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Feasts of October.

Edited by William Renwick.

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¶ *Saints Remigius, Germanus, Vedasti and Bavo, Bishops and Confessors.*

(j October.)

¶ *At Matins let ix. Lessons be made : the first three are said Lessons from the Common of Many [Bishops and]¹ Confessors : and the middle Lessons are said of Saint Melorus, Martyr, from the Common of One Martyr. And let the three final Lessons be made from the Exposition of the Gospel Let your loins be girt. [971]. and thus let ix. Lessons be made.*

All the rest from the Common of Many Confessors [958]. with the Prayer as above, to be sure Hearken, we beseech thee, [O Lord].² {1569}.

On this day Vespers shall be of Saint Remigius and his Companions with a Memorial of Saint Thomas of Herford, not Sarum.

Prayer.

¶ God, who hast adorned thy church with the glory of angelic purity and virtues of the blessed³ pontiff Thomas⁴ : grant unto us the

servants, that by the merits of him interceding we may merit to be joined with him in the ranks of angels. Through [our Lord].⁵

Memorial of Saint Leodegar, Bishop and Martyr.

Prayer.

¶ God, who on this day didst crown blessed Leodegar thy martyr and pontiff with glory and honour : mercifully grant that we

who deserve not glory may through his intercession⁶ obtain pardon. Through our Lord.

¶ *Saint Thomas of Herford,
Bishop and Confessor.*

*not Sarum.*⁷

At Matins.

Lesson j.

Blessed Thomas, of English nationality, an angelic man drawn from a family of noble catholic parents, <was> distinguished from the earliest age by

the splendid honesty of his manner : he became so solicitous in the studies of literature that he gained the honour of mastery both in the human sciences and in the divine.

Lesson ij.

AT length he was made shepherd of the church of Hereford : he always strove to advance from virtue to virtue. He who was placed in the height of virtues so shone forth in the

temple of God that he might deservedly be called a jewel of a prelate. To be sure he vigorously defended the rights of his church : clothed with justice as a breastplate.

Lesson iij.

This bishop, bearing the care of the needy : always served with his own hands the alms of food and clothing. He was always devoted to just works : his own body he vexed with many fastings. Knowing that his

death was approaching : with the brethren being gathered together, he spake of the imminent dissolution of his body, and, giving his companions the kiss of peace, he gave up the ghost.

Middle Lessons of Saint Leodegar.

Lesson iiij.

Blessed Leodegar sprang from the most noble lineage of the Franks, and, becomingly instructed in sacred

scriptures, was chosen by the order of God to be bishop in the city of Autun. Now he was fervent in zeal and in love for God : and was a

constant meditator in all the commandments of God. Ebroin was then the mayor of the palace : he was inflamed with the fire of passion, and devoted to the plague of covetousness. Who, knowing Leodegar to keep the course of justice unbendingly : began to be suspicious of him : because he had not devoted himself to the flattery of others, and

he knew that he would always remain undaunted against all his threats. But with King Chlothar dying, and his son Childeric succeeding into the kingdom : Ebroin, hated by many, was delivered from the danger of death by the intervention of Leodegar, but nevertheless the tonsured man was sent into exile in the monastery of Luxeuil. But thou.

Fifth Lesson.

Now King Childeric, because he knew that holy Leodegar was notable above all others in the light of wisdom : retained him with himself continually in the palace. But when the holy man had begun to rebuke the king as he was straying from the path of uprightness, the king, being overtaken by evil counsels, when he needed to adapt his words for amendment, began to inquire into the chances of his death. At length he was caught by a faction of the unjust, but, being spared from death by the intervention of the first men of

the palace, he was ordered into exile in the monastery of Luxeuil. Not long after, the king was killed by his own men : and holy Leodegar was permitted to return to his place. Ebroin likewise, because he could not serve in the camp of Christ, took up arms with worldly weapons, and was disposed to avenge all that he had suffered through Leodegar. But the holy man had already resolved to think nothing of this world : but rather to be more afraid of a spiritual wickedness than an earthly enemy. But thou.

Sixth Lesson.

[150r.]

The wicked Ebroin therefore sent an army : that he might be able to satisfy his fury over Leodegar. Which, when the man of God had learned : fearlessly awaited the

judgment of the Lord concerning himself. But when the hostile army hastened to break into the city, the holy man, fearing lest <his> flock suffer any harm inflicted on his

account : opening the gates, freely offered himself to the enemy for the sheep. Moreover, soon after, his eyes were plucked out of his head, and being put in prison for a long time under starvation : when Ebroin learned how incessantly he was rendering thanks to the Lord, he caused his lips to be cut off. And when yet he ceased not from giving

thanks : his indignation broke forth in his mind, and he commanded him to be led privately into a secret place in the woods, and there to be beheaded. When this was done, and he was decently buried by religious men : innumerable signs of miracles began to be made there to the Lord. But.


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

¶ *On the birthday of Saint Leodegar, Bishop and Martyr, let iij. Lessons be made with the Prayer as is written above. All the rest from the Common of One Martyr and Bishop. [817].*

¶ *Saint Faith, Virgin and Martyr.*


(vj. October.)

⁸ *Let three Lessons be made : a Double Invitatory : with this Prayer.*

 God, who dost make this day to be sacred by the martyrdom of blessed Faith, thy virgin : grant unto thy Church that she may be

holpen by the prayers of her in whose merits she doth glory. Through Christ our Lord.⁹

First Lesson.

aint Faith¹⁰ was born in the city of Agen, and a most splendid child was begotten of very distinguished parents : the foster child in the beginning became the patroness of that place through the passion of <her> death. Her parents were to be sure of old and noble lineage, but were made more noble by the gift of Christ : because, clothed in a white robe of virginity, resplendent in faith in the Lord Jesus Christ, she brought forth an odour of pleasant sweetness. She was in fact the first in the city of Agen : <to be> the splendour and example of a great martyr to all the faithful of Christ. Therefore when at the same time a wicked governor, Dacian by name, directed by the profane emperors, whether Diocletian or Maximian, which at that time were seen to rule

in the highest rank of the city of Rome, entering into the city of Agen, instigated by the deceit of the Devil, who would reward sacrilegious acts with favours, and in the same place would inflict the most terrible punishments on Christians : forthwith ordered the most blessed virgin Faith to be fetched, and commanded them <all> to be brought before their sight. And she, offering herself freely to the ministers, and protecting her body from every quarter with the sign of the holy cross : prayed to the Lord with all earnestness. And armed with the banner of the holy cross, on forehead, mouth, and breast, strengthened by the Holy Ghost : she went forth with a cheerful mind. But thou, [O Lord, have mercy upon us].¹¹

Lesson ij.

Now when <she> stood before the governor,¹² with coaxing words he said to her, What is the appellation of thy name ? To which consequently holy Faith, frightened by no fear : answered, I am called Faith by name and by deed. The governor said, Of which cult is your religion and faith ? To this holy Faith answered, From the beginning of my youth I am a Christian, and I serve the Lord Jesus Christ with all <my> devotion of mind, and I confess his name : to him I commit myself with all intention. But the most cunning governor with a pretense of tranquility : answered a little more indulgently : Receive, he said, O young maiden, the necessary advice for your beauty and your youth, and cease from this confession, and sacrifice to the most holy Diana, because she is like your sex : and I shall make thee rich with many gifts. To which the virgin, promised to Christ, reckoning <that> as nothing : answered thus : I know from the traditions of the fathers, that all the

gods of the nations are demons : and wilt thou persuade me by soothing words that I ought to sacrifice to them ? Now the governor, frenzied with anger : said to the virgin, Why didst thou presume to say that the gods are devils ? Either, I say, sacrifice thou to the gods with body prostrated : or I will cause thee to perish with divers torments. Then holy Faith,¹³ secure in the reward, strengthened by the example of the great martyrs, hearing these threats, desiring to migrate from earthly life to heavenly glory, broke forth in this loud cry, saying, I am ready to suffer divers torments for the name of my God Jesus Christ, and I desire to undergo death in his confession. Then the governor, inflamed with fury, ordered his guards that the holy virgin be brought to a brazen bed, and placed over it with her four limbs extended, and ordered a fire to be placed underneath : that her tender limbs might be torn to pieces by such cruel punishments. [150v.]

Lesson iij.

And so, voluntarily ascending a hot grill, the most holy virgin, with her limbs stretched apart in four

directions : and hemmed in by iron straps, was rolled through the flames of the grill. Under her the impious

ministers placed burning coals with iron shovels : and squirting fat about the sides forced the burning flames to fly upwards. To her whose constancy no injury could overcome by force, and no scheme of suffering be contrived that might repress, blessed Caprasius and two brethen with the names and merits Primus and Felicianus, with many others admiring, by the love of God alone, with breathless heart, burning whether by faith or works, immediately joined themselves in her agony : and eagerly hurled themselves into the perils of death. Now as soon as that savage executioner saw all the aforesaid saints gathered together in one accord to the yoke of death, he began to soothe <them> with blandishments and to terrify <them> with threats : but neither could he in any way bend them. And so he was moved with a grievous anger, in that he sensed that he had by no means prevailed against them : by the final

sentence that was given, he ordered that all, together with the blessed virgin and glorious martyr Faith, be led to the shrines, where either a sacrifice to the gods or an end to the life of all was surely to be made. The soliders of Christ therefore were led together with blessed Faith to the aforesaid place. Whereas they could by no means be compelled to make sacrifices, <their> heads being hewn off at the same time on a single day, after the triumph of their martyrdom, they merited to come together happily to the crown of glory, so that amongst them there was a fair and venerable alliance in the constancy of the faith. Of whose passion on the day before the nones of October He wisheth us to rejoice and to illumine, which <same> Jesus Christ our Lord is gloried in the saints : to whom with the Father and the Holy Ghost be honour and glory for ever and ever, amen.

All the rest from the Common of One Virgin and Martyr. [981].

¶ *Saints Mark, Marcellus, et Apuleius,*
Martyrs.

(vij. October.)

Double Invitatory, let three Lessons be made from the Common with this Prayer.

[Let us pray.]¹⁴

May the blessed merits of thy
holy martyrs, Mark, Marcellus,
and Apuleius accompany us, O Lord¹⁵

: and make us ever fervent in thy love.
Through [our Lord].¹⁶

All the rest is said from the common on Many Martyrs. [827].

¶ *Saint Denis and his Companions, Martyrs.*

(ix. October.)

At First Vespers.

[*On the Psalms*] ¹⁷*Ant.* The saints by faith. [*Seek for it*] ¹⁸ *in the Common.* [827].
Ferial Psalms.

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

℞. The glorious man. {1597}.

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

℣. Be glad [in the Lord]. ¹⁹ [839].

Insignes preconiis. AS:559; 1520-S:135v; 1531-S:150v. ²⁰

Ant.
VIII.i.



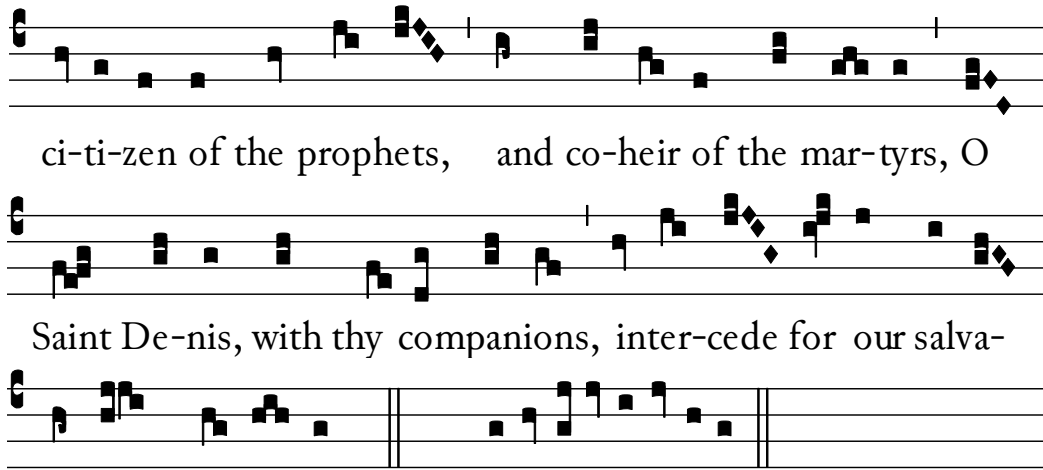
Et us * accompa-ny with words of suppli-cation

the voic- es of praise re-sound-ing with procla-mations of
thy e- mi-nent renown, Hail, O glo-ri- ous mar-tyr, col-

league of the an-gels, companion of the a-postles, fellow-

3355.

Saint Denis and his Companions, Martyrs.



ci-ti-zen of the prophets, and co-heir of the mar-tyrs, O
 Saint De-nis, with thy companions, inter-cede for our salva-
 tion and that of all. *Ps.* My soul doth magnify. 72*.

Prayer.

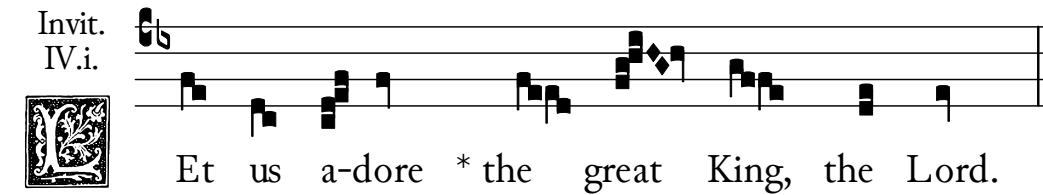
God, who this day didst strengthen blessed Denis with the virtue of constancy in suffering, and didst deign to associate with him Rusticus and Eleutherius to preach thy glory to the gentiles : grant unto

us, we beseech thee, following their example, for the love of thee, to despise the prosperity of this world, and to fear none of its adversities. Through [our Lord].²¹

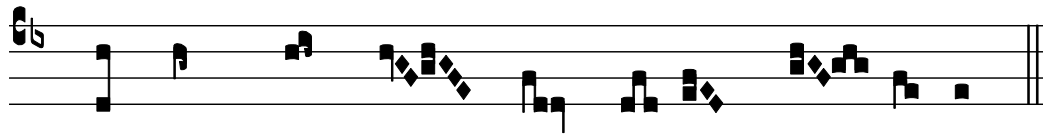
At Matins.

Adoremus regem magnum. AS:559; 1520-S:135v; 1531-S:150v.

Invit. IV.i. 1015.

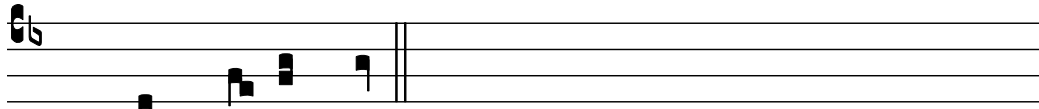


Et us a-dore * the great King, the Lord.



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

Saint Denis and his Companions, Martyrs.



Ps. Come let us praise. 13*.

Hymn. The merits of the saints. [in the Common.]²² [830].

¶ *In the j. Nocturn.*

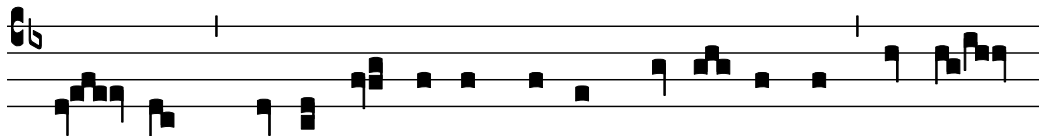
Sanctus Dionysius. AS:559; 1520-S:135v; 1531-S:150v.²³

1. Ant.
I.i.

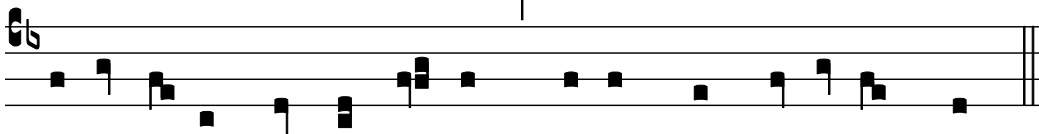


4775.

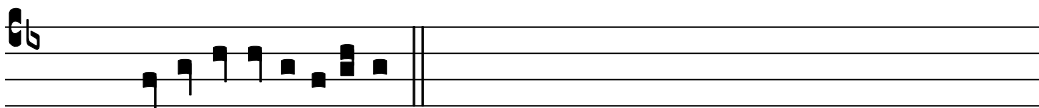
Aint De-nis, * hav-ing been sent forth by blessed



Cle- ment, the succes-sor of Pe-ter the a- postle, be-gan



to distri-bute to the Gen-tiles the seeds of the di-vine word.



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

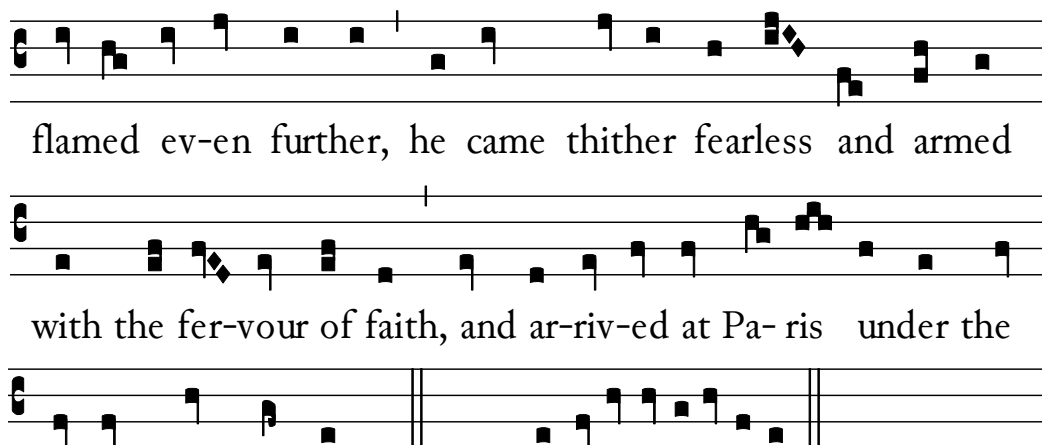
Quo amplius gentilitatis. AS:559; 1520-S:135v; 1531-S:150v.

2. Ant.
VIII.i.



4553.

Hen he knew * that the error of the Gentiles was in-

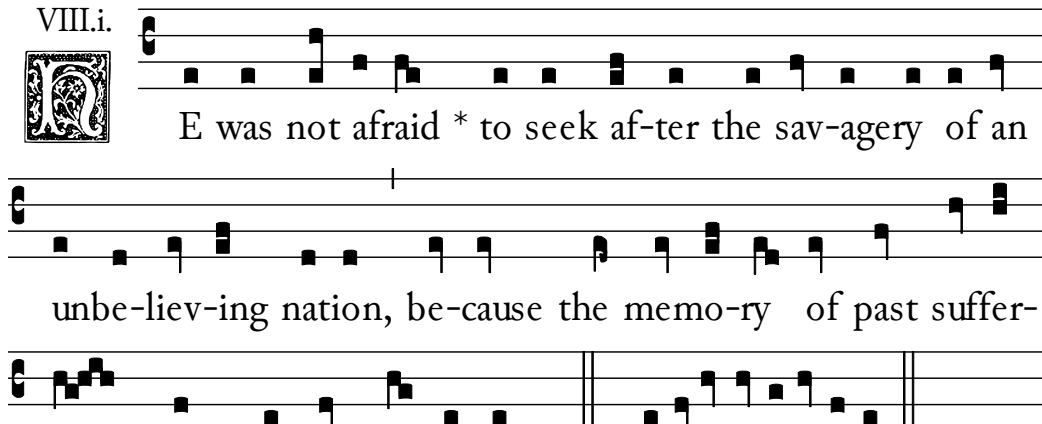


flamed ev-en further, he came thither fearless and armed
with the fer-vour of faith, and ar-riv-ed at Pa-ris under the
guid-ance of the Lord. *Ps.* Why have the Gentiles. (*ij.*) [17].

Non veritus incredule. AS:560; 1520-S:136r; 1531:150v.²⁴

3. Ant.
VIII.i.

3939.

HE was not afraid * to seek af-ter the sav-agery of an
unbe-liev-ing nation, be-cause the memo-ry of past suffer-
ings strengthen-ed his courage. *Ps.* In the Lord. (*x.*) [25].

∅. Be glad [in the Lord].²⁵ [839].

First Lesson.

HHe precious athlete of God,
Denis,²⁶ when he brought
himself into the fortified
citadel of Rome : found blessed Pope
Clement, the most holy and
supreme²⁷ ruler of the apostolic see.


He was received with honour by him
who was worthy, and was regarded
among the most venerable. With
whom blessed Clement had a mutual
conversation with apostolic sanctions,
saying, Thou seest, my blessed

Saint Denis and his Companions, Martyrs.

brother Denis, how great the harvest of sowing is, and how few the laborers are. Therefore, since thou hast been sufficiently taught concerning all Catholic piety, taking on all Gaul in the lot of your apostolate, proceed in the name of the Lord : do the work of an

evangelist, fulfill thy ministry. And be not afraid of the multitude and the cruelty of the barbaric nation : knowing for certain that he who laboureth more will receive a greater reward. But [thou, O Lord, have mercy upon us].²⁸

*Post passionem Domini. AS:560; 1520-S:136r; 1531:151r.*²⁹

1. Resp. I.  7402.

F- ter * the pas-sion of the Lord, be-ne-fi- cial

preach- ing was suc- ces- ful among all the peo-

ples, so that ma-ny, grow-ing in faith, me-rit-ed to

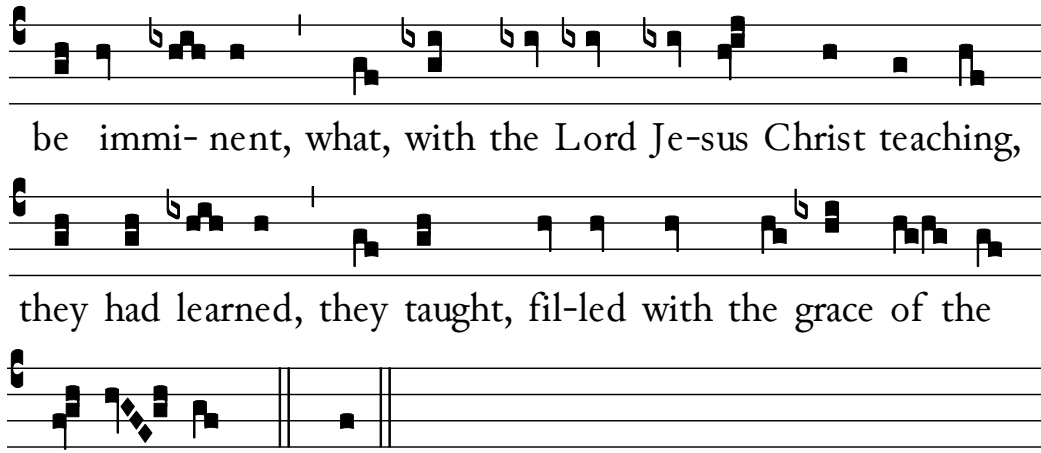
be made confes- sors. †Whom the catho-lic Church

lat- er re- joic- eth to have gain-ed as mar- tyrs.

7402a.

∕. Those who, when they discerned their suffer-ings to

Saint Denis and his Companions, Martyrs.



be immi- nent, what, with the Lord Je- sus Christ teaching,
they had learned, they taught, fil- led with the grace of the
Ho- ly Ghost. † Whom.

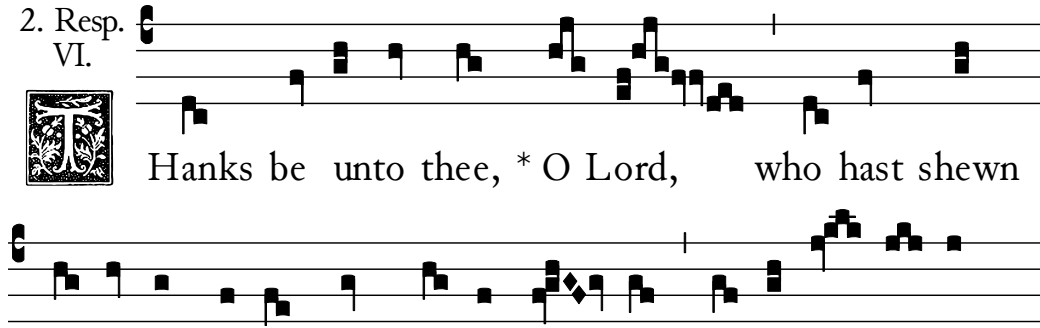
Second Lesson.

Blessed Clement also summoned to him many associates and ministers of the word, and approved men : and peace having been given to all, thus rightly he ordained³⁰ that this fellowship of the brotherhood should go forth. Who at once hastening, and preaching the Lord round about, put ashore at the port of the city of Arles. And thence to some of the necessary parts as it

seemed to him had been determined, the same blessed³¹ Denis, who knew that the error of the Gentiles was inflamed even further in Gaul, came thither, undaunted and armed with the fervour of faith, and arrived at Paris under the guidance of the Lord. Which city of Paris as the royal seat of the nobility exerted great power. This place therefore the servant of God selected to be desired.

*Gratias tibi Domine. AS:560; 1520-S:136v; 1531:151r.*³²

2. Resp. VI.



THanks be unto thee, * O Lord, who hast shewn
the vex- ing arrows of thy e- ne- mies to be e- vi- dence

Saint Denis and his Companions, Martyrs.

of thy faith- ful- ness, and not in- ju- ries, but thou
 bestowest upon thy mar-tyrs such a reward for la- bour.
 †That none would be glad to have thy e- nemies be
 unwar- like. ✂. Thou indeed so giv-est them perpe-
 tu- al tri- umph : that they might ev-er be an ex-ample
 unto thy Church. †That none.

6791a.

Lesson iij.

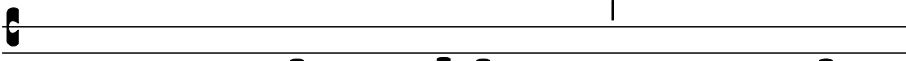
Hen at first, without fear,
 blessed Denis came to Paris
 armed with faith and strengthened by
 the constancy of his confession, and
 obtained the greatest grace of Christ
 in gaining the people : he built a
 church there,³³ according to the


strength of his means, and as a
 newcomer as yet, in honour of our
 Lord Jesus Christ. Where he
 instituted offices of clerks devoutly
 serving the Lord according to the
 custom, and promoted approved
 persons to the honour of subordinate


rank : ceaselessly restoring the people to the Creator, whom he had recalled from the deviant³⁴ worship of a creature. Girded therefore with faith, and strengthened by the devotion of the people, which he saw in the construction of a basilica, he busied himself with the exercise of his exhortation, and signs of prodigies, in order that he might make those whom he seized from the world worthy of heaven. For through him the Lord deigned to exercise such great virtues, that he obtained the hearts of the rebellious pagans no less

by miracles than by preaching. And in a wonderful way the armed populace was not able to resist the unarmed man : but the proud Gallican subdued himself to him rather with eagerness, and the obstinate German demanded the sweet yoke of Christ to be imposed upon him by the acts of a contrite heart. By them also the idols which had been made with zeal at great expense were destroyed, and having found the safe haven of salvation, they rejoiced in the shipwreck of the idols. But thou.


Beatissimus Dionysius. AS:561; 1520-S:136v; 1531:151r.³⁵

6190. 3. Resp. IV. 


 He most blessed * De- nis, the martyr of



Christ, hav-ing been sent forth by blessed Cle- ment, be-

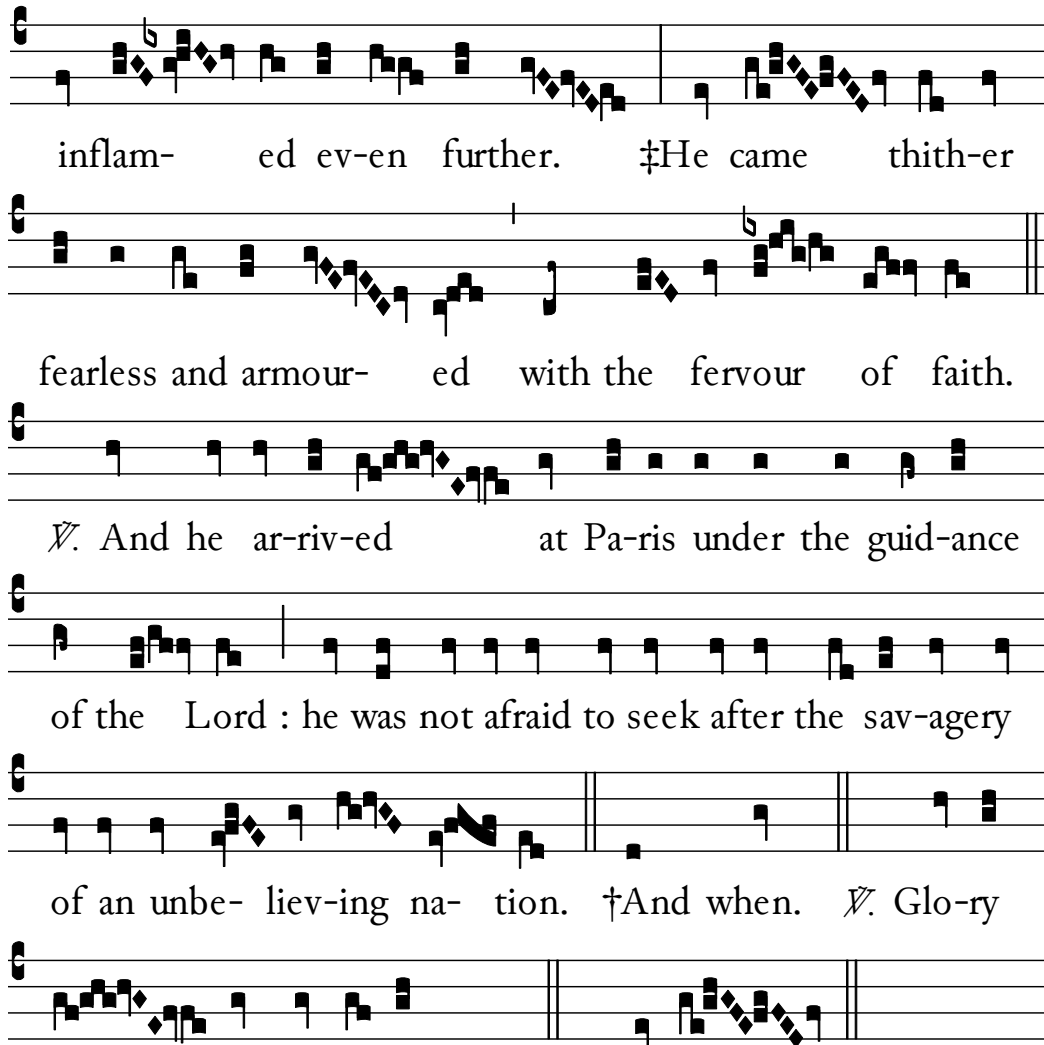


gan to distri- bute the di-vine seeds to the Gen- tiles.



†And when he knew that the error of the Gentiles was

Saint Denis and his Companions, Martyrs.



inflam- ed ev-en further. ‡He came thith-er
fearless and armour- ed with the fervour of faith.
∴. And he ar-riv-ed at Pa-ris under the guid-ance
of the Lord : he was not afraid to seek after the sav-agery
of an unbe- liev-ing na- tion. †And when. ∴. Glo-ry
be to the Father. 104*. ‡He came.

6190a.

¶ *In the ij. Nocturn.*

Ecclesiam illis. AS:561; 1520-S:137r; 1531:151r.³⁶

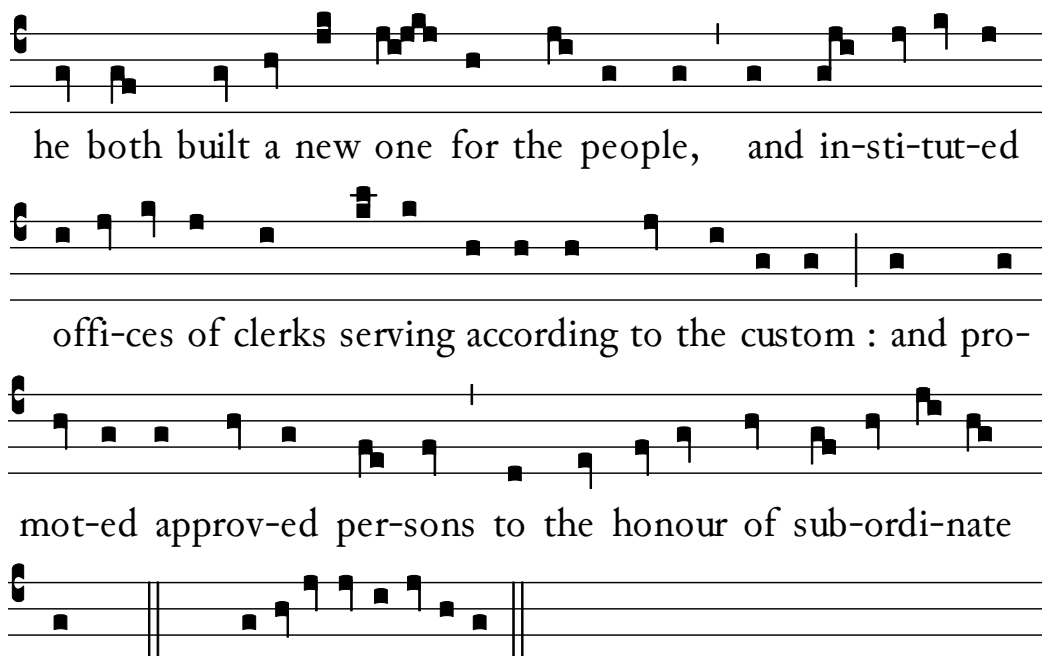
4. Ant.
VIII.i.



N such plac-es *where there was not as yet a church,

2560.

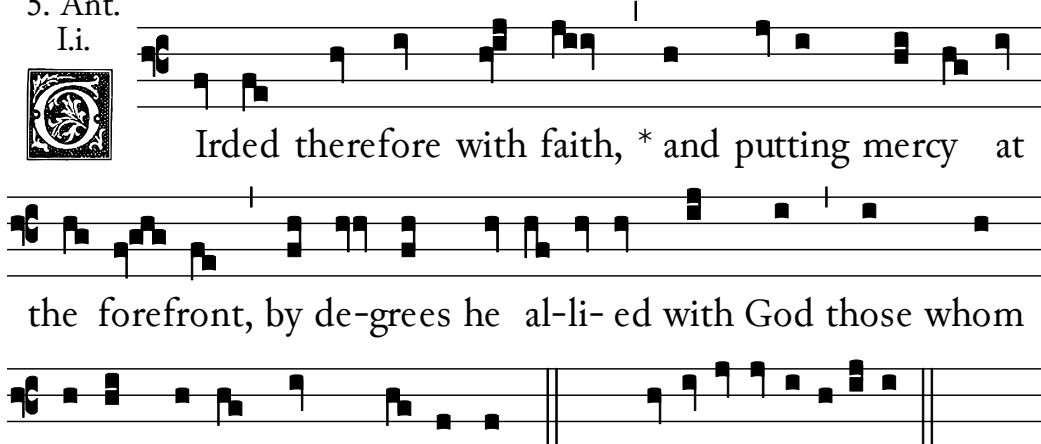

Saint Denis and his Companions, Martyrs.



he both built a new one for the people, and in-sti-tut-ed
offi-ces of clerks serving according to the custom : and pro-
mot-ed approv-ed per-sons to the honour of sub-ordi-nate
rank. *Ps.* Lord, who shall dwell. (*xiiij.*) [29].

Cinctus ergo fide. AS:562; 1520-S:137r; 1531:151r.

1805. 5. Ant.
Li.



Irred therefore with faith, * and putting mercy at
the forefront, by de-grees he al-li-ed with God those whom
he took away from the de-vil. *Ps.* Preserve me. (*xv.*) [31].

Miroque modo inermi viro. AS:562; 1520-S:137v; 1531:151r.

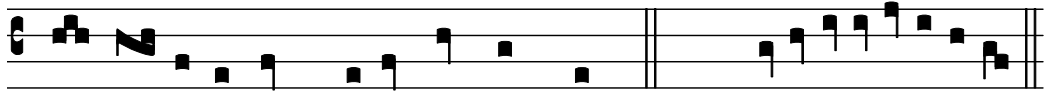
6. Ant.

VII.i.



3767.

N a wonderful way * the armed popu-lace was not



a-ble to re-sist the un-armed man. *Ps.* The earth is the Lord's.

(xxiiij.) [III].

℣. Let the just rejoice before God.

℞. And be delighted [with gladness].³⁷

Lesson iiij.

Hearing of blessed Denis, the
beast of most monstrous
cruelty,³⁸ Domitian, was kindled into
such a fury of indignation, that
wheresoever he himself or his
bodyguards had found any Christian,
either he compelled him to sacrifice
to the unholy gods, or delivered him
to the sword to be inflicted with
diverse punishments. Whence the
prefect Fescenninus Sisinnius is
directed with a tremendous
commotion to parts of the western
regions, that he might find that holy

old man, most famous for his
teaching, and distinguished for his
special virtues, Denis, wherever he
might be discovered : he saith that he
should compel him to cense the idols,
or else to be lacerated by immense
torture, among other things, likewise
according to the Roman laws,
inasmuch as he who, contrary to the
promulgations of the senate and the
republic, had acted against imperial
authority, should be beaten with rods
in public, naked, and smitten with an
axe. But thou.

[151v.]

Tantas per illum Dominus. AS:562; 1520-S:137v; 1531:151v.³⁹

4. Resp.

VII.



7753.

Hrough him * the Lord deign- ed to ex-er-

Saint Denis and his Companions, Martyrs.

7753a.

cise such great vir-tues. †That he ob-tained the
 hearts of the re-bellious pa-gans no less by mi-
 ra-cles than by preach-ing. ∞. In which the
 light of heavenly grace : shone so in-ef-fab-ly.

†That he ob-tained.

Lesson v.

THus the aforesaid Fescenninus Sisinnius and his fellow soldiers enter into the land of Gaul to search for blessed Denis. The celebrated name of the holy man became known to him when he was still far away. Hence being more enraged, at a swifter speed, with puffed up spirits, with most savage⁴⁰ countenances, they approached Paris. Where he was fighting against the unbelievers, and by continual preaching encouraging a

multitude of people to the faith, they found blessed Denis. The cruel fury of the persecutors discovered with him also the blessed man Eusticus the archpresbyter, and Eleutherius the archdeacon, ministers of preaching and divine service. These holy men had never endured to be away from the presence of blessed Denis : whom the cruel persecution of martyrs did not prevail to separate one from another.

Saint Denis and his Companions, Martyrs.

Dum sacrum mysterium. AS:562; 1520-S:137v; 1531:151v.⁴¹

5. Resp.

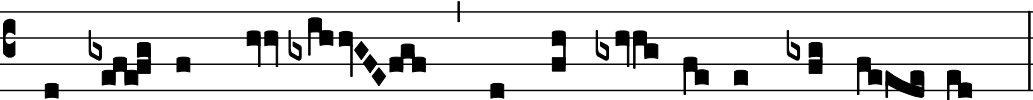
V.



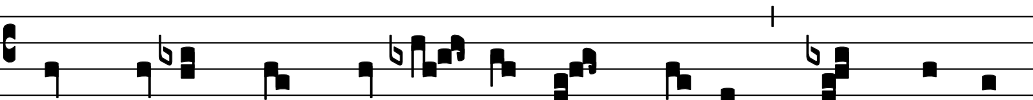
Hile Saint De-nis * ce-lebrat-ed the sac-red



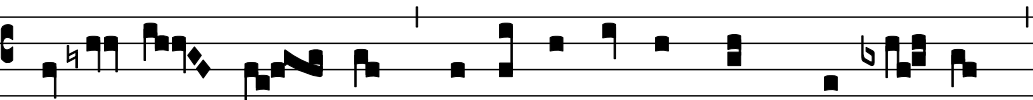
mys-te-ry in the pris-on, the Lord Je-sus Christ



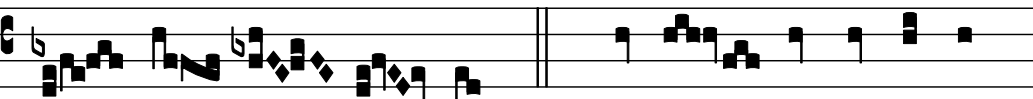
appear-ed to him with a mul-ti-tude of an-gels.



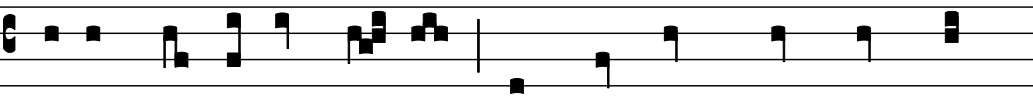
†And giv-ing him the ho-ly things, he said, Take this, O



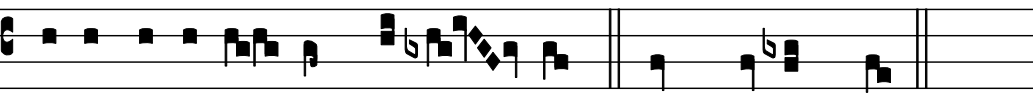
be-lov-ed of mine, for I to-gether with my Fa-ther



shall soon per-fect thee. ✠. See-ing that to be with



me is thy greatest re-ward : and to these which have heard



thee is salvation in my king-dom. †And giv-ing him.

6559.

6559a.

Lesson vj.

THen an imperial order having been published concerning the arrest of the holy bishop Denis : is spread by an almost innumerable gang of demonic men, and the holy one of the Lord is captured, spat upon, buffeted, mocked, ridiculed, and smitten cruelly with the harshest of whips, and together with holy Rusticus and Eleutherius brought before the presence of the prefect. Whom the prefect addresseth with extreme serverity, saying, Art thou not that most wicked old man who is called Denis Ionicus : and also called Macharius, who indeed hast purged the worship of our gods, and despisedst the statutes of the most invincible prince ? To whom the most blessed Denis saith, Aged indeed I am in body, but in the fervour of faith and the confession of my Lord and Saviour Jesus Christ I remain ever young : and I cease not to beget new children through the ministry of my preaching and in the font of holy baptism. The prefect said to blessed Denis, Say, then, of

what deity dost thou profess to be the worshipper, and of what manner art thou ? Then these three most blessed men, Denis, Rusticus, and Eleutherius, inspired by the gift of the Holy Ghost and inflamed with the zeal of faith, with the sound of one voice and with the same words, when only one man was asked to give an answer : as if the speech of one man proceeded from the mouth of one man, In this, they say, it is manifest that we are most true Christians, since we believe with heart, confess with our mouth, and honour with pious deeds the Father, the Son, and the Holy Ghost, one God and Lord : such that in the perfect Trinity there is the fullness of divinity and the unity of power. The prefect said, I have not been ordered to discuss anything about these things with you. But if you neglect to obey the commands of the great prince and to venerate the gods, I shall fight like a man, with a clash not of words but of lashes. But.

Saint Denis and his Companions, Martyrs.

Mecum est enim maxima. AS:563; 1520-S:138r; 1531:151v.⁴²

6. Resp.
VII.



Or to be with me * is thy great-est re-ward,

and to these which have heard thee is salvation in

my king-dom. †Now thou shalt be stronger. ‡And

thy memo-ry shall be in praise. ⁊. The

love and kindness that thou always hast : shall obtain

for thee whatso-ev- er thou ask- est. †Now.

⁊. Glo- ry be to the Father. IOⁿ*. †And.

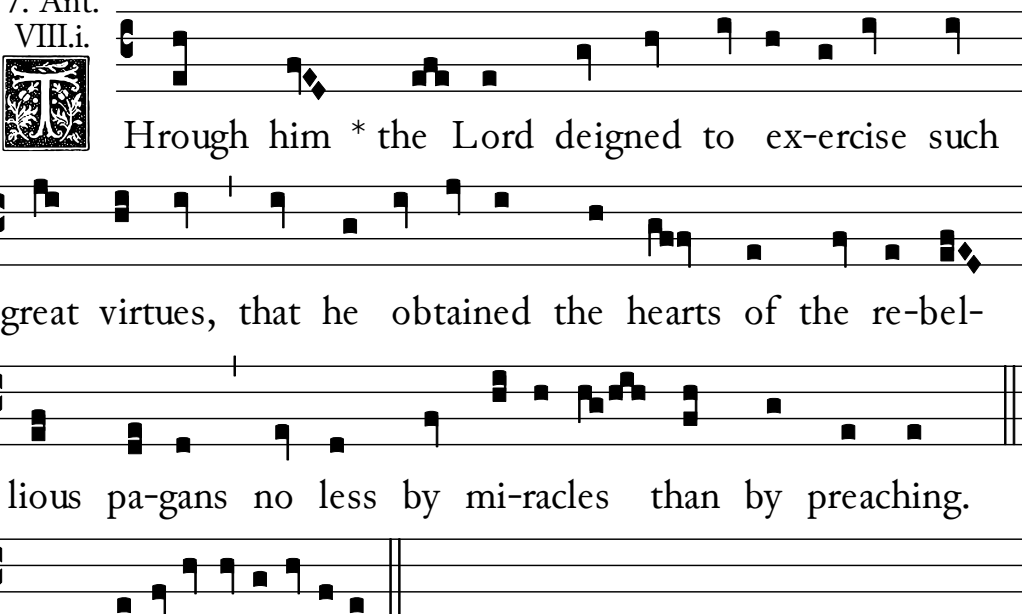
7138.

7138a.

☩ *In the iij. Nocturn.*

Tantas per illum Dominus. AS:563; 1520-S:183v; 1531:151v.⁴³

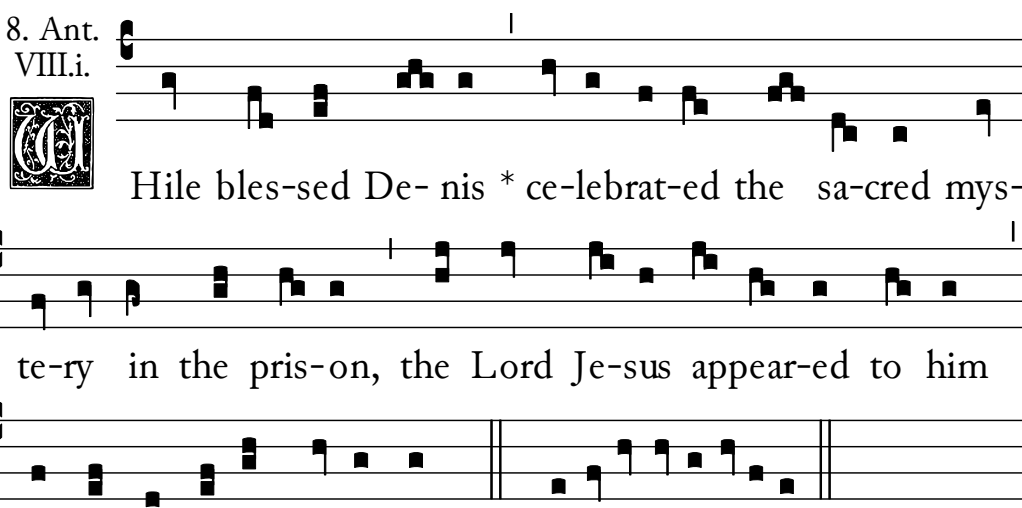
5107. 7. Ant.
VIII.i.



Through him * the Lord deigned to ex-ercise such
great virtues, that he obtained the hearts of the re-bel-
lious pa-gans no less by mi-racles than by preaching.

Ps. Rejoice in the Lord. (xxxij.) [207].

2468. 8. Ant.
VIII.i.



Hile bles-sed De-nis * ce-lebrat-ed the sa-cred mys-
te-ry in the pris-on, the Lord Je-sus appear-ed to him
with a mul-ti-tude of angels. *Ps.* I will bless the Lord. (xxxij.)
[208].

Dansque illi sancta dixit. AS:563; 1520-S:138v; 1531:151v.

9. Ant.

VIII.i.



Nd giv-ing him * the ho-ly things, he said, Take this,

O be-lov-ed of mine, for I to-gether with my Father shall

soon per-fect thee. *Ps.* O God, the heathens. (*lxxviiij.*) [302].

∅. The souls of the just [are in the hand of God].⁴⁴ [457].


Lesson vij.

He saints of the Lord, delivered to the tormentors, were led to the place of punishment, and in the sight of Rusticus and Eleutherius, that by the terror of his torments they might return to their own intention, their precious champion and most valiant athlete of the Lord, Dionysius, is stripped : and with body⁴⁵ entirely naked he is thrice scourged by three solidiers at a time. Who, amongst the crashing blows, ceaseth not to praise the glory of God, and to warn his comrades to prepare themselves for these things : and all the faithful, that hence they might be strengthened in the Lord's faith. Rusticus and Eleutherius are

also scourged most vigorously, and at the same time the saints of the Lord are burdened with an immense weight of chains : and are thrust into the bondage of a most dark prison. And then, led back to the prefect's hearing, being stretched out on a scaffold and scourged, they rendered thanks to the Lord. The most blessed and acceptable victim of Christ, Denis, before their eyes was stretched out naked upon an iron bed with flames placed below : and he sang, saying, O Lord Jesus Christ, which hast granted unto me a most perilous fire to conquer my desires : give glory to thy name and make me to overcome this burning. But thou.

Saint Denis and his Companions, Martyrs.

Adest namque beati Dionysii. AS :564; 1520-S:138v; 1531:152r.⁴⁶

6033. 7. Resp. VIII. 

Or now * is the most sacred day of blessed

De- nis, in which, tri- umph-ing, he fin-ished the

strug- gle. †And me- rit-ed to re-ceive the crown of

6033a. victo-ry from the hand of the Lord. ✂. Whom

the Lord honoured after the a-postles such that all Gaul

might be marked with his a-posto- late, and who conse-

crat-ed it with his blood. †And me- rit-ed.

Lesson viij.

And when his whole body had
been burned : he was cast to the
fury of the most ferocious beasts


excited by great hunger. Making the
sign of the cross against them, calling
upon the name of the Lord, he

converteth them into meekness. The fires of an oven are also prepared for him, and into it is cast the man of the Lord armed with the banner of the holy cross : but the flames are transformed into a refreshment. The just ones are brought back early in the morning, bound in chains : and tranferred again to the guards of the prison. When after many exhortations to the people which had entered the prison following him, blessed Denis celebrated the sacred mystery in the prison : at the hour when the holy bread was broken, of which he and the people were to partake, a light from heaven shone upon him and upon all them which were present, such as none of them had seen before. In which the Lord Jesus Christ coming appeared unto


him, to be sure in the sight of all to whom it was given to see : with a multitude of angels. And taking the holy bread, He gave <it> to him saying, Take this, O beloved of mine, for I together with my Father shall soon perfect thee : seeing that <to be> with me is thy greatest reward, and to these which have heard thee <is> salvation in my kingdom. Now thou shalt be stronger : and thy memory shall be in praise. The love and kindness that thou always hast : shall obtain for thee whatsoever thou askest. This likewise being completed : the executioners arrived, who, drawing the servants of Christ out of the squalour of the prison, presented them before the gaze of the prefect. But thou.

*Vir inclytus Dionysius. AS:564; 1520-S:134v; 1531:152r.*⁴⁷

8. Resp. I.



T He glorious man * De-nis, most gra-cious Martyr



to the Lord ev-er pre- cious, By fires of heavenly love

7897.

Saint Denis and his Companions, Martyrs.

so inflam- ed, Steadfast the truth acclaim- ed, Nor
was in tra-vails asham- ed. †And through the torments
of his bitter pas-sion, At-tained to the angels' com-
mun-ion and salva- tion. *V.* At his
interced-ing word may our transgressions be pardon-ed :
Who by the torments of his passion the e-ternal palm
hath me-rit- ed, And fadeless crown to grace his head.
†And through.

Ninth Lesson.

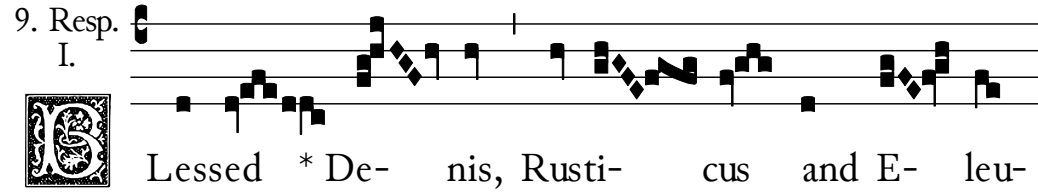
AND when the martyrs of Christ, Denis, Rusticus, and Eleutherius, being strengthened in <their> agony⁴⁸ equally by confession of faith and by the constancy of <their> virtue, after excessive torments were chosen to accomplish a glorious martyrdom : being dragged away from the sight of the judge, and again as from the beginning beaten with rods in public, naked, and again clothed in their garments, they were led out from the vicinity of the idol of Mercury to the appointed place for the beheading, and were ordered to bend their knees. Then the blessed bishop of the Lord, Denis, stretching forth <his> hands and raising <his> eyes to heaven : said, O God, my God, which hast created me : to thee I give thanks for all that thou hast done and revealed to me, and hast deemed worthy to be worked through me. Now, even now, O Lord, with the crown of martyrdom receive me with my brethren thy servants. I commend all thine to thy mercy : whom thou hast purchased for thyself through our ministry and by thy own

blood. Likewise graciously hear all those which shall beseech thee through us as was promised : for thine is the kingdom and the power with the Father and the Holy Ghost for ever and ever. And when all the faithful which were present had answered Amen, placed on <their> knees and with stretched forth necks, at one and the same moment, according to the command of the prince, they were beheaded with axes : and remaining constant in this faith, returning their bodies to the earth, the blessed souls were brought to heaven. When their heads were seen to be cut off from their bodies : even then their tongues confessed the Lord. To shew forth also the merits of the precious martyr Denis : his holy corpse raised itself up, and he began to carry <his> head, truncated by the axe of the lictor, in his hanging arms : and from the summit of that hill, with companies of angels accompanying him and his steps guided by the power of Christ, he carried it for nearly two miles. But thou.

Saint Denis and his Companions, Martyrs.

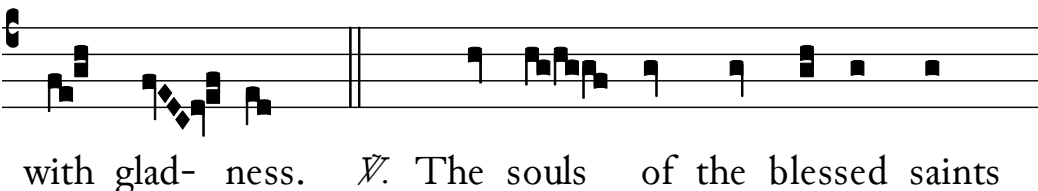
Beatus Dionysius Rusticus. AS:564; 1520-S:139r; 1531:152v.⁴⁹

6202. 9. Resp. I.



Blessed * De- nis, Rusti- cus and E- leu-
the-ri- us, therefore re- main- ing constant in this
faith. †Re-turn- ing their bodies to the earth.
‡The bles- sed souls were brought to hea- ven

6202b.



with glad- ness. ⁂. The souls of the blessed saints
De- nis, Rusti- cus, and E- leuthe- ri- us, for- sak- ing the
earth, follow- ed the Sav- iour. †Re- turn- ing. ⁂. Glo- ry
be to the Father. 103*. ‡The bles- sed.

[*Before Lauds.*]

℣. But the just shall live for evermore.

℞. And their reward is with the Lord.]⁵⁰

¶ *At Lauds.*⁵¹

Hi sancti viri. AS:565; 1520-S:139v; 1531:152v.⁵²

1. Ant.
Li.



Hese ho-ly men * had nev-er endur-ed to be

away from the pres-ence of bles-sed De-nis, whom the in-

terro-gation of the assail-ants discov-er-ed to-gether.

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

In hac ergo fidei. AS:565; 1520-S:139v; 1531:152v.⁵³

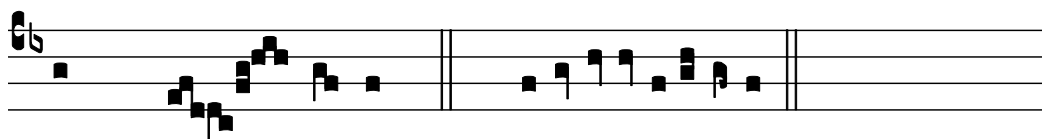
2. Ant.
VI.



Herefore remaining * constant in this faith, re-turn-

ing their bodies to the earth, the blessed souls were

Saint Denis and his Companions, Martyrs.

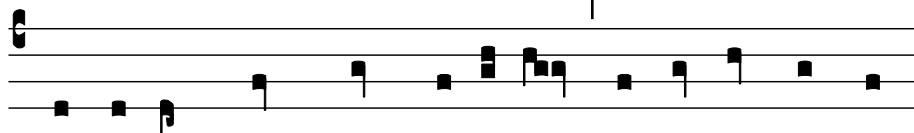


brought to heaven. *Ps.* Sing joyfully. (*xcix.*) [53].

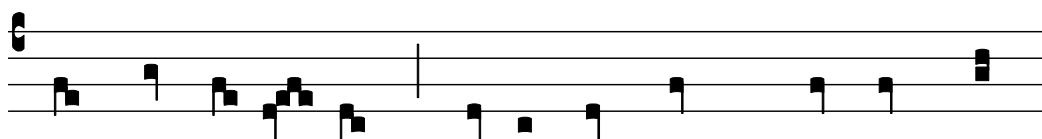
Tali namque ad Dominum. AS:565; 1520-S:139v; 1531:152v.⁵⁴

3. Ant.
Ii.

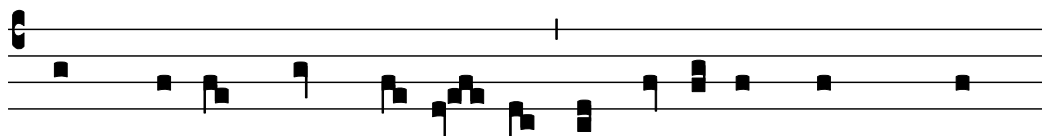
5097.



O be sure, such men me-rit-ed * to de-part to the



Lord by pro-fes-sion : when it was thought that with their



heads hav-ing been sev-er-ed a qui-ver-ing tongue might



still confess the Lord. *Ps.* O God, my God. (*lxij.*) [54].

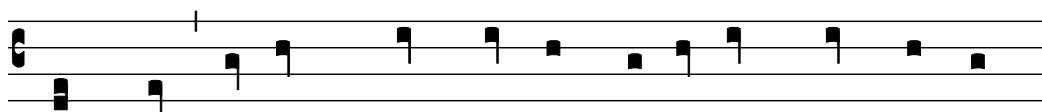
Beata nimium. AS:565; 1520-S:140r; 1531:152v.⁵⁵

4. Ant.
VIII.i.

1571.

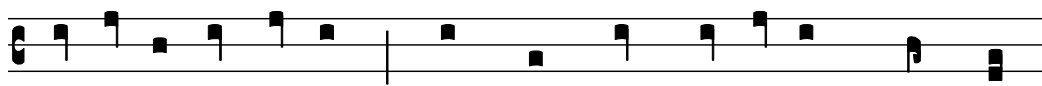


compa-ny *exceedingly blessed and pleasing to

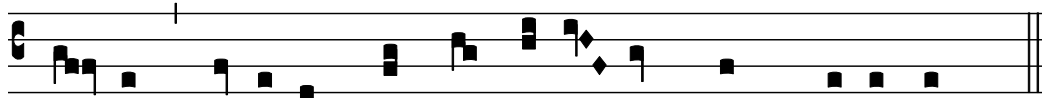


our God, among whom neither the sec-ond nor the third

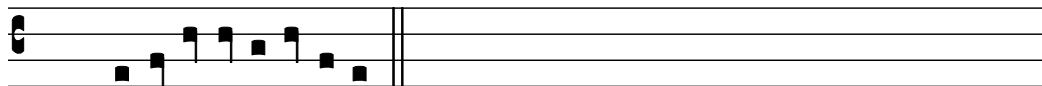
Saint Denis and his Companions, Martyrs.



was able to be first : but the three, confessing the Tri-



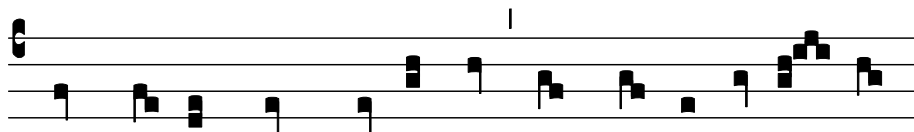
ni-ty, me-rit-ed to be honour-ed with martyrdom.



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

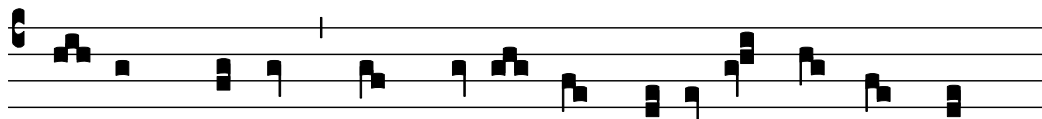
Et facta est comes. AS:566; 1520-S:140r; 1531:152v.⁵⁶

5. Ant.
IV.i.

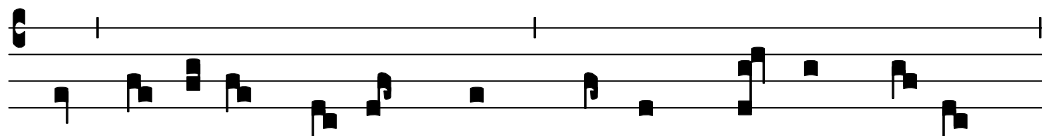


2701.

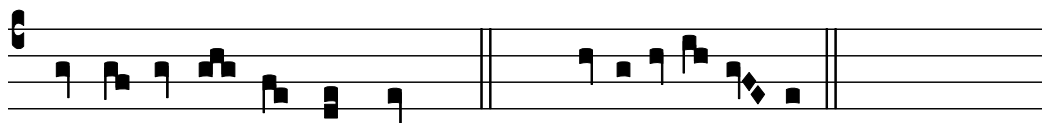
Nd he was made * a comrade of the mul-ti-tude of



the heavenly host, with the life-less body of bles-sed De-



nis car-ry-ing his own head, prais-ing God, and say-ing,



Glo-ry be to thee, O Lord. *Ps.* Praise ye the Lord. (*cxlviij.-cl.*) [56].

Chapter. The souls of the just. [*in the Common.*]⁵⁷ [887].


Hymn. O glorious King of martyr hosts. [862].

V. God is wonderful [*in his Saints.*].⁵⁸

R. And glorious in his majesty.⁵⁹

Adest namque beati Dionysii. AS:566; 1520-S:140r; 1531:152v.⁶⁰

1264. Ant.
I.i.



Or now is * the most sacred day of blessed De-
nis, in which, tri-umphing, he fi-nished the strug- gle :
and me-rit-ed to re-ceive the crown of vic-to-ry from
the hand of the Lord. *Ps.* Blessed be the Lord. 54*.

Prayer. O God, who this day. {1580}.

¶ *At Prime.*

Ant. These holy men. *j. of Lauds.* {1601}.

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

¶ *At iij.*

Ant. Therefore [remaining].⁶¹ *ij. of Lauds.* {1601}.

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

The Chapters, Responsories and VV. of the Common of Many Martyrs are said at all the Hours. [876].

¶ *At Sext.*

Ant. To be sure. *ij. of Lauds.* {1602}.

{1604}

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

¶ *At None.*

Ant. And he was made. *v. of Lauds.* {1603}.

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

¶ *At ij. Vespers.*

Ant. These holy meni. {1601}.

Ferial Psalms.

Chapter. The souls of the just. [*in the Common.*]⁶² [887].

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

℟̄. God is wonderful. [235].

O beate Dionysi. AS:566; 1520-S:140v; 1531:152v.⁶³

Ant.
I.v.



bles-sed De-nis, * great is thy faith : intercede
for us to the Lord our God, that we who are un-like thee
in qua-li- ty, he may make to be shar-ers in his
bou-ti-ful grace. *Ps.* My soul doth magnify. 55*.

3999.

Prayer. [O God, who this day.]⁶⁴ *as above.* {1580}.

Saint Denis and his Companions, Martyrs.

Let be made a Memorial Saint Gereon and his Companions, Martyrs, with this Prayer.

Prayer.

GRant, we beseech thee, O Lord,
that just as we fail not to
celebrate birthday of thy holy martyrs
Gereon, Victor, Cassius, Florentius,

and their companions, so their we
may be continually attended by their
intercessions.⁶⁵ Through [our
Lord].⁶⁶

¶ *Saint Gereon and his Companions,
Martyrs.*

(x. October.)

Double Invitatory. Let three Lessons be made. Let all the rest be made from the Common of Many Martyrs [827]. with the preceeding Prayer [Grant, we beseech thee.]⁶⁷ {1606}.

¶ *Saint Nicasius⁶⁸ and his Companions, Martyrs.*

(xj. October.)

Let three Lessons be made. Double Invitatory with this Prayer.

Ⓐ God, who hast consecrated this day's holy joy⁶⁹ in honour of thy holy martyrs Nicasius, Quirinus, and Scuficulus : be present at the

prayers of thy family, and grant : that we may be supported by the merit and help of those whose feast we celebrate. Through [our Lord].⁷⁰

Lesson j.

Ⓐ Blessed Nicasius⁷¹ the bishop, and the priest Quirinus, and Scuficulus the deacon, who had been directed by Saint Clement, successor of Peter the Apostle, with blessed Denis, to preach in Gaul : when they heard that the metropolis of Rouen was stained with the filthiness of demons and idols and the most vile superstitions, strengthened by the example of the most holy Denis, determined to come to her as soon as possible, and to recall <her> from the worship of idols to the faith of Christ. Then Domitian, seized with madness, directed one of his prefects by the name of Sisinnius to wipe out the name of Christianity : and sent him

into Gaul with great pomp. He traversed all the parts of Gaul, and came to Paris : there he slew holy Denis, Rusticus, and Eleutherius with various and great tortures for <their> faith in the name of Christ.⁷² To be sure the sentence of the treason of the Christians was published : and it was discovered that the holy bishop Nicasius, along with the priest Quirinus and the deacon Scuficulus, had departed from that place, and had been seized on the road to Rouen. Whom he himself pursuing more swiftly : found in a certain forum which is called Scannis, preaching the word of God to the people. But thou, [O Lord, have mercy upon us].⁷³

Lesson ij.

Then Sisinnius, puffed up with a malignant spirit : spake with these words to the holy ones of God : Are you not faithless seducers, which, with that wicked old man whom I destroyed in Paris, have come to overthrow the people ? To whom holy Nicasius, It is your custom, he saith : that you always argue against the servants of Christ with false designs, because you be from your father the Devil, whose desires you are willing to accomplish. For although thou sayest that we are seducers, we are not seducers : but restorers of men to the knowledge of their Creator. Neither do we reproach the people, but we turn them to the way of truth and peace. Sisinnius said, Seeing therefore that you convert the people, convert also yourselves to the worship of our gods.

But if you will not, being subjugated and ill-treated in the sight of those whom you have deceived, you shall perish from the earth. To which the holy martyrs as if answering with one voice said, Do not think, most foolish of men, that we are terrified by thy threats. For that which thou threatenest : is what we long for. What thou wishest to fulfill, we have long since desired. For we, dying for the name of Christ : shall pass over happily to everlasting life. But thou, unless thou repentest : art to be punished with death with thy father the devil, in the infernal region. And therefore what thou sayest, that we shall perish, is false : because when we are slain we shall please the Lord in the land of the living, but thou, condemned by the ancient enemy of men shalt suffer eternal fire.

Lesson iij.

Then Sisinnius, inflamed with anger : ordered their heads to be cut off. And when they had been beheaded, he ordered that their bodies be left to be devoured by birds and stray dogs and wild beasts : but the almighty God by angels ordered the same to be kept untouched. Now when the guards were departing, and

in the succeeding time of the silence of the night, the martyrs were raised up as companions of the angels : and having taken their heads upon their own bodies, hastening, they came to the river whose name is Itta.⁷⁴ And having passed over a ford before this time unknown to men, and for that reason henceforth on account of the

memory of the saints named the ford of Nicasius : they came to rest on a most pleasant island in the same river. A certain matron, Pientia by name, being converted to the faith of Christ by the admonitions of the saints, having obtained the names of these most holy men illustrious in deeds from their college of priests, took up the bodies of the saints, and buried them honorably in the same place : giving the place itself with its estate and with all its resources to the

memory of the saints. In which place whether by the same or by other devoted faithful a church was built : in honour of Saints Nicasius the bishop, Quirinus the priest, and Scuviculus the deacon. In which their blessings flourish even to the present day, to the praise of our Lord Jesus Christ : who liveth and reigneth with God the Father in the unity of the Holy Ghost, <one> God, for ever and ever, amen.

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

¶ *The Translation of Saint Edward, King and Confessor.*⁷⁵

(xiiij. October.)

Inferior Double Feast.

At j. Vespers.

Ant. The Lord loved him. *in the Common.* [949].

Ferial Psalms.

Chapter. The just man will give. *in the Common.* [949].

[*R.* Soldier of Christ. *in the Common.*]⁷⁶ [918].

Hymn. This the confessor. *in the Common.* [890].

V. The Lord loved him. [900].

Ant. I shall liken him. [*in the Common.*]⁷⁷ [950].

Ps. Magnificat. 55*.

Prayer.

⦿ God, who hast crowned blessed
king Edward thy confessor with
eternal glory : make us, we beseech

thee, so to venerate im on earth, that
we may be able to reign with him in
heaven. Through [our Lord].⁷⁸

*Then let a Procession go forth to the Altar of the same if one be had : singing the
Responsory Holy N. confessor of Christ. vj. in the Common.* [912].

V. Pray for us, O blessed Edward.

[*R.* That we may be made worthy.]⁷⁹ 391.

Prayer.

⦿ God, who hast shewn thy only
begotten Son our Lord Jesus
Christ to the most glorious King⁸⁰
Edward in a visible form : we beseech
thee that, through his merits and

prayers, we may merit to attain to the
eternal vision of our Lord Jesus
Christ. Who liveth and reigneth with
thee.

On returning, of Saint Mary.

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

¶ *At Matins and at the other Hours let all be made as on the Feast of One Confessor and Abbot [951]. : except for the Chapters.*

Let nine Lessons be made without Exposition of the Gospel.⁸¹

Lesson j.

THe most precious athlete of the Lord and famous⁸² King Edward came forth from flesh of noble origin from the ancient English kings. His father was Aethelred : Emma,⁸³ daughter⁸⁴ of Richard, Duke of Normandy, was his mother. From the blood of both sides shone forth generous nobility : his grandfather, the founder of

monasteries, was Edgar, first among the English kings to obtain sole monarchy. The well-bred boy, therefore, the exceptional Edward, is [153v.] nurtured most of all by the diligence of <his> parents : and in his tender age is guided by the teaching of the Holy Ghost.⁸⁵ But thou, O Lord, [have mercy upon us].⁸⁶

Lesson ij.

TO be sure when a violent tempest of the Danes broke forth, the glorious boy is brought across to his forefathers in Neustria, lest he should be quickly swallowed up by such a monstrous storm of raging waves. At length, by the will of God, with the same barbaric madness ceasing, the leaders of the kingdom and devout bishops are sent

after him, and he is brought back to a festive⁸⁷ celebration for all : and in splendour he is consecrated the anointed of the Lord of the English. And thus the will of the Lord agreeth with the oath of the people, that⁸⁸ what they long since desired⁸⁹ would be fulfilled : they are grateful that the heavenly sacrament is fulfilled.

Lesson iij.

IN the day of the glorious feast in which the coming of the Holy Ghost brightened with fire from

above : in the church of the blessed Peter, prince of the apostles, at Westminster, the eminent King

Edward carried the sceptre. But about⁹⁰ the same hour in which the saving victim, the paschal Lamb was being received by the people, the glorious king broke forth⁹¹ into laughter : so that those standing by in the ambulatory were amazed. After the solemnities had been completed he was queried by his <followers> : what significance might be found in the laughter. The King of Denmark,⁹² he saith, who was called Sueino the younger,⁹³ made ready⁹⁴ an immense fleet to invade the territories of England : and to

subjugate <them> under his dominion. And when he stretched out his foot from the skiff⁹⁵ to the ship in which he was bound to go, he fell, slipping away, by the just judgment of God : and he expired miserably, drowning in the sea.⁹⁶ This pleased the Most High, that it might be reavealed to me from heaven, and in such joy my thought danced : insofar as the destruction of the wicked prince was bestowed upon the English army for <their> safety. But thou.

Lessson iiij.

AT a certain time the aforesaid prince was in the church of Westminster, at the altar of the holy and undivided Trinity : and with him was the devout servant of God, Count Leofric. The illustrious king therefore, standing before the table of Christ in prayer, at the time when the priest sacrificed the Son to His Father : saw the same Lord Jesus Christ standing on the table. Who, with extended right hand blessing the king, manifesteth his beauty to them

both, and sheweth forth the appearance of visibile majesty. And when the count supposing that this vision had been shewn to him alone would shift his place that he might share such joys with his lord : the king, looking at him, adviseth that he remain just as he stood. Stay, saith he, stay : hold back and wait. Lo, I see whom thou seest : and whom thou discernest visibly I adore visibly. But thou.

Fifth Lesson.

TWo men from England set out to Jerusalem for the purpose of

prayer : in the way they met an aged man of milky whiteness and a

venerable countenance. Who, when he had learned from them who the inhabitants of <their> country were, and who was their king : thus began to speak to them, I beseech you, brethren, return to your king, and report to him what I shall command by you. I am John the apostle and

evangelist, which loveth holy king Edward because of <his> chastity : because I know him to be a neighbour to God. In lieu of my embassy to him I request you to perform : a sign⁹⁷ that agreeth with salvation. But thou.

Lesson vij.

When he attended at a celebration of the dedication of a certain church that was to be consecrated to God the Creator under the title of my name, I appeared to the same king in the guise of a pilgrim : and I supplicated the favour of alms for the love of Saint John. Who, at my voice of piety, being inwardly moved, drew out from his finger the royal ring which he bore :

and presented it to me together with a generous bounty. Which, for the love and devotion of the man of God, I have preserved until this day, and to him I return the gift with glory : within a little while returning more pleasing gifts.⁹⁸ For within half of the present year he will be clothed by me with a robe of fine linen : who gleameth with glorious chastity of the flesh.

Lesson vij.

Returning therefore to <their> native land from a prosperous journey, the envoys of the apostle approach the king, and being brought into the chamber they convey a greeting on behalf of the apostle : they bring forth the ring : and all that was enjoined upon them they relate in order. Upon hearing the news from the envoys the holy king danceth : and in heart and soul

rejoiceth exceedingly. Thanks, he saith, be to God and to the holy apostle, that they have not left me inglorious : whom they have invited [154r.] into the glorious kingdom⁹⁹ of glory. Exulting and rejoicing in the same favour, he who brought you back to our country after a long pilgrimage : hath deigned to call me to the everlasting palm. But thou.

Lesson viij.

THe glorious king therefore waited devoutly for the day of his calling, and so endeavored to prepare himself for the end : that he might merit to be fortified by the presence of the holy angels. In the one thousand and sixty-fifth year of the incarnation of our Lord, on the

very night in which the Virgin brought forth in childbirth, untouched, without pain, the King of the ages : the glorious king is afflicted with ill health¹⁰⁰ of the body : and in the palace on the day of rejoicing is hindered with a fresh stroke.

Ninth Lesson.

AND so after the dedication of the Basilica of Blessed Peter, celebrated to be sure on the day of the Holy Innocents, the king, summoning the priests and ministers of the holy altar : and humbly receiving the salutary sacraments of the body and blood of the Lord, in the confession of the true faith,¹⁰¹ and in the sincere profession of the one God, at the hand of the holy angels, breathed out <his>

unconquered spirit of innocence and purity, and on the nones of January he closed the final day of <his> time, and merited to be buried beside the altar of blessed Peter the Apostle with his worthy obsequies. At his tomb divers miracle are made by Christ at his intercession : and the sweetness of his odour and the fragrance of his body render a heavenly remedy to strengthen the infirm.

¶ *At Lauds, Chapter.* The just man will give [his heart].¹⁰² *in the Common.* [949].

¶ *At iij. Chapter.* The Lord conducted. *in the Common.* [955].

¶ *At vj. Chapter.* The Lord kept him safe. *in the Common.* [956].

¶ *At ix. Chapter.* Wisdom forsook [not].¹⁰³ *in the Common.* [957].

¶ *At ij. Vespers.*

Ant. The Lord conducted. *Minor.* [*in the Common.*]¹⁰⁴ [953].

Ferial Psalms.

The Translation of Saint Edward, King and Confessor.

Chapter. The just man will give his heart. [949].

R. Holy *N.* Confessor of Christ. [912].

Hymn. Jesu ! the world's Redeemer, hear. [*in the Common.*]¹⁰⁵ [922].

V. The just shall spring forth. [932].

Ant. This is he. [*in the Common.*]¹⁰⁶ [935].

Ps. Magnificat. 72*.

[*Prayer.* O God, who hast crowned blessed king Edward.]¹⁰⁷ {1611}.

*Let a Memorial be made privately of Saint Calixtus, Pope*¹⁰⁸ *and Martyr with this Prayer.*

Prayer.



God, who seest that from our
own infirmity we fail :
¹⁰⁹mercifully restore us to thy love


through the example of blessed
Calixtus thy martyr and bishop.
Through our Lord Jesus Christ.

¶ *Saint Callixtus,*¹¹⁰ *Pope and Martyr.*

(xiv. October.)


Let three Lessons be made : and a Double Invitatory.

*Lesson j.*¹¹¹

uring the time of Macrinus and Alexander, an inquisition was made in the city of Rome concerning the Christians, in which they were compelled to sacrifice to the idols. Then Palmacius the consul, with a great many soldiers, came across the Tiber, where a multitude of Christians was gathered together with the blessed pope Callixtus : among whom was blessed Calopodius¹¹² an aged priest. And when ten soldiers

had entered an upper room, suddenly they were made blind : and they cried out saying, Enlighten our eyes : because this place is dark before us. But Calopodius¹¹³ the priest said, God which seeth all things : he himself hath blinded your eyes. Then rubbing <their> blinded <eyes> they descended from the upper room. When Palmacius had seen these things, fleeing, terrified with fear : he reported everything to Alexander. But thou.

Second Lesson.

fter this Palmacius alone ran to blessed Callixtus on the other side of the Tiber : and fell at his feet saying, I have recognized Christ to be the true Lord God. By him I conjure thee to deliver me from the worship of devils and stones, and to baptize me as thou preachest. Holy Callixtus the bishop saith unto him, Do not deride the truth in error. Palmacius answered with tears, saying, O my lord, I deride not : but in truth I have

learned that Christ is the Lord God. Calopodius¹¹⁴ the priest answered : and said to Callixtus the bishop, Most blessed father, deny not him who is desirous of baptism. At the same time blessed Callixtus imposed upon him a fast : and after this he baptized him and all his house of either sex, in number two and forty. From that same day Palmacius began to expend all his means on the poor among the Christians.

Lesson iij.

[154v.] **A**T that time Alexander arrested blessed Calopodius¹¹⁵ the priest, whom he caused to be slain by the sword : and his body thrown into the Tiber. Which blessed Callixtus raised from the river : and with spices and linen cloths he hid him away. After this Alexander sent for and arrested blessed Callixtus the bishop. Which, when he had been worn down by many days in custody, blessed Calopodius¹¹⁶ coming to him by night : by his appearing comforted him, saying, Be thou firm, father, for thy crown is already perfected : that thou may receive thy reward. Now there was in that prison a certain soldier, Privatus by name, who was full of ulcers : and was tormented with pain day and night. This man cast himself at the feet of blessed Callixtus the bishop : saying to him, I

believe that the Lord Jesus Christ can save me in baptism : by thy hand. And when blessed Callixtus had baptized him : he was cleansed from all the wounds and diseases by which he had been gripped. Upon hearing this, Alexander, being full of anger, sent and made the soldier Privatus to perish with leaden balls : to be sure Callixtus the bishop was thrown headlong from the window of the house, and with a stone bound to his neck was submerged in a well to be buried therein with rubbish. Whose body the priest Asterius with his clerks raised up from the well, and buried : our Lord Jesus Christ prevailing, who liveth and reigneth with God the Father in the unity of Holy Ghost, God for ever and ever, amen. But.

¶ *All the rest is said from the Common of One Martyr and Pontiff with the aforesaid Prayer. [817].*

¶ *Saint Wulfram, Bishop and Confessor.*

(xv. October.)

Let nine Lessons be made : let all be made from the Common of One Confessor and Pontiff with the Prayer of the Common, to be sure Grant, we beseech thee, Almighty God a quésumus omnípotens Deus. [889].

¶ *Saint Michael on Mount Tumba.*

(xvj. October.)

At First Vespers.

*On the Psalms, the Antiphon, The highest Monarch's. seek for it in the other Feast.*¹¹⁷ {1528}.

Ferial Psalms.

Chapter. God hath signified. as in the other Feast. {1528}.

℞. Holpen by the intervention. {1549}.

*The Hymn, Verse, and Antiphon*¹¹⁸ *on the Psalm Magnificat. with this Prayer O God, who disposest the ministries. are said as above in the other Feast.* {1532}.

*Let a Memorial be made of Saint Wulfran with the Prayer as above [from the Common].*¹¹⁹ [901].

At Matins.

Triple Invitatory, let nine Lessons be made : let the whole History be sung as on the other Feast except the ninth Responsory which shall be Holpen by the intervention. {1549}.

Lesson j.



Fter the nation of the Franks, marked by the grace of Christ, had subdued the necks of the proud throughout the provinces far and wide, Childebert, the most pious prince, vigorously governing the monarchy of the whole west and the north, as well as the parts of the south : because the omnipotent God, not only in all nations, but also in all parts of the

world, which he himself hath made, ruleth through the ranks of subject spirits : blessed Michael the archangel, one of the seven always assisting in the sight of the Lord, who, it is read, is also the overseer of paradise, that gathereth the souls of the saved into the region of peace, after that manifestation by which he had shewn himself to be adored and glorified on Mount Gargano, how and in what way he willed, as it is found in writings, he shewed : by these

<deeds> performed by the blessed archangel it is understood, with all the people of the eastern parts of Romania illuminated by the grace of Christ, the most blessed Prince of the heavenly citizens might wish to¹²⁰ manifest himself with the same signs to the bishop of the peoples of the

west, so that he who once granted to the patriarchs the work of defence for the blessed people of Israel : might now himself stand forth as guardian leading the way for the sons called by adoption. But thou, O Lord, [have mercy upon us].¹²¹

Lesson ij.

Or it is read in the vision of Daniel the prophet : the angel saying to him, None is my helper in all these things, but Michael the archangel your prince. Your prince, it saith : evidently of the people of the Jews. But Christ the Lord coming unto his own, and not being received by his own, but rather betrayed : by his returning to the Father, when the ancient observance of the law was abolished, established the admirable sacraments by the announcement of the Gospels, <and> while the noise of the apostles was going forth throughout the whole world, the ceremonies of the sacred rites were transferred by the ministry of the angels. Indeed the ecclesiastical histories relate how after the passion and ascension of the Lord into the heavens, after the long-awaited penitence of the Israelites, when that time of destruction drew near which

the Saviour had foretold with sacred eloquence was to arrive among the tears of humanity : the church at Jerusalem following divine instruction flowed forth throughout the whole world to evangelize the gentiles. And when the people, gathered from all quarters and from all places, awaited the day of the paschal feast : while the priests were keeping the customary observances, they suddenly heard voices saying, Let us move on from these seats. To be sure the unexpected voices came forth from angels, for the voices which announced the emigration of the blessed spirits : insinuated that the ministry of the angels would be brought to the church of the Gentiles. From which it clearly followeth that blessed Michael the archangel would allot that ministry which he had formerly exercised over the people of God : to the elect of the [155r.]

Gentiles. But thou.

Lesson iij.

THis then the devoted faithful believe : because of the shewing forth of signs. For he wisheth to be known by mortals in these times of ours : in which the human race knoweth itself <to be> marked out among the fellowship of the elect spirits. Finally it must be noted that he foresaw for mortals a place in the western regions : where from all over the world might flow a devout multitude of the faithful reverently entreating angelic assistance. This place, then, is called Tumba by the inhabitants. Which, in the manner of a burial mound as it were arising out of the sand : extendeth upwards to a space of two hundred cubits. Encircled on every side by the ocean,¹²² the situation of <this> wonderful island provideth a narrow passageway extending from the island in a remarkable way, where various¹²³ rivers flow together, the Segia, to be sure, as well as the Sennua : opening for the inhabitants for a not too brief

period : to be sure the length and the width from the base where it jutteth out differ not very much from that bulwark (so it is conjectured) where is preserved, indeed is guarded, the ascendance of the human race. Which from the city of Avranches¹²⁴ six miles distant, looking to the west, it divideth the district of Avranches¹²⁵ from Brittany. No worldly action can be carried out there. This place is agreeable only to those disposed to worship Christ diligently : and receiveth those whom the ardent love of virtues draweth up to the heights. A great abundance¹²⁶ of fish is found there : which is brought together by the influx of the rivers and the sea. But when viewed from a distance nothing is to be seen other than a certain spacious, nay, a beautiful tower. But also when the sea retreateth twice a day a desired path openeth to the devout people : those making for the threshold of the blessed archangel Michael. But thou.

Lesson iiij.

THis place, as we have been able to learn from true accounts, long ago was first closed off from the ocean by a most dense forest for a

distance of six miles : affording a most suitable hiding place for wild beasts. And seeing that those who wish to search the secrets of heaven

through the subtlety of contemplation are accustomed to favour the more remote parts of the desert, we learn that monks formerly inhabited it, where even up to the present two churches still exist, built by the hand of former ones. Now the monks themselves serving the Lord there, were fully sustained by the dispensation of the ruling God : and a certain priest from the estate which is now called Asteriacus brought supplies to them. For whenever victuals were lacking to them, without which human life cannot be maintained, when a smoke signal rushing upward reached high into the air, he loaded up an ass with foods, filled with true delights : and thus

with a guide going before he went through the inaccessible places and returned bearing those necessities ordered by the master. But because this place by the will of God was being readied for a miracle, and for the veneration of his holy archangel : the sea which was a long way distant by degrees rising up levelled out all of the vastness of that forest with its strength, and rendered the whole into the appearance of sand, exposing a pathway for the people through the land, that they might shew forth the wonders of God. Now however we come to this : how the same Prince of the blessed spirits dedicated the aforesaid place by angelic revelation. But thou, O Lord.

Fifth Lesson.

T a certain time when the most religious bishop of the aforesaid city, Aubertus by name, beloved by God, had given himself to sleep : he was admonished by an angelic revelation that on the summit of that holy spot he should build an habitation in honour of the archangel, that he whose venerable festival was observed on Mount Gargano, would be celebrated with no less rejoicing in the midst of the sea. But while the priest reflected upon the words of the

apostle, Try the spirits if they be of God : he was admonished in another vision that he would accomplish what had been commanded. And because the spirit of the prophets is not always subject to prophecy, the bishop still delayed the construction, and sought out intercession : so that [155v.] he might discern the plan of our Lord Jesus Christ and likewise the most blessed archangel over that matter. It happened at the same time, that one of depraved nature secretly carried off

a certain bull of his, and placed it on the summit of this same rock : that while he who had lost the young bullock might lose hope of retrieving <it>, the base robber might gain by the same. Meanwhile in a third admonition the venerable bishop was struck more severely : so that he who had not obeyed the warnings twice should quickly go to that place which he as yet knew not, from which, however, he knew that he would not be able to depart before he had

finished what he had been ordered to do. As a confirmation of his faith there is still displayed, even to the present day, the stone, as it were inscribed upon by the finger of a man, upon which the memorable bishop sat, until he brought the work to an end. The bishop therefore inquiring, what might appear to be a fitting place for the building : this manner was dictated by an angelic reply, that the temple should be built in the very place, where a stolen bull was hidden.

Sixth Lesson.

AND when he inquired about the extent or the dimensions of the place : he learned by answers to the same that he ought to establish the foundations by the way he saw the young bull had trodden down a circuit with <its> feet. After this it was also ordered : that the bull having been seized, be restored to his lord. Indeed the venerable bishop, most sure of the vision, entering the aforesaid place with hymns and praises : undertook the work he was commanded to do. And a very great multitude of peasants being gathered together, he cleansed the place, and also made level the area. In the midst of which stood two rocks jutting out : which by the hands of many workers

were not able to be moved, nor to be forced away from their place. And when they had long been at a loss, and none could contrive what they might do : in the following night a vision appeared to a certain man, Baino by name, in the villa which is called Icius, who being enlarged by his twelve sons held a great place of glory among his own <people>. This man therefore, being admonished in a vision, that he too ought to persevere with the workers : straightway came to the place with <his> sons, that he might fulfill the command. Who, when he had arrived, relying on the aid of the archangel Saint Michael, because human strength was not able, in a wonderful way so easily removed

<that> mass of such greatness, that there seemed to be no weight therein. Thus with the work being begun in earnest, all in common set about the task, praising God and the holy archangel Michael. And when the aforesaid bishop was having doubts as to the magnitude of the fabric being constructed : in the middle of the night, just as formerly had appeared to Gideon as a sign of victory, dew fell

upon the summit of the mount. But where the foundations were to be located : it was dry. And it was told to the bishop, Go thou, and just as thou shalt see the sign, so lay thou the foundations. Who immediately giving thanks to almighty God, and imploring the aid of the holy archangel Michael : rising up happily entered upon the work. But thou.

Lesson vij.

AND so the aforesaid bishop, raising up the fabric not lofty and with a tall slenderness, but in the shape of a round crypt capable of holding a hundred men, so it is thought : wanted to carry out the form of that on Mount Gargano : as a habitation made on a mountain of rock broken up from the earth in an angelic manner to the praise and glory of God, manifestly teaching that the task of divine service is always to be sought in the heavens, and with regard of contemplation to penetrate the high stars of the ether, and not to lay the whirling hearts of men in

earthly and muddy swamps. Seeing that after not a long time with God carrying the work forward and being built : the man of God, the bishop Aubertus, remained anxious, because he saw that he lacked relics of the holy archangel : the same blessed Michael advised the priest, how he should very quickly direct brethren all the way to the place in which the memory of the most holy archangel is venerably honoured in Gargano, that they should bring back a blessing which, with the angel's patronage, he might receive with the greatest thanksgiving.

Lesson viij.

MEanwhile the messengers sent forth arrive at the place. Who were most kindly received by the

abbot of that place : and changing their clothes, being relieved from the toil of so great a journey, they reveal

all that had happened in their country, and at the same time humbly declare the cause of their coming. [156r.] When the abbot of that place had reported these words to his bishop : he returned abundant praises to Almighty God, who deigned to offer aid on account of the fragility of the transitory nature of those ministers which were assisting him. Hence there were gathered from the place relics¹²⁷ fitting for veneration, by which the blessed archangel had commended his remembrance to the faithful : a part certainly of a little red hooded cloak which the aforementioned archangel had himself placed in mount Gargano upon the altar which he had built with his own hand, and part to be sure of the marble upon which he stood, the footprints of whom even until now are visible in the same place : now the

aforesaid brethren returning carried back the tendered protection all the way to the sacred place, with terms being imposed, namely that those associated by reason of angelic revelation, would now likewise be bound eternally by a connection of charity.¹²⁸ The chief messengers meanwhile returning after a lengthy journey to the place from whence they had gone, on the very day in which the building was completed on the mountain in the western parts already spoken of, entered as if into a new world : which formerly they had left filled with a thicket of briars. Where, when they drew nigh, Aubertus, meeting the priests of the Lord without hesitation : with many praises <and> with spiritual canticles conveyed the beneficial protection of the angel advantageous to mortals into the holy mountain.

Lesson ix.

Ruly it cannot be told how much happiness was enjoyed in the surrounding provinces by the arrival of the angel : of course by them who¹²⁹ foresaw the heavenly gift divinely bestowed on them, in this, that they merited to obtain as their standard bearer blessed Michael the archangel, the prince of the

heavenly army, recognizing also the signs and miracles which the Lord wrought upon mortals through his ministry : such that during the course of the journey twelve [blind]¹³⁰ <men> were given sight, and many driven by divers infirmities were restored to their former health. And to these it must be added that a

woman deprived of her sight, from the estate called Asteriacus, when she followed after the most precious relics of the chief archangel : as soon as she reached the flat surface of the sand of the seashore, by divine intervention received <her> sight,¹³¹ being astonished at herself being altered so suddenly from darkness into light. And even to this day, the Lord ceaseth not to work in this place daily through his highest minister these same deeds of praise and glory of his name. Thus on the very day, which is the seventeenth of the Kalends of November, the venerable dedication of the temple being completed, the man of the Lord, Aubertus, after he had wisely disposed all things in order, instituted likewise the offices of serving clerks, assigning them up to the number of twelve to be established in that place, who might persist perpetually in the proper observances in service of the most blessed archangel Michael : although the blessed men appointed as clerics by his successors in that place would not be of the same number. At the same time he granted prebends from his estates to those serving in the

same place : namely the villas now called Icius and Genicius. Meanwhile the same bishop seeing all things being accomplished in a fitting order, this one thing which was a great difficulty to be considered, he thought might be asked of the holy archangel : that being of course the element of water, without which the life of mortals cannot be maintained. Concerning this matter, then, he was also seeking the help of the Lord Jesus Christ and the holy archangel along with the flock entrusted to him, so that he who once had brought the drink out of the rock to a thirsty people, might also deign to remove the scarcity of water from his servants : finally by angelic dispensation¹³² he learned of the place where a fissure was hollowed out in the upthrust rock, where in a wonderful way an abundance of water was soon discovered, the proper use of which is made available to the inhabitants. How this same running water may be healthful when drunk hath been shewn in many ways. For it bringeth quick aid to the feverish : as often as the desire to take it ariseth. But thou.

¶ *At Lauds let all the Antiphons be sung.* {1551}.

¶ *At j.*

Ant. While Michael the archangel. {1551}.

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

Ant. Thee they justly praise. [115].

Ps. Quicumque vult. [116].

R̄. Jesu Christ. *with* Alleluya. [122]. [*Ÿ.* Thou that sittest.]¹³³

At [all]¹³⁴ *the other Hours let all be made as on the other Feast except the R̄. which shall not be sung at Second Vespers.* {1556}.

[¶ *At Second Vespers.*

Ant. While Michael the archangel. {1551}.

Ferial Psalms.

Chap. God hath signified the things. {1528}.

<Let not the Responsory be said.>

Hymn. Thee, O Christ. {1529}.

Versicle. I will sing praise to thee. {1531}.

Ant. Michael, Gabriel. {1562}.

Ps. Magnificat. 72*.

Prayer. O God, who disposest. {1532}.]¹³⁵

¶ *The Translation of Saint Etheldreda, Virgin, not a Martyr.*

(xvij. October.)

Let nine Lessons¹³⁶ be made with this Prayer.

God, the author of virtue and lover of virginity : grant unto us, we beseech thee, that we may be commended to thee by the merits of

thy blessed virgin Etheldreda, whose life of chastity merited to be acceptable¹³⁷ unto thee. Through our Lord.

¹³⁸*First Lesson.*

[156v.]

When the most blessed virgin Etheldreda triumphed in the reward of the highest prize, crowned in the heavens, and shone in glorious miracles in the world : the omnipotence of God, the ineffable goodness, deigned to disclose this by clearer indications. As her piety had

appeared wonderful to all nations : more wonderfully it appeared in the new grace of <her> advancement. For Sexburga who had succeeded her in the office of abness : desired to quickly revised the offices, and to fashion her distinguished life to the summit of holiness.

Lesson ij.

The Spirit of Christ therefore infused his anointing into blessed Sexburga : and taught that admirable woman to act manfully, and to solemnly elevate the most sacred body of the glorious virgin from the place where it was buried. For her first burial was thought less celebrated : <being> outside the walls of the church. Those whom passion vexed with desires, and <had>

clouding of the eyes : without doubt she restored to health. Coming to her faithfully : they departed in safety. Wearied by fevers and exceedingly afflicted, at the tomb of the virgin, being interrupted by light sleep, they returned to their own well-being : she came to the help of divers others inconvenienced, whose vows and tears were accompanied by purity of faith.

Lesson iij.

Therefore such excellent matter of innumerable and so great joys raised such valiant feelings in blessed Sexburga, that she might be drawn out from the old : and placed in a new concealed sepulchre. The abbessexclaimeth what she hath conceived in her mind, and therefore standing up they render thanks because of a vow : and a time is established at

which such a treasure could be restored. But because in the whole island there was not a suitable stone for the sepulchre, blessed Sexburga sent by faithful legates to inquire outside : what all of the isle of Ely had known for certain by no means to have within itself. But thou, [O Lord, have mercy upon us].¹³⁹.

Lesson iiij.

Therefore the faithful heed the commandment of the ruling master : nor do they resist against providence. They plough through unknown rivers in a boat, <and> hastening the duty assigned to them they arrived at a certain town : which they call Grantchester. Now as they walk anxiously on the ruined walls,

they discover a sepulchre of wonderful beauty : offering in appearance a similitude to marble. The cover of the same, and with the same whiteness, is close at hand. They know that they were heard by God who directed their way : being charged to complete the good task : equally with a disposition of good will.

Lesson v.

Returning to the island, the legates unload the vessel of the pleasing cargo, and bring back the desired marble not long sought to the sight of those keeping watch. At length the edict of transferring the body went out : and the people hastened to the holy feast. Thus a tent is erected over the tomb of the virgin : Christ hath declared the

virginal triumph. With the mound overcome, the grave is excavated : and the case is raised from the dust. Then, behold, that glorious flesh, as if by reason of resurrection it had flourished again, completely restored to life, sheweth the beauty <of one> pleasantly sleeping in bed, exposed to no human corruption. It was found entirely beautiful and entirely fair,

entirely incorrupt, and entirely

undefiled. But thou.

Sixth Lesson.

THus blessed Etheldreda felt no burns of the fire in the furnace of Babylon : she suffered no loss of integrity in her virgin body. And when for sixteen years she had been hidden in dust, covered over with earth, the marvellous power of God became renowned in omnipotence, because neither rust nor moths, nor rottenness consumed her linen cloth.

And thus all who were present were astonished at such a reverent spectacle, and therefore praise and glory resounded through the mouths of the faithful : that physician which had incised her was present, and where he believed the wound to be found which he had incised, he found only the slightest traces of a scar.

Lesson vij. from the Exposition of the Gospel, as is indicated above in the Common : and Lesson viij. from the Proper of Saint Etheldreda.

Eighth Lesson.

Blessed Etheldreda kept her flesh free from lust : therefore after death she was found immune from corruption. The wound in the jaw, also, which had been rotten : by the burial had been rendered uncorrupted and whole. Who hath heard such things, or who hath seen
[157r.] the like ? Of others of the dead to be sure the flesh decayeth in the grave : of this <one> however it is found as

if living, with the tumor eradicated, after being buried. The most glorious virgin Etheldreda, while with all virtue she was trampling uninjured on the flames of the world : was entirely enkindled by the fire of the Holy Ghost. She was burned, I say, entirely by the fire of holy virtues : and thereupon the flesh merited its eternal integrity.

Lesson ix.

And blessed Sexburga said, Consider the glory of this great discovery : the extraordinary quality of incorruption in the blessed virgin.

Therefore they wash down the most precious body of the virgin : and clothe it in brighter garments. Thus with great triumphant glory of

The Translation of Saint Etheldreda, Virgin.

singing they transferred the most sacred body into a more eminent place, <and> then lay <it> in a heavenly mausoleum : as if it were placed in a royal wedding chamber. The marvellous body of the most glorious virgin and distinguished queen was thus translated on the seventeenth of the kalends of

November, after it had lain buried for a period of sixteen years. And it was enshrined with great veneration in the church of blessed Peter : where by the merits of the virgin wonders of divine clemency are frequently worked to the praise and glory of his name. But.

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



¶ *Saint*¹⁴⁰ *Luke, Evangelist.*

(*xviiij. October.*)

Inferior Double Feast.

¶ *At j. Vespers.*

On the Psalms, Antiphon Those pleasing to God. {1486}.

Ferial Psalms.

Chapter. As for the likeness [of the faces].¹⁴¹ {1486}.

R̄. The four living creatures. {1500}.

Hymn. Lord of creation. [727].

V̄. Their sound hath gone forth [into all the earth. 8097.

R̄. And their words unto the ends of the world].¹⁴²

Ant. Lo, I [John].¹⁴³ {1487}.

Ps. Magnificat. 55*.

*Seek for all this [above]¹⁴⁴ in the Feast of Saint Matthew, Apostle and Evangelist :
with this Prayer.*

Prayer.

LEt thy holy Evangelist Luke, O
Lord, we beseech thee,¹⁴⁵
intercede for us : who continually

bore the mortification of the cross in
his body for the honour of thy name.
Through our Lord.

Let a Memorial be made of Saint Justus, Martyr : with this Prayer.

God, who didst give unto blessed Justus such fortitude, that in the weak body of childhood he suffered a glorious martyrdom for

love of thee : mercifully grant that by the merits of his intercessions thou mayest absolve¹⁴⁶ us from all our sins. Through our Lord.

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

¶ *At Matins.*

Let nine Lessons be made and let all be sung of the History as on the Feast of Saint Matthew, Apostle and Evangelist, with the Hymn from the Common of One Apostle.

First Lesson.

He most glorious evangelist of Jesus Christ the Lord, Luke,¹⁴⁷ by birth a Syrian, educated in Antioch, by profession a doctor : was moreover a disciple of the apostles. Their propitious deeds, just as he saw <them> : he described in detail with clear and eloquent writing. Most <people> count him to have been foreign, and to have been ignorant of Hebrew literature : but to have been learned in Greek. Finally, he followed Paul, the eminent teacher

of the Gentiles, to the triumph of his passion, which he received <together> with the apostle Peter at Rome : wherever he proved to be, he remained an inseparable companion of his travels and tribulations. Joining the principle acts of his travels and holy teachings with the deeds of the other apostles : he composed one book to the praise of the name of Christ¹⁴⁸ and the memory of them and the foundation of the universal holy Church.

Lesson ij.

Seeing that the same venerable Luke followed the same most glorious Paul in many tribulations of land and sea : rightly he deserveth to be praised diligently by this kind of testimony. For thus writing to the Corinthians, he saith of him, Luke,

the most dear physician, saluteth you : who is faithful in the Lord. And writing to that illustrious man Timothy, he saith, Only Luke is with me. And in another place in an epistle of his, among other words of salutation to the church of God at

Corinth, he saith of him, We have sent also our brother, whose praise is in the gospel through all the churches. And not that only, but <he was> also ordained by the churches companion of our travels. Truly it may be said by the mouth of all, that this evangelist of the Lord is praiseworthy : who merited to be praised by so great an apostle and teacher of the gentiles. Let us too, therefore, together with¹⁴⁹ him,

dearly beloved, praise and extol him with resounding heart and mouth : and proclaim that he is the true physician of souls sent by God. The words of all his teachings seem to echo nothing else : except medicine for a sick soul. Therefore not unjustly he received such a name. Luke, is indeed Eolice : but in our tongue <is> interpreted rising up, or elevating himself. But thou, [O Lord, have mercy upon us].¹⁵⁰ [157v.]

Lesson iij.

Ightly therefore is he called rising up or elevating himself : who, having despised the cares of earthly things, rising up to heaven, lifting himself up, free and unencumbered by the whole effort of his mind, followed the Lord. Whence he merited to be kept in the prison of the flesh, and to preach to those present, and to write the Gospel to all following <him>, and likewise by the word of his preaching he led many to the faith of Jesus Christ the Lord. This evangelist, seeing that Gospels were already written, by Matthew indeed in Judea, and by Mark to be sure in Italy, at the urging of the Holy Ghost, more from hearing than from sight, composed his gospel historically in the Attic

dialect in the regions of Achaia and Bythnia : as it was related by those who saw from the beginning, and were ministers of the word of God. Accordingly they think the image of this most vigorous man Luke : to be formed in the appearance of a calf. For a calf is the sacrificial offering of a priest, which is fulfilled in the sacrifice of our Redeemer, who, hanging on the gibbet of a cross for the salvation of the whole world, presented himself to God the Father as a living sacrifice. Of this evangelist Sedulius, in a description in the Paschal Song, saith beautifully, Luke holdeth the laws of priesthood in the mouth of a young bull.¹⁵¹ But [thou, O Lord, have mercy upon us].¹⁵²

Lesson iiij.

Just as it is read that four streams proceed from the one fount of paradise : so it is faithfully believed that the four Gospels emanate from the one fount of life, our Lord Jesus Christ. Out of which Saint Luke the Evangelist proceeding as if the Euphrates : ceaseth not to often water and make wet our hearts. And because the Euphrates is called fertile or plentiful, so this great <man> spread the teachings of the holy church all over the world with the

fertility and richness of his Gospel, increasing by word the doctrine of his faith, he also shed forth the rays of its brightness as if a beam coming forth from heaven : illuminating the blind hearts of many men, and it ceaseth not to illuminate daily when the words of his good news are read in the church. The Gospel in Greek, is called in Latin the good news : because it announceth the kingdom after servitude, rest after labour, life after death. But thou.

Fifth Lesson.

Rightly this our Luke wrote this Gospel itself and the book of the Acts of the Apostles to Theophilus, that is to the beloved of God.¹⁵³ Therefore even to know thee, whomever thou be, is agreeable, O man : because if thou lovest God the Gospel is written for thee. And if it is written for thee : receive thou the most precious of all pearls, the gift of the evangelist, and diligently observe the pledge of a friend in the innermost parts of the mind. O what a gift, and what a pledge. If thou shouldst consider, if thou shouldst attend, if thou shouldst handle in mind, if thou shouldst well and dilligently observe : it shall lead thee

to the blessed joys of everlasting heaven, and shall also unite <thee> with the unceasingly exalting choirs of holy angels. This man is said to have been thoroughly educated in Greek eloquence, for whom, beyond the demands of order of the evangelical disposition, there was the necessity of the greatest labour : that he might first announce to the faithful of the Greeks with every prophecy the coming of God in humanity, Christ in the flesh, lest they should be bound either by earnest Jewish fables, by desire for the law alone, or lest they should perish, being seduced by heretical fables and foolish sollicitations. But thou.

Sixth Lesson.

Then, after the heavenly husbandman had sown the seeds of his Gospel into the minds of innumerable men, and with the glorious plough of his tongue furrowing their hearts, he converted <them> to the faith of his Creator : having doubled the talents of his Lord he hastened to the heavenly palaces with a burning desire to rule for ever. For he gave martyrdom to his body by constant lamentations and frequent vigils : and exhausting his limbs with fastings, he declared himself. This most blessed Luke, from the time of his boyhood, persevered chastely in every way, and is said to have had neither wife nor children. While exercising the gospel as a work of preaching and serving the Lord without offense, he died in the seventy fourth year of his life, full of the Holy Ghost, on the fifteenth of

the Kalends of November : and his venerable body was buried by catholic men in Bythnia.¹⁵⁴ The course of events having unfolded over the course of many years, in the reign of Constantine Augustus : he was translated with glory and honour and fittingly enshrined in Constantinople. Where by the merits of his most glorious evangelist, our Lord Jesus Christ worketh many powerful miracles to the praise of his name : that, seeing the signs that are made by his evangelist, even after <his> death, and in memory of his teaching and life, to the faith and pleasure of the same our Lord Jesus Christ, the [158r.] faithful be inflamed and the unfaithful illuminated : who with the Father and the Holy Ghost liveth and reigneth for ever and ever, amen. But.

¶ *The Gospel according to Luke x. [1-7.] [Lesson vij.]*

AT that time, The Lord appointed also other seventy-two : and he sent them two and two before his face into every city and place whither he himself was to come. And that which followeth.

A Homily of Blessed Gregory Pope.
(xvij.)¹⁵⁵

Our Lord and Saviour, most beloved brethren : sometimes admonisheth by words, but sometimes by actions. Indeed his very deeds are precepts : because when he doth something silently, he maketh known what we ought to do. For behold he sent disciples to preach

two and two. Because indeed two are the precepts of charity, evidently love of God and of neighbour, and love cannot be had between fewer than two. For no one is properly said to have love for himself : but with good will love may be extended to another :

the Lord sendeth the disciples to preach two and two, that [by]¹⁵⁶ this he might beckon us¹⁵⁷ silently, because one who hath not charity towards another, ought in no wise to undertake the office of preaching. But thou.

Eighth Lesson.

Moreover it is well said that he sent them two and two before his face : into every city and place whither he himself was to come. Now the Lord followeth his preachers : because preaching cometh first, and then the Lord cometh to the habitations of our minds, when words of exhortation precede, and also by these <means> truth is received in the mind. Hence to be sure Isaiah saith to the preachers, Prepare ye the way of the Lord : make straight the paths of our God. Hence the Psalmist saith unto them, Make a way for him who ascendeth upon the west. For the Lord ascendeth upon the west in that, because thence in <his> passion he lay dead : thence rising again he manifested his great glory. He

evidently ascendeth upon the west, who, as he suffered to the end, rising again trampled death under foot. Unto him which ascendeth upon the west, then, we make our way : when we preach his glory to your minds, so that he himself coming after may illuminate them by the presence of his love. Now having sent preachers, let us hear what the Lord saith, The harvest indeed is great : but the labourers are few. Pray ye therefore the Lord of the harvest : that he send labourers into his harvest. For the great harvest the labourers are few--what we cannot speak without heavy sorrow--because if there are <many> which may hear good things, those are wanting which shall tell them. But thou.

Ninth Lesson.

Behold, the world is full of priests, but yet in the harvest of God very rarely is found a labourer :

because certainly we receive the priestly office, but we fulfill not its priestly work. But consider, most

beloved brethren : consider what is said : Pray ye the Lord of the harvest : that he send labourers into his harvest. Entreat ye for us, that we may be strong in working worthily for you, lest our tongues be discouraged from exhortation, lest after we have accepted the duty of preaching : our silence may sentence us before the just judge. Often the tongues of preachers are bound up : because of their own wickedness. Often however it cometh about from the sin of those set under <them> : that the word of preaching is withdrawn from those which preside. For in fact the tongue of the preacher is bound by his wickedness : as the Psalmist saith : But to the sinner God hath said : Why dost thou declare my justices ? And again the voice of preachers is prevented because of the fault of

those set under <them> : as the Lord saith to Ezechiel, I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth : because they are a provoking house. As if he shall openly say, Therefore the word of preaching is taken away from thee : because when the people provoke me in their deeds, they are not worthy to have the encouragement of the truth. Through whose vice, therefore, the word may be withdrawn from the preacher is not easily recognized : because to be sure it is certainly understood that the silence of the shepherd sometimes harmeth him, but it always harmeth those subject to him. But even if we are not sufficiently virtuous for preaching : would that we might retain the place of our office in innocency of life.

¶ *At Lauds and at all the other Hours let all be made as indicated above, with the [158v.] Prayer of this day. {1507}.*

Let a Solemn Memorial be made of Saint Justus with the Prayer as above.¹⁵⁸ {1634}.

¶ *At ij. Vespers.*

On the Psalms is sung this single Antiphon Beloved unto God. {1507}.

Ps. The Lord said. (cix.) [343]. and the other Psalms of the Apostles. [761].

Chapter. As for the likeness [of the faces].¹⁵⁹ {1486}.

R. When the living creatures went. {1506}.

The rest as [is written]¹⁶⁰ above. {1633}.

¶ *The Deposition of Fritheswithe, Virgin, not at Martyr.*

(xix. October.)

*Let nine Lessons be made with this Prayer.*¹⁶¹

Prayer.

God, who hast brought us this honourable day in the passing of thy blessed virgin Frideswide : mercifully grant that, being supported

by her intercession, we also may merit to pass over to eternal joys. Through our Lord.

¹⁶²*First Lesson.*

IN about the seven hundred and twenty seventh year from the incarnation of our Lord Jesus Christ the King of all the ages, when from another country the people of the Angles which had invaded the island of Britain and ravaged it, and subjugated it under the hand of a cruel tyranny, the word of God flourished : and that it might produce much fruit, a feudal prince, Dida by name, a catholic man, and most excellent in the honour of his

morals, honoured the city which in the Saxon tongue is called Oxenford, which we in Latin can call Bovumvadum,¹⁶³ with his frequent residence. Here by divine will he took a wife befitting his character, Safrida by name, from whom he received, as heir of morals rather than of estates : evidently a single daughter, whom, being washed in the font of holy baptism, he directed to be called Frideswide. But thou, [O Lord, have mercy upon us].¹⁶⁴

Lesson ij.

Five years having passed, she is given over with careful upbringing to be educated in the study of letters, under the discipline of a certain very religious matron : whose name was Algina. In the very

beginning of her education she shewed forth a certain happy foretelling of a most happy posterity : that would be evident to all, seeing that the Holy Ghost had already chosen her mind as his habitation.

For who would not be astonished, that in only five months the young girl, five years old, had learned the Psalms of David, which are one hundred and fifty : and committed

them to memory. Nor did envy of <her> companions thence follow her, but the fervour with which <her> acts of charity shone forth : rendered herself loveable to all.

Lesson iiij.

FOr she was of humility and likewise gentleness, and thereafter was of such powerful grace, that she appeared not to be a royal maiden, but a person of servile state : obedient in all, exhibiting a feeling of compassion <for all>. She was clearly not a forgetful hearer of the divine word : but she was a doer of works. For that which she heard from the Scriptures : she faithfully stored up in the cupboard of <her> heart : giving care sedulously to give back to him

money loaned from the Lord with interest. Therefore by day and by night, with rivulets of pious tears, with deep sighs and with groans of <her> heart, she continually slaughtered the sacrifice in a burnt offering acceptable to the Lord : beseeching constantly that she might merit to dwell in the house of the Lord all the days of her life, and to contemplate his countenance. But thou.

Lesson iiij.

NOr in adulthood did she consign herself to the obligation <of marriage> : when her mother passed away from <this> world. The virgin therefore without solace : was released from the protection of her father. With wholesome advice she was able to persuade him, lest he should be slow to seek remedies for his soul, in a short time going hence where the companion of <his> bed had gone

before. But stricken with grief, as is usual, at the recent loss of his wife, and urged by the constant prayers of his most beloved daughter, he built a church within the limits of the city : it was dedicated in honour of the holy and eternal Trinity, and the ever Virgin Mother of God, Mary, and all the saints : and, with her asking, he entrusted it to <his> daughter. She to be sure entering the church : gave herself over most earnestly to divine

works. Commending her chastity to the Lord in earnest prayers, she opened her heart in pious entreaties : giving with a generous hand what was asked by the needy. She also is reported so to have set aside the glory of the world, so to pant for the

heavenly homeland : that even now she seemed almost to have laid aside the burden of the flesh, and put on the garment of immortality. For she did not nourish the body with food : but enlarged <her> spirit. But thou.

Fifth Lesson.

[159r.] **T**Hou wouldst be astounded that the royal girl, brought up on royal feasts, conquered the impudence of hunger with a rough meal of common vegetables and a little barley bread : and overcame the weakness of the most burning threat of thirst with a small draught of water. O unhappy men of this time, whose god is their belly, and whose glory is in their shame, who mind earthly things, who pretend to the habit of religion, but contradict it in their manners and life.

They turn the eyes of onlookers upon themselves with a worthless garment : but confound <their> bowels with the intoxication of precious foods. But when they fast : they search by land and sea whence loss of fasting might be restored. But this is not the fast that I have chosen, saith the Lord. England is astonished, everyone is amazed : discerning the weak sex to exceed manly strength at a tender age. But thou.

Sixth Lesson.

THe father of the happy young girl was moved to dance, because his survivor that he thought would be made heir of <his> earthly things : he saw panting for heaven. And indeed to shew that she had fully put away all hope of corruptible posterity, she asked of <her> father that she might merit to receive the habit. No doubt she was safeguarding

with wise deliberation, lest by chance she might be compelled to enter a marriage after her father's death : and to defile <her> maidenly intention. Moreover the most blessed virgin was tired of adorning <her> body with purple, who had known that she was redeemed by the blood of Christ : while he was condemned to a most shameful death by the faithless.

Pledging with a ring of faith : likewise she despised gold and precious stones as the cheapest merchandise. King Dida, inestimably glad at this proposition of <his>

daughter, ordered the bishop of the nearest diocese to be summoned : and he commanded that the habit of nuns be given to his most beloved daughter.

Lesson vij.

IN emulation, to be sure, of the most blessed virgin, about twelve girls sprung from noble birth leaving all things followed the Lord : walking in all his commandments and justifications, according to the example of Frideswide, beloved of God. And if they could not be equal to her by her merits : they strove to be made her companions by sharing in the kingdom of heaven. And so, from the munificence of the king,

lodgings suitable for religious are constructed beside the church : where with sweetly concurring voice psalms and hymns with tuneful melodies resounded day and night in the mind of the virgins. Meanwhile the king himself being struck with a most severe fever sank in <his> bed and, brought to the last, fortified by the viaticum of the body of Christ : slept with his fathers, finishing <his> days in a good old age. But thou.

Eighth Lesson.

THus blessed Frideswide, deprived of the comfort of both <her> parents, panted ardently to the Father which is in heaven : with what steps she could she hastened to him. For she lengthened <her> fasts, she persevered in continual prayers : and thereafter, by day, and one hundred times per night, on bended knees she sought him whose soul she loved. But what good person prevaieth in the world, whom he envieth not, who is particularly spiteful ? For he

attempteth to strike down all : who was able to drive forth the first man from the joys of paradise. And because he was by no means able to turn Frideswide's mind with the ring of temptation : he shewed a bodily appearance for her eyes, contending hand to hand. And elated in the presumption of his ancient madness, by which he promised that he would be like the Most High : he pretended himself to be Christ. And surrounded by a crowd of demons

The Deposition of Fritheswithe, Virgin.

with the deceiving appearance of angels of light : he approached the virgin with these words : Come, beloved, come, because it is time that thou receive a never fading crown of

glory, which thou hast deserved, come, and prostrate thyself at the footsteps of my feet : adore whom thou has long since desired. But thou.

Ninth Lesson.

Iwish to appear unto thee for this, that thou mightest see me for whom thou sighest with such passion even in this mortal life : and thou prevailing, without bodily discomfort, shalt adore me to the reward of eternal life. To whom the virgin, taught by the Holy Ghost, by whose inspiration she discovered this one to be the enemy of the human race : saith thus, Why, most wretched one, presumest thou to promise to others what thou hast not, nor prevailest to have, because of pride ? What is immortal life to thee, who living art dead, and while remaining

sinkest down in ruin ? But I, an unhappy and most miserable sinner, would have been a sharer in thy intent : except the mercy of my Redeemer, Jesus Christ, whom thou [159v.] most wickedly feigned to be, came before. For he is my hope from my youth. At these most humble words of the virgin, that proud one not sustaining in spirit, disappeared : and filled the air with horrible shrieking and a pestilent stench. By these and innumerable other of her miracles : the church of Christ was illuminated. But thou.

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

¶ *The Eleven Thousand¹⁶⁵ Holy Virgins.*¹⁶⁶

(xxj. October.)

Double Invitatory, let iij. Lessons be made with this Prayer.

Ⓞ God, who hast hallowed unto us the solemnity of this day by the glorious passion of the blessed virgins and martyrs : be present at the prayers of thy family, and grant that

we may be holpen by the their merits and intercessions, whose feast we celebrate this day. Through our Lord.

[*At Vespers.*]

[*Ferial Antiphons and Psalms.*]

Chapter. [Wisdom iv. 1.]

Ⓞ how beautiful is the chaste [generation with glory : for the memory thereof is immortal : because

it is known both with God and with men].¹⁶⁷

Hymn. Jesu, the Crown. [1016].

∞. After her shall virgins. [1039].

Simile est regnum celorum sagene. AS:662; PEN:272r.¹⁶⁸

4956. Ant. I.ii.



He kingdom of hea-ven * is like to a net cast in-to

the sea : and gather-ing to-gether all kind of fishes, which,

The Eleven Thousand Holy Virgins.



when it was fil-led, they drew out, and sit-ting by the shore,



they chose out the good into their ves-sels : but the bad



they cast forth. *Ps.* My soul doth magnify. 55*.

Prayer. O God, who hast hallowed unto us. {1646}.

[*At Matins.*]

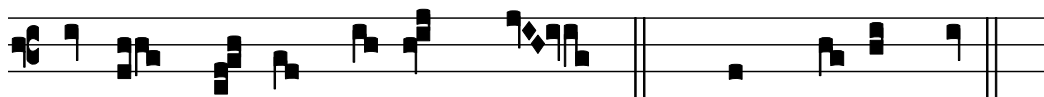
Agnum sponsum virginum. AS:662; 1519-C:41r; 1520-S:142r; PEN:272r.¹⁶⁹

Invit.
IV.i.



1021.

He Lamb, * the Spouse of vir-gins. †Come let us



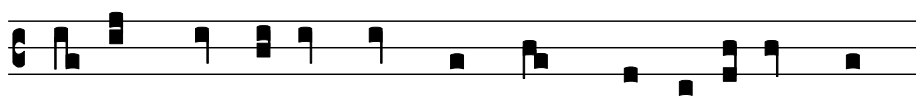
a-dore the Lord Je-sus Christ. *Ps.* Come let us praise. 13*.

Hymn. Jesu, the Crown. [1016].

On the Psalms this single Ant.

O quam pulchra est. AS:567; PEN:272r.

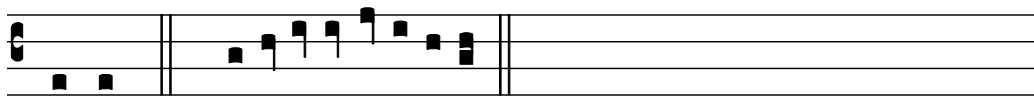
Ant.
VII.ii.



4069.

how beauti-ful * is the chaste ge-ne-ration with

The Eleven Thousand Holy Virgins.



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

And let all the Psalms be sung of One Virgin. [994].

℣. After her shall virgins.]¹⁷⁰ [1039].

First Lesson.

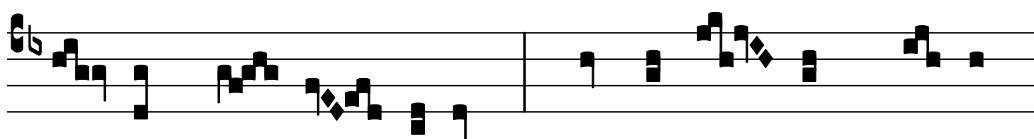
Here was in the land of Britain a certain king devoted to God as much in life as in name : to whom God gave a female offspring, Ursula by name. And when the fame of the most noble character of the virgin had spread far and wide, it came to the ears of a certain heathen tyrant : who, being very powerful in strength, gloried in military might, and reigned

widely with barbaric savagery. This <man> sent legates to the father of the virgin, sending many precious things, but promising more : he also imposed threats on account of the greatness of his name, as though a finishing touch, so that he might at all events demand what he wished, if by flatteries and gifts he might have accomplished less.

Audivi vocem de celo. AS:567; PEN:272v; 1520-S:145r.¹⁷¹

6151. 1. Resp. I.

H heard * a voice coming from heaven : Come,



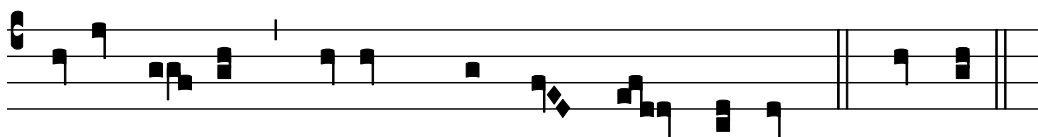
all ye most wise Virgins. †Store oil in your vessels

6151a.

until the Bride-groom shall arrive. *℣.* At midnight there

{1648}

The Eleven Thousand Holy Virgins.



was a cry made, Behold, the Bridegroom cometh. †Store oil.

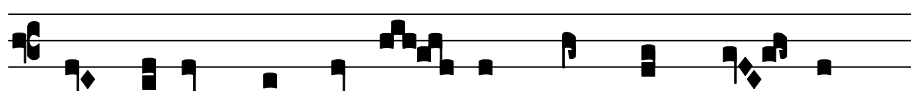
Lesson ij.

AND so the virgin, less solicitous for herself, but empathizing greatly with <her> father's solicitude : came to her father with cheer, and, gently smiling, <said>, Be not, O my father, be not consumed with sorrow over this thing : but search out ten virgins of youthful age and figure and of most excellent family : and to me and to each of these others subscribe one thousand most honourable virgins. And having gathered the number of our triremes to eleven, let a grace of three years be given to us at

the dedication of our virginity : which being completed, let what shall please the Lord be done. And so with the two kings in harmonious inclination, with a wonderfully completed fleet, soon after, the blessed virgin Ursula, with what¹⁷² was long since desired having being furnished, with <her> virginal army, firstly by the grace of God, set forth¹⁷³ : then, by pious exhortations, she instructed and strengthened her most faithful comrades. But [thou, O Lord, have mercy upon us].¹⁷⁴

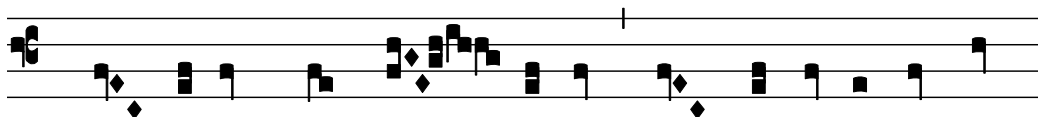
Feliciter virgines. AS:568; PEN:272v.¹⁷⁵

2. Resp.
II.

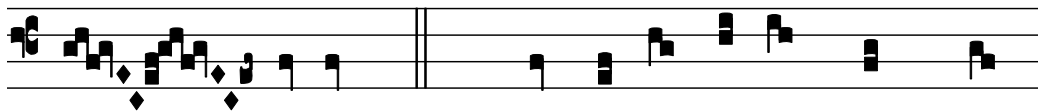


sar0628.

Ap-pi-ly * do the vir- gins conquer the world.



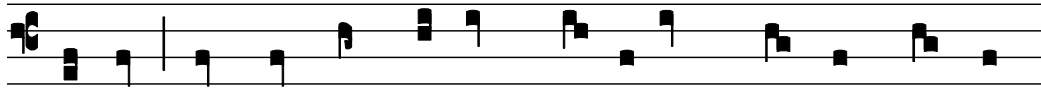
†Who after their vic- to-ry are not able to be



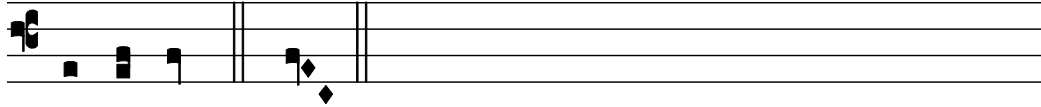
sar0628a.

con- quer-ed. ✎. The blessed re-turn from the

The Eleven Thousand Holy Virgins.



battle : and as conquer-ors, by dy- ing they subdue the



en-emy. †Who.

Lesson iij.

Having embarked therefore upon ships for the space of one day and one night : following <their> course, they put ashore at the port which is called Tyella. And rowing thence they finally arrived at the renowned metropolis of Germany, Cologne. And there, <she> having received a divine revelation concerning the course and consummation of her whole life, with the anchors having been hauled up, sailing by a favourable wind, they reached Basel : and leaving their triremes there, they approached Rome on foot.¹⁷⁶ There, when for several days wandering all through the abodes of the saints everywhere, they commended their souls to God : with their vows completed, they returned to Basil whence they had come. And having embarked upon <their> ships, travelling down the course of the

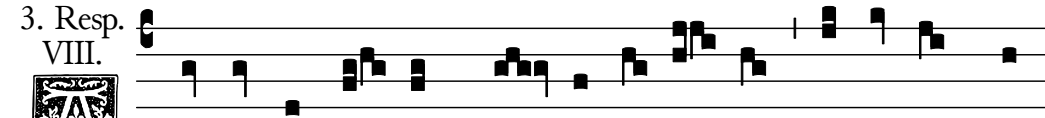
Rhine : they finally landed again at Cologne, where their bodies now rest in peace. There was then there a barbarian tribe of the Huns, which, exacting from the sins of men, had ravaged as much the Gallic as the German and Italian lands with slaughter : and now surrounded the city of Cologne with a close seige. About which, the virgins of God not knowing, had entered¹⁷⁷ into that land without any suspicion. And behold, the barbarians, having explored the place with the swiftest dashing about, and having become aquainted with the virginal steadfastness, suddenly rushed upon them : and as if wolves breaking into a sheepfold, destroyed with inhuman cruelty that holy multitude praising God, who liveth and reigneth for ever, amen. But thou, [O Lord, have mercy upon us].¹⁷⁸

All the rest from the Common of Many Virgins. [1028].

On the Birthday of Many Virgins.

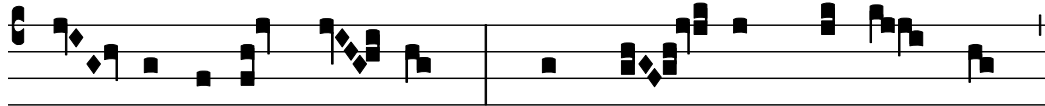
Innumerabilis virginum chorus. AS:568; PEN:272v¹⁷⁹.

3. Resp.
VIII.

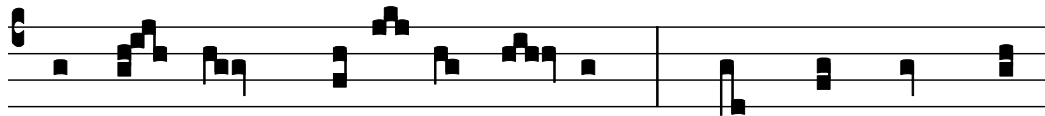


sar0633.

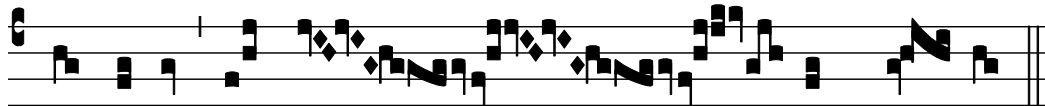
choir of vir- gins * in- nume- ra- ble, disdained the



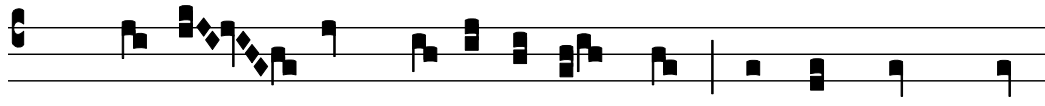
pro- ge-ny of child- ren. †While hold- ing be-fore them



the Bridegroom who is in hea- ven. ‡Whom they choose to

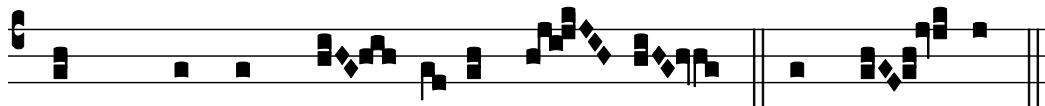


e-mu-late in deed and con- duct.



sar0633a.

℣. Be-hold how the flourishing world by their mind's con-



tempt they have tram- pled under- foot. †While hold- ing.

[℣. Glory be to the Father. 105*. ‡Whom.]¹⁸⁰

[*Before Lauds.*]

[℣. At midnight there was a cry made.

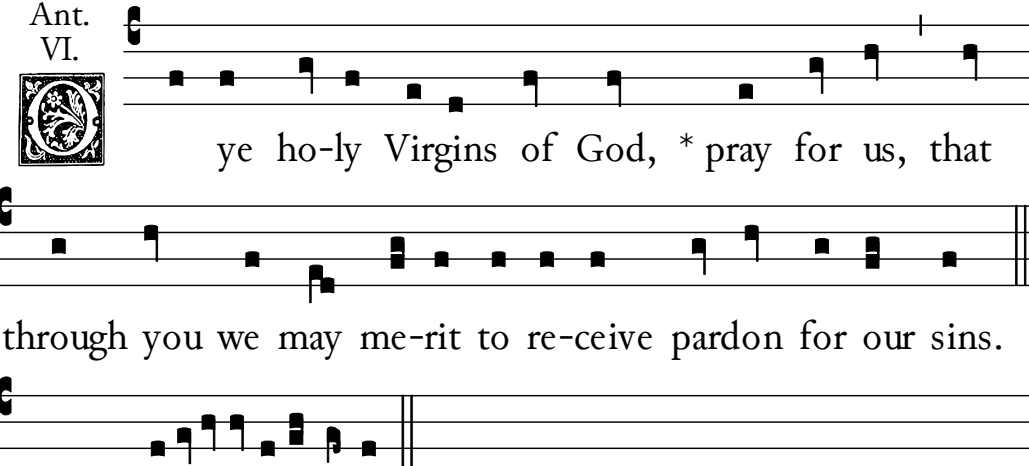
℟. Behold, the Bridegroom cometh : go ye forth to meet him.

At Lauds.

This single Antiphon.

Virgines sancte Dei. AS:568; PEN:272v; 1519-C:47v; 1531-P:83v.

sar0127. Ant. VI.



ye ho-ly Virgins of God, * pray for us, that
through you we may me-rit to re-ceive pardon for our sins.

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

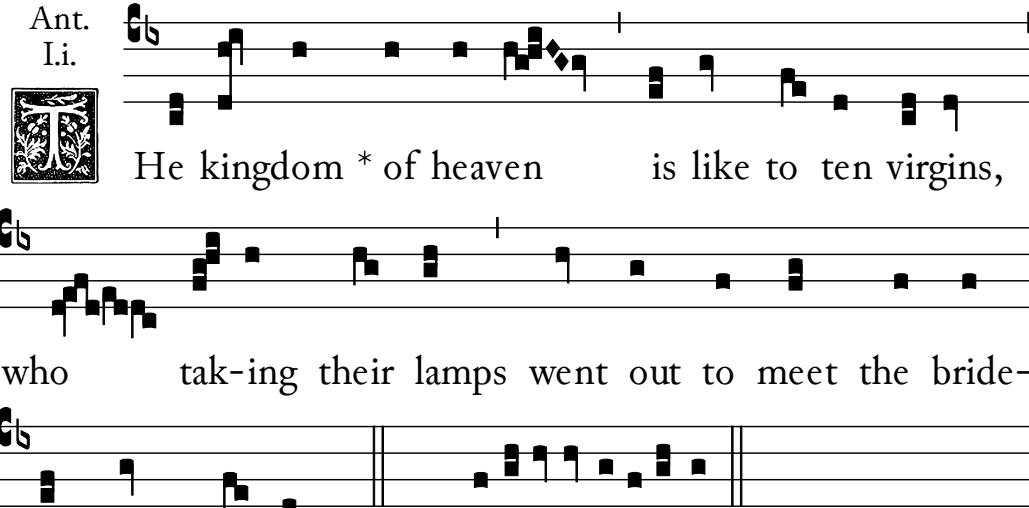
Chap. O how beautiful. [1028].

Hymn. O glorious King of martyr hosts. [866].

∞. God is wonderful. [235].

Simile est regnum celorum decem. AS:568; PEN:273r.

4953. Ant. I.i.



He kingdom * of heaven is like to ten virgins,
who tak-ing their lamps went out to meet the bride-

groom and the bride. *Ps.* Blessed be the Lord. 54*.

On the Birthday of Many Virgins.

Prayer. O God, who hast hallowed unto us. {1646}.

At j.

Ant. O ye holy virgins. [1035].

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

At Terce.

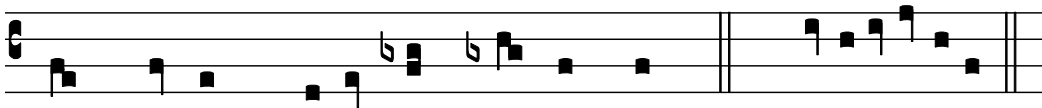
Media nocte clamor factus est. AS:568; PEN:273r.

Ant.
IV.iv.



3730.

T midnight * there was a cry made, Behold, the Bride-

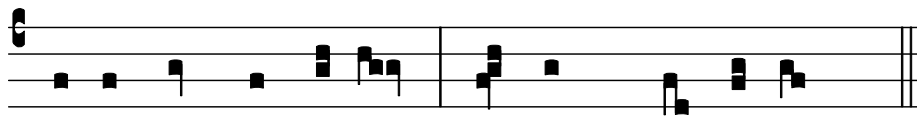


groom cometh : go ye forth to meet him. *Ps.* Set before me.
(*cxviij.* 33.) [158].

Chap. O how beautiful. [1028].

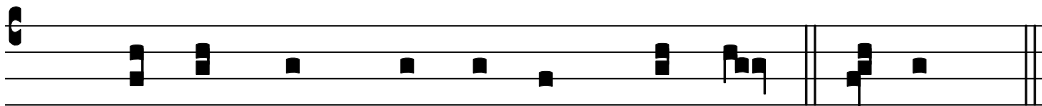
Adducentur regi virgines. AS:569; PEN:273r.¹⁸¹

Resp.
VI.



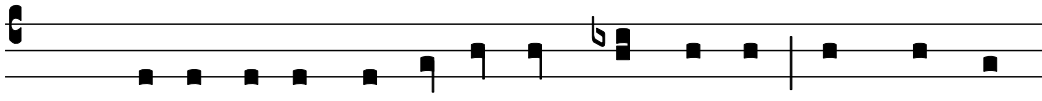
sar0603.

F-ter her shall virgins. †Be brought to the king. *ij.*



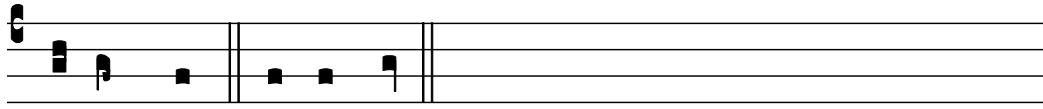
sar0603a.

∕. Her neighbours shall be brought to thee. †Be brought.



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

On the Birthday of Many Virgins.



Ho-ly Ghost. After her.

℣. At midnight there was a cry made.

℞. Behold. [1035].

At vj.

*Prudentes virgines. AS:569; PEN:273r.*¹⁸²

4403. Ant.
I.v.

He wise vir-gins * took oil in their vessels with



the lamps. *Ps. My soul hath fainted. (cxviij. 81.)* [159].

Chapter. [ij. Cor. xj. 2.]

FOr I am jealous of you with the
jealousy of God : [for I have
espoused you to one husband that I

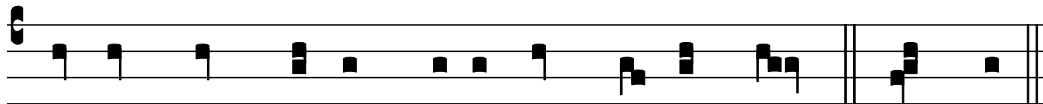
may present you as a chaste virgin to
Christ].¹⁸³

*Media nocte clamor factus est. AS:569; PEN:273r.*¹⁸⁴

sar0644. Resp.
VI.

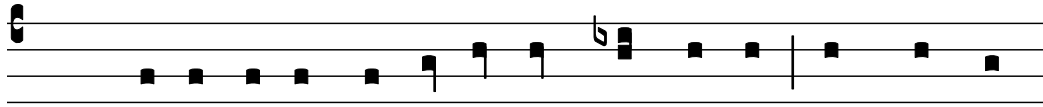
T midnight. †There was a cry made. *ij. ℣. Behold,*

sar0644a.

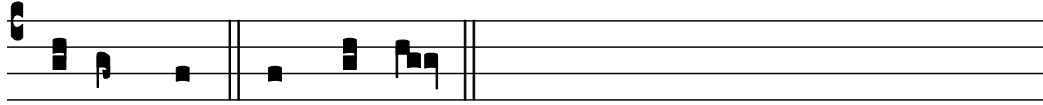


the bridegroom cometh, go ye forth to meet him. †There was.

On the Birthday of Many Virgins.



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



Ho-ly Ghost. At midnight.

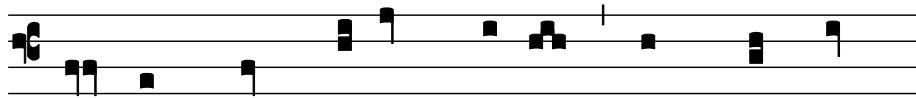
℣. The wise virgins took oil in their vessels with the lamps.

℟. And went out. [1038].

At. ix.

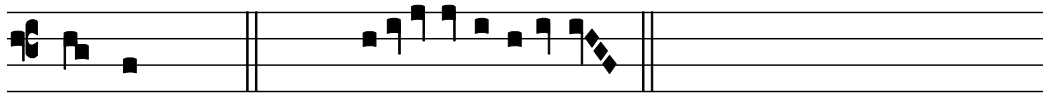
Tunc surrexerunt omnes virgines. AS:569; PEN:273r.

Ant.
I.v.



5251.

Hen all those virgins * a-rose and trimmed



their lamps. *Ps.* Thy testimonies. (*cxviij.* 129.) [169].

Chapter. [*Wisdom vij.* 30.]



Wisdom overcometh evil, she reacheth therefore from end to

end mightily, and ordereth all things sweetly].¹⁸⁵

Prudentes virgines. AS:569; PEN:273r.¹⁸⁶

Resp.
VI.



sar0659.

He wise vir-gins * took oil in their vessels. †With

On the Birthday of Many Virgins.

sar0659a.

the lamps. ⁊. And went out to meet the bridegroom and
the bride. †With the lamps. ⁊. Glo-ry be to the Father,
and to the Son : and to the Ho-ly Ghost. The wise virgins.

The musical notation consists of three staves. The first staff begins with a treble clef and a common time signature. The notes are represented by black squares on a five-line staff. The second staff continues the melody, and the third staff concludes it with a double bar line. The lyrics are placed below the corresponding musical phrases.


⁊. After her shall virgins be brought . [1039].¹⁸⁷

If this Feast of Eleven Thousand Virgins should fall on a Saturday : let all be made of the Service of the Feast : and on the preceding Friday¹⁸⁸ let a Commemoration be made of Blessed Mary. If however it should fall on a Sunday : let a Memorial be made of the Feast at Vespers and at Matins, and at Mass : and the middle Lessons with the Responsory from the Common of Many Virgins as above.

¶ *Saint Romanus, Bishop and Confessor.*

(xxij. October.)

Simple Invitatory, let three Lessons be made with a Nocturn. Let all the rest be made from the Common of One Confessor and Pontiff [889]. with this Prayer.

[160r.]  God, unto whom blessed Romanus the bishop, adorned with the grace of sanctity, was so pleasing that he was counted worthy of fellowship with thy saints in heaven : grant unto thy Church, we

beseech thee, to obtain everlasting joy through the intervention of him the day of whose deposition she thankfully celebrateth. Through our Lord.

¶ *Saints Crispin and Crispinian, Martyrs.*

(xxv. October.)

Let nine Lessons be made.

*At First Vespers let the R̄. Round about thee. ix. in the Common [945]. be sung, with this Prayer.*¹⁸⁹

Ⓜ God, who hast bestowed upon thy holy martyrs Crispin and Crispinian the abundant gift of grace in coming to this glory : grant unto us thy servants the pardon of our sins,

that through the interceding of thy saints we may merit to be delivered from all adversities. Through our Lord.

¶ *Let a Memorial be made of Saint John of Beverley, Archbishop, with this Prayer.*
*Prayer.*¹⁹⁰

Ⓜ God, who hast adorned this day with the translation of the most holy John, thy confessor and bishop : make us, we beseech thee,

through his merits, to be translated in to the fellowship of thy saints. Through.

First Lesson.

Crispin and Crispinian chose the city of Soissons as the destination of their pilgrimage. In which, seeing that the error of the Gentiles had so greatly prevailed, and that inhumanity prevented them, insofar as they were Christians, from lodging there : with the cruelty of the Gentiles being

discovered, that those following the teachings of the Teacher of the Gentiles might provide the necessaries of <this> present life by the labour of their own hands, learned the art of shoe making which they might be able to quietly exercise. But thou, [O Lord, have mercy upon us].¹⁹¹

Second Lesson.

Now hearing these <things>, the wicked Maximian, with rapid advance directed the minister of

his impiety, Rictiovarus, to seek them out. And with him inquiring : they were discovered in the aforesaid city

mending the shoes of the poor. When he was unable to call them back from the faith of Christ : he ordered the illustrious martyrs to be stretched on a rack and beaten with clubs. Likewise Rictiovarus, mad with fury, ordereth millstones to be hung on the necks of each, and in

winter time to be submerged in the river, the name of which is Aisne, as if under ice. Finally to be sure he ordered pitch, fat and oil to be boiled together : and once again for the holy martyrs to be cast down into it in punishment, as if being consumed. But thou.

Third Lesson.

TO whom, on the same night by revelation it was shewn, that on the dawning of the day, gaining the reward of their labours and confession, the glorious champions would be received by the Lord. Which vision was straightway fulfilled by the event.¹⁹² For Maximianus, soon after hearing from his guards of

the destruction of Rictiovarus : ordered both Crispin and Crispinian to be executed with the sword. To be sure the bodies, left by the executioners to be shamelessly devoured by wild beasts, dogs, and birds : remained untouched, with Christ guarding them from being consumed. But thou, O Lord.

¶ *The three middle Lessons of Saint John of Beverley.*¹⁹³

Fourth Lesson.

SAINT John, Archbishop of York, worthy of special veneration, who in his life proved to be miraculous : after he passed away, by the grace of God, glittered with great virtues in the world. And because the giver of all good, our Lord Jesus Christ, teachest his most precious light not to be hidden under a bushel : but upon a candlestick, that it may shine to all that are in the house, his most holy confessor John, who in his

life was adorned with innumerable miracles and signs of virtue : even more in death, held basely within the hardness of stones, by the largess of his goodness in curing of all ailments, and in the restoration of limbs, wonderfully adorned and shewed <himself> worthy of venerable elevation. Therefore, praiseworthy by the whole council of the clergy was the day in which this saint was destined to be translated : the eighth

of the Kalends of November, was resolved upon by the inspiration of

the Holy Ghost. But thou, O Lord.

Fifth Lesson.

AT the time of the translation of Saint John of Beverley, the memorable priest Aelfric, seventeenth Archbishop of the Church of York from Saint John, was in charge : who in the third year of his office went to Rome, and from Pope John received the pallium. It was he¹⁹⁴ who, together with Aelfric, Archbishop of Canterbury, and nearly all the bishops of England, at Winchester on Easter Day anointed Edward king, who is called Saint Edward the Confessor,

and is interred at London in the regal manner. This Archbishop Aelfric also had a casket made, ornamented [160v.] with gold and silver and also precious stones, an incomparable work, fashioned at Beverley : and in a wooden sepulchre engraved with wondrous skill elevated the precious body of the glorious father, John the Archbishop, with great exultation of the clergy and people, <and> placed it honourably together with many additional relics. But.

Lesson vi.

AND thus the aforesaid venerable translation of blessed John was solemnly completed in the three hundred and sixtieth year of his deposition, and of the incarnation of the Lord the one thousand and thirty seventh, on the eighth of the Kalends of November, in the time of John the Pope, and Edward the King of England, by the venerable father Aelfric Archbishop of York : with the clergy and people unanimously consenting. His most holy body was venerably transferred with due reverence in the church of Beverley

from the tomb in the quire to the high altar where <he> is now honoured : with the Lord ordaining. In which place by his glorious merits : many miracles are made known to the glory of God and his saints. May we therefore, most beloved brethren, recounting with devotion this day's translation of Saint John the Archbishop, and his renowned holy miracles : by his intervention, be protected from all evils, and having run the race of this present life, the Lord willing, be transported to the eternal joys of heaven. But thou.

Saints Crispin and Crispinian, Martyrs.

The three final Lessons from the Exposition of the Gospel according to Luke, Jesus was coming down from the mountain. Seek for it in the Common of Many Martyrs, [855].¹⁹⁵ and all the rest from the Common of Many Martyrs. [827].

☩ *The Holy Apostles Simon and Jude.*

(xxviiij. October.)

Inferior Double Feast.

At both Vespers and at Matins, and at Terce.

Chapter. (Romans viij. [28.])

WE know that to them that love
God, all things work together
unto good, to such as, according to

his purpose, are called to be saints.
[R̄.] [Thanks be to God.]¹⁹⁶

Responsory. Who are these. [726].

[☩ *Let the following melody be sung at First Vespers and at Matins on this Hymn.*]¹⁹⁷

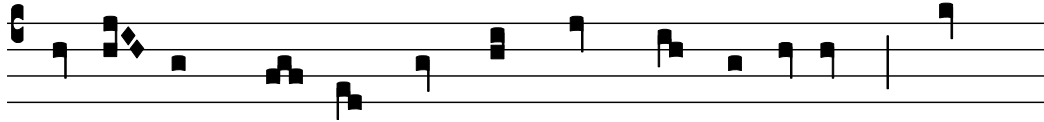
Beate Symon et Thadee. HS:183v; 1520-S:147r; 1531-S:160v.

Hymn. I. 

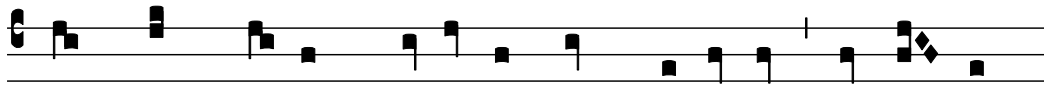
sar0807.



Ay blessed Simon, * with Thadde- us glo-ri- ous,



Re-gard our weep-ing, and our sighs of pe-ni-tence ; And,



though our trespass me-rit endless mi-se-ry, Win us an



entrance to ce-lestial happi-ness.

Lord of creation. [727]. *And in this Verse of the Hymn let [The intercession] of thy
servants true and dear : and May live before thee where they dwell in glorious
light. be sung.*

8097. *V.* Their sound hath gone forth into all the earth.
[*R.* And their words unto the ends of the world.]¹⁹⁸

Ant. Blessed shall you be. [732].

Ps. Magnificat. 55*.

Prayer.

GRant, we beseech thee, almighty
God : that like as we prevent
the glorious birthday of thy apostles
Simon and Jude : so they themselves

may prevent thy majesty for us, that
we may be deserving of thy bounties.
Through our Lord.

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

At Matins.

Let nine Lessons be made.

First Lesson.

Simon the Canaanite and
Judas Zealot, apostles of our
Lord Jesus Christ, when by
the revelation of the Holy Spirit they
had come into Persia : found there
two magicians, Zaroes and Arphaxat,
who had fled from Ethiopia, from the
face of Saint Matthew the apostle,
and by their depraved doctrine had
infected all of Persia. And so when
the holy apostles entered into Persia :
the commander of the army met
them, Waradach,¹⁹⁹ captain of the

king of Babylon, whose name was
Xersis.²⁰⁰ He had waged war against
the Indians, which had invaded the
territories of Persia. In whose
company were sacrificers and
soothsayers, and magicians, and
enchanters : which at every stopover,
sacrificing to demons, gave responses
with their deceits. But on that day
when they fell and shed their blood :
they could give no answer. But
[thou, O Lord, have mercy upon
us].²⁰¹

Lesson ij.

AND so they proceeded to the
temple of a neighbouring city :
and there the roaring demon gave

consultation and said, The gods
which are companions with you
advancing to battle cannot give you an

answer : because the apostles of God are there. One is called Simon : and the other Jude. For these have obtained such great strength from God : that no god would dare to speak to those present. Then Waradach the captain made search everywhere for them. When they had been found, he began to inquire of them whence they were, or who they might be : or wherefore they had come. To whom holy Simon the apostle said, If our race thou inquirest : we are Hebrew. If our situation : we are servants of Jesus Christ. If the cause of our appearing, for the sake of your salvation we come : that leaving behind the deceptions of idols ye may be able to acknowledge the God which is in heaven. To whom

[161r.] Waradach answering said, Now in the

mean time I go to battle the Indians, which have purposed to invade the borders of Persia and with the aid of the Medes have advanced against us : and it is not opportune for me to discuss these things. When, with us returning successful, there shall be happiness : I shall hear you. The holy apostle Jude saith unto him, It is more fitting for you to know Him now, by whose power and aid you may be able to become a conqueror : or certainly to find those which are rebellious to be most peaceable. Waradach saith unto them, Seeing that I hear that our gods did not dare to give us an answer in your presence, fortell ye us the future : that I may know what issue we shall have of the war. But thou, O Lord.

Third Lesson.

THe holy Apostle Simon saith unto him, Leave off <thy> departure today, and on the morrow at this hour, that is, the third, will come to thee those which thou hast sent, with legates of the Indians : which shall announce unto you the restoration both of the lands invaded and of your authority : and they shall withdraw with free tributes being imparted,²⁰² and assenting to your

peace with whatever conditions you will, with rejoicing shall establish a most secure agreement. Then the next day the captain ordered them to be kept in custody out of the council : that he might be informed by the outcome of events, whether their assertion could be confirmed. And it came to pass on the morrow according to the words of the apostles, those came which had been

sent by the swiftest way on dromedaries : and reported all to be so, as the apostles had foretold. Now the two apostles, being invited by the king and the captain to remain in Babylon, were doing great wonders : enlightening the blind, restoring hearing to the deaf, mobility to the lame, cleansing lepers, <and> routing demons from beleaguered bodies. When they had remained there for one year and three months : more than forty thousand men were baptized, not including children and women : the king first being baptized together with all his nobles. Now

seeing all the weaknesses cured by the word, the blind given sight, and even the dead revived in the name of Jesus Christ, all the people believed, destroying the temples of idols, and raising up churches. Now the apostles ordained in that city a bishop, Abdias by name, who had come with them from Judea, who himself had also seen the Lord : and that city was filled with churches. With these things being duly ordered : they set forth. And there followed them a crowd of disciples : and there were more than two hundred men.

Fourth Lesson.

Now the apostles went round the twelve provinces of Persia : and their cities. But being mindful of the magicians Zaroes and Arphaxat, working wickedness in the cities, and saying that they were of the race of the gods : and always fleeing from the presence of the apostles, as long as they were in any city, they would discern the apostles to come. But the apostles, wherever they might have entered : laid bare their deeds, and shewed their doctrine to have been invented by the enemy

of the human race. Now there were in the city of Sannir²⁰³ forty high priests of the temples : whom the magicians incited with such manner of address with regard to the apostles of God, There shall come hither, they say, two Hebrews : enemies of all our gods. Whereby when they shall teach another God to be adored : ye shall be shut out of your riches, and cast out²⁰⁴ as refuse. You people are thus called upon, that as soon as they have entered into this city, they may be bound to offer sacrifices.

Lesson v.

AND it came to pass, that after the apostles had passed through all the provinces of Persia, they came to the great city of Sannir.²⁰⁵ And when they had entered into it, and stayed with their disciple, a man of the same city by the name of Sennen, behold, about the first hour all the chief priests together with an innumerable people were crying to Sennen, Bring forth to us the enemies of our gods. With whom, if thou will not sacrifice to our gods, we will burn thee and thy house with them. In the meantime the apostles are kept, and are led to the temple of the sun. As they entered the temple, the demons began to cry out through the possessed, What is there between us and you, apostles of the living God ? At your entrance we are burned with flames. And there stood in the east in one building of the temple the chariot of the sun, of molten gold : but in another building the chariot of the moon, of molten silver. The chief priests therefore took the

apostles of God to make violence together with the people, that they might worship them : and it was [161v.] those two magicians which stirred up this very violence. And Jude said to Simon, Brother Simon : I see our Lord Jesus Christ calling to us. And Simon replied, Long since have I regarded the sight of the Lord : in the midst of the angels. For the angel of the Lord also said to me when I was praying, I will cause you to go out of the temple : and the temple itself shall fall upon them. And I said, By no means, Lord, let this be done. Perchance there will be some of them : that will be converted to the Lord. Therefore while these things were being said in the Hebrew language : an angel of the Lord appeared unto them saying, Be ye comforted, and choose ye one of the two : prepare yourselves either for their sudden destruction, or prepare ye with with the confidence of a good fight for the palm of martyrdom. But.

Lesson vj.

Responding, the apostles said, The mercy of our Lord Jesus Christ must be prayed, that both these may be won over : and that it

may aid us, that we may be able to attain the crown. But with only these apostles seeing and hearing : they were compelled by the priests to

adore the images of the sun and the moon. To whom the apostles said, Make the crying to be silent : that we may give answer in the hearing of all the people. With silence being made : the apostles said, Hearken all ye and see. We know the sun to be a servant of God : and the moon likewise to be subject to the command of its Creator. Those, however, dwelling in the firmament of heaven : are not shut up in temples without injury to themselves, which are known throughout the world to be granted <to be> in heaven. And that ye may know that your idols are full not of the sun but of demons : we order the devils who delude you with the images of the sun and moon, that they may go forth from them, and that they may crush the same into pieces. And all being astounded : Simon said unto the image of the sun, I order thee, mocker of men, most wicked demon, come out from the idol of the sun : and shatter him, and his chariot. When Jude likewise

had said these things to the image of the moon : there were seen by all the people two Ethiopians coming out, black, naked, and of horrible countenance. And breaking them in pieces : they uttered a fearful shrieking of voice. Then all the priests rushing in upon the apostles of Christ : slew them. Now in the very hour of their passion : so many lightnings appeared, that the temple was rent in three parts from the top of the roof even to the lowest foundation. And the magicians Zaroës and Arphaxat being burned with a stab of lightning : were turned into coals. Now after the third month King Xerxes sent : and translated the bodies of the holy apostles to his city with great honour. In which he constructed for them a wonderful basilica : and in the midst of the same set up their sarcophagus of pure silver. In which place divine favours attend whosoever, believing in our Lord Jesus Christ, meriteth to come thither.

¶ *According to John, xv. [17.] [Lesson vij.]*

At that time : Jesus said to his disciples, These things I command you : that ye love one another. And that which followeth.

A Homily extracted from the

*Commentary of Blessed Augustine,
Bishop. (On John. Treatise LXXXVII.
before B.)²⁰⁶*

Rightly doth the good Master so often commend love thus, as if

it were the only thing to be taught : without which other good things cannot be of benefit, and which cannot be had without the other good things, by which a man is made good. For this love : we ought also to endure the hatred of the world patiently. For it must necessarily hate us : whom it discerneth to be unwilling <to love> that which it loveth.²⁰⁷ But the Lord greatly consoleth us with regard to himself,

who, when he had said, These things I command you, that you love one another : he added also, it saith, If the world hate you, know ye, that it hated me before it hated you. Why therefore doth the member exalt itself above the head ? Thou refuseth to be in the body, if thou art not willing to endure the hatred of the world along with the head. But thou, O Lord, have mercy [upon us].²⁰⁸

Eighth Lesson.

IF you had been of the world, he saith : the world would love its own. He saith this, of course of the universal Church : which itself he even frequently calleth by the name of the world, as it is <read>, God was in Christ, reconciling²⁰⁹ the world to himself. And likewise this, The Son of man came not into the world²¹⁰ to judge the world : but that the world may be saved by him. And in his epistle John saith, We have an advocate with the Father, Jesus Christ the just : and he is the propitiation for our sins : not only for our, but for those of the whole world. The whole world therefore is the Church : and the whole world hateth the Church.

[162r.] The world therefore hateth the world : the hostile the reconciled, the

damned the saved, the polluted the cleansed. But that world, which God in Christ reconcileth to himself, and which through Christ is saved, and for which all sin is forgiven through Christ : hath been chosen out of the world that is hostile, condemned, and defiled. By all means out of that mass, which hath all perished in Adam, are formed vessels of mercy whereof the world of reconciliation is composed which the world hateth : and out of the same mass vessels which, pertaining to wrath, are fitted to perdition. Finally when he hath said, If you were of the world, the world would love its own : he immediately subjoineth, But because you are not of the world, but I have chosen you out of the world,

The Holy Apostles Simon and Jude.

therefore the world hateth you. But | thou.

Lesson ix.

AND so they themselves were also of it, and that they might not be of it, they were chosen out of it : not by their own merits, of whom no good works had proceeded, not by nature, which by free will had become totally corrupted at its very root, but by gratuitous, that is, by true grace.

Treatise

LXXXVIII. A.

Remember, he saith, my word that I said to you : The servant is not greater than his master. If they have persecuted me : they will also persecute you. If they have kept my word : they will keep yours also. The Lord exhorting his servants to endure the hatred of the world patiently : offereth no greater nor better example of the same than himself : because, as the apostle Peter saith, Christ suffered for us, leaving us an example that you should follow his steps. But all these things, he saith, they will do to you : for my name's sake. What are all these things, except what hath been said, they shall hate, of course,

and shall persecute, and shall despise <his> word ? For if they kept not their word, and yet neither hated them, nor took vengeance, or even if they hated and yet took not vengeance, it would not be all these things. But all these things they will do to you : for my name's sake. What more is there but to say, they will hate me in you : they will persecute me in you, and your word, because it is mine, they will therefore not keep ? For all these things they will do to you : for my name's sake : not for yours, but for mine. So much more miserable therefore <are> those which on account of this name do such things : so much the more blessed who are allowed to suffer for this name. As in another place he himself saith, Blessed are they that suffer persecution for justice' sake : that is, for my sake, or for my word.²¹¹

¶ *All the rest at Matins and at the other Hours is said from the Common of Apostles with this Prayer.*

God, who, by thy blessed apostles Simon and Jude, hast permitted us to come to the

knowledge of thy name, grant us both by advancing to celebrate their everlasting glory, and by celebrating

The Holy Apostles Simon and Jude.

to advance. Through our Lord.

At Second Vespers the R̄. The fellow citizens. ix. in the Common [743]. Prayer as above. {1663}.

¶ *Saint Quentin, Martyr.*

(xxxj. October.)

Let three Lessons be made with a Nocturn on account of the Vigil with this Prayer.

LEt the venerable feast of Saint
Quentin thy martyr, we beseech
thee, O Lord,²¹² strengthen us : and

obtain relief for our fragility.
Through.

First Lesson.

Saint Quentin, being
directed to preach the word
of God in Gaul, settled in
the city of Amiens²¹³ : and there he
began to proclaim the faith of the
Lord to the Gentiles. In those days a
persecution arising against the
Christian faith : was directed by
Maximianus Rictiovarus the prefect of
Gaul. Who, coming to Amiens, and
hearing of the fame of blessed

Quentin, ordered him to be arrested,
and to be taken into prison : and to
be presented to him the following
day. To whom he said, Why didst
thou suffer, as one born of a noble
race, to worship him who was
crucified by men ? Quentin
answered, True nobility is to
recognize the Creator of heaven and
earth and of all creatures. But thou,
O Lord, [have mercy upon us].²¹⁴

Second Lesson.

Rictiovarus said, Quentin :
sacrifice to the gods. For if
thou be unwilling : I shall destroy
thee with diverse punishments. Holy
Quentin replied, Do what thou wilt :
because I am non afear'd of thy
threats. Then Rictiovarus ordered
him to be stretched out : and to be
beaten by four soldiers. And when
they had grown faint from beating
<him> : he ordered him to be taken
into prison. When he was placed

therein : an angel of the Lord
appeared unto him saying, Go forth
and strengthen the people : which
through thee have believed in the [162v.]
Lord Jesus Christ. And going out :
he began to declare the word of God
to the people in the middle of the
city. Now the guards of the prison
being watchful and the prison locked,
but finding no one within, ran and
found the servant of God in the midst
of the people preaching the word of

the Lord. And seeing such a wonderful deed : they were converted

to the Lord. But.

Lesson iij.

After this Rictiovarus ordered blessed Quentin to be shewn to him : to whom he said, As I see, thou hast chosen a resolution that thou wouldst rather die than live. Quentin answered, There is no death if I persevere in the torture which is inflicted on me by thee. The judge therefore ordered lime and vinegar and mustard to be brought : and to be poured into his mouth. After this he ordered him to be girt in heavy chains : and to be led to a certain

town which is called Augustus Viromandorum. Where, himself coming : began to exhort him with flattering words to offer a sacrifice. When he refused : he ordered him to be punished with a capital sentence. And being led out he prayed : then he offered his neck to the persecutors. And the head being amputated : straightway from his neck came forth a dove white as snow, which went up into the heavens. But thou.

Let all the rest be made of the Feast at Matins and at the other Hours until the Mass which will be of the Vigil, and let all be made of the Common of One Martyr. [765].

Notes, pages {1571}-{1672}.

- ¹ 1520-S:134v.
- ² 1520-S:134v.
- ³ 'tuam in beati' *Chevallon.* ; 'in' *non halient Port.* 1519, 1557. [SB:886.]
- ⁴ 'beāti Thome confessoris tui atque pontificis', 1520-S:134v.
- ⁵ 1520-S:134v.
- ⁶ 'ipso interveniente indulgētiā', 1520-S:134v.
- ⁷ Nihil habet de S. Thoma herford. *Legend.* A.D. 1518.—'*Nota quod hoc festum sancti thome est festum synodale: ideo dicitur hac die tantum iii. lectiones de S. leodegario cum inuit. simpl. & cap. Omnis pontifex. nichil dicitur de sancto thoma extra dyoc. herfor.*' *Portif.* 1519, 1557. [SB:887.] 1520-S:134v. indicates 'ix. lectiones. *Cetera de communi unius confessoris et pontificis.*' that is, normally this feast would use the lessons &c. of the common.
- ⁸ '*Translatio S. Hugonis : require in fine libri.*' *Brev. MS.* A.D. 1416, in margine. [SB:889.]
- ⁹ 'Per Dóminum nostrum.', 1520-S:134v.
- ¹⁰ 'fides' *Legend.* 1518. *cum Port.* 1519, 1557. *Et sic passim.* [SB:889.] 1520-S:134v. has 'Fides.'
- ¹¹ SB-S:890.
- ¹² 'préside', 1531-S:150r.
- ¹³ 'fides' *Legend.* 1518. [SB:891.]
- ¹⁴ 1520-S:134v.
- ¹⁵ 'Dómine quésumus', 1520-S:134v.
- ¹⁶ 1520-S:134v.
- ¹⁷ 1520-S:134v.
- ¹⁸ 1520-S:134v.
- ¹⁹ 1520-S:135r.
- ²⁰ 1520-S:135. has a flat at 'nobilitátis'. In BL-52359:424v. 'nobilitátis' is set F.A.CB.GA.G. PEN:271r. agrees with AS. In 1520-S:135v. 'consors' is set FGAA.A.
- ²¹ 1520-S:135v.
- ²² 1520-S:135v.
- ²³ In BL-52359:425r. 'verbi' is set AGB_bA.G.
- ²⁴ In 1520-S:136r. and in BL-52359:425r. 'incrédule' is set G.A.G.G. BL-52359:425r. has 'penárum suárum recordátio'; no music appears for 'suárum'. BL-52359:425r. has 'roborávit', set C.BA.G.G.
- ²⁵ 1520-S:136r.
- ²⁶ In 1520-S:136r. the incipit is 'Preciósus Dómini Dionýsius.'
- ²⁷ 'summe' *non habet Legend.* 1518. [SB:895.]
- ²⁸ SB-S:895.
- ²⁹ 1520-S:136r. omits the flat at 'passiões'. In BL-52359:425v. 'succéssit' is set A.AC_bB_bAB_b.B_bA; 'promeruisse' is set G.C.DF.FED.DFGEFE; 'Spíritus' is set A.A.A..
- ³⁰ 'sinit', Bedford Breviary:600v, BL-52359:425v; 'solvit', PL-CVI:39.

- ³¹ 'Idem dictus est Macarius, id est beatus.' *Legenda Aurea* (*cliii.* = 148.) de S. Dionysio. [SB:896.] ('Also he was said Macarius, that is, blessed.)
- ³² 'gratias tibi' *Chevallon.* ; 'grátias ago tibi' *habent Port.* 1519, 1557. [SB:896.]; *repetitionem clause* Ut nullum. *non habet Chevallon.* [SB:896.] BL-52359:425v. has 'Grátias ago tibi'; ago is set A.AG; 'qui' is set D; 'probatiónem' is set FD.F.AG.AGFGA.G; 'tuórum' is set A.CDED.DC; 'martýribus' is set F.GA.FED.DFDDC.
- ³³ 'illic' *Legenda Job. MS.* [SB:896.]
- ³⁴ 'divino' *Chevallon. cum Leg.* 1518. ; 'devio' *Legenda Job. MS.* [SB:896.]
- ³⁵ In 1520-S:136v. 'tradénte' begins DF. AS:561. has no flat at 'errórem'. In 1520-S:136v. 'Illuc' is set E.GEGAGEFGFED. In BL-52359:426r. 'Beatíssimus' is set F.DF.F.F.F; 'Cleménte' is set EF.GAGFGAg.GF; no flat appears at 'ámplius'; 'errórem' is set EF.GAGFGAGA.AG; 'Illuc' is set E.GEGAGEFEDED; 'fidei' is set FG.GFREFEDE.ED; 'armátus' is set Df.EFED.F.
- ³⁶ In 1520-S:137r. 'probatásque' is set G.G.B.G. In BL-52359:426r. 'honóre' is set E.FE.F.
- ³⁷ 1520-S:137v.
- ³⁸ 'crudulitatis' *Chevallon.* [SB:898.]
- ³⁹ In BL-52359:426v. 'dignabátur' is set D.D.DEFEDEFEDE.ED; 'Ut' is set GA--but in the cue for the repetition it is set C.
- ⁴⁰ 'trucidissimis' *Chevallon. cum Leg.* 1518. ; 'crudelissimis' *Leg. Job. MS.* [SB:898.]
- ⁴¹ In 1520-S:137v. 'sacrum' is set ABC.A; 'mystérium' is set A.ABC.A.ACGAGGF--these both appears to be cases where 'ABC' stands for ACC. Likewise, in BL-52359:426v. 'mystérium' is set A.ABC.A.ACCACGGF. In BL-52359:426v. 'appáruit' is set G.CD.DC.C; 'Dóminus' is set FGAGAB,A.A; at 'angelórum' the flat appears after the B; 'audierint' is set C.C.C.C; 'salus' is set CDc.C. 'est enim', 1531-S:151v.
- ⁴² 'impetrabis' *Brev. MS., Portif.* 1519 *étc., et Chevallon. in hoc loco, mox tamen* (p. 902, *juxta finem octave lectionis*) *rectius* 'impetrabit.' [SB:900.] 'impetrábis', 1520-S:138v.
- ⁴³ In BL-52359:427r. 'predicatió nibus' is set G.F.A.C.CD.C.CBCDC; 'obtinéret' is set AC.BA.G.G.
- ⁴⁴ 1520-S:138v.
- ⁴⁵ 'et a toto corpore' *Chevallon.* [SB:901.]
- ⁴⁶ 1520-S:138v. has 'apostolátui', set C.C.C.C.CB.BA. In BL-52359:427v. 'Dionýsiii' is set F.A.C.AG.A; 'tríumphans' is set CDED.CBCDAB.AG; 'eam' is set G.G.
- ⁴⁷ In 1520-S:134v. 'succénsus' is set CD.FGA.G. In BL-52359:427v. 'amóris' is set GF.GGFG.FGFD; 'constánte' is set CD.FGFFE.FGA; 'sustínuit' is set AGAFGA.D.DEFEF.ED; 'tormentórum per' is set GA.Cb.CDC.BACBAGA GD; 'ad societátem' is set ACD GA.AGF.ED.EFe.ED; 'angelórum' has GFE after the second B-flat.
- ⁴⁸ 'agone' *Legenda Job. MS.* [SB:903.]
- ⁴⁹ In 1520-S:139r. 'hac' is set FA; 'cum' is set GAg. In AS:565. 'et Eleuthérii' is set G.AF.GA.GA.AB,A.A. In BL-52359:428r. 'ergo' is set GAg.FGAGFEDF; 'gáudio' is set FGA.FED.DEDDC; 'intulérunt' is set FEFA.FE.DFEFE.ED; 'Rústici' is set G.GA.G.
- ⁵⁰ SB-S:904.

- ⁵¹ In 1520-S:139v. the Psalms are indicated as '*Seculorum amen.*'
- ⁵² In 1520-S:139v. 'percussóris' is set F.F.F.G.
- ⁵³ In 1520-S :139v. 'constántia' is set G.G.G.EF.
- ⁵⁴ In BL-52359:428r. 'ad huc' is set F F.
- ⁵⁵ 1520-S:140r. has a flat at 'meruérunť'.
- ⁵⁶ In BL-52359:428v. 'capud' is set C.DF.
- ⁵⁷ 1520-S:140r.
- ⁵⁸ 1520-S:140r.
- ⁵⁹ SB-S:904.
- ⁶⁰ In BL-52359:428v. 'explévit' is set F.AFAB₃CB₃AB₃.B₃A.
- ⁶¹ 1520-S:140v.
- ⁶² 1520-S:140v.
- ⁶³ In 1520-S:140v. 'beáte' is set E.FE.D.
- ⁶⁴ 1520-S:140v.
- ⁶⁵ 'suffrágiis júgiter', 1520-S:140v.
- ⁶⁶ 1520-S:140v.
- ⁶⁷ 1520-S:140v.
- ⁶⁸ '*Nichasii*' Chevalloni^s in Kalcndario, et alii multi. Interdum *Nicasii*. [SB:905.] 1520-S :140v. has '*Nichasii*'.
- ⁶⁹ 'solemnitátem', 1520-S:140v.
- ⁷⁰ 1520-S:140v.
- ⁷¹ '*Nichásius*', 1520-S:140v.
- ⁷² 'Publicataque sententia perditi^onis' *Legenda Job. MS.* [SB:907.]
- ⁷³ SB-S:907.
- ⁷⁴ 'ita.' *Leg.* 1518. [SB:908.]
- ⁷⁵ 'REGIS ET MARTY.' Chevallon. ; 're.' et mox '*regis*' *Leg.* 1518. [SB:909]; '*marty.*' Chevallon.
- ⁷⁶ 1520-S:141r.
- ⁷⁷ 1520-S:141r.
- ⁷⁸ 1520-S:141r.
- ⁷⁹ 1520-S:141r.
- ⁸⁰ SB:909. has 'regi' with the note : 'rege' *Chev.*
- ⁸¹ A short version of these lessons appears in BL-52359:499v. ff.
- ⁸² 'magnus', BL-52359:499v.
- ⁸³ '*Emina*' *Portif.* 1518, 1519 ; '*emma vero*' *Leg.* 1518. *cum Leg. Job. MS.* [SB:910.] '*emma vero*', BL-52359:499v.
- ⁸⁴ 'fili', BL-52359:499v.
- ⁸⁵ '*Spiritus Sancti gracia*', BL-52359:500r.
- ⁸⁶ SB-S:910.
- ⁸⁷ '*festinoque*' *Leg.* 1518. [SB:910.]

- ⁸⁸ '&' *Chevallon.*, 'et' *Leg.* 1518. 'ut' *Leg. Job. MS.* [SB:911.]
- ⁸⁹ 'incélant?', BL-52359:500r.
- ⁹⁰ 'Citra' *Chevallon.* [SB:911.]
- ⁹¹ 'érupit', BL-52359:500r.
- ⁹² *Legendum videtur Danie contra librorum auctoritatem.* [SB:911.]
- ⁹³ 'junior' *Legenda Job. MS. in litura ; non habent Portiforia.* 'sucinoiunior' *Chevallon.* 'suveino iunior' *Leg.* 1518. [SB:911.]
- ⁹⁴ 'preparáverat', BL-52359:500r.
- ⁹⁵ 'scapla', BL-52359:500r.
- ⁹⁶ 'exténdet et elápsit córruit et demórsus est.', BL-52359:500r.
- ⁹⁷ 'itersigino.' *Leg.* 1518. [SB:912.]
- ⁹⁸ 'gratiosa' *Chevallon.* [SB:912.]
- ⁹⁹ 'quod me nequaquam . . . inglorium : quem ad regnum' (*cum Chev. et Leg.* 1518.). *Leg. Job. MS. manu prima, sed* 'qui me nequaquam . . . inglorium : et qui ad regnum' *manu secunda.* [SB:913.]
- ¹⁰⁰ 'valitudine' *Chevallon. cum Leg. Job. MS. et Leg.* 1518. [SB:913.]
- ¹⁰¹ 'et . . . professione' *non habet Legenda Job. MS.* [SB:914.]
- ¹⁰² 1520-S:141r.
- ¹⁰³ 1520-S:141r.
- ¹⁰⁴ 1520-S:141r.
- ¹⁰⁵ 1520-S:141r.
- ¹⁰⁶ 1520-S:141r.
- ¹⁰⁷ 1520-S:141r.
- ¹⁰⁸ In 1520-S:141r. 'pape' is crossed out and 'episcopo' inserted.
- ¹⁰⁹ 'tuum nos' *Missale cum Port.* [SB:914.]
- ¹¹⁰ '*Scti Iralixti*' in binis pagine summitatibus *Leg.* 1518, quamvis littere *k* vera formula alibi apud Hopylium invenitur, scilicet apud xvii. Julii (et ad Novemb. xxv. *K* et *k*). [SB:915]; 'In natali scti Kalixti' *Leg.* 1518. [SB:915]
- ¹¹¹ In 1520-S:141r. the incipit is 'Tempóribus Martíni imperatóris.'
- ¹¹² SB:915. has 'Calepódus' with the note: 'calepodius' *Chevallon. cum Leg.* 1518 ; 'calopodius' *Portiforia.*
- ¹¹³ SB:915. has 'Calepódus' with the note: 'calepodii' *Chevallon. cum Leg.* 1518.
- ¹¹⁴ SB:915. has 'Calepódus' with the note: 'calepodius' *Chevallon. cum Leg.* 1518.
- ¹¹⁵ SB:916. has 'Calepódus' with the note: 'calepodii' *Chevallon. cum Leg.* 1518.
- ¹¹⁶ SB:916. has 'Calepódus' with the note: 'calepodius' *Chevallon. cum Leg.* 1518 ; 'calopodius' *Portiforia.*
- ¹¹⁷ [In Dedicacione] Michaelis Archangeli, xxix. Septembris, p. 865. [SB:917.]
- ¹¹⁸ 'ane.' *Chev.* [SB:917.]
- ¹¹⁹ 1520-S:141r.
- ¹²⁰ 'accipere' *Legenda Job. MS.* [SB:918.]

- ¹²¹ SB-S:918.
- ¹²² 'Oceano' *Chevallon. cum Leg.* 1518. [SB:920.]
- ¹²³ 'varia' *Chevallon. cum Leg.* 1518 ; 'mari' *Brev. Govn.-Cai. MS.* 'maris' *Legenda Job. MS. super lituram.* [SB:920.]
- ¹²⁴ 'abricesi' *Leg.* 1518. [SB:920.]
- ¹²⁵ 'abricesem' *Leg.* 1518. *ubi mox* 'britannia.' [SB:920.]
- ¹²⁶ 'tantum' *Chevallon.* ; 'vero' *Brev. Govn.-Cai. MS.* ; 'tanta' *Legenda Job., MS. et Brev. Coll. Job. Cant. MS.* ; 'tamen' *Leg.* 1518. [SB:920.]
- ¹²⁷ 'pigneribus,' *Legenda Job. MS.* [SB:924.]
- ¹²⁸ 'conectio' *Chevallon.* [SB:924.]
- ¹²⁹ 'que' *Legenda Job. MS. cum Leg.* 1518. [SB:925.]
- ¹³⁰ 'ceci' *Legenda Job. MS. cum Leg.* 1518 ; *non habet Chevallon.* [SB:925.]
- ¹³¹ 'diuinitus suum recepit visum,' *Legenda Job. MS.* [SB:925.]
- ¹³² 'ostensione' *Legenda Job. MS. cum Leg.* 1518. [SB:926.]
- ¹³³ 1520-S:141r.
- ¹³⁴ 1520-S:141r.
- ¹³⁵ 1520-S:141r. Part of this rubric is illegible.
- ¹³⁶ 'de communi unius virginis non martyris', 1520-S:141r.
- ¹³⁷ 'sentiamus', 1520-S:142v.
- ¹³⁸ 'totum de Communi.' *Leg.* 1518. [SB:927.]
- ¹³⁹ SB-S:928.
- ¹⁴⁰ 'Sancte', 1520-S:142v.
- ¹⁴¹ 1520-S:142v.
- ¹⁴² SB-S:930.
- ¹⁴³ 1520-S:142v.
- ¹⁴⁴ 1520-S:142v.
- ¹⁴⁵ 'quésumus Dómine', 1520-S:142v.
- ¹⁴⁶ 'absólvas', 1520-S:142v.
- ¹⁴⁷ 'Gloriósus evangelísta Christi Lucas', 1520-S:142v.
- ¹⁴⁸ 'nominis dei' *Chevallon.* 'nois' (*tantum*) *Leg.* 1518. 'nominis Christi' *Leg Job. MS., Portif.* 1519, 1557. [SB:931.]
- ¹⁴⁹ *Legendum videtur* 'eum cum,' *quod habent Portiforia.* [SB:932.]
- ¹⁵⁰ SB-S:932.
- ¹⁵¹ SB-S:933. give the preceding as a couplet : *Jura sacerdotii / Lucas tenet ore júvenci.*
- ¹⁵² SB-S:933.
- ¹⁵³ 'a Deo dilectum' *Legenda Job. MS.* ; 'ad dilectum. Ergo et Dei te' *Leg. 1518.* [SB:934.]
- ¹⁵⁴ 'bythinia' *Leg.* 1518. [SB:935.]
- ¹⁵⁵ *Gregorii In Evangelia, Homilia XVII., Opera* I. 1496. [SB:935.] 'Omelila venerabilis Bede presbyter Dóminus ac Salvátor.', 1520-S :142v.

- ¹⁵⁶ '[per]', SB-S:936.
- ¹⁵⁷ 'quatenus hoc nobis' *Chevallon*. 'quatinus hoc nobis' *Leg*. 1518. [SB:936.]
- ¹⁵⁸ '[*R̄*: as above.]', 1520-S:142v.
- ¹⁵⁹ 'Similitúdo animálium.', 1520-S:142v. However, the reference is in fact to 'Similitúdo vultus', as on the feast of St. Matthew. See Risby:75r.
- ¹⁶⁰ 1520-S:142v.
- ¹⁶¹ This feast does not appear in 1520-S.
- ¹⁶² 'Scē fredesvuide v'ginis nō mar. ix lect'. de cōi.' *Leg*. 1518. [SB:937.]
- ¹⁶³ 'bonumvadum' *Chevallon*. [SB:938.]
- ¹⁶⁴ SB-S:938.
- ¹⁶⁵ 'milia' *Leg*. 1518. [SB:943.]
- ¹⁶⁶ 'v'ginū et mar.' *Leg*. 1518. [SB:943.] 1531. provides only a collect and three lessons. AS. and PEN provide proper music for a feast of three lessons. 1520-S. provides music for a feast of nine lessons. This appears in the Aependix.
- ¹⁶⁷ PEN:272r.
- ¹⁶⁸ AS:567. has only the text incipit here. In PEN:272r. 'celórum ságene' is set FE.D.C CD.D.C; 'ex' is set EG; there is no flat at 'quam'.
- ¹⁶⁹ In PEN:272r. 'Venite' is set DA.AGAB-flat.A.
- ¹⁷⁰ AS:567.
- ¹⁷¹ In AS:567. 'factus' is set G.G.
- ¹⁷² 'quod diu' *Leg*. 1518. [SB:944.]
- ¹⁷³ 'exsoluit' *Lfi*. 1518. [SB:944.]
- ¹⁷⁴ SB-S:944.
- ¹⁷⁵ In PEN:272v. 'Feliciter' is set DCA.CDE.D.D.
- ¹⁷⁶ 'religatisque . . . abierunt.' *Leg*. 1518. [SB:944.]
- ¹⁷⁷ 'egresse sunt.' *Legenda Job. MS. cum Leg*. 1518. [SB:944.] 'ingrésse', Bedford Breviary:613v, Brev-1516:166r.
- ¹⁷⁸ SB-S:945.
- ¹⁷⁹ In PEN:272v. 'Innumerábilis' is set D.D.A.CDED.CD.D; 'est' is set ABCA; 'perhénni' begins AGGF. PEN:272v. omits the repeated part of the melisma at 'applicáre' but has a blank space here, suggesting an omission at this point. AS:568. omits 'mentis'.
- ¹⁸⁰ PEN:272v.
- ¹⁸¹ AS:569. and PEN:273r. have no 'V̄. Glória Patri.'
- ¹⁸² In PEN:273r. 'Prudéntes' is set D.D.C.
- ¹⁸³ PEN:273r.
- ¹⁸⁴ AS:569. and PEN:273r. have no 'V̄. Glória Patri.' In PEN:273r. 'factus' is set FG.GF.
- ¹⁸⁵ PEN:273r.
- ¹⁸⁶ AS:569. and PEN:273r. have no 'V̄. Glória Patri.' In PEN:273r. 'lampádibus' is set GF.FG.GF.F. 'exiérunt óbviam' is set A.A.A.A GA.G.G.

- ¹⁸⁷ AS:568-569.
- ¹⁸⁸ 'iv. feria precedente', *Crede michi* [171].
- ¹⁸⁹ 1520-S:146v. has the following collect and rubric. 'Deus qui sanctis martýribus tuis Crispino et Crispiniano coronam martýrii prestitisti : concéde quésumus, ut eórum intercessióne véniam consequámur delictórum, et etérna gáudia beatórum. Per. *Cetera de communi plurimorum martyrum.*'
- ¹⁹⁰ 1520-S:147r. has the following collect. 'Deus qui preséntem diem beáti Johánnis confessoris tui atque pontíficis migratióne consecrásti, da ecclésie tue digne de ejus consolatióne gaudére : ut apud misericórdiam tuam exémpis ejus adjuvémur et méritis. Per Dóminum.'
- ¹⁹¹ SB-S:946.
- ¹⁹² 'rei gesta' *Chev.* [SB:947.]
- ¹⁹³ 'beuerlaco epo & confes. videlicet de cōi.' *Leg.* 1518. [SB:947]
- ¹⁹⁴ 'Ipseque' *conjecit Fr. P.* [SB:948]
- ¹⁹⁵ 'de monte. *Omel. ex cōmē ve. be, psby.* Turbe q̄ de longe. q̄re in plurimorum martyrum.' *Leg.* 1518. [SB:950.]
- ¹⁹⁶ 1520-S:147r.
- ¹⁹⁷ 1520-S:147r.
- ¹⁹⁸ SB-S:940.
- ¹⁹⁹ 'Waradath' *Brev. Joh. MS.* ; 'Waradag' *Port.* 1519, 1557. [SB:951.]
- ²⁰⁰ 'Xersos.' *Legenda Joh. MS., cum Leg.* 1518. [SB:951.]
- ²⁰¹ SB-S:951.
- ²⁰² 'additum' *Legenda Joh. MS.* [SB:952.]
- ²⁰³ 'samur' *Leg.* 1518. *cum Port.* 1519, 1557. [SB:953.]
- ²⁰⁴ 'vestris: per purgameta & abiecti.' *Leg.* 1518. [SB:953.]
- ²⁰⁵ 'samur' *Leg.* 1518. *cum Port.* 1519, 1557. [SB:953.]
- ²⁰⁶ *Augustini* In Joannis Evangelium, Tractat. LXXXVII. LXXXVIII. [SB:955.]
- ²⁰⁷ 'nolle quod diligit.' *Chevallon.* ; 'nolle qu diligit.' *Leg.* 1518. 'nolle diligere quod diligit.' *Portif.* 1519, 1557. [SB:956.]
- ²⁰⁸ SB-S:956.
- ²⁰⁹ 'reconsilians' *Chevallon.* [SB:956.]
- ²¹⁰ 'in mundum' *habet Chevallon. cum Leg.* 1518. *sed omittunt Port.* 1519, 1557. [SB:956.]
- ²¹¹ 'nomen meum.' *Legenda Joh. MS.* [SB:958.]
- ²¹² 'Sancti nos quésumus Dómine mártiris tui Quintíni', 1520-S :147r. 'Sancti mártiris tui Quintíni', *Defensorium directorii.*
- ²¹³ 'ambianensium' *Brev. Joh. MS. cum Port.* [SB:957.]
- ²¹⁴ SB-S:959.