

THE SARUM RITE  
Sarum Breviary Noted.  
Scholarly Edition.

Volume B.

Part 10.

Pages 475-522.

Proper of Time.

On the day of Saint Thomas, Martyr.

The Sixth Day of the  
Nativity of the Lord.

Saint Silvester, Pope and Confessor.

Edited by William Renwick.

HAMILTON ONTARIO.

THE GREGORIAN INSTITUTE OF CANADA.

MMXVIII.

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## ¶ On the Day of Saint Thomas, Martyr.<sup>1</sup>

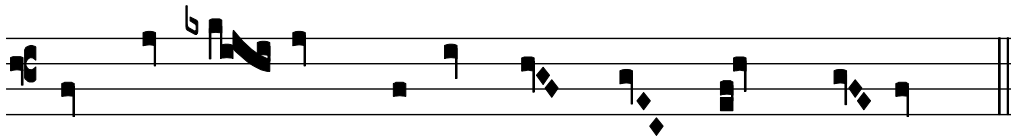
*At Matins.*

*Assunt Thome martyris. AS:72; 1519:85r; 1531:40r.<sup>2</sup>*

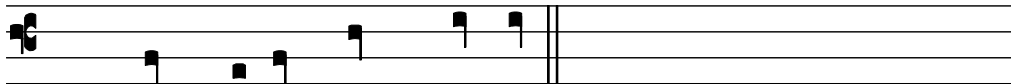
Invit.  
II.



HE feast \* of Tho-mas the Mar-tyr is at hand.



†As a vir- gin mother let the Church re- joice.



*Ps.* Come let us praise the Lord. 7\*.

*Martyr Dei qui. AS:72.*

Hymn.  
I.



Artyr of God. **XX.**


100030.

8346.


¶ *In the j. Nocturn.*

*Summo sacerdotio.* 1519:85r; 1531:40r.

204793. 1. Ant. I.v.

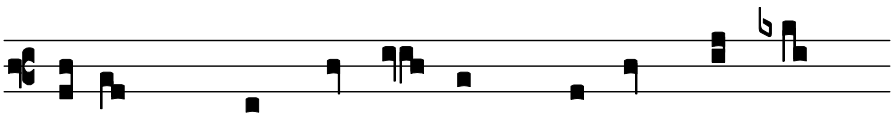


**T** O the high-est priestly office Thomas is rais-ed  
up : Into an-oth-er man is he suddenly transformed.

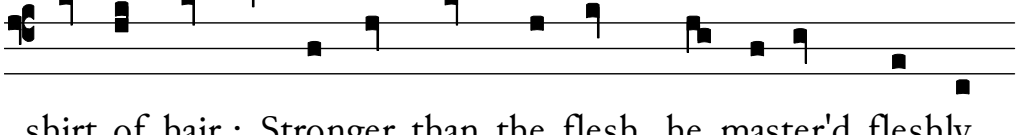


*Ps.* Blessed is the man. (j.) [17].

203157. 2. Ant. II.i.



**E**neath \* the priestly robes he hid the monks'  
shirt of hair : Stronger than the flesh, he master'd fleshly  
impulses. *Ps.* Why have the Gentiles. (ij.) [18].



*Cultor agri Domini.* 1519:85r; 1531:40r.<sup>3</sup>

3. Ant.

III.ii.



A-bour-ing \* in the Lord's field, he plucked out



the thistles : And kept off and drove away the fox-es from



the vines. *Ps.* Why, O Lord, are they multiplied. (*iiij.*) [18].

℟. Thou hast crowned him with glory and honour, O Lord. **XX.**

*The Passion of Saint Thomas, Martyr set forth from the recollections of Saint John,  
Bishop of Chartres, and previously Chancellor of the Church of Sarum.*<sup>4</sup>

*Lesson j.*



N celebrating the birthday of the glorious martyr Thomas, beloved brethren, because we are not able to review all of the distinguishing marks of his life and conduct : let this brief discourse relate the manner and the cause of his passion. Therefore blessed Thomas, just as he stood forth with incomparable vigour in managing the duties of the office of chancellor or arch-deacon : thus after having received the pastor's office, he became devoted to God beyond human estimation. Indeed having been consecrated he

was suddenly changed into another man. He secretly put on hair-cloth, and also wore breeches of hair-cloth all the way to his knees : and concealing the habit of a monk under his proper clerical vestments, he compelled the flesh entirely to serve the spirit, desiring to please God in the exercise of all virtue without interruption. And knowing himself to be the husbandman placed in the field by God, the keeper in the vineyard, the shepherd in the fold : he eagerly fulfilled the ministry entrusted to him. The rights and dignities of the

200970.

Church which the stately power had usurped unto itself : he endeavoured to restore and regain into their proper state. When a grave question had arisen between himself and the king of England over the rights of the Church and the affairs of the kingdom : to the assembled council were proposed regulations which the same king obstinately demanded should be concluded and confirmed in writing by both the archbishop and his suffragans. The archbishop steadfastly refused : asserting that manifestly in them would be the subversion of the liberty of the Church.

He was consequently afflicted with immense indignities, worn down with the most oppressive injuries : and assailed with innumerable injustices. Finally he was threatened with death, because the cause of the Church had not yet been clearly made known, and the persecution appeared to be personal : he was determined to withdraw from such malice. Driven therefore into exile, he was honourably received by the Lord Pope Alexander at Sens : and was earnestly commended to the monastery of Pontigny.

*Studens livor.* 1519:85v; 1531:40r.

1. Resp.  
I.

602260.

N- vy,\* striv- ing hard to pun- ish

Thomas, Con- demned into ex-ile his fa-mi-ly.

[40v.] †All his kins- folk had to leave

On the Day of Saint Thomas, Martyr.

to-gether. ✠. With no re-gard for rank or age or  
sex : None of these claims brought a-ny pri- vi-lege.  
†All.

602260a.

*Second Lesson.*


**I**N the meantime all that had been given up by the archbishop in England was seized, the estates laid waste, the possessions plundered : and a new form of punishment was devised : at once all of Thomas' family was denounced. Indeed all his friends and kinsfolk, of no matter whom or what the pretext happened to be : without distinction of situation or fortune, dignity or class, age or sex equally were banished. Even the elderly and decrepit, those crying in their cradles, and women on the point of childbirth, were driven into exile. Also, however many which had arrived at the years of discretion, were forced to swear, touching sacred

objects, that having crossed the sea, immediately they would present themselves to the Archbishop of Canterbury : so that so often pierced by the sword of compassion, he would bend the imagined rigidity of his spirit to the will of the king. But the man of God setting his hand to strength : continually sustained exile, injuries, insults and reproaches, the denunciations of his parents and friends, for the name of Christ, not at all broken but rather unchanged by the injustice. For so constant was the confessor of Christ : that he appeared to teach all his co-exiles, that for the courageous every land is home.<sup>5</sup>

On the Day of Saint Thomas, Martyr.

*Thomas manum mittit.* 1519:85v; 1531:40v.<sup>6</sup>

602324. 2. Resp. II.



Ho- mas \*pled-ged him- self to be  
 cou- ra-geous : He spurned the judgement, des-pis-  
 ed the reproach. †None of this in-jus- tice broke  
 his spi- it. ⁊. Tho- mas's constancy  
 cri- ed out to all : For the coura-geous ev-ery land  
 is home. †None of this.

*Third Lesson.*

THE king therefore hearing of his resolute steadfastness : directing intimidating letters through certain abbots of the Cistercian order to the general meeting, he drove him from Pontigny by the disturbance. However blessed Thomas, fearing lest

holy men might suffer loss on his account : retreated voluntarily. But before he went forth he was strengthened by a divine revelation : indicated to him by a heavenly sign, that he would be restored to his church with glory, and that by the



palm of martyrdom he would be transported<sup>7</sup> to the Lord. Driven from Pontigny, the most Christian Louis, King of France received him with great honour : and he was furnished with the utmost kindness until peace should be restored. However frequently it was attempted though in vain : not to extend to the traitor of the king of England any service of kindness. The highest furor of savagery went forth : and to pious ears horrendous cruelties. Seeing that indeed the Catholic Church prayeth<sup>8</sup> for heretics and schismatics and perfidious Jews : it

was prohibited that any should assist him with the support of their prayers. Thus for six years living in exile he was afflicted by diverse and countless injuries and like a living stone he was squared into the masonry of the celestial edifice by manifold hammering and pressure : where there was greater impulse that he would fall, all the more firmly and immovably was he proven to remain steadfast. Neither indeed when so thoroughly<sup>9</sup> tried was gold able to be burned : or a house founded on<sup>10</sup> solid rock to be thrown down. But thou [O Lord].

*R.* 3. The grain of wheat. as above at Vespers 469. and it is sung here without the Prose : whether a Procession of Saint Thomas hath been made or not.

### ¶ In the ij. Nocturn.

*Nec in agnos sustinet.* 1519:86r; 1531:40v.<sup>11</sup>

4. Ant.  
IV.ii.



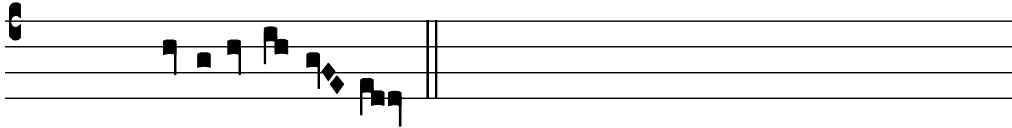
Either al-low-ed he \* woves to rave among the



lambs : Nor the vineyard to turn into a garden of weeds.

203229.

On the Day of Saint Thomas, Martyr.



*Ps.* When I called upon him. (*iiij.*) [19].

*Exulat vir optimus.* 1519:86r; 1531:40v.

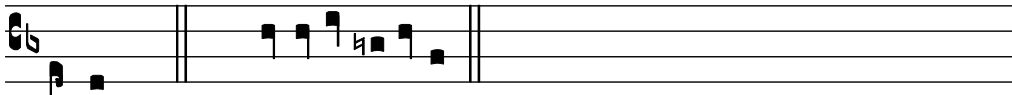
201738. 5. Ant.  
V.i.



E, best of men, \* ho-ly and noble, is ba- nish-



ed : Lest the Church's ho-nour yield to men of dis-



honour. *Ps.* Give ear, O Lord. (*v.*) [19].

*Exulantis predia.* 1519:86r; 1531:40v.

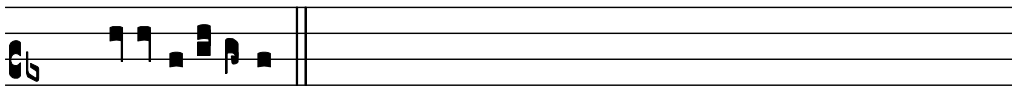
201736. 6. Ant.  
VI.i.



HE ex- ile's estates \* be-come plunder for the wick-



ed : But fire held in fire is not destroy- ed by the flame.



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

℟. Thou hast set, O Lord, upon his head. **XX.**

*Lesson iiij.*

**F**inally by the intercession not only the supreme pontif, but also of the king of France : many days were resolved upon for the restoration of peace. But because the servant of God did not wish to accept terms that preserved neither the honour of God nor the integrity of the Church : those at variance withdrew by turns. The supreme pontif, having pity on the desolation of the English Church : proposing to the intimidators, at last with difficulty obtained agreement that peace would be restored to the Church. The kingdoms therefore rejoiced, because the king had received the archbishop into his favour : some believed that the negotiation was conducted truthfully, others conjectured otherwise. Therefore in the seventh year of his exile the noble shepherd returned to England : that either he might free Christ's sheep

from the jaws of the wolves, or be himself imperiled for the flock entrusted to him. Thus he was received by the clergy and people with inestimable joy : all were shedding tears and saying, Blessed is he that cometh in the name of the Lord. But after a few days he was again afflicted by damages and injuries beyond measure and number : and was prohibited by state edict to leave the close of his church. Anyone who extended a cheerful face to him or to his people : was censured as an enemy of the state. In all these <trials> his spirit was not broken : but still his hand was extended to the liberation of the Church. For this he sighed continually, on this account he persevered in vigils, fasts, and prayers : he desired above all to devote himself that this would be obtained. [41r.]

*Ex summa rerum leticia. 1519:86r; 1531:41r.*

4. Resp.  
VI.



Rom the great-est \* height of joy-ful-ness,

600814.

On the Day of Saint Thomas, Martyr.

Deep-est mourn- ing fell upon the Church At los-ing  
so great an ad- vo-cate. †But when the mi-ra-cles  
re- appear : So to the people doth joy- fulness.  
600814a. ¶ A crowd gather- eth of needy people : And they offer  
thanks for these bles-sings. †But when.

*Fifth Lesson.*

**H**owever on the fifth day of the Lord's nativity : there came to Canterbury four courtiers, men indeed noble in birth : but notoriously evil in deeds. And upon entering they assailed the bishop with insulting words : provoked <him> with jeers, and finally threatened <him> with grave warnings. The man of God answered modestly just what reason demanded to each :

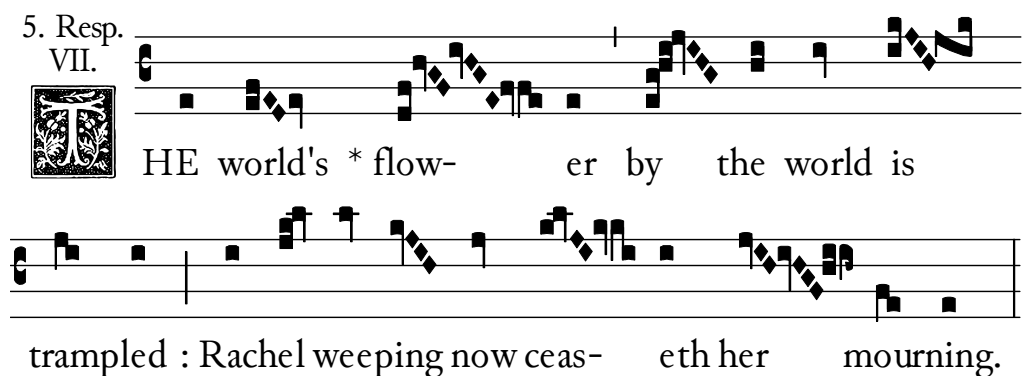
adding to them that many wrongs had been inflicted on the Church of God since the restoration of peace. Not wanting to be one who would correct errors, neither was he able nor did he wish to dissemble himself of others, but to exercise the cure of his pastoral office. Therefore the foolish of heart were troubled : and uttering iniquities to the height, forthwith they went away. Which gone away :

the bishop proceeded into the church, that the evening praise of Christ might be performed. The attendants of Satan followed behind wearing armour with swords drawn : a large band of armed soldiers followed. The way to the church being blocked by monks : hastening, the priest of God and soon to be an offering for Christ, opened the door to the enemy, (saying) The church is not to be barricaded like a fortress.<sup>12</sup> They having broken in, and some <saying> Where is the traitor, others protesting in furious voice Where is the archbishop : he advanced towards them, that undaunted confessor of Christ. To those threatening death, (he saith) I myself freely accept death for the Church of God do : but from God's part I warn <you> not to harm any of my people. Clearly he was

imitating Christ saying in his passion, If you seek me : let these go their way. Rushing forward therefore, rapacious wolves upon the faithful shepherd, degenerate sons upon their own father, most cruel lictors upon the victim of Christ : they cut off the crown of his consecrated head with their deadly swords, and casting down the anointed of the Lord, most cruelly scattered the brain and blood (which likewise in saying is horrible) across the pavement. Thus therefore the chaff hath crushed the grain of wheat, thus the vine-keeper is smitten in the vineyard, the general in the fortress, the shepherd in the sheepfold, the husbandman in the field : thus the just man was slain by the unjust, he exchanged his house of clay for a heavenly palace.

*Mundi florem.* 1519:86v; 1531:41r.

5. Resp.  
VII.



601463.

On the Day of Saint Thomas, Martyr.

†While Thomas, slain, is giv- en to bur- i- al,

A new A- bel replac- eth the for- mer one.

601463a. ✠. The voice of blood, the voice of shat-ter-ed skull Again

fill-eth heaven with re-sounding cry. †While Thomas.

*Sixth Lesson.*


**I**N truth the final words of the martyr, which were hardly able to be discerned because of the confusion of the clamor : according to the assertion of those standing by were these. To God and blessed Mary, and Saint Denis, and to the patron saints of this church, I commend myself : and the cause of the Church. Moreover in all the torments which the invincible athlete of God endured, he neither uttered a cry, nor emitted a groan, neither opposing those striking <his> arm or <his> robe : but holding the inclined head immobile

which he had exposed to the swords while <the deed> was finished, and lying prostrate as if at prayer, he fell asleep in the Lord. However the wicked men returning to the palace of the holy bishop, that they would more fully conform the passion of the servant to the passion of the Lord : divided his garments amongst them, gold and silver an precious vessels, and choice horses, and whatever precious things they were able to find, determining which things they would carry off. And the soldiers indeed did these things. As to the rest, who

would repeat <it> without weeping ?  
So great was the grief of all, so much  
the lament of each : that thou would  
have thought that prophecy fulfilled,  
A voice in Rama was heard, lamen-  
tation and great mourning. Never-  
theless along with tribulation the  
divine mercy unexpectedly gave com-

fort, and through certain visions, as if  
presaging by present signs to future  
miracles glorifying the martyr : indi-  
cated that mourning would be  
followed after with joy, and the  
turmoil of the faint-hearted by  
thankfulness for blessings.

*Christe Jesu per Thome.* 1519:86v; 1531:41r.<sup>13</sup>

6. Resp. VII.  


Christ \* Je- su, by the wounds of Tho- mas

Loose the bonds by which our sins bind us.

†Lest as cap- tives to hell we be car- ri- ed By the

Dev- il, the world, or flesh- ly

acts. ✠. Through thee, Tho-mas, af-ter trif- ling service,

600346.  
600346a.

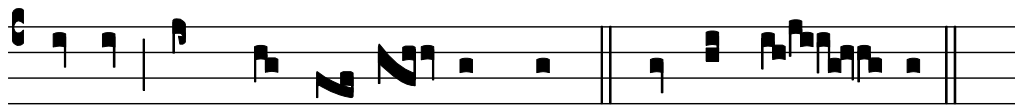
On the Day of Saint Thomas, Martyr.



[41v.] May we embrac- ed be by God's own Right Hand.



†Lest as cap- tives. ⁊. Glo-ry be to the Fa-ther and to



the Son : and to the Ho- ly Ghost. †Lest as cap- tives.

¶ In the Third Nocturn.

*Sathane satellites.* 1519:87r; 1531:41v.

7. Ant.  
VII.iv.

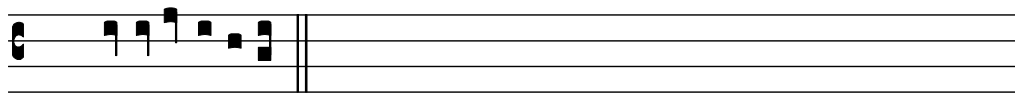
204552.



A- tan's \* accom-plic-es, bursting in-to the tem-



ple, Perpetrate an unheard-of ex-ample of crime.

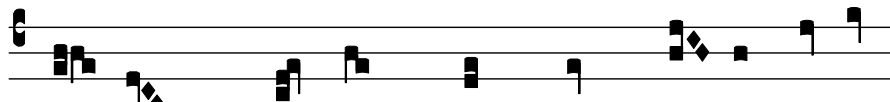


*Ps.* In the Lord put I my trust. (II.) [25].

*Strictis Thomas ensibus.* 1519:87r; 1531:41v.


8. Ant.  
VIII.i.

204771.




- gainst \* the drawn swords did Tho-mas contin-





ue for-ward : Not to threats, not to swords, nor yet to



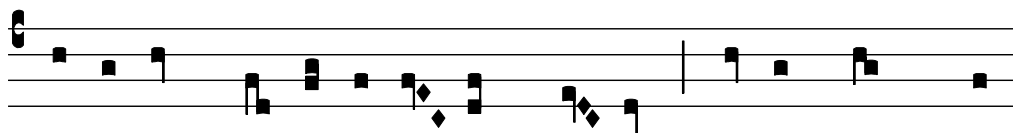
death did he give way. Ps. Lord, who shall dwell. (15.) [29].

*Felix locus.* 1519:87r; 1531:41v.

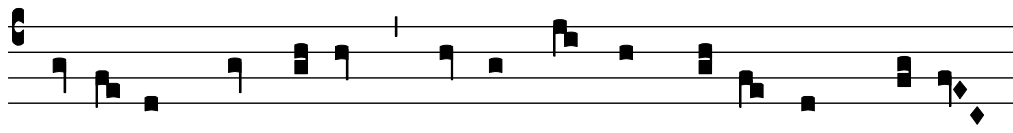
9. Ant.  
I.v.



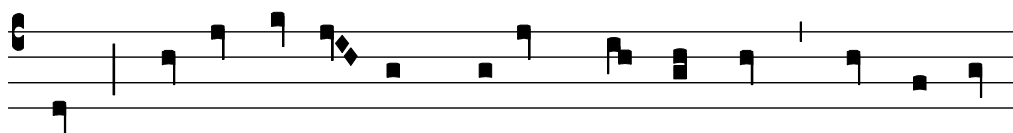
Less-ed be the place, \* bles-sed be the church, Where



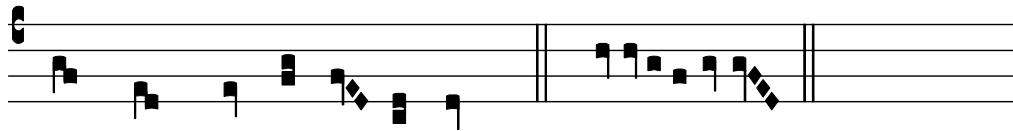
blossometh the memo-ry of Tho-mas : Blessed ground that



offer-ed the Pre-late, Blessed too for cher-ish-ing the ex-



ile : Blessed father, come to aid the wretched, That we may



join with the blessed a-bove. Ps. In thy strength. (20.) [45].

℣. The just shall flourish. 384.

201809.

¶ *The Gospel according to John x. [11-16].*

*Seventh Lesson.*



**A**T that time :  
Jesus said to  
his disciples. I am  
the good shepherd :  
the good shepherd  
giveth his life for  
his sheep. And so forth.

*Homily of blessed Gregory, Pope.<sup>14</sup>*

**W**E have heard, beloved brethren,  
from the reading of the Gospel  
for your instruction : and ye have  
heard of our peril. Behold indeed he  
which not by an accidental gift but by

an essential is good : he saith, I am  
the good shepherd. And moreover as  
to the form of goodness which we are  
to imitate : he addeth saying, The  
good shepherd : giveth his life for his  
sheep. He did what he taught : he  
showed what he commanded. The  
Good Shepherd laid down his life for  
his sheep : that his body and blood  
should be turned into in our  
sacrament : and to satisfy the sheep  
which he hath redeemed by the  
nourishment of his own flesh.

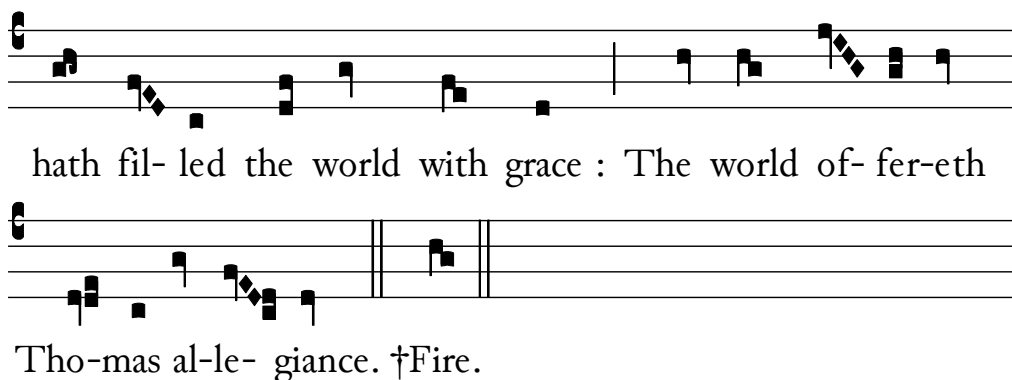
*Thome cedunt. 1519:87v; 1531:41v.<sup>15</sup>*

602322. 7. Resp. I.

**T** O Tho- mas \* all things yield and  
are sub- ject : Pes- ti-lence, dis-ease, death  
and all de- mons. †Fire, air, the earth,  
and the wa- ters. Thomas

602322a.

On the Day of Saint Thomas, Martyr.



*Let the eighth and ix. Lessons be read from the Passion of Saint Thomas : and not from the Exposition of the Gospel.*

*Lesson viij.*

**I**N fact blessed Thomas, precious Athlete of God, was worthy to be glorified. If indeed the cause, more correctly, seeing that the cause makes the martyr : which of the holy martyrs ever became the title more gloriously ? Striving for the Church, in the church likewise he suffered, in a sacred place, in the season of the Lord's sacred nativity, among fellow priests and in the arms of monks : thus in the bishop's struggle all the circumstances came together in such a way : that they would for ever illuminate the honour of the long-suffering <man>, and would reveal the impiety of the persecutors, and would for ever taint their names with disgrace. Truly indeed divine retribution fell upon the martyr's persecutors : such that in a short time

they were removed from the midst and were not see again. Some at least were suddenly snatched off, without confession and last rites, some tearing their own fingers or tongues into pieces with their teeth, some with the whole body streaming with pus and wasting away, and tormented before death with unheard of sufferings, some destroyed by paralysis, some made demented : some expiring with insanity, they left behind clear indications, that unjust persecution and deliberate murder shall pay the penalty. Therefore let Mother Church rejoice that a new martyr has carried back triumph from the enemies, let her rejoice that a new Zechariah has been sacrificed in the temple for her freedom : let her rejoice that the blood of a new Abel

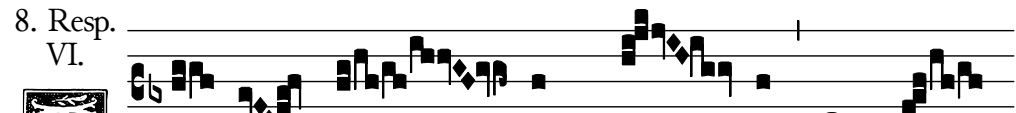
On the Day of Saint Thomas, Martyr.

hath cried out to the Lord for her  
against the bloody men. Indeed the  
voice of blood poured out, the voice  
of the brain splattered by the swords

of the deadly courtiers : and earth and  
heaven together have been filled with  
the famous cry.

*Novis fulget Thomas.* 1519:87v; 1531:41v.<sup>16</sup>

601515. 8. Resp. VI.



**T** Ho-mas \* shine- eth bright- ly with new

mi- racles : Endow- eth the cas- tra- ted with

new members. †Re- stor- eth

601515a. sight to those depriv- ed of eyes. ✠. Cleans-

eth the lep- ers cov- er- ed with sores, Re- leaseth those

bound in the chains of death. †Re- stor- eth.

*Ninth Lesson.*

**I**Ndeed at the cry of this blood the earth was violently shaken and did quake, but also the powers of heaven were moved to such a degree that, as if in retribution for innocent blood, nation rose against nation, and kingdom against kingdom, more correctly that the kingdom was divided against itself : and terrors from heaven and great signs were made. Yet right from the time of his martyrdom, the martyr began to shine with unusual miracles : the blind seeing, the lame walking, the deaf hearing, speech restored to the mute. Thereafter cleansing lepers, strengthening the paralyzed, curing dropsy and all sorts of incurable maladies : reviving the dead. Furthermore wonderfully commanding demons, and all the elements : the power of his hand extended to unusual and also unheard of signs. For those deprived of eyes and genital members : were found worthy by his merits to receive new members. However certain <ones>

who presumed to denigrate the miracles of the saint : were suddenly stricken and compelled to declare them, even against their will. At last [42r.] the martyr prevailed indeed at every point against all his rivals : so that within a few days one saw repeated in the servant what was written of the Only-begotten, Those shall come to thee that slandered thee : and shall worship the steps of thy feet. Moreover Thomas, the extraordinary athlete of God, suffered in the year of the incarnation of the Lord (according to Dyonisius) one thousand one hundred and seventy one : on the fourth of the kalends of January, a Tuesday, about the eleventh hour, so that the nativity of the Lord into toil became his birth into rest, to which may we be deemed worthy to be led through the same our God and Lord Jesus Christ : who with the Father and the Holy Ghost liveth and reigneth God, world without end, amen. But thou.

*Jesu bone per Thome. 1519:88r; 1531:42r.<sup>17</sup>*

9. Resp.

II.



601270.

On the Day of Saint Thomas, Martyr.

mas For our tres-pas- ses do thou forgive  
us : Vis- it both household door and se- pulchre.  
†And from a three-fold death a-  
601270a. wak- en us. ✠. What we have lost by act or thought or  
deed : With thy won- ted kindness to us restore.  
†And from. ✠. Glo- ry be to the Father, and to the Son :  
and to the Ho- ly Ghost. †And from.

[*Before Lauds.*]

✠. Pray for us, [O blessed Thomas.

✠. That we may be made worthy of the promis es of Christ].<sup>18</sup>

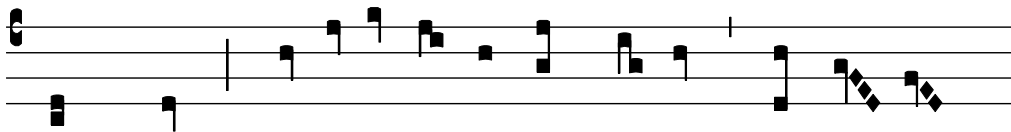
¶ *At Lauds.*

*Granum cadit.* 1519:88v; 1531:42r.

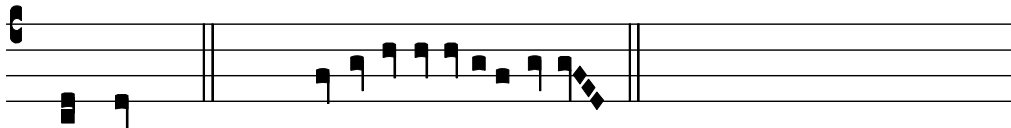
1. Ant.  
I.v.



HE grain of wheat \* that fall-eth bring-eth forth



much fruit : The a-la-bas-ter jar bro-ken, the fra-grance



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

*Totus orbis martyris certat.* 1519:88v; 1531:42r.

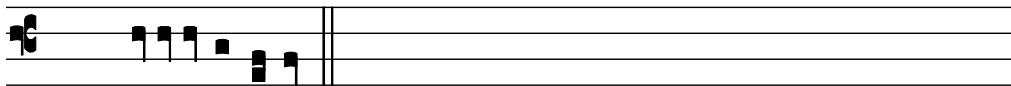
2. Ant.  
II.i.



HE whole world \* compet-eth in love for the mar-



tyr : Whose mi- racles stir each per-son to amazement.



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



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On the Day of Saint Thomas, Martyr.

*Aqua Thome quinquies.* 1519:88v; 1531:42r.

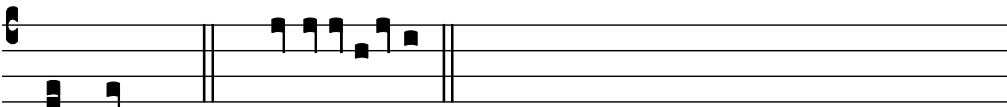
200355. 3. Ant. III.iv.



HE wa- ter \* of Tho-mas, changing its co-lour five




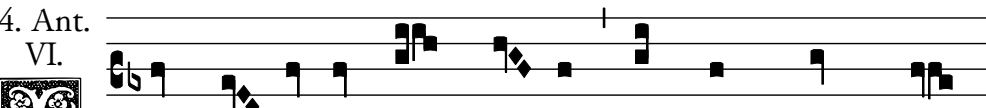
times, Into milk was transformed once, and four times in-




to blood. Ps. O God, my God. (*Ixiij.*) [54].

*Ad Thome memoriam.* 1519:88v; 1531:42r.

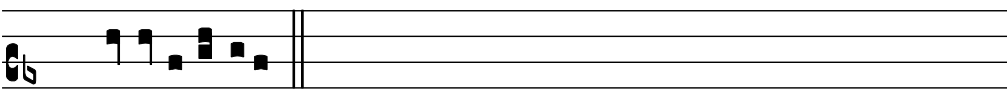
200111. 4. Ant. VI.



N me-mo-ry \* of Tho-mas four times light des-




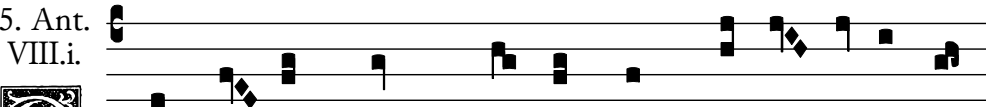
cended : And to the glo-ry of the saint lit up the can-dles.



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

*Tu per Thome sanguinem.* 1519:88v; 1531:42r.

204990. 5. Ant. VIII.i.



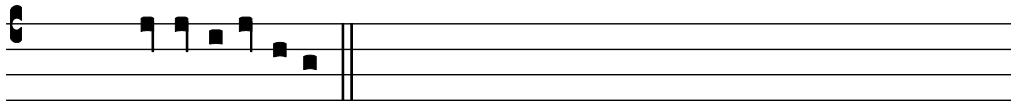
O thou for whom \* the blood of Thomas was expen-



On the Day of Saint Thomas, Martyr.



ded : Cause us, O Christ, to climb to where he hath as-cended.



*Ps.* Praise ye the Lord. (*cxlviii.*) [*℣c.*] [56].

*Chap.* Every high priest. **XX.**

*Hymn.* O God, thy soldiers' crown and guard. **XX.**

*℟.* The just shall spring as the lily. 392.

*Opem nobis o Thoma.* 1519:89r; 1531:42r.

Ant.  
VI.i.



Tretch forth \* to us, O Thomas, thy power,



Guide those who stand, and raise up the fal-len : Correct our



hab-its, our deeds, and our life, And di-rect our paths in the



way of peace. *Ps.* Blessed be the Lord. **ss\*.**

*Prayer.* O God, for whose Church. 471.

203689.

*Memorial of the Nativity.*

*Ant.* Blessed is the womb. 364.

*℟̃.* Blessed be he that cometh. 347.

*Prayer.* Grant, we beseech thee. 349.

*Memorial of Saint Stephen.*

*Where there has already been a Procession of the same : with this Ant.* My soul hath stuck. *iiij. of Lauds* 390. *however where there has been no Procession : let this Ant. be sung* Stephen saw. *iiij. of Lauds.* 390.

*℟̃.* Thou hast placed, O Lord. **XX.**

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

*Memorial of Saint John.*

*Where there has already been a Procession of the same : with this Ant.* This is my disciple. *ij. of Lauds* 426. *where there has been no Procession : let this Ant. be sung* Behold my servant. *iiij. of Lauds* 426.

*℟̃.* Greatly to be honoured. 400.

*Prayer.* Mercifully enlighten thy Church. 400.

*Memorial of the Innocents.*

*Where there has been a Procession of the boys : with this Ant.* The innocent infants. *as above* 440. *however where there has been no Procession : let this Ant. be sung* They have washed their robes. *as above.* 473.

*℟̃.* God is wonderful in his Saints. [214].

*Prayer.* O God, whose praise. 436.

¶ *At j.*

*Ant.* The grain of wheat. *j. of Lauds.* 495.

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

¶ *At iiij.*

*Ant.* The whole world. *ij. of Lauds.* 495.

*Ps.* Set before me. (*cxviiij. iiij.*) [148].

*Chap.* Every high priest. **XX.**

*Chapter, R̃. et Ṽ. from the Common of One Martyr and Bishop XX. such that the R̃. be sung with Alleluya. [at all the Hours].*<sup>19</sup>

### ¶ *At vj.*

*Ant.* The water of Thomas. *ij. of Lauds.* 496.

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

### ¶ *Ad ix.*

*Ant.* Do thou for whom the blood. *v. of Lauds.* 496.

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

### ¶ *At Vespers.*

*Ant.* With thee is the principality. *j. of Lauds.* 353.<sup>20</sup>

*Ps.* The Lord said to my Lord. (*cix.*) [343].

*Chap.* Every high priest. **XX.**

*R̃.* Good Jesu, by the merits of Thomas. *and let it be sung by three of the Superior Grade, as on the other Double Feasts throughout the year.* 493.

*Hymn.* O God, thy soldiers' crown and guard. **XX.**

*Ṽ.* The just shall spring as the lily. **XX.**

*Salve Thoma virga justicie.* AS:73; 1519:89v; 1531:42r.<sup>21</sup>

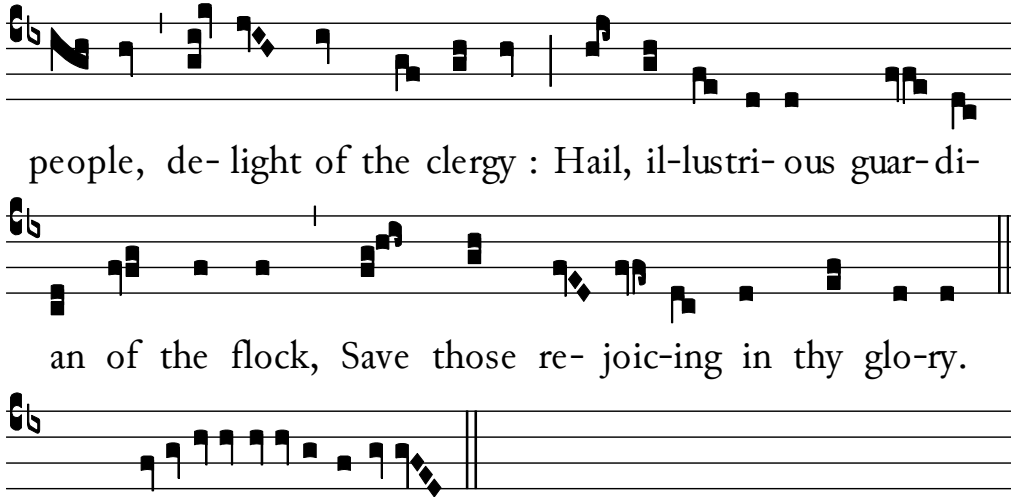
Ant.  
I.v.

204370.

Ail, O Thomas, \* thou rod of jus-tice : Bright-  
ness of the world, bulwark of the Church, Be-lov-ed of the

On the Day of Saint Thomas, Martyr.

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people, de-light of the clergy : Hail, il-lustri-ous guar-di-

an of the flock, Save those re-joic-ing in thy glo-ry.

*Ps.* My soul doth magnify. 46\*.

*Prayer.* O God, for whose Church. 471.

*Memorial of the Nativity.*

*Ant.* O Virgin Mother of God. *as above.* 364.

℟̃. The Word was made flesh. 329.

*Prayer.* Grant, we beseech thee. 347.

*Memorial of Saint Stephen.*

*Where there has already been a Procession of the same, with this Ant. Stephen. iiij. of Lauds 390. however where there has been no Procession, then let the Ant. be sung Behold, I see. v. of Lauds. 391.*

℟̃. Glory and honour. XX.

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

*Memorial of Saint John.*

*Where there has been a Procession of the same, with this Ant. Behold my servant. iiij. of Lauds 426. however where there has been no Procession, let this Ant. be sung There are some of them that stand here. iiij. of Lauds. 426.*

℟̃. Greatly to be honoured. 400.

*Prayer.* Mercifully enlighten thy Church. 400.

*Memorial of the Innocents.*

*Where there has been a Procession of the boys : with this Ant.* They have washed their robes. 473. *however where there has been none : let this Ant. be sung* They shall walk with me in white, because they are worthy : and I will not blot out their names out of the book of life. 473.

*℟.* Be glad in the Lord. *as above.* [217].

*Prayer.* O God, whose praise the martyred Innocents confessed. 436.

¶ *The Sixth Day in the  
Nativity of the Lord.*<sup>22</sup>  
*At Matins.*

*The Invitatory, Hymn, Antiphons and Psalms are sung as on the Day of the Nativity of the Lord.* 309.

℟. As a bridegroom. 313.

[*Let there be*]<sup>23</sup> *three Lessons with Rulers of the Choir.*

¶ *The Gospel according to Luke. ij. [33-40]. Lesson j.*

AT that time. His father and his mother were wondering at those things which were spoken concerning him. And so forth.

*Sermon from the Commentary of the Venerable Bede, Priest. [On Luke, Bk. i. 7, towards the end.]*<sup>24</sup>

[42v.] JOseph is called the father of the Saviour, not because in accordance with the Photinians he was His real father : but because from regard to the reputation of Mary he was esteemed by all to be His<sup>25</sup> father. Nor indeed was it forgotten what the Evangelist hath recounted, that he was conceived of the Holy Ghost and begotten of the Virgin : but the belief

of the multitude indicateth (what is the true word of the account) that Joseph is called the father of Christ. He however might be called His father in that light which he is rightly regarded as the husband of Mary, that is, not from any carnal connection, but by reason of the very bond of wedlock, a far closer relationship than that of adoption. For that Joseph was not to be called Christ's father was not because he had not begotten Him by cohabitation, since in truth he might be a father to one whom he had not begotten from his wife, but had adopted from another. But thou, [O Lord, have mercy upon us].

℟. This day the King of heaven. j. 315. [Or ℟. Blessed is Mary. 331. *if it shall be a Sunday.*]

*Lesson ij.*

**A**ND Simeon blessed them, and said to Mary his mother : Behold, this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. Rightly for the resurrection : because he is the light and the glory of the people of Israel, because he saith, I am the resurrection and the life : he that believeth in me, although he be dead, shall live. And every one that liveth, and believeth in me, shall not die for ever. But how in destruction, unless because and a stone of stumbling,<sup>26</sup> and a rock of scandal, that is, a fall : to them who stumble at the word, neither do believe. Concerning which

He himself saith,<sup>27</sup> If I had not come, and spoken to them, they would not have sin. But now they have no excuse for their sin. Which not only in himself, but likewise in his proclamations were set for the fall and the resurrection of many : is witnessed by the Apostle who saith, We are the good odour of Christ unto God : in them that are saved, and in them that perish. He indeed, as proclaimed by the Apostle, which heareth the word is followed by love : by a good odour riseth again and is saved. He who followeth after with reluctance : himself by the same odour falleth down and is dead.

*R̃. This day unto us from heaven. ij. 317. [Or R̃. Blessed is the womb. 332. if it shall be Sunday.]*

*Third Lesson.*

**A**CCEPT thou also the sign<sup>28</sup> which is spoken against, the faith of the Lord of the cross of which<sup>29</sup> the Jews say to the apostle Paul, For as concerning this sect, we know that it is every where contradicted. And the Apostle himself,<sup>30</sup> But<sup>31</sup> we (he saith) preach Christ crucified, unto the Jews indeed a stumblingblock, and unto the Gentiles foolishness. And thy

own soul a sword shall pierce. No one teacheth of blessed Mary the account that she departed from this life by death of a sword : particularly as not the soul but the body is accustomed to be killed by a sword. From whence remaineth and is understood that sword of which is said, And a sword is in their lips, this is, the anguish of the Lord's passion

hath passed through his soul : who although she saw Christ the very Son of God die a voluntary death, and doubted not that He who was begotten of her flesh would overcome death, was not able to see Him

crucified without feeling pain. For even the sword which pierced the soul of Joseph is sung : by which is understood nothing better than fearful tribulation of mind. [℟.] But thou.

℟. He came down from heaven. *ijj.* 318. [Or ℟. The Word was made flesh. 335. *If it shall be a Sunday.*]

*Ps. Te Deum. [48]. And it is said daily until the Octave Day of the Epiphany and within its Octave, except on the Vigil of the Epiphany if that it should fall on a day other than a Sunday.*

[*Before Lauds.*]

℟. The Word was made flesh. 329.

¶ *At Lauds.*

*This Ant. only. Whom saw ye, O shepherds. 341.*

*Let Ps. The Lord hath reigned. (xcij.) [52]. and the accustomed Psalms be sung. In such a way that the first three Psalms be sung under a single pitch : and the fourth Psalm may always be raised if it be necessary. Which is to be observed through the whole year at Lauds and at Vespers when a single Antiphon is sung on the Psalms : whether a service be from the Temporale or from the Feasts of the Saints. Let it be done in the same way at Vespers when a single Antiphon is had on the Psalms.*

*Chapter. Galat. 4. [1.]*

AS long as the heir is a child, he differeth nothing from a servant, though he be lord of all; but is under

tutors and governors until the time appointed by the father.

*This Chapter is said only at this Matins.*

*Hymn. From climes which see the sun arise. 344.*

℟. Blessed be he that cometh. 347.

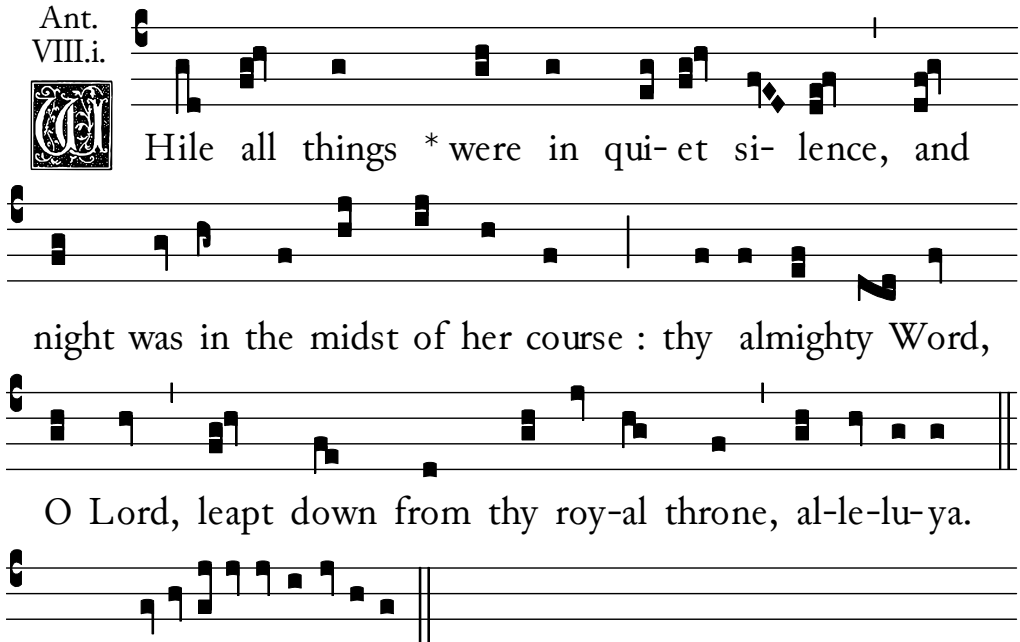


The Sixth Day in the Nativity of the Lord.

*Dum medium silentium.* AS:73; 1519:89v; 1531:42v.<sup>32</sup>

Ant.  
VIII.i.

2461.



**H**ile all things \*were in qui-et si-lence, and  
night was in the midst of her course : thy almighty Word,  
O Lord, leapt down from thy roy-al throne, al-le-lu-ya.

*Ps.* Blessed be the Lord. 60\*.

*Prayer.*

**G**od, almighty and everlasting God,  
direct our actions according to  
thy good pleasure, that in the name

of thy beloved Son we may be found  
worthy to abound in good works.  
Who liveth.

*Let this Prayer be said only at this Matins, and at Prime only in its place.<sup>33</sup> At the other Hours let the Prayer be said as on the Day of the Nativity of the Lord.*

*Memorial of the Nativity.*

*Ant.* Ye shepherds, tell us. 365.

*℟.* He hath cried out to me. 321.

*Prayer.* Grant, we beseech thee. 347.

*Memorial of Saint Stephen.*

*Where there has been a Procession of the same : with this Ant. Behold, I see. v. of Lauds. 391. however where there has been no Procession : is sung this Ant. Blessed Stephen. j. of the j. Nocturn. 368.*

℟. The just shall spring. 392.

[43r.] Prayer. Grant to us, we beseech thee. 359.

### *Memorial of Saint John.*

*Where there has already been a Procession of the same : with this Ant.* There are some of them. *iiij. of Lauds.* 426. *however where there has been no Procession : then let this Ant.* So I will have him to remain. *v. of Lauds.* 42. *be sung.*

℟. Greatly to be honoured. 400.

Prayer. Mercifully enlighten. 400.

### *Memorial of the Innocents.*

*Where there has been a procession of the boys : with this Ant.* They shall walk. *as above.* 473. *however where there has been no Procession : is sung this Ant.* Cantábant. 439.

℟. God is wonderful. [214].

Prayer. O God, whose praise. 436.

### *Memorial of Saint Thomas.*

*Ubi processio de eo prius facta fuerit : with this Ant.* The shepherd slain. *as above.* 472. *ubi vero processio facta non fuerit : is sung this Ant.* The grain of wheat. *j. of Lauds.* 495.

℟. Pray for us. 472.

Prayer. O God, for whose church. 471.

### *At j.*

*Ant.* Whom saw ye. *j. of Lauds.* 341.

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

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

*Ps.* Whosoever will be saved. [116].

### ¶ *At iiij. vj. and ix.*

*The Chapter, ℟. [and] ℟. are said as on the Day of the Nativity of the Lord, with this Prayer, Grant, we beseech thee.* 347.

¶ *If Sunday falls on the vj. day in the Nativity of the Lord let there be ix. Lessons of*

## The Sixth Day in the Nativity of the Lord.

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*course the six [first Lessons]<sup>34</sup> from the Sermon of blessed Maximus the Bishop on the Nativity of the Lord, to be sure Lesson j. The sacrament of today's mystery. and let there be added three Lessons from the Exposition of the Gospel, namely His father and his mother. as above. 502.*

¶ *Let the Invitatory, Hymn, Antiphons, Psalms, V. and R. be said as on the Day of the Nativity of the Lord. 309.*

### *First Lesson. Sermon of Blessed Maximus.<sup>35</sup>*

**T**HE sacrament of today's mystery, beloved brethren, as ye have always relied upon and do believe : is the restoration of human health, the nativity of virtues and the fall of vices. Today, in so much as Christ Jesus our Lord, in which is the fullness of divinity, taketh up our frail flesh : a new man hath sprung forth. Today hath glittered that second Adam, not a resident but the Lord of paradise : whom the beauty of the forbidden tree might not deceive, the serpent might not beguile, the woman might not seduce. Today a light hath come

forth in darkness to the true of heart : today that which heaven and the heaven of heavens itself rejoiced to hold : the world while unaware hath received. And neither indeed hath a certain temporal thing, nor that which had not been before, suddenly emerged unto us from a woman : but God, which was always with the Father and always reigned, through a new mystery hath willed to appear by a virgin to mankind. Indeed a new man : yet the everlasting Lord. A new Christ : yet the King of all the ages. But thou.

### *Second Lesson.*

**H**imself was born of Mary within the bounds of time : which Only Begotten hath proceeded from<sup>36</sup> the Father before all ages. This was foretold by the patriarchs, proclaimed by the prophets : announced by the angels, commended by the apostles. Of one and the same thou readest, In

the beginning was the Word : and the Word was made flesh. Rejoice therefore now and exult O thou gentile, turn at last to thy God : thou hast gained the gift which Abraham rejoiced to have seen in spirit. Thou hast merited through Christ : that of which the once chosen nation of the

## The Sixth Day in the Nativity of the Lord.

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Hebrews was not able to merit. Indeed we read how Israel fearing and trembling wondered, because Moses, leader of the people, hidden in a cloud : and on the top of the highest mountain, alone spoke with the Lord.

Thus to thee in truth Christ is born, and for us he hath relinquished such great dignity : that he might speak with men, and that by men he might be seen.

### *Lesson iij.*

**A**T that time whomever of the people would have approached up to that Mountain of Sinai : was punished by immediate destruction. Therefore<sup>37</sup> whomever shall not come near to this mountain which today is born to the world : shall die. Then indeed one people was instructed in the faith : now indeed all people are called to life. Our venerable fathers have seen : innumerable and great wonders. Heaven hath rained on them angelic food : the hardest stone hath furnished sweet cups. The perpetual course of the Jordan hath

turned itself backwards to its source : resounding trumpets have toppled the most strong walls<sup>38</sup> of the enemy. The sun likewise having been stayed in the heaven : hath supplied the longer day to the triumph of the people. This indeed never before hath been granted to be seen in the world : that the Only Begotten of the Most High, which powers of arch-angels receive in trembling, presenteth himself as a man amongst men, and flesh which was taken up from man was transformed into God.

### *Fourth Lesson.*

**E**mbrace thou, therefore, the dignity of eternal majesty : and do not destroy the hidden purpose of thy Lord; because indeed Christ was born for all, but to the faithful he has given salvation. Thus, if it seemeth [43v.] to thee, because of the frailty of thy senses, that it be unworthy to believe that the Son of God was born from a

woman : then ponder the virgin which hath given birth. If it seemeth to thee that the garments in which he was wrapped are perhaps worthless : then wonder at the angels and the multitude of the heavenly army, which are singing praises together. If thou scornest the crib in which the infant lay : then lift up thine eyes for

just a moment, and observe the new star from heaven, that declares to the world the birth of the Lord. If thou dost not believe these things worthless : then believe that they are wonderful. If thou quibblest over these things that are lowly : then venerate those things which are high and heavenly. Indeed, with these replies and with the authority from the Lord our Saviour, thou hast learned what is lowly and what is glorious. Every-

thing that pertaineth to the mystery of thy salvation : the sacred Gospels have made known to thee. Thou hast in these things whence thou mayest both believe that the Lord Jesus was born a man : and not be able to doubt that he was God, who with the Father and the Holy Spirit liveth and reigneth, God : for ever and ever. Amen. But thou, [O Lord, have mercy upon us].

*Fifth Lesson. [Aug. ser. II of the Season.]*<sup>39</sup>

**A**T the Lord's coming, beloved brethren, all dread of ancestral transgression hath been released : which erstwhile having been beset by devilish trickery, mortality hath entered in. Indeed the Judge of heaven and earth cometh unto us : who, cut down by the catalogue of <our> offenses, through <his> compassion hath absolved our guilt. That

Lord cometh which, releasing the yoke of our ancient captivity by way of the uterus : would gladden the mourning of the world with everlasting liberty. That gentle King cometh which, advancing in justice by steps through the expanse of the whole realm of heaven : disdaining the raving enemy shall crush tyranny. But [thou].

*Lesson vj.*

**T**Oday, inasmuch as Mary hath given birth, the Son of God is born for us : in order that having been brought forth of true flesh by conception, he might bestow on mankind which he created both fatherly compassion and brotherly affection. And he was indeed born of

an inviolate woman, that the human birth might bear witness equally of God<sup>40</sup> and of man : and <that> perpetual virginity might shew forth God. For as he was unable to be born of the flesh except by flesh : so the flesh of God was not able to come forth from the womb of a woman, except

without fathering. On account of which the angel saith unto blessed Mary, The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee : shall be called the Son of God. The Holy Ghost (it saith) shall come upon thee. Therefore to thee, my brother, the angelic words adorn the power of the Holy Ghost :

so that thou, being dulled by the conjecture of fleshly of arguments, mightest not confound this heavenly mystery with earthly reasoning. Rather, dost thou not suppose he hath been able to fashion a new child in the womb of the virgin : which when he made the first man, sought neither the seed of the Father nor the flesh of the mother ? But thou.

*And let there be added Three Lessons from the Exposition of the Gospel, His father and his mother. 502.*

*At Lauds let all be as it is indicated previously : whether this day be a Sunday or not.*

*[On this day]<sup>41</sup> the Hours are sung this way.*

### ¶ *At j.*

*Ant.* Whom saw ye. 341.

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

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

*Ps.* Whosoever will be saved. [116].

### ¶ *At iij. vj. et ix.*

*The Chapters, R̃. and Ṽ. are said as on the Day of the Nativity of the Lord 351. with this Prayer, Grant, we beseech thee. 349.*

*If Sunday shall fall on the Day of Saint Stephen or Saint John, or the Holy Innocents or Saint Thomas, or Saint Silvester, or [on the Day of]<sup>42</sup> the Circumcision, let all of the service be of the Feast, and nothing of the Sunday.*



## ¶ *Saint Silvester, Pope and Confessor.*<sup>43</sup>

### *At Vespers.*

*Ant.* With thee is the principality. *as above at ij. Vespers of the Nativity.* 353.

*Ps.* The Lord said to my Lord. (*cix.*) [343].

*Chap.* Behold a great priest. **XX.**

*R̃.* Soldier of Christ. **XX.**

*Hymn.* He whose confession. **XX.**

*Ṽ.* The Lord loved him. **XX.**

*Ant.* O Confessor of the Lord. **XX.**

[*Ps.* Magnificat. **XX.**

*Ṽ.* Let us Pray.]<sup>44</sup>

### *Prayer.*

Grant,<sup>45</sup> we beseech thee, almighty God, that the venerable feast of blessed Silvester thy Con-

fessor and Pontiff, may further in us both devotion and salvation. Through.

### *Memorial of the Nativity.*

*Ant.* This day a faithful Virgin. 361.

*Ṽ.* Verbum caro. 329.

*Prayer.* Grant, we beseech thee. 347.

### *Memorial of Saint Stephen.*

*Where there has already been a procession of the same : with this Ant.* Blessed Stephen. *as above in the First Nocturn.* 368. *however where there has been no Procession : the Ant.* Appointed by God. *is sung as in the First Nocturn.* 368.

℟. Thou hast crowned him. **XX.**

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

### *Memorial of Saint John.*

*Where there has been a procession of the same : with this Ant. So I will. v. of Lauds. 472. however where there has been none : then is sung the Ant. John, the Apostle. as above in the j. Nocturn. 405.*

℟. Greatly to be honoured. 400.

Prayer. Mercifully enlighten thy Church. 400.

### *Memorial of the Innocents.*

[44r.] *Where there has been a procession of the boys : with this Ant. The Saints sung a new canticle before the throne of God and the Lamb : and the earth resounded with their voices. 474. however where there has been none : then is sung this Ant. Herod, being angry. j. of Lauds. 462.*

℟. Be glad in the Lord. [217].

Prayer. O God, whose praise. 436.

### *Memorial of Saint Thomas.*

*Where there has already been a procession of the same : with this Ant. The grain of wheat. j. of Lauds. 495. however where there has been no procession : is sung this Ant. The whole world competeth. ij. of Lauds. 495.*

℟. Pray for us. 494.

Prayer. O God, for whose Church. 471.

### ¶ *At Matins of Saint Silvester.*

*Let the Invitatory, Hymn, Antiphons, Psalms, ℟. and ℞. be sung from the Common of One Confessor and Bishop. **XX.** Let there be Nine Lessons.*

*Lesson j.*



Ilvester bishop of the city of Rome, when he was an infant, was by his mother the widow named Justa handed over

to Cyrinus a priest : and imitating whose life and morals, he achieved the highest summit of Christian religion. When he became a youth



he diligently exhibited hospitality of the whole soul : which treasures were filled up not with the riches of the earth, but with good will. And so much thanks he gave to God : that not only by Christians, but likewise by pagans was he esteemed with very great affection. Moreover in his thirtieth year he was made a deacon by Saint Melchiad bishop of the city of Rome : not long after, all the Christian people in the city themselves requested that he be made a

priest. Therefore Saint Silvester was ordained a priest ; the Lord has conveyed so much grace to him : that there was none which did not esteem him from affection, and he was approved to be a true servant of God. He was indeed of an angelic aspect, shining speech, holy works, sound body, good nature, great counsel, catholic faith, most patient hope, widespread charity. But thou [O Lord have mercy upon us].

*Second Lesson.*

**A**ND thus when Saint Melchiad the bishop departed to the Lord, Silvester was chosen by all the people : indeed none could be found which did not acclaim his election. To be sure Saint Silvester was objecting with the excuse of his age : by as much as he charged himself unworthy, so much by all was he proclaimed worthy. Why say more ? By these and other like assertions he was persuaded of the people : by the authority of God he was elevated bishop of the city of Rome. And that he merited to be this : he declared by <his> works. He was indeed of a most pious and wholly sweet visage : moreover he went in between the rich and the poor, such that the poor

would regard him as an equal, however the rich themselves would esteem <him> as it were above riches. Indeed he attended not to persons of power but to those of good habits : and as much as he honoured whom-ever was eminent, by so much had he learned to live with the pious. Therefore according to the word of God he himself showed concern amid the destitute and foreigners : as he believed Christ to be in those, even as to Christ himself he rejoiced to gather the necessities for them. Nevertheless seeing that it is tedious to hurriedly describe his holy sayings and wonderful writing : a small number of the many divine miracles, which the Lord made through him to

the glory of his name are worthy to

be recalled. But thou.

*Third Lesson.*

**C**onstantine Augustus, when he held the monarchy of the world, and had given very many of the Christians over to slaughter : the Elephant was stricken of leprosy by God. To which with a multitude of doctors none was able to assist with a cure by reason : there came forth <those> which said that a pool must be made, which should be filled with the blood of innocent boys, into which the nude Augustus would be lowered, that he might be cleansed from all the leprous sores. Therefore a despatch was sent, and as many as three thousand infants were brought away. However on the appointed day the emperor coming <in order> that the innocent blood would be shed : there ran to meet him an innumerable multitude of women, and all tearing their hair and baring their breasts, making howls and groans prostrating themselves before him, and altogether in strength instilled great dread in him. Now Augustus inquiring, learned these to be mothers of the sons whose blood

would be shed : in which himself for the cause of healing was to be washed and cured. Then the emperor shuddering at the crime, and being harangued by the people, ordered the return of the sons to their mothers, and payed out a very great gift : that those weepers that had come to a foreign country, would readily return to their own. Then on the following night : Augustus saw in a vision the holy apostles appearing and saying to him, We are Peter and Paul apostles of God. Seeing that therefore thou hast shrunk from the shedding of innocent blood : we have been sent by [44v.] the Lord Jesus Christ, to give thee counsel to be restored to health. Send therefore to Silvester bishop of the city of Rome : who hath fled from thy persecutions, who remaineth in hiding in Mount Soracte. By means of whom to thyself <he> shall persuade, and <thou> shalt believe in <the> one God : in the pool of divinity thou shalt be cleansed by him from all contagion of leprosy. But thou [O Lord have mercy upon us].

*Let the middle Lessons be from the Nativity of the Lord with this V̇. He hath cried out to me. 321.*

¶ *Sermon of Blessed Fulgentius, Bishop.*

*From the Sermons of Blessed Fulgentius, Sermon. 2. after the first.*<sup>46</sup>

*Fourth Lesson.*

**R**ightly (saith the prophet) shew forth his salvation from day to day. What is from day to day, if not the Son from the Father? The Son then is from the Father, day from day: but yet the Father and the Son are not two days, but the day is one. The Son is from the Father, God from God: nevertheless the Father and the Son are not two gods, but God is one. Thus the day of eternity <is> the Father and the Son <as> is at once recognized by us: however in the day of time only the Son is found. Indeed the Father and the Son have made the eternal day <for> our body and soul: however in the day of time the Son alone taketh up our body and soul. Christ the Only Begotten the eternal day remaineth in the form of God: Christ the Only Begotten in the day of time accepteth the form of a servant. Christ the eternal day remaineth wealthy that he may

restore us: Christ in the day of time became poor that he might redeem us. Christ the eternal day is from God<sup>47</sup> the Father: Christ in the day of time is God the man of the virgin mother. Christ the eternal day is the Word sent forth from the heart of the Father: Christ in the day of time is the Word made flesh from the womb of the virgin mother. Christ the eternal day is true God from true God: Christ in the day of time is the bridegroom coming out of his bride chamber. In the eternal day Christ createth the angels: in the day of time Christ saveth men. In the day of eternity Christ feedeth the holy angels in heaven: in the day of time Christ on earth restoreth men. That the bread of angels man would indeed eat, the Creator of the angels was made man: he both feedeth, and remaineth whole. But [thou].

*R.* Whom saw ye. *iiij.* 322.

*Fifth Lesson.*

**H**ow good to behold <is> the bread which angels eat, that in itself they are satisfied in the

homeland: and <that> we feed on by faith that we not fall down in the way. That bread which he himself giveth

to angels for the joy of steadfastness : himself giveth to men for the remedy of health. And what is the food of angels : is made a remedy for us. Nevertheless, most beloved brethren, here pay close attention to the greatness of grace : and recognize what God hath deigned to propose to man. Christ, indeed the Son of God, very God of very God, and one with the Father by nature God, continually of himself feedeth the holy angels : but yet the Son of God hath not taken up the nature of an angel. Moreover that God should commend his love in us : his Son hath taken on our nature from us. And God the Only Begot-

ten which is the bread of angels, which indeed would make himself bread for man : hath at the same time taken up the soul and the body of man, both true : both holy : both pure. He hath taken our soul without iniquity : he hath taken our flesh with mortality. He hath taken a just soul : by which justice might be restored to our soul. To be sure therefore he was worthy to have mortal flesh : that immediately after himself dying, he might conquer death, and also immediately after he himself might rise again, through which our bodies likewise might reawaken.

*R.* O great mystery. *v.* 324.

*Sixth Lesson.*

**A** great mystery, most beloved brethren : a great proof of divine love. Man hath withdrawn from God, disdained by God : God loving man hath come to mankind. He hath loved the impious : that made justice. He hath loved the the infirm : that made soundness. He hath loved the perverse : that made the right. He hath loved the dying : that made the living. And what further might one say seeing that the begotten God hath loved the nature of mankind so much

that not only would he be released from the power of the bad angel, in truth he himself would be placed even above all the good angels at the right hand of the Father ? The nature indeed by which in the first man had been taken captive by a bad angel : now itself in the second man reigneth above all the good angels. The nature which in the first man fouled the world with sin : itself in the second man hath cleansed the world from sin. The first man of the earth, [45r.]

earthly : the second man of heaven, heavenly. A woman in depraved mind hath deceived the first man : an incorrupt virgin in virginity conceived the second man. In the first man, the spouse was seduced by the wickedness of the devil corrupting the mind : but in the second man the mother, by the

grace of God hath preserved sound mind and body. By mind he hath gathered together the most steadfast faith : by flesh he hath taken away lust all together. Since then man is miserably damned for sin : for that reason the man-God is wonderfully born without sin. But thou.

*R.* The angels praise thee. *vj.* 326. *Except only when this Feast falls on a Monday : then however is sung V.* As a bridegroom. 313. *with these R.* This day the King of heaven. 315. *R.* This day unto us.<sup>48</sup> 317. *R.* He came down from heaven. 318.

¶ *Let it be understood that whenever there are Middle Lessons whether they be from the Temporale or from the Feasts of Saints : the V. and R. will always be said according to the order of the Nocturns, and let this be observed from one Sunday to another Sunday, in such a way that always on Sundays when the Middle Lessons occur, the V. and R. are said of the First Nocturn unless proper R. are to be had, and except on the Exaltation of the Holy Crosss, and except within octaves [of any Saint]<sup>49</sup> without Rulers of the Choir. For then the V. and R. are said according to the order of the Nocturns every day within the Octave, even on a Sunday, until the Octave Day, and then the History is always recommenced.<sup>50</sup> If however any Feast of iij. Lessons of one Confessor and Bishop for which there should be Middle Lessons shall fall on a Sunday and a Feast of iij. Lessons of a Confessor and Abbot occur on any feria of the same week then on the second Feast is said the V. and R. of the First Nocturn,<sup>51</sup> and<sup>52</sup> not of the Second [Nocturn]<sup>53</sup> : and this is lest the two R.<sup>54</sup> that were not said be omitted because of the one that was said earlier. Similarly it will happen likewise when [any]<sup>55</sup> Feast of iij. Lessons of Many Martyrs and a Feast iij. Lessons of Many Confessors fall in one week. Indeed whenever in Matins of ix. Lessons three Middle Lessons occur : then this type of service should be begun from the V. of the Middle Nocturn until the Nocturn is completed and not from the Antiphon of the Middle Nocturn as certain people do.<sup>56</sup> In this way all the Antiphons will be of the Feast of ix. Lessons, however the Middle R. with their V. are able to be of the j. Nocturn or the second or the third just as the occasion demands. And because the Antiphons in the Nocturns are always said in the same History : for that reason this type of service should be begun from the V. when the Middle Lessons are taken from the other*

*History the middle V̇. is also said because the the place of the middle V̇. is retained whether it be from the j. Nocturn or the second or the third of the other History. : thus the order of the Ṙ. should be observed : so that at the middle lessons of whatever service should be made : from one Sunday until the next Sunday the beginning is always made on a Sunday with the V̇. and Ṙ. of the first Nocturn, except within Octaves without Rulers of the Choir : then in fact from the First Day until the Octave Day this order is to be observed.*

*On Double Feasts of Saints, which have Memorials of those Feasts of Saints attached as in the Feasts of Saints James, Bartholomew, Augustine the Doctor, and Saint Matthew the Apostle : those Memorials are to be made audibly and not to be omitted : nevertheless when these Feasts are celebrated on Sundays : then the Memorials of the additional Saints together with the Memorials of the Sunday and of the Trinity : are to be made in silence.*

*On the Feast of Saint Augustine the Doctor, at ij. Vespers of Saint John and of Saint Sabina, let Solemn Memorials be made. Nevertheless, if the Feast of Saint Augustine shall fall on a Sunday : let a Memorial of Saint John be made as indicated above, and a Memorial of the Sunday in silence.*

*If a Double Feast shall fall on a Saturday let Memorials be made of the Sunday and of the Trinity in silence, and no procession to the Cross.*

*At ij. Vespers on the Days of the Purification and the Nativity of Blessed Mary, and the Sunday in White, and the Holy Trinity, and Corpus Christi : let no Memorials be made at all of a Feast of iij. Lessons falling on the morrow, except if a Feast of ix. Lessons shall fall in conjunction, then let a Memorial be made of one or the other, but not in the same way that a Memorial of the Octave of Saint John the Baptist is made in the Feast of the Apostles Peter and Paul : so neither is it customary to make a Memorial of the Trinity on the Feast of Corpus Christi : unless it be with Rulers of the Choir. Memorials of Double Feasts and of Octaves with Rulers of the Choir, and of Commemorations also on Double Feasts shall be Solemn Memorials.*

*The three final Lessons are said of Saint Silvester : in such a way that the Seventh Lesson [only]<sup>57</sup> is read from the Exposition of the Gospel. According to Matthew. xxv. [ 14-23.]*



**A**T that time. Spake Jesus unto his disciples this parable. A certain man travelling into a far country called

his own servants, and delivered unto them his goods. And so forth.

*Homily of Blessed Gregory, Pope.<sup>58</sup>*

**T**HE reading of the holy Gospel, beloved brethren, warneth us anxiously to consider : lest we who in  
[45v.] this world are seen to have received somewhat more, should therefore be judged more severely by the Author<sup>59</sup> of the world. Indeed when the gifts are increased : the accounting of the gifts also increaseth. As much therefore as each ought to be humble and also more ready to serve, and each according to <his> the gift : the more he sees that an account shall be

rendered of how much each is obligated. Behold, the man who is departing abroad summons his servants : and distributes talents to them for business. To be sure after a long time he returns : putting down an account, he rewardeth those that have worked well by bringing gain : but he condemneth the servant that is lethargic of doing good works. Who therefore is the man who is departing abroad, except our Redeemer, who in the body which he had assumed departed into heaven ? Earth indeed is the proper place for <his> the body, which is taken as it were into another country : while it is established in heaven by our Redeemer. But this man setting out for foreign parts handed over to his servants his goods : because he granted spiritual gifts to his faithful.

*Let the Eighth and Ninth Lessons be read from the Life of Saint Silvester.*

*Lesson viij.*

**C**ONstantine therefore arising : according to what had been commanded him, sent to Silvester. Who when he saw the soldiers encircling : believed himself to be called to the crown of martyrdom.

And making prayer and commending to God his spirit, and giving peace to all : came to the king. Which Augustus rising up, with eager spirit received him : then he dilligently related to him all which had been said

and done. To be sure after the end of the his narration Augustus inquired who these gods Peter and Paul were : which had visited him. To whom Saint Silvester said, Peter and Paul are not gods, but servants of God : who through faith were pleasing to him, <who> were the first to be made apostles by him. And this Augustus received with rejoicing : he said, I ask if any visible image of them might be had : that might be shown

to me. Then Saint Silvester ordered his deacon : that the images of the apostles should be exhibited. Which when he had regarded : with a mighty shout Augustus began to say, Nothing truly could be more like these likenesses : than the vision which I beheld. These told me that I should send to thee, that by thee I might recognize the pool of divinity : in which when I had bathed all my sores afterwards would be healed.

*Ninth Lesson.*

**T**O which Saint Silvester replied, Hear O king. The pool is for thy salvation : that thou come to know the one God the Creator of heaven and earth, and the Son of God for the salvation of mankind thou would believe came from heaven to earth. To which Augustus responded, Unless I had believed : that I had been punished I would not have sent for thee. Therefore Saint Silvester procalimed to Augustus one week of fasting : and blessing <him> made him a catechumen. And in the end of the sabbath : Augustus proceeded to the washing of baptism. Whom Saint Silvester pouring over the holy anointing of Christ : asks if with his whole heart he believes in the Father and the Son and the Holy Ghost.

Which seeing that he asserted to believe with a loud voice : immersed him in the font saying, O God which cleansed in the Jordan the leper Naaman the Syrian, and who restored to Paul the apostle by baptism the eye<sight> which he had lost, and made for us out of a persecutor a teacher : cleanse thou this thy servant Constantine prince of all the earth, that thy holy church may be glorified by him having been made from a persecutor into a believer and a defender. And to which all did answer Amen : suddenly as it were a brilliant light intolerable to the eyes, shone forth for nearly an hour in their midst. After this Constantine arising cleansed from the font : it was acknowledged that he had seen Christ.



And clothed in white garments he who had been cleansed from the ordeal of leprosy made this law, Christ to be the true God : and it was ordered that this should be promoted

from all the cities of Rome. And if anyone should be shown to have blasphemed against Christ, he should be punished.

*Let the Ninth R. be sung by two in surplices at the Choir Step.*

*R.* Pray for us, O blessed Silvester.

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

¶ *At Lauds [and at all the other Hours]<sup>60</sup> let all be as for One Confessor and Bishop with the aforementioned Prayer.*

### *Memorial of the Nativity.*

*Ant.* This day an undefiled Virgin. 362.

*R.* Blessed be he that cometh. 347.

*Prayer.* Grant, we beseech thee. 347.

### *Memorial of Saint Stephen.*

*Where there has been a procession of the same : with this Ant. Appointed. ij. of the j. Nocturn. 368. however where there has been none, then is sung the Ant. Amid the tumult. iij. of the j. Nocturn. 369.*

*R.* Thou hast set O Lord. **XX.**

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

### *Memorial of Saint John.*

*Where first there has been a Procession of the same : with this Ant. John, the Apostle. j. of the j. Nocturn. 405. however where there has been none : then is sung the Ant. Reclining on the breast. ij. of the j. Nocturn. 406.*

[46r.]

*R.* Greatly to be honoured. 400.

*Prayer.* Mercifully enlighten. 400.

### *Memorial of the Innocents.*

*Where there has been a Procession of the Boys : with this Ant. Herod, being angry. j. of*

*Lauds.* 462. *however where there has been none : then is sung the Ant.* From two years old. *ij. of Lauds.* 462.

*℟̃.* God is wonderful. [214].

*Prayer.* O God, whose praise. 436.

### *Memorial of Saint Thomas.*

*Where first there has been a Procession of the same, with this Ant.* The whole world. *ij. of Lauds.* 495. *however where there has been none, then is sung the Ant.* The water of Thomas. *ijj. of Lauds.* 496.

*℟̃.* Pray for us. 472.

*Prayer.* O God, for whose Church. 471.

#### ¶ *At j.*

*Ant.* Behold a great priest. **XX.**

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

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

*Ps.* Whosoever will be saved. [116].

#### ¶ *At iij.*

*Ant.* There was not found. **XX.**

*Chap.* The Lord gave him the blessing. **XX.**

*The ℞̃. and ℟̃. are said from the Common of One Confessor and Bishop : with Alleluya.* **XX.**

#### ¶ *At vj.*

*Ant.* A faithful and wise servant. **XX.**

*Chap.* He acknowledged him. **XX.**

#### ¶ *At ix.*

*Ant.* Good and faithful servant. **XX.**

*Chap.* He magnified him. **XX.**

## Notes.

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### Notes. pages 45-50.

- <sup>1</sup> In most English sources this feast is crossed out, erased, or physically removed from the book, as it was abolished in 1588. The complete text survives in copies of the 1581 *Breviary* and the music can be read in both manuscript and print antiphonals.
- <sup>2</sup> In 1519:85r. the first word is spelled 'Adsunt'.
- <sup>3</sup> 1519:85r. and PEN21r. have 'evéllit'.
- <sup>4</sup> John of Salisbury (c. 1120-1180), secretary to Thomas Becket from 1161, and bishop of Chartres (1176-1180).
- <sup>5</sup> Ovid *Fasti*, I : 493.
- <sup>6</sup> In the *Ÿ*. SB:ccl. has 'Thomas'; 1531:39v. has 'Thome'. The final line, 'Every land is a homeland for the courageous man', is a quotation from Ovid's *Fasti*, I : 493}
- <sup>7</sup> 'migratúrum'. SB:ccl.
- <sup>8</sup> 'orat'. SB:ccl.
- <sup>9</sup> SB:ccl. omits 'ánxie'.
- <sup>10</sup> 'super'. SB:ccl.
- <sup>11</sup> An alternative reading : 'tineam' (moth) for 'vineam'. [CG]
- <sup>12</sup> 'castra', SB:ccliii.
- <sup>13</sup> In SB:ccliv. the *Ÿ*. reads 'Per te Thoma post tua múnera.'
- <sup>14</sup> [Homilia xiv.] Gregorii Opera, Tom. 1. col. 1448. (In Missali vero, Evangelium de die est secundum Lucam XIX. 12-28, de Communi.) [SB:cclv.]
- <sup>15</sup> 1531:41v. has 'replévit glória'.
- <sup>16</sup> 1519:88r. has 'castrátos máculis'.
- <sup>17</sup> In 1519:88r. 'vísitá' is set C.DE.FDECDD; 'Spirítui Sancto' is set F.GGF.ED.D.CEFDCD.D.
- <sup>18</sup> (1525-6) [SB:cclviii.]
- <sup>19</sup> 1519:89r.
- <sup>20</sup> *Legendum erat potius*, 'prima de secundis Vesperis Nativitatis Domini.' [SB:cclx.]
- <sup>21</sup> In AS:73. 'gaudéntes' is set FFe.D.D.
- <sup>22</sup> 'Sexta die,' sic legitur. In titulis vero paginarum, 'Feria vi.,' minus recte. [SB:cclxi.]
- <sup>23</sup> 1519:89v.
- <sup>24</sup> Beda in *Lucam*, Cap. 11. Lib. 1. *Op.* Tom. V. col. 244. [SB:cclxi.]
- <sup>25</sup> 'sit'. SB:cclxi.
- <sup>26</sup> 'offensionis [est]', SB:cclxii.
- <sup>27</sup> 'dicit'. SB:cclxii.
- <sup>28</sup> 'Signum autem', SB:cclxiii.
- <sup>29</sup> 'qua'. SB:cclxiii.
- <sup>30</sup> 'apóstolus ipse', SB:cclxiii.
- <sup>31</sup> 'apóstolus ipse', SB:cclxiii.
- <sup>32</sup> In 1519:89v. 'et' is set GD.
- <sup>33</sup> 'post primum in capitulum', 1519:90r.

- <sup>34</sup> 1519:90r.
- <sup>35</sup> *Homilie Hyemales* ; In Natali Domini, Hom. quarta. *Op.* p. 197, Paris. 1671. [SB:cclxvi.]
- <sup>36</sup> 'e', SB:cclxvi.
- <sup>37</sup> 'vero' *Brev.* 1525. [SB:cclxvii.]
- <sup>38</sup> 'muri ad' SB:cclxvii.
- <sup>39</sup> Maximi *Homilia Hyemales*, Hom. tertia de eodem, p. 196. Augustin. Appendix, Sermo 122. *Op.* Tom. v. col. 2666.]
- <sup>40</sup> 'eum'—Maximi *Op.* p. 197. [SB:cclxix.]
- <sup>41</sup> 1519:90r.
- <sup>42</sup> 1519:90r.
- <sup>43</sup> 'pape et' is erased in 1519:90r.
- <sup>44</sup> 1519:90r.
- <sup>45</sup> 'Da nobis', 1531:44v.
- <sup>46</sup> Fulgentius, *de Duplici Nativitate Christi*, p. 525. [SB:cclxxiii.]
- <sup>47</sup> 'Christus Deus de Deo'. SB:cclxxiv.
- <sup>48</sup> 1531:45r. indicates 'de celis.'
- <sup>49</sup> 1519:90v.
- <sup>50</sup> 'incipiatur', 1519:90v.
- <sup>51</sup> Recte, secundum Ordinale Sarum, quod testatur *Defensorium Directorii* (1488-97). Similiter *Crede Michi*, quod totam fere rubricam continet. [SB:cclxxvii.]
- <sup>52</sup> 'sed', 1519:90v.
- <sup>53</sup> 1519:90v.
- <sup>54</sup> Add. 'primi Nocturni' *Crede Michi*, 1495-97. [SB:cclxxvii.]
- <sup>55</sup> 'Festum unius Martyris et Festum unius Abbatis,... et in omnibus fere libris scribitur quod in secundo festo dicant Responsoria de ii. nocturno, quod est expresse contra Ordinale.' (*Defensorium Directorii Sarum.*) Utramque regulam profert tractatus *Crede Michi*. [SB:cclxxvii.]
- <sup>56</sup> 'Quandocunque enim fiant medias lectiones de Temporalibus, sive de Festis Sanctorum, semper a Versiculo medii Nocturni incipiatur huiusmodi servitium, donec idem perficiatur nocturnus, et hoc ab una Dominica in aliam observetur.'...(et sequentia, totidem fere verbis prout in superiori pagina rubricam ex Breviario excudimus)—*Crede Michi*. [SB:cclxxvii.]
- <sup>57</sup> 1519:90v.
- <sup>58</sup> Gregorii Magni in *Evangelia*, Lib. 1. Homil. ix. *Opera* Tom. 1. col. 1462-64. [SB:cclxxix.]
- <sup>59</sup> SB:cclxxix. omits 'Deo'.
- <sup>60</sup> 1519:90v.