

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Tome C.
Fascicule 22.
Pages {1673}-{1918}.

Sanctorale
November.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXXIV.

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

The Sarum Rite is distributed over the internet through .pdf files located at: www.sarum-chant.ca

This document first published August 15, 2024.

All rights reserved. This publication may be downloaded and stored on personal computers, and may be printed for purposes of research, study, education, and performance. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold, without the prior permission in writing of the Gregorian Institute of Canada.

The Gregorian Institute of Canada/L'Institut grégorien du Canada is a charitable organization registered by the Federal Government of Canada.

www.gregorian.ca

© The Gregorian Institute of Canada, 2024.



[1520-S:147v.]

*On the Feast of All Saints.*¹

(j. November.)

Major Double Feast.

[ *On the Vigil of All Saints*]² at First Vespers.

Sancti Dei omnes. AS:305, 569; 1520-S:147v; 1531-S:162v.³

1. Ant. 
III.i.  4726.



Ll ye Saints of God, * who are fellows with the



heavenly ci-ti-zens, in-tercede for us. *Ps.* Praise the Lord.
(*cxij.*) [366].

On the Feast of All Saints.

O quam gloriosum est regnum. AS:305, 541, 570; 1520-S:147v; 1531-S:162v.⁴

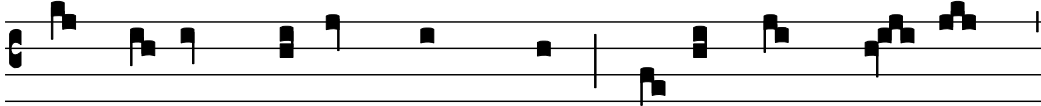
2. Ant.

VI.

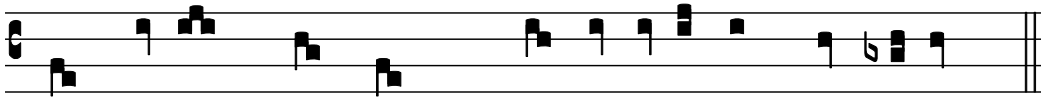
4063.



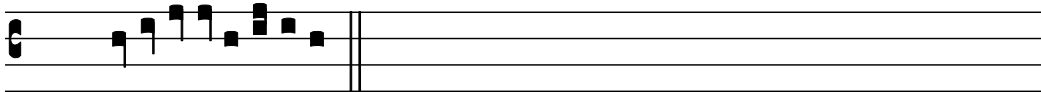
how glo-ri-ous * is the Kingdom, where-in



all the Saints re-joice with Christ : clothed with white robes,



they follow the Lamb whi-therso-ev-er he go-eth.



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

Fulgebunt justi. AS:537; 1520-S:147v; 1531-S:162v.

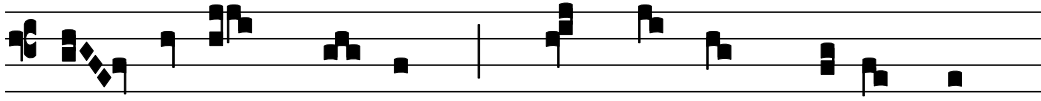
3. Ant.

IV.v.

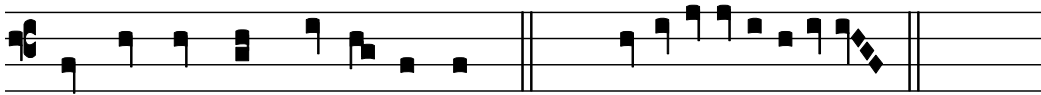
2907.



He just shall shine, * and shall run to and fro like



sparks among the reeds : they shall judge nations, and



rule o-ver people for ev-er. *Ps.* Praise the Lord.(*cxlv.*) [413].

On the Feast of All Saints.

Sanctum est verum lumen. AS:570; 1520-S:147v; 1531-S:162v.⁵

4. Ant.
IV.i.



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

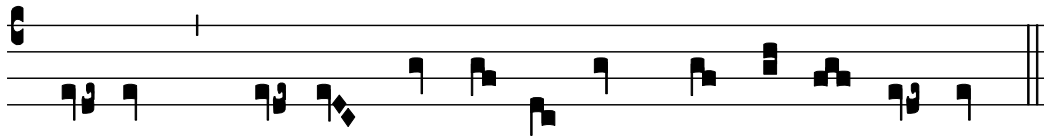


4768.

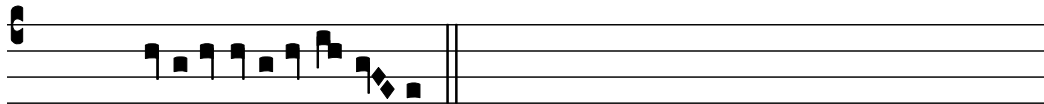
ing light to these that have endur-ed in the throes of



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



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



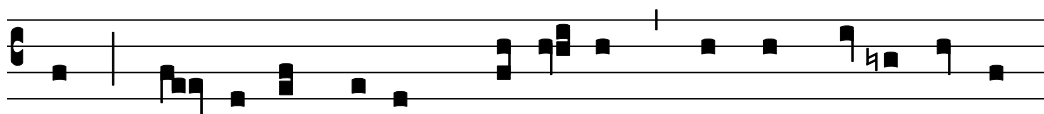
Ps. Praise ye the Lord. (*cxlvj.*) [413].

Omnes electi Dei. AS:570; 1520-S:148r; 1531-S:162v.⁶

Ant.
V.i.



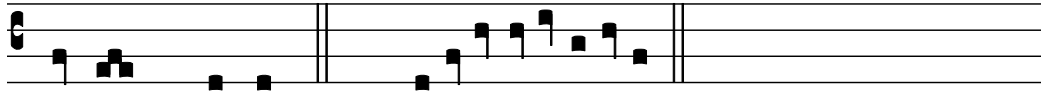
Ll ye e-lect of God, * make mention of us be-fore



sar0090.

God : that, aided by your pe-ti-tions, we may me-rit to be

On the Feast of All Saints.



in your glo-ry. *Ps.* Praise the Lord. (*cxlvij.*) [414].

Chapter. (*Apocalypse vij.* [2-3.])

BEhold, I, John, saw an angel ascending from the rising of the sun, having the sign of the living God, and he cried with a loud voice to the four angels, to whom it was

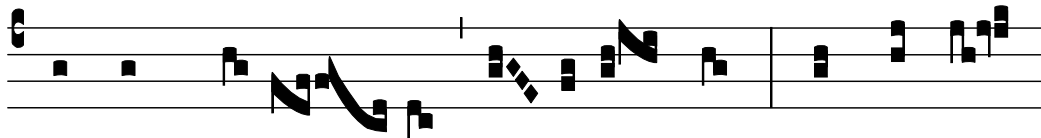
given to hurt the earth and the sea, saying, Hurt not the earth, not the sea : nor the trees, till we sign the servants of our God in their foreheads.

Laudem dicite Deo nostro. AS:570; 1520-S:148r; 1531-S:162v.⁷

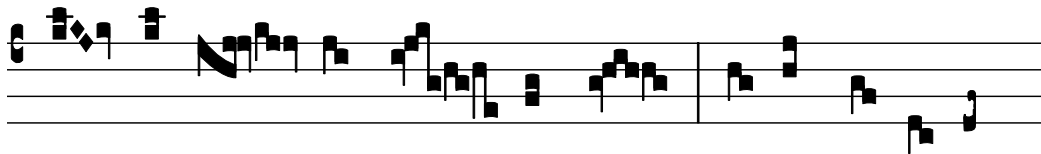
7079. *Resp.*
VIII.



Ive praise * to our God, all ye his saints,



and you that fear God, lit-tle and great. †For the Lord



our God al- mighty shall reign. ‡Let us be glad and

7079a.

re- joice, and give ho-nour to him. ⁊. O chos-en



ge-ne-ration, ho-ly na-tion, purchas-ed peo-ple, be-ing

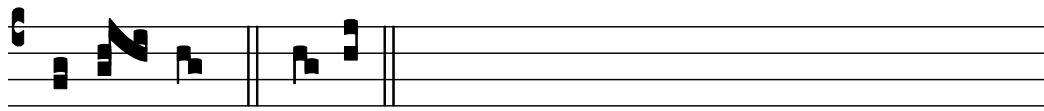
On the Feast of All Saints.



mindful of remem- ber-ing, praise God. †For the Lord.



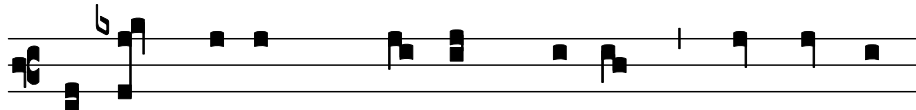
∞. Glo-ry be to the Father, and to the Son : and to the



Ho-ly Ghost. ‡Let us.

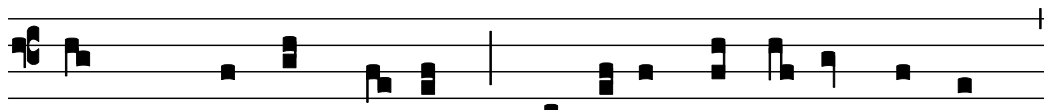
Jesu Salvator seculi. HS:183v; 1520-S:148v; 1531-S:162v.

Hymn.
I.

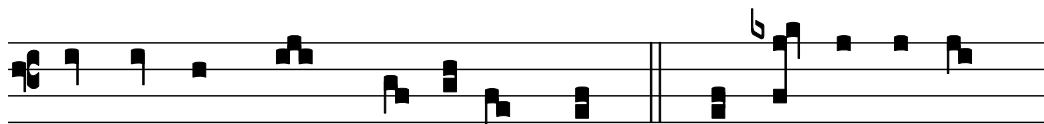


8333.

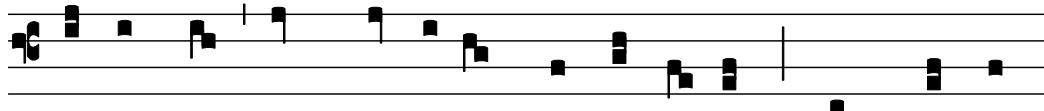
E-su, who cam'st the world to save, * By thee re-



deemed, thine aid we crave ; Mother of God, in time of need,



For contrite hearts sal-vation plead ! 2. Ye Angels in your

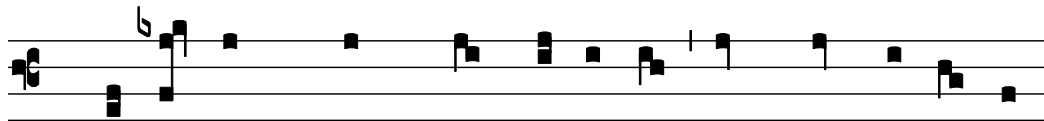


orders nine, And Pa-tri- archs in serried line, With Prophets

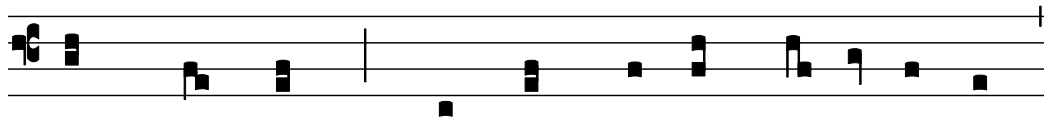


hoar, of saintly worth, Ask pardon for the sons of earth !

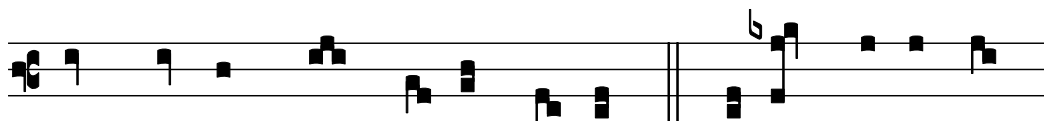
On the Feast of All Saints.



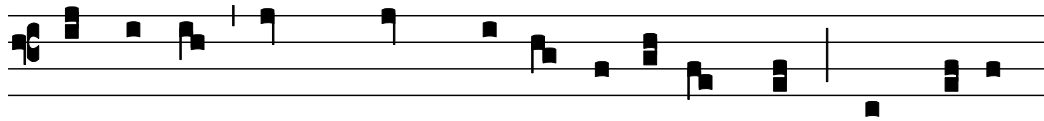
3. The Bap-tist, Christ's dread harbinger, And he who keys of



heav'n doth bear, May these, with each A-postle, win



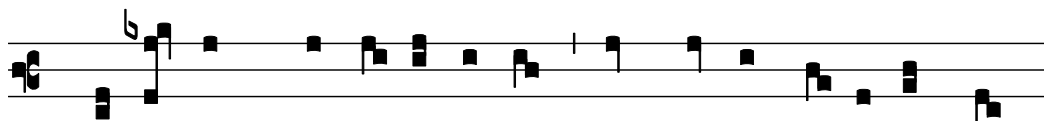
Our freedom from the bond of sin. 4. Martyrs, by suff'ring



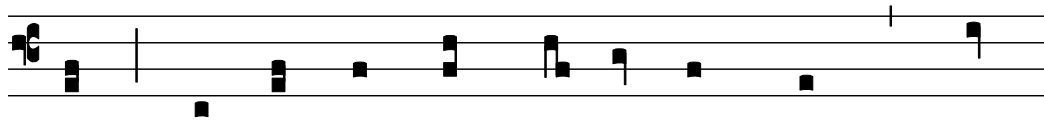
sancti-fied, And Priests, by per-se-cution tried, With Virgins



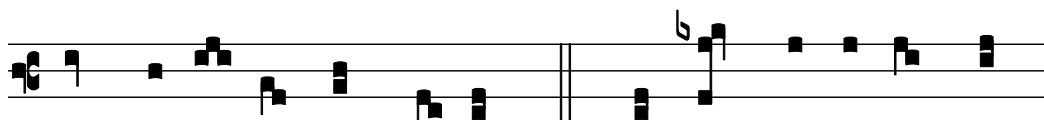
chaste, a spotless train, Pray that we all re-mission gain!



5. Clergy, your suffrag-es u-nite, And all ye ci-ti-zens of



light, To speed our vows combine your pow'rs, That




life's e-ter-nal prize be ours. 6. To God the Father, God

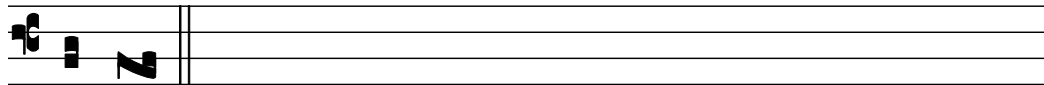
On the Feast of All Saints.



the Son, And God the Spi- rit, Three in One, Laud, honour,



might, and glo-ry be From age to age e-ternal-ly.




Amen.


∞. Be glad [in the Lord, [and rejoice, ye just].⁸ [239].

Beati estis sancti Dei omnes. AS:571; 1520-S:148v; 1531-S:162v.

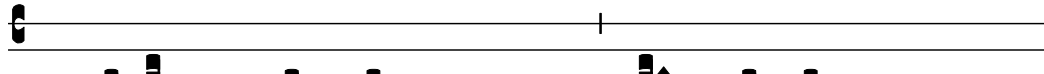
Ant.
I.v.



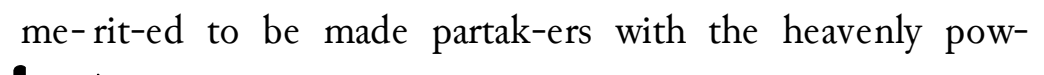
B Les-sed are ye, * all ye Saints of God, who have




me-rit-ed to be made partak-ers with the heavenly pow-



ers, and to joy in the glo-ry of renown : and we there-



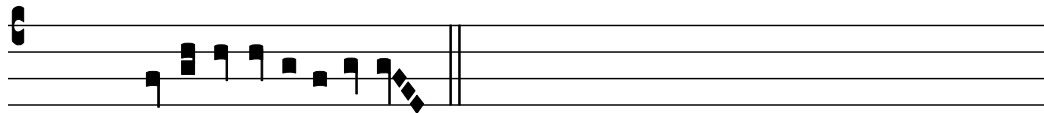
fore pray, that hav-ing us in remembrance, ye may vouch-



On the Feast of All Saints.



safe to in-tercede for us to the Lord our God.



Ps. My soul doth magnify. 55*.

Prayer.



Lord our God, multiply thy grace upon us : and of us which anticipate the glorious solemnities of

thy saints, grant to follow after in the holy profession of joy. Through our Lord.

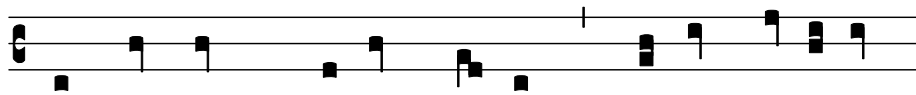
Let no Memorial be made at this Vespers nor at Matins nor at Second Vespers except when this Feast shall fall on a Sunday : then indeed let a Memorial be made of the Sunday privately : and of the Trinity.⁹ Likewise let it be made at Second Vespers when this Feast shall fall on a Saturday : nor indeed let a Procession be made at that time.

At Compline.

Sanctorum precibus. AS:305, 535, 571; 1520-S:37r, 149r; 1531-S:162v.

4763.

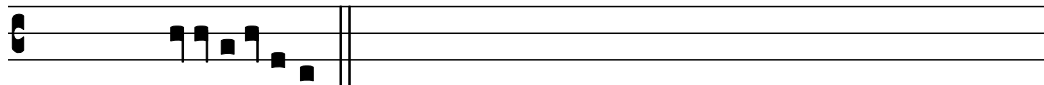
Ant.
VIII.i.



T the prayers * of all thy Saints, bestow salvation



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



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

Chapter. Thou, O Lord. [427].

Hymn. O Saviour. [429].

V. Keep us, O Lord. [427].

Ant. Grant unto us.¹⁰ [461].

Ps. Nunc dimittis. [427].

[163r.]

¶ *At Matins.*

Venite adoremus Dominum. AS:571; 1520-S:149r; 1531-S:163r.¹¹

Invit.
VI.i.



Ome * let us a-dore the Lord. †Who is

1173.



glo-ri-ous in the saints. *Ps.* Come let us praise. 31*.

Hymn. Jesu, who cam'st the world to save. {1677}.

¶ *In the j. Nocturn.*

Adesto Deus unus. AS:288, 572; 1520:3r; 1520-S:149r; 1531-S:163r.

1. Ant.
I.viii.



E pre-sent, * O one God almighty, Fa-ther, Son,

1268.



and Ho-ly Ghost. *Ps.* O Lord our Lord. (vij.) [23].

Sicut lilium. AS:493, 572; 1520-S:91v, 149r; 1531-S:163r.¹²

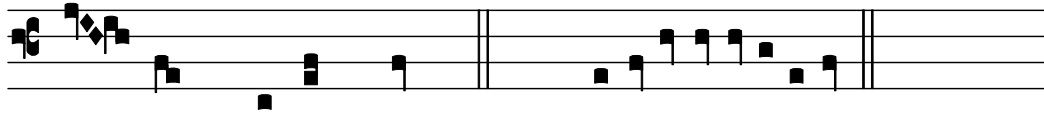
2. Ant.
II.i.



S the li-ly * among the thorns, so is my love

4937.

On the Feast of All Saints.



a- mong the daughters. *Ps.* The heavens shew forth. (xviiij.)

[40].¹³

Laudemus Dominum. AS:556, 572; 1520-S:130r, 149r; 1531-S:163r.

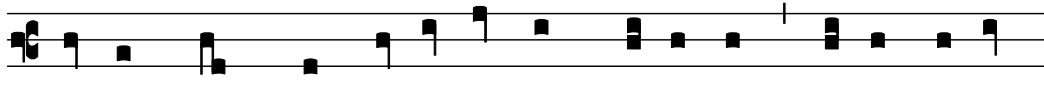
3. Ant.

II.i.

3592.



Et us praise * the Lord, whom the angels praise,



unto whom the che-ru-bim and se-raphim Ho-ly, ho-ly,



ho-ly do cry. *Ps.* Bless the Lord. (cij.) [343].

℣. Be glad in the Lord, and rejoice, ye just. [2339].

[**C** It is understood that on this day the reverse order is to be observed in the reading of Lessons and the singing of Responsories, as regardeth the dignity of the Lectors. In such a way that the most distinguished person should read the first Lesson, and thence let it be made by descent just as by ascent on other Double Feasts.¹⁴ And let the first three Lessons be read in silken Copes, let the first ℣. be sung by two of most distinguished, and let the descent be made in such a way that the customary order of readers is not observed. Let the eighth Lesson be read and the eighth Responsory be sung as is noted in that very place. Let the ninth Lesson be read by a Priest of the Superior Grade from the Choir Side, let the ninth Responsory be sung by three Priests of the Superior Grade.]¹⁵

The first Blessing. May the Holy Trinity : Confirm¹⁶ us in perfect charity.¹⁷

*First Lesson.*¹⁸

WE read in the ecclesiastical histories, that holy Boniface, who was the fourth to hold the bishopric of the city of Rome after blessed Gregory, by his prayers, obtained from Emperor Phocas¹⁹ to donate to the Church of Christ the temple in Rome which had previously been called the Pantheon by the ancients : because it was seen to be as it were the image of all the gods. In which with all the filth having been eliminated, he made a church in honour of the Mother of God and all the martyrs of Christ : that with the multitude of demons having been shut out, the multitude of the saints might be held in memory²⁰ there, and that all the people, on the Kalends of November, as on the day of the Nativity of the Lord, might come together to the church consecrated in honour of all the saints, and there, with the solemnity of the mass having been celebrated by the bishop of the apostolic see, and with all having been duly performed, each one might return to his own place with joy. Therefore from this custom of the holy Roman church, as the Christian religion grew, it was decreed that in the churches of God which were built throughout the length and breadth of

the earth, the honour and memory of all the saints should be kept on the aforementioned day : that whatever human frailty did less fully by ignorance or negligence or by occupation with the affairs of the world in the solemnity of the saints might be completed in this holy observation, so that, protected by their patronage, we might prevail to come to the highest joy of heaven. Now therefore, most beloved brethren, in the beginnings of All Saints it is fitting to invoke, to praise,²¹ and to glorify him who made all the saints, by whom everything was made, through whom all the elements subsist, whose majesty neither beginneth nor endeth for ever : so that rightly the beginning and ending of every creature may be named, as was said of him by a certain wise man, All wisdom is from the Lord God : and hath been always with him, and is before all time. The beginning and strength of which the Apostle, prevented by the Holy Ghost : considered to be beyond human measure to investigate, saying, O the depth of the riches of the wisdom and of the knowledge of God : how incomprehensible are his judgments, and how unsearchable his ways. For

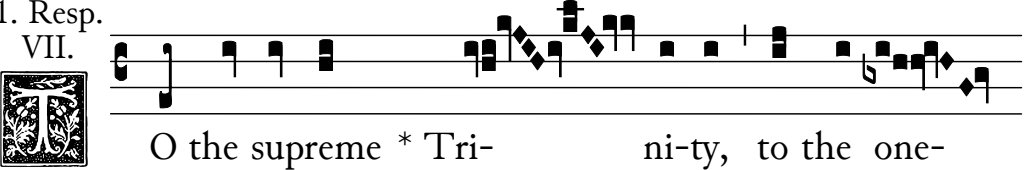
On the Feast of All Saints.

who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of, him and by him,


and in him, are all things : to him be honour and glory for ever and ever²² amen. But thou, [O Lord, have mercy upon us].²³

Summe Trinitati. AS:292, 572; 1520:6r; 1520-S:149v; 1531-S:163r.²⁴

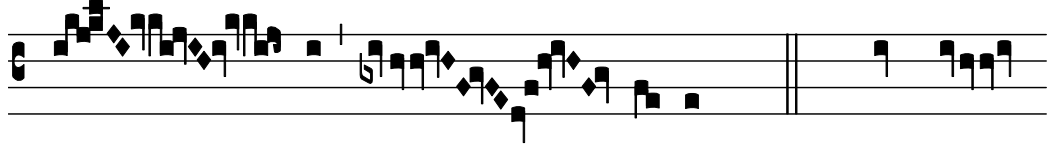
7718. 1. Resp. VII.



O the supreme * Tri- ni-ty, to the one-
ly God, be one Di-vi-ni-ty, e- qual glo-ry, co-e-ter-nal
ma- jes- ty, the Fa- ther, the Be-got- ten, and the

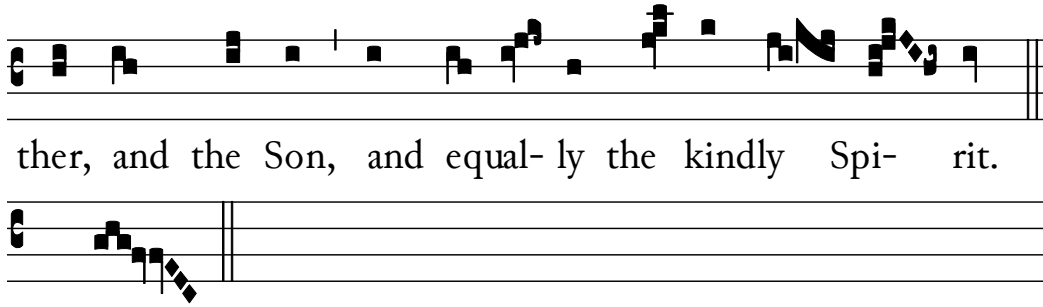
Ho- ly Breath. † Who doth set the whole world
[ *And it is noted that on this day at the end of this Responsory, on the word Under. the Neuma shall not be doubled, thus let it be sung and concluded this way.*]²⁵

7718a.



un- der his sta-tutes. ✂. May he
grant unto us grace, the blessed De- i-ty of the Fa-

On the Feast of All Saints.



ther, and the Son, and equal-ly the kindly Spi- rit.

†Who.

The second Blessing, of Saint Mary. May the Son of God the Father : Bless us at the prayer of his Mother.

Second Lesson.

INdeed,²⁶ the blessed Mother of God and ever Virgin Mary, temple of the Lord, shrine of the Holy Ghost, Virgin before child bearing, Virgin in child bearing, Virgin after child bearing, in no way is to be believed, on the solemnity of this day, with her virgins, would have no part in the solemnity of the present day, who warned the people of God to despise the perishing luxuries of the world, to turn aside from the soothing of mortal nature, to observe the modesty of the flesh with the honour of virginity within the shelter of the heart : and she affirmed <herself> to be the Queen of all virtues, the fruit of everlasting salvation, a companion of the angels by her examples, so that an innumerable multitude of both sexes

would follow in her footsteps, which, with marital connections being left behind, and spurning the offspring of children, would rather be connected in deed, in condition, and in bearing, with the Bridegroom which is in heaven for ever, in mind, deed, habit, and gesture. To be sure, because the most sacred and also the most excellent solemnity of this day remaineth dedicated without end with the greatest honour not moderately but completely to all the saints : let us, dearly beloved brethren, seek with the whole intention of our minds the support of so many which pray, that by the temporal feasts that we observe, by the merits of their intercessions, we may prevail to come to eternal joys. Consider, therefore, the emptiness of

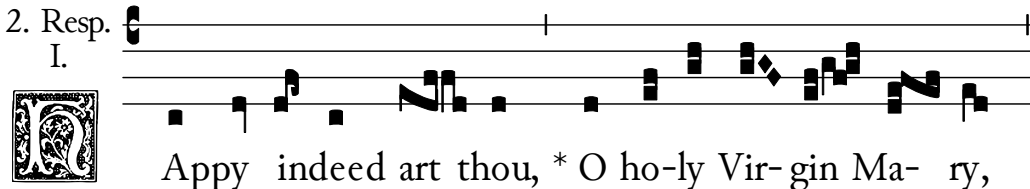
[163v.]

things which pass away with time. The end indeed of temporal things sheweth : that what can pass away is nothing. The fall of things indicateth that their nature is passing away : and that what is seen to be lasting is almost nothing. Consider this, then, within yourselves, and turn it over in the mind with careful

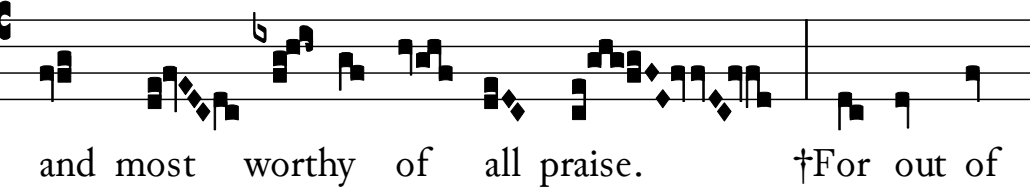
thought, and if we are still held here by weakness of the body : yet let us extend our hearts to those of whom we speak, that afterwards we may deserve to rejoice with them forever, through him who liveth and reigneth for ever and ever, amen. But thou, O Lord.

Felix namque. AS: 498, 572; 1519:100v. 1520-S:94v, 150r; 1531-S:163v.²⁷

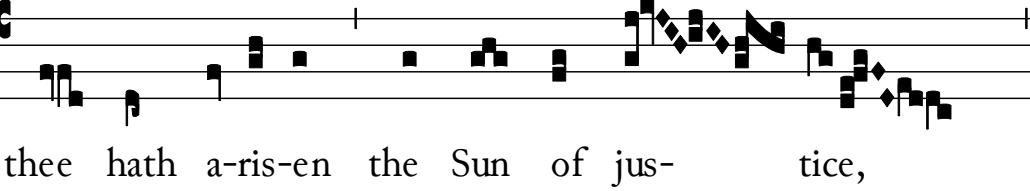
6725. 2. Resp. I.



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




and most worthy of all praise. †For out of

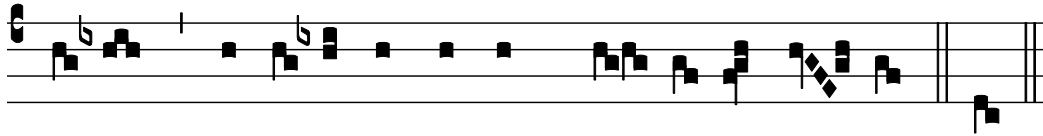


thee hath a-ris-en the Sun of jus- tice,

6725a. Christ our God. ☩. Pray for the people, plead for the



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



thy help, who-so- ev-er keepeth thy so-lemni- ty. †For.

The third Blessing shall be of the Angels. May we a place with saints be given : By the King of hosts in heaven.

Third Lesson.

LEt us, therefore, brethren, praise and glorify Almighty God : who, in a wondrous order, placed angelic spirits in the kingdoms of the heavens above for the praise and glory and honour of his name and majesty.²⁸ Of whom we fear to speak much, because it belongeth to God alone to know : how or in what way their nature, invisible to us without contact or diminution, consisteth, in its purity alone. But yet by the testimony of the sacred word : we have recognized there to be nine orders of angels to fulfill the judgments and ministries of God. Of which the Principalities and Powers are subtly and wonderfully distinguished²⁹ by the will of the Almighty God. Others stand out above the rest³⁰ with astonishing power, because other ranks of angels are subject to obey them. Others are filled with so much grace of divinity, that the Lord may sit in the midst of

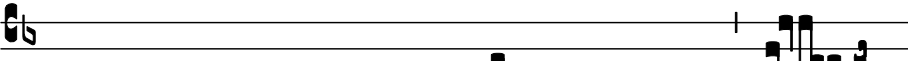
them and decree his judgments through them. Others are filled with so much deeper knowledge, the more closely they contemplate the glory of God. But other troops of angels are joined to God in such a way : that no others intervene between them and God. And they burn with so much more love, the more finely they behold the brightness of his divinity. By such distinctions the blessed spirits, as we have said, from the original beginnings of life : having been wonderfully established by God the Creator in the heavenly kingdoms, remain for ever. Unto all these, most beloved brethren, so beautiful and beloved by the ranks of God's angels : we believe that the solemnity of this day hath been consecrated. But behold, when we search the secrets of the heavenly citizens, we have gone beyond the limits of our weakness. In the mean time let us keep silent about heavenly


On the Feast of All Saints.

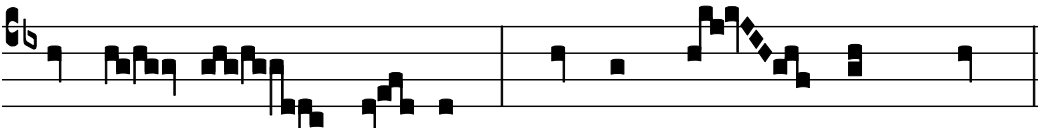
secrets, and before the eyes of the Creator let us wipe away the stains of our sins, so that we may prevail to attain to those of whom we speak :

aided by the grace of our Saviour, to whom be honour and glory for ever and ever, amen. But thou.

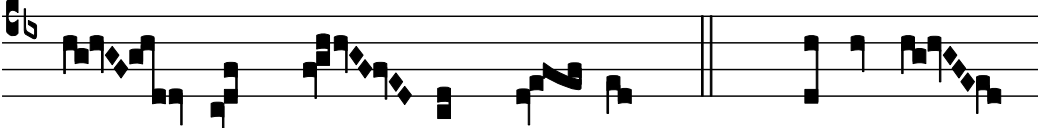
Te sanctum Dominum. AS:556; 1520-S:130v, 150r; 1531-S:163v.³¹

3. Resp. I. 

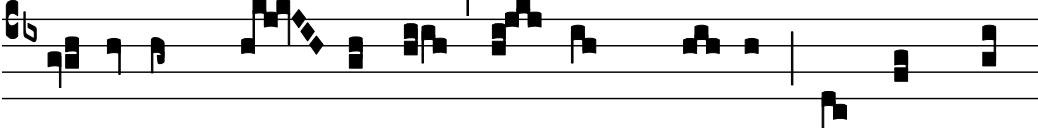
7757.  Hee, ho-ly Lord, * all the an- gels praise in



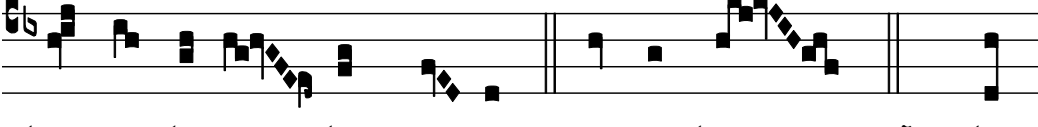
the high- est, say- ing. †Unto thee are due.

7757a. 


‡Praise and ho- nour, O Lord. ⚡. Che-ru-bim



al-so and se- raphim cry out, Ho- ly : and all the

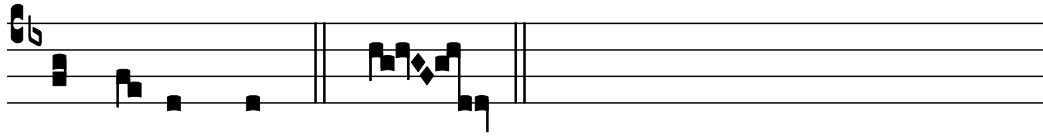


hea-ven-ly or- ders, say- ing. †Unto thee. ⚡. Glo-



ry be to the Father, and to the Son : and to

On the Feast of All Saints.

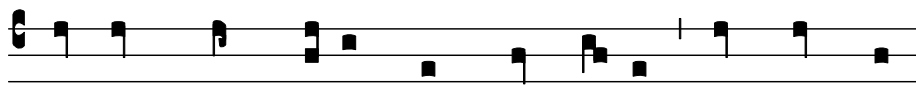


the Ho-ly Ghost. ‡Praise .

¶ *In the ij. Nocturn.*

Inter natos mulierum. AS:436, 573; 1520-S:150v: 1531:163v.³²

4. Ant.
III.iv.



3370.

- mong them that are born * of women there hath not



ris-en a greater than John the Baptist. *Ps.* It is good. (*xvj.*) [325].

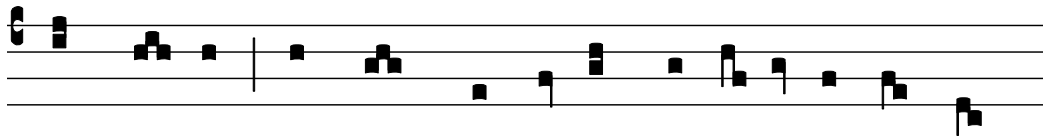
Estote fortes in bello. AS:573, pl. M; 1520-S:150v; 1531:163v.

5. Ant.
I.iv.

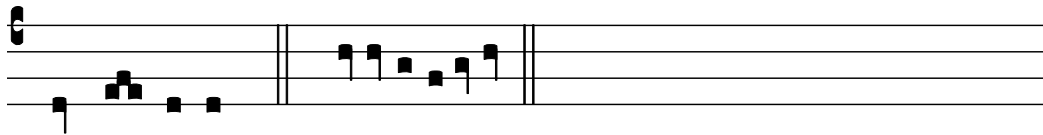


2684.

E ye * val-iant in battle, and contend ye with that



old ser-pent : and you shall re-ceive an e-ternal kingdom,

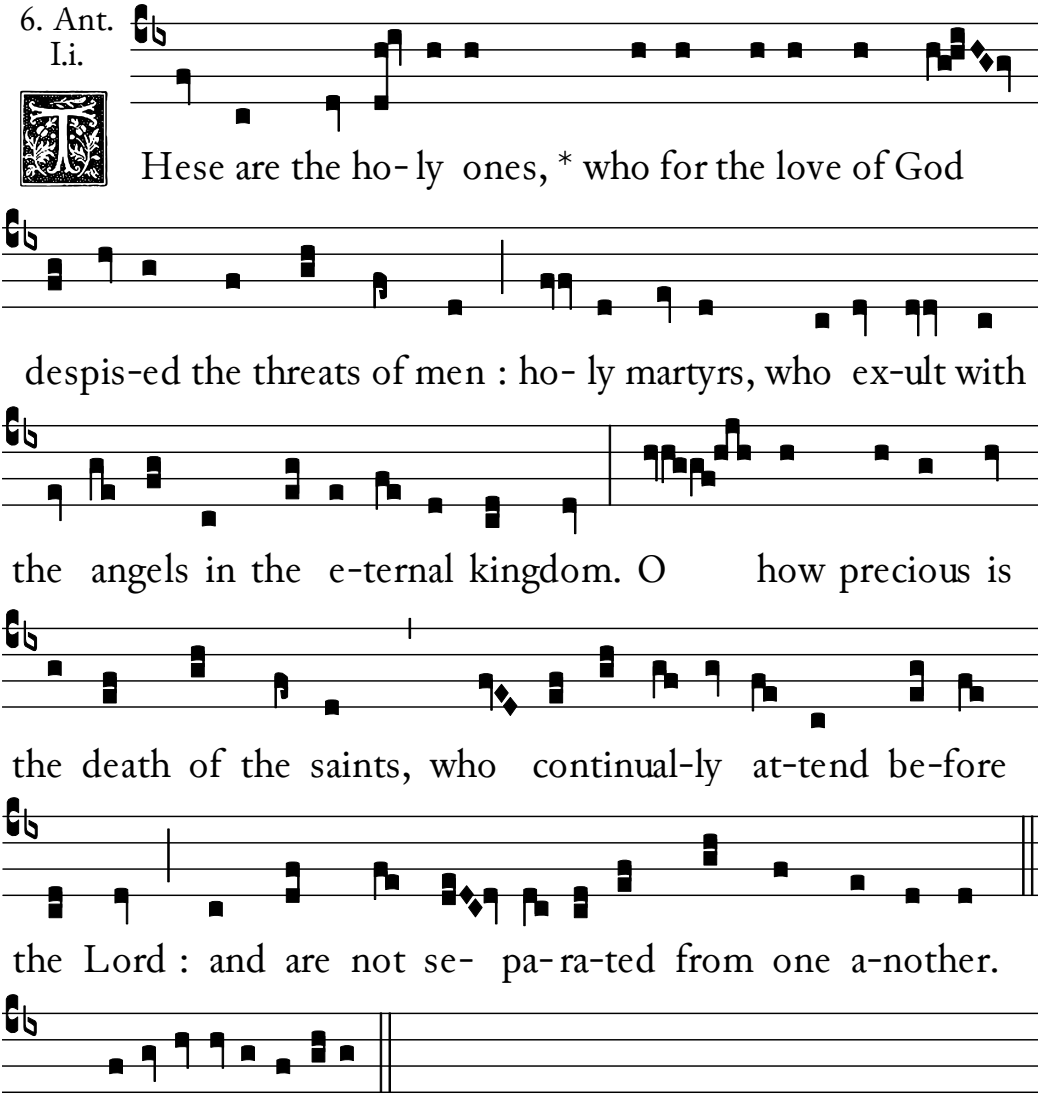


al-le- lu-ya. *Ps.* I will bless the Lord. (*xxxij.*) [208].

On the Feast of All Saints.

Isti sunt sancti. AS:536, 473, 641; 1520-S:150v; 1531:163v.³³

3442. 6. Ant.
I.i.



Hese are the ho-ly ones, * who for the love of God
despis-ed the threats of men : ho-ly martyrs, who ex-ult with
the angels in the e-ternal kingdom. O how precious is
the death of the saints, who continual-ly at-tend be-fore
the Lord : and are not se- pa-ra-ted from one a-nother.

Ps. O God, the heathens. (*lxxviiij.*) [302].

V. Let the just rejoice before God. [239].

*Blessing of the Holy Prophets [and Patriarchs].*³⁴ May the partriarchs' merits speed us : and to the heavenly kingdom lead us.

Fourth Lesson.

THere is still more, brethren, | beautiful and illustrious festival,
that we ought to say of this very | which, as we have said before, is

reckoned to have been devoted honorably not only to the angelic spirits : but also to all the saints on earth who have been born since the beginning of the world. Of which the first were the patriarchs, religious men and glorious in their life : the fathers of the prophets and apostles, whose memory shall not be forsaken :
[164r.] and their name remaineth forever, because they are found worthy of God : illustrious in faith, particular in hospitality, astute in perception, wise in works, rich in worldly things, repairers and refreshers of the world, distinguished in justice, patient in hope, obedient to the commandments, believers in promises, receivers of the effects of angels, seeing God face to face, prudent in counsel, victorious in battle, ruling the circumstances of the world, obtaining the sceptre of royal³⁵ power. These are followed by the election of the prophets, with whom God spake, and revealed to them his secrets : so that those who were to come, as if enlightened by the presence of the Holy Ghost, might become leaders of the people, to understand and to declare, fortelling what was to come. Some were full of faith in the womb, others in childhood, others in youth, others in old age, having become

acquainted with God and sanctified : supreme in devotion, skilled in industry, endowed with excellent talent, instructed in the exercise of discipline, constant in holy meditation, and undaunted by the fear of death. But of Christ, by the virgin birth and passion, or the resurrection, or the ascension, and the coming of the Holy Ghost, and also the future judgment at the consummation of the world, having been taught by the Spirit of God, they foretold with a clear voice. Now however let us return to those whom the water of baptism and the outpouring of the blood of Christ cleansed from the error of the father's sin, from the squalor of the old paganism, by the grace of the Holy Ghost, in the New Testament. Whose eyes are blessed : who have been worthy to see Christ coming in the flesh. In this so illustrious vision, John the Baptist, who was conceived by the same angel who proclaimed Christ, held the primacy in the beginning of his preaching and baptism. Who recognized Christ taking away the sins of the world : and pointed <to him> with his finger. Of whom there hath not risen among them that are born of women a greater : with the same having been


On the Feast of All Saints.

borne witness by Christ. Who is rightly called the forerunner of the Lord, the herald of the Judge, the prophet of the Highest : because while not yet born he prophesied

Christ coming into the world, and for the redemption of souls he hastened on before, going down into hell by <his> glorious passion.

Inter natos mulierum. AS:434, 574; 1520-S:151r; 1531-S:164r.³⁶

4. Resp.
I.

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

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

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

6979a. wil- derness. *℣.* There was a man sent from God. whose

de- sert. *V.* There was a man sent from God. whose

name was John. †Who hath pre-par- ed.

Blessing of the Apostles. May the Apostles' mediation : Join us to the angelic congregation.

Fifth Lesson.

John, the chosen³⁷ athlete of God, agreeth with the number of the twelve apostles, by which miraculous virtues He chose to build up the new foundation of faith, and to establish and also to maintain the status of the Church by divine providence from all which the world seized : that the sound of their preaching might go forth into all the earth, and their words might proceed unto the ends of the world. They who have truly adhered to the vine,³⁸ that is Christ, as young shoots : whose fruit which endureth for ever, shall not wither away. To whom the Lord himself spoke, saying, You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick : that it may shine to all

that are in the house. So let your light shine before men, that they may see your good works : and glorify your Father who is in heaven. And again, I will not now call you servants : for the servant knoweth not what his lord doth. But I have called you friends : because all things whatsoever I have heard of my Father, I have made known to you. And whatsoever they had wanted to bind upon earth, was also to be bound in heaven, and whatsoever they might release upon earth, he promised, was also to be loosed in heaven. And again he foretold that when he would come to judge the world : they would sit upon twelve thrones, and that they would judge the world with him. To the honoring of such patrons, as we believe : this day is declared. But thou, O Lord, have mercy upon us.

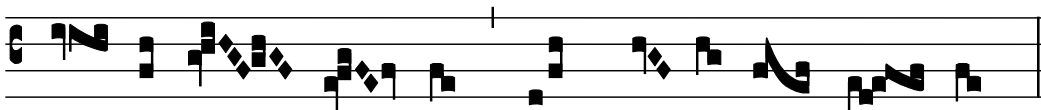
Cives apostolorum. AS:574, pl. Q; 1520-S:151r; 1531-S:164r.³⁹

5. Resp.

VII.



He fel- low-ci-ti-zens *of the Apos- tles and



the servants of God came hi-ther on this day.

6289.

On the Feast of All Saints.

6289a.

†Bear-ing a torch, and enlighten-ing our father-land,
 to give peace to the Gen- tiles. ‡And to de-liv- er
 the people of the Lord. ⚔. Hear the prayers of
 suppli- ants, entreating the rewards of e-ternal life :
 ye who bear in your hands the sheaves of jus- tice :
 and who came hither re-joic- ing on this day. †Bear-ing.

Blessing of the Martyrs. May the martyrs' constancy : Bring us to heavenly
 ecstasy.⁴⁰

Sixth Lesson.

[164v.] **T**He triumphal name of the
 martyrs hath been joined to the
 apostles : who, through various types
 of torments, imitated the passion of
 Christ, not merely with the disturbed

thoughts of <their> hearts : some
 were slain by the sword, others were
 burned by flames, some were beaten
 with scourges, others were perforated
 with poles, others were crucified on a


gibbet, others were shipwrecked by the peril of the sea, others were flayed alive, others were enslaved in bonds, some were deprived of their tongues, some were crushed with stones, some were afflicted with coldness, some were tortured with hunger, some to be sure had their hands cut off or other members cut off, occasioning a spectacle of naked indignity for the people for the sake of the name of the Lord. These are the conquerors and the friends of God, despising the commandments of wicked of princes : but now they are crowned and receive the palms of their labours, because they were founded upon a firm rock, that is, Christ. Of such, the Apostle, being remorseful in mind : sighing deeply, said, The saints had trial the mockeries and stripes, moreover also of bands and prisons : they were stoned, they were cut asunder, they were tempted, they were put to death by the sword. They wandered about in sheepskins, in goatskins, being in want, distressed, afflicted : of whom the world was not worthy. And blessed Pope Gregory, in the

exposition of a certain Gospel, making a complaint of this sort to warriors : Behold, he saith, the elect of God subdue the flesh, they strengthen the spirit, they rule over demons, they glitter with virtues, they despise <the things of> the present, they proclaim the eternal homeland with words and manners, they aspire to it even by dying, and they attain to it through torments.⁴¹ They can be slain : but they cannot be bent. And though in the sight of men they suffered torments : their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded : because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them : and as a victim of a holocaust he hath received them. Now, therefore, we have heard the struggles and victories of the martyrs of Christ : and indeed we believe them this day so much to have been sanctified, as much as they ceased not to labour through tortures in order to be sanctified in themselves. But thou.

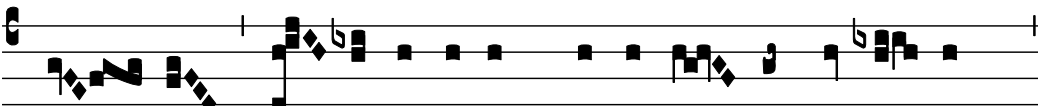
On the Feast of All Saints.

O constancia martyrum. AS:575, 646; 1520-S:151v; 1531:164v.⁴²

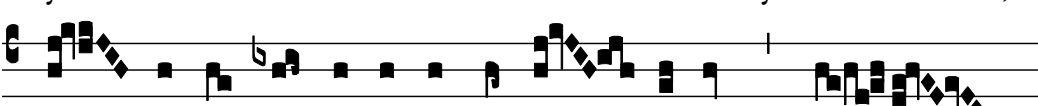
7262. 6. Resp. I.



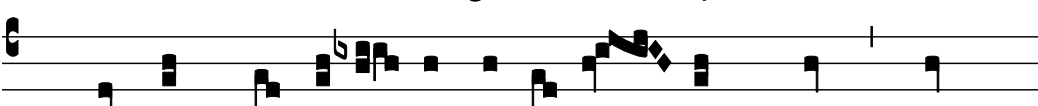
applaudable * con- stancy of mar-



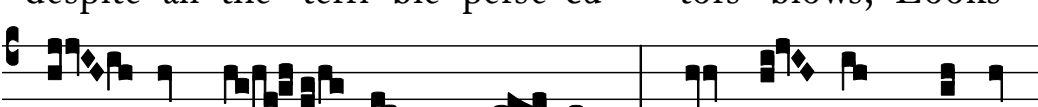
tyrs shewn ! O dur-able love bestowed by God a- lone,




o all-in-vinc-ible longa-ni- mi-ty ! Which,




despite all the terri-ble perse-cu- tors' blows, Looks



with scorn on their tyrran- ny. †What praise and glo-ry



and ho- nour shall have in resti- tu- tion.



‡When com- eth the time of re-tri-

On the Feast of All Saints.

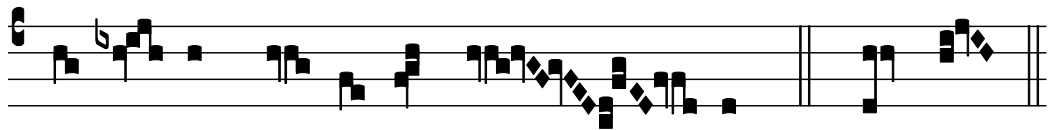


7262a.

bu- tion. ⁊ Therefore do we ask to inhe- rit Help



from their ho-ly me- rit, To whom now al ho-nour



is giv- en By God in hea- ven. †What praise.



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

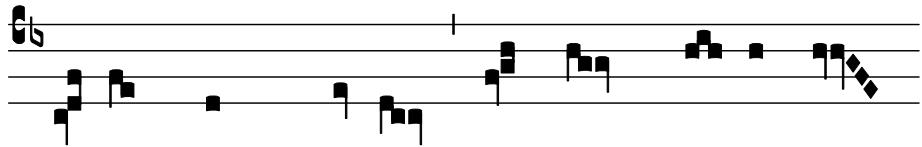


ly Ghost. ‡When cometh.

☩ *In the iij. Nocturn.*

Sint lumbi vestri precincti. AS:575, 661; 1520-S:152r; 1531:164v.⁴³

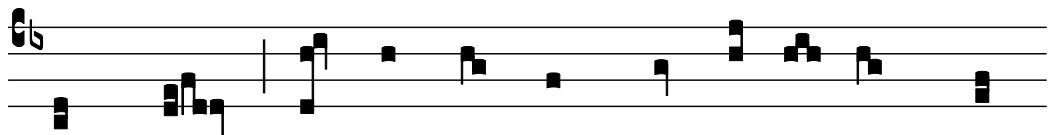
7. Ant.
I.vi.



4968.

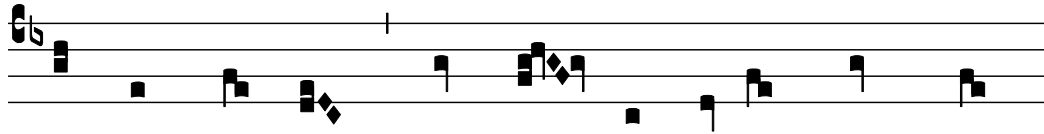


Et your loins * be girt, and lamps burn-ing in




your hands : and you yourselves like unto men, who

On the Feast of All Saints.



wait for their lord, when he shall re-turn from the





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


Virgines sancte Dei. AS:568, 576; 1520-S:152r; 1531:164v.⁴⁴

8. Ant.
VI.

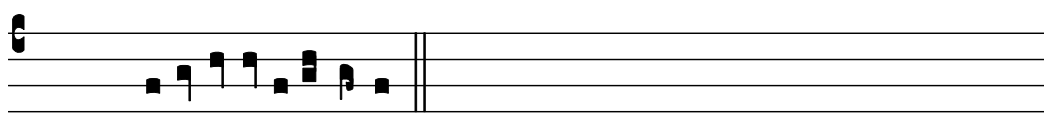
sar0127.



ye ho-ly Virgins of God, * pray for us, that



through you we may me-rit to re-ceive pardon for our sins.

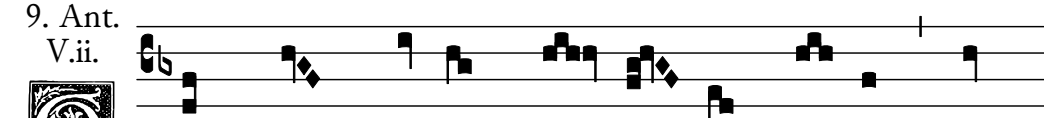



Ps. My heart hath uttered. (*xliiij.*) [249].


Laudem dicite Deo nostro. AS:576; 1520-S:152r; 1531:164v.⁴⁵

9. Ant.
V.ii.

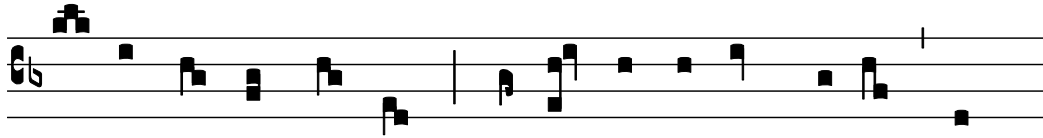
3590.



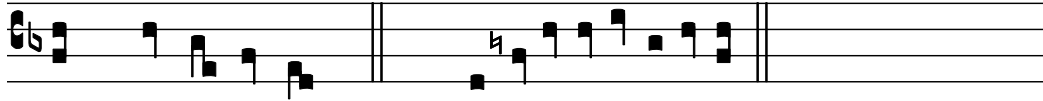
Ive praise * to our God, all you his saints, and



you that fear God, little and great, for the Lord our God



the Almighty shall reign : let us be glad and re-joyce, and



give glo-ry to him. *Ps.* How lovely. (*lxxxiiij.*) [316].

℣. The souls of the just are in the hand of God. 459.

Seventh Blessing. May the Holy Gospel lection : Be our saving and protection.

¶ [*The Gospel*]⁴⁶ according to *Matthew v.* [1-12.] [*Lesson vij. of the Confessors.*]⁴⁷

AT that time, Jesus seeing the multitudes, went up into a mountain : and when he was set down, his disciples came unto him. And opening his mouth, he taught them. And that which followeth.

*Let not A homily. be said.*⁴⁸

TO be sure,⁴⁹ we believe that the festivity of this day is not unknown to Christ's priests and doctors and confessors : who spiritually moisten the hearts of the faithful as if with heavenly showers, so that they may happily bring forth the never-fading fruit of good works. Who cared not only to repay the credit of their talents, but indeed also to increase <it> with usury without fraud : because they endeavoured to insert the good which they had

learned by understanding through the grace of the Holy Ghost, not only into themselves, but also into the minds of other subjects, according to the precept of the Apostle, by arguing, entreating, rebuking, and making cures. Their minds are most bright, and their hands are fully clean, : therefore, on the table of the altar, [165r.] celebrating the mystery of the sacred body and blood of Christ in the inner sanctum of their heart, they cease not to offer a living sacrifice pleasing to God, that is, themselves, without blemish or admixture of evil works. And granted that they do not feel the sword of persecutors, yet they are not deprived of the merit of life with God worthy of martyrdom : because martyrdom is accomplished⁵⁰ not

only by the shedding of blood, but also by the abstinence of sinners and by the exercise of the precepts of God. And so we trust that the special purpose of anchorites is not to be separated from the solemnity of this day, which in each place in the desert, in caves and meager huts of cells, being contented with little food, associating with beasts, many having been supplied by birds, spurning delicacies of fare, trampling worldly luxuries under foot, not loving temporal praises, fleeing the sight of men, accustomed to the speech of angels : they shone with very many signs of virtue. They renewed sight to the blind, they strengthened the

step of the lame, they gave hearing to the deaf, they overcame demons, they restored the hands of the maimed : they raised up the dead. To be sure, because in all these, the solemnity of this most holy and most excellent day not in a mediocre way, but in a perfect way, is the greatest and most endless honour : that we, dearest brethren, by the patronage of so many intercessors, of which we have spoken, may strive for with all the intention of <our> mind, that by the temporal feast which we observe, by the merits of their intercessions, we may prevail to attain to eternal joys. But.

Sint lumbi vestri precincti. AS:576, 661; 1520-S:152v 1531:165r.⁵¹

7675. 7. Resp. II.

Et your loins * be girded a-bout, and
lamps burn-ing in your hands. †And ye yourselves
be like unto men, those that wait for

On the Feast of All Saints.

their lord. ‡When he shall re-turn from
the wed- ding. ⁊. Watch ye therefore : be-cause ye

7675a.

know not what hour you Lord will come. †And ye.

The Eighth Lesson is concerning virgins, which Lesson let be read by one boy alone in a Surplice.

The Eighth Blessing. May the holy virgins' chorus : Intercede with the Maker for us.

Eighth Lesson.

THe five virgins appear to me : to signify the five-fold continence from the allurements of the flesh. For the desire of the mind is to be restrained from the pleasure of the eyes, from the pleasure of the ears : from the pleasure of smelling, of tasting, or of touching. But because this continence is partly done before God, that it may be pleasing to him in the inner joy of conscience, partly only in the sight of men, so that human glory may be engendered : five are said to be wise, and five foolish, because each is a continence,

although <each> rejoiceth with a different kind of fruit. And the lamps which are carried in <their> hands are the works which are done according to this continence. For it is said, Let your works shine before men. To be sure all took their lamps : and went out to meet the bridegroom. But the five foolish taking their lamps : did not take oil with them. For although many, as much as they hope concerning the goodness of Christ : yet have no joy while they live temperately, except in the praises of men. Therefore they have no oil

On the Feast of All Saints.

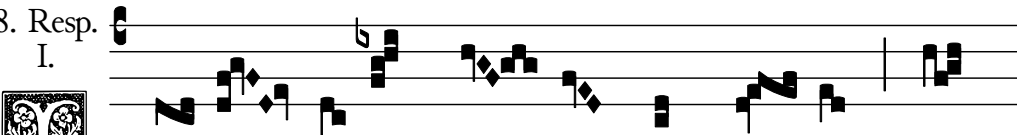
with them. But the wise took oil in their vessels with the lamps : that is, they place the joy of good works in

<their> heart and conscience. But thou.

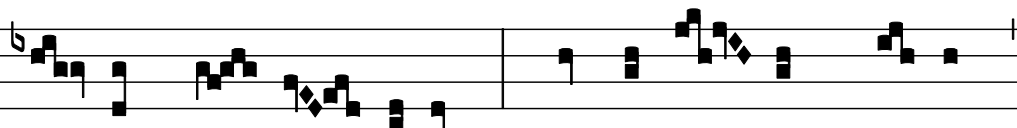
Let the preceding Lesson be read by one boy as is indicated above, and meanwhile let five boys advance from the Vestry arrayed in Surplices, with heads veiled in white Amices, and with burning candles being held in their hands, let them approach the Quire Step. The reading having been finished, let them, being turned towards the Altar, begin the Responsory together.

*Audivi vocem de celo. AS:567, 576; 1520-S:153r; 1531:165r.*⁵²

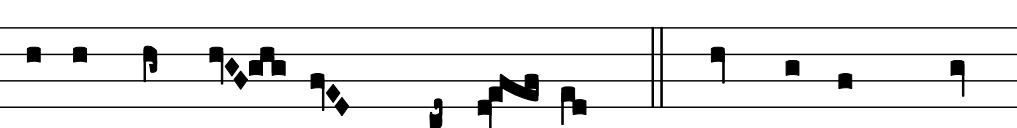
6151. 8. Resp. I.




A heard * a voice coming from heaven : Come,



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

6151a. 

until the Bridegroom shall arrive. ✠. At midnight there



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

*[Then to be sure in the same manner and order in which they came in, let them return to the Vestry.]*⁵³

The ninth Blessing shall be of all the Saints. May we by hallow's merits bright : Deserve the Joys of heavenly light.

*Ninth Lesson. (Augustine. Ser. 37 of the Saints. C.)*⁵⁴

Therefore come, brethren, let us begin the journey of life : let us return to the city in which we have been written, and have been decreed citizens. We are not strangers, but fellow citizens of the saints, and the domestics of God : and heirs also of him, and joint heirs with Christ. Strength will open the doors of this city to us : and confidence will supply a broad entry way. Let us consider, therefore, the glorious happiness of that city, as far as it is possible to consider. For as it is true : no word will suffice to comprehend it. It is said of it in a certain place thus : that there sorrow, sadness, and mourning shall flee away. What is more blessed than this life, where there is no fear of poverty, nor infirmity of sickness ? No one is hurt, no one is angry, no one is envious : no covetousness burneth. No desire for food⁵⁵ : no ambition of honour or power striketh. There is no fear of the devil, no treachery of demons : the terror of hell is far off. There is death neither of the body nor of the soul : but the pleasant gifts of immortality. There will then be no discord anywhere : but all things harmonious, all agreeing : because there is one harmony of all the saints,

certain⁵⁶ peace and continual joy. All things are tranquil and quiet. Continual brilliance, not that which is now : but so much brighter, so much happier, because the city, as it is said, needeth not the light of the sun, but the Lord almighty shall enlighten it, and its lamp is the Lamb. Where the saints will shine like stars in perpetual eternity : and like the brightness of the firmament which instructeth⁵⁷ many. Wherefore there will be no night, no darkness, no concurrence of clouds, nor any harshness of cold or heat, but there will be such a weather of things, which neither eye hath seen, nor ear heard, neither hath it entered into the heart of man except those who are found worthy to enjoy them, whose names are written in the book of life, who both washed their robes in the blood of the Lamb, and are before the throne of God, and serve him day and night. There is no old age, neither the misery of old age : while all meet in the perfect man, according to the measure of the age of the fullness of Christ. But above all this is to be associated with the company of Angels and Archangels : to enjoy Thrones and Dominions, Principalities and Powers, and all the


[165v.]

heavenly and supernal Virtues, and to behold the hosts of saints more splendid than the twinkling stars, to observe the resplendent faith of the patriarchs, the joyful hope of the prophets, the apostles judging the twelve tribes of Israel in the world, with the shining purple crowns of the martyrs' victories, and the dances of the virgins carrying gleaming garlands. But of the King, who sitteth in the middle of these things : no voice will suffice. For that beauty surpasseth every word and every sense of the human mind : that virtue, that glory, that magnificence, that majesty. For it is beyond all the glory of the saints to come into his unimaginable sight, and to be irradiated with the brightness of his majesty. Let these remain firmly in our minds, let them be understood with full faith, let

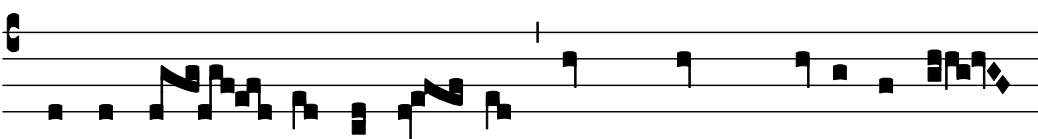
them be loved with all our heart : these may be acquired by the magnanimity of unceasing works. The thing lieth in the power of the doer : because the kingdom of heaven alloweth power. That thing, O man, that⁵⁸ heavenly kingdom : demandeth no other price but thyself. It is worth as much as thou art. Give thyself : and thou shalt have it. Why be thou troubled about the price ? Christ delivered himself : that he might obtain for thee the kingdom of God the Father. So give thyself also, that thou mayest be <in> his kingdom : and sin may not reign in thy mortal body, but the Spirit, for the acquisition of life. Therefore, for this salutary work, let him be delighted in the palm : whosoever desireth to have the rewards promised for ever and ever, amen.

Concede nobis Domine. AS:542, 577; 1520-S:153r; 1531-S:165v.⁵⁹

6305. 9. Resp. I.



Rant unto us, * O Lord, we be-seech thee,



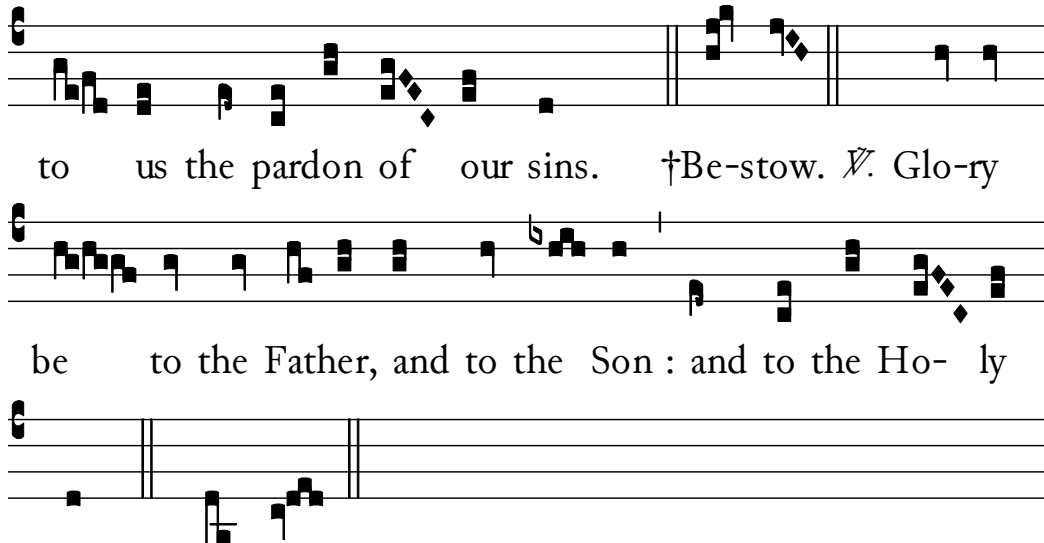
pardon of our offen- ses, and through the interces-

On the Feast of All Saints.

sions of thy saints whose so-lemni-ty we ce-le-
brate this day. †Be-stow on us such great de-vo-
tion. ‡That we may me-rit to attain to their
com-pa-ny. ✠. May we be aided by their me-rits, who
are hinder-ed by our own wicked-ness, may intercession
excuse what action accus-eth : and thou who hast bestowed
on them the palm of hea-venly tri-umph, re- fuse not

6305a.

On the Feast of All Saints.



to us the pardon of our sins. †Be-stow. ✠. Glo-ry
 be to the Father, and to the Son : and to the Ho- ly
 Ghost. ‡That we.

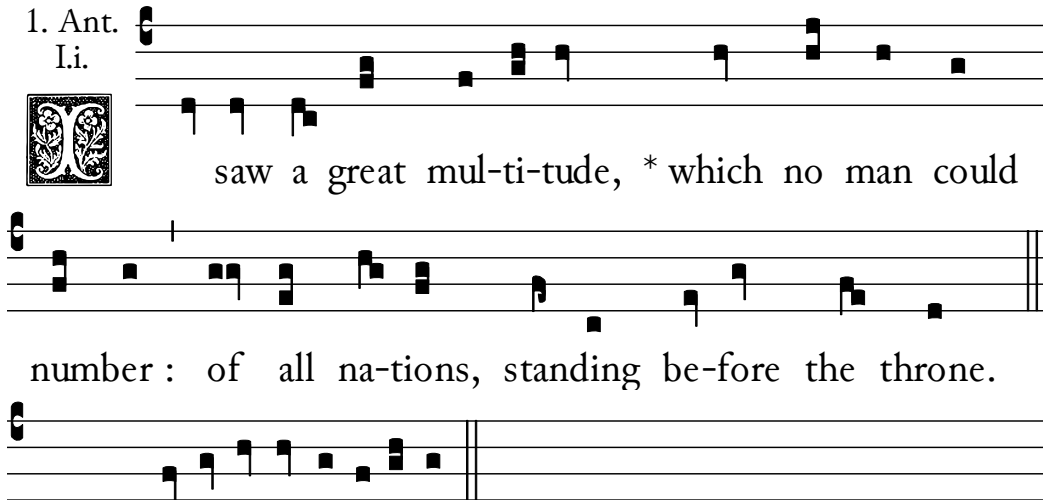
Before Lauds.

✠. But the just shall live [for evermore.
 ✠. And their reward [is with the Lord].⁶⁰

¶ *At Lauds.*

Vidi turbam magnam. AS:577; 1520-S:153v; 1531-S:165v.

5409. 1. Ant.
 I.i.



V saw a great mul-ti-tude, * which no man could
 number : of all na-tions, standing be-fore the throne.
 Ps. The Lord hath reigned. (xcij.) [52].

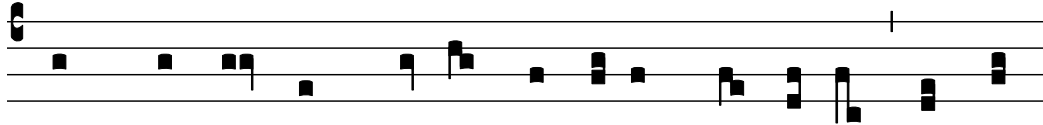
On the Feast of All Saints.

Et omnis angeli stabant. AS:578; 1520-S:153v; 1531-S:165v.⁶¹

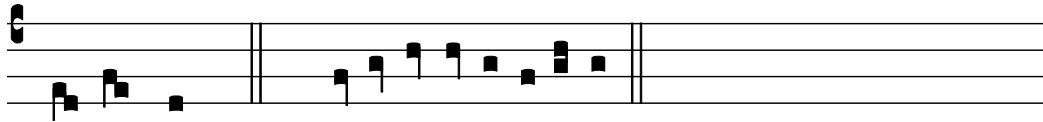
2. Ant.
I.i.



Nd all the angels * stood round a-bout the throne,



and they fell down be-fore him upon their fac-es and a-



dor-ed him. *Ps.* Sing joyfully. (*xcix.*) [53].

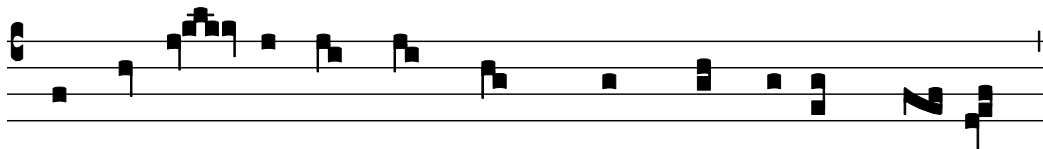
2712.

Redemisti nos Domine. AS:578; 1520-S:154r; 1531-S:165v.⁶²

3. Ant.
VIII.i.



Hou hast re-deemed us, * O Lord God, in thy blood,



out of eve-ry tribe, and tongue, and people, and na-tion,



and hast made to our God a kingdom. *Ps.* O God, my God.
(*lxij.*) [54].

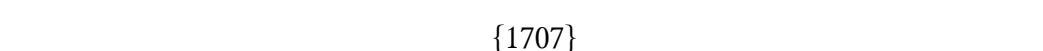
4586.

Benedicite Dominum omnes electi. AS:578; 1520-S:154r; 1531-S:165v.⁶³

4. Ant.
VIII.i.



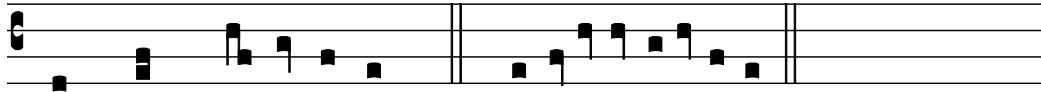
Less ye the Lord, * all his e-lect : keep a day of joy,



{1707}

1200.

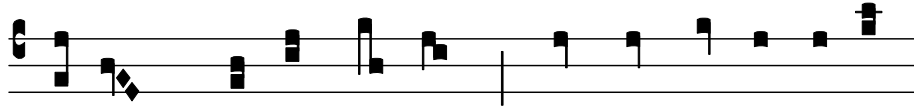
On the Feast of All Saints.



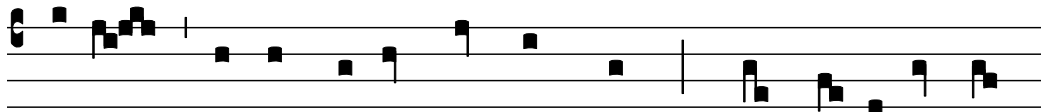
and give glo-ry to him. *Ps. Ipsum. (Daniel iij.) [55].*

Hymnus omnibus sanctis ejus. AS:578; 1520-S:154r; 1531-S:165v.⁶⁴

3155. 5. Ant.
VIII.i.



hymn * to all his saints : to the children of Is-



ra-el a people approaching him : This glo-ry is to



all his saints. *Ps. Praise ye the Lord. (cxlviiij.-cl.) [56].*

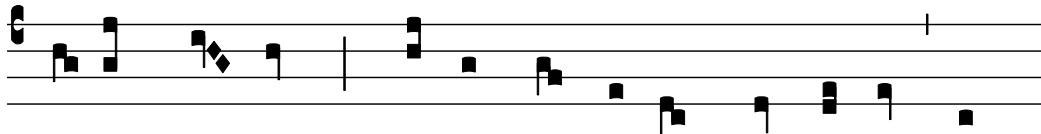
Chapter. Behold, I, [John].⁶⁵ {1676}.

Christe Redemptor omnium, Conserva. HS:184v; 1520-S:154r; 1531:.⁶⁶

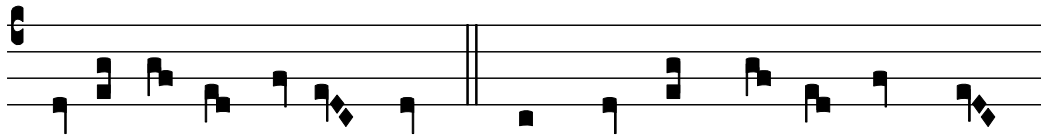
8277. Hymn.
I.



Christ ! of all Re-deemer dear, * Thy servants to



pro-tect be near, Who to the pleading hearken-est Of

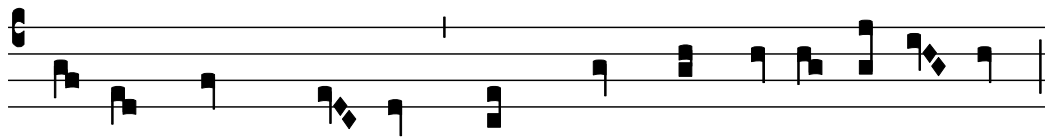


Ma-ry, Ev-er-Virgin blest. 2. And ye, all-blissful hosts on

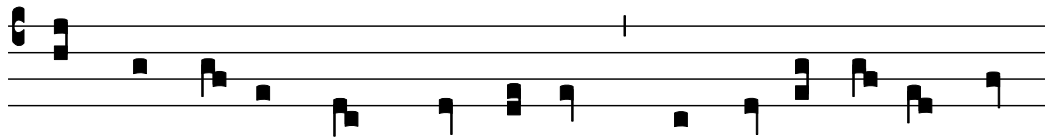
On the Feast of All Saints.

high Of heav'nly spi-rits, camping nigh, Our past and pre-
sent ills dispel, From fu-ture pe-rils guard us well. 3. Ye
Prophets of the Judge a- dored, And twelve Apostles of the
Lord, For us your ceaseless prayers outpour, Salvation for
our souls implore ! 4. Martyrs of God, re-nowned for aye,
Confessors ranged in bright ar-ray, Let all your o-ri-sons
u-nite *To* ex-alt us to the realms of light. 5. O sacred

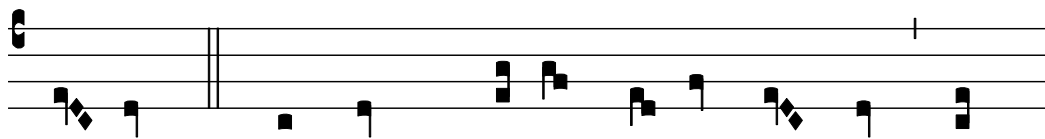
On the Feast of All Saints.



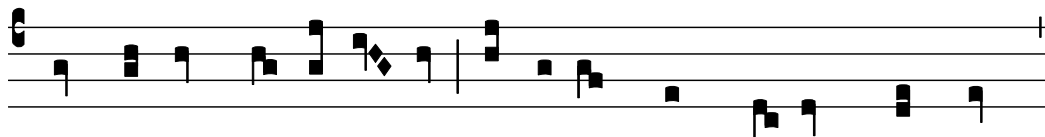
Vir-gin choirs, may ye, With Clerks of ho-ly mi-nis-try,



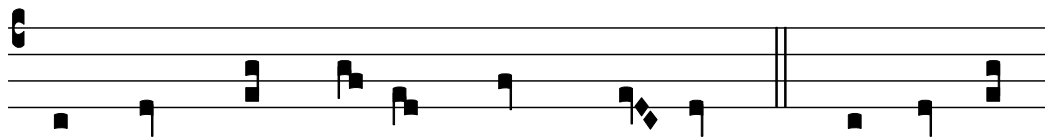
And every Saint of Christ, obtain That we his fel-lowship



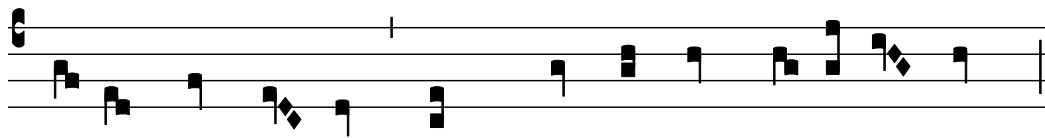
may gain. 6. From lands wherein thy faithful dwell Drive



far the traitorous infi- del, So we to Christ due hymns of praise



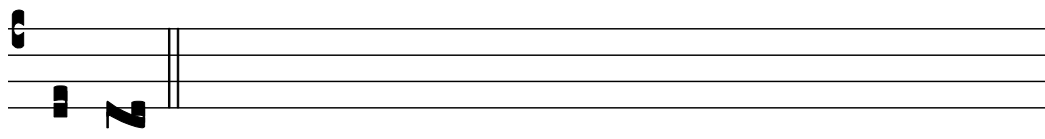
Henceforth with gladsome hearts may raise. 7. To thee, O



Father, born of none, And thee, O Sole-be-gotten Son,



With Ho-ly Ghost, all glo-ry be From age to age e-ternal- ly.



Amen.

℣. God is wonderful in his [Saints.
℟. And glorious in his majesty].⁶⁷

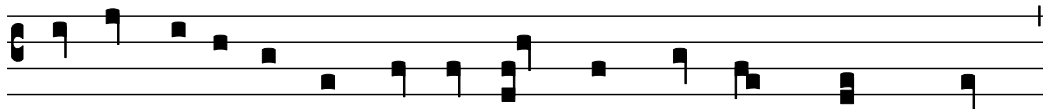
8141.

Te gloriosus apostolorum chorus. AS:578; 1520-S:154v; 1531-S:165v.⁶⁸

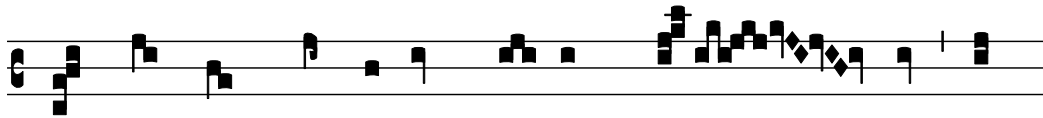
Ant.
VII.i.



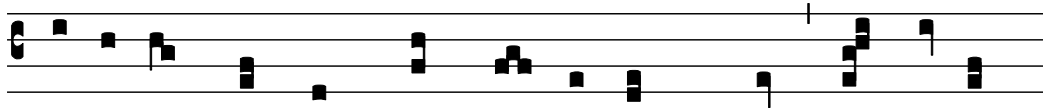
He glo-ri-ous choir * of the Apostles praise thee,



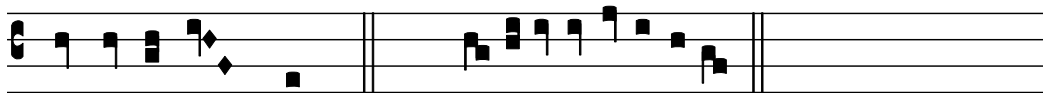
the admi-rable compa-ny of the Prophets praise thee,



the white-robed army of Mar-tyrs praise thee, all



the E-lect with one voice acknowledge thee, O blessed



Tri-ni-ty, one God. *Ps.* Blessed be the Lord. 69*.

Prayer.

Almighty and everlasting God,
who hast granted unto us to
venerate the merits of all the saints
under one celebration : we beseech

thee, that thou wouldest lavish upon
us the abundance of thy longed-for
propitiation. Through [our Lord].⁶⁹

¶ *At j.*

Ant. I saw a great multitude. [*j. of Lauds.*]⁷⁰ {1706}.

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

¶ *At ij.*

Ant. And all the angels. {1707}.

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

Chapter. Behold, I John. {1676}.

The Responsories and V̄V̄. of the Common of Many Martyrs are said at all the Hours, with the aforesaid Prayer.

¶ *At vj.*

Ant. Thou hast redeemed us. {1707}

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

Chapter. (Apocal. vij. [4.])

I heard the number of them that were signed, an hundred forty-		four thousand were signed, of every tribe of the children of Israel.
---	--	--

¶ *At ix.*

Ant. A hymn to all his saints. {1708}.

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

Chapter. (Apocalypse vij. [9.])

I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne,		and in the sight of the Lamb, clothed with white robes, and palms in their hands.
--	--	---

¶ *At ij. Vespers.*

Ant. I saw a great multitude. {1706}.

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

Ps. I have believed. (cxv.) [373].

Ps. When the Lord brought back. (cxxv.) [382].

Ps. Deliver me, O Lord. ij. (cxxxix.) [403].

Ps. Praise the Lord, O Jerusalem. (cxlvij.) [414].

Chapter. Behold, I, John. {1676}.

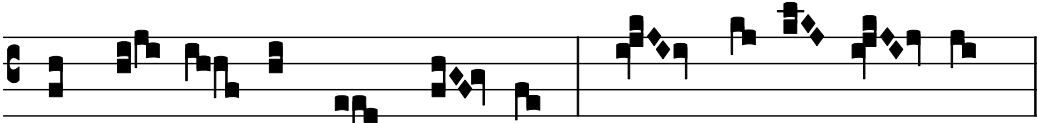
Justi in perpetuum vivent. AS:537, 658; 1519-C:36v; 1520-S:154v; 1531-P:79r.⁷¹

Resp.
VII.

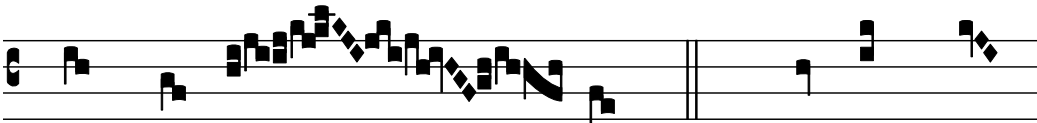


He just * shall live for ev-er-more, and

sar0640.

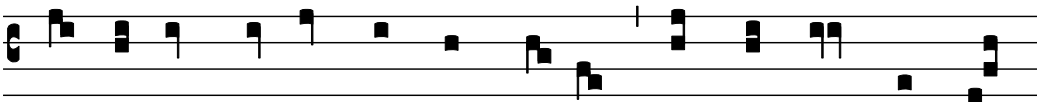


their re-ward is with the Lord. †And the care of them.



sar0640a.

‡With the most High. ⁊. Therefore shall



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



ty at the hand of the Lord. †And. ⁊. Glo-ry, praise



and honour, power, beauty and ju-bi-la-tion to the Father,




and to the Son, and to the Ho-ly Ghost. ‡With the.

Hymn. O Christ, od all Redeemer dear. {1708}.

⁊. God is wonderful [in his saints].⁷² {1711}.

Salvator mundi salva nos omnes. AS:543, 579; 1520-S:155r; 1531-S:166r.⁷³

4689. Ant.
I.v.



Saviour * of the world, save us all, ho-ly
Mo-ther of God, ev-er-Virgin Ma-ry, pray for us : and by
the prayers of the ho-ly A-pos-tles, Martyrs, and Confes-
sors, and also ho-ly Virgins, we humbly entreat, that
we may be de-liv-er-ed from all e-vil, and be counted
worthy, now and ev-er, to be fil-led with all good things.

Ps. My soul doth magnify. 55*.

Prayer. Almighty and everlasting God, who hast granted. {1711}.

[*On the Commemoration of the Dead.*]

¶ *This Vespers being finished, let the Antiphon Placebo. be begun immediately, and let Vespers of the Dead be sung festively in convent, and let the whole service be carried out as on the anniversaries of Bishops : and let the bells be rung continuously through all the Hours during which Vespers of the Dead and Lauds and Mass are said, &c. And seek for the whole of the this service after the psalms⁷⁴ in the middle of the book. [503].*

Ant. I will please. [503].

Ps. I have loved. (cxiii.) [372].

Ant. Woe is me. [504].

Ps. In my trouble. (cxix.) [374].

Ant. The Lord keepeth thee. [504].

Ps. I have lifted up my eyes. (cxx.) [375].

Ant. If thou, O Lord. [504].

Ps. Out of the depths. (cxxix.) [388].

Ant. Despise not. [505].

Ps. I will praise thee. (cxxxvij.) [401].

℣. From the gate of hell. [505].

Let it not be answered in hearing when it is said by two, but in silence.

℞. Deliver their souls, O Lord.

Ant. I heard a voice. [505].

Ps. Magnificat. 57*.

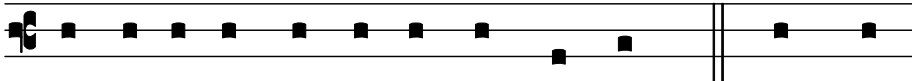
Let follow Kyrieleyson. Christeleyson, Kyrieleyson. [505]. Let Pater noster. and Ave Maria. be said. [5]. Then is said the Ps. Praise the Lord, O my soul. (cxlv.) [413]. in the usual manner.



Which being finished let the Priest, the Executor of the Office, sing the Verse with the Prayer [changing neither place nor habit, thus the Versicle].⁷⁵

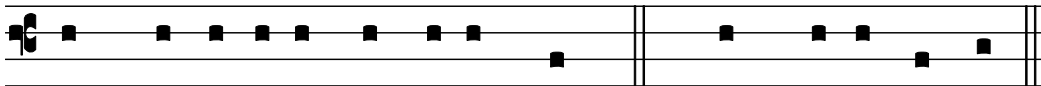
1519-P:181r; 1531-P:52r; 1520-S:155v; 1531-S:166r.⁷⁶

8183.




Est e-ternal grant unto them, O Lord. *R.* And let

7923.

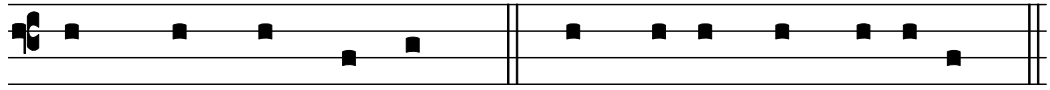


light pe-pe-tu-al shine upon them. *R.* From the gate of hell.

On the Commemoration of the Dead.

8000. 

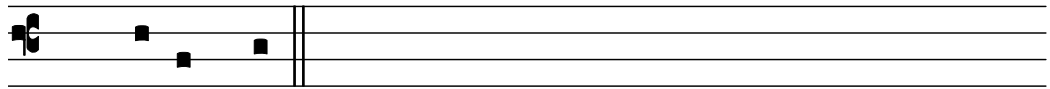
R. De-liv-er their souls, O Lord. *V.* I be-lieve to see the



good things of the Lord. *R.* In the land of the liv-ing.


800121. 

V. The Lord be with you. *R.* And with thy spi-rit.



V. Let us pray.

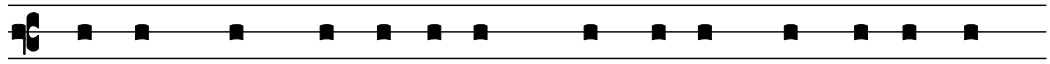
Prayer.

 God, the Creator and Redeemer of all the faithful : grant to the souls of all the faithful departed the remission of all their sins : that

through pious supplications they may obtain that pardon which they have always desired.

And let it be concluded this way.

1520-S:155v; 1531-SS:166r.⁷⁷



Who with God the Father and the Ho-ly Ghost liv-est and



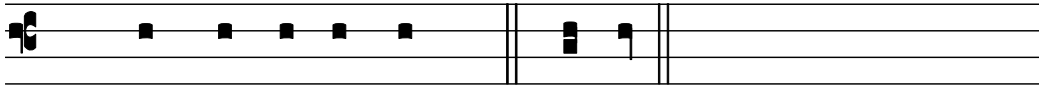
reignest, God, for ev-er and ev-er. *R.* Amen.

On the Commemoration of the Dead.

[*Let not The Lord be with you. be said here, but let the same Priest say.*]⁷⁸

1520-S:155v; 1531-S:166r.

sar0719.



℟̄. May they rest in peace. *℞̄.* Amen.

And only this Prayer is said.

Let not the Priest say The Lord be with you.

[*At Compline.*]

Then is said Compline of the day.

Ant. At the prayers of all thy saints. [461].

Ps. When I called. (iii.) [422].

And the rest as above at j. Vespers. {1680}.

For a body at hand, of whomever it may be, is said this Prayer O God, whose property is ever to have mercy. [507].

On the anniversary, of whomever it may be, is said this Prayer O Lord God of forgiveness. [507].

For a Bishop deceased is said this Prayer O God, who among the apostolic priests. [508].

For brethren and sistren is said this Prayer O God, giver of pardon. [508].

The general Prayer, of course O God, the Creator and Redeemer. [508].

On the day of the tricennial of whomever it may be is said this Prayer O God, whose property is always to have mercy and to spare, be favourable to the soul of thy servant N. [507].

¶ *On the day of All Souls the bells are rung in the usual way as on Sundays.*

[*At Matins of the Dead.*]

At Matins of the Dead let not O Lord, open thou. *be said, nor* O God, come to my assistance. *nor* Come let us praise. *but let ix. Lessons be made, and let them be begun in the Superior Grade this way* [*Ant.*]⁷⁹ Direct, O Lord. [*Ps.* Give ear, O Lord. (v.)]⁸⁰

{1718}

and the other antiphons with their psalms as has been written after the Psalter. [509].

And it is understood that a body is present at hand and on the anniversaries of Bishops : and on the day of All Souls let the third, *vj. et ix.* *R̄.* be repeated after their Verses.

On anniversaries of Bishops, and on tricennials, and when a body is present at hand, let [indeed the ninth]⁸¹ *R̄.* Deliver me, O Lord. [521]. be sung with these three Verses namely,

[*V̄.*] O, that day. *as above.* †When heaven.

V̄. What, therefore shall I. ‡When thou.

V̄. Now, O Christ,⁸² we beseech thee. ‡When thou.

Let be repeated the *R̄.* [Deliver me. Seek for all of this after the Psalter.]⁸³

[And let *ix.* Lessons be made.]⁸⁴ In the beginning of the antiphons and in the saying of the versicles and also in the reading of the lections <and> in the singing of whatsoever *R̄R̄.* [166v.] with their verses, let the same manner and order be preserved throughout which <is had> in anniversaries of Bishops, no matter of whomever an anniversary is made, as is indicated above in the *j.* Sunday of the Advent of the Lord after *ij.* Vespers. To be sure, let the Lessons be read in the Pulpitum.

Before Lauds, however, let the Priest, the Executor of the Office, say the *V̄.* this way : May they rest in peace. *R̄.* Amen. [526].

At Lauds.

Ant. The bones. [526].

Ps. Have mercy on me. (*l.*) [215].

Ant. Hear, O Lord. [526].

Ps. A hymn, O God. (*lxiiiij.*) [275].

Ant. Thy right hand. [527].

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

Ant. From the gate of hell [deliver my soul, O Lord].⁸⁵ [527].

Ps. I said. (*Isaiab xxxviiij.*) [258].

Ant. Let every spirit. [527].

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

V̄. Rest eternal. [528].

Ant. I am the resurrection. [528].

Ps. Benedictus. 56*.

Let follow Kyrieleyson. Christeleyson. Kyrieleyson. [528]. Our Father. and Hail Mary. [5]. without pronuncinng And lead us not. as above at Vespers.

Then is said this Psalm I will extol thee. j. (xxix.) [203]. without note⁸⁶ : which being finished, let the Priest say, changing neither place nor habit, the Verse Rest eternal. [529]. &c. with the Prayer O God, the Creator and Redeemer. {1717}. for all so far in the same way as above at Placebo.

Which being said, immediately after Lauds of the Dead is said Matins of Saint Mary in convent in the usual manner and after the first Collect [namely Grant unto us thy servants.]⁸⁷ [536]. let a Memorial be made of the Martyrs Eustace and his companions, which shall precede the Memorial of the Holy Ghost, with this Prayer.

Prayer.

GRant unto us, we beseech thee,
O Lord, at the intercession of
thy holy martyrs Eustace and his
companions, joy and peace : that we

may be protected by the assistance of
those in whose triumphs we rejoice.
Through.

The Psalm To thee have I lifted up. is not said. Nor let any prostration be made in Quire this day because it is held as it were festively.

¶ *For a body present is said the Prayer O God, whose property. Major. [507].*

On anniversaries, however, the Prayer O God, whose property. Minor is said as above at Placebo. [507].

On tricennials of whomsoever it shall be the Prayer Almighty and everlasting God, to whom prayer is never made without hope. is said, as above. [529].

For deceased Bishops this Prayer, O God, whose mercy cannot be measured. is said. [530].

For brethren and sistren deceased this Prayer, Incline thine ear, O Lord, to our prayers. is said. [530].

Then the Prayer for familiars departed is said privately at pleasure. [530].

Which completed this following Prayer is said in hearing, May the prayer of thy supplicants. and all the rest as following the Psalter. [531].

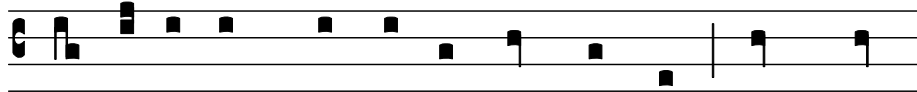
℣. May they rest in peace.

℞. Amen.

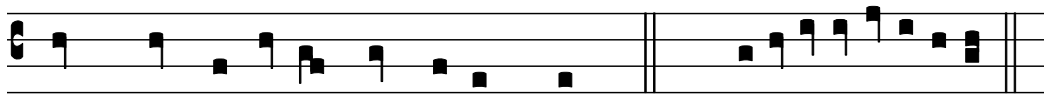
¶ At j. and at the other Hours let not O God, come to my assistance. be said, nor a Hymn, but immediately let the Antiphon on the Psalms be begun in the Superior Grade this way.

Requiem eternam dona eis. AS:585; 1520-S:156r.⁸⁸

Ant.
VII.ii.



Est e-ternal * grant unto them, O Lord : and may



4617.

light per pe-tu- al shine upon them. *Ps.* Save me, O God.
Ps. Blessed are the undefiled. (cxviiij. i.) [115]. (liij.) [114].

Ps. Give bountifully. (cxviiij. 17.) [115].

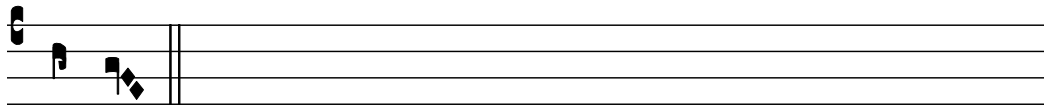
The Psalms being finished, after Gloria Patri. let the whole Antiphon be sung, which having been sung, let follow thus.

AS:586; 1519-P:190v; 1520-S:156r; 1531-P:52r.⁸⁹



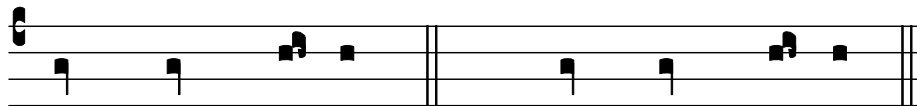
Y-ri- e-leyson. *R̃.* Christe-leyson. *Ṽ.* Ky-ri- e-

509501.

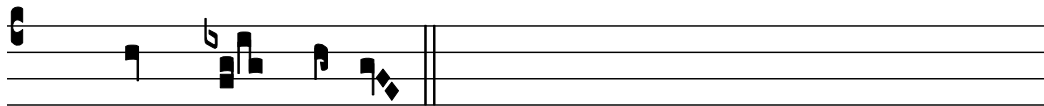


leyson.

or



Ord, have mer-cy. *R̃.* Christ, have mer-cy.



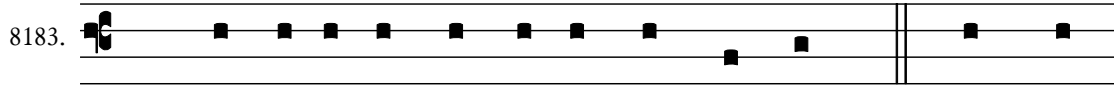
Ṽ. Lord, have mercy.

On the Commemoration of the Dead.

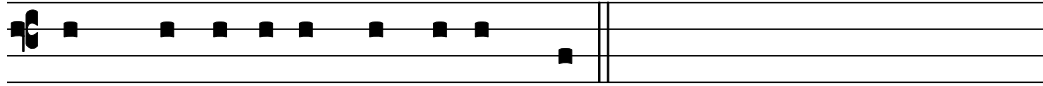
Pater noster. Ave Maria. [5].

Afterwards let the Priest say And lead us not [into temptation].⁹⁰ *R.* But deliver us.

1520-S:156r.



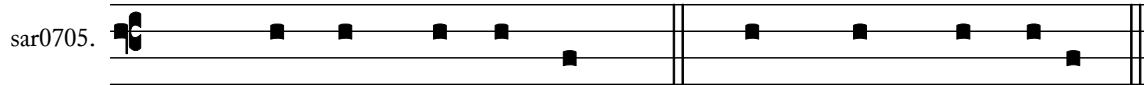
V. Rest e-ternal grant unto them, O Lord. *R.* And let



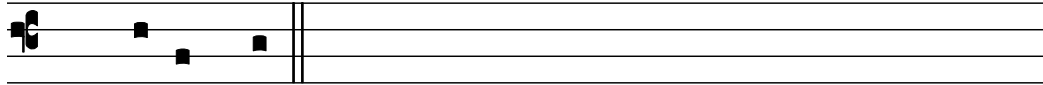
light pe-pe-tu- al shine upon them.

etc. as above. {1716}.

1520-S:156r.



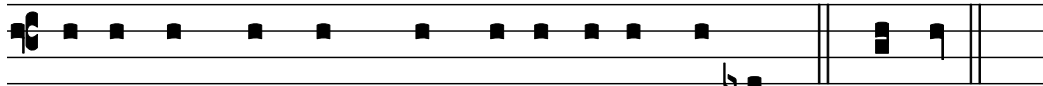
V. The Lord be with you. *R.* And with thy spi-rit.



V. Let us pray.

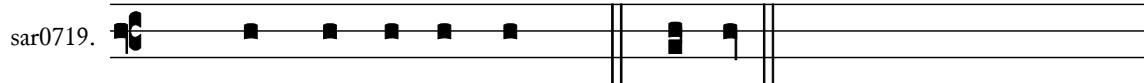
Prayer. O God, the Creator and Redeemer. *etc. as above.* {1717}. *Which let be concluded this way,* Who with God the Father and the Holy Ghost

1520-S:156r; 1531-S:166v.



liv-est and reignest, God, for ev-er and ev-er. *R.* Amen.

1520-S:156r; 1531-S:166v.



V. May they rest in peace. *R.* Amen.

The Lord be with you. *is not said after the Prayer.*

{1722}

In this same way let all the other Hours of this day be said and concluded.

In the Chapter, after the reading of the Martirology, let the Priest say the V̄. Precious [in the sight of the Lord].⁹¹ with this Prayer only, May holy Mary, mother of our Lord. [139]. which let be concluded thus, Who in perfect Trinity liveth and reigneth God, world without end. R̄. Amen.

V̄. The Lord be with you. R̄. And with.

V̄. Let us bless the Lord. [R̄.] Thanks be to God.

On this day all the Hours are said before the Mass.

From this day until the Wednesday before the Pasch let not Lauds follow immediately, whethere a corpse be present or not : but always after the final R̄. immediately is said Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. without pronouncing And lead us not. [528].

[Then]⁹² let the Ps. I will extol thee. j. (xxix.) [203]. be said without note in the usual way, with the V̄. and Prayer which has been said at Lauds in other seasons : Lauds then, to be sure, is said after Matins of the day and of Saint Mary and then, after the Ps. Benedictus. is said [Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. without And lead us not. with]⁹³ the Ps. I cried to the Lord. ij. cxlj.) [405]. with the V̄. and Prayers which were said at Lauds, and then at I will please. is said the Ps. To thee have I lifted up. (cxxij.) [380].

From the Pasch [however]⁹⁴ until the Feast of All Saints, I will please. and Direct, O Lord. and Lauds is said immediately after Vespers of the day and of Saint Mary when they shall be said in convent.

⁹⁵*If this Commemoration of Souls shall fall on a Sunday, let it be deferred until the morrow, [and the Feast of Winifred on Tuesday].⁹⁶ And then let the History Vidi Dominum. be begun on the Sunday itself, and let the middle Lessons be made of the Martyrs Eustachio and his Companions, and let a Memorial⁹⁷ be made at Matins and at Mass.*

This rubric is true where only one Commemoration is to be had. Elsewhere indeed there shall be only a Memorial of the Martyrs.

Fourth Lesson.

[167r.] **I**N the days of Trajan the Emperor there was a certain master of the soldiers, Placidus by name, distinguished by birth, powerful in wealth, endowed with merits in works of justice and in all virtues : and mighty in battle. To be sure, he had a wife : alike in manners. Now the merciful God, who always calleth the worthy unto himself : through the dispensation of his piety, gave them to attain to the knowledge

of his faith. And going to a priest of the Christians, and believing in the Lord Jesus Christ : they supplicated that he would give them the seal of baptism. Who, filled with eager joy, explained to them the mystery of the faith : and baptized them, together with their two sons, in the name of the Holy Trinity. And indeed he called Placidus by the name of Eustace : and conferred upon them the holy sacrament of our Lord Jesus Christ.

Fifth Lesson.

AFTER many days there was an assault by the enemy into the lands of the Romans. Then Placidus, after the army was disposed,⁹⁸ as he was wont to do, went to war : and delivered the land which the barbarians had taken away, and returned with great victory, carrying many spoils. Now when Eustace returned, the Emperor Adrian met him : and the next day he went into the temple of the idols to offer

sacrifice to the idols for his victory. Eustace, however, did not go in with him : but, withdrawing, stood outside. Whom the Emperor called, and asked why he did not sacrifice to the gods for the victory. Who said to the emperor, I beseech Christ my Lord : and I offer my prayers incessantly to him. For I neither know nor worship another god : except the heavenly God.

Sixth Lesson.

NOW the Emperor, considering the immutable faith of Eustace, ordered him to be brought with his wife and children into the arena, and a lion to be released upon

them. But the lion, rushing up, and lowering his head : as if adoring, departed. The Emperor, seeing the wondrous spectacle, ordered a brazen bull to be enkindled, and the saints of

God to be brought therein. But, being brought into the machine, they stretched forth their hands and prayed. And behold a voice came to them, saying, Come in peace, you are going to receive crowns of glory, and instead of temporal evils, you shall enjoy the good things prepared for ever and ever. And immediately the threat of fire was quelled : and glorifying the most praiseworthy Trinity, and singing a hymn, they delivered their souls in peace. And


on the third day the brazen machine was opened, and the people, seeing the corpses of the saints, were astonished, because the fire had not touched them, neither had the hair of their head felt the heat of fire : and they cried out, saying, Great is the God of the Christians : and there is none other. Now secret Christians, taking away the bodies of the saints, laid them in a most honourable place. But thou, O Lord.

Responsories from the Common of Many Martyrs. [844].

¶ *Saint Winifred, Virgin and Martyr.*⁹⁹


(iij. November.)

*Let Nine Lessons*¹⁰⁰ *be made, with this Prayer.*¹⁰¹

 God, who didst miraculously raise blessed Winifred thy virgin, with <her> martyrdom having been consummated : make us, we

beseech thee, with her interceding, to obtain support equally in the present life and in the future. Through our Lord.

First Lesson.

 He venerable servant of God Beuno, born of noble men, namely Bengo the father and Berthen¹⁰² the mother, near Sabrina in the province called Powis¹⁰³ : from the beginning of <his> infancy fasting for two or three days and nights, keeping watch in prayers, could hardly tear <himself> away from the church for dinner. Having left his parents, having become a monk, he built churches in diverse places, and delivered them to brethren worthy of divine service to God, that he might seek an abode provided for him by God. And he, being led by Holy Ghost, came to the estate of a most distinguished man, Tenwith¹⁰⁴ by name. Which son of one of the most powerful senators, the second king Eluith¹⁰⁵ by name, appeared to be conspicuous in all honour. When the man of God had come to him : he disclosed what he

thought secretly in his breast, to a nobleman who was secretly an advocate. Lord, I am destined to thee, he said, by a heavenly instinct, not without certainty for the sake of the salvation of thee and thine own, if thou shalt assent to my requests. I ask, therefore, that thou might grant to God and me a portion of the possession which was diverted to thee from <thy> ancestors : that there a church might be built for thee and for all the Christians that shall be servants unto God. Which noble [167v.] man, admonished from heaven, kindly assented to his petitions : he granted an estate which had come to him free from all exaction both from himself and from all his successors for the service of God. And thus, by the assent of God, the holy [man]¹⁰⁶ had in a short time obtained the good will of that man, that he would immediately transfer his moveable

property from that place to another, and would entrust to him a daughter by the name of Winifred, in whom he

had the only hope of his¹⁰⁷ posterity, to be brought up to the honour of Christ and to those honest morals.

Lesson ij.

With the saint therefore most diligently hastening the work of God,¹⁰⁸ and daily celebrating the mysteries of Christ most devoutly, that noble man, Tenwith,¹⁰⁹ establishing his tents not far thence, facing opposite, clung with a sincere mind to the service of Christ together with <his> devout wife. Now Winifred, soon intoxicated with heavenly doctrine, laid up in a tenacious memory all the commandments of Christ, which she had absorbed from her teacher's preaching with ardent desire and open ears : exhibiting in <her> own works what she had gathered in her mind. For she determined to reject every man : but she feared for this to be made known to her parents. She believed that it would not be becoming for her to offend them : she knew salvation to be being utterly united to God. In this spiritual struggle, therefore : the mind of the virgin was not distracted by the slightest deviation. The virgin, however, was not unmindful of her teacher's preaching to renounce <her>

father and mother and to follow Christ : she boldly made him aware of her secret. O most holy father, saith she, obtain from both <my> parents to be granted unto me to renounce all the luxury of the age, and to preserve my virginity intact for the heavenly Bridegroom. The holy man, hearing these things, most readily obtained what he asked from both parents : because he had earnestly desired that resolution fully, and also because he had imbued them with the fullness of the divine nectar. The parents, therefore, having laid down the burden of worldly marriage, began to expend the wealth of their possessions to distribute to the poor of Christ. To be sure the maiden obtained her desire, always extending herself forwards, yearning for God alone, and admitting no earthly thing : she sat at the feet of the blessed man, thirsting in desire to hear, drinking up in her heart what she heard of the manners of her Bridegroom. But while she most earnestly watched over in the exercises which pertain to the health of the soul : the devil, discerning that

his power was completely weakened in that province, began all at once to

rise up against her. But thou, O Lord, have mercy [upon us].¹¹⁰

Third Lesson.

INdeed on a certain Sunday, with the parents of the virgin having gone to the church, that they might be present at the mysteries of God and the preachings of the holy man, Winifred the virgin, by a certain inconvenience of the body, having been forced to remain at home : behold, a certain youth, Cradocus by name, the son of King Alan, entering into the residence of her father, found her alone. Presently he began a conversation about conjugality, saying that he was the son of a king filled with riches and honours, and that he would enrich her abundantly, if she would give her assent to his will. She, with a demure countenance, blushing with redness, dissembling the purpose of her mind, pretended at first to be vexed that he had found her unsuitably attired.¹¹¹ Whence she begged¹¹² that he should suffer at least a little, until she had returned from <her> dressing chamber. Having said this : she sought only to be removed from him for a time. Which at length the rash suitor granted. But she having entered into the chamber, quickly going out from

the other side of the chamber, undertook to hasten towards the church. Which flight soon became known to the young man. But he, having seized <his> sword, swiftly pursuing, took hold of her on the declivity of a certain hill before the door of the church : and with these words he spake unto her, Ever have I loved thee : and by lawful affections I have desired thee to be my wife. Why dost thou despise him who asketh thee ? Either shalt thou consent forthwith, or thy life shall be ended by this sword. She, as before,¹¹³ turning her eyes to the church, and seeing no one, with fury answered, Having been joined in matrimony to the Son of the eternal King : I shall accept no other while I shall live. Take out <thy> sword and use it as it pleaseth thee : neither threats nor blandishments shall separate me from his love. He, to be sure, having drawn <his> sword, cut off her head. Where, soon after the virgin's head had fallen to the ground : there arose a fountain flowing abundantly for men and beasts.

Lesson iiij.

Now <while> the body of the virgin remained in the place where she had fallen : her head tumbled down the slope into the church, amongst the feet of those standing there. Whence both the parents and others, dumbfounded and astonished, hastened as quickly as possible to ascertain the matter more certainly : and having learned the virgin of God to have been beheaded, gave forth a lamentable wailing. Which hearing, the holy man came to the crowd standing by, and beholding that the virgin which he had consecrated to God had been killed, and seeing the murderer wiping his sword, as yet dripping with blood, on the grass : approached the wicked man with these words, O thou

wicked¹¹⁴ murderer, saith he, of a child of royal dignity : why dost thou not repent that thou hast committed such a crime ? Thou hast troubled the peace, and hast defiled the church with thy sacrilege : neither hast thou shewn reverence for the day of the Lord. Now I beseech my God himself, seeing what thou hast committed unworthily, that thou mayest receive a worthy recompense. Having said this, the young man fell to the ground, and immediately gave up the ghost. Wonderful to say, the body of the dead man, having melted, dissapeared in the sight of those standing by : with many asserting that he had been swallowed up, with the earth opening up, and with his spirit having been engulfed in hell.¹¹⁵

Fifth Lesson.

THereupon the holy man, kissing the head of the virgin, and putting it with the rest of <her> body, arranging <them> in order : and covering <them> with his cloak, came to the altar for the celebration of mass. Which having been done : returning to the body, he made this sermon to the people. You shall know, dearly beloved, that this virgin of God had made a vow of holiness¹¹⁶

: and, having been cut off by death, had no time to fulfill it. Whence it behooveth us, falling down upon the ground, more devoutly to intercede with God for her : henceforth many advantages shall be had through her. To be sure, he himself, stretching forth his hands to heaven, said, O Lord Jesus Christ, for whose love this virgin, rejecting earthly things, coveted heavenly things, although we

should not ignore that she was permitted to be laid up for thy name in the bosom¹¹⁷ of heavenly joy so as to no longer need further companionship : yet, most merciful Author of good supplications, command that the soul of this maiden, revived by the grace of thy mercy, may yet further magnify thy name amongst thy people : and after the course of long life multiplied by the profit of good conversation may return to thee, her Spouse, the only Son of God the Father, with whom

and with the Holy Ghost thou livest and gloriest, God, for the endless ages of ages. And when they all had answered, Amen, the girl, as if brought out of sleep, sat up, wiping and cleansing her face from dust and sweat : and rising up, she entered into the church, and then poured out thanksgiving to God.¹¹⁸ Moreover, where her head was cut from her neck, a certain whiteness in the manner of a filament always overspread the place of the injury.¹¹⁹

Lesson vj.

Now the men of that province, who as yet had not known God, seeing the confounding of the unfortunate young man and the glorious resuscitation of the virgin : having been prostrated at the feet of blessed Beuno, begged to be clothed in the mysteries of God. Whom he, devoutly receiving, purified by the water of holy baptism : and, with them having been instructed in divine words, he confirmed them in the service of God. But Winifred, the virgin of God, clinging to the feet of that holy man all day long, earnestly attended to his words : and resolutely demanded from her parents that she be veiled. To be sure the holy man,

clothing <her> with the sacred veil, consecrated her in the sight of her parents and many others : and most fully formed the rules of the discipline of her manner of life. Who straightway approaching the citadel of all virtue, in a short time came to practical knowledge of the whole order. Whereupon the man of God, being exceedingly joyful, having called together <her> parents and other servants of God, spoke thus, Hitherto, he saith, you have been prompted by my requests and counsels : but now, to be sure, in the abundance of God's blessings upon you,¹²⁰ walk vigilantly in the way of salvation that hath been set before

you. And because my God calleth me elsewhere, and you shall be without me in person, attend skillfully to your admonitions and examples. Turning to the virgin, he saith, God commandeth thee to succeed <me> in

my labours : and to gather together virgins that will remain here with thee in the service of God. But after these seven years have been completed : thou wilt be required to visit another place.

Lesson vij.

[168v.]

AND whilst the blessed virgin having been saddened at the departure of her teacher, Beuno, the man of God, taking her right hand, led her to the spring which was formerly called the dry valley : after her decapitation having been called the fen of Winifred, that is Winifred's well, thus did he begin, Beloved of God, store up in firm remembrance these three gifts that have been granted unto thee by God to be a monument of thy praise. First of all, that those stones, having been stained with thy sprinkling, whether in the bubbling spring of the font or in that stream, or here and there on the banks of both, shall never be cleaned by any washing. And wheresoever the stones imbued with blood have been brought : they are proven, after having been used in ablution, to be healthful to the sick. To be sure the muscid¹²¹ which is attached to the same stones, smelleth like an aromatic frankincense. The second is

that whosoever hath suffered any misfortunes, a first, a second and a third time requesting through thee, and not having been granted by thy favour : let him know most assuredly that in passing out of the near light of the present life, even greater shall be divinely provided for him through thee, that shall ensue for the healing of his soul, than if he had outwardly obtained that which he had requested. And the third is, when presently I shall be removed from thee far from here, with God leading, to the shore of the sea : the Most High hath commanded me to be visited annually with thy gifts. When, therefore, thou hast whatever is ready, lay it confidently in the spring : and at once thou shalt see it being brought down unharmed by the divine force of the spring through the stream and down the great river. And soon, with the office of the watery element helping, through the silty volume of the sea, having been borne

to be sure no less than fifty miles, it shall arrive inviolate at my lodging. Having said this, with the virgin being brought back to the church :

having taken up his staff, and being contented with only one clerk, having bid farewell to all, he departed. But thou, O Lord.

Lesson viij.

THe blessed virgin, returning to herself at last, and reflecting upon the words of her teacher and the prophecies, brought together unto herself noble daughters into the service of God under the normal rule. These, as unique daughters, made in the very form of a flock, she entrusted to herself as an example of living well, now by watchings, by fastings, and by prayers, now by the words of the Gospel and the sentences of the holy fathers, she shaped more fully according to divine love. Now bringing back to mind the gift which she had promised to her teacher : with a vestment both of her own and of her virgins' labours having been made in an appropriate fashion, with the <anniversary> day of his departure now approaching, she determined to have it sent to the man of God. And having taken the vestment, wrapped in a little white cloth, and proceeding with many to the fountain : she laid down the garment in the midst of the fountain : saying that it was be transmitted to blessed Beuno by the

fountain and the sea and the ministry of angels. O the unspeakable virtue of virginal faith. That little cloth in which the vestment was confined, night and day, flowing through the stream of the fountain and the inundations of the sea : on the following day passed over to the shore of the sea, on which the man of God abode. And when the holy man, going forth from the church to the sea shore, being amazed at the waves of the sea being withdrawn from their usual place : noticed from a distance the small cloth on the beach. And coming nearer, he endeavoureth to know more certainly what this is, and with hand having been brought near, he raiseth up the small cloth : and with the vestment being made clear he findeth it free from all moisture. But while he was pondering more carefully how anything might be found so dry among the watery spaces of the sodden strand : the memory of Winifrid the virgin stole secretly into <his> mind, that he had instructed her to prepare a yearly gift for him,

and, having been prepared, to place it in the spring. Whence, giving thanks to God in memory of the holy virgin, he graciously accepted the gift : and solemnly deposited it in the church with great celebrations, to be preserved by the people. It happened, then, that while the virgin observed this yearly custom on the Kalends of May, blessed Beuno, worn out by a long life, a wonderful raiser of four dead <men>, full of virtues and

renowned for works of charity : having been seized with a slow fever, leaving the world, made for the joys of heaven. This too is the most important memorial of him : that he shone much more gloriously¹²² dead than living. The virgin Winifred, understanding whose passing from this light it was, continuing with pious prayers and tears, ceased to transmit the gift further. But thou.

Lesson ix.

[169r.] **B**lessed Winifred, however, steadfastly recalling the counsels of the holy man, that after seven years she would visit strange places : and seeing that a great part of her sistren had departed from this world, and that the time of her departure was at hand, began to have only disdain for her native land. Now encouraging the surviving virgins in the true observance of religion, commending the most noble servants to duty to God and the place with both tears and prayers : she prayeth with all lamentation that the favour of her pilgrimage might not be hindered by bitter obstacles. All persons of both sexes, endeavouring in vain to the contrary, nodded assent to the prayers of the virgin with outpouring of tears.

Then the blessed virgin, earnestly beseeching that God be the leader of her journey, divinely received on a certain night that she would go with only one virgin to holy Deifer : advising of her lodging and route. For that man was great before the Lord : in all his commandments thou shalt walk without blame. She, when she made a fountain to burst out of the earth amid the exuberance of her virtues, obtained this from God, that whatsoever sick <person>, being deserving, having plunged into the same, would be restored to health. And so the bleseed virgin coming to holy Deifer : having made prayer, explained the cause of her coming. To whom the holy man, as yet ignorant of divine counsel, answered,

[169v.]

Remain here with us for a short while this night, & perchance the Lord shall reveal to us what shall be pleasing to him, and to the advantage of thy purpose. With the saint, therefore, by custom devoting all night to prayers : a voice from heaven sounded, saying, Tell the most beloved virgin Winifred to take up a journey to Saturnus, the man of God : by whom she shall learn to become more firmly acquainted with the whole order of her life. Which the holy man related to the virgin in the morning. To be sure she bade farewell to the man of God, taking with her her companion, and came to blessed Saturnus. He indeed having been made conscious of her whole life from heaven : continuing with divine praises all night, in the morning favoured <her> with the longed for words. There is a place, he saith, Gwytherin¹²³ by name, chosen by God with the relics and association of many saints : this hath God ordered thee to visit and to inhabit while thou shalt live. For there is there a certain abbot, Elerius by name, aspiring to nothing earthly : he is intent only on heavenly things. There also are virgins dedicated to God, observing the rudiments of celibacy from their days of infancy : which yet at thy

coming, will be made more devout and more holy by thy example. The holy man, to be sure, with his deacon, for a time guiding the virgin, and speaking much about the sanctity of the place : having received a blessing, at length returned, and she drew nigh to that for which she strove. Upon whose coming, holy Elerius, divinely foreknowing, met her as quickly as possible, and saluted her with veneration : and he led her into the church for the grace of prayer. And with the prayer of the virgin having been completed, she reclined in his embrace : and he, summoning her more privately, said, Although in what way from infancy thou wast initiated into the divine mysteries, in <thy> chastity, in <thy> passion, in <thy> shedding of blood, and in the resuscitation of <thy> body, I clearly learned from heaven : yet through the occasion of such a journey I desire to be taught by thy own mouth. To whom the virgin answered, Receive me, therefore, destined for thee by God : and, as thou hast learned from the same, dispose my manner of life. Then the holy man, consulting God all that night concerning the request of the virgin, received divinely at the twilight of the day that which he made known to the virgin of God and

to all. Coming in the morning to the maidens, thence bringing therein the celebrated virgin, he addressed them with these words, Behold, this is that virgin Winifred, whose reputation for <her> passion, once worthily venerated in all of the borders of Wales, is to be venerated much more worthily and at greater length. This one, I say, that lamp of snowy chastity, now the glory of confessors, and a verteran of the manly victory of the martyrs, hath come to you to remain with you, and to await her second departure, and the palm of the accumulated reward. Rejoice ye, then, most beloved daughters, with me : and receive within yourselves the heavenly treasure, as it were a complete figure of sanctity. After this, turning to blessed Theonia, the carnal mother of the holy man himself, and the spiritual <mother> of the holy virgins, he said, Unto thee, most beloved, I more especially entreat the care of this virgin. Do thou, therefore, follow in her footsteps, and know that she is divinely destined unto thee : and therefore inquire into her will with diligent skill. Having said this, the holy confessor departed : and blessed Winifred remained with the virgins and matrons of God. For she was an

eminent matron of religion, and wholly devoted to charity and mercy. And although she loved all the virgins most heartily, she nevertheless cherished holy Winifred with a more delightful affection and consideration. For blessed Winifred was in continual abstinence and persevering in prayer : with incessant vigils and frequent display of virtues. Now on a certain day blessed Elerius, having entered the cloisters of the nuns, who was wont to discourse concerning God with the blessed virgin Winifred : having occasion to bring forward what his mind considered, more frequently fell into conversation about the remembrance of death. To which the blessed virgin answered, It behooveth, with thee and me surviving, first to surrender my most chaste mother and thine to the earth after some years : <and> then to bury my body. Thee, to be sure, full of days, shall finish <thy> life in peace : and thou shalt find that thou shalt be placed in the heavenly kingdom to be preserved. In the near future it was also made plain that she prophesied the truth. For blessed Theonia¹²⁴ having been bound with the pangs of death : delivered up her body and spirit into the hands of the holy angels.

Saint Leonard, Abbot and Confessor.

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

☩ *Saint Leonard, Abbot and Confessor.*¹²⁵

(vj. November.)

Let nine Lessons be made with this Prayer.

Further our prayers, we beseech Thee, O Lord, by the heavenly gift : that we who glory in the patronage of¹²⁶ blessed Leonard thy

confessor and abbot, may ever merit to be holpen by his¹²⁷ merits and intercessions before thee. Through our Lord.

Lesson j.

Blessed Leonard, then, was born in the province of Gaul from distinguished parents during the time of Emperor Anastasius. His relations indeed were counsellors of Clovis, King of France : among the guards of the palace they held the primacy of the army after the king. Now King Clovis himself was a pagan in the beginning of his life,

according to the custom of the Gentiles, but by the preaching of Saint Remigius, archbishop of Reims, converting to the faith of Christ, he became a Christian. Who indeed, according to the words of true witnesses, received the boy Leonard from the sacred font, for the sake of the love of the noble parents most dear to him.

Lesson ij.

Now the boy Leonard, after he emerged from boyish growth, having become a young man, refused to be involved in the military service according to the custom of his regal ancestry : but, being touched by the divine Spirit, he wanted to follow in the footsteps of the archbishop Remigius. To be sure, in imitation

of this holy Remigius, the good disciple beseeched the king of France with humble entreaties, that he might release all those whom he wished to visit in the prisons. Which he most beneficently obtained from the king. But thou, [O Lord, have mercy upon us].¹²⁸

Lesson iij.

IN the meantime the fame of his goodness grew exceedingly.

Whence also many who were sick flocked to him, by grace regaining

<their> health, [who were returned to their own both healthy and also uninjured.]¹²⁹ The man of God, therefore, wishing to avoid the fame of men, and to serve God more privately in solitude, went into the forest which is called Pavum. And when the king had come with the queen, according to the custom of hunting, it happened that the pregnant queen was in danger of

giving birth imminently. And when the physicians could not help her by any art, and all her attendants filled the wood with howlings, the pious servant of God soon arrived. When thereupon he had suppliantly poured forth a prayer to God for her : at once the queen both had the desired for birth, and obtained a remedy for her pains.

Lesson iiij.

UPon which, the king, seeing this miracle, soon presented the holy man with precious gifts. Which servant of God, humbly refusing all these things, I, he saith, require none of these : I desire only to serve God alone in some solitude of the woods. And so when the catholic king knew of the desire of the holy man Leonard, he gave him as much of the same wood as he entreated, that is, as

much as he was willing to travel through on his ass for the space of one night. Saint Leonard therefore built an oratory in the same place in honour of Mary the holy Mother of God, which he named Noblac : because it had been granted¹³⁰ by the noble king with an enthusiastic spirit. Now he was there for not a little time.¹³¹ But thou, [O Lord, have mercy upon us].¹³²

Lesson v.

AND seeing that a complaint was often made by the brethren concerning the scarcity of water, he ordered that a dry hole should be made after the manner of a well. When he had finished his prayer over it, and the disciples who were present had answered, Amen : straightway the

well received water, which unfailingly provideth the inhabitants with drink even to the present day. Now many from distant countries, being released by him from prison, or from chains, inquired in what place blessed Leonard had lodging. Who also brought the weights of the fetters and

[170r.]

chains with them : and, falling down at the footprints of his feet, they humbly prostrated themselves. To be sure, very many remained there, and after the manner of servants promised

the obedience of servitude. But the man of God strove more to serve them : allotting to them a portion of the spacious breadth of the woods. But thou, O Lord.

Sixth Lesson.

UT afterwards it pleased the Most High, that he should go forth from the present world : on the eighth of the Ides of November his most holy soul was received into heaven by the angels. And his most blessed body was buried by the multitude of the faithful in the church which he himself had built in honour of Saint Mary the Mother of God and perpetual Virgin, and likewise also in memory of blessed

Remigius the Archbishop of Reims. In which church to be sure divine miracles take place. For the blind are enlightened, lepers are cleansed, paralytics are healed, and various diseases of men are cured at the same place by his intercession : with our Lord Jesus Christ prevailing, who with the Father and the Holy Ghost liveth and reigneth for ever and ever, amen.

The three final Lessons from the Exposition of the Gospel No man lighteth a candle. [944].

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

¶ *The Four Holy Crowned Martyrs.*

(viiij. November.)

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

GRant, we beseech thee, almighty God : that as we who have known thy glorious martyrs, Claudius, Nichostratus, Symphorianus,

Castorius, and Simplicius <to be> steadfast in their passion¹³³ : so we may perceive their pious intercession on our behalf before thee. Through.

Lesson j.

Uring the time when Dioclecian¹³⁴ Augustus went to Pannonia, for diverse metals to be cut away from the mountains, while he was gathering together all the metal workers, among those imbued with great skill in art he found [men]¹³⁵ named Claudius, Nichostratus, Symphorian, Castorius, and Simplicius, wonderful in the art of stone carving.¹³⁶ These <men> were Christians in secret, keeping the

commandments of God. And after some days other artificers and their companions, envying them, accused them before the emperor, that they were Christians. And the emperor commanded a certain tribune, Lampadius by name, to hear them, saying, Try them by a just examination, and in whom the guilt shall be found, let him be smitten with punishment.

Second Lesson.

AT the same time, Lampadius sat in the judgment seat : and said to the saints, Is what the princes commanded known unto you ? They said, We know not. To whom he said, That you give honour to the ancient deities. Claudius answered, We give honour to God Almighty and our Lord Jesus Christ his Son : in whose name we always hope, and

we believe to come after darkness to the light. For Christ, who was conceived by the Holy Ghost, born of the Virgin Mary : who enlighteneth all men coming into this world, is the true light, where there is no darkness. Lampadius said, I admonish you : be reluctant to lose so much favour of our lord prince Diocletian. The holy martyrs said, The most dutiful

The Four Holy Crowned Martyrs.

emperor ought only to have the care of men : that he not offend the God of heaven, who is the Creator of all

things. For we take pains, lest we should perish in the world to come.

Lesson iij.

After five days Lampadius sat again in the judgment seat : and said to the holy martyrs, Hear me and escape the torments : and be friends of the noble princes. The holy ones answering said, We are not alarmed by thy terrors : but rather we fear eternal torments. For thy emperor Diocletian knoweth us to be true Christians, and to never depart from the service of our God. Then Lampadius, being enraged, ordered them to be unclothed at once, and to be slain with scourges. At the same hour Lampadius was seized by a demon : and, tearing himself in

pieces, he gave up the ghost. But when the Emperor Diocletian heard this, he was exceedingly angry : and he commanded that leaden boxes be made, and that the holy martyrs be shut up alive within them, and that they be cast into the river. Thus to be sure the holy martyrs suffered for the name of the Lord : on the sixth of the Ides of November. And after forty two days a certain Christian, [170v.] Nichodemus by name, raised up the boxes containing the bodies of the saints, and placed them in his house. But thou, [O Lord, have mercy upon us].¹³⁷

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

¶ *Saint Theodore, Martyr.*

(ix. November.)

A Single Invitatory and let iij. Lessons be made with this Prayer.

God, who dost surround an protect us with the glorious confession of blessed Theodore thy martyr : grant unto us, we beseech

thee, that we may both profit by his example and be supported by <his> prayers. Through our Lord.

Lesson j.

Uring the time of Emperor Maximian, Theodore was detained in the city of Ambasia,¹³⁸ and with him many other recruits, to serve in the military, and all were compelled to sacrifice to the idols. But blessed Theodore, seeing that he was full of faith and full of the Holy Ghost : standing in the midst of the legion said, Seeing that I am a Christian : I have also not accepted the command to sacrifice to false images. For I have my king, Christ, in heaven. Now having been brought to Populus the governor¹³⁹ : the governor said to him, Theodore,

sacrifice to the gods : and deliver thyself from these torments which have been prepared for thee. Blessed Theodore said, Neither do I acquiesce to thee : nor do I fear thy punishments. For the expectation of good things inviteth me to be confident because of the hope which is laid up for me, and the crown which my Lord Jesus Christ hath prepared for me. The judge, therefore, being indignant, ordered him to be cast into prison : and to be abandoned there, that he might die of hunger. However blessed Theodore : was nourished by the Holy Ghost.

Second Lesson.

Again the procurator sitting before the tribunal : with blessed Theodore being led in, said to him, Acquiesce to me, Theodore, without torments, and sacrifice to the gods : that I may write to the lords of the

world for Theodore to be made chief priest, and to receive not the least honours from them, and thou shalt be our confessor. Blessed Theodore looking up to heaven and signing himself, said to the governor, Even if

thou burnest my flesh to ashes with fire, and renderest various punishments : while <my> breath is in <my> nostrils I shall not deny my God. The governor, hearing this, said to the inquisitors that they should hang him on a tree : and scrape his sides with iron claws. Whom they scraped so much : that even his ribs were exposed. But

blessed Theodore sang, saying, I will bless the Lord at all times : his praise shall be always in my mouth. Then the judge, having made much deliberation : said to the holy martyr, Which do you wish to be, with us or with thy Christ ? To whom the holy martyr with great joy replied, With my Christ : I have been, and I am, and I shall be.

Lesson iij.

THe governor, seeing that he could not overcome the holy martyr by tortures : gave a sentence against him, saying, I command Theodore, not obeying the commands of the most invincible princes, but believing in Jesus Christ who was crucified, to be delivered over to fire. And as soon as he had dictated the sentence, it was executed by word and command. But when the fire had been kindled : the blessed martyr, signing himself with the sign of the cross, with <his> hands tied behind <his> back, like a ram chosen from a great flock to be received by God as a holocaust, prayed, looking up into heaven. And when he had finished the prayer : the ministers of the devil set him on fire. To be sure we saw a great miracle of glittering in the blaze : which it was given <us> to

see. For the flame was made in the form of a room, like the sail of a ship filled with wind, and it surrounded the body of the blessed martyr : and the body was not as if burning, but as if bread which was being baked. For with the Holy Ghost coming upon <him>, the blessed martyr was without affliction in the midst of the blaze : and praising and glorifying God he returned <his> spirit to Christ. They were all filled with a most sweet odour. And there came a voice to him from heaven saying, Come, my beloved Theodore, enter thou into the joy of thy Lord : for thou hast faithfully completed the course of thy battle. Now a certain woman, Eusebia by name, diligently buried his body : in which place many miracles are made, to the praise and glory of the name of God. But thou,

Saint Theodore, Martyr.

[O Lord, have mercy upon us].¹⁴⁰

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

If this Feast shall fall on Wednesday Vespers of Saint Mary shall always be on the day itself, with Full Service on the morrow : nevertheless where it is observed as the Feast of the Place : then in that place it shall be commemorated itself, and Friday <shall be> of Saint Mary.

☩ *Saint Martin, Bishop and Confessor.*

(xj. November.)

Let nine Lessons be made : Triple Invitatory.

At First Vespers.

On the Psalms.

O beatum pontificem. AS:586; 1520:157r; 1531-S:171r.¹⁴¹

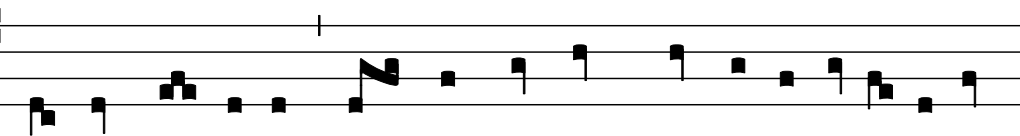
Ant.
I.v.



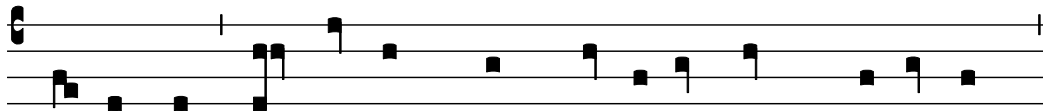
blessed bishop, * who lov-ed Christ the King

4002.

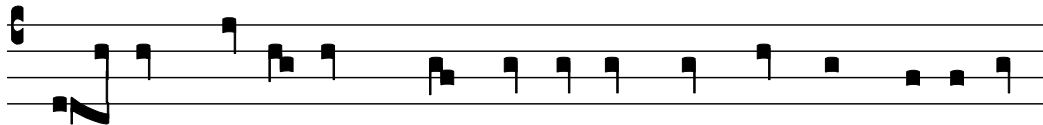
[171r.]



with all his bowels, and did not fear the princi-pa-li-ty of



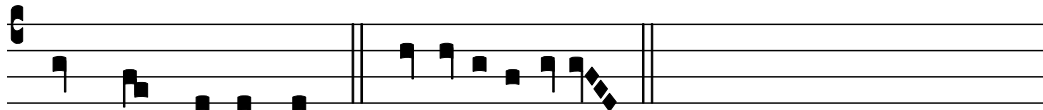
the empire, O Mar-tin, sweet me-di-cine and phy-si-cian,



O most ho-ly soul which, ev-en if the sword of the assail-



ant did not take him away, ne-ver-the-less did not lose the



palm of martyrdom. S.A.E.

Ferial Psalms.

Chapter. Behold a great priest. [*in the Common.*]¹⁴² [889].

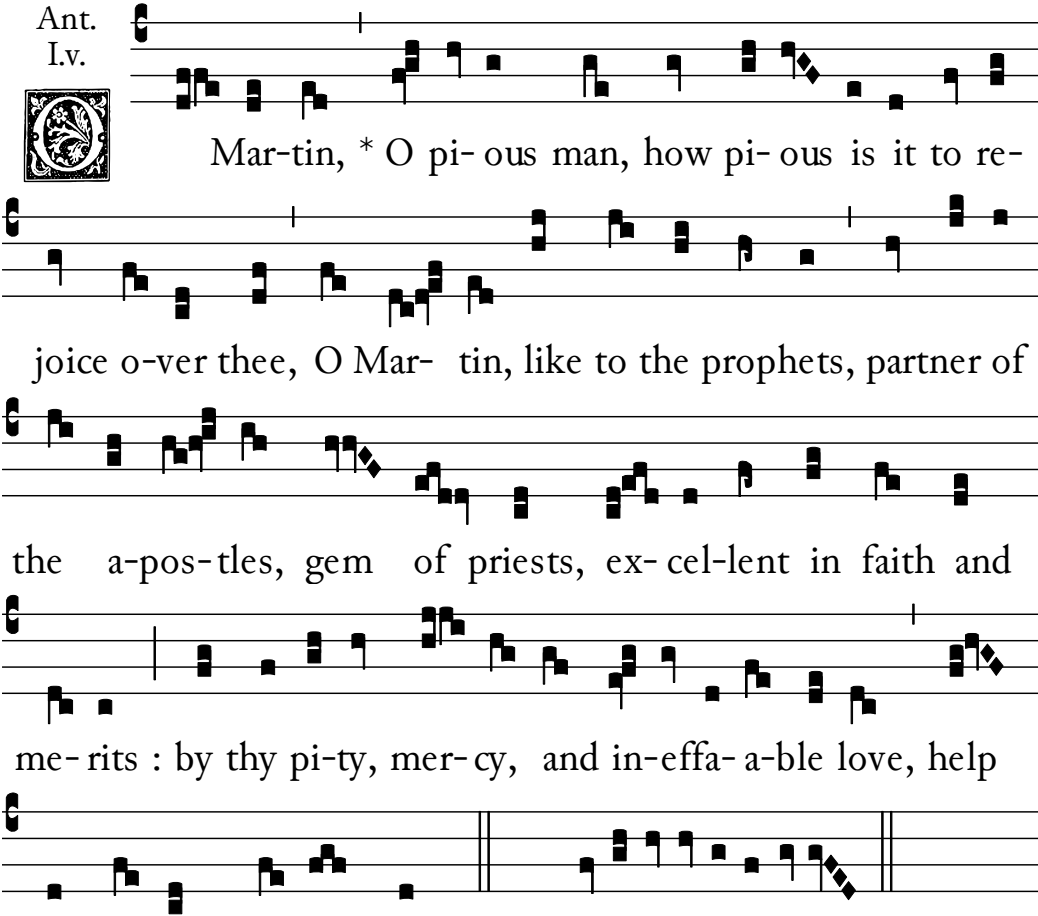
R. Blessed Martin. [*ij. of Matins.*]¹⁴³ {1753}.

Hymnus. This the Confessor. [*in the Common.*]¹⁴⁴ [890].

V. The Lord loved him [and adorned him].¹⁴⁵ [900].


O Martine, o pie. AS:586; 1520:157r; 1531-S:171r.¹⁴⁶

4038. Ant. I.v.



Mar-tin, * O pi-ous man, how pi-ous is it to re-
 joice o-ver thee, O Mar- tin, like to the prophets, partner of
 the a-pos-tles, gem of priests, ex-cel-lent in faith and
 me-rits : by thy pi-ty, mer-cy, and in-effa-a-ble love, help
 us now and be-fore God. *Ps.* My soul doth magnify. 55*.

Prayer.

 God, who seest that we stand
 not by any strength of our own
 : mercifully grant, that at the
 intercession of blessed Martin thy

confessor and bishop, we may be
 defended against all adversities.
 Through our Lord.

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

<p>Grant, we beseech thee, almighty God, that we who celebrate the birthday of blessed Menna thy martyr,</p>	<p>may be strengthened by his intercession in the love of thy name. Through Christ.</p>
---	---

*Then let a Procession go forth to the Altar of Saint Martin, if one be had, singing the
℞. of course Martin is welcomed. [ix. of Matins]¹⁴⁷ {1768}. and having censed the Altar
and Image of the same, let the Priest say ℣. Pray for us. ℞. That we. 146. with this
Prayer.*


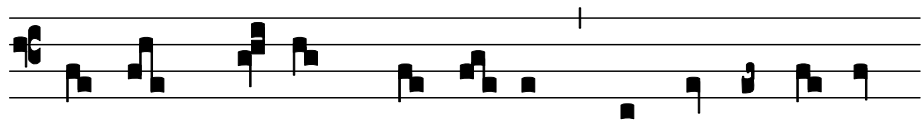
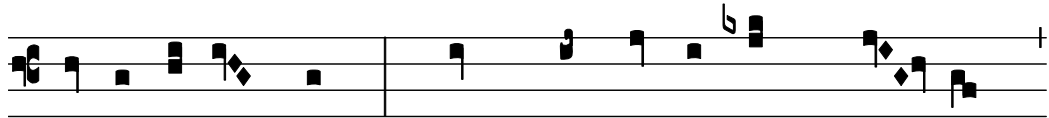


<p>God, Author of goodness and Dispenser of good things, favourably grant : that we who venerate the solemnity of Blessed</p>	<p>Martin thy Confessor and Bishop may by his protection and petition receive the propitiation of thy majesty.</p>
--	--

On returning it is sung of Saint Mary.

¶ At Matins.

Triple Invitatory.

Martinus ecce migrat. AS:586; 1520:157v; 1531-S:171r.¹⁴⁸

<p>Invit. II.</p> 	 <p>Ar-tin, * be-hold, mi-grat- eth, here a pauper, in</p>  <p>heaven a rich man. †Whom the choir of saints, sing- ing,</p>  <p>hath led to Christ : let us with heavenl hymns on this</p>  <p>ac-count praise God. Ps. Come let us praise. 7*.</p>	<p>1103.</p>
---	---	--------------

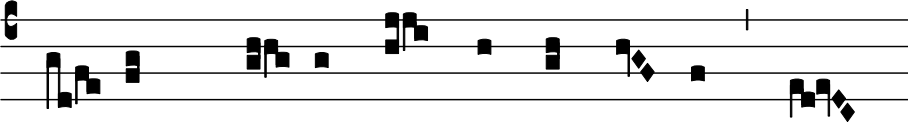
Saint Martin, Bishop and Confessor.

Hymn. This the confessor. [892].

¶ *In the j. Nocturn.*

Sanctus Martinus. AS:587; 1520:157v; 1531-S:171r.¹⁴⁹

4785. 1. Ant.
VIII.i.




B Les- sed * Mar- tin foreknew of his death long
be-fore : who both summoned his dis-ciples to-geth-
er, and declar-ed that his disso-lu-tion was immi-nent.

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

Cum repente viribus. AS:587; 1520:157v; 1531-S:171r.¹⁵⁰

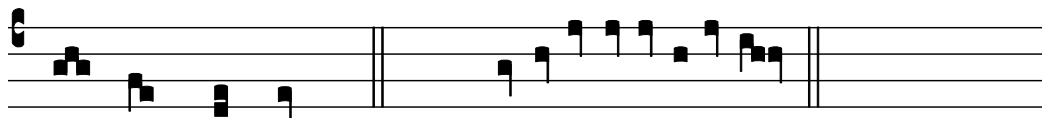
2029. 2. Ant.
III.v.



W Hen suddenly * strength of the bo-dy be-gan to fail
him, then there was sorrow and mourning among all, with one



voice bewail-ing, one voice entreating, lest the shepherd a-



ban-don the sheep. *Ps.* Why have the Gentiles. (*ij.*) [17].

Scimus quidem te pater. AS:587; 1520:158r; 1531-S:171r.¹⁵¹

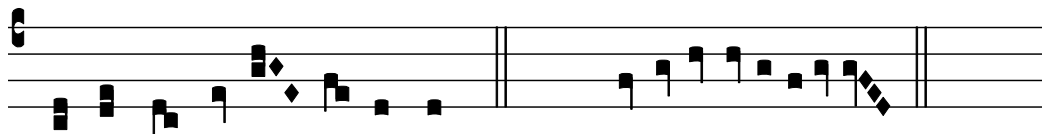
3. Ant.
I.v.



E know * indeed thee, O father, to long for Christ,



but thy rewards are safe for thee : have mercy on us whom



thou a-bandonest, O father. *Ps.* Why, O Lord are they multiplied. (*ij.*) [18].

℣. The Lord loved him. [903].

Lesson j.

Maartin was born at Sabaria¹⁵² in Pannonia : but was brought up at Ticinum, which is in Italy. His parents, according to the dignity of the world, were of no mean rank, but they were heathens. His father was at first a soldier : but afterwards a military

tribune. He himself, in his youth, following military pursuits, was enrolled in worldly service¹⁵³ under King Constantine, then under Julian Cesar : not however voluntarily, seeing that almost from <his> earliest years the holy infancy of the illustrious boy aspired rather to divine

Saint Martin, Bishop and Confessor.

service. For when he was ten years of age, against the wishes of his parents, he fled to the church, and begged that he might become a catechumen. Soon afterwards, becoming completely converted in a wonderful way to the works of God, when he was twelve years old he longed for the life of a hermit. And he would have

made the necessary vows : if the weakness of his youth had not stood in the way. His mind, however, was always attentive either to the monasteries or to the church : he already contemplated in boyish age what he afterwards fulfilled as a devout <adult>.

Hic est Martinus. AS:587; 1520:158r; 1531-S:171r.¹⁵⁴

6825.

1. Resp.
VII.



His is * that Mar- tin, the chos-en high priest

of God. †Up-on whom the Lord, after the-a-pos-

tles, deigned to bes- tow such grace, that in the

De-if- ic pow-er of the Tri- ni-ty he me-rit-

ed to be made a mag-ni- fi-cent rais-er

Saint Martin, Bishop and Confessor.

of three dead per- sons. V. Mar- tin confessed
the faith of the Ho- ly Tri- ni- ty. †Up-on.

6825a.

Lesson ij.

UT when an edict was issued by the kings, that the sons of veterans should be enrolled for military service, with his father betraying <him>, who envied his blessed deeds : when he was fifteen years of age, having been seized and put in chains, he was compelled to take the military oath : being content with only one servant, whom nevertheless the master served, changing places, so that frequently he would both remove his shoes and clean them himself. They took meals together : but often he would serve. For nearly three years before <his> baptism he was in arms : yet he remained uninjured by those vices by which that sort of men is wont to be entangled. He had wonderful kindness towards his fellow soldiers : his charity was wonderful. To be sure <his> patience and humility : <were> beyond human nature. There

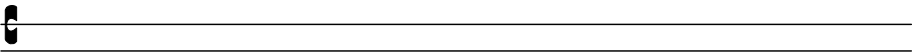
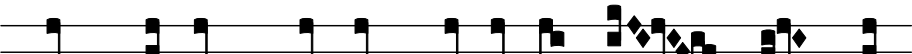
is no need to praise in him the frugality which was so great that even at that time he was already considered to be not a soldier, but a monk. By these qualities he had so conquered all his comrades that they venerated him with wonderful affection. But as yet not regenerated in Christ, he acted as a candidate for baptism by <his> good works : indeed to defend the oppressed, to help the unfortunate, to support the needy, to cloth the naked. He reserved nothing for himself out of the wages of the army, save for his daily sustenance. Even then, however, by no means a deaf hearer of the Gospel : he took no thought for the morrow. At a certain time, when the blessed man had nothing except arms and a simple soldier's uniform, in the midst of a winter which had arisen sharper than usual, so that the force of the cold might kill many of them : he beheld



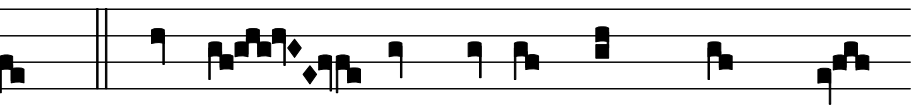

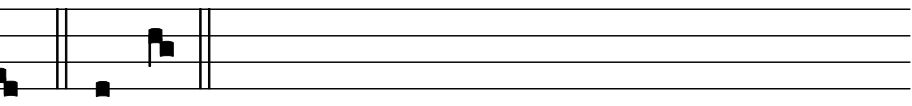
[171v.]

Saint Martin, Bishop and Confessor.

at the gate of the city of Amiens a | poor man destitute of clothing.

Dum sacramenta offeret. AS:588; 1520-S:158v; 1531-S:171v.¹⁵⁵

2. Resp. 
 IV. 

6558.  Hen blessed Mar-tin * offer-ed up the sac-

 ra-ment. †A ball of fire ap-pear-ed a-bove
 6558z. 
 his head. ⁊. Indeed, while he sent forth prayers to

 God: and entreated for the whole flock en-trusted

 to him. †A ball.

Lesson iij.

HE entreated those passing by to have mercy on him, but all passed by the wretched man : the man full of God understood that it was left to him, for whom others were shewing no mercy. What, however, might he do ? He had nothing except the cloak in which he

was clad. For he had already expended the rest in a similar deed. Seizing therefore the sword with which he was girt, he parteth the cloak in the middle : he giveth one portion to the poor, & donneth the remainder again. In the mean time some of bystanders began to

laugh : because he was <now> unsightly, and appeared in a mutilated garment. Many indeed who were of sounder understanding groaned deeply because they had done nothing similar : seeing that having more they would have been able to clothe the poor man without baring themselves. On the following night, when the blessed man had given himself to sleep : he saw Christ arrayed in the part of his cloak with which he had clothed the poor man. He regarded the Lord most diligently, and was ordered to acknowledge the garment which he had given. And soon, with a multitude of angels standing by, he heareth Jesus in a loud voice saying, Martin, as yet a catechumen, hath clothed me with this garment. To be sure, the Lord, mindful of his own words which he had said before, As long as you did these things to one of the least of these, you did them to me

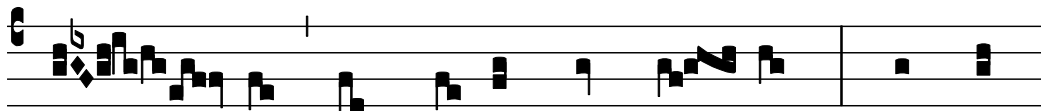
: declared himself to be the poor man who had been clothed. And to confirm the testimony of such a good deed : he was pleased to shew himself in the same dress which the poor man had received. Which seeing, the most blessed man was not elated with human glory : but acknowledging the goodness of God in his work, when he was about twenty-two years of age, hastened to baptism. Nor did he immediately renounce military service, yielding to the entreaties of his tribune, to whom he provided familiar companionship. For he promised that after the time of his tribuneship was over, he <too> would renounce the world. For Martin, having been kept back in anticipation : for almost two years after he had received baptism, to be sure, served in name only. But thou, [O Lord, have mercy upon us].¹⁵⁶

Beatus Martinus. AS:588; 1520-S:158v; 1531-S:171v.¹⁵⁷

3. Resp.
III.



Les- sed * Mar- tin foreknew his death long-

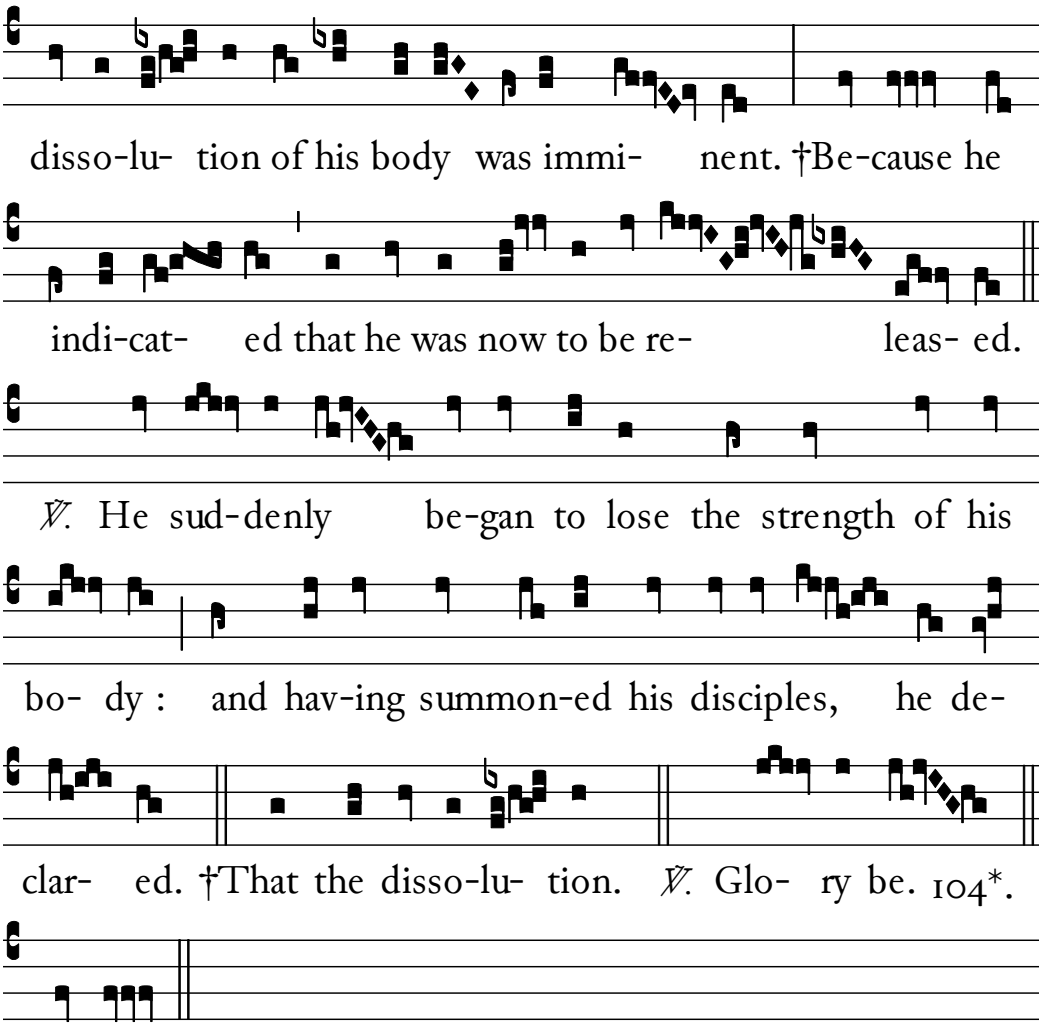


be- fore, and he told his breth- ren. †That the

{1753}

6217.

Saint Martin, Bishop and Confessor.



disso-lu- tion of his body was immi- nent. †Be-cause he
indi-cat- ed that he was now to be re- leas- ed.

6217a.

∞. He sud-denly be-gan to lose the strength of his
bo- dy : and hav-ing summon-ed his disciples, he de-
clar- ed. †That the disso-lu- tion. ∞. Glo- ry be. 104*.

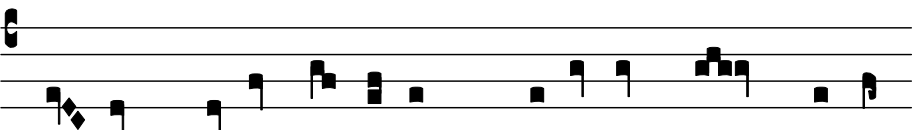

‡Be-cause.

C *In the ij. Nocturn.*

Domine jam satis est. AS:589; 1520S:159r; 1531-S:171v.¹⁵⁸

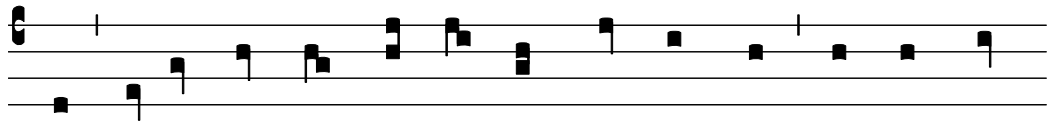
4. Ant.
IV.i.

2351.



Lord, * it is now enough that I have fought hither-

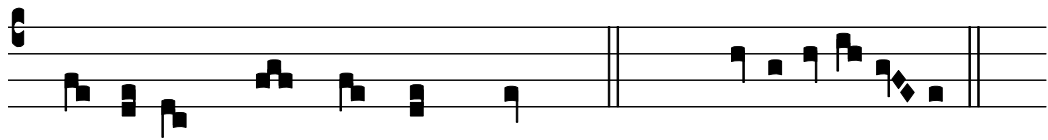
Saint Martin, Bishop and Confessor.



to, but I shall serve as long as thou command, and if thou



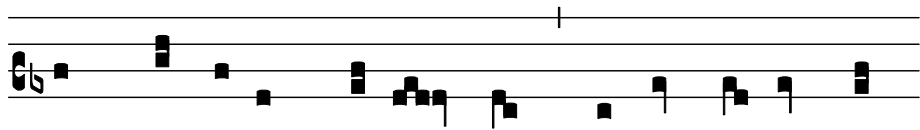
shalt spare my old age, it is a kindness to me, o-ver those



whom I fear thou shalt keep watch. *Ps.* When I called. (*iiij.*) [18].

Artus febre fatiscentes. AS:589; 1520-S:159r; 1531-S:171v.¹⁵⁹

5. Ant.
VI.

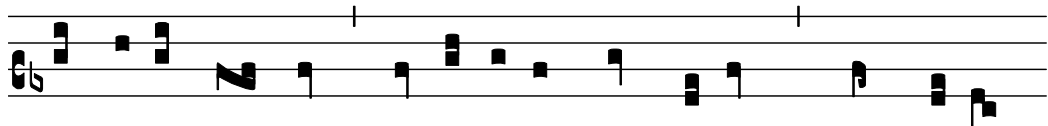


1486.

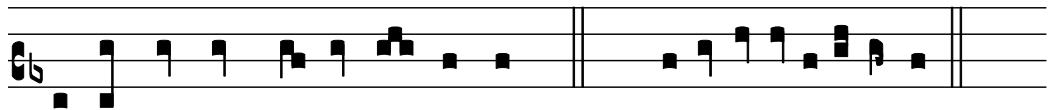
W Ith the body * growing weak, he compel-led his



limbs to serve his spi-rit, re-clin-ing on that noble bed



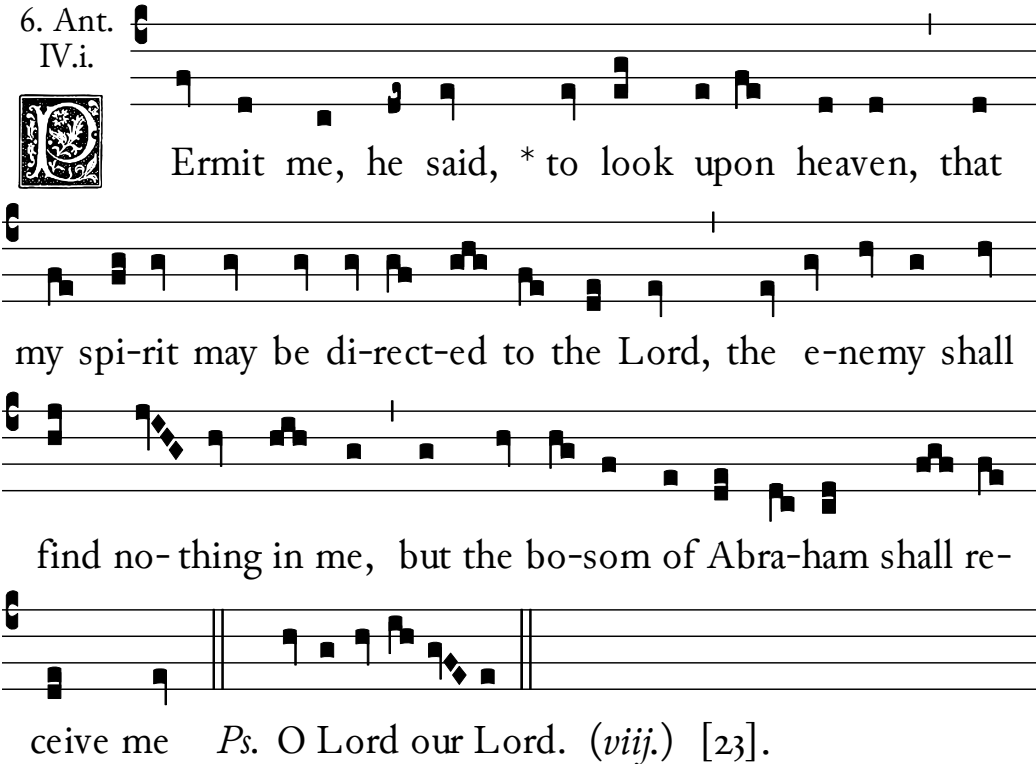
of his in sackcloth, he de-sir-ed not the earth, now be-ing



entirely worthy to see heaven. *Ps.* Give ear, O Lord. (*v.*) [19].

Sinite me. AS:589; 1520-S:159r; 1531-S:171v.¹⁶⁰

4964. 6. Ant.
IV.i.



Ermit me, he said, * to look upon heaven, that
my spi-rit may be di-rect-ed to the Lord, the e-nemy shall
find no-thing in me, but the bo-som of Abra-ham shall re-
ceive me Ps. O Lord our Lord. (viiij.) [23].

℣. The Lord [conducted the just].¹⁶¹ [908].

Lesson iiij.

IN the mean time, with the barbarians encroaching within Gaul, Julian, having gathered an army at the city of the Vaugiones,¹⁶² began to distribute a donative among the soldiers. But then Martin, thinking it an opportune time to ask for a discharge : Hitherto, saith he, I have served thee as a soldier to Caesar, suffer me now to be a soldier to God. For I am a soldier of Christ : it is not lawful for me to fight. Then, however, the tyrant groaned against

these words, saying that he declined from military service from fear of the battle which was to come the following day, not from the grace of religion. But Martin, being fearless, If this, saith he, be ascribed to cowardice, not to faith, tomorrow I will stand unarmed before the line : [172r.] and in the name of the Lord Jesus, protected by the sign of the cross, not by shield or helmet, I will safely penetrate the ranks of the enemy. He is therefore ordered to be thrust into

prison, in order that it might be proved true, that he would expose <himself> unarmed before the barbarians. On the following day the enemy sent ambassadors to treat of peace : surrendering themselves and all their possessions. Whence who can doubt that this was the victory of a truly blessed man, to whom it was

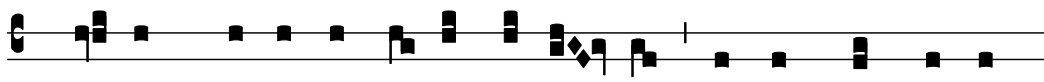
granted that he should not be sent unarmed to battle ? Thence, leaving the army, he sought after holy Hilary, bishop of the city of Poitiers, whose faith in the things of God being anticipated and known, he sought : and he abode with him for some time. But thou, [O Lord, have mercy upon us].¹⁶³

Dixerunt discipuli. AS:589; 1520:159r; 1531-S:172r.¹⁶⁴

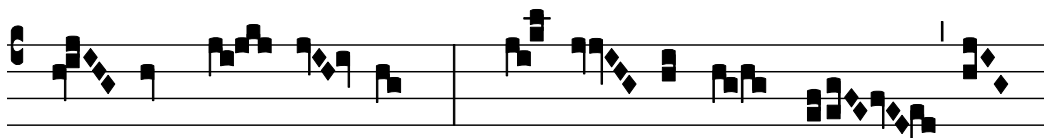
4. Resp.
II.



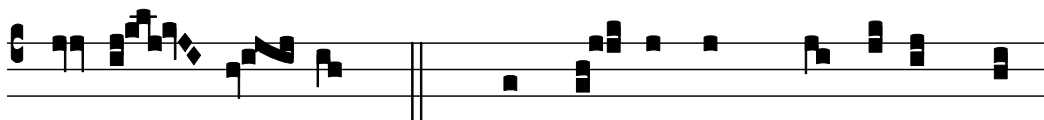
Is dis-ci- ples * said to blessed Mar- tin,



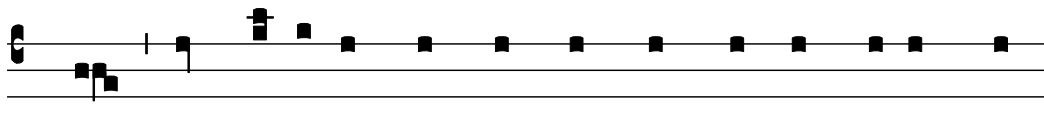
Why dost thou a-bandon us, O fa- ther, or to whom leavest



thou us de- so- late ? †For ra- ven-ing wolves will



at-tack thy flock. ✂ We know indeed thee to long for

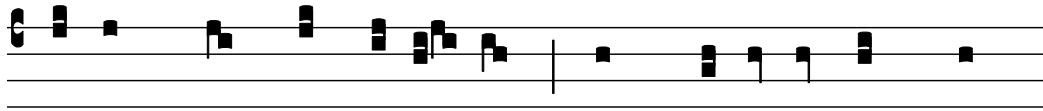


Christ, but thy rewards are safe for thee, neither, be- ing de-

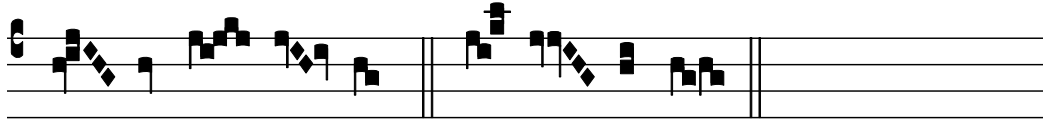
6463.

6463a.

Saint Martin, Bishop and Confessor.



lay-ed, shall they dimin- ish : have mercy on us whom



thou a-ban-don- est. †For ra- ven-ing.

Lesson v.

AT that time a certain catechumen joined him, desiring to be taught the disciplines of the most holy man. Who, after a few days, is seized with sickness. But just then by chance Martin had departed. And when he had been absent for three days : returning and finding the lifeless body, he ran up weeping and wailing. But¹⁶⁵ then, seizing hold of the Holy Ghost with the whole of his mind, he prostrateth himself upon the lifeless limbs of his dead brother. And having devoted himself for some time to prayer, he saw the dead man by degrees gradually to move all his limbs, and his eyes, having been opened, flickered at the sensation of seeing. Thus, having been restored to life, with baptism having straightway followed : he lived afterwards for many years. And this was the first <sign>, whether of

matter or testimony, of Martin's powers among us. At that time, Martin was entreated to undertake the bishopric of the church at Tours. But when he could¹⁶⁶ not easily be delivered thence from his monastery, a certain Ruricius, one of the citizens, feigning that his wife was ill, prostrating <himself> on his knees, prevailed that he would go forth. With multitudes of citizens having already been posted on the road by which he travelled, under a certain guard he is brought down to the city. Wonderful to behold, an incredible multitude, not only from that town but also from the neighbouring cities, assembled to give their support. One will among all, the same vows, and the same opinion : Martin was most worthy of the bishopric, <and> the church would be happy with such a priest.

Saint Martin, Bishop and Confessor.

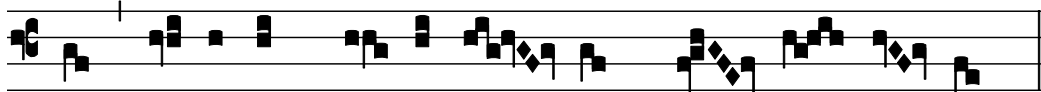
Domine si adhuc populo tuo. AS:590; 1520-S:159v; 1531-S:172r.¹⁶⁷

5. Resp.

II.



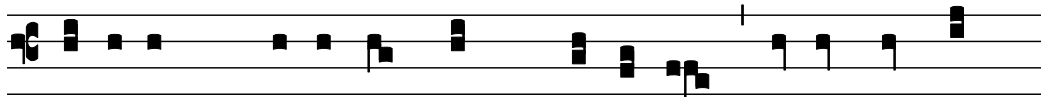
Lord, * if I am still need- ed by thy peo-



ple, I re-fuse not to sus- tain the task for them.



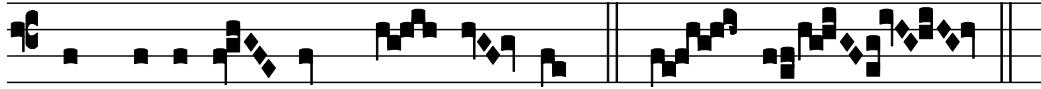
†Thy will be done. ✠. For now, O Lord, it



is enough that I have fought hitherto, but I shall serve



as long as thou shalt command : and if thou shalt my old



age, it is a kindness to me. †Thy will.

6513.

6513z.

Lesson vj.

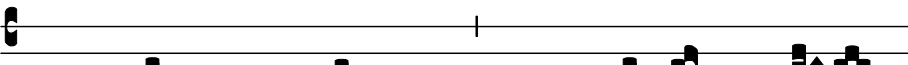
AND now, having assumed the episcopate, what manner of man he was and how much he did, is not within our powers to set forth. For he persevered with the utmost constancy as he had been before. There was the same humility in his heart : the same frugality in his


clothing. And thus, being full of authority and grace, he filled the dignity of a bishop, yet in such a way that he did not abandon the resolve and virtue of a monk. If, therefore, the deeds of this most holy man can be explained to some degree by words, yet his inner life, and his daily

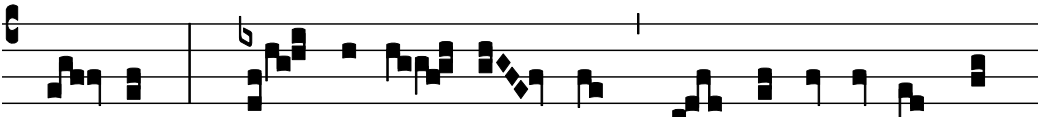
conversation, and his mind fixed on heaven, no eloquence shall ever truly explain : that perseverance and temperance in abstinence and fasting, that power in vigils and prayers, those nights and likewise days being spent by him, and no time empty of the work of God,¹⁶⁸ neither for indulging in leisure or business, but indeed nor in food or sleep, except as compelled by the necessities of nature. Indeed all things are so much greater in Martin than can be conceived of in words. Never did any hour or moment pass away in which he did not engage in prayer or persevere in reading. Or if perchance he did any other thing, yet he never released his mind from prayer. O truly blessed

man in whom there was no guile : judging no one, condemning no one, to no man rendering evil for evil. He assumed such great patience against all his injuries that, though he was a high priest, even if he might be offended by the lowest clerics with impunity, never did he either remove them from their office, or drive them away from a place in his affection. Never <was there anything> in his mouth but Christ, never <anything> in his heart but piety, but peace : but mercy. No one ever saw him angry : neither grieving, nor laughing. <He was> always one and the same : displaying a kind of heavenly joy in his countenance.


Oculis ac manibus. AS:590; 1520-S:160r; 1531-S:172r.¹⁶⁹

7310. 6. Resp. IV. 

 Ith eyes * and hands always intent upon

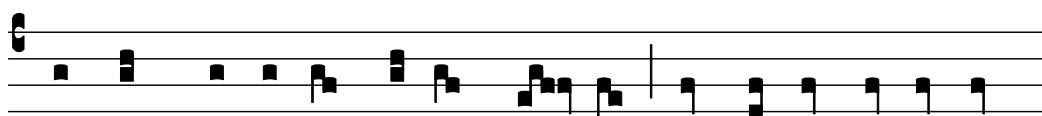


hea-ven. †He re-lax-ed not his invincible spi-

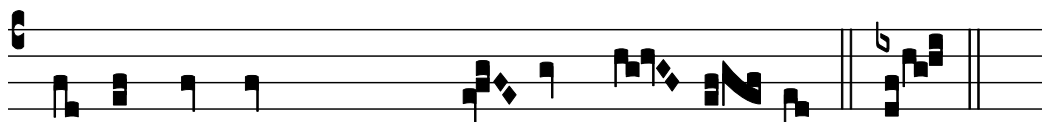
7310z. 

rit from prayer. ⁊. For now at last, putting no-

Saint Martin, Bishop and Confessor.



thing earthly be-fore di-vine ser- vice : and always extending



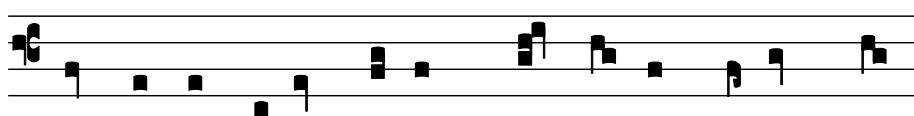
himself to those things which are su- per- nal. †He.

℣. Glory be to the Father. 104*. †He.

¶ *In the iij. Nocturn.*

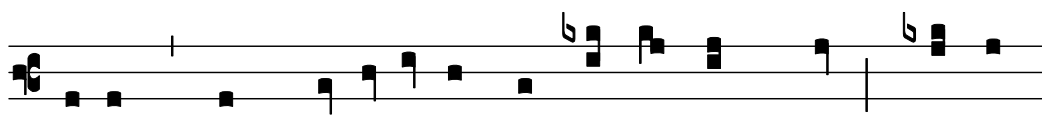
*Media nocte dominica. AS:590; 1520-S:160r; 1531-S:172r.*¹⁷⁰

7. Ant.
II.i.

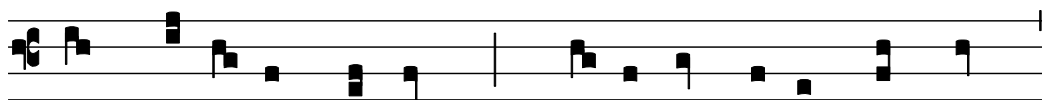


3731.

N the middle of the night * on Sunday the saint de-



parted, whom the ci-ti-zens of heaven soon meet : ma-ny



heard voices in the height : who, ev-en pur-er than glass,



whit-er than milk, was also shewn in the flesh to be the jewel



of priests. *Ps.* Lord, who shall dwell. (*xiiij.*) [29].

Saint Martin, Bishop and Confessor.

Glorificati hominis. AS:591; 1520-S:160r; 1531-S:172v.¹⁷¹

8. Ant.

VII.i.

2951.

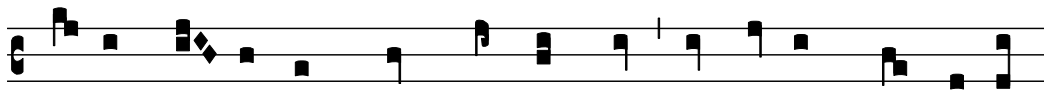
[172v.]



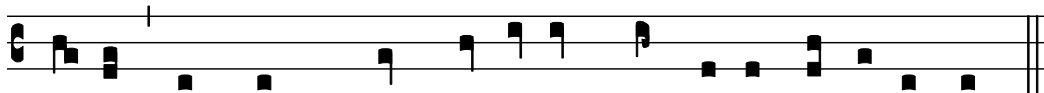
And those * who were pre-sent saw the glo-ry of



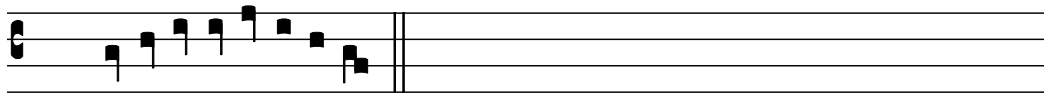
the glo-ri- fi- ed man, for his flesh, which had always been cov-



er-ed with ashes, shone so brightly, that hav-ing been extin-



guished it brought forth a certain beauty of re-surrection.



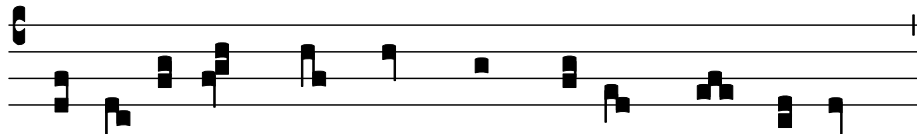
Ps. In thy strength, O Lord. (xx.) [45].

Adest multitudo monachorum. AS:591; 1520-S:160v; 1531-S:172v.¹⁷²

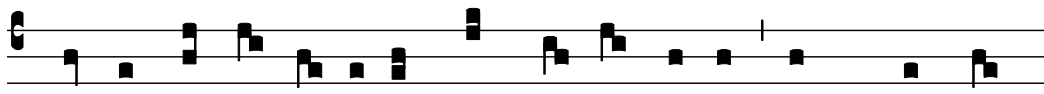
9. Ant.

I.ii.

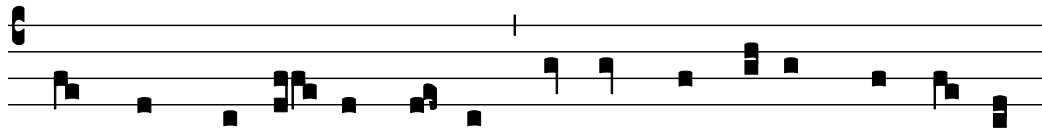
1263.



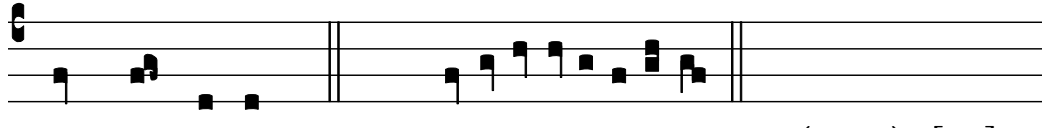
mul-ti-tude * of monks and virgins was pre-sent,



who wept espe-cial-ly for this spe-cial glo-ry since they deem-



ed more de-serv-ing of joy if force admitted the manner



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

℥. The just shall flourish like the palm tree. [914].

Without Exposition.

Lesson vij.

Martin, to be sure, foreknew of his death long before : and he told his brethren that the dissolution of his body was imminent. In the meantime an occasion arose for him to visit the diocese of Candes. For, with the clergy of that church disputing among themselves, he, desiring to restore peace, granted that he was not ignorant of the end of his days, yet did not refuse to set out for such a cause : thinking this to be a good consummation of his works, if he had bequeathed peace restored to the church. So, while setting out with a numerous company of most holy disciples with him, as he had always been accustomed, he saw gulls in the river, pursuing their prey of fish, and incessantly thrusting the catch into their ravenous gullets.

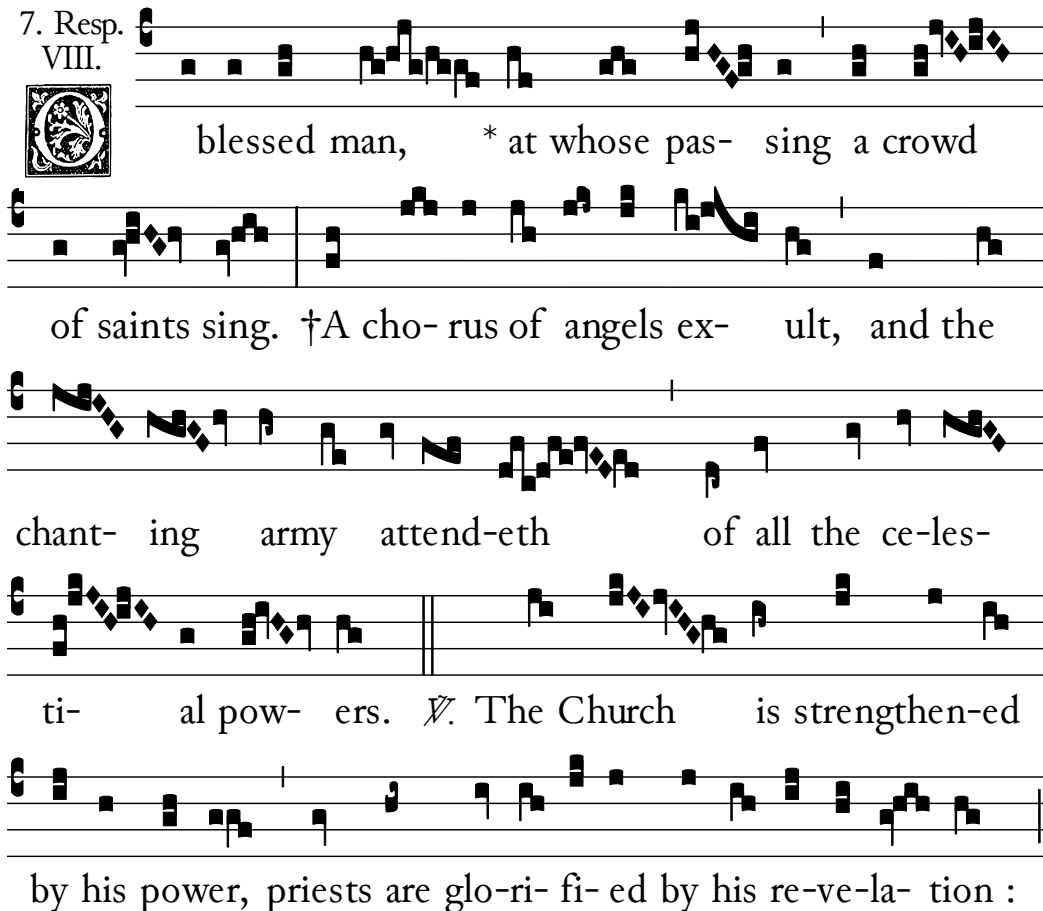
This is, he saith, a figure of demons. They lie in wait for the unwary : they take them unknowing. They devour the captives : and they cannot sate their voraciousness. Then with a mighty power of words he commandeth that they leave the whirlpools in which they did swim, and seek some dry and deserted regions : evidently with those birds he was using the commanding tone with which he was accustomed to put demons to flight. Having therefore assembled all together, the birds made a flock, and, having left the river, they sought the mountains and the woods, not without the amazement of many, who saw so great a prowess in Martin that he might command even the birds. Having dwelt for some time, therefore, in

that village whose church he had come to visit, with peace having been restored amongst the clergy, when he thought of going back to the monastery, he suddenly began to lose the strength of his body. And having summoned <his> disciples, he declareth that he is now to be released. Then to be sure there was

sorrow and mourning among all : with one voice bewailing, Why dost thou abandon us, O father, or to whom leavest thou us desolate ? For ravening wolves will attack thy flock. And who shall protect us from the dreadful jaws, with <our> shepherd stricken ?

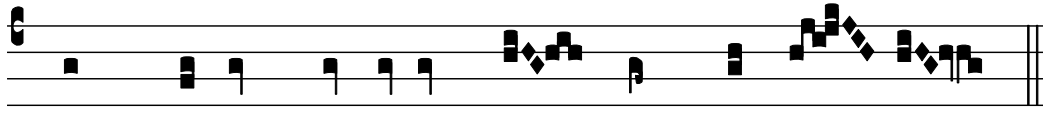
O beatum virum. AS:591; 1520-S:160v; 1531-S:172v.¹⁷³

7257. 7. Resp. VIII.

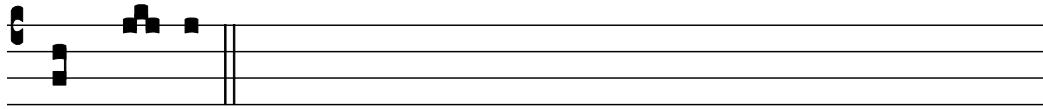


blessed man, * at whose pas- sing a crowd
of saints sing. †A cho- rus of angels ex- ult, and the
chant- ing army attend-eth of all the ce-les-
7257a. ti- al pow- ers. N. The Church is strengthen-ed
by his power, priests are glo-ri- fi- ed by his re-ve-la- tion :

Saint Martin, Bishop and Confessor.



whom Michael car-ri-ed forth with his an- gels.



†A cho- rus.

Lesson viij.

WE know indeed thee to long for Christ : but thy rewards are safe for thee, neither, being delayed, shall they diminish. Have mercy on us whom thou abandonest. Then was that movement with these tears, just as the whole of mercy always flowed in the bowels of the Lord : he is held to have wept. And turning to the Lord, crying with this voice only, he answered, O Lord, if I am still needed by thy people, I refuse not the task : thy will be done. Certainly, placed amidst hope and love, he almost doubted what he would wish : because he wished neither to forsake these, nor to be separated from Christ any longer. Yet giving no place to his desire or to <his> will, he committed himself entirely to the decision and power of the Lord. Doth he not seem to speak to thee in these very few words ? Burdensome indeed, O Lord, is the


battle of the flesh to the soldier : and it is now enough that I have fought hitherto. But if thou commandest me to remain as yet in the same toil for thy fortress, I refuse not : neither shall I plead weakness on account of age. Thy duties I shall devotedly fulfill : I shall serve under thy standards as long as thou shalt command. And however much an old man might desire discharge after exertion, yet the mind is the conqueror of years and knoweth no yielding to old age. But if thou shalt now spare <my> old age, it is a kindness to me : O Lord, thy will be done. But over those for whom I fear : thou shalt keep watch. O ineffable man, neither overcome by labour nor conquered by death : who had leaned more prone to no part, neither feared to die, nor refused to live. Therefore, while for some days he was held fast by the force of a fever, yet he did not

cease from the work of God. By night growing weak in prayers and vigils, he compelled <his> limbs to serve <his> spirit : reclining on that noble bed of his in ashes and sackcloth. And when he was asked by <his> disciples that he might allow at least common straw to be put under him : It is not fitting, said he, for a Christian son to die except in ashes. I, if I leave you any other example : have sinned myself. And so, with

eyes and hands always intent upon heaven, he relaxed not <his> invincible spirit from prayer. And when he was asked by the priests who then had flocked to him, that they might relieve <his> body by a change of side, Permit me, he said, permit me, brethren, to look upon heaven rather than earth : that <my> spirit may even now be directed on its journey to the Lord. But thou. [173r.]

O quantus erat luctus. AS:591; 1520-S:161r; 1531-S:173r.¹⁷⁴

7295. 8. Resp. IV.



how great * was the mourning
of all, what espre-pcial- ly the lamenta- tion of
the griev-ing monks. †Be-cause it is pi-ous to re-joyce for
Mar- tin, and it is pi-ous to weep for Mar- tin.

Saint Martin, Bishop and Confessor.

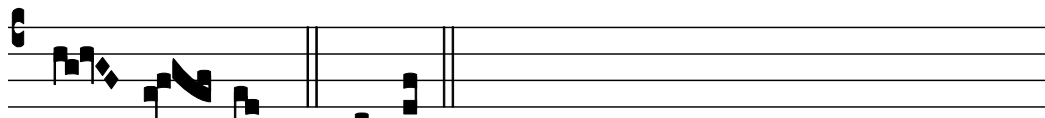


7295a.

∞. The body of the blessed man is escorted to the



place of bu-ri- al with me-lo-di-ous hymns of the



mul- ti- tude. †Be-cause.

Ninth Lesson.

Having said this : he seeth the devil to be standing near. Why, saith he, art thou standing here, O bloody beast ? Thou shalt find nothing in me, O deadly one. The bosom of Abraham shall receive me. With this voice, then, being wearied by divine works, he gave up <his> spirit to heaven. And those who were present have testified to us already to have seen the glory of the lifeless body¹⁷⁵ of the glorified man. His face shone brighter than the light : while the rest of his limbs were not even stained by a slight stain. Likewise in other limbs, but not in his private parts : the grace of a boy of seven years was seen in a certain manner. Who would ever believe that this roof was covered in sackcloth, wrapped in

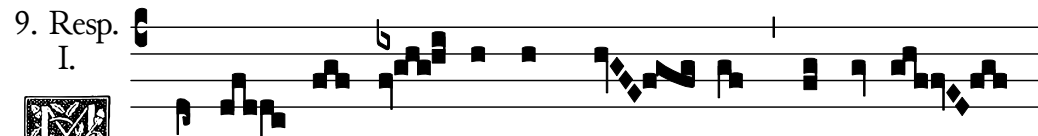
ashes ? Now purer than glass, whiter than milk : now in a certain future resurrection, the glory and the changing¹⁷⁶ nature of the flesh hath been revealed. Truly now it cannot be believed how great a multitude of men came together in funeral services. The whole city hastened out to meet the body. All from the fields and villages and many from the neighboring cities were in attendance. O how great <was> the mourning of all, what especially the lamentation of the grieving monks, which are said to have assembled on that day nearly two thousand. The special glory of Martin : by his example in the service of the Lord, had brought forth so much offspring. The extinguished shepherd led his flocks before him :

the pale band of that holy multitude, the cloaked ranks, with either old men <who had> finished their labours, or recruits for the sacraments, sworn to Christ. Then the chorus of virgins which grieved, abstaining from weeping out of embarrassment, that might feel rather gladness for him whom the Lord had already cherished in his bosom : than dissemble holy joy. If faith indeed forbade tears, their affection might overbear the groaning. For the joy of that glory was as holy as the confounding of death. Pardon those who weep to rejoice with those who rejoice : because it is pious to rejoice for Martin, and it is pious to weep for Martin, while each both granteth himself to grieve, and oweth him to rejoice. Thus the body of the blessed man is escorted to the place of burial


with melodious hymns of the heavenly multitude. Let it be compared, if thou wilt, with the secular pomp, I will not say of a funeral, but of a triumph. What can be compared to the funeral rites of Martin ? Let them lead those bound before their chariots, with captives behind their backs : these which have conquered the world follow Martin's body under his leadership. Madness honoureth them with the confused applause of the people : Martin is applauded with divine psalms, Martin is honoured with heavenly hymns. They, after their triumphs, are delivered¹⁷⁷ to cruel Tartarus : Martin is welcomed with joy into Abraham's bosom. This Martin, poor and feeble, a rich man, entereth into heaven. But thou.

Martinus Abrabe sinu. AS:592; 1520-S:161r; 1531-S:173r.¹⁷⁸

7132. 9. Resp. I.

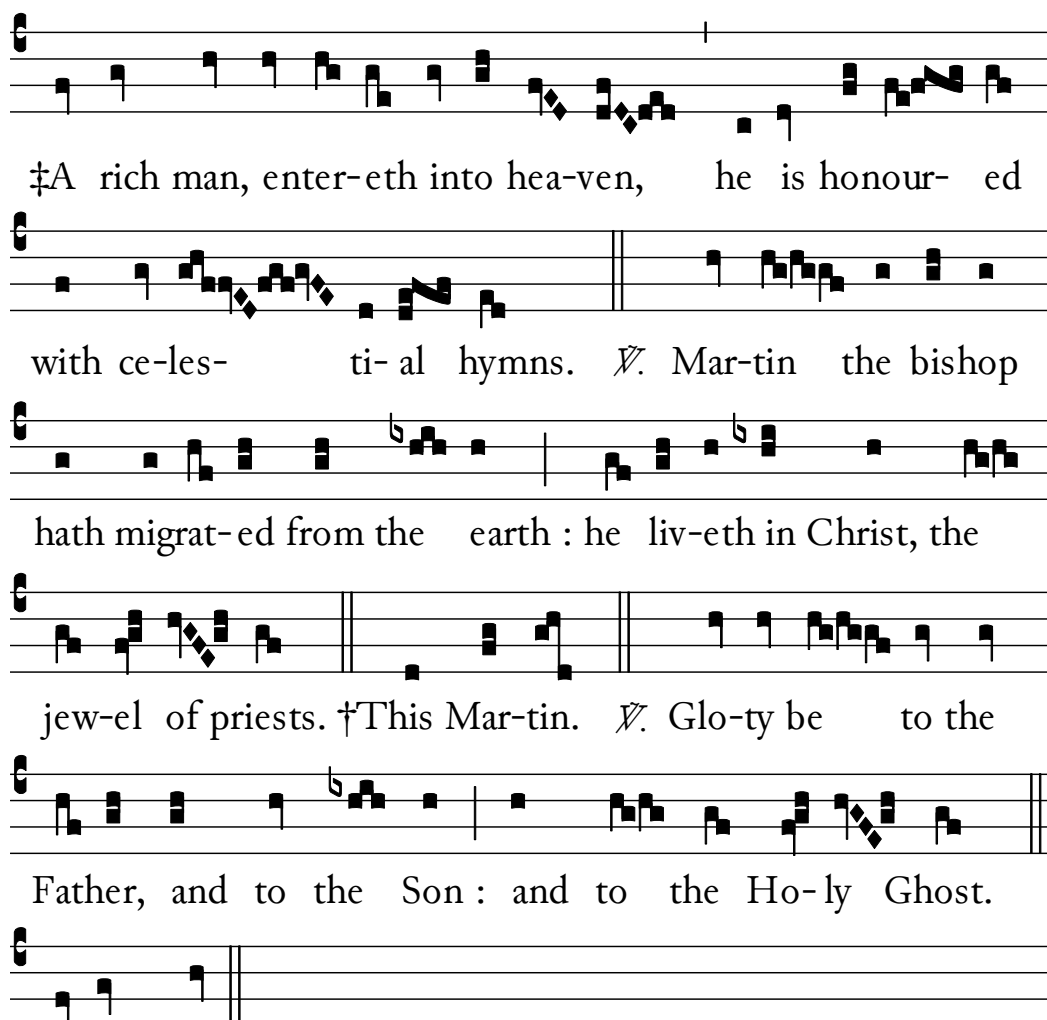


Artin * is wel- comed with joy into A-



bra-ham's bo- som. †This Mar-tin, poor and fee- ble.


Saint Martin, Bishop and Confessor.



‡A rich man, enter-eth into hea-ven, he is honour- ed
 with ce-les- ti- al hymns. ⁊. Mar- tin the bishop
 hath migrat- ed from the earth : he liv- eth in Christ, the
 jew- el of priests. †This Mar- tin. ⁊. Glo- ty be to the
 Father, and to the Son : and to the Ho- ly Ghost.

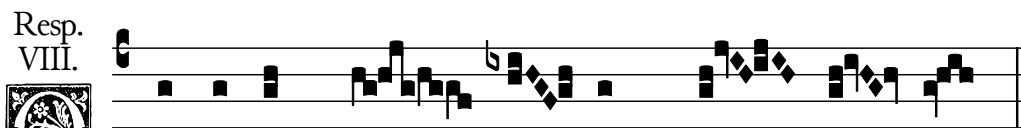
‡A rich man.

7132a.

[ Let this following *R.* be the third in the Octave.

O beatum virum. AS:592; 1520-S:161v.¹⁷⁹

Resp.
VIII.

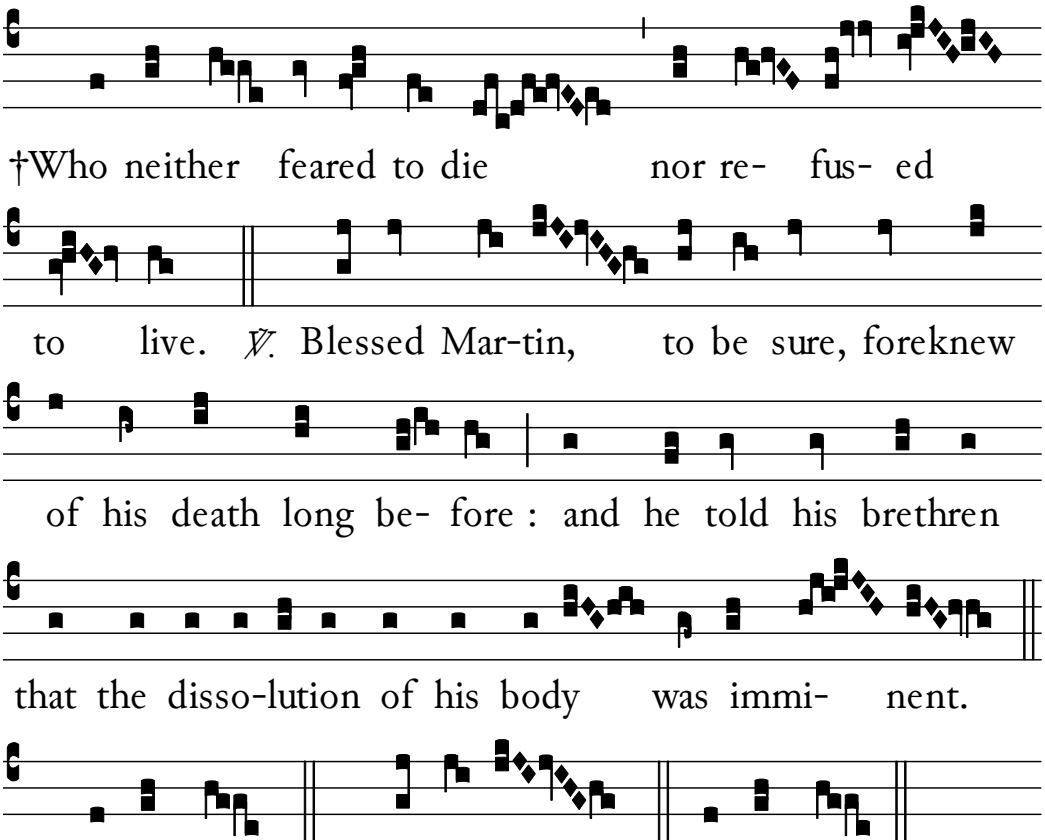


Q blessed man * Mar- tin, the bish- op.

7258.

Saint Martin, Bishop and Confessor.

7258b.



†Who neither feared to die nor re- fus- ed
 to live. ✠. Blessed Mar- tin, to be sure, foreknew
 of his death long be- fore : and he told his brethren
 that the disso- lution of his body was immi- nent.
 †Who neither. ✠. Glo- ry be. 104*. †Who neither.]¹⁸⁰

Before Lauds.

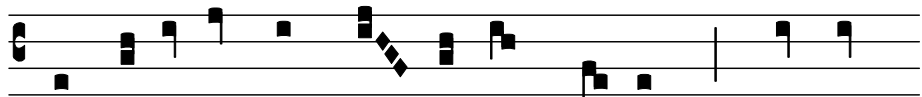
✠. Pray for us, O blessed Martin.

✠. That we may be made worthy [of the promises of Christ].¹⁸¹

¶ *At Lauds.*

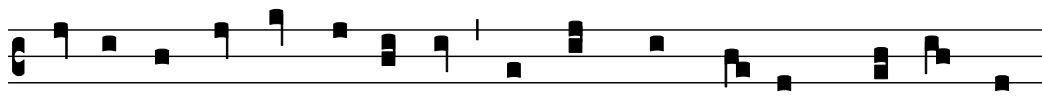
Dixerunt discipuli. AS:593; 1520-S:161v; 1531-S:173r.¹⁸²

2262. 1. Ant.
VII.i.





Is disciples said to blessed Mar- tin : Why dost

Saint Martin, Bishop and Confessor.



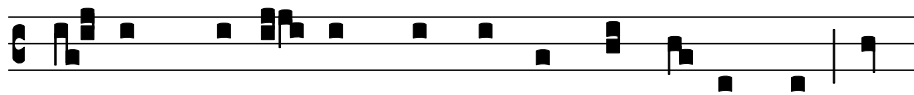
thou a-bandon us, O father, or to whom leavest thou us de-
so-late? For ra-ven-ing wolves will attack thy flock.



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

Domine si adhuc populo tuo. AS:593; 1520-S:162r; 1531-S:173r.

2. Ant.
VII.ii.



2382.

Lord, * if I am still needed by thy people : I



re-fuse not the task, thy will be done. *Ps.* Sing joyfully.

(xcix.) [53].

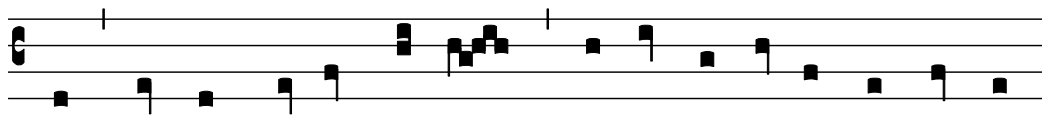
O virum ineffabilem. AS:593; 1520-S:162r; 1531-S:173r.¹⁸³

3. Ant.
VIII.i.



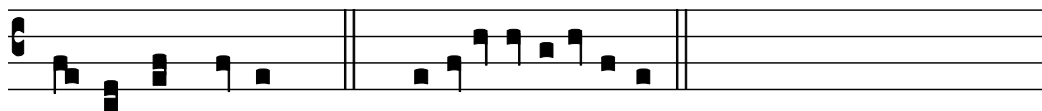
4094.

in-ef-fable man, neither o-ver-come by la-



bour nor conquer-ed by death, who neither feared to die, nor

Saint Martin, Bishop and Confessor.



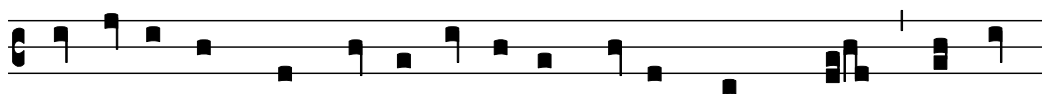
re-fus-ed to live. *Ps.* O God my God. (*lxij.*) [54].

Oculis ac manibus. AS:593; 1520-S:162r; 1531-S:173r.

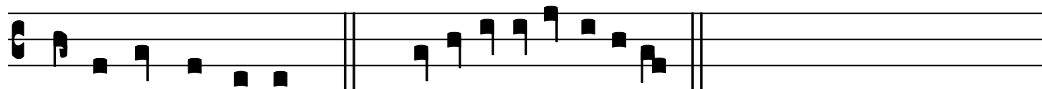
4111. 4. Ant.
VII.i.



Ith eyes and hands * always intent upon heaven,



he re-lax-ed not his invincible spi-rit from prayer, al-le-



lu-ya al-le-lu-ya. *Ps.* O all ye works. (*Daniel iij.*) [55].

Martinus Abrabe sinu. AS:593; 1520-S:162r; 1531-S:173r.¹⁸⁴

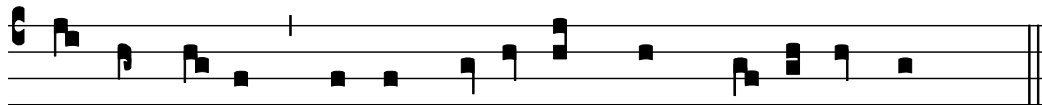
3711. 5. Ant.
VIII.i.



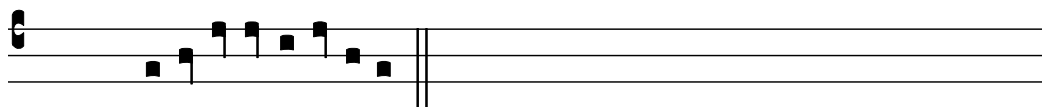
Ar-tin * is welcomed into nu Abra-ham's bo-som,



this Mar-tin, poor and feeble, a rich man, enter-eth



in-to heaven, he is honoured with heavenly hymns.



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

Chapter. Behold a great priest. [*in the Common.*]¹⁸⁵ [889].

Hymn. Jesu ! the world's Redeemer, hear. [*in the Common.*]¹⁸⁶ [921].

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

O quantus luctus. AS:594; 1520-S:162v; 1531-S:173r.¹⁸⁷

Ant.
I.vi.



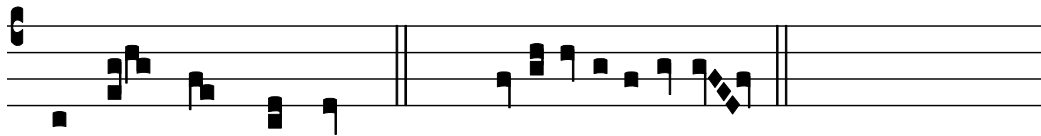
how great * was the mourning of all, what especial



ly the lamentation of the monks and the chorus of virgins,



because it is pious to rejoice for Martin, and it is pious



to weep for Martin. *Ps.* Blessed be the Lord. 54*.

Prayer. O God, who seest that we stand. [*as above.*]¹⁸⁸ {1746}.

Let a Memorial be made of Saint Menna, Martyr, with the Prayer as above. {1747}.

¶ *At j.*

Ant. His disciples said. [*j. of Lauds.*]¹⁸⁹ {1770}.

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

Ant. Thee they justly praise. [118].

Ps. Quicumque. [119].

¶ *At iij.*

[173v.] *Ant.* O Lord, if I am still needed. {1771}.

Ps. Set before me. (cxviij. 33.) [158].

Chapter. Behold a great priest. [689].

Let the Responsories and V̄V̄. of the Common of One Confessor and Pontiff be sung at all the Hours : and similarly the Chapters. [933].

¶ *At vj.*

Ant. O ineffable man. {1771}.

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

Chapter. The Lord gave him the blessing. [920].

¶ *At ix.*

Ant. Martin is welcomed. {1772}.

Ps. Thy testimonies. (cxviij. 129.) [195].

Chapter. The Lord acknowledged him. [933].

¶ *At Second Vespers.*

Ant. His disciples said. {1770}.

Ferial Psalms.


Chapter. Behold a great priest. [889].

Hymn. Jesu ! the world's Redeemer, hear. [922].

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

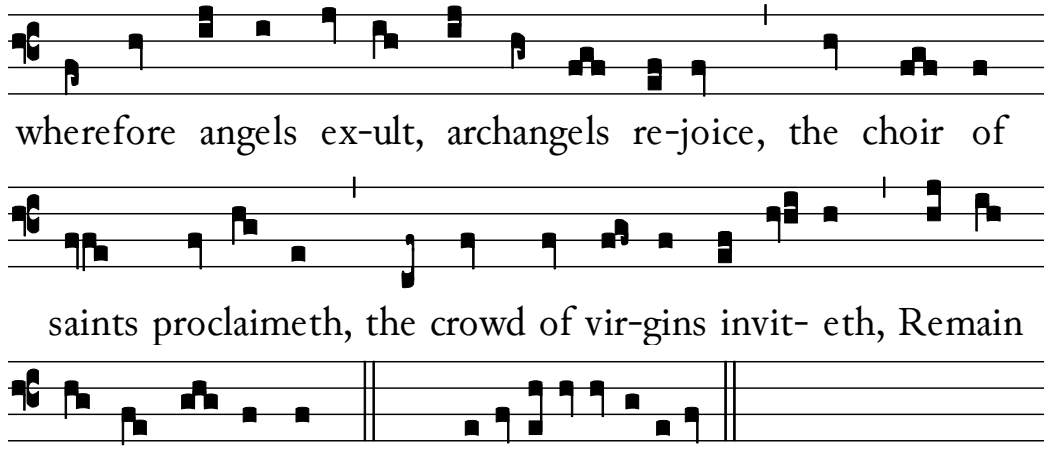
O beatum virum. AS:594; 1520-S:162v; 1531-S:173v.¹⁹⁰

4005. Ant.
II.i.



blessed man, * whose soul possesseth pa-ra-dise,

Saint Martin, Bishop and Confessor.



wherefore angels ex-ult, archangels re-joice, the choir of
saints proclaimeth, the crowd of vir-gins invit- eth, Remain
with us for ev-er. *Ps.* My soul doth magnify. 57*.

Prayer. O God, who seest. [*as above.*]¹⁹¹ {1746}.

*Let Vespers be said in the same way daily during the Octaves when it is made of Saint Martin [except insofar as the Antiphon on the Magnificat. is changed].*¹⁹²

[*During the Octave.*]

Let the Service at Matins be made this way during the Octave when it is made of the Octave.

Invitatory. Martin, behold. {1747}.

Ps. Venite. 7*.

Hymn. This the confessor. [898].

Antiphons on the Psalms.

Martinus adhuc cathecuminus. AS:594; 1520-S:162v; 1531-S:173v.

1. Ant.
VII.i.



3712.

Artin, as yet * a cathe-cumen, hath clothed me with


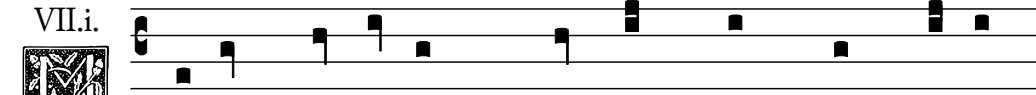


this garment. *Ps.* Blessed is the man. (j.) [17].

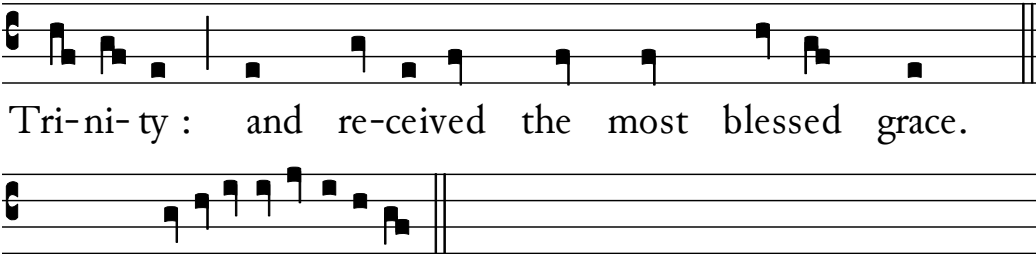
Saint Martin, Bishop and Confessor.

Sancte Trinitatis fides. AS:594; 1520-S:163r; 1531-S:173v.¹⁹³

4706. 2. Ant.
VII.i.



Artin confessed * the faith of the Ho-ly
Tri-ni-ty : and re-ceived the most blessed grace.



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

Beatus Marinus dixit. AS:594; 1520-S:163r; 1531-S:173v.¹⁹⁴

1644. 3. Ant.
VIII.i.





Lessed Mar-tin * said to Ju-li-an, For I am a
soldier of Christ : it is not lawful for me to fight.



Ps. Why, O Lord, are they multiplied. (*ijj.*) [18].

Ego signo crucis. AS:595; 1520-S:163r; 1531-S:173v.¹⁹⁵

2587. 4. Ant.
VII.ii.

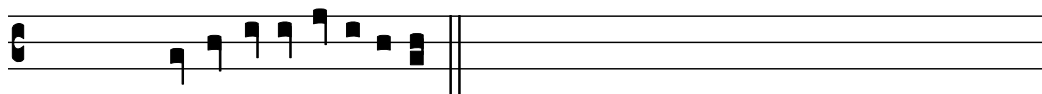


, pro-ected * by the Sign of the Cross, not by shield

Saint Martin, Bishop and Confessor.



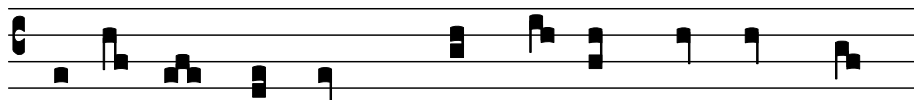
or helmet, will safely pe-netrate the ranks of the e-nemy.



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

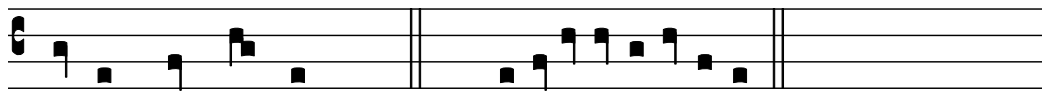
Confido in Domino. AS:595; 1520-S:163r; 1531-S:173v.

5. Ant.
VIII.i.



1872.

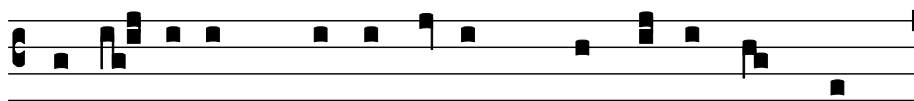
trust in the Lord * that my daughter hath been



healed by thy prayers. *Ps.* Give ear, O Lord. (*v.*) [19].

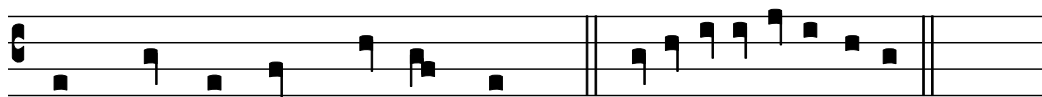
Tetradius cognita Dei virtute. AS:595; 1520-S:163r; 1531-S:173v.¹⁹⁶

6. Ant.
VII.iii.



5141.

Etra- di- us, * re-cogniz-ing the power of God,

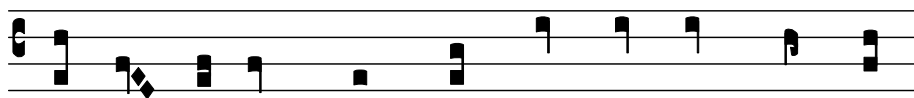


came to the most blessed grace. *Ps.* O Lord our Lord.

(*viiij.*) [23].

Dominus Jesus Christus. AS:595; 1520-S:163r; 1531-S:173v.

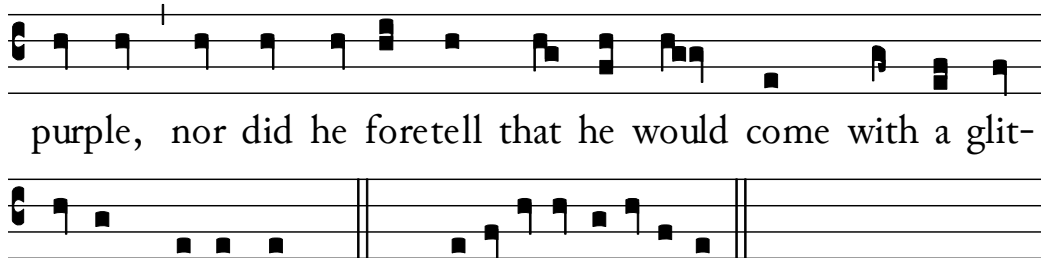
7. Ant.
VIII.i.



2411.

He Lord Je-sus Christ * said not that would come in


Saint Martin, Bishop and Confessor.



purple, nor did he foretell that he would come with a glittering di- a-dem. *Ps.* Lord, who shall dwell. (xiiij.) [29].

Dum sacramenta offerret. AS:595; 1520-S:163r; 1531-S:173v.¹⁹⁷

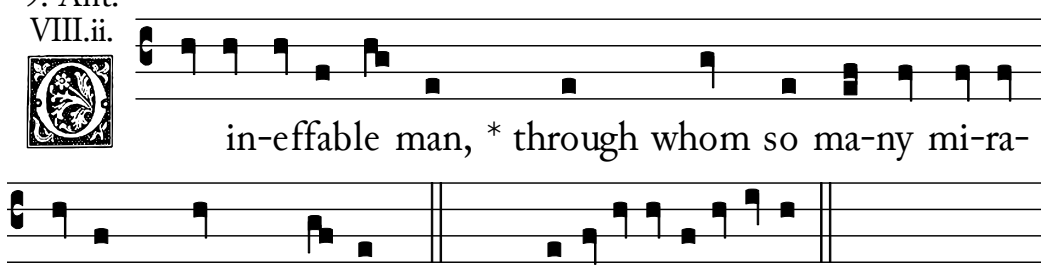
2466. 8. Ant.
IV.iv.



Quen blessed Mar-tin * offer-ed up the sacrament, a ball of fire appear-ed a-bove his head. *Ps.* In thy strength. (xx.) [45].

O ineffabilem virum. AS:595; 1520-S:163v; 1531-S:173v.¹⁹⁸

4033. 9. Ant.
VIII.ii.



Quen in-effable man, * through whom so ma-ny mi-ra-cles are wrought for us. *Ps.* The earth is the Lord's. (xxiiij.) [III].

℣. The Lord loved him. [903].

The Lessons of the miracles [of the life] of Saint Martin [are read during the whole Octave when a service is made of the same].¹⁹⁹ (Gregory of Tours, Book of the Miracles of Blessed Martin, in the Preface.)

*First Lesson.*²⁰⁰



He miracles which the Lord our God deigned to perform through blessed Martin, his priest, while he was situated in the body, he now deigneth to confirm every day in order to strengthen the faith of believers. This same Lord who now illuminateth his tomb with powerful deeds worked in him while he was in the world, and he now presenteth benefits to Christians through him, who at that time sent him as a leader to people who were about to perish. Let no one, therefore, have any doubt about the powerful deeds done in former times, when he seeth the bounty of the wonders being given in the present : when he seeth the lame raised up, the blind receiving their sight, demons being put to flight, and all other kinds of illnesses being cured by his healing. Resplendent and shining throughout the world, the glorious lord Martin, rising as a new sun in a world already declining, was born in Sabaria in the province of Pannonia, as the preceding history of his life telleth, but was guided by God

to accomplish the salvation of the Gauls. Illuminating these regions with his deeds of power and signs, he unwillingly accepted the honour of the episcopate in the city of Tours because its people compelled him to do so : having led a glorious and almost inimitable life there for twenty-five years, four months, and ten days, he died in peace in the middle of the night in the eighty-first year of his life, when Caesarius and Atticus were consuls. His glorious passing, praised by the whole world, manifestly took place on a Sunday, as we shall prove with unambiguous testimonies in what followeth. And it was no small indication of his merit that the Lord received him into Paradise on the day that the Lord and Redeemer rose as victor from the netherworld, and that, after the tribulations of the world, he who had always celebrated Sunday services unpolluted, would rest in eternal peace on the Lord's day, which he now enjoyeth with the Lord without end. But thou, O Lord, [have mercy upon us].²⁰¹

*The same,
Chapter iij.*

Lesson ij.

THese are the first signs that are read concerning the blessed man.

While he was as yet a cathecumen, in the winter cold, he clothed a poor

man with the middle part of his cloak. To be sure on the following night he saw among the hosts of angels the Lord Jesus divinely illuminated, dressed in that same part of his cloak, that he might truly understand that which the Lord Jesus himself thundereth in the Gospel pages : As long as you did one of the least of these, you did it to me. This Martin passed the flower of his youth in the city of Milan : which at that time, with Auxentius favouring, was much stained by the perfidy of the Arians. To whom Saint Martin, like a strong athlete of Christ, manfully resisted : and fearlessly taught the true faith of the Holy Trinity. But having been driven thence by the rage of the Arian princes, he withdrew into the country of the Gauls. He was joined to venerable Hilary, bishop

of the city of Poitiers, who at that time shone forth as the firmest pillar of the faith, praised by all, and he shone as a day star in the heavens, brighter than the other stars : thus that holy man, shone forth in the Church of Christ more excellently in all things, by his greatness of reputation and holiness of life, and in the truth of <his> holy teaching. Saint Martin associated himself with this discipline after having left military service, so that, following the example of such a learned man, a Christian might come forth bravely to the battle, armed with the helmet of faith, and girded with the breastplate of justice, and equipped with the sword of the word of God : and the fearless warrior might be fortified against all the weapons of a malign spirit. But thou.

[174r.]

Lesson iij.

THe same holy man, being admonished by a divine oracle to visit his parents, converted his mother to the profession of the holy faith : and he whom she had born into the world, begot her in Christ. And he, while on the journey, suffering the ambushes of robbers, when he is handed over to one to be guarded, converted the robber to

Christ by the preaching of the Gospel : and him to whom he was delivered for punishment, was made by him to be saved. Returning thence, he met an evil spirit : who promised that he would be a companion to the holy man wherever he went. To whom he fearlessly answered, The Lord is my helper : I will not be afraid of thy threats. But enduring many

tribulations of the Arians, he returned back again into Gaul. United with the holy father Hilary of Poitiers, he built a little cell for himself near the city, in which he might more freely gather the fruit of the contemplative <life>. A certain catechumen clinging to him was snatched by sudden death in the absence of the holy man. Whom the man of God raised up by an outpouring of prayers, and having been restored he baptized <him>, who lived for many years afterwards. A second likewise, being hanged by a noose in the estate of a certain Lupicinus, he restored to life by sacred prayers. In the town of Chartres, he resuscitated a third, the son of a certain woman, by prayer alone, in the sight of the people. And being made bishop of the city of Tours, he bore many signs of holy

virtues, and strewed many teachings of heavenly life. However, in his private life he did not lose self-control amid the crowds of people : humble in dress, agreeable in speech, devout in preaching, true in judgment, venerable in manners, watchful in prayers, assiduous in reading, constant in countenance, pious in affection, honourable in priestly ministry, an indefatigable sower of the word of God, eager to multiply the money received from his Lord, rejoicing with those who rejoice, mourning with those who mourn, becoming all things to all people : that he might gain all for Christ. Outstanding for his virtues, praiseworthy for his goodness, amiable for his piety, he shone with many virtues in his episcopate. But thou.

The V̄. and Responsories are said according to the order of the Nocturns of the History on the first day.

Ps. Te Deum. is sung. [47].

Before Lauds.

V̄. Pray for us, O blessed Martin.

R̄. That we may be made worthy [of the promises of Christ].²⁰²

¶ *At Lauds.*

Ant. His disciples said. {1770}.

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

{1781}

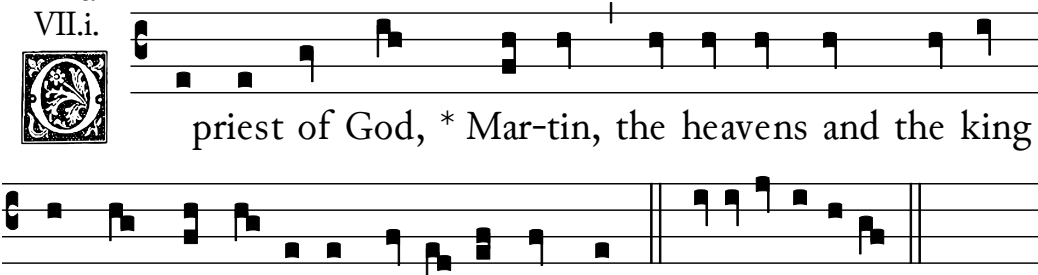
Saint Martin, Bishop and Confessor.

[Let] the Chapter, Hymn, and *℟*. [be said]²⁰³ as on the first day.

These following Antiphons are sung daily within the Octave at Matins and at Vespers on the Psalms Benedictus. and Magnificat. or at the Memorial of Saint Martin when the service is made of any other Feast.

Sacerdos Dei Martine, aperti. AS:595; 1519-S:163v; 1531-S:174r.

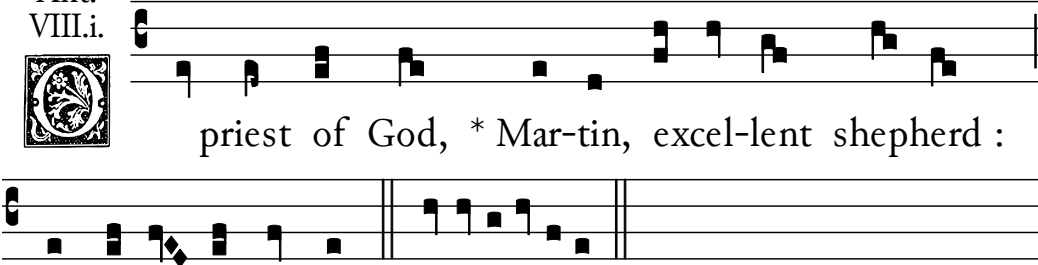
4670. Ant.
VII.i.



priest of God, * Mar-tin, the heavens and the king
dom of my Father are open unto thee. S.A.E.

Sacerdos Dei Martine, pastor. AS:595; 1519-S:163v; 1531-S:174r.

4671. Ant.
VIII.i.



priest of God, * Mar-tin, excel-lent shepherd :
pray for us unto God. S.A.E.

Ant. Blessed Martin. {1748}.

Ant. When suddenly. {1748}.

And the other Antiphons which follow of the Nocturns : and always with this *℟*. Pray for us, O blessed Martin. {1770}. *except*²⁰⁴ at ij. Vespers of Saint Hugh : then indeed is said the *℟*. The Lord loved him. [903]. *evidently at the Memorial of Saint Martin.*

Prayer. O God, who seest. {1746}.

Then let the Memorials that follow be said because the Choir is not ruled.

Saint Martin, Bishop and Confessor.

Where however it shall not be possible that a Full Service be made within the Octave of the same, the Antiphon Martin, as yet a catechumen. {1775}. and the Antiphons following after the Antiphon O priest of God, Martin, the heavens. {1782}. and [after]²⁰⁵ the Antiphon O priest of God, Martin, excellent shepherd. {1782}. are sung at the Memorial of Saint Martin within the Octave, with this V̇. as is said above, Pray for us, O blessed Martin. {1770}.

Prayer as above. {1746}.

¶ *At Prime.*

Ant. The disciples said. {1770}.

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

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

Ps. Quicumque vult. [119].

At Terce and at the other Hours let all be made as on the first day. {1774}.

¶ *Saint Brice, Bishop and Confessor.*

(xij. November.)

At Vespers.

Ferial Antiphons and Psalms.

Chapter. Behold a great priest. [889].

Hymn &c. all from the Common of One Confessor and Pontiff with this Prayer.

[174v.]

Keepe safe, we beseech thee, O Lord, thy people, trusting in thy love, through the intercession of blessed Brice thy confessor and

bishop : that by his interceding we may merit to be sharers with him in heavenly joys. Through.

Let a Memorial of Saint Martin be made with this Antiphon O priset of God, Martin, excellent shepherd. {1782}. Verse and Prayer as above.

Then let the Memorials that follow be said, unless it shall be a Sunday.

At Matins.

Double Invitatory, iij. Lessons are made without Rulers of the Choir.

Versicle. The Lord loved him. [903].

First Lesson. (Sulpicius, Book. 2. of the life of Saint Martin.)

Brice, when he was in the first age of youth, and easily followed <his> heart, with holy Martin as yet living in the body, produced many snares. On a certain day, while a certain sick man was seeking a remedy : Brice, as yet a deacon, met him on the street. To whom the infirm saith simply, Behold, I seek for the blessed man : and I know not where he is, or what work he doth. To whom Brice, If

thou, he saith, seekest that deranged one : watch from afar, behold he stareth at the heavens as usual, as if he were delirious. But when that poor man, having met with him had obtained what he had asked for, the blessed man said to Brice the deacon, Well, do I, Brice, seem delirious to thee ? And when he, being confounded at hearing this, denied to have said thus : holy Martin said, Were not my ears at thy mouth when

thou didst speak these things from a distance ? Verily I say unto thee, that I have obtained before God that thou shouldest come after me to the honour of the pontificate : but know that thou wilt suffer many adversities in <thy> episcopate. Brice, hearing this, laughed at him, saying, Did I not speak the truth, that this man uttered delirious words ? Moreover, when Brice was gifted with the honour of the priesthood : he often provoked blessed Martin with insults. Whence on a certain day while blessed Martin was seated on his wooden chair in the area that surrounded the little cell of his : he saw two demons standing on the high rock that overhangeth the monastery, send forth from that place an eager

and happy voice of exhortation, Ho, thou Brice, ho thou Brice. I believe that from a distance they saw the wretched man drawing near, realizing how much fury he had aroused in his spirit. Without delay : Brice burst into a frenzy. There, being full of madness, he speweth forth a thousand insults upon Martin. For he had been rebuked by him the day before, as to why previously no one who had been a clergyman in the monastery, having been nourished by Martin himself, might raise horses and procure slaves. For at that time he was accused by many, that he had purchased not only barbarian boys, but also girls, you understand,²⁰⁶ with pretty faces. But thou, [O Lord, have mercy upon us].²⁰⁷

Lesson ij.

AT the rebuke of blessed Martin, Brice, having been unhappily moved by this maddening gall, and, as I believe, chiefly driven by the impulse of those demons, attacked Martin : so that he could scarcely control <his> hands, when indeed²⁰⁸ the holy man, with a calm countenance, with a calm mind, restrained the unhappy madness by mild words. But in him an evil spirit so overflowed, that not even his own

mind, however vain it might be, was subject to him. With trembling lips and uncertain countenance, the pale man spun words of sin in a fury, asserting himself to be more holy, since he had grown up from his earliest years in a monastery amid the sacred disciplines of the church under the instruction of Martin himself : but Martin, to be sure, both from the beginning, insofar as he could not deny to have been stained by military

deeds, and now, through vain superstitions and ridiculous phantasmic visions, had grown entirely old among delusions. When Brice had spewed forth²⁰⁹ in bitterness many other things against blessed Martin about which it is better to keep silent, at length having gone out in a fury, having satisfied himself as if he had thoroughly avenged himself, he hastened back in a frenzy to the place from whence he had come : when meanwhile, as is to be believed, by the prayers of Martin, with the demons having fled from his heart, reduced to penitence, he soon returneth, and prostrateth himself at Martin's knees beseeching forgiveness, <and> confesseth <his> error. At last, being more sane, he

confesseth that he had not been without a demon. This labour was not difficult for Martin : that he might pardon the supplicant. Then the saint explained to Brice²¹⁰ himself and to all those present how he had seen him agitated by demons, to have not been moved by reproofs : which would do more harm to those from whom they had been poured out. Thenceforth, while the same Brice would be oppressed before him with many and great offenses : he could not be compelled to remove him from the priesthood, lest it might be seen as an injury to take vengeance on him, often recalling thus, If Christ [175r.] suffered Judas, why should I not suffer Brice ?²¹¹ But thou.

Third Lesson.

Thus far Sulpicius, as above.

Now after the decease of blessed Martin, Brice, with the consent of the citizens, having obtained the office of the pontificate, devoted <himself> to prayer : because although he was proud and vain, yet he was chaste in his body. Now in the thirtieth year of his ordination a lamentable accusation arose against him. For the woman to whom his chamberlain brought <his> clothes to be washed, who had changed her garb

on the pretext of religion, conceived and gave birth. On this account, all the people of Tours rose up in anger, and brought the whole crime against the bishop, desiring with one accord to stone him. For they said, For a long time the piety of holiness hath hidden thy wantonness. And God will no longer allow us to be polluted by kissing thy unworthy hands. He, on the other hand, forcefully denying this, Bring the babe, saith he, to me.

And when the infant had been brought to him, thirty days after the birth : Brice the bishop said to him, I adjure thee, O infant, through Jesus Christ, the Son of almighty God, that if I have engendered thee thou wouldest declare it before all. And that infant said to the holy bishop Brice, Thou art not my father. But with the people beseeching that he might inquire who the father was : the holy bishop Brice said, That is not my affair. Insofar as it hath pertained to me : I have been anxious. If anything be available unto you : discern it for yourselves. They, then, declaring that this had been done by magical arts, rose up together against him in a conspiracy : and dragging away holy Brice the bishop, they said, Thou shalt no longer rule over us under the false name of shepherd. Holy Brice the bishop, in order to make satisfaction to the people, put burning coals in his cloak : and drawing it close to him went together with the throngs of people as far as the sepulchre of blessed Martin. And

casting the coals before the holy tomb, his garment appeared unburned. And likewise to those following²¹² him he saith, Just as you see this garment undamaged by these fires, thus also is my body undefiled by the touch of a woman. But with the people not believing but gainsaying, holy Brice is dragged forth, slandered, <and> cast out, that the word of holy Martin might be fulfilled : Thou shalt learn that thou shalt suffer many adversities in thy episcopate. But he, coming to Rome, relateth to the pope all that he had endured. And so, in the seventh year, by the authority of the pope, holy Brice the bishop returned to his seat : living happily afterwards for seven years. Whom, after his death in the forty-seventh year of his episcopate : Eustochius²¹³ succeeded in magnificent holiness, with our Lord Jesus Christ prevailing, to whom is honour, praise and sovereignty, together with the coeternal Father and the Holy Ghost, for ever and ever, amen. But thou.

All the rest from the Common of One Confessor and Pontiff until Lauds. [889].

Before Lauds.


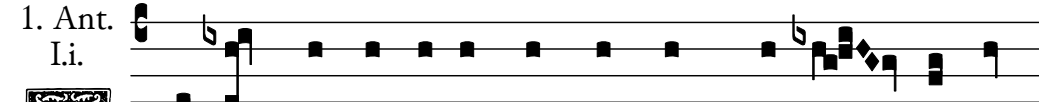
℣. The Lord conducted the just through the right ways.

℟. And shewed him the kingdom of God.


¶ *At Lauds.*

Post excessum. AS:596; 1520-S:164r; 1531-S:175r;

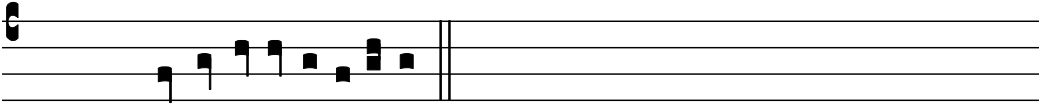
4327. 1. Ant. I.i.



F-ter the de-parture * the most blessed Mar-tin





the bishop, blessed Brice accepted the e-pis-co-pal seat.



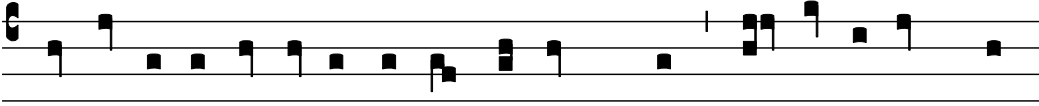
Ps. The Lord hath reigned. (*xcij.*) [52].

Tricesimo ordinationis. AS:596; 1520-S:164r; 1531-S:175r.²¹⁴

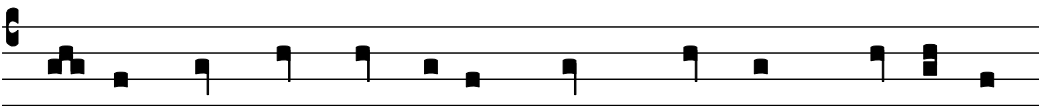
5186. 2. Ant. VIII.i.



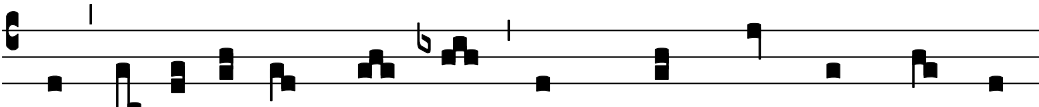
N the thir-ti-eth year * of his ordi-nation a la-



mentable accu-sation a-rose a-against him, for a certain wo-

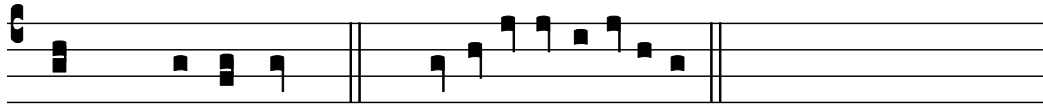


man to whom his chamberlain brought his clothes to be wash-



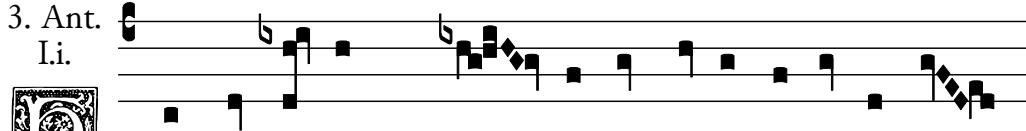
ed conceived and gave birth, and threw the whole crime a-

Saint Brice, Bishop and Confessor.



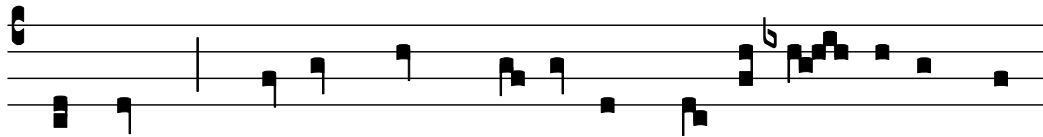
gainst the bishop. *Ps.* Sing joyfully. (*xcix.*) [53].

Illo quoque negante. AS:596; 1520-S:164r; 1531-S:175r.²¹⁵

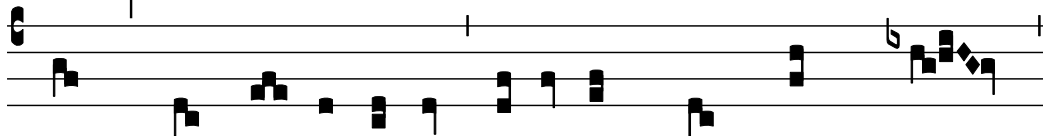


3180.

DE, de-ny- ing * this, urgently order-ed it to



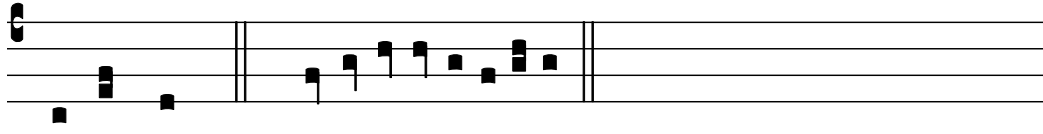
be brought : hav-ing been pre-sented thir-ty days after the



birth, Brice said unto him, I adjure thee through God,

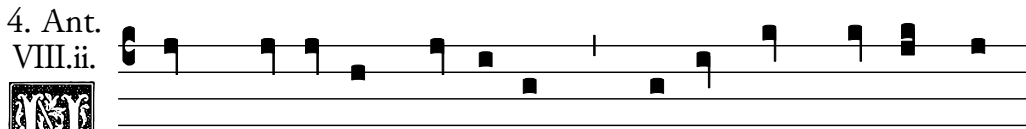


that if I have engender-ed thee thou wouldst declare it it



be-fore all. *Ps.* O God my God. (*lxij.*) [54].

Respondens autem infans. AS:596; 1520-S:164v; 1531-S:175r;



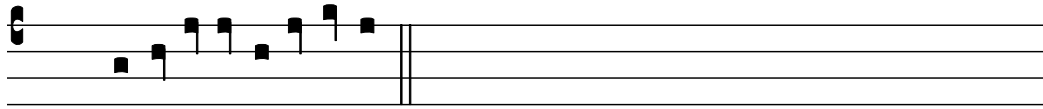
4631.

OW the infant reply- ing, * be-fore all the people,

Saint Brice, Bishop and Confessor.



said to the blessed man, Thou art not, he saith, my father.



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

Sanctus Bricius. AS:596; 1520-S:164v; 1531-S:175r.²¹⁶

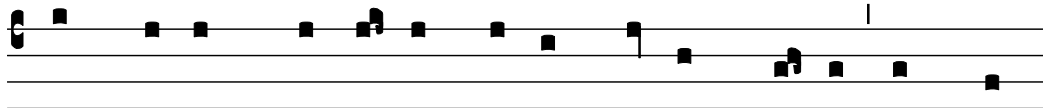
4773. 5. Ant.
VIII.i.



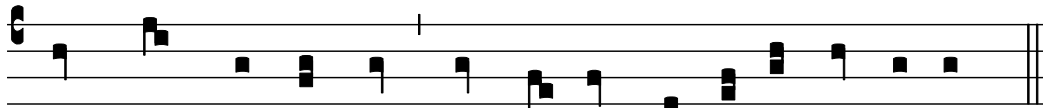
O-ly Brice, * to sa-tisfy the people, bear-ing



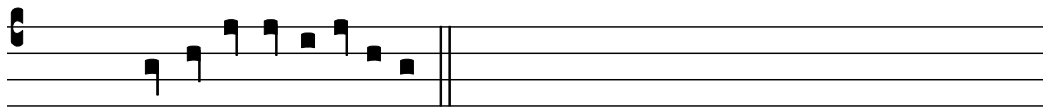
burning coals from the ci-ty in his cloak, and casting



them be-fore the se-pulchre of blessed Mar-tin, in the



sight of the people, his garment appeared unburned.



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

Chapter. Behold a great priest. [889].

Hymn. Jesu ! the world's Redeemer. [930].

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

Saint Brice, Bishop and Confessor.

Populis autem non credentibus. AS:597; 1520-S:164v; 1531-S:175r.²¹⁷

Ant.
VI.

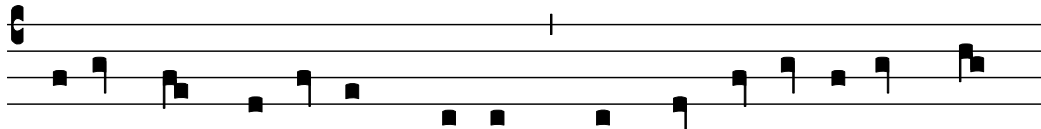


Mow with the people * not be-liev-ing, and with him

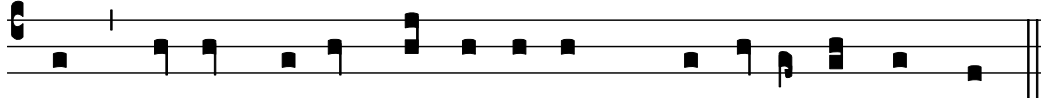
4313.



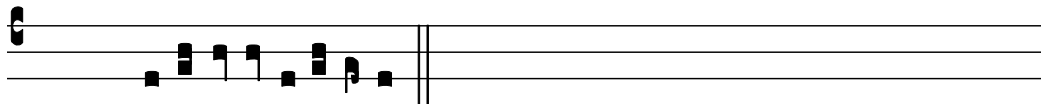
be-ing cast out of his e-pisco-pate, he made for Rome,



cry-ing and lamenting, say-ing, Rightly do I suffer these



things be-cause I have sinned a-against the ho-li-ness of God.



Ps. Blessed be the Lord. 66*.

Prayer. Keep safe, we beseech thee, O Lord. [*as above.*]²¹⁸ {1784}.

A Memorial of Saint Martin, and the other Memorials that follow.

¶ *At j.*

Ant. After the departure. [*j. of Lauds.*]²¹⁹ {1788}.

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

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

Ps. Quicumque. [119].

¶ *At iij.*

Ant. In the thirtieth year. {1788}.

{1791}

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

Chapter. Behold a great priest. [*in the Common.*]²²⁰ [889].

Let the Responsories and V̄V̄. of the Common of One Confessor and Pontiff be sung at all the Hours : likewise also the Chapters. [933].

¶ *At vj.*

Ant. He, denying this. {1789}.

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

Chapter. The Lord gave him the blessing. [*in the Common.*]²²¹ [920].

[175v.]

¶ *At ix.*

Ant. Holy Brice. {1790}.

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

Chapter. The Lord acknowledged him. [*in the Common.*]²²² [933].

If the Feast of Saint Brice shall fall on a Sunday let [all]²²³ be made of the Service of the Feast with a Memorial of the Sunday, evidently this way.

At First Vespers

On the Ferial Psalms, Ant. The Lord conducted. *Major.* [*in the Common.*]²²⁴ [889].

Ferial Psalms.

Chapter. Behold a great priest. [*in the Common.*]²²⁵ [889].

R̄. Soldier of Christ. [*in the Common.*]²²⁶ [918].

The Hymn and all the rest from the Common as above. {1784}.

Prayer. Keep safe, we beseech thee, O Lord. [*as above.*]²²⁷ {1784}.

A Memorial of Saint Martin and afterwards of the Sunday and then of the Trinity, with a Procession before the Cross.

¶ *At Matins the three j. Lessons of the Proper of Saint Brice which are had with the V̄. and Responsories of the First Nocturn of the Common History of One Confessor and Pontiff. And let the three middle Lessons be made of Saint Martin with the V̄. The Lord conducted the just.* [908]. *and with the Responsories of the First Nocturn of the*

{1792}

History of Saint Martin. {1750}.

Fourth Lesson. (*Sulpicius, Book j.*)

Now it came to pass, while blessed Martin was on a journey : that he came upon the body of a certain heathen, which was being borne to the sepulchre with superstitious funeral rites. And beholding from a distance the crowd approaching, not knowing what was taking place, he stood for a little while. For there was a distance of about five hundred paces, so that it was difficult to know what it was that

he beheld, nevertheless, because he saw that it was a rustic band, and with the linen clothes spread over the body being blown about by the force of the wind, he believed that a profane rite of sacrifice was being performed. This was because it was the custom of the peasants of the Gauls, in their wretched folly, to carry through the fields images of demons covered with a white veil. But thou.

Lesson v.

Lifting up, therefore, the sign of the cross opposite them : he commandeth the crowd not to move from the place, and to lay down the burden. Here, to be sure, wonderful²²⁸ to behold, the wretches might have been seen at first to grow stiff like rocks. Then, while they strove with their neighbours²²⁹ with the greatest effort to move, being unable to move farther, they whirled around in a ridiculous spinning motion, until, having been overcome

by the weight, they set down the body : astonished, and gazing at one another, they silently pondered what had happened to them. But when the blessed man found that the funeral procession was not attended with sacrifices : he again raised his hand, and gave them the power of going forth and of bearing the body. Thus he both compelled them to stand when he desired : and permitted them to go forth when he pleased. But thou.

Sixth Lesson.

Neither did he shew less virtue around the same time in similar works. For when in a certain

village, having set fire to a very ancient and notorious temple : a mass of flames was carried by the wind

upon a nearby house, indeed connected <to it>. Which, when Martin perceived, he clambered with rapid ascent to the roof of the house : placing himself in the way of the advancing flames. Then to be sure in a wonderful way might the fire have been seen to be cast back against the

force of the wind : so that there might have appeared a certain conflict of the elements fighting with one another. Thus by the power of Martin the fire worked only in the place wherein it was commanded. But.

And the final three Lessons from the Exposition of the Gospel A certain nobleman went into a far country. [821]. *with the V. and Responsories*²³⁰ *of the Third Nocturn of the Common History of One Confessor and Pontiff.* [914].

Before Lauds.

V. Pray for us, O blessed Brice.

R. That we [may be made worthy of the promises of Christ].²³¹

¶ *At Lauds let all be made as above.*

At Prime on the Psalm Quicunque. is said the Ant. Thee they justly praise. [118].

At the other Hours let all be made as indicated above. {1773}.

¶ *At ij. Vespers.*

Ant. After the departure. {1788}.

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

Chapter. Behold a great priest. [889].

Hymn. Jesu ! the world's Redeemer, hear. [*in the Common.*]²³² [922].

V. The just shall spring forth. [912].

Ant. This is he who before God. [*in the Common.*]²³³ [935].

Ps. Magnificat. 72*.

Prayer as above. {1784}.

If Sunday should fall on the day following or on the day of Saint Brice, or on the fourth day, let the middle Lessons be made of Saint Martin. However on the other days only a

Saint Brice, Bishop and Confessor.

Memorial, nevertheless on the Feast of Saint Machutus let the middle Lessons be made of Saint Martin on no matter which day it shall fall.

¶²³⁴ *The Translation of Saint Erkenwald,
Bishop and Confessor.*

(xiv. November.)

not Sarum, but of the Synod of London.

Let nine Lessons be made with this Prayer.

Ⓜ God, who hast adorned this day with the translation of the most blessed Erkenwald, thy confessor and bishop : grant, we

beseech thee, that by his merits and prayers we may be transferred to the company of thy saints. Through.

Let a Memorial be made of Saint Martin, with the V. and Prayer as is indicated above, whether at Vespers or at Matins.

First Lesson.

QN account of the immense merits of Saint Erkenwald circulated all around by the frequent signs of miracles, which were deemed by God worthy to be done for the salvation of the faithful to the praise of his saint : it was imposed upon certain of the English monasteries that, being astonished at the fame of the miracles, they desired to steal the body of the saint by night. Whence in the silence of the dead of night not a few men shattered the doors of the crypt in which the same saint was interred, and coming all the way to the doors of the altar, presumed with rash daring to break them. By which noise a certain one

[176r.]

who, alone with two clerks occupying the watching place in the church, guarded all night, being awoken, laying aside his boyish nature, so maddened with his cries all of that multitude, that, with divine judgment seeming to have been striking through the voice of such a small man, they rushed rapidly through the gate by which they had entered. By these tumults, therefore, the superiors to the church, having approached with shouting, and summoning aid by ringing a bell, to be sure were unable to catch them : but because of such censure they celebrated vigils there until morning. And when morning had come, eight

priests were appointed as guardians of such venerable treasures, until on the third day the holy relics were shut up in a safer place prepared in the meanwhile. With all having been done, with cross and candles, and likewise with the priests awaiting this venerable service, with procession and litanies, coming to the sepulchre of Erkenwald the bishop, with his wooden coffin having been raised up, <his> most sacred body was found

there, with the fortifying seals by which it had long since been safeguarded : at length, by divine providence, such a great concourse of people was made, that with all their efforts, those who had were present reluctantly shook the very iron doors behind them : neither being deceived by their desire, they gazed upon such an ineffable sacrament. But thou, [O Lord, have mercy upon us].²³⁵

Lesson ij.

THese things having been done, the holy devotion of the faithful determined that the body of the glorious pontiff should be transferred with of reverence to a more honourable place. On the day determined on which the said solemnity was to be celebrated, the bishops and clergy especially invited assemble to perform so magnificent a mystery. But when the leaden chest, in which the sacred body had previously lain was carried to the same freshly prepared place, it was found that through the ignorance of the craftsman the vessel containing the body was greater in length and breadth than the sepulchre already prepared. And behold, while all who were present were greatly saddened by

such negligence : suddenly the power of God made a larger opening in the stone, so that the hardness of the stone gave place to the holy relics. Which those who were present declared had previously happened to his holy sister Ethelburga. The body of the most holy Erkenwald was then translated and deposited with very great piety : in the year from the incarnation of the Lord one thousand one hundred and forty, in the month of November, on the fourteenth day of the same month. In which translation, beyond that which is described above, many other miracles, which are omitted on account of a certain tedium, shone forth. In one, in the sight of all in a certain canon of that church itself then strongly

feverish, in another, when a certain boy was absent, and already for half a year and more, with him languishing even to death, the presence of the saint came to his aid. To be sure the dust of the wood in which the saint had lain being sprinkled elsewhere, a certain devotee of God having collected the dust, as soon as he had

given it with water to a sick man, he escaped from all infirmity. It is also added that with the delicate smoke of incense discovered in the same wooden coffin having filled the nostrils of a sick man : it entirely thwarted the disease as if with frankincense.

Lesson iij.

After this, to be sure, that his translation might appear pleasing to God and venerable to men : he added a new miracle to shew the clemency of the Saviour. It happened in a certain year, on the feast of his translation, that a great and terrible fire was suddenly stirred up in the city of London : which spread on every side and burned a great part of that city. Now with the flames drawing nigh to the church of Saint Paul, many of the citizens saw perceptibly a certain man clothed in pontificals, and holding a standard in his hand, standing over the said church and

powerfully defending it on every side from all danger. And so this is, dearest brethren, our remarkable shepherd, and special patron, blessed Erkenwald the bishop : whose virtues and merits, apart from those things which have been said, no one's tongue is sufficient to declare. And thus in the year from the incarnation of the Lord one thousand one hundred and forty this most sacred [176v.] body was translated : to the honour and praise of our Lord Jesus Christ, who is blessed for ever and ever, amen.

Lesson iiij.

AT that time, when the body of the aforementioned holy priest was as yet preserved in the sarcophagus in the crypt : the canopy on the same crypt was to be painted.

In the mean time, with the course of a year having passed, the solemnity of the holy father Erkenwald began to dawn. No one celebrated mass there that day, the altar was uncovered :

<and> equipment suitable for the office of painter was erected. An innumerable multitude of both sexes came together to the oratory, desiring to pray, bringing oblations and lights : but the entrance was not open to them. For the painter had shut the door, so that, armed with colours, he might paint the canopy itself. But as he diligently drew up the colours : he was suddenly deserted of strength, and, seized with a sudden pain, he fell

down as if dead. While he was thus tormented at length, behold, the aforesaid bishop came, adorned with the pontifical infula, and severely scourged him with <his> pastoral staff : recounting his negligence, evidently that he had worked stubbornly that day, and that he had excluded the people. This vision and chastisement he made known to many, after he had recovered from that infirmity. But thou.

Fifth Lesson.

When a certain woman wished to go to the silver feretory prepared in which the body of holy Erkenwald had been laid, that there she might offer something with a devout mind : being bitterly rebuked by her husband, she was not able to accomplish that which she had purposed. On the following night that unhappy man was seized with a severe suffering of the kidneys, and was vexed with such a horribly sharp abscess of liquid for not a few days, that by the judgment of the physicians he was thrown into despair. To be sure, insofar as Paul said, the unbelieving husband is saved by the believing wife, behold, in the

quiet of the night, Saint Erkenwald appeared to the woman in a dream : and by a certain revelation instructed <her> to press and urge her husband without delay to have himself carried to his mausoleum. And so, in the morning, with counsel of the wife's tears, the husband, being supported by his servants, is brought humbly and devoutly to to the basilica of blessed Paul : where, with the aforesaid bishop assisting, having been cured from his sickness, he regained his composure, and he who had come having been brought by other feet, returned by his own faculties. Bur thou, O Lord.

Sixth Lesson.

A certain silversmith, Eustachius by name, had often leaned against the doorway of the house in which the feretory of Saint Erkenwald was being built, where there was a sepulchre of wood covered with silver and gold, in which the members of Saint Erkenwald were preserved : foolishly, with increasing madness, the wretch began not only to bring forward a certain disrespect over the aforementioned wooden casket, but also with reckless daring, with the wooden construction having been raised up, he hid himself inside as if at rest, in the manner of the holy

body, and to say, I am Erkenwald, offer me presents, ask for help from me, prepare for me a silver feretrum. And when this and the like had come forth many times from the hoarse throat of the wretched man : having been seized with a grave infirmity, he was cast forth by those gathered round, and having been brought to his place with tears, he expired within a few days. Evidently because he had obstinately despised the miracles of blessed Erkerwald and even the sanctity of the same : hence he had roused the investigator of the secret to strike with judgment.

Lesson vij. from the Exposition of the Gospel A man going into a far country. [914].

Lessons viij. and ix. from the Proper of the Saint.

Eighth Lesson.

A certain craftsman in the city of the holy bishop, while others were resting from work, himself endeavored to perform his usual work : for he took hold of a scraper, quickly stretched out a skin, and began the work of scraping. It happened in the meantime that those fellow-citizens were passing to the temple of God for the festivities in honour of Saint Erkenwald, in which they entreated their patron reigning with God in heaven : lest in the

occasion of the final examination they might be <found> wanting, who would sweetly recall his memory and his glory. But when they had a presentiment that the skinner, intent on the concerns of men, was neglecting divine works, some of them felt grief for <their> imperilled brother, but others insulted him as sacrilegious. Nor were there any who by brotherly affection would not attempt to recall the transgressor from <his> illicit presumption. But [177r.]

with these warnings having been brought forth for a very long time, he, fit for death, continued in the work which he had begun. It was not enough for him that he might disregard the wholesome exhortations of <his> friends. It also happened that <in return> for <their> admonition he hurled back one after other scorn and derision upon his

neighbours. While, therefore, he gave attention to invectives to those that passed by him : he improvidently slipped out the blade by which he scraped the hide, and it pierced his own eye. Thus therefore the wicked received the pious instruction which was given to him in vain by the devoted people. But thou.

Lesson ix.

A certain prisoner, fettered by royal order, hastened to go to the church on the day on which the feast of Saint Erkenwald is celebrated : and having entered, began in this manner, O God, whom no one asketh in vain except the vain, purge my vanity. O Lord, enlightener of the senses, enlighten me with thy goodness : that I may pray for what is expedient unto me, and may beseech and obtain what is pleasing unto thee. When the guards were inquiring after him in this manner, it was told them that a man whom they were seeking had come to the solemn joy of the feast of Saint Erkenwald, neither wished he to remain in hiding : but to attend the altar in the sight of the faithful : to pray more intently with eyes and hands lifted up on high to the Lord. Then the guards, now

having been gladdened in the discovery of the captive, now to be sure having been aroused by his escape, set a course to the temple of God : and proposed to bring back him entrusted to them, not without penalty. Now with the guards entering and making haste to seize the man, the bonds were broken with a most noisy crash, and, with the admiration of all those which were standing by, while he was praying the legs of the captive were unloosed. To be sure, as soon as the rumour of the miracle reached the bishop, he spoke of the miracle to the people and forbade the guards from threatening the aforesaid man whom Saint Erkenwald had deigned to release. How great to be sure was the exultation of the people, and how much praise was given to God and his

beloved Erkenwald, no eloquence | to devise.
could proclaim, no ingenuity was able

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

¶ *On the Deposition of Saint Erkenwald,
Bishop and Confessor*

*which ought to be celebrated after the Feast of Saint Vitalis
in April,
not Sarum, but the Synod of London.*

(xxx. April.)

Three Lessons with Rulers of the Quire with this Prayer.

Almighty and everlasting God,
with whom there is continually
a festival of thy saints, grant, we
beseech thee, that we who celebrate
the solemnity of blessed Erkenwald,

thy bishop, may be delivered from the
wickedness of our enemies, and grant
us favours to be brought to eternal
rewards. Through.

First Lesson.

The glorious confessor of the
Lord, blessed Erkenwald,
the Bishop of London,
before his passing, pleased God by the
testimony of many miracles. For this
one, with the end of his life
approaching, when he was led to
preach to the people, on account of
the weakness of his body, they would
bear in a horse-drawn bier with two
wheels : it happened by chance that
one of the wheels fell off, with the
other alone remaining on the cart.
Those therefore who were with the
saint, not knowing of this occurrence,
but walking along the way at their

usual speed : at length saw, what is
wonderful to say, the supporting
carriage, contrary to custom,
advancing on only one wheel. All
were amazed at the power of God :
having been made aware of his
sanctity by the holy miracle. To be
sure after his passing to heaven :
many being fevered and having other
diseases, touching or kissing his bier,
were wholly healed. But even to the
infirm who were absent, by means of
splinters having been cut off from it
and brought to them, sudden healing
often came. But thou, [O Lord, have
mercy upon us].²³⁶

Lesson ij.

Now there was at that time at Barking a monastery of holy women : which the prelate, the holy man, had founded for the honour of God and of Saint Mary, that he might tarry in the aforesaid place for the sake of devotion. It pleased the Most High happily to invite his beloved from this valley of misery to the throne of his glory. And so Saint Erkenwald, filled with the grace of the Holy Ghost, calling his followers unto himself, truthfully foretold to them the day of his death : and even

to the final end of his life he eagerly comforted all who gathered around him with the saving word of life. But when that holy soul went out of the body, and was carried to heaven by the hands of the angels, there remained so great a sweetness of fragrance, that it filled the whole house in which the body lay with wonderful sweetness, and stirred up the hearts of all to the praise and devotion of God. But thou, [O Lord, have mercy upon us].²³⁷

Lesson iij.

[177v.] **T**Hus after hearing of the passing of the blessed man, the clergy and people of London arrived at Barking : that the body of their bishop might be duly entrusted <to them> for burial with the greatest honour. And placing that precious endowment on a bier reverently prepared for this purpose, they proceeded towards London with the sacred relics. But when they had arrived with the holy body at a certain water which is named Ilford, they discovered that the aforesaid water had miraculously grown out of its proper place in such a way that it would not be accessible to those who

wished to pass over the usual way. Therefore, having laid down the holy body in the aforesaid place, they beseeched with devout prayers to have divinely shewn to them what they ought to do, or whither they ought to go. Therefore, through the exhortation of a certain religious man, being divinely inspired, with devout prayer having been made by the faithful before God, behold, the power of God was immediately shewn to the devout men. For suddenly they beheld that great water divided in two parts : and with the sacred body they went with dry foot through the midst of the river. And so having

On the Deposition of Saint Erkenwald, Bishop and Confessor.

passed over the river, the candles near the body, which had earlier been extinguished, were set alight divinely without any human effort, so that at one and the same time the elements themselves, namely fire and water, might give testimony of <his> holiness. Also, the body of the

blessed pontiff, while he was still alive, was full of all spiritual virtues and graces : therefore, in his death, as many as touched the coffin in which he lay, by the mercy of God, were healed of whatever infirmity by which they were hindered.

All the rest from the Common of One Confessor and Pontiff in Paschaltide. [713].

¶ *Saint Machutus, Bishop and Confessor.*

(xv. November.)

*Let nine Lessons be made, with this Prayer.*²³⁸

Almighty and everlasting God,
mercifully²³⁹ hear the prayers of
thy people : that at the intercession of
blessed Machutus, thy confessor and
bishop, whose yearly festival we

commemorate this day, with the
advancement of time we may receive
and increase in eternal prosperity.
Through.

Let a Memorial be made of Saint Martin.

At Matins.

Lesson j.



He glorious confessor of
Christ Machutus, of noble
British descent, was more
noble in <his> holy manners. His
parents, already advanced in years,
when the hope of offspring had faded
away, now despairing of a future heir
for their own possessions,
nevertheless by divine clemency begot

him. By the religious kinship of the
most distinguished brethren, namely
of the father from Saint Sampson,²⁴⁰
and being descended from the sister
of Saint Maglorius,²⁴¹ with like
kinship of consanguinity of these two
nobles, he shone forth²⁴² as a third.
But thou, O Lord, [have mercy upon
us].²⁴³

Second Lesson.

HE who during his boyhood was
delivered up to literary
discipline under Brendan,²⁴⁴ at that
time a man most renowned for his
sanctity and knowledge : both
surpassed <his> superiors in industry,
and <his> inferiors in humility. For
thus he suited his years as yet with

every age of men, so that he was seen
by boys a boy, by young men an adult,
by elders as already old. Indeed,
having embraced the purity of the life
of the innocent, he retained no
superior, no equal among his
disciples, but only the disposition of
serving others. But thou.

Third Lesson.

AND lest he might become accustomed to the affluence of things, or to the levity of the age, he gave himself up to abstinence with all zeal. Consenting not at all of course to pleasures of the body²⁴⁵ : frequent in vigils, constant in prayers, he

persisted especially in fastings. Scarcely mightest thou find him within the church except praying, scarcely without except reading : if the use of imposed necessity did not impede.

Let the middle Lessons be made of Saint Martin : with this V̇. The Lord conducted the just. [908]. with three Responsories according to the order of the Nocturns of the History of Saint Martin.

Lesson iiij. (Sulpicius, Book. 2. at the end, and Gregory of Tours, Book 1. of the miracles of Saint Martin, Chap. 4.)

NOW blessed Severinus, bishop of the city of Cologne, a man of honorable life and worthy of praise in all things, when on Sunday after matins, together with his clerks, he would go around the holy places according to custom : at that hour when the blessed man died, heard a choir singing in the heights. And having called the archdeacon, he asked if his ears were struck by the sounds : which he could hear clearly. He answered, By no means. Then he, Listen, he saith, diligently. Now the archdeacon began to stretch <his> neck upward, to raise <his> ears, and to stand on the top of <his> toes with a staff supporting.²⁴⁶ But I believe that he was not of equal merit : for

which reason he merited not to hear these things. Then, being prostrated to the ground, both he and the blessed bishop beseech the Lord : that divine piety might permit him to hear this. And having stood up again, the old man asketh, What hearest thou ? Who saith, I hear voices of singing, as if in heaven : but I know [178r.] not entirely what it might be. To whom that one, I shall tell thee what it is. My lord Martin the bishop hath passed away from this world : and now the angels bear him up on high with singing. And when for a short while there was made a pause in hearing these things, the devil with his wicked angels tempted him to remain. And obtaining nothing for

himself in the same, being

confounded, he withdrew. But thou.

Fifth Lesson.

WHat then shall be for us sinners, if an unjust party wanted to harm such a priest? With these things therefore said by the priest, with the time being marked, the archdeacon sent swiftly to Tours: to inquire diligently concerning these things. Who, coming, became aware most plainly that on that day at the same hour the blessed man had passed away: in which holy Severinus had heard the choir singing. Indeed, at that time blessed Ambrose, whose flowers of eloquence today spread their fragrance throughout the whole church: was the bishop in charge of the city of Milan. Whose custom it was in celebrating the feast of the Lord's day, that the lector coming

with the book presumed not to read before the holy man had ordered <him> to do so with a nod. It happened on that Sunday, with the prophetic lection already having been read, and with him standing before the altar to pronounce the reading from blessed Paul: the most blessed bishop Ambrose fell asleep on the holy altar. At which, with many seeing, when no one dared to arouse him altogether: after the space of two or three hours had passed, they provoked him, saying, The hour is now passed, let the lord command the reader to read the lesson: for the people are now very weary of waiting. But.

*Gregory as above
Chap. 5.*

Lesson vj.

Now blessed Ambrose answering, : Be not, saith he, troubled. For it is much for me to have slept in this manner: to whom the Lord hath deigned to shew so great a miracle. For you shall know that my brother Martin the priest hath come forth from the body: and that I have offered the obsequies of his funeral. Having carried through the service as

usual, there was only one²⁴⁷ small item that I did not finish, because with you rousing me I was unable to complete the final prayer. Then they, equally stunned and astonished, carefully seeking, took note of the day and the time: who discover that he had departed that very day and time in which the blessed confessor had said his funeral rites. O blessed man,

at whose passing the crowd of saints singeth, the chorus of angels rejoiceth : the whole army of heavenly powers cometh to meet. The devil is confounded by presumption, the Church is strengthened by virtue, priests are glorified by revelation : he whom Michael received with the angels, Mary received with the dances

of virgins, paradise holdeth joyful with the saints. But why attempt we his praise, which we are not capable to fulfill ? For he himself is the praise of him whose praise never departed from his mouth. For would that we could explain even a simple story. But.

¶ *The three final Lessons from the Proper of Saint Machutus.*²⁴⁸

Lesson vij.

IN the meantime, with the death of the bishop of that region, & the fame of Machutus being heard, people gather from everywhere, they seize Machutus, and although he is unwilling, although crying out obstinately, although pleading to them that he is unworthy and useless for this work, nevertheless in Gunim Castri,²⁴⁹ the city in which his father had been count, they make him bishop. Which weight, as was said, reluctantly receiving : he declareth such an honour to be an indignity and the loftiness of the seat to have been made a violence to him. Summoning therefore a few secret

accomplices, he went up into a ship stealthily : and, committing himself to the winds and the sea, sailed according as it pleased the divine will. And so an angelic embassy met with blessed Machutus as soon as he directed his course upon the deep : and told him whither he should go, and for what port he should make, and by whom he ought to be received. Indeed it shewed him to make for the lands of Gallic Brittany : and to land at the island in which Aaron, a man of angelic life was, and to have lodging with him for some time. But thou.

Lesson viij.

TO whom, having proceeded without hesitation, as was indicated : Aaron rejoiced at such a

guest, Machutus²⁵⁰ at friendly company. The report flieth through the city, the people gather together to

see a new man, to hear new words. But while a discourse of preaching is being delivered : behold, a certain dead man is borne through the street before the entrance of the church. Which seeing, the man of God, hasteneth to the place where the body lieth : and with bent knees and outstretched body, he prayeth, with all attending and awaiting the outcome of the matter. Which prayer being finished, they arise together, both the saint from the dust, and the dead man from death. With the citizens therefore having been baptized and confirmed in the faith, blessed Machutus now, having converted the city, whether he would or not, having been made bishop by the people of Brittany, scattereth the

seeds of doctrine. But let no one rise up against the angelic man, evidently because he was made bishop of two cities. And concerning the change of seat, which is seen as having been done against authority, let no one rebuke him. For he hath not changed his seat : who hath not increased in desire. He seeketh not to leap from the lesser to the greater : but to descend from the richer to the poorer. Meanwhile Britain mourneth the exile : whom Saintonge rejoiceth to have as a guest. For those assailants who had driven him thence, some having been made lame, some leprous, some blind : everywhere worthy of reproach, appear infamous by their own damnations. But thou, O Lord.

Ninth Lesson.

THe earth itself is also deprived of all fertility : and the sprout denied of all its fruits. Finally the people, oppressed by hunger and mortality, declare that deservedly they perish : because they knew not how to retain the most holy of patrons. Being therefore compelled by so great a necessity, some which appeared to have healthier minds than the others chose themselves : and arranged to set forth out of such misery, seeking the

physician. Who, indeed, with the news of <his> virtues being revealed, come even to the holy one : and having prostrated themselves, they bring before him the complaint of their misfortune. They confess their faults, they pour forth tears : and ask with groanings and sighs that he may have mercy upon them. The man, therefore, full of pity, being moved by their prayers : stirreth up his old limbs to the labour of the journey,

and hasteneth as quickly as possible to release the parish from the yoke of damnation. With which being done : richness is restored to the land, health to the people, and the integrity of all prosperity is reestablished. When he was pleased with the whole disposition, such that he ought to have been rewarded for so many and so great labours : three days before he laid aside the man, he was seized with a fever. Who in the mean time, lying

in ashes and sackcloth as was his wont, as usual, suffered no part of <his> body to sustain himself, and no one to turn <him> on <his> side : but desired heaven with <his> hands, heaven with <his> mouth. heaven entirely with <his> eyes. To be sure in such a manner the angelic citizens, on the seventeenth of the Kalends of December, received their comrade : into the heavenly palace. But.

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

¶ *Saint Edmund, Bishop²⁵¹ and Confessor.*²⁵²

(xvj. November.)²⁵³

Let nine Lessons be made, Triple Invitatory, with this Prayer.

¶ God, who in the bountiful goodness of thy counsels hast adorned thy Church with the merits of the illustrious life of blessed Edmund thy confessor and bishop, and hast caused it to rejoice in his

glorious miracles : mercifully grant unto us thy servants, that we may be both reformed by his example, and defended from all adversities by his patronage. Through [our Lord].²⁵⁴

¶ *Memorial of Saint Machutus as above, and of Saint Martin.*

Then let a Procession go forth to the Altar of Saint Edmund if one be had, singing the Responsory Holy N. confessor of Christ. [in the Common.]²⁵⁵ [912].

℣. Pray for us, O blessed Edmund.

℟. That we may be made worthy of the promises of Christ.

Prayer.

¶ Eternal Saviour, let thy virtues work in us a complete remedy : that we who venerate the merits of blessed Edmund, thy illustrious

confessor and bishop, aided by his intercessions, may be delivered from all the langours of our souls. Through Christum.

¶ *On returning is sung an Antiphon of Saint Mary.*

At Matins.

Lesson j.

¶ He new joy of mother Church, in the celebrity of the new saint, we joyfully report : we announce the feast of the new colleague in the fellowship of the great heavenly college, with exultant

spirit. The Church indeed rejoiceth to have produced such and so great a son : which may both direct others with an example of holy conversation, and, having already received the reward of blessedness, may give them

a firm hope of salvation. She rejoiceth without doubt in being illuminated with such an illustrious progeny that is worthy to be praised by all and to be worshipped with devout veneration : she manifestly declareth that those who confess the mother Church by faith, hope, and

deed, are to be admitted to participation in the eternal inheritance, and that none may enter into heavenly glory except through her as the key to the kingdom of heaven. But thou, [O Lord, have mercy upon us].²⁵⁶

Lesson ij.

[179r.] **T**He heavenly country rejoiceth at the coming of the noble inhabitant : : and the colonist of the faith, having been tested, to be united with its inhabitants. Celibate citizens exult²⁵⁷ in the illustrious gathering of a fellow-citizen, saints sing over the worthy consort of heaven lately summoned. Arise, therefore, ye zealots of the faith : and rejoice together with your²⁵⁸ mother Church

concerning the magnificence and exaltation of her so great son. Abound with joy, and take up secure hope from your native-born of the earthly things becoming a compatriot of heavenly things. Rejoice, I say, with great joy : that a new patron hath been raised up for you before God, who is present before him as a peaceful intercessor for your salvation. But thou, O Lord.

Lesson iij.

AND indeed blessed Edmund, the Archbishop of Canterbury, pondering wholesomely, directed his nature to his Maker with affection by nature, and recognizing the restorer of fallen nature as his Renewer : he first affectionately and earnestly sought his Creator and Redeemer. For rightly, with the light of intention shining upon him, he advanced with the steps of perfect

works : demonstrating the path of salvation to others in the splendour of <his> life and doctrine of charity.²⁵⁹ Whence in these three, pure intention, perfect deed, and upright speech, with sweet harmony, as if singing a delectable dance, he overcame three enemies, the flesh, the world, <and> the demon, by virtue of perseverance : rightly deserving to be marked by three, true

faith, secure hope, and fervent charity, in the highest citadel of the Trinity, he is to be honoured with a palm of victory prepared by three

orders of the elect, of virgins to be sure, of continents, and of married couples. But thou.

Lesson iiij.

AND so [that]²⁶⁰ we might report something of his works, granted that his own life, which is set forth more fully, will be sweeter to the taste of the narrator,²⁶¹ and more pleasing to the minds of listeners, having loved [to hold fast]²⁶² the Son of God since <his> tender years, he afterwards ceased not to hold him dearly in <his> heart, because he rightly inscribed him on the tablet of his mind with the pen²⁶³ of proper consideration. Indeed the greater he progressed in age, the more fully he became enkindled in his love. And lest the fervour of <his> spirit might be extinguished by the ardour of carnal association, but would rather be inflamed by his mortification, he

constantly restrained it with the harshness of sackcloth, and bound its will with the bonds of the art of abstinence : that being guided not by his vow, but by the will of the spirit, he might advance in safety to what is lawful, and decline prudently from things unlawful. For with <his> oppressed body being worn down by fastings, with ancient observances <and> new austerities which he had imposed upon himself, while having despised the enjoyment of pleasant foods, having been content with the refreshment of the humble, in times of public fasting he chose even to fast from permissible foods, and also to abstain more fully on certain days of the week. But thou.

Fifth Lesson.

Likewise disinclined to lengthy sleep, being occupied with lengthy vigils, and casting off torpor²⁶⁴ : he persevered sedulously in prayer. For, despising the softness of his bed, lest he should grow slack from pampered rest, he indulged

<his> limbs by lying calmly, so that, refreshed by a short sleep, he might rise up immediately, and might assign to himself lengthy kneelings and prayers. And from the beginning he thus strove to advance cleanly in his ways to the end : that having avoided

the slippery <ground> of the world, not flowing down into the mud of pleasure, he shone forth with the brightness of cleanliness. What more ? He broke in pieces the frail vessel of the flesh : that in it he might more carefully preserve the treasure of the soul entrusted to him. To be sure <he was> an eminent teacher and an outstanding preacher, and he infused the light of knowledge into the minds

of his hearers : and, having plucked up the hearts of the faithful, he plucked out the thistles of vice and injected the seeds of virtue. For he was eminent in humility, gentle in meekness, strong in patience, affable in kindness, compassionate in piety, forgiving in mercy : and overflowing with manifold alms for the assistance of the needy. But thou.

Lesson vj.

AND that we might weave the multitude of his deeds with succinct narration, thus he knew Jesus with a firm belief, and loved him with a sincere heart, and with all his prayers he embraced his Beloved, insofar as he was utterly worthless to the world and to them that are in the world : he coveted heaven in all his studies, being anxious to adapt himself to his name by his actions, that as he was called Edmund, so he might prove himself either free from the stain of sin or from the world, or placed outside the embrace of the world, by the testimony of his works.

Whence, behaving on the outside as if he were entirely spiritual and clean from the contagion of the flesh, and reverently adoring the body of Christ conveyed to him, it is shewn that these words should be reverently observed with all attention, as it is shewn that he uttered them with an open remorse. Thou art <the one> in whom I have believed, whom I preached, whom I taught. And thou art a witness to me, that on earth I [179r.] have sought nothing else but thee, O Lord, just as thou knowest that I want nothing else but that which thou wilt : let thy will be done.

¶ *The Gospel According to Matthew xxv. [14-23].*

AT that time, Jesus said unto his disciples this parable, A man going into a far country called his

servants : and delivered to them his goods. And that which followeth.

Let no more of the Common be read,

*but of the Proper of the Saint.*²⁶⁵

Lesson vij.

TRuly, when he had enlightened the Church of the living God by <his> illustrious merits, having died, he did not withdraw the rays of his own glory. But when he had discharged this life, he lived more truly than he had lived, he afterwards illuminated it with the brightness of a fuller light. For the Lord did not wish the sanctity of so great a man to be suppressed from the world, who²⁶⁶ as he was made known by the plurality of his merits, so he manifested by a diversity of his miracles, that he who had worshipped Him with all his devotion, was now reverently honoured while reigning with Him. For he restored sight to the blind, and what is more glorious,

out of the eyes of one innately infused with darkness, he put blindness to flight. To another, whose nature had bound his tongue by long silence, having been released from silence, he gave him the the faculty of free speech. A certain leper he also cleansed with a wonderful cleansing, with the leprous scales falling off at once. He strengthened the limbs of a trembling paralytic with consolidation of the nerves, he aided in the contraction and extention of the limbs. He cured the dropsical swelling of a person. A certain old man having been bent over with the hump of old age,²⁶⁷ he restored upright, raising his countenance²⁶⁸ to health. But thou.

Lesson viij.

BY these and many other miracles he hath glittered conspicuously : the continuation of which we have not thought add to those at hand. By these the catholic faith is strengthened, the obstinacy of the Jews is put to shame : the deceits of heretics are confounded, and the ignorance of pagans is astounded. Let the Church of Canterbury therefore sing a divine canticle of

praise : which amongst others of modern times, is more venerably adorned with patrons, one certainly red with martyrdom, the other white in confession. Let Canterbury, full of fruitful joy rejoice : that the threshing floor of his church hath sent such pure grain to the storehouse of the supreme King. Let the monastery of Pontigny also rejoice, which was privileged to be honoured with the

presence of so excellent and so great a father, while one, living there for a long time, made it famous by the manners of his life : and the other, coming thither, with his soul being restored to heaven, enriched it with the treasure of his body : so that it might be fulfilled, that the glorious martyr Thomas himself, evidently after the long²⁶⁹ delay which he had

contracted in the same monastery in the time of his exile, when the monks themselves had not been able to reply to the great honour charitably presented to him by them according to the fulfillment of his vow, it is asserted that he had said that there would be one who would succeed, who would repay them with a worthy recompense for the same. But thou.

Lesson ix.

Furthermore, because the almighty Lord, whom he ever magnifieth with a crown of glory in heaven, deserveth to be worshipped with the highest zeal of devotion by men on earth : the more solemnly the faithful commemorate the memory of the saints, the more worthy they <are> to be deserving of patronage. Whence, for the declaration of the feast of that glorious saint : the pope writeth in these words. We, of the sanctity of the life and the truth of the miracles of the same Saint Edmund, the inquisition having been carefully solemnized and strictly examined during the foregoing, obtaining full certainty : himself, by the council and assent of the common brethren of our prelates and all who were then existing at the apostolic see, on the Sunday on which is sung

Rejoice in the Lord always, have determined to be reckoned in the catalogue of the holy confessors, or rather to annouce what hath already been written. And therefore we advise and exhort your entire community diligently, through the written apostolic instruction, ordering you, that on the sixteenth of the Kalends of December, when then the happy soul, freed from the prison of the flesh, ascending to the stars, <didst approach> the heavenly court to enjoy the delights of paradise, you ought to solemnly celebrate the same festival with devotion, and may you make it to be celebrated, brethren, archbishops and bishops, throughout your cities and dioceses with appropriate veneration by the faithful of Christ : that by his intervention you may be rescued from imminent

dangers and in the future obtain the
everlasting reward of salvation. But

thou.

¶ *All the rest is said from the Common of One Confessor and Pontiff [889]. and let only a Memorial be said of Saint Martin at this Matins.*

¶ *Saint Hugh, Bishop and Confessor.*

(xvij. November.)²⁷⁰

Let nine Lessons be made with this Prayer.

¶ God, who didst excellently adorn blessed Hugh, thy confessor and bishop, with eminency of merits and brilliancy of miracles :

mercifully grant that his examples may inspire us and his virtues illuminate us. Through our Lord.

Let a Memorial be made of Saint Edmund, Confessor and Pontiff with the Antiphon. This is he who before God [935]. V̄. The just shall spring forth. [932]. Prayer as above. {1812}.

*Then let a Memorial be made of Saint Anianus, Bishop and Confessor, with this Antiphon. I shall liken him. [950]. Seek for this Antiphon at First Vespers of One Confessor and Abbot with the V̄. The Lord conducted the just. [909]. and with this Prayer.*²⁷¹

¶ God, who hast granted this festal day for the solemnity of blessed Anianus thy confessor and bishop : be favourable to the prayers

of thy servants, and grant that we may be holpen by his merits and prayers, whose feast we celebrate this day. Through our Lord Jesus Christ.

Afterwards let a Memorial be said of Saint Martin.

At Matins.

*Lesson j.*²⁷²

¶ Ugh, of holy remembrance, at one time Bishop of Lincoln, was born in the remote borders of imperial Burgundy, not far from the Alps, arising from the nobility of quite illustrious ancestors : and originating²⁷³ from the family of a military order. Who,

from his tender years being devoted²⁷⁴ to the study of literature, when he had attained the age of ten : was delivered to a monastery to be imbued with regular disciplines. Now, having been made a regular canon, he made such progress in knowledge and in life : that when he was sixteen years old,

he was called to the government of a certain cell, and there he took up the office of prior. His house, indeed, was assigned to his governance :

during the time of his administration he flourished elegantly both in spiritual and temporal affairs.

Lesson ij.

Saint Hugh, however, desiring to subdue his flesh more fully, and to restrain his inconstant emotions more strongly : after a short time had passed, with the Lord disposing, went over to the order of the Carthusians. There the Lord mercifully directed his works : he was renowned for excellence with honours of merits and increase of virtues. And because he shewed himself kind and affable to all, and especially to strangers, preserving the gravity of his religion : when a little time had passed by, he was made procurator of the house. For among them the officer of guests and business is called the procurator of the house. In the

mean time the illustrious Henry, King of England, had built a certain²⁷⁵ house of the Carthusian order in England : the promotion of which he ardently desired. Who with difficulty, by multiplying <his> entreaties, obtained : that²⁷⁶ for the management of that house, the procurator of Chartreuse might be summoned. Now when he had obtained that office : he strove to increase <his> former holiness from day to day with new merits. Whence he obtained the grace and favour of the king, who often visited him : with the due reward, not moderately, of holy conversation. But thou, [O Lord, have mercy upon us].²⁷⁷

[180v.]

Third Lesson.

When, therefore, the same king had long held the church of Lincoln in his hand, having been destitute of the comfort of a shepherd : when he desired to redeem, as it is believed, that evil : he procured, as honestly as he was able, that by canonical election the aforementioned

man would be called to the governance of that church. Notwithstanding, when holy Hugh is chosen and the election is announced to him : he replied that he would not receive the dignity of the pontifical office unless the assent²⁷⁸ of the prior of Carthusians had been received.

When that had been obtained, not without the heavy labour of solemn announcements, and it having been announced²⁷⁹ to him, he said that he would not accede to the governance of the church of Lincoln unless it had been previously agreed upon by the unanimous and free will of the canons. Therefore the Dean of Lincoln, with the chiefs of his chapter, came to the place wherein the aforesaid man was presiding, who, during <their> first conversations, thus secured his favour : because they fervently desired with sincere

affection of devotion to have him as father and pastor. But in order that their unanimous will might be made known to him more certainly : there they again elected him, and there he first consented. When therefore he had obtained the gift of consecration : sleeping in the first night of <his> episcopate, after matins and devout prayers, in his sleep, he heard a voice saying to him, Thou hast gone out for the salvation of thy people : for the task of salvation with thy Christ. But thou.

¶ *Let the middle Lessons be made of Saint Anianus with the Versicle and Responsories of the Second Nocturn of the Common History of One Confessor and Pontiff.* [908].

Lesson iiij.

AT that time, when the army of the Huns had come out from the parts of the east to lay waste the whole province, and when the dreadful storm of their wickedness thundered out against Gaul : the holy and most blessed Anianus, Bishop of the city of Orleans, was at the same time held in love as a good shepherd of <his> sheep. But he, filled with

the utmost²⁸⁰ reverence of religion and the Holy Ghost, holding the entrance of the heavenly path, and through the infusion of the almighty Paraclete foreknowing what would happen, and fearing the destruction of the people, pleading divine favour, entreateth prayers for his own sheepfold : unto him who performeth all things to those believing in him.

Lesson v.

FOr I determine that I shall not be silent in praises of the holy man : as far as I am able,²⁸¹ even in

rustic speech, I shall set forth an exposition of my undertaking. For several years before, the most blessed

bishop Evurtius, of the church of God in the city of Orleans, in accordance with divine affection,²⁸² struggled to build a great church from the pavements. After a long time and many bishops having passed away : the holy man Anianus, full of God, acceded to the pontifical burden with the consent of the Lord. To whom it appeared that for the beauty of such a building, with the roofs having been taken down, the building might be

raised higher. And while he persisted with God helping to supply the perfection of the work : the condition of the thing turned out adversely. For a certain Ellius, who was seen to be in charge of the craftsmen, while he was hastening through the roof,²⁸³ with his foot having slipped, fell to the ground : such that he was by no means able to be rendered conscious. But thou, O Lord.

Sixth Lesson.

Holy Anianus to be sure, seeing the adversities that had befallen, ran with all haste from afar to him who had fallen, making <the sign of> the cross of the Lord. And when he saw him who had fallen brought down to the cruelty of the point of death, imposing the banner of the cross upon his mouth and also <his>

body, taking him by the hand, he immediately rose up : so that all who were present, on seeing the things that had taken place, gave immense thanks to God. To be sure that craftsman, without any pain, ascended again to the place from which he had fallen.

¶ *The three final Lessons from the Proper of Saint Hugh without Exposition of the Gospel.*

Lesson vij.

And just as blessed Hugh distinguished his Church by the honours of his merits, so he strove to fashion the people entrusted to him by words and examples : insofar as the name of bishop rightly belongeth to him, he shewed openly and truly by

the testimony of good works. Nor did he strive to build up according to the prophetic word of Syon in blood : but he built the habitation of the church out of living stones, by appointing chosen persons in his church. And according to the word

of the Scriptures, when the bricks have fallen down : he built with square stones, and with sycamores being fallen down, he planted cedars. Now he was so wont to constantly evade the ragings of secular authorities on the church : that he was seen to despise the peril of both property and his own body.

He advanced indeed also by resisting the power of the king : insofar as he freed his church from most grievous servitude, and recovered many lost rights. Likewise we have also thought to subjoin another thing : which a report by worthy men of faith hath been made known. This man, while he lived, was accustomed to enter the houses of lepers by which he was passing : and with him having commanded the men to be separated from women, he was accustomed to kiss all the leperous men, no matter how deformed. But seeing <this> extraordinary humility, William of good memory, former chancellor of the church of Lincoln, a man by all means very literate and good : wished to try whether, on account of the excellence of this work, exaltation might touch the soul of the just man, and said unto him, By kissing, Martin healed the leper : you kiss lepers which are not healed. But the bishop

answered intemperately, The kiss of Martin healed the leper's flesh : but the kiss of the leper healeth my soul. Our Lord Jesus Christ, who is glorious always and everywhere among his saints, thus declared his holiness by miracles while he was as yet alive : that he might offer healing and salvation to various ailments through the holy man. Now it happened in the life of the holy man, that when he would travel over every part of his parish, keeping watch over the flock in his care, he came to a certain village where the father and

[181r.]

mother of a certain boy, bringing the boy himself almost lifeless : begged with tears for his help. Asking however what they required : the mother of the child answering with usual maternal piety, more distressed about the suffering of her son, said, This little son of ours hath taken in <his> hand a part of a certain iron blade, thin and sharp, having in length and breadth more than one inch : and, in the way of children, hath put it in his mouth. Which slipping within hath stuck firmly in <his> throat. And when I was inconsolably grieved concerning <his> miserable plight, seeing the son whom I had brought forth to be in peril of <his> life : the uncle of the

same boy endeavoured to console me, saying, Thy son shall not die. For it was revealed to me in a dream that in a short time a certain holy man would pass through this village, who would cure him. The Lord, therefore, hath sent thee hither, holy father, that our son, placed in the direst crisis of life, now with scarcely a pulse : thou

mayest restore to life. Whom the bishop receiving, and touching his throat, blessed, breathed <upon>, and signed with the sign of the cross : and sent forth. And when they had departed from the bishop, the bloody iron sprung forth out of the throat and mouth of the boy. And the boy was healed from that hour.

Eighth Lesson.

IT also happened at another time that the aforesaid bishop, passing through the village of Cheshunt, the parents of a certain madman who in the aforesaid town was not able to be restrained without chains for about three weeks : supplicated that he might condescend to visit and to bless him. On hearing this : the holy man, leaping from his horse, approached the madman. Whose head was bound to a post, and his hands and feet to pegs : both on the right and on the left. But the bishop, with blessed water having been made there by the bishop²⁸⁴ : with the sick man sticking out his tongue, and as if mocking him, he sprinkled <him> : and read over him the Gospel, to be sure, In the beginning was the Word : he gave him a blessing, and departed. At once the sick man began to slumber, and upon waking the same day, being

freed from the estrangement of his mind, was fully restored to health by the grace of God, <and> afterwards lived healthily for many years. Now it is not to be passed over in silence that when the pious Bishop of Lincoln, on the Day of Preparation, and for the building of the mother church which he had nobly erected from the foundations, carried stones and cement on his shoulders in a basket, like he had been accustomed to do many times : a certain²⁸⁵ crippled man, lame on both sides, supported by two staves, gazing upon and considering the humility of such a holy man, began to long with all his heart also to carry a basket, and to attach it to his neck, hoping that by the merits of the great kindness of the bishop he would recover <his> health. At length he obtained from the master of the work that a similar

basket be furnished to him : in which he began to carry stones and cement, while leaning upon the two sticks. But after the passage of some days he gave up one staff, then the other, and after a short time, sound and upright, he carried the same basket for his accustomed work : being holpen by the aid of no staff. About that time it happened in the city of Lincoln : that a certain citizen fell into such madness that eight men were deputed to his custody. He, being held in chains, was tormented with such fury : that he threatened to tear his wife and his own children with <his> teeth. At length, by the counsel of a certain good man of his kindred, having been bound in a certain two-horsed cart, he was brought to the cathedral church where the holy bishop abode, having consideration for her : that the wife by the blessed

man might deserve to be delivered from the aforementioned madness. Whom, when the bishop saw him being brought to him : he immediately sprinkled blessed water upon him, and adjured the evil spirit that it would come out of him, and that it would not vex him further. Now the sick man fell to the earth as one dead, upon whom the man of God poured out the blessed water in great quantity, and immediately he arose, who before had been so miserably ill : and stretching forth his bound hands to heaven, burst forth in these words, I give thanks to thee, O God, for my health, and blessed art thou, O bishop, stretching forth his bound hands towards him. Who, with his bonds having been released, returned to health : having no longer been afflicted by the demon. But thou.

Ninth Lesson.

[181v.] **T**Hus blessed Hugh, having completed his services to God, in the fourteenth year of his pontificate, from the Charterhouse, of course the principal house of the same order, from long desire of visiting the prior and the brethren of the same house, <upon> returning to England : in the city of London at the Old Temple in

his own house began to be gravely sick. And when he had lain for some time in a bed of a sickness, with the disease growing worse from day to day, he was unwilling to lay aside for an hour, according to the advice of anyone, the haircloth which he constantly made use of, but he had rather determined to observe the

austerity of the Carthusian order until death : at last, with the Lord calling, he happily migrated from this life to the Lord. After the death of the blessed man a wonderful thing also happened : when his body was brought into the city of London. It was evident that when candles had been lit before his body in going out to the city of London, during the four days they continued to burn, so that there was not any hour in which there was no light in any of the candles : granted that during this time the air was turbulent and there was often rain. Whence there is no doubt that the Lord had prepared the everlasting light of his soul : which for the veneration of <his> body would not permit the temporal light to be extinguished. By no means do we believe that we should pass over in silence : how excellently, as is believed, the Lord hath honoured his holy confessor Hugh on earth. For while he was alive, he was so diligent to offer the service of human kindness in burying the dead : that he passed over no dead person for the ministry of whose burial he would not undertake to devote himself. But the Lord, who hath known a worthy recompense for the merits of the just, granted him such an honourable

burial : that he may seem rightly to have given to the aforesaid that honour. For on the day that his body, being handed over to the church of Lincoln for burial, was honoured : the King of England, and the King of Scotland with three archbishops and many bishops and abbots, whether of the Cistercian order or of another, <and> many counts and barons assembled at Lincoln. Which first met the body at the entrance of the city : bringing it on their shoulders to the church. Now with the pontifical funeral rites having been celebrated : in the morning they delivered the venerable body to be buried with honour. To be sure, before the burial of the saint himself, there happened something very miraculous : and worthy of report. Evidently that, while his body was as yet lying in the church of Lincoln for burial, a certain soldier well known to the canons of the church and to others of the same province, whose arm a cancer had infected so greatly that even the bone had appeared, placed the same arm over the body of the bishop, and his face, so that, as is the custom of deceased kings and bishops, he lay upon the open bier : for the sake of healing he often touched it, not

without tears. Wonderful to say, immediately, through the merits of his saint : both the flesh and the skin of his arm were restored by the Lord. We therefore most devoutly beseech our Creator, that, by the merits of the glorious bishop, he will prevail to

pardon our sins : upon whom, among the other of his saints, he hath bestowed the fullness of heavenly joys, Jesus Christ our Lord, who with the Father and the Holy Ghost liveth and reigneth God, world without end. Amen. But.

Let a Memorial be made of Saint Anianus with this Antiphon, This is he who before God. Seek for this Antiphon at Second Vesper of One Confessor and Pontiff. [935]. V̄. The just shall flourish. [914]. Prayer. O God, who hast granted. {1819}.

Then let a Memorial be made of Saint Martin.

Let all the rest at both Vespers and at Matins and at the other Hours be made from the Common of One Confessor and Pontiff. [889].

¶ *At ij. Vespers of Saint Hugh let a Memorial be made of the Octave of Saint Martin, with the Antiphon O Martin. {1746}. V̄. The Lord loved him. [900].*

Prayer.

Grant, we beseech thee, almighty God, that the oft repeated solemnity of blessed Martin, thy confessor and bishop, may avail to the

everlasting salvation of thy people : and whom we frequently venerate on earth we may ever have as our patron in heaven. Through our Lord.

¶ *On the Octave of Saint Martin,
Bishop and Confessor.*


(xviiij. November.)

At Matins.

Double Invitatory, Hymn, Antiphons, and Psalms, as on the first day, let iij. Lessons be made.

℣. The Lord loved him. [900].

First Lesson. (Sulpicius, Book 2. near the end.)

N the second year, to be sure,²⁸⁶ of the reign of Arcadius and Honorius, Saint Martin, bishop of Tours, full of miracles and holiness, doing many services for the infirm : in the eighty-first year of his life and the twenty-sixth of his episcopate, at Candes, a village of his diocese, departed this life and passed happily to Christ. He passed away at midnight of the Lord's day : in the consulship of Atticus and Cæsarius. To be sure, at his passing many heard the sound of voices singing in heaven : which I have spoken of at greater length in the first book of his miracles. Now when the saint of God began to be ill at the

village of Candes, as we have related, the people of Poitiers gathered together to be present at his death, as did also the people of Tours. And [182r.] when he died, a great contention arose among the two peoples. For the people of Poitiers said, The monk is ours. He came forth to us as abbot : we demand that he be entrusted to us. Let it be sufficient for you that while he was in the world you enjoyed his conversation, ate with him, were strengthened by <his> blessings and delighted by his miracles. Let all that be sufficient for you : let us be permitted to carry away his dead body. But thou, O Lord, [have mercy upon us].²⁸⁷

℟. This is that Martin. j. {1750}.

Second Lesson.

TO this the people of Tours answered, If you declare <his> mighty works to be sufficient for us, know that while he was placed among you he worked more miracles than he did here. For, to pass over most of them, for you he raised two dead men, and for us one. And as he himself often said, his virtue was greater before <his> episcopate than after <his> episcopate. Therefore it is necessary that what the living man hath not fulfilled with us : he may fulfill even having been deceased. For he, having been taken away from you : was given to us by God. But if a custom long established is kept : with

God commanding, he shall have <his> tomb in the city in which he was ordained. To be sure, if you desire to claim him for the privilege of the monastery : know that his first monastery was with the Milanese. As they dispute, therefore, the night is closed in with the setting of the sun, and his body, lying in the midst of them, is guarded by both peoples. Now it was to be expected that in the morning he would be carried off by violence by the people of Poitiers. But the omnipotent God was unwilling that the city of Tours should be deprived of its protector. But thou.

R. When blessed Martin offered up. *ij.* {1752}.

Lesson iij.

FInally, in the middle of the night, the whole band from Poitiers were subdued with sleep : and no one remained out of this multitude that might keep watch. Therefore, when the people of Tours see them to have fallen asleep, some, seizing the most holy body, thrust it out the window, and others receive it without, and with it having been laid on a ship, they go down the river Vienne with all the people. And

entering the channel of the Loire, they direct their course to the city of Tours with great praises and singing. The people of Poitiers, having been awoken by their voices, having nothing of the treasure which they guarded, returned with great confusion to their own place. And if anyone might ask why after the death of bishop Gatianus there was only one bishop, that is, Litorius,²⁸⁸ up to the time of Saint Martin, let him know

As above, at the end.

that, owing to the resistance of the heathen, for a long time the city of Tours was without the blessing of a bishop. For they, who at that time were seen to be Christians, celebrated

the divine office secretly and in hiding. For if any were found by the pagans to have been Christians, either they were punished with stripes, or were slain by the sword.

R. O blessed²⁸⁹ [man]²⁹⁰ Marti.²⁹¹ {1769}.

*If the Octave of Saint Martin shall fall on a Saturday let this aforesaid R. O blessed man Martin. be entirely omitted in that same year.*²⁹²

Before Lauds.

V. Pray for us, O blessed Martin.

[*R.* That we may be made worthy of the promises of Christ].²⁹³

At Lauds.

Let this single Antiphon, His disciples said. be sung. {1770}.

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

Let the Chapter and all the rest be said as on the first day {1773}. : *with the Prayer Grant, we beseech thee. as above.* {1827}.

☩ *Saint Edmund, King and Martyr.*²⁹⁴

(xx. November.)²⁹⁵

At First Vespers.

On the Psalms the Antiphon [Blessed is the man. *in the Common or the Ant.*]²⁹⁶

This is a holy man. [*in the Common.*]²⁹⁷ [765].

Ferial Psalms.

Chapter. Blessed is the man that endureth. [766].

R. Now the saintly man. [*in the Common.*]²⁹⁸ [798].

Hymn. Martyr of God, whose strength. [767].

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

8081.

R. And hast set him over the works of thy hands.]²⁹⁹

Ave rex gentis Anglorum. [AS:597;] 1520-S:165v; 1531-S:182r.³⁰⁰

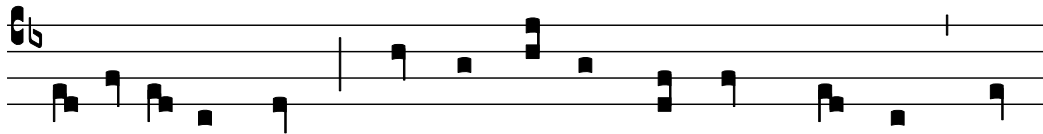
Ant.
I.ii.



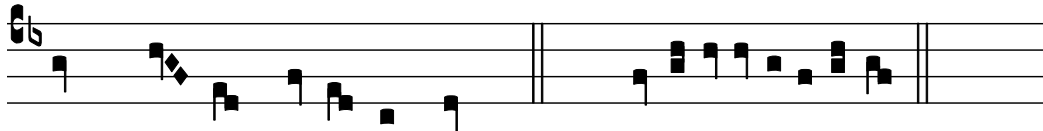
Ail thee, * king of the race of An-gles, Soldier of the



King of an-gels, O Edmund, mar-tyr flower meet, Like a rose,




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



save the faithful ev-ermore. *Ps.* My soul doth magnify. 55*.

sar0014.

Prayer.

 God of ineffable mercy, who didst grant unto the most blessed King Edmund to conquer <his> enemy by dying for thy name : mercifully grant unto thy servants,

that with him interceding, they may be able to extinguish and overcome within themselves the allurements of the ancient enemy. Through.

*If this Feast and the Feast of Saint Clement shall fall in a single week, then at j. Vespers <of> Saint Edmund on the Psalms shall be sung the Antiphon Blessed is the man. [in the Common.]*³⁰¹ [765]. *Chapter* This is a holy man, who [for the law. [in the Common.].³⁰² [766]. *R̄.* Now the saintly man. [798]. *The rest as above. [And this is the reason, because the Antiphon This is a holy man. is found at First Vespers of Saint Clement.]*³⁰³


Then let a Procession go forth to the Altar of Saint Edmund if one be had, singing the R̄. Blessed is the man that endureth. [797]. V̄. Pray for us, O blessed Edmund. R̄. That we. 146. Prayer, Grant, we beseech thee. Seek for it in the Common of One Martyr. [776].

On returning let it be sung of Saint Mary.

At Matins.

Let nine Lessons be made.

Lesson j.

 He most holy and acceptable man of God Edmund, being descended from a noble family of the ancient Saxons, from the earliest times of his age a most true worshipper of the Christian faith, was in charge of the province which is called Anglia.³⁰⁴ At the same time, the most impious Hinguar, with another by the name of Hubba, of the same perverseness, endeavored to bring destruction upon

all the borders of Britain. Which, first undertaking to overthrow the province of the Northumbrians, overran the whole country in succession with pillaging. But Hinguar, having made pillage, left his companion, and from the north side he secretly put ashore with a great fleet at a certain city, which having entered into, he caused to be burned with fire : he slayeth the children, <and> old men, in the streets of the

[182v.]

city, and matronly or virginal modesty
he ordereth to be dragged away³⁰⁵

with mockery.

Lesson ij.

AT length when the wicked King
Hinguar with a multitude of
murderers had not so much sated his
Achimenian madness as much as,
having been wearied for a while,
deferred : he summoned certain
plebians, which he believed to be
unworthy of his sword, and strove to
track down, anxiously searching high
and low, where their king, Edmund
was at that time abiding. For report
had come to him that the same
glorious king, to be sure Edmund,

flourishing in age and robust in
strength, was in all respects
vigorous³⁰⁶ in war. And therefore he
hastened in every direction to put to
death whom he was able to find
round about, lest, surrounded with a
band of soldiers for his defence, king
Edmund should resist him. Who at
that time remained further³⁰⁷ from
the city, in the village which in their
tongue is called Eglesdun : from
which also the adjoining forest is
called by the same name. But thou.

Third Lesson.

THe same nation of the Danes
and the Alans was accustomed
never to contend openly with the
enemy, except when having been
prevented by treachery. Accordingly,
with excessive circumspection, the
most wicked man, having sent for one
of <his> comrades, directed him to
the king, who was free from any such
disturbing anxiety : who would search
out what might be the extent of
<his> possessions, as it unexpectedly
happened, seeking to daunt him with
tortures, if he should be unwilling to
comply with his murderous demands.

He himself, with a large company of
supporters followed with easy steps,
and to the bearer of this wicked
embassy he ordered that he should
speak to the unsuspecting <king>
thus, Our most dread lord Hinguar,
the invincible king by land and by sea,
having subjected divers countries to
himself by arms, and having desired
to put ashore with many ships to
winter in this province, and in
pursuance thereof, commandeth that
thou dividest with him <thy> ancient
treasures and paternal riches, and
reign under him. By whose power, if

thou despisest, being supported by countless legions to thy prejudice, he

shall declare thee unworthy of both life and kingdom.

Lesson iiij.

Having heard the message, the most holy king groaned : and having summoned one of his bishops who was confidential with him, he deliberated as to what he ought to answer concerning these things. And when that one, fearful for the life of the king, exhorted <him> to comply, with many examples : the king fell silent for a short while, and at length thus unloosed <his> mouth : With a pretence of kindness the crafty <man>

layeth out a trap³⁰⁸ of his contrivance, with which he resolveth to ensnare the servant of Christ. He concedeth the life which I do not yet lack, he promiseth the kingdom which I have, he desireth to bestow wealth upon us which lack not. For these things, therefore, shall I now begin to serve two lords : who hath consecrated myself to live under Christ, to reign under Christ alone, in the presence of <my> courtiers ? But thou.

Fifth Lesson.

Then turning to him which had been sent, he said, Retuning quickly, bear these answers to thy lord. Know that for the love of our temporal life, the Christian King Edmund will not subject himself to being led by a pagan, unless he hath first been made subject to our religion, preferring rather to be a standard-bearer in the camp of the eternal King. The holy man had scarcely completed his words, and the soldier who was about to report had stepped out of the house : and behold, in the way Hinguar bade him

make use of brief speech, laying before him all the latest secrets of the king. While he is carrying this out, the tyrant orderth all his crowd to surround those within, and to seize³⁰⁹ the king alone : whom he had already learned to be defiant of his conditions. Then the holy King Edmund is captured in <his> palace, <and> with <his> armour having been thrown aside, he is bound fast with tightly fitted chains : and the innocent one is presented before the ungodly judge. But thou.

Lesson vj.

AND so the prisoner is mocked in many ways, and at length, having been savagely clubbed, is brought to a certain nearby tree, at which he, having been bound, is very long afflicted with rough scourges : neither is he conquered, always invoking Christ with tearful expressions. For which cause the adversaries, becoming furious, as if practising at a target, pierce him with arrow-spikes all over his body,

multiplying the bitterness of his tortures by the frequent hurling of <their> weapons : such that wounds were impressed upon wounds, while darts gave place to <more> darts. [183r.] And thus it was that, having been pierced through, he bristled all over with the barbs of <their> darts : like a prickly hedgehog or a rough thistle with spines, resembling in <his> agony the illustrious martyr Sebastian.

³¹⁰*Seventh Lesson.*

AND when the scoundrel Hinguar saw that he would not yield to the murderers, crying out continually to Christ, he ordereth the lictor to cut off his head forthwith. At once the executioner, having siezed him with a sword, in the midst of words of prayer, decapitating <him> with a single blow, deprived him of this light : and thus on the twelfth of the Kalends of December as an offering most pleasing to God, Edmund, king and martyr, entered into the assembly of the heavenly court. The Danes, forsaking his body, carried away that holy head, retreating into the forest which is called Eglesdun : and, having thrown it among thick shrubs of thorns, they concealed it, exerting

with all sagacity, lest the body together with the head might be given over to decent burial by the Christians. One of our religion, being hidden, was present at this spectacle. Whom, having been preserved, as we believe, from the swords of the pagans, divine providence reserved to reveal the traces of this event : granted that he was entirely ignorant as to what had been done with the head, except that he had seen the murderers betaking themselves into the depths of the wood. And so, with the pagans having departed, the most holy body was found in the same place where the king was slain. But thou.

Lesson viij.

Afterwards, the people, flocking together, heard the words of the man who had come forth as the witness of the dreadful scene, as had been said : they determined to search every corner³¹¹ through the impassable woods, that by chance they might come to that place where the head of the holy man lay. And when all concurred with the plan, wandering all through the impassable <places>, exhorting one another with voices by turns, with comrade crying out to comrade alternately, Where art thou ? : the head answered indicating the place, saying in the native tongue, Here, here, here, which rendered in Latin words would be expressed by the words, Hic, hic, hic. And <the

head> never ceased to repeat the same exclamation, until all were drawn to it. Furthermore, in that place, by divine mercy, a monstrous wolf lay on the ground, embracing the holy head between its paws, keeping watch over the martyr. And so, taking up the pearl of inestimable price, they brought it back to its body, blessing God in hymns and praises : with the wolf following them to the place of entombment, a guardian of the same relics. Now, fitting the head to the holy body, they delivered them for the time, together with spices, to a suitable mausoleum. Whither also, with a basilica of rude construction having been made, it rested for many years. But.

Lesson ix.

Now after the fires of war had subsided, <and> the piety of the faithful began to breathe : in the same province a multitude in the village of the king, which in the English language is called Beadoriceworth, but in the Latin is called Bedrichecurtis, they built a most extensive church into which they translated him with great glory. And when the precious body was thought to be putrefied, it was found

so sound and unharmed, that I do not say that the head was restored and knit together with the body, but nothing at all appeared in him of wounds, nothing of scars. Only on his neck, as an ensign of martyrdom, is a very deep thin crease, like a scarlet thread, as was frequently attested to by a certain woman of blessed memory named Oswen, who, a little before these recent times of ours, passed the course of many years near

Saint Edmund, King and Martyr.

his consecrated tomb, being absorbed in fastings and prayers. To this venerable woman, either by divine pity or by great devotion, the custom had grown so that, when the sepulchre of the blessed martyr was opened each year, on the day of the Lord's Supper, she would trim his

hair and nails. Which diligently gathering all, and storing in a casket, she neglected not as long as she lived, to cherish with wonderful affection, having placed them on the altar of the same church. But thou, O Lord, [have mercy upon us].³¹²

All the rest is said from the Common of One Martyr. [765].

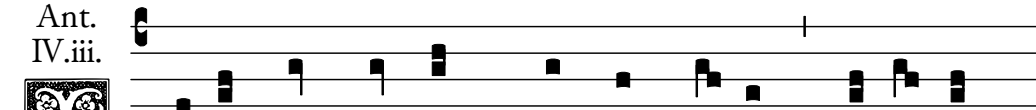
☩ *Saint Cecilia, Virgin and Martyr.*

(xxij. November.)

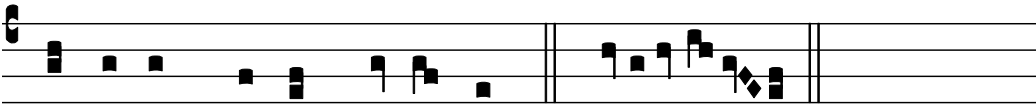
At First Vespers.

Triduanas a Domino. AS:606; 1520-S:166r; 1531-S:183r.

5185. Ant.
IV.iii.



Ask of the Lord three days respite, that I might



consecrate my house as a church. S.A.E.

Ferial Psalms.

Chapter from the Common of One Virgin and Martyr. [98r].

R. Cecilia hath sent me. [*ij. of Matins.*]³¹³ {1844}.


Hymn. Son of a Virgin. [*in the Common.*]³¹⁴ [98r].

V. Grace is poured abroad [in thy lips.

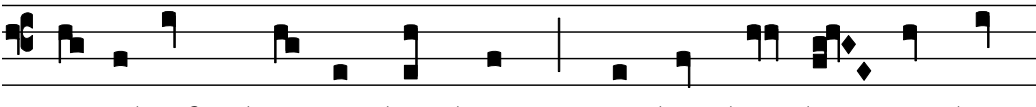
R. Therefore hath God blessed thee for ever].³¹⁵

Virgo gloriosa. AS:606; 1520-S:166r; 1531-S:183r.³¹⁶

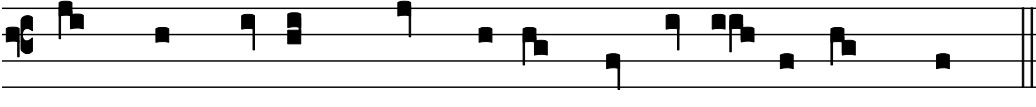
5451. Ant.
I.v.



A He glo-ri-ous virgin * al-ways always car-ri-ed the

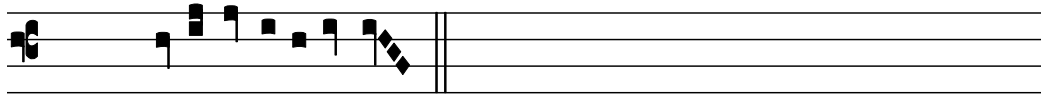


[183v.] Gospel of Christ at her breast : neither by day nor by




night did she cease from di-vine conversa- tion and prayer.

Saint Cecilia, Virgin and Martyr.



Ps. My soul doth magnify. 55*.

Prayer.

 God, who dost gladden us with the yearly solemnity of blessed Cecilia, thy Virgin and Martyr³¹⁷ : grant that whom we venerate in this

office, we may also follow in <her> example of pious conversation. Through our Lord.

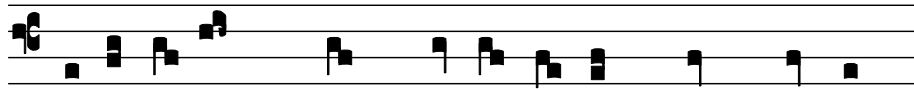
 *At Matins.*

Let nine Lessons be made.

Christum venerantes. AS:405, 662; 1520-S:166r.³¹⁸

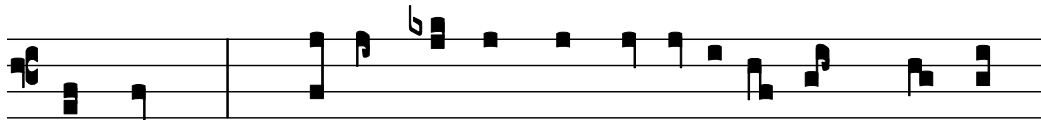
Invit.

I.



sar0154.

Ene-ra-ting Christ, * let us a-dore God, the King



of kings. †Who in heaven to Ce-ci-li-a gave this day



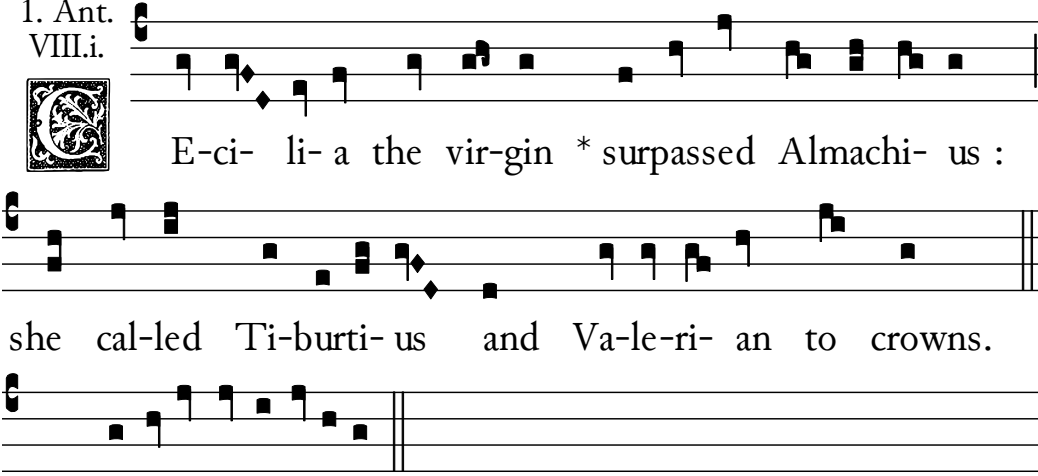
the e- ternal palm. *Ps.* Come let us praise. 4*.

Hymn. Son of a Virgin. [984].

¶ *In the First Nocturn.*

Cecilia virgo. AS:606; 1520-S:166v; 1531-S:183v.³¹⁹

1749. 1. Ant.
VIII.i.

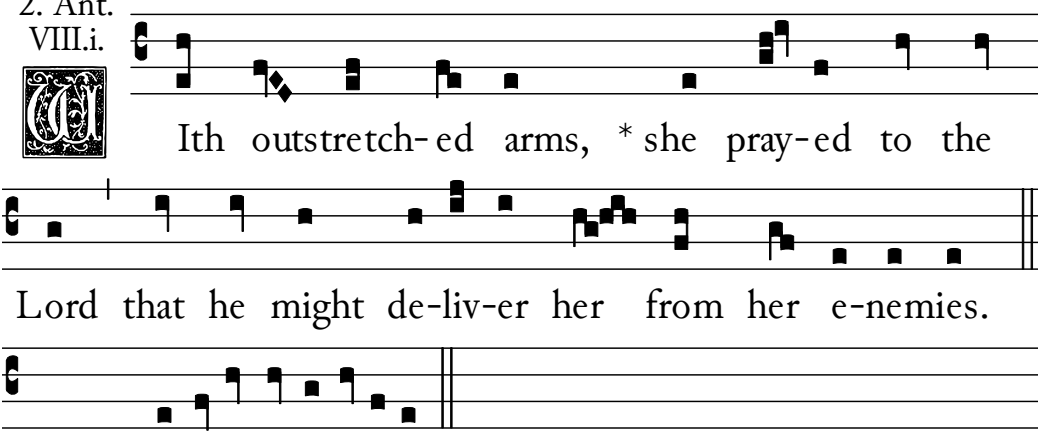


EE-ci- li- a the vir- gin * sur- passed Almachi- us :
she cal- led Ti- burti- us and Va- le- ri- an to crowns.

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

Expansis manibus. AS:606; 1520-S:166v; 1531-S:183v.³²⁰

2797. 2. Ant.
VIII.i.

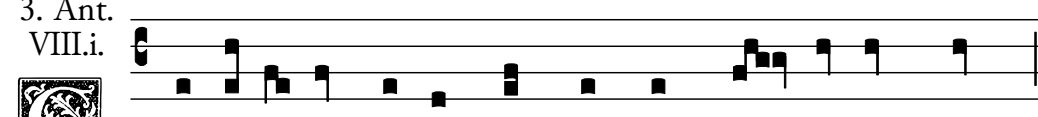


AIth outstretch- ed arms, * she pray- ed to the
Lord that he might de- liv- er her from her e- nemies.

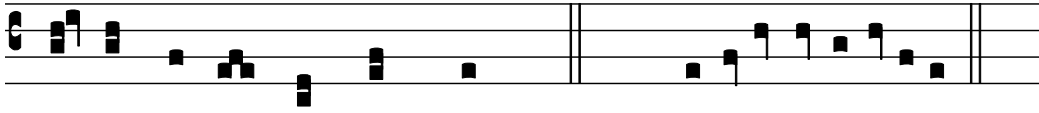
Ps. The heavens shew forth. (*xviiij.*) [40].

Cilicio Cecilia. AS:606; 1520-S:166v; 1531-S:183v.³²¹

1804. 3. Ant.
VIII.i.



EE-ci- li- a * tamed her members with a hair shirt :



she entreated God with groans. *Ps.* The earth is the Lord's.
(*xxiiij.*) [III].

∞. Grace is poured abroad in thy lips. [991].

First Lesson.

Blessed Cecilia the illustrious virgin always carried the Gospel of Christ hidden at her breast, and neither by day nor by night did she cease from divine conversation and prayer : with weeping pleading that through him her virginity might remain preserved inviolate. She was betrothed to a certain young man, Valerian. Which young man, for love of the virgin, strongly urging <her> soul, set the day of the wedding. But Cecilia wore underneath next to the flesh a hair shirt, beneath <her> garments of woven gold. Now such violence of

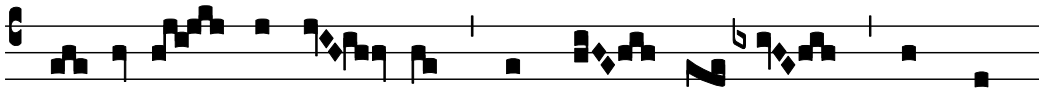
parents and fiance was raging around her, that she was not able to reveal the love of her heart, and to disclose by evident indications that she loved Christ alone. What more ? The day came for which the marriage was appointed. And while musical instruments were playing she sang in her heart to the Lord alone, saying, O Lord, let my heart and my body be made spotless : that I may not be confounded. And praying with fasting for two and three days, she commended what she feared to the Lord.

Cantantibus organis. AS:607; 1520-S:166v; 1531-S:183v.³²²

1. Resp.
VIII.



Hile mu-si-cal instruments * were play- ing, Ce-



ci- li- a the vir- gin sang in her heart to the

6267.

Saint Cecilia, Virgin and Martyr.

Lord a-lone, say-ing. †O Lord, let my heart
and my bo-dy be made imma-cu-late, that I may not
6267b. be confound-ed. ☩. Pray-ing with fasting for two
and three days : she commended her chasti-ty to
the Lord. †O Lord.

Lesson ij.

With prayers she summoned the angels, with tears she disturbed the Apostles, and she entreated all the holy servants of Christ, that by their prayers they might help her : commending her chastity to the Lord. But after these things were done : night came. In which when she had taken up together with here spouse the secret silence of the bed-chamber, thus did she address him : O most sweet and

most loving young man, I have a secret which I shall confess to thee : if only thou shalt swear to keep it with all thy watchfulness. Valerian her spouse sweareth neither to reveal it for any reason : nor for any necessity to disclose <it>. Blessed Cecilia said to Valerian, I have an angel of the Lord for my lover : who guardeth my body with great jealousy. If even slightly shall he sense that thou dost touch <me> with

Saint Cecilia, Virgin and Martyr.

unclean love, immediately he shall stir up his rage about thee : and thou shalt lose the most gracious flower of thy youth. But if he shall know that thou dost love me with a sincere and immaculate love, and that thou dost

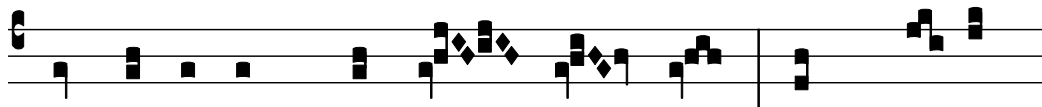
preserve my virginity whole and intact : then he shall love thee as also me, and shall shew thee his favour. But thou, [O Lord, have mercy upon us].³²³

Virgo gloriosa semper. AS:607; 1520-S:167r; 15311531-S:183v.³²⁴

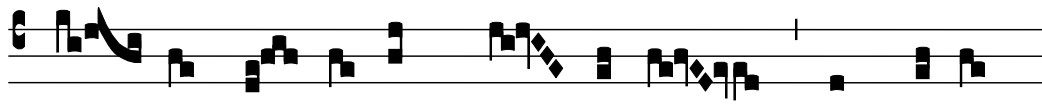
2. Resp.
VIII.



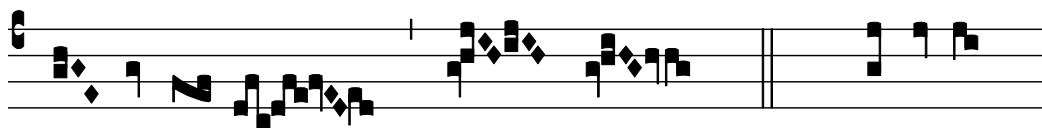
He glo-ri-ous * virgin always car-ri-ed



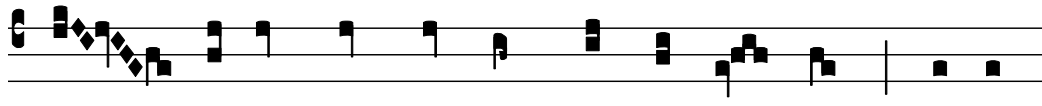
the Gospel of Christ at her breast. †And neither



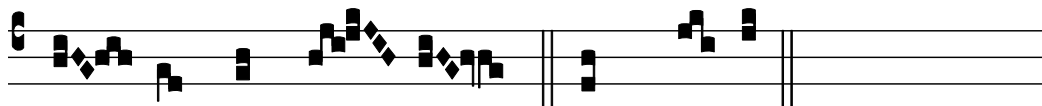
by day nor by night did she cease from di-vine



con-versa-tion and prayer. *℣.* Ce-ci-li-



a tamed her members with a hair shirt : she en-



treat-ed God with groans. †And neither.

7902.

7902b.

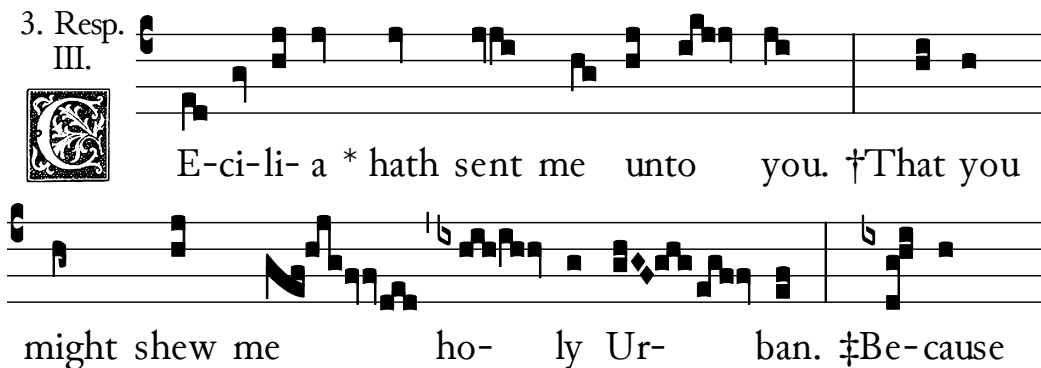
Third Lesson.

Then Valerianus, by the will of God being seized with fear, said, If thou wilt that I should believe thy words : show me this angel. And if I shall be satisfied that the angel be true : I shall do what thou urgest. If however thou lovest another man : both thee and him shall I slay with the sword. Then blessed Cecilia said to him, If thou shalt promise to follow my counsels, and shalt permit thyself to be purified in the eternal font, and shalt believe there to be one God in heaven, living and true : thou shalt be able to see him. Said Valerian to blessed Cecilia, And who shall puify me, that I may see the angel ? Answered Cecilia, There is an old man who knoweth how to purify men : that they may merit to see the angel. Said Valerian to her, And I, where shall I seek for this old man ? Answered Cecilia, Go to the

third milestone from the city, on the road called the Appian way : and there thou shalt find poor ones begging passers-by for help of food. These have always been a concern to me : and they are well aware of my secret. When thou shalt see them : thou shalt give them my blessing, [184r.] saying, Cecilia hath sent me unto you, that ou may show me the holy old man Urban : seeing that I have secret orders of her to bear unto him. When thou shalt see this one : declare to him all my words. And when he shall purify thee : he shall clothe thee in garments new and white. With which as soon as thou shalt enter into this chamber : thou shalt see the holy angel, even he who hath made thee a devotee, and everything which thou shalt ask thou shalt obtain from him. But thou.

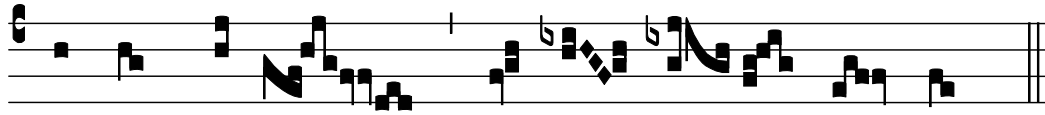
Cecilia misit me. AS:607; 1520-S:167r; 1531-S:184r.³²⁵

6258. 3. Resp. III.



E-ci-li- a * hath sent me unto you. † That you
might shew me ho- ly Ur- ban. ‡ Be-cause

Saint Cecilia, Virgin and Martyr.



I have secrets to be brought to him.



6258z.

¶ Then Va-le-ri-an went out, and hav-ing found the



poor ones, he said, Ce-ci-li-a hath sent me unto you.



† That ye might shew. ¶ Glo-ry be to the Father,



and to the Son : and to the Ho-ly Ghost. ‡ Be-cause.

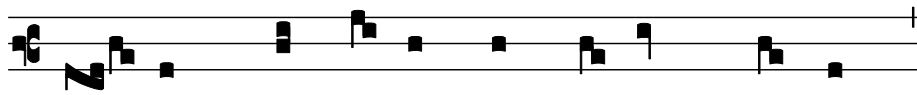


† That you might shew. ¶ Glo-ry be. 104*. ‡ Be-cause.

¶ In the ij. Nocturn.

Biduanis ac triduanis. AS:608; 1520-S:'67v; 1531-S:184r.³²⁶

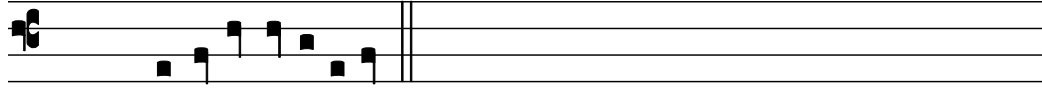
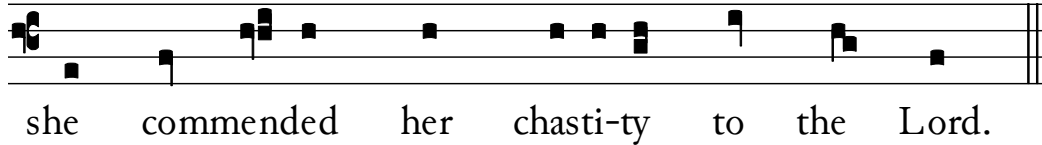
4. Ant.
II.i.



1738.

Ray- ing * with fast-ing for two and three days,

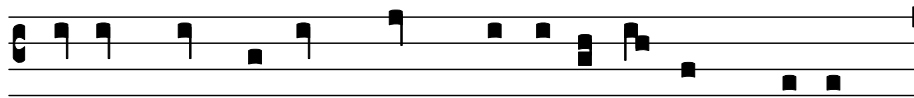
Saint Cecilia, Virgin and Martyr.



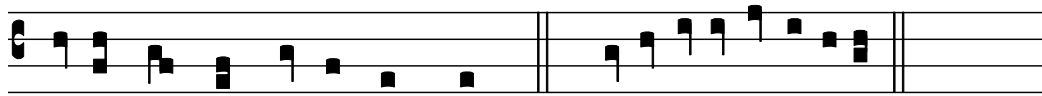
Ps. My heart hath uttered. (*xliiij.*) [249].

Fiat Domine cor meum. AS:608; 1520-S:167v; 1531-S:184r.

2863. 5. Ant.
VII.ii.



Lord, let my heart * and my body be made spotless :

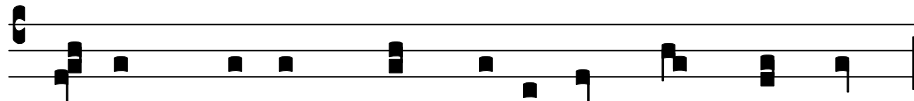


that I may not be confounded. *Ps.* Our God is our refuge. (*xlv.*)

[250].

Domine Jesu Christe. AS:608; 1520-S:167v; 1531-S:184r.³²⁷

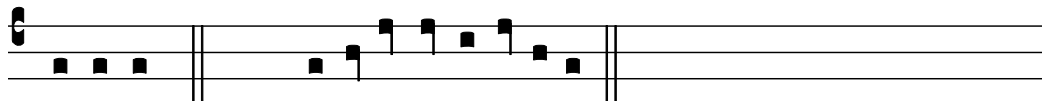
2354. 6. Ant.
VIII.i.



Lord * Je-sus Christ, sower of chaste counsel :



accept the fruits of the seeds which thou hast sown in Ce-



ci-li- a. *Ps.* The foundations. (*lxxxvij.*) [319].

∅. With thy comeliness [and thy beauty].³²⁸ 75.


Lesson iiij.

Valerian went out, and according to those directions which he had received he found holy Urban the bishop : who had already twice been made a confessor, hiding amongst the tombs of the martyrs. And when he had told him all the words of Cecilia : he was glad with great joy. And laying his knees on the ground with tears he spread out his hands to heaven, and said, O Lord Jesus Christ, sower of chaste counsel : accept the fruits of the seeds which thou hast sown in Cecilia. O Lord Jesus Christ, good shepherd : Cecilia thy handmaiden hath served thee as an industrious bee. For the spouse whom she received as a ferocious lion, she hath sent to me³²⁹ as a most gentle lamb. He would not have

come here unless he believed. Open therefore, O Lord, the gate of his heart to thy words : that he may recognize thou to be his Creator, and may renounce the devil, and all his pomp, and his idols. <While> holy Urban the bishop was praying : an old man suddenly appeared before his face clad in snowy-white garments, holding in <his> hands an inscription written in letters of gold. Valerian, seeing him, was seized with such great terror that falling on the ground he became as if dead. Then the old man lifted him up saying, Read the words of this text, and believe, that thou may merit to be purified, and to see the angel, whose appearance Cecilia the most devoted virgin hath promised unto thee. But thou.

Beata Cecilia dixit. AS:608; 1520-S:167v; 1531-S:184r.³³⁰

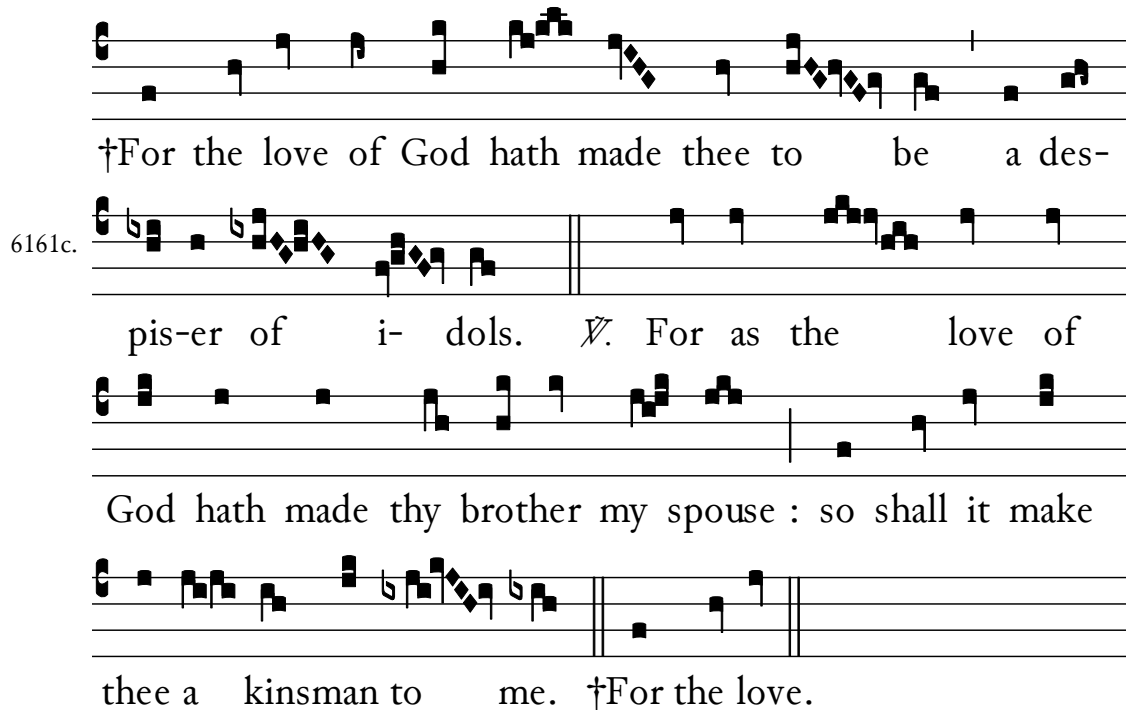
4. Resp. V. 6161.



S Les-sed * Ce-ci-li-a said to Ti- burti-

us, This day I take thee to be my kins-man.

Saint Cecilia, Virgin and Martyr.



†For the love of God hath made thee to be a des-

6161c. pis-er of i- dols. ✂. For as the love of

God hath made thy brother my spouse : so shall it make

thee a kinsman to me. †For the love.

Fifth Lesson.

Then Valerian, regarding, began to read to himself. Now the writing on the inscription was this, One Lord, one faith, one baptism : one God and Father of all, who is above all, and through all, and in us all. And when he had read this to himself, the old man saith unto him, Believest <thou> this to be, or as yet doubt thee ? Then Valerian cried out with a loud voice saying, There is nothing other under heaven which can more truly be believed. And when Valerian had said this : the old man went away from his sight. To be sure holy Urban baptized Valerian :

and teaching him all the principles of the faith sent <him> back to Cecilia diligently instructed. Then Valerian coming clothed in white robes found Cecilia within <her> chamber praying, and standing beside her an angel of the Lord having wings with shining feathers, and a radiant fiery appearance : bearing two glittering crowns in <his> hands, gleaming with roses and lilies. One of which he gave to Cecilia : the other to Valerian, saying, Guard these crowns with an immaculate heart and a clean body : fore I have brought them to you from the paradise of God. And this shall

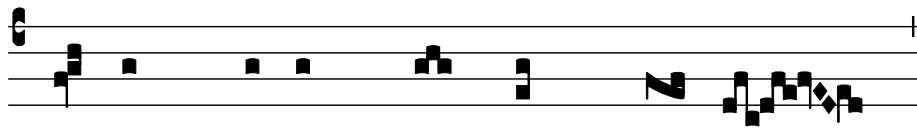
Saint Cecilia, Virgin and Martyr.

be a sign unto you : Never shall a withered aspect appear in their flower, never shall the sweetness of their odour diminish. Neither shall they be able to be seen by others, except by those whom thus chastity shall please, as she hath proven to be pleased with

you. And because thou, Valerian, hast consented to the counsel of chastity : Christ the Son of God sendeth me unto thee, that whatever petition thou shalt wish thou may request. But thou.

Domine Jesu Christe. AS:608, pl. R; 1520-S:168r; 1531-S:184r.³³¹

5. Resp.
VIII.

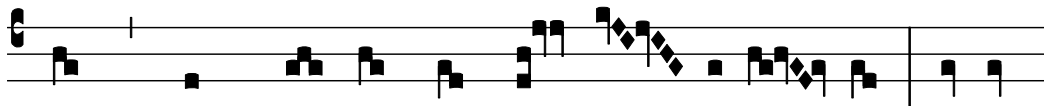


6498.

Lord * Je-sus Christ, good Shep-herd,



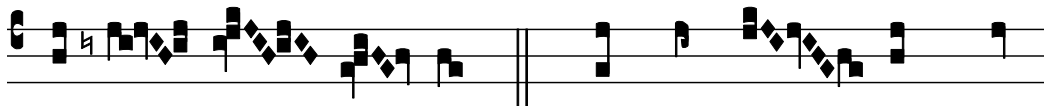
sower of chaste coun-sel: ac-cept the fruits of the



seeds which thou hast sown in Ce- ci-li- a. †Ce-ci-



li- a thy handmaid-en hath serv-ed thee as an



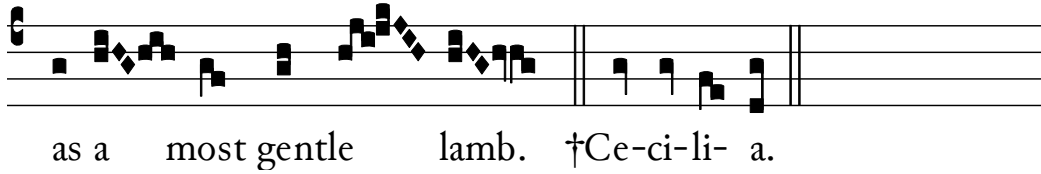
6498a.

indus- tri- ous bee. ♪. For the spouse whom she



re-ceived as a fe-rocious li- on: she hath sent to thee

Saint Cecilia, Virgin and Martyr.



Sixth Lesson.

[184v.]

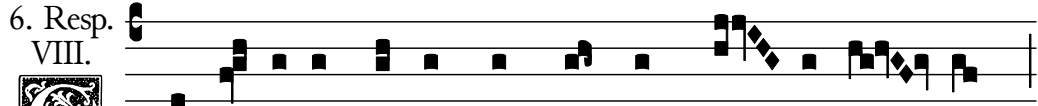
Valerian said to the angel, Nothing hath been more sweet to me in this life, than the singular affection of my brother. And it is impious in me, that I being delivered <yet> see my brother in danger of perdition. This alone I set before all my petitions, and I beseech that as the Lord hath deigned to liberate me, he may free my brother Tiburtius and make us both perfect in the confession of his name. The angel hearing this : with a most joyful countenance said unto him, Seeing that thou hast asked this which delighteth more Christ than thee to fulfil : just as by his handmaiden Cecilia the Lord hath won thee, so by thee likewise shall he win thy brother, and with the same shalt thou attain the palm of martyrdom. Having finished these words : the angelic appearance of the divine will departed

to the heavens. And while they were feasting on Christ, and also conversing on holy edification : Tiburtius the brother of Valerian arrived. But entering in to blessed Cecilia, as if her kinsman, he kissed her head and said, I wonder, whence this odour of roses and lilies wafteth at this season. I confess to you, I am so refreshed³³² : that I think I have suddenly been fully renewed. Valerian said to him, Thou hast merited to receive this fragrance now by my intercession : and believing thou shalt deserve to understand. For the gods which we have worshipped thus far : have proven by all faith to be demons. Tiburtius saith to him, Whence knowest thou this ? Valerian answered, An angel of God taught me : whom thou also shall be able to see : if thou shalt be purified from all filth of idols. But thou.

Saint Cecilia, Virgin and Martyr.

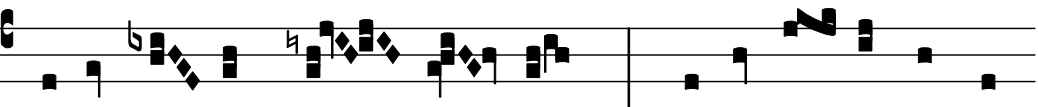
Cilicio Cecilia. AS:pl. R; 1520-S:168v; 1531-S:184v.³³³

6. Resp.
VIII.

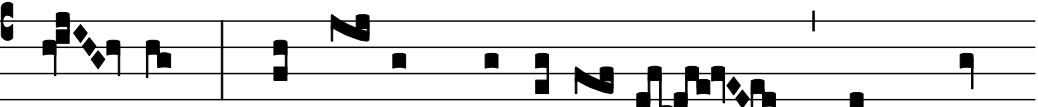


6284.

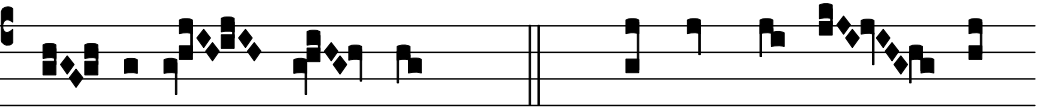
CE-ci- li- a* tamed her members with a hair shirt :



she entreat- ed God with groans. †She surpas- sed Alma-

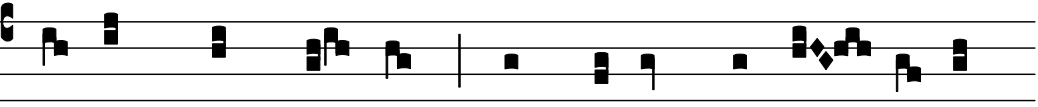


chi- us. ‡She cal- led Ti-burti- us and Va-




6284a.


le- ri- an to crowns. ✠. Neither by day nor



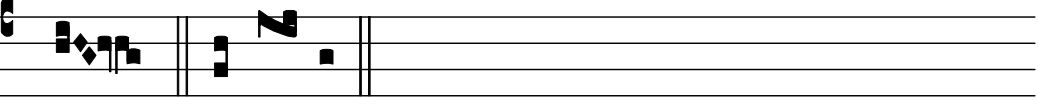
by night did she cease from di- vine conver- sation



and prayer. †She surpas- sed. ✠. Glo- ry be



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

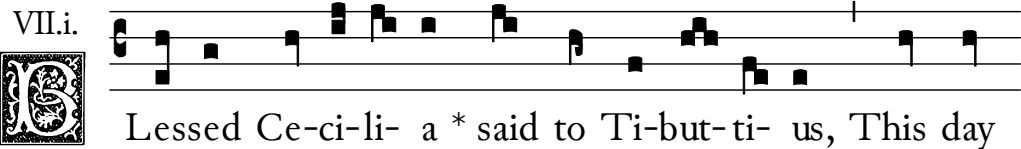


Ghost. ‡She cal- led.

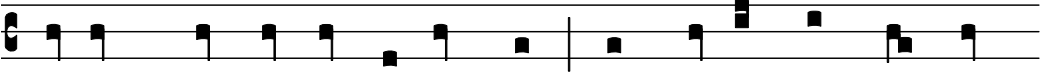
¶ *In the iij. Nocturn.*

Beata Cecilia dixit. AS:pl. R; 1520-S:168v; 1531-S:184v.³³⁴


1562. 7. Ant.
VII.i.



Lessed Ce-ci-li- a * said to Ti-but-ti- us, This day



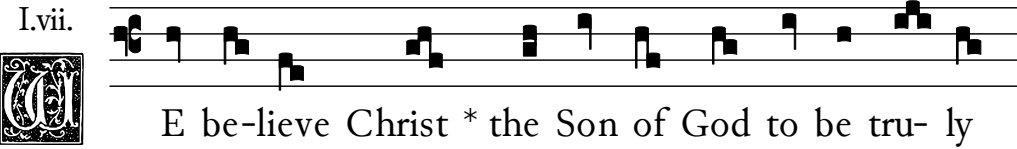
I take thee to be my kinsman : for the love of God hath




made thee to be a despis-er of i-dols. *Ps.* Sing ye to the Lord.
j. (xcv.) [328].

Credimus Christum. AS:pl. R; 1520-S:169r; 1531-S:184v.³³⁵

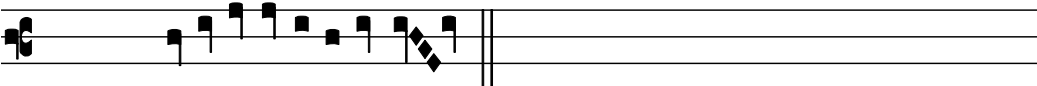
1946. 8. Ant.
I.vii.



E be-lieve Christ * the Son of God to be tru- ly



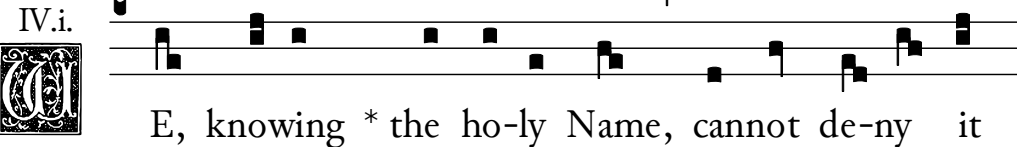
God, who hath chos-en to himself such a handmaiden.



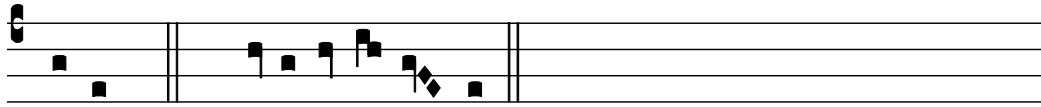
Ps. The Lord hath reigned. (*xcvj.*) [328].

Nos scientes sanctum nomen. AS:pl. R; 1520-S:169r; 1531-S:184v.³³⁶

3961. 9. Ant.
IV.i.



E, knowing * the ho-ly Name, cannot de-ny it



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

∞. God will help her [with his countenance].³³⁷ 81.

³³⁸*Seventh Lesson.*

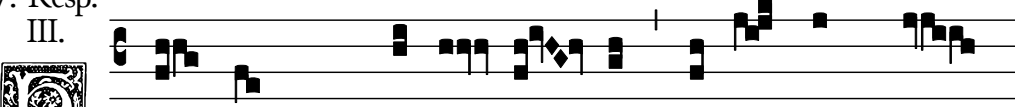
Ut Tiburtius said to Valerian, And if it may be that I may see an angel of God : why be there delay of purification ? Then holy Cecilia kissed his head, and said, This day I acknowledge thee to be my true kinsman. For as the love of God made thy brother my spouse : so likewise contempt of idols shall make thee a kinsman to me. Whence because thou hast been prepared to believe : go with thy brother, that thou may receive purification, by which³³⁹ thou may merit to see the faces of angels : and all thy faults be found pardoned. And when blessed Cecilia had diligently instructed him concerning the faith of the Trinity, and had shewn him the one God evidently to be in three persons, and had thoroughly taught of that which the Saviour bore in <his> body : Tiburtius being prostrated at her feet with copious weeping and tears said, Until today I have lived without purpose : but now it shall not be for

me to live without purpose. And turning towards his brother he said, Have mercy upon me most beloved brother. I beseech thee, lead me to purification : that being purified I may be made a sharer in eternal life. Then Valerian led him to Pope Urban. To whom when he had narrated all that had been done or said : the Pope returning thanks to God received Tiburtius with all joy. And baptizing him, he instructed him to be with them : until he should lay aside the white <garments>. Whom, being perfected in holy doctrine for seven days, he consecrated a soldier of Christ. At the same time Almachius, prefect of the city of Rome, boldly tormented the holy <ones> of God : and ordered their bodies to be left unburied. However Tiburtius and Valerian were daily at liberty for this, that they might make graves for the precious martyrs, persevering in acts of pity and goodness. But thou.

Saint Cecilia, Virgin and Martyr.

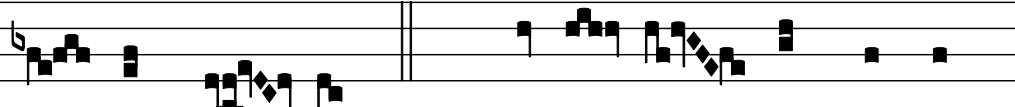
Ceciliam intra cubiculum. AS:pl. R; 1520-S:169r; 1531-S:184v.³⁴⁰

6259. 7. Resp.
III.



E found * Ce-ci- li- a within her cham-
ber, pray- ing, and standing be-side her an an-gel
of the Lord. †Va-le-ri- an, see-ing him, was seiz-ed

6259a.



with great ter- ror. ✎ The an-gel of the Lord
came down from hea- ven : and light from heaven shone
brightly in the dwel-ling place. †Va- le-ri- an,

Eighth Lesson.

Meanwhile all was reported to Almachius, that was done by them concerning the needy : or them³⁴¹ that he had ordered to be killed, whom they had earnestly buried. Which through the exertions of the officers were brought before

Almachius. And when he was not able to compel them to offer incense to Jupiter, he commanded <them> to be punished by the sword : and holy Cecilia to be brought before him. Now the officers which had arrested her gave forth tears and cries : seeing

[185r.]

that he would desire to kill such a fine maiden, both wise and noble. To whom with weeping <she> said, This is not to sacrifice youth, but to transform <it>. To give payment : and to receive riches. At which they being aroused said, We believe Christ the Son of God to be truly God : who shall possess thee, so great a handmaiden. Cecilia said to them, Enter therefore into my house : and I shall cause <those> to come who may make you partakers of eternal life. Which done : more than four hundred of either sex and <any> age were baptized in her house. After this Almachius ordered Cecilia to be interrogated by them : to whom he also said, Knowest thou not, that our lords the most invincible princes have commanded, that <they> who will not deny themselves to be Christians

shall be punished, but those that will deny shall be released ? Cecilia said, Thus do your emperors err : as also doth your excellency. For the sentence which hath come forth from them to be a witness, sheweth you to be cruel, and us to be innocents. If indeed this name were evil, we would deny it : you however would force us by sufferings to confess it. But we, knowing the holy Name : cannot deny <it> at all. Indeed it is better to die happily : than to live unhappily. Almachius said, Choose unto thee one of the two, either sacrifice, or deny thyself to be a Christian : that thou might have means of escape. Then smiling Cecilia said, O judge, necessarily confused. He wisheth that I deny myself to be innocent : that he may make me guilty. But thou.

O beata Cecilia. AS:pl. S; 1520-S:169r; 1531-S:185r.³⁴²

8. Resp.
III.

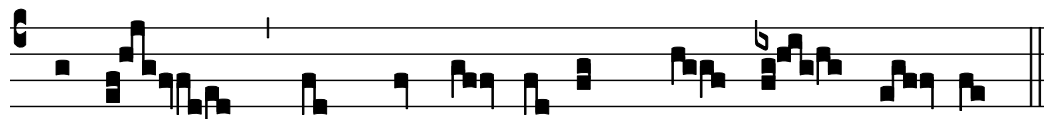
blessed * Ce-ci- li- a. †Who hast con-
ver- ted two bro- thers, hast o- vercome Alma-

7253.

Saint Cecilia, Virgin and Martyr.



chi- us the judge : and hast re-vealed Urban the



bishop in the countenance of an an- gel.

7253b.



∞. Blessed art thou, O virgin, and glo-ri- ous : and



blessed is the word of thy mouth. †Who hast.

Lesson ix.

Almachius said, The accusers are ready : which testify thee <to be> most Christian. Cecilia said, Of these the accusation <is> my offering : and thy punishment <my> victory. Almachius said, Knowest thou not that power to grant death and life hath been given unto me by most invincible princes ? Cecilia said, If thou commandest : contrary to the truth I shall prove thee to be false. To be sure thou hast said thy princes have given unto thee power to grant life and death : with thee thou knowest only the power to grant death. For thou art able to take away

life from the living : <but> thou art not able to give <it> to the dead. Almachius, exceedingly angry, ordered blessed Cecilia to be taken to her house : and to be burned there in the flames of the bath-room. And when she was shut up for the ordeal³⁴³ of her bath-room, and underneath was set a fire with fuel of wood, she remained a full day and a whole night as if refreshed in a cool place of water : such that not one part of her members shewed so much as a sign of sweat. Which when Almachius had heard : he sent <one> who would behead her there in the

bath-room. Although the executioner struck her three blows : yet he was not able to cut off her head. And seeing that it was decreed by law, that one being beheaded should not receive a fourth stroke : thus the ferocious executioner left <her> half dead. Whose blood the people which had believed through her wiped away with cotton and linen cloths. Moreover for the three days in which she survived : she ceased not to impress upon all the girls which she had nourished faith in the Lord. To which followers she both divided all that she had, and also entrusted <them> to holy Urban the Pope. To whom she also said, I asked of the

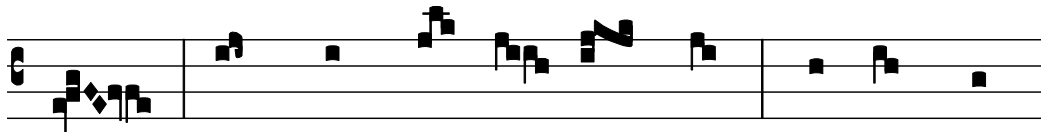
Lord three days respite for this, that I might both deliver these to thy blessedness : and also that thou mightest consecrate this my house in the name of the Church. And having said this she gave up the ghost. Then holy Urban with <his> deacons bearing her body buried <it> by night amongst his fellow bishops : where all the confessors and martyrs were placed. He also consecrated the house of holy Cecilia <as> a church, in which favours of the Lord are abundant to the memory of blessed Cecilia even unto this day : our Lord Jesus Christ reigning, who liveth and reigneth for ever and ever, amen.

Dum aurora finem daret. AS:pl. S; 1520-S:169v; 1531-S:185r.³⁴⁴

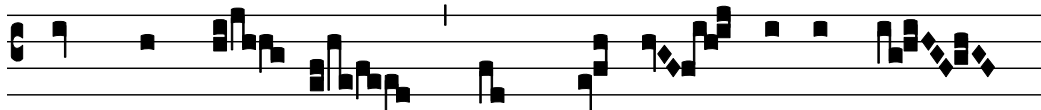
9. Resp.
VII.



Hen dawn * brought the end, Ce-ci-li- a



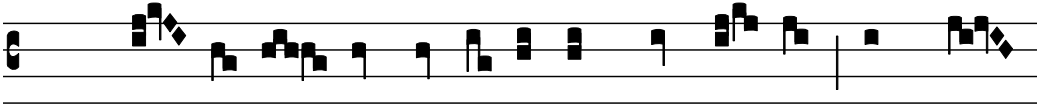



said. †Come now, sol-diers of Christ. ‡Cast off the



works of dark-ness, and put on the armour

Saint Cecilia, Virgin and Martyr.

6531a. 
of light. *℣.* Ce-ci- li- a said farewell to the breth-

ren : and encou- rag- ing them, said. †Come now.

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

the Ho- ly Ghost. ‡Cast off the works.

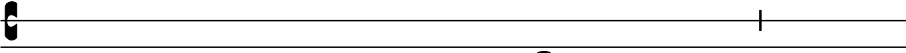
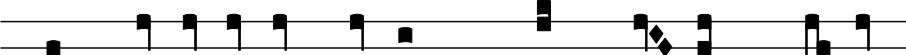


Before Lauds.

℣. Pray for us, O blessed Cecilia.

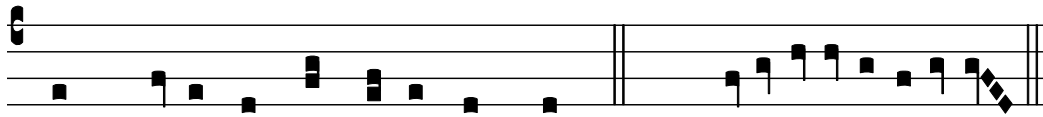
[*℟.*] That we may be [made worthy of the promises of Christ].³⁴⁵

☩ *At Lauds.*

Cantantibus organis. AS:pl. S; 1520-S:169v; 1531-S:185r.³⁴⁶

1761. 1. Ant. 
I.v. 
 Hile mus-i-cal instruments * were play- ing, Ce-ci-

li- a sang to the Lord, say- ing, Let my heart be made spot-

Saint Cecilia, Virgin and Martyr.



less, that I may not be confounded. *Ps.* The Lord reigneth.

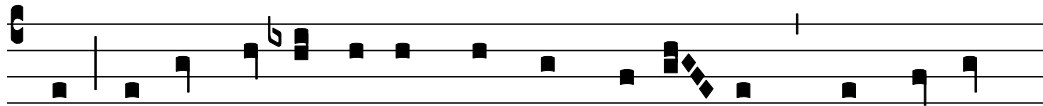
(*xxcij.*) [52].

Est secretum Valeriane. AS:pl. S; 1520-S:170r; 1531-S:185r.³⁴⁷

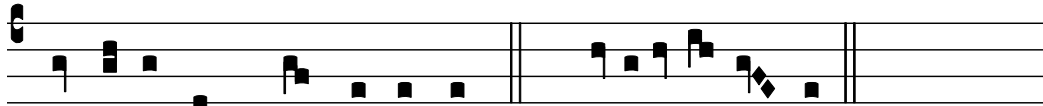
2. Ant.
IV.i.



Here is a secret, * Va-le-ri- an, that I wish to tell



thee : I have an angel of God for my lov- er, who guardeth



my body with great jealousy. *Ps.* Sing joyfully. (*xcix.*) [53].

Valerianus in cubiculo. AS:pl. S; 1520-S:170r; 1531-S:185r.

3. Ant.
VII.i.



A-le-ri- an * found Ce-ci-li- a in her chamber



with an angel, pray-ing. *Ps.* O God, my God. (*63./lxij.*) [54].

Benedico te Pater. AS:pl. S; 1520-S:170r; 1531-S:185r.

4. Ant.
VIII.i.



bless thee, * O Father of my Lord Je-sus Christ :



2680.

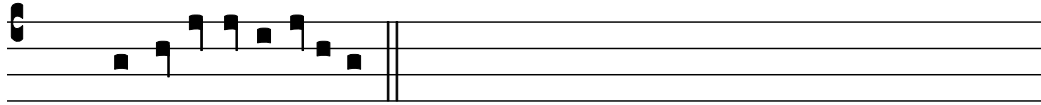
5311.

1703.

Saint Cecilia, Virgin and Martyr.

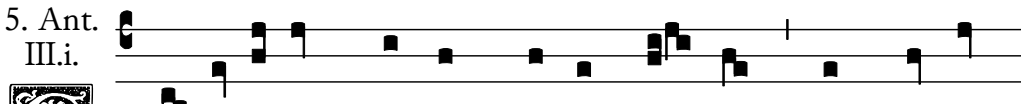


be-cause by thy Son the fire in my side hath been quenched.



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

Cecilia famula tua. AS:pl. S; 1520-S:170r; 1531-S:185r.³⁴⁸

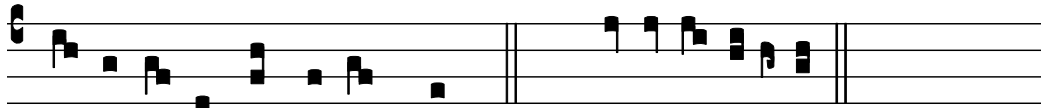


5. Ant.
III.i.

1747.



E-ci-li- a * thy handmaiden, O Lord, hath served



[185v.] thee as an industri- ous bee. *Ps.* Praise ye the Lord. (*cxlviij.*) [56].

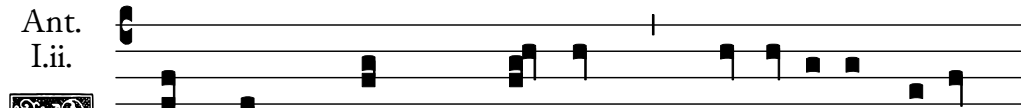
Chapter of One Virgin and Martyr. [981].

Hymn. Jesu, the Crown of virgins. [1011].

℣. After her shall virgins be brought [to the king.

℟. Her neighbours shall be brought to thee].³⁴⁹

Dum aurora finem daret. AS:pl. S; 1520-S:170r; 1531-S:186v.³⁵⁰



Ant.
I.ii.

2437.

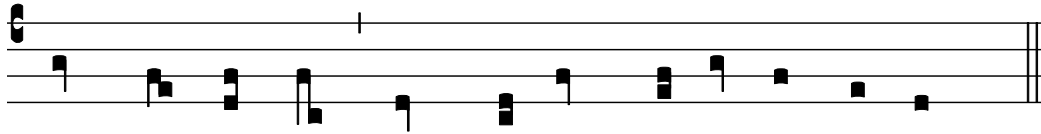


Hen dawn brought the end, * Ce-ci-li- a cri- ed

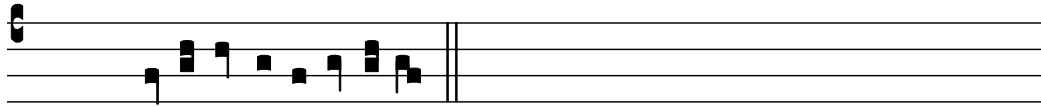


out, say- ing, Come now, soldiers of Christ : cast off the

Saint Cecilia, Virgin and Martyr.



works of darkness, and pur on the armour of light.



Ps. Blessed be the Lord. 54*.

Prayer. O God, who dost [gladden us].³⁵¹ {1839}.

¶ *At j.*

Ant. While musical instruments were playing. [*j. of Lauds.*]³⁵² {1858}.

Ps. Save me, O God, [by thy name].³⁵³ (*liij.*) [114].

¶ *At iij.*

Ant. There is a secret. {1859}.

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

Let the Chapters, Responsories and V̇V̇. from the Common of One Virgin and Martyr be said at all the Hours. [1018].

¶ *At vj.*

Ant. Valerian [found Cecilia].³⁵⁴ {1859}.

Ps. My soul [hath fainted].³⁵⁵ (*cxviiij.* 81.) [175].

¶ *At ix.*

Ant. Cecilia thy handmaiden. {1859}.

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

☩ *Saint Clement, Pope and Martyr.*

(xxij. November.)

At j. Vespers.

On the Psalms, Ant. This is a holy man. [*in the Common.*]³⁵⁶ [765].

Ferial Psalms.

Chapter. Every high priest. [*in the Common.*]³⁵⁷ [817].

℟. Let us all pray. [*ij. of Matins.*]³⁵⁸ {1866}.

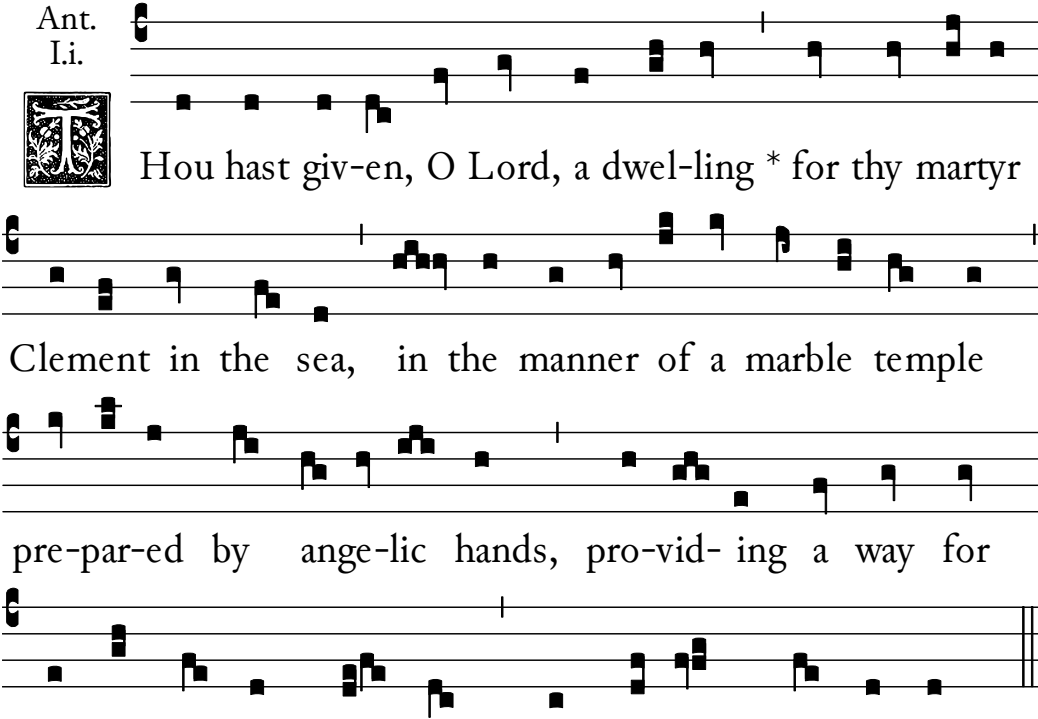
Hymn. Martyr of God, whose strength. [*in the Common.*]³⁵⁹ [767].

8081. *℣.* Thou hast crowned him [with glory and honour, O Lord.

℟. And hast set him over the works of thy hands.]³⁶⁰

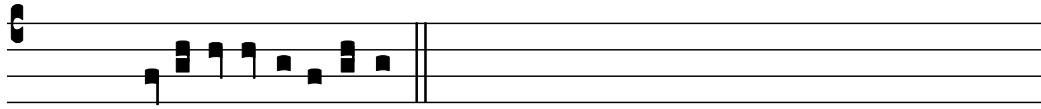
Dedisti Domine habitaculum. AS:pl. T; 1520-S:170v; 1531-S:186v.

2132. Ant.
I.i.



Thou hast giv-en, O Lord, a dwel-ling * for thy martyr
Clement in the sea, in the manner of a marble temple
pre-par-ed by ange-lic hands, pro-vid-ing a way for
the people of the earth to proclaim thy wonders.

Saint Clement, Pope and Martyr.



Ps. My soul doth magnify. 55*.

Prayer.

God, who dost gladden us with the yearly solemnity of blessed Clement, thy martyr and bishop : mercifully grant, that we who

celebrate his birthday, may likewise imitate the courage of his passion. Through our Lord.

Let a Memorial be made of Saint Cecilia with this Antiphon.

O beata Cecilia. AS:pl. T; 1520-S:170v; 1531-S:186v.

Ant.
II.i.

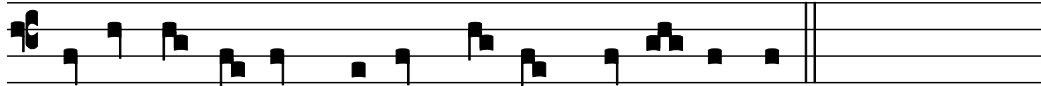


2991.

blessed Ce-ci-li-a, * who hast conver-ted two



brothers, hast o-vercome Almachi- us the judge, and hast re-



vealed Urban in the counte-nance of an angel.

℣. After her shall virgins be brought [to the king.

℟. Her neighbours shall be brought to thee].³⁶¹

Prayer as above. {1839}.

Then let a Memorial be made of Saint Felicitas, Virgin and Martyr, with this Prayer.

Grant, we beseech thee, almighty God, that we who are keeping the solemnity of blessed Felicitas, thy

[virgin and]³⁶² martyr, may be protected by her merits and prayers. Through.

¶ *At Matins.*

Let the Invitatory, [the Hymn,]³⁶³ the Antiphons, Psalms and VV. in each Nocturn of the Common of One Martyr be sung. [776].

First Lesson.

Blessed Clement, Bishop of the Church of Rome, followed the discipline of blessed Peter the Apostle, and so excelled in decorem of manners that he pleased all the people. Now he had the needy of each district written by name : and those whom he had cleansed by the sanctification of baptism he would not suffer to be subject to public begging. He admonished the middling and the

rich, lest the baptized poor, both Jews and Greeks, should be suffered to ask for public offerings, and the life cleansed by the consecration of baptism to be stained by gifts of the Gentiles. Abounding in these and very many virtues : he pleased both God and men. And so it was that blessed Clement, the bishop of the Roman see feared neither the illustrious Aurelian nor Sisinnius, the friends of the Emperor Nerva.

R. 1. This is a holy man. as in the Common. [779].

Lesson ij.

Now he also consecrated the virgin Domicilla, the niece of Emperor Domitian, the bride of Aurelian, a believer in Christ, having put on the sacred veil to preserve her integrity : and admonished Theodora, the wife of Sisinnius, who, having <thus> been converted from idols, professed to God a chaste manner of life. To which her husband, having been driven by jealousy, hurrying towards the church, searched for treachery. Who himself entered into

the church. But with the prayer of Clement having been poured forth : and having been answered, Amen by the people, immediately he was made deaf and blind. Then he said to his servants, Take me quickly in your hands and lead me outside. His servants therefore led him around throughout the whole church, and they were not able to reach an entrance. Which when Theodora learned, she prostrated herself in prayer, and with tears entreated unto

God : that her husband might be permitted to depart thence. To be sure, after <her> prayer, the servants, giving hand to their lord, went out and came to the house. Now with

this being done and them being released, Theodora prostrated herself at the feet of Saint Clement : telling him what had been done. But thou, O Lord, [have mercy upon us].³⁶⁴

R. 2. The just shall spring. *as in the Common.* [780].

Third Lesson.

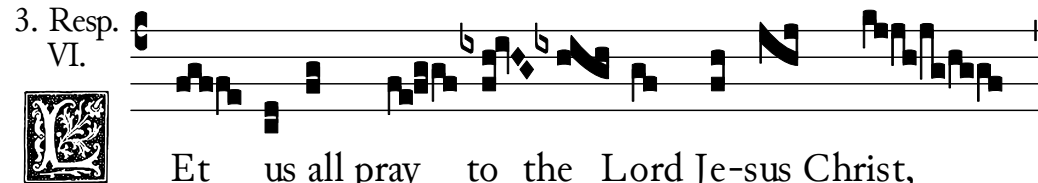
Then blessed Clement began to exhort all who were present to beseech the Lord, that the Lord might give back again both hearing and sight to her husband. And proceeding to her house, having prayed, immediately the ears and the eyes of Sisinnius were opened. And seeing Clement, he was not afraid to command his servants to arrest him. Who, thinking to bind Clement, bound the columns : and dragged them one another through the rooms of the house. Then Saint Clement departed, giving a prayer. And while Theodora was weeping and praying, there appeared to her a certain venerable man : and said to her, By thee Sisinnius shall be saved : that it may be fulfilled what my brother the apostle Paul said, The unbelieving husband shall be sanctified by the

believing wife. And having said this : he departed. And straightway Sisinnius cried out to Theodora, [186r.] saying, Theodora, I beseech thee, that thou implore thy God : lest he be angry with me. Implore also the bishop, that he may come to me : and make me to know the truth. Then Theodora went to the bishop : and recounted to him what she had seen and heard. With holy Clement thus coming to Sisinnius : he was received with honour. Hearing from him all the things which pertained to the faith, he believed in God : and three hundred and thirty three were baptized with him. And just as Sisinnius through Clement : so through Sisinnius many nobles, many illustrious and friends of king Nerva, were converted to Christ.

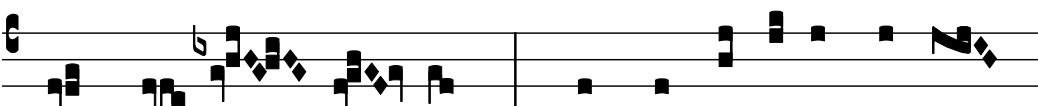
Saint Clement, Pope and Martyr.

Oremus omnes. AS:pl. S; 1520-S:171r; 1531-S:187r.³⁶⁵

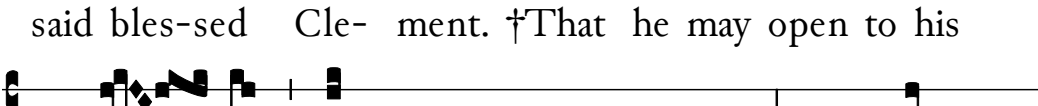
7337. 3. Resp.
VI.



Et us all pray to the Lord Je-sus Christ,

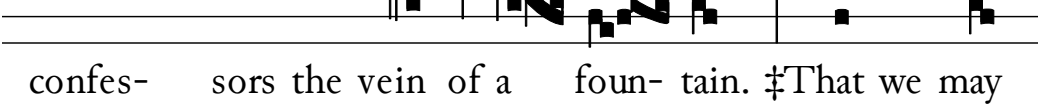


said bles-sed Cle- ment. †That he may open to his

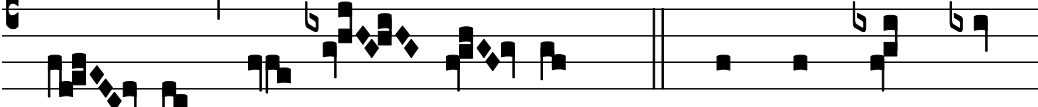


confes- sors the vein of a foun- tain. ‡That we may

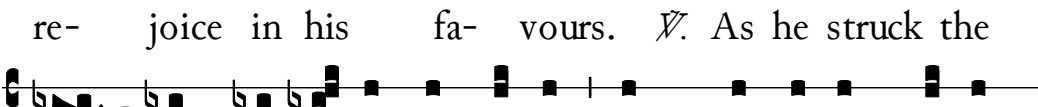
7337a.



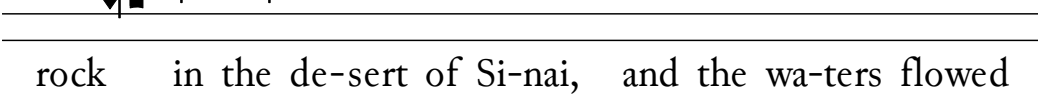
re- joice in his fa- vours. ✠. As he struck the




rock in the de-sert of Si-nai, and the wa-ters flowed



out in a-bun-dance : so let him impart to us a la-vish



spring. ‡That we. ✠. Glo-ry be to the Father, and



to the Son : and to the Ho-ly Ghost. ‡That we may.

Lesson iiij.

Now the official of the sacrifices, Publius Tarquitianus, seeing that an innumerable multitude believed in Christ, stirred up a sedition concerning the name of holy Clement, and <some> among them were confused, saying, What evil hath he done, or what good deed hath he overlooked ? Whosoever was visited by him that was sick : was made well. Whosoever came to him sorrowful : departed rejoicing. He hath never harmed anyone : he hath benefited all. Others, puffed up with an evil spirit, said, By doing these magical arts, he hath purged the worship of our gods. Then Publius Tarquitianus sent an embassy to the Emperor Trajan concerning him. But the Emperor wrote in reply that he ought either to consent to the sacrifices, or undergo exile in the desert which is adjacent to the city of Cherson. But when blessed Clement was to be led into exile, the Lord

bestowed so much grace upon him, that Julian the governor wept and said, Thy God, whom thou worshippest, may he help thee in this banishment of exile. And he assigned a ship to him, and having laid on all his necessary provisions, he sent him away. And many religious men of the people followed him. When blessed Clement had arrived in the place of exile : he found there in prisons more than two thousand Christians cutting marbles, condemned to long-lasting banishment. Who, seeing the holy and renowned bishop, all together with one voice broke out into weeping and groaning, saying, Behold our shepherd : the comfort of our labour. To which, when holy Clement had recognized <them> as having been banished for the name of God, he said, Not by my own merits [186r.] hath the Lord brought me hither : but that I may become a partaker of your passion, and also your consolation.

R. 4. Thou hast given him. *as in the Common.* [783].

Lesson v.

And while he imparted to them much doctrine of patience and consolation, he learned from them

that they had to bring water on their shoulders from a distance of six miles. Then holy Clement said, Let us pray

to our Lord Jesus Christ, brethren, that he may open to his confessors the vein of a fountain, and <as> he struck the rock in the desert of Sinai, and the waters flowed out in abundance, <so> let him impart to us a lavish spring, that we may rejoice in his favours. And when he had finished the prayer, he looked about from thence : he saw a lamb standing, with right foot raised, as if shewing him a place. Then holy Clement, understanding that it was the Lord, whom he himself alone could see, and others could not see him at all : went to the place, and said, In the name of the Father, and of the Son and of the Holy Ghost : strike in that place. When all were all digging round about with rakes, and had not reached the place itself where the lamb was standing : holy Clement, having taken a small hoe, striking the place under the foot of the lamb with a slight blow, uncovered an overflowing

fountain flowing out of the hole, which, gushing out with its force, made a river. Then, with all rejoicing : holy Clement said in response, The stream of the river maketh the city of God joyful. Now at this news all the people in the province flocked together, and all, coming to the teaching, were converted to the Lord : such that in one day five hundred souls or more, being baptized in the name of the Father, and of the Son, and of the Holy Ghost, departed in perfect faith of Christ. Within one year there were seventy and five churches among the believers, and all the idols were broken, and all the temples of the idols throughout the province were destroyed. Then with the pagans persisting, such an invidious report ran to the Emperor Trajan : that asserted that in that place because of Clement there had been an innumerable increase in the people of the Christians.

R. 5. O Lord, thou hast prevented him. [784].

Lesson vi.

[186v.] **T**hen the leader Aufiduanus³⁶⁶ was sent, who, slaying many Christians by diverse punishments, when he saw all rejoicing to approach <their> passion, gave way to the

multitude, and compelled only Clement to sacrifice. When Aufiduanus saw holy Clement so fixed on the Lord that he might not be able to be changed at all : he said

to his men, Let him be led to the sea, and let an anchor be tied to his neck, and let him be cast into the midst of the sea : that he will no longer be able to be worshipped as a god³⁶⁷ by the Christians. Which when it had been done : a multitude of Christians began to stand by the shore and weep. Then Cornelius and Phoebus, his disciples, said, Brethren, let us pray with one accord unto God : that he may shew us the remains of his martyr. And while the people were praying : the sea receded into its basin for nearly three miles. And the people going in on dry ground, found a dwelling prepared by God in the manner of a marble temple : and therein in a stone coffin the body of Saint Clement, the disciple of Peter, and the anchor with which he had been cast was set beside him. And it was revealed to his disciples : that they should not take him away. To

whom also this was intimated by the Lord, that every year on the day of his deposition the sea should depart, and that for seven days, for the people arriving, it should provide a passage on dry ground. And this the Lord hath commanded to be done to the praise of his name : even to this day. And by reason of this having been done, all the nations round about believed in Christ, so that no Gentile, nor Jew, neither heretic at all could be found there. For there divine goodness provideth many benefits by his prayers. The blind are enlightened on the day of his birth, devils are put to flight, and all the weak are healed : and the praise of God is there with all peace and joy, and there Christ the Son of God is blessed, who reigneth with the Father and the Holy Ghost for ever and ever, amen. But.

Orante sancto Clemente. AS:pl. T; 1520-S :171r; 1531-S:186v.³⁶⁸

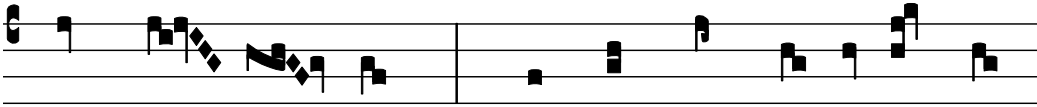
6. Resp.
VIII.

C Ith ho-ly * Clement pray-ing, the Lamb of
God ap-pear-ed. †Under whose foot a liv-ing

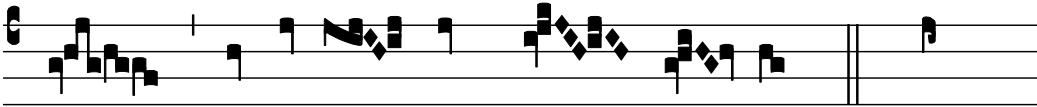
7330.

Saint Clement, Pope and Martyr.

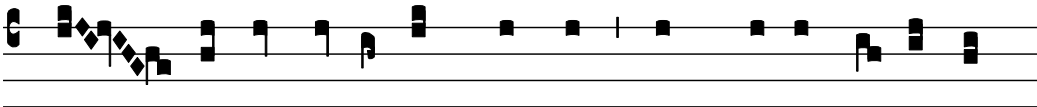
7330b.



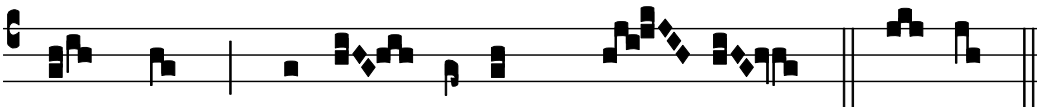
spring gush- ed forth. ‡The stream of the riv-er mak-



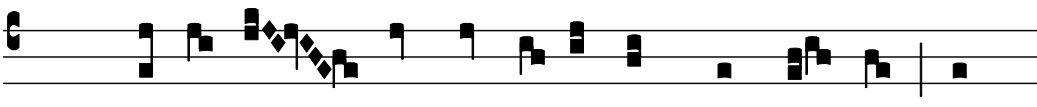
eth the ci-ty of God joy- ful. ⁊. And




when he had fi-nished the prayer, and he looked a-bout



from thence : he saw a lamb stand- ing. †Under.



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



to the Ho-ly Ghost. ‡The stream.

¶ *The three final Lessons from the Exposition of the Gospel* A certain nobleman went into a far country. *in the Common of One Martyr and Pontiff.* [821].

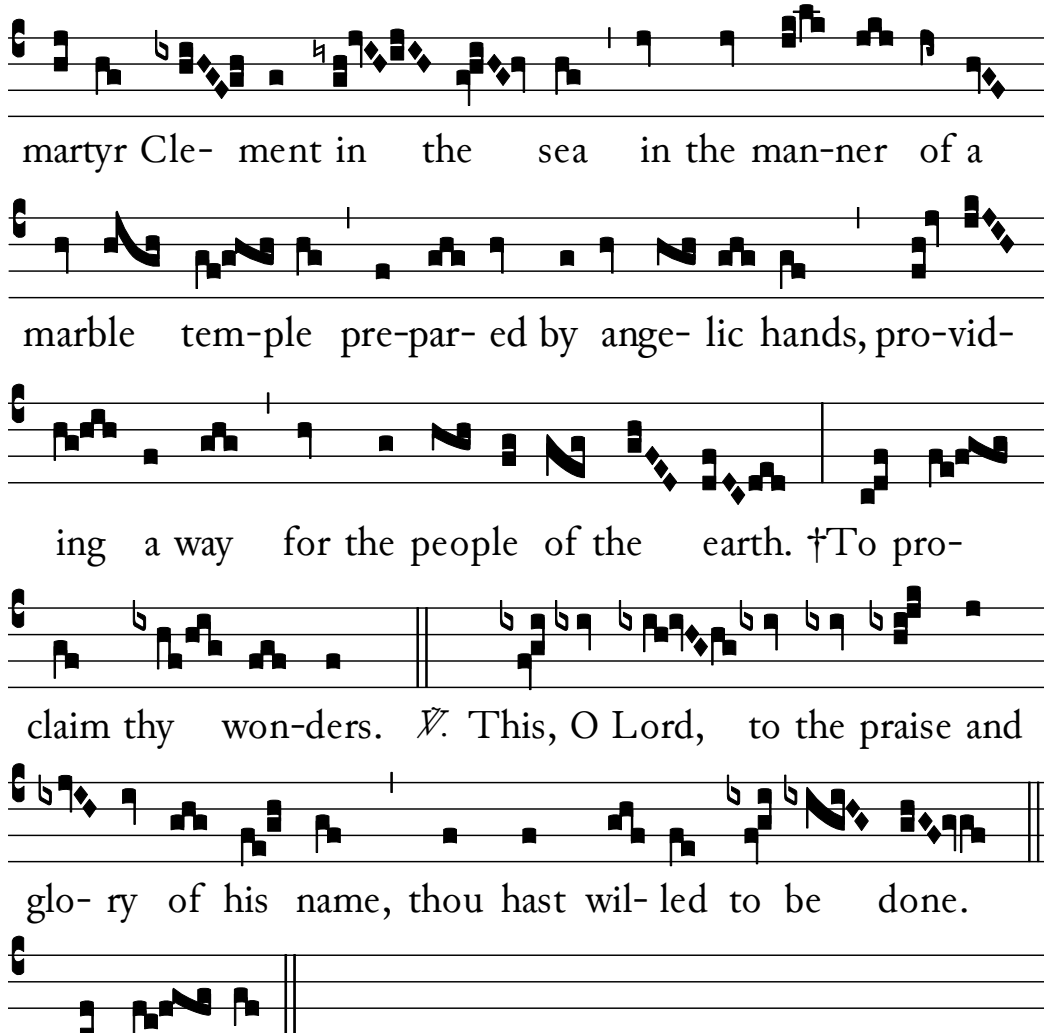
Dedisti Domine habitaculum. AS:pl. T; 1520-S:171v; 1531-S:186v.³⁶⁹

6402. 7. Resp. VI.




Hou hast giv-en, * O Lord, a dwel-ling for thy

Saint Clement, Pope and Martyr.





martyr Cle- ment in the sea in the man-ner of a
marble tem-ple pre-par- ed by ange- lic hands, pro-vid-
ing a way for the people of the earth. †To pro-
claim thy won-ders. ✂. This, O Lord, to the praise and
glo- ry of his name, thou hast wil- led to be done.
†To pro- claim.

6402a.

Phebus et Cornelius. AS:pl. V; 1520-S:171v; 1531-S:186v.³⁷⁰

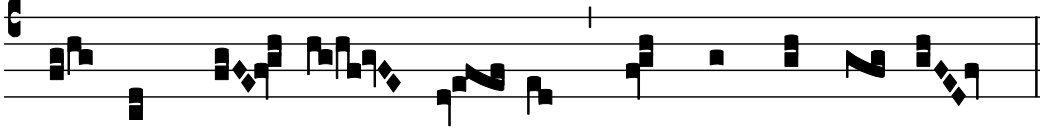
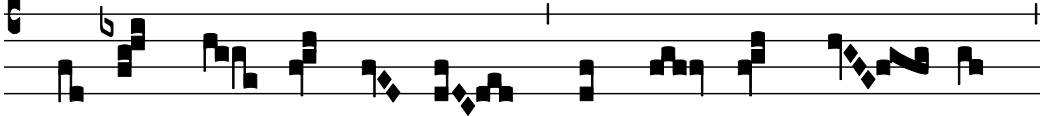
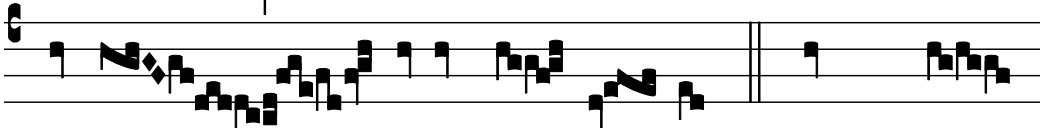
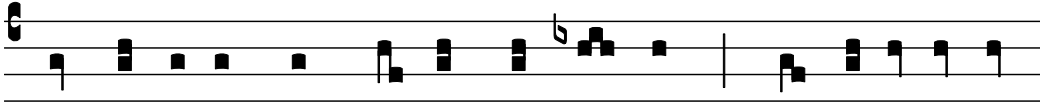
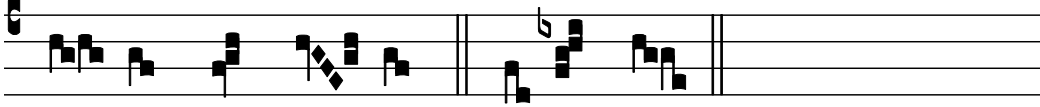
8. Resp.
I.





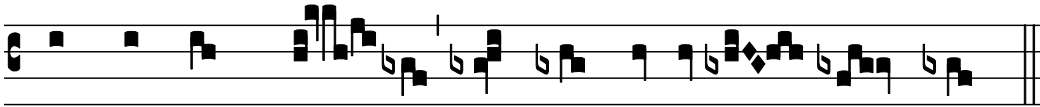

 Hoebus * and Corne- li- us, disci-

7385.

Saint Clement, Pope and Martyr.

7385z. 
 ples of bles- sed Cle- ment, said to the people.

 †Let us pray to the Lord, that he may shew us

 the bo- dy of his mar- tyr. ⁊. And when

 the mul-ti-tude of the faithful had come : his disciples ex-

 ort- ed them, say- ing. †Let us pray.

Ora pro nobis beata Clemens. AS:pl. V; 1520-S:172r; 1531-S:186v.³⁷¹

9. Resp.
 IV.
 7326.  
 Ray * for us, O blessed Cle- ment. †That we

 may be made wor- thy of the promis-es of Christ.
 7326a. 
 ⁊. But thou, O martyr of Christ, blessed Cle- ment,

Saint Clement, Pope and Martyr.



pray for us. †That we. ⁊. Glo-ry be to the



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



†That we.

Before Lauds.

Verse. Pray for us, O blessed Clement.

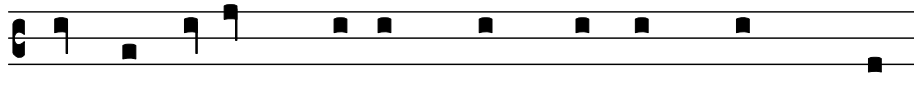
[⁊. Tha we may be made worthy of the promises of Christ.]³⁷²

¶ *At Lauds.*

Non meis meritis. AS:pl. V; 1520-S:172r; 1531-S:186v.


1. Ant.

VII.ii.

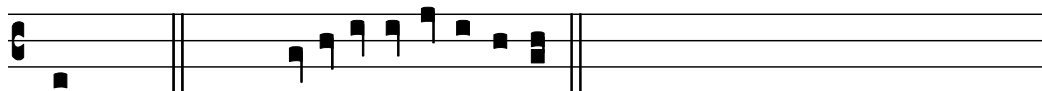


3924.

Ot by my own me-rits * hath the Lord brought me



unto you, but that I may be made a partak-er with your

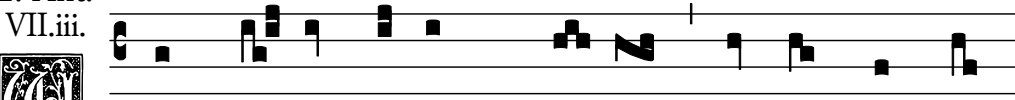


crowns. *Ps.* The Lord hath reigned. (*xcij.*) [52].

Saint Clement, Pope and Martyr.

Orante sancto Clemente. AS:pl. V; 1520-S:172v; 1531-S:186v.³⁷³

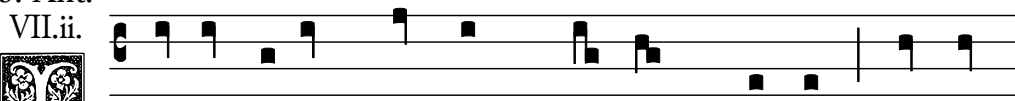
4180. 2. Ant.
VII.iii.



C Ith ho- ly Clement * pray- ing, the Lamb of God
appeared. *Ps.* Sing joyfully. (*xcix.*) [53].

Vidi supra montem. AS:pl. V; 1520-S:172v; 1531-S:186v.³⁷⁴

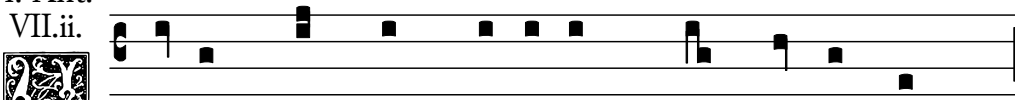
5408. 3. Ant.
VII.ii.



V saw upon the mount * a Lamb standing : under
whose foot a liv- ing spring gushed forth. *Ps.* O God my God.
(*lxij.*) [54].

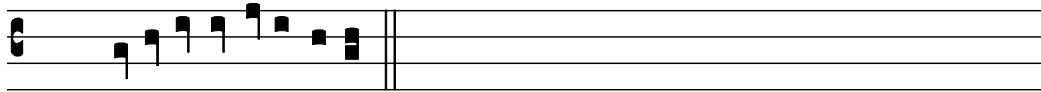
De sub cuius pede. AS:pl. V; 1520-S:172v; 1531-S:186v.³⁷⁵

2122. 4. Ant.
VII.ii.



Under whose foot * a liv- ing spring gushed forth :
the riv-ers of the flood shall make glad the ci-ty of God.
the stream of the riv-er mak-eth the ci-ty of God joyful.

Saint Clement, Pope and Martyr.



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

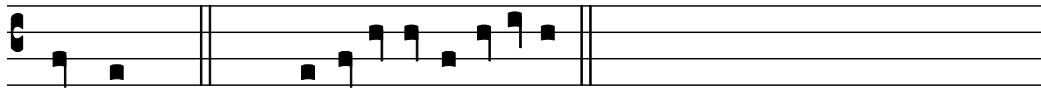
Omnes gentes per girum. AS:pl. V; 1520-S:172v; 1531-S:186v.

5. Ant.
VIII.ii.



4124.

Ll the people * round a-bout be-liev-ed in Christ



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

Chapter. Every high priest. [*in the Common.*]³⁷⁶ [817].

Hymn. O all thy warrior saints. [*in the Common.*]³⁷⁷ [801].

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

Oremus omnes. AS:pl. V; 1520-S:172v; 1531-S:186v.³⁷⁸

Ant.
VIII.i.

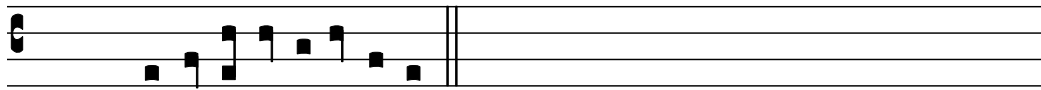


4191.

Et us all pray * to our Lord Je-sus Christ, that



he may open to his confessors the vein of a fountain.



Ps. Blessed be the Lord. 71*.

Prayer. O God, who dost gladden us. [*as above.*]³⁷⁹ {1863}.

Let a Memorial be made of Saint Felicity with the Prayer as above. {1863}.

¶ *At j.*

Ant. Not by my own merits. [*j. of Lauds.*]³⁸⁰ {1873}.

Ps. Save me, [O God.]³⁸¹ (*liij.*) [114].

¶ *At iij.*

Ant. With holy Clement praying. {1874}.

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

Let [the Chapters,]³⁸² Responsories and V̄V̄. be said from the Common of One Martyr and Pontiff at all the Hours. [817].

¶ *At vj.*

Ant. I saw upon the mount. {1874}.

Ps. My soul [hath fainted.]³⁸³ (*cxviiij. 81.*) [175].

¶ *At ix.*

Ant. All the people. {1875}.

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

¶ *At ij. Vespers.*

On the Psalms, Ant. Not by my own merits. {1875}.

Ferial Psalms.

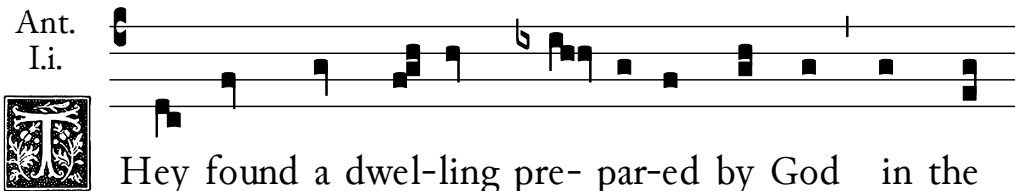
Chapter. Every high priest. [817].

Hymn. O all thy warrior saints. [*in the Common.*]³⁸⁴ [803].

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

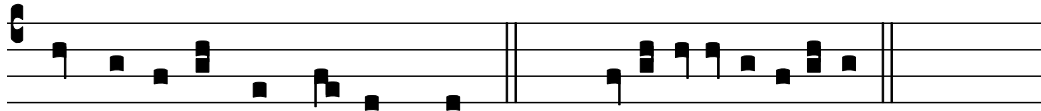
Invenerunt in modum templi. AS:pl. V; 1520-S:173r; 1531-S:186v.

3395. Ant. I.i.



T Hey found a dwel-ling pre- par-ed by God in the

Saint Clement, Pope and Martyr.



manner of a marble temple. *Ps.* My soul doth magnify. 55*.

Prayer as above. {1863}.

Memorial of Saint Chrysogonus, Martyr, with this Prayer.

BE present, O Lord, to our
supplications : that we who
know ourselves of our own iniquity to

be guilty, may be delivered through
the intercession of blessed Chrysogonus
thy martyr. Through our Lord.

¶ *Saint Chryogonus, Martyr.*

(xxiv. November.)

Let three Lessons be made.

First Lesson.

[187r.] **W**ith Diocletian having been stationed in the region of Aquileia, while he slew Christians, a report ran to him concerning all the Christians from the office of the prefect of the city. At that time a certain man, Chrysogonus by name, was imprisoned in Rome by order of Diocletian, who, living for two years in the office of vicarius, had suffered many things for the name of Christ. Then Diocletian wrote back to the prefect of the city, that all the Christians should be put to death : but he marked out Chrysogonus for himself. Who, when he had been led away : the most wicked Diocletian

ordereth to be presented to him. To whom, when he said : Accept the dignity of prefect, take also the consulship and the dignity of thy race, adoring the gods, and grace by sacrificing to them. Chrysogonus answered, one God I adore with mind, I honour with heart : I venerate with sincere obedience. But these likenesses of gods and goddesses which I know to be artifices of demons I detest : and having accepted power I would break them in pieces. Indeed the powers promised by thee : I cast aside as if clay that is trodden under foot. But thou, [O Lord, have mercy upon us].³⁸⁵

Lesson ij.

Diocletian ordered that Chrysogonus be led to the place which is called ad Aque Gradate³⁸⁶ : and there for his head to be cut off. His body however was thrown on to the shore where three most Christian sisters were residing : Agape, Chionia, and Herene, together with Zoilus, an aged priest. Which priest placed the

body of Saint Chrysogonus in a worthy casket : and kept it with all diligence in his house. To him it was indicated by revelation : where he had cast his head into the sea. And proceeding to the place, there he found it : as if it had been cut off the same hour. But thou.

Lesson iij.

Now on the thirtieth day after the deposition of the holy martyr Chrysogonus : holy Zoilus the priest proceeded to the Lord in this manner. He remembered holy Chrysogonus to have appeared to him in a vision : saying thus, Agape, Chionia, and Herene shall be arrested by the most wicked Diocletian within nine days : whom the Lord, until he shall cause to come to the crown, shall make to have the comfort of their maidservant Anastasia. But thou, because thou has pleased the Lord, come in <thy> happy old age : that thou mayest rest with the saints.

Therefore with holy Zoilus relating these things : behold Anastasia entering into the house, in which, when she had entered, said, Where are my sistren which my lord Chrysogonus hath commended unto me ? And seeing her, they were glad in Christ : and they shewed her the place where the holy martyr Chrysogonus had been laid. Now the next day, on her return : holy Zoilus proceeded to the Lord. Now Chrysogonus was beheaded on the eighth of the Kalends of December : and was preserved in a casket by Zoilus the priest. But.

Let all the rest be said from the Common of One Martyr [765]. with the Prayer as above. {1877}.

If this Feast and the Feast of Saint Clement shall fall in one and the same week : let the Responsories of the iij. Nocturn of the Common History of One Martyr be sung here. In such a way that the R̄. Now the saintly man. [798]. shall be the final R̄. and this only in the iij. Nocturn of the Martyr beheaded. Nevertheless when this Feast shall fall on a Sunday : then always let the Responsories of the j. Nocturn of the Common History of One Martyr be sung.

☩ *Saint Catherine, Virgin and Martyr.*


(xxv. November.)

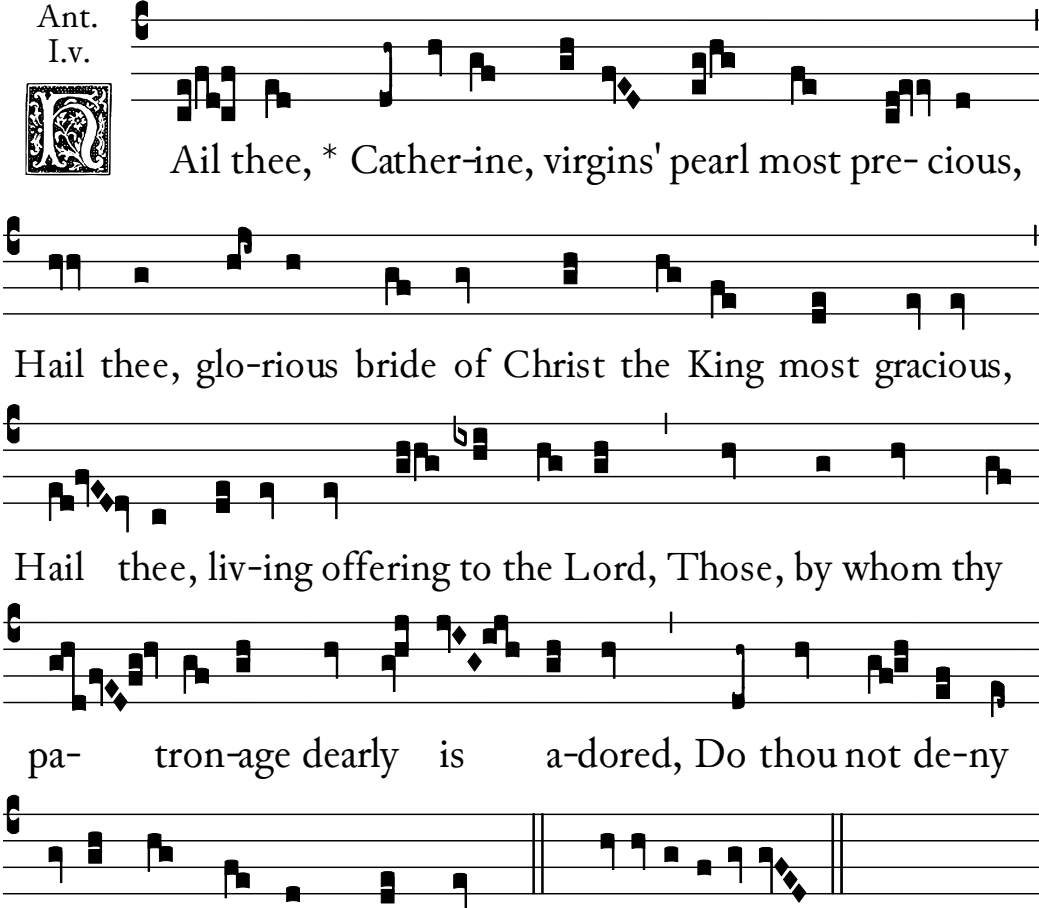
At First Vespers.

On the Psalms, Antiphon.

Ave virginum gemma. AS:pl. V; 1520-S:173r; 1531-S:187r.

Ant.
I.v.

pen0215. 



Ail thee, * Cather-ine, virgins' pearl most pre- cious,
Hail thee, glo-rious bride of Christ the King most gracious,
Hail thee, liv-ing offering to the Lord, Those, by whom thy
pa- tron-age dearly is a-dored, Do thou not de-ny
the aid of thy prayers outpoured. S.A.E.

Ferial Psalms.

Chapter. I will give glory to thee. [*in the Common.*]³⁸⁷ [1021].

Saint Catherine, Virgin and Martyr.

O mater nostra. AS:pl. W; 1520-S:173v; 1531-S:187r.³⁸⁸

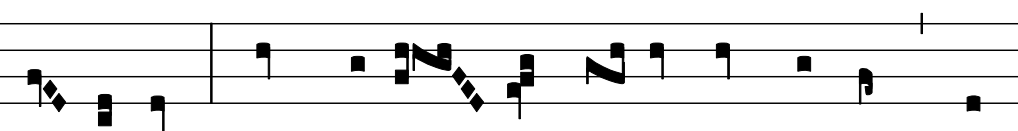
Resp.

I.

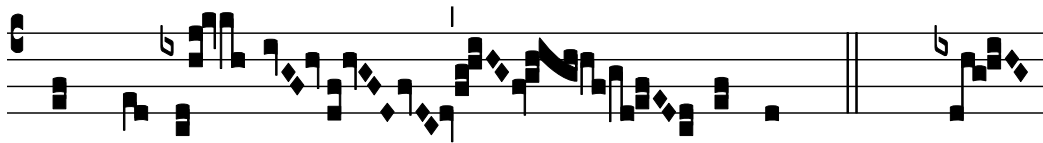


Hrice ho- ly * mo- ther, And blessed four times, as

pen0667.

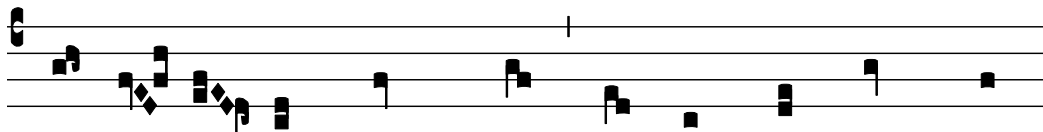


none other. †With the pi- ous sa- vour Of thy prayer may

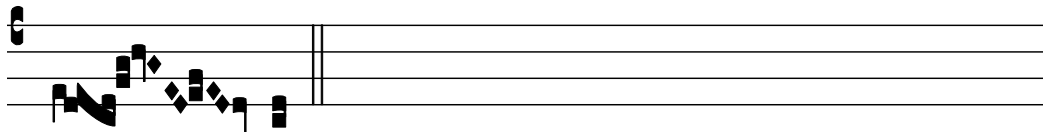


pen0667a.

ours obtain fa-vour. ⁊. Who

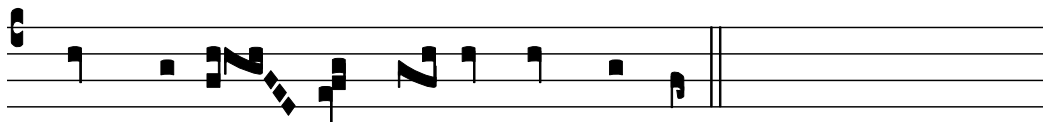


art u- nit- ed With Christ, and in thy Groom de-



light- ed.

Chorus.



†With the pi- ous sa- vour Of thy prayer.

*And let it be sung no farther : but immediately let the Prose be begun [this way].*³⁸⁹

Eterne virgo memorie. AS:pl. W; 1520-S:173v; 1531-S:187r.³⁹⁰

Prosa.

I.



virgin renowned e-ternal-ly, Espoused to the

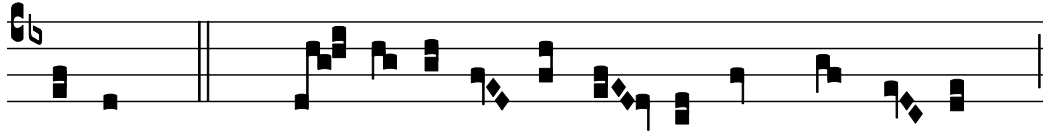
{1881}

Saint Catherine, Virgin and Martyr.

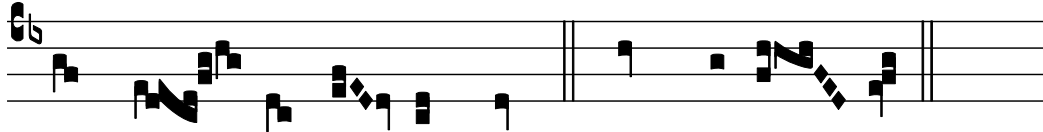
King of Ma-jesty. C. V. The glorious Vir-
gin's own Pro-ge-ny The virgin Church's Bridegroom too
is he. C. V. This day thou dost re-joice in
this his grace to thee. C. V. And singest in heaven
thy gladsome me-lody. C. V. See on earth those
who praise thee pi-ously. C. V. And our prayers
with thy wonted clemency.

Saint Catherine, Virgin and Martyr.

Let the Choir respond [thus].³⁹¹



Fa-vour. ✠. Gló- ry be to the Fa- ther, and to the Son :



and to the Ho- ly Ghost. †With the pi- ous.

Hymn. Son of a Virgin. [981].

✠. Grace is poured abroad [in thy lips.

✠. Therefore hath God blessed thee for ever.]³⁹²

Inclita sancte virginis. AS:pl. W; 1520-S:174r; 1531-S:187r.

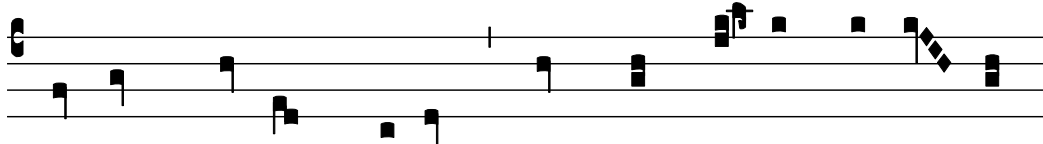
Ant.
I.v.



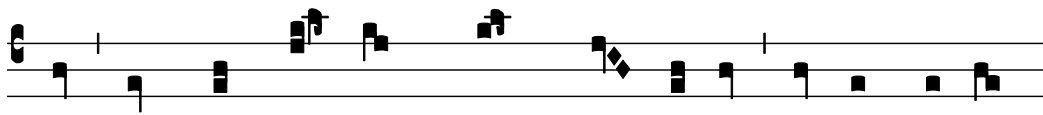
Ow for the glo-rious * festi-val Of the virgin Saint



Cathe- rine With pi- e-ty let mother Church Tell the



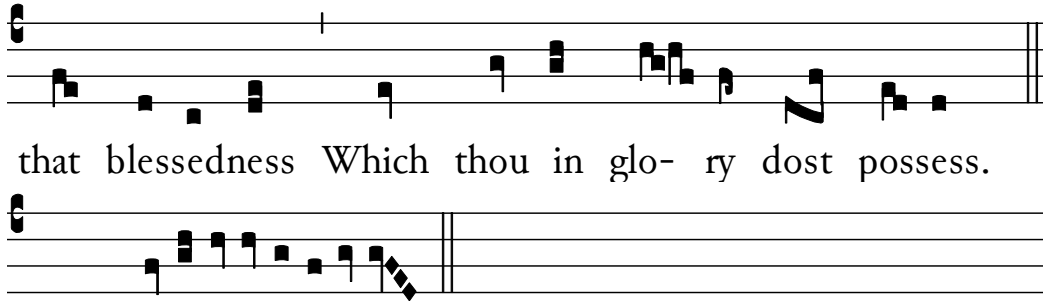
gladness she feels within : Hail thee, vir- gin heaven-wor-



thy, Hail thee, kind one, crowned in glo-ry ! Obtain for us

pen0275.

Saint Catherine, Virgin and Martyr.



that blessedness Which thou in glo- ry dost possess.

Ps. My soul doth magnify. 55*.

Prayer.

Almighty and everlasting God,
who didst command the body of
thy glorious virgin and martyr
Catherine to be carried by angels to
Mount Sinai : grant, we beseech thee,

that by her aid we may be borne to
the height of virtue, were we may
merit to gaze on the brilliant vision of
thee. Through our Lord.

*Then let a Procession go forth to the Altar of the same if one be had, singing the
Responsory Catherine then is scourged. [vj. of Matins.]³⁹³ {1898}.*

℟̄. Pray for us, O blessed Katherine. {1906}.

Prayer.

God, who gavest the Law to
Moses on the top of Mount
Sinai, and in the same place, by thine
angels, didst settle³⁹⁴ the body of
blessed Catherine thy virgin and

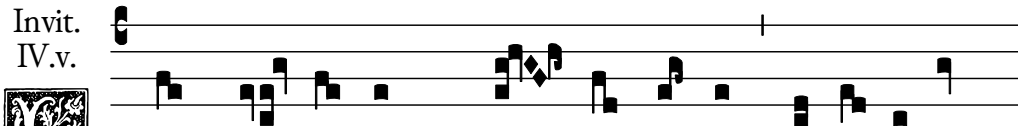
martyr : grant [unto us],³⁹⁵ we [187v.]
beseech thee, that through her merits
and intercession we may prevail to
reach that mount which is Christ.
Who liveth.³⁹⁶

On returning let it be sung of Saint Mary.

At Matins.

Adoretur virginum Rex. AS:pl. W; 1520-S:174r; 1531-S:187v.³⁹⁷

pen0102.




Invit.
IV.v.



Et the vir-gin's * King be prais-ed For ev-er and

{1884}

Saint Catherine, Virgin and Martyr.




ev-ermore. †Who the vir- gin Ca-ther-ine raised To
the blessed heavenly shore. *Ps.* Come let us praise. 25*.

Hymn. Son of a Virgin. [*in the Common.*]³⁹⁸ [984].

¶ *In the First Nocturn.*

Virgo sancta Katherina. AS:pl. W; 1520-S:174v; 1531-S:187v.³⁹⁹

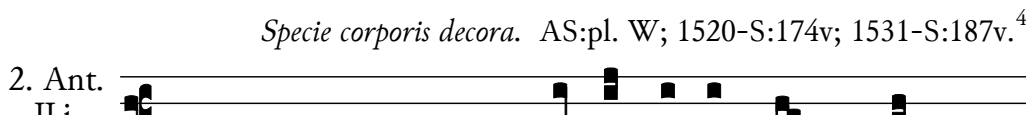
1. Ant.
I.iv.



Q O-ly Catherine, * gemstone glorious, Virgin victo-
rious, Did the A-lex-andrine King Cos-tus into the world
first bring. *Ps.* O Lord our Lord. (*viiij.*) [23].

pen0368.

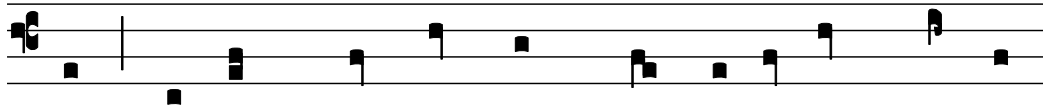
2. Ant.
II.i.



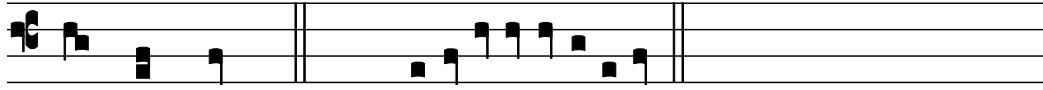
S Hin-ing exceedingly, * by virtue of her appearance

pen0347.

Saint Catherine, Virgin and Martyr.



fair, She pleased her Bridegroom more by her faiths beauty



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

Traditur ergo a patre. AS:pl. X; 1520-S:174v; 1531-S:187v.⁴⁰¹

pen0357.
3. Ant.
III.i.



Herefore her father * doth send her to teachers famed



in ma-ny lands, That she might be taught the noble arts at



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

∇. Grace is poured abroad in thy lips. [991].

First Lesson.



Axentius the emperor, in the thirty-fifth year of his reign, residing in the city of the Alexandrians, sent deadly edicts throughout the neighbouring provinces : ordering all the inhabitants of his kingdom, rich and

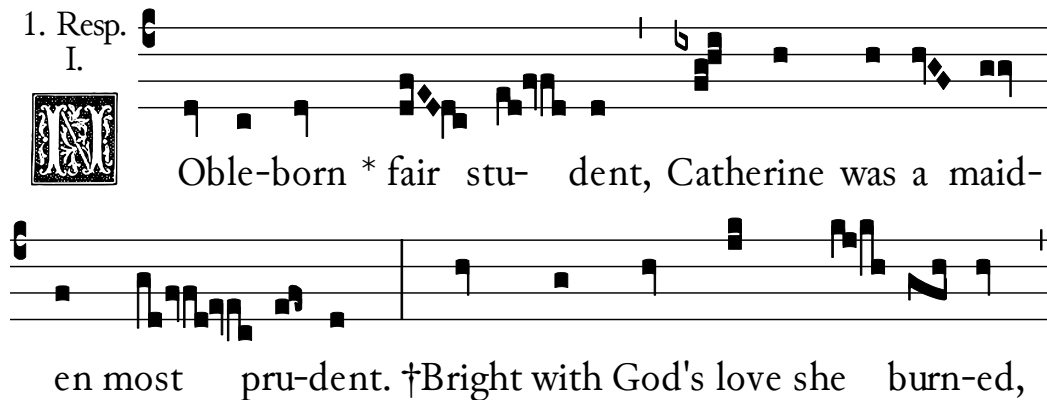
poor, to assemble at the temple of their gods, and to offer to the same a solemn sacrifice. And so a general assembly was made at the palace of the king, and with the emperor standing before the images of the gods, each according to their ability, the rich indeed offered bulls and sheep, the poor, however, live

birds.⁴⁰² In this city of Alexandria was a certain girl of eighteen years, very beautiful, but what is more, with devout faith, the only daughter a certain king named Costus, educated in liberal studies from <her> early years, Catherine by name. This one accordingly abode in the palace of <her> father : when from the temple of the idols there resounded in her ears the sound of animals and flute players here and various kinds of instruments there. Who, seeking the cause, when she had learned it from a messenger, hastened to the temple : where she saw certain ones weeping, who were confessing themselves to be Christian, but through fear of death were forced to offer profane sacrifices. Hence, having been wounded by a violent pain of heart, fortifying <her>

breast and tongue with the sign of Christ : she boldly rushed forth into the sight of the emperor. To whom she spake thus, A salutation, O emperor, both the dignity of rank and the path of reason prompteth us to offer unto thee : if thou wert to expend upon thy Creator these things which thou exhibitest for the devotions of demons, and if thou wouldest understand that his Majesty alone is to be adored, by whom kings reign, by whom the elements of the world have taken their beginning and subsist. For there are not many gods, but there is one God, the Creator of <all things> that are born and live : who, just as he hath created all things, so by his authority controlleth and disposeth all things. But [thou, O Lord, have mercy upon us].⁴⁰³

Nobilis et pulchra. AS:pl. X; 1520-S:174v; 1531-S:187v.⁴⁰⁴

1. Resp. I.



M Oble-born * fair student, Catherine was a maiden most prudent. †Bright with God's love she burn-ed,

pen0661.

Saint Catherine, Virgin and Martyr.

pen0661a.

Fleeting worldly pleasures she spurned. ✂. King
by flesh was her father, Noble queen by flesh was her
mo-ther. †Bright with God's love.

The image shows three staves of musical notation in a square-note style. The first staff begins with a treble clef and a common time signature. The notes are square and connected by stems. There are bar lines and repeat signs throughout the piece. The lyrics are printed below the staves, with some words aligned under specific notes.

Second Lesson.

WHile this girl was speaking : the emperor, admiring the brightness of her countenance and the constancy of her spirit, said, If thou hadst remained seated in the schools of our philosophers for the purpose of learning, O virgin : thou wouldest have been shewn to be neither inferior in doctrine, nor devoid of providing the honour of divinity to our gods. While therefore we complete <these> sacred undertakings, it behooveth thee to wait for us in the meantime, because thou art about to go with us to the palace, and to be honoured with royal gifts, if thou shouldest conply with our commands. Saying these things : having summoned a messenger in

secret, he sent letters signed by the royal signet ring through the provinces under his rule, to all the rhetoricians and grammarians, that they should more earnestly hasten to the palace of Alexandra : whither the emperor promiseth them to be bestowed with lofty honours, provided that they rendered this preacher-woman to be overcome by their assertions. With the royal messenger therefore having travelled through the territories of the province, <he> returned to Alexandria, leading with him fifty men : which professed to excell all mortals in the whole wisdom of the world. Meanwhile the holy virgin was kept under guard : to whom the

Saint Catherine, Virgin and Martyr.

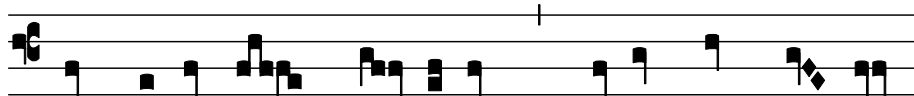
counsel of the king about the impending dispute was announced. She herself, undaunted, to be sure : commended the struggle of her campaign to the Lord. To whom an angel of the Lord appeared saying, Be ye steadfast, O maiden dear to God : for the Lord is with thee, for whose honour <thou> hast entered the

contest. He himself shalt pour a flowing stream of the abundant word into thy mouth, which <thy> adversaries shall not prevail to resist : but moreover, those converted to Christ through thee shall enter into the gates of life with the palm of martyrdom. But.

Martyrium sitions. AS:pl. X; 1520-S175r; 1531-S:187v.⁴⁰⁵

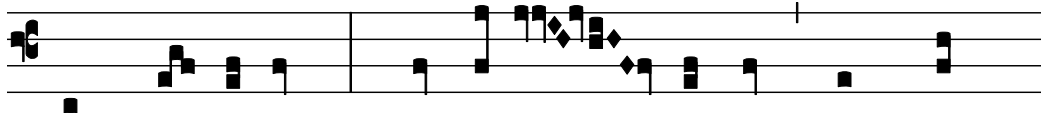
2. Resp.

II.

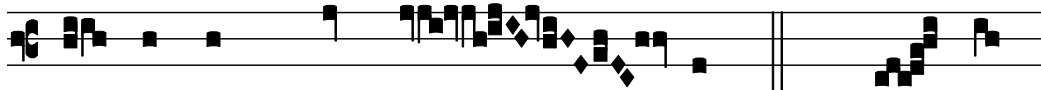


pen0657.

Or martyrdom * she waiteth, The offerings of Cae-



sar whe hat-eth. †She cri- eth, 'Solely Christ should

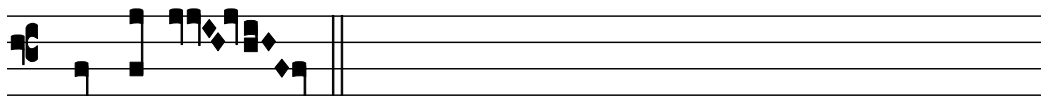


pen0657a.

be worshipped as ho- ly.' ✂. With de-



vils full is teeming This i-dol in temple gleaming.



†She cri- eth.

Third Lesson.

[188r.]

AND so, with the emperor sitting at the tribunal : the orators are present, swelling with the pride of pompous eloquence, the maiden also standeth by, trusting in the Lord. Now after a long silence : the virgin of Christ turning to them, I, I say, O elders, imbued in the sacraments of Christ, completely renouncing <thy> philosophical discourses and syllogistical disputations, granted that I have been imbued with and informed in all these things : declare myself to know nothing else amongst you except him who is true knowledge and the glory of those believing in him, my Lord Jesus Christ, who is the true beginning of all, the fount and source of goodness, by whom God the Father founded the world and all which is in it when it was not, who alone is the one from whom are all things, through whom are all things, in whom all things visible and invisible consist. Who, grieving that the human race had been shut out from the delights of paradise, in these latter days, while he was an invisible God, hath taken on flesh by a virgin, by which he might appear visibly : in which he also deigned to suffer death for our

salvation, rose again, and also ascended into heaven, and who by miraculous signs of deeds, manifested himself the true God and man. He is our God, he is my philosophy, he is my victory. Now, while the holy virgin explained many things about the faith, all the orators were astonished and were troubled by the manifest power of God : looking at one another, they fell silent. To which the emperor, being indignant, spake thus, Why do you, cowardly and degenerate, as if tongueless, thus fall silent ? Then⁴⁰⁶ one of them, the eldest, responded to the tyrant, We acknowledge this firmly to thee, O emperor, that unless thou shalt shew <us> another more probable sect than these which we have honoured until now : behold we all are being converted to Christ, because we confess him <to be> the true God and the Son of God. The tyrant, hearing this, having kindled a most violent fire in the middle of the city, ordered <them> all to be bound hand and foot to be burned together. Among whom this marvellous thing happened : that neither in their hairs or in their vestments did any harm of fire appear. But.

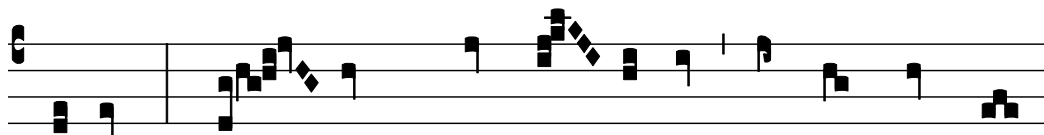
Saint Catherine, Virgin and Martyr.

Hec quinquagenos oratores. AS:pl. X; 1520-S:175r; 1531-S:188r.⁴⁰⁷

3. Resp.
III.

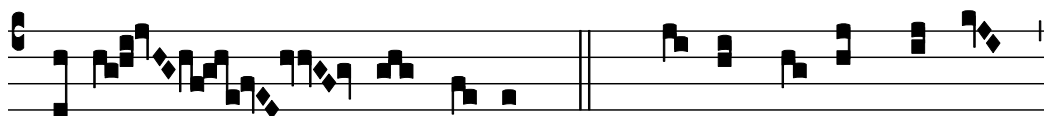


Av- ing re- fut-ed * Fif- ty teachers well re-



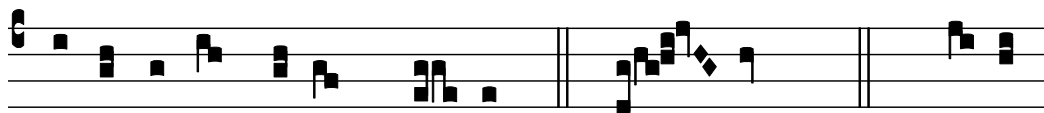
pen0638.

put-ed. †She points them to heaven, Pure like gold to

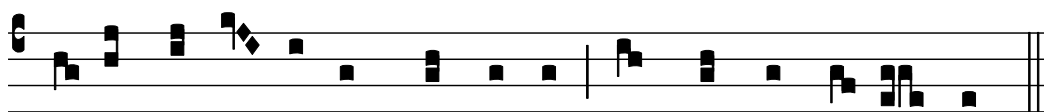


pen0638a.

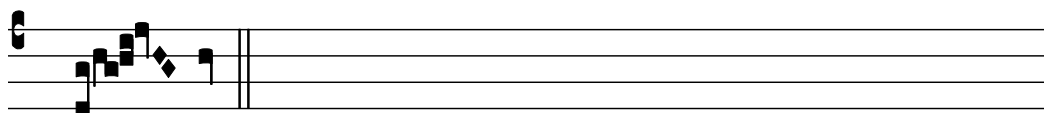
the fur- nace giv-en. ∕. Her former foes tak-ing,



Witnesses of the faith mak- ing. †She points. ∕. Glo-ry



be to the Fa-ther, and to the Son : and to the Ho-ly Ghost.



†She points.

¶ *In the ij. Nocturn.*

Cum esset adhuc in annis. AS:pl. X; 1520-S:175r; 1531-S:188r.⁴⁰⁸

4. Ant.
IV.ii.

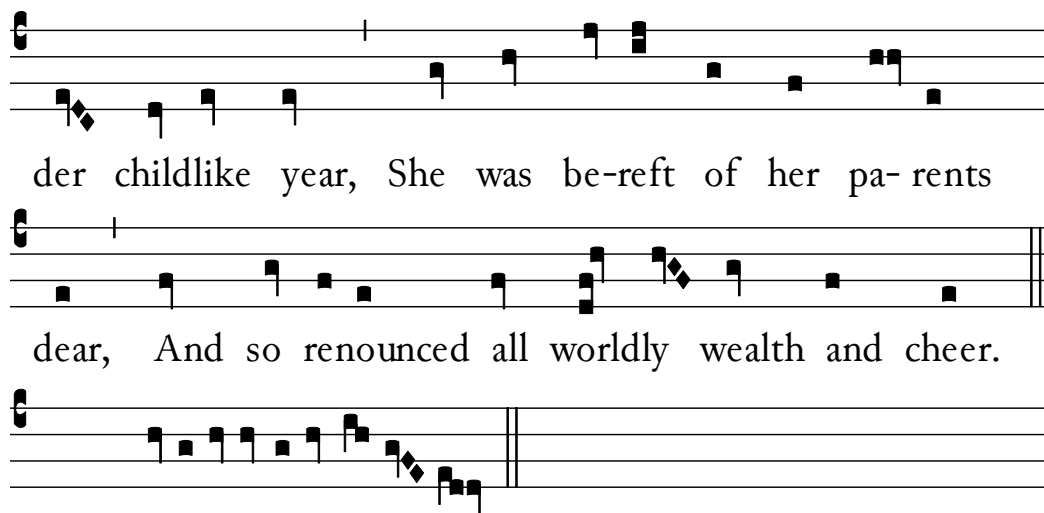


Hen she was * still a young maid-en, In a ten-



pen0229.

Saint Catherine, Virgin and Martyr.

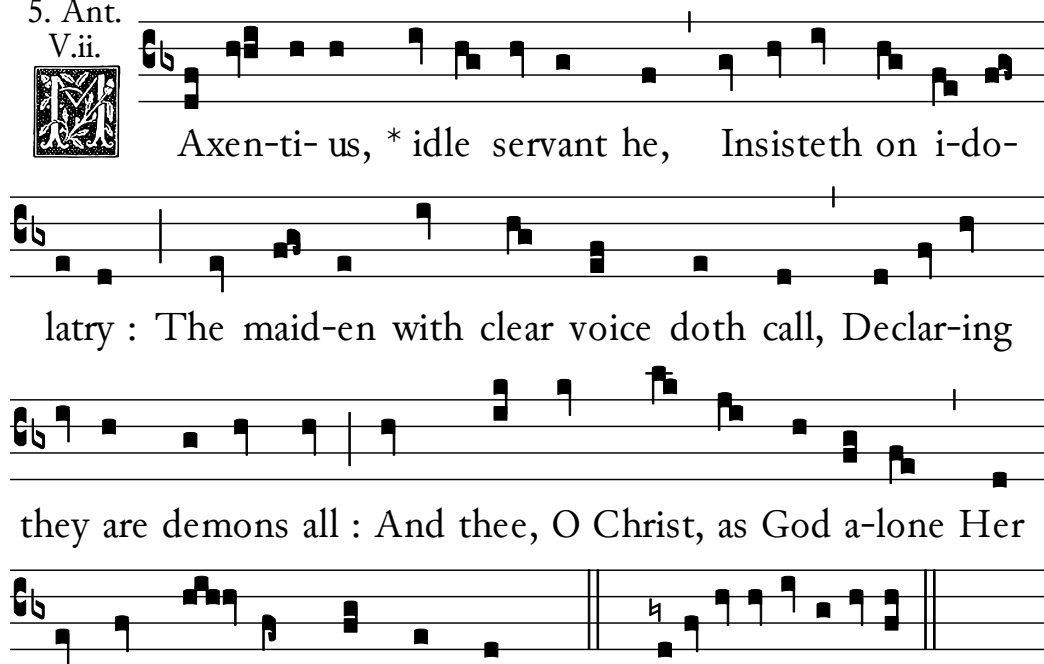


der childlike year, She was be-reft of her pa-rents
dear, And so renounced all worldly wealth and cheer.

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

Maxentius instat impius. AS:pl. X; 1520-S:175v; 1531:.⁴⁰⁹

pen0294.
5. Ant.
V.ii.



Axen-ti- us, * idle servant he, Insisteth on i-do-
latry : The maid-en with clear voice doth call, Declar-ing
they are demons all : And thee, O Christ, as God a-lone Her
lips unstain- ed praise and own.

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

Saint Catherine, Virgin and Martyr.

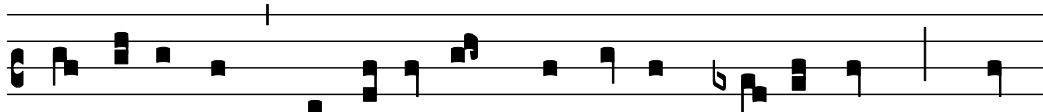
Cesar electos. AS:pl. X; 1520-S:175v; 1531:188r.⁴¹⁰

6. Ant.

VI.



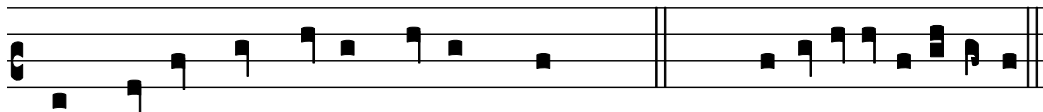
Ise rhe-to-ri-cians * Caesar doth summon, with the



gra-ma-ti-cians, For to re-fute the maiden's po-si-tions : Them



she de-feated, and the faith of Christ she taught, And so to



their God as worthy co-martyrs brought. *Ps.* The foundations.

(lxxxvj.) [319].

℣. With thy comeliness [and thy beauty].⁴¹¹ 75.

Fourth Lesson.

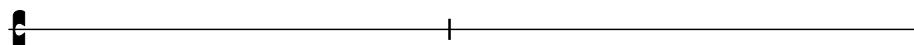
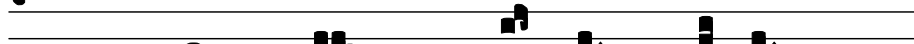

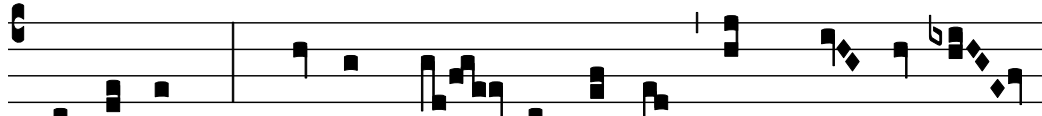
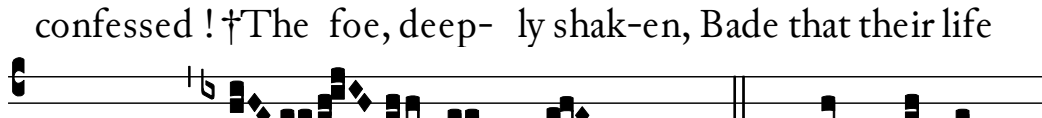
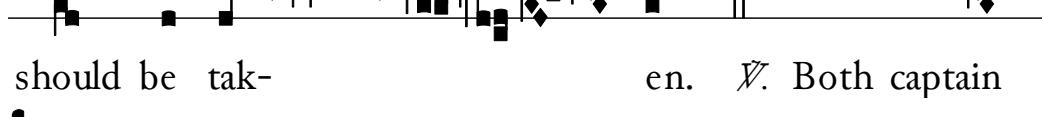
With these things being done :
the tyrant ordereth the holy
virgin to be presented unto him, and
he said to her, O noble virgin, O face
worthy of the imperial purple,
consider thy youth and sacrifice to
our gods, and thou shalt be the
second after the queen in my palace :
and all the affairs of the kingdom
shall look to thy will. I shall likewise
have erected for thee a statue bearing
a sceptre-like appearance in the
middle of the city : to be saluted by

all the citizens, and to be adored by
all. Finally, among the goddesses : I
shall erect for thee a temple of
outstanding marble. To these
<words> the virgin replied, Cease, O
ruler, to suggest such things : which
it is⁴¹² a crime even to contemplate.
Christ hath adopted me as his spouse
: I have joined myself with Christ as a
spouse in an indissoluable union. He
is my glory, he is my love, he is my
sweetness and my delight. From his
love no blandishments of property can

call <me> back, neither can exquisite tortures <recall me> from confession of him. Hence the tyrant, shaken with anger, ordereth <her>, having been scraped with scorpions, to be beaten, and then to be shut in a dark cell of the prison, where he commandeth her to be tortured with hunger and thirst for twelve days. Now it happened that for pressing reasons he himself visited the outer borders of the region. In the meantime the most cruel sentence of her husband on blessed Catherine

came to the notice of the queen : whence she anxiously desired to see the face of the virgin and to reassure her, granted that as yet she was still bound by pagan error. Summoning therefore to herself a certain leader of the soldiers named Porphyrius : she demanded that, with the guards having been removed or placated, she might obtain a conversation with the virgin. Porphyrius, hearing this, without delay softened the guards to agreement. But.

O quam felices. AS:pl. X; 1520-S:175v; 1531-S:188r.⁴¹³

4. Resp. 
 IV. 
 pen0668.  Any * were bles- sed When Saint Ca-the- rine

 confessed ! †The foe, deep- ly shak-en, Bade that their life
 pen0668a. 
 should be tak- en. ✎. Both captain

 Porphy-ri- us, and the wife of Max-enti- us. †The foe.

Fifth Lesson.

[188v.] **T**herefore in the first watch of the night, the queen together with Porphyrius proceeded to the prison : and entering into the prison they saw everywhere an inestimable glittering brightness, at the brilliance of which they fell upon the ground in terror. Soon an inestimable odour of sweetness being poured into <their> noses : encouraged <them> to a better hope. Arise, said the extraordinary virgin, and be not affrighted : because Christ calleth you also to the prize. And, arising, they beheld the girl sitting : and the angels of God soothing around the blows and tears of the flesh with an aromatic ointment : by which <her> flesh and the surface of <her> skin were transformed into an admirable beauty. Then the blessed virgin, calling the queen : began to console her coaxingly, saying, Now, O queen, be of good courage : because after these three days thou shalt go to God. Therefore be not fearful of transitory kinds of punishments, because by such punishments unending glory shall be earned of behalf of Christ. Be not afraid, I say, to reject the companionship of the temporal king and mortal husband for the eternal King and immortal Bridegroom, the

Lord Jesus Christ : who, instead of giving perishable honours, lavisheth eternal prizes enduring without end to those about to pass away. At these <words> Porphyrius began to inquire : what those rewards might be which Christ will recompense to his soldiers for temporal injuries. To whom the virgin, Hearken, said she, O Porphyrius. That heavenly homeland, for the sake of which there is contempt for the world, is like a city never wanting in sunlight : where adversity never disturbeth, trouble never harasseth. If thou seekest what is there, where so much and so great blessedness existeth : it cannot be said otherwise, except that whatsoever is good is there, and whatsoever is bad is nowhere to be found. What good ? sayest thou. That is, I say, that <which> eye hath not seen, nor ear heard, neither hath it entered into the heart of man : what things God hath prepared for them that love him. Having been cheered by these and other words of the blessed virgin, and gladdened by the present vision of the heavenly citizens : the queen and Porphyrius together set out from the prison in the middle of the night, prepared to suffer all things for the name of Christ. And what is more,

Saint Catherine, Virgin and Martyr.

two hundred soldiers under persuasion and admonitions rejecting
 Porphyrius' command, by his idols : were converted to Christ.

Impius hanc Cesar. AS:pl. Y; 1520-S:176r; 1531-S:188v.⁴¹⁴

pen0646.
 5. Resp.
 V.



Ickedly * Caesar cried That she should be by the jus-

tice tried. †He, to per- vert her, As a dra-gon or li-

pen0646a.

on hurt her. ✂. She unmoved re-

main-eth, Both soft word and rough she disdain-eth.

†He to.

Lesson vj.

IN the meantime the innocent maiden was being guarded in prison, and because the tyrant had ordered her to be without nourishment for twelve days : during these days Christ sent from heaven a white dove to her refresh her with heavenly food. To be sure, with the

days being ended, the Lord appeared unto her with a multitude of angels : who was followed by an innumerable crowd of virgins. To whom the Lord, Recognize, he saith, O daughter, recognize thy Creator : for whose name thou hast undertaken the struggle of a laborious contest.

Be thou constant, for I am with thee : neither shall I forsake thee. Having said this : he withdrew into heaven. But when the causes for which he had gone were resolved, the emperor returned to Alexandria. On the following day the beautiful virgin is led out of the prison, to be presented to his tribunal. To whom the tyrant, Granted, he saith, I had rather thee to be kept than lost, yet it is necessary for the present deliberation that one of the two shall be chosen, either to sacrifice that thou mightest live, or to be torn to pieces by exquisite torments so that thou be destroyed. To whom Catherine answered, I truly wish to live, but that Christ may be alive to me : yet I fear not to die for him, but rather desire <it>, because in dying for him I am confident to gain the benefit of everlasting life. Thou therefore, delay not whatsoever engines of torture thou canst devise, because I am called by my Lord Jesus Christ, unto whom I desire to offer my flesh and blood in sacrifice : because he also offered himself for me to God the Father as a holocaust. He is my God : he <is> my shepherd, and my only spouse. And when at this the tyrant was inflamed with great fury : a certain prefect of the city arriving, Cursates by name, and

himself a man of Belial, exclaimed, O great emperor, saith he, Catherine as yet seeth not such kind of torment by which having terrified her she shall acquiesce to thee : to sacrifice to our gods. Command therefore that within three days from now, four wheels be made, whose edges and inner circles are set with projecting spikes : and whose spokes are studded with most sharp saws in a dense arrangement. With Catherine having been set beside these⁴¹⁵ wheels : sitting, she may regard the fury of the turning machine : that by the very terror she may be turned to the worship of the gods. But if not : soon, having been dashed against the wheeled instrument, she may die as an unheard-of example. Without delay : the tyrant ordereth the punishing torment of the wheel to be accelerated. And now the third day had begun to dawn, and the wheels, having been set out in the middle of the palace, struck terror into the onlookers. At length the mechanism of punishment was shewn forth with this artifice, that two might be revolved in one direction, and two might be driven in the other : so that those lacerating might draw together downwards, these devouring might strike upwards in opposition. In the


Saint Catherine, Virgin and Martyr.

midst of these, the handmaiden of Christ having been exposed : to be horribly torn to pieces between the saws and spikes,⁴¹⁶ with her eyes lifted up to heaven, poured forth words of silent⁴¹⁷ prayer to God. And behold an angel of the Lord descending from heaven struck the structure with such a violent assault, that the parts, having been torn away,

were poured over the people with such force : that four thousand of the Gentiles were killed by the one whirlwind. What more ? <There was> grief and confusion among the Gentiles : and the voice of exultation among the Christians. The tyrant himself, being trouble in mind : pondered what he might do. But thou.

Virgo flagellatur. AS:pl. Y; 1520-S:176r; 1531-S:189r.⁴¹⁸

6. Resp.
VI.

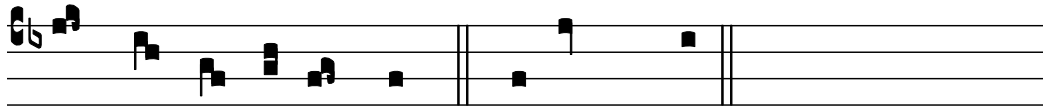
pen0702. 

Atherine * then is scourged, Left to starve, to surren-
 der is urg-ed : Shut in a tower, she pray-eth, And heavenly
 brilliance display-eth. †Fragrance sweet re-liev-eth, Praise of
 pen0702a. heaven's host she per- ceiv-eth. ⁊ Her
 the Groom doth fa-vour : She the bride re-ceives her Sav-iour.

Saint Catherine, Virgin and Martyr.



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

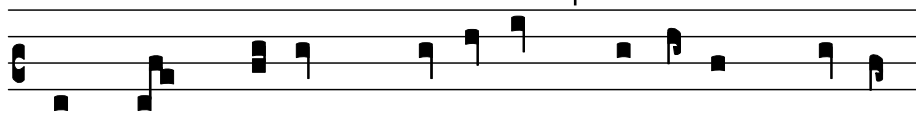


and to the Ho-ly Ghost. †Fragrance sweet.

C *In the Third Nocturn.*

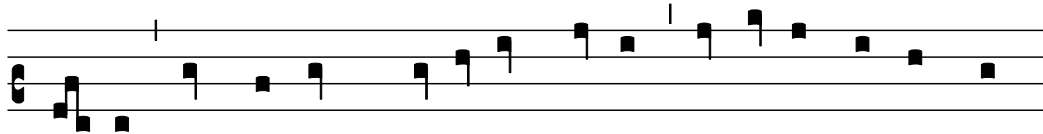
Gloriosam virginem. AS:pl. Y; 1520-S:176v; 1531-S:189r.⁴¹⁹

7. Ant.
VII.i.

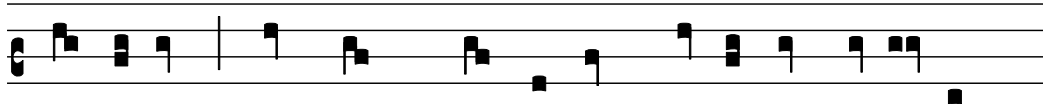


pen0259.

Atherine, glorious, * suffer-eth the ty-rants fla-gel-



la-tion, And is locked away in pri-son, to be tormented with



star-vation : To whom Christ re-past pro-vid-ed by a dove's



sweet mi-nistration. *Ps.* Sing ye to the Lord. *j.* (*xcv.*) [328].

Illa Deo dum agit gratias. AS:pl. Y; 1520-S:176v; 1531-S:189r.⁴²⁰

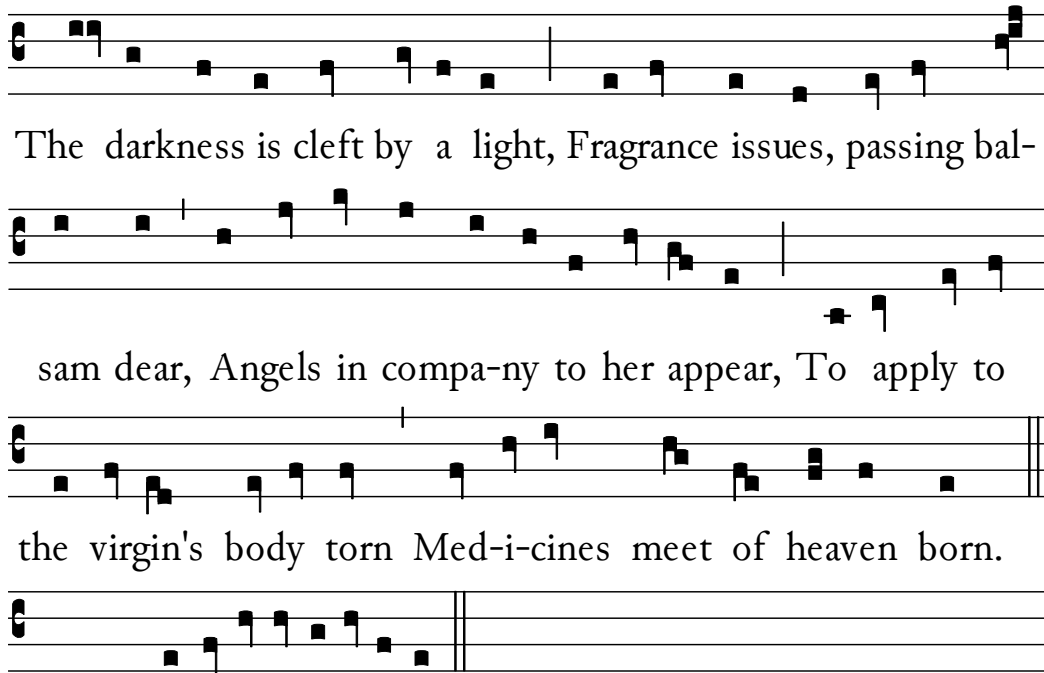
8. Ant.
VIII.i.



pen0267.

Atherine * thanketh God in his heavenly height,

Saint Catherine, Virgin and Martyr.



The darkness is cleft by a light, Fragrance issues, passing bal-
sam dear, Angels in compa-ny to her appear, To apply to
the virgin's body torn Med-i-cines meet of heaven born.

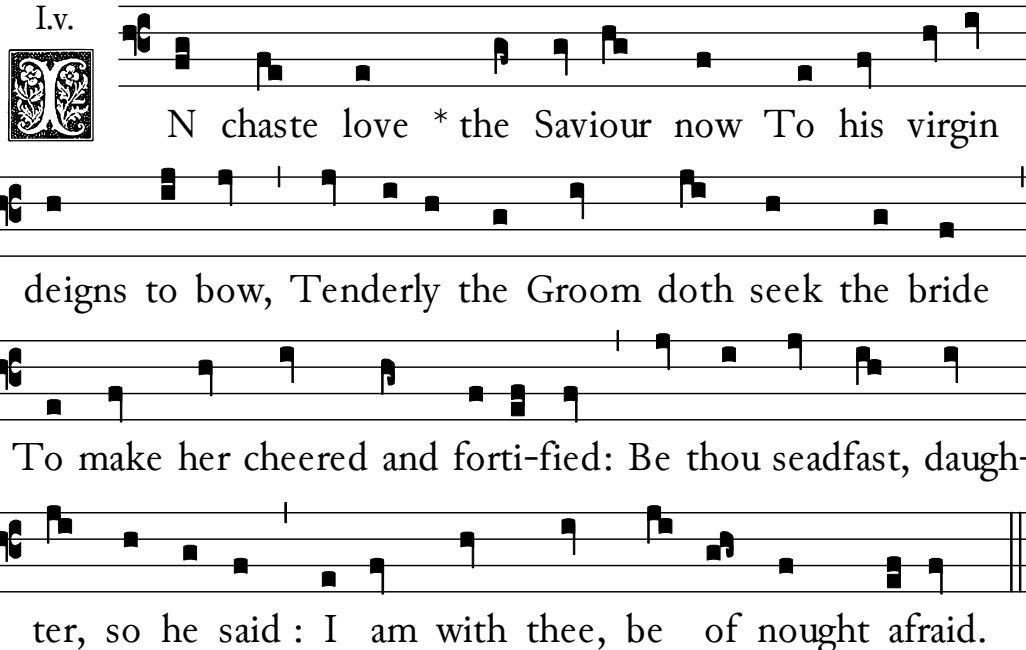

Ps. The Lord hath reigned. (*xcvj.*) [328].

Cum cetu virgineo. AS:pl. Y; 1520-S:176v; 1531-S:189r.⁴²¹

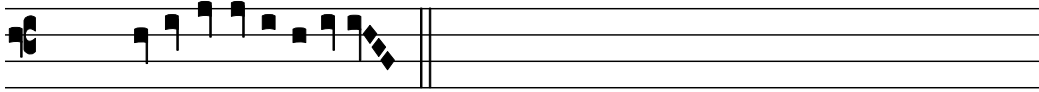
9. Ant.

pen0228.

I.v.



N chaste love * the Saviour now To his virgin
deigns to bow, Tenderly the Groom doth seek the bride
To make her cheered and forti-fied: Be thou seadfast, daugh-
ter, so he said : I am with thee, be of nought afraid.



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

℣. God shall help her [with his countenance].⁴²² 80.

⁴²³*Seventh Lesson.*

THere was the queen, watching the prodigy of divine retribution from above : who straightway set out on the path and threw herself in the sight of the raging brute, saying, Why dost thou, pitiable husband, struggle against God ? What madness hath compelled thee to rise up against thy Maker ? Acknowledge even now, in the present deed, how powerful is the God of the Christians : yea, because thy gods are vain idols, which are able to grant neither anything to thee nor to thy worshippers. The tyrant, being stunned at these words, and being incensed with very great fury : burst forth in these words, Why, O queen, saith he, speakest thou thus ? Hath one of the Christians subverted thee, seduced <thee> by magical arts, and turned <thee> from the worship of the gods ? I swear to thee, therefore, by the great power of the gods, that unless thou shalt promptly adore our gods : first, with protracted suffering, <thy> breasts shall be wrenched from <thy> chest, and then

thy head shall be hewn from <thy> neck, and thy flesh shall be thrown to wild beasts and birds. He then ordereth her to be apprehended by the attendants and to be dragged to the place of execution. Who gazing at blessed Catherine, said, O venerable virgin of Christ, pour out prayers to the Lord, that under the approach of suffering he may strengthen my heart, lest through fear of suffering I lose the crown promised by him. To which the precious virgin, Be not afraid, saith she, O queen, beloved by God, but act manfully : because this day for thee a transitory kingdom shall be exchanged for an eternal. Today, I say, thou shalt receive the prize of eternal life. Then the attendants, leading her outside of the city : pierce <her> royal breasts with iron spears, and thus having been suspended, they cruelly tear off <her> breasts from the base of <her> chest. Thereupon having been smitten with a sword : the happy martyrdom was

Saint Catherine, Virgin and Martyr.

accomplished. But thou.

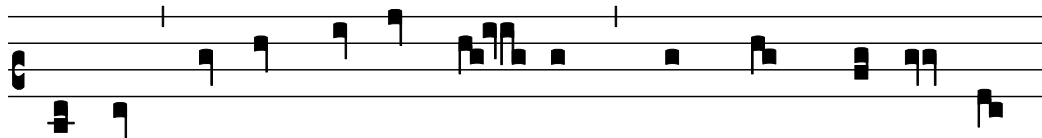
Horrendo subdenda. AS:pl. Y; 1520-S:176v; 1531-S:189r.⁴²⁴

7. Resp.
VII.

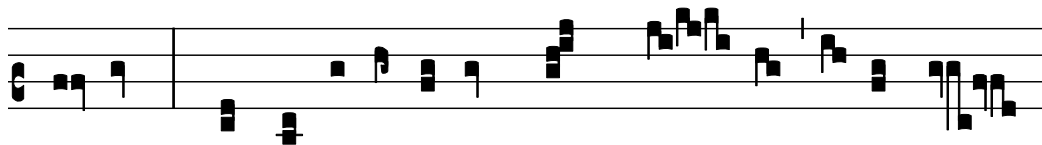
pen0643.



He virgin * goes cheerful To the gin of wheels most



fearful, To her Mak-er cri- eth, From heaven an an-gel

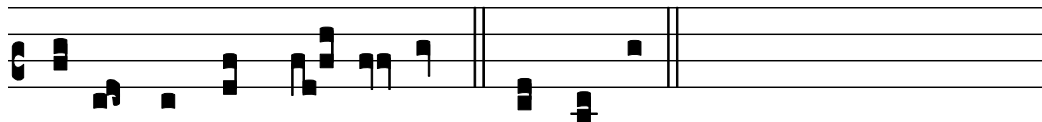


fli- eth. †Suddenly dis-aster Breaks both the de-vice and

pen0643a.



its mas-ter. ✂. As once was seen done is With



the fur-nace of Ba- by- lon. †Suddenly.

Lesson viij.

Porphyrus, therefore, with his companions, removing the body by night, buried the queen and martyr with aromatic spices. Now with the morning being come, inquiry was made concerning the body of the queen, as to who had removed it. As

a result, when Porphyrius saw that many people were being dragged off for punishment : he resolutely rushed before the tribunal, saying, It is manifest, O Ceasar, that thou art driven by a frenzied spirit : thou who dost not even grant the burial of

human bodies. Nevertheless, if thou judgest those who buried the handmaiden of Christ to be culprits : I desire to be tried alone for this crime. For it is I that buried the glorious martyr of Christ, and I am a confessor of Christ. Hereupon the tyrant, as if injured by a deep wound, uttered a crazed roar in lamentation, which resounded through the whole royal house : O wretched me, and to be pitied by all, from whom all is taken away that is seen as excellent in our empire. Behold Porphyrius, who was the sole guardian of my mind, and the solace in all <my> distress, a singular help to me in all anxiety and concern : behold, for shame he despiseth the worship of our gods,

and confesseth Jesus the God of the Christians with a profane voice. This having been said, summoning all the fellow soldiers of his separately, when he asked questions concerning the conversion of Porphyrius : all <they> with one voice declared themselves to be Christians, <and> testified that they could not be torn away from the faith of Christ and the company of Porphyrius by the fear of death. But he, intoxicated with madness and fury, ordereth them all, together with Porphyrius, to be beheaded outside the city, and their bodies to be abandoned to be gnawed by dogs. And thus the passion of these was consummated : in the testimony of the holy faith. But thou.

Percussa gladio. AS:pl. Y; 1520-S:177r; 1531-S:189v.⁴²⁵

8. Resp. VIII.



pen0679.



Hen clo-ven * by the sword, Her neck hath milk, not



blood, outpoured. †An angel's hand interred her On Si-



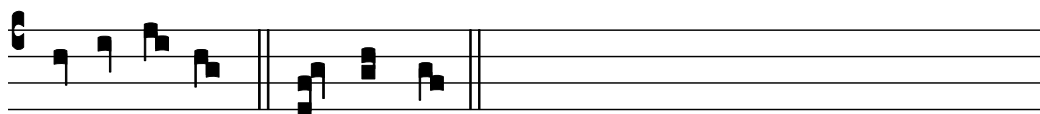
nai's mountain rest as- sured her.

Saint Catherine, Virgin and Martyr.

pen0679a.



∞. From her bo-dy without stain Floweth an oil of sa-



lu-ta-ry gain. †An angel's.

Lesson ix.

ON the following day, Maxentius, sitting in front of the tribunal, ordereth blessed Catherine to be presented to him. To whom he speaketh thus, Do not, O wicked deceiver, put us off any longer, choose which one of the two thou wisheth : either offer libations to the gods at once : or be punished this day with a capital sentence. To whom the virgin, Thee, she saith, O tyrant, I seek not to put off any further. Do whatever thou hast conceived in <thy> mind : thou shalt see me prepared to sustain all that thou canst inflict upon me. Having spoken thus : the tyrant ordereth <her> to be beheaded outside the gate of the city. Who, when she was led to the place of <her> passion, was lamented by many noble virgins and matrons following after her. Turning, therefore, to them, she said, O noble matrons, O most shining virgins, I

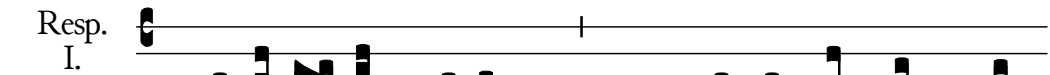

beseech you, do not oppress my passion with mournful lamentation : but I pray you, rather, rejoice with me, because Christ the Lord and my God calleth me, who is my Love and my only Spouse. Having spoken these words : with eyes raised to heaven she prayed, saying, O hope and salvation of those who believe [in thee],⁴²⁶ O splendour and glory of virgins, good Jesu, I give thanks to thee : who hast deigned to number me among the fellowship of thy handmaidens. Do this mercy, therefore, with thy handmaiden : that whosoever shall call upon me in memory of my passion to the praise and glory of thy name, whether in the departure of his soul, or else in whatsoever distress : may quickly obtain the effect of thy propitiation. Behold, for thy name, O Lord Jesu, I await the sword of execution : thou whom the executioner is not able to

take away, I pray, receive my spirit. She had not yet completed her prayer : and behold a voice was sent forth to her from heaven : Come, my beloved, my beauty, behold, the door of blessedness is opened unto thee : behold, the choir of saints is coming to meet thee with a triumphant crown. Come, therefore : and be not solicitous of the gifts which thou beseechest. For both to those who have celebrated thy passion, and to those who shall call upon thee in perils and difficulties : I promise the desired help from heaven. With the voice having spoken thus, the virgin of Christ, stretching out her milk-white neck : was beheaded by the executioner. And straightway milk,

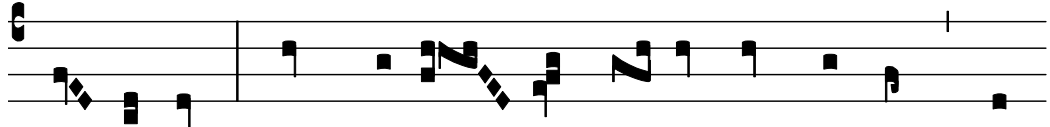
pouring out from her body instead of blood : besprinkled the earth abundantly. Angels also, having taken up the body, carrying it on high through the air, laid it down on Mount Sinai : in which place innumerable miracles are made to the glory of the Lord. To be sure from her sepulchre : a stream of oil is seen to flow unfailingly. But also, from the minute bones which flow out with oil from the coffin, wheresoever they are removed, oil distilleth,⁴²⁷ from which bodies of the sick smeared with it are healed by a swift medicine : with our Lord Jesus Christ prevailing : who with the Father and the Holy Ghost liveth and reigneth, God, for ever and ever. Amen.

O mater nostra. AS:pl. W; 1520-S:177r; 1531-S:189v.⁴²⁸

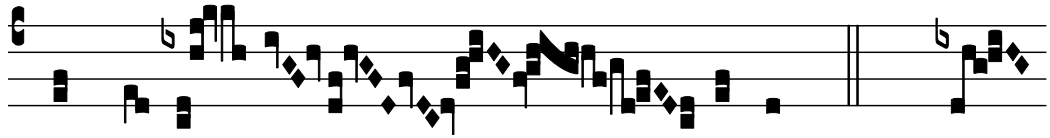
Resp.
I.

Hrice ho- ly * mo- ther, And blessed four times, as



none other. †With the pi- ous sa- vour Of thy prayer may



ours obtain fa- vour. ⁊. Who

pen0667.

pen0667a.

Saint Catherine, Virgin and Martyr.

art u- nit- ed With Christ, and in thy Groom de-
light- ed. †With the pi- ous. ✠. Glo- ry be
to the Fa- ther, and to the Son : and to the Ho- ly
Ghost. †With the pi- ous.

Before Lauds.

✠. Pray for us, O blessed Catherine.

[✠. That we may be made worthy of the promises of Christ.]⁴²⁹

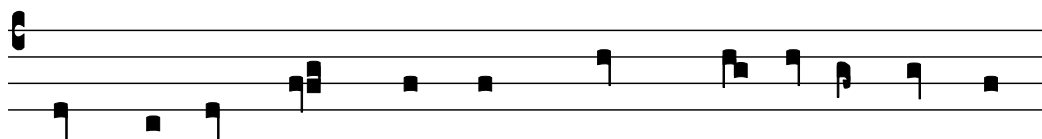
☩ *At Lauds.*

Passionem gloriose virginis. AS:pl. Z; 1520-S:177v; 1531-S:189v.⁴³⁰

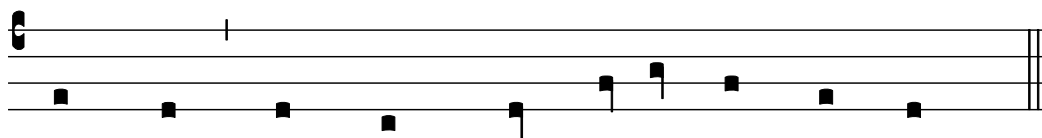
pen0320. 1. Ant.
I.ii.

Ll the faithful, * bending lowly, Honour the virgin
ho-ly, Re-ver-ing Saint Catherine's glorious passion :

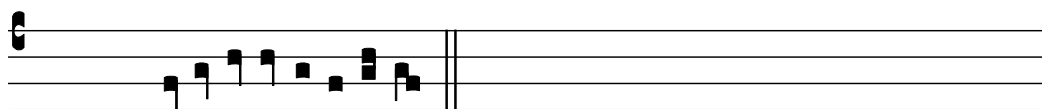
Saint Catherine, Virgin and Martyr.



For she commends to God Those who remember her



good deeds, And gives them succour in their needs.



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

Post plurima supplicia. AS:pl. Z; 1520-S:177v; 1531-S:189v.⁴³¹

2. Ant.

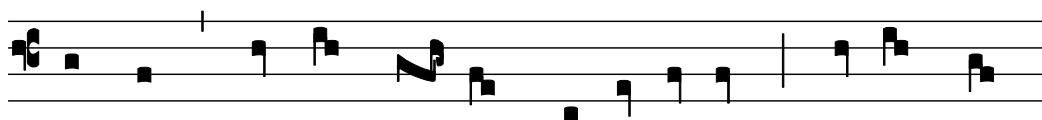
II.i.



He martyr fair, * through ma-ny afflictions tread-ing,



Is ushered to her be-head-ing : To heaven hands and eyes



doth raise, Her neck be- fore the slay-er lays : Pray-ing, gives



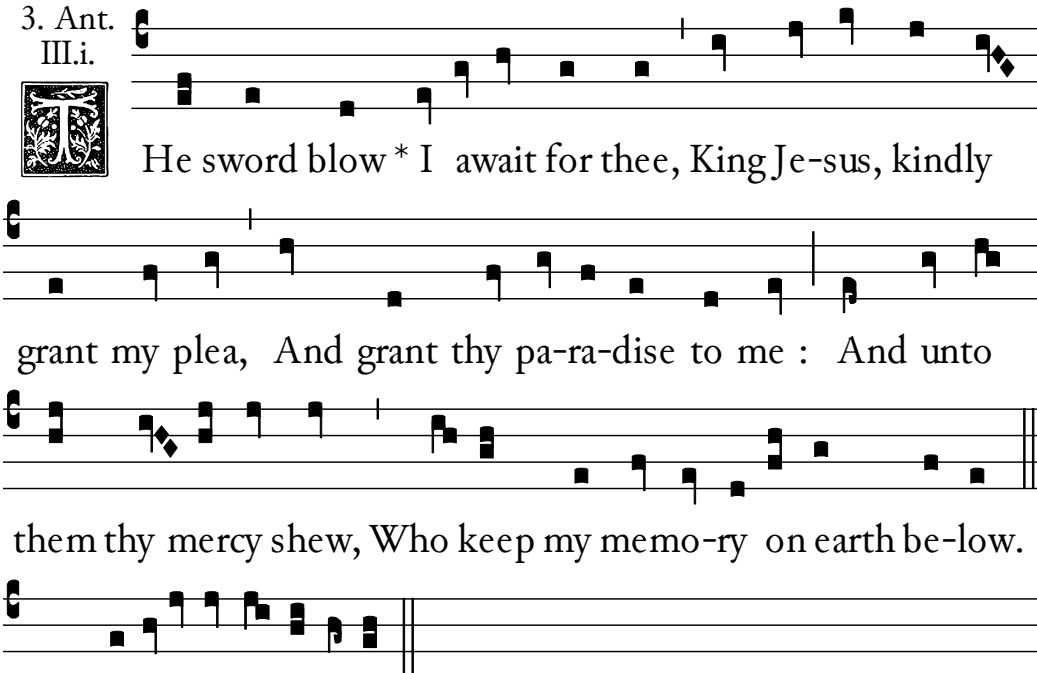
God a-lone the praise. *Ps.* Sing joyfully. (*xcix.*) [53].

pen0326.

Saint Catherine, Virgin and Martyr.

Expecto pro te gladium. AS:pl. Z; 1520-S:177v; 1531-S:189v.⁴³²

pen0249. 3. Ant.
III.i.

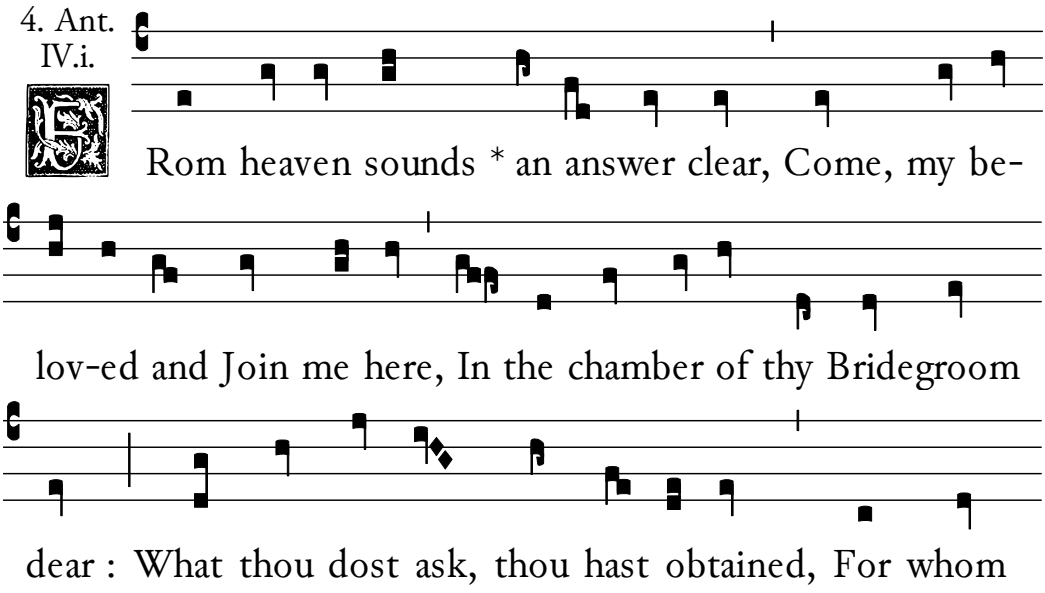


T He sword blow * I await for thee, King Je-sus, kindly
grant my plea, And grant thy pa-ra-dise to me : And unto
them thy mercy shew, Who keep my memo-ry on earth be-low.

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

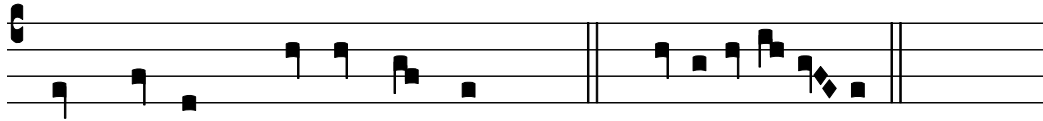
Vox de celis insouit. AS:pl. Z; 1520-S:178r; 1531-S:190r.⁴³³

pen0371. 4. Ant.
IV.i.



E Rom heaven sounds * an answer clear, Come, my be-
lov-ed and Join me here, In the chamber of thy Bridegroom
dear : What thou dost ask, thou hast obtained, For whom

Saint Catherine, Virgin and Martyr.



thou pray-est, pro-tection gained. *Ps.* O all ye works. (*Daniel*
iiij.) [55].

Quia devotis laudibus. AS:pl. Z; 1520-S:178r; 1531:190r.

5. Ant.

V.i.



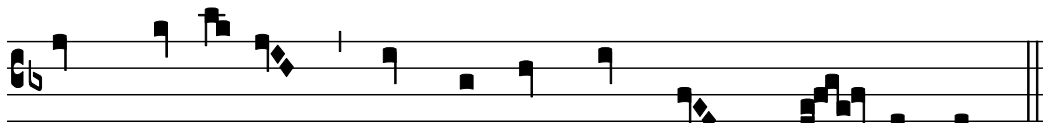
pen0334.

E-cause with pi-ous lauds * for thee We keep

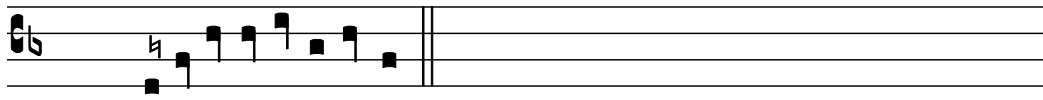
[190r.]



thy memony in heart-sin-ce-ri-ty : Therefore, O thrice-



blest Cathe-rine, Pray for us suppliants gra- ciously.



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

*Chapter of One Virgin and Martyr.*⁴³⁴ [981].

Hymn. Jesu, the Crown of virgins. [*in the Common.*]⁴³⁵ [1011].

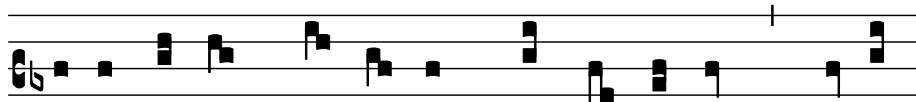
℣. After her shall virgins be brought [to the king.

℟. Her neighbours shall be brought to thee].⁴³⁶

Benedictus Dominus Rex celestis. AS:pl. Z; 1520-S:178r; 1531:190r.⁴³⁷

Ant.

VI.



pen0218.

Ru-ly blessed * be the Lord, King of heaven, Who to

Saint Catherine, Virgin and Martyr.

the vir- gin Saint Cathe-rine a worthy gift hath given : A cure
sa-lu- ta-ry For the weak and weary, In the unction from
her limbs dis-tilled When on the faith- ful 'tis spilled.

Ps. Blessed be the Lord. 66*.

Prayer. Almighty and everlasting [God].⁴³⁸ {1884}.

¶ *At j.*

Ant. All the faithful, bending lowly. [*j. of Lauds.*]⁴³⁹ {1906}.

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

¶ *At iij.*

Ant. The martyr fair. {1907}.

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

*Let the Chapters,*⁴⁴⁰ *Responsories and VV. be said from the Common of One Virgin and Martyr at all the Hours.* [1018].

¶ *At vj.*

Ant. The sword blow I await [for thee].⁴⁴¹ {1908}.

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

¶ *At ix.*

Ant. Because with pious lauds. {1909}.

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

¶ *At ij. Vespers.*

Ant. All the faithful. {1906}.

Ferial Psalms.

Chapter of One Virgin and Martyr. [981].

Hymn. Jesu, the Crown of virgins. [*in the Common.*]⁴⁴² [1012].

℣. After her shall virgins be brought [to the king.

℟. Her neighbours shall be brought to thee].⁴⁴³

Prudens et vigilans virgo. AS:pl. Z; 1520-S:178v; 1531:190r.⁴⁴⁴

Ant.

I.v.



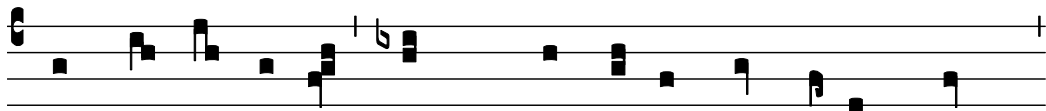
Ir-gin * wise and ev-er wak- ing, In that Bride-



groom pleasure tak- ing, Who chose thee from wordly ach-



ing : How beau-ti- ful, how won- derful, In splendour



how re-mark-able, 'Mongst the maidens of Zi-on there,

pen0329.

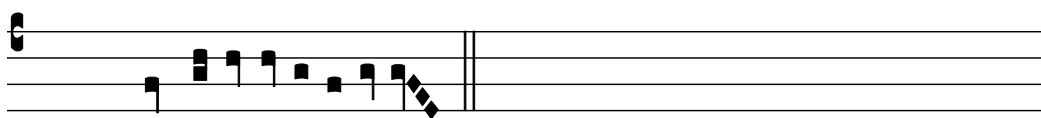
Saint Catherine, Virgin and Martyr.



And Je-ru-sa-lem's daughters fair, In the King's cham-



ber glad thou art, Joined to the Son, the Fa-ther's heart.



Ps. My soul doth magnify. 55*.

Prayer as above. {1884}.

*Let be Memorial made a of Saint Linus, Pope and Martyr, with the Antiphon, V̇.
and Prayer from the Common of One Martyr and Pontiff.* [775].

¶ *Saint Linus, Pope and Martyr.*

(xxvj. November.)

Let three Lessons⁴⁴⁵ and all the rest at Matins be made from the Common of One Martyr and Pontiff. [765].

¶ *It is observed that always whichever is the Sunday next after the Feast of Saint Linus, Pope and Martyr, shall be the first Sunday in the Advent of the Lord.*

¶ *Saints Saturninus and Sisinnius, Martyrs.*

(xxix. November.)

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

God, who dost vouchsafe unto us to rejoice in the birthdays of thy blessed martyrs Saturninus and⁴⁴⁶

Sisinnius : grant that we may be holpen by their merits. Through our Lord.

If this Feast shall fall within the Advent of the Lord : nothing of the Feast except only a Memorial at Vespers⁴⁴⁷ and at Matins of Blessed Mary the Virgin, which shall precede the Memorial of the Holy Ghost.

First Lesson.

When blessed Saturninus the old man was in custody together with blessed Sisinnius the deacon : there came to them many Gentiles, and they were baptized all together in the faith. Now hearing this, Laodicius the

prefect of the city : ordered a tribunal to be prepared for them on the land within the city, and after forty days <he> sent two <men> and brought forth the old man Saturninus and Sisinnius the deacon.

Second Lesson.

WHO indeed were led bound in chains <and> with bare feet into the presence of Laodicius the prefect : to whom he spake thus, Tell us what it is. Have you given up vain superstitions, and do you adore our immortal gods : which our august

emperors adore ? Sisinnius the deacon replied : and said to him, We sinners adore the Lord Jesus Christ the Son of God : for we are never humbled <before> demons and stones. But thou, [O Lord, have mercy upon us].⁴⁴⁸

Third Lesson.

Hearing this, Laodicius the prefect ordered the soldiers to set torches at their flanks. But with ready mien the holy martyrs on the

rack thus gave thanks to God. Moreover, on the same day the prefect gave sentence : that both should be punished with beheading.

Saints Saturninus and Sisinnius, Martyrs.

Who, being taken from the rack, straightway were led on to the Via Nomentana beyond the second milestone : and there were <their> heads cut off. Whose bodies Trason together with blessed John the Priest collected, on the third day of the

Kalends of December. With our Lord Jesus Christ ruling, to whom be honour and glory with God the Father in the unity of the Holy Ghost : for ever and ever, amen. But thou, [O Lord, have mercy upon us].⁴⁴⁹

Let all the rest be said from the Common of Many Martyrs. [827].

[¶ *Here begin the synodals and provincials of the Diocese of
Norwich.*

¶ *Saint David, Bishop.*

Prayer.

Almighty and everlasting God,
who by thy holy angel didst
wonderfully provide for blessed David
thy confessor and bishop, not yet
born, a habitation : favourably grant

unto us, that by the merits of him
whom we venerate on earth, we may
ever enjoy with him the vision of thee
in the heavens. Through our Lord.

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

¶ *Saint Chad, Bishop and Confessor.*

Prayer.

God who by the merits of thy
saints dost make thy church,
having been spread throughout the
whole world, to be decked in beauty :
grant, we beseech thee, through the

intercession of the most blessed
Chad, bishop and confessor, that of
thy tender kindness, we also may be
reckoned amid the number of the
just. Through our Lord.

The rest from the Common. [889].

¶ *Saint Felix, Bishop and Confessor.*

Prayer.

God, who shewest thy greatest
clemency while bestowing grace
upon the unworthy : grant, we
beseech thee, that we who cannot be

saved by our merits may ever be
hoplen by the intercessions of Saint
Felix thy confessor and bishop.
Through our Lord.

The rest from the Common. [889].

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

[Prayer.]

✠ Grant, we beseech thee, almighty God, that we who honour the translation of blessed Edmund thy king and martyr, may at his

intercession be strengthened in the love of thy Name. Through our Lord.

The rest from the Common. [765].

¶ *Saint John, Bishop and Confessor.*

[Prayer.]

✠ God, who hast consecrated the present day with the migration of blessed John the confessor and bishop : grant unto thy Church to

worthily rejoice in his solemnity, that through thy mercy we may be holpen by his examples and merits. Through our Lord.

The rest from the Common. [889].

¶ *Saint Dominic, Confessor.*

[Prayer.]

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

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

The rest from the Common. [955].

¶ *Saint Francis, Confessor.*

[Prayer.]

✠ God, who through the merits of blessed Francis enlargest thy Church with new offspring : grant unto us, we beseech thee, that by

imitating him we may despise the things of this world and ever rejoice in partaking of heavenly gifts. Through [our Lord].⁴⁵⁰

[*The rest from the Common.* [955].]

¶ *To the praise, glory, and honour of the Most Holy and Undivided Trinity, and to the undefiled Begetter and Virgin Mary, and to the whole Celestial Army, and in addition with the approval of the distinguished Clergy : of the most illustrious, and within the west most famous, Church of Sarum. The course of the Divine Office whether of the seasons or of the saints together with the ordinary pie, now improved by revision through the expert care and watchfulness of most learned men, corrected through much nocturnal study : and again emended. By the treasure and at the expense of the honourable men Claude Chevallon and Francis Regnault of the City of Paris imprinted with the utmost diligence in the nourishing University of Paris.*

In the year 1531.

Notes, pages {1673}-{1918}.

¹ Picturam magnam habet Legend. A.D. 1513. [SB:959.]

² 1520-S:147v.

³ In 1520-S:147v. 'cívium' is set A.G.FGF.

⁴ 1520-S:147v. has no flat.

⁵ In 1520-S:147v. 'recípient' has a flat.

⁶ 1520-S:148r. has no flat.

⁷ In 1520-S:148r. 'sancta pópulus acquisitionis' is set as follows:

sancta pópulus acquisitionis

⁸ 1520-S:148v.

⁹ *'sed non de Trinitate, nec etiam fiat processio.'* Brev. Joh. MS. [SB:962.] 'sub silentio. . . fiat memoria de dominica et de Trinitate secundum Sarum. Falsi libri non dicunt de Trinitate.', *Crede michi* [172].

¹⁰ *Ant. Lucem tuam.'* *non habet Chevallon.* [SB:962.]

¹¹ In PEN:275r. 'glóriósus' is set G.F.GA.GF.

¹² In BL-52359:433r. 'amíca mea' is set DC.F.G.FGA.A.

¹³ In BL-52359:433r. 'proclámant' is ste D.EFE.D.

¹⁴ See Sarum Customary OCF-LE #50.

¹⁵ 1520-S:148v. See also Clement Maydeston, *Crede michi*: '- ordo preposterus . . . '.

¹⁶ 'confirmat', BL-52359:232v.

¹⁷ In BL-52359. the benedictions for All Saints appear together on f232v.

¹⁸ *'Lectio i. de Trinitate.'* Leg. 1518. [SB:963.] *Prima lectio de Trinitate.*, 1520-S:148v.

¹⁹ 'Phoca' Brev. Joh. MS. [SB:963.]

²⁰ 'in memoriam' Chevallon. 'in memoria' Leg. 1518. [SB:963.]

²¹ 'sanctorum nos nominare laudare' Leg. 1518. [SB:964.]

²² The *Vulgate* omits 'honor' and 'seculorum'.

²³ SB-S:964.

²⁴ In the *Ÿ*. 'dictas' Chevallon. [SB:964.] In 1520-S:149v. 'Summe' is set 'GDD.D'; 'símplici' DE.D.DCDECAB; there is no flat at 'légibus'; the cue for the final repeat of '†Qui.' is a third too high. In AS:572. BL-52359:433r. and PEN:275v. the melisma at 'orbem' is repeated. In BL-52359:433r. 'glória' is set FGEE.B)C.C; 'coetérna majéstas' appears a tone lower, with B-flat; 'orbem' is set DFEFGEDFFDDDFEFGEDFFDE.D; 'grátiam' is set D.FE.FG. In PEN:275v. 'símplici' and its music is missing.

²⁵ 1520-S:148v. This manner of performance does not seem to appear in the earlier, MS sources.

²⁶ In 1520-S:149r. the incipit is 'Beáta Dei génitrix.'

²⁷ In AS:498. the last syllable of 'justicie' is set AGDEFGEDEDDC. In BL-52359:433v. no flat appears at 'laude'; 'dignissima' is set A.AGAF.DEDC.CEGAGEFDCFFD. PEN:275v. omits a clef change in 'justicie'; the final 8 notes, plus the music of 'Christus' appear a third higher.

²⁸ 'imperpetuum' *Port.* 1557., 'in perpetuum' *Port.* 1519. [SB:966.]

²⁹ 'distinguntur' *Chevallon. cum Leg.* 1518. [SB:966.]

³⁰ 'preminent' *Legenda Job. MS.* [SB:966.]

³¹ 'et séraphin', AS:556. In BL-52359:433v. 'excélsis' is set D.FGEDFFD.D; 'ángeli' is set AGAGG.GAGAD.D. In PEN:275v. 'excélsis' is set D.FGEDFFD.D.

³² In PEN:276r. 'major' is set A.AG.

³³ In BL-52359:434r. 'assístunt ante' is set G.FE.DE EGf.EFE. In PEN:276r. 'etérum' is set E.GeFG.C.

³⁴ 'et patriarchis' habet *Brev. Joh. MS., cum Leg.* 1518; non habet *Chevallon.* Mox '*Lectio quarta de patriarchis*' [*et prophetis*] *Port.* 1519,1557] *Leg. Joh. MS.* [SB:968.]

³⁵ 'regni múdani' *Leg.* 1518. [SB:968.]

³⁶ In BL-52359:535r. 'viam' has no flat.

³⁷ 'electorum' *Port.* 1519, 1557. [SB:969.]

³⁸ 'viti' *Legenda Job. MS.* [SB:970.]

³⁹ for 'pacem' 'facem' *Port.* 1510, 1557. *cum Brev. Pet. MS.* [SB:970.] In the repetitio, 'facem' *Port.* 1519 ; 'pacem' *Chev.* [SB:971.] 'fácere', *Port.* est. 1530. 1531--P:67v. and 1531-S:151r. appears to be the only Sarum source with 'pacem', although 'pacem' is often found in other sources. In BL-52359:434v. 'et' is set Ded; 'illuminántes' is set D.D.DG.G.DFDEFE.

⁴⁰ 'celi palacia' *Leg.* 1518. [SB:971.]

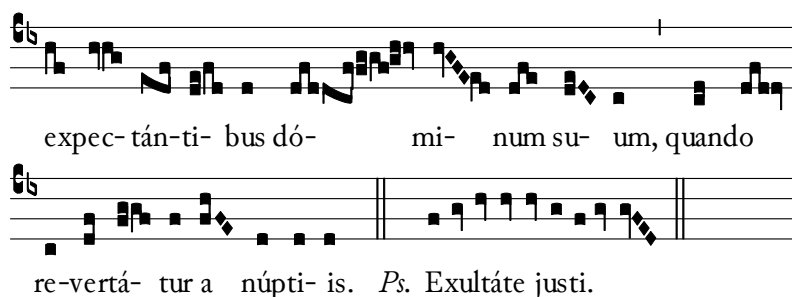
⁴¹ Gregory, *XL Homiliarum in Evangelia*, Homily XXVII (on John 15:12-16).

⁴² 1520-S:151v. indicates B-flat from the beginning to 'inveniétur' inclusive, and throughout the Ψ . AS:575, does not cancel the flat at the third 'o'. BL-52359:434v. has no flat until 'o patiencia'; 'laudábilis' is set FGAg.A.GFEFGFGFD; 'glóriam' is set AGACDCBACCA.GA.A; 'Glória' is set A.A.GF; 'Spirítui Sancto' is set A.A.AG.A AGFGFEDCEFGEDFFD.D. PEN:276v. has B-flat at the second 'o'; 'despicábilis' is st AGAFGAFGAG.FE.D.DEFEF.ED.

⁴³ In BL-52359:434v. 'lumbi' is set F.F; 'precínci' is set FE.DD.C; 'lucérne' is set GA.AGF.G; 'homínibus' is set G.AC.B \flat A.A. In PEN:277r. this antiphon appears thus:

7. Ant.
I.v.

Int * lumbi vestri pre-cinc-ti, et lu-cér-ne ardén-
tes in má- ni-bus ves-tris : et vos sími-les homí-ni- bus



It would appear that some scribe became confused between the settings for the antiphon and the responsory with the same text.

⁴⁴ In BL-52359:435r. 'scélerum' is set F.A.F.

⁴⁵ 'regnabit' *Port.* 1519, 1557. [SB:972.] 1520-S:152v. has no flats from 'nostro' to 'Deus.' In BL-52359:435r. 'pusilli' is set D.Ed.E; 'magni' is set C.C; 'regnávit' is set EG.GGA.G; 'Deus' is set GF.DC; 'gaudeamus' is set B_a.G.CCD.C; psalm-tone V.i. appears. In PEN:277r. 'noster' is set D.C; 'exultémus' has only three neumes: D.C.A.

⁴⁶ 1520-S:152v.

⁴⁷ 1520-S:152v.

⁴⁸ '*Omelia venerabilis bede presbyteri.*' Brev. Joh. MS. cum Leg. 1518. [SB:973.]; also Brev. 1494; 1520-S:152v; also Bedford Breviary:622r.

⁴⁹ '*De cōfessoribus.*' *Leg.* 1518. [SB:973.]

⁵⁰ *Hucusque Beda* in Homil. Estivalibus de Sanctis (In Nativitate Omnium Sanctorum) *Opera* VII. 153. [SB:973.]

⁵¹ In BL-52359:435r. 'Sint' appears to be set DDBA; 'in' is set F; 'símiles' is set C.CD.DFGEDEFED; 'expectántibus' is set AF.AAG.EDF.CEDFFD.D; 'dóminum' is set DFDDCFGGFGAAGFE.D.FE; 'a núptiis' is set FAB_aAFGFDCFFDCFGAB_aAGFGFDAAGGFGA D.DEFEF.ED. In PEN:277r. 'símiles' is set CD.D.DFGFEDEFED; 'a' is set FAB_aAFGFDCFGAAB_aAFGFDAAGGFGFGA.

⁵² 1520-S:153r. has no flat at 'vocem.' In BL-52359:435v. 'veníte' is set A.AGFGA.A.

⁵³ 1520-S:153r.

⁵⁴ *Augustini* Append. Serm. ccix. *Opera* 348 ed. Benedict. [SB:975.]

⁵⁵ 'sibi' *Chevallon.*, 'ibi' *Leg.* 1518., 'cibi' *Port.* 1519, 1557, *cum Leg. Job. MS.* [SB:976.]

⁵⁶ 'cúcta' *Chevallon.*, 'cuncta :!' *Leg.* 1518. [SB:976.]

⁵⁷ 'irradiat' *Leg. Job. MS.* [SB:976.]

⁵⁸ 'id est' *Leg.* 1518., *cum Leg. Job. MS.* [SB:977.] 'idest', Bedford Breviary:623v. 'id', Brev. 1516-S:172r.

⁵⁹ 1520-S:153r. has no flat at 'intercedéntibus'. BL-52359:435v. has no flat at 'intercedéntibus'; 'devotiōnem' is set AGF.GF.DFECGDGC.FFD.D; 'pervenire' is set Fe.DC.FGAB_a.A; 'tribuísti' is set G.GF.GGFG.D; 'celéstis' is set D.FGAB_a.A. In PEN:277v. the flat appears after the B in intercedéntibus'; no flat appears at 'tribue'.

⁶⁰ SB-S:978.

Notes.

- ⁶¹ In BL-52359:436r. 'throni' is set FGA.G; the third 'et' is set F.
- ⁶² In 1520-S:154r. 'ságuine' is set AGG.A.ACB.
- ⁶³ It seems appropriate to begin the Ps. at 'omnia ópera'. In BL-52359:436r. and PEN:278r. 'ejus' is set C.B. BL-52359:436r. has 'ei' in place of 'illi'.
- ⁶⁴ 'Hymnis' *Brev. Govv.-Cai. MS.* [SB:978.] In BL-52359: 'ómnibus' is set GA.AG.G; 'appropinquánti' is set A.A.A.C.BA.
- ⁶⁵ 1520-S:154r.
- ⁶⁶ In stanza 5: * 'sacratus' *Brev. Govv.-Cai. MS.* [SB:979.]; 'Electorumque' *Brev. Govv.-Cai. MS.* [SB:980.]
- ⁶⁷ SB-S:979.
- ⁶⁸ In 1520-S:154v. 'unánimes' is set AB.G.FG.G. In BL-52359: 'laudábilis' is set FAC.CBA.B.A; 'mártyrum' is set ED.CD.D; 'laudat' is set DEFG.DFDEFED; 'beáta' is set GBCDE.D.GA.
- ⁶⁹ 1520-S:154v.
- ⁷⁰ 1520-S:154v.
- ⁷¹ 1531-S:166r. has '℞. Justi in perpetuum vivent. *Require in communi plurimorum confessorum.*' In AS:659. and 1520-S:155r. the last three notes of the melisma on 'altíssimum' are CBC.
- ⁷² 1520-S:155r.
- ⁷³ In 1520-S:155r. 'sanctórum' is set Cb, AB, A.
- ⁷⁴ '*post psal.*' Chevalloni. Nescio an legendum sit '*post psalteriu,*' quod plenius scriptum invenimus ad pp. 983, 985. [SB:981.]
- ⁷⁵ 1520-S:155v.
- ⁷⁶ 1531-S:166r. has only the text incipits here.
- ⁷⁷ 1520-S:155v. has no flat.
- ⁷⁸ 1520-S:155v.
- ⁷⁹ 1520-S:155v.
- ⁸⁰ 1520-S:155v.
- ⁸¹ 1520-S:156r.
- ⁸² 'V. Nūc, Christe, te', *Chevallon, cum Port. in Officio Mortuorum post Psalterium.* [SB:983.]
- ⁸³ 1520-S:156r.
- ⁸⁴ 1520-S:155v.
- ⁸⁵ SB-S:984.
- ⁸⁶ '*more solito*', 1520-S:156r.
- ⁸⁷ 1520-S:156r.
- ⁸⁸ 1531-S:166v. gives only the text incipit here.
- ⁸⁹ In 1519-P:190v the final 'Kyrieléyson' has a B-flat. AS:586 has no flat.
- ⁹⁰ 1520-S:156r.
- ⁹¹ 1520-S:156v.
- ⁹² 1520-S:156v.
- ⁹³ 1520-S:156v.

⁹⁴ 1520-S:156v.

⁹⁵ Ante hanc rubricam Legend. A.D. 1518. habet novem lectiones 'Parce michi' &c. (ut in Psalterio nostro pp. 273—279) de officio Mortuorum 'in Die Animarum' cum Pictura et cum duobus rubricis de omissione clausule 'Tu autem.' [SB:987.]

⁹⁶ 1520-S:156v.

⁹⁷ 'et memoria tantum de martyribus Eustacio sociorumque ejus martyribus.' 1520-S:156v. 'Hic pica Sarum est falsa, quia dicit medias lectiones esse de martyribus', *Crede michi* [173].

⁹⁸ 'dispositam' *Legenda Joh. MS.* [SB:987.]

⁹⁹ The Bedford Breviary:630r. contains a full office of nine lessons for St. Wenefreda. See the Appendix.

¹⁰⁰ 'ix lec. de communi.' Legend. A.D. 1518. in hoc loco. Supplet tamen proprias hasce lectiones de S. Wenefreda tam in Communi Sanctorum (fo. xxii—xxvj. inter commune Virginum et Commemorationem S. Thome M.) quam in fine ipsius Sanctoralis. [SB:989.]

¹⁰¹ 1520-S:156v. has the following:

'oratio de communi vel.

Omnípotens sempitérne Deus qui beatam Vvenefrédam virginitátis tue prémio decorásti : fac nos quésumus ejus intercessióne mundi hujus blandiménta postpónere, et cum ipsa perhénnis glórie sedem obtinére. Per Dominum.

Lectio j. Virgo Vvenefréda.

Cetera de communi unius virginis et martyris.'

¹⁰² 'berhen' *Leg.* 1518. in *Sanct.* 'perhen' *Leg.* 1518. in *Communi.* [SB:989.]

¹⁰³ 'ponnis' *Chevallon. cum Leg.* 1518. *Sanct.*; 'povuis' *Leg.* 1518. *Comm.*; 'powis' *Port.* 1519.; 'pouuis' *Port.* 1557. [SB:989.]

¹⁰⁴ 'tenith' *Leg.* 1518. *Comm.* [SB:989.]

¹⁰⁵ 'secūdi eliuth' *Chev.*; 'seculi eliuth' *Leg.* 1518. in *Comm.*; 'sicuti eliuth' *id. in Sanct.* [SB:989.]

¹⁰⁶ *non habet Chevallon. neque Leg.* 1518. *Habent Portiforia.* [SB:990.]

¹⁰⁷ 'sue' *non habet Leg.* 1518 in *Sanct.* [SB:990.]

¹⁰⁸ 'itaque deo' *Leg.* 1518 in *Sanct.*, 'dei itaque' *id. in Comm.* [SB:990.]

¹⁰⁹ 'tenith' *Leg.* 1518. *Comm.* [SB:989.]

¹¹⁰ SB-S:991.

¹¹¹ 'incomptam eam' *Leg.* 518 in *Sanctorali.* [SB:991.]

¹¹² 'Petiit' *Leg.* 1518. cum *Port.* 1519, 1557. [SB:991.]

¹¹³ 'Illa prius' *Leg.* 1518. cum *Port.* 1519, 1557. [SB:992.]

¹¹⁴ 'celestis' *Port.* 1519, 1557. [SB:992.]

¹¹⁵ 'in baratrum dimersum.' *Chevallon.*; 'in baratro dimersum.' *Leg.* 1518. *Sanct.*; 'in baratro demersum.' *Leg.* 1518. *Comm., cum Port.* 1519, 1557. [SB:993.]

¹¹⁶ 'sanctimonialis' *Port.* 1519, 1557. [SB:993.]

¹¹⁷ 'finibus' *Port.* 1519, 1557. [SB:993.]

¹¹⁸ 'vi diuina' *Chevallon. cum Leg.* 1518 *Sanct.*; 'in diuina' *Leg.* 1518. *Comm.*; 'virtute divina' *Port.*

- 1519, 1557. [SB:994.]
- ¹¹⁹ 'locum sectionis' *Port.* 1519, 1557. [SB:994.]
- ¹²⁰ 'vere in vobis' *Chevallon. cum Leg.* 1518. *Sanct.*; 'vero in nobis' *Leg.* 1518. *Comm.*; 'vero in vobis' *Port.* 1519, 1557. [SB:994.]
- ¹²¹ 'Muscula' *Leg.* 1518. [SB:995.]
- ¹²² 'mortuus miraculis gloriosior' *Leg.* 1518. [SB:997.]
- ¹²³ 'vuitheriacus' *Leg.* 1518. *Comm.* [SB:998.]
- ¹²⁴ 'teonia' *Chevallon. in hoc loco.* [SB:1000.]
- ¹²⁵ 'abbatis.' (tantum) *Leg.* 1518. [SB:1001.]
- ¹²⁶ 1520-S:156v. omits 'de'.
- ¹²⁷ 'ejus', 1520-S:156v.
- ¹²⁸ SB:1001.
- ¹²⁹ 'qui . . . reddebantur.' *Brev. MS.* A.D. 1416. [SB:1002.]
- ¹³⁰ 'donatus' (sc. locus) *Leg.* 1518 *cum Legenda Job. MS.* 'donatū' *Chevallon.* [SB:1002.]
- ¹³¹ 'congregatisque fratribus multo tempore ibi mansit.' *Brev. Job. MS.* [SB:1002.]
- ¹³² SB-S:1002.
- ¹³³ SB:1003. has 'confessiōe', with the following note: 'passione' *Chevallon.* 'confessione' *Port.* 1519, 1557. *cum Missali.*
- ¹³⁴ 'Tempore Diocletiani.' 1520-S:156v.
- ¹³⁵ *Habet Leg.* 1518., *non habet Chevallon.* [SB:1003.] 'hómines', BL-52359:442r, Bedford Breviary:535v.
- ¹³⁶ 'quadratoria' *Leg.* 1518. [SB:1004.]
- ¹³⁷ SB-S:1006.
- ¹³⁸ 'Abasia' *Legenda Job. MS.* [SB:1005.] 'Amásie', BL-52359:442r.
- ¹³⁹ 'ad Papilium presidem:' *Legenda Job. MS.* 'ad brincam prepositum :' *Port.* 1519, 1557. [SB:1006.]
- ¹⁴⁰ SB-S:1008.
- ¹⁴¹ 'percussoria' *Brev. Pet. MS. cum Port.* 1519, 1557. [SB:1009.]
- ¹⁴² 1520-S:157r.
- ¹⁴³ 1520-S:157r.
- ¹⁴⁴ 1520-S:157r.
- ¹⁴⁵ 1520-S:157r.
- ¹⁴⁶ 'consertus' *Chevallon. cum Brev. Pet. MS. et Port.* 1519, 1557. 'consors' *Brev. Gonv.-Cai. MS.* 'consortus' *Brev. Job. MS.* [SB:1009.] 'ineffabili', AS:586. In 1520-S:157r. the second 'Martine' begins Dc; 'nunc' is set F. In AS:586. 'ante' is set FE.FGFE.
- ¹⁴⁷ 1520-S:157v.
- ¹⁴⁸ AS:586. has no flat. In BL-52359:442v. 'Martínus' is set D.DC.DEC; 'concéntus' is set ABᵇ.AGF.ED; 'dedúxit' is set DC.DFGDE.DC; 'in hunc Deum' is set ED.D CEDFFD.D; the

- venite tone is I. In PEN:287r. no flat appears at 'concéntus'; 'laudémus' is set D.GA.AGAF; 'Deum' is set CFEFDEED.D.
- ¹⁴⁹ The flat appears in 1520:157v. In BL-52359:443r. 'unum' is set AG.G; no flat appears at 'atque'; 'sui' is set GA.G. In PEN:287r. no flat appears at 'atque'; 'precántium' is set AG.AB.AG.G; 'pótius' is set FE.DC.CD.
- ¹⁵⁰ In BL-52359:443r. 'repénte' is set A.GABC.C; 'destítui' is set AB.B.AG.G; 'luctus' is set AB.A.
- ¹⁵¹ In BL-52359:443r. 'pater' is set FGAAG.ED; 'déseris' is set GAG.FE.CD.
- ¹⁵² 'sabarie' *Chevallon., cum Leg.* 1518, *Legend. Job. MS., Brev. Gouv.-Cai. MS., et Port.* 1519, 1557. 'sabararia' *Brev. MSS. Job. et Clar.* [SB:1011.]
- ¹⁵³ 'seculares' *Legenda Job. MS.* [SB:1011.] 'seculáres', BL-52359:443r. Some non-Sarum sources have 'scholáres'.
- ¹⁵⁴ In BL-52359:443r. 'Martínus' is set FAC.CBCDCDE.D; 'Dei' is set CCBA.C; 'in virtúte' is set Gd Dc.D.DFDED CDC; 'Déífice' appears to be set GGFED.ED.CD.DEDDBC.B. In PEN:287v. 'Martínus' is set FAC.CBCDCDE.D.
- ¹⁵⁵ In BL-52359:443v. 'beátus' is set F.F.DFEC; 'Globus' is set F.AG; 'appáruit' is set EGAG.F.EDCDEF.DCFFE; no flat appears at 'caput'. In PEN:287v. 'beátus' is set F.F.DFEC; 'Martínus' is set EF.EGFF.EF.
- ¹⁵⁶ SB-S:1013.
- ¹⁵⁷ In 1520-S:158v. there is no flat at 'dissolútióem'; 'córporis' is set AC.GA.GAGE. 1531-S:171v. has 'indicavit jam se resólvi.' In BL-52359:443v. 'longe' is set GACBCDC.A; no flat appears at 'prescívit'; 'Dissolútióem' is set G.GA.A.G.FGA.A; 'córporis' is set AC.GAGFEF.FE; 'indicávit' is set Fe.FGGA.A.AGABAB.BA; 'resólvi' is set DCBACGAB[_b]AG.EGFF.FE; no flat appears at 'resólvi'. has 'indicavit jam se resólvi.'
- ¹⁵⁸ In BL-52359:444r. 'etáti' is set GF.EF.GABAG; 'bonum est michi' is set AGF.G GF E.E; 'quibus timeo' is set GF,DE E.DC.D. In PEN:288r. 'etáti' is set GF.EFG.GABBA. While no flat appears in Sarum sources investigated thus far, a flat does appear in F-Pnm lat. 12044:203v. (*Antiphonarium ad usum Sancti Mauri Fossat*) and in F-Pnm lat. 15182:434v. (*Breviaire de Paris noté*).
- ¹⁵⁹ 1520-S:159r. has flats only at 'fatiscéntes' and 'vidére'. In 1520-S:159r. 'vidére' is set C.D.B_b.C. In BL-52359:444r. 'cilício' is set FE.DF.E.DF. BL-52359:444r. has 'dignátus est celo'; this is set CB_b.GA.GF F F.GD.
- ¹⁶⁰ In BL-52359:444r. and PEN:288r. 'sinus Abrahe' is set A.GF DE.DC.C.
- ¹⁶¹ 1520-S:159r.
- ¹⁶² 'Vangionum' *Legenda Job. MS. cum Leg.* 1518. [SB:1014.]
- ¹⁶³ SB-S:1015.
- ¹⁶⁴ In BL-52359:444r. 'Invádent' appears to be set CBDE.CBA.AB; 'tuum' is set GA.ACAAG. In PEN:288v. 'tuum' is set GA.ACABAAG.
- ¹⁶⁵ 'Tum' *Legenda Job. MS. cum Leg.* 1518. [SB:1015.]
- ¹⁶⁶ 'Sed cum erui de monasterio suo non facile posset' *Leg.* 1518. [SB:1015.]

¹⁶⁷ In BL-52359:444v. 'necessarius' is set FF.GEFE.D.DEFEDF.ED; 'non recuso subire propter' is set DE D.DE.D D.DE.D D.D; 'voluntas tua' is set FE.FGf.DCEGFEGFEF DED.D. In PEN:288v. 'recuso subire propter' is set F.FFE.FG FG.EFEDE.ED D.D; 'voluntas tua' is set FE.FGf.DCDFEFGEDCEGFED DCDEF.ED.

¹⁶⁸ 'diei' *Leg.* 1518. [SB:1016.]

¹⁶⁹ In BL-52359:444v. 'ab oratione' is set A AGGF.GA.GA.GAGFEF.FE; no flat appears at 'relaxabat' or in the verse; 'officio' is set GF.F.EFGFF.FE; 'semetipsum' is set F.FD.EF.F. In PEN:288v. 'Oculis' appears to be set DFDEF.F.F; 'in celum' is set Fe.DFE.FG; 'semper intentus' is set GA.F FGAGFGAG.FEGFFE.FE; no flat appears at 'Invictum'; 'officio' is set GF.F.EFGF.FE.

¹⁷⁰ AS:590. has 'cui celi'; 'cui' is set D.D. In BL-52359:445r. 'dominica' is set EF.G.F.FE; 'discessit' is set EFE.D.D; 'voces in' is set F.ED C; 'et vitro' is set D C.C; 'candidior' is set FE.D.FE.DC. In BL-52359:445r. and PEN289r. 'gemma sacerdotum' is set C.D FE.FGFE.D.D.

¹⁷¹ In BL-52359:445r. 'resurrectionis' is set CB.A.AD.C.CB.AC.

¹⁷² In 1520-S:160v. 'esse' is set DF.FED; 'admitteret' is set G.D.CD.D. In BL-52359:445r. 'multitudo' is set F.G.FGA.A; 'admitteret' is set G.D.CD.D. In PEN:289r. 'multitudo' is set F.G.FGA.AGG; 'hii speciaii gloria precipue flebant' is set F F.F.F.E.DF FE.DC.C [CD.FG.]ED.FE D.D. ('speciaii' has an extra note).

¹⁷³ In BL-52359:445r. 'numerus' is set G.GABAGA.AG; 'Angelorum exultet' is set F.A.CDC.CA C.CDB.CD. In PEN:289r. 'beatum' is set GA.A.A; 'exultet' is set C.CDB.CD.

¹⁷⁴ In 1520-S:161r. 'O' is set EFDGEFGAGAGEGFEDCDEFED; the second syllable of 'Beati' is set A. In BL-52359:445v. 'O' is set EFDGEFGAGAGFGFEDDEFED; 'omnium' is set FGFF.FDFGFEF.FE; 'pium' is set F.F; no flat appears; 'est flere' is set G FFED.F. In PEN:289v. 'O' is set EFDGEFGAGAGFGFDCDEFED; 'quantus' is set EF.F; 'omnium' is set FGFF.FDFGFEF.FE; 'lamenta' is set EF.G.F; 'Martinum' is set AFGAB[_v]G.EGFF.FE; no flats appear.

¹⁷⁵ 'corpore' *Legenda Job. MS. cum Leg.* 1518. [SB:1020.]

¹⁷⁶ 'tenuitate' *Leg.* 1518. [SB :1021.]

¹⁷⁷ 'truduntur' : *Lergenda Job, MS.* [SB:1022.]

¹⁷⁸ 1520-S:161r. indicates the repeat after \check{V} . 'Gloria' as '†Martinus'. In BL-52359:445v. 'sinu letus excipitur' is set F.GA A.AGGE GAFGFE.ED.DEFEF.ED; 'celéstibus honoratur' is set FG.F.FEFGFG.GF FG.GAFGFE.DEFEF.ED; the second repeat is not indicated. In PEN:289v. no flat appears at 'Abrahe'; 'excipitur' is set GAFFEDFGFGFE.D.DEFEF.ED; 'ingreditur' is set G.FGAFED.D.DFDDC, no flat appears at 'século'; 'Christo' is set A.A.

¹⁷⁹ In BL-52359:452v. 'Martinum' is added in the lower margin, with no music; 'antístitem' is set GACBABCBA.G.GABAGA.AG; 'nec' is set D; 'vivere' is set FGA.G.GACGAGGF. In PEN:289v. no flat appears at 'Martinum'; 'antístitem' is set GACBABCBA.G.GABAGA.AG.

¹⁸⁰ 1520-S:161v.

¹⁸¹ SB-S:1022; 1520-S:161v.

- ¹⁸² In BL-52359:446r. 'invádunt' is set Gf.G.GA; 'gregem' appears to be set F.G. In PEN:290r. the first neume of 'invádent' is AG, but a different hand has added Gf.
- ¹⁸³ In BL-52359:446r. 'ineffábilem' is set A.C.G.FG.G; 'morte' is set Gf.G..
- ¹⁸⁴ In BL-52359:446r. 'módicus' is set AB.AG.G; 'celéstibus' is set A.C.A.GF. In PEN:290r. 'módicus' is set GA.G.G.
- ¹⁸⁵ 1520-S:162v.
- ¹⁸⁶ 1520-S:162v.
- ¹⁸⁷ In BL-52359:446. 'vírginum' is set D.F.FE; 'gaudére' is set F.FE.G.
- ¹⁸⁸ 1520-S:162v.
- ¹⁸⁹ 1520-S:162v.
- ¹⁹⁰ In 1520-S:162v. 'turba' is set ACD.D.
- ¹⁹¹ 1520-S:162v.
- ¹⁹² 1520-S:162v.
- ¹⁹³ In BL-52359:446v. 'conféssus' is set CA.B.A; 'beatíssimam grátiam' is set G.A.GA.A.A A.C.B.
- ¹⁹⁴ In BL-52359:446v. 'Beátus' is set G.C.A; 'enim' is set C.C. In PEN:290v. 'sum miles' is set CD D.CBCDC.
- ¹⁹⁵ In BL-52359:446v. 'clípeo' is set DE.D.D. In PEN:290v. the third syllable of 'cúneos' has no note.
- ¹⁹⁶ 1531-S:173v. has 'baptísmi grátiam'. In BL-52359:446r. 'beatíssimam' is set G.B.GA.A.A. In PEN:291r. 'cógnota' is set E.E.D.
- ¹⁹⁷ In PEN:291r. 'Martínus' is set D.CD.D.
- ¹⁹⁸ In BL-52359:446r. 'mirácula chorúscant' is set A.A.A.C B.G.G.
- ¹⁹⁹ 1520-S:163v.
- ²⁰⁰ '*Per oct. legantur lec. de miraculis vel de vita beati Martini : quando de eo fit seruitium et quando fiunt medie lec. in festis ix. lec. per ordinem. ¶ Secunda die infra oct. Lectio prima.*' Leg. 1518. [SB:1025.]
- ²⁰¹ SB-S:1026.
- ²⁰² SB-S:1028.
- ²⁰³ 1520-S:163v.
- ²⁰⁴ '*preter*' Chevallon.; '*preterquam*' Portif. 1519, 1557. [SB:1028.]
- ²⁰⁵ SB:1029.
- ²⁰⁶ '*citis*' Chevallon. *cum Leg. 1518, et Leg. Job. MS.* [SB:1031.]
- ²⁰⁷ SB-S:1031.
- ²⁰⁸ '*quidam*' Chevallon. [SB:1031.]
- ²⁰⁹ '*evomisset*' Chevallon. [SB:1031.]
- ²¹⁰ '*Bricioni*' *Legenda Job. MS.* '*britioni*' *Leg. 1518.* [SB:1032.]
- ²¹¹ '*briciū ?*' *Portif. 1519, 1557.* '*britionem*' *Leg. 1518.* [SB:1032.]
- ²¹² '*persequentibus*' *Leg. Job. MS.* [SB:1033.]
- ²¹³ '*eustachius*' *Leg. 1518.* [SB:1033.]

- ²¹⁴ AS:596. has no flat at 'péperit'. In BL-52359:447r. 'anno' is set A.AGAB,AGG. In 1520-S:164r. 'vestiménta abluébat' is set F.G.A.G A.GA.F.F. In BL-52359:447v. and PEN:291v. 'concépit et péperit' is set GD.FG.G F GA.A.AGAB, A; 'obíciunt' is set A.G.G.G.
- ²¹⁵ 1520-S:164r. has no flat at 'trigínta' or at 'Deum'.
- ²¹⁶ 'satisfáciens pópulo', 1520-S:164v, BL-52359:448r. In PEN:291v. 'pópulis' is set FGA.FE.F. In BL-52359:448r. the first 'pópulo' is set FGA.FE.D.
- ²¹⁷ In 1520-S:164r. 'credéntibus' is set C.D.FFG.GF. In BL-52359: 'autem non' is set Fe.C D; 'proícientibus' is set GF.G.A.F.G.F. In BL-52359:448r. and PEN:292r. 'pétiit' is set FAB,AG.AG.G.
- ²¹⁸ 1520-S:164v.
- ²¹⁹ 1520-S:164v.
- ²²⁰ 1520-S:164v.
- ²²¹ 1520-S:164v.
- ²²² 1520-S:164v.
- ²²³ 1520-S:164v.
- ²²⁴ 1520-S:165r.
- ²²⁵ 1520-S:165r.
- ²²⁶ 1520-S:165r.
- ²²⁷ 1520-S:165r.
- ²²⁸ 'mirum immodum' *Chevallon*. [SB:1036]
- ²²⁹ 'primo' *Legenda Job. MS., Leg.* 1518. [SB:1036]
- ²³⁰ 'Rio' *Chevallon*. in hoc loco. [SB:1037.]
- ²³¹ SB-S:1038.
- ²³² 1520-S:165r.
- ²³³ 1520-S:165r.
- ²³⁴ nihil habet de S. Erkenwaldo *Leg.* 1518. [SB:1037.]
- ²³⁵ SB-S:1039.
- ²³⁶ SB-S:1045.
- ²³⁷ SB-S:1046.
- ²³⁸ 1520-S:165r. has the following: 'Omnípotens sempitérne Deus preces pópuli tui preces exáudi : ut intercedénte beáto Machúto confessóre tuo atque pontífice cujus hódie ánnuam festivitátem recólimus cum temporálibus increméntis etérne prosperitátis capiámus augméntum. Per.'
- ²³⁹ Missal 1513-S:69r. omits 'cleménte'; *Defensorium directorii* and *Crede michi* omit 'cleménte'.
- ²⁴⁰ 'sampsónis' *Leg.* 1518., *Brev. Job. MS.* [SB:1047.]
- ²⁴¹ 'magulij' *Chevallon, cum Leg.* 1518.; 'maglorii' *Leg. Job, MS. cum Brev. Job. MS.* [SB:1047.]
- ²⁴² 'emicuit.' *Brev. Job. MS.* [SB:1047.]
- ²⁴³ SB-S:1047.
- ²⁴⁴ 'Brendano,' *Legenda Job. MS., Leg.* 1518. [SB:1048.]
- ²⁴⁵ 'corporee' *Legenda Job. MS., Leg.* 1518. [SB:1048.]

- ²⁴⁶ 'sustentatus' *Legenda Job. MS., Leg.* 1518. [SB:1049.]; also Brev-1516-S:185r; Bedford Breviary 645v. 'substantante', 1531-S:177v.
- ²⁴⁷ 'capitellū tantū vobis excitātibus' *Leg.* 1518. [SB:1050.]; also Bedford Breviary:646r. 'capitellum tantum unum', 1531-S:178r; Brev-1516:185r.
- ²⁴⁸ 'De s̄cto machuto sine expositione.' *Leg.* 1518. [SB:1051.]
- ²⁴⁹ 'gunini castri' *Leg.* 1518. 'gunim castri' *Port.* 1519,1557. [SB:1051.] 'Gunymcastri', Brev. 1516.
- ²⁵⁰ 'mahutus' *Leg.* 1518. [SB:1051.]
- ²⁵¹ 'archiepiscopi' *Leg.* 1518. [SB:1053.]
- ²⁵² BL-52359:449r.-452v. contains a complete office with music.
- ²⁵³ 'xx. Novē.' *Leg.* 1518. [SB:1053.]
- ²⁵⁴ 1520-S:165r.
- ²⁵⁵ 1520-S:165r.
- ²⁵⁶ SB-S:1054.
- ²⁵⁷ 'Exultent' *Leg.* 1518. [SB:1054.]
- ²⁵⁸ 'vestra' *Chevallon. cum Leg.* 1518. ; 'nostra' *Port.* 1519, 1557. [SB:1054.] 'vestra', Bedford Breviary:647v; Brev-1516:186r.
- ²⁵⁹ 'splēdore . . . claritate' *Chevallon.* 'splendorem . . . claritate' *Leg.* 1518. [SB:1055.] 'splendorem . . . caritatem', Bedford Breviary:647v. 'splendore . . . claritate', Brev-1516:186r.
- ²⁶⁰ 'ut' et 'tenere' *habent Leg. Job. MS., Leg.* 1518., *non habet Chevallon.* [SB:1055.]
- ²⁶¹ 'zelatoria' *Chevallon. cum Leg.* 1518. ; 'relatoris' *Brev. Gouv.-Cai. MS., cum Leg. Job. MS.* [SB:1055.]
- ²⁶² 'ut' et 'tenere' *habent Leg. Job. MS., Leg.* 1518., *non habet Chevallon.* [SB:1055.]
- ²⁶³ 'stillo' *Chevallon.* [SB:1055.]
- ²⁶⁴ 'corpore' *Leg.* 1518. [SB:1056.]
- ²⁶⁵ 'Sine omelia hac die tantum legatur.' *Leg.* 1518. [SB:1057.]
- ²⁶⁶ 'quin' *Brev. Job. MS.* [SB:1057.]
- ²⁶⁷ 'nimis' *Brev. Gouv.-Cai. MS.* ; 'ymis' *Leg.* 1518. 'imis' *Chevallon. cum Leg. Job. MS.* [SB:1058.]
- ²⁶⁸ 'erectam . . . faciem' *Leg.* 1518. [SB:1058.]
- ²⁶⁹ 'longuam' *Chevallon.* [SB:1059.]
- ²⁷⁰ 'xvi. Novē.' *Leg.* 1518, *in hoc loco.* [SB:1059.]
- ²⁷¹ 1520-S:165v. has the following collect: 'Deus qui nos beāti Aniani confessoris tui atque pontificis natalicia gloriōsa celebrāre concēdis : tribue quēsumus, ejus nos semper et beneficiis perveniri, et orationibus adjuvāri. Per.' According to *Defensorium directorii* and *Crede michi* 1520-S:165v. is correct. See also the Missal.
- ²⁷² A short version of these lessons appears in BL-52359:500r.
- ²⁷³ 'oriūndus éxtitit', BL-52359:500r.
- ²⁷⁴ 'addūctus', BL-52359:500r.
- ²⁷⁵ BL-52359:500r. omits 'quandam'.

- ²⁷⁶ BL-52359:500r. omits 'ut'.
- ²⁷⁷ SB-S:1062.
- ²⁷⁸ 'ascēsus.' *Chevallon.* [SB:1062]
- ²⁷⁹ 'nunciatum' *Leg.* 1518. [SB:1062.]
- ²⁸⁰ 'summe' *Legenda Job. MS.* 'summe' *Brev. MSS. Job., Govv.-Cai.* 'summo' *Chevallon. cum Leg.* 1518. [SB:1063.]
- ²⁸¹ 'valuero' *Leg.* 1518, *ubi mox* 'evurcius.' [SB:1063.]
- ²⁸² 'uisus est' *Legenda Job. MS.* 'iussus est' *Leg.* 1518. [SB:1063.]
- ²⁸³ 'tegmen' *Legenda Job. MS., Port.* 1519. 'tegitmen' *Leg.* 1518., 'tegume' *Chev.* [SB:1063.]
- ²⁸⁴ 'ipso' *Brev. Job. MS.* [SB:1066.]
- ²⁸⁵ 'quide' *Chevallon.* [SB:1066.]
- ²⁸⁶ 1520-S:165v. omits 'vero.'
- ²⁸⁷ SB-S:1071.
- ²⁸⁸ 'liborius' *Leg.* 1518. [SB:1072.]
- ²⁸⁹ *℟̄.* O beátum martinū. *Require hoc ℟̄. post ix. ℟̄. hysto. prime diei.* Chevallonius per incuriam, ut videtur. [SB:1072.]
- ²⁹⁰ 1520-S:165v.
- ²⁹¹ SB-S:1072. provides the remainder of the text: 'antístitem, Qui nec mori tímuit nec vívere recusávit. *℟̄.* Beátus Martínus óbitum suum longe ante praescívit : dixítque frátribus suis, dissolutiónem sui córporis imminére.' Qui nec. Glória. Qui.]
- ²⁹² 'In octa sancti Martini quando de octa. fit servicium, vel quando fiunt medie lectiones de octa. tunc dicuntur ista responsoria, *Hic est Martínus. ℟̄. Dum sacraménta. ℟̄. O beátum.* et non alia secundum usum Sarum. Falsi libri habent *℟̄ia* de iij. nocturno si in quinta feria contigerit de sancto Grisogono martyre.', *Crede michi* [176].
- ²⁹³ SB-S:1072.
- ²⁹⁴ AS:597. ff. contains a full set of antiphons and responsories for the feast which are not in 1531. BL-52359:453r. also contains a full office for St. Edmund, king. See the Appendix.
- ²⁹⁵ 'xxij Nouēber.' *Leg.* 1518. [SB:1073.]
- ²⁹⁶ 1520-S:165v.
- ²⁹⁷ 1520-S:165v.
- ²⁹⁸ 1520-S:165v.
- ²⁹⁹ SB-S:1073.
- ³⁰⁰ AS:597. has a substantially varied melody. See the Appendix. PEN:292v. provides the text and blank music staves. In BL-52359:453r. 'Anglórum' is set B,AGFG.D; 'Eadmúnde flos' is set F.Fe.D FE; 'lilium' is set ED.CD.D; 'ad' is set DE. In BL-52359:453r. this antiphon is on the psalms at first vespers.
- ³⁰¹ 1520-S:166r.
- ³⁰² 1520-S:166r.
- ³⁰³ 1520-S:166r.

- ³⁰⁴ 'que Estanglia' *Legenda Job. MS.* [SB:1074.]
- ³⁰⁵ 'tradendam' *Brev. Job. MS.* [SB:1074.]
- ³⁰⁶ 'strēnu' esset.' *Chevallon.* [SB :1074.]
- ³⁰⁷ 'non longius' *Legenda Job. MS.* [SB:1075.]
- ³⁰⁸ 'muscicula : ' *Chevallon.* [SB:1075.]
- ³⁰⁹ 'teneri : ' *Brev. Job. MS.* 'teneant' *Legenda Job. MS. cum Chev. et Leg.* 1518. [SB :1076.]
- ³¹⁰ 'sine expositione.' *Leg.* 1518. [SB:1076.]
- ³¹¹ 'quaqua versum' *Legenda Job. MS.* [SB:1077.]
- ³¹² SB-S:1078.
- ³¹³ 1520-S:166r.
- ³¹⁴ 1520-S:166r.
- ³¹⁵ SB-S:1079.
- ³¹⁶ In 1520-S:155r. 'gerébat' is set F.FE.D.
- ³¹⁷ 'virginis et mártiris tue', 1520-S:166r.
- ³¹⁸ 1531-S:183v. gives only the text incipit, the Invitatory being from the common of virgins. In BL-52359:457v. 'adorémus' is set C.CD.D.D; 'Cecílie' is set A.A.G.FED; 'palmam' is set EFG.FE; 'dedit' is set EFD.D.
- ³¹⁹ In PEN:293r. 'virgo' is set F.G; 'exuperábat' is set AG.GA.G.G.G; 'Tybúrcium' is set FA.C.BA.A.
- ³²⁰ In PEN:293r. 'mánibus' is set GA.G.G; 'ad' is set B.
- ³²¹ In BL-52359:457v. 'Cecília' is set GF.GA.AG.G; 'membra domábat' is set BC.D A.C.C. In PEN:293r. 'Cecília' is set GF.GA.Ag.G.
- ³²² '†Fiat cor meum', 1531-S:183v. In BL-52359:457v. 'Cecília' is set GF.G.AC.CDC; 'corde' is set GAGFGA.GFG; 'corpus' is set ABAGABA.GFA; 'immaculátum' is set Ag.AC.G.GEFEDE.ED; 'et' appears in place of 'ut'. In pEN:293r. 'virgo' is set CBAB.AG; 'Dómino' is set G.F.EFED; a flat appears at 'corpus'.
- ³²³ SB-S:1081.
- ³²⁴ 1520-S:167r. has a flat at 'necque'. In BL-52359:458r. 'péctore' is set G.GABAGA.AG; 'oratióne' is set GAGFGA.G.GACBABCBA.GABAGA.AG. In PEN:293r. 'oratióne' is set GAGFGA.G.GACBABCBA.GABAGA.AG.
- ³²⁵ 1520-S:167r. has a flat at '†Ut'. In AS:607. 'Glória' is set BDCC.C.AC BAGAG. That the other sources do not indicate music for the \mathfrak{V} . 'Glória Patri' suggests that the standartd melody would normally be used. The variation in AS:607. is therefore likely an error, perhaps borrowed from another chant tradition. See for example Sandhofe, Holger Peter, ed., *Nocturnale Romanum* (2002): LXXIV. In BL-52359:458r. 'me misit' is set CCB AG.AC; a flat appears only at 'sanctum'; 'que' is set ACCGAFGAB[.]GAG. BL-52359:458r. does not indicated the second repeat. In PEN:293v. 'Urbánum' is set GAGFGAG.EGFF.B_bA; a repeat is indicated only at 'Quia'.
- ³²⁶ In PEN:293v. 'suam' is set D.CD.
- ³²⁷ In PEN: 239v. 'súscipe' appears to have only two neumes, C.C.

- ³²⁸ 1520-S:167v.
- ³²⁹ 'ad te' *Brev. Govv.-Cai. MS.* 'ad me' *Legenda Job. MS. cum Chev. et Leg.* 1518. [SB:1083.]
- ³³⁰ 'meum cognatū faciet.' *Chevallon.* [SB:1083.] 1520-S:168r. ha a flat at 'meum.' In BL-52359:458v. 'Dei' is set A.C; 'tuum michi' is set CDc.C C.C. In PEN:293v. 'meum esse' is set C.AC FGABA.AG (that is, the neumes are reversed!); 'ydolórum' is set B_b.AB_bCB_bAGAB_bAG.FGAGFF.GF; 'tuum michi' is set CDc.C C.C.
- ³³¹ In BL-52359:458v. 'súscipe' appears to be set C.CCAGF.FGAGAB[_b].A; the first 'Cecília' is set GAG.A.G.GAGF; no flat appears at 'tibi'. In PEN:294r. 'fámula' is set GA.FE.DG; no flats appear.
- ³³² 'refertus' *Chevallon. cum Leg.* 1518. ; 'refectus' *Leg. Job. MS.* [SB:1085.]
- ³³³ In BL-52359:459r. 'exorábat' is set ABAGFGA.GACBABCABAGABAGA.AG; the second repeat is not indicated. In PEN:294r. 'Cililio' is set ED.FGA.G.G; 'Deum gemítibus' is set G.A A.AC.A.G; no flat appears.
- ³³⁴ In AS:pl. R. 'Beáta' is set A.C.B. In BL-52359:459r. 'ydolórum' is set C.BA.G.G.
- ³³⁵ In PEN:294v. 'Fílium' is set EF.G.FE; 'Deum' has no music.
- ³³⁶ In AS:pl. R. 'sanctum' is set F.E. In BL-52359:459r. 'non' is ste Ag. In PEN:294v. 'non' is set AG.
- ³³⁷ 1520-S:169r.
- ³³⁸ 'Sine expositione' *Leg.* 1518. [SB:1086.]
- ³³⁹ 'quem' *Chevallon.* [SB:1086.]
- ³⁴⁰ In 1520-S:169r. 'Cecíliam' is set A.ACCB.AG.G. In BL-52359:459r. 'orán-' appears a third lower; 'invénit' is set EDDCEDD.BDC.CB; no flats appear. In PEN:294v. 'Cecíliam' is set A.ACC.AG.G; no flats appear; 'refúlisit' is set C.BC.C.
- ³⁴¹ 'quam' *Legenda Job. MS., Leg.* 1518. [SB:1087.]
- ³⁴² In 1520-S:169r. 'convertísti' begins AGG. AS:pl. S. omits the last three notes of 'júdicem'. BL-52359:459v. begins 'Beáta', set GABCB.C.CB; 'que duos' is set F EFGA.A; 'conversísti' is set AGG.FGA.GAGFEF.FE; a flat appears only at 'convertísti'; the repeat is to 'Urbánum'. In PEN:294v. 'conversísti' is set AGGF.FGABGAG.EGFF.FE; 'superásti' is set AG.GAC.CBAB.AG; a flats appears only at 'demonstrásti'.
- ³⁴³ 'calore' *Legenda Job. MS., Leg.* 1518. [SB:1089.]
- ³⁴⁴ In BL-52359:459v. 'finem' is set D.C; 'Cecília' is set FA.C.CD.DBCDCBABCBA; the second repeat is not indicated. In PEN:295r. 'et induímini' is set A GF.AC.CBAADCDE.D.D.
- ³⁴⁵ SB-S:1090.
- ³⁴⁶ BL-52359:460r. has 'fiat Dómine cor meum', set A.G AC.A.A AC.A.A; 'non confúndar' is set E FE.D.D.
- ³⁴⁷ In AS:pl. S. 'Valeriáne' is set F.F.G.FF.DF. In 1520-S:170r. 'Valeriáne' is st F.F.G.F.FDF. In BL-52359:460r. 'Valeriáne' is set F.F.G.FEF.DEF. In PEN:295r. 'Valeriáne' is set F.F.F.GFF.DF. The edition is a composite. In BL-52359:460r. 'tibi' is set EF.D.
- ³⁴⁸ In BL-52359:460r. 'fámula' is set C.C.B; 'Dómine' is set ABCB.A.G.
- ³⁴⁹ SB-S:1090.

- ³⁵⁰ In BL-52359:460r. 'Cecília' is set AG.A.G.G; 'ópera' is set F.G.F.
³⁵¹ 1520-S:170v.
³⁵² 1520-S:170v.
³⁵³ 1520-S:170v.
³⁵⁴ 1520-S:170v.
³⁵⁵ 1520-S:170v.
³⁵⁶ 1520-S:170v.
³⁵⁷ 1520-S:170v.
³⁵⁸ 1520-S:170v.
³⁵⁹ 1520-S:170v.
³⁶⁰ SB-S:1091.
³⁶¹ SB-S:1092.
³⁶² 1520-S:170v.
³⁶³ 1520-S:170v.
³⁶⁴ SB-S:1093.
³⁶⁵ 'abundantia' *Chevallon*. [SB:1094.] In BL-52359:460v. 'confessoribus' is set FACCD.C.CD.C.CB; 'apériat' is set ACAGAB,AG.F.FGAGFG.GF; 'et' appears in place of the second 'ut'; the second repeat is not indicated; 'de' and its music is omitted; 'ejus' is set FDEFE.DCDED. In pEN:295v. 'Orémus' is set GAG.C.D; 'omnes' is set FG.FGGF; 'fontis' is set C.C; 'petram' is set C.C; 'aque' is set C.C.
³⁶⁶ 'Aufidianus' *Legenda Job. MS., Leg.* 1518. [SB:1096.]
³⁶⁷ 'pro eo' *Chevallon*. : 'pro deo' *Leg. Job. MS., Leg.* 1518. [SB:1097.]
³⁶⁸ In BL-52359:461r. 'appáruit ei Agnus' is set AF.GAG.A.AC AGFGA.G G.GACBABCBA; 'fons vivus' is set F ABA.AG; the second repeat is not indicated. In PEN:296r. 'fons' is set GABA; 'letíficat; is set A.AC.AG.GACGAGGF.
³⁶⁹ In 1520-S:122r. 'mánibus' is set AGA.GAG.GF. BL-52359:461r. has 'Cleménte'; 'tuo Cleménte' is set ACAGFGA.G G.GA.G; 'terre' is set DFCDFEFED.ED. In PEN:296r. no flat appears at 'Cleménte'; 'marmórei' appears to be set A.ACAB.GFGAGA.AG; 'mánibus' is set AGA.FG.GF; the end of 'preparátum' appears to be set -AGAGFG.GF (the music for the second syllable is missing); 'mirábília' is set F.GAG.B[b]GAB[b]A.G.G.
³⁷⁰ 1520-S:171v. has no flat at 'ejus.' In AS:pl. V. the first syllable of 'osténdit' is set D. In BL-52359:461v. 'beáti' is set CD.FGFED.FGA; 'Orémus' has no flat at either location; 'ejus' has no flat. In pEN:296v. 'osrténdat' is set D.FGFFe.FGA; 'mártyris' is set AGFGFDDEDDCFGAB, A.A; 'sui' is set GAAF.GA.
³⁷¹ In 1520-S:172r. the second syllable of 'Glória' is set CD. In BL-52359:461v. 'Ora' is set FB,GA.GF; 'Clemens' is set CDFFCDEDE.CB; 'efficiámur' is set D.D.DC.DFFCEDE.B, A (note the tritone leap!). In PEN:296v. 'autem' is set CB, CB, CDCDCAB, B, A.
³⁷² SB-S:1098.
³⁷³ In BL-52359:462r. 'appáruit' is set C.C.A.C.

³⁷⁴ AS:pl. V. and 1520-S:172v. set this antiphon as follows:

3. Ant.
VII.ii.

I-di supra montem * agnum stantem : de sub cu-jus

pe-de fons vi-vus éma-nat. *Ps.* Deus Deus.

However this setting places an accent on the first syllable of 'emanet', in conflict with the *Accentuarius*. F-Pn lat. 1090:235r. and F-Pn lat. 12044:215v. agree with AS:pl. V. and 1520-S:172v, but other sources, such as A-Gu30:316r and D-Mbs Clm 4305:209v. and A-KN 1012. accent the second syllable. The edition follows BL-52359, even though the form shown in this note appears to be more typical in the Sarum sources.

³⁷⁵ AS:pl. V. and 1520-S:172v. set this antiphon as follows:

4. Ant.
VII.ii.

E sub cu-jus pe-de * fons vi-vus éma-nat :

flúmi-nis ímpe-tus le-tí-fi-cat ci-vi-tá-tem De- i.

Ps. Benedícite.

However this setting places an accent on the first syllable of 'emanet', in conflict with the *Accentuarius*. See the previous note. The edition follows BL-52359, even though the form shown in this note appears to be more typical in the Sarum sources.

³⁷⁶ 1520-S:172v.

³⁷⁷ 1520-S:172v.

³⁷⁸ In 1520-S:172v. 'fontis' is set DE.C.

³⁷⁹ 1520-S:172v.

³⁸⁰ 1520-S:172v.

³⁸¹ 1520-S:172v.

³⁸² 1520-S:172v.

³⁸³ 1520-S:172v.

³⁸⁴ 1520-S:173r.

³⁸⁵ SB-S:1100.

³⁸⁶ 'Aguasgradátas', 1531; 1516; 'Aguas Gradátas', *Legend*-1518.

³⁸⁷ 1520-S:173r.

³⁸⁸ In AS:pl. W. 'súscipe' is set as follows:



súsci-pe

³⁸⁹ 1520-S:173v.

³⁹⁰ 1520-S:174r. has no flat at 'Glória'. In AS:pl. W. 'sibi' is set F.G.

³⁹¹ 1520-S:174r. In AS:pl. Y. the whoir entry is at 'súscipe'.

³⁹² SB-S:1103.

³⁹³ 1520-S:174r.

³⁹⁴ 'et in eódem loco corpus beáte Katheríne vírginis et mártiris tue per sanctos ángelos tuos mirabiliter collocásti,' 1520-S:174r.

³⁹⁵ 1520-S:174r.

³⁹⁶ 'Per Dóminum nostrum.' 1520-S:174r.

³⁹⁷ AS:pl. W; 1520-S:174r have 'seclórum, set ED.C.G. 'seculórum' appears in 1531-S:187v. and other breviaries. In 1520-S:174r. 'Adorétur' is set FE.DCDG.FE.F. In BL-52359:462v. 'vírgini' is set DGACCBAG.AGFD.E. BL-52359:462v. has 'seculórum', set ED.C.C.G. (The edition follows BL-523259. here. In PEN:297v. 'Adorétur' is set FEE.CDG.FE.E. PEN:297v. has 'seculórum', set ED.C.DC.G; 'vírgini' is set DGAC.CBAA.GFD; 'cóntulit' is set FGED.F.DG.

³⁹⁸ 1520-S:174v.

³⁹⁹ In PEN:297v. 'Virgo sancta' is set A.F G.E.

⁴⁰⁰ In AS:pl. W. 'nimis' is set F.Fe. In BL-52359:462v. 'córporis' is set C.Cd.D; 'enítuit' is set DEF.DC.C; 'supérno' is set F.Gf.ED. In PEN:297v. 'córporis' is set C.CdD.D; 'púlchrior sponso' is set F.E.D CD.D.

⁴⁰¹ BL-52359:462v. has no flat.

⁴⁰² 'vivas' *Legenda Jobi. MS., Leg.* 1518. [SB:1104.]

⁴⁰³ SB-S:1105.

⁴⁰⁴ 'Flagrat' *Brev. MS.* 1416., *Port.* 1519, 1557. 'Fragrat' *Chevallon.* [SB:1105.]; 'vana' *Chevallon. cum Fort.* 1519, 1557. 'vaga' *Brev. MS.* 1416. [SB:1105.] In AS:pl. X. 'puélla' is missing the low C. BL-52359:463r. has 'sprévit'; 'gáudia' is set Efe.DC.CDDFAB[_v]AGGFDCEFGEDFFD. In PEN:298r. 'et' appears to be set DFEDD; 'spernit' is st AG.A.

⁴⁰⁵ In AS:pl. X. 'venerándum' is set as follows:



ve-ne-rán- dum.

In BL-52359:463r. 'Exclámat' is set C.CEEGFE.FGFDD; 'venerándum' is set F.A.AAGAAFEFDCCFF.D. In PEN:298r. 'Cesáris' is set DC.A.CED; 'venerándum' appears to end FD.D; 'Demóniis' is set CDCDEFG.G.GF.EFE; 'ydóla' is set D.D.DECDEEGGAGFED.

- ⁴⁰⁶ 'Hic' *Legenda Job. MS.* [SB:1107.]
- ⁴⁰⁷ In the Ψ . AS:pl. X. is missing both the second syllable and the second neume of 'Efficiens.' In BL-52359:463v. 'Dirigit' is set DGAGABC BAG.A.C; 'ad' is set GABABC BAG; in the second verse, the first 'et' is set B.
- ⁴⁰⁸ 1520-S:175r. has 'Dum esset'. In BL-52359:463v. 'virgo' is set AA.E. In PEN:298v. 'cúltibus' is set A.GF.F; 'libera hec sunt' appears to be set AB_b.A.G G G; 'Deo dignos' is set D.E A.C.
- ⁴⁰⁹ 1520-S:175v. does not indicate the natural at the psalm-tone.
- ⁴¹⁰ AS:pl. X. and 1520-S:175v. indicate no flat; nevertheless the transposition of this Mode VI. melody up to C suggests the use of B-flat. BL-52359:463v. has a flat signature throughout; PEN:298v. indicates a flat signature beginning at 'disputatúros'.
- ⁴¹¹ 1520-S:175v.
- ⁴¹² 'sit' *Legenda Job. MS.* : 'sint' *Leg.* 1518. [SB:1108.] 'sunt', 1531-S:188r. 'sint', Brev-1516:197r. 'sit', Bedford Breviary:665r.
- ⁴¹³ In BL-52359:463v. 'sanctissima' is set E.FGFED.E.D.C; no flat appears at 'túrbidus'; 'hostis' is set DFAB_bAGFGAB_bCB_bAFGA AFEGGDFGAGFE.E; 'Porphírio' appears a third higher. In PEN:298v. 'te' is set FED; 'plures' appears to be set DD.E; the conclusion of 'hostis' appears to be set DEFEDFGAGFE.E.
- ⁴¹⁴ In BL-52359:464r. no flat appears at 'sisti jubet'; 'pervértat' is set AB_bGACB_bGADFEC.DEDC.AB_bAGG; 'certat' is set FCCB_bAB_bCCB_bCFEFGFEDCFGAB_bAGAGAFGG.F. In PEN:298v. 'tribúnal' is set B_b.AFAAG.G; 'pervértat' is set AB_bGACB_bGADFECDDDED CAB_b.AB_b.AG.
- ⁴¹⁵ 'His' *Chevallon.* [SB:1111.]
- ⁴¹⁶ 'carincas ferreas' *Legenda Job. MS.* 'serras et carrincas' *Leg.* 1518. [SB:1112.] 'ccrciónas férreas', Bedford Breviary:666r. 'taríngas', Brev-1516:197r. Presumably 'taríncae', i.e. 'sudes ferreae', 'iron stakes'; see *Totius latinitatis lexicon* (Forcellini) VI:29.
- ⁴¹⁷ 'extacite' *Brev. Job. MS.* 'tacite.' *Chev. cum Leg.* 1518. [SB:1112.] 'tácite', Bedford Breviary:666r; Brev-1516:197r.
- ⁴¹⁸ 'causa' *Chev.* [SB:1112.] In BL-52359:464r. 'flagellátur' is set G.A.FGF.F; 'manet lux' is set GG.F F; 'celi' is set B_b.CD; 'ágrina' includes a final note E; 'Glória patri et' is set FGA.A.A B_b.A.G F. In PEN:298v. 'Virgo' is set GAf.F.
- ⁴¹⁹ In BL-52359:464v. 'colúmbam' is set ED.CD.D.
- ⁴²⁰ In BL-52359:464v. 'cónccio' is set E.DC.C. BL-52359:464v. appears to have 'látero'; this is set D.F.G; 'celéstia' is set GF.G.GA.A. In PEN:299r. 'bálsama' appears to be set C.D.D; 'celéstia' is set GF.G.GA.A.
- ⁴²¹ In AS:pl. Y. 'constans' is set A.AG. In BL-52359:464v. 'Cum cetu' is set DF DC.D; 'et róborat' is set FG F.E.D; 'constans' is set A.AG; 'ego' and its music is omitted; 'sum' is set F. In PEN:299r. the first neume of 'virgíneo' appears to be missing; 'Tecum ego sum' is set F.G C.D. FE.
- ⁴²² 1520-S:176v.
- ⁴²³ 'sine expositione.' *Leg.* 1518. [SB:1113.]

⁴²⁴ In 1520-S:176v. 'dant' appears as BCDE due to an error in clef which fortuitously is contradicted by the custos. AS:pl.Y. appears to have 'rotam', set DE.D, in place of 'rotárum'. AS:pl. Y. has 'Deum amat'; 'amat' is set FD.D. AS:pl.Y. appears to have 'amta', set FD.D, in place of 'clamat'; 'Babilónis' is set AC.CA.CECC.D. In BL-52359:464v. 'repentínam' is set AB.CB.AB.D. BL-52359:464v. has 'rote', set FE.CDDGCCABBGBCDEFGFEDCCBA; 'Babilónis' is set F.AC.CACEDCD.D. In PEN:299r. 'machináménto' is set D.C.BACG.FG.G; 'plebsque rotéque' is set GFAGAFED.FE CD.D.DGCCABBGBCDEFGFEDCBA. PEN:299r. has 'ruínam', set BCDD.CA.G.

⁴²⁵ In AS:pl. Y. there is no nueme for 'pro' or for the final three syllables of 'angélica'. In BL-52359:465r. 'vértice' is set Ag.FG.G; 'virgíneis' is set GAGG.E.F.G. In PEN:299v. 'lac' is set FG; 'vértice' is set AG.FG.GFACGAGCDEECDDGAGGDGABCAGAGDFDG.

⁴²⁶ 'in te' *habet Leg. Job. MS.; non habent Chev., Leg.* 1518. [SB:1115.]

⁴²⁷ 'stillant' *Legenda Job. MS., Leg.* 1518. [SB:1116.] 'stillant', Bedford Breviary:667v. 'stillant', Brev-1516:197v.

⁴²⁸ In AS:pl. W. 'súscipe' is set as follows:



súsci-pe

In BL-52359:465r. 'prece' is set G.FAGFGFED; 'Súscipe' is set EF.DC.CDACDDAB[_l]GFADFAAGFDEFEDCD; the only repeat indicated is to 'Súscipe'; 'Christo' is set GAFED.FA; 'Glória' is set DAGABA_lG.GAFED.FA. In PEN:299v. 'prece' is set G.FAGFGFED.

⁴²⁹ SB-S:1117.

⁴³⁰ In AS:pl. Z. 'virginis' is set G.A.G; in 1520-S:177v. 'virginis' is set G.A.A. In BL-52359:465r. and PEN:300r. 'virginis' is set G.G.A. In BL-52359:465r. 'Katheríne' is set A.C.D.CBA; 'fidélis' is set FE.D.D. BL-52359:465r. has 'célebret'.

⁴³¹ 'orat dans', 1520-S:177v. In BL-52359:465v. this is the third antiphon. In BL-52359:465v. 'Post plúrima supplicia' appears a fourth higher; 'ducta' is set DCD.D; 'júgulo' is set C.CD.D; 'Deo' is set D.D.

⁴³² In AS:pl. Z. 'tu' is set D.

⁴³³ 'intónuit', 1520-S:178r. In 1531-S:190r. the antiphon ends 'oras salus erit.' In AS:pl. Z. 'veni' is set E.A. In BL-52359:465r. this is the second antiphon. BL-52359:465r. has 'celo'; 'celo' is set GA.A; 'sponsi' is set D.DE; 'quod' is set EF.

⁴³⁴ 'Confítebor tibi', *Crede michi* [178].

⁴³⁵ 1520-S:178r.

⁴³⁶ SB-S:117.

⁴³⁷ 1531-S:190r. indicates 'Ps. *Ipsum*'. In BL-52359:465v. 'virginis' is set EC.DB_lC.C; 'sanitátis' is set DF.EFEDC.B_lC.C; 'óleo' is set F.G.G.

Notes.

⁴³⁸ 1520-S:178r.

⁴³⁹ 1520-S:178r.

⁴⁴⁰ 'Confitebor tibi', *Crede michi* [178].

⁴⁴¹ 1520-S:178v.

⁴⁴² 1520-S:178r.

⁴⁴³ SB-S:1118.

⁴⁴⁴ 'gaudens' *Port.* 1519, 1557. [SB:1118.] AS:pl. Z. has 'gaudens'.

⁴⁴⁵ 'trium lectionū' *Leg.* 1518. [SB:1117.]

⁴⁴⁶ 'atque', 1520-S:178v.

⁴⁴⁷ 'ad missam de vigilia sancti Andree apostoli', 1520-S:178v.

⁴⁴⁸ SB-S:1120.

⁴⁴⁹ SB-S:1120.

⁴⁵⁰ 1520-S:179r. At this point the *Portiforium estivalis* 1544. continues with the 'Regule generales'.
See Front matter:LI.