THE SARUM RITE Sarum Breviary Noted. Scholarly Edition

Volume B.

Part 7.

Pages 367-402.

Proper of Time.
On the Day of Saint Stephen.

Edited by William Renwick.

HAMILTON ONTARIO.
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MMXVIII.

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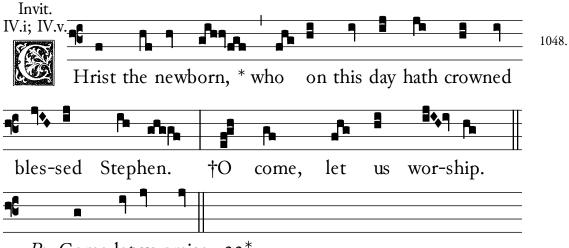
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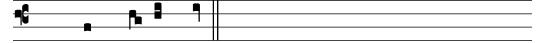
■ On the Day of Saint Stephen. At Matins.

Christe natum. AS:56; 1519:64r; 1531:32r.1



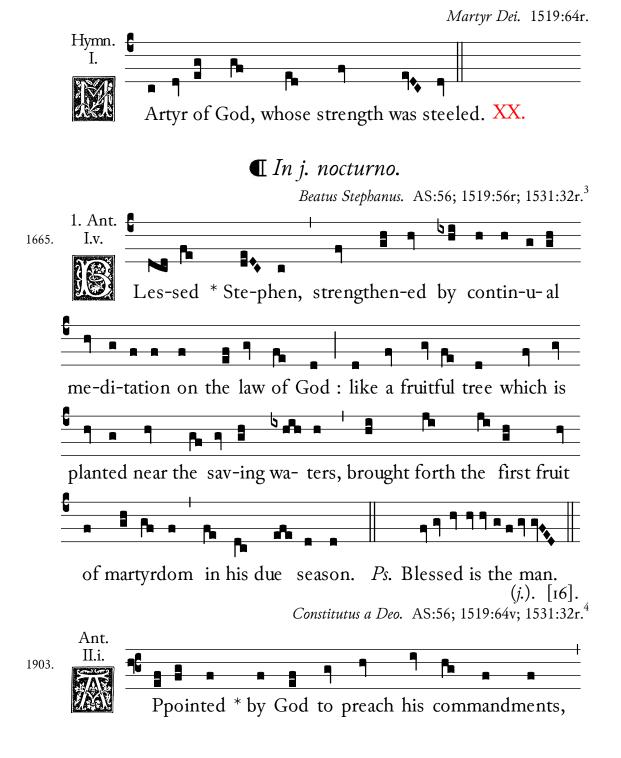
Ps. Come let us praise. 22^* .

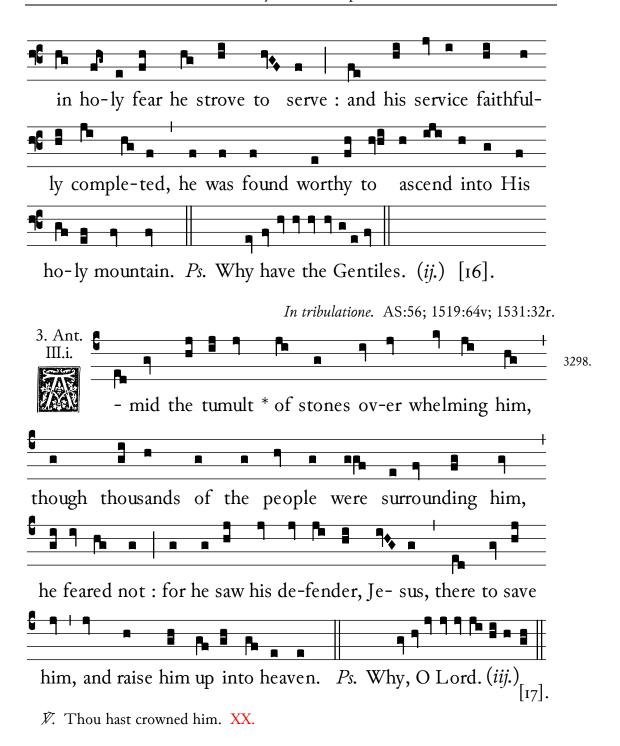
 $[\mathit{The\ following\ Melody\ is\ sung\ on\ the\ Octave\ Day\ if\ it\ is\ not\ a\ Sunday\ on\ this\ Psalm.}]^2$



Ps. Come let us praise. 12*.

B-7.





Lesson j. From Sermon 4. of Blessed Fulgentius the Bishop.⁵



Esterday we celebrated the birth in time of our eternal King: today we celebrate

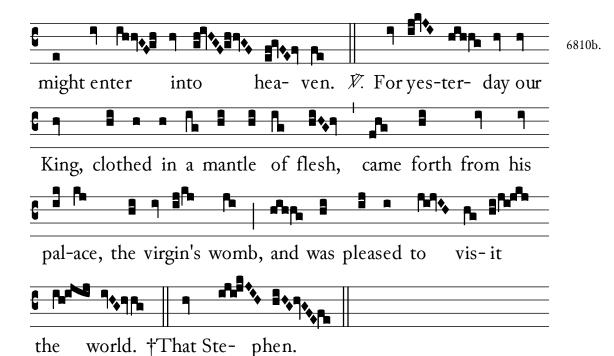
the triumphant passion of a soldier. Yesterday indeed our King clothed in a robe of flesh, was pleased to visit the earth from the temple of the virgin's womb : today the soldier emerging from the tabernacle of the body, departed triumphantly up to That One preserving unheaven. changed the majesty of the deity, assuming the girdle of flesh as a servant, entered in this world into he field of battle : that other putting off the corruptible garment of the body, ascended to the heavenly palace to reign for ever. That One came down clothed in flesh: that other ascended

crowned with the laurel in blood. That other ascended amid the stoning of the Jews: because that One descended with the rejoicing of Yesterday the holy angels sang exultingly Glory to God in the highest: today they rejoice in their company into which Stephen was received. Yesterday the Lord came forth from the womb of the virgin: today the soldier was released from his prison of flesh. Yesterday Christ was wrapped in swaddling bands for us : today Stephen was clothed by him in a robe of immortality. Yesterday a narrow manger carried the new-born Christ: today the boundless heaven received Stephen triumphantly.

Hesterna die. AS:57; 1519:64v; 1531:32r.



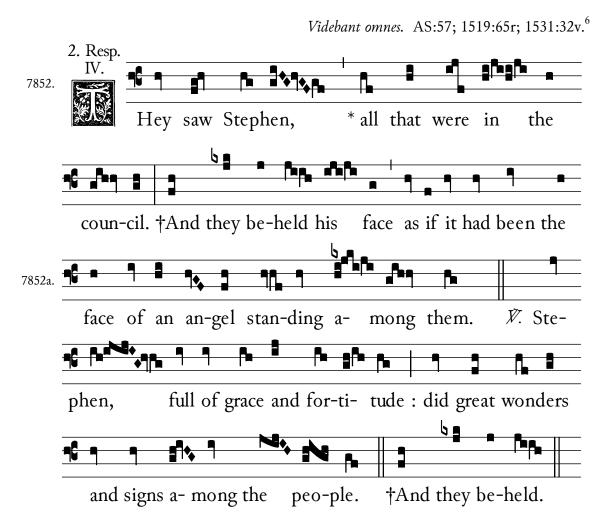
The Lord enter-ed into the world. †That Ste- phen



Lesson Two.

→He Lord came down alone that he might raise up many : our King humbled himself, that he might exalt his soldiers. For the one who had prepared the womb of the Virgin for his body: he it was who deigned to open heaven for his Martyr. The Lord Jesus Christ did not disdain to enter the narrowness of the womb: that he might receive the soul of Stephen into the expanse of heaven. Yet we should consider, brethren, with what arms Stephen was so able to overcome the cruelty of the Jews as to merit a blessed triumph. For these should not be belittled: as was his strength, so was his triumph. Indeed

he could scarcely have protected himself in advance with worthless weapons: he who could not be overcome by many. For, unbeaten, his person shone as a ensign of his strength: in that he was not afraid of the savagery of the raging mob, nor did he give way when he succumbed to the blows of the stoners. For to such a degree did he remain fearless among the raging mob, and undismayed by the pain inflicted by the stoners, that he confidently maintained that the Jews knew not what they did, and generously prayed for those who were stoning him. What therefore is so great and unconquerable a kind of arms, that would prove a defence against raging, not repelling stoning, yet patiently overcoming, and even when knocked down would enter the palace of the heavenly kingdom alive and crowned? Undoubtedly the region was surrounded by a fortification: by no means was it overcome by adversaries. Although our King which is with the Highest hath come down for us in humility: yet the foolish is unable to come there.

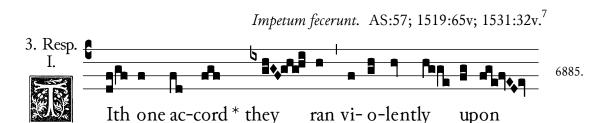


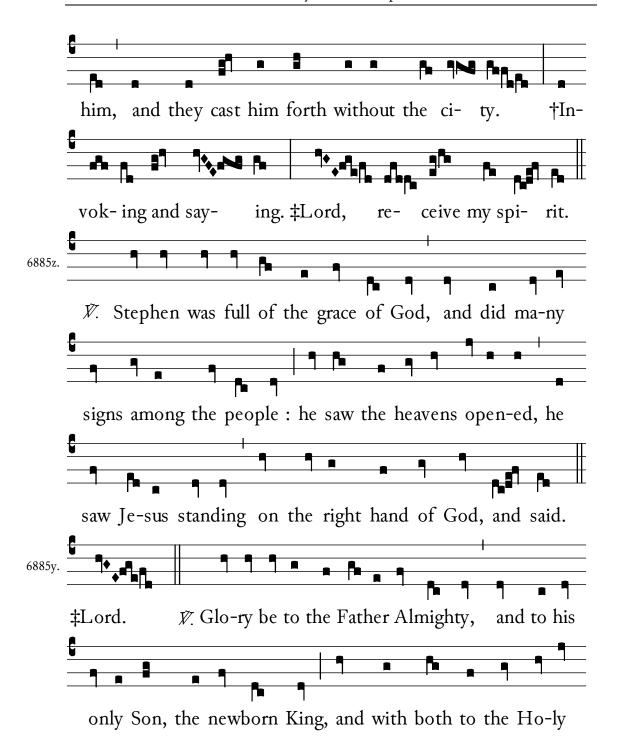
Lesson iij.

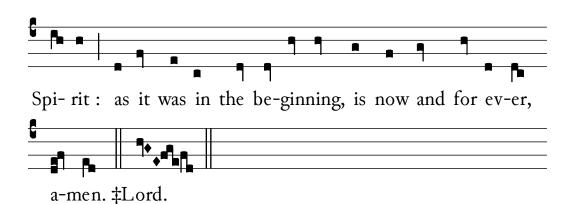
Modeed he hath brought a great gift to his soldiers: which same not only hath enriched copiously:

but also in contending hath strengthened invincibly. For he hath brought the gift of charity: which leadeth men to the fellowship of the Deity. What therefore was brought, was expended: not being itself diminished in the least, but in truth wonderfully enriched, and that by his poor faithful ones, himself remaining an unfailingly full treasury. therefore which Christ hath sent down to earth from heaven: itself raised up Stephen from earth to heaven. Love which had gone forth in the King : itself subsequently shone brightly in the soldier. wonderful ubiquitous power of the Saviour : O grace ceaselessly made known by the Redeemer. Thou hast shewn forth in the eternal virginity of the Mother the miracle : in the Martyr thou hast an invincible evidence of charity. Undefiled integrity indeed hath remained in the Virgin: strength of invincible love hath persisted in the Martyr. And as in the mother of the Lord the

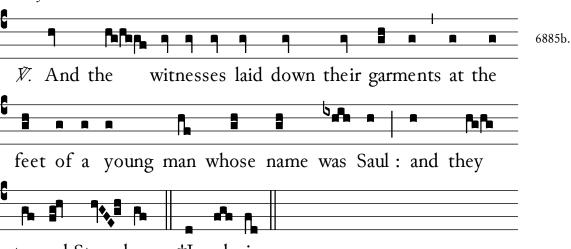
virginity was not able to be violated: thus in the mind of the Martyr, the charity Christ was not able to be overcome by an angry crowd. Verily Stephen, to merit the crown which his name signifieth: had charity for weapons, and by the same he conquered on all sides. By the charity of God he yielded not to the raging of the Jews: through charity to his neighbour he interceded for them that stoned him. Through charity he rebuked the erring that they might be corrected: through charity for the stoners he prayed that they might not be punished. Relying on the strength of charity he defeated the cruelly raging Saul, he who on earth had been one of his persecutors : and who in heaven merited to have fellowship. Holy and indefatigable charity itself desired to obtain through praying he who could not be converted through dying.







[\blacksquare This preceding Verse is sung this day in the midst of the Quire in Surplices by Deacons in the same way as a Prose, at this Matins, and at Second Vespers where the Deacons conclude this solemnity.]⁸ The other Verse on the Octave Day only if it is a Sunday.



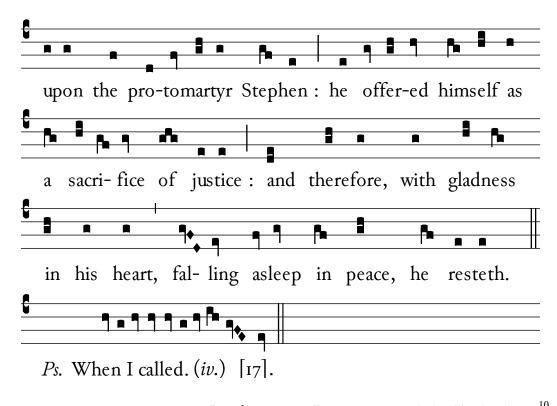
ston-ed Ste-phen. †Invok-ing.

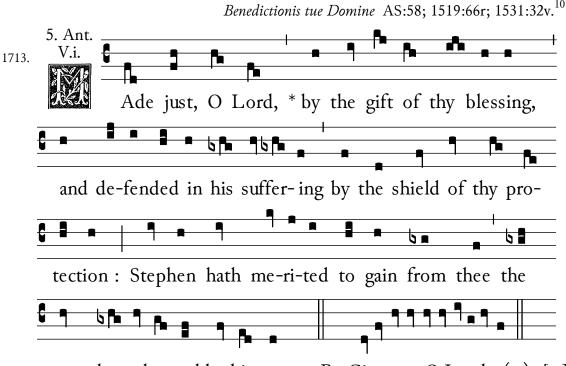
■ In the ij. Nocturn.

3646.

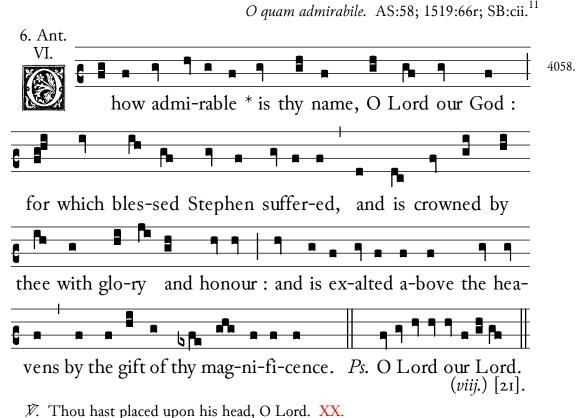
Lumine vultus tui. AS:57; 1519:66r; 1531:32v.9







crown be-token-ed by his name. Ps. Give ear, O Lord. (v.) [18].



in ms nead, O Lord. A...

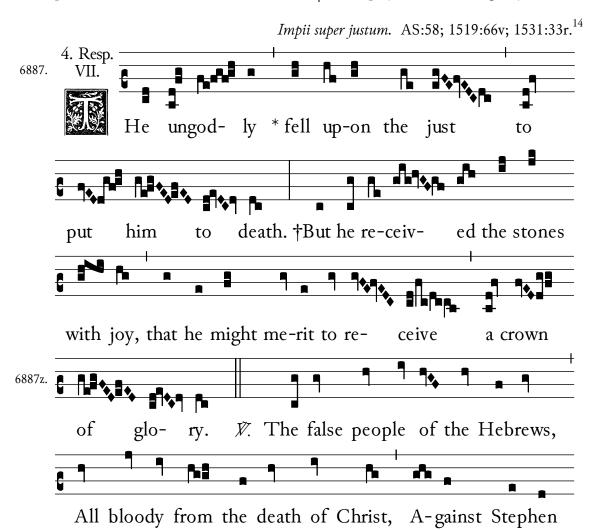
Lesson Four. 12

Either indeed, brethren, was Stephen then esteemed to have loved his enemies, when he prayed for them: nor then to have be greatly loved by many, seeing that in arguing he rebuked their incredulity. Let this be far from the soul of the martyr: hastening to the heavenly palace. In him indeed holy charity had staunchly preserved patience in prayer: who rigidly held censure in rebuke. And therefore in prayer lenience merited to be heard: because without charity severity was not in reproof. And also

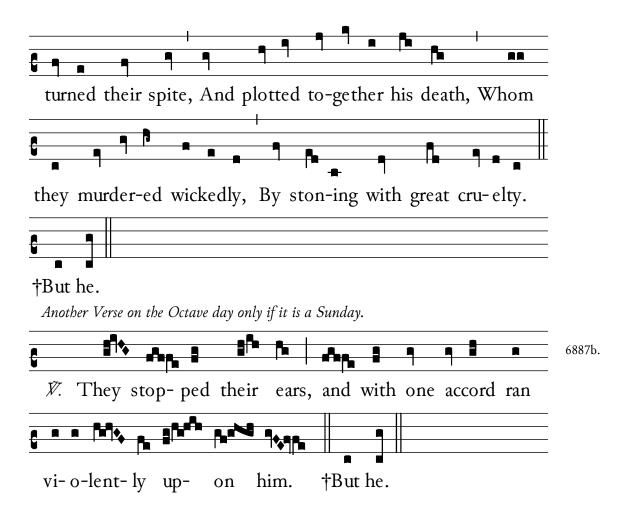
through this, whether praying or by rebuking, blessed Stephen spared charity: because in both places he considered salvation of erring. And by evidence of holy prayer he hath shewn his rebuke not to be of hatred: but of love. Indeed by doing this the blessed martyr hath exhibited personal charity: and hath bequeathed an exceedingly useful example to posterity. Indeed 13 he hath demonstrated a twin diligence of ecclesiastical dispensation: for the correction of whatsoever errors of sin,

both that censure should not be wanting in expression, and that suppliant prayer should be poured forth to God for him. That by reproof he who maketh evil might be confounded of works of evil: and might be aided by prayers before the presence of the Lord. And thus let

charity itself speak justice in the mouth, that it may correct erring: and keep patience in heart, that by pure affection of love he should pour forth prayer for the erring. Who indeed doth not rebuke the erring: is judged negligent. Who however hath not prayed for him: is guilty of ruin.



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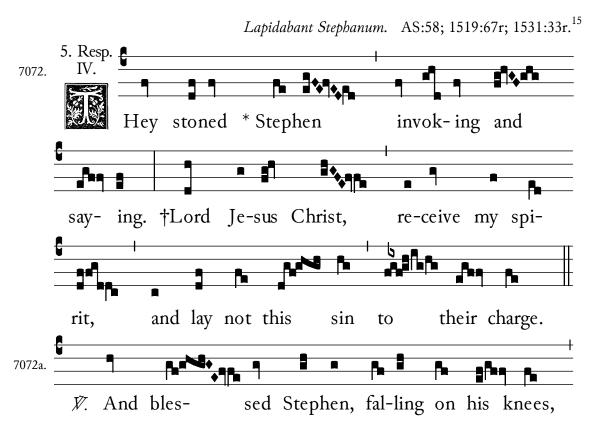
Lesson v.

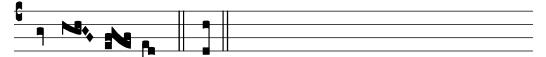
Herefore amongst brethren, if ever anyone be chastised for the health of the soul, let him accept without contempt the admonishment of charity: neither let him attend to his present sadness of will, but let him consider what gain of advantage he obtaineth. On that account indeed let it be argued: that one should be corrected from works of depravity. Neither, when he seeth reproof to be

aroused through any harshness of words: let him suppose charity to have become cold in the heart. Thus indeed let him be vigilant in reproof through the mouth: that prayer not be idle in the heart. And besides by this he is provided for in both deliberately from erring: that while a man that hath been confounded by sin is dismayed, he be separated from evil works, and by prayer be saved of

God's compassion. For even the Holy Scripture saith, For for whom the Lord loveth, he chastiseth: likewise he scourgeths every son which he accepteth. Therefore let them be compelled by the charity of Christ, the good encouraged that they might remain good: and the wicked we compel that they put off wickedness. Especially because in these two holy twins is shown to us an indication of salvation: that if any be good, they might imitate the perseverance in charity of Stephen, but he who is bad,

might follow the example of conversion in Paul. And let he who is good, always hold equity even to the end: let he however who is bad, altogether withdraw from his perversity. Let neither presumption of righteousness make the good man negligent: nor iniquity make the evil desperate. But let that one strongly hold to the good: that one quickly desert the evil. Let the good be afraid, that he not fall: let the bad endeavour that he may rise up.



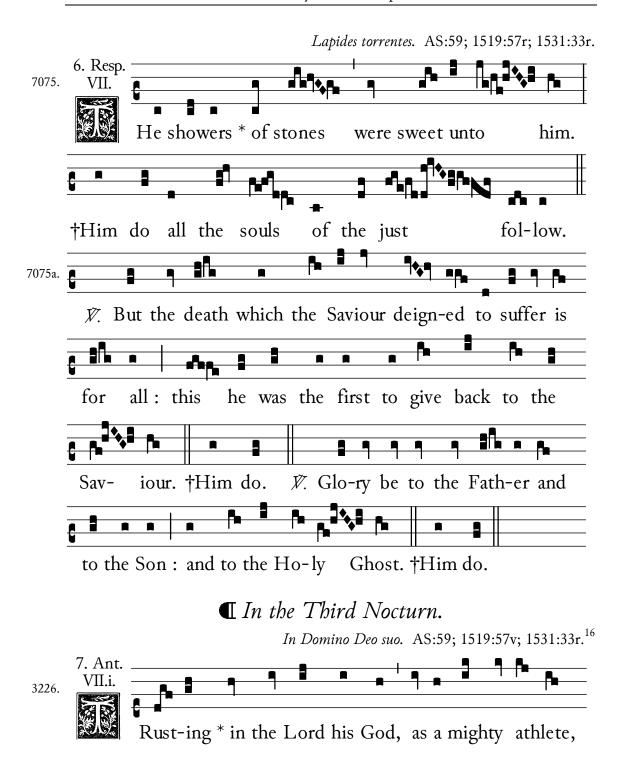


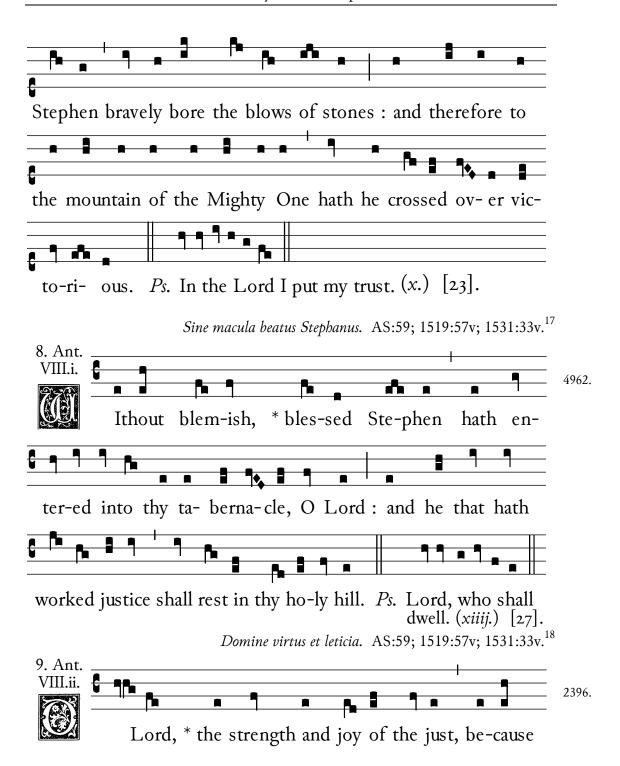
pray-ed, say- ing. †Lord.

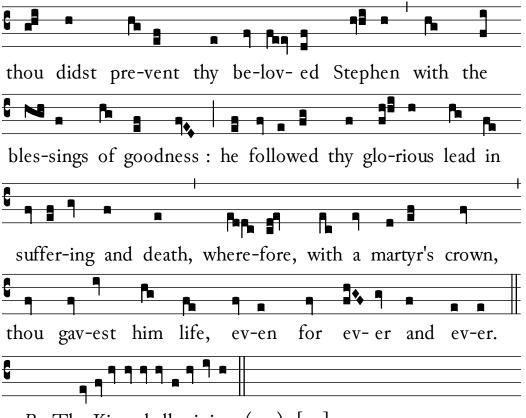
Lesson six.

Herefore let whoever is wicked be struck down with Paul in wickedness: that with him he may be raised into goodness. Because that one that is evil falleth down: and the good one riseth up. The unrighteous is prostrate: and upright is the just. The most savage persecutor was struck down: and the most truthful preacher arose. Falling, the impious hath ruined the light of the body: rising, the righteous hath received the light of the heart. Therefore he is connected with Stephen: a sheep made from a wolf. And behold now Paul is glad with Stephen, with Stephen has enjoyment of the brightness of Christ: with Stephen rejoices, with Stephen reigns. Stephen who indeed went before was slaughtered by the stones of Paul: thither Paul followed with the aid of Stephen's prayers. How true is the life, O my brethren, where Paul was not ruined by the murder of Stephen, but Stephen rejoiceth in fellowship

with Paul: seeing that charity had delight in both. In Stephen of course charity overcame the cruelty of the Jews: in Paul charity covered a multitude of sins : equally in each charity merited to inherit the kingdom of Charity is therefore the heaven. whole fount and origin of goodness: an extraordinary defence, the way which leadeth to heaven. He who walketh in charity: will be able neither to err nor to fear. It shall guide, it shall protect : it shall carry through. Concerning which, brethseeing that Christ established the ladder of charity, by means of which all Christians are able to ascend to heaven: strongly hold fast to pure charity, show forth the same to one another, and being accomplished in the same, ascend. Persevere in good works: that ye may be able to attain to the eternal prize, being aided by the grace of Christ the Lord and Saviour.







- Ps. The King shall rejoice. (xx.) [42].
- $\tilde{\mathcal{V}}$. The just shall flourish like the palm tree. No more is said. 19

Lesson [vij.] The Holy Gospel according to Matthew. xxiij. [34-39.]



T that time, Jesus said to the crowd of the Jews and the chief priests. Behold I send to you prophets, and

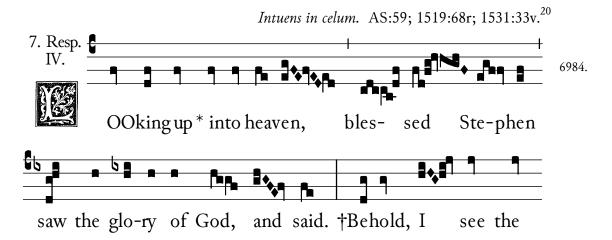
wise men, and scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city. And that which followeth.

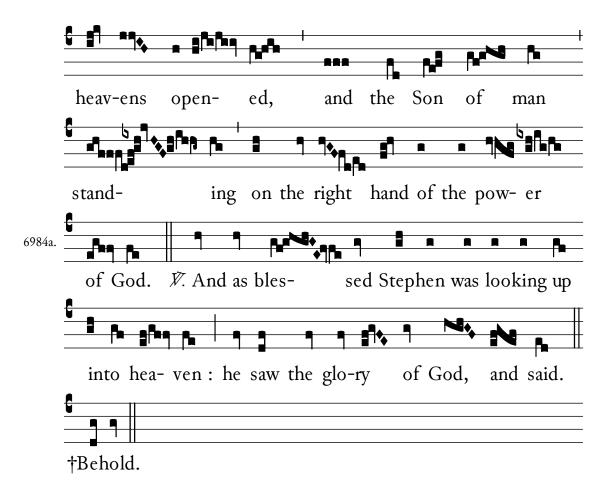
Homily of the Venerable Bede, Priest.

HE reading of the Holy Gospel tells in what way the Most High Lord, refuting the unbelief of the Jews, would reveal them to be sons of murderers, evidently of those which had killed the holy prophets: the one made similar and wicked like the

other, hath he denounced saying, Fill ye up then the measure of your fathers. As if he hath said, Seeing that those he hath neglected ye desire satisfy, because they persecuted the members, ye have persecuted the head. They killed the prophets, but ye the Lord himself which was proclaimed by them: ye think to kill. Then was subjoined that which is told in the present reading: in which he revealed the One God to be of the Old Testament and the New, when he saith, Behold I send to you prophets, and wise men, and scribes. Which is such: as if to say, I which formerly sent to you prophets and wise men and scribes: also again now send prophets and wise men and scribes. Indeed there were in the Old Testament, prophets

and wise men and scribes: and there were in the new. In the Old Testament were prophets: Isaiah, Jeremiah, and many others. However in the new, we read <that> Agabus and the four daughters of Philip did prophesy. And all <those> which in the church of God proclaim in the future punishments of the reprobates, and the reward of the righteous: and announce prophecies, can be called prophets. To be sure the wise men in the Old Testament were Moses and Solomon and others: while in the New are the holy apostles. Likewise scribes are found in the Old Testament: as Esdras and Nehemiah, and in the new Holy Gospel, those which were called or made by the Lord to leave behind writings for us.





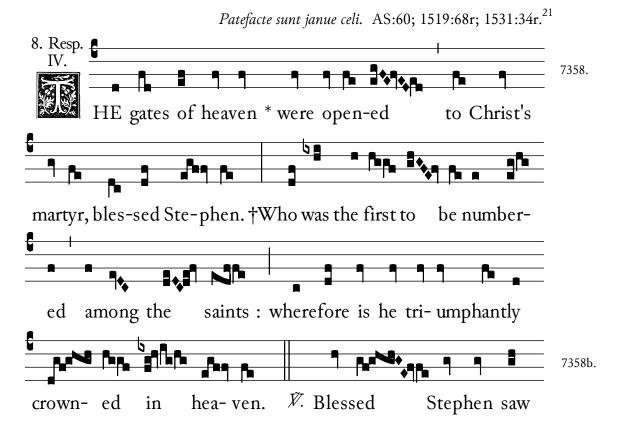
Lesson Eight.

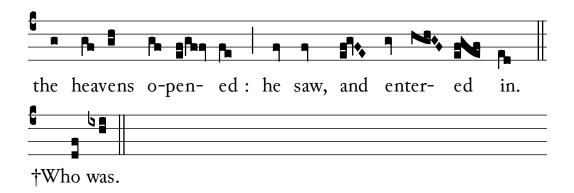
UT like the earlier fathers of the unfaithful Jews, the prophets sent unto them were slain, as Isaiah who was sawn in sunder, and Jeremiah who was stoned: so these also after the passion of the Lord, following the perfidy of their fathers, holy preachers by their determined reproof, and by diverse punishments were afflicted to death. For instance Peter and Andrew were crucified, Paul and James were slain: and the

blessed proto-martyr Stephen, whose feast day we today call again to mind, was stoned. After the infusion of the Holy Ghost after the Lord's resurrection the holy apostles preached, and taught the people, and many of them were baptized: learning this the chief priests being indignant, brought them into their council. And having been whipped by them, threatening they warned that they should not speak in the name of the Lord Jesus:

whereupon they went rejoicing from the sight of the council, seeing that they had been considered worthy to suffer indignity for the name of Jesus. Likewise they were persecuted from city to city: when they were driven out of Judea, they were caused to go over to the dispersion of the Gentiles. But blood of righteousness being required from them all, the Lord saith: From the blood of Abel the just even unto the blood of Zacharias son of Barachias. From Abel who was righteous, so much out of the

Old Testament, where his pleasing services to God have been recounted: as from the words of the Lord he is commended in this place: of Zacharias however, the same who was frequently accused by Joas the king, the same which for the law of the Lord was killed by him between the temple and the altar of incense, which had been built by Solomon in the portico, is read in the book of Kings: and for the name of Joiada his father the writing of Barachias is had.





Lesson ix.

Herefore of all of the blessed martyrs of which the Lord doth make mention, he chose to commemorate only Abel and Zacharias: that through the innocent Abel killed by his brother in a field, would be shown simple and lay faithful, but through Zacharias the high priest, who on account of the proclamation and truth of the testimony was stoned in the temple, the teachers and chiefs of the Church. Of any such from their generation whose blood was required to be given, when because through imitation they had united themselves to a wicked generation: they were punished with them in the judgement. And in the same way those from the generation of good [men] which make themselves partakers through living worthily: shall deserve to be rewarded in the lot of the chosen. Moreover the Lord lamenteth the city of Jerusalem with

piteous affection: not speaking of the stones and buildings, but of the inhabitants: just as elsewhere, when seeing the city he wept over it. Also repetition of the name: is a confirmation of the expression. however everything whatsoever the Lord had willed was done in heaven and in earth: it was sought, how he should tell them to have wished to gather together the children of Jerusalem and they had not assembled. Which is such, as if it were said, I have wished: but thou wouldest not. I sent prophets for thy instruction: but thou slaughtered some of them, others thou stoned. Because of thee I appeared incarnate in the midst of thee: but thou didst not fear to rage with wicked purpose against me. However thou fittingly compared thyself as a hen: evidently because of the mystery of thy passion or of our redemption. The hen indeed is a

most gentle bird, which when she nurtureth chicks, entirely bringeth in her bristly feathers, lowereth her wings, and emitteth a raucous voice: and for love or succour of her chicks, boldly casteth herself to death. Which the Lord evidently fulfilled in the mystery of our redemption: when for the salvation of the human race he was made flesh, [and] he appeared meek and gentle among men. Wings he foldeth down: when he ordaineth the two Testaments for our instruction. And it is as though he hath

brought entirely in his bristly feathers: when in the passion (as the prophet saith) he was seen to have neither splendour nor beauty. emitted a raucous voice: when being placed on the cross he cried, My God, my God, why hast thou forsaken me, to the Father. And he surrended himself to death for the salvation of the chicks: when he accepted fleshly death, that the human race would be freed from eternal death, and the Devil the inventor of death would be overcome.

RY. Saint of God, elect and precious. as above at the Procession 357. and it is sung with its Prose and with Gloria Patri. by all the Deacons of course in the Church of Sarum on account of it being the solemnity of Deacons. But elsewhere in Parish Churches let it be said only at the Procession at Vespers: but where no Procession is made at Vespers then this Prose is sung in its place at Matins at the usual position of the boys in Surplices.

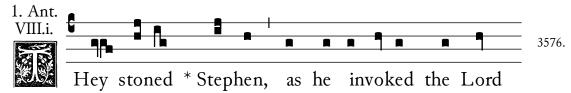
Let it be made likewise on the Feasts of Saint John and of the Innocents.

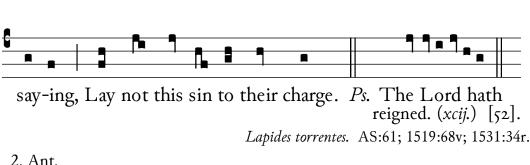
Before Lauds.

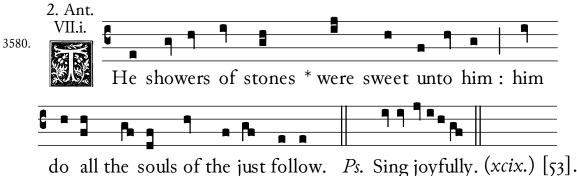
- ₩. Pray for us, [O blessed Stephen.
- R. That we may be made worthy of the promises of Christ.]

¶ At Lauds.

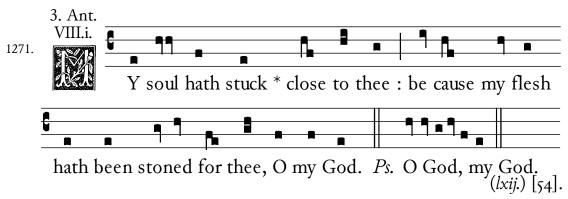
Lapidverunt Stephanum. AS:60; 1519:68v; 1531:34r. 22



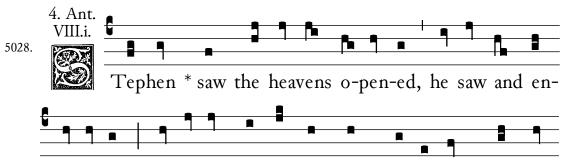




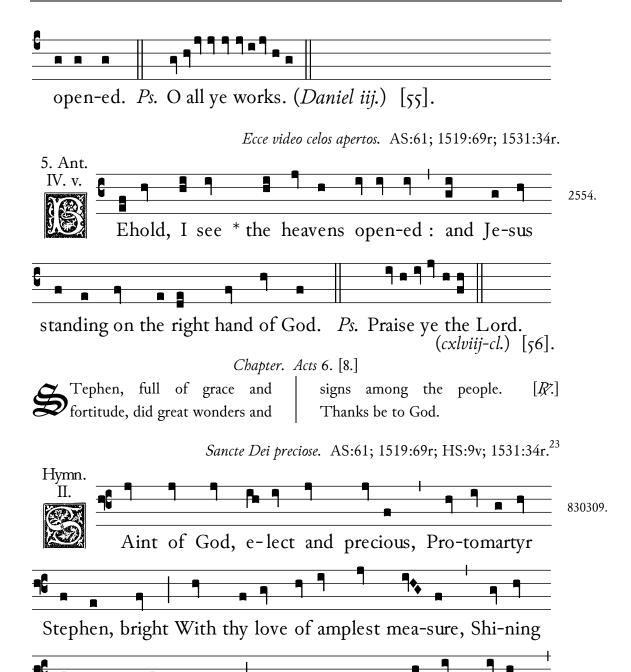
Adhesit anima mea. AS:61; 1519:68v; 1531:34r.



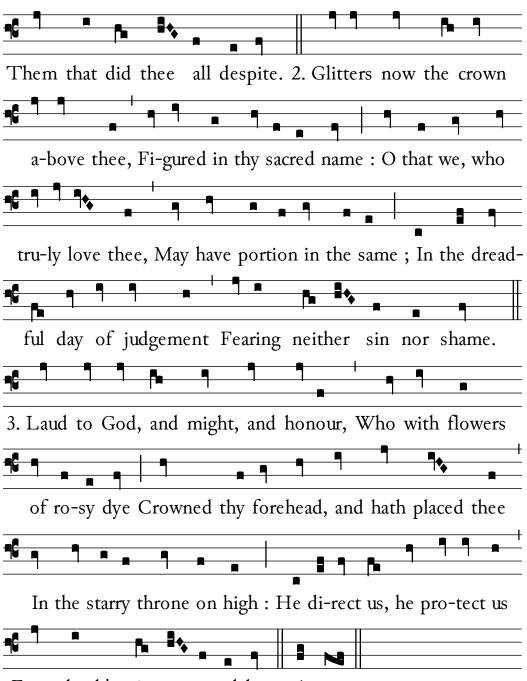
Stephanus vidit celos. AS:61; 1519:69r; 1531:34r.



ter-ed in: blessed is the man to whom the heavens shall be

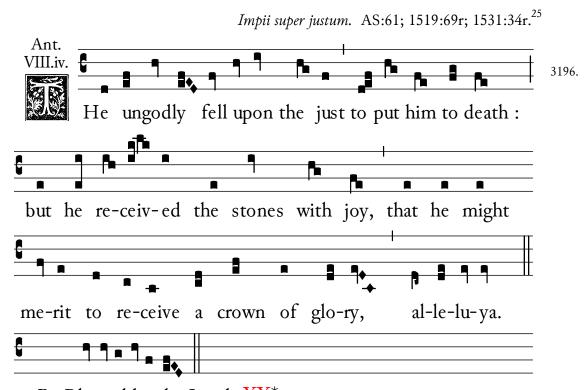


round thee like a light; Who to God commendest, dy-ing,



From death's sting e- ternal-ly. Amen.

- $\overline{\mathcal{V}}$. The just shall spring [as the lily.
- R. And shall flourish for ever before the Lord.]²⁴



Ps. Blessed be the Lord. XX^*

Prayer. Grant to us, we beseech thee, O Lord. 359.

Memorial of the Nativity [of the Lord].26

Ant. This day a faithful Virgin. Virgo hódie. 361.

V. Blessed be he that cometh. 347.

Prayer. Grant, we beseech thee, Almighty God. 347.

$\blacksquare At j.$

Ant. They stoned Stephen. 389.

Ps. Save me, O God. (liij.) [110].

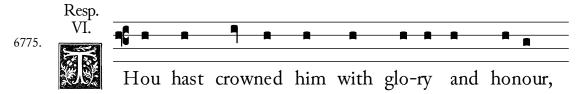
I At iij.

Ant. The showers of stones. 390.

Ps. Set before me. (cxviij. iij.) [148].

Chap. Stephen, full of grace. 391.

Gloria et honore. AS:61; 1519:69v; 1531:34v.

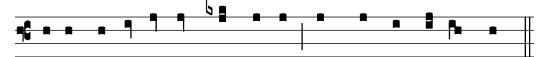


6775a.

O Lord. †Alle- lu-ya, al-le-lu-ya. ij. V. And hast set him



o-ver the works of thy hands. †Alle-lu-ya. V. Glo-ry



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



Thou, hast crowned.

 $\tilde{\mathcal{V}}$. Thou hast placed. without Alleluya. XX.

Prayer as above. 359.

And the R? is sung at all the Hours with Alleluya. daily through to the Octave of the Epiphany and within the Octave.

$\blacksquare At vj.$

Ant. My soul hath stuck. 390.

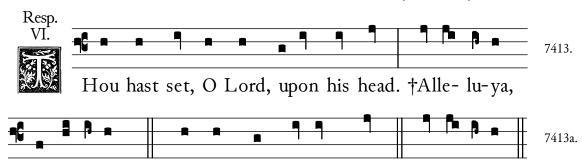
Ps. My soul hath fainted. (cxviij. vj.) [159].

Chapter. Acts 7. [55.]

UT Srephen, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God,

and Jesus standing on the right hand of God. And he said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Posuisti Domine. AS:69v; 1519:69v; 1531:34v.



al-le-lu-ya. ij. V. A crown of precious stones. †Alle-lu-ya.



 \mathcal{V} . Glo-ry be to the Father, and to the Son: and to



the Ho-ly Ghost. Thou hast set.

W. The just shall flourish. 384. *Prayer as above.* 359.

 \blacksquare At ix.

Ant. Behold, I see. 391.

Ps. Thy testimonies are wonderful. (cxviij. ix.) [169].

Chapter. Acts 7. [59.]

Nd falling on his knees, Stephen cried with a loud voice, saying: Lord, lay not this sin to their charge.

And when he had said this, he fell asleep [in the Lord]. ²⁷ R. Thanks be to God.

Justus ut palma. AS:69v; 1519:69v; 1531:34v.

7061.



Resp.



He just shall flourish like the palm-tree in the house

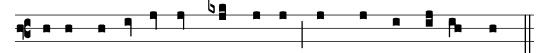
7061a.



of the Lord. †Alle- lu-ya, al-le-lu-ya. ij. V. He shall grow



up like the ce-dar of Li-ba-nus. †Alle-lu-ya. V. Glo-ry



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



The just.

 \tilde{V} . The just shall spring. 392.

R. He shall flourish. without Alleluya.

Prayer as above. 359.

All the Hours are said before Mass on these three days.

■ At Vespers.

Ant. With thee is the principality. 353.

Ps. The Lord said. (cix.) [343]. [&c. as above.]²⁸

Chap. Stephen, full of grace. Stéphanus plenus. 391.

R. With one accord. 373.

This \mathbb{R} . [at this Vespers]²⁹ is begun by a single Deacon at the Choir Step in a Silken Cope: and the Verse [that is Stephen was full.]³⁰ is sung by all the Deacons in Surplices

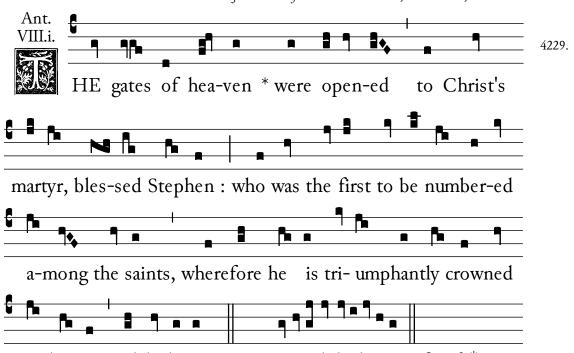
in the manner of a Prose at the position of the boys.

[with] 31 \cancel{N} . Glory be to the Father Almighty. 374.

Hymnus. Saint of God, elect and precious. 391.

 \overline{V} . The just shall spring. 392.

Patefacte sunt janue celi. AS:61; 1519:70r; 1531:34v.

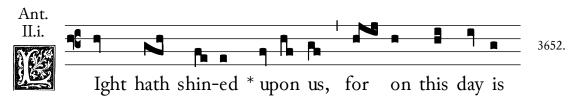


in heaven, al-le-lú-ya. Ps. My soul doth magnify. 61*.

Prayer. Grant to us, we beseech thee. 359.

■ Memorial of the Nativity.

Lux orta est. AS:62; 1519:70r; 1531:34v.





born a Sav-iour, al-le- lu-ya.

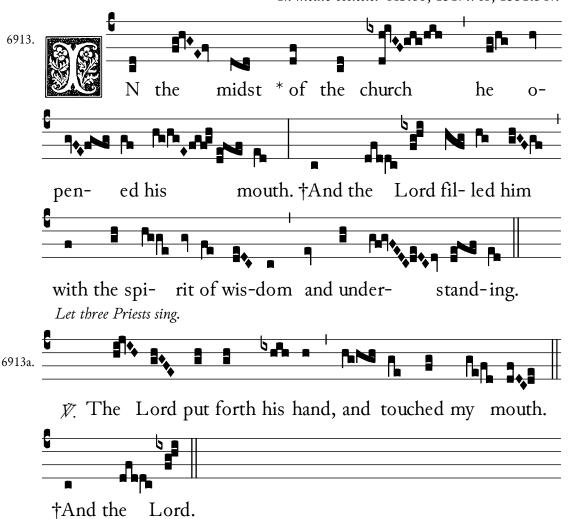
 $\bar{\mathcal{V}}$. The Word was made flesh. 329.

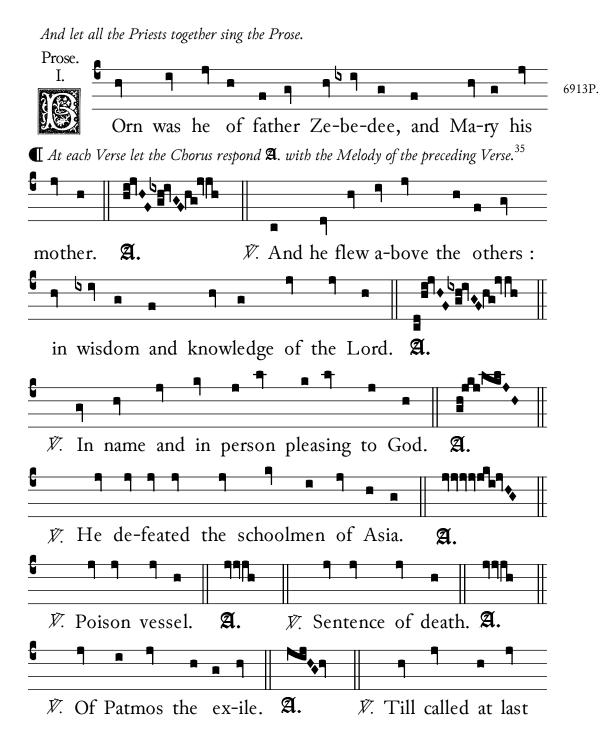
Prayer. Grant, we beseech thee, Almighty God. 347.

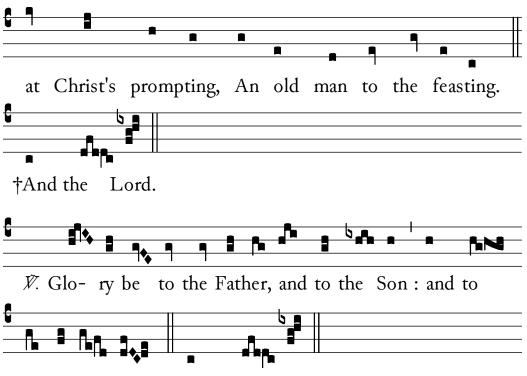
■ Then let all the Priests gather in Silken Copes with lighted Candles³² and thus walk in procession to the Altar of the Apostles³³ through the midst of the Quire: singing <this> R. which is begun by the Cantor.

Responsorium. I.

In medio ecclesie. AS:66; 1519:70r; 1531:34v. 34







the Ho-ly Ghost. †And the Lord.

Gloria Patri. is not sung at this Prose³⁶: but while the Prose is sung the Priest shall cense the Altar, then the Image of Saint John and afterwards let the Priest say in a mild voice.

- $\tilde{\mathcal{V}}$. Greatly to be honoured is blessed John.
- R. Who leaned on the breast of the Lord at the supper.

[Let this Versicle be sung thorughout the whole Octave at the Memorial of Saint John, except when the Ant. Greatly to be honoured. 401. is sung at the Memorial: then instead let be said the Versicle Their sound hath gone forth. &c. XX.

Let us pray.]³⁷

Prayer.

Ercifully enlighten thy Church, we beseech thee, O Lord: that being illuminated by the doctrines of blessed John thy Apostle and Evangelist, she may attain to everlasting gifts. Through [Christ]³⁸ our Lord.

On returning [let be sung an Ant.] of Saint Mary [or the R. Sun of Justice. XX. and they return through the midst of the Quire by the West Doorway as at the Procession of

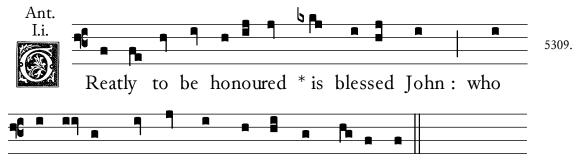
Saint Stephen indicated above.

Versicle and Prayer as above.

Let Benedicamus Domino. be said by two Priests in Surplices.] 39

■ Where no⁴⁰ Procession is made of Saint John: then is made first a Memorial of the same before the Memorial of the Nativity, with this Antiphon.

Valde honorandus est. AS:62; 1519:71r; 1531:34v. 41



leaned on the breast of the Lord at the supper.

 \overline{V} . Their sound hath gone forth. \overline{XX} .

Prayer. Mercifully enlighten. as above.

[Then let be made a Memorial of the Nativity. Ant. Light hath shined upon us. as above. 397.]⁴²

De lancto stephano. wm. m. e pe tum fece runt vnanimes et eie cerunt eum extra ciui ta tem. Inuocan tem et Di= tem. Domi ne cen spi ritum me Stephanus dei gratt a plenus e rat multa in plebe figna fa= ci é baticelos apertos afpiciebatibefum fantem videbat a dertris dei et dice bat. Domine. v. o lozia deo patri fummo ciulos foli fibi regi na to ac vtriufos fpiri tui fancto: ficut erat primo et nunc et femper : et in fecula a men. Domine. EIfte verlus precedes hac die cantatur in medio chort in superpels licijs a diaconibus ad modu profe ad has matutinas et ad fecudas velperas vbi diaconi erequantur istam folenitatem. Alius verlus in octava die fi dominica tantum fucrit. Clerlus. Depolu erunt veltimenta lua lecus pedes ado = A t teltes

[1519:65v.]

Notes, pages 339-402.

- ¹ In AS:56. the clef indication for *Veníte* is incorrect. In 1519:64r. 'Stéphanum' is set GA.GF.EFEDD.
- ² 1519:64r.
- 3 AS:56. indicates B_{\flat} throughout. The first eight antiphons of this day form a series through modes I-VIII.
- ⁴ In AS:56 'fidéliter' is set F.G.F.G.
- ⁵ Fulganti Sermo de. S. Stephano, ad calcem Operum Leonis Magni, p. 527. [SB:cxcix.]
- ⁶ AS:57. uses the C-clef in error for the first two lines. 1531:32v. has ♥. 'Stéphanus autem plenus'. AS:57. has 'multa in pópulo'. In 1519:65r. 'in' is set GAg (c.f. №. 5. below); 'intuebántur' is set F.AB♭.AB♭.A.
- 7 1531:32v. has 'in plebe multa'. 1519:65v has B♭ only in the ♥. 'Et testes'; 'faciébat' is set G.F.DC.D. In AS:57. 'civitátem' is set G.GF.GGFGGFFD.ED; 'Sancto' is set A.A.
- ⁸ 1519:65v.
- ⁹ In 1519:66r. 'obdórmiens' is set G.G.G.GF; the F-clef would suggest B♭ at 'justítie seípsum tibi'; at 'letítia' B♭ appears.
- ¹⁰ 1519:66r. indicates B_b only at 'protectiónis' and 'Stéphanus'. Although AS:58. indicates B-flat from 'passióne' through to the end, including the Psalm-tone, PEN:10r. indicates no flat at 'passiónis'. PEN:10r. sets 'nóminis' D.B.D.
- ¹¹ In 1519:66r. 'admirábile' is set B.D.E.D.C; no flat appears at 'magnificéncie'.
- 12 1531:32v. indicates 'Lectio tertia'.
- ¹³ 'enim', SB:cciii.
- $^{14}\,$ In AS:58. 'super' is set F.FAC; 'accípere' is set B.D.CD.DCBCBA.GACGAGGF. In 1519:66v. 'sanguínea' is set C.E.FE.D.
- ¹⁵ In 1519:67r. 'invocántem' is set Fe.F.GAg.F (c.f. R. 2. above).
- ¹⁶ Mode VII. transposed. Without transposition, F# would be required. In AS:59 this antiphon is notated an octave lower, using F and C-clefs. In 1519:57v. 'montem' is set A.G. One might choose to use B_b at 'suo'.
- ¹⁷ In AS:59. 'mácula' is set GC.AG.G; a note is missing at 'requiéscat'.
- ¹⁸ In AS:59. 'diléctum' is set A.AAG.F. 1519:57v. has 'letítia justórum'.
- ¹⁹ 'non plurimus.', 1519:68r.
- ²⁰ In AS:60. 'virtútis' has no B_b.
- ²¹ 1531:34r. has 'in celo coronátus'. In 1519:34r. 'Stéphano'is set F.EGFF.EF.
- ²² In 1519:68v. 'illis' is set C.GE.
- ²³ In AS:61. 'prothomártyr' is set E.G.E.F; 'caritátis' is set G.A .GF.ED. In 1519:69r. the first half of the hymn is set a third too high since the clef is misplaced. In PHM:45. 'Amen.' is set DED.D.
- ²⁴ 1519:69r.
- ²⁵ In AS:61. 'tráderent' is set AB.A.G: 'ille' is set GD.D.
- ²⁶ 1519:69v.

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<sup>27</sup> 'in Domino' is in the Vulgate.
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- ³⁴ 1519:70v. has no natural at $\tilde{\mathbb{V}}$. 'Misit Dóminus manum' or at $\tilde{\mathbb{V}}$. 'Glória Patri'; in the prose 'vincens' appears in place of 'vicit'. In AS:66. no flat appears in $\tilde{\mathbb{V}}$. 'Glória Patri'.
- ³⁵ While the rubric instructs the choir to sing on the vowel 'A' after each versicle, it may rather be appropriate to sing on the final vowel of each versicle in turn. I am grateful to John Hackney for this ingenious interpretation of the rubrics.

²⁸ 1519:70r.

²⁹ 1519:70r.

³⁰ 1519:70r.

³¹ 1519:70r.

³² 'carrying lighted candles in their hands', 1519:70r.

³³ Peter and Paul.

³⁶ 'Procession', 1519:71r.

³⁷ 1519:71r.

³⁸ 1519:71r.

³⁹ 1519:71r.

⁴⁰ 1519:71r. omits 'non' and adds 'vero'.

⁴¹ In 1519:71r. 'beátus' is set A.B_b.A.

⁴² 1519:71r.