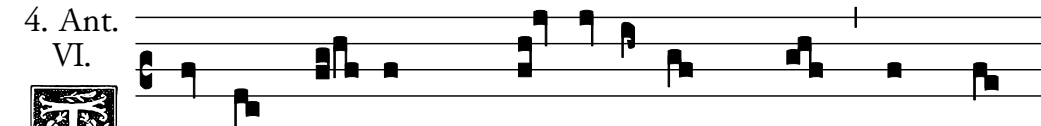
*Speciosa facta es. AS:529; 1520-C:50r; 1531-S:132v.*

sar0115.

4. Ant.  
VI.



Hou art be- come \* beauti-ful and sweet in the



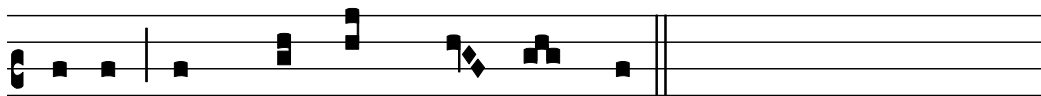
de- lights of virgi-ni- ty, O ho-ly Mother of God : whom



the daugh-ters of Si- on see-ing, blossoming amid the flow-ers

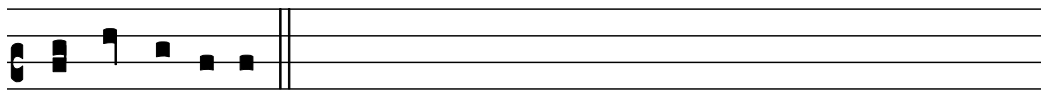


of ros-es and li-lies o the the val-ley did pro-claim most



blessed : and the queens did praise her.

*In Paschaltide let it be concluded with*



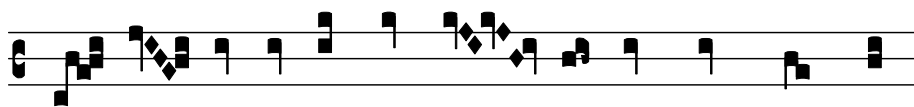
her, al-le-lu-ya.

On the Nativity of the Blessed Virgin Mary.

*The two following Antiphons are never sung at Vespers on Saturday at the Procession while returning, but only before the Mass, as it shall please the Precentor.*

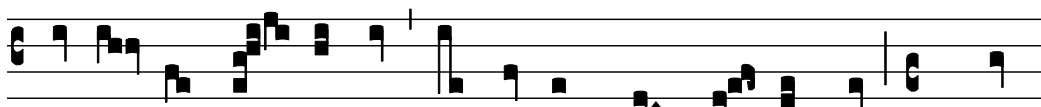
*Ibo michi ad montem mirre. AS:528; 1520-S:111v; 1531-S:132v.<sup>109</sup>*

Ant.  
VII.i.

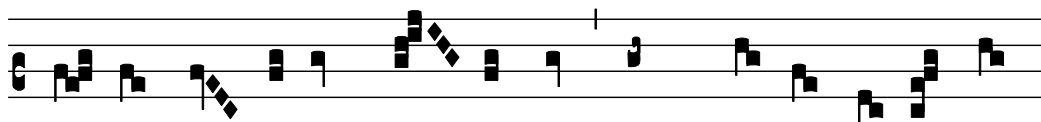


3160.

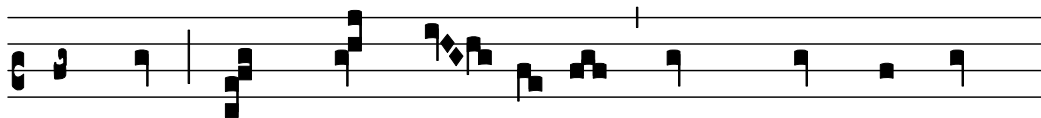
will go \* into the moun- tain of myrrh, and to



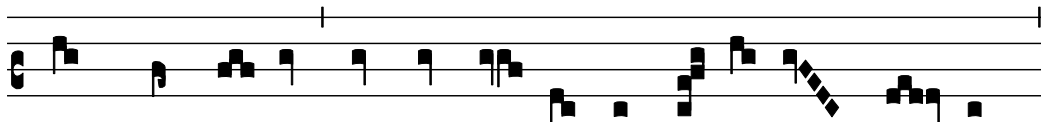
the hill of Li- ba-nus, and I will speak to my spouse : thou



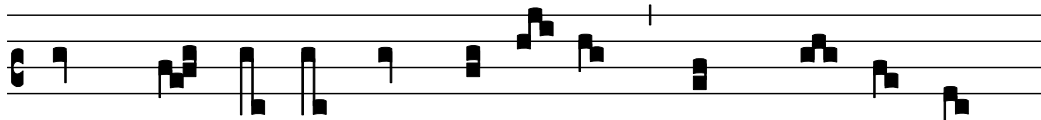
art all beau-ti-ful, my near one, and there is not a spot



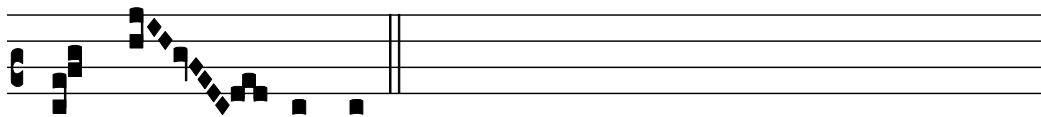
in thee : come from Li- ba-nus, come, thou shalt come



and cross o-ver to the mountain of Sa-nir and Her-mon,



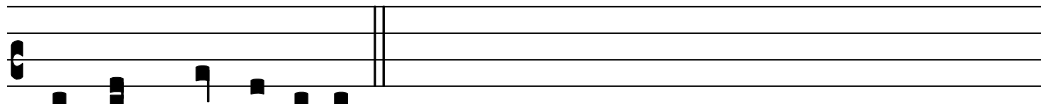
from the dens of the li- ons, from the mountains



of the leopards.

On the Nativity of the Blessed Virgin Mary.

*In Paschaltide let it be concluded with Alleluya.*<sup>110</sup>



leopards, al-le-lu-ya.


*Quam pulchra es.* AS:528; 1520-S:112r; 1531-S:132v.<sup>111</sup>

4436.

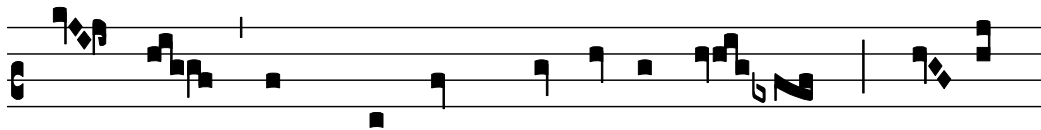
Ant.  
VI.



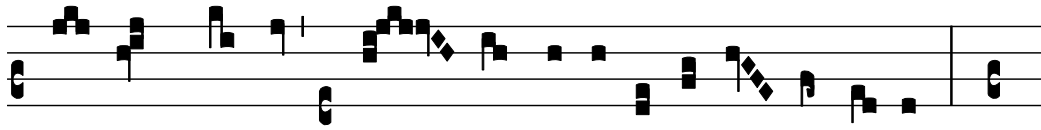
Ow beauti-ful \* art thou, and how come-ly, my



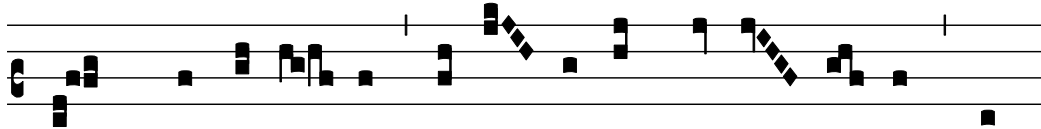
dear- est in de- lights ! Thy sta- ture is like to a



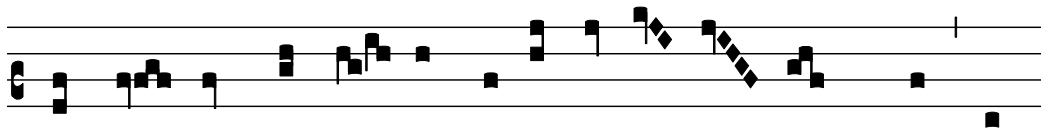
palm tree, and thy breasts to clusters of grapes : thy head



is like Carmel, thy neck as a tower of i-vo-ry.

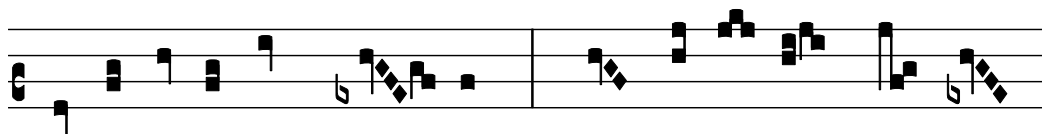


Come, my be-lov- ed, let us go forth into the field, let

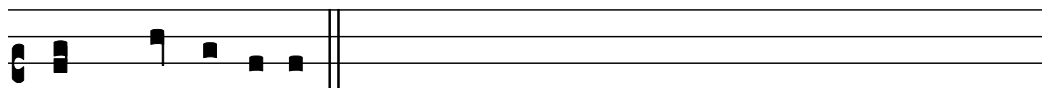


us see if the flow- er be ready to bring forth fruits, if

On the Nativity of the Blessed Virgin Mary.



the pomegra-nates flou- rish. There will I give thee my



breasts, al-le-lu-ya.

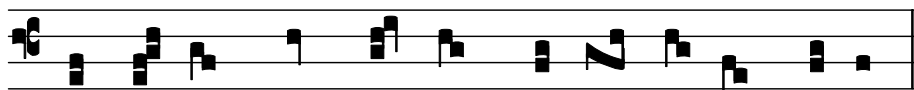
*And let it be concluded with Alleluya. whenever it is sung outside of lxx.*

*Daily within the Octave except on Sunday let the service be said this way.*

¶ *At Matins.*

[*In honore beatissime Marie Virginis. AS:500; 1520-S:97r, 112v; 1531-S:118r.*<sup>112</sup>

Invit.  
IV.i.



1086.

N ho-nour \* of the most blessed Vir-gin Ma-ry.



†Let us re-joyce in the Lord. *Ps. Come let us praise. 13\*.* ]

*Hymn. The God [whom earth]. Seek for it above in the Octave of the Assumption of Blessed Mary.].*<sup>113</sup> {252}.

[*Benedicta tu in mulieribus. AS:19, pl. β; 1519:22r, 98r; 1520-S:112v; 1531:11v.*<sup>114</sup>

1. Ant.  
IV.v.



1709.

Lessed art thou \* among women : and blessed is the

On the Nativity of the Blessed Virgin Mary.

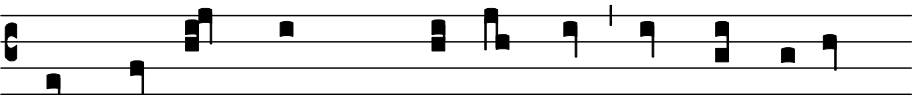


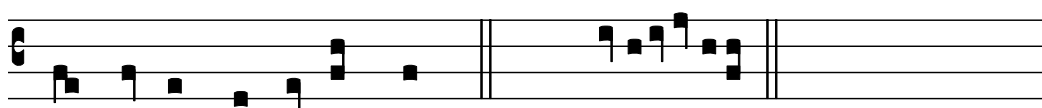
fruit of thy womb. *Ps.* O Lord our Lord. (*viiij.*) [23].

*Sicut mirra electa.* AS:pl. β; 1519:98r; 1520-S:112v; 1531:11v.

4942. 2. Ant.  
IV.v.



 S the best myrrh, \* thou yieldest a sweet odour,

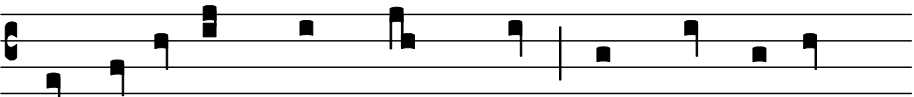


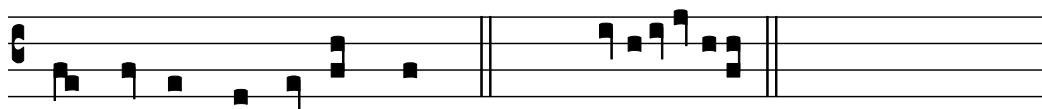
O Ho-ly Mother of God. *Ps.* The heavens shew forth. (*xviiij.*)  
[40].

*Speciosa facta es.* AS:pl. β; 1519:98r; 1520-S:112v; 1531:11v.

3. Ant.  
IV.v.



 Eauti-ful art thou, \* and sweet : in thy pleasures,

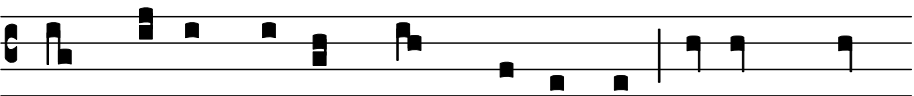


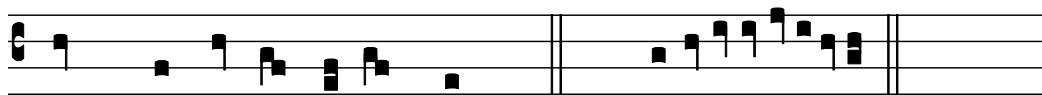
O Ho-ly Mother of God. *Ps.* The earth is the Lord's. (*xxiiij.*)  
[III].

*Specie tua.* AS:664, pl. γ.; 1519:98v; 1520-S:112v; 1531:11v.

4. Ant.  
VII.ii.



 Ith thy comeli-ness \* and thy beauty : set out, pro-



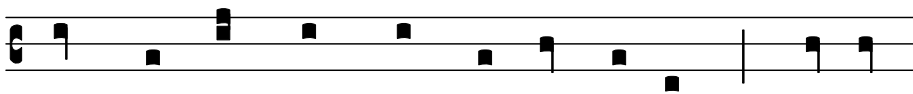
ceed prosper-ously, and reign. *Ps.* My heart hath uttered.  
(*xliv.*) [249].



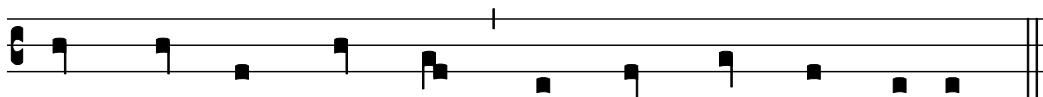
On the Nativity of the Blessed Virgin Mary.

*Adjuvabit eam.* AS:664, pl. γ.; 1519:98v; 1520-S:112v; 1531:11v.

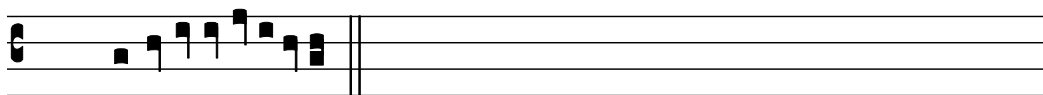
5. Ant.  
VII.ii.



OD will help her \* with his countenance : God is



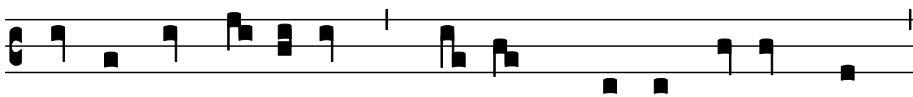
in the midst of her, she shall not be moved.



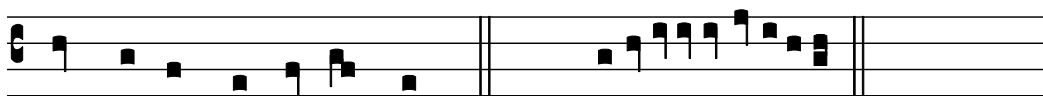
*Ps.* Our God is our refuge. (*xlv.*) [250].

*Sicut letantium.* AS:pl. γ.; 1519:98v; 1520-S:112v; 1531:11v.

6. Ant.  
VII.ii.



S with all rejoicing, \* so our dwelling is in thee,



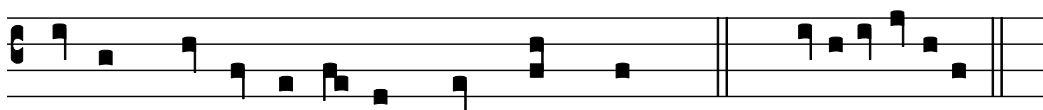
O Holy Mother of God. *Ps.* The foundations. (*lxxxvj.*) [319].

*Gaude Maria Virgo.* AS:pl. γ.; 1519:98v; 1520-S:112v; 1531:11v.

7. Ant.  
IV.iv.



E-joyce, O Virgin Mary : \* thou alone hast destroy-



ed all the heresies in the whole world. *Ps.* Sing ye to the  
Lord. *j.* (*xcv.*) [328].

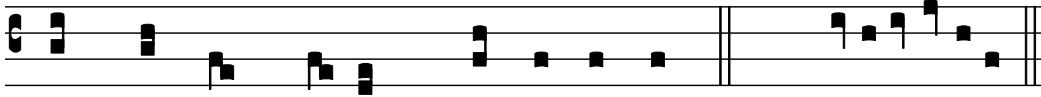
On the Nativity of the Blessed Virgin Mary.

*Dignare me laudare te.* AS:pl.  $\gamma$ .; 1519:98v; 1520-S:112v; 1531:11v.

2217. 8. Ant.  
IV.iv.



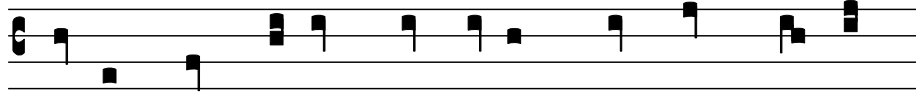
Ouchsafe that I may praise thee, \* O Ho-ly Virgin :



give me strength a-gainst thine e-nemies. *Ps.* The Lord hath  
reigned. (*xcviij.*) [328].

*Post partum Virgo.* AS:pl.  $\gamma$ .; 1519:97v, 98v; 1520-S:112v.<sup>115</sup>

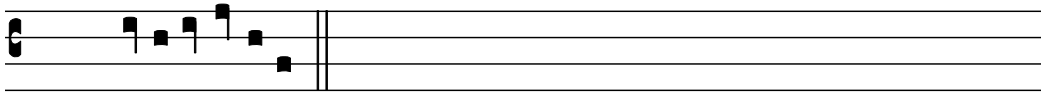
9. Ant.  
IV.iv.



F-ter child-bearing, O Virgin, thou didst re-main



invi- o-late : O Mother of God, intercede for us.



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

℣. Holy Mother of God, ever-virgin Mary. [216].

## *Second day within the Octave.*

*Lesson j.*<sup>116</sup>

**B**lessed Mary, then, once sent a holy angel to the aid of the great father Basil, and raised him from the dead : who being alive overcame his evil persecutor Julian the Apostate. And this is a well known account. She also powerfully rescued thou, O Theophilus, a sometime sinner,<sup>117</sup> from the very jaws of the devil. But why are we burdened with the restoration of this fallen man to be uttered in only a few words, seeing that the deeds are

[133r.]

worthy to be heard ? This Theophilus therefore, formerly a deputy of a certain bishop of the Sicilians, as the writing telleth us : fell into despair on account of his misfortunes. Whence he betook himself to a certain Jewish sorcerer, seeking his counsel and help. After having spoken with the devil through this Jewish mediator, he repudiated Christianity, adored the devil, and gave to him the deed of his emancipation, sealed with his ring.

*R.* This day the Blessed Virgin Mary. *j.* {1380}.

*Lesson ij.*

**B**ut afterwards, having become penitent and greatly distressed at what he was doing, whither he might turn, at length having gathered the strength of faith and hope, he fled to a certain church dedicated to the memory of the blessed Mother of the Lord. Whereby, having been vexed with affliction for forty days, he continually invoked her name with a contrite heart and implored her patronage. What more ? The merciful Mother regarded him favourably, and, appearing to him in a vision,

rebuked him of ungodliness and strengthened him in the confession of Christ. She comforted the grieving man by promising pardon, and lest he should doubt of the promise, he forcefully seized the above mentioned manuscript from the devil, and as a captive gave it to her as a pledge of freedom. Which when he awoke he found lying on his breast : how relieved he was, how he uttered expressions of exultation and confession with a pious affection, it is not easy to say. Now that night was fol-

lowed by Sunday, in which Theophilus, as it were, rising from the dead with the Lord, presented himself to the bishop before the people, and set forth the matter as it was. Thou wouldst have seen a people at one time astounded by the hearing of so terrible a crime, at another weep-

ing over the weakened face of the penitent : but upon hearing how much and how speedily he had obtained mercy, all those who had almost succumbed to their bad consciences in terror came to hope and breathed with joy.

*R.* Let us celebrate. *ij.* {1381}.

*Third Lesson.*

**N**ow indeed that we might briefly conclude the matter, with the bishop ordering, Theophilus burned the ill-advised<sup>118</sup> deed with fire. Then, with the support of the clergy and the people, he was brought to the altar : when he received the holy communion by mouth from the hand of the bishop, his face shone like the sun. And with three days having passed, with praise in the church of the pious Mother of the Lord, by whom he had been reconciled : he rested in his labours with a happy end. By such deeds, therefore, it is confirmed that the Mother of the Lord is powerful everywhere, everywhere magnificent : certainly for whom He is ready to send holy angels into ministry, and to bring to nought the pleasures of the underworld at her good pleasure.<sup>119</sup>

It is evident from these and countless other benefits which have either been written about or seen from time to time, that she is available for both the just and the sinners faithfully calling upon her, and she never ceaseth to bring aid them. Let them therefore come to her with just Basil, praising and blessing : and having beseeched speedy fulfilment of their holy desires, without doubt they shall receive. Let sinners come with Theophilus, beating their sinful breasts with inward weeping, and if they too will truly repent, they shall obtain the desired pardon. Of which number of those standing with us, we implore thee that thou might deign to come to help and to be of aid, O chosen and holy, O venerable and powerful, O clement and gracious Lady of ours : whereby we may<sup>120</sup> recover and have

the perpetual grace of thy Son Jesus Christ our Lord, who with the Father

and the Holy Ghost liveth and reigneth one God for ever, amen.

*Lesson at j.*

**T**He book of the generation of Jesus Christ, the son of David. And that which followeth. Which beginning sufficiently sheweth<sup>121</sup> the generation of Christ according to which he is said to have taken on flesh. For according to this Christ is the Son of man, which he calleth himself very often, commending to us what he mercifully vouchsafed to be for us. For that heavenly and eternal generation, according to which the Son of God is the Only-begotten before all creation, seeing that all things were made through him, is so ineffable, that what was spoken by the prophet Isaiah may be understood : Who shall declare his generation ? Nevertheless, concerning his temporal birth, by which the Word was made flesh, and a virgin made pregnant by the Holy Ghost gave birth to a son and remained a virgin, this prophetic sentence may not be unreasonably accepted : so that no discord should cling to the framework of the sacred edifice. Therefore Matthew, in the first book of the New Testament, asnwering to the corrupt beginning of the human race through transgres-

[133v.]

sion, in the first book of the Old Law, where it is written, These are the generations of the heaven and the earth, and again, This is the book of [the generation of] Adam, Adam, to be sure, of the Old <Testament>, through whom the whole world was corrupted, Adam setting forth the new, in which all things are restored, both those which are in heaven and those which are in earth : gave manifestly to be understood that He himself had written a generation according to the flesh, who would assume the adoption of his elect as sons of God. But why should it say the book of the generation, when the generation holds a small part of the book : by this it is understood that he followed the custom of his nation. For it is the custom of the Hebrews to give names to volumes from their beginnings, such as Genesis, Exodus, and the other books of the Law. But insofar as he said Jesus Christ : he expressed the royal and priestly dignity in him. For Joshua, who brought forth the portent of this name, was the first after Moses to hold the leadership of the people of

Israel, and he led the children of Israel into the land of promise. But Aaron, consecrated by a mystical ointment, was the first priest in the law. Our Saviour, therefore, whom God anointed with the oil of gladness above all his fellows, is also the King, of whom the Prophet saith, His empire shall be multiplied, and there shall be no end of peace, and the angel, demonstrating to Mary the

power of his kingdom, The Lord, he saith, shall give unto him the throne of David his father : and he shall reign in the house of Jacob for ever, and of his kindgom there shall be no end. And he is the same priest, of which the Psalmist saith, The Lord hath sworn, and he will not repent : Thou art a priest for ever according to the order of Melchisedech.

*R.* Let us celebrate the most worthy arising. {1396}.

*Before Lauds.*

*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of the promises of Christ.]<sup>122</sup>

[ **¶** *At Lauds.* ]

*At Lauds is sung this single Ant.* Today is the Nativity. {1399}.

*Ps.* The Lord hath reigned. (xcij.) and the other customary *Psalms.* [52].

*Chapter.* As the vine. {1373}.

*Hymn.* O glorious maid. {278}.

*V.* God hath chosen her [and forechosen her.

*R.* And hath made her to dwell in his tabernacle].<sup>123</sup>

*Ant.* O Mother of God. {1370}.

*Ps.* Benedictus. 52\*.

*And let the other Antiphons of the History that follow be sung in order within the Octave on the Psalm Benedictus. and Magnificat.*

*Prayer.* Hear the supplication of thy servants. {1375}.

**¶** *Let a Memorial be made of Saint Gorgonius, Martyr : at this Matins only with this Prayer.*

On the Nativity of the Blessed Virgin Mary.

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**L** Et Saint Gorgonius thy martyr,  
O Lord, we beseech thee, glad-  
den us by his intercession : and make

the faithful to rejoice in <his>  
solemnity. Through our Lord.

*On no day within 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.* Today is [the Nativity. *as above at Lauds.*]<sup>124</sup> {1399}.

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

*Ant.* Thee they justly praise. [115].

*Ps.* Quicunque. [116].

¶ *At [Terce and at]*<sup>125</sup> *all the other Hours let all be made as is indicated above on the first day.*

¶ *At ij. Vespers.*

*Ant.* [Today is the Nativity.]<sup>126</sup> {1399}.

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

*Chapter.* As the vine. {1373}.

*Hymn.* Hail, O Star of Ocean. {427}.

℣. God hath chosen her [and forechosen her.

℞. And hath made her to dwell in his tabernacle].<sup>127</sup>

*Ant.* Blessed is the lineage. {13711}.

*Ps.* Magnificat. 55\*.

*Prayer.* Hear the supplication. [*as above.*]<sup>128</sup> {1375}.

*Let Matins, the Hours and Vespers be said in this same way during the whole Octave except on Sunday, except for the ℣℞. and Responsories at Matins and the Antiphons on the Psalm Benedictus. and Magnificat. which are changed.*


¶ *The Third Day.*

*At Matins.*

℣. Holy Mother of God. [216].

{1421}

*Lesson j.*<sup>129</sup>


 He son<sup>130</sup> of David, the son of Abraham. The order <is> inverted : but it was changed by necessity. For if he had placed Abraham first, and David afterwards : he would have to repeat Abraham again to preserve the series of the generations. For this reason he named the other children of those that were omitted : because the promise of Christ was made only to these. To Abraham, In thy seed, he saith, shall all the nations of the earth be blessed. To David, however, he saith, Of the fruit of thy womb : I will set upon thy throne. Abraham

begot Isaac : and Isaac begot Jacob. And that which followeth. Matthew therefore expoundeth the human generation of Christ, from the very beginning of the promise of Christ : that is, recalling the fathers from Abraham which lead to Joseph, the husband of Mary, of whom Jesus was born. And mystically he sheweth how, out of the darkness of the Gentiles, as if from slavery in Egypt, the descent passed by means of forty-two generations, like the same number of stages, to the Virgin Mary, filled with the flood of the Holy Ghost, as if an intelligible Jordan.

*R̄.* The nativity of the glorious Virgin Mary. *iiij.* {1386}.

[134r.]

*Second Lesson.*

 Or it is testified that Christ himself was born of Mary, who as a hook caught in the opening of a net, thus placed at the end of the genealogy, and sent by the Father into the sea of this world, slew the crooked dragon that was hooked to it : and put to death the death of the human race. And therefore, having been doubled as a rope, a second time to be sure the order of each of the names is woven into the likeness of a net of genealogy : until from the

beginning of this, that is from Abraham, it is come even to the hook, that is, Christ. Of which it is said to holy Job, Can it be that thou shalt hook the leviathan with thy hook, or bore through his jaw with a buckle ? This one, therefore, was caught by the hook of the incarnation of Christ : because while in him he craved the food of the body, he was transfixed by the barb of divinity. And Judas begot Phares and Zara of Thamar. It is to be noted that in the



Saviour's genealogy no holy women are included, except those whom the Scripture hath reprov'd : so that he who was born for sinners, might wipe out the sins of all born from sinful women. Whence also among those following, Raab the harlot, and Ruth the Moabite are reckoned : and Bethsabee the wife of Urias. But by an inward understanding, in all these four women is figured the Church

*R.* Thy nativity. *v.* {1387}.

*Third Lesson.*

**T**Hamar, therefore, is interpreted bitterness, or exchanging, or palm-tree. And deservedly all these come together in the holy Church, which was previously bitter in idolatry and foul conduct : but is now sweet through the weeping of sorrow and the earnestness of pious labour. This is rightly called exchanging : because it was changed from a sinful to a just woman, and from an odious to a beloved. Which is duly likened to the palm-tree : on account of the struggle of labour and the reward of victory. Of her indeed it is well said by the Psalmist, The just shall flourish like the palm tree : he shall grow up like the cedar of Libanus. Raab is likewise interpreted breadth, or famine,

coming to the Lord out of the error of paganism : which was previously considered a foreign and barren woman, but was joined to Christ as a legitimate matron. And she bringeth forth to God more adopted sons than doth the Synagogue, which before was seen to have God as her own husband. But thou, O Lord, [have mercy upon us].<sup>131</sup>

or impulse. And what is preached in this but the nobility of the holy Church ? To whom it is also said in Isaiah, Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not : lengthen thy cords, and strengthen thy stakes. For thou shalt pass on to the right hand, and to the left : and thy seed shall inherit the Gentiles. They therefore have that hunger, not a famine of bread, nor a thirst of water, but of hearing the word of God and doing his will. From this indeed impetuosity entereth : because the swiftness of preaching is directed by the breathing of the Holy Ghost toward the whole extent of the world. Whence also it is well said by

Ezechiel, Whither the impluse of the spirit was to go, thither they went : and they turned not when they went. Finally, Ruth, which is interpreted either as seeing, or hastening, or defining, rightly signifieth the Church : which contemplateth God in purity of heart, and, according to the Psalmist, hasteneth to give her hands unto God. She defineth : that

is, she determineth to persevere firmly in the faith and love of God. Whence also Paul saith, For I am sure that neither death, nor life, nor angels, nor principalities,<sup>132</sup> nor things present, nor things to come,<sup>133</sup> nor height, nor depth, nor any other creature, shall be able to separate us from the love of God : which is in Christ Jesus. But thou.

*Lesson at Prime.*<sup>134</sup>

**N**ow Bersabee, which is interpreted as the well of satiety, or the seventh well, signifieth the abundance of the grace of the Holy Ghost in the Church. And so, with this spiritual gift, that is the seventh year, the Church hath been made a well of satiety, because it hath become in her a fountain of water, springing up into life everlasting. And Naason begot Salmon. This is Naason, the chief of the tribe of Juda : as we read in Numbers. And Jesse begot David the king. He calleth David king, not because he alone was placed in that genealogy of kings, seeing that many reigned from him until the transmigration of Babylon, who have been written : but because David was the first king of the tribe of Juda, through whom the order of the genealogy ran. And David the king

begot Solomon, of her that had been the wife of Urias. It is asked, when the three remaining foreign women are given their own names, why Bethsabee alone is not named, but this only is said, Because she was the wife of Urias. This is supposed thus to have been done because the three above mentioned may have been guilty of crimes : nevertheless in the offspring of the sons through whom the genealogy runneth, not only were they not to be blamed, but they also deserved to be praised. But having committed adultery and murder at the same time, David begat a son to the king in such a culpable marriage, that she was not named in the genealogy of the Saviour. But the [134v.] name of her husband, that is, Urias, is set forth as if of a just man : so that from this even the brutality of the

crime may be remembered, when he who was killed for the sake of his wife is recalled to memory. Now mystically David signifieth Christ : who is interpreted a strong and desireable hand. And what is stronger than the lion, which root of David, from the tribe of Juda conquered ? But in what way it is desired, the Scripture sheweth, saying, Behold, the desire of all nations shall come. And Peter saith, On whom the angels desire to

look. But Urias, which is interpreted my light of God, signifieth the devil who transformed himself into an angel of light : daring to say to God, My light is God : and I will be like the most High. All of them having been consigned to this most wicked marriage, the grace of God liberated : that the Church might be united without spot or wrinkle to the the Saviour, its proper spouse. But thou, [O Lord, have mercy upon us].<sup>135</sup>

*R.* Sprung from a royal race. {1397}.

### *At Lauds.*

*Ant.* Holy Virgin Mary. {1371}.

*Ps.* Benedictus. 68\*.

*Prayer as above.* {1375}.

### ☩ *At Vespers.*

*Ant.* Under thy protection. {1372}.

*Ps.* Magnificat. 61\*.

*Prayer as above.* {1375}.

*Let a Memorial be made of the Martyrs Protus and Hyacinth with the Ant.* In the heavens rejoice. [839]. *V.* Be glad in the Lord. [839]. *with this Prayer.*

*Prayer.*

**M**Ay the precious confession of thy blessed martyrs, Protus and Hyacinth, we beseech thee, O Lord,

support us : and let their devout intercession continually protect us. Through Christ.

## ¶ *Fourth Day.*

### *At Matins.*

*V.* Beautiful art thou. {551}.

*R.* Blessed is the lineage. {1392}.

*R.* With heart and soul. {1393}.

*R.* Today is the nativity. {1398}.

*On this day and the other following days within the Octaves let the Antiphons of the Nocturns be sung : evidently, Ant. This day the blessed Virgin Mary was born. as above in the First Nocturn, {1377}. and the other Antiphons which follow on the Ps. Benedictus. and Magnificat. except on Sunday.*

*Let a Memorial be made of the Martyrs Protus and Hyacinth with the Prayer as above.*

*However on the following days within the Octaves let the order of the *VV.* and Responsories at Matins which are in the preceeding three days be preserved, if Sunday shall not intervene.*

*If however Sunday shall fall within the Octave before the Feast of the Exaltation of the Holy Cross let all be made of the Service of Saint Mary this way.*

### [¶ *At First Vespers.*]<sup>136</sup>

*Ant.* Today is the Nativity. {1399}.

*Ps.* The Lord said. (*cix.*) and the other *Psalms.* {363}.

*Chapter.* As the vine. {1373}.

*Let no *R.* be sung.*

*Hymn.* Hail, O Star of ocean. {433}. [*Let the same melody be sung on this Hymn at both Vespers on Sunday within the Octaves <and on the Octave> as on the first day.*]<sup>137</sup>

*V.* Holy Mother of God, [ever-virgin Mary.

*R.* Intercede for us to the Lord our God].<sup>138</sup>

*Ant.* Thy nativity. {1375}.

[*Ps.* Magnificat.]<sup>139</sup> 55\*.

*Prayer.* Hear the supplication [of thy servants].<sup>140</sup> {1375}.

*Let be made a Memorial of Sunday and of the Trinity and a Procession before the*

*Cross.*

¶ *On returning is said of all saints, as is said above on the Feast of the Assumption of Blessed Mary : unless another Sunday is entirely deferred.*

¶ *At Matins let all be said of the History as on the j. day except for the ix. Responsory That she might bring forth. and except for the Responsory The stock of Jesse. [Instead]<sup>141</sup> let the ix. R̄. be At the will. {1389}. and then in place of the Responsories The stock of Jesse. and At the will of the Lord. let the two ferial Responsories be sung, in their order. {1396}.*

*First Lesson.*<sup>142</sup>



Braham is interpreted father of many nations, or the father seeing the people. Who is signified by this name, except He of whom it was thus promised to him ? In thy seed, it saith, shall all the nations and the families of the earth be blessed. And Isaiah saith, If

he shall lay down his life for sin, he shall see a long-lived seed : and the will of the Lord shall be prosperous in his hand. And also, Thou, he saith, O Lord art our Father, our Redeemer : from everlasting is thy name. Abraham hath not known us, and Israel hath been ignorant of us.

*Lesson ij.*

AND how Abraham actually signified the Saviour, is testified to in that at the command of the Lord he went forth from his country, and from his kindred, that he might be enriched among foreigners, and become a great nation. Which we now see to have been truly fulfilled, when Christ, forsaken by the land and the kindred of the Jews, excelleth as we see among the people of the

Gentiles. And that, in which Abraham vanquished five kings with his three hundred and eighteen servants, and delivered Lot : signifieth what else but that Christ by the cross, which he expresseth in the letter Tau, containing the number three hundred, freed us from the dominion of carnal feelings, which had previously overcome us, being made captives by various vices.

[135r.]

*Lesson iij.*

**I**Saac, too, which is interpreted laughter, or joy, signifieth that of which the angel said to the shepherds, I announce to you great joy : that shall be to all the people. And the Truth himself saith to his disciples, I will see you again, and your heart shall rejoyce : and your joy no man shall take from you. And again,<sup>143</sup> Ask, (he saith,) and you shall receive : that your joy may be full. How, to be sure, Isaac doth signify Christ by his works, is too extensive to completely enumerate :

since nearly all his acts, which the scripture narrateth, correspond with the mystery of Christ. That is, that insofar as he was going to be sacrificed, he himself had carried the wood to the altar : just as Christ carried the cross of his passion with his own body. And in that he married Rebekah as a type of the Church, who gave birth to twins : just as the Church of Christ, through the fountain of baptism, giveth birth to two peoples.

*Lesson iiij.*

**J**acob, which is interpreted supplanter, or supplanting, signifieth him of whom the Psalmist saith, Thou hast subdued under me them that rose up against me. Here indeed, in the erection and anointing of the stone, and in his sleep, he signifieth the passion of Christ and his resurrection, which God hath anoint-

ed with the oil of gladness above thy fellows. For Bethel, where Jacob saw the vision, signifieth the Church, which is truly the house of God, because the house is the bread which cometh down from heaven, and the gate of heaven, because there the Son of God descended to earth, and holy men ascend to heaven. But thou.

*Lesson v.*

**J**udas is interpreted confessing or glorifying : and it signifieth Him who in the Gospel saith, I confess to thee, O Father, Lord of heaven and earth. And the Psalmist saith, God is glorious in his saints : this is, Christ

in his members. Phares, division or divided, points out Him who saith in the Gospel, When the Son of man shall come in the seat of his majesty, and all the angels with him, then shall he sit upon the seat of his

majesty, and all nations shall be gathered together before him : and he shall separate them one from another, as the shepherd separateth the sheep from the goats. And that which followeth. And the Apostle, The

word of God, he saith, is living and effectual, and more piercing than any two-edged sword, and reaching unto the division of soul and the spirit, of the joints and the marrow, and is a discerner of thoughts.

*Lesson vij.*

**Z**aram<sup>144</sup> is interpreted orient or **Z**arising. And Zachary saith, The Orient from on high hath visited us. And elsewhere it is written, Behold a man, the Orient is his name. Esron, seeing the arrow, or the court thereof, denoteth him of whom it is said, The sharp arrows of the mighty. The

arrows of Christ are the precepts of the gospel, or the judgments of the avenger. But the court signifieth the abundance of grace and the breadth of charity : through which the Truth itself invites all to himself,<sup>145</sup> saying, Come to me, all you that labour and are burdened, and I will refresh you.

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

**A**T that time, Jesus spake to the multitudes : A certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that bore thee : and the paps that gave thee suck. And that which followeth. *A Homily of the Venerable Bede, Priest. (On Luke, Book iv. Chap. 48.)*<sup>146</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 [chiefs]<sup>147</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 consubstantial 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.

*Lesson viij.*

**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 physycists 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 thou.

*Lesson ix.*

[135v.] **A**ND let us therefore raise<sup>148</sup> <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,<sup>149</sup> which holdeth 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>150</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>151</sup> For the same Mother of God was indeed blessed, because she became a temporal minister of the incarnate Word, but

thence much happier, because she remained ever the eternal guardian of those loving him. Which sentence secretly striketh the wise men of the Jews, who sought not to hear and keep the word of God, but to deny and blaspheme.<sup>152</sup>

*Lesson at j.*<sup>153</sup>

**A**Ram is called chosen or exalted. And the Prophet speaketh from the person of the Father to the Son, Behold, my servant, my elect, I have given my spirit upon him. Who is this chosen servant but who from his boyhood refused the evil and chose the good? The Psalmist also saith, The Lord is high above all nations. And that which followeth. And Aminadab, which is interpreted, my willing people, signifieth him who said, No man taketh my life away from me, but I lay it down and take it up again. He is indeed the head of that people: from whose person the Psalmist speaketh to the Lord, saying, I will freely sacrifice to thee: and will give praise, O God, to thy name, because it is good. Naason, a serpent, or augury, representeth Him who said in the Gospel, As Moses lifted up the serpent in the desert: so must the Son of man be lifted up. The augury here therefore must be understood as

a prophecy or revelation. Whose prophecy looketh back on three prophetic times. In the past, as it is, Abraham saw my day, and was glad. In the present, as it is, What do you think in your hearts? In the future, as this is, For they shall be as the angels of God in heaven. And that, Destroy this temple: and in three days I will raise it up. Salmon, which is interpreted sense, or sensible, not inappropriately signifieth Christ, whom the Apostle said was the power of God, and the wisdom of God. Who is well said to be sensible. For in the Gospel it is read that he said, Somebody hath touched me: for I perceive that virtue is gone out from me. And again, Why do you think evil in your hearts? Truly sensible: who discerneth thoughts as things, and future things as present, as it is written about him, Who made the things that are to come.

¶ *At Lauds let this single Ant. Today is the Nativity. j. of Lauds be sung. {1399}. Ps. The Lord hath reigned. (xcij.) [52]. Let the Chapter and all the rest be said as on the first day.*

¶ *At Prime and at the other Hours all is made as within the Octaves. {1421}.*

¶ *At Seconds Vespers let all be made as on the first day except the Responsory which is not said, with the Hymn Hail, O Star of ocean. {425}.*

*Thereafter [to be sure]<sup>154</sup> let not the order of days be kept in the V̄. et R̄. [said at Matins and in the Lessons read nor in the Antiphons sung on Benedictus. and Magnificat. :]<sup>155</sup> but let the aforementioned order of Versicles, Lessons, Responsories and Antiphons be preserved on the following days within the Octaves. In such a way that on Monday let the Verse and R̄R̄. of the j. Nocturn of the History always be said.*

[136r.]

## ¶ *The v. Day.*

*Lesson j.*

**B**ooz, which is interpreted in whom is strength, or in him is strength, or himself in strength, can rightly be transferred to Christ, because he is the arm of the Lord, of whom the Prophet saith, Behold the Lord shall come with strength, and his arm shall rule.. And he, speaking of himself in the Gospel, saith, I, if I be lifted up from the earth, will draw all things to myself. For every man's strength faileth in death. The Word also, which was made flesh : was made stronger out of infirmity, more alive out of death, higher out of humility. Obed, that is, serving, signifieth him who saith of

himself, The Son of man is come not to be ministered unto, but to minister. And the Apostle, Who being in the form of God, thought it not robbery to be equal with God : but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. Jesse is interpreted libation of the island. The islands of the Church are with regard to the Gentiles, which, situated on the sea of this world, are buffeted daily by waves of persecutions. Of which islands Isaiah saith, Glorify ye God in instruction : the name of the Lord God<sup>156</sup> of Israel<sup>157</sup> in the islands of the sea.

The libation therefore of these islands is the sacrifice of the body and blood of the Lord : which the holy Church is wont to offer daily with

vows and praises, in worthy commemoration of our Lord's passion and resurrection. But thou, [O Lord, have mercy upon us].<sup>158</sup>

*Lesson ij.*

**D**Avid, desirable, or strong in hand, without doubt signifieth Christ, of whom the Psalmist saith, Thou are beautiful above the sons of men. And again, The Lord, he saith, who is strong : the Lord mighty in battle. Of whose deeds, how the Lord's acts signify, the commentators of the Holy Scriptures explain sufficiently. Solomon, king and also song of a king, which being interpreted in Latin expresseth pacifier or to be peaceful, denoteth the one of whom the Prophet entreateth,<sup>159</sup>

saying, Give to the king thy judgment, O God : and to the king's son thy justice. And a little later, In his days, he saith, justice shall spring up, and abundance of peace, till the moon be taken away : and he shall rule from sea to sea, and from the river unto the ends of the earth. But that many of Solomon's accomplishments, and especially that he built the temple of the Lord with all zeal and diligence, hold the figure of our Saviour and the Church : this is not unknown.

*Lesson iij.*

**R**Oboam is interpreted the impulse of my people : and it signifieth a swift gathering of people to the faith of Christ after his incarnation. Insofar as the Prophet, foreseeing in the spirit, saith, All the nations thou hast made shall come and adore before thee, O Lord : and they shall honour thy name. Abia, being converted into our language <is>, the Father <is> the Lord : and it pointeth out him of whom the

Prophet saith, A child is born to us, and a son is given to us : and the government 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. And that which followeth. Aza, lifting up, or taking away, signifieth the one of whom John saith, Behold the Lamb of God : behold him who taketh away the sin of the world. And the prophet

Ezekiel, speaking from the person of the Lord concerning the calling of the nations, saith, I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land, saith the Lord God. Josaphat, himself judging, but it can be better interpreted the Lord shall

judge. Which certainly agreeth with Him, of whom it is written, He hath prepared his seat in judgment : and he shall judge the world in equity. And again, The Lord shall judge the ends of the earth. And the Truth itself speaketh of itself, The Father judgeth not any man : but hath given all judgment to the Son. But.

*Lesson at j.*<sup>160</sup>

**J**oram, who is where it is lofty, or who is lofty, but better eminence, signifieth whom if not the one, of whom Isaiah saith, Thus saith the High and the Eminent that inhabiteth eternity, and his name is Holy, who dwelleth in the high and holy place, and with a contrite and humble spirit : to revive the spirit of the humble, and to revive the heart of the contrite. And the Psalmist saith, Who is the as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth ? And the Lord himself saith in the Gospel, No man hath ascended into heaven : but he that descended from heaven, the Son of man who is in heaven. Ozias, that is, the robustness of the Lord, or the strength of the Lord, is he of whom the Saviour himself saith in the Gospel, When a strong man armed keepeth his court,

those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him : he will take away all his armour wherein he trusted, and will distribute his spoils. For he himself cast out the prince of this world : because the right hand of the Lord hath wrought strength, and the Lord our strength and praise hath become our salvation. Joatham to be sure, being consummated or made perfect, signifieth him of whom the Apostle saith, Being consummated, he became, to all that obey him, the cause of eternal salvation. And he himself saith in the Gospel, The disciple is not above his master. But every one shall be perfect, if he be as his master. Now Achaz, that is embracing or comprehending, is truly the one which saith, All things whatsoever the Father hath, are mine. And a-

gain, All power, he saith, is given to me in heaven and in earth. To be sure hs is the hand of God, containing all things : of which the Prophet saith, He measureth the the

heaven with <his> palm : and containeth the earth in the hollow of his hand. But thou, [O Lord, have mercy upon us].<sup>161</sup> [136v.]

## ¶ *The Sixth Day.*

### *First Lesson.*

**E**Zechias is interpreted the Lord strengthening, or the strength of the Lord, pointing to him who said to his disciples, In the world you shall have distress : but have confidence, because<sup>162</sup> I have overcome the world. And according to Daniel, The stone was cut out of the mountain without hands : and broke in pieces the clay, and the iron, and the brass, and the silver, and the gold. Manasses beareth forgetful as

the symbol of his name, concerning whose character Ezechiel the prophet said, But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice : he shall live, and shall not die. I will not remember all his sins. And in the Gospel He saith to the paralytic, Be of good heart, son : thy sins are forgiven thee.

### *Lesson ij.*

**A**Mon, which is faithful or nurse, sheweth him who saith to the sinful city, Jerusalem, Jerusalem, he saith, thou that killest the prophets : and stonest them that are sent to thee. How often would I have gathered together thy children, as the hen doth gather chickens under her wings, and thou wouldest not ? Josias, which is interpreted, where is

the incense of the Lord, or the salvation of the Lord, or wherein it is, signifieth Him of whom it is written in the Gospel, He fled into a mountain alone to pray. And again he saith of Him, Being in agony, he prayed the longer. But that incense signifieth prayer, the Psalmist testifieth, saying, Let my prayer be directed : as incense in thy sight. But.

### *Lesson iij.*

{1435}

**A**ND who the salvation of the Lord is, Isaiah, speaking as from the person of the Lord, sheweth, saying, The earth shall be worn away like a garment, and the inhabitants thereof shall perish in like manner : but my salvation shall be for ever. He it is who, by the testimony of an angel, shall save his people from their sins. Jechonias, preparing or the preparation of God, signifieth him of

whom Isaiah saith, In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills : and all nations shall flow<sup>163</sup> into it. And He himself said to the disciples in the Gospel, If I go, and prepare a place for you, I will come again, and summon you to myself, that where I am you also may be. But thou.

*Lesson at j.*<sup>164</sup>

**M**Athan means either gift or giving or present in Latin, and in this it signifieth Christ. For he is called a gift, because grace and truth came by Jesus Christ. And the same saith of himself in the Gospel, For God so loved the world : as to give his only begotten Son. Giving, as God : Behold, he saith, I have given you power to tread on scorpions, and upon all the power of the enemy. Given, as a man : Behold I, he saith, and my children, whom God hath

given me. Joseph, added to, or adding to, without doubt pointeth out Him, who saith of his faithful, I am come that they may have life : and may have it more abundantly. And again, I (he saith) am the good shepherd : and I know my sheep, and mine know me. And a little later he subjoineth thus, And other sheep I have, that are not of this fold : them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.



¶ *On the Feast of the Exaltation of the Holy  
Cross.*

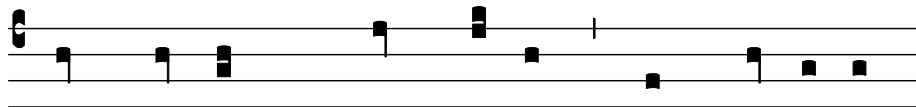
*(xiv. September.)*

*At First Vespers.*

*On the Psalms, Ant. Sweet the wood. and let it be sung without Alleluya.*

*Dulce lignum dulces clavos. AS:422; 1519-S:69r; 1520-S:114r; 1531-S:47v.*

Ant.  
I.iv.



2432.



Weet the wood, \* sweet the nails, sweet the burden

On the Feast of the Exaltation of the Holy Cross.

they upheld : which was worthy to bear the price of this world.

S. A. E.

*Ferial Psalms.*

*Chapter.*<sup>165</sup>

**U**t God forbid [that I should  
glory, save in the cross of our  
Lord Jesus Christ : by whom the

world is crucified to me, and I to the  
world.]<sup>166</sup>

*O crux viride lignum.* AS:423; 1519-S:69r; 1520-S:114r; 1531-S:47v.

7267.

Resp.  
I.



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

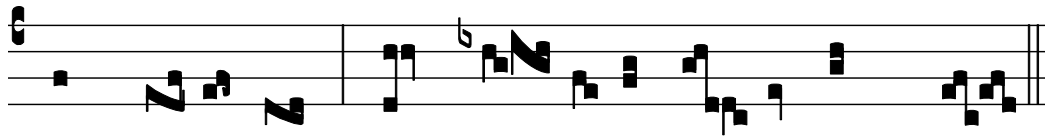
was hung the Sav-iour, the King of Is-ra-el. O how

sweet the wood, how sweet the nails, how sweet the bur-

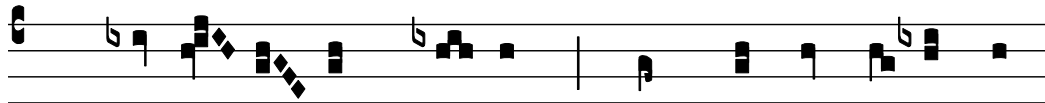
den bear-ing. O how pre-cious the wood, how pre-



On the Feast of the Exaltation of the Holy Cross.

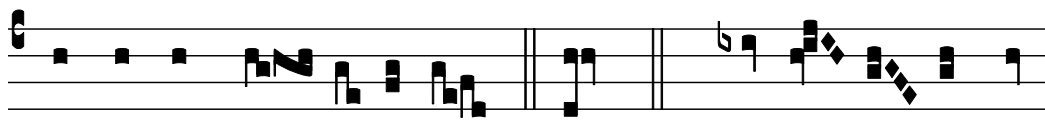


cious the jew-el. †Which me- ri- ted to support Christ.

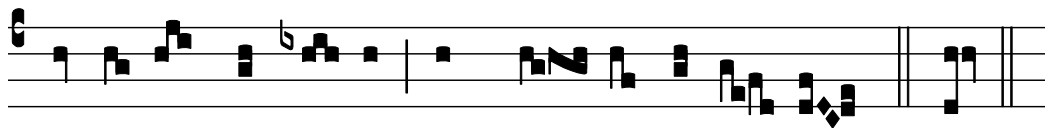


7267b.

∞. Pro- tect, O Lord, thy sheep : whom thou hast re- deemed



by the wood of the ho- ly †Which. ∞. Glo- ry be to the



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

*and it is sung without Alleluya. and without a Prose.*

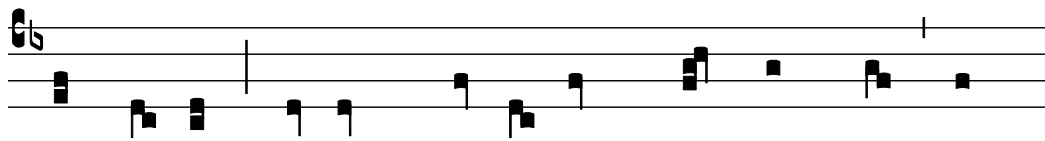
*Impleta sunt que concinit. HS:150v; 1519-S:70r; 1520-S:114v; 1531-S:47v.<sup>167</sup>*

Hymn.  
I.

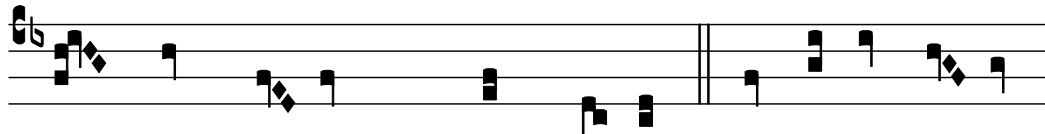


8410c.

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

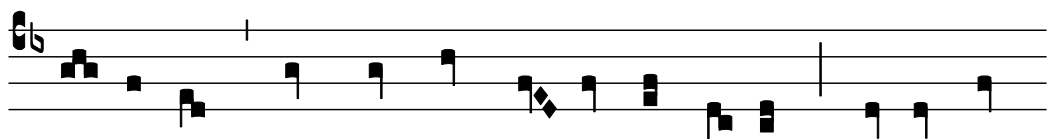


song of old : Amidst the na- tions, God, saith he, Hath

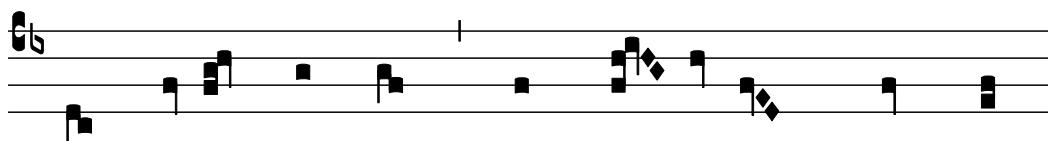


reign'd and tri- umph'd from the tree. 2. O tree of beauty,

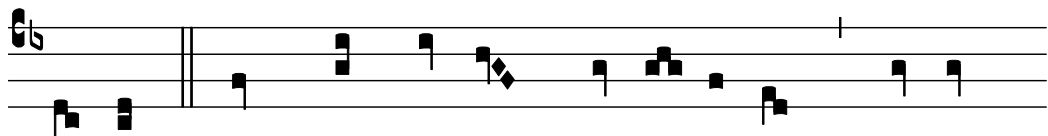
On the Feast of the Exaltation of the Holy Cross.



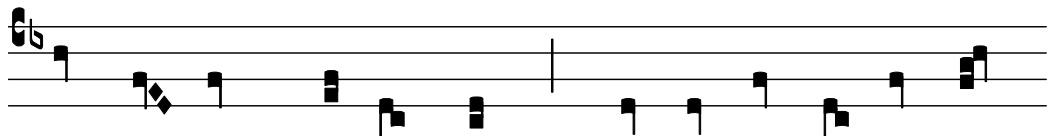
Tree of light ! O Tree with roy- al purple dight ! E-lect on



whose tri- umphal breast Those ho- ly limbs should find



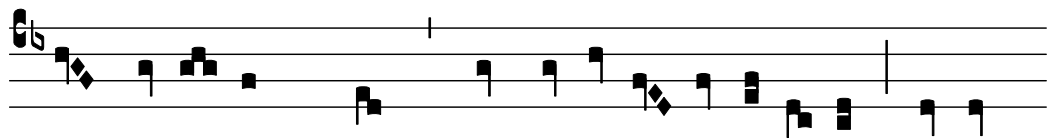
their rest. 3. On whose dear arms, so widely flung, The weight



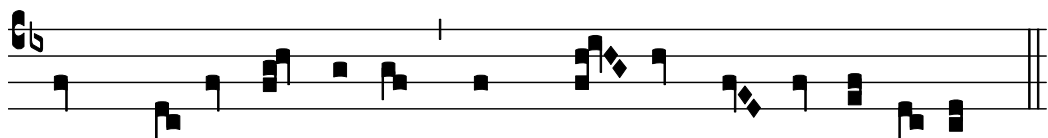
of this world's ransom hung : The price of hu-man-kind



[137r.] to pay, And spoil the spoil- er of his prey. 4. O Cross, our

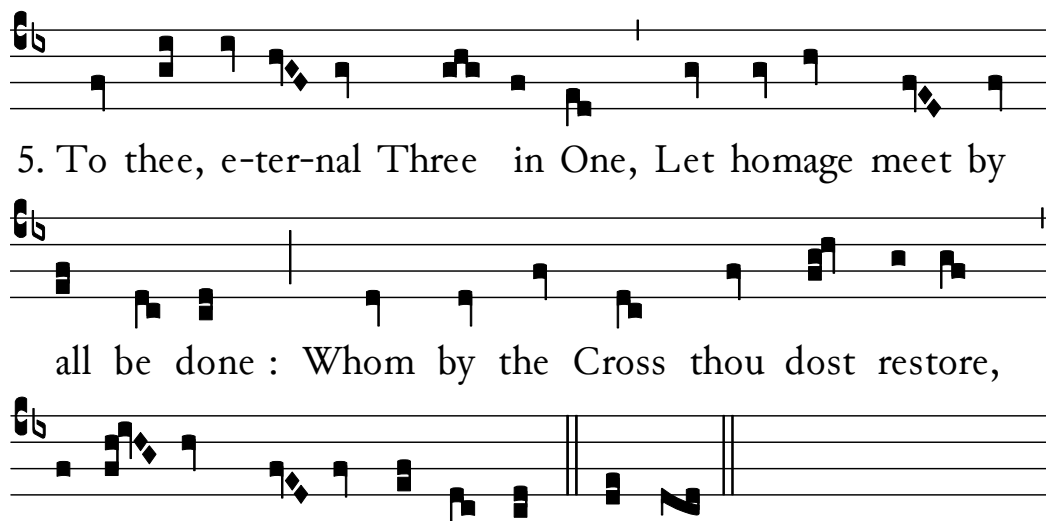


one re-li- ance, hail ! This ho-ly fes-ti-val a-vail To give



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

On the Feast of the Exaltation of the Holy Cross.



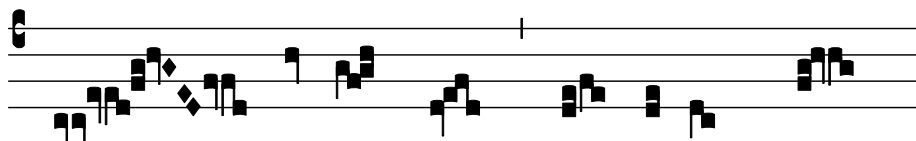
5. To thee, e-ter-nal Three in One, Let homage meet by  
 all be done : Whom by the Cross thou dost restore,  
 Pre-serve and go-vern ev-ermore. Amen.

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

℟. When the Lord shall come to judge].<sup>168</sup> and this Response is said without Alleluya.

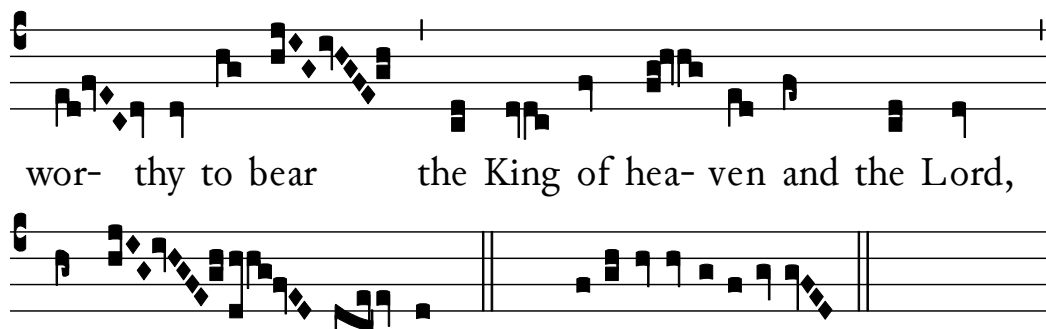
*O crux benedicta.* AS:424; 1519-S:70r; 1520-S:114v; 1531-S:47v.<sup>169</sup>

Ant.  
I.v.

4016.

\* blessed cross, which a-lone wast



wor- thy to bear the King of hea- ven and the Lord,

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

and it is sung with Alleluya.

Seek for all this on the Feast of the Invention of the Holy Cross. [iij. May]. {500}.

*Prayer.*

**G**od, who hast deigned to redeem mankind with the precious blood of thy only begotten Son our Lord Jesus Christ : mercifully

grant, that they which come to adore the life-giving Cross may be freed from the bonds of their sins. Through the same.

*Let a Memorial be made of the Martyrs Cornelius and Cyprian [solemnly],<sup>170</sup> with the Ant. In the heavens rejoice. [839]. V. Be glad in the Lord. [839].*

*Prayer.*

**G**rant, we beseech thee, almighty God, that as the Christian people assemble together at the temporal solemnity<sup>171</sup> of thy holy priests Cornelius and Cyprian, so they may

have full enjoyment of the eternal : and what they honour with vows, they may embrace in pious affection. Through Christ.<sup>172</sup>

*Then let a Procession go forth before the Cross singing.*

*O crux gloriosa. AS:424; 1519-S:70v; 1520-S:115r; 1531-S:47v.*

4018.

Ant.  
III.i.

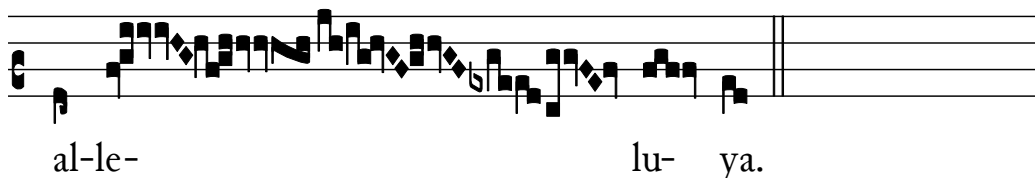


glo-ri-ous Cross, \* O a-dor- a-ble Cross,  
 O pre-cious wood and admi- ra-ble sign,  
 through which the De- vil is conquer-  
 ed : and the world re-deem-ed by the blood of Christ,

On the Feast of the Exaltation of the Holy Cross.

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*and let it be concluded with*



℣. Tell ye among the nations.

[℟. That the Lord hath reigneth from the tree.]<sup>173</sup> *The Response is said without Alleluya.*

*Prayer.*

Ⓞ God, who for our sake [didst will thy Son to suffer the gibbet of the cross, that the power of the enemy might be expelled from us :

grant to us thy servants, that we may ever live in the joys of his resurrection. Through the same].<sup>174</sup>

*Seek for all which is wanting here at Vespers and at the Procession on the Feast of the Invention of the Holy Cross : nevertheless let no ℟. at Vespers nor at Matins be sung with Alleluya.*

*On returning of Saint Mary let this Ant. O blessed Mary. be sung. [1043]. ℣. God hath [chosen her].<sup>175</sup> [657]. with the Prayer Hear the supplication of thy servants. [as above on the Nativity.]<sup>176</sup> {1375}.*

*If this Feast shall fall on a Sunday<sup>177</sup> : at both Vespers and at Matins while the first Benedicamus. is said let a Memorial of the Sunday be made in silence, with the Mass in Chapter on the morrow : let also a Memorial of the Trinity be made in silence at the aforesaid First Vespers and at Matins and a solemn Memorial of the Martyrs at that First Vespers, then let a Procession go forth before the Cross as is indicated above : in the same way let it be made of course whether a Memorial of the Sunday or of the Martyrs when this Feast shall fall on a Monday.*

*Let Vespers [and Matins]<sup>178</sup> of Saint Mary be said outside of Quire : as on the aforesaid ferias within the octaves without any Memorial whether at Vespers or at Matins.*

Ⓞ *It is understood that when the Feast of the Exaltation of the Holy Cross shall fall on a Monday : then on the preceeding Sunday at Vespers of Saint Mary is said on the Psalm*

On the Feast of the Exaltation of the Holy Cross.

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Magnificat. *the Ant.* Let us celebrate. {1377}.

*If however it shall fall on a Sunday then on the Saturday at Vespers of Saint Mary is said on the Psalm Magnificat. the Ant. Thy nativity. {1375}. and at Matins on the Psalm Benedictus. the Ant. Today let us celebrate. {1402}. Otherwise however always one Antiphon of the Nocturns is said in its order.*

[**¶** *At Compline of the day let all be made as on the Feast of the Holy Trinity.*]<sup>179</sup>

*Similarly Compline of Saint Mary is said outside of Quire as outside of Octaves, with this Antiphon on the Psalms, O blessed Mother. {1376}.*

*Ps.* How long wilt thou forget me. (xij.) [28].

*Ps.* Judge me, O Lord. (xxv.) [113].

*Ps.* Often have they fought. (cxxvii.) [387].

*Ps.* Lord, my heart is not exalted. (cxxx.) [389].

*Chapter.* [Eccles. xxiv. 20.]

<b>I</b> gave a sweet smell [like cinnamon and aromatical balm : I		yielded a sweet odour like the best myrrh.] <sup>180</sup>
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*Hymn.* Virgin all excelling. [as above on the Nativity.]<sup>181</sup> [{1374}. stanzas 5-7.]

*℣.* God hath chosen [her and forechosen her].<sup>182</sup>

[*℞.* And hath made her to dwell in his tabernacle].<sup>183</sup>

*Ant.* We glorify [\* thee, O Mother of God : for of thee was borh the Christ : succour all them that glorify thee.]<sup>184</sup>

*Ps.* Nunc dimittis. [427].

*Prayer.*

<b>G</b> rant, we beseech thee, O merciful God, [protection in our weakness : that we who celebrate the memorial of the holy Mother of		God and Virgin Mary, may, by the help of her intercession, rise again from our iniquities. Through]. <sup>185</sup>
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**¶** *At Matins to be sure of Saint Mary said outside of Choir let the service be made this way, the Invitatory, Hymn, Antiphons and Psalms said as below within the Octaves.*

{1444}

On the Feast of the Exaltation of the Holy Cross.

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*Lessons on ferias outside of Octaves*<sup>186</sup> evidently Lesson j. Holy Mary, Virgin of virgins. [547]. [*Lesson ij. Holy Mary, most pious of the pious. [547]. Lesson iij. Holy Mother of God. [548].*]<sup>187</sup> with the *℣℣.* and *℞℞.* according to the order of the Nocturns as within the Octaves.

[**¶** *At Lauds let all be made as within Octaves except the Antiphon on the Benedictus. which will be according to the order of the Nocturns.*]<sup>188</sup>

**¶** *At Prime and at the other Hours let all be made as within Octaves with the Hymns and Psalms as outside Octaves.*

*Memento salutis auctor.*

[*Hymn. Salvation's Author, call to mind*<sup>189</sup>

8277b.

How, taking form of humankind,  
Born of a Virgin undefiled,  
Thou in man's flesh becam'st a child.

2. Mother of grace, O Mary blest,  
To thee, sweet fount of love, we fly ;  
Shield us through life, and take us hence  
To thy dear bosom when we die.

3. All honour, laud, and glory be,  
O Jesu, Virgin-born, to thee ;  
All glory as is ever meet,  
To Father and to Paraclete. Amen.

*Ant.* Today is the Nativity. {1399}.

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

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

*Ps.* Give praise to the Lord. (*cxvij.*) [114].]<sup>190</sup>

*Nevertheless at j. is said [the Chapter In all things I sought rest.]*<sup>191</sup> [573].

*Responsory.* Hail Mary, [full of grace. †The Lord is with thee.

6155.

*℣.* Blessed art thou among women, and blessed is the fruit of thy womb.

6155z.

†The Lord is with thee.

*℣.* Glory be to the Father, and to the Son : and to the Holy Ghost. Hail Mary.]<sup>192</sup>

[V̇.] Holy Mother of God. [216].

*Prayer.* Hear the supplication of thy servants. {1375}. *Thus shall be concluded the Prayer at Vespers, Matins, at Prime, iij. vj. and ix.* Through the same our Lord Jesus Christ thy Son. Who liveth and reigneth with thee.

[C] *At iij. Hymn.*<sup>193</sup> Salvation's Author. {1445}. *Ant.* Today is the Nativity. {1399}. *Ps.* In my trouble. (cxix.) [358]. *and the other Psalms as outside of Octaves. Chapter* As the vine. {1373}. Ṙ. Holy Mother of God. {1403}. V̇. After child-bearing. [211]. *Prayer.* Hear the supplication. {1375}. *And thus at the other Hours let the Antiphons, Chapters, Responsories, Versicles and Prayers of the Nativity, with the Hymn and propers be said as outside of Octaves. Nevertheless at Prime the Chapter* In all things I sought rest. [556]. Ṙ. Hail, Mary. [as above.] *Versicle* Holy Mother of God. [216]. *Prayer* Hear the supplication of thy servants.]<sup>194</sup> {1375}.

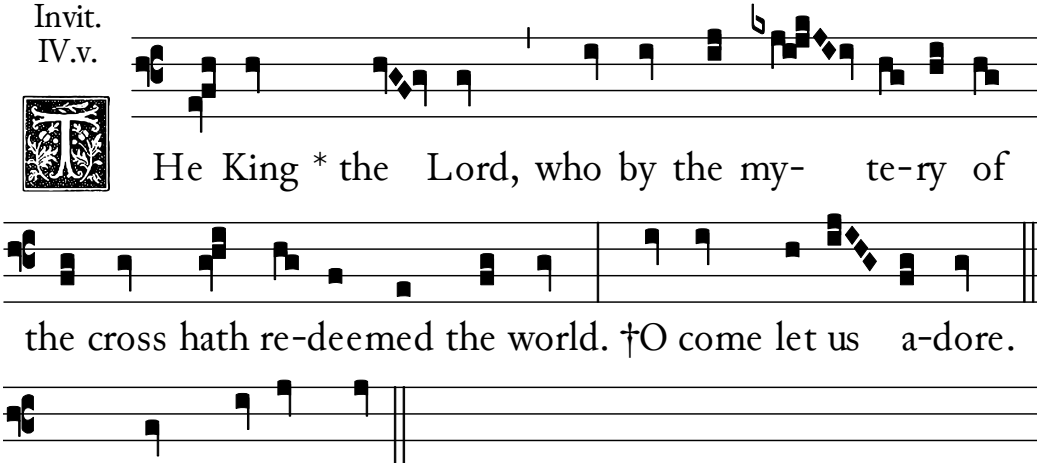
[C] *At Compline of the day let all be made as on the Feast of the Holy Trinity.* [460].

[C] *At Matins.*

*Regem Dominum qui per crucis.* AS:531; 1520-S:116r; 1531-S:137r.<sup>195</sup>

Invit.  
IV.v.

sar0160.



He King \* the Lord, who by the my- te-ry of

the cross hath re-deemed the world. †O come let us a-dore.

*Ps.* Come let us praise. 25\*.



On the Feast of the Exaltation of the Holy Cross.

*Pange lingua gloriose prelium certaminis.*

HS:43r; 1519:180r; 1520-S:116r; 1531:111r; 1531-S:47v.<sup>196</sup>

Hymn.  
III.



Ing, my tongue, of warfare ended, \* Of the Victor's

laurelled crown : Let the Cross, his trophy splendid, Be the

theme of high renown, How a broken world was mended—

Life restored by life laid down. 2. God, for man's re-bellion

griev-ing, When the world his hands had made Pe-rished by

a fruit's de-ceiving, In that hour his counsel laid, By a tree

the race repriv-ing Whom a tree long since betrayed. 3. Man's

e-ternal health contriv-ing Wrought he with unfail-ing art —

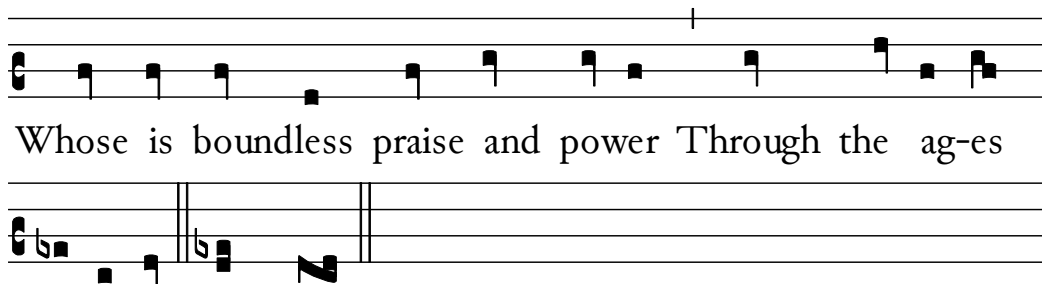
{1447}

8367.

On the Feast of the Exaltation of the Holy Cross.

Wisdom 'gainst the wisdom striv-ing Of the tempter's guileful  
heart : From that source the balm de-riv-ing Where the foe  
had steeped his dart. 4. Therefore, when that hal-lowed ho-ur  
Time to its ful-filment brought, From the Father's heavenly  
tower Came he, who the worlds had wrought, From his Mo-  
ther's secret bower, Clothed in flesh, and welcome sought.  
5. Glo-ry be to God, and honour In the highest, as is meet,  
To the Son and to the Father, And th' e-ternal Pa-raclete,

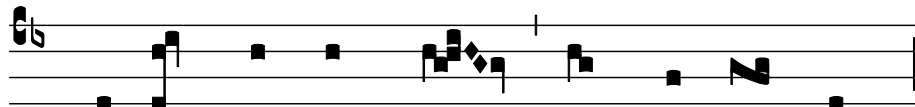

On the Feast of the Exaltation of the Holy Cross.

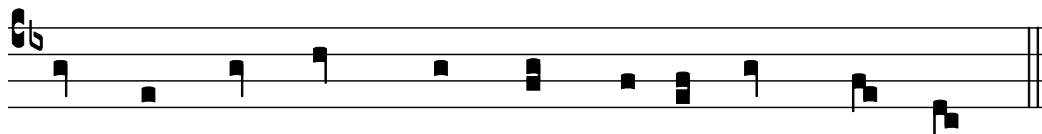


Whose is boundless praise and power Through the ag-es  
infi-nite. A- men.

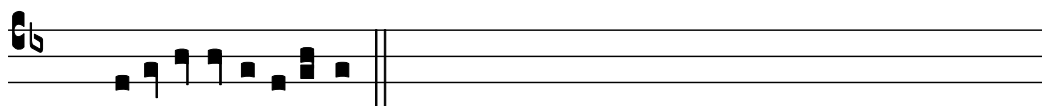
**¶** *In the j. Nocturn.*

*Adoramus te Christe.* AS:425, 531; [1519-S:71r;] 1520-S:116r; 1531-S:47v, 137r.<sup>197</sup>

1. Ant.  1267.  
I.i.  
 E a-dore the, \* O Christ, and we bless thee :





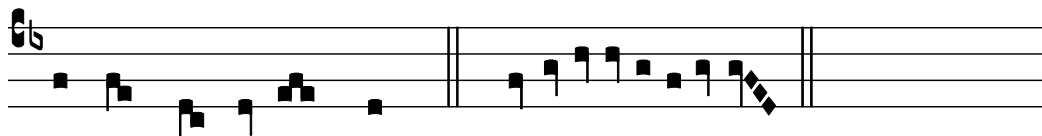
for by thy cross thou hast re-deemed the world.



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

*Per signum crucis.* AS:304, 531; 1520-S:116r; 1531-S:137r.


2. Ant.  4264.  
I.v.  
 Y the sign of the cross \* de-liv-er us from our



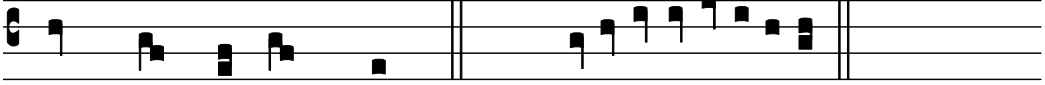
e-ne mies, O our God. *Ps.* In thy strength, O Lord. (*xx.*) [45].

*Nos autem gloriari oportet.* AS:305, 531; 1520-S:116v; 1531-S:137r.

3953. 3. Ant. VII.ii.



Ut it be-hov-eth us \* to glo-ry in the cross of



our Lord Je-sus Christ. *Ps.* The earth is the Lord's. (*xxij.*)  
[III].

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

℟. When the Lord shall come to judge. *And let it be said without Alleluya.*


*Lesson j.*

[137v.] **A**T that time, after Emperor Constantine, hastening to war against the tyrant Maxentius, had been shewn the sign of the Holy Cross in the skies, and having himself happily obtained the triumph, and the Holy Cross already having been found by Helena the mother of the aforesaid emperor, and also having been proved authentic by an evident indication through the healing of a sick person and the reawakening of a dead man : the

queen, her undertaking having been achieved, thus made the saving wood to be cut in half, that she might both be able to take the Cross to her son in Constantinople, and that the Cross might be kept in Jerusalem, stored in a silver casket and kept in its place, ensuring through this wise counsel to be sure that where it had been applied in punishment of the limbs of the Lord : there it might be venerated in glory by the people. But thou, O Lord, [have mercy upon us].<sup>198</sup>

*Dulce lignum dulces clavos.* AS:425, 531; 1519-S:71r; 1520-S:116v; 1531-S:137v.<sup>199</sup>

6530. 1. Resp. VIII.



Weet the wood, \* sweet the nails, sweet the burden

On the Feast of the Exaltation of the Holy Cross.

they up-held. †Which wast worthy to bear  
the price of this world. ✠. This sign of the  
cross shall be in hea-ven : when the Lord shall come to  
judge. †Which was worthy.

6530a.

*Lesson ij.*

**W**ith the gliding course therefore of many seasons, when a mass of sins required the Lord to let the Christian people be chastised by the ferocity of the pagans : Cosdroe, a certain profane and impious man, gained the kingdom of the Persians. Who dared to burst forth in so much recklessness, that he demanded himself to be worshiped as God, and to be called King of kings and Lord of lords by the inhabitants of the neighbouring nations which he had bar-

barically subjugated to his own sovereignty. Nor was this alone sufficient <for him> on his road to damnation and ruin : indeed, when he had subjugated Syria and Palestine and was subduing Egypt also, <and> likewise the kingdoms clustered around it without and within <its> borders<sup>200</sup> to his most cruel dominion : he attacked Jerusalem, overthrew the church of Christ, and ravaged, burnt and pillaged the whole neighbouring country.

*Hoc signum crucis erit in celo.* AS:425, 532; 1519-S:71r; 1520-S:116v; 1531-S:137v.<sup>201</sup>

6845. 2. Resp. IV.  His sign \* of the cross shall be in hea- ven :

when the Lord shall come to judge. †Then shall the se-  
 crets of our hearts be ma- ni- fest- ed.

6845a. ¶. When the Son of Man shall sit on the throne  
 of his ma- jes- ty : and shall be- gin to judge the world  
 by fire. †Then.

*Lesson iij.*

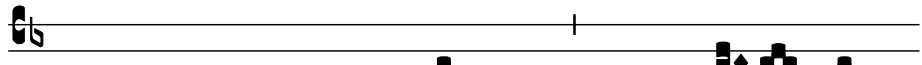
**W**hen he desired therefore to enter the sepulchre of the Lord, he withdrew in terror : but nevertheless carried away the part of the saving tree which the pious queen had left there as a testimony of all power. For he had made for himself


a silver tower, in which he had built a golden throne <set> with shining gems : and there he had placed the chariot of the sun, and images of the moon, and the stars, and also by hidden channels of water he led courses, so that he would appear to


pour down rain from above as if from a god. And while by horses drawn in a circle in a subterranean cave the structure of the tower was seen to be moving around, in a certain manner the roar of thunder was imitated as well as artifice permitted. And thus in this place he had prepared a seat for himself : and next to it had placed the Lord's cross, as if <he were> a colleague, and having delivered up his kingdom to his son, he himself sat


down in the temple so described. At that time, then, Heraclius held the summit of imperial power, a vigorous man in arms, learned in language, handsome in body : and although dedicated to secular habits, he was nevertheless wholly catholic by faith, and suppliant, kindly, and devout towards the worshippers of God. But thou, O Lord, [have mercy upon us].<sup>202</sup>

*Adoramus te Christe.* AS:532; 1520-S:117r; 1531-S:137v.


3. Resp.  6046.

IV. 

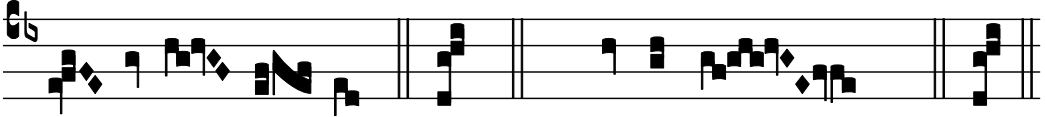
 E a-dore thee, \* O Christ, and we bless



thee. †For by thy cross thou hast re-deemed the world.

 6046a.

∞. We a-dore thy cross, O Lord, we re-member thy




glo- ri- ous pas- sion. †For. ∞. Glo-ry be. IO4\*. †For.

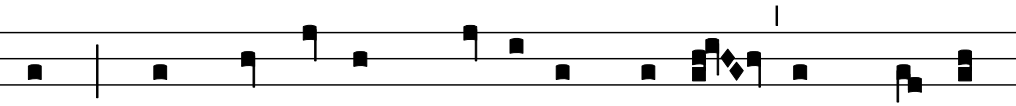
¶ *In ij. nocturno.*

*Salva nos Christe Salvator.* AS:304, 532; 1520-S:117r; 1531-S:137v.<sup>203</sup>


4686. 4. Ant.  
III.iv.



Ave us \* O Christ, Saviour, by the power of the




cross : thou that sav-edst Pe-ter in the sea, have mer-cy




up-on us. *Ps.* I will extol thee. (*xxix.*) [203].

*Salvator mundi salva nos.* AS:532; 1520-S:117r; 1531-S:137v.<sup>204</sup>

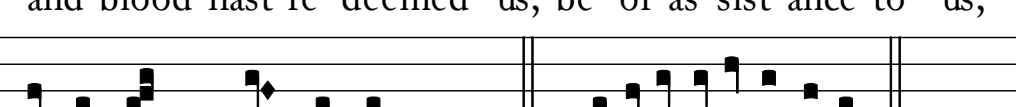
4690. 5. Ant.  
VII.i.



Saviour \* of the world, save us, who by thy cross



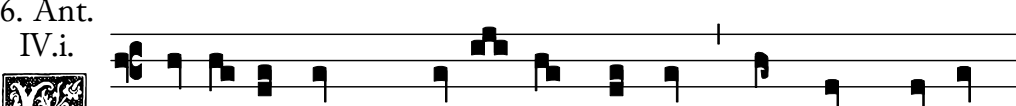
and blood hast re-deemed us, be of as-sist-ance to us,



we be-seech thee, O our God. *Ps.* O clap your hands. (*xlvi.*)

*Adoremus crucis signaculum.* AS:533; 1520-S:117r; 1531-S:137v.<sup>[251].<sup>205</sup></sup>

1292. 6. Ant.  
IV.i.



Et us a-dore \* the sign of the cross, by which we have





reciev-ed the sacrament of salvation. *Ps.* Shout with joy.  
(*lxv.*) [276].

℞. Let the just rejoice before God. [217].

*Let the Middle Lessons be made of the Martyrs Cornelius and Cyprian.* [138r.]

*Lesson iiij.*

**D**ecius Ceasar held the most blessed pope Cornelius with all his clergy : whom he ordered to be deported into exile at Centumcellae. While he was in exile, many Christians came and supported him : and others sent letters of comfort to him. Decius, having heard that many were writing to him, and likewise blessed Cyprian : ordered him to be recalled from the exile of Centumcellae and to be brought back by night before the temple of Pallas to be presented. Decius Ceasar thus assailed blessed Cornelius, saying, Hast thou thus defied, that thou shouldest not dread the gods, nor look upon the precepts of our ancestors, nor be terrified by

our threats, that thou mightest receive and direct letters against the state ? Blessed Cornelius answered, I have received letters from the crown of the Lord : not against the public good, but for the salvation of souls. Decius, being filled with anger, ordered his mouth to be struck with leaden scourges, and him to be brought to the temple of Mars : that he might either sacrifice to Mars, or be punished by beheading. And as the most blessed Cornelius was being led to the temple of Mars : one of the soldiers, Cerealis by name, beseeched him for his wife, who had lain for five years with a palsy.

℞. Thy saints, O Lord. *In the Common.* [849].

*Lesson Five.*

**B**lessed Cornelius, having gone with two priests and one cleric into the house of the soldier, gave a prayer over the paralytic. And hold-

ing her by the hand, he raised her up, saying, In the name of Jesus Christ of Nazareth : arise, Salustia. Who straightway stood up : and, believing

in God, was baptized by blessed Cornelius. When all the soldiers saw what was done for Salustia : they also believed in the Lord. And prostrating themselves before the blessed pope : they besought him that they might be baptized. Who baptized them : in the name of the Father, and of the Son, and of the Holy Ghost. When Decius Ceasar heard this, he ordered that they all be brought to the temple of Mars together with the most blessed pope, that either they might sacrifice to Mars, or else be beheaded at the same time. Now coming outside the walls by the Appian Gate, when they not only refused to sacrifice, but also spit on the temple itself : they were beheaded together with the most blessed Pope Cornelius, one and twenty of both sexes,

and also Cerealis and his wife Salustia, on the eighteenth of the Kalends of October. At that time holy Cyprian, who ruled the church of the Carthaginians, was arrested and presented to Paternus the proconsul. To whom Paternus said, The emperor's writings have come to me, that those who refuse to sacrifice to the gods must be compelled to sacrifice. To which holy Cyprian answered, I know no God, but the one and true God who made heaven and earth, the sea, and all things that are in them. After this blessed Cyprian was taken into exile by order of Aspasius the proconsul in the city of Curubis. But after many days blessed Cyprian, returning from exile, came into the street which was called Saturn and dwelt there.

*R.* The saints of God feared not. *In the Common.* [850].

*Lesson vj.*

**N**ow all the people of the Christians came to him, that they might receive from him the words of life. In those days : blessed Cyprian was presented to Galerius Maximus, the proconsul. To whom the proconsul, regarding, said, Then art thou Cyprian, who proffereth unto men a sacrilegious mind ? The

emperors have ordered thee to sacrifice to the almighty gods. Take counsel, that thou be not lost. Holy Cyprian said to the proconsul, I am a Christian, I cannot sacrifice to the gods : for I choose to serve Christ, the Son of the almighty God. But do thou what hast been commanded of thee : for of me there shall be no

doubt. Being angry, the proconsul said to blessed Cyprian, Thou hast long lived with a sacrilegious mind, and hast shewn thyself an enemy to the gods of the Romans : since thou art the author and standard bearer of a most wicked crime, thou shalt be censured by the very document together with these which thou hast attached to thee in thy crime : and discipline shall be fulfilled<sup>206</sup> in thy blood. Having said this : the proconsul ordered Cyprian to undergo a capital sentence. But the holy martyr, on hearing this, said, I thank God Almighty : who deigneth to free me from the bonds of this body. And when blessed Cyprian was led to death : the people who had believed in Christ through his preaching, mourning and lamenting, said, Let us

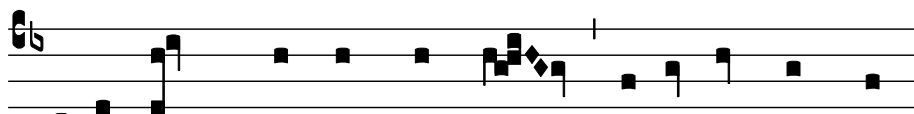
go also : and be beheaded with him. Now having been led to martyrdom, taking off the mantle and cloak with which he was clothed, and folding them, placed <them> by his knees. Thereupon he took the tunic and handed it to the deacons, and stood in <his> linen garments : and began to forbear the executioner. Who, when he had come : commanded his followers that they give to the same executioner twenty gold coins. Now the brethren, weeping, placed their linens and towels before him, lest <his> holy blood be swallowed up by the earth. To be sure he covered his eyes with his own hand, and, being slain with the sword, completed his martyrdom : on the eighteenth day of the Kalends of October. But thou.

*R.* O venerable and glorious. *In the Common.* [852].

☩ *In the iij. Nocturn.*

*Tuam crucem adoramus Domine.* AS:533; 1520-S:117v; 1531-S:138r.


7. Ant.  
I.i.



5227.

E a-dore \* thy cross, O Lord, we remember thy

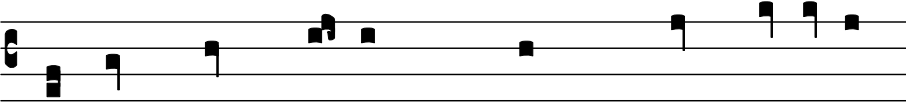

On the Feast of the Exaltation of the Holy Cross.




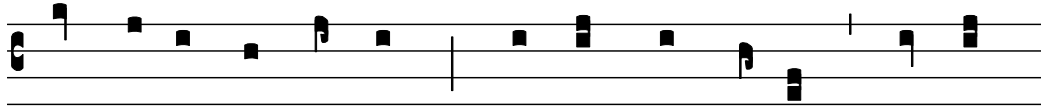
glo-ri-ous passion, have mercy upon us, thou who didst  
suffer for us. *Ps.* In Judea God is known. (*lxxv.*) [296].

*Crux alma fulget.* AS:533; 1520-S:117v; 1531-S:138r.<sup>207</sup>

1960. 8. Ant.  
VII.i.



He dear cross shin-eth, \* through which salvation  
wast giv-en to the world : the cross conquer-eth, the cross  
reigneth, the cross re-pel-leth every sin, al-le-lu-ya.



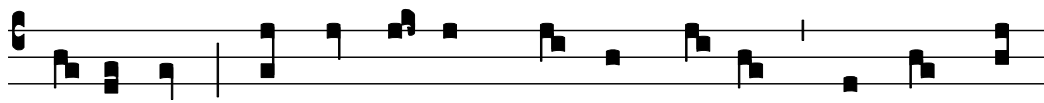
*Ps.* Sing ye to the Lord. *j.* (*xcv.*) [328].

*Crux fidelis inter omnes.* AS:533; 1520-S:117v; 1531-S:138r.<sup>208</sup>

1962. 9. Ant.  
VIII.i.



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

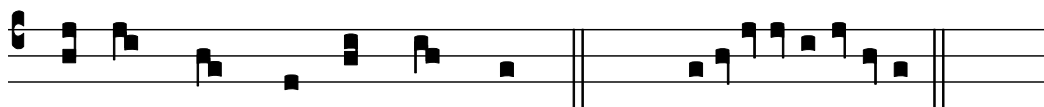


noble tree ! None in fo-liage, none in blossom, None in fruit

[138v.]



thy peer may be : Sweet-est wood and sweetest i-ron !



Sweetest weight is hung on thee. *Ps.* The Lord hath reigned.  
(*xcvi.*) [340].

*V.* We adore thee, O Christ, and we bless thee.

*R.* For by thy cross thou hast redeemed the world.

*The three final Lessons [of the proper]<sup>209</sup> of the Holy Cross [let be read]<sup>210</sup> without Exposition of the Gospel.*

*Lesson vij.*

**T**He son of Cosdroe then went forth against Heraclius : and encamped with his army near the great river Danube. At length, by the inspiration of the clemency of the Saviour, it pleased both princes that they should fight one another in the midst of the river bridge,<sup>211</sup> and to whom the lot had conferred the victory, he himself should usurp the dominion of both armies without loss. A decree <sealed> with an oath also went forth : that if any of those people should dare to come to the aid of his prince, his legs and arms would be severed from him, and he would be

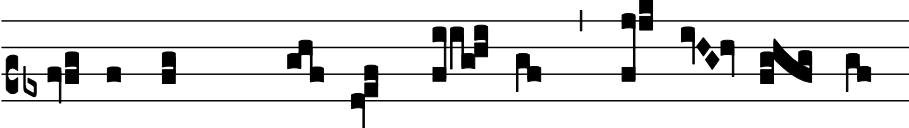
drowned in the river. And when this pact had been accepted by both peoples : they fought one another, as was said, battling long and hard in the midst of the bridge. At length the Lord was smitten by the tears of the Christians : by the power of the holy cross, to which the said prince himself had commended himself on the same day, Christ granted to his faithful Heraclius triumph over the enemy. Now such a great change of mind invaded the army of Cosdroe, that not only would they by no means break the aforesaid pact, but even with all their families and offspring

they freely submitted themselves to Heraclius with respect to both his power and his faith. Who, graciously receiving them : bestowed mercy upon them, on this condition, that all would hasten to baptism. Which all promised that they would do. But the most Christian prince himself, with only his army, visiting the kingdoms which Cosdroe had held on every side, came to his seat, and

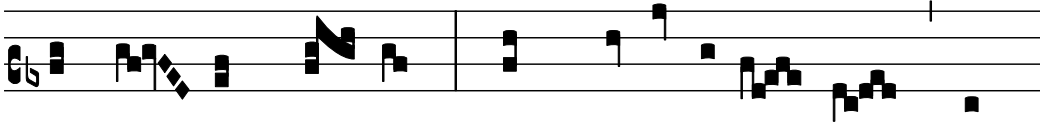
ascended to him with a few men, and found him sitting on the golden throne.<sup>212</sup> For there had been no one of his army who had informed him at any time of the outcome of the war : because on account of his cruel pride, they all found him detestable. And not without reason, since he who manifestly prayed contrary to God : how could he have been loved by a creature of God ? But thou.

*Tuam crucem adoramus Domine.* AS:533; 1520-S:117v; 1531-S:138v.<sup>213</sup>

7795. 7. Resp. VI.




**E** a-dore \* thy cross, O Lord, we re-mem-ber

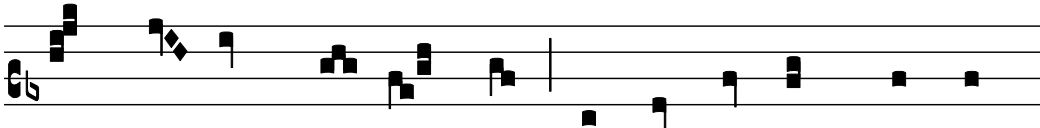


thy glo- rious pas-sion. †Have mercy upon us, thou

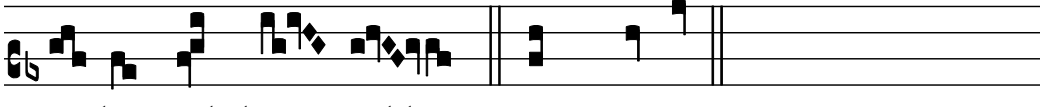
7795a.



who didst suffer for us. ⁊. We a-dore thee,



O Christ, and we bless thee : for by thy cross thou hast



re-deemed the world. †Have mercy.

*Lesson viij.*

**W**hen Cosdroe, trembling, had uttered words of salutation to Heraclius : he answered, If thou wishest to have salvation on account of the wood of the holy cross, which, though unworthy, thou hast treated honorably according to thy manner, and if thou wilt believe in the Lord Jesus, and in truth wilt confess that thou art his servant, whose servant I am : I shall grant thee the whole kingdom of the Persians, having accepted a few hostages from thee. If on the contrary thou shalt do otherwise : thou shalt at once perish by my sword. And when he in no wise would consent, Heraclius, having drawn his sword, cut off his head. He ordered him, however, to be buried, because he had been a king, and commanded his little son, whom he had found with him, to be baptized : and he himself received him from the sacred font. He was then ten years old. He also made assessments of the kingdom of the Persians under his name : and he designated all the silver of that tower as booty for his army. But he reserved the gold and jewels in vessels and utensils for the restoration of the churches which the tyrant had destroyed. And so, taking up the wood of the most glorious

cross, which he had carried off, he hasteneth to Jerusalem. And of the people rejoicing with palm branches, candles and lamps, and other trappings of glory, some proceed to meet <him> with hymns and canticles : others follow after. And when the Emperor, coming down from the Mount of Olives, would have wanted to enter through that gate which the Lord had entered when he came to his passion : with he himself sitting on a royal horse and<sup>214</sup> adorned with imperial ornaments : the stones of the gate suddenly falling, joined themselves to one another, and a solid wall was made. And as they were wondering in astonishment and oppressed by exceeding sorrow : looking up on high, they saw the sign of the cross shining in the sky with a flaming brightness. For an angel of the Lord, taking it in his hands : stood above the gate and said, When our Lord, the King of the heavens and Redeemer of the whole world completed the sacraments of his passion : and entered by this gate to undertake the consummation, he did not shew himself in purple or a shining diadem, nor did he ask for a strong horse to carry him, but, sitting on the back of a lowly ass, he left an example of

[139r.]

On the Feast of the Exaltation of the Holy Cross.

humility to his worshippers. Having  
said these thing, [the angel]<sup>215</sup> forth-

with returned to heaven. But thou,  
O Lord.

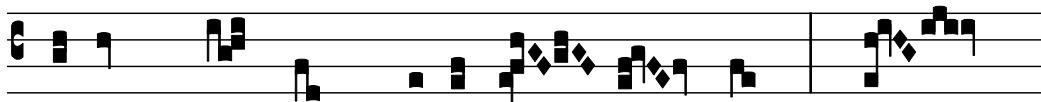
*O crux gloriosa.* AS:425, 534; 1520-S:118r; 1531-S:138v.<sup>216</sup>

7266.

8. Resp.  
VIII.



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

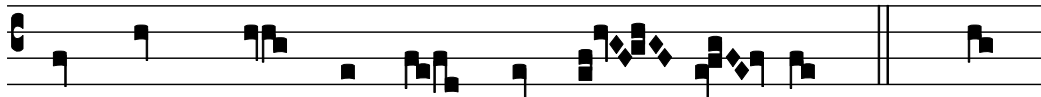


precious wood and mi-ra-cu-lous sign. †By

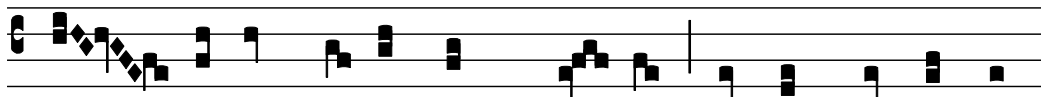


which both the de-vil was de-feat-ed : and through the

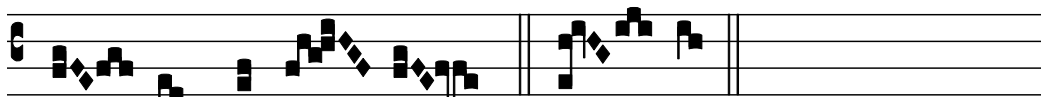
7266a.



blood of Christ the world was re-deem-ed. ✠. But



God forbid that I should glo-ry : save in the cross of



our Lord Je-sus Christ. †By which.

*Lesson ix.*

**T**hen the emperor, rejoicing in  
the Lord on account of the  
angelic visitation : having taken off  
his imperial insignia, at once,  
barefooted, in only a linen girdle, and

taking the cross of the Lord in his  
hand, straightway went forth, with  
face bathed in tears and eyes raised to  
heaven, advancing to the gate. As  
soon as he was humbly approaching,



the hard stones sensed the heavenly power : and at once raising itself, the gate gave free entry to those going in. And a most sweet smell, which had been gliding in by a breeze from heaven from the province of the Persians through vast distances of land and had flowed into Jerusalem at the very moment when the holy cross had been taken out of the temple of Cosdroe by Heraclius then returned : and poured little by little into the breasts of all. For it surpassed all spices : natural terebinth, and balsam and myrrh. At once therefore the joyous applause of the people was raised up on high, praising the divine power : and thus the glorious emperor, breaking out in praises, said, O cross, wonderful sign, on which our Lord, the Son of God, being hanged for the weight of our sins, damned the punishment of death : and his blood, being adored by thrones and angels and the virtuous multitude shining with snowy radiance, was poured out in the payment of our salvation. O cross, more brilliant than the stars, honoured by the world, greatly lovable to men, holier than all things : which alone wert worthy to bear the ransom of the world. Sweet wood, sweet nails,<sup>217</sup> sweet sword, sweet spear, bearing

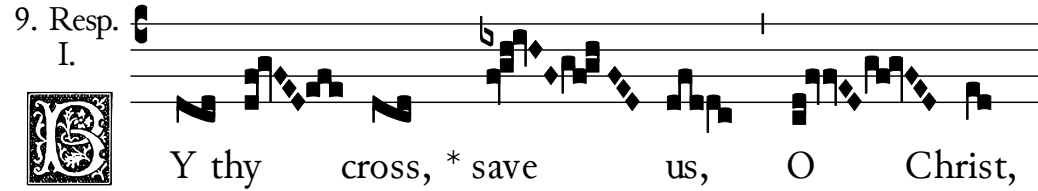
sweet burdens : save this present crowd gathered this day to sing thy praises, signed with thy banner. Having said this : he restored the most precious part of the tree, which he had brought with him, to its place. Then with the Lord reviving the ancient miracles, on the same day one having died received his life <again> : four paralytics regained <their> health which had been lost. Ten lepers received clean skin, and fifteen blind men were restored to sight. Many also were rescued from demons, and many were delivered from various infirmities. Then the emperor, having finished his prayer, offering to God many gifts, restoring the churches of God at his own expense, returning privileges issued by <his> authority, restoring captives to <their> homes, giving suitable protection, returned to Constantinople, trusting in divine power, which continued to grant an increasing number of miracles in the sign of the holy cross through our Lord Jesus Christ, who by his holy blood redeemed the world through the gibbet of the cross, and who overcame the devil, and restored paradise, and opened the gates of life, by the very gift of which we speak, who with the Father and the Holy Ghost liveth and

On the Feast of the Exaltation of the Holy Cross.


reigneth for ever and ever, amen.

*Per tuam crucem salva nos. AS:427; 1520-S:118r; 1531-S:139r.*<sup>218</sup>

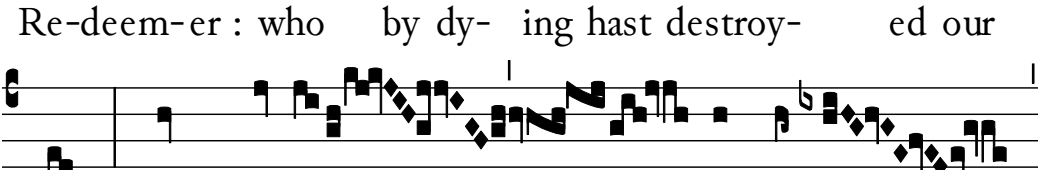
7378. 9. Resp. I.



**C** Y thy cross, \* save us, O Christ,

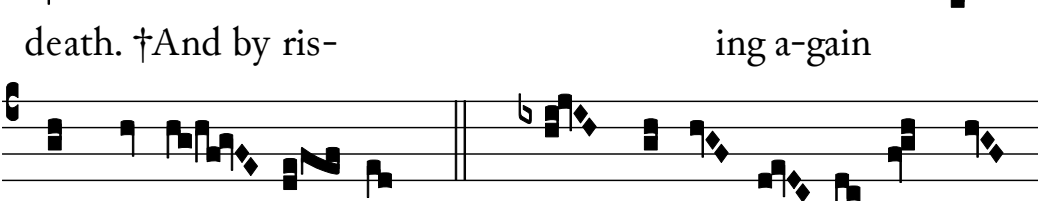


Re-deem-er : who by dy- ing hast destroy- ed our

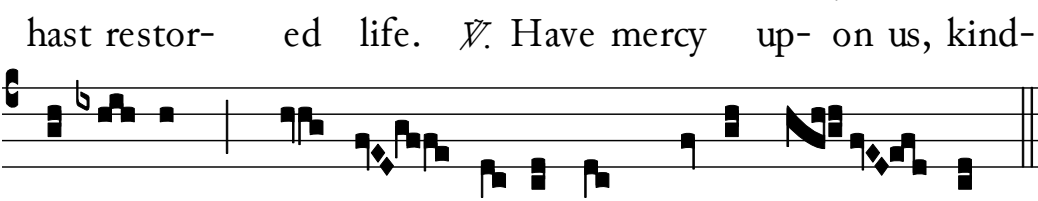


death. †And by ris- ing a- gain

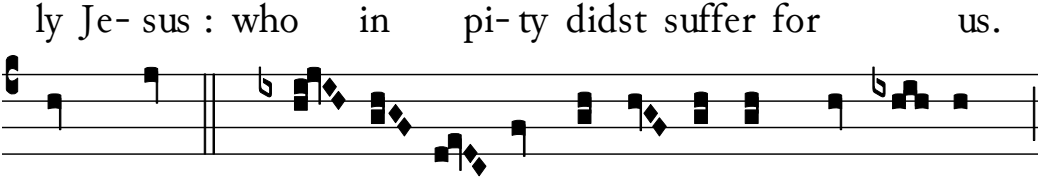
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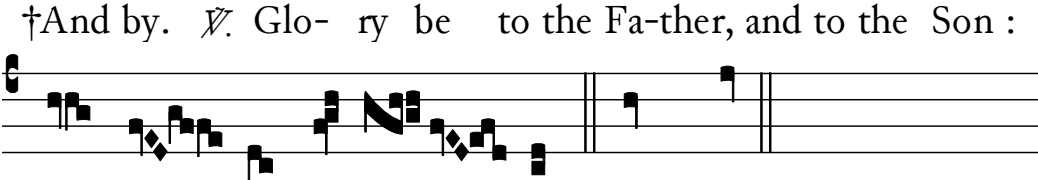
hast restor- ed life. ⁊. Have mercy up- on us, kind-



ly Je- sus : who in pi- ty didst suffer for us.



†And by. ⁊. Glo- ry be to the Fa-ther, and to the Son :



and to the Ho-ly Ghost. †And by.

[Before Lauds.]

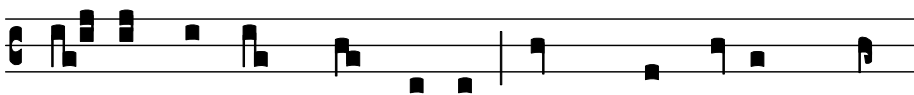
℣. Tell ye among the nations.

℟. That the Lord hath reigneth from the tree. [without Alleluya.]<sup>219</sup>

☩ At Lauds.

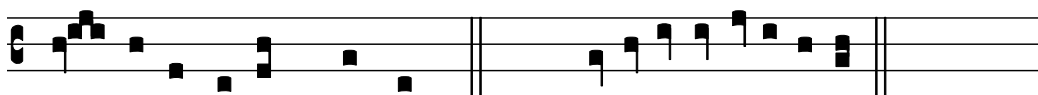
*O magnum pietatis.* AS:534; 1520-S:118v; 1531-S:139r.<sup>220</sup>

1. Ant.  
VII.ii.



4035.

mighty work \* of mercy : death then di- ed, when



life di- ed upon the tree. *Ps.* The Lord hath reigned. (*xcij.*)

[52].<sup>221</sup>

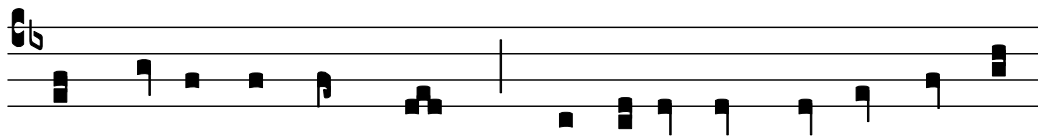
*Ecce crucem Domini.* AS:534; 1520-S:118v; 1531-S:139r.

2. Ant.  
I.v.

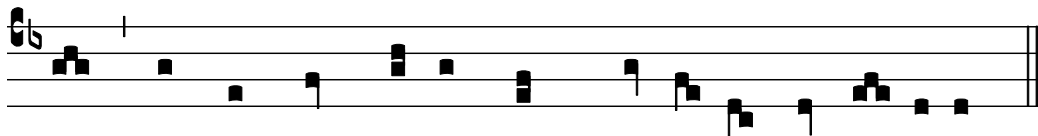


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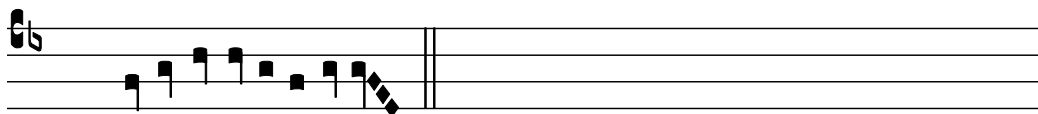
Ehold the cross \* of the Lord, flee away,



ye that oppose yourselves : the Li- on of the tribe of Ju-



da, the Root of Da-vid hath pre-vail-ed, al-le- lu-ya.

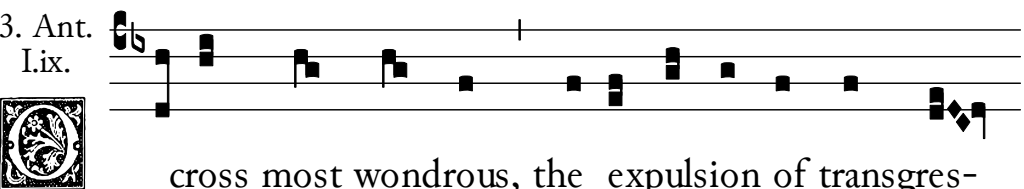


*Ps.* Sing joyfully. (*xcix.*) [53].

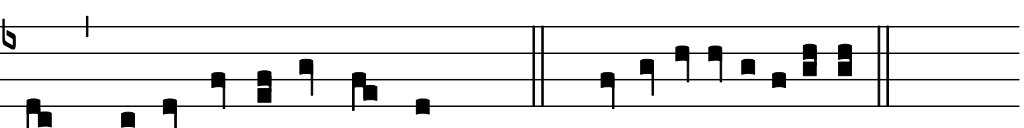
On the Feast of the Exaltation of the Holy Cross.

*O crux admirabilis.* AS:534; 1520-S:119r; 1531-S:139r.

4014. 3. Ant.  
I.ix.



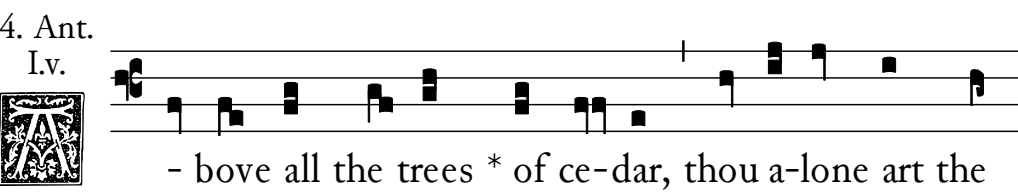
cross most wondrous, the expulsion of transgres-



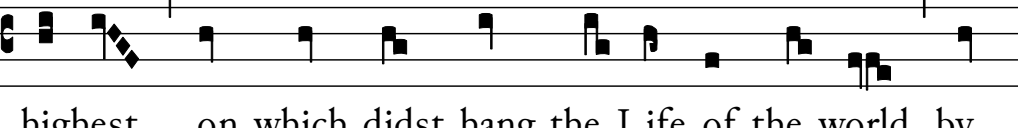
sion, the resto-ration of health. *Ps.* O God, my God. (*lxij.*) [54].

*Super omnia ligna cedrorum.* AS:535; 1520-S:119r; 1531-S:139r.<sup>222</sup>

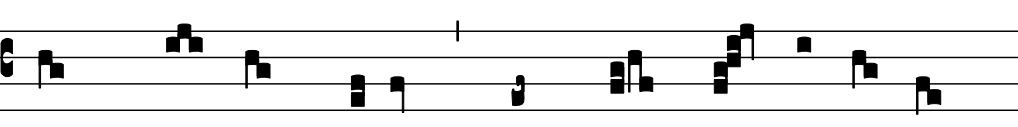
5061. 4. Ant.  
I.v.



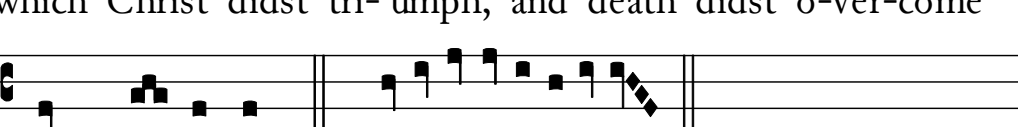
- bove all the trees \* of ce-dar, thou a-lone art the



highest, on which didst hang the Life of the world, by



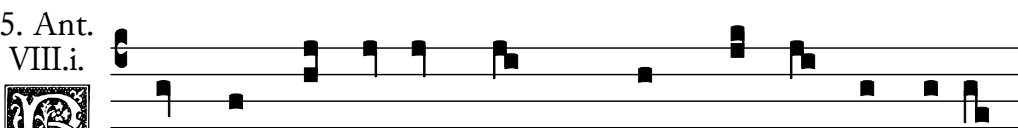
which Christ didst tri-umph, and death didst o-ver-come



death for ev-er. *Ps.* O all ye works. (*Daniel iij.*) [55].

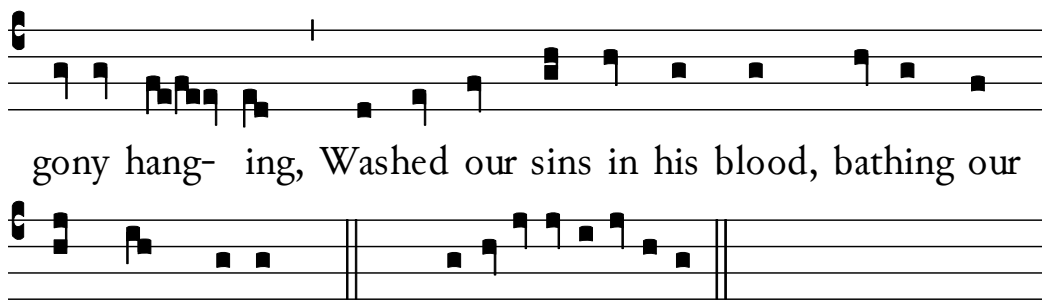
*Crux benedicta.* AS:535; 1520-S:119r; 1531-S:139r.<sup>223</sup>

1961. 5. Ant.  
VIII.i.



Right is the blessed cross, \* where the Lord, in his a-

On the Feast of the Exaltation of the Holy Cross.




gony hang- ing, Washed our sins in his blood, bathing our  
souls and healing. *Ps.* Praise ye the Lord. (*cxlviiij.*) [56].

*Chapter.* But God forbid [that I should glory].<sup>224</sup> {1438}.

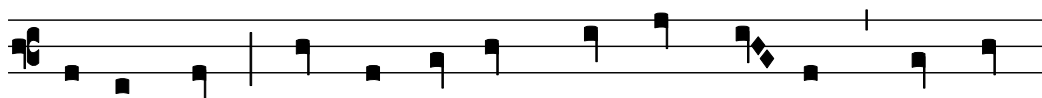
*Crux fidelis inter omnes.* HS:151v; 1519-S:72v; 1520-S:119r; 1531-S:48r.

Hymn.  
II.

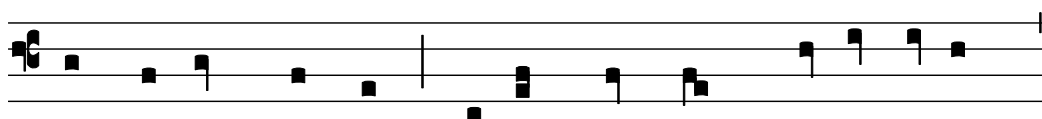


8367g.

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



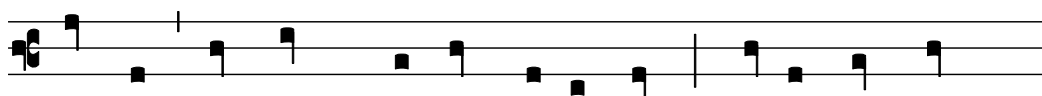
noble Tree ! None in fo-liage, none in blos-som, None in



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

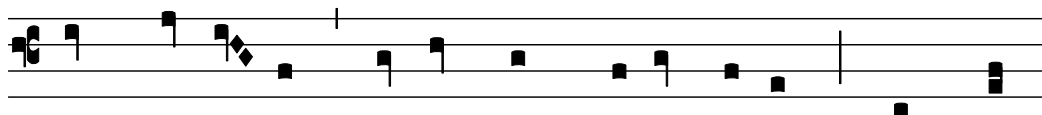


Sweetest weight is hung on thee. 2. Thou a-lone wast counted

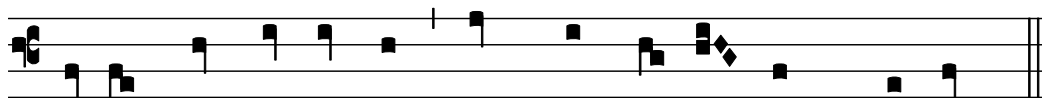


worthy This world's ransom to uphold ; For a shipwrecked

On the Feast of the Exaltation of the Holy Cross.



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



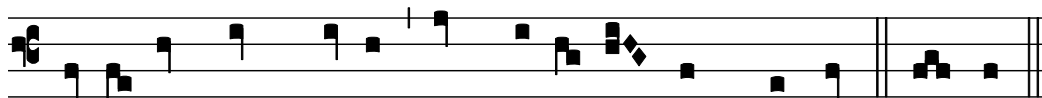
sacred blood a-nointed From the smit-ten Lamb that roll'd.



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



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



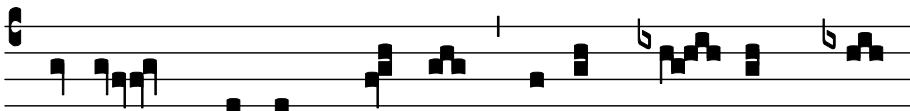
Uni-ty whose praises All cre- a- ted things re-peat. A-men.

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

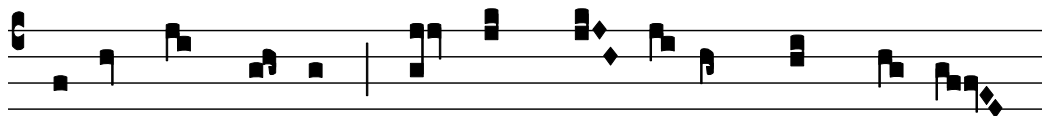
*O crux benedicta.* AS:427, 535; 1520-S:119v; 1531-S:139r.<sup>225</sup>

4017.

Ant.  
VIII.i.



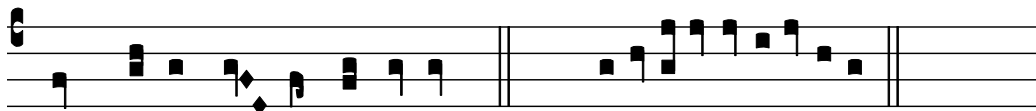
cross, \* thou are bles-sed, \* for on thee hung the



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

On the Feast of the Exaltation of the Holy Cross.

and let it be sung with



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

*Prayer.* O God, who hast deigned to redeem. [as above at First Vespers.]<sup>226</sup> {1442}.

*Let a Memorial be made of the Martyrs with the Prayer as above.* {1442}.

*Then let a Memorial be made of Saint Mary with one Antiphon of the Nocturns in its order. And if it shall be a Sunday the Antiphon is sung as on the first day on the Psalm Benedictus.*

¶ *At j.*

*Ant.* O mighty work. [*j. of Lauds.*]<sup>227</sup> {1465}.

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

*Ant.* Thanks be unto thee. [119].

*Ps.* Quicumque vult. [119].

℟. Jesu Christ. *with Alleluya.* [122].

℣. Thou that sittest. [*as in the Psalter.*]<sup>228</sup> [122].

[139v.]

¶ *At iij.*

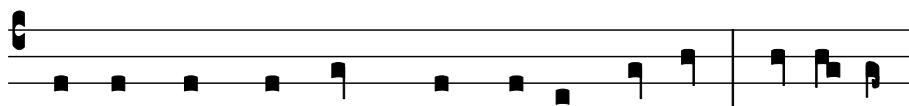
*Ant.* Behold the cross. {1465}.

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

*The Chapter,*<sup>229</sup> *Responsory and ℣. are said as on the Feast of the Invention of the Holy Cross at all the Hours with the Prayer O God, who hast deigned.* {1442}.

*Hoc signum crucis.* AS:427; 1519-S:72v; 1520-S:119v; 1531-S:48v.

Resp.  
VI.



sar0630.

His sign of the cross shall be in heaven. †Alle-lu-

On the Feast of the Exaltation of the Holy Cross.

sar0630a.



ya al-le-lu-ya. ⁊. When the Lord shall come to judge.

†Alle-lu-ya. ⁊. Glo-ry be to the Father, and to the Son : and

to the Ho-ly Ghost. This sign.

[⁊. Say ye among the nations.]<sup>230</sup> {520}.

¶ *At vj.*

*Ant.* O cross most wondrous. {1466}.

*Ps.* My soul [hath longed].<sup>231</sup> (*cxvij.* 81.) [175].


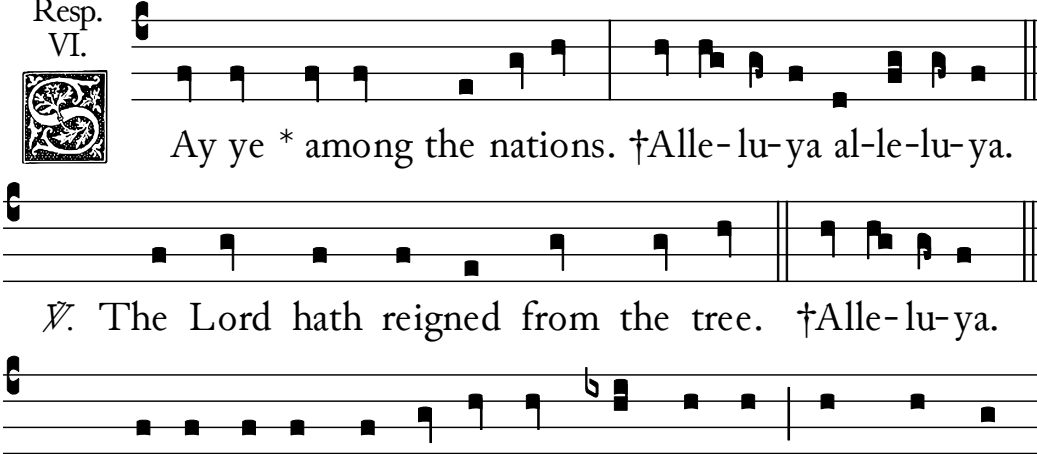
[*Chapter.*<sup>232</sup> [1. Cor. j. 18.]

<p><b>T</b>He word of the cross, to them that perish, is foolishness : but</p>		<p>to them that are saved, that is, to us, it is the power of God.]<sup>233</sup></p>
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*Dicite in nationibus.* AS:427; 1519-S:73r; 1520-S:119v; 1531-S:48v.

sar0619.

Resp.  
VI.

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

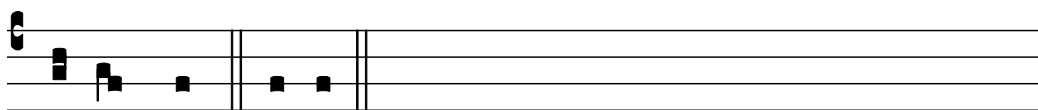
⁊. The Lord hath reigned from the tree. †Alle-lu-ya.

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

{1470}



On the Feast of the Exaltation of the Holy Cross.



Ho-ly Ghost. Say ye.

[*℣.* We adore thee, O Christ, and we bless thee.]<sup>234</sup> 1848.

¶ *At ix.*

*Ant.* Bright is the blessed cross. {1466}.

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

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

**U**t we preach Christ crucified,  
unto the Jews indeed a stum-  
blingblock, and unto the Gentiles  
foolishness : but unto them that are

called, both Jews and Greeks, Christ  
the power of God, and the wisdom of  
God.]<sup>235</sup>

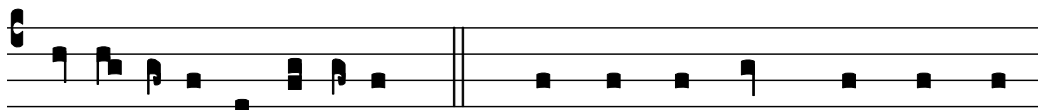
*Adoramus te Christe.* AS:427; 151-S:73r; 1520-S:120r; 1531-S:48v.

Resp.  
VI.



E a-dore thee, \* O Christ, and we bless thee.

6045.



6045a.

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



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



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

[*℣.* Let all the earth adore thee.]<sup>236</sup> {518}.

{1471}

¶ *At ij. Vespers.*

*Ant.* O mighty work. {1465}.

*Ferial Psalms.*

*Chapter.* But God forbid. {1438}.


*R̄.* By thy cross. [*ix. of Matins.*]<sup>237</sup> {1464}.

*Hymn.* Faithful Cross. {1467}.

*V̄.* Let all the earth [adore thee, O God].<sup>238</sup> {518}.

*O crux splendidior.* AS:428; 1520-S:120r; 1531-S: 48v.<sup>239</sup>

4019. *Ant.*  
*I.vi.*



cross, \* more splendid than all the stars, re-noun-  
ed in the world, great-ly be-lov- ed of men, ho-li-er  
than all things, which on-ly wast worthy to bear the ran-  
som of the world : sweetest wood and sweetest i- ron, sweet  
the bur-den thou art bearing, save the pre-sent compa-ny  
gather-ed this day in praise of thee. *Ps.* My soul doth magnify.

*Prayer.* [O God, who hast deigned.]<sup>240</sup> as above [at First Vespers].<sup>241</sup> {1442}.<sup>55\*</sup>

On the Feast of the Exaltation of the Holy Cross.

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*Let a Memorial of Saint Mary be made solemnly with this Antiphon Thy nativity. {1375}. V̄. Holy Mother of God. {1375}. Prayer. Hear the supplication. {1375}.*

*Then let a Solemn Memorial be made of Saint Nichomedes, Martyr, with this Prayer.*

**B** present, O Lord, with thy  
people : that they, acknow-  
ledging the illustrious merits of  
blessed Nichomedes thy martyr, may

*Prayer.*

through his patronage be ever holpen  
in obtaining thy mercy. Through  
[our Lord].<sup>242</sup>

*Nevertheless if it should be a Sunday let Memorial be made a of Saint Nichomede in silence with a Memorial of the Sunday.*

*Let Vespers of Saint Mary be said outside of Quire this way in silence.*

*On the Psalms this single Ant. O Mother of God. {1370}.*

*Ps. The Lord said. (cix.) [363]. and the other Psalms are said as within Octaves.*

*Chapter. As the vine [I have brought forth].<sup>243</sup> {1373}.*

*R̄. At the will. {1389}.*

*The Hymn and the rest are said as at First Vespers in a Vigil.*

*Compline is said as outside Octaves with this Antiphon O blessed Mother. [463]. on the Psalms.*

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

## ¶ *On the Octave of the Nativity of Blessed Mary.*

(xv. September.)

*At Matins a Triple Invitatory, let all be sung of the History as is indicated above on Sunday within the Octave. {1426}.*

*Lesson j.*

**N**ow it is to be noted, that if Joakim and Jechonias<sup>244</sup> are distinguished, that is, father and son : the former is called the resurrection of the Lord, the latter the preparation of the Lord. Which both agree well with the Lord Christ : because it is he who, according to the words of the prophets, and according to his promise, rose again the third

day from the dead, and caused us to rise again from the death of sinners. And on the day of the general resurrection he inviteth his elect to the kingdom, saying, Come, ye blessed of my Father : receive you<sup>245</sup> the kingdom prepared for you from the foundation of the world. But thou, [O Lord, have mercy upon us].<sup>246</sup>

*Lesson ij.*

**S**alathiel in Latin is translated my petition is God : and this is more fitting to no one than our Redeemer, who, in entreating the Father for his disciples spoke in this manner, Holy Father, keep them in thy name whom thou hast given me : that they may be one, as we also are.

And in order to shew the affection of entreating : a little after he added, saying, And not for them only do I pray, but for them also who through their word shall believe in me, that they all may be one, as thou, Father, in me, and I in thee, that they also may be one, as we also are one.

*Lesson iij.*

**Z**orobabel to be sure is interpreted, the teacher of Babylon : that is, the teacher of confusion. And what better doth Babylon signify than

this world ? Which, after the sin of the first man, was entangled and confounded by the various cults of idols and errors of human life. But

with our Redeemer coming, and receiving the kingdom in him, to whom the Father said, Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession :

immediately he was converted to the worship of one God and to the works of justice, and began to live under order, who before had been wont to go astray under tortuous error.<sup>247</sup> But thou.

*Lesson iiij.*

**A**Biud, which is interpreted that is my father, or he is my father, beareth his figure well, of which it was said in the psalm from the person of the Father, saying, He shall cry out to me, Thou art my Father : and I will make him my firstborn, high above the kings of the earth. Eliacim also, which in Latin meaneth the resurrection of God, or God reawak-

ening, or God shall reawaken : that typically designateth he who in the Gospel saith, I am the resurrection and the life : he that believeth in me, although he be dead, shall live. And again, This is, he saith, the will of my Father that sent me : that every one who seeth the Son, and believeth in him, may have everlasting life, and I will raise him up in the last day.

*Fifth Lesson.*

**A**Zor, this is help : it plainly meaneth Him who said, He that sent me, is with me, and he hath not left me alone : for I do always the things that please him. And again, My Father, he saith, worketh until now : and I work. And the Psalmist, speaking from the person of his incarnation, saith, Behold God is my helper : and the Lord is the protector

of my soul. Sadoc in fact is said to be justified : and it expresseth Him of whom the Prophet saith, The Lord is just, and hath loved justice : his countenance hath beheld righteousness. To be sure Isaiah, from the person of God the Father, speaketh in such a manner of Christ, This my just servant shall justify many : and he shall bear their iniquities.

[140r.]

*Sixth Lesson.*

**A**Chim, that is, my brother : signifieth him which wanted to be a partaker of our infirmity, that he

might have brethren of whom he could say to the Father, I will declare thy name to my brethren : in the

midst of the church will I praise thee. And in the Gospel he speaketh of his faithful, Whosoever shall do the will of my Father, that is in heaven : he is my brother, and sister, and mother. Eliud, to be sure, interpreted he is my God, without doubt sheweth him of whom it is written in the canticle of Exodus, He is my God and I will glorify him : the God of my father, and I will exalt him. To whom Isaiah said, Verily thou art a hidden God :

the God of Israel the saviour. And to whom Thomas, after His resurrection, touching the places of the nails, crying out, said, My Lord, and my God. Eleazar is called God my helper. And the Prophet, from the side of the humanity of Christ, speaketh to the Father, I will love thee, he saith, O Lord, my strength : the Lord is my firmament, and my deliverer. My God is my helper : and in him will I put my trust.

*Lesson at j.*<sup>248</sup>

**M**Ary, likewise, is interpreted Star of the sea : or bitter sea. And this name is well suited to the Mother of the Saviour. She is rightly called the Star of the sea : because into this world, darkened by the treachery of darkness and sins she gave forth the true Light, of which John saith, That was the true light : which enlighteneth every man that cometh into this world. She may also be called a sea of bitterness : insofar as the pleasures of this world, and the luxury of lust, which that sea is, are rightly called bitterness by the fact that they lead on those who follow them to the perpetual bitterness of hell, he hath rightly made bitter,

seeing that by her example she taught to abstain from the evils of this world. For whereas marriage was instituted from the beginning of the world, and the whole world went after its carnal desires : this one determined in her heart to keep her virginity, and to mortify the lusts of the flesh in herself, and to have heavenly conversation on earth, so that in all things she might please him whom she proved herself to serve. It shall also be known that in Syrian speech Mary is called Lady. And rightly is she called Lady : who merited to beget the God of heaven and earth.

*The three final Lessons from the Exposition of the Gospel Jesus spake to the*

multitudes. *as above on Sunday [are read on the Octave].*<sup>249</sup> {1429}.

*Before Lauds V̄.* Pray for us, O holy [Mother of God.

*R̄.* That we may be made worthy of the promises of Christ].<sup>250</sup>

¶ *At Lauds all the Antiphons are sung.*

*Let a Memorial be made of Saint Nichomedes, Martyr, with the Prayer as above.*  
{1473}.

*At j. and at the other Hours all is made as within Octave.* {1421}.

¶ *At ij. Vespers let all be made as on the j. day at ij. Vespers except the R̄. which shall not be sung.*

*Hymn.* Hail, O Star of Ocean. {427}.

*Let a Memorial be made of Saint Edith, Virgin, not a Martyr, with this Prayer.*

Ⓜ God, who didst provide to thy faithful an example of chastity, when thou didst will thy Son our Lord to be born of a Virgin : grant unto us at the prayers of Saint Edith

thy virgin, purity of mind and body, whereby we may receive from thee the happiness that thou has promised us. Through the same.

*Then let a Memorial be made of the Martyrs Euphemia, Lucy<sup>251</sup> and Geminianus with this Prayer.*

Ⓜ Grant, we beseech thee, O Lord, to our prayers, that we may press forward<sup>252</sup> with exultation : and that we may follow in constancy of faith

those whose passion we commemorate this day with yearly piety. Through [our Lord].<sup>253</sup>

## ¶ *Saint Edith, Virgin, not at Martyr.*

(xvj. September.)

*Let be made Nine Lessons with the Prayer O God, who didst provide. as above.*  
{1477}.

*Lesson j.*

**B**Y the intervention of the holy Ethelwold, Bishop of Winchester,<sup>254</sup> nay, with the interceding of him who was strong enough to die for the love of Christ, the venerable Queen Wilfrida,<sup>255</sup> the mother of holy Edith, advanced from the worldly kingdom to the chamber of the holy Mother of God, in the female monastery of Wilton.<sup>256</sup> Instead of purple woven with gold, she is clad in the black tunic of a pilgrim of the Lord,<sup>257</sup> instead of a necklace of gold, she is adorned with modesty : instead of a royal didaem, she is covered in a dark veil. She advanced so much after the chaste fruit of the womb, after the habit of religion, that she might become a teacher of chastity, and that she might be placed in charge as mother of the virginal community of the same monastery.

To this place, then, her holy daughter Edith is brought from the holy root, like a rod of frankincense and a fair olive tree. Hither therefore, the most Christian King Edgar, the father of holy Edith, came, with a multitude of princes and of fathers and a multitude of people, as if to the court of Christ and to divine espousals. The city triumpheth in the coming of the king : embracing the father of the country and the prince of peace. He cometh before the Lord as to give a pledge to the marriage or to offer his first-fruits, he giveth <his> hands to the heavenly Judge, he is made a Melchisedech in devotion to the kingdom, he consulteth the face of the Lord in such an office. But thou, [O Lord, have mercy upon us].<sup>258</sup> [140v.]

*Lesson ij.*

**A** splendid cloak is laid out on the pavement at the steps of the high altar of the Mother of God, as if before the throne and feet of the

divine Majesty. Diverse wealth is spread <upon it>, temporal and eternal. Royal dignity and women's ambition <placeth there> coronets of



gold, cloaks of woven gold, jeweled robes,<sup>259</sup> bracelets, rings, necklaces, and various radiant and ornamental objects : the mother's faith placeth there the black veil of holiness, the chalice and paten, the bier of the Lord's passion, <and> the psalter of heavenly prophecy. The crowd prayeth with the parents of the family, the church of the sisters prayeth, that the Godhead which is prescient of all things might deign to declare, what life <her> untaught youth might be appointed for by this present election. The two-year-old infant girl is presented as a milk-white sacrifice in a flowery meadow. Who, like the Ark of God, turning not aside,

neither to the right hand nor to the left, with unwavering purpose taketh up only the veil from the midst of the splendid colours and putteth it on her head as a crown. She seizeth only the pledges of holiness, she chooseth Christ in his holy things,<sup>260</sup> and putteth on the holy habit <of> Christ : the other emblems of the world she hath left untouched for the foolish virgins of <this> world. Thanks are made to God the Author : applause is made with gladness by the father and mother and by the entire congregation of the faithful. <Her> future grace was brilliantly clear to those present. But thou.

*Lesson iij.*

**T**Hen the king with the sister that had been <his> wife, in the assembly of angels and men, betrothed<sup>261</sup> their little child to the infant Christ : whence they rejoice that they have become parents in law. They offer their only pledge to the Saviour, no indeed this one offereth : that one receiveth the offering on behalf of<sup>262</sup> <her> mother, the Church of God. She was thus gathered into the bosom of the Church, into the college of virgins, so much so that her whole life was charity,

goodness, and sweet-smelling joy to all, so that nothing else but a paradise was so delightful, as the smell of a plentiful field which the Lord hath blessed, was rightly to be seen. The beauty of <her> form was answered by the more beautiful modesty of <her> soul. By appearance <she was> more like <her> father : in reverence <more like her> mother. <She was> of most becoming moderateness of height, which she reached before she became an adult. Among the many examples of the saints which she read

breathlessly in books, and amid the presence of saints and especially the lights of her religious relations, she was kindled most closely by the virginal palm of her most holy aunt Edith, sister of the great Edgar the king, whose name and virginity she inherited : who was very famous in the monastery of Tamworth<sup>263</sup> in

Staffordshire for the proofs of her merits, just as she herself was in Wilton.<sup>264</sup> Her most blessed grandmother also, Queen Alfgina,<sup>265</sup> shewed her by distinguished miracles by what piety and fortitude she appeared in the bed<sup>266</sup> of King Edmund, and imitated in the golden cult in heaven.

*Let the Middle Lessons be made of the Martyrs from the Common of Many Martyrs<sup>267</sup> [844]. with the V̄. and R̄R̄. of the iij. Nocturn except [when]<sup>268</sup> this Feast shall fall on Sunday or on Monday, then indeed let the V̄. and R̄R̄. be said of the j. Nocturn of Many Martyrs. [844].*

*And let the three final Lessons be read from the Proper of Saint Edith without Exposition of the Gospel.<sup>269</sup>*

*Lesson vij.*

**U**t<sup>270</sup> the glorious virgin, wisely taught by the Lord, arrogated not the long genealogy of kings : preferring the grace and glory of the Lord's humility. Whatever her mother had enjoined, she set herself to obey as a prize in a race. To her sistren she shewed herself as Martha, to Christ as Mary. She betook herself to the weak and the destitute, she set the Lazarites<sup>271</sup> of Christ before the children of kings. She preferreth to serve the dropsical rather than to have royal power : she preferreth to cherish the sores of the feet, by washing<sup>272</sup> with <her> hair and kisses, more than to rule. The more deformed by dis-

eases each one appeared to be, the more she offereth kindly compassion, and fuller attendance. The condemned knew her as asylum, captives as their redemption. Whatever legations or addresses she might have requested from her pious father, this was <her> heartfelt thought, that he might multiply the churches, increase <them> with riches, that <his> clement breast might extend to all needs, and might liberate those who were punished or sold into slavery. The mothers who knew testified that she was afflicted by a hair shirt, insofar as she dissembled <as if she wore> a delicate [141r.] undergarment and a purple vestment :

who still appeared in black for

religious habit.

*Eighth Lesson.*

**A**lluding to this pious emulation, the most serene grace of the Most High once favored such a miracle on the part of his beloved. A serving woman had dropped a candle which had been carelessly extinguished from its flame into a chest full of the virgin's garments, and thence being inflamed with smoking wood,<sup>273</sup> and having shut it, she had gone away. Soon the half-quenched fire is rekindled again, and the more it is covered, the more the fire burneth. Now the nearest wall was burning, now the confined device had grown bright from within, now the menacing peril of the whole place was at hand. It was night, and slumber had overtaken all, when at length by the unsleeping providence of God the sistren were aroused : they hurriedly break into rather than open the

burning chest, they endeavor to cast out the clothes as if they had been burned, or strive to extinguish the flame which threatened desolation to all. But blessed Edith, with <her> mind founded in Christ, began to laugh at her loss, and to smile with a cheerful countenance, to shew how much she depended on earthly beauty and wealth : and to triumph with the same spirit, whether knowing or not knowing what had happened. But when they cautiously examine each garment, having been unrolled, either of leather or purple, with lights, by the wonderful grace of the everlasting guardian, so all the things were found as they had been before the fire : indeed as we relate by trustworthy testimony, that virgin herself was alien from any corruption.

*Ninth Lesson.*

**S**carcely therefore had Edith advanced for fifteen years<sup>274</sup> by the hand<sup>275</sup> of dowry in Christ, when the paternal affection of Edgar, esteeming in his daughter more the increase of the Church rather than of <his> kingdom, with God disposing,

placed her over three monasteries of nuns. With what excuses she resisted, how she cried out in protest that she was unfit in maturity of life, in knowledge and character, by what roses shame had suffused her maidenly cheeks : <which were made>

even more radiant by the favour of <her> spouse. Thy cheeks are beautiful as a piece of pomegranate,<sup>276</sup> thy neck as jewels : we will make thee chains of gold. But she was not able to resist uninhibitedly against <her> reverence of such great commandments : and she succeeded not to pre-eminence, but to obedience, and like a lamb to the slaughter. The heavenly eagle Ethelwold consecrateth her in the monastery of Winchester which is called Nunnaminster.<sup>277</sup> She was preferred with the protection of the monastery which is called Barking, and also with a third <house>. However she could not be

torn away from <her> pious mother, nor could she be transplanted from the house in which she had been given to God, and where she had fixed <her> roots and remained continually by the providence of God. But she placed spiritual mothers as guardians over the others, and she placed herself under her mother, as she was still in need of further education and more discipline, preferring to be submissive to her mother than to rule over others, to fear <her> mother rather than to rule over others : learning from her Lord that to be meek and humble of heart.

*Let all the rest be made from the Common of One Virgin not a Martyr. [1022].*

*On this day Vespers shall be of Saint Edith [Virgin]<sup>278</sup> and let a Memorial be made of Saint Lambert, Bishop and Martyr.*

*If the Feast of Saint Lambert shall fall on a Sunday let a Memorial be made of the same at j. Vespers and at Matins let Middle Lessons be made when [service] is made of Saint Mary : nevertheless where it is made of the Feast of the Place let only a Memorial be made of the same.*

*If it shall fall on a Monday let a Memorial be made of the same at j. Vespers and at Matins of S. Edith : and the Middle Lessons which shall be of Saint Lambert and then on the preceeding Sunday let only a Memorial of the Martyrs Euphemia, Lucy and Geminianus be made at j. Vespers and at Matins and at Mass.*

*If [this Feast]<sup>279</sup> shall fall on Tuesday only a Memorial shall be made of the same after the Memorial of Blessed Mary at ij. Vespers of S. Edith and at [Matins of]<sup>280</sup> the Commemoration of Blessed Mary which then shall be<sup>281</sup> on the same Tuesday.*

*If this Feast shall fall on Wednesday let nothing of the same be made within in that*

Of Saint Lambert.

---

*year except only at Vespers and at Matins of Saint Mary.*

*If it shall fall on Thursday let be made only a Memorial of the same at Vespers and at matins of the Commemoration of Blessed Mary which shall take place on the same Thursday.*

*If it shall fall on Friday let then iij. Lessons with a Nocturn be made of the same.*

*And if it shall fall on Saturday only a Memorial let be made of the same with this Prayer.*

**W**E beseech thee,<sup>282</sup> O Lord,  
that the prayers of thy holy  
martyr and bishop Lambert may  
commend us to thee : and<sup>283</sup> as his

glorious passion doth adorn this day,  
so let us ever be defended by his  
intercession. Through our Lord.

[**C** *Saint Lambert, Martyr and Pontiff.*] <sup>284</sup>

(*xvij. September.*)

*Let Three Lessons be made.* <sup>285</sup>

[141v.]

*First Lesson.*



He glorious man of God, Lambert, was born in the town of Maastricht. He was delivered by his parents to be imbued with sacred letters : while he exceed the years of his childish nature, he shone with the spirit of wisdom and the grace of humility. At with the decease of the pontiff of the city having been announced, by the authority of the king and the government of the people, the man of God Lambert is chosen bishop of the

same city. And having taken office, he was perfect in the fear of the Lord, and increased daily in every good work. He guarded the acts of his life every hour, and had his mind's eye always fixed upon God : and he hastened in every way to refresh with spiritual food the people entrusted to him. He was devoted to this and these sorts of exercises, and he was full of divine grace. But thou, [O Lord, have mercy upon us]. <sup>286</sup>

*Lesson ij.*

**W**hen, therefore, the holy man had already endured many struggles for the guardianship of the flock : two most wicked men swelled up with secular powers, who, unjustly pervading the affairs of his church, seeing that no one could bear their insolence, friends of the high priest, being filled with anger, slew them, with the man of God being ignorant of the same. There was with them a certain kindred, Dodo by name, full of wealth and swelling with pride. Who, having collected a multitude of

arms, proceeded cruelly to avenge the death of the aforesaid in the holy place of God itself. While the holy man, therefore, was staying at the seat of his diocese, and had performed the matin office during the night with the brothers of the Lord : those armed men, breaking down the closed doors, rushed upon the holy man where he prayed. Who soon after being stricken with a deadly blow : delivered <his> spirit to heaven, rich with blessed merits.

*Third Lesson.*

**W**ith blessed Lambert, then, having been consummated by such a martyrdom, suddenly rumor, running with the news, filled all the streets. All are filled with sorrow : and the nobles mourn most bitterly. The body of the blessed man, having been placed on a ship, was conveyed to the seat of the church of Maastricht. Soon, to be sure, almost all the citizens hasten to the funeral to pay their respects : <to him>

whose body, having been buried with worthy honor, sleepeth in the glory of the resurrection. Now at his grave, during the days and nights, the voices of angels have often been heard singing. Even in the place where the blessed man was slain, lights, lit by divine, power shone frequently. With many miracles having been performed through the blessed man : the Lord was glorified by all the people.

*All the rest from the Common of One Martyr and Pontiff. [817].*

*If this Feast of Saint Lambert or another Feast of iij. Lessons shall fall on any weekday of the iij. Seasons or on Saturday of the iij. Seasons in the month of September, Matins of the Feast [with a Nocturn]<sup>287</sup> and the Mass of the Fast is said, unless the History Peto Domine. shall be begun during the week<sup>288</sup> : [and]<sup>289</sup> then indeed the whole service shall be made of the feria and let the Feast of iij. Lessons be entirely omitted.*

*When Sunday shall fall on the morrow of Saint Lambert then on the Sunday itself Vespers shall be of Saint Mary with Full Service on the morrow, of course on the Monday, &c.*

# ¶ *Saint Matthew, Apostle and Evangelist.*

(xxj. September.)

*Inferior Double Feast, and let be made ix. Lessons.*

## *At First Vespers.*

*Placentes Deo. AS:544; 1520-S:121r; 1531-S:141v.*

4294. Ant.  
V.ii.

Hose pleasing to God \* have be-come be-lov-ed, be-  
cause grace and mercy is with his saints, and he hath respect  
unto his chos-en. S.A.E.

*Ferial Psalms.*

*Chapter. Ezechiel j. (10.)*

**A**S for the likeness of the faces of the four animals : there was the face of a man, and the face of a lion on the right side of all the four : and

the face of an ox, on the left side of all the four : and the face of an eagle over all the four.

℞. The four living creatures. *below, vj. [of Matins].*<sup>290</sup> {1500}.

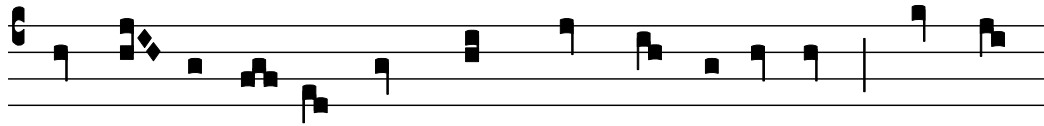
*Mathee sancte bino prolens munere. 1520-S:121r; 1531-S:141v.*

sar0824. Hymn.  
I.

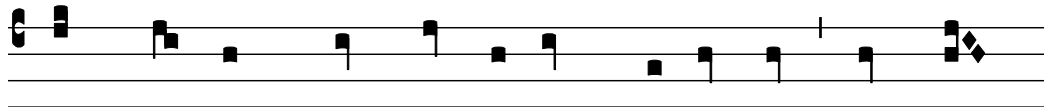
Ay saintly Matthew, \* high in two-fold digni- ty,



Saint Matthew, Apostle and Evangelist.



To thee, O Je- su, plead with prayer importu-nate : So 'mid



life's tempests may thy guid-ance succour us, Lest death



hereaf-ter whelm us ev-erlastingly.

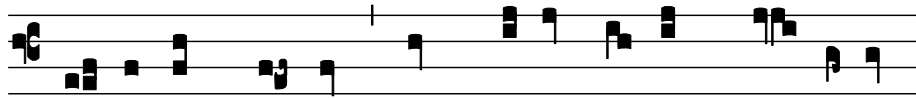
Lord of creation. *in the Common.* [727].

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

℟. And their words ].<sup>291</sup> [735].

*Ecce ego Johannes.* AS:544; 1520-S:121r; 1531-S:141v.<sup>292</sup>

Ant.  
I.v.

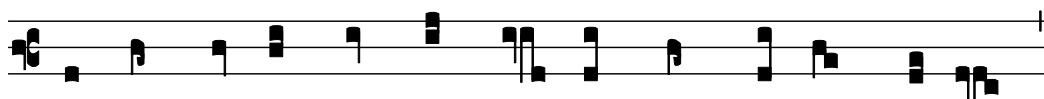


2511.

O, I John looked, \* and behold a door was open-



ed in heaven, and be-hold there was a throne set there-in :

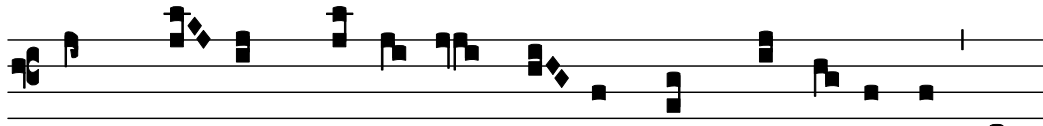


and in the midst of the throne, and round a-bout the same

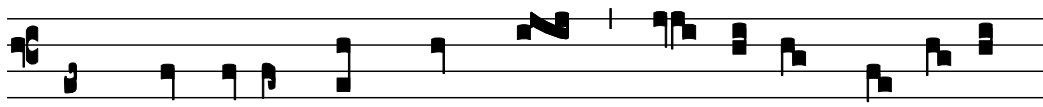


were four liv-ing crea-tures, full of eyes be-fore and be-hind,

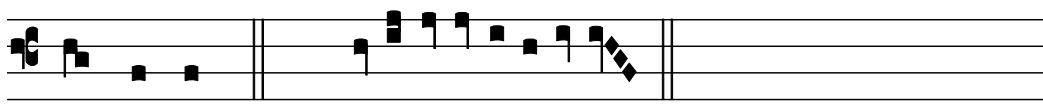
Saint Matthew, Apostle and Evangelist.



and they gave glo-ry, and ho-nour, and be-ne-diction to



him that sitteth on the throne, who liv-eth for ev-er



and ev-er. *Ps.* My soul doth magnify. 55\*.

[V.] [Let us pray.]<sup>293</sup>

	<i>Prayer.</i>	
<p><b>G</b>Rant unto us,<sup>294</sup> we beseech thee, almighty God, that the solemnity of blessed Matthew, thy apostle and evangelist, which we</p>	anticipate : may increase both our devotion and <our> salvation. Through ]our Lord]. <sup>295</sup>	

*Let a Memorial be made solemnly of Saint Laudus, Bishop and Confessor with this Prayer.*

[V.] [Let us pray.]

	<i>Prayer.]</i> <sup>296</sup>	
<p><b>G</b>Rant, we beseech thee, almighty God : that we who honour the solemnity of blessed Laudus thy confessor and bishop, may through</p>	his intercession attain unto everlasting blessedness. [Through our Lord]. <sup>297</sup>	

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

¶ *At Matins.*

*Regem evangelistarum Dominum.* AS:545; 1520-S:121v; 1531-S:141v.

Invit.  
III.



He Lord, \* the King of E-van-ge- lists. †O

1132.



come, let us a-dore. *Ps.* Come let us praise. IO\*.

*Hymn.* May saintly Matthew. [V. Lord of creation. *as above at First Vespers.*]<sup>298</sup>  
{1486}.

¶ *In the j. Nocturn.*

*Convocatis Jesus duodecim apostolis.* AS:545; 1520-S:121v; 1531-S:141v.<sup>299</sup>

1. Ant.

I.v.



E-sus, \* hav-ing cal-led to-gether the twelve a-pos-

1925.

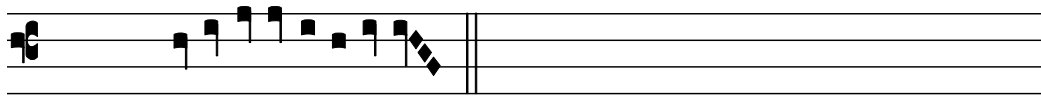
[142r.]



tles, sent them to preach the kingdom of God : and go-ing



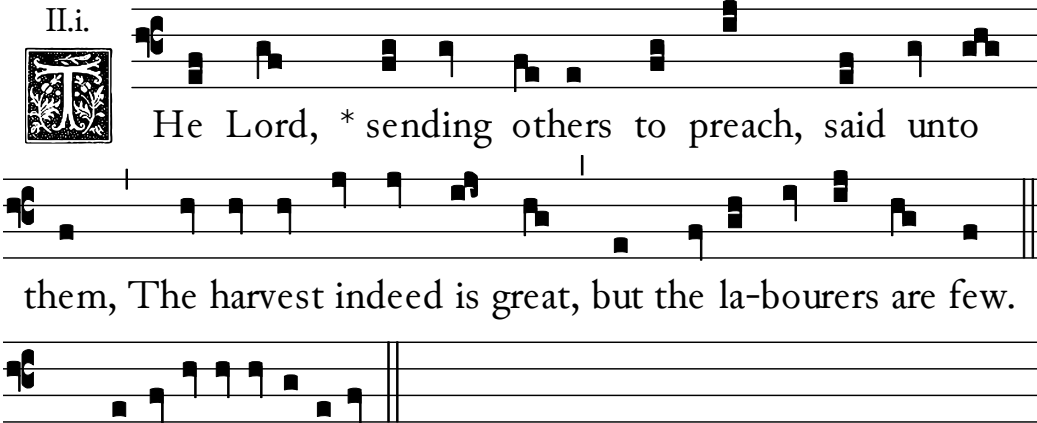
out, they preached the gospel, and healed every where.



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

*Mittens Dominus et alios.* AS:545; 1520-S:121v; 1531-S:142r.<sup>300</sup>

3798. 2. Ant.  
II.i.

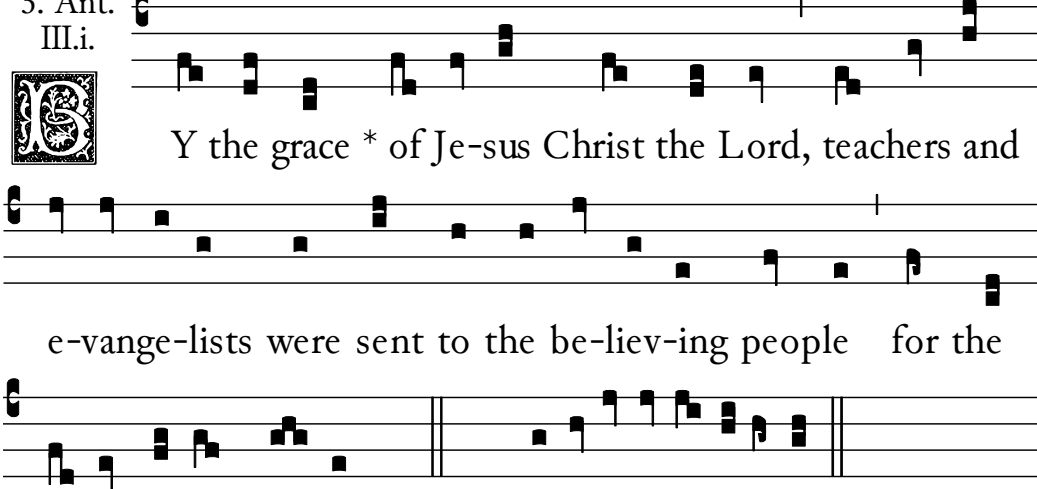


**H**e Lord, \* sending others to preach, said unto them, The harvest indeed is great, but the labourers are few.

*Ps.* I will bless the Lord. (*xxxiiij.*) [208].

*Jesu Christi Dominus gratia.* AS:545; 1520-S:122r; 1531-S:142r.<sup>301</sup>

3482. 3. Ant.  
III.i.



**B**y the grace \* of Je-sus Christ the Lord, teachers and e-vange-lists were sent to the be-liev-ing people for the

mi-nistry of the faith. *Ps.* My heart hath uttered. (*xlviij.*) [249].

∇. Their sound [hath gone forth].<sup>302</sup> [735].

*First Lesson.*



Here were two wise magicians, Zaroes and Arphaxat,

among the Ethiopians in their great city which is called Nadaber, where Eglippus was king. Now these two magicians mocked him, saying that

they were gods. And the king believed<sup>303</sup> them, and all the people of the said city. And their fame spread throughout Ethiopia, such that they would come and worship them from the remote regions of Ethiopia. For they caused the steps of men to suddenly be fixed, and to stand immovable as long as they would. In like manner men's sight

and hearing were both kept from their office. They commanded that they might be stricken by serpents, which magicians<sup>304</sup> are wont to do, and they healed them by incantations. And, as it is commonly said, greater reverence is shewn by fear of the malign, than by love of the kind. But [thou, O Lord, have mercy upon us].<sup>305</sup>

*In visione Dei vidi.* AS:545; 1520-S:122r; 1531-S:142r.<sup>306</sup>

1. Resp. I.



N the vi- sion \* of God I saw, and behold, a

whirlwind came out of the north, and a great cloud and a

fire infold- ing it, and brightness was a- bout it. †And

out of the midst there- of the likeness of four liv- ing

crea- tures, and the like- ness of a man was

crea- tures, and the like- ness of a man was

6945a.

in it. *∞*. And out of the midst thereof, that is, out  
of the midst of the fire : as it were the re-semblance of  
am-ber. †And out of.

*Lesson ij.*

**T**He Lord, therefore, managing the care of men : sent the apostle Matthew against these magicians. Who, having entered into the city : began to discover their deceptions. For all whom they fixed : he loosed in the name of Jesus Christ. Those whom they blinded : he enlightened. To those from whom they took hearing : he returned it. And likewise the serpents, whom they aroused to strike men, these he sent to sleep : and he healed their strikes by having made the sign of the Lord. And he cured not only those whom they injured : but also all that were

brought to him, suffering from diverse infirmities, and besieged by demons. And he preached the power of God to the people : so that all were astonished at his eloquence. And that faithful eunuch, baptized by the deacon Philip, received him into his house. In those days the son of king Eglippus died, at whose funeral the magicians were attending. When they could not revive him, they persuaded the king that he was taken up into the company of the gods, that he might be one of the gods : and that an image and a temple should be built for him. But thou.

Saint Matthew, Apostle and Evangelist.

*Quatuor facies uni erant.* AS:546; 1520-S:122v; 1531-S:142r.<sup>307</sup>

2. Resp.

II.



Hey were \* every one four fac-es, and every  
one four wings, their feet were straight feet, and the  
sole of their foot like a calf's. †And they sparkled like  
the appear-ance of glow- ing brass. ✠. Un-der their  
wings they had the hands of a man on their four sides.

7466.

7466a.

†And they sparkled.

*Third Lesson.*

**T**hen that eunuch, faithful to the Lord Jesus Christ, recommended the apostle to the king and queen. And honorable men were sent from the king's side, who brought him in to the king. To whom Euphenisia<sup>308</sup> the queen prostrated


herself, and said, I know thee to have been sent by God for the salvation of men, and to be a disciple of him who raised the dead, and that his power drove away all diseases from men. Now therefore come and invoke his name over my dead son : for I believe

that if thou shalt do this he shall come back to life again. The apostle saith unto her, Because thou sayest that thou believest, and thou hast not yet heard from my mouth the preaching of my Lord Jesus Christ, therefore know thou that thy Son is to be restored unto thee. The Apostle having gone in to the deceased, spread forth his hands to heaven, and poured out a prayer to the Lord.

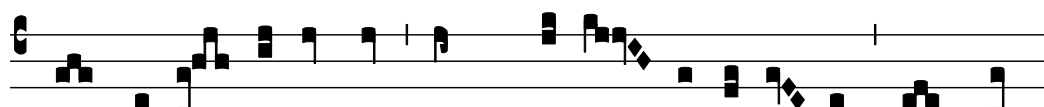
And after the prayer, taking hold of the hand of the deceased, he said, In the name of my crucified Lord Jesus Christ : arise, Eufronus. And straightway the boy arose. At this the king's heart trembled, and, believing in the Lord, he was baptized together with Queen Euphenisia, and their son Eufronus who had been raised up, and their daughter Ephigenia, who remained a virgin of God. But thou.

*Similitudo vultus animalium.* AS:546; 1520-S:122v; 1531-S:142r.<sup>309</sup>

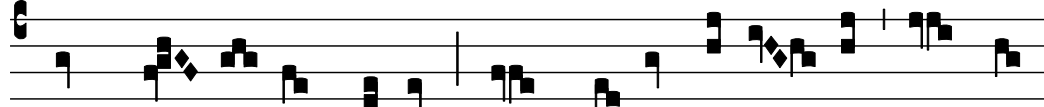
7671. 3. Resp. III.




**T** He likeness \* of the fac-es of the a-ni-mals : there



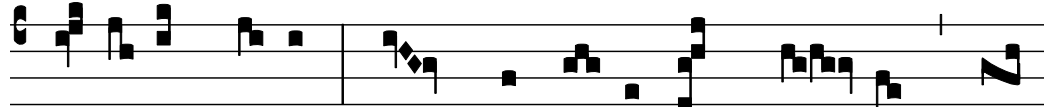
was the face of a man, and the face of a li- on on the



right side of all the four : and the face of a calf on the



left side of all the four : and the face of an eagle



o-ver all the four. †And their fac- es, and their wings were



Saint Matthew, Apostle and Evangelist.



7671a.

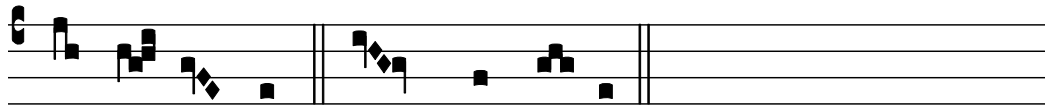
stretched up-ward. ⁊. Two wings of every one were join-



ed : and two cov-er-ed their bo-dies. †And their fac- es.



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



the Ho- ly Ghost. †And their fac- es.

¶ *In the ij. Nocturn.*

*Sapientiam Domini.* AS:547; 1520-S:123r; 1531-S:142r.<sup>310</sup>

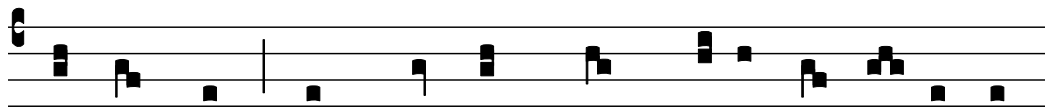
4. Ant.  
IV.ii.



4812.



Y the wisdom \* of the Lord the depths of the gos-



pel burst forth : and preaching, made fruitful by the dew of




hea-ven, thunder-eth to the world. *Ps.* O clap your hands.


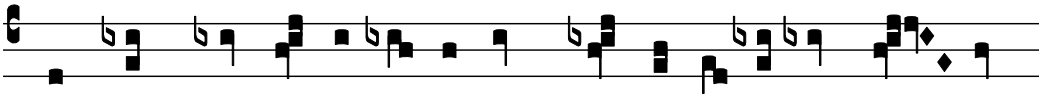

(*xlvi.*) [251].

*Labia eorum salutarem.* AS:547; 1520-S:123r; 1531-S:142r.<sup>311</sup>

3555. 5. Ant.  
V.i.

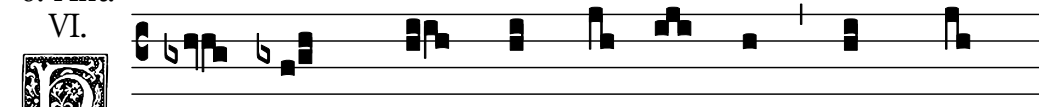


[142v.] **T** Heir lips \* have spread abroad sa-lu-ta-ry knowledge :  
they have done a ho-ly work, worthy and full of blessing :  
they have de-voutly ful-fil-led the mi-nistry entrust- ed  
to them. *Ps.* Hear, O God. (*lx.*) [272].

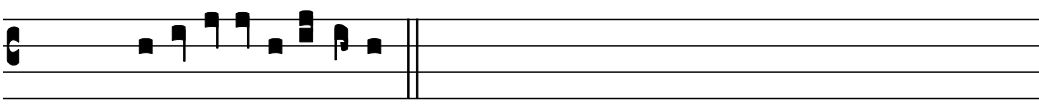
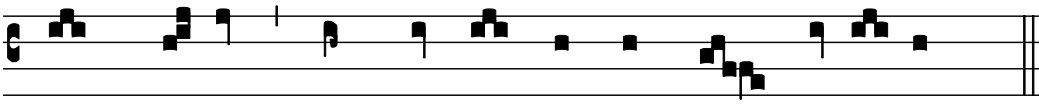


*Elegit eos ex omni carne.* AS:547; 1520-S:123v; 1531-S:142v.

2630. 6. Ant.  
VI.



**E** chose them \* out of all flesh, and gave  
them pre-cepts, and a law of life and disci-pline.



*Ps.* Hear, O God. (*lxij.*) [274].

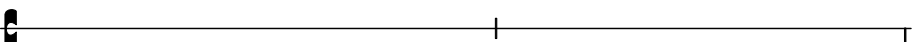
∅. Thou shalt make them princes [over all the earth.].<sup>312</sup> [737].


Fourth Lesson.


**N**ow the king built a church in honour of the Lord, which the apostle Matthew called the Resurrection : because by the resurrection of a dead person the occasion for this edifice appeared. Now Matthew sat in this church, for three and twenty years. And he appointed priests and deacons, and ordained bishops in the cities and villages, and built many churches. But king Eglippus, when his old age was filled up, proceeded to the Lord : and Hirtacus his brother<sup>313</sup> received his domnion. When he wished to marry Ephigenia, the daughter of the deceased king, who was already dedicated to Christ, and had received the sacred veil from the apostle's hand, and who was


already placed in charge of more than two hundred virgins : he hoped that through the apostle he might be able to move her soul. He then began to urge holy Matthew, saying, Take half of my kingdom : only make it that I will be able to join with Ephigenia in marriage. To whom the blessed apostle saith, According to the good intention of the king thy predecessor, who attended every Sabbath when I was preaching the word of God : do this. Order Ephigenia and all the virgins who are with her and the people to assemble together, and thou shalt hear what good things I will speak concerning a good marriage : for holy marriages are sufficiently accepted by God.

*Facies et pennas.* AS:547; 1520-S:123v; 1531-S:142v.<sup>314</sup>

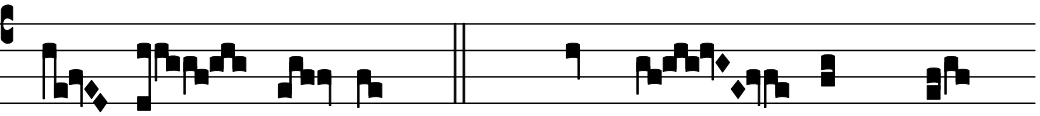
4. Resp.  6709.


IV. 

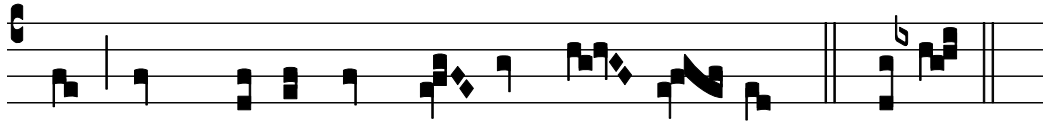
 Hey had \* fa- ces and wings on their four sides.



†Go- ing, they turned not, but every one went

 6709a.

straight for- ward.  Their feet were straight



feet : and the sole of their foot like a calf's. †Go-ing.


*Fifth Lesson.*

**H**irtacus, on hearing the promise of the apostle, was thankful : and he ordered that congregation to be in attendance, and also Ephigenia to be present, as if it were to be heard from the mouth of the apostle that he would consent her espousal to Hirtacus. Now a great silence having been made in the congregation : the apostle opened his mouth and began to teach them sufficiently concerning a good marriage.<sup>315</sup> And after this he added, If today a servant of the king should dare to usurp the betrothed of the king, it would be determined that he had incurred not only an offence, but also so great a crime : that he might justly be delivered alive to the flames of fire, not because he taken a wife, but much more because by taking the betrothed of the king he

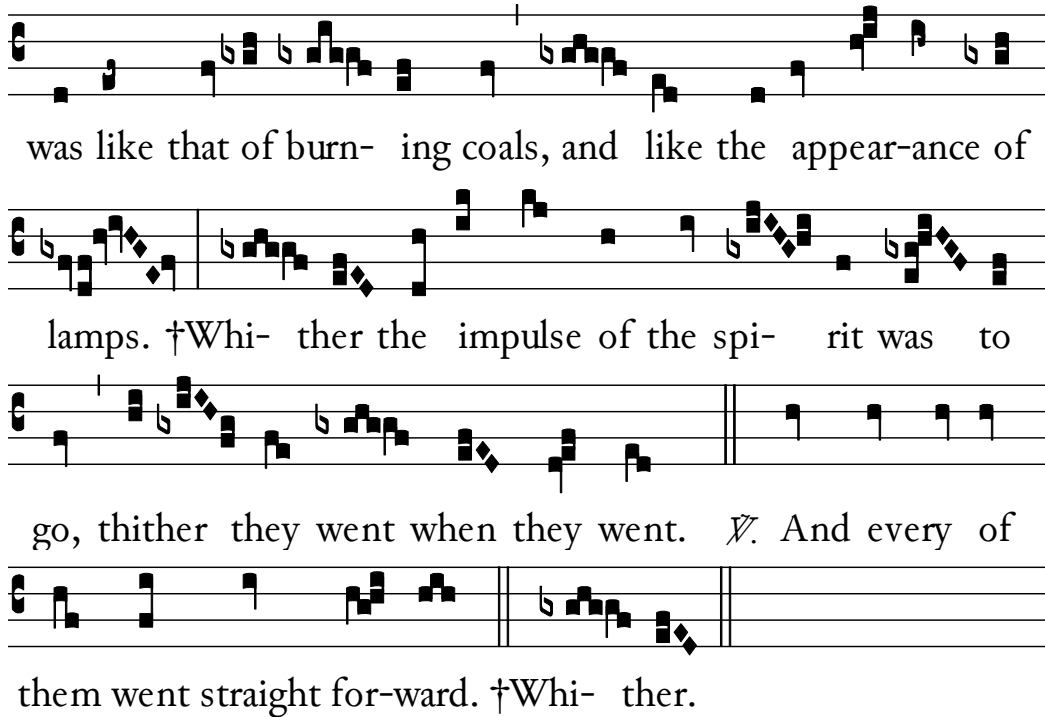
strove to usurp matrimony. So also thou, O most beloved son, King Hirtacus, knowing that Ephigenia, the daughter of thy predecessor the king had been made the bride of the King of heaven, and having been consecrated by the sacred veil, how shalt thou be able to take away the bride of the Mighty and join her in thy marriage ? At this word Hirtacus, inflamed with anger, departed. Then Ephigenia prostrated herself before all the people at the feet of the apostle : and said, I beseech thee by the Lord himself, whose apostle thou art, that thou lay <thy> hands upon me and upon all these virgins, that, having been consecrated to the Lord by thy word, we may be able to escape the threats of Hirtacus. But.

*Similitudo aspectus animalium.* AS:547; 1520-S:123v; 1531-S:142v.<sup>316</sup>

7670. 5. Resp. V.



**H**e appear-ance \* of the liv- ing crea- tures



was like that of burn- ing coals, and like the appear-ance of  
lamps. †Whi- ther the impulse of the spi- rit was to  
go, thither they went when they went. ✠. And every of  
them went straight for-ward. †Whi- ther.

7670a.

*Sixth Lesson.*

**T**hen the apostle, having confidence in the Lord his God, and not fearing Hirtacus at all, gave a blessing over them, saying, Deignest thou, O Lord, as a good shepherd, to choose these servants : for the preserving of the crown of virginity and chastity of souls, surround them with thy protection as a shield : that, conquering the enticements of the flesh, and refusing unlawful marriages, they may deserve the unsoluble bond of thy Son our Lord Jesus Christ. Fortifying thy handmaidens inwardly and outwardly with shields of virtue, grant them to complete

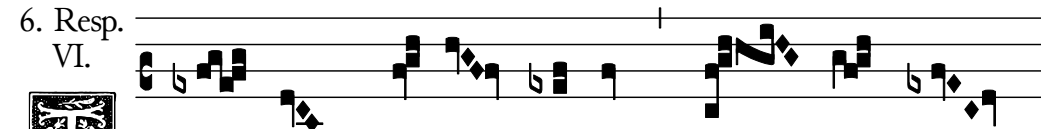
unchecked the course of virginity : through our Lord Jesus Christ, the Redeemer of our souls, to whom with God the Father, in the unity of the Holy Ghost, be honour and glory for ever and ever, amen. With the mysteries<sup>317</sup> of the mass thus having been celebrated by the apostle, the whole church had received the mysteries of the Lord, and every one having returned to his own house : the apostle delayed himself at the altar, so that where the body of Christ had been offered by him, there he might complete <his> martyrdom. Where the executioner sent by

Hirtacus pierced him in the back with the blow of the sword : and made him a martyr of Christ. On hearing this, all the people went to the palace with fire. Then the enraged people met all the priests, deacons, and clergy, and all the religious men, together with the disciples of the holy apostle Matthew, saying, Brethren, act not contrary to the command of God. Let us keep the martyrdom of the apostle with joy : and await for what the Lord will ordain. After a

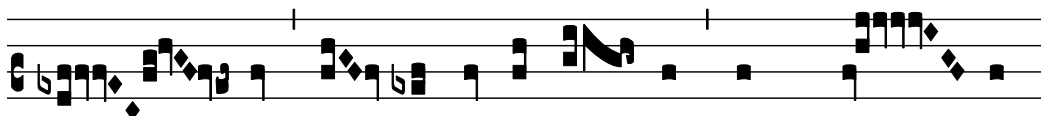
little while Hirtacus, being irretrievably stricken with an elephantine disease, whereby he could be cured by none of the physicians : just as he had slain the apostle of the Lord in the back, so he pierced himself through the stomach with the point of a sword. By this order, peace was confirmed to Ephigenia, the servant of Christ, and to the whole church : with our Lord Jesus Christ prevailing, who liveth and reigneth for ever and ever, amen. But thou.

*Quatuor animalia.* AS:548; 1520-S:124r; 1531-S:143r.<sup>318</sup>


7465. 6. Resp. VI.



He four \* liv-ing creatures ran and re-

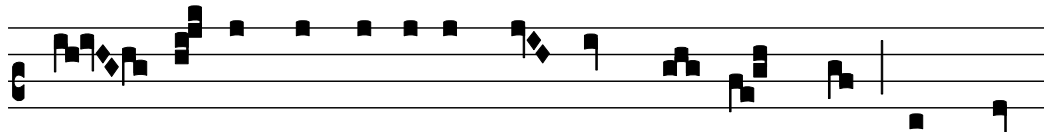


turn-ed like flashes of light-ning, and there was




in the midst. †The brightness of fire. ‡And light-

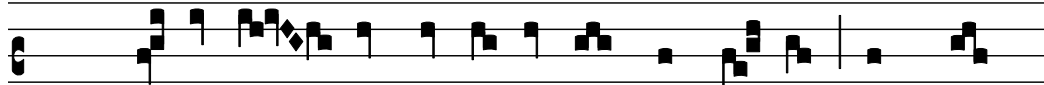
7465a. ning go-ing forth from the fire. ∕. And there



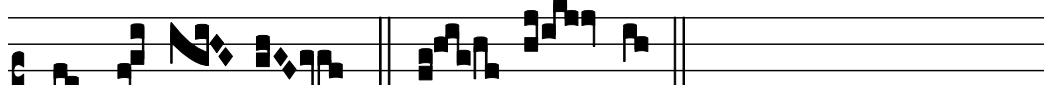
was as it were a vision run-ning to and fro in the



midst of the four liv-ing crea- tures. †The brightness.



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




the Ho-ly Ghost. ‡And light-ning.

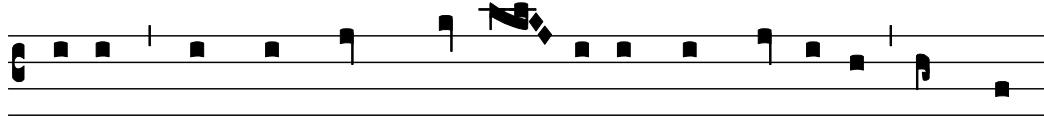
☪ *In the iij. Nocturn.*

*Electi sunt in Christo.* AS:548; 1520-S:124r; 1531-S:143r.<sup>319</sup>

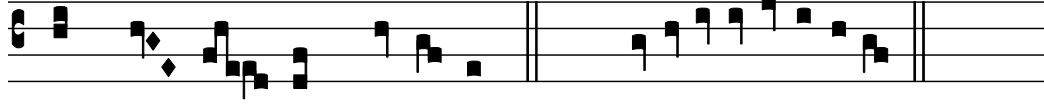
7. Ant.  
VII.i.



Hey were chos-en \* in Christ be-fore the worlds foun-



dation, that they might be ho- ly and imma-cu-late in the

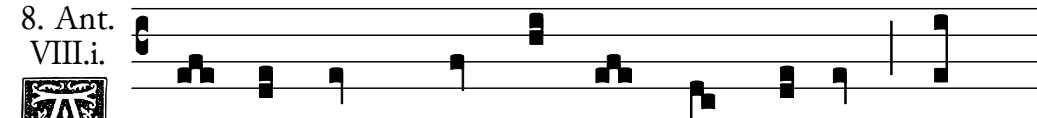


sight of God in cha-ri-ty. *Ps.* We will praise thee. (*lxxiiij.*)  
[296].

2625.

*Sapientiam eorum.* AS:548; 1520-S:124v; 1531-S:143r.<sup>320</sup>


4814. 8. Ant.  
VIII.i.



**A**ll peoples \* shall tell of their wisdom : and  
all the Church of the saints proclaimeth their praise  
*Ps.* The Lord hath reigned. (*xcvj.*) [328].

*Spiritu intelligentie.* AS:549; 1520-S:124v; 1531-S:143r.<sup>321</sup>

4993. 9. Ant.  
I.viii.



**H**e Lord \* hath fil-led them with the spi-rit of wis-  
dom : and they themselves sent down the words of his wis-  
dom like rain. *Ps.* The Lord hath reigned. (*xcviij.*) [340].

*V.* Thy friends are made [exceedingly].<sup>322</sup> [741].

¶ *According to Matthew ix. (9-13.) [Lesson vij.]*

**A**T that time, When Jesus passed  
on, he saw a man sitting in the  
custom house, named Matthew : and

he saith to him, Follow me. And  
that which followeth.

*A Homily of the Venerable Bede, Priest.*



(*xii. of the Second Book.*)<sup>323</sup>

**T**He Saviour<sup>324</sup> saw the man not so much in bodily sight as in <his> inner aspects of compassion : that is, he had pity on him<sup>325</sup> who was of an obstinate mind, devoted only to human pursuits, gaping at temporal gains, and not worthy of the gospel. For which reason heavenly providence disposed that none of the enormities of his crimes should be withdrawn from hoping for pardon, when he saw him, freed from so many

bonds of the world, made so heavenly, that having a share with angelic spirits, he should be called an evangelist. Named Matthew, it saith. Mattew in Hebrew : in Latin is called gift. Which name certainly fitteth him aptly : who received such a gift of heavenly grace. He was also called Levi, which is translated as added or taken up : because he was taken up by election by the Lord and was added to the number of the apostolic company. But thou.

*Cum apicerem animalia.* AS:549; 1520-S:124v; 1531-S:143r.<sup>326</sup>

7. Resp.  
VII.



Ow as I be-held \* the liv-ing crea- tures, there

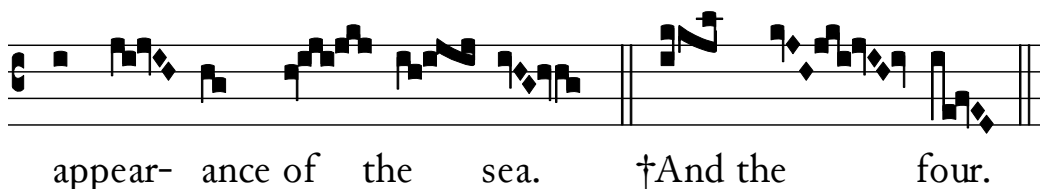
appear-ed by them one wheel with four fac-es.

†And the four had all one likeness. ¶. The ap-

pear- ance of the wheels and the work of them was like the

6354.

6354a.



*Eighth Lesson.*

**A**ND so the Lord saw the publican : and because he saw <him> to be pitied and chosen, he said unto him, Follow me. Now by follow he meant imitate. He said, Follow me, not so much by the tread of the feet as by the performance of behaviour. For he who saith that he abideth in Christ, ought also to walk as he himself hath walked. And he rose up and followed him. It is not to be wondered at that the publican, at the first voice of the Lord's commanding, left the earthly profit which he cared for, and, disregarding his wealth, clung to the company of him whom he perceived to have no riches. For the Lord himself, who called him outwardly by a word, taught <him> within with an invisible instinct that he would follow Him, infusing into his mind the light of

spiritual grace, by which he understood that He was able to give incorruptible treasures in heaven to those whom He called from temporal things on earth. And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples. The conversion of one publican giveth to many an example of penance and pardon for publicans and sinners. Now with a beautiful foreshadowing, he who was to be an apostle and teacher of the Gentiles, in his first conversion of sinners, draweth after him a flock to salvation, and to the office of evangelization, which he was about to accomplish by the merit of <his> virtues, seeing that he had already begun from the first rudiments of his faith. But thou.

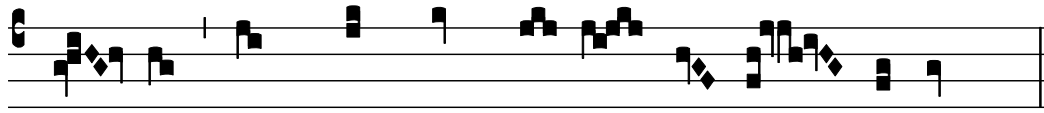
*Statura erat rotarum.* AS:549; 1520-S:124v; 1531-S:143r.<sup>327</sup>

7699. 8. Resp. VIII.

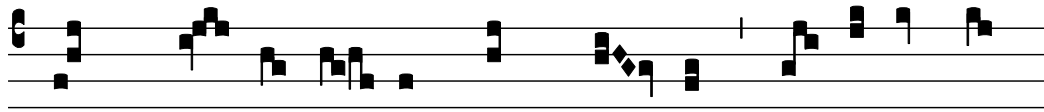


He size \* of the wheels and the height were

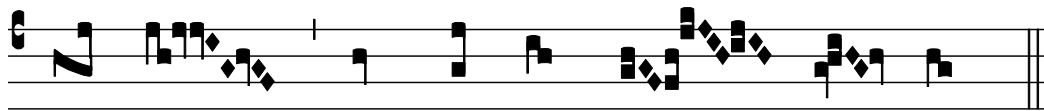
Saint Matthew, Apostle and Evangelist.



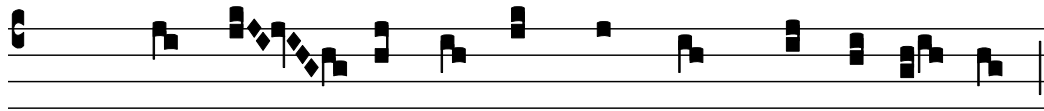
dread-ful, and the whole bo-dy was full of eyes.



†And their appear-ance and their work were as it were



a wheel in the midst of a wheel.



7699a.

∞. They went by their four parts, and they turned not



when they went. †And their appear-ance.

*Ninth Lesson.*

[143v.]

**W**Hich Matthew indeed, as far as the general judgment be considered, made a fitting recompense for heavenly benefits, in that he hoped for good rewards<sup>328</sup> from the one for whom he might provide his temporal things : and he restored with bodily food Him from whom, by himself giving, he had received a taste of spiritual sweetness. And not only did he offer a bodily feast to the Lord in his own house, but he prepared a

much more pleasing feast for him in the house of his bosom, through faith and love. It is agreeable to remember, my brethren, to how great a height of justice the Lord hath conveyed Matthew, whom he chose out of <his> publican activities so that he might increase the hope of forgiveness for sinners. For the apostolic company into which he was incorporated teacheth what kind of person he became. The nation of the Ethi-

opians itself also sheweth how by preaching he converted <them> from the farthest ends of the earth to the fellowship of the holy Church, and how, having been washed in the font of baptism, he restored them from swarthisness to beauty, how he removed the blackness of <their> vices, and adorned <them> with the apparel of virtues. His own Gospel also teacheth : in which he consecrated the beginning of the New Testament in writing.<sup>329</sup> To him it was granted by special privilege to be the first to describe all that had come to pass, and to transmit to believers

the stories of the mysteries of the Lord's incarnation, which all the prophets had predicted for future ages. Which Gospel to be sure for the building up of the faith of the primitive Church, which was gathered mostly from the people of the Hebrews, he composed in Hebrew. Now the Church having been spread through the world, and the Greeks and barbarians flocking together into the unity of the same faith, the leaders of the faithful took care that the same word might be translated into Greek and Latin.


*Cum ambularent animalia.* AS:549; 1520-S:125r; 1531-S:143v.<sup>330</sup>

6353. 9. Resp. I.


**G**Hen the liv-ing \*crea- tures went, the wheels al-  
so went to-geth- er with them. †Whi- ther-  
so- ev-er the spi-rit went. ‡Thither the wheels al- so

Saint Matthew, Apostle and Evangelist.

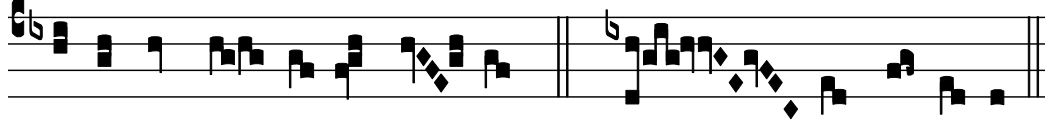
6353a.



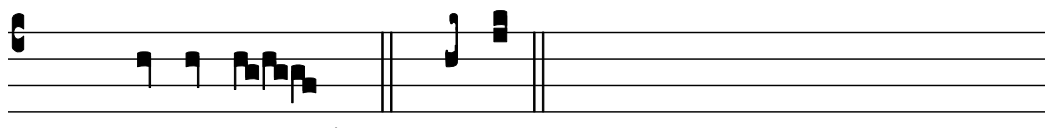
were lift-ed up withal and followed it. ⁊. When the



liv-ing creatures were lifted up from the earth : the wheels



also were lift- ed up by them. †Whi- ther-so- ev-er.



⁊. Glo-ry be. IO3\*. ‡Thither.

*Before Lauds.*

⁊. Thou hast given an inheritance.

8007.

[⁊. To them that fear thy name].<sup>331</sup> [744].

¶ *At Lauds.*

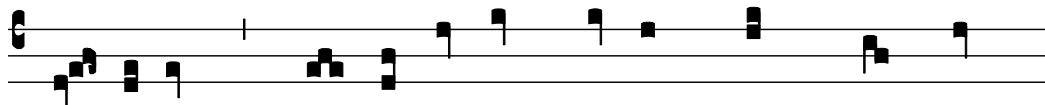
*Dilecti Deo.* AS:550; 1520-S:125v; 1531-S:143v.<sup>332</sup>

1. Ant.  
VIII.i.

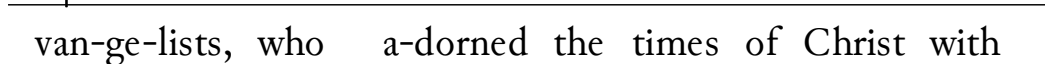


E-lov-ed \* unto God and men are the ho- ly e-


2226.



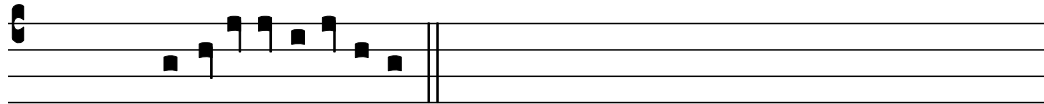
van-ge-lists, who a-dorned the times of Christ with



Saint Matthew, Apostle and Evangelist.



goodly fragrance, e-ven unto the end of life.




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

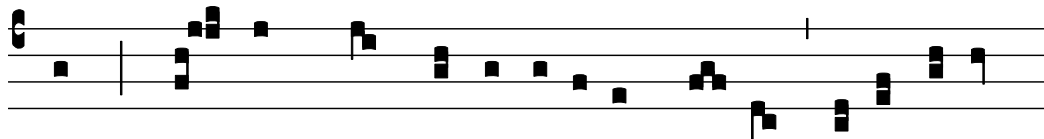
*Dederunt in celebrationem.* AS:550; 1520-S:125v; 1531-S:143v.<sup>333</sup>

2131.

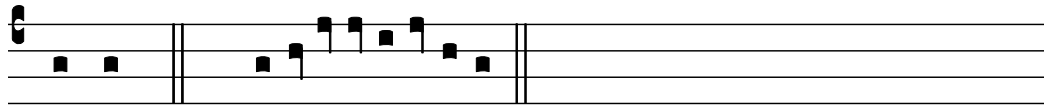
2. Ant.  
VIII.i.



Hey gave \* splendour in the ce-lebration of ho-ly



work : there-fore their memo-ry is in bless-ing for ev-er and

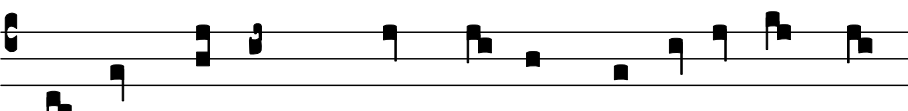


ev-er. *Ps.* Sing joyfully. (*xcix.*) [53].

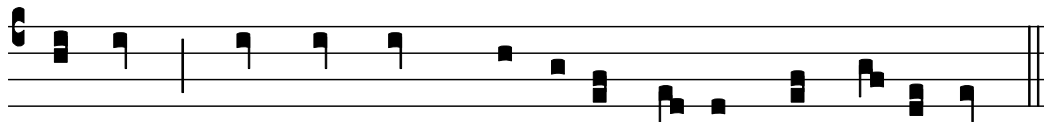
*Ex omni corde.* AS:550; 1520-S:125v; 1531-S:143v.<sup>334</sup>

2746.

3. Ant.  
III.i.

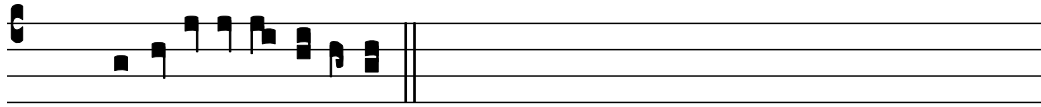


Rom all the heart \* they prais-ed the ho-ly name of



the Lord : that they might magni-fy the name of ho-li-ness.

Saint Matthew, Apostle and Evangelist.

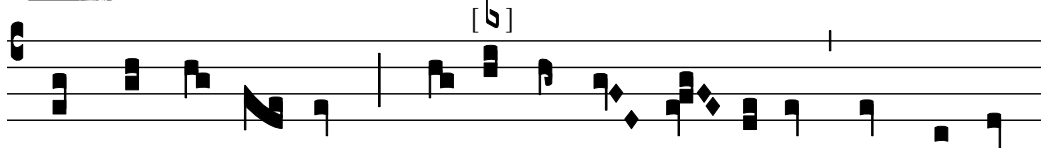


Ps. O God, my God. (*lxij.*) [54].

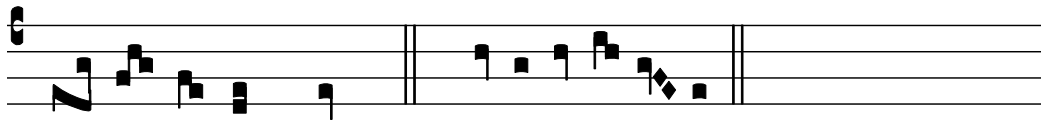
*Implevit eos Dominus.* AS:550; 1520-S:125v; 1531-S:143v.<sup>335</sup>



He Lord \* fil-led them with the spi- rit of wisdom

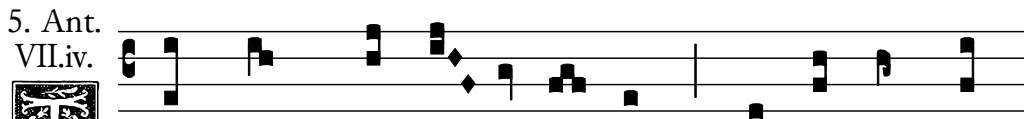


and understand-ing : he heaped up re- joicing and ex-ul-



ta- tion up-on them. Ps. O all ye works. (*Daniel iij.*) [55].

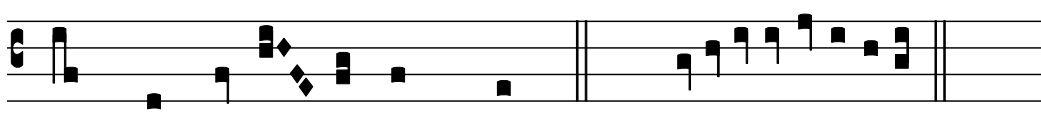
*Datum est opus eorum.* AS:551; 1520-S:125v; 1531-S:134v.<sup>336</sup>



Heir work \* was giv- en in truth : therefore in their



land they shall possess a double portion, and e-ternal happi-



ness shall be for them in Christ. Ps. Praise ye the Lord.  
(*clxviiij.*) [56].

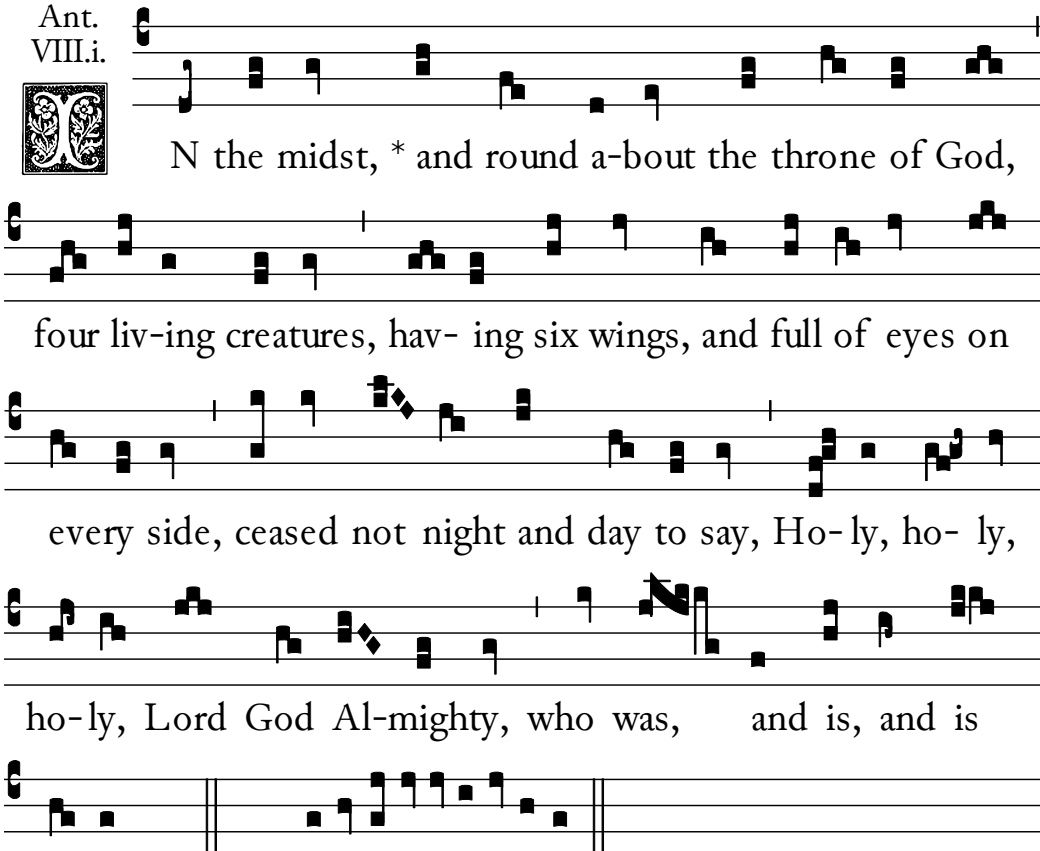
*Chapter.* As for the likeness of the faces. [*as above at First Vespers.*]<sup>337</sup> {1486}.

*Hymn.* Ye heavens exult [with joyful praise. *in the Common.*]<sup>338</sup> [746].

[V. They declared the works of God.]<sup>339</sup> [757].

*In medio et in circuitu.* AS:551; 1520-S:126r; 1531-S:143v.<sup>340</sup>

3257. Ant. VIII.i.



N the midst, \* and round a-bout the throne of God,  
four liv-ing creatures, hav- ing six wings, and full of eyes on  
every side, ceased not night and day to say, Ho- ly, ho- ly,  
ho- ly, Lord God Al-mighty, who was, and is, and is  
to come. Ps. Blessed be the Lord. 71\*.

*Prayer.*

<p><b>M</b>ay we be assisted, O Lord, by the prayers of blessed Matthew thy apostle and evangelist : that what</p>		<p>we cannot attain of ourselves, may be granted unto us through his intercession. Through our Lord.</p>
--	--	--

*Let a Memorial be made solemnly of Saint Laudus. Prayer as above. {1488}.*

**¶** *At j.*

*Ant.* Beloved unto God. [*j. of Lauds.*]<sup>341</sup> {1507}.

*Ps.* Save me, O God, by [thy name].<sup>342</sup> (*liij.*) [114].

*Ant.* Thanks be unto thee. [115].



*Ps.* Quicumque. [116].

### ¶ *At iij.*

*Ant.* They gave splendour [in the celebration].<sup>343</sup> {1508}.

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

*Chapter.* As for the likeness [of the faces. *as above at First Vespers*].<sup>344</sup> {1486}.

*The Responsories and Verses from the Common of Apostles are said at all the Hours, with the Prayer May we be assisted, O Lord. as above.* {1510}.

### ¶ *At vj.*

*Ant.* From all the heart. {1508}.

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

*Chapter.* *Ezech. j.* (13.)

<b>T</b> He likeness of the living creatures, and their appearance		was like that of burning coals of fire : and like the appearance of lamps.
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### ¶ *At ix.*

*Ant.* Their work was given. {1509}.

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

*Chapter.* *Ezech. j.* (13.)

<b>T</b> His was the vision running to and fro in the midst of the		living creatures, a bright fire, and lightening going forth from the fire.
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### ¶ *At ij. Vespers.*

*Ant.* The Lord hath sworn. [*in the Common.*]<sup>345</sup> [760].

*Ps.* The Lord said. (*cix.*) [343]. *and the other Antiphons with their Psalms of the Apostles which follow.*

*Chapter.* As for the likeness. *as at First Vespers.* {1486}.

*R.* When the living creatures went. *as above ix.* [*of Matins*].<sup>346</sup> {1506}.

*Hymn.* Ye heavens exult with joyful praise. [*in the Common*].<sup>347</sup> [748].

*V.* They declared [the works of God].<sup>348</sup> [757].

Saint Matthew, Apostle and Evangelist.

*Sapientiam antiquorum.* AS:551; 1520-S:126v; 1531-S:143v.

4813. Ant.  
III.iv.

**T** He ho-ly \* e-vange-lists sought out the wis-dom  
of the ancients, and confirmed their nar- ration by the  
say- ings of the prophets. *Ps.* My soul doth magnify. 60\*.

*Prayer.* May we be assisted. [*as above*].<sup>349</sup> {1510}.

*Then let a solemn Memorial be made of Saint Maurice and his companions, [Martyrs],<sup>350</sup> with this Prayer.*

**G**rant, we beseech thee, almighty God, that the solemn festival of thy holy martyrs, Maurice, Exuperius, Candidus, Victor, Innocent, and Vitalis,<sup>351</sup> and the companions of the

same may gladden us : that we may glory in the nativity of those on whose intercessions we lean. Through our Lord.

## ¶ *On the Feast of Saint Maurice and his Companions, Martyrs.*

(xxij. September.)

*Let Nine Lessons be made with the Prayer as above. {1512}.*

### *Lesson j.*

[144r.]



Diocletian, [to be sure]<sup>352</sup> formerly a Roman republican prince, when he had been elected to the supreme power, and saw that some provinces were troubled by the presumptions of certain people : for the sharing of rule or undertaking, he at that time made Hercules Maximian his comrade Caesar, and instructed him to march against Amandus and Helianus, which had provoked<sup>353</sup> the arms of

the serfs with presumption in the regions of Bagaudarum : he sent <him> to Gaul, to which he ordered the Theban legion to go from the eastern soldiery for the reinforcement of the army. Which legion of six thousand six hundred and sixty-six men, valiant in heart and skilled in arms, kept the example of the ancient Romans. But thou, [O Lord, have mercy upon us].<sup>354</sup>

### *Second Lesson.*

These soldiers, therefore, had received the tradition of the eastern rite of the Christian religion by the bishop of the city of Jerusalem : and they placed the sacred virtue of faith above all arms. Indeed on their journey to the city of Rome they did not violate this same faith of Christianity which they had received. And so having been received by Diocletian Caesar, they were ordered to follow Maximian <his> colleague

on the journey which they had begun, and to march into Gaul. Maximian Caesar making haste into Gaul, after the arduous and rough road of the Alps, came to the town of Octodorum : in which place there was a pleasant level plain. There he commanded the army to assemble in order to sacrifice to the idols, with a terrible<sup>355</sup> decree having been proposed, that they should swear by altars consecrated to demons that

they should fight with equable spirits against the mobs<sup>356</sup> of the Baguadae but should persecute the Christians as enemies of their gods. Which, as soon as it came to the notice of the Theban legion, <they,> passing through the town of Octodorus,

hurried quickly to the place which is called Aguanum<sup>357</sup> : that, separated by a distance of eight miles from Octodorum, they might disregard the necessity of committing sacrilege. But thou.

*Third Lesson.*

**M**Aximian Ceasar, while he was compelling all his his army to the oaths, discerned the aforesaid legion to have marched past. Suddenly filled with the fury of wrath, he sent out his bodyguards to bring back the legion to the oaths of their sacrileges. In the same legion Maurice was the chief, and Exuperius the standard-bearer, and Candidus the senator. Who so presided over their fellow soliders, that they commanded them to be obeyed more for the love of God than by warlike terror : men valiant in military affairs and noble in virtue, but nobler in faith in God. They contended for the emperor with

fortitude : for Christ with devotion. The guardians of the gospel, commanded under arms, gave back the things which were of God to God, and restored the things which were Caesar's to Caesar. They inquire therefore what Maximian Caesar's dictating in wrath had commanded. It was told them that Caesar would order all the soldiers to offer sacrifices, to pour libations, and to lay hands on the oaths of the fanatical order : to decree that the legion forthwith return to Ceasar, and fully submit itself as an example to fellow soldiers. But thou.

*Fourth Lesson.*

**T**hen those who commanded the legion gave answer with meek reply, on account of they themselves having passed beyond Octodorum, because the report of the order of sacrifices had now reached them. It

seemed to them wicked<sup>358</sup> that being Christians they should be seen to be defiled with the altars of devils : they thought themselves obliged to worship the one God, and to keep perpetually the religious custom be-

queathed to them in the east, even to the end of life. The strength of the legion was ready for the use of wars : but not to return to Octodorum to commit sacrileges, as Caesar had commanded. Returning, then, the attendant announced that the mind of the legion was resolved, and that it was not willing to obey the orders of the emperor. Then Maximian Caesar, inflamed with excess of wrath, at

[144v.]

**L**Et the stubborn soldier understand that I am not only able to give vengeance for myself, but also for my gods. Now let the company of my most trusted ones hasten : let each tenth man die, with a deadly fate. Let them learn to kill comrades, those whom the order hath permitted<sup>359</sup> to die, just as Maximian shall avenge either himself or his gods by this severity. The unlucky command of the attendant to be accomplished is borne in haste to the legion : the cruel orders are revealed. They are given over to the death : whom the order of counting obtaineth.<sup>360</sup> Joyfully they present their necks to the murderers : and among them was only contention concerning

this voice suddenly leaped forth with fury, saying, Do my soldiers then scorn the emperor's commands and the order of my sacrifices ? A public vengeance shall be established, even if they wanted only to disdain the royal majesty. Injury to heaven is joined with contempt for me : and together with me the Roman religion is scorned. But thou.

*Lesson v.*

the hastening of glorious death. And thus, the crime having been completed, the legion was ordered to return to Octodorum. Then Maurice, the chief officer, separated a little from the royal guards, summoneth the legion : and speaketh with this comforting oration, I am grateful to you for your virtue, O excellent comrades, because by the love of religion, the command of Caesar hath brought you no dread. You have seen the souls of your comrades in a certain way delivered up with rejoicing to a glorious death. This Lord Christ hath clearly restrained your minds and your hands : lest any man might oppose of the divine work with mortal power. But thou.

*Lesson vj.*

**M**Aurice, this wrestler of the Lord, spoke likewise in the context of his exhortation. Hitherto we have read examples inserted in sacred books : now we have seen for ourselves those which we are bound to follow. Behold, I am surrounded by the bodies of my comrades, which the deadly attendant hath drawn from my side. I have been sprinkled with the blood of the saints : and I carry the relics of blood on my garments. And I doubt not that I shall follow their death : whose example, in congratulating, I admire. Lo, most valiant comrades, at some time may we submit our devout souls to the most precious passion. May a manly courage be with us : may our faith remain unbroken. I now see them standing before the judgment seat of Christ, whom a royal attendant a little earlier had appointed to death. That is true glory, which buyeth blessed eternity with brevity of this life. The soldiers of Christ, being

strengthened by holy Maurice, all gave answer with equal spirit in one voice to the king's attendant. Tell this, indeed, to Caesar, We are thy soldiers, and we have taken arms in defense of the republic of Rome, nor have ever been either deserters of wars nor traitors to thy army : neither through indolence nor fear deserve we to suffer disgrace. We also obey thy precepts : except in that by Christian laws we ever shun the worship of demons and altars polluted with blood. We have discovered <him> to have commanded thee, either that we defile ourselves with sacrileges, or be terrified by thou having slain the tenth <of men>. Inquire not further into the making of sacrifices : know that we are all Christians. Thou shalt have the bodies of all men under thy power : but thou shalt not hold souls looking upon their Author, Christ. The assent of the legion is approved, and it is reported to Caesar by his attendants. But thou.

*Seventh Lesson.*

**M**Aximian Caesar ordered those present by judgment, that an order of renewed severity should again destroy every tenth man. After this speech, he hasteneth quickly to the

legion, the cruel commands are carried out, and the rest are ordered to return to Octodorum.<sup>361</sup> Then Exuperius, a drill instructor, having seized the standards of his legion, addresseth

those standing by with these words, Hold with me, honest comrades, ye indeed see signs of worldly wars : but I do not call forth thy arms to this war, nor do I rouse your souls and courage to these wars. You<sup>362</sup> must choose another kind of battle : for by these swords we are not able to hasten to the kingdom of heaven. The

strength of our souls is necessary for us, to keep to the end the faith which we have promised to God. Now concerning the glory of our fellow soldiers, of those who discern the divine vigilance, it remaineth that we give thanks to God for the victory. But.

*Lesson viij.*

[145r.]

**T**He glorious man Maurice spake thus : I promise to you a full victory if you believe in Christ. Let your right hands cast away these weapons together with military insignia : Christ shall hereby grant that in the heavenly kingdom you shall see Exuperius distinguish you with other standards. Let the deadly attendant indeed go, and this he shall announce to that savage king, We are thy soldiers, O emperor : but yet slaves, because we freely confess to God, by whom we have received life. We cannot follow the emperor in this, that we may deny God our Author, likewise thy Author, willing or unwilling.<sup>363</sup> We are Christians : we cannot persecute Christians. We

are more ready to die than to kill, and we prefer to die innocently rather than to live in guilt. Know ye the unsurmountable courage of this legion. We throw down our weapons : the breast is armed with the catholic faith. Slay, strike down : slit the proffered throats of the fearless with swords. The attendant, returning to Maximian Caesar : announceth the mandates of the legion. But he, as if the atrocity had not been already been perpetrated a second time, ordereth the army to go in haste : and commandeth the legion to be surrounded, and that no one be left of the army of the saints. But thou, O Lord.

*Ninth Lesson.*

**A**ND so it is come : and the blessed legion is surrounded<sup>364</sup>

by a crowd of executioners. Every age is cut off without distinction, and the

bodies of the blessed are mangled, and the faithful souls devoted to God are commended by the profession of death. The earth was covered there with the bodies of the just prostrate in death : rivers of precious blood gushed forth. Thus was that blessed legion utterly slain : which, as we believe, together with those legions of angels, now praiseth God in heaven. O, with what great reverence is to be worshipped that sacred place Agaune, in which so many thousands of martyrs for Christ were slain by the sword of Ceasar. With the massacre having been accomplished, the booty is divided amongst all the slayers of the saints. Inasmuch as Maximian had given power that every soldier of that legion might make use of the spoils of the slain. But only these names of all that number of the multitude of the most blessed martyrs were known to us, namely Maurice, Exuperius, Candidus, Victor, Inno-

cent, and Vitalis. The other names indeed remain unknown to us, but were written in the book of life. Now many years after their suffering their bodies were revealed to holy Theodore, bishop of that place in which they suffered. For in fact after a lengthy period of time the Rhone revealed the limbs of the innocent blessed martyrs. For by a continual inundation the ministering wave came to the sepulchre of the martyrs, and, gently lapping, brought forth the remains of the holy bodies : not so that they might be drowned in the commotion of its torrent, but that they might be buried with other martyrs, with the glorious devotion of the faithful, within the confines of the basilica. The translation of which was celebrated by Domitian of Geneva, and Gratus of the city of Augustanum, or Prothasius, then the bishop of that place. But thou.

*Le all the rest be made from the Common of Many Martyrs. [827].*



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

(xxiiij. September.)


*Let Three Lessons be made with a Nocturn &c. let all be made from the Common History of One Virgin, not at Martyr and likewise the Prayer. [1022].*

## ¶ *Saint Firmin, Bishop and Martyr.*

(xxv. September.)


*Let Three Lessons be made with the Prayer of the Common. [817].*

*Lesson j.*<sup>365</sup>

 Irmin, to be sure, when he was about seventeen years of age, was instructed in catholic letters and doctrine, and began to advance in the study of religion. For he assiduously hastened


to the churches at each of the hours, [eager]<sup>366</sup> to render praises and honours to God and his saints. But thou, [O Lord, have mercy upon us].<sup>367</sup>

*Second Lesson.*

ow when he advanced for nearly seven years<sup>368</sup> in the studies of religion, and had advanced his wisdom by steps to the heights of virtues : Honestus,<sup>369</sup> a priest, when he was weighed down with<sup>370</sup> the time of his old age, often directed him through the streets and suburbs

of the city, so that by the word of preaching he might strengthen the people already devoted to God. For although he appeared in the flower of youth, yet with all seriousness and constancy he provoked the people everywhere to the pursuit of the Christian religion.

*Lesson iij.*

ND when his father and master Honestus considered these things, that in him was more and more spiritual grace in word and doctrine before all men : he directed<sup>371</sup> to Honoratus, Bishop of the city of Toulouse that he, by the laying on of hands, might ordain him to the grace and dignity of the episcopate. When Bishop Honoratus

saw him, he recognized in him that he had been predestined and chosen for this by the Lord, that he might preach the word of life and salvation to the peoples. Blessed Firmin the bishop thus confessed Christ in martyrdom, and was martyred in confession in the city of Amiens : on the seventh day of the Kalends of October. But thou.

Saint Firmin, Bishop and Martyr.

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*Let all the rest be made from the Common History of One Martyr and Pontiff and likewise the Prayer.*<sup>372</sup> [817].

## ¶ *Saints Cyprian and Justina, Martyrs.*<sup>373</sup>

(xxvj. September.)

*Let Three Lessons be made : with a Double Invitatory.*

### *First Lesson.*

**C**yprian, [to be sure,]<sup>374</sup> the bishop, promoted the holy virgin Justina to be abbess in a monastery of virgins : and appointed

her mother in the monastery of virgins. Cyprian also enlightened many by the word of God, and [145v.] converted the flock, adding to Christ.

### *Second Lesson.*

**N**ow holy Cyprian the bishop, by his letters, like Paul the apostle, consoled and confirmed all the churches, and <going> through each city he converted many from error. But the evil serpent, as is usual with the devil, by his wicked men,

suggested to Eutolimius, the governor of the east, that Bishop Cyprian, a teacher of the Christians, himself destroyed the glory of our gods, and seduced all of the east by magical arts, by persuading a certain virgin, Justina by name, not to sacrifice to the gods.

### *Lesson iij.*

**C**yprian and Justina were then led to a river called Gallus, that they might be beheaded. Indeed, holy Cyprian prayed for all the churches, for the ministers of God, and for the Christian people. And signing himself with the seal of Christ, he made the holy virgin stand at his right hand : beseeching it be accomplished <first unto her> before him. And so Cyprian began to give thanks, saying, Blessed art thou, O Lord, who hast upheld the life of thy servant, and hast commanded me, a sinner, to

complete the course. Theognitus, a certain Christian, coming on pilgrimage, seeing that holy Cyprian was being led to be beheaded, running <to him>, was kissed by him. Ferinus, a certain kinsman of the king saw Cyprian kissing Theognitus : and, being angry, ordered him to be beheaded. To be sure Cyprian, Justina, and Theognitus were consummated in the Lord : and they consummated <their> martyrdoms. But [thou, O Lord, have mercy upon us].<sup>375</sup>

Saints Cyprian and Justina, Martyrs.

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*All the rest from the Common of Many Martyrs and likewise the Prayer. [827].*

## ¶ *Saints Cosmas and Damian, Brethren and Martyrs.*

(xxvij. September.)

*Let Three Lessons be made : and a Double Invitatory with this Prayer.*

**L**et the blessed solemnity of thy  
holy martyrs Cosmas and Da-  
mian magnify thee, O Lord : wherein  
thou hast bestowed both everlasting

glory upon them, and, of thy ineffable  
providence, assistance unto us.  
Through.

*First Lesson.*

**I**N the times of the Emperors  
Dioclecian and Maximian,  
there arose a persecution of  
the Christians in the city of Egea.  
And so the proconsul Lysias, sitting  
in front of the tribunal, heard from  
his office <regarding> the life of the  
most blessed martyrs Cosmas and  
Damian, what and how much the  
Lord was doing through them  
concerning the sick, and that they  
were Christians imbued with the art  
of healing, compassing about the  
cities and provinces healing the sick  
and all those oppressed by the  
unclean spirits, healing in the name  
of him who is called Christ, but  
<also> doing other signs in his name.  
And seeing these things, the  
worshippers of our gods depart from  
their most sacred sacrifices. The

proconsul, therefore, hearing what  
was done by the saints, directeth  
some from the office to arrest them.  
And at once they are presented by the  
officers.<sup>376</sup> That wicked proconsul,  
looking at them, said, Why go ye  
around the cities and provinces,  
where ye urge very many to depart  
from the service of our gods ? First  
of all, tell me of which province ye be,  
and what be your names, or of what  
fortune be ye ? The martyrs said, If  
thou wishest to know this : we are  
citizens of the province of Arabia.  
These are our names. I am called  
Cosmas : my brother, Damian. But  
we know not what fortune is. For we  
are Christians, from a great race. But  
thou, [O Lord, have mercy upon  
us].<sup>377</sup>

*Second Lesson.*

**T**He proconsul said to the saints, Considering what is expedient for you : approach and sacrifice to our gods. But if you will not : I will cause you to deny Christ by punishing you with torments. The holy martyrs said thus from the inmost mouth, We greatly despise thy torments, we do not fear. Do therefore what thou canst. For the deaf and blind idols which are <made of> stone and bronze : we cannot call them gods. Hearing this, the proconsul ordered the prisoners to be tortured severely, with their hands and feet bound. The holy martyrs, while they were being tortured, said, Deliver us, O Lord, from the snare of the devil, and his son Lysias the governor, for we hope in thee, O Lord, and thou art glorious for ever. And they said, Amen. Now praying thus : they remained unhurt. The saints also said to the governor, If thou hast

more cruel torments, inflict them upon us, that thou may know that thy torments prevail nothing against us, with Christ helping us. The proconsul said, I indeed thought that by small torments I would persuade you to apply to the gods to be kind to you : but I see that you persevere in your impieties. On this account I order you, bound with chains, to be thrown headlong into the sea. And being bound in chains, according to the command of the governor, they continued rejoicing and singing, If we walk in the midst of the shadow of death, we will fear no evils, for thou art with us, O Lord. Singing thus they came to the place. And the attendants, taking them, as he had commanded them, cast them into the sea.<sup>378</sup> And straightway an angel of the Lord came, and broke their bonds : and cast them uninjured out of the sea. But thou. [146r.]

*Lesson iij.*

**T**He proconsul, hearing what had taken place, being moved with fury, ordered the saints to be taken into prison until he might think how he might destroy them. And while the holy martyrs were being led away : they chanted, saying, Let us sing to

the Lord : because he hath done wonderful things for us. His right hand hath wrought for us salvation : and his arm is holy. On the following day, the proconsul, sitting in front of the tribunal, ordered the saints to be brought before him. And when they

were brought in, they said, Give us, O Lord, help from trouble. And saying these things, they came before the governor. The proconsul said to them, Have you reasoned with yourselves : or do you still continue in your madness ? The holy martyrs said, Hear, O enemy of the truth. We are Christians, and we fight for the truth to the end : and we do not deny the Lord of all. The proconsul, thinking that nothing would prevail against the saints, nor might he be able to separate them from the faith of Christ : being moved with fury, commanded that torments be brought, and that a great fire be kindled, and he ordered that the holy martyrs be sent therein. And the holy martyrs, being sent into the fire, walked in the midst of the furnace as if in paradise. But while the saints were praying, at once, by the will of God, the flame went forth, and burned many of the ungodly, and they died. But the saints appeared unharmed : so that not even their hair had been burned by the fire. Now the proconsul, seeing these things, was astonished at the wondrous things which were done. The most unjust proconsul ordered the saints to be hanged again on a gallows and to be tortured. And there stood

an angel of the Lord, who guarded them from harm. But the attendants were wearied : and became as dead men. Seeing this, governor ordered them to be taken down. And they stood before the governor with cheerful expression, just as if they had suffered [harm]<sup>379</sup> not at all. Then the proconsul, being very angry, commanded them, having been crucified, to be stoned. And the attendants, having crucified them : when they cast stones upon them, they fell one upon upon another. The insane judge, seeing his attendants wounded : being inflamed with fury, ordered four soldiers to come, that they might shoot them with arrows. To be sure the soldiers coming expended all their arrows at the saints : and they harmed them not at all. The proconsul, seeing that they had overcome all his evil, being perturbed even to death, ordered the heads of the saints to be cut off. And the executioners taking them, led them to the place where they were to be beheaded. And as they were led on, they sang as if from one mouth, saying, It is good to give praise to the Lord : and to sing to thy name, O most High. To shew forth thy mercy in the morning, and thy truth in the night, because thou hast magnified



thy mercy towards us : but the senseless man hath not known, and the fool hath not understood it. And saying these things, they came to the place. And with hands outstretched to the east, they looked up toward heaven with <their> eyes. And when

they had prayed in their hearts : thus with one mouth they said, Amen. And at once the butchers, coming near, cut off their heads with a sword : and thus they gave up their holy souls in peace, receiving the palm of victory.

*The Third R̄. shall be This is the true brotherhood. [in the Common.]*<sup>380</sup> [853].  
*All the rest from the Common History of Many Martyrs with the aforesaid Prayer.* [827].

# ☩ *Saint Michael, Archangel.*

(xxix. September.)

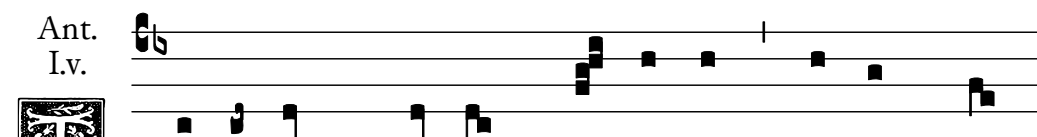
*Inferior Double Feast, and let ix. Lessons be made.*

*At j. Vespers.*

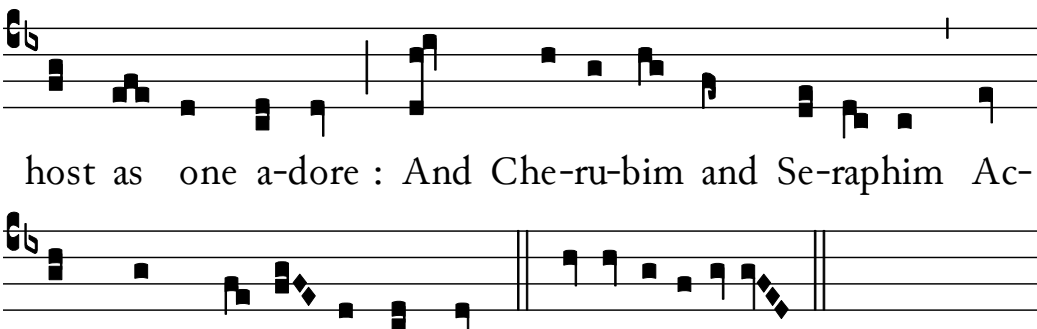
*On the Psalms,*<sup>381</sup> *Antiphon.*

*Excelsi Regis Filium. AS:551; 1520-S:126v; 1531-S:146r.*

sar0040. Ant. I.v.



**T** He highest \* Mo-narch's on-ly Son The heavenly  
host as one a-dore : And Che-ru-bim and Se-raphim Ac-  
claim him Ho-ly ev-ermore. S.A.E.



*Ferial Psalms.*

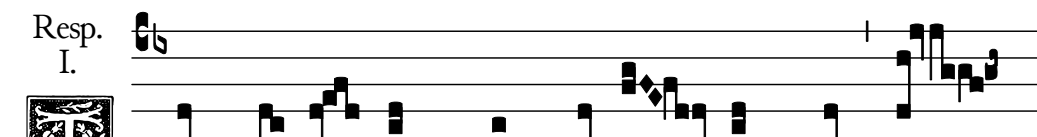
*Chapter. Apocalypse. j. (I.)*

**G**od hath signified the things which must shortly come to pass, saying by his angel to his servant John, who hath given testimony to

the word of God : and the testimony of Jesus Christ, what things soever he hath seen.

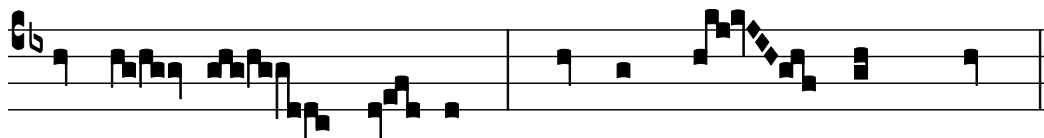
*Te sanctum Dominum. AS:556; 1520-S:130v; 1531-S:146r.*<sup>382</sup>

7757. Resp. I.

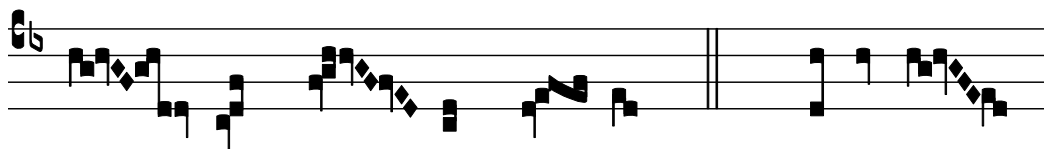


**T** Hee, ho-ly Lord, \* all the an- gels praise in  
{1528}

Saint Michael, Archangel.

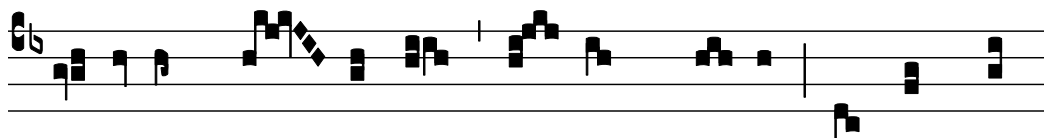


the high- est, say- ing. †Unto thee are due.

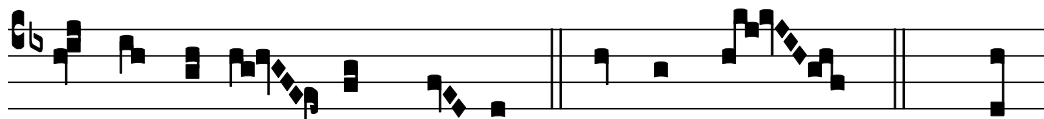


7757a.

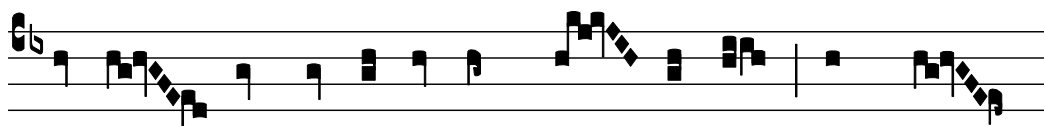
‡Praise and ho- nour, O Lord. ✎. Che-ru-bim



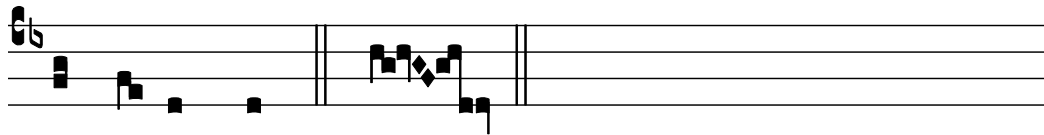
al-so and se- raphim cry out, Ho- ly : and all the



hea-ven-ly or- ders, say- ing. †Unto thee. ✎. Glo-



ry be to the Father, and to the Son : and to



the Ho-ly Ghost. ‡Praise .

*Tibi Christe splendor.* HS:181r; 1520-S:127r; 1531-S:146r.<sup>383</sup>

Hymn.  
II.



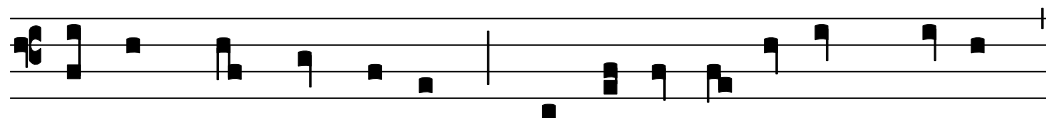
Hee, O Christ, the Father's splendour, \* Life and

8403.

Saint Michael, Archangel.



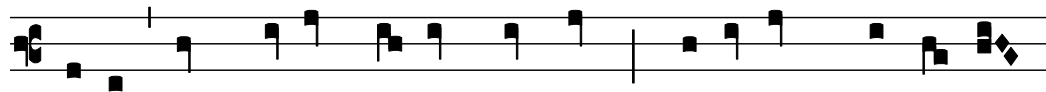
virtue of the heart, In the pre-sence of the Angels Sing



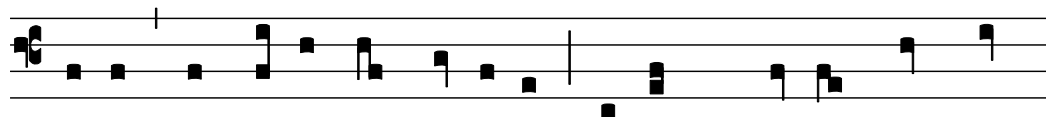
we now with tuneful art : Meetly in al-ternate cho-rus



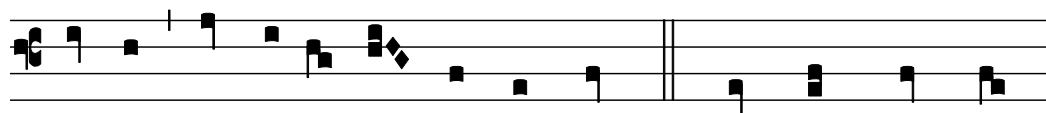
Bearing our res-ponsive part. 2. Thus we praise with ve-ne-



ration All the armies of the sky ; Chiefly him, the warrior



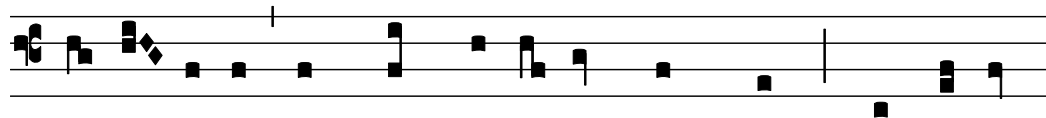
Primate Of ce-lestial chi-valry, Michael, who in princely



virtue Cast Abaddon from on high. 3. By whose watchful

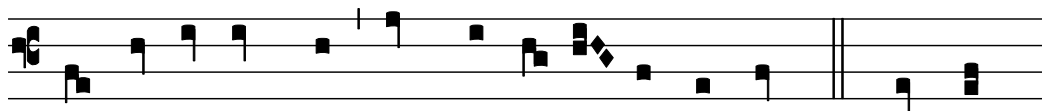


care re-pell-ing, King of ev-er-lasting grace, Every ghostly



adver-sa-ry, All things e-vil, all things base, Grant us of

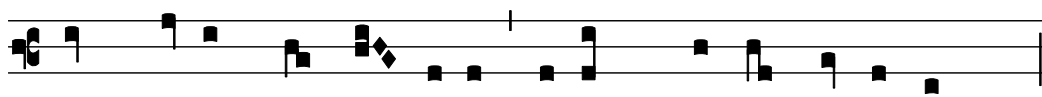
Saint Michael, Archangel.



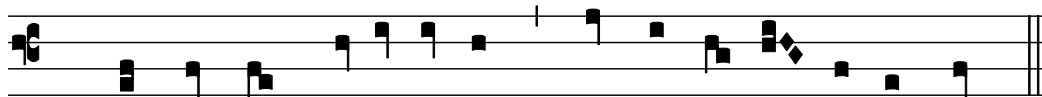
thine only goodness In thy Pa-ra- dise a place. 4. Laud and



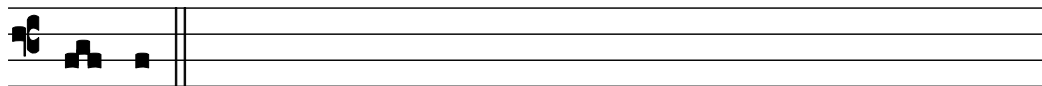
honour to the Father, Laud and honour to the Son : Laud



and honour to the Spi-rit, Ever Three and ev-er One :



Consubstantial, Co-e-ternal, While un-ending ag-es run.



A-men.

℣. I will sing praise to thee in the sight of his[thy] angels, O my God.

℟. I will worship towards thy holy temple, and I will give glory to thy name.

[146v.]

*Dum sacrum mysterium.* AS:552; 1520-S:127r; 1531-S:146v.

Ant.  
VIII.i.



Hile John \* was beholding the sacred myste-ry, the



archangel Mi-chael sounded the trumpet : forgive, O Lord

2469.

Saint Michael, Archangel.



our God, that open-est the book and loosest the seals



thereof, al-le-lu-ya. *Ps.* My soul doth magnify. 72\*.

*Prayer.*

**G**od, who disposest the ministries of angels and men in a wonderful order, mercifully grant : that as they ever stand before thee

ministering unto thee in heaven, so our life may be defended by them on earth. Through.

*Then let a Procession go forth to the Altar of Saint Michael if it be had, singing R̄. A faithful saying. [vj. of Matins.]<sup>384</sup> {1543}.*

*V̄.* An angel stood before the altar of the temple.

*R̄.* Having a golden censer in his hand.

[*V̄.*] [Let us pray.]<sup>385</sup>

*Prayer.*

**S**upported by the intervention of blessed Michael thy<sup>386</sup> archangel, we humbly beseech thee<sup>387</sup>

: that what we seek in honouring, we may attain unto in mind. Through [our Lord].<sup>388</sup>

*On returning is sung an Antiphon of Saint Mary.*

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

¶ *At Matins.*

*Cuncta agmina angelorum.* AS:552; 1520-S:127v; 1531-S:146v.<sup>389</sup>

Invit.

II.



1060.

Ll the ranks of the angels ho-ly Praise the  
King of hea-ven solely. †And in their or-ders one not-ed  
well, Mi-chael the Archangel fell : Come let us God's prais-

es tell. *Ps.* Come let us praise. 7\*.

*Hymn.* Thee, O Christ, the Father's [splendour. *as above at First Vespers.*]<sup>390</sup>  
{1529}.

¶ *In the First Nocturn.*

*Introibo in domum tuam.* AS:552; 1520-S:127v; 1531-S:146v.<sup>391</sup>

1. Ant.

IV.v.



3389.


will come \* into thy house, O Lord : and I will

worship towards thy ho-ly temple. *Ps.* Give ear, O Lord. (*v.*)  
[19].

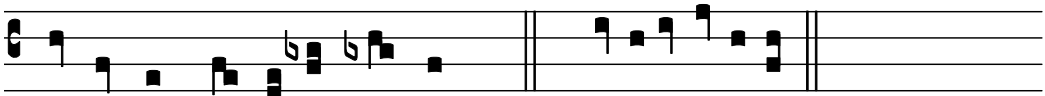
Saint Michael, Archangel.

*Stetit angelus juxta aram templi.* AS:552; 1520-S:127v; 1531-S:146v.<sup>392</sup>

5029. 2. Ant.  
IV.v.




**A**N angel stood \* at the al-tar of the temple, hav-ing



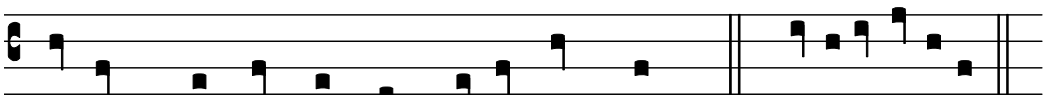
a golden censer in his hand. *Ps.* O Lord our Lord. (*viiij.*) [23].

*Ascendit fumus aromatum.* AS:552; 1520-S:127v; 1531-S:146v.

1491. 3. Ant.  
IV.iv.



**H**e smoke of the a-roma-ti-cal spic-es ascended up



be-fore the Lord out of the angel's hand. *Ps.* In the Lord.  
(*x.*) [25].

℟̄. An angel stood [before the altar of the temple].<sup>393</sup> {1532}.

*Lesson j. Gregory, Homily 34. before the middle.*<sup>394</sup>

**W**E know by the testimony of Holy Scripture that there are nine orders of angels : Angels, Archangels, Virtues, Powers, Principalities, Dominions, Thrones, Cherubims, and Seraphims. For that there are Angels and Archangels, is testified in almost all the pages of the sacred discourse. Of Cherubims and Seraphims, as is well known, the

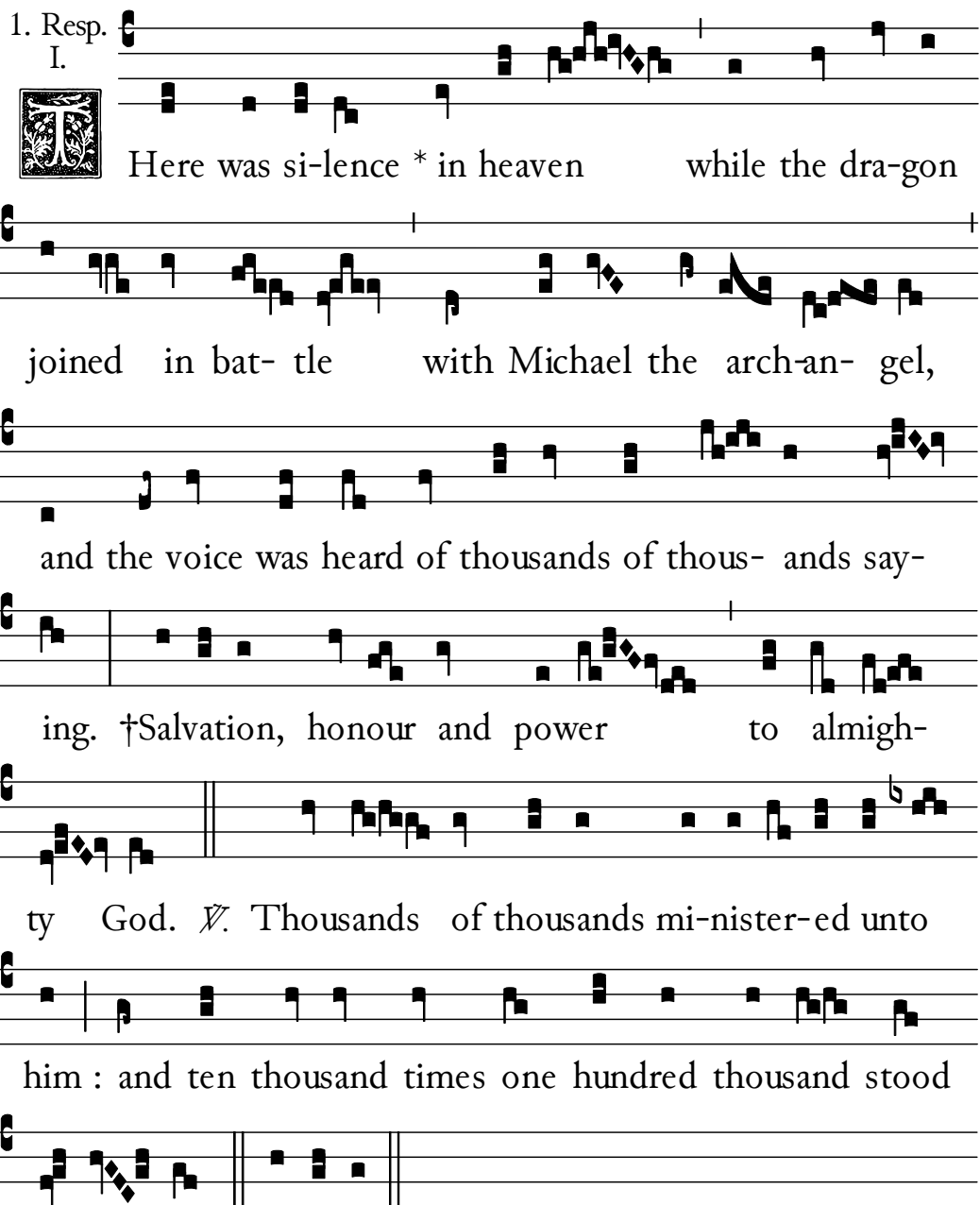
books of the prophets often speak of them. The apostle Paul enumerates for the Ephesians the names of four other orders, saying, Above all principality, and power, and virtue, and dominion. Who again, writing to the Colossians,<sup>395</sup> saith, Whether thrones, or dominations, or principalities, or powers.



Saint Michael, Archangel.

*Factum est silentium.* AS:552; 1520-S:127v; 1531-S:146v.<sup>396</sup>

1. Resp. I. 6715.



**H**ere was si-lence \* in heaven while the dra-gon  
joined in bat-tle with Michael the arch-an-gel,  
and the voice was heard of thousands of thous-ands say-  
ing. †Salvation, honour and power to almigh-  
6715a.  
ty God. ✠. Thousands of thousands mi-nister-ed unto  
him : and ten thousand times one hundred thousand stood  
be-fore him. †Salvation.

*Lesson ij.*

**T**He apostle, adressing the Ephesians, had already described the Dominions, Principalities, and Powers : but in writing those things

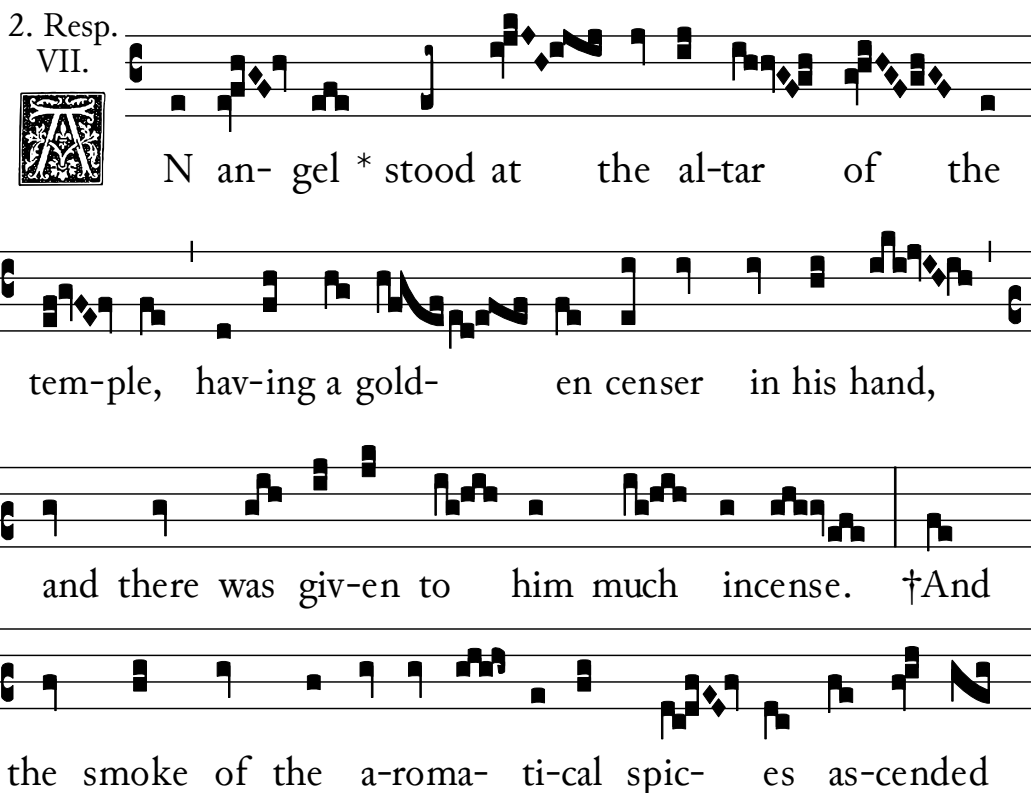
also to the Colossians,<sup>397</sup> he put Thrones ahead, of which he had not yet spoken anything to the Ephesians. Whence, with those four <orders> which he said to the Ephesians, that is, Principalities, Powers, Virtues, and Dominions joined to Thrones : there are five orders which are specifically expressed. To which, when Angels and Archangels, Cherubims and Seraphims have been joined, there are undoubtedly found to be nine orders of angels. Whence also it is said by


the Prophet to the angel who was first created, Thou wast the seal of resemblance, full of wisdom, and perfect in beauty : thou wast in the pleasures of the paradise of God. It is to be noted that an angel is not made after the likeness of God, but is said to be a sign of likeness : in order to make clear that its nature is marked by a more exact likeness to the image of God. But thou, O Lord, [have mercy upon us].<sup>398</sup>

*Stetit angelus juxta aram templi.* AS:553; 1520-S:128r; 1531-S:146v.<sup>399</sup>

7707.

2. Resp.  
VII.



 N an- gel \* stood at the al-tar of the  
tem-ple, hav-ing a gold- en censer in his hand,  
and there was giv-en to him much incense. †And  
the smoke of the a-roma- ti-cal spic- es as-cended

Saint Michael, Archangel.

up in the sight of God from the hand of the  
an- gel. There was si- lence in hea- ven : and the  
an- gel took the censer, and fil- led it with the fire of  
the al- tar. †And the smoke.

7707b.

*Third Lesson.*

**I**N which place is immediately added, Every precious stone was thy covering, the sardius,<sup>400</sup> the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald. Behold, he spoke the names of the nine stones : certainly because there are nine orders of angels. In these orders, evidently, the first angel appeareth adorned and covered, because while he was pre-eminent among all the ranks of angels, he was more distinguished by comparison with them. Why, then, have we these enumerated choirs of persisting

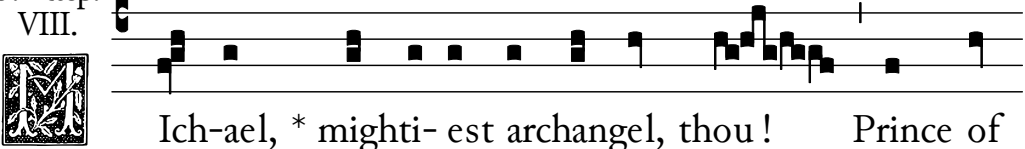
angels, if we do not carefully explain their ministries also ? For in the Greek language, angels are called messengers, but archangels are called supreme messengers. It should also be known that the name angels is the name of an office : not of a nature. For the holy spirits of that heavenly country are always indeed spirits : but they can by no means always be called angels : because they are only angels thus, when through them something is announced. Whence also it is said by the Psalmist, Who maketh his angels spirits. As if he should say openly, Those which always have

Saint Michael, Archangel.

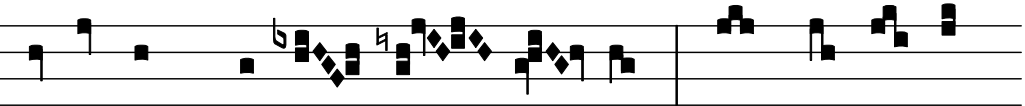
spirits : he likewise when he willeth, | maketh angels.

*Hic est Michael archangelus.* AS:553; 1520-S:128v; 1531-S:147r.<sup>401</sup>

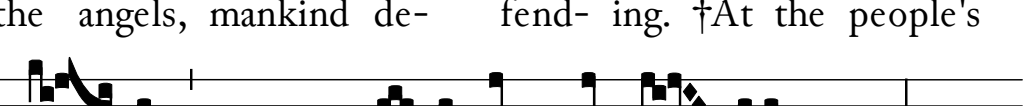
6826. 3. Resp. VIII.



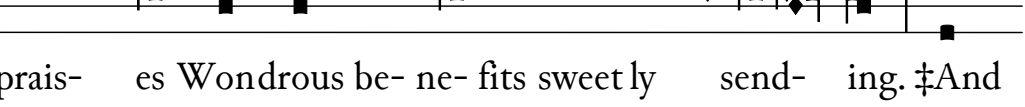
Ich-ael, \* mighti- est archangel, thou! Prince of



the angels, mankind de- fend- ing. †At the people's




prais- es Wondrous be- ne- fits sweet ly send- ing. ‡And




their prayer to hea-ven's kingdom Se-cure-ly com-

6826c. mend- ing. ✠. Archangel of heaven! by grace that to thee

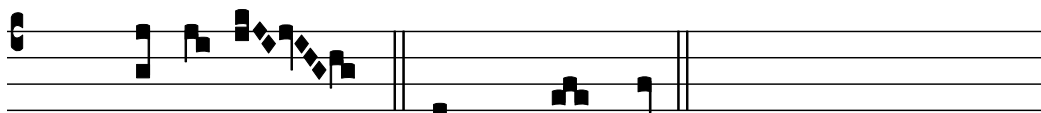


Christ hath giv- en : we be-seech thee, from the snares of



death thy poor suppli- ants de-liv- er. †At the.

Saint Michael, Archangel.



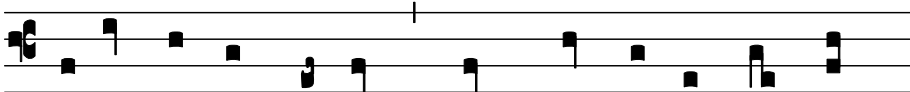
∞. Glo-ry be. 105\*. ‡And their prayer.

¶ *In the ij. Nocturn.*

*Michael archangeli veni.* AS:554; 1520-S:128v; 1531-S:147r.

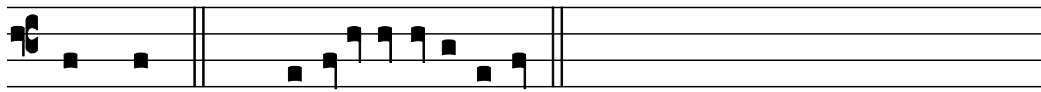
4. Ant.

II.i.



3754.

archangel Michael, \* come to the help of God's

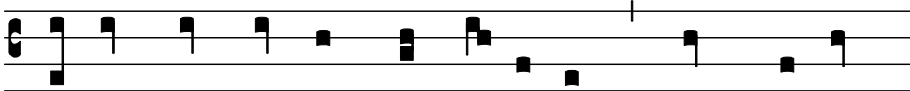


people. *Ps.* Lord, who shall dwell. (*xiiij.*) [29].

*Michael prepositus paradisi.* AS:554; 1520-S:128v; 1531-S:147r.<sup>402</sup>

5. Ant.

VII.iv.



3757.

Michael \* is the Prince of Pa-ra-dise, whom the hosts

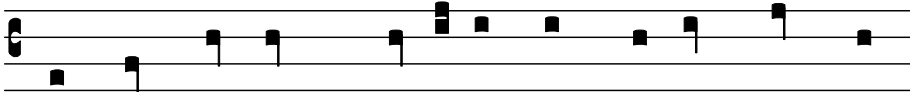


of an-gels honour. *Ps.* I will extol thee. (*xxix.*) [203].

*Gloriosus apparuisti.* AS:554; 1520-S:128v; 1531-S:147r.<sup>403</sup>

6. Ant.

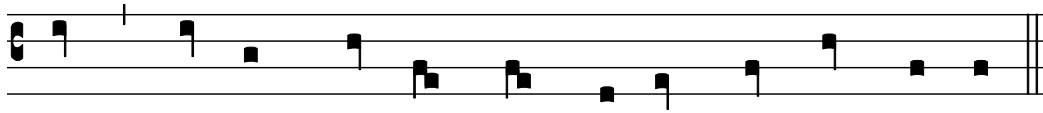
IV.v.



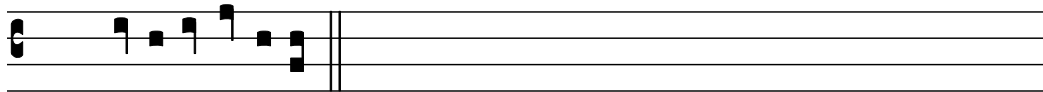
2963.

Hou didst appear \* glo-ri-ous in the sight of the

Saint Michael, Archangel.



Lord, wherefore the Lord hath clothed thee with beauty.



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

*V.* There went up a smoke of aromatical spices.

*R.* In the sight of the Lord from the hand of the angel.

*Lesson iiij.*

**T**Hese who announce lesser things are called Angels : to be sure, those who announce greater things, Archangels. Hence it is that not an Angel was sent to the Virgin Mary, but the Archangel Gabriel. For this ministry it had been appropriate for of the highest of angels to come, who announced the highest of all things. Which therefore also are known by particular names, so that it may be indicated by their names also what actions they might prevail to perform. For it is not in that holy city, wherein the vision of the Almighty God conferreth a perfect knowledge, that

they receive their proper names, as if their persons were not able to be known without their names : but when they come to us to minister something, among us they derive their names from the ministries. Michael, Who is like God. Gabriel, moreover, Strength of God. Raphael to be sure, Healing power of God. And as often as something of extraordinary power is done, Michael is held to be sent : so that it may be understood from the very act and name that no one can do what God prevaieth to do.

*Venit Michael archangelus.* AS:554; 1520-S:129r; 1531-S:147r.<sup>404</sup>

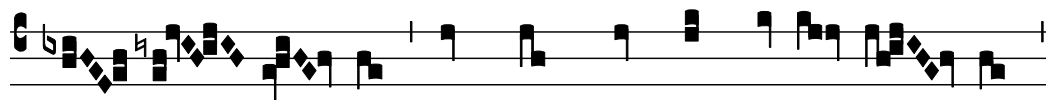
7834.

4. Resp.  
VIII.

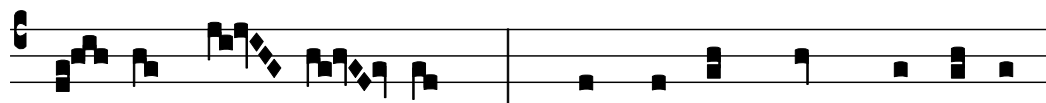


I-chael \* the archangel came with a mul-ti-

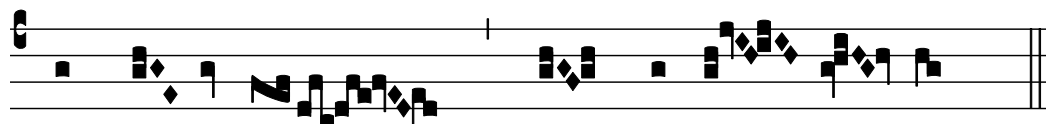
Saint Michael, Archangel.



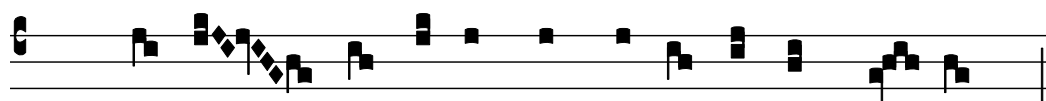
tude of an- gels, to whom God had de-liv- er- ed



the souls of the saints. †That he might lead them into

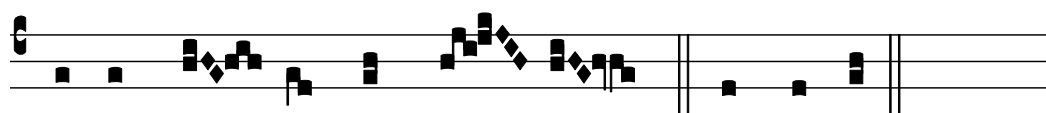


the pa- ra- dise of ex-ul- ta- tion.



7834c.

∞ Pow-er was giv-en to the archangel Mi- chael :



o-ver the souls of the saints. †That he might.

*Fifth Lesson.*

**U**Nto Mary, likewise, Gabriel is sent : who is called the strength of God. For he came to announce Him who deigned to appear to the lowly to fight against the aerial powers. Raphael likewise is interpreted (as we have said) the healing power of God. Because of course when he touched the eyes of Tobias, as if by an office of healing, he wiped away the darkness of his blindness. He, therefore, who is sent to heal,

was worthy to be called the healing power of God. Seeing that we have briefly considered the interpreting of the names of the angels, it is now left for us to explain briefly the names of their offices. Those spirits indeed are called Virtues, through whom signs and miracles are most frequently performed. They are likewise called Powers, who have received this more powerfully in their order than others, so that adverse powers may be subject

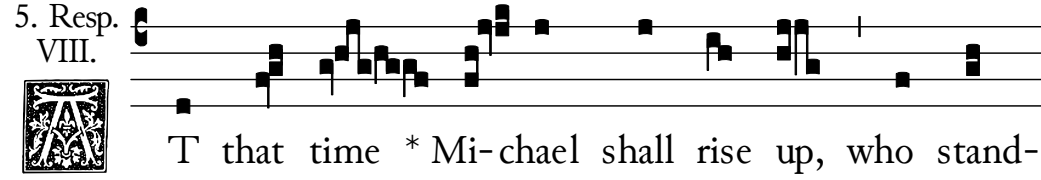
Saint Michael, Archangel.

to their dominion. By whose power they are restrained, lest the hearts of men should prevail as much as they desire. They are likewise called Principalities, which preside over the good


angelic spirits, which, while being subject to others, arrange affairs : they preside over them in order to fulfill the divine ministries. But thou.

*In tempore illo.* AS:554; 1520-S:129r; 1531-S:147r.<sup>405</sup>

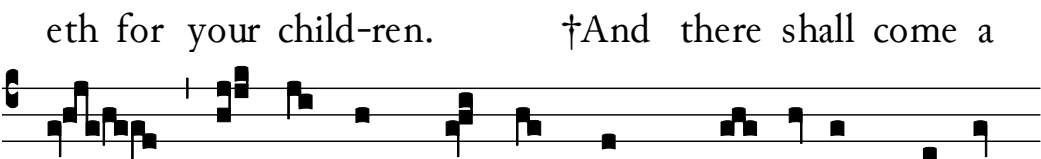
6942. 5. Resp. VIII.



T that time \* Mi-chael shall rise up, who stand-




eth for your child-ren. †And there shall come a

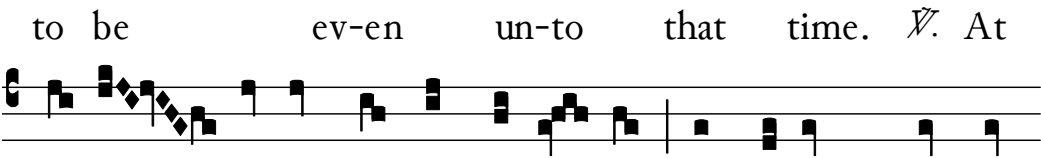


time such as hath not been since the nations began

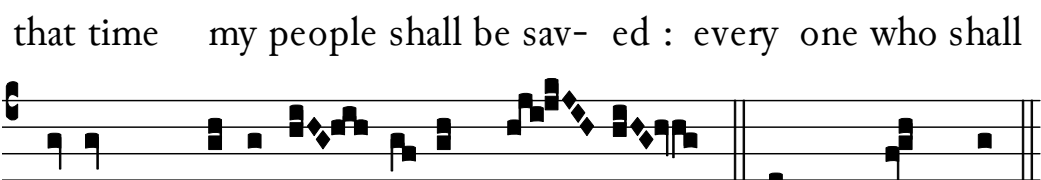
6942a.



to be ev-en un-to that time. ⁊. At



that time my people shall be sav- ed : every one who shall



be found written in the book of life. †And there shall.

[147v.]



*Sixth Lesson.*

**B**Ut they are called Dominions, which in difference indeed far exceed the powers of Principalities. For having principality is, to exist above the rest. To have dominion, however, is to possess even those who are in subjection. Those, then,<sup>406</sup> are the bands of angels which stand out above<sup>407</sup> the others by their marvelous powers : because other things are subject to their obedience, they are called Dominions. Thrones, also, are called troops, with which the Almighty God always presideth exercising judgments. Because indeed we call Thrones in the Latin tongue seats, these are called the Thrones of God, which are filled with so much grace of the Godhead that the Lord sitteth in them and decreeth his judgments through them. Whence it is said by the Psalmist, Thou sittest on the throne, who judgest equity. Cherubim is also called fulness of

knowledge. And therefore those higher ranks are called Cherubims : because they are the more full of such perfect knowledge, the more closely they contemplate the glory of God. That according to the mode of creation, they may know all things fully,<sup>408</sup> by which they draw nigh to the vision<sup>409</sup> of their Creator through the merits of dignity. The Seraphims are likewise also called those hosts of holy spirits which burn with incomparable love of their Creator. For Seraphims are called burning or kindling. Which, seeing that they are so united to God that no other spirit may intervene between them and God, the more they burn [with love]<sup>410</sup> the more closely they see this. The flame by which they burn is assuredly love. Because the more closely they behold the glory of his divinity, the more strongly they blaze in his love. But.

*Fidelis sermo.* AS:555; 1520-S:129v; 1531-S:147v.<sup>411</sup>

6. Resp.

I.



faithful say- ing, \* and worthy of all ac-

6733.

Saint Michael, Archangel.

cep- ta- tion : Mi- chael the archan- gel, contend- ed  
with the de- vil. †By the grace of God he pre- vail- ed to be  
the victor in hea- ven. ‡And that an- cient e- nemy suf-  
6733a. fer- ed a migh- ty fall. ✠. Angels re- joice and arch-  
angels ex- ult, and sing praise to Christ, King of the pow-  
ers of hea- ven : be- cause he that se- duc- ed all the nations,  
was destroy- ed by Michael the archan- gel. †By the grace.  
✠. Glo- ry be. 103\*. ‡And that.

¶ *In the iij. Nocturn.*

*Concussum est mare.* AS:555; 1520-S:129v; 1531-S:147v.

7. Ant.

VIII.i.

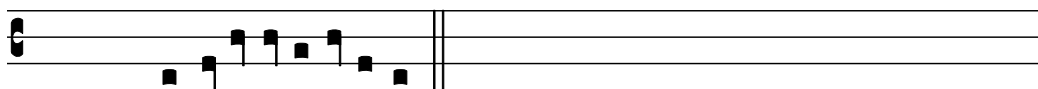


1864.

He sea \* was mov-ed, and the earth quak-ed,



when the archan-gel Mi-chael descended from heaven.



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

*Data sunt ei incensa multa.* AS:555; 1520-S:130r; 1531-S:147v.<sup>412</sup>

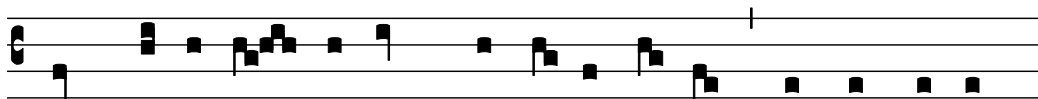
8. Ant.

VIII.i.



2102.

Here was giv-en \* unto him much incense : that he



should offer it be-fore the golden al-tar which is be-fore

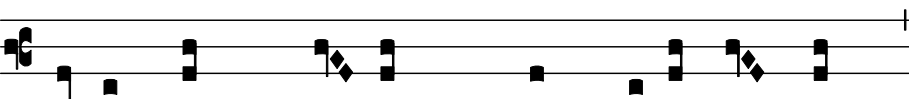


the eyes of the Lord. *Ps.* The Lord hath reigned. (*xcviiij.*) [340].

*Laudemus Dominum.* AS:556; 1520-S:130r; 1531-S:147v.<sup>413</sup>

9. Ant.

II.i.



3592.

Et us praise \* the Lord, \* whom the angels praise,

{1545}

Saint Michael, Archangel.



unto whom the che-ru-bim and se-raphim Ho-ly, ho-ly,



ho-ly do cry. *Ps.* Bless the Lord. [*first.*] (*cij.*) [343].

℣. I will sing praise to thee in the sight of his[thy] angels, O my God.

℟. I will worship. {1531}.

¶ *The Gospel according to Matthew xvij. (1-10.) [Lesson vij.]*

**A**T that time, The disciples<sup>414</sup> came to Jesus, saying, Who thinkest thou is the greater in the kingdom of heaven ? And Jesus calling unto him a little child, set him in the midst of them. And that which followeth.

*A Sermon [from the Commentary]<sup>415</sup>  
of Blessed Maximus, Bishop.  
(Ambrose. Sermon I.)<sup>416</sup>*

**I**F you have diligently heard the reading of the Gospel, you are able to understand what reverence is owed to the ministers and priests of God, or by what humility it is necessary for the clergy to come

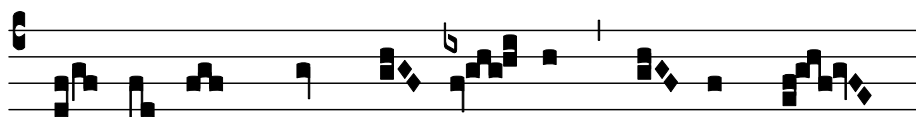
before one another. For the Lord said to the disciples when they asked which of them should be greater in the kingdom of heaven : having set before them all a little child, Who-soever shall humble himself as this little child, he is the greater in the kingdom of heaven. Whence we understand that through humility we come to the kingdom : by simplicity we enter into heaven. Whosoever therefore desireth to hold the highest summits of divinity : let him follow the depths of humility.

*In conspectu gentium.* AS:556; 1520-S:130r; 1531-S:147v.<sup>417</sup>

6895.

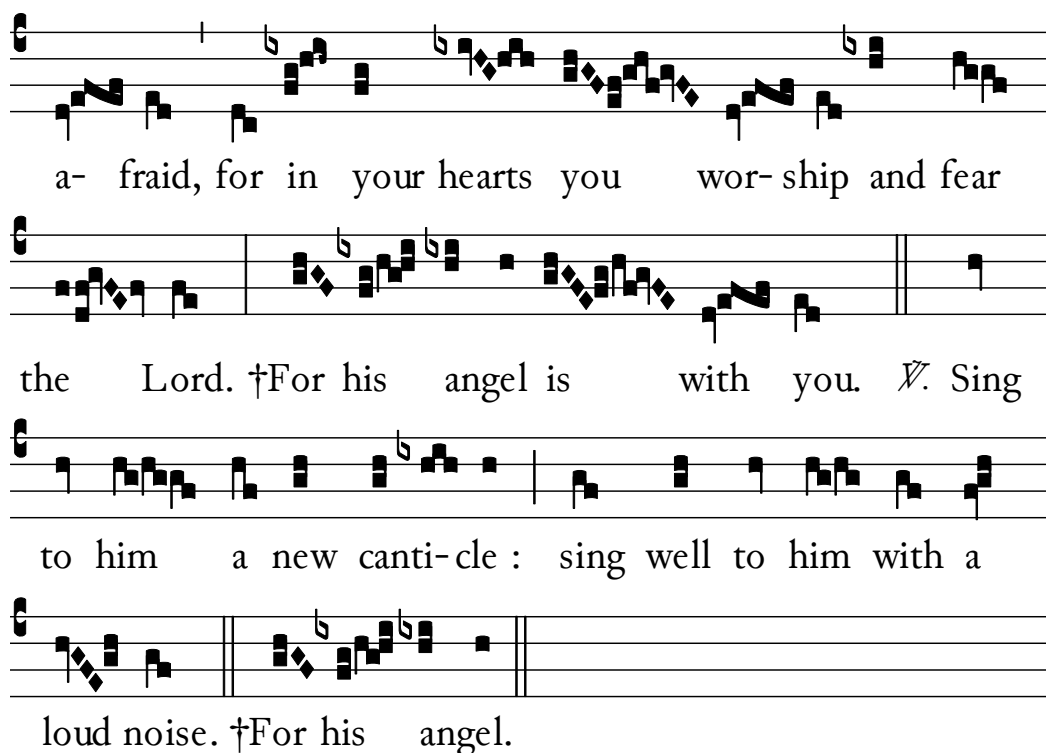
7. Resp.

I.



N the sight \* of the na- tions be ye not

Saint Michael, Archangel.



a- fraid, for in your hearts you wor- ship and fear  
the Lord. †For his angel is with you. ∞. Sing  
to him a new canti- cle : sing well to him with a  
loud noise. †For his angel.

6895b.

*Lesson viij.*

**W**Hosoever willet to come before his brother in reigning, let him first come before him by obeying, as the Apostle saith, With honour preventing one another. Let him conquer him by services, so that he may conquer by holiness. For if thy brother's obedience hath not injured thee, he is deserving that thou love <him>. But if perhaps he hath harmed <thee>, he deserveth more respect, that thou might conquer. For this is the summit of our Christianity : that we may recompense vicissitudes with loving, injuries

with patience. He, therefore, who shall suffer the injury, shall be made mightier in the kingdom of heaven. For we do not come to the empire of heaven by pride, by riches, by government : but by humility, poverty, and meekness. For the road is straight and narrow, which leadeth to the kingdom. Whosoever, therefore, shall be puffed up with honours, and enlarged with treasures of gold, as an overloaded and embarrassed animal, cannot pass through the narrow path of the kingdom, for at the same time as he had thought to have arrived,


Saint Michael, Archangel.

with the pack taking hold of his gate, striking against the threshold, he is compelled to go back. For the heavenly gate is as narrow for the rich man as the small hole of a needle for

a camel. Whence the Lord saith, It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

*In conspectu angelorum.* AS:556; 1520-S:130v; 1531-S:147v.<sup>418</sup>

6894. 8. Resp. VIII.



**N** the sight \* of the angels I will sing

praise to thee, and I will wor- ship towards thy

ho-ly tem- ple. †And I will give glo-ry to

6894c. thy name, O Lord. ⁊. Thou art my God, and I

will praise thee : thou art my God and I will ex-alt

thee. †And I will give.

Lesson Nine.

[148r.]

**F**Or just as a camel, a twisted and deformed animal, is not allowed to pass through the little hole, so also the rich man, the miser, and the liar, is not permitted to enter the narrow door of heaven. Wherefore we are born naked in the world, naked we also enter the bath, so likewise naked and ready we may hasten to the door of heaven. But how incongruous and absurd is it, that the rich man should want to enter into heaven, whom the mother begot naked, whom the Church receiveth naked ? Naked, Adam was an inhabitant of paradise. Finally, seeing his nakedness after his sin, he covered his shame with a leaf. For before he sinned he was clothed

with the flower of honesty : and therefore he did not institute shameful nakedness by nature, but found <it so by> the guilt of sin. For even the holy angels, arranged in the most splendid attire, are they not covered with tunics and cloaks ? But seeing that in them there is the naked substance of their birth, they seem to be clothed with what is holy. Thus, then, Adam also, the guardian of honour of angelic dignity, was indeed naked in worldly garments, but was clothed in the splendour of immortality. His eyes beheld no evil, his heart thought not anything disgraceful, but nakedness itself was clothed with honesty. But thou.

*The Ninth R̄. Thee, holy Lord. as above at Vespers. {1528}.*

*And the R̄. Holpen by the intervention. is sung on the Feast of Saint Michael in Mount Tumba. .*

*Archangeli Michaelis. AS:567; 1520-S:131r; 1531-S:148r.<sup>419</sup>*

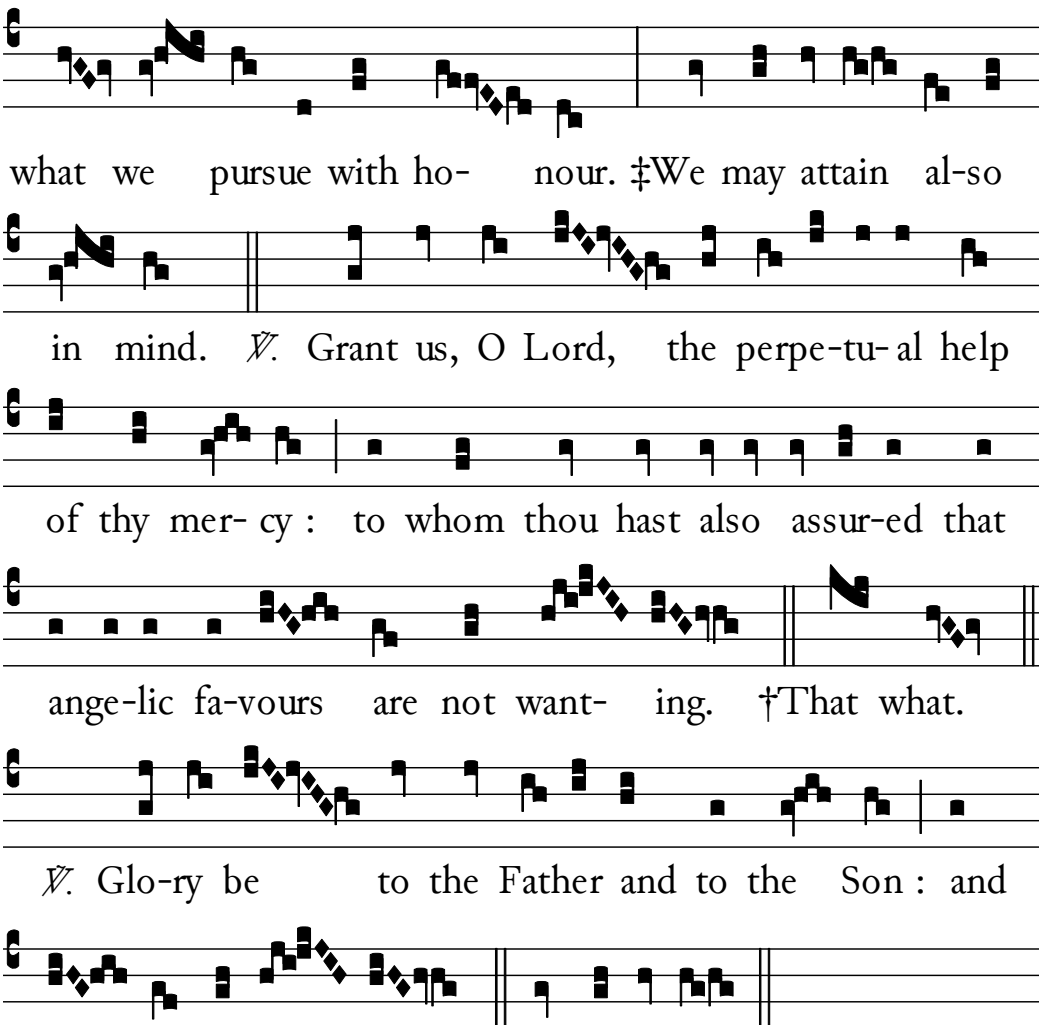
Resp.  
VIII.

6118.

**H**olpen by \* the intervention of the arch-  
angel Mi- chael : we entreat thee, O Lord. †That

Saint Michael, Archangel.

6118a.



what we pursue with ho- nour. ‡We may attain al-so  
in mind. ✠. Grant us, O Lord, the perpe-tu-al help  
of thy mer-cy: to whom thou hast also assur-ed that  
ange-lic fa-vours are not want- ing. †That what.  
✠. Glo-ry be to the Father and to the Son: and  
to the Ho-ly Ghost. ‡We may attain.

¶ *Before Lauds.*

✠. There went up a smoke of aromatical spices.

✠. In the sight of the Lord from the hand of the angel.



¶ *At Lauds.*

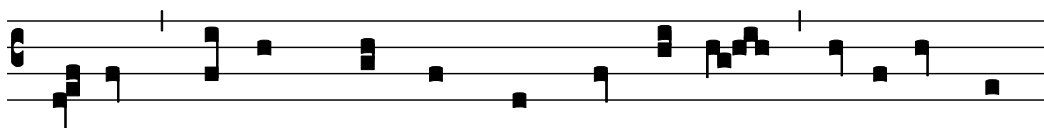
*Dum preliaretur Michael.* AS:557; 1520-S:131r; 1531-S:148r.<sup>420</sup>

1. Ant.

VII.i.

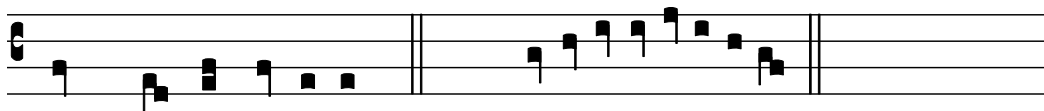


Hile Michael the archangel \* contended with the



2465.

dra-gon, the voice was heard of them say-ing, Salvation to



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

*Dum committeret bellum draco.* AS:557; 1520-S:131v; 1531-S:148r.<sup>421</sup>

2. Ant.

I.v.



Hile the dra-gon \* contended in battle with Mi-



2440.

chael the archangel, the voice was heard of thousands of thou-

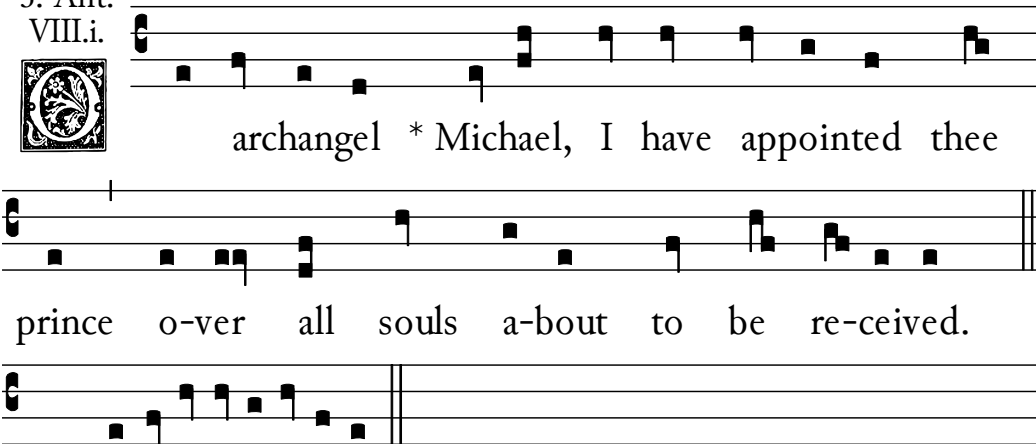


sands say-ing, Salvation to our God. *Ps.* Sing joyfully.  
(*xcxix.*) [53].

Saint Michael, Archangel.

*Archangele Michael constitui te.* AS:557; 1520-S:131v; 1531-S:148r.<sup>422</sup>

1474. 3. Ant.  
VIII.i.

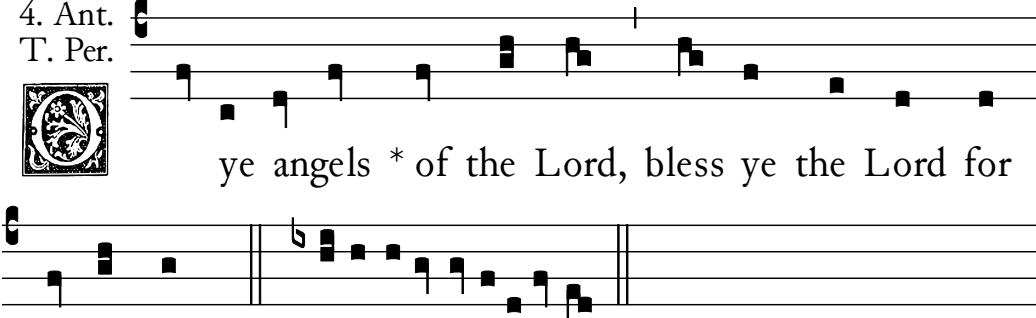


archangel \* Michael, I have appointed thee  
prince o-ver all souls a-bout to be re-ceived.

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

*Angeli Domini Dominum benedicite.* AS:557; 1520-S:131v; 1531-S:148r.<sup>423</sup>

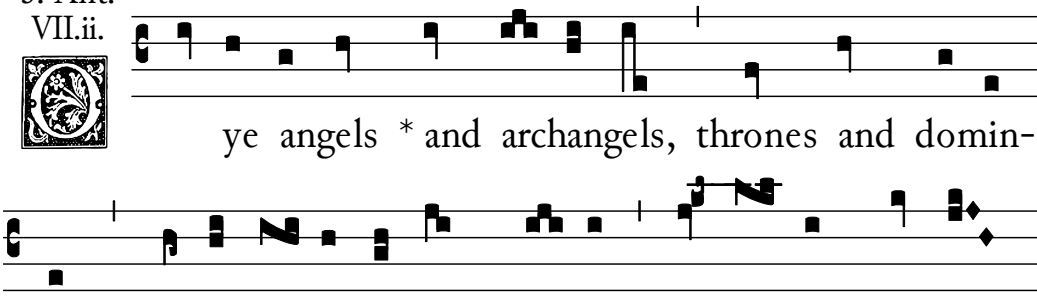
1399. 4. Ant.  
T. Per.



ye angels \* of the Lord, bless ye the Lord for  
ev-ermore. *Ps.* O all ye works. (*Daniel iij.*) [55].

*Angeli archangeli throni.* AS:557; 1520-S:131v; 1531-S:148r.<sup>424</sup>

1398. 5. Ant.  
VII.ii.

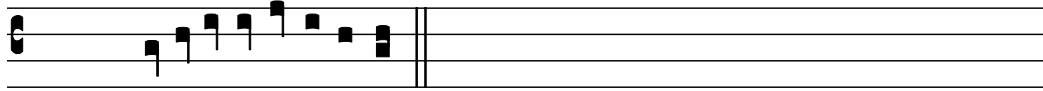


ye angels \* and archangels, thrones and domin-  
ions, princi-pa- li-ties and pow-ers, virtues of the hea-

Saint Michael, Archangel.



vens, praise ye the Lord from the heavens, al-le-lu-ya.



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

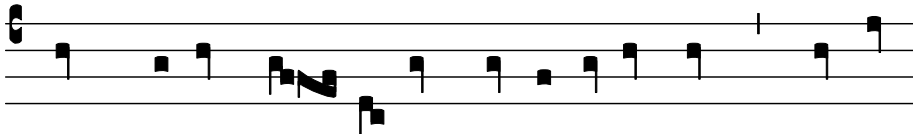
*Chapter.*

**G**od signified the things which must shortly come to pass, speaking by his angel to his servant John, who hath given testimony to

the word of God, and the testimony of Jesus Christ, what things soever he hath seen. *R.* Thanks be to God.]<sup>425</sup>

*Christe sanctorum.* HS:182r; 1520-S:131v; 1531-S:148r.<sup>426</sup>

Hymn.  
I.



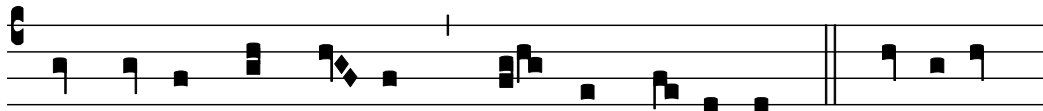
8280.



**C**hrist, the fair beau-ty of the ho-ly Angels, \* Ma-ker



of all things, Gov-ernor of all men, Grant of thy boun-ty,

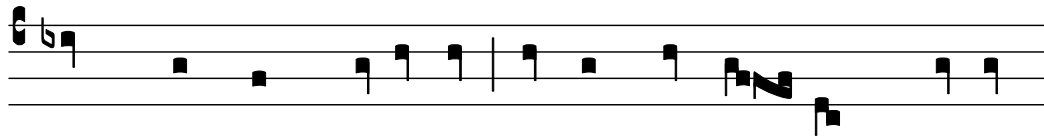


to thy sons up-soar-ing, Man-sions e-ternal. 2. Micha-el,



an- gel peace and calmness bearing, Heaven-sent he- rald,

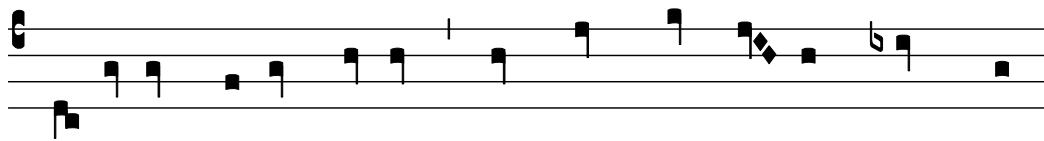
Saint Michael, Archangel.



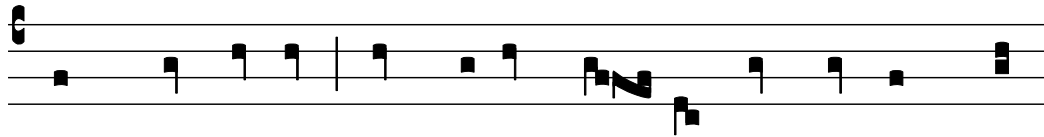
deign these courts to enter, So may thy pre- sence shed a-



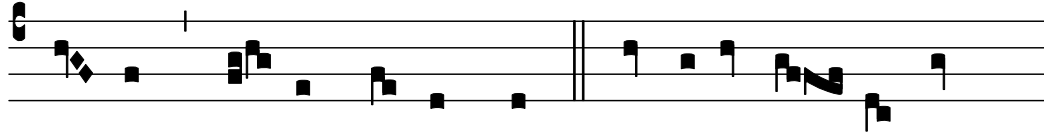
bundant bless-ing, Pros-per-ing all things. 3. Gabri- el, an-



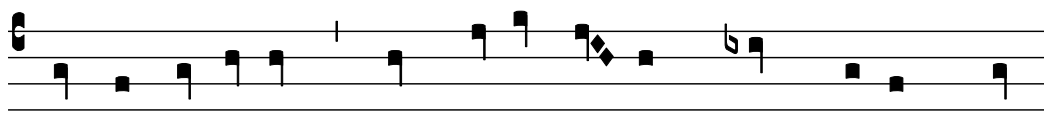
gel of immortal prowess, Borne on swift pin-ions from the



heights of heaven, Foil the old ser- pent, and, in love pro-



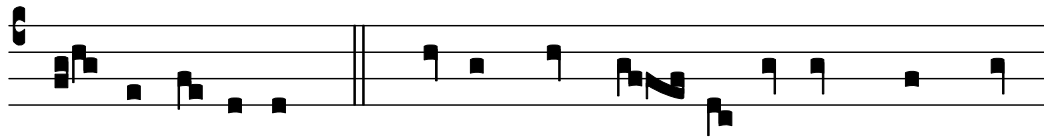
tect-ting, Vi- sit this temple. 4. Rapha- el, an- gel health



to man restor-ing, Speed to our aid-ance from the realms of



glo-ry, Healing the sick ones, every thought and ac-tion

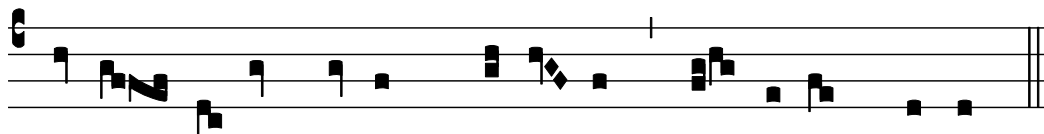


Wise-ly di- recting. 5. Ma-ry, the Mo- ther of our God, be

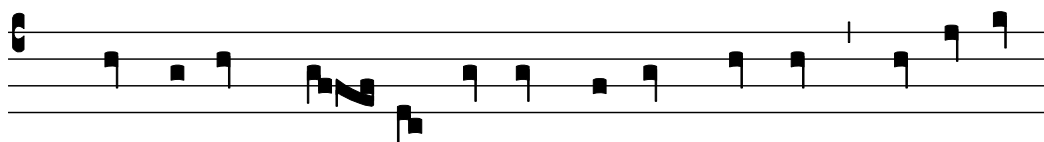
Saint Michael, Archangel.



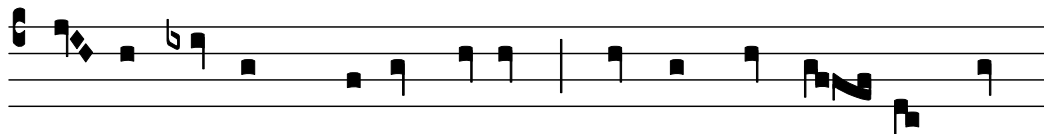
near us ; Spi-rits ange- lic, rank on rank ascending, Ho-ly



assem-bly of the saints perfect-ed, Pray we your succour.



6. This be our por- tion, ev-er-blessed Godhead, Father e-



ter-nal, Son and Ho-ly Spi-rit, Whose is the glo- ry, which



through all cre-a-tion Ev- er re-soundeth. A- men.

℣. Praise ye the Lord, all his angels.

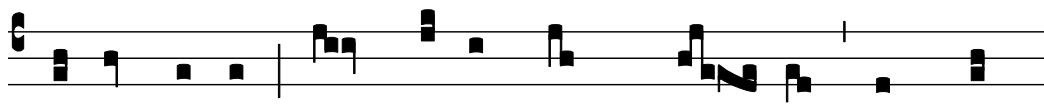
℟. Praise ye him, all his hosts.

*Factum est silentium in celo.* AS:558; 1520-S:132v; 1531-S:148r.

Ant.  
VIII.i.

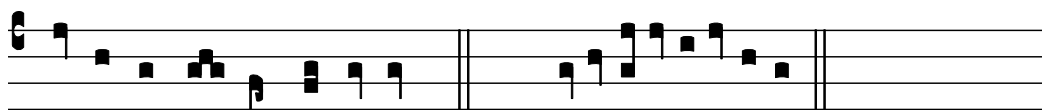


Here was si-lence \* in heaven while the dra-gon join-



ed in battle : and Michael fought with him, and had

Saint Michael, Archangel.



the victo-ry, al-le-lu-ya. *Ps.* Blessed be the Lord. 71\*.

*Prayer.*



God, who disposest [the ministries of angels and men in a wonderful order, mercifully grant : that as they ever stand before thee

ministering unto thee in heaven, so our life may be defended by them on earth. Through our Lord.]<sup>427</sup>

¶ *At j.*

*Ant.* While Michael the archangel. [*j. of Lauds.*]<sup>428</sup> {1551}.

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

*Ant.* Thanks be unto thee. [115].

*Ps.* Quicumque. [116].

℞. Jesu Christ. *with alleluya.* [122].

℣. Thou that sittest. [122].

¶ *At iij.*

*Ant.* While the dragon contended. {1551}.

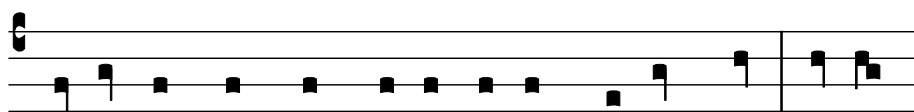
*Ps.* Set before me. (*cxviiij. 33.*) [158].

*Chapter.* God signified [the things. *as above.*]<sup>429</sup> {1553}.

*Stetit angelus juxta aram templi.* AS:558; 1520-S:132v; 1531-S:148r.

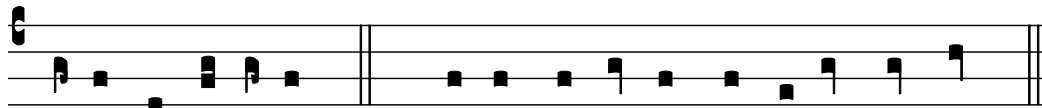
7706.

Resp.  
VI.



N angel stood at the al-tar of the temple. †Alle-

7706a.



lu-ya, al-le-lu-ya. ℣. Hav-ing a golden censer in his hand.

Saint Michael, Archangel.



†Alle-lu-ya. ⁊. Glo-ry be to the Father, and to the Son :



and to the Ho-ly Ghost. An angel.

⁊. There went up a smoke [of aromatical spices].<sup>430</sup> {1540}.

*Prayer as above.* {1556}.

¶ *At vj.*

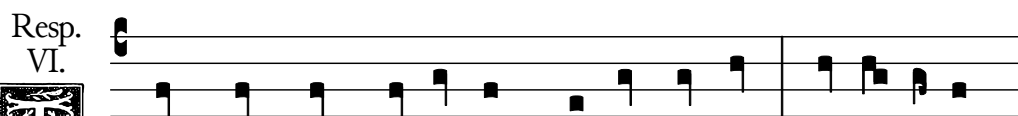
*Ant.* O archangel Michael. {1552}.

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

*Chapter.* *Apocal. xij.* (7-8.)

<p><b>T</b>Here was a great battle in heaven, Michael and his angels fought with the dragon, and the</p>	<p>dragon fought and his angels : and they prevailed not, neither was their place found any more in heaven.</p>
--	---

*Ascendit fumus aromatum.* AS:558; 1520-S:132v; 1531-S:148r.



sar0607.



He smoke of the incense ascended up. †Alle-lu-ya,



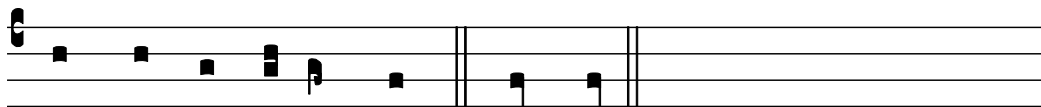
sar0607a.

al-le-lu-ya. ⁊. Be-fore the Lord from the hand of the angel.



†Alle-lu-ya. ⁊. Glo-ry be to the Father, and to the Son :

Saint Michael, Archangel.



and to the Ho-ly Ghost. The smoke.

℣. I will sing praise to thee [in the sight of his[thy] angels, O my God.

℞. I will worship towards thy holy temple, and I will give glory to thy name.] <sup>431</sup>

[Prayer as above.] <sup>432</sup> {1556}.

¶ *At ix.*

*Ant.* O ye angels [and archangels]. <sup>433</sup> {1552}.

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

*Chapter.* *Apocal. viii.* [1.; *xij.* 7.] <sup>434</sup>

<b>T</b> Here was silence in heaven	battle : and Michael fought with him,
while the dragon joined in	and had the victory.

*In conspectu angelorum.* AS:558; 1520-S:133r; 1531-S:148r.

6893. Resp. VI.

6893a.



Saint Michael, Archangel.



and to the Ho-ly Ghost. In the sight.

*V.* Praise ye the Lord, all his angels.

*R.* Praise ye him, all his hosts.

*Prayer as above.* {1556}.

*On this day Vespers shall be of Saint Jerome, Confessor and Doctor, this way.*

*On the Psalms, Antiphon.* The Lord conducted. [Major.] [in the Common.]<sup>435</sup>

[889].

*Ferial Psalms.*

*Chapter.* [Ecclesiasticus xlvij. 9.]

<p><b>T</b>He lord gave thanks<sup>436</sup> [to his          Holy one, and to the most          High, with words of glory : with his</p>	<p>whole heart he praised the Lord, and          loved God that made him. <i>R.</i>          Thanks be to God.]<sup>437</sup></p>
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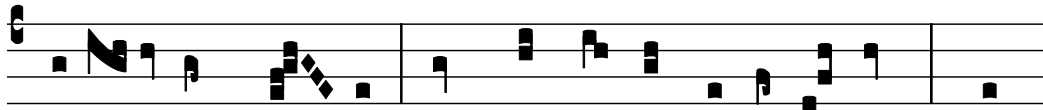
*Miles Christi.* AS:655; 1519-C:31r; 1520-S:133r; 1531-P:77r.<sup>438</sup>

9. Resp.  
III.

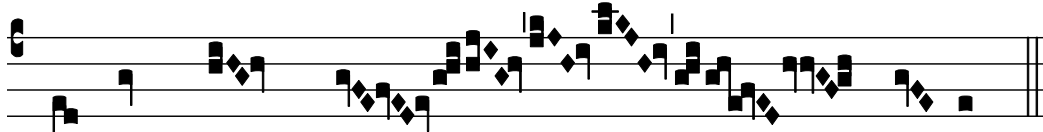


Oldier of Christ, \* O glo- ri- ous

7155.



*N.* most ho- ly. †At thy gra-cious intercession. ‡Do



thou our faults wash a- way.

Saint Michael, Archangel.

7155a.

V̇. That we may pre-vail to ascend to a seat in  
 the hea-venly kingdom. †At thy. V̇. Glo- ry be to the Fa-  
 ther, and to the Son : and to the Ho- ly Ghost. ‡Do thou.


*Hymn.* This the Confessor. [890].

V̇. The Lord [loved him].<sup>439</sup> [900].

*Ant.* O confessor of the Lord. [*in the Common.*]<sup>440</sup> [900].

*Ps.* Magnificat. 55\*.

*Prayer.*

 God, who through blessed  
 Jerome thy confessor and priest  
 hast deigned to reveal unto us the  
 truth of the holy scripture and the  
 mystical sacraments, grant<sup>441</sup> we


beseech thee, that we may ever both  
 be instructed by the doctrine<sup>442</sup> and  
 aided by the merits of him whose  
 birth we reverence. Through our  
 Lord.

*Let a Solemn Memorial be made of Saint Michael with this Antiphon Michael, Gabriel.*<sup>443</sup> {1562}.

V̇. Praise ye [God,<sup>444</sup> all his angels.

Ṙ. Praise ye him, all his hosts.]<sup>445</sup>

*Prayer.*

 God, who disposest [the mi-  
 nistries of angels and men in a  
 wonderful order, mercifully grant :  
 that as they ever stand before thee

ministering unto thee in heaven, so  
 our life may be defended by them on  
 earth. Through.]<sup>446</sup>

Saint Michael, Archangel.

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

Where to be sure a Church is dedicated in honour of Saint Michael on this day let [148v.]  
Vespers of the same be made this way.


On the Psalms, Ant. While Michael the archangel contended. [as above at  
Lauds.]<sup>447</sup> {1551}.


Ferial Psalms.

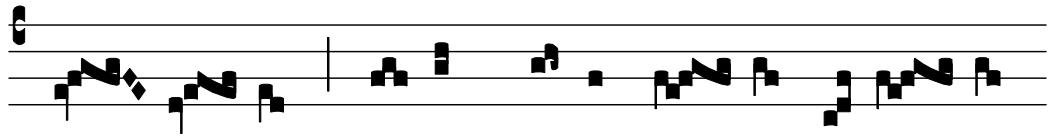
Chapter. God signified [the things. as above at Lauds. {1553}].

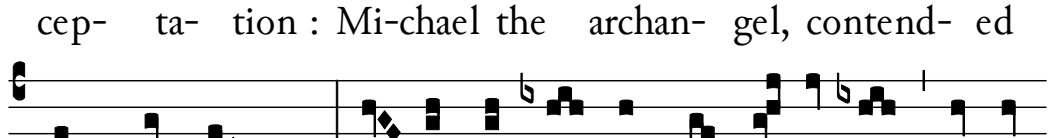
The Responary this way.]<sup>448</sup>

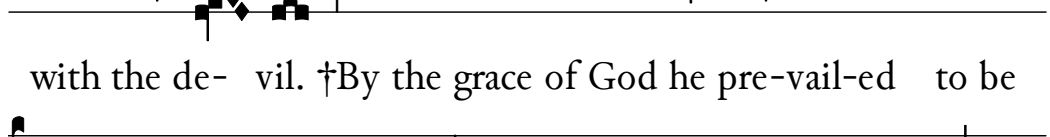
Fidelis sermo. AS:555; 1520-S:133v; 1531-S:147v.<sup>449</sup>

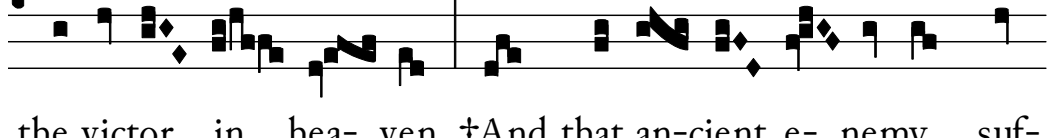
Resp. I.  6733.

 faithful say- ing, \* and worthy of all ac-

 cep- ta- tion : Mi- chael the archan- gel, contend- ed

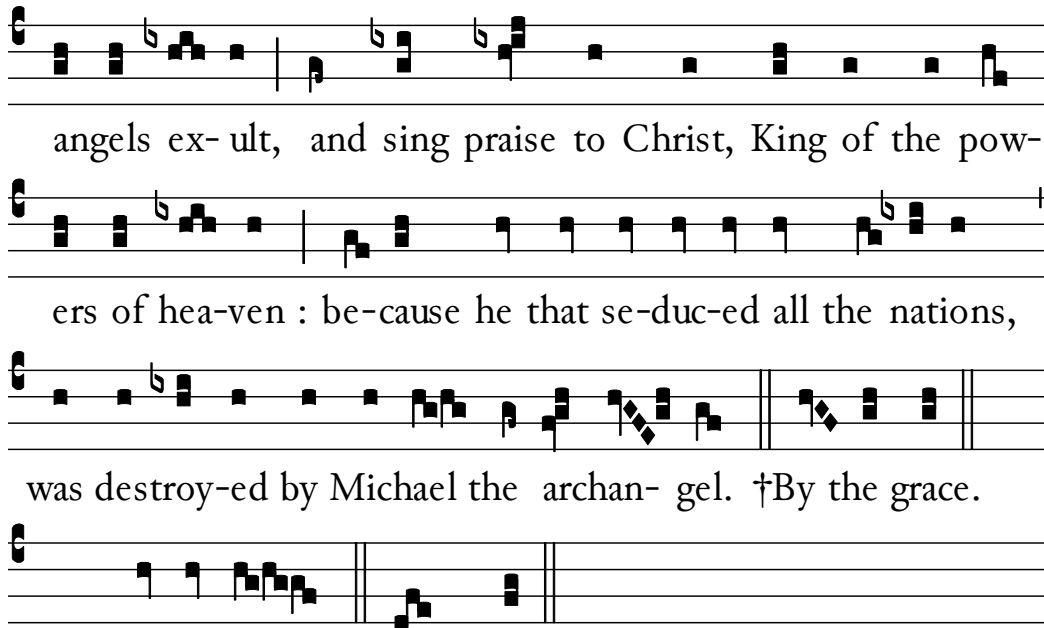
 with the de- vil. †By the grace of God he pre- vail- ed to be

 the victor in hea- ven. ‡And that an- cient e- nemy suf-

 fer- ed a migh- ty fall. ✠. Angels re- joice and arch-

6733a.

Saint Michael, Archangel.



angels ex-ult, and sing praise to Christ, King of the pow-  
ers of hea-ven : be-cause he that se-duc-ed all the nations,  
was destroy-ed by Michael the archan- gel. †By the grace.

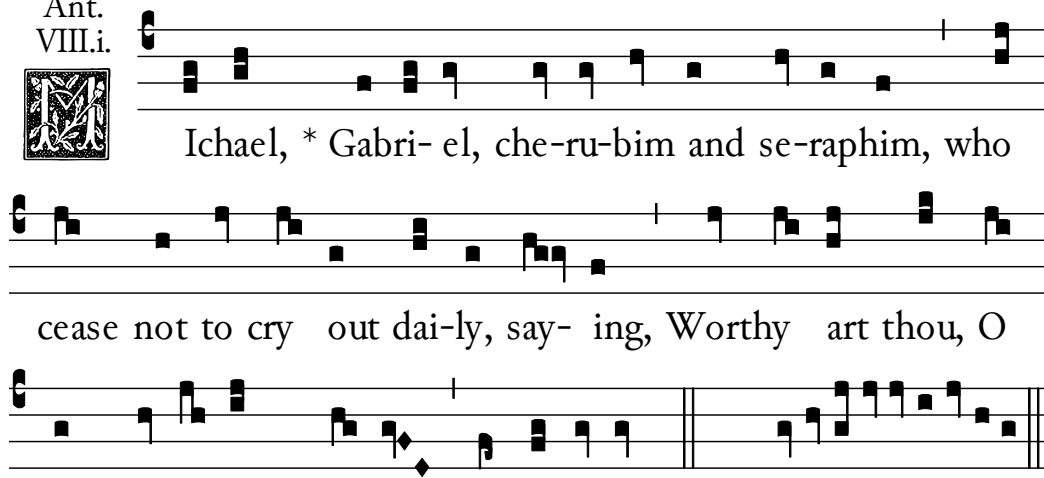

∞. Glo-ry be. 103\*. ‡And that.

*Hymn.* Thee, O Christ. {1529}.

∞. Praise ye the Lord, all his angels. {1559}.

*Michael, Gabriel.* AS:558; 1520-S:133v; 1531-S:148v.

3755. Ant.  
VIII.i.



Ichael, \* Gabri- el, che-ru-bim and se-raphim, who  
cease not to cry out dai-ly, say- ing, Worthy art thou, O  
Lord, to re-ceive glo-ry, al-le-lu-ya. *Ps.* My soul doth  
magnify. 72\*.

*Prayer.* O God, who disposest the ministries. [*as above.*]<sup>450</sup> {1560}.

Saint Michael, Archangel.

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*Then let a Solemn Memorial be made of Saint Jerome with the Prayer as above.*  
{1560}.

## ¶ *Saint Jerome, Priest, Confessor, and Doctor.*

(xxx. September.)

*Inferior Double Feast.*

### *At Matins.*


*Invitatory.* The just shall flourish. [*in the Common.* [776].

*Ps.* Come let us praise.]<sup>451</sup> 13\*.

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

*Antiphons, Psalms, V̄V̄. and R̄R̄. of the Common of One Confessor and Pontiff.*<sup>452</sup>  
[902].


#### *Lesson j.*

 Ur<sup>453</sup> Jerome was born to his father Eusebius in the town of Stridon, which was overthrown by the Goths, and was formerly at the border of Dalmatia and Pannonia. At Rome the boy received the garment of Christ : and there he was educated from an early age<sup>454</sup> in Greek and Latin. Indeed, in the art of grammar he had Donatus <for his> teacher, but in rhetoric Victorinus the orator. To be sure,

after he had become adept in all worldly literary studies : he also became an imitator of the demeanour of the most esteemed monks. Accordingly, trampling the lust of the soul by continual sincerity, and breaking the pleasure of the body with continual fasting : he taught the most religious men to be better, by his own custom. But thou, O Lord, [have mercy upon us].<sup>455</sup>

[R̄. Well done, good and faithful servant. *in the Common.*]<sup>456</sup> [904].

#### *Second Lesson.*

 Eanwhile Jerome, while he continued for three years, venerated, beloved and accepted by the people, and determined by every

judgment to be worthy of the dignity of the priesthood : certain of the clerical and monastic orders, for petulance, and for running constantly

after greed, prepared snares in order to drive him from the city, because he had disclosed the vices of both in writing. In truth,<sup>457</sup> I deem that the happy outcome of his flight was as much dispensed by the judgement of the Correcter, Christ, as prepared <by the hands> of wicked men : evidently that the Roman church, having been instituted under the authority of Peter, also hath the Hebrew truth of the books of the Old Testament as Christ our God willed and by the special zeal exerted by Jerome, and the deacons of certain Greeks, who

applauded the Romans as having received from them the divinely inspired Scriptures, recognize<sup>458</sup> that those have what they have not. Therefore blessed Jerome, going out from Rome to the east, made his journey to Gregory of Nanzians, bishop of the city of Constantinople. There he strove to make progress : that he, a suppliant and docile disciple, might be educated in the study of the Holy Scriptures. Having completed this discipleship : he went into Syria.

℞. The just shall spring. [*in the Common.*]<sup>459</sup> [780].

*Third Lesson.*

**A**ND while he was staying at the property of the priest Evagrius, at length he learned of the imprisonment of the monk Malchus. And having inquired thoroughly into his captivity, he undertook the history, which he afterwards published in writing and sent to the faithful Romans. From thence he went to the deserted places, to which he had once desired to hasten, to do penance because of his actions : so joyfully did he girded himself up : that thou wouldst have believed that he had flown more than walked

along. And so, after of having dedicated four years to penance, Jerome, taking with him the library to which he had devoted himself with great zeal : came to Jerusalem to serve the kingdom of heaven as a soldier. And when he had stayed there for several days, he knew that he might not prevail to live <there> without injury of soul, and, like a prudent animal, wished to be near the manger of the Lord, which is separated from Jerusalem by six miles on the south side : going to the bishop of the same city, Cyril by name, he asked that he

would give him a place in which to dwell in the parish of Bethlehem. To him, evidently, what he devoutly requested was soon granted : permission, of course, to dwell in Bethlehem. Where, with catholic men

arriving, he built a monastery in which, living under the established rule of the apostles : he began what he had long since greatly desired, to dwell with brethren. But thou.

[*R.* The Lord hath sworn. *in the Common.* [906]. *All the rest of the Responsories <are sung> in order from the Common History of one Confessor and Pontiff.*]<sup>460</sup>

*Fourth Lesson.*

[149r.]

**T**herefore, while Jerome dwelt in Bethlehem, he is not to be believed meanwhile to have been idle : who gave us so much in the translation of the divine Scriptures, that we hardly need to go to the source of the Hebrews : so much so that he is recognized to have satisfied us with the abundance of its riches. For he had been sufficiently instructed in Greek and Latin and Hebrew letters : he translated all the books of the Old Testament from Hebrew into Latin. Daniel likewise having been spoken in the Chaldean manner, and Job the

just in Arabic : he changed into the Roman language with perfect interpretation. He also made the Gospel of Matthew from the Hebrew to be Roman. He employed such skill in both languages, that he might take any of the Greek books in his hands and go through them in Latin without stumbling : and he might re-read the Latin in the Greek tongue so that you would believe that it had been written, which his mouth poured forth with uninterrupted swiftness.

*Lesson v.*

**J**erome never<sup>461</sup> forebore heretics : but strove with all zeal to make the enemies of the Church his <enemies> also. Hence it is that against Celsus, Porphiry, and Julianus Augustus, rabid dogs against Christ,<sup>462</sup> and against persecutors of the

Church, or against those who thought that the Church had no philosophers and eloquent teachers, he sweated with great genius : that they might know how many and what kind of men founded, built up, <and> adorned it, and might cease to accuse



our faith of rustic simplicity : and rather might begin rather to recognize their own ignorance. Against Helvidius, and against Pelagius, and against Jovinian he wrote with great acuity and published very clear volumes, strengthened by catholic correction. And the lives of most of the famous hermits and fathers he hath woven in a truest historical manner.<sup>463</sup> Indeed, I would say that the catholic knowledge of that man is sound doctrine. In whatsoever place he conversed, he remained steadfast

in the firmness of his faith. And for whatever he was asked, he had a ready and competent answer without any delay. In his writings he now gently caresseth the humble, he now breaketh the necks of the proud, he now preacheth virginity, he now restoreth to his detractors with a necessary exchange of sarcasm : he now defendeth chaste marriages, he now praiseth the glorious struggles of virtues, he now accuseth failing clergy and monks of depravity.

*Lesson vj.*

**A**T length Jerome, supported by an abundance of books, with his sayings dedicated to the Holy Spirit, brought to perfection the immovable tower of the catholic Church against the darts of the unbelievers. Finally<sup>464</sup> in the end he was tired with weariness, so that even lying on his bed, hanging on by a cord from a beam, and lying on his back, he might be raised up : that to be sure he might perform the monastic office as best he could. He who wisheth to know fully what kind and how great this man was, may know more fully only by the testimony of Saint Augustine. For in the first book which he had written against the

error of Julian the Manichean, when he had brought in many catholic witnesses against his pestilential dogma : he added thus, saying, Neither shalt thou think Saint Jerome to be despised, who, having been learned in Greek and Latin besides the Hebrew language, passing from the western to the eastern church, lived in the holy places and with the sacred Scriptures, until a decrepit age : whose speech shone for us from the east to the west in the likeness of the sun. This Augustine <said> of Jerome. It is altogether impossible and lengthy to unravel<sup>465</sup> everything about this man and his diligent life and manners. Now blessed Jerome slept and rested

in the Lord : in the eighty-eighth<sup>466</sup>  
year of his age, in the twelfth year of  
the reign of Theodosius the  
Younger<sup>467</sup> : he was laid to rest on  
the eve of the Kalends of October in

the entrance to the same cave, below  
which the Lord deigned to be born of  
a Virgin and to be laid in a manger,  
where he ordered a carved stone  
monument to be made for him.

[*The three final Lessons from the Exposition*]<sup>468</sup> of the Gospel. You are the salt of  
the earth. *as above on the Feast of Saint Ambrose, Bishop and Confessor and also  
Doctor.*<sup>469</sup> {465}.

### *Before Lauds.*

℣. Pray for us, O blessed Jerome.

℞. That we may be made worthy of the promises of Christ.<sup>470</sup>

### ¶ *At Lauds.*

*Ant.* The Lord conducted. *Minor.* [*in the Common.*]<sup>471</sup> [953].

*Ps.* The Lord hath reigned. (xcij.) [52]. *And the other Antiphons which follow with  
their Psalms.*

*Chapter.* The lord gave thanks. *Seek for it in the Feast of Saint Augustine.* {1328}.<sup>472</sup>

*The Hymn and all the rest from the Common of One Confessor and Pontiff with the  
Chapters at the Hours from the Common of One Confessor and Doctor and with the  
Prayer O God, who through blessed Jerome. as above.* {1560}.

### ¶ *At j.*

*Ant.* The Lord conducted. [*Minor.*] [*in the Common.*]<sup>473</sup> [953].

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

*Ant.* Thanks be unto thee. [115].

*Ps.* Quicumque [vult].<sup>474</sup> [116].

¶ *At iij. and at the other Hours all from the Common as indicated above with the  
aforementioned Prayer.*

### ¶ *At ij. Vespers.*

*Ant.* The Lord conducted. [*Minor.*] [953].

{1568}

*Ferial Psalms.*

*Chapter.* The lord gave thanks [to his Holy One].<sup>475</sup> {1328}.

*R.* Holy *N.*, confessor of Christ.<sup>476</sup> [*in the Common.*]<sup>477</sup> [912].

*Hymn.* Jesu, the world's Redeemer, hear. [*in the Common.*]<sup>478</sup> [922].

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

*Ant.* This is he who before God. [*in the Common.*]<sup>479</sup> [935].

*Ps.* Magnificat. 72\*.

*Prayer* [O God, who through blessed Jerome.]<sup>480</sup> *as above.* {1560}.

*Let a Memorial be made of Saint Remigius and his Companions, Bishops and Confessors, with the Ant.* The just shall shine. [1045]. *V.* Be glad. [925]. *with this Prayer.*

[Let us pray.]<sup>481</sup>

**H**earken, we beseech thee, O Lord, unto thy people praying to thee under the protection of thy holy confessors, bishops Remigius, Germanus, Vedast and Bavo : that

thou mayest grant us both<sup>482</sup> to rejoice in peace in this transitory life, and to obtain help unto <life> eternal. Through Christ.

*Let a Memorial also be made of Saint Melorus, Martyr, with the V. Antiphon and Prayer from the Common of One Martyr.* [775].

## In natiuitate

Glorificamus. ps. Nunc dimittis. Hoc completorium dicat per totas  
statuas nisi in exaltatione sancte crucis. Ad matutinas Inuitat.

**G**loria de et voce fili mul christum regem venere mur.

Virginis et ma tris iubile tur nobi lis optus. ps. Venite.  
Que terra ponthus. vrs in assumptione. In. j. nocturno aña

**Q**uod e nata est be a ta virgo ma ri a ex proge-

ni e da uid per quam salus mun di cecedenti bus apparuit.  
Aña.

Dñe dñs nr. **B**e a tissime virginis mari e nati ui-

tatem deuo tissime ce le bremus: vt ipsa pro no bis interce-  
dat ad dominũ ihesum christũ. ps. Celi enarrat. Aña.

**Q**uando

nata est virgo sacratissima tũc illumina tus est mũdus stirps

be a ta radix scã et benedictus fru ctus eius. ps. Dñi est ter.  
vrs ancta dei genitrix virgo semp maria. Lctõ. j. Approbate. r. j.

[Antiphonale 1520-S:106v.]

Notes, pages {1351}-{1570}.

- <sup>1</sup> 'et continúa fac ecclésiam tuam', 1520-S:104r.  
<sup>2</sup> 'ut intercedente beato Prisco mártire tuo', 1520-S:104r.  
<sup>3</sup> 'Beátus', 1520-S:104v.  
<sup>4</sup> SB-S:760.  
<sup>5</sup> 1520-S:104v.  
<sup>6</sup> 1520-S:104v.  
<sup>7</sup> SB:763. has 'Nemausensem' with the note: 'nemansensem' *Chevallon*. 'neumasensum' *Leg*. 1518.  
<sup>8</sup> 'castigate mediocritatia' *Chevallon*. *cum Leg*. 1518. 'castigateque mediocritatis' *Leg. Job. MS*. [SB:764.]  
<sup>9</sup> 'nisi facte fuerunt' *Leg*. 1518. [SB:765.] 'nisi facte fuerint', 1520-S :104v.  
<sup>10</sup> 1520-S:104v.  
<sup>11</sup> 'et tunc fiant medie lectiones de sancto Bertino abbate.' *Leg*. 1518. [SB :766.]  
<sup>12</sup> 1520-S:104v.  
<sup>13</sup> 'audioeni' *Port*. 1519, 1557. [SB:765.]  
<sup>14</sup> 'Largitor igitur . . . et' *Leg*. 1518. [SB:765.]  
<sup>15</sup> 'vualbertus' *Leg*, 1518. [SB:766.]  
<sup>16</sup> SB-S:766.  
<sup>17</sup> 'cognitum' *Legenda Job. MS. cum Leg*. 1518. [SB:768]  
<sup>18</sup> 'perspicerent' *Legenda Job. MS*. [SB:768]  
<sup>19</sup> SB-S:768.  
<sup>20</sup> 'cuiberti' *Chevallon*. Mox legendum videtur *Rexponsoriis* in plurali immero. [SB:768]  
<sup>21</sup> 1520-S:104v.  
<sup>22</sup> 1520-S:104v.  
<sup>23</sup> 1520-S:104v.  
<sup>24</sup> 'In vigilia nativitatis beate Marie virginis.', 1520-S:105r. 'Quacunque veria extra dominicam hec vigilia contigerit semper fiat ibi plenum servicium de commemoratione beate Marie, et nihil fiat de vigilia nisi jejunium tantum.', *Crede michi* [165].  
<sup>25</sup> Radicis Jesse pictura (de qua\_ ad pp. 539, 540 supra iam diximus) hic quoque in *Legend*. A.D. 1518, prolata est inter hunc versiculum hinc inde scriptum, scilicet ' *Egredietur virga de radice Jesse : et flos de radice ejus ascendet.*'  
Consimilem effigiem, sed mensure paullo maioris, et sine regum nominibus, exhibet *Chevallonii Breviarium* in primo nocturno huius festi. [SB:769.]  
<sup>26</sup> In 1520-S:105r. 'Dei' is set D.DCD.  
<sup>27</sup> 'quoniam [gloriósa]' *Portiforia*. [SB:41.]  
<sup>28</sup> 1520-S:105r. has a flat at 'ubi'; 'infirmi' is G.GG.E.  
<sup>29</sup> In 1520-S:105v. this  $\mathfrak{R}$ . appears in full here.  
<sup>30</sup> 1531-S:130r. has only the incipit here.  
<sup>31</sup> SB-S:770.

- <sup>32</sup> The music for this antiphon appears only under the incipit 'Nativitas tua Dei génitrix,' Feast of the Nativity of the Blessed Virgin, September 8. [annunciávit in univérso] *habet Chevallon.* [SB:41.]
- <sup>33</sup> 1520-S:106r.
- <sup>34</sup> 1520-S:106v.
- <sup>35</sup> 'níbilis [ortus]' *Chevallon.* [SB:43.] 1520-S:106v. has no flat. In PEN:250v. 'Christum' is set C.CDEF; no flat appears at 'et'.
- <sup>36</sup> 1520-S:106v.
- <sup>37</sup> 1520-S:106v. has no flat. In AS:520. 'David' is set EFE.DC. In BL-52359:406v. 'mundi' is set FGF.F; 'salus mundi' is set G.GAG FGF.F; 'appáruit' is set FE.D.CD.ED. In 1520-S:106v. the first syllable of 'appáruit' is set EFE. AS:520 is ambiguous here. The edition follows BL-52359:406v. and PEN:250v.
- <sup>38</sup> In BL-52359:406v. 'devotíssime' is set F.FE.DE.DC.C; 'Dóminum' is set E.DC.CD. In PEN:251r. 'beatíssime' is set D.DC.D.FE.EF; 'devotíssime' is set F.FE.DF.DC.CD.
- <sup>39</sup> In BL-52359:406v. 'illuminátus est mundus' is st A.B.C.BAG.A ABA G.G; 'stirps beáta' is set AB<sub>b</sub>GAGF GB<sub>b</sub>.AB<sub>b</sub>CB<sub>b</sub>A.A; 'benedíctus' is set A.AC.GF.EFED. In PEN:251r. 'sacratíssima' is set C.A.CB.AG.G; 'benedíctus' is set B.C.AGF.EFED.
- <sup>40</sup> 1520-S:106v.
- <sup>41</sup> '*Sermo domini Fulberti*' Legend. 1518. Hic est locus picture in Breviario. [SB:771.]
- <sup>42</sup> SB-S:772.
- <sup>43</sup> In 1520-S :107r. the flat at 'María' is a third lower. BL-52359:407r. omits 'beáta' and its music. No flat appears in BL-52359:407r; 'nativitátem' is set AG.AC.CA.BC.C. In PEN:251r. 'Hódie nata' is set GAC.C.CCA C.CAAGA; 'María' is set FGAB<sub>b</sub>AGAG.EGFF.FE; no flat appears at 'dedit'; 'nativitátem' is set Ag.AC.CA.BC.C.
- <sup>44</sup> 'priuiligio' *Chevallon.* [SB:772.]
- <sup>45</sup> In BL-52359:407r. 'Virginis' is set FF.DCDC.CB; 'devotíssime' is set A.AGAG.GA.GAGFEF.FE. In PEN:251r. 'Beatíssime' is set F.DF.F.FE.EGFFDED; 'Marie' is set DFFEDFGAGFGAG.EGFF.FE; 'nativitátem' is set DGAB[<sub>b</sub>].A.AG.AB<sub>b</sub>.A.
- <sup>46</sup> 'Virga Dei génitrix virgo est', AS:519. In AS:519. 'ejus' begins DFEC. In BL-52359:406r. 'virgam' appears to be set FDFDEFDFGDFEF.DEFE; 'almus' is set DEFEDFEFEDFAGFGAEEGDEDCCDADDCBCD.DFEC. [In PEN:251r. 'Stirps' is set DCDEFDEFDECD.]
- <sup>47</sup> The flat appears in PEN:251v. and in BL-52359:407r. In BL-52359:407r. 'omnis' is set Gf.GAGFGG; the psalm-tone is IV.i.
- <sup>48</sup> 1520-S:107v. has no flats until the latter part of 'insígnia'. In AS:522. 'quam' is set G. In BL-52359:407v. 'Dignum namque' is set AGG.FA CCD.C; 'quam' is set A. PEN:251v. has no flat at 'namque'.
- <sup>49</sup> 1520-S:107v. has no flats. BL-52359:407v. has 'es', set D; BL-52359:407v. has 'Virgo María sancta'; the last syllable of 'celebrémus' is set G; 'ut' is set G; 'ipsíus sit' is set C.DE.D EDEDC; BL-

52359:407v. has no flats. In PEN:251v. ;sancta' is set Cb.D; 'Génitrix' is set C.CEF.ED; 'cujus nativitatē' is set D.D D.D.D.DE.D; 'ut' is set G.

<sup>50</sup> 'seruáre' *Leg.* [SB-S:47.]

<sup>51</sup> SB:47.

<sup>52</sup> 'párvulus', *Vulgate.*

<sup>53</sup> 1520-S:107v. has no flat at 'glorióse' or at 'nativitatē'; 'de' is set FE. In BL-52359:407v. 'Víriginis Maríe' is set A.GAGE.FG DFGFGA.DEF.ED; the second syllable of 'Abrahe' is missing; 'Ab[ra]he' is set AG.FGAGFG.DFGGF; 'ecclesiás' is set CDFDFGAFGE.DC.DEFEF.ED; 'beáte' is set A.A.A. In PEN:251v. 'glorióse' is set F.G.GACB,AB,BA; 'vita' is set FG.GAAG; 'illústrat' is set GAg.FGFED.DFGGF.

<sup>54</sup> 'fidei' *Chevallon. cum Leg.* 1518.; 'fide' *Legenda Job. MS.* 'filius' *Portif.* 1519,1557. [SB:775.]

<sup>55</sup> In 1520-S:108r. sempiternam' is set F.EFGFGFE.DEFEF.ED. 1520-S:108r. has no flat at 'pudicitiam'. In BL-52359:407v. 'univérso' is set F.FEC.D.DFGFEFE; 'sol' is set DFGFED; 'maledictiónem' is set (with insufficient neumes) D.DG.F.FGAGFG.GF; 'dedit' is set FGAG.A; 'benedictiónem' is set F.FE.G.FE.DEFE.DC; 'mortem' is set FDED.CD.DC; 'nobis' is set CDFFG.F. In PEN:251v. 'univérso' is set F.FEC.D.DFGFEFE; 'ortus' is set AGF.GF; 'sol' is set DFGGF; 'benedictiónem' is set F.FE.G.FE.DEFEF.ED; 'confúndens' is set D.EDF.F; 'mortem' is set FDED.CD.DC.

<sup>56</sup> 'cardine' *Leg. Job. MS.* [SB:776.]

<sup>57</sup> 'prebetur' *Chevallon.* [SB:776.]

<sup>58</sup> 'vocabat,' *Cevallon.* [SB:776.]

<sup>59</sup> 'pro' *Chevallon., cum Leg.* 1518. 'pio' *Leg. Job. MS.* [SB:777.]

<sup>60</sup> In 1520-S:108v. 'operíret' is set A.C.BDCb.Cb; 'Fílio' is set C.BDCb.Cb. In BL-52359:408r. 'Ad nutum' is set GAGABABADDCBAG AC.C; 'grátia' is set C.G.AEFEDFA; 'et' is set C. In PEN:252r. 'honórem' is set DF.EGFF.FE; 'grátia culpam' is set B.G.AEFED FAAGFGG.E; 'Spirítui Sancto' is set G.AEFED.FA.AGF GGf.E.

<sup>61</sup> In PEN:252r. 'Maríe' is set E.ED.CA; 'respéxit' is set EED.Cb.CD; 'et' is set DE.

<sup>62</sup> 1520-S:108v. has no flat at 'celebrémus'. BL-52359:408r. has no flat at 'speciósá'. In PEN:252r. 'elécta' has no B-natural; the neume for 'a' is missing; 'intercédát' is set A.Ag.GCCGAGA.A.

<sup>63</sup> In BL-52359:408r. 'que' appears to be set GAC; no flat appears at 'dignitatē'; 'virginálem' is set E.F.G.G. In PEN:252v. 'namque' is set FGA.AB,AGAGFG; no flat appears at 'dignitatē'.

<sup>64</sup> *Leguntur hec et in festo Conceptionis B.M.V. ut supra.* [SB:777.]

<sup>65</sup> 'Prefátio', 1520-S:109r.

<sup>66</sup> 'perituri' *Leg.* 1518. [SB:778.]

<sup>67</sup> In BL-52359:408v. 'Beáta progénies' is set DE.DE.D E.GA.GA.ACAAG; 'Que' is set DE (both times).

<sup>68</sup> 'Dei pópuli', 1531-S:131v.

<sup>69</sup> 'item bellator' *Leg.* [SB-S:49.]

<sup>70</sup> In BL-52359:408v. 'genitricis' is set D.EFGF.ECFDCBCD.D. 1520-S:109r. has no flat at 'in hac'.

<sup>71</sup> 'ipse est' *Chevalloniis et Leg.* 1518 *in hoc loco ; sed 'id est' habent ambo superius in festo Conceptionis* (viii. Dec. p. 49).—'id est' *Leg. Joh. MS.* [SB:779.]

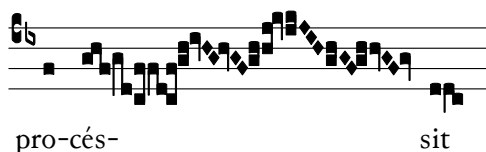
<sup>72</sup> 'Ad primam lectio in capitulo, Quis est qui iocunda. quere in fine libri.' *Legend.* 1518. [SB:780.]

<sup>73</sup> 'nempe' *Leg. Joh. MS.* [SB:780.]

<sup>74</sup> 'distinctionem' *Leg. Joh. MS.* [SB:781.] Other sources sometimes have 'discretionem'.

<sup>75</sup> 'utrinque' *Leg. Joh. MS.* [SB:781.]

<sup>76</sup> In 1520-S:109v. 'Glória' is set DA<sub>g</sub>.GF.EDFA; there is no flat at 'Fílio'. In BL-52359:409r. 'procéssit' is set thus:



In BL-52359:409r. 'ortum' is set DCDEFEF.ED; 'fidèles' is set DC.DEFEF.ED. In PEN:253r. the conclusion of 'procéssit' omits the final syllable; the notes are . . . AGFGD.D; 'fidèles' is set CD.DEF.ED; 'Sancto' is set DCDEF.ED.

<sup>77</sup> In 1520-S:109v. the second repetendam is from 'ꝑAngelo'. In BL-52359:409r. 'recolámus' is set DC.CDE.DEDCBCB.CB; 'respiens' is set CD.D.DBD.DECBCBAGAG; 'Redemptórem' is set A.C.CBABC.BADCBCBABCBA. In PEN:253r. 'ortum' is set FGCCD.C; 'digníssimum' is set BCD.CB.B.DCBCBAGAG; 'respiciens' is set CD.DBD.DED.DBCB.

<sup>78</sup> In 1520-S:110r. the second repetendam is from 'ꝑMente'. In BL-52359:409r. 'devotíssime' is set D.D.DC.CBABC.C.BCDCBABCBA; 'solénniis' is ste D.DE.D.D. In PEN:253r. 'Regáli' is ste G.GACBAC.AG; 'María' is set CD.DECBCDCDE.D; 'exórta' is set D.D.EFED; 'precélsé Genetrícis' is set D.D.D D.D.DE.D.

<sup>79</sup> In BL-52359:409r. 'hódie' is set GAGFGAGAB[<sub>b</sub>].A.A; B-flat appears after the first syllable of 'hódie'; 'portáre' is set DF.FEFGFG.GF. In PEN:253v. 'digna' is set GAFEFED.DFG[?]DCD.

<sup>80</sup> SB-S:782.

<sup>81</sup> In BL-52359:409v. 'glorióse' is set F.GA.G.G.

<sup>82</sup> In BL-52359:409v. 'spíritu' is set FFG.F.F; 'póscimus' is set F.EF.F.

<sup>83</sup> In BL-52359:409v. 'precélsé' is set A.AC<sub>b</sub>.AG.

<sup>84</sup> 1520-S:111r.

<sup>85</sup> 1531-S:132v. has only the incipit here. In stanza 1. 1519:49v, and 1520-S:111r. have 'lactásti sacro'. In HS:147r. stanza 1. has 'quod te' and 'lactásto sacro úbere.'

<sup>86</sup> 1520-S:111r.

<sup>87</sup> 'Et habitáre . . .', SB-S:782.

<sup>88</sup> In 1520-S:111r. 'perpétue' is set A.ABC.A.GF.

<sup>89</sup> 1520-S:111v.

<sup>90</sup> 1520-S:111v.



- <sup>91</sup> 1520-S:111v.
- <sup>92</sup> 1520-S:111v.
- <sup>93</sup> 'in assumptione', 1520-S:111v.
- <sup>94</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>95</sup> 1520-S:111v.
- <sup>96</sup> 1520-S:111v.
- <sup>97</sup> 1531:118r. has only the incipit 'Post partum.' 1520-S:111v. has only the rubric '℞. Post partum. ut supra in assumptione.' The music for the ℞. 'Gloria Patri.' is taken from 1519-P:44r. (SB-III-App.:civ. indicates the full text as '℞. Post partum [virgo Inviolata permansisti Dei genitrix intercede pro nobis. ℞. Speciosa facta es et suavis In deliciis tuis, sancti Dei genitrix intercede pro nobis.]' This appears to be a misreading of the following versicle 'Speciosa facta es' as belonging with the ℞.)
- <sup>98</sup> 1520-S:111v.
- <sup>99</sup> 1520-S:111v.
- <sup>100</sup> 1531-S:118r. has only the incipit 'Speciosa facta.' 1520-S:111v. has only the rubric 'ut supra in assumptione.' The music for the ℞. 'Gloria Patri' is taken from 1519-P:44r. (SB-P:App.:cv. indicates the full text as '℞. Speciosa facta [es et suavis In deliciis tuis, sancti Dei genitrix]. ℞. Eligit eam, Deus, et preelegit eam. [Habitate facit eam in tabernaculo suo.]' This appears to be a misreading of the following versicle 'Eligit eam' as belonging with the ℞.)
- <sup>101</sup> 1520-S:111v.
- <sup>102</sup> 'Ps. Confitebor. Ps. Beatus vir. Ps. De profundis. Ps. Memento.' 1520-S:111v.
- <sup>103</sup> 1520-S:111v.
- <sup>104</sup> 1520-S:111v.
- <sup>105</sup> 'ut supra in assumptione', 1520-S:111v.
- <sup>106</sup> 1520-S:111v.
- <sup>107</sup> 1531-S:9r. omits 'alleluya.' 1520-S:111v. indicates the Psalm-tone as I.vi. In 1520-S:111r. and PEN:254r. 'humilitatem' is set G.F.G.A.G. BL-52359:410r. agrees with AS.
- <sup>108</sup> 1520-S:111v.
- <sup>109</sup> 'colles', 1531-S:132v. In 1520-S:111v. 'montem' is set FEDFECDCDD; 'sponse' is set FGAA.FG.
- <sup>110</sup> Neither 1520-S. nor AS. has 'Alleluya' here. The 'Alleluya' is editorial, based on the formula used for other Marian antiphons, 1519-C:49r-50r.
- <sup>111</sup> In 1520-S:112r. has no flats. In 1520-S:112r. 'decora' is set GAC.EDEDC.C; 'statu' is set GA.CCDCC; 'tuum' is set GAGG.G; 'eburna' is set GFED.EEDC.C.
- <sup>112</sup> 1531-S:132v. has only the incipit here.
- <sup>113</sup> 1520-S:112v.
- <sup>114</sup> 1531-S:132v. has the following rubrics: 'Ant. Benedicta tu. Ps. Domine Dominus noster. et alie antiphone cum suis psalmis que sequuntur : sicut in commemoratione beate Marie extra adventum.

- <sup>115</sup> The full text of this antiphon does not appear in 1531. AS:pl. γ, 1519:98v, and 1520-S:111v. have no flat.
- <sup>116</sup> 1520-S:113r. has the incipit 'Quis enim.'
- <sup>117</sup> 'te o peccator quondam tlieophile' *Legend. Job. MS. cum Brev. Job. MS.* [SB:785].
- <sup>118</sup> SB:787. has 'factum' with the note: 'tantum' *Chev.*; 'concludā Deinde' (*omissa clausula*) *Leg.* 1518. 'cautum' appears in *PL:CXLI:323*.
- <sup>119</sup> 'cessáre', SB-S:787.
- <sup>120</sup> 'poscimus' *Chev.* [SB:787.]
- <sup>121</sup> 'ostedis' *Chevallon. 'Ad prima, lectio in cap. Liber generationis iesu christi filii dauid; et reliqua Quo exordio suo satis.'* *Legend* 1518, *ubi nihil amplius de Uctione ad Primam in capitulo.* [SB:787.]
- <sup>122</sup> SB-S:790.
- <sup>123</sup> 'Et habitáre . . .', SB-S:790.
- <sup>124</sup> 1520-S:113r.
- <sup>125</sup> 1520-S:113v.
- <sup>126</sup> 1520-S:113v. 1531-S:133v. has 'Ant. Ne tíneas.' However, the ant. 'Nátivitas est hódie' seems a better choice here, repeating, as it does, the Ant. at Second Vespers of the day, and begin again repeated on the 4th day at First and Second Vespers.
- <sup>127</sup> SB-S:790.
- <sup>128</sup> 1520-S:113v.
- <sup>129</sup> 1520-S:113v. has the incipit 'Beáta ígitur María.'
- <sup>130</sup> 'Fili . . . fili' *Legenda Job. MS.* [SB:791.]
- <sup>131</sup> SB-S:792.
- <sup>132</sup> 'neque virtútes', *Vulgate.*
- <sup>133</sup> 'neque fortitúdo', *Vulgate.*
- <sup>134</sup> ¶ *Ad prima lectio in capitulo, Bersabee vero interpretatur puteus esa.' (et nihil amplius de hac lectione)* *Leg.* 1518. [SB:794.]
- <sup>135</sup> SB-S:795.
- <sup>136</sup> 1520-S:113v.
- <sup>137</sup> 1520-S:113v. Part of the rubric is illegible.
- <sup>138</sup> SB-S:796.
- <sup>139</sup> 1520-S:113v.
- <sup>140</sup> 1520-S:113v.
- <sup>141</sup> 1520-S:113v.
- <sup>142</sup> 1529-S:113v. has the incipit 'Liber generatiónes'. and the rubric 'et cñdicatur per totas octavam nisi in festo exaltationis sancte crucis.' 1520-S:113v. has the incipit 'Abraham génuít.'
- <sup>143</sup> 'ite' *Chevallon. cum Leg.* 1518. 'iterum' *Legenda Job. MS.* [SB:797.]
- <sup>144</sup> 'Zara' *Legenda Job. MS.* [SB:798.]
- <sup>145</sup> 'ipsam' *Legenda Job. MS.*, 'per quem . . . ipsa' *Leg.* 1518. [SB:799.]
- <sup>146</sup> *Beda* In Lucam iv. 49, *Opera* v. 340. [SB:799.]

- <sup>147</sup> 'procerum' *non habet in hoc loco Chevallonius, neque Legend.* 1518. *Sed in lectionibus de festo S. Marias ad Nives* (v. August., p. 597) *habet uterque.* [SB:799.]
- <sup>148</sup> 'extollamus' *Leg.* 1518. [SB:800.]
- <sup>149</sup> In SB-S:800 the following passage is set out in poetic lines (following *PL-XCII:480*):
- Qui celum terrámque tenet per sécula, cuius  
 Numen, et étérno compléctens ómnia gyro  
 Impérium sine fine manet : que ventre beáto  
 Gáudia matris habens cum virginitátis honóre  
 Nec primam símilem visa est nec habére sequéntem.
- <sup>150</sup> 'eníxa est puérperum . . . habére sequéntem.', Sedulius, *Carm. Pasch.* II. 63-68.
- <sup>151</sup> *non legitur ulterius in festo S. Marie ad Nives* (v. Augusti). [SB:801.]
- <sup>152</sup> No ninth  $\text{R}$ . appears. Ms. D-MZb C, f 264r. which has the same series of responsories, indicates the  $\text{R}$ . Stirps Jesse {83}. at this point; NZ-Zua 6, f 213r. indicates the  $\text{R}$ . 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>153</sup> 'Ad primam lectio in capitulo Aram eléctus sine celsus dícitur.' *Leg.* 1518. *et non ulterius.* [SB:801.]
- <sup>154</sup> 1520-S:113v.
- <sup>155</sup> 1520-S:113v.
- <sup>156</sup> 'Dóminum', *Vulgate.*
- <sup>157</sup> 'in isrl.' *Chevallon.* [SB:803.]
- <sup>158</sup> SB-S:803.
- <sup>159</sup> 'predicat' *Legend.* 1518. [SB:804.]
- <sup>160</sup> 'Ad primam lec. Joram qui vbi ē excelsus; aut quis.' (*et non ulterius*) *Leg.* 1518. [SB:805.]
- <sup>161</sup> SB-S:806.
- <sup>162</sup> 'quia' is not in the *Vulgate.*
- <sup>163</sup> 'fluent', *Vulgate.*
- <sup>164</sup> 'Ad primā lec. in capitulo. Mathan donū vel donās, &c.' *Leg.* 1518. [SB:807.]
- <sup>165</sup> 1531-S:136v. has only the incipit, 'Michi autem.'
- <sup>166</sup> 1520-S:114r.
- <sup>167</sup> The "Amen" is taken from PHM:35. 1531-S:137r. indicates the change from 'inventionis' to 'exaltationis' in stanza 4. No sources indicate the musical setting for the additional syllable. In stanza 4, 'die' *Port.* 1519. [SB:809.]
- <sup>168</sup> 1520-S:114v.
- <sup>169</sup> In 1519-S:70r. "benedícta" is set A.GFGA.DE.FD. 1520-S:114v. omits 'Allelúya.'
- <sup>170</sup> 1520-S:114v.
- <sup>171</sup> 'solemnitátem concúrrit', 1520-S:114v.
- <sup>172</sup> 'Per Dóminum.', 1520-S:114v.

<sup>173</sup> 1520-S:115r.

<sup>174</sup> 1520-S:115r.

<sup>175</sup> 1520-S:115r.

<sup>176</sup> 1520-S:115r. Part of this rubric is illegible.

<sup>177</sup> '*Quandocunque hoc festum in dominica contigerit, tunc ad primas vespervas dum dicitur primum Benedicamus. fiat memoria sub silentio de dominica et de Trinitate cum missa dominicalis in capitulo : deinde solennis memoria de martyribus et postea fiat processio ante crucem quacunqu die contigerit. Et ad secundas vespervas fiat tunc memoria sub silentio de sancto Nichomede et de dominica. Et si in secunda feria hoc festum contigerit fiat sub silentio memoria de dominica ut supra, deinde solennis memoria de martyribus et processio ante crucem cum hac antiphona.*', 1520-S:114v.

<sup>178</sup> 1520-S:115r.

<sup>179</sup> 1520-S:115r.

<sup>180</sup> 1520-S:115r.

<sup>181</sup> 1520-S:115r.

<sup>182</sup> 1520-S:115r.

<sup>183</sup> SB-S:811.

<sup>184</sup> 1520-S:115r. give the Ant. with music, as follows. However it would appear that this, as all of the office of the Virgin, should be said, not sung, this day.

Ant.  
IV.iii.

Lo-ri-fi-camus \* te De-i gé-ni-trix, qui- a ex te

na-tus est Christus : salva omnes qui te glo-rí-fi-cant.

Ps. Nunc dimittis. [365.]

<sup>185</sup> 1520-S:115v.

<sup>186</sup> '*cū l. sicut in fe. extra oc.*' Port. 1519. '*Septima die hoc ē in exaltatiōe sancte crucis dicuntur lec. sicut in feriis extra oct. videlicet Sācta maria virgo virginum. cū reliquis lect.*' Leg. 1518. [SB:812.]

<sup>187</sup> 1520-S:115v.

<sup>188</sup> 1520-S:115v.

<sup>189</sup> 1520-S:115v. has the text only. The text begins with stanza 3. of *Christe Redēptor ómnium*. substituting 'Meménto salútis auctor' for 'Salútis auctor, récole'.

<sup>190</sup> 1520-S:115v.

<sup>191</sup> 1520-S:115v.

<sup>192</sup> In 1520-S:115v. the  $\mathcal{R}$ . is set as follows. However it would appear that this, as all of the office of the Virgin, should be said, not sung, this day.

Resp.  
VI.

- ve Ma-rí- a grá-ti- a ple-na. †Dó-mi-nus te-cum.

V. Be-ne-dícta tu in mu-li- é-ri-bus et be-ne-díctus fruc-

tus ventris tu- i. †Dó-mi-nus te-cum. V. Gló-ri- a Pa-tri

et Fí-li- o : et Spi-rí-tu- i Sancto. Ave Ma-rí- a.

<sup>193</sup> 'Ant.' 1520-S:115v.

<sup>194</sup> 1520-S:115v. Parts of this rubric are illegible.

<sup>195</sup> BL-52359:411v. indicates tone IV.i. In PEN:256r. 'Regem' is set CDEF.F.

<sup>196</sup> HS-1525:43. has no flats.

<sup>197</sup> In 1520-S:116r. 'tibi' is set G.D. In BL-52359:411v. 'tibi' is set G.D. In PEN:256r. 'tibi' is set G.D.

<sup>198</sup> SB-S:813.

<sup>199</sup> In 1519-S:71r and 1520-S:116v. 'dulces pondus' has no flat. BL-52359:412r. has no flat at the second 'dulce'; 'sústínuit' is set GACBABCBA.G.GABAGA.AG.

<sup>200</sup> 'infra limitania' *Leg.* 1518. [SB:814.]

<sup>201</sup> BL-52359:412r. has no flats.

<sup>202</sup> SB-S:814.

<sup>203</sup> In BL-52359:412v. 'salvásti Petrum' is set A.C.B A.G. In PEN:256v. 'in' is set A.

<sup>204</sup> In 1520-S:117r. the antiphon appears a fourth higher, using B-natural. In PEN:257r. this antiphon appears a fourth higher, using B-natural.

<sup>205</sup> In BL-52359:412v. 'Adorémus' is set FE.DE.E.E.

<sup>206</sup> 'sanctietur' *Chevallon.* [SB:817.] Saucietur: seems to be a corruption of sancietur. See Reitzenstein, Richard, *Die Nachrichten u:ber den Tod Cyprians: ein philologischer Beitrag zur Geschichte der Matryerliteratur.* Heidelberg, 1913:16, note.

<sup>207</sup> In BL-52359:413r. 'omne' is set BCB.A.

<sup>208</sup> In BL-52359:413r. 'pro-' and its music appears twice. BL-52359:412r. has 'sústinet', set AB.A.G. In PEN:257r. the first 'Dulce' is set Gd.FE; 'sústinens' is set GA.AG.G.

<sup>209</sup> 1520-S:117v.

## Notes.

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- <sup>210</sup> 1520-S:117v.
- <sup>211</sup> 'ponte fluminis' *Port.* 1519, 1557. [SB:818.]
- <sup>212</sup> 'repperit' *Leg.* 1518. [SB:819.]
- <sup>213</sup> 1520-S:117v. has no flat at 'passiónem'. In BL-52359:413r. 'Tuam crucem adorá-' appears a fifth lower; the next par appears a essentially a fourth lower, with some variations; 'Dómine is set CA.BCB.AG; 'gloriósam' is set AG.FG.GACAB.AG; beginning at 'nostri' the music is again a fifth lower; 'nobis' is set AB<sub>2</sub>GAFGGF.F. In PEN:257v. 'nobis' ends CCCDEDE.DC.
- <sup>214</sup> 'et' *non habet Leg.* 1518. [SB:820.]
- <sup>215</sup> *Habet Legend. Joh. MS., et Leg. A.D.* 1518, *non habet Chevallon.* [SB:821.]
- <sup>216</sup> In PEN:257v. 'crucem' is set FGAB<sub>2</sub>AFGA.FGF; 'moriéndo' is set C.EF.FFEGGF<sub>2</sub>Fe.D; 'es cleménter' is set C. D.DC.F.
- <sup>217</sup> SB:822. has 'dulcis clavus' with the note: ' dulces clavos' *Chevallon. cum Leg.* 1518., 'dulcis clavus' *Leg. Joh. MS.*
- <sup>218</sup> AS:427. has no flat at 'Fílio'. In 1520-S:118v. 'nobis' and 'Sancto' both end on D alone.
- <sup>219</sup> 1520-S:118v.
- <sup>220</sup> In BL-52359:413v. 'quando in ligno' is set D.C C DED.CBCDC. In BL-52359:413v. and PEN:258r. 'vita' is set C.BA.
- <sup>221</sup> In BL-52359:413v. 'adverse' is set Fe.D.DED.
- <sup>222</sup> 'excelsior' *Port.* 1519, 1557. *Mox 'in eteruum' non habet Chevallon, sed habcnt Portiforia.* [SB:823.] In AS:535. 'superávit' is set F.G.FE.DC. In BL-52359:413v. 'vita' is set G.FE.
- <sup>223</sup> In BL-52359:413v. 'Crux' is set A; 'cruóre' is set F.GA.G.
- <sup>224</sup> 1520-S:119r.
- <sup>225</sup> In 1520-S:119v. 'et' is set GAC; 'mundi' is set GAA.G. 1520-S:119v. omits 'allelúya.' BL-52359:335v. has no flats; 'pepéndit' is set F.GAg.AGABA.
- <sup>226</sup> 1520-S:119v.
- <sup>227</sup> 1520-S:119v.
- <sup>228</sup> 1520-S:119v.
- <sup>229</sup> '*Capitulum Michi autem. ut supra in j. vespas.*', 1520-S:119v.
- <sup>230</sup> 1520-S:119v.
- <sup>231</sup> 1520-S:119v.
- <sup>232</sup> 1531-S:139v. has only the rubric '*Capitulum ut supra dictum est.*'
- <sup>233</sup> 1520-S:119v.
- <sup>234</sup> 1520-S:119v.
- <sup>235</sup> 1520-S:119v.
- <sup>236</sup> 1520-S:119v.
- <sup>237</sup> 1520-S:119v.
- <sup>238</sup> 1520-S:119v.
- <sup>239</sup> '*Ant. O crux splendíor. ut supra in alio festo, et dicitur sine Allelúya.*' 1531-S :139v. In 1520-S :120r. 'mundo' is set DEd.D.

Notes.

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- 240 1520-S:120r.  
 241 1520-S:120r.  
 242 1520-S:120r.  
 243 1520-S:120r.  
 244 'ioachim & ioakin' *Leg.* 1518. [SB:825.] 'Notándum autem quod ipsi primogéniti.', 1520-S:120v. 'Joachim et Joachin', *PL*; 'Joachim et Joakim', *Brev.*-1516.  
 245 'possidite', *Vulgate*.  
 246 SB-S:825.  
 247 'errorum' *Leg.* 1518. [SB:827.]  
 248 'Tres ultime V. de expōe evāg. Loquete iesu ad turbas. vt supra in dñica. ¶ Ad primam Vc. Maria quoque interpretatur.' *Legend.* 1518. [SB:828.]  
 249 1520-S:120v.  
 250 SB-S:829.  
 251 'LUCIANO' *Brev. Job. MS.* [SB:830.]  
 252 'puectū' : *Chevallon.* [SB:829.] 'provéctum', 1520-S:120v.  
 253 1520-S:120v.  
 254 'Wintoniæ epō Ethelwaldo' *Brev. Job. MS.* [SB:829.]  
 255 'Wiltrudis' *Brev. Job. MS.*; 'vuilfridis' *Leg.* 1518. [SB:829.]  
 256 'Wintoniæ' *Brev. Job. MS. perperam*; 'vuyutonie' *Leg.* 1518. [SB:829.]  
 257 'domo' *Leg.* 1518. [SB:829.]  
 258 SB-S:831.  
 259 'trabbeas' *Chevallon.* [SB:831.]  
 260 'in saccis' *Leg.* 1518. [SB:831.]  
 261 'desponsavit' *Legenda Job. MS.* [SB:832.]  
 262 'unicæ' *Brev. Job. MS.* [SB:832.]  
 263 'tam vordie' *Chevallon.*, 'tanvordie' *Leg.* 1518. [SB:832.]  
 264 'vyntonie' *Leg.* 1518. [SB:832.]  
 265 'Alfgiva' *Legend. Job. MS.* [SB:832.]  
 266 'throno' *Leg.* 1518. [SB:832.]  
 267 'martyribus euphemia luciano et geminiano' *Leg.* 1518. [SB:832.]  
 268 1520-S:120v.  
 269 'sine expōe evāgeliū.' *Leg.* 1518. [SB:832.]  
 270 'Et' *Leg.* 1518. [SB:832.]  
 271 'ob atiditionē . . . Sororibus christi martham se prestitit : mariam languidis ac destitutis se impendit : lazaros' *Leg.* 1518. [SB:833.] 'To her sistren she shewed herself like Martha : as Mary she devoted herself to the destitute : she set the Lazarites of Christ before the childern of kings.'  
 272 'Elephātinosis . . . preteedit : vicerosis vrestigiis : lauacris : ' *Leg.* 1518. [SB:833.] 'She preferreth to serve the dropsical rather than to have royal power : to cherish sores of the feet : with baths of <her> hair,'

- 273 'lichnio' *Legenda Joh. MS.* [SB:833.]
- 274 'quedam' *Leg.* 1518. [SB:834.]
- 275 'palmula' *Chevallon., cum Leg.* 1518; 'parvula' *Leg. Joh. MS.* [SB:834.]
- 276 'malipúnici', Brev-1531, Brev-1516; 'mali púnici', Legend-1518; *Vulgate.*
- 277 'ethelvaldus vuyntonie in monasterio quod nouarū' *Leg.* 1518. [SB:834.]
- 278 1520-S:120v.
- 279 1520-S:120v.
- 280 1520-S:120v.
- 281 'erunt' *Chevallon.* [SB:835.] also 1520-S :120v.
- 282 'quésumus nos tibi', 1520-S:120v.
- 283 'ut', 1520-S:120v.
- 284 1520-S:120v.
- 285 Although not specifically indicated, the proper prayer for St. Lambert should be used.
- 286 SB-S:836.
- 287 1520-S:120v.
- 288 '*per ebdomadam cantanda fuerit*', 1520-S:121r.
- 289 1520-S:121r.
- 290 1520-S:121r.
- 291 1520-S:121r. 'Et in omnes fines terre verba eórum.' SB-S:838.
- 292 'in circúitus sedis', 1520-S:121r.
- 293 1520-S:121v.
- 294 1520-S:121v. omits 'nobis'.
- 295 1520-S:121v.
- 296 1520-S:121v.
- 297 1520-S:121v.
- 298 1520-S:121v.
- 299 In BL-52359:415v. 'predicáre regnum' is set AAG.F.ED.EF Ed.CD.
- 300 In PEN:263r. 'Dóminus' is set DE.D.D.
- 301 In BL-52359:416r. 'ministérium' is set E.F.DG.E.FG.
- 302 1520-S:122r.
- 303 'Nabdaber . . . Credebat' *Leg.* 1518. [SB:840.]
- 304 'Marci', 1531-S:142r, *Leg. Joh. MS.* 'mágici' Brev-1516-S:147r, *Leg.* 1518. [SB:840.]
- 305 SB-S:840.
- 306 In 1520-S:122r. 'erat in' is set CDFGFAAAGEGFEDFEC.C EGFEDC. In BL-52359:416r. 'aquilóne' is set FE.FGFE.DEFEF.ED; 'magna' is set DEDD.C; 'similitúdo' appears to have only four neumes, AGF.G.AGF.GA; 'animálium' is ste A.C.A.ACCA.A.. In PEN:263r. 'animálium' is set G.C.A.ACCA.A.
- 307 In 1520-S:122v. 'pennis' is set CDFFGf.F. BL-52359:416r. has no flat at 'pedis'. In PEN:263v. a flat appears directly after 'pedis'; 'candéntis' is set AGDFD.CEDFFD.D.



- <sup>308</sup> 'Euphenissa' *Leg.* 1518. [SB:841.]
- <sup>309</sup> In 1520-S:122v. 'vítuli' is set BAGAGAC.BC.C. In BL-52359:416v. the first 'fácies' is set BCBAGF.GAG.E; the second 'fácies' is set CD.DCCB.AG; 'a' is set FFE; the first 'ipsórum' is set F.FGAGF.GAG; 'Spirítui' is set BCD.CA.GF.GA.
- <sup>310</sup> 'diuini' *Port.* 1519, 1557; 'dui' *Chev. cum MS. Pet.* [SB:842.] In BL-52359:416v. 'evangélii' is set CD.F.D.CE.E; 'mundo' is st GFA.FE; the psalm-tone is IV.i. In PEN:263v. no flat appears at 'annunciántes'.
- <sup>311</sup> 1531-S:142r. omits 'salutárem'. 1520-S:123r. indicates a flat in advance of the 'salutárem'. In BL-52359:416v. 'sciéntiam' is set AB.B.AG.G.
- <sup>312</sup> 1520-S:123v.
- <sup>313</sup> 'adélphus', from the Greek, 'brother'.
- <sup>314</sup> In 1520-S:123v. 'Incedéntes' is set D.G.AGAB<sub>b</sub>a.A. In BL-52359:417r. 'partes' is set GAGFECDC.DC; 'incedéntes' has no flat; 'fáciem' is set AGAEFGBAGAEFED.DG.AGGFGAG. In PEN:264r. no natural appears at 'non'.
- <sup>315</sup> 'de conjugii bono.' *Legenda Job. MS., Leg.* 1518. [SB:843.]
- <sup>316</sup> In 1520-S:123v. the flat at 'animálium' appears before the second syllable. In BL-52359:417r. the flat appears one syllable later; 'ardéntium' is set B<sub>b</sub>C.B<sub>b</sub>CB<sub>b</sub>B<sub>b</sub>A.GA.A; 'lampadárum' is set Dc.B<sub>b</sub>C.AFACDCAGA.A; 'erat' is set GCDF.CD; 'ambulárent' is set B<sub>b</sub>AB<sub>b</sub>B<sub>b</sub>A.GAG.FGA.GF. In PEN:264r. 'ardéntium' is set B<sub>b</sub>C.CDB<sub>b</sub>B<sub>b</sub>A.GA.A.
- <sup>317</sup> 'Cum, celebratis ab apostolo missis, mysteria' *Legenda Job. MS.* 'Cum itaque celebratis ab apostolo missa: mysteria' *Leg.* 1518. [SB:845.]
- <sup>318</sup> AS:548. gives only the incipit for 'V. Gloria.' In BL-52359:417v. 'revertébántur' is set DE.Cb<sub>b</sub>.GA.ACCAGCDEDCB<sub>b</sub>C.C; 'médio' is set CEG.FA?FG.E; 'igne' is set FAGG.E; 'egrédiens' is set GA.GFDECDEFDE.DC.C.
- <sup>319</sup> In 1520-S:124r. 'Dei' is set ACG.G. In BL-52359:417v. 'Dei' is set ACAF.F.
- <sup>320</sup> 'eorum' *Port.* 1519, 1557; *Brev. Aberdon.* [SB:846.] In BL-52359:417v. 'eórum' is set A.C.D; 'pronúnciat' is set GA.A.GAGFG.GF; 'ecclesia sanctorum' is set A.AC.CB.AG.ABA.G.G.
- <sup>321</sup> In BL-52359:417v. 'ymbres misérunt' is set GGf.E F.G.C. In PEN:264v. 'sapiéncie' is set E.F.GAG.FE.FGFE.
- <sup>322</sup> 1520-S:124v.
- <sup>323</sup> *Bede Homilie Estivales de Sanctis, Opera* VII. 137. [SB:845.]
- <sup>324</sup> In 1520-S:124v. the incipit is 'Vidit ser.'
- <sup>325</sup> 'miseratus est ei. Sedentem in theloneo' *Leg.* 1518. [SB:845.]
- <sup>326</sup> In BL-52359:417v. 'quátuor' is set GA.A.GAGF; 'ipsárum' is set FAC.DCDC.AGF. In PEN:264v. 'appáruit' is set DCED.CB.AG.G; 'ipsárum' is set FAC.ADC.AGF.
- <sup>327</sup> In BL-52359:418r. 'altitúdo' is set C.C.CBCBABC.C; 'plenum' is set CABCB.AGF. BL-52359:418r. omits 'Et' and its note.
- <sup>328</sup> 'perennia' *Beda cum Leg. Job. MS.* [SB:848.] 'perhénia', Bedford Breviary:587r. 'prémia', 1531:143v.

- <sup>329</sup> 'scribendi' *Beda cum Leg. Job, MS.* [SB:848.]
- <sup>330</sup> AS:549. has no flat at '†Quocúmque'. In 1520-S:125r. 'ibat' is set DAAC.CBC. In 1520-S:125r. 'elevabantur' ends on G. BL-52359:418r. has no flats; 'Quocúmque' is set DAB[<sub>b</sub>]GB[<sub>b</sub>]AGEFED.EDFGf.ED; 'páriter' is set D.BCb.G; 'elevábantur' is set A.CB.CD.DEAGACDCEEDBCb.A. In PEN:265r. 'rote' is set EDFFD.D; 'Quocúmque' is set DAB<sub>b</sub>GB<sub>b</sub>AGEFED.EDFG.ED.
- <sup>331</sup> 1520-S:25r.
- <sup>332</sup> In AS:550. 'sancti' is set CAA.G. In these five ants. 1520 sets the Psalm-tone 'S.amen.' In BL-52359:418r. 'Christi' is set D.BA; 'odóre' is set GA.G.F.
- <sup>333</sup> 'celebratióne', AS:550. BL-52359:418v. has 'memóriam'; 'eórum' is set C.GA.G.
- <sup>334</sup> In BL-52359:418v. 'laudavérunt' is set C.C.CB.G.
- <sup>335</sup> In 1520-S:125v. 'Dóminus' is set GFE.DE.E; 'spíritu' is set E.DEDC.CD; the first 'et' is set G. In BL-52359:418v. 'jocunditátem et exultatiónem thesaurizávit super' is set EDC.E.G.GGA.G G G.Gf.GFD.EFGFE.DE.E.C.E.GFA.GF GF.DE.
- <sup>336</sup> In AS:551. 'in' is set DECBA. In BL-52359:418v. 'eórum' is set A.CECD.D; 'possidébunt' is set B.A.G.G. In BL-52359:418v; PEN:265v. and 1520-S:125v. 'veritáte' is set B.A.G.G. BL-52359:418v. has 'sempitérna letícia', set A.C.D.A A.C.CD.D; 'erit eis' is set F.AC CBA.B.
- <sup>337</sup> 1520-S:126r.
- <sup>338</sup> 1520-S:126r.
- <sup>339</sup> 1520-S:126r.
- <sup>340</sup> In BL-52359:418v. and PEN:265v. 'circúitu' is set F.D.E.CG; 'Dei' is set G.G; 'est' is set DGAG. In BL-52359:418v. 'nocte' is st DED.; the second 'sanctus' is set GFA.A; 'Dóminus' is set B.A.C.
- <sup>341</sup> 1520-S:126r.
- <sup>342</sup> 1520-S:126r.
- <sup>343</sup> 1520-S:126r.
- <sup>344</sup> 1520-S:126r.
- <sup>345</sup> 1520-S:126r.
- <sup>346</sup> 1520-S:126r.
- <sup>347</sup> 1520-S:126r.
- <sup>348</sup> 1520-S:126r.
- <sup>349</sup> 1520-S:126v.
- <sup>350</sup> 1520-S:126v.
- <sup>351</sup> 'Vitális Innocéntii', 1520-S:126v.
- <sup>352</sup> 1520-S:126v.
- <sup>353</sup> 'couenerant' *Leg.* 1518. [SB:851.]
- <sup>354</sup> SB-S:851.
- <sup>355</sup> 'attroci' *Chcvallon.* [SB:852.]
- <sup>356</sup> 'Bagandorum turmas' *Legenda Job. MS.* [SB:852.]
- <sup>357</sup> 'Agamus' *Legend. Job. MS.* [SB:852.]

- 358 'Nefas', *Legend*-1518. The normal appearance would be 'Ne fas'.
- 359 'premierit' *Legenda Job. MS.* [SB:854.]
- 360 'repperit' *Leg.* 1518. [SB:854.]
- 361 'jubetur.' *Legenda Job. MS.* [SB:855.]
- 362 'vobis' *Chevallon. cum Leg.* 1518; 'nobis' *Leg. Job. MS.* [SB:856.]
- 363 'nolis et tuum.' *Leg.* 1518. [SB:856.]
- 364 'est: circumsistit' *Leg.* 1518. [SB:856.]
- 365 In BL-52359:419v. the lessons are from the common.
- 366 *non habet Chevallon. neque Leg.* 1518; *habent Port.* 1S19, 1557. [SB:857.]
- 367 SB-S:857.
- 368 'annos' *Leg.* 1518. *cum Port.* [SB:858.]
- 369 'honestus vero p̄fatus' *Leg.* 1518. [SB:858.]
- 370 'in' *non habet Chev.; habent Leg.* 1518. *et Portiforia.* [SB:858.]
- 371 'direxit eum' *Leg.* 1518. [SB:859.]
- 372 BL-52359:419v. indicates Te Deum.
- 373 '*In natali sanctorū martyrū cypriani episcopi et iustine virginis.*' *Leg.* 1518. [SB:860.] '*Sancti martyrum Cipriani et Justine virginis.*', 1520-S:126v. BL-52359:419v. indicates '*De sancto Cypriano episcopo et Justine virginis, iij. lec. et. Te Deum. Cetera de communi plurimorum martyrum.*'
- 374 1520-S:126v.
- 375 SB-S:860.
- 376 'Apparitoribus', *egend*-1518; 'Apparatoribus', 1531.
- 377 SB-S:862.
- 378 'in mari.' *Chevallon.* [SB:862.]
- 379 *non habet Chevallon., habet Leg. Job. MS.* [SB:864.]
- 380 1520-S:126v.
- 381 '*pm.*' *Chevallon.* [SB:865.]
- 382 In both AS. and 1520-S. this *Ṛ*. appears as the ninth of matins. In 1520-S:130v. this is labelled as *Ṛ*. viii. 1520-S:130v. has no flat in the verses until the last syllable of 'séraphin' and the last syllable of 'Filio'. AS:556. has 'et séraphin'. In BL-52359:419v. 'excélsis' is set D.FGEDFFD.D; 'ángeli' is set A.AGAD.D; the second repeat is to 'Te decet'.
- 383 The 'Amen' is from PHM:67.
- 384 1520-S:127r.
- 385 1520-S:127r.
- 386 1520-S:127r. omits 'tui'.
- 387 'te súpplices', 1520-S:127r.
- 388 1520-S:127r.
- 389 1531-S:146v. has a capital at 'Veníte', implying the repeat from this point. PEN:266v. has capitals at both 'Et' and 'Veníte.' In BL-52359:430r. 'ágmina' is set DE.D.DEFDEDDC.
- 390 1520-S:127v.

- <sup>391</sup> In 120-S:127v. 'templum' is set Fe.G.
- <sup>392</sup> In BL-52359:420v. 'in' is set AB. In PEN:267r. 'manu sua' is set C.B G.G.
- <sup>393</sup> 1520-S:127v.
- <sup>394</sup> *Gregorii* In Evangelia, Lib. II. Homil. xxxiv. § 7, *Opera* I. 1603. [SB:867.]
- <sup>395</sup> 'collosenses' *Leg.* 1518. 'colosenses' *Leg. Job. MS.* 'cholocenses' *Brev. Job. MS.* [SB:867.]
- <sup>396</sup> In BL-52359:420v. 'celo' is set FG.GB,GAGFGF; 'dum committeret . . . ángelo' appears a tone lower, with high B-flat but low B-natural; 'draco' is set FEFGDDC.CDFCDCB; B-flat appears at 'miliun dicénticum'; 'omnipoténti' is set C.FE.FG.GGEG.FDEFD; no flat appears in the verse.
- <sup>397</sup> 'Colocensibus' *Legenda Job, MS.,* 'colossibus' *Leg.* 1518. [SB:868.]
- <sup>398</sup> SB-S:868.
- <sup>399</sup> In BL-52359:420v. 'ángelus' is set Gd.DEFDCDEDE.ED; no neume appears for 'et'; 'incénsa' is set D.D.FDEFE; 'conspéctu' is set CD.DBD.DECBABCBA.
- <sup>400</sup> 'Sardius' *Legenda Job. MS.* 'sardins . . . crysolitus' *Leg.* 1518. [SB :868.]
- <sup>401</sup> In 1531-S:147r. the  $\mathfrak{V}$ . is punctuated with at colon after 'deprecámur'. In 1520-S:128v. 'princeps' is set F.A. BL-52359:421r. has no flat at 'angelórum'; honor' is set CDCB.CD. In PEN:267v. 'archángelus' is set GA.A.A.AGACGAGGF.
- <sup>402</sup> In PEN:267v. the music is missing.
- <sup>403</sup> In 1520-S:128v. 'proptérea' is set B.D.B.C.
- <sup>404</sup> AS:554. has no flat at 'ánimas'. BL-52359:421v. has no flat at 'angelórum'; 'ánimas' is set F.ABA.C.
- <sup>405</sup> In 1520-S:129r. 'quale' is set A.ABC. In BL-52359:421v. 'illo' is set A.AGACGAGGF; 'Míchael' is set CB.A.ACGAAG; 'filius' is set A.GF.G; 'véniét' is set FGA.G.GA; 'tempus' is set A.AGACGAGGF; 'esse' is set G.GAGE. In PEN:268r. 'quo' is set AG.
- <sup>406</sup> 'vero', SB-S:871.
- <sup>407</sup> 'Ea ergo . . . preminent' *Leg. Job. MS.*; 'Ea ergo . . . preminet' *Leg.* 1518. [SB:871.]
- <sup>408</sup> 'plene', *Legend.* 1518; PL-CXCIII:26; 'pene' 1516; 1531.
- <sup>409</sup> 'visione' *Chevallon. cmn Leg.* 1518 ; 'visioni' *Leg. Job. MS.* [SB:872.]
- <sup>410</sup> SB:872. adds 'amóre' with the note: 'amore' *habet Leg. Job. MS., non habet Chevallon. neque Leg.* 1518.
- <sup>411</sup> In AS:555. 'Dei' and 'victor' have B-flat. In BL-52359:421v. 'dignus' is set DEFEDE.ED; 'diábolo' is set G.DFED.DED.D; 'éxtitit' is set FGFGA.DEFEF.ED; 'ruínam' appears to be set F.EF.GAFGFE.
- <sup>412</sup> In BL-52359:422r. 'ante óculos' is set Fe.D EF.GA.A.
- <sup>413</sup> 'Ps. Benedic aia. *fó. xxxiiij.*' *Chevallon.*, qui in isto Psalterii folliculo profert psalmum tam cii. quam ciii.—' *Senedic* 1<sup>us</sup> [sc. Ps. cii.] *Brev. Govv.-Cai. MS.*, cui suffragantur Portif. 1519, 1557, cum *Brev. Pet. MS.* [SB:873.] In BL-52359:422r. the first 'sanctus' is set F.G; the second 'sanctus' has no neume for the second syllable; 'proclámant' is set D.EFE.D. In PEN:268v. 'Laudémus' is set C.C.DF.
- <sup>414</sup> 'Accessérunt discípli ad Jesum.', 1520-S:130r.

- <sup>415</sup> 1520-S:130r.
- <sup>416</sup> *Maximi* Homiliis de Sanctis, *Opera* p. 236, ed. Paris 1671. '*Sermo b̄ti maximi ēpi.*' Leg. 1518. '*Sermo ex Cōm. beati Augustini ēpi.*' Brev. Joh. MS. [SB:873.]
- <sup>417</sup> 'angelorum' *Port.* 1519, 1557. [SB:873.] 1520-S :130r. has  $\mathfrak{V}$ . 'Cantáte Dómino cánticum' &c.; 'Dómino' is set DA.G.G. In BL-52359:422r. the flat appears after the B of 'géntium'; no flat appears at 'córdibus vestris'; no flat appears at 'enim ejus' or at 'novum'.
- <sup>418</sup> In AS:556. 'Dómine' is set G.GACAB.AG.
- <sup>419</sup> In 1520-S:131r. 'deprecámur' is set G.G.AGABCDCC.CB. In 1531-S:148r. the final repetendam is to '†Ut'. In BL-52359:422v. 'suffúlti' is set DFG.GFFED.ED; 'deprecámur' is set G.G.AGACCD.C; 'contingámus' is set G.GA.AGAGFE.FG. BL-52359:422v. does not indicate the second repeat. In PEN:269r. 'Ut' is to be set CBC.
- <sup>420</sup> 1520-S:131v. indicates 'S. amen.' for each of the psalm tones. In BL-522359:423r. 'dicéntium' is set A.CD.C.CBCDC; 'nostro' is set AG.F.
- <sup>421</sup> In BL-52359:423r. and PEN:269v. 'Michaéle' is set E.F.G.F; 'dicéntium' is set CD.F.G.F; 'salus' is set G.EF. BL-52359:423r. omits 'milium' and its music.
- <sup>422</sup> In BL-52359:423r. 'Míchael' is set F.A.B; 'príncipem super' is set C.B.GA G.GA.
- <sup>423</sup> In BL-52359:423r. 'Angeli' is set G.C.D.
- <sup>424</sup> In 1520-S:131v. 'potestátes' is set ED.CD.DD. In BL-52359:423r. 'dominatiónes principátus et' is set A.A.C.BA.G.G CB.C.DED.D D; 'virtútes celórum' is set DEFG.G.D F.EFEDE.ED; 'Dóminum de' is set CB.A.BC A. In PEN:269v. 'principátus' is set CB.C.DCDC.B.
- <sup>425</sup> 1520-S:131v.
- <sup>426</sup> The 'Amen' is from 1520-S:132v. This does not follow the usual Sarum pattern, and is perhaps borrowed from a continental source. PHM:59. gives the 'Amen' as DED.D. In stanza 2. 1520-S:131v. omits the flat at 'rogitémus.' In 1520-S:131v. 'dirigat' (stanza 4.) is set F.GAG.EFE.
- <sup>427</sup> 1520-S:132v.
- <sup>428</sup> 1520-S:132v.
- <sup>429</sup> 1520-S:132v.
- <sup>430</sup> 1520-S:132v.
- <sup>431</sup> 1520-S:133r.
- <sup>432</sup> SB-S:878.
- <sup>433</sup> 1520-S:133r.
- <sup>434</sup> '*Apoca.* 8.' Chevallon. in margine. '*Apo.* 8. A.' *Port.* 1519. in margine. [SB:878.]
- <sup>435</sup> 1520-S:133r.
- <sup>436</sup> 1531-S:148r. give the incipit only, along with the reference '*quere in festo sancti Augustini.*' {1236}.
- <sup>437</sup> 1520-S:133r.
- <sup>438</sup> 1531-S:148r. give only the incipit. The name should be in the vocative, 'Hierónime'. In BL-52359:482r. 'Christi' is set ABGFAAGFDEFAGFE.E; within the long melisma FGAAFGAE appears instead of GABBGAE.

- 439 1520-S:133v.  
 440 1520-S:133v.  
 441 'presta', 1520-S:133v.  
 442 'doctrinis erudiámur', 1520-S:133v.  
 443 1520-S:133v. gives the full antiphon here.  
 444 'Dóminum', 1531-S:148r.  
 445 1520-S:133v.  
 446 1520-S:133v.  
 447 1520-S:133v.  
 448 1520-S:133v.  
 449 1531-S:148v. has only '℞. Fidelis sermo, *ut supra*.' In AS:555. 'Dei' and 'victor' have B-flat.  
 450 1520-S:134r.  
 451 1520-S:134r.  
 452 This despite St. Jerome not being a bishop.  
 453 'presbiter' *Brev. Job. MS.*, 'noster' *Chevallon. cum Leg.* 1518, 'vir' *Port.* 1519, 1557. [SB:879.]  
 'vir', 1520-S :134r.  
 454 'apprime' *Chevallon.*; 'a primevo' *Leg. Job. MS., Leg.* 1518, *Port.* 1519, 1557. [SB:879.]  
 455 SB-S:880.  
 456 1520-S:134r.  
 457 'Verum enim ego' *Leg.* 1518. [SB:880.]  
 458 'quod non habet recognoscat' *Leg.* 1518. [SB:881.]  
 459 1520-S:134r.  
 460 1520-S:134r. Part of this rubric is illegible.  
 461 'Nusquam' *Leg.* 1518. [SB:882.]  
 462 'xpi' *Leg.* 1518. [SB:882.]  
 463 *non habet Chevallon.; habet Leg. Job. MS., cum Leg.* 1518. [SB:883.] 'elóquio', 1516.  
 464 'Tāta' *Leg.* 1518. [SB:883.]  
 465 'districta' *Legenda Job. MS., cum Leg.* 1518. [SB:884.] 'distrícta'. 1516. 'disctrácta', 1531.  
 466 'nonagesimo octavo' *Chevallon.*; 'octogesimo octauo' *Leg.* 1518. *cum Leg. Job. MS.* [SB:884.]  
 467 'iunioris' *Leg.* 1518. [SB:884.]  
 468 1520-S:134r.  
 469 '*Quere in communi unius confessoris et doctoris.*', 1520-S:134r.  
 470 SB-S:884.  
 471 1520-S:134r.  
 472 'Ut supra in primis vespers', 1520-S:134r.  
 473 1520-S:134r.  
 474 1520-S:134r.  
 475 1520-S:134r.  
 476 'Sancte Hieronyme Christi confessor.' *Port.* 1519. [SB:885.]

Notes.

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<sup>477</sup> 1520-S:134v.

<sup>478</sup> 1520-S:134v.

<sup>479</sup> 1520-S:134v.

<sup>480</sup> 1520-S:134v.

<sup>481</sup> 1520-S:134v.

<sup>482</sup> 'et ut', 1520-S:134v.