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On the Day of Pentecost.
In the Week of Pentecost.

Edited by William Renwick.

HAMILTON ONTARIO.
The Gregorian Institute of Canada.
MMXXI.
[On the Day of Pentecost.]

1. A. On the day of Pentecost and during the week let all be made of the solemnity of the Feast; and nothing in this year of S. Dunstan.

2. A. On the day of Pentecost and during the week let all be made the service of the Feast; and nothing\(^1\) in this year of S. Aldhelm. The Feast of S. Augustine should be deferred until the Tuesday after the Feast of the Trinity.

3. A. On the day of Pentecost and during the week let all be made of the solemnity of the Feast and nothing of the Saints occurring at that time.

4. A. On the day of Pentecost and during the week let all be made of the solemnity of the Feast and nothing of the Saints occurring during that week.

5. A. On the day of Pentecost and during the week let all be made of the solemnity of the Feast and nothing of the Saints occurring at that time.

1. B. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Dunstan this year.

2. B. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Aldhelm. Let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Holy Trinity.

3. B. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Martyrs.

4. B. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.

5. B. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.

1. C. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.

2. C. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints; and let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Trinity.

3. C. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.

4. C. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Feasts occurring at that time.

5. C. On the day of Pentecost and during the week is of the solemnity of the Feast

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On the Day of Pentecost.

and nothing of the Saints occurring at that time [i.e. June xiii.—xix.].

1. **D.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time [i.e. May x.—xvi.].

2. **D.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Dunstan.

3. **D.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Aldhelm and let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Holy Trinity.

4. **D.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time [i.e. May xxxi.—June vi.].

5. **D.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time [i.e. June vii.—xiii.].

1. **E.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast.

2. **E.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Dunstan.

3. **E.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring during that week. Let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Holy Trinity.

4. **E.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.

5. **E.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.

1. **F.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints.

2. **F.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Dunstan nor of S. Aldhelm.

3. **F.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Aldhelm. Let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Holy Trinity.

4. **F.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints.

5. **F.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints.

1. **G.** ¶ On the day of Pentecost and during the week is of the solemnity of the Feast
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and nothing of S. Dunstan this year.

2. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of S. Aldhelm. And let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Trinity.

3. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time. And let the Feast of S. Augustine be deferred until the Tuesday after the Feast of the Trinity.

4. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.

5. On the day of Pentecost and during the week is of the solemnity of the Feast and nothing of the Saints occurring at that time.
On the Day of Pentecost.

On the Vigil of Pentecost.

At First Vespers.

*On the Psalms, Antiphon.*

**Veni Sancte Spiritus.**  AS:277; 1519:257v; 1531:151v. 6

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Ant. VIII.i. Ome, O Ho-ly Ghost, * fill the hearts of thy
faithful people: and kin-dle in them the fire of thy love
thou who through the di-ver-si-ty of ma-ny lan-guag-es, didst
gather the na-tions into the uni-ty of the faith, al-le-lu-ya,
al-le-lu-ya, al-le-lu-ya.  Ps. Blessed be the Lord. (cxliij.) [393].
and the other Psalms of the feria.

*Chapter. Acts iij. (1.)*

When the days of Pentecost were accomplished, they were all together in one place.
On the Day of Pentecost.

Loquebantur variis linquis. AS:277, 281; 1519:257v, 265v; 1531:151v.

Resp. II.

HE a-postles * did speak with di-vers tongues,
al-le- lu- ya. †The wonderful works of God.

‡Al-le- lú- ya. ‧ They were all fill-ed with the Ho-ly

Ghost: and they be-gan to speak. †The wonderful.

Ÿ. Glo- ry be. XX. ‡Al-le- lu- ya.

And the preceding Responsory is sung at First Vespers as is indicated on the Vigil of the Ascension of the Lord.

Jam Christus astra ascenderat. HS:55v; 1519:257v; 1531:151v.

Hymn. I.

Hen Christ our Lord had passed once more Into the

heaven he left be-fore, He sent a Comfor-ter be-low The
On the Day of Pentecost.

Father's promise to bestow. 2. The solemn time was soon to fall Which told the number mystical; For since the Resurrection day A week of weeks had passed away. 3. At the third hour a rushing noise Came, like the tempest's sudden voice, And mingled with the Apostles' prayer, Proclaiming loud that God was there. 4. From out the Father's light it came, That beautiful and kindly flame, To kindle every Christian heart, And fervour of the Word impart. 5. As then,
On the Day of Pentecost.

O Lord, thou didst ful-fil, Each ho-ly heart to do thy will,
So now do thou our sins for-give And make the world in peace
to live. 6. To God the Father, God the Son, And God the
Spi-rit, praise be done; And Christ the Lord up-on us pour

These two Verses namely As then, O Lord. and To God the Father. are sung at the end of tall Hymns during the whole week, except in the Hymn Creator Spirit. [Then let be sung not As then, O Lord. but only To God the Father.] 9

V. The Spirit of the Lord hath filled all the world.
R. And that which, containeth all things, hath knowledge of the voice, alleluya.

Si quis diligit me. AS:277; 1519:258r; 1531:151v.

Ant. VII.i.

F a-ny one love me, * he will keep my word: and
On the Day of Pentecost.

my Father will love him, and we will come unto him:

and will make our a-bode with him, al-le-lu-ya.

Ps. My soul doth magnify. XX*.

Prayer. Grant, we beseech thee, almighty God. as above at Matins. 1634.

At Compline.

Let all be made as is indicated in the Psalter. [440].

10[Ant. Alleluya. as above in the Octave of Easter. [497].

At Compline Ps. When I called. (4.) [468].

Chapter. Thou, O Lord. [471].

Hymn. O Saviour of the world. [476].

Alleluya Spiritus Paraclitus. AS:277; 1519:258r; 1531-P:46r.


Ps. Now thou dost. [474].]
On the Day of Pentecost.

Principal Feast.

At Matins.

At Matins on this day let the order be preserved of all as is indicated on the day of the Ascension of the Lord.

Alleluia Spiritus Domini. AS:278; 1519:258v; 1531:151v.

L-le-lu-ya. * the Sprit of the Lord hath fil-

led all whole world. †O come let us a-dore, al-le- lu-

ya.

Ps. Come let us praise. 28*.
Hymn. When Christ our Lord. 1641.

In the [i.]¹² Nocturn on the Psalms.

Factus est repente. AS:278; 1519:258v; 1531:151v.

1. Ant. VIII.ii.

Ps. Great is the Lord. (xlvij.) [232].

Confirma hoc Deus. AS:278; 1519:258v; 1531:151v.

2. Ant. VIII.ii.

Ps. Let God arise. (lxvij.) [257].
On the Day of Pentecost.

Emitte Spiritum tuum. AS:278; 1519:258v; 1531:151v.

3. Ant.
VIII.ii.

End forth thy Spirit* and they shall be created:

and thou shalt renew the face of the earth, al-le-lu-ya,
al-le-lu-ya. Ps. Bless the Lord. ij. (citj. [325].)

V. They were all filled with the Holy Ghost.
R. And they began to speak, alleluya.

[The Gospel according to John xiiiij. (23-31.) [Lesson i.]

That time. Jesus said to his disciples, If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. And that which followeth.

A Homily of Blessed Gregory, Pope. (xxx.)

It is pleasing, dearest brethren, to hasten through the words of the Gospel reading with brevity: that afterward we may be able to dwell longer in contemplation of so great a solemnity. For today the Holy Ghost came with sudden sound upon the disciples: and transformed their carnal minds into love of him. And by the outward appearance of tongues of fire: their hearts within were set on fire. Seeing that when they received God in a vision of fire: they were pleasantly inflamed within by love. Inasmuch as the Holy Ghost is love. Whence John also saith, God is love. He therefore who desireth God with whole mind: surely already hath that which he loveth. Nor indeed would anyone be able to love God: if he did not have him whom he loveth. But behold if any one of you should be asked whether he love God: let him

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answer with complete confidence and sure mind, I do love <him>. But at beginning of the reading itself you heard: because Truth saith, If anyone love me: he will keep my word. The proof therefore of love: is <its> example in works. Hence in his epistle the same John saith, He who saith that he knoweth him, and keepeth not his commandments, is a liar.

Truly indeed we love God: if we restrain from our pleasures according to his commandments. For he who as yet squandereth by illicit desires: he surely loveth not God, because in his will he opposeth Him. And my Father will love him, and we will come to him, and will make our abode with him.

Dum complerentur dies. AS:278; 1519:259r; 1531:152r.¹⁵

1. Resp. 6536.

Hen the days * of Pentecost were accomplished, they were all together saying,

al-le-lu-ya: and suddenly there came a sound from heaven, al-le-lu-ya. †As of a rushing wind, it filled the whole house, al-le-lu-ya, al-le-
When therefore the disciples were gathered together for fear of the Jews: a sound from heaven came suddenly upon them. "As of.

Second Lesson.

Onder, dearest brethren, how great is this solemnity: to have the coming of God as a guest in our hearts. Surely if some wealthy and powerful friend were to enter your house, the house would be made clean with all haste: lest perchance something might be that would offend the eyes of the friend upon entering. Let him therefore cleanse the dirt of corrupt deeds: who prepareth the house of the soul for God. But see what Truth saith, We will come to him, and will make our abode with him. He cometh indeed into the hearts of some, and doth not make his abode: because through remorse some may gain respect for God, but in a time of temptation they forget even that which they had repented of, and thus return to committing sins, as if they had not lamented them at all. He therefore who truly loveth God: and who keepeth his commandments, the Lord cometh into his heart and maketh his abode: because the love of divinity so penetrateth him, that he turneth not away from this love in times of temptation. That one therefore loveth truly: whose soul evidently doth not consent to be overcome by wicked pleasures. For as much as he is delighted by baser things: by so much is he separated from heavenly love. Whence He addeth besides, He that loveth me not: keepeth not my words. Return to yourselves, dearly beloved brethren: inquire into whether you do truly love
God. Nor yet let anyone believe himself: whatever <his> mind may answer to him, without the testimony of works. Concerning the love of the Creator: let him examine his speech, mind, and life. But thou.

Repleti sunt omnes. AS:279; 1519:259r; 1531:152r.16

Hey were all * fill-* ed with the Ho- ly Ghost :

and they be-gan to speak ac-cord-ing as the Ho-ly Spi- rit gave them to speak. †And the mul-ti-tude came to-

together, say-* ing, al-le- lu- ya. V. The a- pos-tles spake with di-vers tongues: the won- der- ful

works of God. †And the mul-ti-tude.

Third Lesson.

The love of God is never idle. Where it is present, it worketh great things. If however it refuseth to work: it is not love. And the word which you have heard, is not mine; but the Father's who sent me. You know, dearest brethren: that he who speaketh, the Only-begotten Son is
the Word of the Father. And therefore the word which is spoken by the Son, is not of the Son but of the Father: because the Son himself is the Word of the Father. These things have I spoken to you, abiding with you. When he was no longer to remain with them, who was about to ascend into heaven, he promised, saying, Behold I am with you all days, even to the consummation of the world? But the incarnate Word both remained and withdrew. He withdrew in body: he remained in divinity. He therefore assured them that he remained with them: because he who was ever present by his invisible power, now withdrew from them bodily. The Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Many of you know, my brethren: that the Greek word Paraclete, means in Latin Advocate or Comforter. On that account he is called Advocate, because he interveneth for the errors of offenders, before the Father's justice. He who is of one substance with the Father and the Son is said to plead for sinners: because those whom he hath filled, he maketh to pray. Whence Paul also saith, For the Spirit himself asketh for us: with unspeakable groanings. However he who pleads is lesser: than he who is beseeched. How then is the Spirit said to plead, which is not lesser? But the Spirit himself prayeth for us: which inflameth those he hath filled to pray. Moreover the same Spirit is called the Comforter: because when he prepareth a hope of pardon for those grieving over sins committed, he raiseth up their minds from affliction and sadness. But thou, O Lord.

Spiritus Sanctus procedens. AS:279; 1519:259v, 265v; 1531:152v. 17

3. Resp. III.

He Ho-ly * Spi-rit pro-ceeding from the
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throne: entered unseen into the hearts of the apostles with a new token of sanction.

†That from their mouths all manner of tongues should come forth. ‡Alleluia. V. The divine fire came not burning but enlightening: and bestowed upon spiritual gifts. †That from.

V. Glory be. XX. ‡Alleluia.

This Responsory will be the third [R.] on each day during the week.

Before Lauds.

V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth, alleluya.
At Lauds.

Dum complerentur dies.  AS:280; 1519:260r; 1531:152v.

1. Ant.

III.i.

Hen the days * of Pente-cost were accomplish-
ed, they were all to-gether say-ing, al-le-lu-ya.

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

Spiritus Domini replevit.  AS:280; 1519:260r; 1531:152v.

2. Ant.

VIII.i.

HE Spi-rit * of the Lord hath fil-led all the

world, al-le-lu-ya.  Ps. Sing joyfully.(xcix.) [53].

Repleti sunt omnes Spiritus sancto.  AS:280; 1519:260r; 1531:152v.

3. Ant.

VIII.i.

Hey were all * fil-led with the Ho-ly Ghost : and they

be-gan to speak, al-le-lu-ya.  Ps. O God, my God. (lxij.) [54].

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*Fontes et omnia que moventur.* AS:280; 1519:260r; 1531:152v.

4. Ant.

I.iv.  

2889.  

ye fountains, * and all that move in the wa-ters:  

**Sing a hymn to God, al-le- lu-ya. Ps. O all ye works. (Daniel. iij.) [55].**

5. Ant.

VII.v.  

3634.  

He a-postles * did speak with di-vers tongues the won-der-ful works of God, al-le-lu-ya, al-le- lu-ya, al-le- lu-ya.

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

Chapter. When the days of Pentecost. 1640.

*Implēta gaudent viscera.* HS:57r; 1519:260r; 1531:152v.  

8327d.  

Hymn. I.  

Ith joy the a-postle's breasts are fired, By God the
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Holy Ghost inspired: And straight, in divers kinds of speech, The wondrous works of God they preach. 2. To men of every race they speak, A-like Barbarian, Roman, Greek:

From the same lips, with awe and fear, All men their native accents hear. 3. But Judah's sons, e'en faithless yet, With mad infuriate rage be-set, To mock Christ's followers combine, As drunken all with new-made wine. 4. When lo!

with signs and mighty deeds, Stands Peter in the midst, and
pleads; Confounding their malignant lie By Joel's ancient prophecy. 5. As then, O Lord, thou didst fulfill, Each holy heart to do thy will, So now do thou ours sins forgive And make the world in peace to live. 6. To God the Father, God the Son, And God the Spirit, praise be done; And Christ the Lord upon us pour The Spirit's gift for evermore. Amen.

V. The apostles did speak with divers tongues.
R. The wonderful works of God, alleluia.
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Ant. VII.i.

E- ceive ye * the Ho-ly Ghost : whose sins you
shall for-give, they are forgiv-en them, al-le-lu-ya.

Ps. Blessed be the Lord. XX*.

Prayer.

O God, who on this day didst
teach the hearts of the faithful
by the illumination of the Holy
Ghost : grant unto us, by the same
Spirit, to be wise in what is right :
and ever to rejoice in his consolation.
Per Dóminum. In unitáte ejúsdem.

† At Prime.

Ant. When the days of Pentecost. j. of Lauds. 1653.
P. Save me, O God. (liii.) [110].
Ant. Thanks be to thee. [115].
P. Whosoever. [116].
R. Jesu Christ. with Alleluya. [122].
V. Thou that sittest. [122].

† At Terce.

After the aspersion with Blessed Water and after the return of the Procession into the
Quire : the Choir standing in silken Copes : seven Seniors approach the Quire Step in
silken Copes : and at that very place let be begun O God, come to my assistance. by the
most distinguished person standing in the middle : then let the aforesaid seven Seniors
proceed to the Step of the Altar preceded by the Táperers and seven Thuribles having first
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been filled with incense at the Quire Step: and before the highest step of the Altar all together begin this Hymn Creator Spirit. with genuflection, kissing the Step of the Altar. The Choir to be sure with the same genuflection and kissing the forms rising again: from both sides at the same time let the whole \( \mathcal{V} \), be continued standing and meanwhile [all of]\(^{20}\) the aforesaid Seniors cense the Altar [together at all the Verses of the Hymn,]\(^{21}\) kissing the altar all together.

_Veni Creator Spiritus._ HS:57v; 1519:260v; 1531:152v.\(^{22}\)

Re-a-tor Spi-rit, Power Di-vine! * Come, vi-sit all

the souls of thine: With heaven-des-cending grace pervade

The breasts which thou thy-self hast made. 2. Thou who art

named the Pa-ra-clete, Rich gift from God's own mercy

seat; O Fount of Life and Fire of Love, Soul-quicken ing

Uction from a-bove. 3. Thou in thy sevenfold glories

bright, Thou Finger of God's Hand of might, Who dost o'er
lips the timely store Of God the Fa-ther's promise pour.

4. Thy light to every sense impart; Diffuse thy love through every heart; The weakness of our mortal flesh With thine unfail- ing strength refresh.

5. Drive far a-way th'as-sail-ing foe, And all thy ho-ly peace be-stow, If thou be our pre-venting Guide, No mischief can our steps be-tide.

6. Through thee may we the Father learn, And know the ev-er-blessed Son; Sweet Spi-rit, and of both re-ceive,

Thee, as we ev-ermore be-lieve. 7. Praise to the Father, as
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is meet, The Son and Ho-ly Pa-ra-clete : O may the Son

Let this order serve for all the Verses of the entire Hymn on this day only. However On the remaining days, namely on Monday, Tuesday, and Wednesday the Hymn Creator Spirit. is sung at Terce without changing place or vestment : without censing and without genuflexion, but on the the other days, that is on Thursday, Friday and Saturday, the Hymn Come, Holy Ghost. is sung with the Melody of the Hymn Creator Spirit.

And note that on this day the hour of Terce shall be sung by the whole Choir in silken Copes with the Hymn Creator Spirit. and not elsewhere throughout the whole year.

The Hymn finished : namely Creator Spirit. the seven aforementioned Seniors having bowed together return from the the Altar into the Quire in silken Copes.

Ant. The Spirit of the Lord. ij. of Lauds. 1563.
Ps. Set before me. (cxvii. 33.) [148].
Chapter. When the days of Pentecost. 1640.

Repleti sunt omnes Spiritus Sancto. AS:280; 1519:261r; 1531:153r.23

Hey were all * fil-led with the Ho-ly Ghost. †Alle-
lu-ya, al-le-lu-ya. V. And they be-gan to speak. †Alle-lu-ya.
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V. Glory be to the Father, and to the Son: and to the Holy Ghost. They were all.

V. The apostles did speak with divers tongues.
R. The wonderful works of God, alleluia.

Prayer. O God, who on this day. 1657.

At Sext.

Ant. They were all filled. 1653.
Ps. My soul hath fainted. (cxvii. 8t.) [159].

Chapter. Acts ii. (2.)

Suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

Loquebantur variis linguis. AS:281; 1519:261r; 1531:153r.24

Resp. VI.

He apostles * did speak with divers tongues. †Allelu-ya, al-lelu-ya. V. The wonderful works of God. †Allelu-ya. V. Glory be to the Father, and to the Son: and to
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the Holy Ghost. The apostles.

\[\text{V. } \text{The Spirit of the Lord hath filled all the world.}\]
\[\text{R. } \text{And that. 1643.}\]

_Prayser as above._ 1657.

**At None.**

_Ant._ The apostles did speak. _v. of Lauds._ 1654.

_Ps._ Thy testimonies. (cxviii. 129.) [169].

**Chapter. Acts iij. (3.)**

Here appeared to the Apostles parted tongues as it were of fire, and the Holy Ghost sat upon every one of them.

_Spiritus Domini replevit._ AS:281; 1519:261v; 1531:153r.\(^25\)

\[\text{HE Spirit of the Lord * hath filled the whole world.}\]

\[\text{†Alle-lu-ya, al-le-lu-ya. V. And that which containeth all things hath knowledge of the voice. †Alle-lu-ya. V. Glory be to the Father, and to the Son: and to the Ho-ly Ghost.}\]

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The Spirit.

V. Send forth thy Spirit, and they shall be created.
R. And thou shalt renew the face of the earth, alleluia.

Prayer as above. 1657.

At ij. Vespers.

Ant. When the days of Pentecost. j. of Lauds. 1653.
Ps. The Lord said. (cix.) [343]. and the other Psalms of Sundays. And they are sung with the aforementioned Antiphon during the whole week at Vespers, and [it is noted]²⁶ let whomever begins the preceding Antiphon be the most distinguished person from the Choir side after he who officiates at Mass on that day.

Chapter. Acts ij. (6.)

The multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.

This Chapter is said during the whole week at Vespers.

R. The Holy Spirit. 1651.

Beata nobis gaudia. HS:59r; 1519:261v; 1531:153r.

Hymn. II.

Lest season, which with gladness fraught, * Again the circling year hath brought, When bright o'er each dis-ci-
ple's head, The Spi-rit Pa-ra-clete was shed. 2. The lambent flames with flickering ray, The shape of tongue-like forms display; That eloquent their speech may be, And fervent they in charity. 3. God in all languages they praise, The Gentiles listen in a-maze, And mock, as if new wine had fired The breasts his Spi-rit had inspired. 4. 'Tis here all mystic figures meet; The Paschal days are now complete; That sacred number which set free The debtor, by
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the law's decree. 5. O God of love, before thee now Thy flock in supplication bow; On us from heaven, in plenteous store, The graces of thy Spirit pour. 6. As then, O Lord, thou didst fulfill, Each holy heart to do thy will, So now do thou our sins forgive And make the world in peace to live. 7. To God the Father, God the Son, And God the Spirit, praise be done; And Christ the Lord upon us pour The Spirit's gift for evermore. Amen.

V. The Spirit of the Lord hath filled all the world. 1643.
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Hodie completi sunt dies. AS:281; 1519:261v; 1531:153r.

His day * the days of Pente-cost were accomplished, allelu-ya: this day the Ho-ly Ghost appeared in fire to the dis-ci-plies, and bestowed upon them spi-ri-tu-al gifts:

he sent them into the whole world to preach and to testi-fy:

He that be-liev-eth and is baptiz-ed shall be sav-ed, allelu-ya. Ps. My soul doth magnify. XX*.

Prayer. O God, who on this day. 1657.

At Compline. 28

At Compline let all be made as is indicated in the Psalter [441]. nevertheless on this day and on the three days that follow, for the Hymn this Sequence Now let our voices. is sung, and let it be finished thus, Amen. but on the remaining day of the week the Hymn O Saviour of the world. is sung. [413].

1666
On the Day of Pentecost.

29 [Ant. Alleluya. [497].
Ps. When I called. (4.) [468].
Chapter. Thou, O Lord [471].

On this day and the three following days for the Hymn let be sung.

Alma chorus Domini. 1519:262r; 1531-P:46r.

OW let our voices re-hearse * the Lord’s dear titles
in order. Saviour, Emma-nu-el, Sa-ba-oth, Ado-na-y, Mes-
si-as. Cons-substantial, the Way and the Life, Hand, Only-
be-gotten. Wisdom and Might, Be-ginning, the First-born of
ev-e-ry crea-ture. Alpha and O we name Him, at once the
Be-ginning and Ending. Fountain and Source of all good, our
Advo-cate and Me-di-a-tor. He is the Heifer, the Lamb,
On the Day of Pentecost.

Sheep, Ram, the Worm, Serpent and Lion. Mouth and

Word of God, Light, Sun, Glory, Splendour and Image. Blossom, Bread, Vine, Door, Rock, Mountain and Stone of

the Corner. Angel and Spouse of the Church, the Shepherd, the Priest and the Prophet. Mighty, Immortal, Supreme,

the Lord God Omnipotent, Jesus. O may he save us,

whose be the glory for ever and ever, Amen.

On the remaining days however let be sung the Hymn O Saviour of the world. [367].

V. Keep us, O Lord. [365].

Ant. Alleluia. The Spirit. [503].

Ps. Nunc dimittis. [474].]
The Week of Pentecost.

Monday in the Week of Pentecost.

On this day and on the two that follow let the same order serve as on Monday in the Week of Easter, as above, in the introducing of the Antiphon, the reading of the Lessons and the singing of the Responsories. 1361.

Let the Invitatory, Hymn, Antiphons and Psalms, and VV. be sung as on the day of Pentecost. 1645. Let it be made likewise on each day of during the week.

The Gospel according to John iij. (16-21.) [Lesson j.]

At that time. Jesus said unto a certain leader of the Pharisees, God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting. And that which followeth.

A Sermon from the Commentary of Blessed Augustine, Bishop.

(Nuper Johan. tract. xij. d.)

Now as the physician is concerned: he cometh to heal the sick. He destroyeth himself: who wills to not observe the orders of the physician. He is come as a Saviour to the world. Why is he called Saviour of the world, except that he should save the world, not that he should judge the world? If thou wilt not be saved by him, thou shalt be judged of thyself. See what he saith, He that believeth in him: is not judged. But he that doth not believe: what think ye he shall say? is already, he saith, judged. Judgement hath not yet appeared: but judgement hath already been made. For the Lord knoweth who are his. He knoweth who shall endure to the crown: and who will remain for the flames. He knoweth the corn on his threshing floor: he knoweth the chaff, he knoweth the wheat, and he knoweth the cockle.


Resp. VII.

Here appeared * to the apostles parted tongues

1669
The Week of Pentecost.

as it were of fire, al-le-lu-ya. †And up-on every one of them sat the Ho-ly Ghost, al-le-lu-ya.

†. The a-pos-tles did speak with di-vers tongues: the wonder-ful works of God. †And up-on.

Second Lesson.

He that believeth not is already judged. Why judged? Because he believeth not in the name of the only begotten Son of God. And this is the judgement: because the light is come into the world, and men loved darkness rather than the light, for their works were evil. My brethren: whose works hath the Lord find to be good? Those of no one. He found the works of all evil. How is it then that some have done the truth, and have come to the light? For it is followed by this, But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

R. The apostles did speak. Found on the Vigil of Pentecost at j. Vespers. 1641.

Lesson iii.

Ow have some done a good work: that they might come to the light, that is to Christ? And how have others loved the darkness? For if he findeth all to be sinners, and healeth all from sin: and that serpent in which the Lord's death was figured healed them that had been bitten: and if on account of the serpent's bite the serpent was lifted up, that is, if
The Week of Pentecost.

the Lord's death was on account of mortal men whom he found unjust: how is to be understood, And this is the judgement: seeing that the light is come into the world, and men loved darkness rather than the light, for their works were evil? What is this? Whose works in fact were good? Hast thou not come to justify the impious? But they loved, he saith, darkness rather than the light. There hath he placed emphasis. For many have loved their sins: many have confessed their sins. He who is confessing his sins and who accuseth them: doth now work with God. God accuseth thy sins. If thou also accusest: thou art united with God. But thou.

**R**: The Holy Spirit. [as above on the day of Pentecost.]

Before Lauds **R**: Send forth thy Spirit. 1652. *This Verse is said daily before Lauds during the week.*

**At Lauds.**

*At Lauds this single Antiphon When the days of Pentecost. 1653. is sung and it is sung daily during the week.*

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

*Chapter. Suddenly there came a sound.* 1661.

*This Chapter is said daily at Matins and at Terce during the week.*

*Hymn. With joy the apostles' breasts are fired.* 1654.

**V**: The apostles did speak with divers tongues. 1656.

*Sis Deus dilexit mundum.* AS:282; 1519:263r; 1531:153v.

**Ant.**

Od so lov-ed *the world, as to give his only be-gotten Son, that who-so-ev-er be-liev-eth in him may**

1671
The Week of Pentecost.

The Not pe- rish : but may have ev- erlast-ing life, al-le-lu-ya.

Ps. Blessed be the Lord. XX*

Prayer.

God, who gavest the Holy Ghost to thine Apostles: grant unto thy people the effect of <their> devout petition: that on those whom thou hast given faith thou mayest also bestow peace. Through our Lord. In the unity of the same.

At Prime.

Ant. When the days of Pentecost. as above j. of Lauds. 1653.
Ps. Save me, O God. (liij.) [110].
Ant. Thanks be to thee, O God. [115].
Ps. Whosoever. [116].

At iij. and at the other Hours the Antiphons, Responsories, and VV. are sung as on the day of Pentecost each day of the week: with the proper Prayers. 1660.

At Terce.

Chapter. Suddenly there came. 1661.

At Sext.

Chapter. There appeared. 1662.

At ix.

Chapter. Acts iij. (4.)

Hey were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to
Let this order of Chapters at Matins and at the other Hours of this day be preserved during the whole week.

[At Vespers.]

At Vespers let all be made as on the day of Pentecost at ij. Vespers: until the Antiphon on the Psalm Magnificat. except for the Responsory which will not be sung: let it be likewise during the whole week.

Non enim misit Deus. AS:282; 1519:263r; 1531:154r.

Ant. VII.i.

OR God sent not * his Son into the world to judge the world: but that the world through him may be sav-ed, al-le-lu-ya. Ps. My soul doth magnify. XX*.

Prayer. O God, who gavest the Holy Ghost. 1672.

Tuesday.

Lesser Double Feast.

The Gospel according to John x. (1-7). [Lesson j.]

At that time. Jesus said unto his disciples, Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. And that which followeth.

A Sermon from the Commentary of Blessed Augustine, Bishop.

(Super Johan. tract. xlv. b.) 34
The sheepfold of Christ: is the catholic church. Whoever wisheth to enter the sheepfold, let him enter by the door: let him proclaim the true Christ. Not only let him proclaim the true Christ: but seek Christ's glory, not his own. For many by seeking their own glory: have scattered Christ's sheep instead of gathering them. For Christ the Lord is a low doorway. He who enters by this doorway: it is right that he should humble himself, that he may be able to enter with unharmed head. But he who doth not humble but exalteth himself: wisheth to climb over a wall. Moreover he that climbeth over a wall: is thus exalted that he may fall. Thus far, however, the Lord Jesus is speaking covertly: and he is not yet understood. He nameth the door, he nameth the sheepfold: he nameth the sheep. He setteth forth all this: but he doth not yet explain. Let us therefore read <further> because he is coming to those words, wherein he may deign to explain something of what he saith: from which explanation indeed he shall perhaps give us to understand what he hath not explained. For he feedeth <us> with what is manifest: he exerciseth <us> with what is obscure. But thou.

Advenit ignis divinus.  AS:282; 1519:263r, 266v; 1531:154r.

1. Resp. VII.

HE fire * of God came not burn- ing but en-
lighten- ing, not consum- ing but giv- ing light : and

found the hearts of the disciples to be clean ves- sels.
†And he bestowed upon them spiritual gifts alleluya, alleluya. ¶ He found them united in charity: and the overflowing divinity of the Godhead shone through them. †And he gave.

**Second Lesson.**

He that entereth not by the door into the sheepfold, but climbeth up another way: woe to that wretch for he shall fall. Let him therefore be humble, let him enter through the doorway: let him come on level foot, and he shall not give offense. The same (he saith) is a thief and a robber. He desireth to call the sheep of another his own sheep: his own for this, that they would be snatched away by theft, not that he might save, but that he might slay <them>. He is therefore a thief: because he calleth what is another’s to be his own. A robber: because what he hath stolen he also slayeth. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth. Concerning this porter then we shall inquire: when we have heard from the Lord himself what is the doorway, and who is the shepherd. And the sheep hear his voice: and he calleth his own sheep by name. He hath their names written in the book of life. He calleth his own sheep by name. Hence the Apostle saith, The Lord knoweth who are his. And he leadeth them out. And when he hath let out his own sheep, he goeth before them:
and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers.

Disciplinam et sapientiam. AS:283; 1519:263v, 266v; 1531:154r.

2. Resp. VIII.

HE Lord * taught them discipline and wisdom, al-le- lu- ya, he con-firmed them in the grace of the Ho- ly Ghost. †And fil- led their hearts with under- stand- ing, al-le-lu-ya, al- le-lu- ya.

V. The Spi- rit of the Lord hath fil- led the whole world: and that, which containeth all things, hath know-ledge of the voice. †And fil- led.
Third Lesson.

These veiled things are full of inquiries: laden with sacraments. Let us therefore follow, and let us listen to the Master revealing something from these obscurities: and perchance by that which he revealeth, we may be made to enter in. This proverb Jesus spoke to them. But they understood not what he spoke to them. Jesus therefore said to them again, amen, amen I say to you, I am the door of the sheep. Behold the very door which had been closed: he openeth. He himself is the door. We have discerned it, let us enter in: that entering in we may rejoice. All others, as many as have come, are thieves and robbers. What is this, O Lord, All others, as many as have come? Hast thou not come? But understand. All others, as many as have come: he saith certainly except myself. Let us recollect therefore, that before his coming came the prophets. Can it be that they were robbers and thieves? God forbid. They did not come apart from him: because they came with him. Being about to come, he sent heralds: but he kept hold of the hearts of those which he sent.


[At Lauds.]

At Lauds as above. 1671.

Amen amen dico vobis. AS:283; 1519:264r; 1531:154r.

Ant. III.iv. 1372.

- men amen * I say to you, He that enter-eth not by the door into the sheepfold, but climbeth up an-other
The Week of Pentecost.

way : the same is a thief and a robber : but he that enter-eth

in by the door is the shepherd of the sheep, al-le-lu-ya.

Ps. Blessed be the Lord. XX*.

Prayer.

Et the power of the Holy Ghost, we beseech thee, O Lord, come upon us : that it may both mercifully cleanse our hearts : and defend us from all adversities. Through our Lord. In the unity of the same.

At Vespers.

Ego sum ostium. AS:283; 1519:264r; 1531:154r.

am * the door, saith the Lord : by me, if a-ny man enter in, he shall be sav-ed, and he shall find pastures,

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

Prayer as above at Matins. 1678.

1678
The Week of Pentecost.

**Wednesday.**

Lesser Double Feast.

At Matins.

[The Gospel] according to John vj. (44-51.) [Lesson j.]

At that time. Jesus said unto his disciples, No man can come to me, except the Father, who hath sent me, draw him. And that which followeth.

*A Sermon from the Commentary of Blessed Augustine, Bishop.*

*(Super Johan. tract. xxvj. b.)*

Great excellence of grace. No man cometh unless he be drawn.

<There is> whom he draweth and whom he draweth not, why he draweth this one and draweth not that one: prefer not to judge if thou desirdest not to err. Accept <it> at once, and <then> understand. Art thou not yet drawn: pray that thou may be drawn. What say we here, brethren? If we be drawn to Christ: then we believe reluctantly, then force is employed, the will is not aroused. Any one is able to enter the Church unwillingly, is able to approach the altar unwillingly, is able to receive the sacrament unwillingly, but he is not able to believe unless he is willing. If he believed with the body: he might be made <to believe> unwillingly. But believing is not <done> with the mouth, confession is made unto salvation. Sometimes thou hearest a man confessing: and knowest not if he believeth. But thou ought not to call one confessing: whom thou judgest to be unbelieving. For to be confessing is: to say what thou hast in <thy> heart. If indeed thou hast one thing in <thy> heart, and sayest another: thou art speaking, not confessing.

Facta autem hac voce. AS:283; 1519:264r, 267v; 1531:154v.

1. Resp. VII.

Nd when this * was noised a- broad, the mul-ti-
tude came to-geth-er, and were confound-ed in mind: be-cause that every man heard in his own tongue. †Them speaking the won-derful works of God, al-le- lu-ya, al-le- lu-ya, al-le-

6710c.

lu-ya. V. Be-hold, are not all these, that speak Ga-li-

le-ans? and how have we heard every man in his own tongue? †Them speaking.

Second Lesson.

S Ince therefore <one> may believe in Christ with the heart, which certainly no one doth un-willingly, and moreover <one> who is drawn as if unwillingly is seen to be forced: how shall we solve this question, No man cometh to me, except the Father, who hath sent me,
The Week of Pentecost.

draw him? If any one be drawn: he cometh unwillingly. If he cometh unwillingly: neither doth he believe. If he believeth not: neither doth he come. Indeed we do not run to Christ on foot: but by believing. Nor by bodily motion: but by desire of the heart we draw nigh. Thus that woman which touched the hem of his garment: touched him more that the multitude that pressed him. Therefore the Lord said, Who touched me? And the disciples wondering said, The multitudes throng thee: and dost thou say, Who touched me? And he repeated, Somebody hath touched me. That woman touched: the multitude pressed. What is touched: except believed?

*Spiritus Domini replevit. AS:284; 1519:264v, 267v; 1531:154v.*

2. Resp. VIII.

He Spirit* of the Lord hath filled all the world. †And that, which containeth all things, hath knowledge of the voice, al-le-lu-ya, al-le-lu-ya. †And that, which containeth all things, is the worker of all things, having all power: over-seeing all things. †And that.
Lesson iij.

Hence also he said to that woman wishing to throw herself at his feet after <his> resurrection, Do not touch me. for I am not yet ascended to my Father. What thou seest, thou thinkest me to be this alone. Do not touch me, what is this, thou thinkest me to be this alone which I appear to thee. Believe not thus, it is Do not touch me. for I am not yet ascended to my Father. To thee I have not ascended. For from thence I have never departed. If while standing on the earth she touched him not, how could she touch him while ascending to the Father ? Thus however, thus he willed himself to be touched, thus he is touched by those by whom he is rightly touched. Ascending to the Father, abiding with the Father, equal with the Father. Thence also if thou attend here, No man cometh to me, except he whom the Father shall draw. Think not that thou art drawn unwillingly. The unwilling mind is drawn also by love. Nor ought we to fear lest perchance we be reprehended in regard to the evangelical word of the Holy Scriptures, by men which weigh words, but are far removed from things. and most of all from divine understanding : and it be said to us, How can I believe with the will if I be drawn ? I say <it is> not enough to be drawn by the will, thou art drawn also by delight. What is it to be drawn by delight ? Delight in the Lord, and he will give thee the requests of thy heart.


[At Lauds.]

At Lauds as above. 1671.

Amen amen dico vobis. AS:284; 1519:265r; 1531:154v.

Ant. L.v. 1372.

- men, * a-men, I say unto you, he that be-liev-eth
in me, hath ev-er lasting life, al-le-lu-ya, al-le-lu-ya.

Ps. Blessed be the Lord. XX*. 

Prayer.

Aye the Holy Ghost, the Comforter, we beseech thee, O Lord, who proceedeth from thee, enlighten our minds: and guide us, as thy Son hath promised, into all truth. Who liveth [and reigneth with thee]. In the unity of the same.

At Vespers.

Ego sum panis vivus. AS:284; 1519:265r; 1531:154v.

Ant. I.i.

am the liv-ing bread * which came down from hea-

ven, if a-ny man eat of this bread, he shall live for ev-er:

and the bread that I will give, is my flesh, for the life of


XX*. 

1683
Prayer as above at Matins. 1683.

Thursday.

On this day and the two that follow, let the same order be preserved as on Thursday in the week of Easter, as above, of the Invitatory, in the beginning of the Antiphons, in the reading of the Versicles and the reading of the Lessons and in the singing of the Responsories. 1390.

The Gospel according to Luke ix. (1-6.) [Lesson j.]

At that time. Jesus calling together the twelve disciples, gave them power and authority over all devils, and to cure diseases. And that which followeth.

A Sermon from the Commentary of the Venerable Bede, Priest.

(Super Lucam lib. III. cap. xxxiiij.)

Aving first been endowed with the power of signs, he sent them to preach the kingdom of God, that by greatness of promises greatness of deeds would also be attested, and faith would be given strength by words being shewn forth: and new things would be made, which would proclaim new things. Whence likewise now when the multitude of the faithful hath grown: there are many within the holy Church which keep a life of virtue, and have not the signs of virtue. Because the outward miracle is shewn for nothing: if what is worked within be neglected. For according to the voice of the Teacher of the Gentiles: tongues are a sign, not to believers, but to unbelievers. But thou, O Lord.

Let the Responsories be sung from Monday in this week. 1669.

Second Lesson.

And he said to them: Take nothing for your journey; neither staff, nor scrip, nor bread, nor money, neither have two coats. It is usually asked how Matthew and Luke may have remembered the Lord to have said to his disciples that they should not bear a staff: when Mark saith, And he commanded them that they should take nothing for the way, but a staff only. Which is thus solved, if we understand the aforesaid staff
The Week of Pentecost.

which, according to Mark, is to be borne under one signification: and under another that which according to Matthew and Luke is not to be borne. Just as temptation is understood under one signification from which the saying is, God tempteth no man: and under another that of which hath been said, The Lord your God trieth you, that he may know if you love him. That one is of leading astray: this one is of proof. 

Lesson iii.

And therefore either saying of the Lord was to be accepted by the apostles, both that they should take not even a staff, and that they should bear nothing but a staff. For when according to Matthew it was said to them, Do not possess gold, nor silver, and so on: immediately he added, For the workman is worthy of his meat. Where he sheweth sufficiently: why he should be unwilling for them to possess and to bear <these things>. It is not that they were not necessary for the sustaining of this life: but because he sent them thus, that he might shew that these things were due to them from those believers to whom they would announce the Gospel. It is clear then that the Lord did not so command these things, as though evangelists would not be allowed to live from anything else than from those bringing offerings to whom they proclaimed the gospel: besides, the Apostle whose way of life was sustained by the work of his own hands, acted against this command, in order that he might not be burdensome to anyone: but he gave them power, in which they might know that these things were owed to them. For when someone is commanded by the Lord: unless it be done, he is guilty of disobedience. But seeing that power is bestowed: he is permitted to not use it, and as it were to withdraw from his right. Therefore the Lord ordering this: that the Apostle saith that he ordered that those who proclaim the Gospel should live by the Gospel: was saying those things to the apostles, that they being secure might neither possess nor carry things necessary for this life, either great or small.
The Week of Pentecost.

[At Lauds.]

At Lauds as above. 1671.

Convocatis Jesus duodecim. AS:285; 1519:266r; 1531:155r.

Ant.

IV.i.

1924.

E-sus, * cal-ling to-gether the twelve a-postles :

gave them power and autho-ri-ty o-ver all de-vils, and to
cure dis-eases : and he sent them to preach the kingdom

of God, and to heal the sick, al-le-lu-ya, al-le-lu-ya.

P3. Blessed be the Lord. XX.

Prayer.

Rant, we beseech thee, almighty
and merciful God, that the Holy
Ghost 46 coming, may, inhabiting,
made us a temple worthy of his glory.
Through our Lord. In the unity of
the same.

At Prime on this day and on the two following days the Antiphon Thee they justly praise. [115]. is sung on the Psalm Whosoever.
At Vespers.

Egressi duodecim apostoli. AS:285; 1519:266r; 1531:155r.

Ant. I.i. Ob-*ing out, * the twelve a-postles went a-bout through the towns, preaching the Gos-pel, and healing every where, al-le-lu-ya, al-le-lu-ya. Ps. My soul doth magnify. XX*.

Prayer as above. 1686.

Friday.

At Matins.


At that time. It came to pass on a certain day, as Jesus sat teaching. And that which followeth. A Sermon from the Commentary of the Venerable Bede, Priest.

(Super Lucam lib. ii. cap. xvii.) 47

Here the Lord had taught while seated, when, the scribes and Pharisees sitting by, he cured one with palsy, Luke passeth over for the sake of brevity: but Matthew and Mark when they relate, appear to pose a question, seeing that indeed Matthew in his own city: and Mark in Capharnaum have testified him to have done this. Which is difficult to be resolved: if Matthew indeed nameth Nazareth. Now to be sure whether Galilee itself: in which Nazareth was, is understood to be called the city of Christ, evidently to the distinguish it from Gerasens, the region across the sea, from whence passing over the water (as Matthew
The Week of Pentecost.

writeth) they came into Galilee. Even Capharnaum itself to be sure is called the city of Christ: which, not his nativity, but his powers being illustrated, had been made his own.

*The Responsories of Tuesday of this week are sung.* 1674.

**Second Lesson.**

And behold, men brought in a bed a man, who had the palsy: and they sought means to bring him in, and to lay him before him. This curing of one with palsy: sheweth salvation of the soul longing for Christ after lasting idleness of worldly enticements. Who first of all needeth attendants by which he might be lifted up and be presented to Christ: that is by good teachers which might furnish the hope of salvation and the power of intercessions. Which Mark narrating rightly are found to have been four. Whether because by four holy books of the Gospel power is being proclaimed to all, and all speech is strengthened: or because there are four virtues, by which safety is gained, confidence of mind is aroused. In the eternal wisdom of which the praise of wisdom is sung. For it teacheth wisdom and sobriety, and justice and also courage: of which nothing is more useful in the life of men. By some they are called by several other names: prudence, fortitude, temperance and justice.

**Third Lesson.**

And when they could not find by what way they might bring him in, because of the multitude, they went upon the roof and let him down through the tiles. They wanted to present the paralytic to Christ: but the multitude being interposed, they were shut off from every direction. Because often the mind, looking to God after idleness of the infirm body, and desirious to be renewed by the remedy of heavenly grace: is delayed by the obstruction of former habits. Often during the sweetmesses of secret prayers, and as it were a pleasant converse with God, the multitude intervening hinder the sharp reasoning of mind, that Christ might not appear. And amid this what is to be done? Certainly one should not remain in the lowest outward part where the multitude are making a disturbance, but must ascend to the roof of the house in which Christ
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teacheth: that is the height where the holy scriptures must be sought: and together with the Psalmist the law of the Lord is to be pondered day and night. By what doth a young man correct his way? By observing thy words.

[Responsory iii. The Holy Spirit. as above.]

[At Lauds.]

At the Benedictus.

Factum est in una dierum. AS:285; 1519:267r; 1531:155v.

Ant. IV.i.

T came to pass * on a certain day, as Je-sus sat teaching, that there were also Pha-ri-sees and doctors of the law sit-ting by, that were come out of every town of Ga-li-lee, and Ju-de-a and Je-ru-sa-lem: and the power of the Lord was to heal them, al-le-lu-ya, al-le-lu-ya.
Ps. Blessed be the Lord. XX*.

Prayer.

Rant, we beseech thee, that thy Church, O almighty and merciful God: gathered together by the Holy Ghost: may in nowise be troubled by hostile attack. Through our Lord. In the unity of the same.

At Vespers.

Tulit ero paralyticus. AS:286; 1519:267r; 1531:155v.

Ps. My soul doth magnify. XX*.

Prayer as above and the rest. 1690.
The Week of Pentecost.

Saturday.

At Matins.


At that time. Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever. And that which followeth.

A Sermon from the Commentary of the Venerable Bede, Priest.

(Super Lucam ii. cap. 14.)

If we have said a man hath been liberated from a demon indicateth morally that the soul hath been purged of unclean thoughts: consequently that the woman that had been gripped by a fever but was healed by the command of the Lord, sheweth <her> flesh to have been curbed from her burning concupiscence through the teaching of self-restraint. For all bitterness and wrath and anger, and clamour and blasphemy: is the fury of an unclean spirit. To be sure, you understand fever enticing the flesh to be fornication and uncleanness, lust and evil concupiscence, and avarice (which is the service of idols). And they besought him for her. And standing over her, he commanded the fever, and it left her. But thou.

Let the Responsories of Wednesday of this week be sung.

Second Lesson.

Sometimes the Saviour is asked, sometimes he healeth the sick voluntarily, shewing himself <to be> against sins and likewise sufferings, and always to favour the faithful: and of her whom they themselves little understand, either to give understanding, or indeed to dismiss not understanding: according to that which the Psalmist inquireth, Who can understand sins? from my secret ones cleanse me, O Lord. And immediately rising, she ministered to them. It is natural with the beginning of fevers for health to be assailed: and to perceive the discomfort of sickness. Truly health which is conferred by the command of the Lord: returneth all at once. Nor only doth itself return, but also <it is> attended with so much strength, that she is herself im-
mediately able to minister to those which had helped her: and according to the principle of allegorical exposition, the members which had served the iniquity of uncleanness, that they might bring about the fruit of death, <now> serve justice in eternal life.

Lesson iii.

And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them. The setting of the sun: signifieth the passion and death of him who said, As long as I am in the world, I am the light of the world. And with the sun setting, more possessed of demons than before, more sick are cured: because he who, living in the flesh in the temporal world, had taught few of the Jews, treading down all the power of death in the region of the gentiles, sent across the gifts of faith and health. Of which minister as if heralding life and light: the Psalmist singeth, Make a way for him who ascendeth upon the west. The Lord ascendeth, of course, upon the west, because whence in the Passion he lay dead: rising thence he revealed his great glory. But thou, O Lord.

[Responsory iii. The Holy Spirit. as above.]55 1671.

At Lauds.

Vespere autem facto. AS:286; 1519:268r; 1531:156r.

Ow when evening * was come, when the sun was down: there came to Jes- sus all they that were dis-eased:
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and he lay-ing his hands on every one of them, heal-ed

them, al-le- lu-ya. Ps. Blesssed be the Lord. XX*.

Then follows the Prayer.

W e beseech thee, O Lord, graciousl-y pour forth the Holy
Ghost into our minds : by whose wisdom we were created : and by

whose providence we are guided. Through out Lord. In the unity of

the same.

If any Feast should occur in this week : let the same order be preserved as in the week
of Easter, unless it be of the fast.

And thus are completed the seven days of the sevenfold Feast of Pentecost : on the eighth
day, of course on the next Sunday after Pentecost let the Feast of the Holy Trinity be
made, in which nevertheless let not a Procession go before the Cross at Vespers, as on the
other Saturdays during the remainder <of the year>.

[The end of the winter part.] 57
In die pentecostes. Io, celi.

Antiphonale Sarisburiense: 259r.
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Notes, pages 1637–1694.

1 'nihil' in his locis Chevallonius, qui formam nichil alias plerumque usurpat. [SB:dccccxvii.]
2 SB:dccccxvii.
3 SB:dccccxcix.
4 SB:dccccxcix.
5 SB:dccccxcix.
6 In 1519:257v. 'corda' is set ACh.C.
7 In 1519:257v. 'Loquebántur' begins on C. 'Dei' omits the first note, F.
8 In stanza 4 1519:257r. and HS:56v. have 'Quo fida'. In stanza 4. 1531:151v. has 'complévit'. In HS:55v. the first stanza begins D E F. The 'Amen' is taken from PHM:32.
9 1519:258r.
10 The office of Compline appears in this form in 1519:258r.
11 1519:258r.
12 1519:258v.
13 1519:258v.
14 Gregorii in Evangelia Lib. II. Homil. xxx., Opera, I. 1571. [SB:miii.]
15 No flat appears in 1519:259r.
16 1519:259r. appears in the F-clef.
17 1531:152v. begins 'Spiritus ánctus'. Were 'Spiritussánctus' understood to be a single word the choir might enter at 'procédens', as indicated in NR:496. 1519:259v shows no flat at 'invisibíliter penetrávit' or at 'linguárum'.
18 1519:260r.
20 1519:260v.
21 1519:260v.
23 AS:280. omits the Æ. 'Glória Patri'.
24 The Æ. 'Glória Patri' does not appear in the sources.
25 The Æ. 'Glória Patri' does not appear in the sources.
26 SB:mx.
27 1531:153r. has 'uníversum mundum' set A.G.A.CB ABÀA.A.
28 1519:262r.
29 This service of Compline appears in 1519:262r.
30 1531-P:46r. has in line 1 'nomini', in line 7 'spéndor' and in line 10 'kýrios'.
31 Augustini in Joan. Evangelium Tract, XII., Opera III. 1823. [SB:mxii.]
32 1519:262v.
33 In 1519:263r 'unígnitus' is set G.G.AF.G.GAA.
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34 Augustini in Joan. Evangel. Tract. xl.v., Opera iii. 2129. [SBmxv.]
35 1531:154r. 'caritate'. 1519:263r, 266v sets 'illuminans' F.G.GDCBCDCD.DC.
36 1519:264r.
37 1519:264r.
39 1519:264r has no flat; the final 'alleluya' is set ADE.DCCBABCABAG.GACAB.AG. In the R: Legendum cum Portiforii 'lingua sua.' In the V: Legendum 'lingua nostra.' [SB:mxix.] 1519:264v. has 'lingua sua'.
40 1531:154v. has 'artifex omnium habens'. In 1519:264v. 'scientiam' ends on F.
41 [Quere in feria sequente.] 1519:265r. but see note 47. below.
42 'spiritussanctis', 1531:154v.
43 1519:265r.
44 Bede in Luce Evangel. cap. ix., Opera v. 316. [SB:mxxi.]
45 1519:256r. prints the whole of R. Apparuerunt. R. Loquebantur. R. Spiritus Sanctus. here.
46 'spiritus sanctus' Chevallonius, qui sepius spiritussanctus scribit. [SB:mxii.]
47 Bede in Luce Evangel. Lib. i. cap. 17, Opera v. 275. [SB:mxiii.]
48 1519:266v. prints the whole of R. Advénit ignis. and R. Disciplinam et sapiéntiam. here.
49 1519:267r.
50 1519:267r. omits 'omnipotens et'.
51 1519:267v.
52 Bede in Luce Evangel. Lib. ii. cap. 14, Opera v. 268. [SB:mxvi.]
53 1519:267v. prints the whole of R. Factus autem bac voce. and R. Spiritus Dómini replévit. here.
54 'lassescere' Chevallon. 'lassescere' Legenda 1018. [SB:Mxxvi.]
55 1519:267r.
56 'servitium de Trinitate', 1519:268r.
57 1519:268r.