The Myroure of oure Ladye.

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The
Myroue of oure Ladye
CONTAINING
A DEVOTIONAL TREATISE ON DIVINE SERVICE,
WITH A TRANSLATION OF
THE OFFICES USED BY THE SISTERS OF THE
BRIGHTTINE MONASTERY OF SION,
AT ISLEWORTH,
DURING THE FIFTEENTH AND SIXTEENTH CENTURIES.

EDITED
FROM THE ORIGINAL BLACK-LETTER TEXT OF 1530 A.D.,
with Introduction and Notes,
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CONTENTS.

EDITOR'S INTRODUCTION.
1. BIBLIOGRAPHICAL NOTICE OF THE MIRROR ... vii
2. HISTORICAL ACCOUNT OF SION MONASTERY ... xi
3. CONVENTUAL LIFE AMONG THE SISTERS OF SION ... xx
4. THE SERVICES ILLUSTRATED BY THE MIRROR ... xxxvi
5. A LIFE OF ST BRIDGIT, SUPPOSED TO BE WRITTEN BY THE AUTHOR OF THE MIRROR ... xlvii

AUTHOR'S PROLOGUES, ETC. ... 1

PART I.
TREATISE ON DIVINE SERVICE ... 9

PART II.
TREATISE ON READING ... 65
THE SUNDAY SERVICE AT MATTINS ... 72
" " " " LAUDS ... 122
" " " " PRIME ... 138
" " " " TIERCE ... 141
" " " " SEXT ... 146
" " " " NONE ... 148
" " " " EVENSONG ... 149
" " " " COMPLINE ... 164
THE MONDAY SERVICE AT MATTINS ... 174
" " " " LAUDS ... 184
" " " " PRIME ... 185
" " " " TIERCE, SEXT, AND NONE ... 186
" " " " EVENSONG ... 186
" " " " COMPLINE ... 188
THE TUESDAY SERVICE AT MATTINS ... ..... 190
" " " " LAUDS ... ..... 200
" " " " PRIME ... ..... 201
" " " " TIERCE, SEXT, AND NONE ... ..... 202
" " " " EVENSONG ... ..... 202
" " " " COMPLINE ... ..... 203
THE WEDNESDAY SERVICE AT MATTINS ... ..... 205
" " " " LAUDS ... ..... 214
" " " " PRIME, TIERCE, SEXT, AND NONE ..... 216
" " " " EVENSONG ... ..... 216
" " " " COMPLINE ... ..... 219
THE THURSDAY SERVICE AT MATTINS ... ..... 219
" " " " LAUDS ... ..... 231
" " " " PRIME, TIERCE, AND Sext ... ..... 233
" " " " NONE AND EVENSONG ... ..... 234
THE FRIDAY SERVICE AT MATTINS ... ..... 238
" " " " LAUDS ... ..... 251
" " " " PRIME ... ..... 252
" " " " TIERCE, SEXT, NONE, AND EVENSONG ..... 253
" " " " COMPLINE ... ..... 255
THE SATURDAY SERVICE AT MATTINS ... ..... 257
" " " " LAUDS ... ..... 270
" " " " PRIME AND TIERCE ... ..... 271
" " " " SEXT AND NONE ... ..... 272
" " " " EVENSONG ... ..... 273
" " " " COMPLINE ... ..... 274
MEDITATION OF ST MAUDE ... ..... 275
THE FEASTS ... ..... 277
CONCEPTION OF THE BLESSED VIRGIN ... ..... 278
PURIFICATION ... ..... 279
ASSUMPTION ... ..... 281
NATIVITY ... ..... 285

PART III.

THE MASSES ... ..... 291

ERRATA OF FAWKES' EDITION ... ..... 333
EDITOR'S NOTES ... ..... 339
INDEX ... ..... 359
INTRODUCTION.

§ 1. BIBLIOGRAPHICAL NOTICE OF THE MIRROR.

The very rare work which is made accessible to all readers in the following pages was written for the Sisters of Sion, a religious community which existed at Isleworth on the banks of the Thames from the year 1415 until the Dissolution of the Monasteries, which was revived in its old quarters during the short reign of Queen Mary, and which still exists as a distinctively English community of ladies at Lisbon.

The "Mirror of our Lady" consists of a "Rationale" of Divine Service in general, with a translation and explanation of the "Hours" and "Masses" of our Lady, as they were used at Sion. No complete MS. of it is known to the Editor, but one of the fifteenth century exists which contains about one half of it, and there remain a few printed copies, all more or less imperfect, of an edition which issued from the press of Richard Fawkes in the year 1530.

The MS. [Aberdeen Univ. MS., W. P. R. 4. 18] was "brought from the Cape of Good Hope and presented to the University" of Aberdeen "by Mr William Robertson, A.M., April, 1828," as is testified by an inscription to that effect on the first leaf: and it has been courteously placed in the hands of the Early English Text Society for use in the preparation of the present volume. It is a small quarto on paper [8×6 inches], containing 270 pages of writing [6×4 inches], in a hand which belongs to some time between A.D. 1460 and A.D. 1500; nearer, probably, to the former than to the latter. On the last leaf the writer has subscribed his name "R.
Tailour” [see p. 114], and in a contemporary hand is added “This booke belongyth to syster Elyzabeth Monton.” 1

That this MS. is copied from one of earlier date, and is not a portion of the author’s original MS., is shewn (1) by the regularity of the penmanship; (2) by the absence of author’s erasures and corrections; (3) by the erasure of three repeated words at folio 74, the insertion of eight omitted words at folio 92, and the entire omission at folio 99b. of a passage amounting to four and a half lines, as printed at p. 127 of the present volume; (4) by Richard Tailour’s Colophon “Here endeth the story of sondaie. And that is sufficient for this halfe of our Ladyes myrrore,” the portion transcribed being almost exactly half in quantity, and not the first division of the work; (5) by the statements of the “prologues,” which shew that these prefaces were written after the rest of the work had been completed. These points of evidence are valuable, as they shew that the date of the original work was earlier than that of the existing MS., that is, than the middle of the fifteenth century; thus fixing its authorship to some time between the years 1415 (in which Sion Monastery was founded) and 1450. 2

There is nothing in the pages of the “Mirror of our Lady” to shew by whom it was written. Another devotional book entitled “the Orchard of Syon” exists in MS. [Harl. MS. 3432], and was printed at the expense of Sir Richard Sutton (a principal founder of Brasenose College, and Steward of Sion), by Wynkyn de Worde in 1519 [Bodl. Douce, D. 274], and this appears to be of about the same date; but of this also the author’s name is unknown. Bishop Tanner does not appear to have met with the Mirror, or to have found it mentioned in the Catalogue of Sion Library, of which he

1 In the splendid MS. Martiloge of Sion which until recently belonged to the library at Alton Towers, but which is now in the British Museum [Add. MS. 22,285], the death of “Elizabeth Mowton soror” is entered on “17 July”, without any indication of the year in which it took place; but no trace is to be found there of Richard Tailour.

2 As will be afterwards seen, the community of sisters was formed in England before it was placed at Sion, but that the “Mirror” was written after their settlement seems clear from the many references to the name of the monastery. A reference to a constitution of Archbishop Arundel, passed in A.D. 1408 [page 71], indicates the earliest possible date.
INTRODUCTION. § 1. BIBLIOGRAPHICAL. ix
took full notes [Add. MS. 6261, ff. 153—156] for his Bibliotheca,
and which has also been examined, without any trace of the Mirror
being discovered, for the present work. But he mentions a Sion
monk of the name of Thomas Ismaelita as having written "Speculum
Humilitatis," and "De ortu Mariae, infantia et miraculis Christi."
(assigning to him the date a.d. 1430), and Ismaelita seems to have
been an industrious writer of the Monastery about the time when the
Mirror was written.

The Editor inclines, however, to the belief that the author was
Dr Thomas Gascoign, of Merton College, Oxford; who was Vice-
Chancellor of that University in the years 1434 and 1439, and
Chancellor from 1442 to 1445. He wrote a Theological Dictionary,
which is extant in two large MS. volumes in the library of Lincoln
College, Oxford. In this [ij. 86] he refers to a translation of the
Life of St Bridget, which he had made for the use of the Sisters of
Sion. Some Annotations of his upon the same Saint’s Life are also
extant in the British Museum [Cott. Otho. A. xiv. 6]; and his
affection for St Bridget is further shewn by his life of her daughter
St Katharine, first Abbess of her abbey of Watstein, and her Con-
fessor, Peter Olaf [Bodl. Digby 172]. His Life of St Bridget seems
to be the same which was printed by Pynson in the year 1516, and
which will be found at the end of this Introduction. Gascoign also
left many books to the Sisters, including one of his own, entitled
"Scripture Verities." It is not unreasonable to conjecture that
his interest in this Scandinavian Princess and saint of the fourteenth
century may have been aroused by a visit to Sweden, as Chaplain to
Sir Henry Fitzhugh, the founder of the Brigittine Order in England.
The author’s familiarity with Rome is shewn by his reference to St
Lawrence’s Church, at page 19.

The "Mirror of our Lady" was printed "at the desyre and in-
staunce of the worshipfull and denoute lady Abbesse of the worship-

1 Several MSS. of this are extant [Bodl. Mus. 35. Merton Coll. N. ij. 1.
imperf. Lambeth 331. ij. fol. 118]. It was also printed by Cotelerius in the
notes to his S.S. Patrum Opp. 1672.

2 The author of the "Mirror," explaining the difficulty of translating Latin
into exact English, says, "Therefore if any such person happen to see this book,
or any other of our drawing, and find anything therein," &c. [page 8].
full Monastery of Syon, and the reuerende fadre in God Generall confessowre of the same." The first was Agnes Jordan, Abbess from July 18, 1520, until the Dissolution; the second was John Fewterer, who also survived the Dissolution. It was completed as far as the end of the second part, folio 114, on Nov. 4, 1530, and notwithstanding a third part had been spoken of in the Prologue as already written [page 4], the Colophon and Fawkes' plate 1 on the back of it seem to indicate that it was intended at that time to end the work there.

This, no doubt, accounts for the fact that three out of the seven copies known to the Editor have evidently never had the third part bound up with them. These seven copies are as follow:—

1. Cambridge University Library [A.B. 10. 41]. The text of this copy is complete, including four pages of errata at the end; but the first leaf, that with the two engravings, is missing.

2. Lambeth Palace Library [2. 6. 6.]. This copy has the two engravings, and is in the original stamped calf binding, but has not the pages of errata. On the engraved title-page is written "Roberti Hare. 1558." To the same person the Chapter Library of St Paul's is indebted for its MS. of the Rule of Sion.

3. Bishop Cosin's Library, Durham [H. II. 24]. This is a fine copy, with wide margin [full size, 10\(\frac{3}{4}\) × 7\(\frac{1}{4}\) in. Type, 7 × 4\(\frac{3}{8}\) in.]. It is in excellent preservation, but was rebound about thirty years

1 In the Colophon the printer's name is spelt "Richard Fawkes," but in his plate on the back of the same leaf the four latter letters of the name have been cut out, and "kes" inserted in a smaller type, with an ornament to fill up the space. The design of this fine plate is that of an arrow embosomed in foliage and with its point in the ground. On the shaft of the arrow is hung a shield supported by two unicorns, and charged with the head of St Lucy and the letters R. F. in a chief. On the dexter side of the feather is a Lombardic D, and opposite to it a very faint impression (which looks like an erasure) of a talbot's head. Above the plate are the words "Soli deo honor," and below it "Et Gloria, Amen," the whole being surrounded by an ornamental border. [See the photolithograph in the present volume.]

St Lucy's head appears in several initial D's throughout the work; and the design itself, but with a knot in the place of the head, is found as the title of a small book of Sarum Hours, printed for Fawkes at Paris, formerly in the British Museum, and now in the Bodleian [Douce BB. 53]. Fawkes, who began to print, says Hearne, as early as 1500, had a curious habit of varying his name, which is found in the several forms Fax, Fakes, Faukes, Faques, and Fawkes,
since. It wants both the engraved title-leaf and the four pages of errata. By the courtesy of the Archdeacon of Durham this copy was placed in the hands of the Editor to be used as the text of the present work.

4. Warwick Church Library, in the vestry of the Beauchamp Chapel. This copy is also deficient to the same extent as that in the Cosin Library.

5. British Museum Library [C. 11. b. 8. King's Lib.]. A perfect copy as far as the end of the second part, and in the original stamped calf binding.

6. Bodleian Library [A.A. 95. Seld.]. This is in the same condition as the preceding one.

7. Peterborough Cathedral Library [S. 7. (P. 3. 30)]. This is in the same condition as the two preceding copies, except that it has not the engraved title.

There are probably other copies existing in Cathedral or private libraries, and one seems to have been in the possession of the late Dr Rock [N. & Q., 2nd Ser. x. 51], but after much inquiry these are all that have at present been discovered.

§ 2. HISTORICAL ACCOUNT OF SION MONASTERY.

Of the half-dozen Monastic Houses which were founded in England during the half-dozen generations¹ that preceded their final dissolution [A.D. 1360—1540] the most important was "the Monastery of St Saviour and St Bridget of Syon of the Order of St Augustine," for which the "Mirror of our Lady" was written. The fashion of founding monasteries had almost died out when the fifteenth century began, and was being superseded by that of founding Chantries, an institution previously unknown in England. Within a week from the foundation of Sion, the Council was to begin its meeting in Constance, at which that first loud cry for the authoritative Reformation of the Church of England was made that culminated in the destruction of the monastic system in this

¹ During the preceding half-dozen generations [A.D. 1180—1360] more than 500 religious houses had been founded.
country; and almost simultaneously 120 Alien Priories were being dissolved by Henry V., before he began the campaign which ended in Agincourt. Yet Sion was an exceedingly prosperous foundation for a century and a quarter; and when it was suppressed by Henry VIII., its nett annual revenue was assessed at a sum equivalent to £20,000 of modern money, an income exceeding that of the great Benedictine monasteries at Canterbury, Durham, or Winchester, and being only exceeded by that of seven other religious houses in all England.\footnote{These were Westminster, Glastonbury, St John’s Clerkenwell, St Alban’s, Gloucester, Croyland, and Evesham. Excluding Westminster (£3471), and Glastonbury (£2311), the average value of the remaining five of these was £2000. Sheen, which was also founded by Henry V., was only valued at £777 12s.}

It was a common practice with mediæval sovereigns to found one or more monasteries, shortly after their accession, for the special commemoration of their predecessors, they themselves also claiming a particular interest in the prayers of the new communities. About 150 English monasteries were founded soon after the deaths of sovereigns, and of the 60 royal foundations which vanished at the Dissolution, a majority had doubtless originated in such objects. In pursuance of this custom, Henry V. gave up part of his manors of Sheen (Richmond) in Surrey, and of Isleworth on the opposite bank of the river, for the foundation of a Carthusian establishment of monks at the former place, bearing the name of “Jesus of Bethlehem,” and of a Brigittine community of nuns with their attendant monks, under the name of “St Saviour and St Bridget of Syon” at the latter. Several interesting historical associations are connected with the Sheen Carthusians,\footnote{Henry V. also founded at Sheen a small house of Celestines, but this he dissolved again immediately, with the rest of the Alien Priories.} for Dean Colet and Cardinal Wolsey were both inmates of the house during part of their declining lives, but our present interest centres in the “Daughters of Syon.”

The Order of St Bridget was a modified or “reformed” branch of that of St Augustine, and was founded by that Swedish princess and saint at Watstein in the diocese of Lincopen, about the year 1314. Although it was an Order of Nuns, provision was made for
the association with each convent of a small number of monastic clergy and laymen, the former of whom were to act as chaplains to the nuns, and the latter as attendants on the joint establishment. The circumstances under which the Order came to be introduced into this country are curious and interesting.

In the year 1406, Philippa, the daughter of Henry IV., was sent to Lunden in Sweden to be married to Eric XIII. of Sweden and VII. of Denmark [A.D. 1382—1445], under whom the three crowns of Denmark, Sweden, and Norway had been united. The princess travelled under the charge of Henry, third Baron Fitzhugh, who held an important position at the court of Henry IV., was made Constable of England at the coronation of his son Henry V., and seems to have been on terms of intimacy with both father and son. By some means the attention of Fitzhugh was drawn to the Brigittines, who had not long been established by their founder at the Monastery of Watstein. The Chronicle of that monastery records that Fitzhugh volunteered of his own accord to found a branch of the Order in England, the offer being made about the end of November in the year 1406. "Item," says the Chronicle, "istis nuptiis celebratis, venit Vazstenas Dn. Henricus Rawinzart nobilis Miles de Anglia, qui, convocato Conventu, asserebat se velle fundare in Anglia unum monasterium de regula S. Salvatoris, & dedit fratribus literas suas super locum hujusmodi, & dotem, petens ut duo fratres mitterentur in Angliam pro constructione istiusmodi monasterii, quod et fratres cum exsultatione intima annuerunt. Hoc factum fuit circa festum b. Andree apostoli."¹ [Diarium Vazstenense, Upsal. 1721, p. 35.] These brothers had been sent, or were about to be sent, when "Dn Hemmingus Curatus noster" died, a little before All Saints' Day, in 1407, and a further delay took place. But on the morrow of St Ambrose [Dec. 8th] 1408, "Frater Johannes Patri, sacerdos, et Frater Katillus diaconus" were elected for the same purpose by the Convent. [Ibid. p. 38.] Fitzhugh engaged to give the brethren his manor of "Hintim" near Cambridge, provided

¹ The Charter of Fitzhugh, "dominus de Rawenswather" [Ravenswath, in Richmondshire], is printed at page 194 of the Diary, being dated at Watstein, the first Sunday in Advent [November 28th], 1406.
some of the Order took possession of it within ten years. Whether they founded any establishment there or not is not recorded, but the Martilogium, already mentioned, states that he maintained some of the Order at his own expense for many years. "Anno Domini 1426 ultimo die Decembris," it records, "obit Dominus Henricus Fitzhugh Baro & camerarius fundatoris nostri. Hic fuit primus qui introduxit hanc religionem in regnum anglie. & quosdam fratres huius ordinis pro incepcione ipsius de Watzsten transmissos suis sumptibus sustentavit per multos annos et in partem dotacionis huius monasterij dedit dominium et manerium de Hentoñ in Comitate Cantabrigie. Et in morte leguit 20\textsuperscript{th} libras fideliter persolutas ultra predictum dominium quod valet viginti libras annualis redditus. Hic itaque non immerito inter primos & speciales benefactores computatus & in singulis sermonibus anima eius recommendatus."\footnote{In the Calendar of the Martiloge the death of Fitzhugh is also registered on Dec. 31st, in the words, "Obit dominus henricus fitzhugh qui primus hunc ordinem adduxit in angliam. Obiit a\textsuperscript{e} domini 1426." Other documents shew that his obite was kept on January 10th, "within the utase of the Epiphanie." [Cott. MS. App. xiv. fol. 144.]} [Add. MS. 22.285, fol. 14 b.]

Whether the projected foundations of Henry V. at Sheen and Isleworth were suggested by Fitzhugh is not known, but there can be no doubt that the ultimate association of the Brigittines with that at Isleworth must have arisen from his advice, and, as he had travelled much in the Holy Land, there seems also much probability that he suggested the names, "Bethlehem" and "Sion," which were given to them.

Preparations for the establishment at Sion were begun early in the year 1415, for the Watstein Chronicle records that on the 2nd day of Pentecost [May 20th] 1415, four consecrated sisters, three novices, and two brothers, were sent to England by the King and Queen of Sweden, at the request of the King of England; these being doubtless intended as instructors in the Rule of the Order. The
INTRODUCTION. § 2. HISTORY OF SION.

sisters were named Christina Finwids, Ragnildis Tideka, Anna and Christina Esbiörna, the brothers being Johannes Kalmarnensis, and Dū Magnus Hemmingi.1 They were brought on their way with great solemnity by the Archbishop of Lunden, accompanied by all the Swedish bishops, one bishop from Norway, and many knights and gentlemen. [Diarium Vazsten. p. 54.] No doubt the buildings originally occupied by the sisters of Sion were at the same time making some progress, for on the 22nd of the following February [A.D. 1415, O.S.] the dedication stone of the monastery was laid by Henry V. himself, Clifford, Bishop of London, being the prelate presiding on the occasion. The event is thus noticed in the Martiloge: “Anno domini m° cece° xv° in festo cathedre sancti Petri littera dominicali f. positus fuit primus lapis in monasterio sancti saluatoris & sanctarum marie virginis & birgitte ordinis sancti augustini sancti saluatoris nuncupati: per Henricum quintum regem anglie. Presente episcopo londonie ricardo Clyfforde.” [Add. MS. 22.285, f. 14.]

On March 3rd following, the Charter of foundation was signed by the King, and in this the duties laid upon the members of the foundation were said to be “to celebrate Divine Service for ever, for our healthful estate while we live, and for our soul when we shall have departed this life, and for the souls of our most dear lord and father Henry, late King of England, and Mary his late wife, our most dear mother; also for the souls of John, late Duke of Lancaster, our grandfather, and Blanche his late wife, our grandmother, and of other our progenitors, and of all the faithful departed.” It was also decreed that it should be called “The Monastery of St Saviour and St Bridget of Syon for ever,” but the name of St Mary was commonly inserted between those of St Saviour and St Bridget in subsequent years. The buildings thus commenced were situated near to Twickenham, occupying a site which stretched along the river-bank for about half-a-mile, and for about one-third of that distance into the meadows.

1 In the list of the sisters and brothers of Sion which is entered in the Register of Grey, Bishop of London, under the year 1428, the names of these Swiss ladies are found as Cristina Swethe, Ragnell Titheca, Anna Karilis, Cristina Isbiorna; but the only foreign names among the brethren are those of two lay brothers, William Ellirkir and John Hertman.
The establishment was ordained by the Charter to consist "of sixty nuns (of whom one included in the number of sixty shall be Abbess), also of twenty-five religious men, of whom thirteen shall be priests, four deacons, and eight laymen (from which same priests one, included in this number of twenty-five, shall be Confessor, who shall preside over the said men in spirituals; by which same priests also the Abbess and nuns or sisters of the monastery aforesaid, for the time being, are to be refreshed and fed with the hearing of Divine Service, and wholesome preaching and erudition, and to be assisted in the perils and difficulties of their spiritual necessities), to dwell in separate habitations, to wit, the said Abbess and sisters within one court by themselves, and the said Confessor and brothers in a separate court by themselves," &c. [Aungier's Hist. Syon Monast. 29.] By the same Charter "Matilda Newton, professed nun of the aforesaid order," was appointed to be Abbess, and "William Alnewyk, ordained in priest's orders, likewise professed by the aforesaid order," was appointed Confessor [Ibid. 28]: 1000 marks a year were granted out of the Treasury, until the permanent endowments (which were very shortly given out of the alien priories) should amount to that sum. The Royal Charter was supplemented by a Papal Bull of Martin V., in the year 1418 [Ibid. 36].

The first profession of novices in the newly-erected buildings took place before Archbishop Chicheley on April 21, 1420. That there were English sisters and brothers of the Order existing before, is shewn by the appointment of the Abbess and General Confessor from among their number. On the present occasion, twenty-seven sisters, five priests, two deacons, and four lay brethren, were admitted by the Archbishop; and these thirty-eight doubtless completed the full number of eighty-five provided for by the Charter of foundation. This first profession in the new monastery is thus recorded in the memorandum pages of the Martilogium: "Anno domini m° cccc° xx° vicesimo primo die mensis aprillis littera dominicali f anni bisextilis primacione currente per 15 celebrata erat prima professio ordinis sancti salvatoris de Syon in regno anglie per manus venerabilis patris dominis Henrici Chicheley cantuarensis archiepiscopi Quo die professi erant .27. sorores. quinque sacer-
INTRODUCTION. THE NEW BUILDINGS.

Thus settled in their well-endowed monastery the "Daughters of Syon" and their chaplains appear to have enjoyed an uninterrupted career of monastic prosperity until the time of their dissolution, a hundred and twenty years afterwards. Shortly before his death, in 1422, Henry V. conveyed to them the whole Manor of Isleworth, which had previously belonged to the Duchy of Cornwall; and his successor enriched their community with many other "manors, lands, tenements," &c., in all parts of England, chiefly from the spoils of the alien priories. So enriched, the original quarters of the community became too strait for them, and they obtained a license from the Crown to erect new buildings further westward on their demesne, the site being that now occupied by the Duke of Northumberland's mansion and grounds, immediately opposite to Kew Gardens. Here their new chapel was begun in the year 1426, the first stone being laid by the Regent, John Duke of Bedford, on February 5th; the Duke giving a cramp ring to each of the sisters of the first profession, together with a handsome present of Office Books for the use of the new chapel. This event also is recorded in the Martilogium, in the following words:—

"Anno domini 1426 In die sancto Agathe virginis & martyris feria iiij postus erat primus lapis in fundamento ecclesie monasterij de Syon in parochia de Iistilworthe per Iohannem ducem Bethfordie fratrem fundatoris nostri. Presente Magistro Henrico Bewforde episcopo Wynchestrie & Magistro Iohanne Kempe episcopo. londonie. qui benedixit & sanctificauit. eundem lapidem. iacentem in aquilonari angulo ad orientalem plagam predicte ecclesie. Dux iste dedit omnibus sororibus prime professionis anulos quibus profitebantur Dedit eciam duos pulcros libros officij sororum & vna libri legendam Et fuit monasterio semper favorabils & benignis." [Ibid.]

Five years later, that is, in the year 1431, letters patent were issued by Henry VI., giving the community full license to remove to the new buildings without any hindrance to the rights and privileges which had been granted to them while dwelling on the original site. [Aungier's Hist. Syon Mon. 53.] Thither they re-
moved on November 11th, the Feast of St Martin of Tours, Humphrey, Duke of Gloucester, being present at the consecration of their new church. [Harl. MS. 231, f. 71.]

From this time the "Daughters of Syon" appear to have remained in tranquil possession of their beautiful river-side home, and of lands which were distributed over the country from St Michael's Mount to Windermere. Their rents were valued in the year 1492 at £1616 18s. 5½d. [Ibid. 78], a rental equal to £14,008 17s. 6d. of modern money. Half a century later, when the storm came to sweep them away, the gross annual amount of their revenues was £1944 11s. 5½d.; the nett amount of them £1731 8s. 4¾d. [Ibid. 89.] Taking the latter as the available income of the monastery these eighty-five ascetics thus received what in modern money would amount to £20,777 0s. 9d. a year! How this large income,—equal to an average of nearly £250 for each inmate,—was expended, there is no evidence to shew. The character of the Sion community suggests that it would neither be wasted nor spent in self-indulgence, but one longs for the discovery of their account-books.

After the Dissolution the lands of the community were soon sold or granted away by the Crown, but Sion and its demesne were still retained as Crown property.

The sisters retired to a Brigittine house at Dermond in Flanders on the ruin of their own. For two short years at the end of Queen Mary's reign they returned to their old home, but on the accession of Queen Elizabeth they again took up their quarters with their Flemish sisters. After many changes of residence and great poverty during the next half-century, they were at last established in a new Sion at Lisbon, in the year 1594. Here they still remain, restricting their community entirely to English ladies, and retaining the keys of

1 An association was kept up between Sion and the parent monastery at Watstein, and perhaps the former was considered as a branch of the latter rather than as a quite independent foundation. Under the year 1427 the Watstein Chronicle records, "In die Parsceves" [April 18th] "venerunt de Anglia duo fratres ordinis nostri petentes et reportantes rationes super aliquibus punctis regule." [Diar. Vazsten. p. 69.] In the British Museum there is also "Collacion proposita coram Collegio Brigittini ordinis in Sweda per generalem et primum confessorem de Sancta Syon in Anglia." [Arund. MS. 11 (s. 14). Begins "Vide, domine, et considera". . ]
their old English home, in the hope of eventually returning thither. "But," said a late good-natured Duke of Northumberland, when these keys were shewn to him, "the locks have been altered since they were in use;" and although several attempts have been made to re-establish the community in England, the Sion of Lisbon still remains the real representative of the Sion of Isleworth.¹

As for the old home itself, after the expulsion of the sisters (against whom no fault could be found even by such men as Layton and Bedell) it remained in the hands of the Crown during the remainder of Henry VIII.'s reign, and from November 1541 until February 10th following it became the prison of Queen Katharine Howard. On February 14, 1547, the body of Henry VIII. rested at Sion for the night on its way from Whitehall to Windsor, and here was said to have been fulfilled the prediction which Friar Peto was bold enough to utter before the king when preaching to him at Greenwich, twelve years earlier, that dogs should lick his blood as they had done that of Ahab. A few months later the grasping Protector Somerset caused his nephew to convey Sion from the Crown to himself, but on his attainder in 1552 it again reverted to the Crown, only to be seized by his equally grasping rival, Dudley, Duke of Northumberland. It was at Sion that Lady Jane Grey was residing when she was persuaded to become a nine-days' Queen, and thence that she proceeded in state to the Tower. During the reign of Queen Mary a feeble restoration of the old community in its old home was effected, but the house and its domain did not again pass out of the possession of the Crown until the year 1604, when it was granted by James I. to Henry Percy the ninth Earl of Northumberland, by whose representatives it has ever since been held. It need hardly be added that the monastery and its chapel have long since been supplanted by a modern mansion, some slight relics alone of them remaining to shew their beauty and richness.

¹ A full and interesting account of the wanderings of the sisters, their final settlement at Lisbon, and their subsequent history, will be found in Aungier's work.
§ 3. CONVENTUAL LIFE AMONG THE SISTERS OF SION.

The Rule adopted by St Bridget was a modified form of the Augustinian Rule, to which she gave the name of the Rule of St Saviour, under the belief that it had been communicated to her by our Lord Himself. [See pages 18 and 25.] This Rule was, of course, adopted by the English Brigittines at Sion,¹ but it was supplemented by a large body of "Additions" in fifty-nine chapters. Of these Additions there remain two MS. copies. One was written for the sisters, and is preserved (wanting the first chapter) in the British Museum [Arund. MS. 146]. The other, which was written for the brothers (with such alterations as were necessary), was given to the Chapter of St Paul's Cathedral by the same Robert Hare whose name appears on the title of the Lambeth copy of Our Lady’s Mirror, and is preserved in the Chapter Library. From these two MSS. a very careful copy was made by Mr Aungier and inserted in the Appendix of his History of Sion and Isleworth; and we thus obtain comparatively easy access to the most valuable record of monastic life in the fifteenth century that has been handed down to us. It is too voluminous to be reprinted in this volume, but some particulars gathered from it and other sources, may be acceptable to the reader, as making him more closely acquainted with those for whom the "Mirror of our Lady" was written.

Sion Monastery consisted of 85 members, that being the number prescribed for her convents by St Bridget; under some fanciful notion connected with the number of the 13 apostles and 72 evangelists, not unlike that of Dean Colet when he ordered the number of scholars in St Paul's school to be that of the 153 fishes gathered into their net by the apostles. Of the whole number, 60 were sisters and 25 were brothers, the latter comprising 13 priests, 4 deacons, and 8 lay brothers.

This double community was, in reality, a combination, for purposes of Divine Service, of two separate bodies, each of which had

its own conventual buildings separately enclosed. Their two chapels were under the same roof, being, in fact, a double chancel, each with its separate stalls, and opening into each other by a "grate," or grille, the gate of which was only unlocked for the entrance and departure of the clergy when they said Mass at the altar of the sisters' chapel. The only other door of communication was one used at the profession of novices, which was in the sisters' cloister. To this there were two keys, differing from each other, one kept in a chest on the brothers' side, and the other in a similar chest on the sisters' side. To each of these chests there were three keys, none of the keys being alike, and these were kept by the Abbess and "two sisters that haue drede of God" on the one side, and by the Confessor General and two brothers on the other, "that so al occasion of sclaunber be vttterly take away, both outwarde & inwarde," by means of such precaution. [Rule, ch. 58.]

The clerical brothers were only associated with the community, however, as chaplains, and the lay brothers as sextons, labourers, &c., and none of them had any part in the government of it, except so far as the one who was General Confessor took charge of the other brethren, under the authority of the Abbess, for purposes of discipline and Divine Service.  

1 In Stevens's Monasteries he describes the two chapels of Sion as one above the other, the brothers' in the lower one, and the sisters' in that above. Such a chapel is the Sainte Chapelle of Paris, and such an one was anciently that of the Bishop of Durham's Palace at Bishop Auckland: but the account in the text agrees far better with the statements of the Rule, which imply that the brothers and sisters were visible to each other during service. [Rule, ch. iij.]

2 The following form for the profession of a "lay-brother or focary" [Focarius, = kitchen-servant] is extant among the memoranda written in the Martilogium so often quoted. [Add. MS. 22,285, fol. 19, 20.]

In nomine patris et filii et spiritus sancti

Amen

I N, N. brother professyd in the order & degree of a lay brother or focary knowledge me dewly admytted to the seyd of prof seyd professyd after lawful renounsyng of the seyd seye after the rewle of seyt Sauyour and statutes of thys monasterij. Therfor I holdyng me fullche conteinte of alle fe premyses Promytt to the generalle Confessor of thys monasterij and to thy successors / me to kepe obeidynce after the rewle of seyt Austyn and constitucions of seyt Birgitt / Acceptyng and allowyng and also admyttyng the popys lettres or bulles and namely that bulle whiche amonge vs is clepyd Bulla reformatoria, whith other autentyk writynges, not discrepant nor discordyng to the seyd bulle. Acceptyng also allowyng & admyttyng the adicions addyd to the seyd rewle privilages, ordnary iniunctions, locale
The Abbess was elected by the sisters alone, the General Confessor by both sisters and brothers, within three days after the occurrence of a vacancy. In the election of an Abbess, after the hours as far as None had been sung, a Mass of the Holy Ghost was sung instead of high Mass, and then "Veni Creator," with some versicles proper to the occasion. The General Confessor and two of his brethren then came to the "crates of the election" to be there as witnesses, but not to have any voice in the election. If the sisters were unanimous in accepting the first person named by the Prioress, such a general unanimity was called election by "the way of the Holy Ghost." "Nor it hurtethe not thyse election, thof sche so chosen assente not to her nominacion. But yf any other do it, or if any trety or compacte be made tofore for to chere her, than is this wey alto squatte." And if, by any means, this way did become all tosquatt, then the quashed election was righted by adopting "the way of scrutiny," which was neither more nor less than an election by ballot, each sister secretly naming to three "serches" or elder sisters her own candidate. The "way of compromise" was simply a repeated ballot until a sufficient majority was obtained, or a majority of the "sadder" sisters. The election for General Confessor was made in a similar manner, two priests and two sisters,

...
"serches," being then appointed to receive the votes [Rule, ch. 12; Aung. 288].

But in whatever way the election took place it was not effective until the person chosen had been confirmed by the Bishop. Thus we find Clifford, Bishop of London, writing to Henry V. in 1421: "On Sunday the fyft day of May, I was at youre hows of Syon, and there confirmed the election of dame Ihone North, abbesse, & of sire Thomas Fyschburne, my welbelovyd cousyn, confessour of youre seyd hows; & the same day I blessyd & stallyd the forseyed abbesse: the whiche persone I truste, by Godlyys grace, schal moch profite in that place, in that holy company bothe of men & of women, the whiche God of his mercy graunted." [Ellis' Orig. Lett. II. i. 91.]

1 The following is a list of the Abbesses of Sion from its foundation to its dissolution.

Matilda Newton, appointed by the Charter of Henry V. on March 3, 1415. Her name is not in the Martiloge.

Johanna North, confirmed on May 20, 1421. Her death is entered in the Martiloge as that of the first Abbess of the house, on October 2, 1433.

Matilda Muston, elected on October 5, 1433, confirmed October 13 [Bp. Fitzhugh's reg., fol. 45; Aung. p. 56]. Her name is not in the Martiloge, nor that of any other Abbess called the second.

Margaret Ashby, named in Henry VI.'s Charter of January 8, 1447 [Aung. p. 411]. Her death is entered in the Martiloge on June 17, 1456.

Elizabeth Muston. Her death is entered in the Martiloge, as that of the fourth Abbess, on April 28, 1497. Aungier confuses this Abbess with Elizabeth Gibbs [Aung. pp. 68, 73], giving the latter a rule of 57 years.

Elizabeth Gibbs. Her death is entered in the Martiloge on August 30, 1518. Her initials in a knot appear in the engraving of St Bridget which occupies the back of the Frontispiece title to Our Lady's Mirror. The design of the engraving is copied for a contemporary Life of St Werburg, but has not been recognized with the initials of Elizabeth Gibbs in any other work than the Mirror, though the latter bears date twelve years after her death.

Constantia Browne, elected on August 31, 1518, and confirmed on September 2 [Aung. p. 81]. Her cousin, Ralph Tracy, was Prior of Sheen, and was murdered by one of his monks named Godwyn [Ibid. p. 533]. The death of this Abbess is entered on the Martiloge as taking place on July 16, 1520.

Agnes Jordan. Her death is entered in the Martiloge on January 30, but without specifying the year. Aungier in his list of the Abbesses gives it as 1531 [Aung. p. *108], but this must be a mistake, as her name appears in a deed of confraternity executed between Sion and All Souls' College on March 26, 1536 [Gutch's Collectan. Curios. ii. 268], and she is likewise put down as receiving a pension of £200 after the Dissolution [Aung. p. 89]. A small brass to her memory in the church of Denham, Bucks, has the inscription, "Of your charity pray for the soule of Dame Agnes Jordan, sometyme abbesse of the monasterye of Syon, which departed this lyfe the 29 of January, in the year
When the Abbess had been installed in her office all the sisters in turn came before her to make a solemn promise of obedience in the presence of the Bishop, with the words, "'In nomine Patris, et Filii, et Spiritus Sancti. Amen. I suster (expressyng her own name and syr name) byhote to the abbes of this monastery me for to kepe obedience after the rewle of Saynte Austyn and constitucions of Saynte Birgitte.' To whom the abbes than takyng the sustres handes joyned to gyder betwene her handes, schal answer in thys wyse, 'And I admitte thyn obedience. In nomine Patris, et Filii, et Spiritus Sancti. Amen.'" These ceremonies of confirmation, &c., were the same as those used for a Benedictine Abbess, except that the staff and the ring were not given, no other ring than that received at her profession as a sister being worn by the Abbess of Sion. It does not appear that the brethren made any promise of obedience, but on the morning after her installation it was customary for them to pay the Abbess a visit of courtesy, headed by the General Confessor [Rule, ch. xi.].

The title of "sovereign" which is given to the Abbess in the Rule, and in several places in the Mirror, shews that her authority over the sisters was of an almost absolute kind. After their profession she admitted them as members of the chapter with a formal ceremony, and then inserted their names "in the boke of the fraternitie whiche is named 'Codex Caritatis'" [Rule, ch. viii.]: she appointed all the office-bearers among the sisters, being required, however, to make appointment formally in the presence of the chapter; and in a similar manner she released them, or dismissed them, from their offices when their terms of holding them had come to an end, or when negligence or incapacity made them inefficient [Ibid. ch. xii.]: she held the chief place in all acts of government and discipline, and also in Divine Service so far as it was said by the sisters [Ibid. ch. j, xliv.]: "in alle principal & hyghe festes the of our Lord 15... on whose soule Iesu haue mercye. Amen." [Ibid. p. 89]. An engraving of this brass is also given by Aungier.

Catherine Palmer was appointed Abbess of the restored Monastery by Queen Mary, in Letters Patent dated August 1, 1557. Her death is entered in the Martiloge on December 19, 1576, by which it appears that she survived the second dissolution of the house.
"abbes stalle" was "arayed more honestly than other tymes" [Ibid. ch. xxvj.]: and she was, in fact, both in dignity and authority regarded as the "sovereign" of her little community. The Prioress was a deputy appointed by her from among the sisters, who ranked above them all in chapel and elsewhere, and exercised most of the authority of the Abbess when she herself was not present, assisting her also in the general duties of her office as regarded the sisters.

Next to the Abbess and Prioress were the Treasurress and Under-Treasurress, good women of business, under whose keeping were "all the minymentes of the monastery and temporal godes in golde and syluer and other geftes," who had a treasury house, and in it "a grete cheste with two dyuers lokkes and keyes, the treasures kepyng the tone & her felawe the tother so that none of hem may open it, nor owethe to open it, nor bring in or take oute, geve or receyue anythyng with oute knowlage of the tother, for the more trew wyttenes to be had, and for to put away al affecion of couetsyse and al occasion of suspiccion of euelle." In the absence of the Abbess these two sisters, who must have enjoyed their work very much, were also to conduct such business of the Monastery as involved interviews with strangers, farmers, or other persons; and they had to keep the accounts of the community.

Another important officer was the Chambress, whose duties were those connected with—but none except a feminine pen can enumerate them, and they shall therefore be stated in the words of the constitution itself:—"The Chambres schal haue al the clothes in her warde, that perteyne to the bodyly araymente of sustres and brethern, nyghte and day, in ther celles and fermery, as wel of lynnen as of wollen; schapynge, sewynge, makyng, repayryng, and kepyng them from wormes, schakyng them by the helpe of certayne sustres depute to her, that they be not deuoured and consuemed of moughtes. So that sche schal puruey for canuas for bedyng, fryses, blankettes, schetes, bolsters, polowes, couerlites, cuschens, basens, stamens, rewle cotes, cowles, mantelles, wymples, veyles, crownes, pynnes, cappes, nyght kerchyfes, pylches, mantel furres, cuffes, gloues, hoses, schoes, botes, soles, sokkes, mugdors, gyrdelles, purses, knyues, laces, poyntes, nedelles, threde, (waschyng bolles and sope) and for
al suche other necessaries after the disposicion of the abbes, whiche in nowyse schal be ouer curyous, but playne and homly, witheteoue wauynge of any straunge colours of sylke, golde, or syluer, hauyenge al thynge of honeste and profyte, and nothyng of vanyte, after the rewle: ther knyues unpoynted, and purses beyng double of lynnyn clothe, and not of sylke.” [Rule, ch. Ivj.]

This curious insight into the wardrobe of the daughters of Sion may be illustrated by a document of about a century later date, which is preserved in the Record Office, namely, the account of Dame Bridget Belgrave, who held the Office of Chambress from Michaelmas 1536 to Michaelmas 1537,¹ the year preceding the Dissolution. It will be seen that she not only provided all materials for the dress of the sisters, but also purchased new spectacles and paid for mending old ones to the number of twenty-three pairs, probably for aged sisters and brothers who could not see to read their service books without such assistance. Another important item in her account is 3000 “Pynnes of dyuerse sortes,” for which she paid two shillings. Some of the items shew also that she provided articles of “bodyly araymente” for the brethren as well as the sisters, especially the “Tagging of poyntes.” For them also, doubtless, was the “Grynding of Razers.”

(Endorsed)  
Syon Chambres Anno regui Regis Henrici Octaui xxixno.  
Syon Chambres The Abstracte of the parcelles of thaccoompte of Dame Brigett Belgrave, Chambresse of the Monastery of Syon, for A hoole yere ended At Mighelmas the xxixth yere of Kynge Henry the viijth.  
Arrerages Off the laste accompte as apperith in the fote of the same Accompte nil quia equet  
Off dame Margarete Dely and dame Parnell Damporte Tresoresse of the Monastery of Syon as apperith by Indenture  
Somme of the Receipt c li  
Russettes ij peces cont. l yerdes dî vj li xiiij s, j pece cont. xxij yerdes lixij s iiij d, ij peces cv s, ij peces vij li v s.  
Summa { vij peces (den) xxij li vj s. iiiijd.}

¹ Bridget Belgrave’s name is contained in a list of the sisters for 1518, in the Bp of London’s Register [Aung. p. 81], and also as in receipt of a pension of £8 down to the reign of Elizabeth.
INTRODUCTION. THE CHAMBRESS'S ACCOUNTS, A.D. 1537. xxvii

White clothe j pece cont. xxxj yerdes lxxvij s vj d, j pece cont. xxij yerdes di lx s

Summa ij peces cont liij yerdes den vj li xviij s. vj d

Kerseys ij peces cont. xxxvj yerdes xlij s viij d Totalis patet Fryce iij di peces cont. lvij yerdes xl s, iij Rolles iij li, j Rolle xxxvij s

Summa iij peces di & iij Rolles den viij li xviij s

Holand j pece cont. xxxiiiij elles xxij s iij d., j pece cont. Cloth & xxxv elles di xxxv s jd. ob., iijx xij elles j quarter of other lynen lynen cloth xlvj s viij d ob., xviij elles xs x d ob., xviij cloth elles xs j d ob., xvij elles di quarter vij s x d ob

Summa ccxv elles j quarter di den vj li xij s xj d ob

Soope White Grey viij lz1 xij li ix s ix d, vij li x s Totalis xviij li xix s. ix d

laine White c, ix s black viij2, vij li iij s

Spynnynge of hempe & flex } ixlb xiiij d. ob., iijlb vj d. Totalis xiiijlb xix d. ob.

Coverlettes bought iijj, xl s patet Calve Skynnes nil dressing of Calve skynnes nil Threede bought for the Skynner & other ij lb xv d. patet Weving of cloth xxij elles xxij d, xxiiij elles iij s Totalis xlviij elles iijj s x d

Corying of lether iijj s iij d patet Cappes bought j dosen x s patet Stamyn xj peces cij s viij d xii Totalis xv li ij s viij d

New Spectacles with v paier vj d, vj paier vj d, iijj paier mendyng of olde xx d., iijj paier2 viij d, iijj paier vjd, vj s x d ob.

Summa x s viij d ob nedilles & Thymbilles nil 3Dying of veales & threde xv lb v s. iijj d, vj s x d. xij s ij d White lether skynnes x dosen, xvj s patet Shethes for knyves nil Foxe skynes ij, ij s patet Sultewich nil

1 Some weight seems here intended.
2 "parer" in orig.
3 This line has had the pen struck through it, the item and its price being added to the line above "dying of threde," where the words "veales &," "vij s x d" are interlined, and "xvlb" crossed through.
INTRODUCTION. THE CHAMBRESS. THE CELLARESS.

Paper ij Realme, vj s viij d patet
lokeram, nil
dying of weales vj s. x d patet
Burying of pore flookes xij d, xij d, vj d Totalis ij s vj d.

Canvas bought ij elles v d patet
Reward to the sealer of lether in the market xx d patet
Flaxen yerne, j1b vj d viijb iiij s iiij d Totalis iiij s x d
Pynnes of dyuerse sortes m1 x d, m1m1 xiiij d Totalis ij s
Shues bought j paier ix d patet
Twisting of yerne xx d patet
Grynding of Razers & sheres viij, viij d, xij d, vj d Totalis xxij d

Expences at london vj d, ij d, xx d Totalis ij s iiij d
Knyves bought ij paier xx d, xiiij d Totalis ij s x d
Tuly Silke di vnce, v d. ob patet
Tagging of poyn tes iiij d patet
Bristelles bought & aullles viij d, iiij d Totalis x d
Rewardes xx d, iiij s, iiij d, xx d Totalis vj s viij d
the yoman of the warderobe x1s
Wages of
The Grome xxvj s viij d
The Skynner xx s
The Shumakers xxiiij s iii d

[State Papers, Sion Monast. Accts., 28 & 29 Hen. VIII. T. G. 18.349.]

Another important domestic officer of the convent was the Cellaress, whose manifold duties appear to have been a combination of those belonging to the offices of steward, butler, housekeeper, and farmer's wife. "The Celeres," says the Rule, "schal puruey for mete and drynke for seke and hole, and for mete and drynke, clothe and wages, for servantes of housholde outwarde, and sche shall haue alle the vessel and stuffe of housholde under her kepynge and rewle, kepynge it klene, hole, and honeste. So that when sche receyueth newe, sche moote restore the olde to the abbes. Ordenyng for alle necessaryes longyng to al houses of offices concernyng the bodily fode of man, in the bakhows, brewhouse, kychen, buttry, pantry, celer, freytour, fermery, parlour, and suche other, bothe outewarde and inwarde, for straungers and dwellers, attendyng diligently that the napery and al other thynge in her office be honest, profitable, and plesaunte to al, after her power, as sche is commaunded by her souereyne." [Rule, ch. lvj.] Further information derived from accounts for a year similar to those already given in
the case of the Chambress, shew that the Cellares had much to do
with the management of the farm and the domain of the Monastery,
selling skins of sheep and oxen, keeping an account of live stock,
selling "tall wood," "pole wood," and "bough wood," making the
most of the butter and milk which Isleworth dairy yielded, and lay-
ing out the profit of the dairy in pigs and poultry. The interesting
account of Dame Agnes Merett, cellaress for the last year of Sion's
old life, is preserved in the Record Office, as follows.1

Syon
Celeres
Foreyn
Accompte

Here ensuyth the Accompte of Dame Agnes Merett,

Celeresse of the Monastery of Syon, as well of almaner

Sale of hydes Calve skynnes wolfe felles and other Stuff

Solde, with the Receipt of the Improymentes of Istelworth

Dayree belonging to the Celeresse, And of prouysions of

Spices fruytes lenton store and other necessaries concern-
yng her office bought and provided, That is [to] Sey from

the feaste of seynt Mighell tharchaungell in the xxviiith

yere of kynge heary the viijth unto the same feaste of

seynt Mighell tharchaungell then next ensuyng in the

xxxith yere of the reigne of the same kynge by the space

of one hoole yere. That is to Sey

Furste the seid Celeresse chargeth her Self with money

Hydes

Solde received of Iohn lyrer Tanner for the price of lv Oxchides

at iij's. vjd. the pece ix li xij s vjd. And for iij Cowe hides

two Stere hides one Bulle hide & one Moreyn oxe hide

every of them At ij s iij d A pece xvij s iij d. In all as in

the foreyn boke of parcelles apon this Accompte examyned it may appere

x li viij s x d.

Also solde by the seid Celeresse to the same Iohn lyrer

xix dosen ij Skynnes At iij s the dosen lxxvij s viij d. In

all as by the foreyn boke of parcelles Apon this Accompte

examyned it may appere

lxxvij s viij d.

Calve

skynnes

Also the seid Celeresse is charged with money received

of Iohn Cockes felmonger for xxij dosen xj Shorling felles

At iij's the dosen—lxxs ix d. And for xv dosen x Skynnes

of Wynterfelles at vij s the dosen—iij li xv s. And for vj

dosen v Skynnes Somerfelles at viij s the dosen—lj s. iij d.

In all As in the foreyn Boke of parcelles apon this Ac-

compte examyned it may appere

x li xviij s j d.

Also the seid Celeresse chargeth her self with dyuerse

and Sonndre foreyn Receiptes by her received this yere

passed, That is to Sey of my lady Kyngeston for bording

---

1 Agnes Merat is down in the pension list of Sion at the Dissolution
among those who were to receive £6. She was one of those restored by Queen
Mary.
INTRODUCTION.

The Cellares's Accounts, A.D. 1537.

Foreyn Receiptes of her self and her Seruauntes lv s. of Sister Elizabeth Nelson xxx s. iiij d. of Sir Robt. higham for his borde xl s.

for v Barrelles of flottas solde lxx s. for xxix dosen wachcing Candil—I s. Of my lord Beacham for rent of Ferymede & Twykenham more mede—xxvj s viij d. And of Richard Colwich for wykers in longmede & Cattismeðe And fisching in Brent—v s. In all as by theseid foreyn boke of parcelles apon this Accompte examyned it may appere xiiij li xvj s.

Also theseid Celeresse chargeth her self with the price of xxxij s di of Talwoode at iij s. viij d. the C—cxixs. ijd., for xx loode of Pole woode at xxij d the loode—xxxvjs. viij d. And for xl x loode of Bughwoode at x d the loode—xl s. x d. In all as by a boke of parcelles apon this accompte examyned it may appere ix li xvj s viij d.

Also theseid Celeresse is charged with the profuyttes comyng & growing of the Improvment of Istelworthe dayree this yere, as by the particuler boke of Receipt of the same Improventes apon this Accompte proved & examyned it may appere—lixij li xiiij s viij d. Whereof is deducted Abated & Allowed for dyuerse & Sonndre prouysions of horse, Catall, hoggges, pecockes, & other necessaries by her bought for the Storing of the same dayre, with dyuerse costes ex- pences & wages of seruantes of the same dayre this present yere. As by the same boke of parcelles apon this accompt examyned it doth appere xxix li v s iij d. And so remayneth in Charge this yere clere xxxiiiij li viij s xj d. Somme of the hoole

Receipt Aforesaid

Of the which theseid Celeresse hath Paid to Robert Widmerpole and to others for dyuerse and Sonndre Salte stores, That is to wytte for cc dry lynges—xiij li v s viij d, for viij s di dry herberden—xix li, for c of Iseland fishe—xxxvijjs. for one Barrell of Salte Samond xxxjs. viij d, for one Barrell of Hering xiiij s iij d, for a Caade of Redde Hering—vij s, for cccxxvi of Stubbe Eelés—lxx s., for one Barrell of Honye—xxv s, For the Portage of theseid Stuff—xx d, In all as by theseid Boke of parcelles apon this Accompte examyned it may appere xl li xiiij s iij d.

Also the said Celeresse hath paid for dyuerse sortes of Spices & fruyttes bought for the vse of the house this yere, That is to sey for viij s xlix lb. iij quarter Suger, viij li xvijjs., ix d. Nutmygges xvij lb—xxxvjs. viij s. Almondes v—eij s. Corans xlij lb & Gynger j lb—xiiij s iij d. Isonglas c lb—xiiij d. Peper vj lb—xiiij s. Symonon j lb—v s iij d. Gloves j lb—iij s, viij d. Maces iij lb—xvij s viij d. Figge
INTRODUCTION. THE CELLARESS'S ACCOUNTS, A.D. 1537. XXXI

doodles v, Topnettes ij lb—xj s ix d. Great reasons iiiij pences vij di xlj lb—iiij li ix s. v d. Pruwnes iiiij x lb—viii s ix d. Safron ij lb—xxxvij s. Rise iiij quarters—x s.

In all as by theseid Boke of parcelles apon this Accompte examyned it may appere xxv li ix s. ix d.

Also theseid Celeresse hath paiied for certen necessaries by her provided and bought, with dyuere foreyn Paymentes concernyng her office, That is to wytte for iiiij iiij xxx vj elles iiij quarter of Canvas & vandelas at dyuere Prices the eft—x li, ix s j d, lokeram xij elles—vj s. vj d. Coverlettes ij—xvj s. Sede for the Garden xvij d. holand cloth vij elles—vij s vj d. heere j pece—vjs viijd. Sacke cloth j pece—xx s. Bultell cloth j pece—ijs viijd. Strayner cloth j peco—iiij s iiiij d. Stone cruces cxx—v s. Candill rushes—xx d.

Cord—ij d. Bote huyre—iiiij d. Expences at london—vjd. Reward to the seruauntes at Cristemas with their Aprons—xx s. Reward to the Clerke of the kechny—xlij s iiiij d. Reward to the Baily of the husbandry—vjs viijd. Reward to the keper of the Covent Garden—vjs viijd. Reward to the Cooke At dyuere tymes—xlij s iiiij d. In all as by theseid forein boke of parcelles apon this accompte examyned it may appere xvij li ij s xj d.

Somme of all the Paymentes Costes & charges aforesaid iiiij iiij li vij s

And so the Allowances excedith The Somme of charge aforesaid x d

<table>
<thead>
<tr>
<th>Catall</th>
<th>Remaynyng at the dayree</th>
<th>Bulles ij keen xx Oxen vj</th>
<th>heyfers iiiij wayners v xxxvij</th>
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<td>Shepe</td>
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<td>Ewes cxxij lambes</td>
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<tr>
<td>Swyne</td>
<td>Remaynyng at the Dayree</td>
<td>Boores vj sowes xij hoggis xxv wayners xxj</td>
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In association with these details respecting the office of the Cellarress it is interesting to find that the diet of the sisters, although adapted to the religious life which they professed, was of a sensible

1 The money signs li s d, though not expansions of contractions, are printed in italics in these two extracts for the sake of clearness.
kind, such as would keep them in good health and strength for their by no means light occupation.

The arrangement of the sisters' meals was that of a high table and side tables, such as were then and long after common in the houses of the bishops and great houses in the country, and such as may still be observed in colleges and public schools. They were waited on by servitors or lay-sisters, and there was evident care and refinement about the arrangement of meals such as was befitting for those who had not ceased to be ladies when they had become nuns or sisters. The Cellareess was ordered to provide every day both for the brethren and sisters "two manner of potages, or els at 1este for one gode, and that is best of alle. If ther be two, the tone may be sewe of flesche or of fysche, after the day is, and the tother of wortes or herbes, or of any other thing that groweth of the yearthe, holsom to the body, as whete, ryse, otenele, peson, and suche other." The servitors were each of them to bear "in evey hande a messe of ech" of these soups "that evey suster may cheese that most pleseth her." In the same manner the Cellareess was to "ordeyn for two sundry metes, of flesche and of fysche, one fresche, another powdred, boyled, or rosted, or other wyse dyghte after her discretion, and after the day, tyme, and nede requyreth, as the market and purse wyll stretche." The ordinary allowance, or "prebend," was a "pounde of brede, welle weyed, with a potel of ale, and a messe of mete;" and it was ordered that the servitors "schal brynge in the prebende honestly before ther brestes, two messe togyder and no mo, begynnynge with the eldeste on euery syde, after the priores." On fish days white meats were also permitted, and once a week at the least the sisters and brethren were to be served with new bread, but this was to be on days when only water was allowed to be drunk. In addition to the prebend there was also to be sufficient meat to go round again for a "pittance" as far as it would. "For supper sche schal ordeyn for some lytel sowpyng, and for fysche and whyte mete, or for any other thynge suffred by the rewle, lyghte of dygestyon,

1 Any person who has been accustomed to take part daily in a constant round of choral services will know by experience that the effort and labour both for mind and body is very considerable.
equyualente, and as gode to the bodyle helthe, after the discrecion of the souereynes, that the seruauntes of God may strongly contyneve in hys servyse. On water dayes sche schal ordeyne for bonnes or newe brede, water grewel, albreys, and for two maner of froytes at leste yf it may be, that is to say, apples, peres, or nuttes, plummes, chiryes, benes, peson, or any suche other, and thys in competent mesure, rosted or sothen, or other wyse dyghte to the bodyly helthe. And sche must se that the water be sothen with browne brede in maner of a tysan, or with barley brede, for coldenes and feblenes of nature, more thys dayes than in dayes passed regnyne." [Rule, ch. lij, lvj.]

While meals were going on the "legister" went to "the red-ynge place" to "rede distynctly & openly that al may understonde it . . . suche mater as the abbes or chauntries assignethe, to the edyfying of sowles," and once a week she was to read the Rules of Saint Saviour and Saint Austin with part of these additions. In the short Treatise on Reading contained in the Mirror the author gives some most sensible advice to the sisters as to care in carrying out the duty of "legister," so that they may perform well the not easy task of reading aloud to their own satisfaction and that of their hearers. [Rule, ch. 1.; Mirr. p. 65.] A similar reading "of some spyrytuall matter of gostly edyficacion" was to take place in the chapter house, under the name of "Collation," every night before compline: this practice being adopted from the Rule of St Benedict [cap. xlvj], as were many others. [Rule, ch. xxiv.; Mirr. 165.]

The ordinary practice of the house was to keep silence except at specified times. "In the chirche, quyer, freytour, cloyster, dortour, and in the howse of secret nede, silence is euer to be kepte. . . . Also silence after some convenience is to be kept in the lybrary, whyls any suster is there alone in recordyng of her redynge, also in the waschyng howse in tyme of waschyngge, but yf it be in a stylle voyce for thynges necessary to be spoken, or for to be asked or had." And when during the time and in the place of silence it was necessary to make any communication, "this schal be done by sygnes and not by wordes, yf it may not be expressed with any usual sygne." [Rule, ch. xiv.] A curious "table of signs used during the hours..."
of silence by the sisters and brethren in the monastery of Syon” was
drawn up by Thomas Betsone, one of the brethren [Aung. p. 405];
but a much larger one is to be found in Martene’s great work on
Monastic Rites [Martene, De Antiq. Monach. Rit. v. 18. De locu-
tione per signa.]. It must however have been provocative of any-
thing but silence when a sister who wished to ask for an apple had
to follow such a direction as “Pvt thy thumbe in thy fiste, and
close thy hand, and meue afor the to and fro;” or when Incense
was wanted, “Put thy two fyngers vnto thy two nose thirles;” or for
milk, “Draw thy left litle fynger in maner of mylkyng;” or for
mustard, “Hold thy nose in the vppere part of thy righte fiste and
rubbe it;” or for salt, “Philippe with thy right thombe and his fore-
fynger ouere the left thombe;” or for wine, “Meue thy fore fynger
vp and downe vpon the ende of thy thombe afor thy eghe.” How-
ever, it was particularly enjoined that there should be as little of this
finger talk by signs as possible, for “it is neuer leful to use them
witheoute some reson and profitable nede, ffor ofte tyme more
hurtethe an euell sygne than an euell worde, and more offence it may
be to God.” [Rule, ch. xiv.]

The general superintendence of the sisters was placed in the
hands of the Prioress (whose appointment was permanent) and four
assistants called “Serches,” to whom “it belongethe to haue a good
eye aboute, and to serche diligently yf the sustres behaue them
religiously in euery place, and in al tymes and sesons, and how
reguler observaunces, the order, and silence is kepte, and to pro-
claine suche in the chapter as they fynde culpable of any defaute. . .
. . Thes therfor owe to be as veray myrroures of gode ensample and
religious behauyn to other,” &c. [Rule, ch. lv.]

But when we come to look into the defaults here spoken of, and
the punishment, penances, and discipline with which they were
visited, a dark and disagreeable aspect of conventual life is brought
into view, which offers a strong contrast to the wise and sensible and
apparently happy life indicated by all other parts of the Rule. The
possible misdoings of the sisters are classified into “lyght defautes,”
“greuous defautes,” “more greuous defautes,” and “most greuous
defautes.” The light faults are such as being late at service, break-
ing silence, being negligent at duties, tearing clothes, want of cleanliness in person or in change of linen, looking into the brothers' choir during Divine Service, &c. The penance for such faults was to repeat the penitential or the passion psalms, or say the common litany, "or some other thyng acordering thereto, after the discretion of the presydente." But if such light faults were wilfully concealed, the culprit was liable to a "discipline," which was neither more nor less than a good flogging on the bare shoulders, kept up while the sufferer cried "Mea culpa, I wylle amende," until the Abbess said, "It suffyseth." "Grievous faults" were such as really deserved censure, such as breaking the rule, interfering with the discipline of the house, or doing something which could not be excused on the ground of carelessness or thoughtlessness. For these a discipline was enjoined, or two disciplines, and at least two days' silence if they were wilfully concealed or not acknowledged. "More grievous faults" were sins, and "most grievous faults" were sins of a very heinous kind. For these, frequent disciplines and imprisonment were enjoined, and if ever the crimes were committed there cannot be a doubt that they deserved severe punishment. [Rule, ch. ij—vij.]

But a careful consideration of this code of "defaultes" and their penalties leads to the conclusion that it was intended as an exhaustive list of possible crimes, and that it offers no ground for believing that the Sisters of Sion were ever guilty of them, or ever incurred the severer punishments enjoined in connection with them.

At the same time, also, the "discipline" was either not so much thought of by those who endured it as it would be by modern ladies, or it was administered more in the nature of a formal act than to cause actual suffering; for the sisters administered it to each other regularly every Friday, apparently with great satisfaction to their consciences and refreshment to their spirits, it being only intermitted in cold weather, or when the Abbess thought there was any other reasonable cause. [Rule, ch. xxij.] Such spiritual amusements of those who live a cloistered life must not be criticized too closely by those whose life moves in a less narrow circle.
§ 4. THE SERVICES OF SION MONASTERY WHICH ARE ILLUSTRATED BY THE MIRROR.

A large portion of the time of the community was spent in the services of the chapel, in which two Masses at least were celebrated every day (one at the High Altar, and the other at our Lady's Altar), and in which the ordinary daily services of the Church of England, the "Sarum Hours after the common use of the chyrche" [p. 24], were sung by the brethren, and the Hours of the Blessed Virgin according to the use of Sion, as illustrated and explained in the Mirror, by the sisters. At both the Masses some of the sisters at least, and perhaps most of them, were always present, and they sang some portions, such as the Gradale; but they took no part, of course, in the service at the altar, for, as the Additions to the Rule say, "The observances at the autyrs longeth to the brethren and not to the sustres" [Rule, ch. xxij.]. At the Hours of the Virgin all the sisters were ordinarily present, although exceptional absence, from sickness and necessary occupation, was allowed and provided for by the Rule. [Cf. Mirror, p. 28.] There were thus nine chapel services in the day for the sisters to attend; namely, Mattins and Lauds, Prime, the two Masses, Tierce, Sext, None, Even-song, and Compline. [MIRR. pp. 15, 122; Rule, ch. xx. xxij.] To these were added occasional Processions on Festival Days. [Rule, ch. xxix.]

The sisters were organized for the chapel services much in the same manner as the canons and choir of a cathedral church; the Abbess being, however, so far in an exceptional position that while she was required to "execute the seruyse" in all principal feasts, she might "syng any thing at euensonge, matens, and masse, whan sche felethe herselfe disposed." [Rule, ch. xlv.]

The quire was composed of the younger sisters, who were called "song-sisters," some of whom were but girls and under the tuition of the convent mistress. They are specially enjoined to shew respect to the elder sisters, to make way for them in the passages, and to help them in carrying heavy books or other burdens. [Rule, ch. xlvij.] They and all who took part in the chapel services were under the orders of the "Chauntress," or, in her absence, of the
"Sub-chauntress," both of whom were required "to be cunnyng and perfyte in redyng and syngynge, hauynge experience of the ordinal and makyng of the table for the quyer, with habilit of voyce." It was the duty of these lady precentors "to haue besy attendance aboute dyuyn seruyse that al thynge be done in goode rewle, and that nothyng be omytted thourgho her negligence or of any other to her power. Also to sette the sone euyn and mensurably, neyther to hyghe nor to lowe, neyther to caste nor to slowe, but sadly and deuoutly after the solennyte of the feste or day, and after the lenghte of bothe seruyses of sustres and brethern, and after the disposicion of ther brestes: ff or to synge so hyghe oo day, that they may nomore, or to longe and lowe that they enwery and bryngye a slepe bothe themself and ther herers, thys wanteth the discreucion and doctrayne of our Lord, whiche techethe in hys holy rewle that al thynge scholde be done resonably." [Cf. Mirr. pp. 56—59.] It was also "her parte to se that the quyer be euyn on euery syde in nowmber, voyce, and kunnyng, by kallyng ouer from oo syde to another as nede is . . . . to entune to the abbes softly alle the antems that sche is to begyn in double festes and other," to keep the register and the martiloge, to read the obite, to keep the music books in good order, "and to se that they be corrected, & made of one accorde." [Rule, ch. xlv.] It was the duty of the Chauntress also to make a table of the services for the ensuing week every Friday, "and sette it in suche a place of the quyer that alle the sustres may loke ther up on and se what they shall do. Hauynge a besy attendance that no sustres be tabled to any thynge but suche as haue habilit and sufficience to kepe it in euery place in redyng and syngynge wyke by wyke as they be in order after their profession." [Rule, ch. xxvj.] "Every other wyke the quyer schal vary, so that it be on the abbesse syde oo wyke and on the pioress' syde another wyke, begynnynge euermore the saturday at euensonge" [Rule, ch. xlvj.]: the stall of the Abbess being "in the entres of the quyer on the ryghte syde at the weste ende," that of the Pioress on the left side, and the other sisters standing in order of seniority on the two sides of the quire "not al the weke yet togyder, but so egaly departed that eche syde be lyke in byggeness of voyce and kunnyng. But at
our Lady Masse the abbess and priores and elder sustres may stonde at este ende, and the younger sustres after them;" and in all principal feasts the service was always to begin on the right side, that of the Abbess. [Rule, ch. xlvj, xlv.]

The sister who was responsible for saying the service was appointed by the Chauntress week by week, and was hence called the "Ebdomary;" two others were also appointed as "Rectors" or "Beginners," who intoned all hymns, psalms, anthems, &c., from their stalls at the Hours, but stood in the midst of the choir, looking eastward during Mass. [Rule, ch. xlvj.]

The services of the sisters and of the brothers being said under the same roof though in different choirs, they could not be said at the same time, and it was accordingly arranged that the sisters' services should never begin until those of the brothers were ended, elaborate symbolical reasons being given for this custom in the Mirror [page 24]. Towards the conclusion of the brothers' service all the sisters were to be in their places, and then "the abbes or priores in her absence, or els the ebdomodary in bothe ther absence, schal make the terminacion, smytyng her ryghte hande upon the deske or a boke not ouer harde, but in suche a mene as al the quyer may here it. At the whyche sygne al the quyer schal knele downe and styly say one pater noster, one ave maria, and oo crede, eche by themselfe alone." On her making another similar sign all were to rise, turn to the east, incline towards the altar, make the sign of the Cross, and so begin the service. [Rule, ch. xix.; Mirr. pp. 73, 80.] When the sisters had ended their Mattins, the brothers were to begin their Prime, and thus an almost continuous offering of prayer and praise must have been kept up in the chapel, from shortly before day-dawn until bed-time.

In addition to the Hours and Masses thus said in the chapel there were two touching ceremonies observed every day, one at midday, the other at sunset.

The first of these ceremonies was that of singing the "De Profundis" at an open grave. "Ye haue in the monastery a beer & a graue to be contynually in your syghte. The beer in mynde of dethe & the graue in mynde of the laste dome when all bodyes
shall aryse out of theyre graues" [Mirr. p. 142]. To this graue the whole Convent wended its way after Tierce. "The hour of teer ended thei schal make their inclynacions, and go in procession wyse to the graue, two and two togyder the youngest before. And the abbes or piores, or president in her absence, stondyng at the graue, and eldest sustres next unto her on every syde, sche shal take oute a lytel erthe, begynnyng thys psalme De profundis, her own syde sayng with her, & the tother syde answeryng face to face, and so enclynyng at Gloria Patri, and whyle the abbes saythe the collecte Domine sancte Pater withe In nomine Patris. After thys the abbes schal say Benedicite. The couente schal answer Dominus. And than the chauntres schal rede the obites if ther be any in the martiloge on the morne : which redde the abbes schal say thus Anima ejus, or animæ eorum or earum, et animæ omnium fidelium defunctorum, per misericordiam Ihesu Christi in pace requiescant. The couente schal answer Amen, and than silence is lowsed," &c. [Rule, ch. xx.]

The other ceremony was that of the "Indulgete," which took place just before Evensong when the Convent was assembled in the chapel, and none were allowed to absent themselves from this without some important reason. "Alle stondyng up quyer to quyer, the ryghte syde schal fyrst enclyne profoundly to the tother saynge Ave Maria and Indulgete nobis. Forgyue us for god and for hys moste mercyfull mother Mary yf we haue offended you with worde, or dede, sygne or token, for yf eny trespace be in you agenst vs wyth moste full wylle and harte we forgiue yt. And in the mene tyme the lefte syde stondynge up righte schal geve deuoute audience to the ryghte side and so muste the ryghte syde do afterwarde to the lefte." [Rule, ch. xxiv.; Mirr. p. 151.] After which said and done the service of Evensong began.

Such is a slight sketch of the daily Offices of prayer and praise for which the community of Sion was founded, and by the regular and devout performance of which they faithfully carried out the object for which the Convent was established by Henry V. and other benefactors down to the moment when they were expelled from their temporal and spiritual home.
INTRODUCTION. PRAYER BOOK ENGLISH

These Offices are extant in Latin in a beautiful little volume (sadly cut down by two or three inches of margin), which is preserved in the Bodleian Library, under the title, “Ordo servicii sororum ordinis Sancti Salvatoris, traditus ex præcepto... Birgittæ... per Petrum Olavi, confessorem ipsius Birgittæ.” [Rawl. MS. C. 781.] This MS. appears to be contemporary with the foundation of the monastery. The Offices are also contained in a volume entitled “Breviarium cum Officiis in Conventu Monialium de Syon,” which is preserved in the Cottonian collection of the British Museum [Cott. MS. App. xiv]. This is of much later date than the other, having a note at folio 56 which states that it was written for Elizabeth Edwarde, “professed inne Syon,” who was a sister in 1518.

It was also to render these services intelligible to those of the sisters of Sion who were unable to read Latin that the author of the Mirror of our Lady translated them into English and explained them; and it is an interesting fact that this tendency towards vernacular services shewed itself even in a conventual house so early as the middle of the fifteenth century. Vernacular Prymers of a still earlier date are indeed in existence, but the translations given in the Mirror are quite independent of these, and shew that the tendency was a spreading one. As the subject is one of great interest and importance, some of those translated portions of the Ancient Offices which are reproduced in the Book of Common Prayer are here collected together out of the pages of the Mirror through which they are scattered, and they will be seen to have been among the number of those early efforts of good men which paved the way for the vernacular devotional system of the Church of England.¹

⁹ [Privately]

Our father, That art in heavens, Thy name be hallowed, Thy kingdom may come, So be thy will done in earth, as it is in heaven, Give us this day our daily bread, And forgive us our trespasses, as we forgive our trespassors, And lead us not in temptation, But deliver us from evil. Amen.

¹ These portions are printed in modern spelling to shew the analogy with Prayer Book language more clearly. The original spelling will be found in the pages of the Mirror.
Hail, Mary, full of grace, The Lord is with thee, Blessed be thou in all women and above all women, and blessed be Jesu, the fruit of thy womb. Amen.

[Openly]

Hail, Mary, full of grace, Our Lord is with thee, Blessed be thou above all women, and blessed be Jesu, the fruit of thy womb.

Lord, thou shalt open my lips.

And my mouth shall shew thy praisings.

God, take heed unto my help.

Lord, haste thee to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, and now and always, and without end. Amen.

Alleluia.

[From LXX to Easter, Lord, praising be to thee, King of endless bliss.]

Worship we with meek and ready souls God three in one. And praise we busily and intently the Virgin Mother with joyful hearts.

Come ye, Joy we outward with all the service of our bodies in our Lord, joy we in God our Saviour. Occupy we his face before in confession: and joyfully sing we to him in psalms.

For God is a great Lord, and a great King above all lords. For the same Lord shall not forsake nor cast out from him his people: for in his hand and power are all the countries of earth, and the highness and deepness of mountains he beholdeth.

For the sea is his, and he made it, and the dry earth his hands have grounded. Come ye, and worship we, and fall down before God; weep we before the Lord that made us. For he is our Lord God, for we are his people, and the sheep of his pasture.

If ye hear his voice this day, hard not your hearts, as they did, provoking me to wrath in desert, where your fathers tempted me, and proved and saw my works.

Forty years together was I nigh to this generation. But I said always, They err in heart, For they knew not my ways. To whom I swore in my wrath, They shall never enter into my rest.

Glory . . .

The Hymn.

Psalms with Antiphons.

Vers. O Queen of heavens, incline thine ear to us: to whom the Lord of lords inclined himself for us.

Our Father . . .

Absolution.

Resp. Almighty Father, piteous and merciful Lord, by prayers and merits of the most holy Mother of God and Virgin Mary, and of all his saints, may save us and defend us. Amen.
Reader. Lord, bid me say well.
The Virgin most acceptable to the high Trinity might defend us with her most worthy prayer. Amen.

The Lessons, with Responses.

Te Deum Laudamus.

We praise thee, God, we knowledge thee Lord.
And all the earth worshippeth thee: endless Father.
All angels sing to thee: heavens and all powers sing to thee.
Cherubin and Seraphin, sing to thee with one voice that never ceaseth.
Holy, Holy, Holy, Lord God of hosts.
Heavens and earth are full of the glory of thy Majesty.
The glorious company of the Apostles praise thee.
The praisable number of Prophets praise thee.
The fair host of Martyrs that are washed white and fair in their own blood praise thee.
Holy Church knowledgeth thee, and praiseth thee throughout all the world.
Father of great and unmeasurable majesty.
Thy very and worshipful and only Son.
And the Comforter, the Holy Ghost.
Thou, Christ, art King of bliss.
Thou art the endless Son of the Father.
When thou shouldst take upon thee mankind for the deliverance of man, thou horydest not the Virgin's womb.
Thou overcame the torment of death and opened the kingdom of heaven to them that believe.
Thou sittest on God's right hand in the glory of the Father.
We believe that thou art the Judge that shall come.
Therefore we pray thee: help thy servants, whom thou hast bought with thy precious blood.
Make thy servants to be rewarded in endless bliss with thy saints.
Lord, make thy people safe, and bless thine heritage.
Govern them here by grace, and enhance them into bliss without end.
And we praise thy Name from time to time, unto the end of the world, and after without end.
Lord, vouchsafe to keep us this day without sin.
Have mercy on us, Lord, have mercy on us.
And thy mercy mote be upon us, as we have trusted in thee.
In thee, Lord, I have trusted, that I be not confounded without end.

Benedictus.

Blessed be the Lord God of Israel, for he hath visited and made the redemption of his people.
And he hath set up an horn of health to us in the house of David his child.
As he hath said by the mouth of his holy prophets that are from the beginning of the world.
Health of our enemies and out of the power of all that have hated us.
For to do mercy with our fathers and to have mind on his holy testament.
The oath that he sware to our father Abraham to give himself to us.
That we, so delivered out of the power of our enemies, serve him without dread of our enemies.
In holiness of soul and of conscience inward, and in righteousness of word and deed outward, all our days while we live.
And thou, Child, shalt be called the Prophet of him that is highest: for thou shalt go before the face of the Lord to make ready his ways.
To give knowledge of health to his people in forgiveness of their sins.
By the bowels of mercy of our God wherein he hath visited us springing from on high.
To give light to them that sit in darkness, and to them that sit in the shadow of death, and to dress our feet into the way of peace.

*Magnificat.*

My soul praiseth the Lord, and my spirit hath joyed in my Saviour.
For he hath beheld the meekness of his handmaid.
Lo, for that from henceforth all generations shall call me blessed.
For he that is mighty hath done great things to me, and his Name is holy.
And his mercy is from kindred unto kindreds to them that dread him.
He hath done power in his arm, he hath dispersed the proud in the will of their hearts.
He hath put down the mighty from the seat, and he hath lift up the meek.
He hath filled the hungry with goods, and the rich he hath left void.
He hath taken Israel his child, he hath mind of his mercy: as he hath said to our fathers, to Abraham and to seed unto the end of the world.

*Nunc dimittis.*

Now, Lord, thou leavest thy servant in peace after thy word.
For mine eye hath seen thy Saviour.
Whom thou hast made ready before the face of all people.
Light to the lightening of the heathen people, and glory of thy people Israel.
INTRODUCTION. PRAYER BOOK ENGLISH.

The Nicene Creed.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesu Christ, the only begotten Son of God, born of the Father before all worlds, God of God, Light of Light, very God of very God, Begotten, and not made, and of one substance with the Father: by whom all things are made, Which for us men and women, and for our health, came down from heavens: And he was incarnate of the Holy Ghost of the Virgin Mary, And he is made man. He was crucified also for us under Pontius Pilate, suffered passion and was buried. And he arose the third day after scriptures, And he ascended in heaven, and sitteth on the Father's right hand. And he shall come again with glory to deem the quick and the dead: of whose kingdom shall be none end.

And I believe in the Holy Ghost, Lord, and Quickener, Which proceedeth of the Father and of the Son, which is worshipped and glorified together with the Father and with the Son, Which hath spoke by the prophets. And I believe one holy, common, and Apostolic Church. I knowledge one Baptism for the remission of sins, And I abide the resurrection of the dead, And I abide the life of the world to come. Amen.

Gloria in Excelsis.

Glory be to God on high, and peace in earth to men of good will. We praise thee, we bless thee, we worship thee, we glorify thee, we thank thee for thy great glory, Lord God, heavenly King, God, Father Almighty.

Lord, only Son, Jesus Christ. Lord God, Lamb of God, Son of the Father, that doest away the sins of the world, have mercy upon us. Thou that doest away the sins of the world, receive our prayer, Thou that sittest on the right side of the Father, have mercy on us.

For thou only art holy, Thou only art Lord, Thou only art highest, Jesu Christ to the Holy Ghost in glory of God the Father. Amen.

To these specimens of translated Versicles, Hymns, and Creeds, may be added one or two of vernacular rubrics also prepared for the sisters of Sion. For in the library of St John's College, Oxford [MS. 167], a very interesting relic of the monastery is to be found, in the form of a Processionale with English rubrics. It is written on 115 leaves of thick but fine vellum, and in a hand belonging to the middle of the fourteenth century. It is singular that the Mirror makes no mention whatever of this. The Litany of this Processionale contains an unusual number of Invocations, and the names of several additional saints are inserted on slips of a rather later
date. But its chief peculiarity is that the rubrics are all in English, of which the following are specimens:—

"vpon ester daye at procession two susters, the two chauntresses or two othyr that the cheef chauntresse assignyth schal in the myddes of the quere bygynne thys prose Salue feste dies and ther stondyng stil schal syng the sayd use unto the ende whiche verse the quer than first goynge forthe and not afor shal repete, the too susters that bygan goynge in the middys of the procession. and than two aloon schal syng euery verse of the psalme, and rest at euery verse eende, and the quere schall at every verse eende repete the first verse Salue feste dies and this forme is to be kept when eny psalme of Salue feste dies. is haad at procession." [fol. 15.]

On folio 22 the rubric enjoins as follows:—

"And it is to wytte that all antems and responses in thees saide .iiiij. processions ar to be gon and songe in like wyse as is expressed in thees forsaide antems and respondes."

and immediately afterwards is the title of

"Thre antems for rayne yf nede be and els not. and but oon uppon oo day." On fol. 24, "Two antems for dry weddyr when neede asketh and els not and but oon uppon oo day."

These anthems are very short, with the Responds "Save me, O God, for the waters are come in even unto my soul," and "Gloria Patri," for the first; and "Hear me, O Lord, and because thy mercy is great, look upon me," and "Gloria Patri," for the second. Then follow two others, entitled "In tyme of batel and in tyme of pestilens soo of othyr gret deth," and "ffor the holy londe."

Lastly, we may mention the "Martilogium" which was used in the refectory daily at Sion. The original Latin copy was formerly preserved in the Library at Alton Towers, and was purchased from the executors of the late Earl of Shrewsbury on February 13, 1858. It is a fine folio MS. on vellum [Add. MS. 22,285], protected with a loose sheepskin cover, and contains 192 leaves. The first few of these are filled with historical memoranda connected with the Monastery: on folio 13 is described the mode in which the Martiloge is to be read on every day of the week after "De Profundis," Good Friday, Easter Eve, and Whitsunday being excepted. After this there are short accounts of the saints and a kalendar, in which
the obits of the sisters and of a few other persons were entered. At the foot of each page of the kalendar are written many extracts from devotional authors.

This volume was translated for the sisters by Richard Whytford, and printed by Wynkyn de Worde in 1526. Whytford's own death is entered in the large MS. Martiloge on September 16th, but without naming the year in which it occurred.¹

¹ "¶ The Martiloge in Englysshe after the use of the chirche of Salisbury / & as it is redde in Syon / with addicyons." [Br. Mus. C.25.c.] The title page is the same which was used for the Mirror of our Lady, but without the border. The Colophon is ¶ Deo gratias. ¶ Pray for the wretche of syon your moost unworthy broder Rycharde Whytforde. ¶ Thus endeth the Martiloge with the Addicyons Imprynted at London in Fletestrete at the sygne of the sonne / by Wynkyn de Worde. The yere of our lorde god .M.CCCCC .xxvj. the .xv. daye of February." There is a short preface in which Whytford gives as his own reason for affixing his name to his books (which were many) that other devotional books had been published anonymously and carried less authority than they ought to do, on that account. He may be referring to the Orchard of Sion and the Mirror of our Lady, though the latter was not printed until 1530. The engraved title of the Martiloge in English was used also in Pynson's Life of St Bridget, 1516, and in our Lady's Mirror.
Here begynneth the lyfe of seynt Birgette.

Seynt Birget was of the stok and lynage of the noble kyngs of Gothis of the kyngdome of Swecia / hir Faders name was Byrgerus and hir moders name was Sighryd / On a tyme as hir grauntmoder was walkynge with hir servaunts by the Monastery of Shoo one of ye Nonnes of the sayd monastery byholdynge hir beaute & apparell in maner despysed hir for the great pryde that she adiuged to be in hir. And in the nyght followynge there appered vnto the sayd Nonne a certeyne persone of a meruaylous beaute / whiche as it had ben with an angrye countenaunce sayd unto hir why hast thou bakbyten my handemayde adiugynge hir to be proude whiche is nat trewe / I shall make a daughter to come of her progeny with whom I shall do great dedys in the worlde and I shall give her so great grace that all people shall meruayle / After whan seynt Birget was in hir moders wombe / it happenyed hir moder for dyuerc causys to take the see / where hir shyp with moche people were drowned with a sodeyn tempest / and she was brought saue to the land. And in the nyght followyng a persone appered vnto hir with shynyngge apparell / And sayd thou art sauyd for the childe that thou haste in thy body norysshe it / therfore with the charyte of god / for it is gyuen to the of the espeycyall goodnes of almyghty god. And after whenne that bessyd childe was newly borne a preest / which was curate of a Churche therby and was after Bysshop of Aboens a man of good / and bessyd lyuyngge as he was in his prayers sawe a bryght shynyngge clowde and in the clowde a virgyne hauynge a boke in hir hande / and a voyce sayde vnto hym Byrgerus hathe a daughte borne / whose meruaylous voyce shalbe harde thorugh all the worlde / whiche shalbe a voyce of gladnes and helth in the tabernacles of ryghtwyse men / Fro the tyme of the byrth of this bessyd childe vnto the ende of thre yeres she was in maner as thoughe she had hadde no tongue and as she shuld neuer haue spoken / but sodeynly agaynst the comon course of children nat stuttynge lyke the maner of other children that begyune to speke / she speke complete and full wordes of suche thynges as she harde / and sawe in hir tendre youth she was neuer ydell fro doynge some good werkes / And when she was of the age of seuen yeres she sawe nygh vnto hir bed an Auler and vpon the auler she sawe our Lady syttyngge in bryght clothynge hauynge in hir haude a precyous
crowne whiche sayd vnto hir Birget / wylt thou nat haue this crowne and she with mylde countenaunce assentynge to our Lady put it vpon hir hedde / wherby she felte in maner as though a cerkyll of a crowne had gyrde hir feste aboute the hedde and furth with the vysyon vanysshed awaye / whiche she neuer after coulde forgette. In the .x. yere of hir age / whenne she on a tyme had harde in a Sermon of the passyon of our lorde the same nyght our lorde appered vnto hir lyke as he hadde ben the same houre newly Crucyfyed / and sayd vnto hyr loo Birget howe I am woundydy / and she thynkyenge that it hadde ben newly done sayde / O lorde whathe done thus to the / & our lorde answeryd & sayd they that do conteynme / and forrette my charyte they do this to me. And fro that daye euer after she hadde suche affecciyon to the Passyon of oure Lorde that she syldome refreyned hir from wepyng whenne she remembred it seruyng our lorde as the Appostell techyth with mekenes and terys. And aboute the .xii. yere of hir age hir Awnte wente on a nyght vnto the bedde of the holy virgyne Seynt Byrgette / where she founde Seynt Birget out of hir bedde knelynge all nakyd and she somwhat suspecytynge the lyghtnesse of the virgyyn commaundyd a rod to be brought vnto hir / and as soone as she layde it vpon the backe of the virgyyn to haue betyn hir ther- with the rod breke all in small pecys / wherupon hyr Awnte merueylyng greatly sayd vnto hir Birget / what hast thou done. hath nat som women taught the some fals prayers / and she wepyng answeryd and sayd no Lady but I rose out of my bed to laude and prayse hym that is euer wonte to helpe me to whom the lady sayd. who is that / The virgyne sayd our lorde Crucyfyed that I sawe of late. And from that daye furth hir moder in lawe honoured hir and lonyd hir more fermente then she was wont to do. As seynt Byrget was playinge with Maydens of lyke age to hir / The deynl appered vnto hir hasynes a hondreth handes and fete moste fowle & lothsome to beholde / of which syght she beynge merueylyously aferde went streyght and comynytte hir to the Crucyfex wher the deynl eftsones apperyd & sayd I haue no power to do any thyngye to the / but the crucyfix suffer me to do it / and ther- upon he vanysshed awaye. And so our lorde delyuered hir from that daunger / & when she was .xiii. yeres of age though she entendyd by great fereuent desyre to haue lyued all hir lyfe in virginite / neuerthe- lesse as well by the puruyaunce of almyghty god / as by the councelyll of hyr Fader she was maryed to a noble yonge knyght called Ulpho de Ulphasume prynce of Neryce of the age of .xviii. yeres otherwyse called Ulpho Gudhmarsou / whiche also was a virgin / And by the space of .xii. yeres after they were maryed they lyued togyder clene virgynes. And after with deuoute prayers made to almyghty god / that in the acte of matrymony he wolde kepe theym without offence / and that it wolde please hym to sende theyn yssue to his pleasur they had .viii. Childrene / that is to say .iii. sones & .iii. doughters. The names of the sones were these Charles / Birgerus / Benedictus / and Gudmarus. And the names of the .iii. doughters be thyse Merita / Katerina /
Iugerburgys / and Cecilia / Charles the eldest sone of seynt Byrget was a noble knyght and went with his moder in pylgremage towarde Iherusalem redy to haue ioeaparde his lyfe for the recoverynes of the holy lande / and as he was goyng at napuls he dyed the .xii. day of Marche and in the day of the Ascencion of our lorde next followyng his soule went to heuyn as it was shewyd to seynt Birgettye by ruelacion as in the .vii. boke of hir ruelaciones the .xiii. and .xiii. chapter apperyth / And this noble knyght hadde a sone also that was called Charles / whiche after he had atteyned great conynge in Dynynyte he left studye & the purpose that he had begon in and toke a wyfe / And on a tyme as he after the deth of seynt Birget was prayyng at hir tumbe she appered vnto hym holdynge as it had ben an Horologe of glasse in hir hande and sayd Charles seest thon howe nyghe this glasse hath renne his course / and he sayd ye lady I se it well & she sayd ayene so nyghe is the tyme of thy lyfe / and there is no more abydyng for the but as thou seest / But if thou haddyst ben obeydant to god thou shuldest haue lyued lenger then any other in my progynye / and thou shuldest haue ben Byshop of Lyncopens and a notable pyler in the churche of god / Then he prayd hir that she wold praye for hym & sayd he wolde gladly amende in all that he myght / And she sayd nay some nay ingement is gyuen and the tyme is paste / and alone after he fell seke and therupon takynge all the sacraments of the churche he dyed and is buryed in the Monasterye of Watzstenes whiche seynt Birget in hir lyf founded and endowed it suffycyently for .lx. nonnes & .xxv. brethrene Byrgerus the secunde sone of seint Birget went with his moder to Iherusalem / and there he was made knyght and came with her agayne to Rome / And when seynt Birget was deed he and his suster Katheryne conueyed the relikes & the bones of seynt Birget their moder to the sayd Monastery of Watzstenes in Swethyn. And after many great labours and expensys done by the sayd Byrgerus by the commandement of our lorde aboute the sayd Monasterye of Watzstenes & for his moder the sayd Byrgerus chaunged this lyfe & as it is mekely to bylue toke the blessyng of god with his seyns in heuyn for the generacion of ryghtwysmen shalbe blessyd. Benedict the thirde sone of seynt Birgette was longe seke in the monastery of Albastra / wherfore seynt Birget wept tenderly & prayd devoutly for hym thynkyng it had ben for the synnes of his Fader & moder / Then the deuyll appered vnto hir and sayd woman what menest thou with thy great wepyng so to feble thy syght all thy labour is in yayne trowest thou that thy terys can ascende in to heuyn. And anone our lorde cryste Ihesu was there present and sayd the sykenes of this childe is nat of the sterres nor for his synnes / ne yet for the synnes of his fader & moder / but it is of the condicion of his nature / & for his more rewarde heuyn / & where beforetyme he hathe be called Benedict he shalbe from hensforth called the sone of wepyng & of prayers & I shall shortly make an ende of his necesyte / & the .v. day after there was herde betwix the bed where the childe laye & the walle as it had ben
the most sweete songe of byrdes / and then the soule of the childe went from the body. Katheryne the seconde daughter of seynt Birget was maryed / & neuer thelessse she with hir husbande lyued in pure virginite / & after the deth of hir husbande she was alwayes with hir moder seint Birget / & lyued in the estate of wydowhood al hir lyfe. This blessyd virgyne Katheryne bycause she was feruent in deuocion & excellent in granite of maners & fayre of body & lyued a blessyd lyfe to gyne other example of good lyuyng the moste honest woman of Rome louted to be in hir company. And when she was on a tymne desyred by the moste noble matrones of the Cytie of Rome to walke with them for recreacyon without the Walles of the Cytie as they walked here & there amponge many clusters of grapes. They desyred that the sayd blessyd virgyne Katheryn bycause she was of an Eligant stature wold gather them of the sayd grapes / & as she streched vp hir armes to the grapes it semyd as though hir armes had ben apperellde with shynyng cloth of golde where in dede for very voluntary pouer of she she had chosen she had broken patchyd sleuys. & all the matrons meruayled that so make a creature & deuoute person wold soe precious apperell as it apperred to them that she dyd nat / knowyng that it was the mystery & myracle of god that they sawe. The ryuer of tyber rose with so great power of water that it went ouer the bridge of Lateranence & the monastery of seynt Iames with many byldynges theraboute. Wherfore the Cytezens of Rome dreynde the destruction of the cyte went vnto the house of the sayd blessyd virgyne Katheryn praying hir that she wold go with them to the Ryuer to pray to our lord for the cyte / & she of mekenes repuyng hir self therto vnworthy desyred respyte. & when the cytezens sawe that by prayers they profyted nat somwhat with vyolence / neuertheless reuerently they ledde hir out of hir house vnto the watersyde. And loo a meruaylous thyng the olde myracle was reuyed for lyke as in the tymne of Iosue the water of flume Iordane was stopped ayenst the natural course so at the entryng of the holy virgyne Katherin into the water of Tyber suche vertue yssued out of hir by the power of almyghty god that it restreyned the strength of the water so that it compelled the streme with a great swyntes to go into the olde course wherof all men ioyed laudyng the great power of our lord shewyd in his blessyd virgyne seynt Katheryn. Ingeburgis the iii. daughter of seint birget / in hir youth was made a nonne in the Monastery of Rysaburga / where in shorte tymne after she yelded hir soule to almyghty god / And whenne hir moder knewe that she was deed with great Ioye she sayd O lorde Ihesu criste blessyd be thou that haste called hir to the or the worlde had bewrappyd hir with synne / and anone after seynt Birget was in hir oratory she fell vpon such great wepynge and sobbye that all that were nygh to hir harde and sayd loo howe she wepyth for the deth of hir daughter. Then our lorde apperyd to hir & sayd woman why wepyst thou though I knowe all thynge / yet by thy wordes I wyll knowe / to whom she sayd O lorde I wepe nat for that my daughter is deed / but I am glad therof
for if she hadde lyued lenger she shuld haue had before the a greater accomplis but I wepe for this cause that I haue nat enformed hir after thy commandements & bycause I haue gyuen hir examples of pryde. And I haue neclygently corrected hir when she hath offendyd / To whom our lorde answered and sayd every moder that wepyth bycause hir daughter hath offendyd god and enformyth hir after hir best conscience she is a very moder of charite and moder of terys and hir daughter is the daughter of god / for the moder. But that moder that Ioyeth of that / that hir daughter can behaue hir after the worlde nat caryne of hir lyuyngse so that she may be exalted and honoured in the worlde she is no very moder / but a stepmoder / therfore for thy charyte and good wyll thy daughter by the nyghest waye shall goe vnto the kyngdome of heuyyn / and at the Sepulture of the sayd gloryous virgyne Ingeburgis be done many great myracles. Cecily the fourth daughter of seynt Birget was the laste childe that ever she had and she is to be had in great honour moste specially for the synguler grace gyuen vnto hir by our blessyd lady before she was borne / For when hir moder at hir byrthe was in great parrell & in despayre of hir lyfe our blessyd lady was seen in whyte clothyngse of sylke goyng to hir / and as she stode before the bed she towched seynt Birget in dyuers partyes of hir body so that all the women there beyng present greatly meruayled therof nat knoowyngge any thynge that it was / And as soone as our lady was gone out of the house seynt Birget was delyueryed without defuscitse / and shortly after our lady sayd to seynt Birget when thou was in jeopardy at thy delyueryance I came vnto the and helpyd the. Therfore thou art vnynde if thou loue me nat / wherfore labour that thy children may also be my children / After seint Birget induced hir husbande to lyfe in contynens many yeres. And also they both went on pylgremage to seynt James in Gales with great devocyon & after came agayne into their Countre at Swecia / and by comen assent entendyd bothe to haue entred into Relygyon and in that purpose tho sayd Ulpho hir hnsbande dyed the .xii. daye of Februarii / the yere of our lord god a Thousande .CCC. and .xliii. and is buryed in the monastery of Albastra / After his deth seynt Birget put all hir wyll to the wyll of god / and thought she wolde for the loun of god forsake all the worldly pleasure / and determyned hir selfe with the assystaunce and grace of our lorde to lyue in chaste wydowhed all hir lyfe / and contynueully made hir prayer to almyghty god to knowe by what way she myght beste please hym / And after she gau all hir landes and goodes to hir children and to pore men so that she myght in ponerte folowe our lorde and reserneyd to hir selfe onlly that that wolde symply and mekely serue hir for mete drynke and clothyngse / and that to lyne in symple array / After by the commandement of almyghty god folowyngse the example of Abraham she left hir owne countrey and hir carnall frendes & went in pylgremage to Rome / the yere of our lorde god .M.CCC.xlvi. & the .xlii. yere of hir age ther to abyde in the lyfe of penaunce & to vysyt the lyghts of seynt Peter and Paule & the
life of st bridget.

relykes of other seynts tyl she had of our lorde othe commaundement hanynge euer with hir .ii. olde faders spirituell wherof one was a monke called Peter whiche was pryor of Albastra of the ordre of Cisteux a pure virgyn & was a man of great connynge & of vertuous lyf / and the other was a preest of Sweccia / whiche also was a virgyn & a man of holy lyfe / & he by the commaundement of almyghty god taught hir & thir daughter Katheryn grammer to faders spirituall of hir lyfe she obeyed in all vertue as mekely as a very meke monke is wont to obey his prelate in somoche that she came into so perlyte humlylyte obedyens & mortyfiynge of hir owne wyll that when she went to pardons and holy places amonge the recourse of the people ener accompanied with the sayd preest hir fader spirituall she durste nat lyft vp hir iyen fro the grounde tyll she had lene of the sayd fader spirituell. And after the deth of hir husbande in the honour of the Trinite she weere nere next hir bare skyn a corde of hempe with many knottes harde bounden to hir & in lyke wyse about euer of hir legges vnder hir knees. And she neuer vsed any lynen cloth though it weer in tyme of sykenes but oonly vpon hir hed & next hir skyn she weer euer rough & sharpe wolen cloth / & hir outwarde apparell was nat after the condicion of hir persone / but moch meke & abiecte / & she nat oonly kepe the fastyngs or vigylyes that holy churche commaundeth but she superadded therto many other in so moche that beyonde the commaundement of the churche she fasted .iii. tydes in the weke as well in hir husbandes lyfe as after. And after hir husbands deth vnto a lytel before hir blessyd passage out of this world after fastyngs (prayers) & other dyuyne labours most comenly she refresshed hir self with right short slepe in hir clothes that she was wont to weer lyinge vpon a carpet with out federbed / matres / strawe or any other thing / & euerie fryday in remembraunce of the glorious passion of our sauyour criste Ihesu she absteyned in brede & water oonly bysyde lyke abstynence that she toke many other dayes in the honour of dyuere seynts / & wheder she fasted or otherwyse toke hir sustyanaunce she rose euer with most great sobernes nat fully saciate / & in the same frydayes she toke wax candelly & made breannya droppes fall vpon hir bare flesshe so that the breannya marks of them contynuall remayned / & gencian whiche is a moch byter erbe she helde contynually in hir mouth. And when she was at Rome nat dredyng the vigour of the colde nor the impedym ent of the great hete rayne or founes of the waye / ne yet the sharpnes of the snowe or hayle and thonghe she myght haue ryden / nenerthelesse vpon the strengthe of hir lene bodye she wente euerdaye the Stacyons ordeyned by the churche. And also visytet many other seyntes / She vsed so many longe knelyngs that her knees were waxen harde as it had be of a Camel / She was of so grete & meruaylous mekenes that ofttymes she sat unkownen with pore pylgrymes at the monastery of seynt Laurence in pamsperna in the cyte of Rome which is of the ordre of seynt Clare & there she toke almes with them / Oft tymes with hir owne handes for goddes sake she repayred the clothes of pore men / &
every day in hir husbandes lyf she fedde .xii. pore men in hir house scruyd & mynystred to them hir selfe suche as they neded / Of hir owne substance she repayed in hir countre many desolate hospitalles & as a busy administratrice mercyful & pytynous she visited the needy syke men that were ther & handeled and wasshyd theyr sores without horror or lothsomnes. And she was of so meruaylouse great pacyence that the sykennes that she had hir self & wronges that were done vnto hir and the deth hir husbande & of hir sone Charles with all other aduersitie she suffred moost pacently without murmure or gruttyngge and in all thyngs with hygh mekenes she blessyd our lorde beynge for suche troubles the more constaunte in the fayth the more redy in hope and the more breynynge in Charyte & hyghly she loued Justyce & equyte / The mocions of the fleshe & vayneglorie with a busy cure & great truste in our lorde she despyshed and ouercame. She was of suche hygh wysedome & discretion that fro hir youth vnto hir late houre as moche as frayynes myght suffre she neuer sayd good to be euyll / nor euyll to be good / And euery fryday in hir husbandes lyf she was confessyd / and after his deth she was euery day confessyd. Every sondaie she & hir daughter Katheryne / whiche lyued with hir all hir lyfe in penaunce & chaste wydowhed with great denocion and humyltye rescueyned the holy body of our lord euer lyuynge in secrete penaunce / whiche they dyd nat to the apparaunte syght of the worlde / but secretly to almyghty god in symplenes of herte and cleenes of spryit. On a tyme when the kyng of Swecia wolde haue charged his comons with a great exacion that he myght therwith haue payed a great summe of money / wherin he was indetted / seynt Birget for great compassyon that she had to the people sayd to the kyngge. O syr do nat so but take my two sones & lay them in plegge to your credytours tyl ye may pay your money & do nat offende god & your subietts. There was a knyght that alwaye studied to fynde newe inuencyons amonge the people / whiche by his words & euyll examples brought many to damnacion / this knyght had great enuy to seynt Birget / and bycause he durste nat hym selfe speke euyll to hir he styred another that shuld fayne hym self drunken / & then he to speke vnto hir shamefyll and contumelious wordes to brynge hir out of pacyence / whiche cursed man as seynt Birget was syttinge at the table with many honorable persones sayd in the herynge of theym all. O lady thou slepest to lytell / and thou wakest to moch it were expedyent for the to drynke well and to slepe more hathe god thynkest thou forsaken Relygyous persones / and speketh with proude people of the world / It is a vayne thynge to gyue any fayth to thy wordes / and as he was so spekyng they that stode by wolde haue put hym away with violence to his rebuke and shame / And seynt Birget prohbytetyd theym and sayd suffre hym to speke almyghty god hath sent hym hyther for I that in all my lyfe haue sought myn owne prayse why shuld I nat here my rightwysnes. This man sayth to me the truthe And when the knyght herde of the great pacyence of seynt Birget he toke great repentaunce
and came to Rome and asked forgynenes of seynt Birget / & there he made a good and a laudable ende. The sayd blessyd woman seynt Birget was so adourned & fulfylled with all vertues that oure lorde receyued hir to be his spouse and vysyted hir many tymes with merneylous consolacyons and dynyne graces / & shewyd hir many heuynly reuelacyons saynge vnto hir / I have chosen the to my spouse that I maye shew to the my secrets for it pleasyth me so to do. And another tyme he sayd to hir I take the to my spouse and to my proper delyte suche as it is my pleasure to hane with a chaste soule / In whiche reuelacyons be conteyned the hyghe secrete mysteryes of the moste glorious Trinito of the Incarnacyon natuyyte lyfe and passyon of our Sauyour criste Ihesu with the playne and trewe Doctryne to knowe vertue and to folowe it / and to eschewe vyces shewynge the rewarde of vertue / and the great intollerable payne and dampancyon that shall fall to synners that dye in deedly synne / exortyne also all men to do condigne penance for the synnes that they have ben shryuen of / to eschewe the great and dredefull paynes of purgatorye ordeyned for theyr purgacyon by the strenght euyte of Iustyc ye whiche terrible paynes our Sauyour shewyd dyuerse tymes to his sayde spouse seynt Birget to thentent she shuld shewe them ouer the people / whiche reuelacion seynt Birget wrote in hir owne naturall tonge / and the sayd Pryour of Alastra hir fader espirituell by the commandement of almyghty god translated theym into Latyn / and deuyded theym into .viii. bokes bysyde a especiall reuelacion that she had of the praysynges and excellencye of our blessyd Lady whiche he appoynted for the Legends of the susters / and bysyde many other Reuelacyons that she hadde for the Rule and foundacyon of hir sayd Monasterye of Watzstenes / & foure goodly chappytours for prayers / with certeyn reuelacyons called the extranagants. And natwithstandyng the great and synguler graces that she had as well in the sayde Reuelaxios as otherwyse she was nat / therfore any thyng exalted but dayly with many terys humbled hir selfe the more therfore / and wolde gladly hane hydde and kept close the espeycall gyfte / that she had of our lord in the sayd Reuelacions / but that our lorde commaunded hir oft tymes to wryte & to speke them boldely to the Pope to the Emperour kyngs prynces and other people / that by the reason of theym they myght the soner be convertyd fro theyr synnes. And when she was in prayer & contemplacion she was ofte tymes seen by many deounte persones elevate & lyfte vp fro the grounde the hyght of a man or there aboute an Aungell appered vnto seynt Birget / and amonge many other thynges that he shewyd hir of the excellencye of our blessyd Lady he sayd that she was the maystres of thappostellys the confortatyce of martyrs the techer of Confessours the clereshynynge glasse of virgyns the helper of wydowes / & gyuer of holsome monycons to them that lyuyd in matrymonye & a great strength to all them that lyued in the fayth of holy churche / Firste he sayd that our blessyd lady shewyd & declared to thappostells many thynges of hir sone that they knew nat byfore / & that she en-
couraged martyrs gladly to suffer trybulacion for the name of criste whiche for theyr sake many yers suffred great tribulacion addyngne therto that she hitself .xxxiii. yers before the deth of hir sone contynuuely suffred trouble in hir herte with great paciens / She taught to confessours the very true lessons of heith & they by hir doctrine & example perfytly lernyd to ordre the tyymes of the day & of the nyght wysely to the laude & glory of almyght god / & to vse good discresion in takyng of their slepe of their mete & in labour of their bodyes / & of hir most virtuous lyf virgyns lerned to Rule them self honestly / & strongly to kepe theyr virgy nell clemens vnto the deth to fle mocch speche & al vanyties to discusse with a dylygent premedytacion al their werks that they had to do & to examyne them streyghtly in a espirituell balancce To wydowes she sayd to their comfort / that though by moderly charyte it had mocch pleased hir that hir sone had had no more wyll to haue dyed in his manhed then in his godhed / neuertheles she holy conffirmed hir wyll to the wyll of god chewsynng rather to the fullfylling of the wyll of god mekely to susteyne al tribulacion then for hir plesur any thynge to do ayenst the wyll of god / & with suche maner of speche she made wydowes pacient in their tribulacions & constaunte in al temptacions of the body. Moreover she conneyced theim that lyued in matrmony that to the body & soule in perfyght charyte nat fayned they shuld lyue togyder / and that to the honour of almyghty god / they shulde kepe one holo wyll sayinge to theym of hir selse how she had gyuen all hir fayth and hole intent clerely to almyghty god / and that for his lone she neuer withstode his wyll in any thynge / Ulpho that was husbande to seynt Birget on a tyme after his deth apperyd vnto hir / and sayd for a tyme I felte the great Instyee of our lorde in purgatory / nowe but mercy somwhat draweth nere vnto me & thou shalt knowe that in my lyfe fyue wayes I excedyd : of the whiche when I was seke I toke nat suffycyent repentance. The firste was that I toke to great delyte & pleasure in the wantones of the child that thou knowest of. The secunde is that of my necligence I dyd nat restore a wydowe afoare my deth for certeyn goodes that I bought of hir / therfore that thou shall prowe that I say trewe, to morowe she shall come to the and then gyue to hir whatso euers she asketh for she wyll aske nothynges but that that is right. The thirde is that of that lyghtnes of my mynde I promysed a man to take his parte in all his difficultyes by reason wherof he was so bolde that he attempted many thynges ayenst the kyng and the lawe. The fourth is that in turneys and in vanytes of the worlde I occupied my selse more for the syght of the world then for any prophet. The fyfte is that in the exilynge of a certeyn man I was ouermoche rygorouse ayenst hym / for though he were worthy to haue that jugement yet I was lesse mercyfull to hym then I shuld haue ben / then seynt Birget sayde vnto hym. O blessyd soule what thynge hath profyted the to thy heith / or what thynge may profyte the nowe to thy deluyerance / and he answeryd. Sex thyngs haue profyted me. The fyrste is my confessyon that I
made every frydaye when I myght hauye tyme hauynge full purpose to amende / The seconde is that when I sate in Iugement I iuged not for the loue of money / or for faunoure / But all my Iugementys I ex-
amynyd dylygently redy to correcte where I had erryd & to with-
drawe where I had done that I shulde not hauye doon / The thyrde is that I obeyed vnto my ghostly Fader which connecyd me that I shulde not perfourme the acte of matrimony after I knewe that the chylde was quycke / The fourthe is that when I was lodged in any place I toke hede as nygh as I coulde / that by my sefes / or my Seruauntys I were not vnkynde to poore men nor that I was not changefull to theym puttyngynge all my stody to se that I cam not into any det / but that I prouydyd howe it shulde be payde / The fyfte is that abstynence that I toke in the waye to seynt Iames for I ordeyned soo that I dranke not betwyxte melys and for that abstynence is pardonyd to me the longe syttyngynge that I had at my table / my loquacyte / and excesse / & nowe I am sure of my helth the thonghe I be vncerteyne of the owre / The syxte is that I commytted my Iugementys to them that I thoughte were ryghtwyse & that wolde pay my dettys / and bycause I doubtyd to be in det whyle I was on lyfe I resygnyd to the kynges his prouyncys that my soule shuld not suffre the Iugement of god Therfore nowe in asmoche as it is granytyd to me by almyghty god that I shall aske helpe and praye the that by a hoole yere thowe make contynuell to be songe for me / and for all that our Lord wolde haue to be prayed for / massys of our Lady / of Aungellys / and of all seyntys / and also of the passyon of our sauyour eriste Ihesu for I truste I shalbe shortly delyueryd & specyally be dylygent aboute poore men to dystrybute to them suche Uessellys / Horsys / and other thynge wherin in my lyfe I had ouer moche dolyte / And also if thowe maye / do not forgete to gyue some chalyces for the sacryfycse of god / for verly they prolyfe moche to the helthe of the soule / & thyn vn mouable goodes leue to oure Chylderne for I dyd never euyll purchase any thynge / or euyll holde any thynge / ne wolde not hate doon if I myght / And this blesydyd woman seynt Byrget lyuyd after she went ou of hyr owne countrrey .xxviii. yere by all which tyne she neuer went to any place but by the espechyall commaundement of our Lorde by whos commaundement she went to Iherusalem and there dylygently with great deuocyon vysyted all the placys where our blesydyd Lady was salutyd by the Aungell Gabryell / and where our Lorde was borne / baptyzed / connersaunte / or dyd any myracle / & where he was Illudyd / Crucyfyed and buryed / and where he assenyd into heuyn / & also at dynerse other tymes she vysyted many Seyntys in hyr owne countrrey / and in other countreys therto adiognynge in Fraunce / Italye / Spayne / Napuls / & many other placys / & after hyr sayd holy pylygrymagys she lyuyd the resydue of hir lyfe in the cyty of Rome fuyve dayes before the seynt Byrgette shulde passe out of this transytory Lyfe our Lorde apperyd vnto hyr before an Aulter that was in hyr Chaumber / and with a mery countenaunce sayde vnto hyr
I haue not vysyted the in this tyme with consolacyons for it was the
tyme of thy probacyon / Therfore nowe thowe arte prouyd procede and
make the rody for the tyme is come that that I promysyd that shalbe
fulfyllyd that is to saye that before myn Aulter thou shalt be clothyd
& consacrate a Nunne / & from hensfors the thou shalt not onely be
reputyd to be my espoue / but also thou shalt be reputyd to be
moder in watzstenys neuertellesse knowe it for a trouth thou shalt
leane thy Body here in Rome vnto the tyme it shall come into the
place ordelyned for it / & knowe thou for certeyn that men shall come
when it shall please me that with all sweetnes and Ioye shall receyue
the wordys of the Heuenly reuelacyons that I haue shewyd to the and
all thynge that I haue sayde to the shalbe fullfyllyd / And though my
grace be withdrawen fro many for theyr vnkyndnes / Neuerthelesse
other shall come that shall ryse in theyr place whiche shall opteyne my
Grace / And in the mornyng of the fyfte Daye nowe nexte solowyng
after thou haste receyuyd the Sacramentys of the Chyrche calle to the
seuerallye the persones that I haue namyd to the nowe and telle theym
what they shall doo and then in theyr Handys thou shalt come into
my ioye euerlastynge / and thy Bodye shall be caryed to watzstenes/
And on the sayde fyfte Daye she callyd to hyr all hyr housholde and
shewyd theym what they shulde doo and at the laste she gane a great
monyson to hyr son Byrgerus / and to hyr daughter Katheryne
chargeynge theym that aboue all thynge they shulde perseuer in the
drede of god / and in the Loue of theyr neyghbourys / & in good
Warkys / and theropon she made hyr Confessyon with great dylygens
and Deuocyon / and receyuyng the blessyd Bodye of oure Lorde was
a noylyd / And as a Masse was sayde afore hyr and she had honouryd
the blessyd Bodye of oure Lorde she lyfte vppe hyr eyen to Heuyn /
and sayde. In manus tuas domine commendo spiritum meum /
whiche is to seye Lorde into thy handys I commytt my spirite / And
with the wordys she yeldyd her soule to our Lorde the .xxiii. daye of
Iuli / the yere of oure Lorde god a thousande thre hundreth .lxxiii.
and the yere of hyr age .lxx. And anon a great fame went througe all
the Cytye of rone of the deth of this gloryous woman / and the people
came with great deuocyon to se the holy body / gloryfyinge / and
lawdyng almyghty god / and in suche grete recourse of the people the
Body was caryed to the monastery of seynt Laurence as it was shewyd
by hyr selfe that it shuld be & for the great prese of the people it
coulde not conuenyently be buryed vnto the seconde daye / and before
she was buryed a woman callyd Agnes de comptessa dwellyng in the
Cytye of Rome / whiche fro hyr byrthe had a great grosse throte moche
foule & dyfformydyd came with other to the Bodye of seynt Byrgette /
and with hyr owne Gyrdell she towchedy the hande of this gloryous
woman seynt Byrgette with great deuocyon and bounde the same
gyrdell abowe her necke and anon aifter her throte swagyd by the
miracle of almyghty god was brought into the due shappe & conformyte /
Also there was a Nonne of the sayde monastery of seynt Laurence /
which for feblenes / and great sykenes that she had in her stomake by the space of .ii. yerys kepte hyr bedde well nere all that tyme / and she was moch famlyer / with seynt Byrgette in hyr lyfe / thys Nonne with great peyn rose fro hyr bedde and with helpe came to the Beer & lay by it all the nyght and cessyd not to praye / almyghty god that by the meryts and Prayers of his gloryouse spouse seynt Byrgette whose Body was there present that she myghte hau soo moche ease of hyr sayde longe sykenes that she myght with hyr Susters be at deuyen seruyce / and that she myghte when nede shulde requyre goo aboute the monasterye without helpe / And in the mornynge she hadde more helth of hyr Bodye thenne she prayed fore / And the .xxvi. daye of the sayde moneth of Iulii the Bodye of Seynt Birgette was buryed in the sayde Monasterye of seynt Laurence in a cheste of wode enclosyd in a tombe of marbull / and in the space of fywe wekys and a halfe the Flesshe by Myracle was clerely consumyd and goon / and nothynge lefte but the cler whyte shynyngge Bonys / and after the sayde Bonys and Relykes of seynt Birgette were translatyd from Rome to the sayde Monasterye of Watzstenes in swecia the fourth nonas of Iulii by the sayde Byrgerus and Katheryne / and after this blessyd woman seynt Birgette was canonyzed by pope bony face of that name the nynth / the yere of our Lord god a thousande .CCC.Ixxi. as in the Bull of hyr canonyzation apperyth / A woman of the dyocesse of Lyncopece callyd Elsedy Snara with great peyne / and sorowe was delynyred of a deed Chylde / and when she was after her great peyne come to hyr perlyte remembrannce with humble prayer she besoughte almyghtye god that by the merytes of his gloryouse espouse seynt Birgette the Chylde myghte be restoryd to Lyfe and made a vowe that if the Chylde came to lyfe that she wolde vysyte the sepulcre of Seynt Birgette / And anon the Infaunte beganne to waxe hote / and to take Brethe and afterwarde it was restoryd to full Lyfe wherfore the Moder with great donoeyon / and gladnes fullylynyng heyr anowe / vysyte the Relykes of Seynt Birgette in the Monasterye of watzstenes aboute the Natynyte of oure Lorde certyeyne persons of gothlande toke the See and with a great Tempeste they were drynyen into a place whiche was moche shalowe of Water and there theyr Shyppe was all to Broysyd / and they taryd there a senyght in great Hunger / and Colde / and Conle not remove theyr Shyppe / At the wekys ende for asmoche as they were lyke to haue perysshyd for lacke of Sustenannce they drew Cuttes amonge theym / which of theym shulde be kyellyd and made mete for the other / And he vpon whome the Lotte felle with great weppyng commyttyd hym to Seynt Birgette and prayed for helpe promysynge that if he escapyd that Daunger / he wolde vysyte hyr at hyr Monasterye of watzstenes / And anon by Myracle they fouunde a great peace of Flesshe in the See / and when they hadde refresshyd theym selve therwyth there arose anon suche a great calmenes that in a lytell smalle Bote they came by great longe weyes in the See to londe / And as he vpon whome the Lotte felle was goynge towarde watzstenes to fulfyll his a
vowe / by the waye he was taken Prysoner / and was greuously betyn & leyde in Prysone with many Irons vpon hym wherfore eftesones he prayde to seyne Birgette for helpe / and anon as he had so doon / all his Irons / and Bondys felle fro hym and he toke his Journey towards seynt Birgette withoute lette with great denucion / In the Cytie of lyptzyge there was a Peynter callyd Henry / which for the great loue that he hadde to seynt Birgette was woute to sey many thynges amonge doctors of hyr Holynes and of the Bookys of hyr Heuenly reuelacyons / wherfore on a tyme oon of the Doctours with great Indygnacyon sayd vnto hym but thou lene sayde he to speke of thys newe heresye / & of the Bokys of that olde matrone / I shall cause the to be burnyd for thy erroure / and so he porposyd to haue don and causyd the Paynter to be cytyd / that the daye folowyng he shuld appere before the Iuges / wherupon the sayde Peynter wente to a Clerke that had also great deuocyon to Seynt Birgette to aske hym counteylye / and he comfortyd hym ryghte charytably / and aduysyd hym to be dylygent in prayer to almyghtye god / and to seynt Birgette and bade hym drede nothyng but they wolde helpe hym / And more over he sayde that he and another preest callyd master Iohn Torto whiche also had great deuocion to seynt Birgette wolde praye for hym to seynt Birgette / and so they dydde / In the mornynge the sayde Peynter beyng moch ferefull apperyd before the Iuges where he was strayghtly examynyd / and many thynges were leyde to his charge to haue connyctyd hym of heresye / But by the prayers of Seynt Birgette for whom he sufferde that troublye / the sayde symple laye man not letterde / was so fulfilled with the holy goste and speke soo effectuouslye great hyghe mysteryes of almyghtye God that his aduersaryes coulde not resyste the spyryt that speke in hym / wherfore he was dyschargyd / and his aduersaryes confysyd / Not longe after oure Lorde toke vengeaunce of hym that was the Pryncypall causer of that dyssturbaunce / for as he went on a nyght hoole to his bedde the same nyght he was Smytten with the Fallynge syknes wherof he dyed / And anon his Bodye rottyd / and corruptyd with suche an horrable stenche that fewe men durste come nyghe it / And with handelynge of the Body the Flesche came from the Bonys by great peaces / And at the laste when men for his horrable saouure refused to bere hym to his graue / certyeye personys that were vsyd to clense vyle stynekynge pryuyes where hyryd to bere the wretchyd Bodye to his Graue / and whenne they hadde don they sayde that if they hadde known before / that he had had so horrable a sanoure / that they wolde not haue borne hym though they myght haue had the dowble pryce that they hadde.

Finis.
Pages 1 & 2 of the only known MS. of the Myroure, that at Aberdeen.
[See page vii.]

Viderunt eam filie syon et beatissimam praedicauerunt Thes wordes ar wrytt in holy scripture and ar thus to say in englishe The doughtres of syon haue se hir that is to say our lady and they haue shewed hir most blissede In whiche wordes the holygost saith that thre thinges long to the praysyng of oure most blessid lady ffyrst who they be that prays hire when he saieth The doughters of syon / the seconde what they do or they begynne to prays e lyre when he sayth that they haue se hir The thridd. the maner of her praysinge when he saieth and they haue shewed hire most blessyde Therfor he saieth the doughtres of syon haue se hire and they haue shewid hir moste blessed ffyrst the holigost telleth whoo they be that praysse oure lady for he calleth them doughtres of syon. But though all cristen soules that trewyly love in cristen faithe may be called doughters of syoñ that is to say of holy chyrche yet more properly yee ar called doughters of syoñ for not oonly ye ar doughters of this holy religyon which as a modir noryssheth your soules in grace in this monastery that is named Syon and therfor as ye ar doughters of this bodely syon so owe ye to be doughters of syon gostly / for syon is as moche to say as a comnamentment or a beholdynge And ye owe to be doughters of commandment by meke and redy obedience to ye byddynge of god and of your rewle and of your soverynes ye owe also to be doughters of beholdynge by contemplacione and specially in beholdynge of your owen wretchedes and of your unkyndnes ayenst god and of the charite and goodnes that he doeth to yowe ye owe to behold also the shortnes and unstabalunes of this lyff the hastynes of dethe the ferefulnes of doom the bitterness of peynes and the swete and joyfull rewardes of blysse and if ye be thus good doughters of syon by meke obedience and by trewe beholdynge of these things than ar ye wel desposede the more worthely to praysse owre most glorious lady / The second thinge that the holygost telleth in these wordes ys what ye owe to doo or ye begynne to praise owre lady. And that is that ye owe to see hyr llyor ye woot well that no man can ne may well shew the worthynes or the propyrtes of any thinge to the praysing therof / . . . .
Ere after folowe
with this boke called
the Hymerue of Dure Lady very
necessary for all reliques persons.
Here Begynneth the Prologue of thys presente boke folowynge which is called oure Ladyes myroure.

Viderunt eam Filie syon, et beatissimam predica-
uerunt. These wordes are writen in holy scrypture &
are thus to say in englyshe, The doughtres of Syon
haue sene hyr (that is to say oure lady) and they haue
shewed hyr mooste blessyd. In whiche wordes the
holy goste sayth thre thinges that longe to the prays-
ynge of oure mooste blessed Lady. ¶ Fyrste who they
be that prayse hyr, whan he sayeth, the doughtres of
Syon. ¶ The seconde what they doo or they begynne
to prayse hyr, whan he sayeth that they haue sene hyr.
¶ The thyrde, the maner of hyr praysynge, whan he
sayeth, & they haue shewed hyr mooste blessed, ther-
fore he sayeth. The doughtres of Syon haue sene hyr;
and they haue shewed hyr mooste blessed. ¶ Fyrste
the holy goste tellyth who they be that prayse oure
Lady, for he callyth them doughtres of Syon. But
though all chrysten soules that treuly lyue in chrysten
fayth, may be called doughtres of Syon, that is to say
of holy chyrche: yet more properly ye ar called
doughtres of Syon. For not onely ye ar doughtres of
holy chyrche by chrysten byleue as other chrysten
people ys: But also ye are doughtres of this holy
relygion, which as a mother noryssheth youre soules
in grace in this Monastery that ys named Syon. And

The nuns of Syon monastery are especially daughters of the spiritual Syon.
therefore as ye are doughtres of this bodely Syon, so ought ye to be doughtres of Syon gostly. For Syon ys as moche to say as a commaundement or byholdinge. And ye ought to be doughtres of commaundement by meke & redy obedience to the byddynges of god, and of youre reule, and of youre soueraynes, ye ought also to be doughtres of byholdynge by contemplacyon & specyally in byholdyne of youre owne wretchednes, and of youre vnkyndenes agenste god, and of the charite and goodnes that he dothe to you. ye oughte to beholde also the shortnes and vnstablenes of thys lyfe, the hastynes of dethe, the ferefulnes of dome, the bytter-love, and fear.nes of paynes, and the swyete and ioyfull rewardes of blysse. And if ye be thus good doughtres of Syon by meke obedience and by trew beholdynge of these thynges: then ar ye well dysposed the more worthyly to prayseoure moste gloryous lady. ¶ The seconde thynge that the holy goste tellyth in these wordes (ys) what ye ought to doo or ye begynne to prayseoure lady. And that ys that ye oughte to se her. For ye wote well that no man ne may well shewe the worthynes or the propertyes of any thyng to the praysyng therof: but yf he haue fyrste som syght & knowlege of the same thyng by one meane or other. How shall ye then condewly shewe by outwarde praysyng the excellent hyghnes and worthynes of the moste blyssed heuhenly quene,oure reuerente lady, as yt is full fayre expressed in al youre holy seruyce: but yf ye haue fyrste syght therof by inwarde vnderstandinge. ¶ But forasmoche as many of you, though ye can synge and rede, yet ye can not se what the meanyinge therof ys: therefore to the onely worshyp and praysyng ofoure lorde Iesu chryste and of hys moste mercyfull motheroure lady and to the gostly confortethe and profyte ofoure soules I haue drawen youre legende and all youre seruyce in to Englyshe, that ye shulde se by the
vnderstondyng therof, how worthy and holy praysynege of our gloryous Lady is contente therin, & the more deuoutely and knowyngly synge yt & rede yt and say yt to her worshyp. ¶ And in many places where the nakyd letter is thoughe yt be set in englyshe, ys not easy for some symple soules to vnderstonde; I expounde yt and declare yt more openly, other before the letter, or after or else fourthevyth togyther. ¶ And farthermore, that ye shulde haue the more sprytuall loue, & inwarde delyte and deuocyon, in thys holy seruyce I tell the causes & the meanynges of eche parte therof, that is to say, whan I come to the fyrste Inuitatory; I tell what an Inuitatory ys to say, and why yt ys namyd so & set in suche a place. And so I do of Psalmes and Hympnes, and Antempnes, and responses and versicles, and all suche other. For I declare why they ar callyd so, that ys to say, why an hympne ys callyd an hympne, and why an Antempne is callyd an Antempne and so fourth of other, and why they ar set & sayde in suche wyse, as ye may se more playnely in the story of the Sonday, eche thynge in hys place. ¶ Of psalmes I haue drawen but fewe, for ye may haue them of Rycharde hampoules drawynge, and out of Englysshe bibles if ye haue lysence therto. ¶ Also when I drawe a thynge ones in to englysshe, I write it not agayne as often as I fynde it after in eche place, but onely in the fyrste place, as Gloria patri, is declaryd in the begynnyng of matyngs on Sonday, and Maria mater, and Gloria tibi domine, in the en’de of the fyrste Hympne the same daye. And then I speke no more therof in all your seruice after, as ofte as yt is sayde. And the same I doo of all suche other for the moste parte. ¶ ye shall also vnderstonde that thys boke ys deuyded in to thre partyes. For fyrste I haue compiled a lytell treatys of xxiii. chapytres, wherein ys shewed the condycion of diuine
The Fyrste Prologue.

First, a treatise on Divine Service.

Secondly, an exposition of the service for each day of the week.

Thirdly, an exposition of the several masses.

Why called "Our Lady's Mirror."

An exhortation to the sisters to promote their devotion by its study.

[* leaf A. 4]*

Meditating on Sunday on the glory of the Blessed Trinity.

seruyce, whan and where, and in what wyse yt ought to be sayde & songe, & specyally of youre holy servyce how heuenly, and graciously it was ordeyned and made. And this treatyce ys the fyrste parte of the boke. The second parte ys of youre seuen storyes, accordyng to the seuen dayes of the wyke. And the thyrde parte is of youre masses. ¶ And for as muche as ye may se in this boke as in a myrroure, the prays-ynes and worthines of youre moste excellent lady therfore I name it. Oure ladyes myrroure. Not that oure lady shulde se herselue therin, but that ye shulde se her therin as in a myrroure, and so be styred the more deuoutly to prayse her, & to knowe where ye fayle in her praysinges, and to amende: tyll ye may come there ye may se her face to face wythouten eny myrroure. ¶ And therfore now moste dere and deuoute systres, ye that ar the spouses of oure lorde Iesu chryste, and the specyall chosen maydens & doughtres of his moste reuere|nde mother, lyfte up the eyen of youre soules towarde youre soueraynay lady, and often & bysely loke and study in this her myrroure, and not lyghtely but contynually, not hastynge to rede moche atones, but labouryng to knowe what you rede that ye may se and vnderstondde her holy service and how ye may serue her therwyth to her most plesaunce|that lyke as it goyth dayly throughe your mouthes so let yt synke & sanoure contynually in youre hартes. ¶ And where aboutes may youre hартes be better occupied: where may ye haue more holy and heuenly medytacions; And where may you haue deper or swetter contemplacion; then to beholde in the story of the Sunday, the glory of the blessyd endeles Trinite in one-hed of substauence and of Godhede. And to se hym, how he Ioyed euer from wythout begynnynge of the gloryous vyrgyn Mary, haunynge her endelesly as presente in the syghte of hys Godly forknowyng. ¶ And
on mondaie to beholde and se wyth youre gostly even
the felcyte and blysse of vnumerable multitude of
Aungels, and how they all anone as they were made
Ioyed of oure gloryous lady that was then vnmade;
and loured her more then themselfe. ¶ On twesday,
ye may se how Adam after he was so worthyly made,
fel so wretchydly in to synne, and what sorow he had
therefore And how he and all Patriarkes and Prophetes
had forknowynge of oure Lady, and thereby were com-
forted in all theyre trybulacyons. ¶ On wesdaye
ye may se, how thys glorious Lady so moche loured, and
so longe desyred; began to come fourthe in to thys
worlde by so meruelous clene concepcion and holy
byrthe, and what charyte God had in heuen to mannys
helthe, and what charyte that same Lady had in erthe,
after her byrthe. ¶ On thersday ye may Ioyfully se,
how excellente she was in vertues, how holy in con-
versacyon, how full of fayrenes in soulle and in body,
and the maruaylous incarnacyon of oure lorde Iesu
chyreste in her. ¶ On fryday ye maye se her greate
and vnspecable sorowes that she had before her sonnes
incarnacyon and after hys byrthe, and specially in
tyme of hys moste bytter passyon. ¶ On Saterday ye
may se the holy lyfe of oure Lady, namely from tyme
of her sonnes passyon, vnto her assumpcyon, and how
she was taken vp in to heuen bothe Soulle and body.
and sette moste nyghe the blessed Trinetye above all
creatures. And so the Ioye that the same blessed
Trinetye had of the same glorious Lady, endelesly or
she was made as ye rede on Sunday: was fulfylled in
her effectually in dede, in her assumpcyon, as ye rede
on Saterday. ¶ And thus from Sonden byl Saterday,
dayly, wekely, and yerely; ye ar occupied with youre
tongues in oure Ladyes seruyce, wherfore ye ought to
take hede, that youre myndes be as besy and contynually
occupyed aboute the same things by inwarde vnder-
The manner in which the Service should be used.

[PT. I. PROL. I.

The Fyrste Prologue.

stondynge and devoutly. And for that cause; loke often & ryght often in thys oure Ladyes myrrroure; that yt maye sothefastely be veryfyed of you, that the doughtres of Syon hath sene her. ¶ The thyrde thynge that the holy gooste shewyth in the sayde wordes, Is the maner how ye shall prayse oure mooste reuerende and gloryous Lady, and that ys, openly, meekely, and devoutly. For, openly ye oughte to prayse her and dystynctely, that other folke may vnderstonde youre praysyng to theyr edyfycacyon, & therfore he sayth they haue shewyd. For a thyng that is shewyd, is made open to other folkes knowlege, ye ought also to prayse her mekely, so that in the open shewynge of her praysynge ye seke her worshyp, & not youre owne. And therfore he saythe. They haue shewyd her. And not hymselfe. Deuoutly also ye ought to prayse her, beholdinge in youre mynde in tyme of youre praysynge, by inwarde loue and devoutly: how glorious, how excellente, and how blyssyd she ys aboue all creatures whome ye prayse. And therefore he saythe, They haue shewyd her mooste blyssyd. ¶ And in all this, ye ought euer to thanke & prayse, and to worshyp god. For that he hathe made this most reuerende lady, so gracious, so glorious, & so good. And for he hath gyuen her so moche worshyp & excellence & power aboue all hys creatures, & for he hath called you so specyally to her seruice, & for he hath gyuen you so open knowlege of her moste hyghe & excellente worthynes, For these greate benyfyttes, & for all other, ye oughte euer & contynuallly to ioye in your god & to prayse youre heuently kynge, namely with hys holy dyuyne servyce, as the Prophete in the psalter exhorteth you & saythe. Filie Syon exultent in rege suo, laudent nomen eius in choro. That is to saye the doughtres of Syon muste ioye in theyre king, & they must prayse his name in the quier. ¶ And when ye ar thus occupied

Openly, meekly, and devoutly.

And all to the praise and glory of God, our heavenly King.

Psal. cxxix.
in these godly praysinges & in other tymes also, namely when ye ar moste nygh to your kyng & to your quiene, I praye you hertly & lowly, & not only you that ar now, but all that shall com after you, & loke in this myrrroure: that lyke as trew charyte to your soulls helth, & comfort, for sothe the hathe styred me to thys laboure, and none other erthly thyng: so ye vouchesafe of youre tender charyte hartely to praye for our right poure & full wretched soulle, that oure merciful lord Iesu chryste clense yt and cure yt with the medycyne of hys mercy, and graunte yt euer to Ioye and to dylyte in loue of hym, and of hys mooste worthy mother, and in nothynge else. And the same Lorde by meane of the same gloryous vyrgyn hys mother: may graunte you all, the same that lyueth and rayneth wyth the father, and wyth the holy gooste endeles god. Amen.

Here endyth the fyrste prologue and begynneth the seconde.

Yt is not lyght for every man to drawe ny longe thyrng from latyn into oure Englyshe tongue. For there ys many wordes in Latyn that we haue no propre englyssh accordynge therto. And then suche wordes muste be turnyd as the sentence may beste be vnderstondyd. And therfore though I laboure to kepe bothe the wordes and the sentence in this boke as farre asoure language wyll well assente: yet some tyme I folowe the sentence and not the wordes as the mater asketh. There is also many wordes that haue dyverse vnderstondynges, & some tyme they ar taken in one wyse, some tyme in an other, and som tyme they may be taken in dyuerse wyse in one reson or clause. Dyuerse wordes also in dyuerse scryptures: ar set & vnderstondde some tyme other wyse then auctoures of gramer tell or speke of. Oure language is
The English language itself varies in different districts.

People who know a little etymology are often hyper-critical.

But the wiser a man the less will he blame other men's study; and the less well he knows the more he will find fault.

**In prologo primo super Job.**

The author has done his best, and submits himself and all his writings to the Church.

Asks the prayers of the sisters that

also so dy'uerse in yt selfe, that the commen maner of spekyng in Englysshe of some contre can skante be vnderstonded in some other contre of the same londe.

And for these causes and suche other, yf any persones there be that holde them selfe conveyng as some do, that whan they can onely a lytell gramr, or a lytel latyn and scarcely that wel; they ar more bolde to catche at a mannes saynge, or at hys wrytynge, then wolde many wyse clerkes that be. Therfore yf eny suche parsone happen to se this boke or eny other of our drawynge and fynde eny thynge therin not drawen to hys entente, and therfore is redy to blame yt, and to say yt is wronge; I counsell you that in symplenes seke your soulls fode; and to take lytell hede at hys saynges.

wyttynge well that the wyser that eny man ys; the better wyll he be aduysed, or he blame an other mannes studdy. And the lesse good that he can: the more presumptuous wyll he be to fynde defaulfte and to depraua, ye often tymes tho thynges that he vnderstondyth not. And therfore they that holde them selfe so wyse, may be contente wyth their owne wysdome for I began thys werke nothyng for them, but for the edyfycacyon of you that fele symplely in your owne wyttes, & loue to be enformyd. I am not wyser then was seint Hierome that in the drawyng of holy scripture from other langage in to latyn, sayth how he was compellyd at eche boke to answere to the bakbytinge of them that depraued hys labour. But for that I knowe myne owne feoblenes, as well in conveyng as in verteue; therefore I will neyther seke defaulfte in other, ne maynteyne myne owne; but lowely I submyt me and all our wrytynges, and other werkes to the correccyon of our mother holy chyrche, & of the prelates and fathers therof, and of all that are wyser and can fele better. Besechynge you all way mooste dere and deuoute systres to praye that bothe
thys, and all other dedes be euer rewlyd to oure lordes worship. Amen.

¶ Here endyth the seconde prologue. And begynneth the Chapytres of the fyrste parte of thys presente boke.

How and why Goddes seruyce ys sayde eche day in .vii. howres. Capitulo primo.

¶ Why yt ys sayde in these .vii. howres, rather then in other. Capitulo secundo.

¶ Whyoure Lady ought to be prayed and serued in these same howres. Capitulo .iii.

¶ How your seruyce and youre Legende, and your rewle were all gyuen of one spyryte, and how holy a man he was that by heuenly inspiracion set your songe and youre seruyce. Capitulo .iii.

¶ How the holy goste wrought bothe by the aungel & by mayster Peter, but diuersely in eyther of theym. And what rewarde the same mayster shold haue for writynge of youre songe. Capitulo .v.

¶ How an Aungell was sent of god to seynte Byrgytte to endyte youre Legende in her owne tongue, whiche mayster Peter drew fyrste in to latyn. Ca. .vi.

¶ That this holy seruice ought to be sayde with more dylygence & deuocyon then other prayers. Ca. .vii.

¶ That the seruice of these howres oughte to be said in dew tyme, and why youre seruyce ys sayde after the brothers seruyce. Capitulo .viii.

¶ That these holy howres ought to be sayde in dew place, that is the chyrche. Capitulo .ix.

¶ How perlous yt ys to be absente from chyrche, in tyme of these holy howres without very nede. Ca. x.

¶ That ye shulde neyther be to slowe to chirche warde ne hasty to go thens. Capitulo .xi.

¶ What profyt is in the songe of diuyne seruyce, more then in the saynge without note. Ca. .xii.

¶ Who ordeyned fyrste the praysynge of God to
be songe in quiers, and why psalmes ar oftener songe in holy chyrche, then other partes of holy scrypture.

[Ca. xiii.]

¶ That the howres of thy holy seruyce ought to be songe and sayde in clennes of conscience. Ca. xiii.

¶ That the harte owght to be kepte in tyme of these holy howres from dystraccyon, & from thynkeynge on other thynges. Capitulo .xv.

¶ What causeth dystraccyon of the mynde in tyme of goddes seruyce & what remedyes are to be vsed there ageynste. Capitulo .xvi.

¶ Of them that are vayne or troubelous in tyme of goddes seruice & let bothe themselfe & other. [Ca. xvii.]

¶ Of them that ar lyghte to speke or to slepe in tyme of goddes seruice. Capitulo .xviii.

¶ That all the wordes of thy holy seruice, owght to be sayde or songe, wyth entendaunce therito, and what paryll yt ys to leue any parte therof vnsayde. [Ca. xix.]

¶ Of hasty saynge of these holy houre, and of ouer skypynge. Capitulo .xx.

¶ What entendaunce ought to be had aboute the song of these holy howres. Capitulo .xxi.

¶ How the songe of these holy howres, owght to be meke and sad wythoute all vanyte, and curyosyte. [Ca. xxii.]

¶ How ye owght to dresse youre entente in sayng or syngyng of this holy seruice. Ca. xxiii.

¶ Of reuereence and deuocyon that owghte to be had in thyser seruice both inwarde and outwarde. [Capitulo .xxiii.]

¶ Here endyth the Chapitres, And begynnyth the fyrste parte of thyser Boke, that is calledoure Ladyes myroure.
How and why goddes seruyce is sayde, eche daye in vii howres.

*Sepcies in die Laudem dixi tibi.* These ar the wordes of the prophete David saynge thus to our Lorde. Seven times on the day. I haue sayde praysynges to the. ¶ All resonable creatures were made to knowe & to loue, & to prayse god, & therein to haue theyr endeles ioy. But whyle our soulles ar prysoned in these dedly bodyes, we may not for corrupcyon & heuynes of the same bodyes entende contynually to that godly praysinge, like as they do that by deth ar made free from thraldome of the flesshe, & are come to the ende of theyr ioye, that ys the presence of god. Therfore our mother holy chirche reulyd by the holy goste, knowynge the fraylte & feblenes of her children, hath set us eche daye seuen howres, whiche at leaste we ought to occupy in the seruice and prayseynge of god, that is to say, Matyns, prime, tyerse, Sexte, none, euensong, & complyn. ¶ For sythe yt ys so as Salomon sayth, that a ryghtfull man fallyth seuen times on a day, and the nombre of all wyckednesse is namyd vnder seuen deadly synnes agenste whyche in holy chyrche is ordeyned seuen sacramentes, and gyuen seuen gyftes of the holy goste; therfore to gette remys- syon ofoure synnes, and to thanke god for hys gyftes; we say prayseynges to hym in the sayde hours, seuen tymes eche day. ¶ And for god made all things in syx dayes & fulfylled them in the seventh day & rested; therfore doynge thankeynges to god for all his werkes, & for all that he made; eche daye we prayse hym seuen tymes. ¶ Also for the lyfe of man is departed in seuen ages wherof we haue spente some full ydelly or euyl therfore to thanke god foroure lyfe, & to recompense suche neglygence; seuen tymes on the day we do seruice to God. ¶ And for all the time
of this lyfe passith under vii. dayes wherein the people
of thys worlde that ys gyuen to actiue lyfe, is occupied
to gette theyr lyflode and oures, so that they may not
frely entende eche day in all these times to prayse god
wyth theyr tongues; therfore we that are callyd to
contemplatyue lyfe, ought to prayse god for them, &
for vs every day .vii. times, that we may say to our
lorde with Dauid Lorde god I prayed the vii. tymes
on the day.

Why these vii houres, rather then other. Ca. ii.

But now perauenture ye might aske why these
seuen howres, that is to say, matyns tyme, pryme tyme,
& so fourth ar rather assyned of holy chyrche to the
praysyng of god then other houres syth there ys many
mo houres on the daye, & in the nyghte then vii.
And to this I answere, that these howres ar more
specially priuyleged then other for grete werkes that
god hath wroughte therin, for which he is euerlastyngly
to be praysed, & therfore we rede that sayntes both in
the olde lawe, & in the new praysed god in these
houres. For Dauid the prophete sayth to god of hym-
selxe thus. Meda noce surgebam ad confitendum tibi,
That is, Lorde at mydnyghte I rose to prayse the. &
also he sayth thus. Vespere, et mane & meridie narrabo et annunciabo, that is, By the morow, at pryme
tyme. & at none, and at euensonge tyme. I shall tell
& shewe thy prayseynges. Also Daniel the prophete
worshyped god thryes on the day knelynge, that was
after the exposycion of saint Hierome, at tyerse, at
xeste, & at none. Also Peter & John wente up in to
the temple to pray at the houre of none, as yt is writen
in the actes of thapostles. And saint Paule & Silas
beynge in pryson, prayed to god at mydnyght, & then
the erthe quaked, & all pryson dores openyd, & all the
fetters & bondes of prysoners were losyd. Our Lorde
Ihesu cryst also prayed, not only in on parte of the nyght but all the night hewoke in prayer as the gospel tellyth. And in the beginnyng of holy chirche, the clergy, & the comon peple both men & women rose to prays god iiii. tymes in the night. First in the beginnyng of the night, whan folke ar wonte to go to bed. The seconde tyme at mydnight. The thirde tyme a lytel before day, & the .iiii. tyme in the selfe morow tyde. For at euen our lorde was taken of the Iewes, & bounde and scorned. At midnight he was borne. Before day he spoyled hell, & in the mornyng he rose from deeth to lyfe. And therfore in some feastes matyns ar yet said at euen, & in som religions at mydnight. And in som before day, & in other dyuerse tymes of the night. And in som chirches they say mattyns in the morow tyde. ¶ At pryme tyde, our lorde Ihesu cryst was led to Pylate, & accused, & in the same howre after his resurreccyon he apperyd to Mary Magdeleyne, & another day he apperyd to hys dysciples, as they were fysshyn the same houre. At howre of tyerse, our lorde Iesu crist was scourged & crouned with thornes & scorned. The same howre after hys resurreccion he appered to the women comyng from the sepulcre. And on Penthecoste sonday the same howre he sent the holy goste downe to thapostles. At sexte, our Lorde Ihesu cryste was done on the cros, & fed with eysel & gal. The same howre after his resurreccyon he apperyd to thapostel seynt Iames, & on the Assension day the same houre he sat & ete with his apostels. At howre of none, our lorde Ihesu crist cryed, & gaue out his soule by dethe, the same houre a knyght openyd our lordes syde with a spere, & smote thorugh his herte, where out came water to our baptym, & blode to our redempcion. And on Ester day he apperyd the same howre to seint peter. At euensonge tyme, our lorde Iesu crist on Shere
thursday supped with hys apostels, & ordeyned the holy sacrament of his holy body and blode. The same houre on good friday he was taken downe from the cros. And on Ester day the same houre he met with too of his disciples goyng towarde Emaus, & made hymselfe knowne to them in brekyng of brede. At complyn tyme, our lorde ihesu cryst on shere thursday at euen prayed & swette blode. The same houre Math, xxvij. on good fryday he was buryed, & on Ester day the same houre he apperyd to hys dyscyples gatheryd together in a close place for fere of the Iewes, & said to them Pees be to you. Thus ye may se that not without grete causes, these houres ar set & ordeyned to be specially occupyed to the seruyce & praysyng of our lorde god: rather then other houres on the day.

Why oure Lady oughte to be praysed and seruyd in these same houres. Capitulo .iii.

Now in happes ye thynke that these ar good causes why god shulde be serued in these houres, but syth all youre seruice is of our lady ye wolde wytt why her seruice shuld be sayd in these same .seuen. houres. And as to thys ye oughte to thynke, that yt ys full convenient that her holy seruice shuld be sayd in time according to his, for her wyl was neuer contrary to his blessyd wyll. And furthermore som say that for at matyns tyme ther apperyth a sterre in the fyrmament wherby shypmen ar rewlyd in the see, & brynge themselfe to right hauen, & for our mercyfull lady is that ster that socoureth mankynde in the troublous se of this worlde, & bringeth her louers to the hauen of helth: therfore yt is worthy that she be serued, & praysed at matyns tyme. At prime tyme there apperyth a sterre before the sonne, as yf yt were the leder or brynger forth of the sonn, & our lady cam before, & brought forth to mankynde that sonne of rightwysnes
that is our lorde ihesu crist. At houre of tyerse labourers desyre to haue theyr dyner, & our lady hath brought furth to us, him that is foude, &’brede of lyfe, our lorde Ihesu crist comfort, & refeccion to all that labore in his servyce. At houre of sexte the sonne waxeth more hotte, & by mene of our lady the euer-lastynge sonne hath shewed the hete of his charite more largely to mankynde. At houre of none the sonne is hiest, & the hyest grace & mercy that euer was done to man in erth, was broughte in by mene of our lady. At euensonge tyme the day fayleth moche, and whan all other socour fayleth our ladys grace helpeth. Complin is thende of the day, & in thende of our lyfe we haue moste ned of our ladys helpe, and therfore in all these houres we ought to do her worshyp & praysyng. Also the paynes that our lorde ihesu crist suffered in his holy passyon in all these .vii. houres as is before said, our lady his moder suffered the same paynes in her harte by compassyon, & therfore yt is conuenient to prayse her & do her servyce in all the same houres. There be also .vii. ages of the worlde. The fyrste is from Adam vnto Noe. The seconde from Noe tyl Abraham. The thyrde from Abraham to Moyses. The .iii. from Moyses vnto Dauid. The fyfte. from Dauid vnto Iechonye. The .vi. from Iechonye, to the comyng of our lorde Ihesu, & the .vii. from thens vnto the dome. And in all these ages our lady hath be desyred & loued of holy faders that haue be in eche of them as is shewed more openly in the legende of your servyce. And all the chosen of god that euer were or shall be in these .vii. ages of the worlde; ar or shal be brought to helth by mene of her. And god hymselfe louyth her more then he loueth all creatures that euer were or euer shall be in the same ages; therfore yt is resonable that .vii. tymes eche day she be worshyped & praysed, & our lorde god for her, of all hys chirche, & more spe-

[* Folio .ij.*]

At sext the sun grows hot.

At noon the sun is highest.

At evensong the day faileth.

Compline ends the day.

The seven ages of the world.

On tuesday.

In which men are and will be saved by the Incarnation, whereof Mary was the Instrument.
cyally of you that ar so specyally callyd to be her maydens and dayly to synge & to say her holy seruice.

How youre seruyce and your legende, and the rewele were all gyuen of one spyryte. And how holy a man he was, that by heuenly inspyracyon set your songe, & your seruice. Ca. iiiii.

And so moche the more dilygent ought ye to be in syngyng, & sayng of your holy seruice, as it was in a meruailous wyse ordenid & giuen from heuen by our lorde hymselfe, & not by eny mannnes wyt or connyng. For lyke as our lorde Ihesu crist which is one god with the father & the holy gost endited the rewle hymselfe by his holy mouthe to saynt Birgit so the same god endited your legende by an angel, & your seruyce by an holy man. Thys holy man was saint Birgittes confessoure & her master, for he taught her grammer & songe, & gouerned her & her housholde whose name was master Peter. Of whome our lady said thus to saint Birgit. Say she said to thy master that loueth the holy trinite in all his power; that I haue furtheryd him so moche in to the charite of the same holy trinite, that he ys one of the pryestes that god loueth most in the worlde, wherfore it was gyuen unto him to endite that songe, which is as golde that shall be to many in solace & comforthe. Thys ys the songe of your seruyce, wherof our lady sayd to saint Birgit an other tyme thus. He that hath endited the rewle & that spirite that told the, the lessons; the same spiryte gau hym to endite the songe with meruaylous tokens & shewynges. For there came to hym so grete a wynde in his eres that his brest, and the celles of hys hed were al inwardely fullfylled, in whiche fulfyllynge all hys herte was enflaumed to the loue of god, wherof after that fulfyllynge and enflaumynge and softe meanynge of hys tonge, he broughte fourthe the
wordes, and the notes. ¶ And therefore yt ys not semely that they shulde be shorted. For though in my songe there be no masterly makynge ne no Rethoryke Latynne, yet thoo wordes endytyd by the mouthe of this my loued frende, plese me more, then sotel wordes of eny worldely maysters.

¶ How the holy goste wroughte bothe by the angell and by master Peter, but dyuersly in ether of them. And what rewarde the same master shulde haue for writynge of your songe. Ca. v.

The mother of god sayd to saynt Byrgyt. Thou oughtest to wyt that yt is no more mastery to god to make of ought, & to make of nought; then it is to speke, he made venemous wormes, & gaue them suche vnderstandyng that they know wether they may crepe for theyr lyfe fode, & for to kepe theyr lyfe. But the same benyngne god ys more enclyned to mannes nature. that is to say to man hymselfe, lyghtnynge hys soule after his beningne plesaunt wyl with the spiritual vnderstandyng of hys wordes & that in tow wayes. First yt semyth to the as a persone shewid the tho things that thou hast to say This our lady sayth to saynt Byrgyt of the angell that apperyd to her in mannes lykenes whan he endyted your legende as shall be saide afterwarde. ¶ The seconde wyse yt semyth to thy master as though hys eres & mouthe were fylled with wynde, & as though hys harte were stretched out with brenyng charite to god, as a blather full of wynde. And in that sweete harte brenyng he gat knowlege of som wordes & saynges whiche he coulde not before, & how he shulde make responses, & antemps, & hympnes, & ordeyne the songe in notes. And ether of these twayne is of the holy gost, after the departyng of his verteue, that is to say. to the angell to the shewyng of the lessons, & to the other, that is to master Peter in MYROURE.
Neither legend nor service to be altered, but may be explained.

Libro iiiij.  
Capitulo xxxvij.

All being written for the praise of God,

the writer shall receive a crown of reward for every syllable.

In prologo super sermo-nem angelicum.

St Bridget living in Rome caused a monastery to be built in Sweden.

Her chamber had a window looking on to the altar of St Laurence's church, which the writer had seen.

ordenyng of the songe. Therfore yt behoueth nother to shorten ne to lenght ether of them by mannes natural wyt netheles yf eny worde seme derke; yt is lefull to make yt more open by more esy translacion. An other time our lady said to saint Birgit thus. Say to him that writeth my songe & my praysynge, not for his owne praysynge, ne for his owne rewarde, but for the praysynge of hym that is worthy all praysynge for all his werkes; that as the prynces of the worlde gyueth worldly rewarde to her praysers; so shall I rewarde him gostly. for as one sylable hath many notes vpoft it; right so plesyth yt god to gyue hym crowndes of rewarde in heuen, for eche sylable that is in the songe. & yt shall be sayde to hym in heuen. Lo here cometh the prayser that endyted the songe for no temporall good but for god alone.

¶ How an angell was sente of god to saynte Byrgyt to endyte youre Legende in the tongue of Swethe whyche mayster Peter drew fyrste into Latyn.

[Capitulo vii.

Whan saint Birgyt had dwellyd many yeres in rome in a Cardinals place that ioyneth vpon saint Laurences chirche in damaso; then for she wyst not what lessons shulde be redde by the nonnes in her monastery that christe bad her bylde in Swethe whose rewle he endyted himselfe to the worshyp of his mother, she prayde to our lorde Ihesu therfore, & he apperyd vnto her, & sayd I shall sende the myn angel that shall reuele & endyte vnto the the legende that shall be redde at mattyns by the nonnes in thy monastery in worshyp of the vyrgyn my mother, & write thou yt as he saith vnto the. Then had saynt Byrgyt a chambrre ioynyng vpon the sayd chirche of saynt Laurence, & a wyndo to the hye anter, wherby she myght se the body of chryste eche day. I haue often
ben in the same chirche, & there I haue sene both the
auter & the wyndo. In the chambre saint Birgit eche
day after she had saide her houres, & her prayers, she
made her redy to wryte with pen, & yncke, & paper or
parchemyn so abdyng the angell of god, and when
he came he stode by her syde ryght vp moste honestly.
hauynge all way hys face with reuereunce berynge and
beholdyng towards the aultor where the body of
chryst was hyd and closed in a box as the maner ys.
And so stondyng he endyted the sayde legende dys-
tynctely and in order in the moderly tongue of saynte
Brygytte, and she full deuoutly wrote yt ech day of
the Aungels mouthe, and mekely she wyred her gostly
father eche day what she had written the same day.
But some dayes yt happened that the Aungell came
not, and then whan her gostly father asked her yf she
had written eny thinge that day; she answered agen
full mekely, and sayde. Father I haue wryten no-
thyng to day, for I abode longe the Aungell of god,
that he sholde come and endyte and I wryte, but he
cam not. ¶ Thus was this Aungels sermon of the ex-
cellence of the glorious vyrgyn Mary, endyted and
wryten, whyche the same Aungell depurted in lessons
as they sholde be red at mattyns welykely thorugh oute
all the yere. ¶ And whan he had done he sayde to
saynt Byrgytte, lo he sayth I haue shapen a cote to the
quiene of heuen the mother of God. Therfore sowe
ye yt togyther as ye may. ¶ O how glad ought ye to
be for to sowe on this heuenly cote, how dylygente
and deuoute oughte ye to be to rede, and to here this
holy legende. How depe and inwarde conforte shulde
yt be to you, to syngge, and rede & say thys holy seruyce,
swerof the holy goste hymselfe is auctoure and maker,
that hathe gyuen yt to you by so holy meanes, as by
his holy aungell, by holy saynt Byrgytte and by so holy
a prayste. For whan saint Byrgytte had wryten the

In this chamber
she was visited by
an angel,

who dictated to
her in Swedish
[* Folio r.*]
the legend to be
used in her
monastery.

This legend the
angel broke up
into lessons to be
read at mattins
daily, calling it a
coat shapen for
the Queen of
heaven.

How glad should
the sisters be to
sing, read, as I
say the service so
indited.
Legende of the Aungells mouthe in her owne tongue; then the aungell bad her take yt to master Peter for to drawe yt in to latyn & sayde thus vnto her. ¶ Say he sayde to thy mayster that he and I ar bothe one membre in god. For he ys as yt were the outwarde membre, and I am the inwarde membre. Therfore write he these wordes that I saye to the, and put he thereto, and therefro that hym semyth ys to be put therto, and therfro, as yt pleasyth hym, for we bothe ar gouernyd of one spyryte. Thys puttyng to & fro that the aungell spekyth of, was as I trowe, for a thing may not alway wel be turnyd from one language in to another wythout som chaungeynge of wordes more or lesse. ¶ Whan mayster Peter had turned thys Legende in to latyn out of the tongue of Swethe, for he was a man borne of the same londe; then he sent yt to master Alphouse whyche was a doctoure of dyuynyte to whom our lorde bad that all the reuclareons shulde be taken after they were drawn in to latyn, for the same Alphonse was borne in Spayne, many an hon-deryth myle from Swethe, and coulde nothyng of her language. And therefor they needed to be drawn in to latyn or he se them. To hym the lessons and reuclaycions were taken, that he shulde se that they were sett in trew and conuenyente termes, wythout erroure or darkenes, for he was a greate clerke. And though the fyrste drawynge were good and trew, and don by the helpe of the holy goste; yet oure lorde wolde that moo men of dyuere contryes and language shulde laboure therin, to theyr more meryte, & to more open shewyng and wytnes of his maruaylous workeyng. For as he sayd to saynt Byrgytte, though the Euan-gelystes wrote the gospelles by the holy goste, yet other doctoure came after, that by the same spyryte dyscussed and expounded theyr wrytyng moche more playnely and openly, And so yt needed to be. ¶Therfore
thus after the settynge of mayster Alphonse is your legende red in all places of this order.

Thus after the settling of Master Alphonse is your legend read in all places of this order.

That thy holy seruice ought to be sayde with more dylygence and deuocion then other prayers.

Bi all thyse ye may se that ye ought to be full besy in all the wyttes and mightes of youre soule, to synge, & rede, and here the holy houres of your seruice ful deuouly. And more deuouly then eny other prayers. Not only for the holy ordynaunce, and settynge therof.

Reasons why the hours should be sung, read, and heard devoutly.

One for the ordenaunce, and obedience of holy chyrche, where all that ar bounde to dyuyne seruice ar byddyn straytly in verteu of holy obedience to say or syng the seruice of these .vii. houres studyously and deuoutly as fer as god geueth them grace. For though ye thynge be not in oure power to hauye deuocion at oure wyll, for yt is the fre gyfte of god, yet yt is in oure power by grace to do that is in vs to dyspose vs to deuocion. And the grete curteyse of owre mercyfull lorde is frely to gyue the gyftes of grace & of deuocion to them that faythfully dyspose them therto. And yf he gyue them not to owre felyng he gyueth them to our most profyt, yf the defaulte be not in vs. And therefore we oughte to be right ware that we gyue none occasyon to oureselue, ne to none other of lettynge of deuocion, by herynge or saynge worde or token or in eny other wyse. For that is forbidden vs by holy chyrche in all wyse vnder greate payne. & the prelates of the chyrch be charged to take hede therto.

Extra. de celeb. missae. Ca. dolentes.

First, for the sake of obedience to the Church.

An other thyng that byndeth you to these holy houres is your foundacyon, for your founder hath gyuen you your lyuelode, that you lyue by for that cause specyally that ye shulde prayse god in hys holy seruice in these seuen houres. And therefore ye ar bounde of

Do celeb. missae. Ca. graui in clementi.

Secondly, because the founder provided the sisters with their livelihood for that purpose.
Io. in summa confession, libro. primo. tit. xij. quæstio. xviij. Ca. iiiij. regule.

Thirdly, because the rule of the monastery enjoins it.

How the soul of a deceased monk told his abbot that God was pleased with the Divine Service used by the religious.

[• Folio xviij.]

De operc monachorum. Capitulo xviij.

The error of saying the service hastily or recklessly; of being silent at service, or of substituting private prayers.

deyte and of ryght, syth ye take the lyuelode; to satysfy them after theyr entente and els ye ar gyly of wronge wythholdynge of youre dette. ¶ The thyrye bonde, ye haue by the rewle of youre professyon, wherby ye ar bounde to syng euerie day these holy houres of oure lady solemnly. And this solempanye asketh both inwarde besynes to haue deuocyon in harte, and also in syngyng and redyng with tongue, and in other outwarde obseruaunce. ¶ And lyke as ye ar more bounde to this holy seruyce; then to other prayers; so yt pleasyth god more and is more profytably to you. For we rede that the soule of a holy relygyous man apperyd to hys abbot after his deth, and bad hym exhorte hys bretherne to say this holy diuine seruyce with all reuerence & deuocyon that the aungels of god myght offer yt vp to god at tyme of ech of these houres. For thys holy seruyce he sayd that ys deuoutly songe of relygyous people in erthe pleasyth god as moche, as that, that ys done of aungels before hys hyghe maistre in heuen. ¶ It ys also more nedefull to you, for yt deseryuyth not onely the rewarde of prayer as other deuout prayer dothe, but also yt hathe the rewarde of obedience, that is better then oughte that any man can deserue by hys owne deuocion. For after the sentence of saynt Augustyne one prayer of hym that deuotly saythe hys seruyce in obedience of holy chyrche; is better then ten thousande prayers sayd of an other after hys owne wyll and deuocyon, that rechelesly sayth the seruyce that he is bounde to.

¶ And theryfore they erre greatly that hastely, and rechelesly say these holy houres, for haste of other besynes, or of other prayers. And so do they that wythdrawe theyr voyce from syngyng, for saynge of other deuocyons, thoughg they say the same thinge and moche more wythout note. ¶ They are also blamefull that of theyr owne wyll, medel other prayers, or
other besynes with these holy houres, as yf any wolde say a lesson or a response by hymselfe, whyle other syng yt or rede yt by note, and then say other prayers, or entende to other thinges, and afterwarde torne agayne & synge fourthe with the quier. Or if eny in tyme of matins, or of eny other of these houres wolde stynte of, and entende to other deuocions or to other occupa-
cyons, and then say fourthere where they lefte, namely yf yt were eny longe thing or longe tareyng. For though bothe thys holy seruyce, & suche besynes or deuocyon be good, eche by themselfe; yet whan they ar medelyd togyther they plesse not god. As wyne and ale ar good drinkes eyther by themselfe, but and they were medlyd togyther, men wolde not drynke them. Right so oure lorde wyll haue hys seruice sayde hole eche houre by ytselwe wythout medlyng of eny other thing. Therfore he forbad in his lawe that eny man shul sowe hys fylde wyth dyuere sedes at ones. For the sede of these holy houres oughte to be sowen in the fylde of youre soules, in theyr owne tyme by them-
selwe. And in other tymes of the day, ye may sow the sede of other deuocions, & of other good besynes, as layser wyll gyue you, & yf ye haue no leyser therto; then obedyence of this holy seruice fulfylleth, & re-
compenseth all suche thinges moche more fruytfully to youre soules profyt, then yf ye sayde or dyd moche thyng, & were recheles in this. And therfore though your legende be longe, & a lesson be red but of one alone, yet thinke not that that is a voyde tyme to all the other to do what they wyll. For ye ought that tyme to syt full style & to here eche worde that is red, with full greate dylygence & denoute entenaunce therto, sekeyng to haue deuocion therin; & to fede your soules therwith, for yt is fode of lyfe, & ye oughte not onely to take hede to that ye say or synge yourselfe, but ye ought also to take hede, & here all that is red or

**Levit. xiv.**

*To mingle private devotions with those of the public service spoils both:*

*like mixing ale and wine,*

_or sowing a field with divers seeds.*

**Lessons also ought to be devoutly heard,**

*and no prayers said while they are being read,*

*for they are food of life.*
songe there, of eny other, be ye lesson or verse, or orison or eny suche other thynge.

\[\text{If That the servise of these houre oughte to be sayde in dew tyme. And why youre servise is sayde after the brothers servise. Ca. VII.}\]

Furthermore yt longeth to the obedience of this holy servise, that ye servise & songe in dew tyme, in dew place, in dew maner, & in dew tyme, for men & women of holy chyrche, namely relygyous people, oughte to saye theyre servise eche howre in hys owne tyme, that is to say mattyns, at mattyn tyme, & pryme at pryme tyme, & so furth of all the other howres, but ye offyce, or syckenes or other resonable cause let them so that they may not, & then yt is counsayled them to say all theyr servise before none, by tymes in the mornynge, lestey they be lettyd in dew tyme of sayng, with other casual besynes. & ageyn after mete the servise of after none For whan these howres may not be said in their owne time, they ought to be said before the tyme rather then after. For as a holy doctoure sayth. Obedience wyl that dyuyn servise be sayd in tyme, but whan yt may not; prouydence wyl that yt be sayd before the tyme. But for to tary after the tyme yt is he sayth blameful negligence. And therfore sayth an other holy doctour, that god heryth redlyly the prayer, & servise that is sayde in dew tyme as he sayth by his prophete. Tempore placito exaudivi te. That is. I haue herde thy prayer whan thou praydest in dew tyme.

\[\text{If This tyme is to be vnderstonde as for your servise, soche tyme as yt is sayde in your quier, after the use of the monastery. as the day and the servise asketh. For the brethren servise ought to be sayde before youres in dew tyme after the common use of the chyrche. And therfore youre quier may not kepe the same tymes. But yt is medefull obedience, that they}\]
that are out of the quire say theyr servise & houres in
soche tymes as they ar sayde in the quier, as moche as
they may as is before saide. ¶ The cause why your
houres be sayd after the brothres, our lorde ihesu cryst
tellyth to saynt Birgyt and sayth thus. ¶ The scripture
whiche ye calle the byble, that we calle the scripture
of golde; sayth that a pore man by his wysdom
delyueryd a Cytye that was bysegyd of a myghty man.
And afterwarde no man had mynde on that pore man.
¶ Thys cyte is mankynde, whome the fende bysegyd
in foure sydes, for he bysegyd man with foure synnes,
that is to say, fyrst by inobedyence of godes com-
maundement. The seconde by trespas ageynste the
lawe of nature. The .iii. by noyous couetys, & the
forthe by hardenes of harte. ¶ This creature of man-
kynde my mooste holy mother in maner delyueryd,
whan she lefte all her wyll in to my handes, & wolde
suffer all trybulacion that soules myght be saued. This
is veryly godly wysdome, to commytte all wyl & power
vnto god, & to delyte in contrary thinges for god.
Therfore for this wyl. I god. & the endeles sonne of
god. was made man in the virgin, whose harte was as
myne hart. And therfore I may well say that my
mother & I haue saued man, as yt had be with one
hart I sufferynge in harte & body, & she in sorowe of
harte and in loue. Therfore this virgin was veryly
poure for she desyred ryght nought of rychesse, ne the
leaste synne cleuyd neuer to her soulle. ¶ For there
ar somme pore from good, but they ar full of couetys
& of pryde, & these ar, not the pore that I mente of in
my gospell. But other ar ryche in rychesse of goodes,
& pore in spryrite. And these ar they that counte
themselves but asshes and dedely, & desyre to be with
cyrst, and they haue rychesse onley for ned, & for
profyt of theyr even crysten. These ar veryly pore,
and riche in god. And amonge these, was my mother.

As ordained by
revelation to St
Bridge.

In extravag.
Capitudo .iiij.
 Ecclesi. .ix.
The Bible, which
is Scripture of
gold, tells of

the siege of
Mansoul by four
sins on four sides.

Its delivery by
Mary’s submission
of will to be
the instrument of
the Incarnation.

Her sorrow, love,
and obedience,
thus helped for-
ward the salvation
of mankind.

Math. v.

The poor in spirit
seek only Christ,
and keep their
wealth for their
fellow Christians.
So was Mary poor in spirit and rich in God.

Therfore the poynters & the wysdome of this vyrgyn my mother, ys as yt were forgotten. For there ys but few, but that though they praye her with theyr mouthe, yet they cry not to her, in all theyr harte nor they folowe not the steppes of her charyte. Therfore. for in the chyrche of god, the worshyp of god ys songe of many, seuen tymes on the day, after the maner of oure forne fathers; therfore I wyll now, that fyrrste the brethern syng theyr houses in dew tymes. And afterwarde that the systers fullyll the offyce of theyr servuyce somwhat more tareyngly. For to them ys not set the seuen folde nombre of theyr houses after the course of the sone, but as they may, they muste do, & kepe the tyme as they may. And thys I myselfe ordeyne that endyted the rewle, that yt shulde be knownen, not only of crysten men, but also of the hethen that shall be conuertyd, with how greate worshyp god wyll haue his mother worshypped. And also for she is hed & lady of this monastery, by whome I wyl do mercy to synners. And also that the scrypture shulde be fullylld that sayth I shall prays god in all tyme, & in all my lyfe. Thus this synguler grace is not to be refuesed for a synguler good, dothe no praiudye to a generall good. Ne the praysable custom of fathers is not therfore to be repreued; but yt plesyth me that in other chyrches, the houses of the vyrgyn my mother be sayde fyrrste, and that then after be songe the hous of the day after the tymes set, & ordeyned in holy chyrche. By this reuelacyon ye may se, that not wythstondyng the vse of the chyrche ys in many londes & contres to say fyrrste the servuyce and houses of our lady, as lesse worthy. & afterwarde the houses of the day as more worthy; yet our lorde wyl do that reverence to his holy mother, that in thys order the houses of her shall be sayd after the houses of the day to her most worshyp. ye may also se in

In other chyrches the hours of the Virgin sung first, as less worthy; and then the hours of the day, as more worthy.

Psalmo xxxvii.

In other chyrches the hours of the Virgin sung first, as less worthy; and then the hours of the day, as more worthy.
this same reuelacyon that though ye may not kepe the
tymes vsed of the chyrche for causes before sayde; yet
ye oughte to kepe the tymes as moche as ye may in
soche wyse as I haue said before.

¶ That these holy hours ought to be sayde in dew
place that is the chirche.

Thys holy servyce ought also to be sayde in dew
place that is in the chyrche, but ye kepe the
tymes vsed of the chyrche for causes before sayde;
and for
diuine seruice to be sayde &harde therin, as oure lorde
sayth hymselfe. *Domus mea, domus orationis voca-
bitur.* That ys to say. My howse, *that* is holy
chyrche. shall be called a howse of prayer. And yt ys
moste spedefull to you, to pray in that place for many
causes. ¶ One for more worshyp of oure sauyour
Iesu cryst & of hys blessyd mother our lady in
whose worshyp *the* chirche is halowed. ¶ An other
cause for the blessyng & the prayer of the bysshop in
tyme of halowyng of the chyrche, which helpith &
furtherith moche the prayer of them *that* pray therein.
¶ The thyrde cause, for the aungels of god dwelle there
to helpe vs in time of prayer, & to *promote* our prayers
towarde god. And in token therof the holy Patryarke
Iacob se a vysyon in a place callyd Bethel, that ys as
moche to say as the howe of god & betokeneth holy
chyrche, aungels comyng downe from heuen, & goynge
vp agayne to heuen, menyng *that* when we pray in
chyrche; the aungels of god come downe to helpe vs,
& go vp to offer our prayer to god. *And therfore
sayth* saint Bernarde. O he saith. who so had open eyen
and myght se wyth how grete cure and ioye aungels
ar amongeste them that synge deoultly and praye,
wherfore he saythe, I admonyssh ye my moste louned
frendes, that ye stonde purely in the praysyng of god,
Because evil angels have less power to hinder prayer that is said in church.

**Genesis xxviii.**

Because God promises to hear prayers said in church.

**Secundo. paralip. vii.**

The error of those who might come to Divine Service and do not.

**In speculo spiritualium parte iiii. Ca. xxvij.**

How a clerical author suffered for remaining at his books instead of attending Divine Service.

so that ye do yt reverently and gladly. ¶ The forthe cause is for the fende haue lesse power to lette prayer there then in eny other place, & therfore the same patriarke Iacob, after he had sene the sayde vysyon, he sayde. *Quam terribilis est locus iste,* That is. How ferefull is this place. For the holynes of the chyrche & devoute prayers made therin, & namely the presence of the holy sacrament of the auter; rebuketh the boldnes of the fende, & maketh him aferde. ¶ And the fyfte cause ys for our lorde god wyll take hede of them, & here theyr prayer that pray in holy chyrche, as he sayde himselfe. *Oculi mei erunt aperti, et aures mee erecte ad orationem eius qui in loco isto oraverit,* That is to say. Myne eyne shall be openyd to se hym and myne eres shall be dressed vp, to here his prayer, that prayeth in thys place, that is holy chyrche.

¶ How perylous yt is to be absente from chyrche in tyme of these holy houres wythout very nede.

[Capitulo x.

Therfore they that myght come to chyrche in tyme of goddes seruice and do not; they do not only offende god, & hurte theyr owne soulls by inobedience agenste god & holy chyrche; but also they hynder the spede of theyr prayers, & lese all the greate furtherynes before sayd. ¶ And though they be well occupyed, & haue leue to be thense yet yt suffysyth not, but yt very nede cause yt as ye may understonde by thys example. ¶ There was a grete, & a worthy clarke that lefte the worlde, & becam a relygious man in the cyte of Parys, & kepeth the rygoure of hys relygion in full greate streyghtnes vnto hys lyues ende. Netheles by cause of hys clergye he was lysensyd by his abbot to be absent fro the quier to intende to hys studye, wherby he compyled & made full many notable bokes to the proft of all holy chyrche. But after he was
dede & buryd, on a nyght as the abbot stode at mattyns with his bretherne, he se one stonde in this dede mannes stalle, that lowly encyned to him & by sygne asked confession. Than the abbot vnderstanding that it was the same mannes soule; he went with him out of the quier in to the chapitre hous, where the soule was take a non & sore tormented longe tyme togidre. And after his torment he appered agen to his abbot, & then the abbot asked hym the cause of his peyne. He answerid & sayde. For dyuine seruice, by cause I ful-filled yt not in the quier night & day as other bretherne did. Then said the abbot. Thou gadrest and made many bokes out of holy scripture, & hast lefte them to the profit of many other that shall come after the. And for that cause I gaue the leue to be from diuine seruice. The soule answerid & said An unlawful leue is not leue, but it is violence of the ordre for suche lycence shold not be graunted but seldom, & only whan nede compelleth. The abbot asked him what myght deleyuer hym from his payne; and he sayde a trentalle of masses songe for hym in the couent, whyche was done, and the soule was deleyueryd by the mercy of oure lorde Isu chryste. ¶ Thus ye may se that though this mannes labour *were good and done by leue; yet yt excusyd hym not from payne for yt was not nedefull ne longynge to the obedience or profyt of hys relygion. ¶ But they that wolde leuer be in the quier then thense, and may not be there, for office or occupacyon that they haue to do in charite, and by obedynce to the commune profyt of the monastery, or of the relygion; they ar not only excused, but also they ar parteners of theyr merytes that kepe the chyrche, lyke as they that kepe the chyrch ar parteners of theyr mynistracion & labours for all ar as membres of one body in oure lorde.
That ye ought nether to be to slowe to chyrche warde ne hasty to go thense. Capi. xi.

Therfore they that haue helthe and strengthe and ar not lettyd by obedience; they ought to be full hasty and redy to come to this holy seruyce & lothe to be thense. They oughte not to spare for eny slowth or dulnes of the body, ne yet though they fele some tyme a maner of payne in the stomacke or in the hed, for lacke of sleape or indygestyon. For they that quyely arise for loue of goddes seruice, and feruently dyspose them therto; they shulde fynde our Lordes helpe, and often fynde themselfe better at ease sone after bothe in body & in soule then yf they lay for fauoure of the fleshe styll or withdraw them thense. 

For lyke as they that styrre up themselfe wyth a quycke and a feruent wyll thyderwarde ar holfe fourth and comforted by our Lordes good aungels; right so fendes take power ouer them that of slowthe kepe them thense, as ye may se by example of a monke that was sufficyently stronge in body but he was slepy, and dul to ryse to mattyns. Often he was spoken to for to amende, and on a nyght he was callyd sharpcly to aryse and come to the quyer. Then he was wrothe, and rose up hastily and wente towarde the pryue dortour. And whan he came to the dore, there was redy a company of fendes comynge to hym warde, that cryed agenst hym wyth ferefull noyse and hasty, often saynge & cryng. Take hym, take hym, gette hym, holde hym; And with thys the man was sodenyly afrayde, and turned agayne & ran to chyrche as fast as he myght, lyke a man halfe mad and out of hys wytte for dreade. And whan he was come in to hys stalle, he stode a whyle trembelyng and pantyng, and sone after he fel downe to the grounde, and lay styll as dede a longe tyme without felyng or sturyng. Then he was borne to the farmery, and after he was come agayne to hym selfe he tolde his bretherne
what him eyed, and from thense fourth he wolde be in
the quyer wyth the fyrste. And so I trowe wolde
other that ar now slowthefull, yt they were hastyd on
the same wyse. But yt is to drede leaste they be
worse treated in theyr soulle of the same company,
and fele yt not, & theryere they amendy not. But alas
what shal soche do at that hour when an innumerable
company of fendedes shall com agaynst them and they
shall not knowe whither to fle ne ren from them.

Though therefore yt is holsom to fle by tymes from theyr
seruice, and to renne hastely and spedyly to our lordes
seruyce. And when ye ar there; none oughte to go
oute tyll that seruyce, or houre be done that is begonne,
wythout the greater nede. For lyke as the fende ys
besy to let folke, that they shulde not come there,
Right so laboureth he whan they ar there to make them
to go out, or to haste them thense. Though hereof spekyth
saynte Gregore in hys dialogges, where he tellyth that
saunte Benet had many abbeys under hys gouernaunce.
And in one of them was a monke that couldenot
abyde in the chyrche in tyme of goddes seruyce. But
often tymes when other were moste besy in prayer, he
wente out and wandryd aboute, or dyd some other
occupacyon, whan his abbot had often warned hym,
and he amendyd not; he led hym to saynte Benet, and
he blamed hym sharplye, and then he amendyd a day
or tow, but the thyrde day he turnyd ageyne to his
olde maner. Though then came saynte Benet thyder hym-
selufe, and at seruice tyme when all gau them bsely to
prayer and deuocyon; he se how a lytel blacke boy
toke that monke by the lappe and led hym out of the
quyer, and how he arose anon, and went after hym.
Though then sayde saynte Benet to the abbot and to an
other holy monke callyd maure. Se ye not who yt ys
that draweth out thys man; They sayd no. Then
they prayed two dayes and maure se how the fende in

he subsequently recovered and reformed.

Better so than to be pursued by innumerable
fiends at last, without hope of escape.

[* Folio xii.]

Libro secundo
Capitullo ivij.

Of a monk who always left the
church during
Divine Service.

How St Benedict
discovered that
the monk was led
out by a little
black boy.

The monk
Maurice saw this
lykenes of a lytel blake boy drew fourth the monke, but the abbot myght not se yt. ¶ The nexte day when the seruice was do. saynte Benet went out, and founde the same monke standynge wythout. And then saynte Benet toke a roddde and bette hym well for the dulnes and blyndenes of hys harte. And fro that day fourth, the blake boy was no more hys leder, but he abode stabely in the quyer, & in prayer wyth best devotion. ¶ Thus whyle the monke was beten, the fende was dryuen away. And by thys ye may se that yt is the fendes besynesse to make folke go from the quyer in tyme of goddes seruyce.

¶ What profyt ys in the songe of dyuyne seruyce more then in the songe wythoute note. Capitolo xii.

And no meruayle, though the fende be besy to lett folke from the songe of this holy seruyce, for in deuoute syngynge and herynge therof, is manyfolde profyt to mannes soulle. ¶ Fyrste for yt sturryth a mannes soulle somtyme to contrtye, & compunccyon of hys synnes. For the holy doctoure saynt Isodore sayth thus. Though the swetnesse of the voyce or songe ought not to delyte, ne sturre a cristen mannes harte, but the wordes of god that ar songe yet I wote not in what wyse more compunccyon ars eth in the harte, then by the voyce of syngyngge. For there ar many he saith that by swetenes of the songe, ar styrred to wayle and to wepe theyr synnes. And the sweter that the songe is, the more they folow out in wepyng teares. ¶ The seconde, yt meltyth the harte in to more deuocyon, & therfore sayth saynt Augustyne to god himselfe in his confessyons. A lorde he sayth how I was styrred to luye, and I wepte in hymnes and songes of thy chyrcho that sowned swetely. Tho voyces flowed in to myne eres, and trouth was molte in to myne harte, and therby the affeccyon of pytye and of loure was made hotte in
me, and teares ranne out of myne eyen, and I was full
well wyth them. ¶ The thyrde yt causeth some tyme
deuoute soules to be rauyshed and to receyue spyrituall
gyftes of god as ye rede in saynt Mawdes boke, how she
had many of her reuclacyons in tyme of goddes seruice.
And therfore on a tyme, whan Helysee the prophet had
not redy the spyrite of prophesy, he had gette hym a
synger of psalmes in the harpe or in the sawtery. And
whyle he songe the spyrite of god came upon the
prophet, and then he tolde by the spyryte of prophesy to
them that came unto hym what they shulde do. ¶ The
forth the profyt of holy chyrche songe ys, that yt dothe
away vnysynet heuynes. And therfore sayth the
apostell saynt Iames. If eny of you, he sayth be heuy;
syng he and pray he wyth an euen harte, for as the
glose saythe there. The swetnes of syngyng and
of psalmody; puttyth a way noyous heuynes. And
Isodore saith that deuoute syngyng in holy chyrche
conforteth heuy hartes, and maketh soules more
gracious, yt refresshet them that ar wery and tedy-
uos, yt quyckeneth them that are dulle, and yt
sturryth synners to wayle theyr synnes. For though
the hartes he sayth of flleschely people be harde; yet
when the swetnes of that songe soundyth in them,
theyr soules ar sturred to the affecciouns of pyte.
¶ The fyfte is that yt chasyth and dryueth away the
fende, and that was fygured in Dauyd, when the fende
vexed kyngye Saul and Dauyd smote on hys harpe and
the fende fledde away. And moche rather he flyeth
where the psalmes of Dauyd and other diuynge seruice
is deuoutly songe. ¶ The syxte profyt is, that yt con-
foundeth and ouercometh the enmyes of holy chyrche,
& of goddes seruanentes as well bodely as gostly. And
thys is shewed in holy scrypture by kyngye Tosaphat,
that was kyngye of Ierusalemy. For when hys enemys
came agenste hym in so greate power that he wyste well
he myght not by mannes power withstonde them; he ordeyned syngers of goddes service to prayse god, & to go afore hys hoste syngynge. And whan they began to prayse god; god tornyd tho enemys eche of them agenste other, & eche of them slew other, so that none of them all escaped alyue. A maruelous werkyng of goddes servyce. ¶ So we rede of kyng Roberte of fraunce that was a convyn man, & so deuout towarde goddes servyce, that he wolde be in eche feaste in some monastery for dyuine servyce. And not only he wolde syng wyth the monkes; but also he wolde do on a cope, & stonde and syng as a chantzoure in myddes of the quier, wherof it hapned on a tyme when he beseged a castel that was rebel agenst hym, & the feaste of saynt Anyan fell to be the same tyme at Orleauance; he left his hoste at sege, & went thyder and toke a cope and songe in the myddes of the quier as he was wonte to do. And when he came to Agnus dei, & had begonne yt thryes wyth an hygh voyce, knelyng doune at yche tyme on his knees; the walles of the castell that was beseged fell doune sodenly to the grounde, & so the castel was dystroyed, & his enmys ouercomen. ¶ And thus ye may se that there is no better armoure of defence agenst all enmys: then deouut syngynge of our lorde servyce, wherfore Dauid the prophete sayd thus *Laudans invocabo dominum et ab inimicis meis salus ero. That is I shall calle upon oure Lorde in praysyng; & so I shall be safe from all myne enmys. For yt hathe not bene sene, that euer eny place myscheued where goddes servyce was deouutly kepte. ¶ The seuenthe profyt of holy chyrche songe is that yt pleasyth so moche god, that he desyreth and ljoyeth to here yt. And therfore he sayth to hys spouse holy chyrche. *Sonet vox tua in auribus meis. that ys, Thy voyce may sounde in myne eres. Glad then ought ye to be to sing that songe that god himselfe desyreth
to here. But so yt oughte to be songe, that it sounde wel in to his eres for else yt auayleth but lytell. For he taketh more hede of the harte, then of the voyce. But when bothe accorde in hym, then is yt beste. And yt ether shulde sayle, yt is better to lacke the voyce then the harte from hym. ¶ Therfore they that wolde prayse god wyth voyce of syngynge, & can not or may not; our lorde wyl holde them excused, so they saye devoutly suche seruyce as they can, & kepe theyr hartes clene in mekenes and in obeydence. For as owre Lady saythe to saynt Byrgit. A clene harte & a meke plesyth god in scylence as well as in syngynge. And therfore as we se that all members of one body haue not all one workyng, for the eyne se, the eres here, the tonge spekyth, the handes warke, and so eche dothe that longeth to hym, and helpyth other. Ryght so oughte eche of vs to helpe and to bere other, and to do as we can & may in the callyng that god hath callyd vs, and to serueoure god with the gyftes that he hath gyuen vs, that in all thynges he be worshyped in vs all.

¶ Who ordenyd fyrste the praysyng of god to be songe in quyers, and why psalmes ar oftener songe in holy chyrche then other partes of holy scrypture.

[Capitulo .xiii.

Saynt Austyn sayth that Moyses was the fyrste fynder of this maner of syngynge in quyer. For when god had smytyn Egypte with seuen plages, & delyueryd thense hys pple whyche wente thrughe the red see on theyre fete dry, for the water stode up as a walle, and abode tyl they were paste, & Pharao the kinge of Egipte with all hys hooste folowyd after for to haue slayne them; then the water fell upon the same Pharao, & upon all his, & drowned them euerychone, wherfore Moyses in praysyng and thankynge of god for

He takes heed to the heart more than the voice, though for both to accord is best.

But if any cannot sing with the voice then the devotion of their heart is acceptable to Him.

Libro tercio capitulo primo.

And all of us should serve God with the gifts that are given us.

Church song invented by Moses.

Exo. xivij. at the passage of, the Red Sea.
Exodi. xv.
The first double quire, of men and women.
Moses led one quire, and Miriam the other.

Why the psalms and hymns of Scripture are used more frequently than any other books,

After this many other bothe men & wymen fylled with the spiryte of god made songes, & psalms to the praysyng of god, & specially the kyng & prophete Dauyd, whome god chose fro chyldehod to the greate gyfte, that he shulde be prynce of syngers of goddes meruayles, & maker of psalmes to our lorde praysynge. ¶ These songes and psalms ar written in the psalter boke whiche ar sayde, & songe in the seruyce of holy chyrche, oftener then any other boke of holy scripture for dyuere causes. Fyrst for the ebrow*es that is to say the Jewes, which were goddes speciall people, vsed moste to syngye these psalms in the temple of god. ¶ An other cause is for example of penaunce & hope of mercy to synners, whyle we se that Dauyd whome our lorde chose after hys oune harte felle so depe in synne, & by penaunce rose agen to so moche mercy and grace. ¶ The thyrde cause is for the propertye of these psalmes deuoutly songe is to dryue away fendes, & all euel spirites, as I sayd before. The forthe cause is for there is more prayer in these psalmes, then in other bokes of scripture.

¶ The .v. cause is, for the greate worthynes therof, for in few wordes they conteyne moche mystery, & grete sentence more then other scripture. For as saynt Austyn sayeth All that the olde lawe. All that the prophetes, & all that the gospel & the new lawe byldde & ordeyne is conteyned in these holy psalmes, & therefor he sayeth the syngyng of them pleasyth god moche, for al that is in them, longeth to hys worshyp, what he
sayeth may be founde in these psalms; that is not to the profyt & edyfycacyon of mankynde, what degre or age or coödycyon that he be of; Eche man & woman and childe yonge & olde, may fynde in these psalms that shall teche hym, & that shall delyte hym. For psalms he sayth comforteth the heuy, & tempereth them that ar mery, they appese them that ar wrothe, & they refreshe the pore, they warne the riche to knowe themself and not to be prowde, & so they gyue able medycyne to all that receyue them. They dys-pyse not synners: but they offer and gyue them wholesome remedy of penaunce. For oure lorde god hathe made a drynke by hys seruaiite Dauid whiche is swete to taste, & effectuall to helo the woundes of synners by hys verteu. This drinke is these psalmes, that ar swetely harde when they ar scwga, & they go thorughe the harte when they delite. Moche more is said in prayng of these psalmes, whiche I leue to write here for lenghte. ¶ The holy pope called Damasus, ordeyned that these psalmes shulde be sunge one verse on the tone syde of the quier, an other on the other syde. For a holy bysshop that was the thyrde of antioche after saynt Peter harde aungels on an hyghe mountayne synge psalmes in suche maner ; quier to quier, & so was that maner of syngynge fyrste begonne in greece, & after ordened to be kepte in the chyrche of Rome as is before sayde. ¶ How hympnes and antempnes, & responses & suche other were made & ordeyned, and set to be sayde and songe in holy chyrche, by holy sayntes & popes and generall conseylles. I hope yt nedyth not moche to write here to you. For ye haue nye all suche thynges made and set to you of new in your seruice in suche a meruelous and gracyous wyse, as I haue sayde before.
That the hours of this holy service ought to be
songe and sayde in clennesse of conscience.

[Capitolo .xiii.

To the maner of syngyng youre hours longe many
thynges. Fyrste that they be sayd with clene con-
science. For yt any erthely lorde loue to haue the
seruantes that ar nexte about hym honest and clene in
all theyr gouernance & aray; moche more yt longeth
to the lorde of lordes to haue *hys seruantes clene with-
out fylthe of synne, namely them that ar called to be
contynually occupied in his holy praysyng, & therfore
sayth the prophete Dauid Deo nostro sit iocunda de-
coraq; laudacio. That is to our god may be aynen
ioyfull & fayre praysyng. And here is fayre and ioy-
full wel set to gyther. For there may no soulle verely
ioye in the praysyng of god, but yt yt be fyrste made
fayre, and clensed from synne. ¶ Wherfore he that
hathe remorse in conscience of dedly synne, & therwith
saith, or syngeth goddes seruice; he synneth in the
sayng. And yet yt he lefte yt vsayde he shulde
synne more greuosly, what shall he then do syth he
synneth bothe in the doyng, & in the leucyng. Thus
shall he do. He ought to repente him of his syn &
to be in ful wyl, & purpose to shrwye hym therof, &
to amende, & so lowly meke hym to god, & aske hym
foryuenes. And then trustyng in our lordes mercy he
shall say hys seruyce with sorow of harte, & with
mekenes & drede. For he ought not to thynke that
he ys in dedly synne when he is contrite & sory therof.
¶ And hereof ye haue a notorious example in saynt
Maudes ruelaciones, bothe for divyne seruyce, & for
howslyng. That lyke as a man agenst a lordes comyng
to hym maketh clene his house, & yt he may not for
hast, cast out all the vnclennesse before his entrey, then
he swepeth yt vp togyther in to a corner & castyth yt
cute afterwarde. Ryghte so when a persone goyth to
dyuyne seruyce, or to the howslynge, & felyth grudgeyng in consacyence, yf he may not get his gostly father to shryue hym, then he ought to sorowe hys synnes in his harte by contricion, and to shryue him therof to god and so swepe yt in to a corner of hys mynde tyll he may gette hys confessour, and trustyng inoure lordes mercy go to hys seruice or to hys howslynge. ¶ This is to be kepte in all times, and in all synnes as for dyuyne seruice. It is also to be kepte in youre howslynge, as for suche dayly defaultes, or neglygences as ye ar not syker that they ar not dedly. ¶ But & eny know himselfe gylty in dedly synne; he ought not to be howsled tyl he be shryuen. And also of dyuyne seruice, yf eny fele remors of dedly synne, wyttyng well that yt is dedly synne, yf he may esely get hys confessoure or he begyn hys seruice; he ought to be shryuen before, & to take hys penaunce. For trew shryfte of mouthe with absolucion folowyng lyghtyth moche a soule, and gyneth conforte & hope of forguy-nes wherby he may the more frely and denoutly prayse god in hys holy seruice, whyle he felyth hymselfe clene and sewre in consacyence.

¶ That the harte ought to be kepte in tyme of these holy houres from distraccion, and thynkynge of other thynges.

The seconde thinge that longeth to the dew maner of sayng or syngyng of thys holy seruyce ys the stable kepyng of the harte, & of the mynde thervpon so that ye gyue all youre entendaunce therto, and to none other thyng for that tyme. For as saynte Bernarde saythe, we oughte not in tyme of oure Lordes seruyce, to occupye oure mynde on holy scryptures, ne none other thyng be yt neuer so good. Moche more then oughte we to beware that we lette not oure mynde 'renne vpon idell and vayne thinges in tyme of this
holy seruice. For ryght as bodely meate is not ryght profyttable, but yf yt be wel chewyd in the mouthe & svolued in the stomacke; so thyys holy seruice, but yf yt be well chowed in the mynde, & saueryly felte in the harte, yt fedeth not the soulle suffycyently. & therfore sayth saynt Bernarde that yt profyteth but lytel, to syng only with the voyce, or to say only with the mouthe, wythout entendaunce of the harte. For as Isidore sayth. Prayer longeth to the harte, not to the lyppes. For god takyth hede to the harte, not to the wordes. ¶ Therfore they that say theyr seruice and occupie theyre minde therwyle on other things, ar lyke to a man that payeth hys dette wyth false money, that semeth golde or syluer wythout, and ys coper or bras wythout, whiche contentyth not his lorde that he payeth yt to, but rather prowoketh hym to dysplesaunce. For he that wylfully, and of purpose occupieth his mynde in tyme of these holy houres about other thynges, and takyth not hede what he sayth or syngeth. Or yf he gyue stede wylfully without nede by herynge or by seynge, or in any other wyse to eny thyng he is distracte fro mynde and adueronce of the seruice that he saith though he say or syng fully all wordes; yet he payeth not treuly hys dette ne pleasyth not god therwyth, but he offendyth hym and synneth greuousely. And he ought to do penaunce therfore and to say the same seruice agen with better entendaunce. But this doyng of penaunce bothe here and in other places after; ynderstandyth repentaunce of harte and shryfte, wyth fulfyllynge of suche penaunce as hys goostly father eniyneth hym. For yt standyth in hys dyscrescyon to eniynye hym penaunce for hys neglygence, and therwyth to eniynye hym to say the same seruice agen, or other thyng in stede therof bothe in this case, & in other lyke that foloweth after, as hym semeth moste
spedefull to hys soules helthe. Yethelesse yf he hane sayde the same seruyce agen or he come to shryfte: then he shall not be enioyned to say yt agen. But he shall haue penauwce only for his fyrste myssayng. ¶ But he that dressyth hys harte to god at the begynnyng of hys seruyce with wyll and purpose to kepe hys mynde stable thervpow though yt happen hym afterwarde of neglygence or of fraylte to be dystracte in hys thoughtes from that he sayeth, besyde hys fyrste purpose, yf he abyde not wylfully in suche thoughtes, after he hath perceyued them, but turnyth hys mynde ageyne to hys seruyce, and ys sory therof: then he is not bounde to say that seruice ageyne. But it is good that he meke hymselfe and knowlege hys yet ail distraction should be acknowledged as a fault.

¶ What causeth dystraccyon of the mynde in tyme of goddes seruyce and what remedyes ar to be vsed there agenste.

Capitulo xvi.

Bi this ye may se that ye haue full greate nede to laboure aboute kepyng of the mynde in tyme of these holy houres, and to be full well ware of all occasyons that myght cause eny scateryng or dystraccion therof. And therfore ye *shall vnderstande* that there be foure thinges that cause moche soche vnstablenes of harte in goddes seruyce. ¶ The firste is besynes and occupacion before, about bodely or worldely or vayne thynges. For as Isodore saith, whan the mynde hathe bene applyed to suche worldely or ydel or vnlefull thoughtes, by herynge or spekynyge, or thynkeynge or in any other wyse, & so from thense goth to prayer, or to goddes seruyce: anon yimaginacions of the same thynges come to his mynde, and stoppe the entre in to deuoute prayer, that the harte maye not frely dresse vp yt selfe to heuenly desyre ne abyde vpon that, that the tongue
The remedy for which is always to fix the mind on God.

Also to have an interval of prayer between the business & the Service.

Ecclesi. xviij.

Negligence in keeping the heart during Service time, which breeds wandering thoughts.

Aij.

Sup. Ioh. trac. xlix.

sayth or syngeth. ¶ The remedy agenste this lettyng. is that a man laboure not onely in seruyce tyme, but at all tyme to kepe and to stable hys mynde in god and to kepe hym from ydelenes, & vanyte, bothe in thoughte, in worde, in herynge, and in soynge, & in other wyse. ¶ And yf he be nedefully occupied aboute eny worldely or outwarde besynes; that he deparate therfro a certayne tyme, or seruyce begynne, and laboure by some deuoute excercyse of prayer, medytacyon, or redynge to gather and to stable hys myndes to gyther, & so to make hym redy before as the wyse man byddeth, and sayeth. Ante orationem prepara animam tuam, that ys. Before prayer make redy thy soulle. For he that shulde harpe or make other mynstralsy before the kinge; he wolde be besy to make redy his instrumentes before. And moche more oughte we to make redy the harpe of our harte, whan we shall synge. ¶ The seconde thynge that causeth distraccyon of mynde in goddes seruyce is neglygence of kepyng of the harte in tyme of the same seruice, which is roted by lange and yuel custome, & so the frayle & wretched soulle is bounde, & borne doune, that yt can not sturre vp yt selfe from wandryng and vagant thoughtes that yt is accustomyd in, as a man that rennyth downewarde from an hye hyl; he may not stynte hymselfe, after he is ones goynge tyll he come the to the vale. Ryght so they that haue vsed theyre harte to renne downewarde where yt wyll vpon erthly or vayne thynges, they can not lyghtly stynte yt, ne gather yt to stablenes. For yuel custome as saynt Austyn sayth, byndeth a man and as a burden beryth hym downe. ¶ And for this vagacion is caused of dulnes, and of heuynes of harte or else of slouthe by whiche a dullarde lyste not to laboure aboute the kepynge of hys owne harte, tyl he be fallen in suche yuel custome, that he can not
lyghtly breke away therfro; therfore the remedy agenste this, muste be other sharpenes of drede, or quycknes of hope, after the soulle is dysposed. ¶ For he that is lyght harted, & vayne of condicyons, nedeth in this case to vse his mynde bysely in thoughtes of drede of hys deth, of hys dome, & of paynes beholdynge therwyth what pareyl he stondyth in yf he contynew rechelesly in suche wandryng of mynde, whiche shall come he woteth not how sone. ¶ Thys dredful beholdynge often and depely vsed, and contynewed, may in shorte time by grace, make hym to restrayne and to gather to gyther his flowing thoughtes, from all vanytyes. But they that ar disposed to greate heuynes and dulnes, nede in thys case not on*ly to sharpe hymselfe with drede, but also to beholde the grete goodnes, and charite of oure mercyful lorde, and the presence of hym, and of hys holy aungels in tyme of hys seruyce, and so to quyckven vp theyr heuynes and lerne to delyte them in oure lorde, and so to stable the mynde in hym as the prophete saythe. Delectare in domino, et dabit tibi petitiones cordis tui. that is delyte thee in oure lorde, and he shall gyue the all that thyn harte wyll aske or desyre. For he that felyth very delyte in him; desyreth nothing but hym in whome he may haue all that hym nedeth. ¶ The thyrde thynge that causeth dystraccyon in prayer & in goddes seruyce, ys the malyce of the iende, that ys moste besy to lette them, that gyue them to deuoute prayer and to praysyne of god. For yt brennyth hym, and woundeth hym so sore; that though he suffer a soulle to haue some peace eny other tymes; a non as he seyth yt turne to prayer, & go to goddes seruice; he rennyth and laboureth in all hys myghtes to brynge worldely or vayne, or yuel thoughtes or besynes in mynde and so to scater the harte from deuocyon and to make hym lese the fruyte of hys

This to be remedied by exciting either fear or hope; thinking of the peril of the Judgment, if too lighthearted;

and of Christ's love if too desponding.

[* Folio xix.]
OF DIUINE SERUYCE.  [PT. I. CH. XVII.

Sermone quarto de Iejunio.

Against such assaults make the sign of the Cross privately, often, and with strong faith.

And think stedfastly on our Lord, and on the service itself.

Jacobi iiiij.

But if any give way to the Evil One at first he will be easily bridled and led by him.

Yet even when the Evil One is driven away for a time he has many devices for causing distraction.

prayer. For as saynte Bernarde sayth the more effectuall & spedeful that prayer is, yt yt be done as yt oughte; the more felly, and bysely laboureth the malcyous enemy to lette yt. ¶ Remedy agenste this, ys to make vpon your brest pryuely and con-tyneuall in suche tymes the token of the crosse, wyth stronge and stedfaste faythe. And paciently and perceuerantly to laboure to kepe, and to holde your mynde vpon our lorde, and vpon that ye saye or synge.

And ye shall fele that the these shall fle a way as yf he were smytten with a staff, as saynt Iames sayth. Resistite diabolo, et fugiet a vobis. that is. withstande the fende & he shall fle a way from you. But & eny geue stede to his sturrynges at the begynnyng & play with suche vagante thoughtes as he laboureth to put in hys mynde; then he wYL take holde on him & brydel hym on hys yuel maner and lede his harte to as moche lewdennes as hym lyst. And therfore beware & inwardely ware and dryue hym a way be tymes.

¶ Of them that are vayne or troublous in tyme of goddes seruyce and lette bothe hymselfe and other. Capitulo .xvii.

But thys malcyous serpent when he seeth that he is thus chased of many and dryuen a way he seketh to entre agayne by an other way. For then he assayeth to gette holde in some one whome he sturrethe anone, to make some vayne chere or sygne or token wherby one or other and some tyme many ar meued to some maner of dyssolucyon, and so dystracte from the sadnes of inwarde deuocyon. An other he sturreth to make som weywarde token or to do some thynge comberously where thrughe other ar taryed in theyre myndes and troubeled & so theyre spyrtytes ar dryuen from quyetnes of deuocyon into anguysshe & paynefull grudginges. Then but if they haste them the faster to
theyre armure, and begynne to gyue batayle to suche 
wayne or troubelous sturrynges and laboure to gather 
and holde theyre mynde to gyther as I sayde before; or 
else the subtyll enemy wyll enter vpon theym ageyne. 
† And therfore suche vayne or comberous people ar 
the fourthe cause, that make dystraccyon in goddes 
seruyce. And they are the fendes chyldren and fulfyl 
hys desyre, that he may not brynge aboute by hym-
selfe, as our lorde sayth to them in hys gospel. 

\[ \textit{Vos ex patre diabolo estis, et desideria patris vestri vultis facere.} \] That is ye ar chyldren of the father the 
fende. And ye wyll do the desyres of youre father. 
† If a kynge were at meate and hys servantes aboute 
hym to serue hym. Or yf he were in the feyld to 
fyghte, and hys knyghtes with hym to warre for hym. 
Or yf he had laboures in hys vyne yerde or in hys 
gardyn, & there came one and made hys servantes and 
hys knyghtes and hys laboures to be skatered, & to 
flye from hys servise. Shulde not suche one be called 
a traytor to the kynge, and be put to dethe; How 
moche more parlously ar they traytours to god that 
other by vanyte or by trouble cause dystraccony in hys 
holy seruyce, and make the myndes of hys trew 
knkyghtes & laboures be all to skatere. " These ar 
bad felowes for they let the comon profyt of all theyre 
felyshyp. Lyke vnto thornes and bryers that wyll not 
suffer the corne that groweth amongst them to brynge 
forthe fruyte. But a non as yt wolde growe vp, they 
oppress or strangle yt and bere yt downe. So these 
folkes when goddes servantes ar besy to growe vp, by 
holy desyres and deuocyon in hys seruyce; they with 
theyre vanyte or troubelousnes pulle downe theyre 
myndes, & let them. Therfore yt ys good that suche 
thornes be ware of that our lorde sayth by the prophet. 

\[ \textit{Spine congragete igne comburentur} \] that ys. Thornes 
gatheryd togyther shall be cast in to fyer and brente.
Remedy ageynste this is, that the gyuers of suche occasyon be sadly blamed with all dylygence of charyte tyl they amende, for therwith ar the prelates of the chyrche charged by the comone lawe, as I haue written aboue. Another remedy is, that all that ar occup-yed in oure lorde's seruyce be full ware and besy to kepe their syghte and all their out warde wyttes from all occasyons that they take no hede of eny thynge but only of that holy seruyce that they haue in hande, so that they take none occasyonye ne brynge in no tydynges to the harte to occupye their mynde wyth all. But that in all their berynge they kepe the sadness of relygious dysciplyne. For soche sobre and sad outwarde kepynge so yt be done in trouth, and not fayned; helpyth moche to that inwarde stablenes of the harte, as the scrypture sayeth. Religiositas custodiet et iustificabit cor. that ys. Relygyousnes shall kepe the harte, and make yt ryghtfull.

Of them that ar lyght to speke or to slepe in tyme of goddes servyce.

Amongst these other letters of our Lordes holy houres; ar spekers and slepers namely they that ar lyght to speke, for they let other as well as themselfe, & gyue occasyon of yuel. How perylous this vyce ys, ye may se by these examples. There was a yonge religyous vyrgyn aboute ten yere of age in the order of Cystews whose name was Gertrude, whyche after her deth cam agayne on a day at euensonge tyme when all the Couent was in the quyer, & enclyned lowe before the hye auter, she cam in to place there she was wonte to stande in the quier, & at the ende of euensonge of our lady she fel downe prostrate, tyl all was done & then she rose, & went her wayes. None saw her but a nother mayde of the same age, that was wont to stande by her in the quier whiche was aferde, & told yt
to the Abbes, & on the nexte day by bydyyng of the Abbesse she asked of the same virgyn when she came agayne and sayde vnto her. Syster Gertrude good syster Gertrude from whenseth comest thou now & what doest thou amongst vs after thy dethe. Then she answered and sayd I come hyther to make amendes for my trespace for I rowned to the in the quyer halfe wordes, & thersore I am byden to satysfaccion in the same place, & but yf thou be ware of the same vyce, thou shalt suffer the same payne after thy dethe. And after she had appered so foure tymes; she sayde, Sister I hope I haue fullfyled my penaunce from hense furthe thou shalt no more se me, & so she went to blysse. ¶ But take ye hede synth this yonge mayde of ten yere of age was punysshed so for halfe wordes; what shall they suffer that ar of greater age for hole wordes spoken in tyme of place of sylence. ¶ It is also redde of saynte Seueryn archebbysshop of Colyn, whiche was so holy a man that he harde aungels synge, when saynt Martyn dyed many hundereth myles fro hym, & gat by his prayer that hys Archedeacon harde the same songe. This same saint Seueryn apperyd after his deth to the same archedeacon, arayed in his bysshopes aray, & standyng as yt had bene in the ayre betwene heuen & erth, & abone his hed was as it had bene a clowde of fyer sparkelyng & dropyng vpon his hed, & vpon all his body. Then said the archedeken vnto hym. Art thou not my lorde Seueryne, he answeryd & sayd ye. & the Archedeken asked, what is that, that I se art thou in fyer; he sayd, ye am I. Then the archedecken sayd, we worshyp the syr he sayd as a saynt, & thow sufferest so grete tormente; saynt Seueryne answeryd. This I suffer, for in syngyng of goddes seruyce in the quier. I was more neglygenthe then I shulde haue be. For whyles my clarkes songe the seruice of god, & I was presente with them; sometyme and when asked by another little maid why she came, answered that it was to make amends for whispering half words to her during service time.

After having done this penaunce she went to bliss.

How the holy Saint Severinus appeared after death to his Archdeacon with fire raining down upon him

as a punishment for sometimes attending to business during Divine Service.
How the Archdeacon was convinced that the fire was real: and cried Ah! mine arm, mine arm! But was healed by the Saint's blessing.

How St Bernard saw an angel cense those that were singing devoutly, but pass by the sleepy and negligent.

[* Folio xxij.]

How an angel drew a sleepy clerk out of quire and asked him whether he came there to sleep or to wake.

bothe my seruauntes, & other came to speke to me of dyuerse nedefull thenges, & I entended to them, & gaue them answeres, the archedeken sayde syr I trowe yt be no greate tormente that thou sufferest, & when he had said so; a droppe of the fyry clowde fel upon hys arme, whycche brent the fleshe anon vnto the bone, & he cryed a myne arme myne arme, then said sainte Seueryne vnto hym. Drede the not for now shalt thou se notwz tystondyng my paynes, how moche I may do agenst god, & then the holy bysshop lyfte vp his hande, & blissed his arme. & anon yt was hole, so that he felte neuer payne therof after. ¶ Here ye may se what Payne they deserue that ar bouwde to sylence, & without nede spoke in tyme of our lordes holy seruice; whyle this holy bysshop that was not bouwde to sylence of relygion, was thus greuously tormented, for he spake in tyme of these holy houres thinges that were nedeful. ¶ Of them that ar dul & slepy in goddes seruice, we rede that syant Bernarde se an angel with a sencer go al aboute the quier & sence them that prayed & sonege deuoutly, & passed forthe by them that were slepy, & neglygente. Of an other holy man we rede, that was on a tyme oppressted wyth heuynes of slepe in oure lordes seruyce. And there cam an aungell in lykenes of a reuerende persone and toke hym by the breste and drew hym out of the quyer, & whyle he was thus drawen he beganne to a wake and openyd hys eyen, & sawe hym and sayde, what arte thow syr he sayde, & why drawest thow me so. He answered. And why slepest thow so; whither comest thow to chyrche to slepe or to wake; And anon he was gon, and the goodman droue sleape from hym, and was more ware to kepe hymselfe waker in goddes seruyce alway after.
That thys holy seruyce ought to be sayde or songe, or harde wyth entendaunce therto And what pareyle yt is to leue eny parte therof vnsayde.

[Capitūlo xix.

The thyrde thynge ys that longeth to the dew maner of saynge of these holy houres ys to saye them wyth besy entendaunce. For god lyste not to here his prayer that hereth not hymselfe ne takyth not hede to here hys prayer, that hereth not hymselfe, ne takyth not hede to that he sayth. And theryfore byddeth saynt Austyn in his rewle and sayeth when ye prayse god, or pray with psalmes or hympnes; thynke in youre harte on that same thynge that ye say with your mouthe. ¶ This thynkyng & entendaunce in the harte, may be in .iii maner wyse. One is to kepe the mynde vpon the selfe wordes wythout eny vnderstandyng. And therin som symple soulles haue other whyle good sauoure and deuocyon, though they vnderstande ryght nought what they say. ¶ An other is to take hede to the letter only, after the lytterall vnderstandyng. And thys ys sometyme sauory, sometyme barayne, after that the letter ys. ¶ The thyrde is to kepe the mynde and to entende to the inwarde gostly tifeir inwarde vnderstottdynge of the wordes that ar sayd or songe. And this ys ful harde to do contynually, for heuynes of the frayle body, that often beryth downe the feruoure of the spyryte, But yt is full confortable, and yt geueth grete gostly foude to the soulle yf yt be laboured dyscretely in meke and clene conscyence. But these tow last entendaunces longe to them that can vnderstande what they rede or synge. ¶ And theryfore that ye shulde haue some maner of vnderstondyng of your seruyce, yf ye lyste to laboure yt; causeth me to begyn thys worke. For yt conforteth a creature moche in eny thynge that he dothe; when he knoweth what yt meanyth. And else; he maye the soner be wery of
hys laboure. ¶ But what euer entendaunce he had, other to the wordes, or to the vnderstandyngge; yt is alway expedyente that at the begynnynge of thys holy seruyce, ye make youre harte as free as ye can frome all erthely thynge and sette vp youre desyre as myghtely as ye maye to oure Lorde god, beholdynge hym as presente. And in that styenge desyre, and inwarde beholdynge of hym to abyde and to kepe you as moche as ye maye. And so to say or to synge youre seruyce in loue and ioye, and reuenerence of hys presence, as yf ye spake to hymselfe, or to oure blessed Lady whan the seruyce longeth to her, or at the leaste in her presence, and herynge deleytynge you in them wyth all the myghtes of youre soule. And yf he doo thus. I hope ye shall fele moche conforte and grace of deuocyon therby. ¶ And then ye muste be full ware in kepyng of youre selfe after, that ye lese not rechelesly suche grace and deuocyon as ye haue receyued in tyme of youre seruyce, lest yt be wythdrawen from you an other tyme for youre owne defaulthe. ¶ And also yt is spedefull for gettyng of suche deuocyon; to take some lytel laysere before the begynnynge of eche houre for to sturre vp the harte to god. For as a holy father sayth, therfore ar we so colde, & dulle in goddes seruice; for nether we ar quykened before in deuocyon ne we ar not ware to cast from vs vayne thoughtes in the begynnynge, & to stableoure mynde in god, and vpon that we say. And therfore as we come therto, so we go therefro, dyssolute and vndeouyte. ¶ The forthe entendaunce ys to take hede that all the seruyce be sayde as yt oughte to be bothe, psalmes, responces and lessones, and verse, and all other thynges as longeth to the seruice of that mattyns, or houre that ys in saynge; wythout erroure, or ouerskypynge or other defaulthe. This is not so harde to kepe as ar the other, and therfore ye ar more bounde therto. For yt may be kepte
of all that will do their besynes there aboute. ¶ And therfore they that synge or say togethers in the quyer, or not only bounde to take hede to that, that they rede or synge themselfe; but also to here wyth enten-
dance, all that is red or songe there, of other as I haue said before. ¶ And he that wyttyngly leuyth oughte of these holy houres vnsayde & vnharde wyth-
oute nede or syknes, and purposeth not to make amendes; he synneth deadly. And the more that he leuyth therof; the more greuously he synneth. ¶ But he that leuyth oughte by vnwylfull neglygence or by forgettynge; he synneth not deadly, so he may make amendes therfore when yt cometh to his mynde.

¶ And also yt happe in tyme of dyuyne seruyce, that any by nede or by sodeyne neglygence, or by any obseruance or office that he hathe to do in the quyer fayle or stamble, or be dystracte from saynge or hering of eny worde, or verse, or psalme, or suche other, and may not say yt, but yt he withdrawe his voyce from syngyenge, he ought not for sayng therof leue of his syngyng, but he oughte to synge fourthe with the quyer, and to do penaunce for his neglygence. yt neglygence be the cause of leuynge. But and he say alone then he oughte to say that he hathe lefte yt he may conueniently. ¶ On the same wyse, yt eny be lettyd by obedience, or by nede, so that they may not come to the begynnynge of eny of these houres, or abyd fully to the ende, and conuenyently say that that lacketh as whan they can yt not by harte, or haue no boke redy or no conuenyente tyme to say yt fourthe wyth; than they ar not bounde to say yt. Netheles yt yt be a grete parte of the houre, or many psalmes, or soche other then ys well done to say yt. ¶ But and the late comynge be of slouthe, or of neglygence, or though yt be for thynge of obedience, so yt might be done in other tyme; they oughte to do penaunce ther-
fore. But they oughte not to begynne the howre, and abyde of syngynge tyll they haue ouertaken the quyer, but they shall synge fourthe wyth them, there where they founde them. But for they ought not to wyth-drawe theyre voyce from syngynge, and also for suche saynge myghte be occasyonyon of dystraccyon or of let-tynge of other. ¶ Nowe thynke yt not that I am aboute to make lawes and ordenaunce vpon you by thys wrytyng for I do not so. But I wryte to youre enformacyon what the lawe of holy chyrce by sayng of doctours ordenyth and dysposeth to be kepte, in sayng of dyuyne seruyce of you, and all that ar bounde therto. ¶ Furthermore, they that ar so sycke that they may not say theyr seruyce ne here yt; ar excused therof for euer. For they ar not bounde to say yt, after they are recovered for there ys no lawe set to bynde them that ar sycke. Netheles yf they may and wyl say yt afterwarde of deuocyon; yt is not yuel. But for to say yt of suche conscience, as yf they muste nedes of dewte yt were neyther praysable nor expe-dyente. ¶ But they that ar not so sycke, but that they may saye or here theyr seruyce without any hurte or pareyll, and yet leue yt of slowthe and of negly-gence: than they ar bounde bothe to saye yt after, and to do penaunce for the leueyng. ¶ If eny be in doute whether he myght haue saide yt or no; yt is good in suche case to be gourneyd by the consayle of a dyscrete gostly father leste the dome of hys owne con-scyeonce be other to scrupulous or to recheles.

¶ Of hasty sayng of these holy houres and of ouer-skypynghe.

Capitulo .xx.

And for yt ys so greate parle to leue ought of thys holy seruyce, as ys before sayde; therfore all that are bounde therto oughte not onely to acustome theyre harte to haue mynde theron, but also to vse theyr
tongue to say yt tretably and dystynctely, wythout
faylyng or ouerskypnpe of worde or sylable. For
lyke as a good harper smythyth all the strynges in hys
harpe eche in hys owne kynde, and yt he smote the
fyrste and the last, or yt he smote rechelesly ouer all
at ones, he shulde make no good melody. Ryght so
goddes seruice is lykened to the songe of an harpe as
the prophet sayth. Psallite domino in cithera. that ys.
Psalmo.97.
Synge to god in the harpe. And therfore in thys harpe
of our lordes seruyce ye oughte to smyte all the
strynges, that ys to say all the wordes and sylables
eche in hys kynde, and in his place, and not rable them
out togyther as though ye wolde say them all at ones.
For the praysynge of god in hys chyrche, oughte to
accorde to hys praysynge in heuen. wherof saynt Iohn
in the Apocalypse after he had harde yt. he sayd thus.
* Et vocem quam audiui sicut citharedorum citharizan-
cium in citharis suis.that ys The voyce that I harde in
heuen, was the voyce of harpers harpyng in theyr
harpes. ¶ Therfore when Aaron byoure lordes com-
maundement offered a calfe vpon the aulter, he cutte yt
in gobettes. and then offerde yt vp wyth the hed and
wyth eche member therof. By thys calfe is vnder-
stonde the seruyce of our lordes praysyng whiche ys
moche more acceptable to hym, then the offerynge of
eny calfe, as the Prophete saythe. Laudabo nomen dei
cum cantico et magnificabo eum in laude, Et placebit
deo super vitulum nouellum. that ys. I shall prayse
the name of god with songe, and I shall make moche
of hym in praysyng. and yt shal please god more then
the offerynge of eny yonge calfe. But whan this
calfe of our lordes praysyng is offered yt must be cut
in gobettes, for all the wordes and sylables oughte to
be sayd dystynctely from the begynnyng vnto the
ende in eche member and in eche parte thereof. ¶ For
lyke as clyppers or falsers of the kynges money are

No words or sylables should be skipped over.

Nor all words crowded together as if one would say all at once.

Capitulo .viiiij.

Leute .ix.

Psalmo .lxvij.

[* Folio.xxx.] so the sacrifice of song should be in gobettes, that is, all sylables distinct from beginning to end.
punysshed by deth: Ryght so they that clyppe away from the money of goddes seruyce, eny wordes or letters or syllables, & so false yt from the trew sentence, or from the trewe maner of saynge therof; deserye to be greuously punysshed agenste god. ¶ And therfore the fende sendeth redely hys messengers to gather all suche neglygences togyther & to kepe them in accusynge of the soule as we rede of an holy Abbot of the order of Cystreus that whyle he stode in the quyer at mattyns, he sawe a fende that had a longe and a greate poke hangynge about hys necke, and wente aboute the quyer from one to an other, and wayted bylsely after all letters, and syllables, and wordes, and faylynges, that eny made; and them he gathered dylygently and putte them in hys poke. And when he came before the Abbot, waytynge yf oughte had escaped hym, that he myghte haue gotten and put in hys bagge; the Abbot was astoned and aferde of the foulene and mysshape of hym, and sayde vnto hym. What art thow; And he answered and sayd. The fiend was the poor devil Titivillus, who had to carrie 1000 bags full of such overskippings to his master every day, or else be beaten. ¶ Thus ye maye se, that though suche faylynges be sone forgotten of them that make them; yet the fende forgetteth them not, but he kepeth them full bylsely in sure store to accuse the soule therwith at our lordes dome, wherfore yt is good to know the cause of suche hast and neglygence, and to put remedy therto. ¶ One cause may be yuel custom that some hathe vsed theyr tongue to rable vp theyr seruyce in suche haste; that they can well do none other wyse. And this custome
nedeth to be vnlernd, that the worthynes of oure lordes praysyng maye brydel theyr tongue to saye yt more tretably, as oure lorde sayth by hys prophete.  

Laude mea infrenabo te. That ys. I shall brydel the wyth my praysyng. ¶ Another cause ys vndevocon. For some haue so lytell devocon in oure lordes seruyce that they thynke yt a payne to them as longe as they are saynge therof. And therfore they haste them as faste as they can that they were delyuered to get the service over. And this vndevocon cometh other of grete slowthc, that they lyste not to laboure in thy holy seruice to gette devocon, or else yt cometh of som synne that is hydden in theyre consycence whychc beryth downe the soule and maketh yt so heuy that they can not lyfte yt vp, to no gostly desyre in eny prayer. ¶ The remedy hereof ys to purge theyre consycence by contrycyon, & shryfte and to sturre vp theyr dulnes to laboure after the devocon as moche as they can or may, and to abyde vpon the tretable sayng of theyre seruice be yt neuer so werysom, tyll they haue broken the hardnes and the coldenes of theyr owne harte. ¶ The thyrde cause is worldely, or outwarde occupacyon. For some haue theyr hartes so moche vpon bodely workes, or vpon other besynes that they haue to doo, that they rappe vp theyr seruyce as faste as they can for haste to be at their worke. And yet whyle they ar in saing theyr mynde is more vpon theyr worke, then vpon theyr seruyce, and therfore they may fele no sauoure therin. For saynte Bernarde sayth, that holy delyte of devocon flyeth from the harte that ys occupyed with worldely besynes, for trouth may not be medlyd wyth vanyte, ne endeles thynges, with thynges fayleynge, ne spirytuall thynges, with flesshely thynges, ne hygh thynges, with lowe thynges. For thou mayste not he sayth sauoure bothe at ones tho heuenly thynges that ar aboue, & erthly
enagaged on heavenly things. 

Three things in Divine Service: the sense, the words, and the music.

All attention given to the singing should be for the sake of devotion and praise.

In regula. Capitul. xxxviiij. et Capitul. xlvij.

All the notes should be sung as they are in the book, in tune and time, but not to the worrying of the singers.

thynges that are beneth. Therfore as Crisostome saith, he that wyll kepe the commaundementes of god, he nedeth to dyspyse the wylles of the worlde.

¶ What entendraunce ought to be had aboute the songe of these holy houres. Ca. .xxi.

The forthe thyng that longeth to the dewte of thys holy seruyce, is to take hede to the songe whyche is the leaste of all the other before sayde. For whyle there ys thre thynges in goddes seruyce, that ys to say. The senteunce, the worde, and the songe. the notes and songe serue to the wordes, and the wordes serue to the inwarde sentence. And all the bothe sentence, worde, and songe serue to stirre the soule, to loue, and to worshyp & to prayse god, & to haue ioye and devocyon in hym. And therfore all thentendraunce, that shulde be had aboute the songe; oughte to entende to thys ende. and therafter to be denied. For ye oughte not in syngynge to seke pleasaunce of voyce, ne delyte you in swetnes of the selfe songe, ne in hygh songe, ne in currous syngyng ne in no maner of vanyte but only to seke compuncyon for youre synnes, and devocyon in god, and in hys holy mother, whose praysyng ye synge. ¶ And though yt be so, that as saynt Benet sayth, suche ought to rede and to synge, as may edyfye the herers; yet yt is not expedyente to haue eny respecte in the harte towarde the herers. For that songe that is songe moste deuoutly towarde god; edyfyceth moste all other tho ye thinke right noughte on them & the lesse ye thinke on them by fleynge of vanyte, the more ye edyfye. ¶ It ys necessary to take hede in syngynge, that all the notes be songe, as they ar in youre bokes. eche of them in theyre owne tewnne, and that the mesure of syngynge be euenly sette and kepte. But all this ought so to be rewlyd, that the spyrytes of all be kepte in reste, and that devocyon in god be
furthered therby and not letted. And therfore eche one oughte to haue an ere to other. so yf eny dyscorde hapen; eche one be redy to gyue stede to other. And not one haste fourthwarde, an other drawe backeward, but all ought to synge togyther and accorde togyther, that as ye oughte to be all of one harte, so ye prayse god, as yt were wyth one voyce.

\[\text{[\textit{Folio \textit{xxvij.}}]}\]

\[\text{[Capitolo \textit{xxii.}}\]

There ys neyther syngynge, ne redynge that may please god of it selfe, but after the dysposycyon of the reder or synger. therafter yt plesyth, or dysplesyth. For oure lorde taketh hede to the harte & to thentente, and not to the outwarde voyce. And therfore they that reioyse them by vayne glory, or delyte them in the swetnes or plesaunce of theyr owne voyce, they please not god wyth theyr syngynge, but they offende hym. and please the fende. For saynt Gregory sayth, that when pleasaunte voyces be soughte; sober lyfe ys forsaken. \[\text{[* Folio \textit{xxvij.}}\] And therfore the fende hathe so grete entre in this vyce that somtyme he vsyth yt hymselfe. As we rede that there was ones a clarke. that had so swete & fayre a voyce, that many had delyte to here hym synge. But on a day when a relygyous man harde him synge, he sayde yt was no mannes voyce. but a fendes. wherof all folke were ameruayled. Then the holy man coniured hym bef ore them all. and he anon lefte there the stynkeynge body that he appered in, & wente hys wayes. \[\text{[* Folio \textit{xxvij.}}\] Therfore the more pleasaunte and fayrer that eny bodyes voyce ys; the more besy oughte they to be aboute the kepynge of the harte in mekenes & in deuocyon, that yt may plese in goddes syghte. For yt is writen of a monke that was in the same abbey, where saynte Benet was Abbot, that he
had a voice most sweet and delightful. Thus a monk
halowed ones the Paschall on Ester euen, and song so
sweetly the songe of the halowyng, that yt souned to
the eves of all that herde hym, as yt yt had be a melody
mooste swete and delicyous. But he had hymselfe
suche delyte and vayne glory therin; that anon as he
had done, the fenda toke hym to them bothe soullle
and body, in so sodeyne & meruelous wyse that no man
wyst how, ne where he became. ¶ Hereby ye may se
how perylous yt ys to eny body to delyte hym other to
hys owne voyce, or in the outwarde songe. For saynte
Augustyne sayth in hys confessyons, that as often as
the songe delyth hym more then the inwarde Sentence
of the thynge that was songe, so often he knowledg
that he synneth greuosly. ¶ Andoure Lorde Iesu
cryste shewed to saynte Byrgytte, howe the spyrte of
vayne glory accused the soullle of a relygyous man, at
oure lordes dome. for hys hyghe & vayne syngyng,
where the fenda sayde thus to hym. He songe he
sayde for vayne glory, & for a vayne name. And when
hys voyce fel eny thinge downe, & waxed wery; then
I lyfte yt vp hyer, & cam reynyng gladly for to helpe
him. And so for this, & for other synnes, the wretched
soullle was damptng. ¶ Lyke to thys in party I rede
of a yonge monke of Cystrewes, that of pryde and of
selfe wyl. when the psalmody was begonne in a meane
voyce; he set yt thre notes hygher, & though some of
the elders wolde hau songe fourthe as yt was begonne;
yet he wyth the helpe of other that fauoured hym,
preuayled agenste them, & helde fourthe hys owne.
And they gaue stede. But anon yt was sene openly
how the fenda comyng out of hys mouthe in lyknesse
of hotte brennyngye yren; entered in to all hys helpers.
¶ Therfore as a man that clymbeth hygh fayleth
fotynge and holde somtyne, and so fallyth & breketh
hys nekke. Ryght so suche hygh syngers, that fayl
fotynge of mekenes byneth and haue no holde of
deuocyon abone falle downe by pryde, and breke theyr
neckes gostly. For lyke as every note of meke and of
denoute songe shal haue a specyall rewarde of god;
ryghte so the fende marketh every note of suche prawe
songe, to haue the syngers punysshed therfore. ¶ For
on a tyme, when clarke sange in the quier wyth hygh
& lowde voyce a relygyous man sawe how the fende
satte on hyghe wyth a grete sacke in hys lyfte
hande, & with his ryght hande he put therein all theyr
voyces gathering a great sackful of high-
and some. And when the seruyce was done, they
made greate ioye and gladnes amonge them, as yf they
had prayers god wyth theyr songe ryghte well. And
then the holy man sayde to them, ye haue songe faste
he sayde and ye haue fylled a grete sacke ful. They
asked him what he mente, & he tolde them what he
had sene. and then they were ashamed, as moche
as they were reioysed before. ¶ And therfore our
mercyful lorde Iesu cryst wylyng that all suche
songe shulde be excluded from thys order; he byddeth
hymselfe that youre songe shulde not be curyous, ne
hygh, ne vayne but in all wyse meke. sad. & sober,
sayng thus to our holy mother saynt Byrgyt. ¶ Hast
thou not redde that Moyses syster for the grete myracle
that was done in the red see, went out with vyrgyns &
women syngyng in tympanes and in cymbals a songe of
joy vnto god. So oughte my mothers doughters go out
of the red see. That ys to saye, from the couetyse and
plesaunce of the worlde, hauynge in the handes of theyr
workes tympanes, that ys to saye, abstynence from
flesshely luste, and cymbales of clere praysynge, whose
songe oughte not to be slowthfull, ne broken, ne dys-
solute but honest and sad, and accordyng in one, and
in all wyse meke. Followyng the songe of them that
ar called charterhowse. whose psalmody sauouryth more
the swetnes of the soulle, and mekenes & deuocyon;
fall and break
their necks
ghostly.

Ilem. dis.
Idem. dis.
Idem. dis.

quart. Capitulio .ix.
Capitulio .iiiij.
Exodi. xv.

A monk once
saw the fiend
gathering a great
sackful of high-
pitched notes as
they were sung.

Therefore Church
song should be
meek, sedate, and
sober.

In extrava.
The services of the
Charterhouse a
good pattern of
Church song.
then any vain shewyng outwarde. For the harte is not clene from synne, when the songe delyteth more the synger then the thynge that ys songe. And yt ys in all wyse abhomynable agenste god, whan the lyftynge vp the voyce, is more for the heres then for god. These ar the wordes of our lorde Iesu cryste.

* How ye oughte to dresse youre entente in saynge, or syngynge of this holy seruice. Ca. .xxiii.

The fyfte thynge that longeth to the dew maner of saynge of deuyne seruice is to take hede to what entente ye say yt. For thentente gyueth euery good dede hys ryght name. So that yt the entente be good, the dede is good, and yt thentente be yuel. the dede ys yuel. But yuel dede may neuer be made good, be thente neuer so good, all though yt maye be the lesse yuel, when yt ys done of good entente. ¶ But to saye or synge dyuyne seruice ys a good and an holy dede yt selfe; and theryfore yt be well done. and to good entente, then ys all good. ¶ Therfore ye nede to take hede, that nether ye synge ne saye thys holy seruyce for yuel glory, as they done that wyll be taken as holy and deuoute. Ne for yuel plesaunce as they do, that seke to plese other therby, or desyre to beholde louters of goddes seruyce. Ne for yuel drede as they do, that wolde not come there, saue for drede lest they shulde be shent. Ne for yuel shame, as they doo that come thydre, for they ar a shamed, but yt they do as other do. But ye oughte to do yt only for god, and for good entent so that though no creature shulde here you, ne se you but ech of you by yourselfe alone; yet ye wolde be neuer the lesse dylygent and deuoute to synge yt, and to say yt and to come therto. ¶ And for as moche as all that god asketh of man, ys conteyned vnder one conclusyon of charyte; that standeth in loue of god and of oure selfe, and of oure euen chrysten as ouro
selfe; therfore yt is nedeful that not only in goddes seruyce but in all that ye do, ye entende oure lorde
worshyp, and the helthe, & profyt of youre selfe, and of all your euen chrysten. ¶ And for all your seruice
ys of oure blessed Lady; therfore yt ys good that ye entende specyally therin, her praysyng and worship,
and that god be thanked and praysed for all the gyftes, & benefytes that he hathe gyuen to her & by her to all
mankynde. ¶ And farthermore for that thys holy seruyce ys not sette of youre selfe but by holy chyrche;
therfore yt ys good that ye to thank and praise God for entende specyally theriri, her praysyng
and worship, what lie has done and that god be thanked and praysed for all the gyftes, & benefytes
that he hathe gyuen to her & by her to all mankynde. ¶ And for the prayer of these holy houres
ys rather sped and harde of our lorde, then other prayers as I sayde before; therfore yt ys good that in
the saynge, or syngynge therof; ye entende to gette forguyenesse of youre owne synnes, and such helpe &
graces, and vertewes as ye fele nedeful to you, & also to the helthe and profyt of all that ye ar bounde, or
haue deuocyon to praye for. ¶ And the more specyally and often that ye offer vp these ententes to god, with
meke and feruent desyre in him; the better and soner

The service of Syon is especially to thank and praise God for what He has done through our Lady.

To regard the intention of the Church,

In regula capitulo xxxij. §.

Also to intend the fulfilment of a bounden duty:

and to gain forgiveness and grace.
These intentions to be resolved on before beginning service.

Devout gestures to be attended to, doing service with body and soul to Him who made both.

Ex regula beati Benedicti Ca. j.

The same to be observed in private as well as in quire.

spede shal ye haue of that thynge that ye desyre and praye for. Netheles ye oughte to dresse youre hartes after these ententes or ye begyn, for in tyme of this holy seruyce ye oughte to stable youre mynde only in god, and vpon none other thynge as I haue sayde before.

¶ Of reuerence & deuocyon that oughte to be had in this holy seruyce bothe inwarde and outwarde.

[Capi. xxiii.

The syxte thynge that longeth to the dew maner of saynge, of these holy houres, ys to take hede that they be sayde wyth meke reuerence and "deuocyon, bothe inwarde in harte, & in all outwarde observaunces. as in knelynge, enclynynge. syttyng and stondynge. and in sad and reuerente kepynge of all the members of the body, moche more then yf ye were in presence of eny erthly kynge. or quene, or other erthly creature, as ye that are there in the presence of almyghty god to do hym seruyce, bothe wyth body and with soule. lyke as he made bothe to that same ende. ¶ Therfore the holy observaunces, are not onely to be kepte of them that syngynge in the quier. but also of all other, to theyr power where euver they say theyr servyce. For a relygyous persone oughte to be gouverned relygiously over all. whether he be alone, or with other and what euver he do. and namely in sayng of this holy seruyce. ¶ Netheles they that haue no convuynent place to kepe all observaunces, and therefore say theyr seruyce in contynuall and reuerente knelyng. or som tyme stondynge; I trowe they are excused. But for to say yt syttyng or lyeng, wythout nede of syknes. or walkynge vp and downe; yt were a token of lytel loue, and of lytel reuerence to god. For oure holy mother saynt Byrgyt had in reuelacyon, and wrote to a seculer clarke that suche
walkynge to and fro in seruyce tyme is a shewyng of an vnstable and a vagant harte, and of a slowe sole.
and of lytell charyte and deuocyon. And syth yt ys so in seculers. moche more yt ys blamefull in relygyous,
¶ And therfore tho bokes that say how som haue moste deuocyon syttyng, or else whether yt be syytyng or knelyng or goyng. or standyng. a man shulde do, as he can fele moste deuocyon; suche saynges, ar to be vnderstand of tho prayers and deuocions, that a man chosyth to say or do after hys owne wyll. But in oure Lordes seruyce. we oughte to laboure for deuocyon in suche maner of saynge and of obseruauunce, as holy chyrche and relygyon hath ordenyd to be kepte therin. ¶ And yt is gretly to take hede of the holy obeydence wherby the Pope in the commoun lawe of holy chyrche, chargyth them that are bounde to saye the holy houres of dyuyne seruyce; that they saye them studyously and deuoutly. For by the wounde of originall synne and by oure owne actuall synne, and yuell custome, the corrupte body is so heuy, and lothe to all verteu and the harte so vnstable; that wythout greate inwarde laboure, and without we do a maner of vyolence to our selfe we can nether make the rebel & inobedient fleshe to do reuerently; ne gather the mynde in one-hed to felynge of deuocion. ¶ And therfore the Pope byddeth that this holy seruice shulde be sayde studyously. For study is a grete and a vyolente aplyeng of the harte to do a thynge wyth a greate & a feruent wyll. And therfore firste he sayth studyously and then deuoutly. For but yt youre harte be set sadly, and inwardly to study aboute the stablynge of the mynde in god, ye can not synge ne saye hys seruyce deuoutly. ¶ And thys gostly study may not be done shortly. ne now done, and now lefte; but yt muste be contynued ful bysely and abydyngly, every
Such spiritual study trains the soul to devout prayer, and keeps the treasure of grace securely in the heart.

And without this keeping of the heart no one can be truly religious.

day, and every hour & time of the day. For he that in other time let his heart remain where it will, & weneth that he shall keep his mind upon his prayer or service when he cometh therto he shall find that yt is not in his power. ¶ Therefore after our lord Jesus Christ had said in his holy rule that neither gold, nor silver nor precious stones should be our treasure, but the grace of God should be our riches; he said that this treasure of grace must be kept with continual studies, with devout prayers, and with godly praises. Take heed what order our lord keepeth in his words. First, he saith study, and then prayer, & then praises. For inwardly godly study teacheth to pray, and continuance of this study causeth to pray devoutly. & devout prayer bringeth godly strength and comfort in the soul whereby yt is lyfte vp and resteth, and delighteth in love & praising of God. And while the soul is thus occupied; the treasure of grace ys kept full securely therein. ¶ And therefore this godly study to keep the heart, ys your chief labour, this ys your most charge and greatest bond, this maketh the soul to be vertuous, and this causeth all the outward bearing to be religious. As the scripture saith. Omni custodia serua cor tuum, quia ex ipso vita procedit. that ys

Kepe thy heart with all diligence, for thereof cometh thy life. For yt the heart be well kept, all the lyfe ys well. And yt the heart be yeuell kepte, all the lyfe ys yeuell. ¶ Therefore without besy & ware kepynge of the harte nothyng ye may make a man very religyous. For as yt is wryten in Vitas patrum. when heathen phylosophers mette with religyous fathers in deserte; the phylosophers asked them. and sayd, what do ye that we do not; ye faste, & lyue in abstinence. and so do we, ye dyspyse all erthly good & lyue in pouertie & so do we. ye lone to be dyspysed. and to hauve mekenes
& pacyence and other vertues; and the same do we, what do ye then more then we; The holy fathers answered. We truste in god, and kepe our harte. Kepe oure harte sayd they ageyne. may we not. That may ye not do. And why; For they knew not god. & the harte may neuer be kepte but only in god. For there is nothyng that may fylle the soulle but god alone. But for god ys one, in whome is all: therfore all scaterynges of the mynde may be oned in hym. And for ye ys only more then the soule; therfore a lonely in hym the harte & soulle is rested on eche syde. ¶ Therfore be ware that ye lyue not rechelesly. go day, come euene. and so spende your tyme in vayne. and youre laboure without fruyte. but inwardly and bysely, & contynewally trauayle in thys spyrytuall study to stable the harte in god. namely in tyme of thys holy seruice. And for charyte pray that I may do the same. For though yt be a laboure amongst all laboures. thus to kepe the harte; yet yt ys in all wyse nedefull. & also yt is full medefull as the scripture sayeth. *Bonorum laborum gloriesus est fructus*. that is. The fruite of good laboures is gloryous, therfore so to laboure in oure lordes holy seruice, that we may come to the glorious fruite of endeles rewarde. grauaste vs by prayers of hys mercyful mother, oure mercyfull lorde Iesu cryste. Amen.

¶ Here endeth the fyrste parte of oure Ladyes Myrroure.

Here begynneth the seconde parte of oure Ladyes Myrroure that ys of youre vii storyes and fyrst how ye shall be gouerned in redyng of this Boke and of all other bokes.

Deuoute redyng of holy Bokes. ys called one of the partes of contemplacyon. for yt causyth moche grace. and comforte to the soulle yf yt be well and dyscretely
vsed. And moche holy reynyng is ofte loste for lacke of dylygence. that yt is not entended as yt oughte to be. Therfore ye wyll profyte in reynyng ye ned to kepe these fyue thynges. ¶ Fyrste ye oughte to take hede what ye rede. that yt be suche thynge as ys spede-full for you to rede. and conuenyente to the degre that ye stonde in. For ye oughte to rede no worldly matters. ne worldly bokes. namely suche as ar wythout reason of gostly edyfycacyon. and longe not to the ned of the howse, ye oughte also to rede no bokes that speke of vanytys or tryfels. and moche lesse no bokes of yuel. or occasyon to yuel. For syth youre holy rewle forbydeth you all vayne and ydel wordes. in all tymes and places; by the same yt forbyddeth you reynyng of all vayne and ydel thynges. for reynyng is a maner of spekeynyng. ¶ The seconde whan ye begynne to rede, or to here suche bokes of gostly fruyte as accordeth for you to rede. or to here; that then ye dyspose you therto with meke reuerence and deuocyon. For lyke as in prayer. man spekyth to god ; so in reynyng god spekyth to man. and therfore he oughte reuerently to be herde. And also meke reuerence had to the worde: causeth grace and lyght of vnderstandynge to enter in to the soulle wherby the soulle seyth and felth more openly the trouth of the worde and hathe the more conforte. & edyfycacyon therof. And therfore sayth the scryp-
ture. *Esto mansuetus ad audiendum verbum dei vt intelligas.* that is to say. Be thou meke and mylde to here the worde of god. that thou vnderstande yt. As yf he sayd. But thou haue mekenes in herynge and reynyng the worde, thou mayste not be sewre of the trew vnderstandyng therof. For our lorde Jesu cryste sayth in hys gospell. that the father of heuen hathe hyden the mysteries and trouthes of hys scrypтуре from the prowde. that ar wyse in theyr owne syghte. & he hathe shewed them to meke. ¶ The thyrde that
ye laboure to vnderstande the same thynge that ye rede. For Caton taughte his sonne to rede so hys preceptes. that he vnderstande them. For yt is he sayth grete neglygence to rede & not to vnderstande. And therfore when ye rede by your selfe alone, ye oughte not to be hasty to rede moche at ones. but ye oughte to abyde thervpon. & som tymerede a thynge ageynetwyes. or thryes. or oftener tyll ye vnderstonde yt cleryly. For saynt Austyn sayeth that no man shulde wene to vndersto?zde a thynge suffycyently in eny wyse by enes redynge. And yt ye cannot vnderstonde what ye rede. aske of other that can teche you. And they that can oughte not to be lothe to teche other. For as a clarke writeth. there be thre thyngesthat make a dyscyple passe his master. One is oftento aske & to lerne that he can not. Another is bysely to kepe in mynde that he lerneth & herith. And the thyrde is redely & frely to teche fourth to other. tho thynges that he hath lerned & can. Those who have to read alond should look over beforehand what they have to read, so as to mind their stops, &c. They also that rede in the Couente. ought so bysely to ouerse their lesson before. & to vnderstonde yt; that they may poynte yt as it oughte to be poynted. & rede. yt sauourly & openly to the vnderstondinge of the heres. And that may they not do; but yt they vnderstonde yt. & sauoure yt fyrste themselfe. The .iii. thing that is to be kepte in redyng. is that ye dresse so your entente, that your redyng & study. be not only for to be connynge. or for to can speke yt fourthe to other; but pryncypally to enforce your selfe. & to set yt a warke in your owne lyuyng. For saynt Paul sayeth. Regnum dei non est in sermone, sed in virtute. That ys The kyngdome of god is not in worde but in vertu. For he that studyeth after connynge to be helde wyse. or to can say well. & studyeth not to do therafter; he laboreth agenste hymselfe. For our lorde sayth in hys gospel. Luce. xij. that the servaunt that knowyth his lorde s wyl. & dothe
Discretion is also necessary, for books differ in their objects.

Some books are intended for guiding the understanding as to the spiritual life.

Such books should be used in self-examination, and to stimulate us to better living.

yt not; shall be beten with many woundes. ¶ The fyfte thynge ys dyscressyon. So that after the matter ys, thereafter ye dresse you in the redyng. For ye shall understande that dyuerse bokes. speke in dyuerse wyses. For some bokes ar made to enforme the understandynge. & to tel how spiritual persones oughte to be governed in all theyr lyuyngne that they may knowe what they shall leue. & what they shall do. how they shulde laboure in clensyng of theyr conscyence. & in gettyng of vertewes how they shulde withstonde temptacyons & sufferers trybulacyons. & how they shall pray. & occupy them in gostly excercyse. with many suche other full holy doctrynes. And when ye rede eny suche bokes; ye oughte to beholde in yourselfe sadly whether ye lyue & do as ye rede or no. & what wyl and desyre ye haue therto. & what entendaunce & laboure ye do therabout. And yf ye fele that youre lyfe ys rewled in verteu accordyng to that ye rede; then ye oughte hartely & mekely to thanke our lorde therof. that is geuer of all gooddes. & to pray hym with a feruente desyre. that ye may continuau?ice & encr ease euer more & more in his grace. And yf ye fele & se in youre selfe. that ye lacke suche verteows gouernaunce as ye rede of; then rede ye to be right ware that ye passe not rechelesly fourth oner. as though we roughte not therof. But ye ought to abyde thervpon. & inwardly sorow for the defaulte & lacke that ye se in yourselfe. & besely to kepe in mynde that lesson that so sheweth you to youre selfe & ofte to rede yt ageyne. & to loke theron. & on your selfe. with full purpose & wyll to amende you & to dresse youre lyfe thereafter. In thys wyse ouglte ye to rede the fyreste parte of thys boke. whyche enformeth you to understande. & to knowe how ye oughte to be governed in saynge. & syngyng & redyng of your deuyne service. ¶ Other bokes ther be that ar made to quyken. & to
sturre vp the affecciouns of the soule. as som the tel of
the sorowes & dredes of dethe. & of dome. & of paynes.
to sturre vp the affecciouns of drede. & of sorow for
synne. Som tel of the grete benefites of our lorde
god. how he made vs. and boughte vs. and what loue
and mercy he shewyth contynewaly to vs. to sturre vp
oure affecciouns of loue. and of hope in to hym. Somme
telle of the ioyes of heuen. to sturre vp the affecciouns
of ioye to desyre thynderwarde. *And some telle of the
foulnes & wretchednesse of syn. to sturre vp the affec-
ciouns of hate and lothynge ther agenst. ¶ When ye
rede these bokes ye oughte to labore in your selfe
inwardly. to sturre vp your affecciouns accordingly to
the matter the ye rede. As when ye rede maters of
drede. ye ought to set you to conceyue a drede in your
selfe. And when ye rede maters of hope. ye oughte to
sturre vp yourselfe to fele comforte of the same hope,
and so fourth of other. ¶ Netheles yt is expediente
that eche persone vse to rede. and to study in this
maner of bokes. suche matters. as be moste conmenyente
to hym for the tyme. For yt eny were drawn downe
in bytternes of temptacyon or of trybulaeyon yt were
not spedefull to hym for that tyme. to study in bokes of
heuynes & of drede. though he felte hymselfe wylyng
therto. but rather in suche bokes as mighte sturre vp.
hys affecciouns to comforte and to hope. And so is yt to
be sayde dyuersetly. after the diuersyte of dysposyciouns
that persones ar sturred wyth for the tyme. For yt is
writen in Vitas patrum that when fendes had longe
tempted an holy man; at last they cryed and sayd
vnto hym. Thow hast ouercome vs. for when we wolde
lyfte the vp by to moche hope. thou berest downe thy
selfe in drede. and sorow of thy synnes. & when we
wolde brynge the in ouer moche drede and heuynes,
then thou reorest vp thyselfe to hope. & comforte of
mercy. And so we can gette no holde on the.
Other books combine the features of both the preceding kinds.

This is the character of the second part of the Mirror, which is intended partly to inform the mind and partly to stir up the heart.

How the Latin, the English, and the exposition, are arranged in the Mirror.

How it is to be used in reading aloud.

There be also some bokes, that treate bothe of maters to enforme the understondyng, and also of matters to sturre vp the affeccions. Somtyme of the tone, and some tyme of the tother. And in redynge of suche bokes, ye oughte to dyspose you to bothe as the matter asketh, and as I haue now sayde before. And in this wyse oughte ye to rede the seconde parte of this boke For therin is youre understondyng enformed to wyt what youre servuce menyth. And in the selfe seruyce your affeccyons ought to be sturred. sometyme to loue and ioye. and praysynges ofoure lorde Iesu cryste. & of hys moste holy mother, sometyme to dreade. sometyme to hope. and sometyme to sorow & to compassyon and that specyally on fryday. where is made mynde ofoure lordes holy passyon and of the compassyon of hys blessed mother our lady. ¶ Also in thys seconde parte. the fyrste worde of eche Antempne. and of eche hymphne. and of eche responce. and verse. & so fourthe of all other, is writen in latyn with Romeyne letter that ye may know therby where yt begynneth. And the selfe englyshe of all the same latyn folowyng, is imprynted wyth a smaller letter. And that ys the exposycyon of the latyn. And by this dyfference ye may knowe which ys the bare englyshe of the latyn, and whyche ys putte therto for to expounde yt. And therfore they that se this boke and rede yt may better vnderstande yt then they that here yt, and se yt not.

¶ Also when thys seconde parte ys redde openly in the Couente, yt shall not neede alway to rede the latin namely where the mater hangeth to gither. as yt doth in your legende & in some other places. For yt shulde in maner let the understondyng from the herers. And therfore yt is ynoough to rede only the latyn in the beginnyng of eche lesson. And not in the begynnynge of eche clause of the lesson. But in other places of
your service *where the mater hangeth not togyther. but eche thing ys dyuerse in sentence from other. as ar the Antemnes and responces. and other lyke; there yt ys well done to rede the fyrst worde in latyn as yt is wryten for the latyn is wryten so, in the begynyng of teche clause that ye shulde redely knowe. when ye haue the latyn before you. what englysshe longeth to eche clause by yt selfe. And also when youre legende ys redde at mattyns. yt eny wolde in the meane tyme haue the englysshe before her, and fede her mynde therewith. then the latyn that ys wryten in the begynnyng of eche clause of the englysshe. shulde helpe her moche, & dyrecte her that she may go forthe with the redar clause by clause. For else she shulde not knowe by the englysshe a lone where the redar of the latyn were. This lokeynge on the englyshe whyle the latyn ys redde. ys to be vnderstonde of them that haue sayde theyre mattyns or redde theyr legende before. For else I wolde not counsell them to leuo the herynge of the latyn. for entendaunce of the englysshe. ¶ And for as moche as yt is forboden vnder payne of cursynge, that no man shulde haue ne drawe eny texte of holy scripture in to englysshe wythout lycense of the bysshop dyocesan. And in dyuerse places of youre seruyce ar suche textes of holy scrypture; therfore I asked & haue lysence ofoure bysshop to drawe suche thinges in to englysshe to your gostly confort and profyt. so that bothe our conseyre in the drawynge and youres in the hauynge. may be the more sewre and clere. to our lordes worshyp, whyche kepe vs in hys grace, and brynge vs to hys blysse. Amen.
Here begynneth the story and Service of the Sunday, and fyrste of rysynge to mattyns.

The Sunday Seruyce.

Men vseth in londe of warre to kepe contynuall watche in Cytyes and Castelles and walled townes, and when eny enemyes come nyghe. they rynge a certayne bel wherby all men ar warned to arme them and to make them redy, and to go to places of defense to fyghte and to bete of theyr enemyes. On the same wyse, we ar closed in thys holy Monastery. as knyghtes in a castell where we ar beseged wyth greate multytude of fendes that nyght and daye laboure to gette entre and pocessyon in oure soules. and often they ar most besy in nightes tyme, when the wyttes ar oppressed wyth heuynes of sleape. for to assaye to ouercome, or at the leaste to vexe & to trouble them of whome they myghte not haue the ouerhande by day. And therfore when we here the belle rynge to mattyns. we oughte a none as trew goddes knyghtes aryse quycly and arme vs with prayer. and make vs redy by dressyne vp of oure entente to god. wyth some deuoute medytacyon, and haste vs to the place of our defense that ys the chyrche, whycbe ys ferefull to the fendes oure enemyes as a place of defense. And there we oughte to lyfte vp. the longe spere of fervente desyre ofoure hartes styeng vp to god. and drawe out the sharpe swerde of the worde of god in hys holy seruyce. & smyte greate strokes by deuoute syngynge and sayeng thereof, wherby oure enemyes shall be rebuked. and we kepte sweare in godly praysynges. vnder the baner of hys proteccyon. Thys redynesse of comynge oughte not only to be kepte at mattyns, but at euery houre of the day. for though we reste somtyme
fro syngynge or praynge wyth the mouthe. our enemyes rest not to warre agenste vs. And therfore we oughte not to cesse of kepynge of our mynde stably on god alway. and in tyme of prayer to be redy and glad to go therto, as to a castell of socoure. and as to the fode and gostly conforte of our soulles. ¶ And when ye come to the chyrche before the begynnynge of eche houre, ye say a Pater noster, and an Aue maria. knelynge. And that ys for to sturre youre hartes to more deuocyon. or ye begynne youre seruyce. And therfore yt is sayde in sylence. Shewyng that god ys more pleased wyth the preuy deuocyon of the harte. wherto ye oughte principally to entende in all your seruyce; then with the outwarde noyse wyth the voyce. ¶ In thys Pater noster. are seuen petycyons. for to gette seuen gyftes of the holy goste. and seuen verteues. wherby we may be deleyuered from the seuen dedly synnes. and so to come vnto the seuen blessednesses. ¶ The exposycyon of thys holy prayer ye haue in dyuerse bokes. whiche yf ye study bysely to vnder-stonde wyll gyue you cause to fynde grete comforte & deuocyon in the sayng therof. But I wyl telle yt you shortly lyke as ye may som what the better haue yt in mynde when ye say yt. yf ye wyll laboure theraboute.

Pater noster, That ys. Oure father. Thynke now that as a chylde goeth trustely to his father in what dysease so euer he be in; so ye in what dysease or trouble. or temptacyon or synne that euer ye be in; mekely and trustely lyfte vp youre hartes to god youre father. and telle hym what you eyleth. and say to hym. Pater noster Oure father. ye saye not my father. but oure father. wherby we ar enformed to haue greate charite. and loue eche to other. and to all oure euuen crystens. in as moche as we ar all chyldren of one father. to whome we say all. Pater noster. Oure father. Qui es in celis. That arte in heuens. Ther-
In heaven, therefore, lift up your hearts; fore lyfte yp youre hartes from erthly. and vayne things. and offer them to hym. that is not onely in heuens aboue in blysse. but also in the soulles of hys servaunte. by grace. whiche ar called heuens. And in eche place he ys by hys beynge. and by his presence. & by his power. Thynke then where euer ye be. that god your father ys presente before you bynethe you. with you. and all aboute. and in eche of youre allers hartes. by grace. that ys out of deadly synne; and in thyse beholdynge saye to hym wyth greate lone. and ioye. and reverence. Our father that arte in heuens. 
Sanctificetur nomen tuum. Thy name be halowed. that ys. The worshyp and loue of thy holy name be so confermed & stabeled in oure mynde that what euer ye thynke. or say. or do; we mote euer more entende the holynes. and praysynge of thy holy name. and not the vanye of oure owne name. And that our lyfe may be so holy; that thy name be halowed & worshyped therby in vs. ¶ And father that yt may be thus. Adueniat regnum tuum. Thy kyngdome maye come. that ys. The lordeshyp of all synne may be so caste out of vs. and thou may so reygne in vs. by grace. & plente of all vertue. that we be redy to desyre thy comynge in fulnesses of thy kyngdome. at the day of dome. or at the ende of our lyfe. And also that thy kyngdome may so com to them that ar in purgatori that they be deluyeryd from' all Payne. and come to reste in ioye of thy kyngdome. And so in thyse peteyon. ye aske that god shulde reygne in you. and in youre euen crysten by grace. And that bothe ye and other quycke. and deade. shulde come to the kyngdome of blysse. ¶ Fiat voluntas tua sicut in celo et in terra. So be thy wyl done in erthe. as yt ys in heuen. that ys. As thy sayntes that ar in heuen are conformed in all thinges to thy wylle; so gyue vs wylle and strenghte to desyre and to fulfyll thy wylle in all
thynges, be yt neuer so contry to our veyne wylles. so that yf thou wylte haue vs in sycknesse or in tribu-
lacion, in wele or in wo in heuen, in erthe, or in helle, thy fatherly wyl be done in vs. Thynke not that our father wyl haue eny of hys chylfdren in helle. But oure obeudyence to oure father oughte to be fernenete and symple. that we take no hede of heuen ne of helle, but only of the fulllylynge of oure fathers wylle. ¶ Panem nostrum quotidianum da nobis hodie. Gyue vs thys day our dayly brede. that ys. The sustenaunce of oure bodely lyfe whiche thou sendest vs ; graunte vs to take yt soberly without surfet, & pacyently without grudge-
ynge and gyue vs suffyciently therof to our nede. And the brede of thy worde gyue vs thys day, by sauory deuocyon in thy holy seruyce. and in prayer and in all redynge and herynge of thy worde. Gyue vs father the brede of thy grace, wyth whiche we be comforted and strenghted to withstonde yuell. and to do good. And gyue vs suche faythe. & charyte. and deuocyon in our soules that therby we may receyue every day the brede of thy holy sacramente of the aulter. that is lorde Iesu thy selfe. in the vnite of thy chirche: though we receyue yt not every day with our bodely mouthes. ¶ Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. And forgyue vs oure trespasses, as we forgyue oure trespassoures. This peticion semeth heuy to them that beholdé other mennes synnes. and forgette theyr owne. But and we se clerely. how greate and many oure synnes ar agenste god, and how lytell in regarder therof eny offense ys, that ys done agenste vs; we shulde thynke yt a peteyon of vnspecabel conforte that by forgyuenesse of so lytell and few; we maye gette forgyuenesse of so many and so greate. I haue synned ageynste god. and deserued payne. another hathe synned ageynste me and deserued punysshynge. yf I forgyue the offense and not the payne. my father my
how great the comfort, then, of this petition to a sinful soul.

And since we may be forgiven on such terms,

let us say it with great faith and hope.

Suffer us not to fall into any temptation through our sinfulness and want of love.

god. shall do the same to me, yf I forguye payne & all; so shall god my father forguye me. Glad therfore oughte we to be. when eny trespace is done agenste vs. in worde or dede. and more glad to forguye yt. and with harte. and worde. and chere. and dede. to loue them. and to do for them. For by them we haue occasyion to gette of god oure father. the large. and gretely desyred pardon of forguyenes of all oure synnes. & of all paynes that we haue deserved therfore. The grete comforte of thys petycion that yt geueth to a synful soulle. can not lyghtly be tolde. For he is trueth that byddeth vs pray thus. and it may not be in vayne. but as we forguye. we shulde be forguyen. who myghte come to a better fayre; How myghte we make an esyer change. then to forguye. and be forguyen. A how well were me. yf many folke. had trespassed ageynste me that I myghte forguye. and be forguyen. Therfore dyspose we thus oure selfe. and saye we in greate fayth. and hope. Forguye vs oure trespaces. as we forguye oure trespassoures. And yf we be in wylle to forguye. and fele contrary sturrynges in oure selfe; yet say we nevertheles that same petycion trustely to our father thynkeyng thus. Graunte vs good father veryly to forguye oure trespassoures; as we desyre to be forguyen of the. Et ne nos inducas in temptacionem. And lede vs not in temptacyon. that is. Suffer vs not for oure vnkyndenesse. and demerytes. to falle to synne by eny temptacyon. Thys vs a petycyon hartely to be asked. For none maye profyt in verteu wythoute temptacyon. ne none maye wythstonde eny temptacyon be he neuer so parfyt. wythout specyall helpe. and grace of god. And therfore pray we oure father feerfully and desyrously by thys petycyon. not to kepe vs from temptacyon. but to kepe vs that we falle not by eny temptacyon. Sed libera nos a malo. But delyuer vs from yuel. We can neyther. ne may not of oure
selfe, eny thinge do but synne. ne we can, or may eny thynge deserue, but payne. And therfore mekely and dreadfully knowynge oure owne febleness, we pray oure father to delyuer vs from yuel of all synne. and of all peryll. and of all payne temporall. and euersetynge. Amen, thyse worde Amen. ys a worde of hebrew. and some tyme yf ys a worde of affermynge. and ys as moche as to say, as Treuly. or Faythfully. And some tyme yf is a worde of desyrynge. and is as moche to say. as So be yf. or Be be yf done. And so is yf set here. for to shewe a grete desyre that we oughte to haue that all that is asked before in thyse prayer be fulfylled. For in these seuen petycions, is asked all that ys nedeful to vs, to body & soule. in this lyfe. & after.

Thus may ye haue youre mynde on thyse prayer when ye say yf yf ye wyll study. and laboure to vnderstande it. and kepe yf in mynde. Nat that ye shal haue mynde on all the wordes that I haue wryten. but on the sentence. For the vnderstandyng of man namely. when yf is lyghtened by grace. may conceyue more in a lytel whyle. then the tongue may speke in moche lenger tyme. And therfore whyle ye say the wordes of youre Pater noster. I hope that youre vnderstandyng of man shall the better be fedde with the inwarde sentence. as I haue now wryten. at the leaste wyth some therof. yf ye wyll do your deuoyre. And for as moche asoure sauyoure made thyse prayer for oure helthe; yf is good that ye entende alwayes to saye yf to thentente that he made yf for. and to aske therby all thynge that he entented shulde be asked thereby when he made yf.

**AVE MARIA.** Thys salutacyon ys taken of the gospel of the gretynge of the aungell Gabryel. and of Elyzabeth. & yf was the begynnyng of oure helthe. And therfore thyse worde Aue. spelled bakwarde. is
The Sunday Seruice.

Evans, therefore, say Ave Maria.

Eva is changed to Ave, as our sorrow by Eve's talking with the Evil One is turned into joy by our Lady's reception of Gabriel's message.

Mary means "Star of the sea," or "enlightened," or "Lady."

Her work agrees with her name.

Libro primo capitulo ix.

Evil angels tremble at her name.

Eva, for lyke as Eues talkynge with the fende was the begynnynge of oure perdycion. sooure ladyes talkynge with the angel when he gryte her with thys Ave, was the entre of oure redempcyon. And so Eva is turned in to Ave, for our sorowe is turned in to ioy. by meane of our lady. For Eva ys as moche to saye as woo. & Ave ys as moche to say as Ioye. or wythout woo. Therfore mekely. & reuerently thankynge this glorious quien of heuen. and mother of our saviour. for our delyueraunte; say we deuoutly to her Ave Maria. Hayle mary. Marye is as moche to saye as Sterre of the see. or lyghtened. or lady. For all that ar here in the see of bytternesse by penaunce for theyr synnes. she ledyth to the hauen of helthe. Them that ar right-full. she lyghteneth by encresyng of grace. And she shewyth herselfe lady and Emperesse of power. aboue all yuel spyrites in helpynge vs agenste them, bothe in oure lyfe. and in our deth. & after. Therfore we oughte often. & in all our nedes. calle bysely vpon this reuerent name Mary. For as the same marcyful lady saith to seynt Byrgit when aungels here that glorious name. they ioye. & they that are in purgatory. herynge that name ar comforted & gladded. Ryghtful men are strengthened the more. by more nere assystence of aungels to them. by namynge of that holy name. Fendes tremble for feare. when they here this dreadfull name. And there ys no synner in erthe so colde from the loue of god. but that yf ye calle vpon thys moste helpy name Marye wyth that entente. that he wylle turne no more ageyne to hys synne ; the fende flyeth a waye fro hym. and neuer dare come ageyne to hym. but yf he falle ageyne in wylle of deadly synne. Therfore bothe for loue. and worshyppe of oure moste reuerente Lady. and for our owne profyt; say we often and deuotely. AVE MARIA. Hayle Mary. Some vse when they here the fende named in play or in
wrathe to saye Aue maria, that lyke as he ioyeth of the vomcyous namynge of hys owne name, so is he rebuked by namynge of thys holy name maria. *Gracia plena,* full of grace. Dyuere sayntes had dyuere gyftes of grace, but neuer creature had the fulnesse of all graces, but our lady alone. For she was fyllde in body and in soulle wyth the lorde and gyuer of al graces, and therefore yt folowyth. *Dominus tecum.* The lorde is wyth the. For wyth her he was in her harte by excellence of grace, and in her reuerente wombe, takynge there a body of oure kynde. *Benedicta tu in mulieribus.* Blyssed be thou in all women, & aboue all women. For by the bothe men and women ar restored to blysse euerlastynge. *Et benedictus fructus ventris tui Iesus.* And blyssed be Iesu the fruyte of thy wombe. Blyssed be the wombe, and blyssed be the fruyte therof. whyche ys lyfe and fode to aungels in heuen, and to men in erthe, that is Iesu, that ys to say Sauyoure. For he hathe saued vs fro synne and from helle, he sauethe vs dayly from the malyce of the fende, and from perylles, and he hath opened to vs the way of endelesse saluacion therfore endelesly be that swete fruyte blessed. Amen. So be yt. Some saye at the begynnynge of this salutacyon. Aue benigne Iesu, and some saye after. Maria, mater dei, wyth other addycyons at the ende also. And suche thynges may be sayde when folke saye theyr Aues of theyr owne denocyon. But in the seruyce of the chyrche. I trowe yt be moste sewe. and moste medefull to obey to the comon vse of saynge, as the chyrche hathe set. without all suche addicions. *

If ye wyll say the Crede at the begynnynge of matyns, and of Complyn, yt ys well done, by cause ye saye yt not at Pryme, ne at Complyn as the vse of the chyrche ys in other seruyce. And what thys Crede is to meane. I hope wyth oure Lordes grace to wyte when I come to the masse Crede.

when they hear the Evil One named in anger or jest.

None so full of grace as Mary, for she was filled with the Lord and giver of all grace,

Who was “with” her most truly by grace and in her hallowed womb.

Blessed was she above women, for all are restored to bliss through her.

Blessed was the fruit of her womb, which was Jesus the Saviour.

Additional words are sometimes used, but the author thinks unadvisedly.

If any choose to add the Creed to their private prayers before service, it is well done.
THEN after these prayers ye aryste & turne you to the aulter and enclyne. in token that ye entendeth to say that holy seruyce to the onely worship and praysynge of oure lorde. and of hys glorious mother oure lady. ¶ And then ye blysse you wyth the sygne of the holy crosse. to chase a waye the fende with all hys dysexeytes. For as Crisostome sayyth. where euere the fendes se the sygne of the crosse they flye away dreadyng yt as a staffe that they are beten wyth all. And in thys blyssynge ye begynne wyth youre honde at the hedde downewarde. & then to the lyfte syde. and after to the righte syde. in token. & blyeue that our lorde Iesu cryste came downe from the hed. that is from the father in to erthe. by his holy incarnacion. & from the erthe in to the lyfte syde that is hel. by hys bytter passyon. & from thense vnto his fathers ryght syde by his glorious ascencion. And after this. ye bryng your hande to your breste. in token that ye ar come to thanke hym. & prayse hym. in the enderest of youre harte for the benefitedes. ¶ But for as moche; as nether ye. ne eny other creature in erth is suffycient or worthy dewly to prayse the gloryous quyne of heuen. that is the reuerent mother of god & lady of aungels; therefore fyrst at the begynnyng ye ask the her leue to prayse her and say. *Dignare me laudare. &c. that is holy vyrgyn vouchesafe that I prayse the. ¶ And for the fendes are euere besy to lette her praysynge. as thynge that turneth them to theyr greate shame and reprefe. by cause that the mekenesse of the elee aungel vyrgyn overcometh in all theyr pryde. therefore ye aske helpe ageynstre them. when ye say Da michi virtutem. &c. that is. Geue me strenghte agenste thynge enemesys. ¶ Then trustynge that she hathe gyuen you leue; ye begynne to prayse her. with the aungel Gabryel. sayng in remembrance of the ioy of the incarnacyon of oure lorde Iesu cryste. in her moste reuerente wombe. 

*Aue
Benedicta tu in mulieribus. Blyssed be thou aboue all women. and blyssed be Iesu the fruite of thy wombe. ¶ When ye haue thus begonne wyth our lady and founde conforte in hyr. ye begynne to desyre to prayse our lorde god. But for ye fele youre selfe vnworthy so moche as to open youre mouthe theerto. therfore ye pray hym to open your lyppes. to hys praysynge and saye. Domine labea mea aperies.

Psalmo 1.

Then, unworthy to open your lips in our Lord's praise, beseech Him to open them:

Psalmo 61.

that after mattins they may be open in His praise all the day long.

Ioan .xiv.

But His help is to be asked at each hour.

Psalmo, lxix.

Why this versicle and response are said in the singular number.

maria, &c. that ys. Hayle marye full of grace our lorde is with the. Then, unworthy to open your lips in our Lord's praise, beseech Him to open them:

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chyrche. as there ys many crysten men. and women; yet they make one body. that ys holy chyrche. wherof

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every cryst is the hed. ¶ And for that prayer that ys sayde in the persone. and vnyte of holy chyrche. is neuer

lefte vnspedde; theryfore trustyng that oure lorde hathe harde youre prayer. and ys come to helpe you. ye begyn

all togyther. lowly enclynynge to prayse the blyssed Trinity. & say. *Gloria patri et filio et spiritui sancto*,

that ys. Glory be to the father. and to the sone. and to the holy goste. One glory to all thre. For tho

thre persones ys one god. Thys worde glory ys no comon englyshe. and therfore ye shall vnderstonde *that*

glory ys called a good fame often spoken of *with* praysyne. Therfore when ye bydde glory to the father & to the sonne. and to the holy goste; ye aske and desyre *that* the blyssed trynyte shulde alwayes be

praysed & thanked and worshyped. for hys endeles goodnesse that ys in hymselfe. and for all the benefytes.

that he hathe done. and dothe. and shall do to hys creatures. bothe in makyng of creatures in the begyn-

nynge. & *contynuall kepyng of them* in theyr beyng. & in the parfyt ende that he shall brynge all thynge to.

And therfore ye adde to & saye. *Sicut erat in principio*. That ys. As yt was in the begynnynge. and

now and alwayes. and wythout ende. Amen. ¶ And

for ye shall not in this praysyne. delyte you in melodye of the songe. or of the notes. ne in youre owne voyces.

but all youre ioye and delyte muste be sette only in god; therfore anon after *Gloria patri*. ye saye.

*Alleluya*. that is a worde of ioy. and praysyng. and

specyally yt betokeneth that vnspecable ioye. that ys in

heuen endelesly in praysyne and lawdynge of god. Therefore praysyne praysyne oure lorde wyth suche goostly

ioye as ye can haue in hym here. & desyryng to

prayse hym in euerlastyng ioy; ye say. *Alleluya*. Doctoures sayeth that. *Alleluya* is as moche to saye. as
praise ye god or the praisyng of god; or lorde make
me safe, or syngye praysyng to god, or father and sonne
and holy goste, or lyghte, lyfe and helthe. ¶ But for
yt ys a worde of ioye; therfore in tyme of penaunce.
thats is from Septuagesime tyl Ester. yt is lefte. & in
stede thereof ye say. Laus tibi domine rex eterne glorie.
that ys Lorde praysynge be to the. kynge of endellesse
blysse. For though penaunce doynge be praysynge to
god. yet yt ys done in sorowe of harte. and sharpenesse
of body. and not in gladnesse and ioye. namely for
synfull people. And therfore in tyme of penaunce. we
saye Laus tibi not in ioye, but in praysynge of god.
and not Alleluya. whiche ys a worde bothe of praysynge
and of ioye.

¶ Of the Inuitatory.

But for yt suffyseth not to you to prayse. and to
ioye in god alone. but yf ye sturre other to the same;
therfore after Alleluya or Laus tibi. ye begynne the
Inuitatory. that ys as moche to saye. as a callynge. or
a sturrynge. Wherby eche of you sturreth. and exherteth
other to the praysyng of god. & of oure Lady. And
therby also. ye calle them that here you: and desyre
other that ar absente to come to prayse with you. And
therto accordeth the psalme. Venite. that foloweth. and
ys songe. wyth the Inuitatory. But the Inuitatory ys
som tyme songe hole. and somtyme halfe; for som
come hole to goddes seruyce to prayse hym. with body
and soulle. & all theyr myghtes. And some come but
halfe. for thoughe the body be there. the harte ys on
other thynges. asoure lorde sayth bothe by hys
prophete. and in hys Gospel. Populus hic labiis me
honorat, cor autem eorum longe est a me. Thys people
worshypeth me wyth theyr lyppes. but theyr harte is
farre from me. But fyue tymes yt is songe hole. for
they that wyll be hole in our lorde seruice muste full
warely kepe theyr fyue wyttes. bothe the vtter wyttes.
THE SONDAY SERUYCE.

and three times only half.

Luce .xiiij.

and the inner. And thryes yt ys songe halfe, for there is thre maner of people, whiche as the gospel tellyth.

The Invitatory in use at Syon.

were called to oure Lordes soper. and came not. for pryde for worldlynnesse. and for flesshelynesse. ¶ But ye that ar closed for the occasyons of soche lettynges muste come wyth hole harte. and feruente wylle. to the praysynges of the blyssed trinite. and of the quyene of heuen. and saye ¶ Trinum deum et vnum pronis mentibus adoremus. Virgini que matri gratulantibus animis iugiter iubilemus. That ys. worshyp we wyth meke and redy soules god. that ys thre and one that is to say thre in parsones. and one in substaunce & in god-hed. And prayse we besyly and intentyfly the vyrgyn mother wyth ioyfull hartes.

VENITE. Thys psalme is writen in the Psalter. and yt conteyneth fyue verses. In the firste verse. we ar called. and exhorted to come to prayse god. In the tow nexte verses. ys expressed the cause why we shulde prayse hym. And in the tow laste verses. ys tolde the pareyl of them. that wyl not come to loue hym. and prayse hym. Then ye begynne and say. Venite that ys. Come ye. To whome speke ye; they that ar presente. ar come alredy. they that ar absente; may not here you. whome bydde ye come and whyther: Oure lorde ys ouer all presente and euer more redy to here them that pray in chyrche but all ar not come to hym. that ar come to chyrche. For he sayeth of some that worship hym with theyr mouthes. that theyr harte ys farre from hym. Therfore to them ye say. Venite. Come ye. as yf ye sayde. Gather to gyther all the thoughtes. and myghtes of youre harte. and sette them onely vpon hym. and so come to hym in the reuerente drede. & deuocyon. and Exultemus domino. Ioye we outwarde with all the seruyce of oure bodyes in oure Lorde. And in none other thyng. Iubilemus deo salutari nostro. Ioye we in god oure sauyoure.
That ys Iesu cryste, wyth all the powres of our soules inwarde, that oure loue, and deuocyon be so moche in hym, that neyther we maye hyde yt, ne fully shew yt. For so meanyth thys worde Iubilemus And that we may the better ioye thus in hym. Preocupemus faciem eius in confessione Occupy we hys face before in confessyon. There ys confessyon of synnes, and confessyon of praysyng. Oure lorde Iesu cryste sheweth now hys face of grace and of mercy, but at the daye of dome he shall shew his face of ryghtwesnesse, and for we wote not how some the dome cometh by our owne deth, therfore come anon, er he shewe the face of ryghtwesnesse, and occupy we the face of hys mercy and of grace in confessyon. knowlegynge our synnes and confessyon with confession of sin and confessyon of praise, and occupy we hys face before in confessyon. There ys confessyon of synnes, and confessyon of praysyng. Oure lorde Iesu cryste sheweth now hys face of grace and of mercy, but at the daye of dome he shall shew his face of ryghtwesnesse, and for we wote not how some the dome cometh by our owne deth, therfore come anon, er he shewe the face of ryghtwesnesse, and occupy we the face of hys mercy and of grace in confessyon. knowlegynge our synnes and confessyon of sin and confessyon of praise, and occupy we hys face before in confessyon. knowlegynge our synnes and confessyon of sin and confessyon of praise, and occupy we hys face before in confessyon. And why shulde we do thus; Quoniam deus magnus dominus. For god ys a greate Lorde in power & lordehyp. aboue all thynges. Et rex magnus super omnes deos. And a greate kynge aboue all goddes. Aungels. and sayntes. and all good men & women. specyally they that ar in dygnite. and astate of power; ar called goddes. by cause that god hathe parted wyth them of hys vertues. power or grace. But all these ar subiecte to hym. & may not do but by hys leaue. therfore he is a greate kynge aboue all goddes. *And though he be thus greate in power, he ys neuertheless large in plenty of benygnite & of mercy. wherby wote we; Quoniam non repellit dominus plebem suam. For the same lorde shall not forsake. ne caste from hym hys people. haue they neuer done so yuel. so they wyll be hys by amendemente.
In every land on earth He takes heed to those that are meek and penitent, looking down to them as from a high mountain-top, and exalting those that abase themselves.

As He keeps the bitter sea within bounds, so He limits tribulations and temptations.

They that are as dry land thirsting for the love of God He strengthens, so that no sea of trial can prevail against them.

and of what secte or contre so ever they be. liethen or crysten. sarasen. or Iewe. Quia in manu eius fuerunt omnes fines terre. For in his hande & power ar all the contrees of erthe. And amongst them all he taketh hede of them what euer they be. that make themselfe in fayth and penaunce. lounde and devoutcyon. And therefore yt folowyth. Et altitudines moncium ipse conspicit. And the hyghnesse and depenesse of mounteynes he beholdeth. As hygh as a mounteyne is to the beholdynge of him that standeth bynethe; as depe ys yt to the syghte of hym that standeth aboue & loketh dounewarde. then a mounteyne ys bothe hyghe and depe. for they that make them selfe depe and lowe to god. by mekenesse. he beholdeth by hys mercy and lyfteth them vp. and maketh them hyghe mounteynes by hys grace. And therfore sayeth the prophete here that the hyghnesse, and depenesse of mounteynes he beholdeth. Quoniam ipsius est mare et ipse fecit illud. For the see ys hys and he made yt. For lyke as the bytter see ys kepte wythin hys boundes by the power of god & may not flowe vpon the erthe but by hys leaue; Ryght so no trybulacyon ne temptacyon maye come to man but by the sufferauwce of god. whyche temperyth all thynges to hys seruauntes. as they may bere to theyr mooste profyt. For of them he hathe greate cure. and therfore yt shewyth. Et aridam fundauerunt manus eius. And the drye erthe. hys handes hathe grounded. For them that ar drye from all moysture of synne and thryste onely the loue of god. and reuerence of hym he foundeth and strenghteneth in soche stablenesse of vertew. and grace. that no ferseness of the see of temptacyon. or trybulacyon. may preuayle ageynste them. And for he dothe all this yt ye wolde not afore; at the leaste now. Venite adoremus, et procidamus ante deum. Come ye & worship we. and falle we downe before god. Come. by loue
and worship hym, by synguler reverence that longeth onely to god, and falle we downe. by mekenes of body and soulle, before god. beholdynge hys reuerente presence. *Ploremus.* wepe we, yeldying vs gylyt. not for the thanke of man but. *Coram domino.* Before oure Lorde. *qui fecit nos.* That made vs. For there ys a greate homelynesse and truste of the thynge made. to the maker that woteth what. and why he made yt. For after oure body we ar made frayle and therfore oure maker wyll spare vs. and helpe vs. and graunte vs mercy. After the soulle we ar made to hys lykenesse. and therfore we maye and oughte to desyre. to be lyke to hym by grace. And after bothe the soulle and the body he made vs to be parteners of hys blysse. and therfore we oughte to dyspose vs therto. and seke. and desyre to haue hym for oure rewarde in euerlastynge pocessyon. *Quia ipse est dominus deus noster.* For he ys oure lorde god. And we may sykerly desyre to haue that ys oures. And we ar his. For we ar hys people. *Nos autem populus eius.* And the sheepe of hys pasture. *Et oues pascue eius* For he fedeth vs wyth pasture of hys holy sacramentes. and of hys holy worde. and of hys confortable grace. *& hathe ordeyned vs to haue hymselfe to our endeles refeccyon in blysse.* yf we be hys trew sheepe. fruytefulle in wolle of verteues. and in mylke of pyte. and in lambren of good dedes. and in dongue of mekenes and in flesshe of charyte. and devoteycyon. ¶ But sythe oure lorde sheweth thus many benefytes to vs. we haue nedde to beware that we forfeit them not by oure owne wylfull vnkyndenesse. and therto we ar exhorted in the verse folowynge. when he sayeth. yf ye here hys voyce thys daye. harde not youre hartes. or haue not in wylle to harde youre hartes contrary to hys voyce. *Hodie si vocem eius audieritis, nolite obdurare corda vestra,* If ye here hys voyce thys daye. do not harde youre hartes. The
The time of the old law was night.

Romanos xiiij.
The time after the Incarnation is "this day."

The time of the olde lawe that was before the incarnacyon of oure lorde Iesu cryste, was lykened to the nyghte. And the tyme after hys holy incarnacion was lykened to the daye. as the apostel saynte Paule sayeth. In thys day are we. and in day of thys grace, we here oure lorde voyce. bothe in hys holy gospell and in hys scrypture. and by inspyracion of his holy gooste. And yf ye wylle not obaye therto. then we deserue that grace shulde be withdrawen. by whyche withdrawynge. oure hartes waxe harde and obstynate ageynste all goodnesse. And therfore we are warned to take hede. to the voyce of oure lorde worde. and to the sturrynges of the holy gooste. whyle the daye of hys lyfe lasteth. And thereto ys gyuen vs example of the people of Israel, whom god broughte outhe of Egypte. in a drye waye throughe the se. and gaue them hys lawe. and fedde them wyth Manna in deserte. & when water fayled them. he made water come oute of an harde stone to gyue them drynke & many other maruayles he shewed them. and dyd for them. and all waye they were rebelle ageynste hym. and prouoked hys yre forty yere to gyther. so moche that oure lorde swore that they shulde neuer come in the londe of reste that he had behyghte them. And no more they dyd. For all that came outhe of Egypte dyed in deserte saue twayne that obeyed to the wylle of god. And by thys ensample we are exhorted of oure lorde in thys psalme to be ware. leaste by mysvse of oure free wylle. we falle in blyndnesse. and hardnes of harte as they dyd. and so be priued from the londe of endeles reste. that is the blysse of heuen. Therfore sythe god hathe spoken to vs. and shewed vs many moneruayles then euer he dyd them. he sayeth now to vs. Nolite obdurare corda vestra sicut in exacerbatione secundum diem temptationis in deserto. harde not your hartes as they dyd. prouokynge me to wrathe in deserte. vpon the day of temptacyon. Ubi temptauerunt me
patres vestri probauerunt et viderunt opera mea. where youre Fathers tempted me, & preued & sawe my warkes. ¶ Quadraginta annis proximus fui generationi huic. Fourty yere to gyther was I nygh to thys generacyon. By whyche fourty yere ys vnderstonde to vs. all the tyme of oure lyfe. whyche oughte to be in penaunce. that ys to vnderstonde by fourty. for oure lorde fasted fourty dayes. and halowed that numbre to doyng of penaunce. And all the tyme that men lyue in erthe. oure lorde ys nygh to them. & redy to receyue them to mercy yf they wolde amende. Et dixi semper hii errant corde. But I sayde allwayes they erre in harte. *For thoughge eny thynge appere well outwarde. the harte inwarde is euermore wandrynge from the drede of god. Ipsi vero non cognouerunt vias meas. For they knew not my wayes. By blyndenesse of theyr oune sine. Quibus iuravi ira mea, si introibunt in requiem meam. To whom I swore in my wrath. they shal never enter in to my rest. ¶ God hathe sworne. he may not be vntrew. yf we do as they dyd. we muste haue as they had. and worse. for we haue receyued more to reken for. This psalme beganne in ioye. but yt endyth in dreade. that yf we wyll not serue hym for loue of hys benefytes. at the leaste we shulde come to hys seruyce for dreade of hys ryghtwysnes. Dreade therfore & be not recheles in hys seruyce. but bothe in dreade of hys ryghtwysnes & in loue & ioye of hys goodnesse; ende ye alway in hys praysynge & say. Gloria patri &c vt supra. Thys verse Gloria patri was fyrste made. in one of the generall counsaylles. And afterwarde saynte Hierome made thereto the seconde verse that is Sicut erat. & wrote them bothe to the Pope that was called Damasius. to be saide after psalmes in dyuyne seruyce. And then the same Pope ordeyned and badde that so yt shulde be done.
Of Hymnes and Psalmes.

After ye haue thus called youre selfe and other to the praysynge of god. & of hys glorious mother. our lady. ye synge an hymyne in worship. and praysynge of her and then psalmes and antempnes. Thys worde Hymyne ys a worde of grew. and ys as moche to saye. as a praysynge. And thys worde psalme. is a worde of grew also. and ys as moche as to saye also as praysynge. But hymynes betoken that praysynge that ys sayde of harte wyth tongue. and psalmes betoken that praysynge that ys done of harte in dede. By hymynes therfore is understonded the lyfe of them that prays god in contemplacyon. And by psalmes ys understonded the conuersacion of them that prays god in dedes of actyue lyfe. Therfore at mattyns that ar sayde in the nyghte. whyche is a tyme moste apte to contemplacyon. the hymyne. is sayde before the Psalmes. in token that contemplatyue people. prefarrre the excercyse of contemplacyon before all other thynges. And at laudes. that ar sayde more nerer day whyche is a tyme of workynge. the psalmes ar sayde before the hymyne. in token that people of actyue lyfe. ar moste occupyed in outwarde dedes and lesse in gostly excercyse. And also at Pryme. tyerse. Sexte. and noune. whyche ar sayde before meate. when better dysposycion ys to contemplacion. then after meate. the hymynes ar saide before the psalmes. And at euensonge. and complyn whyche ar sayde at after noune; the psalmes ar sayde before the hymyne in token of the same thynge. And for the moste parte of people of all the worlde. ar occupyed. moste with dedes of actyue lyfe. therfore the seruyce of holy chyrche that is comon to all. begynneth at euensonge. where psalmes ar sayde before the hymyne. But for ye ar moste sette to contemplacyon as youre rewle sayeth that ye shulde entende to contynewall study. &
to denoue prayer. & to godly praysynges; therefore your seruyce begynneth at mattyns where the hympane ys sayde "before the Psalms. in token that ye oughte to prefar contemplacyon before dedes of actyue lyfe. Nethelesse neyther hymynes ar sayde without psalms. ne psalms wythout hymynes. for contemplatyue lyfe may not be wythout actyue lyfe. ne actyue lyfe wythout contemplatyue. After hymnes. ye saye Gloria tibi domine. And after psalms. Gloria patri. For whether ye be occupyed in contemplacyon gostly or in other bodely dedes; all oughte ye to do to that ende. that the blyssed trinyte be prayed and worshyped therby.

† The Hymyne.

O Trinitatis gloria. Thys hymyne hathe but foure verses proper. for the too laste verses ar comon to all the hymynes of youre seruyce. saue thre. whyche thre are of dyuerse metre. from the tother. And therfore these tow verses may not be songe after the not of tho thre. In the tow fyrste verses of this hymyne ye prayse oure Lady of syxe greate prerogatyues. that she hathe aboue all other creatures. A prerogatyue. is an excellente worthynes. In the thyrde verse. ye shewe that for tho prerogatyues. all creatures oughte of ryghte. to prayse her. In the forthe. and fyfte verse; ye offer youre petycyon to her. and aske that ys nedefull to you. and to all mankynde. And in the laste verse. ye thanke god. that he wolde chuse her to be hys mother. & to be borne of her. ¶ Thys hymyne begynneth wyth O. that ys taken in dyuerse places. after dyuerse vnderstondynges. but here yt meanyth praysyne and meruaylge. as when a man seyth or heryth. a thynge that ys ryghte meruaylous. he sayeth. O with other wordes. as O. what ys thyss. or such other. So ye beholdynge these syxe grete excellences in oure lady. for ye neyther can ful thynke them in harte. ne ful tel them
with tongue; thersore wyth reuereunte marueyllynge and meke praysynge ye begynne and say O. ¶ The fyrste prerogatyf. ys the greate ioye. that the blyssed trynyte had. & hathe of her endelesly in hymselfe wythout begynnynge. more then of all other creatures. And the greate worsyp. that god hathe of hys creatures. by her. and for her more then by eny other creature. And thys ye shew in few wordes when ye say to her. *O trinitatis gloria.* O glory of the Trynyte. Thys worde glory menyth praysynge, as I sayde before when I spake of *Gloria patri.* And yt menyth also ioy & gladnes. Therfore ye calle our lady the glory of the blyssed trynyte. that ys to say the ioy & the praysynge. for of her he had moste ioy in hym selfe. & by her he ys moste praysed of other. as I haue sayd now before. & yt is shewed more playnely. in the legende of thys seruice. ¶ The seconde worthynes is *that* all the courte of heuen is worshyped by her as yt is a worsyp to an hoste or to a company. that a kynge or a worthy persone be amongst them. And also all angels & sayntes worshyp her aboue all thynge. nexte after god. and therfore ye say to her. *Celcstis decus curie.* The worsyp and beawtye of the courte of heuen. ¶ The thyrde worthynesse ys that she ys the spouse of the father of heuen. And the forthe that she ys. the mother of the sonne the seconde persone in trinity. The fader of heuen choyse this gloryous vyrgyn, to be the mother of hys onely son’ne iesu cryste. He father. and she mother of one sonne. And so she ys called the fathers spouse. and the sonnes mother. And therfore ye say vnto her. *Sponsa regis altissimi.* Spouse of the kynge moste hyghe. That ys the father of heuen. *Suique mater filii,* And mother of hys sonne. Then thys verse ys thus in englyshe *O trinitatis gloria.* O glory of the trynite. worsyp or beawte of the courte of heuen. spouse of the kynge moste hyghe.
and mother of his sonne. ¶ The fyte worthynesse ys that god ordeyned her without begynnyng to be quyene of heuen. And the syxte that he ordeyned her to be lady of al that he made. And thys too ye shewe in the seconde verse sayng thus. ¶ Te deus ab initio. God ordeyned the wythout begynnynge to be quyene of blysse. and made the Lady aboue all that he made. Vnde poli. wherfore heuens, erthe. the see. and al that they conteyne in them. prayse the of dew ryghte as moste acceptable creature to her souerayne lorde. Here take hede. that all creatures ar conteyned in these thre places. that ys heuens. erthe. and see. One heuen ys where aungels and sayntes are. A nother heuen ys called the fyrmamente where are the sterres. and vnder that sonne and mone and other planettes and elementes. In erthe ar men and beastes and fowles. In the see are fysshes and other beastes of the see. And all these are bounde to prayseoure lady. as ye saye in thys sayde verse. ¶ After ye haue thus praysed our Lady. you make your petycyon to her. trustyng that she wyll here you. and saye Virgo dum gratissima, Virgyn moste acceptable. and pleasante to god of all creatures that he made. make vs kynde and acceptable to hym. whome he boughte wyth hys bloude. Here ye maye se. that ye pray not onely for youre-selfe. but saynge your seruyce in the persone of holy chyrche. ye pray for all that cryste dyed for. For ye saye not gratas and quas that myghte be sayde onely of you. but ye say gratos. and quos. that whyle ye knytte nos. therto; muste nedes be vnderstondne bothe of men and wymen. And of how many men and wymen; ye determyne when ye say. quos sanguine redimerat. whome he boughte wyth hys bloude. Maria mater. Synful man that lyueth in erthe hathe nede of foure thynges. One ys grace without whyche he may not ryse. ne come out of

5. Because by God's ordinance she is Queen of heaven.
6. She is also Lady of all creation.

Various meanings of "heaven."
[See more at large at fol. cxxiiij.]

Prayer to our Lady for her Intercession with Christ.

The unity of prayer in Divine Service.

The four things needed by sinful man: 1. Grace.
synne. A nother ys mercy. wythouth whiche he may not hane forguyenesse of his synne. The thyrde ys to be kepte from malyce of the fende, that by hys sturrynge he falle not ageyne to synne. The fourthe ys to hane helpe at hys nede, that he neyther be ouercome wyth the fendes temptacyons in the howre of hys dethe. ne with hys accusacyons when he ys broughte to hys dome. And theryfore for gettynge of these foure thynges to youre selfe and to all cryssen people; ye pray tooure lady when ye say. Maria mater gratie. Mother of grace, for the fyrst. Mother of mercy, for the seconde. Defende thow vs from the enemy. for the thyrde. And take vs vp to the in the houre of owre dethe. For the fourthe. Gloria tibi domine. · Here ye thanke and prayse the blyssed Trinite for the Incarnacyon of oure lorde Iesu cryste. For thoughge ooure lorde iesu cryste onely were made man. yet the incarnation of hym was wroughte by all thre persones. for the outwarde dedes and warkes of the blyssed Trinyte ar vndepartable. and all that one dothe. all thre dothe. for they thre are one. One in substaunce. and thre in persons. · And theryfore in praysyng of the holy trinite for that dede ye say Gloria tibi domine. Glory be to the Lorde. that was borne of the vyrgyn. wyth the father and the holy gooste withoute ende. Amen. vnnderstonde not that the father & the holy gooste were borne of the vyrgyn. but onely the sonne. wyth whome ye gyue glory and praysynge to the father and to the holy gooste. Amen.

‖ Of Antempnes and Psalmes.

O Amabilis virgo. After the Hymyne cometh Antempnes. and psalmes. Antem ys as moche to say as a sownynge before. for yt ys begonne before the Psalmes. yt is as moche to saye as a sownynge ageynste. The antempnes of youre seruyce are taken of the
psalms that they serue to. as thus. the fyrste psalme here. ys. Quare fremuerunt. In thys psalme ys a verse that begynneth thus. Ego autem constitutus sum rex ab eo super syon montem sanctum eius. And another verse thus. Servite domino in timore, et exultate ei cum tremore. And these wordes are applyed to oure lady. and sette in the fyrst antempne that ys. O amabilis. and the same ye may se of al other antempnes. and psalms. for the moste parte. ¶ Psalms betoken good dedes. as I sayde before. And antempnes betoken charite. The antempne ys begonne before the psalme. and the psalme ys tuned after the antempne; token-ynge that there may no dede be good. but yf yt be begone of charite. and rewled by charite in the doynge. ¶ The antempne ys also taken of the psalme; for dedes shew where charite ys. as saynte Gregory sayeth "Probatio vere dilectionis est exhibitio operis." The doynge he sayeth of dede. ys the proufe of trew loue and charite. The antempne ys fyrste begonne of one & afterwarde ended of all; in token that charite beginneth fyrste fyrste of god that ys one for he loueth vs fyrste. as saynte Iohn saythe. and therfore we oughte to be-gynne our loue in hym and so sprede yt after to all. And therto accordeth. that the syster that begynneth the antempne alone. standeth turned to the aulter. and afterwarde turneth to the quyere, in token that charite begynneth in the loue of god. & afterwarde stretcheth to al other. The antempne before the psalme is begonne but a lytell. but after yt is songe all hole; tokenynge that charite without dedes is but lytell. but in good dedes yt is encresed. and at the ende when the rewarde of good dedes shall be gyuen in blysse. then shall the Antempne be songe all hole. and that of all togyther. for then shall Charyte be full and parfyt. wherby all shall ioye in god and all togyther eche of other. ¶ The psalme ys songe one verse on the tone
Psalms sung by double quires in alternate verses.

Mystical meaning of the practice:

[* Folio J.]
also of standing or sitting when singing psalms.

Practical use of changes in posture, &c., during Divine Service.

syde. a nother on the tother: in token that the gyftes of the holy goste. wherby men do good dedes. are gyuen some to one. & some to an other. But in syng-ynge of psalms. the quyere standeth turned. eyther to other & syngeth face to face in token that the gyftes of god that ech one hathe receyued. oughte to be vsed to the helpynge. ech of other. He to helpe hym with that he can or may better then he. & he to doo ageyne for hym the same wyth that. that god hathe parted with hym and so ech to helpe other, and to bere other. And then ar the psalms well songe quyer to quyer. ¶ In psalmodye somtyme ye stonde. for ye oughte to be redy & stronge to do good dedes. And somtyme ye sytte for ye oughte to se that all your dedes be done restfully wyth pease of other as farre as in you. when youre souerayne cometh. she dothe the same. for somtyme she muste stonde strongly by cor-recon of yuel. & mayntenaunce of ryght. And som-tyme she muste sytte easely by fauoure of verteu. and by pyte of foble and frayle and by pacyence vnto all. ¶ Though thys be trewe after the sprytuall meanynge, yet after the letter. the chaungeoynge that is in goddes seruice from one thynge to a nother. is ordeyned to let. and dryue a way your dulnesse that ye shulde not waxe tedious and wery. but gladly. & joyfully. not in veyne ioye. but in ioye of sprytuall deuocyon; con-tynew in goddes seruyce. Therfore somtyme ye synge. somtyme ye rede. somtyme ye here. now one alone. now twayne to gyther. now all. Somtyme ye sytte. somtyme ye stonde. somtyme ye enclyne. somtyme ye knele. now towarde the aulter. now towarde the quyere. now in stalles. now in the myddes. And in all thys. ye medel hymnes with psalmes. and psalmes with antempnes. & antempnes with versycles. & lessons with responces. & responces with verse. & so fourthe of many suche other. And all to the praysynge of our
Lorde Iesu cryste, and of hys moste reuerent moder our lady. & so to excersyce the body to quyckenynge of the soule; that therwith all soche bodely observaunces shulde not be founde without cause of gostly vnderstondyng as I sayde ryght now before. ¶ Now ioyne to all thys; the fruyte of that thyng that ys songe and redde. and therto; the felyshyp of aungels amongst you in tyme of goddes seruyce. & moste of all; the meruaylous & vnspecable presence of god hymselfe. from whomeoure lady is not farre namely amongst you that ar chosen so speacyally to syng her dayly praysyng; & se whyther yt be not ny a nother heuen; to serue and prayse god in the quyer. ¶ In thys beholdyngye lyfte vp youre hartes to that glorious quyene of blysse. to that pyteful mother of mercy. & to that moste gentyl and worthy vyrgyn. & saye O amabilis virgo. O amyable & louely vyrgyn. O mayden worthy to be loued of god. that arte ordeyned & made quiene vpon hys holy mounte of Syon; make vs to serue thy sonne in drede. and to ioy to hym in tremlynge drede. Vnderstonde by Syon specially yf ye wylle. thys monastery of Syon. where vpon our lady is chyef lady & quyene. But generally & more to her worshyp. vnderstonde by Syon. all holy chyrche. where vpon she ys quyene for she is mother to hym that is kyenge & hed of all holy chyrche. ¶ Antempne. O susceptor. O receyuer & glory of mari alway vyrgyn aryse ageynsteoure aduersaryes. & thy blyssyngye may come vpon thy people. Here ye calle god allmyghty our ladyes receyuer. for all graces. and vertues that euer she had. and all good deedes. thoughtes. & wordes that euer she dyd. or thoughte or sayde she offred them all vp to hym. & kepte ryghte noughte to hyrselle therof. And they were suche. as hym lyste to take. & kepe in hys owne tresourye tyl at the laste. he receyued vp her soule and body in to hys endelesse MYROURE.
blysse. ye call hym also her glory. For as god ioyed moste of her so all her ioye. was euer in hym so moche, that all thyng'es were better to her. saue he a lone. ¶ Antempne. Interueniente te, O mother of god. god make vs worthy by mene of thy prayer to offer to hym sacryfyce of ryghtewsnesse vpon whome ys sealed the lyghte of hys chere. ¶ The sacrifyce of ryghtewsnesse ys to fle yuel. and to do good. Oure resonable soulle ys called owre lordes chere. for yt ys made to hys lykenesse. but yt was defoyled. and darkyd. and mysshape by synne. But by the lyghte of grace in our baptym. and by penau?ice doynge. yt is now sealed agayne. and reformed to the lykenesse of god. as waxe taketh lykenesse of the seale. and as a peny hathe impressed the image of the kynge. And therfore ye say. The lyghte of his chere is sealed. or impressed vpon vs. ¶ All these thre Antempnes begynne with. O. as ye may se by the Englyshe. and that ys mente here. bothe for praysynge. and for prayer. for bothe praysynge and prayer ys conteyned in eche Antempne. In the fyrste Antempne and in the laste. ye pray to oure lady and in the mydel Antempne ye pray to oure lorde. and so ye begynne and ende wyth oure lord. and mydel wyth oure lorde. for oure lady muste be the mene to brynge vs to our god. and to kepe vs stylle there. when we are wyth hym. that we falle not frome hym. And for the same cause. all your hourses begynne fyrste wyth oure Lady when ye say Dignare me and Aue maria. and they ende wyth her also. for after eche houre ye say Aue maria. and that ys for her mercyfull helpe shulde kepe vs in to oure lorde fyrste and laste. and on eche syde.

¶ Why ye haue thre psalmes in the begynnynge of eche story.

Yf ye wyll wyt why ye haue eche day thre
psalmes before youre lessons: ye shulde vnderstonde that there ys thre maner of dedes that we oughte to do.
some longe to god somme to oure selfe, and some to our euen crysten. But these thre maner of dedes are often lettyd, and somtyme destroyed by thre synnes, that ys, Pryde, Couetyse, and flesshe synne. in whiche ar vnderstonde all synnes. as saynte Iohn sayeth. And so by them the thre powers of the soule, that ys mynde, reson, and wylle are defoyled. Therefore yt ys neccessary for vs to caste oute these synnes and to refourme our soulle. by thre partes of penaunce, that ys contracyon, confessyon, and satysfaccion. And after to kepe oure soulle stable in these thre vertewes. Fayth, Hope, and Charite. That the same soulle maye come at oure ende to the trinyte of blysse, father and sonne and holy gooste. And there to be endowed wyth thre doweryes, that is to knowe god in full clerenes. to haue hym in sewre pocessyon and to loue hym in fullnesse of perfeccyon, and so to abyde wyth hym endelesly in ioye. And therfore that thys shulde be the ende of youre laboure youre seruyce that is de-parted in seuen storyes. hathe at the begynnynge of eche of the seuen mattyns therof. a trinyte of psalmes. that ys to saye thre psalmes accordynge in nombre to these seuen trinytes that I haue now spoken of. whyche be thes. the fyrste a trinyte of dedes. the seconde. a trinyte of synnes. the thyrde a trinyte of powers. the forthe. a trinyte of penaunce. the fyfte. a trinyte of vertues. the syxte. a trinyte of blysse, and the vii a trinyte of dowryes in heuen. *And in thys ye shall ende your storyes. and begynne to synge there a new songe of praysyne. and of ioye that neuer shall haue ende. Amen.

Of the Versicle.

Inclina aurem. After ye haue praysed god & hys
moste glorious moder in psalmes & antempnes. ye turne you to reding and herynge of lessons, to techyng & edyfycacion of your soules. And therfore betwene bothe. ye saye a versicle. that is to say a lytel turning for ye turne you from psalmody. to redyng & heryng. And when the versycle is in sayng ye turne you to the aultor. or to the Eest bothe in token that all is entended to the worshyp of god. & also to aske forgynuences of hym. yf ye haue oughte offended him by eny neglygence in your psalmes. & for to aske helpe that ye may rede. here your legende to his plesaunce. This versycle is songe of tweyne as the Venite is for lyke as the Venite is a callynge to psalmody. so in maner is the versycle a warninge. that ye shulde be redy to take hede. & to turne your mynde to the lessons. And therfore all the quier anwsereth accordyng & assentyng to the same. And for ye shulde be the soner spedde the versycle ys dyrecte vnto our lady. wherin ye pray her. that lyke as our lorde vouched safe to meke himselfe to her. so she vouche safe to bowe her ere to hering of your prayer. therfore ye say thus Inclina. O quyene of heuens enclyne thyn ere to vs. Ad quam. To whome the lorde of lordes enclyned hymselfe for vs.

Of the Pater noster before the lessons.

THEN ye knele downe & say a Pater noster asking lyghte of wysdome and of grace to vnderstonde that shall be redde. & askynge strengthe to withstande the besynesse of youre enemy. that is full besy to lette you by some occasyon from the fruyte of that holy redyng. And therfore after youre Pater noster, and Ave maria whiche ye say in scylence for to gather the more restfully your mynde togyther: ye say ageyn tow petycions of your Pater noster, all a lowde that is Et ne nos and Sed libera nos, askyng to be delyuerde from the malyce of the fende that he ouercome you not by eny tempta-
cyon in tyme of redyng, & heryn. And this is done. to shew the nede that ye haue to be spedd of tho tow petyceions. that causeth them here to be asked twyes. fyrste priuely. & after openly, for bothe she that redeth openly. hath nede to be kepte from vanyte. & they that here yt in stillness. haue nede to be kepte from dulnesse. & dystraccion.

Of the Absolucyon.

After Pater noster foloweth an Absolucyon. that is as moche to say as a losynge fro. or a fredome. for therin ye aske to be saued. & defenced. & so to be lose. & free from all thynge that myghte let you from deuout herynos. or redyng. of the holy lessons that folowe. Netheles absolucyon ys taken here for soche a fredome as is determyned to nothinge in certeyne. but yt may be applied generally or specially to what a man wylle that good is. And therfore in this absolucyon ye aske to be saued. & defenced. but fro what thing yt is not expressed. And therfore eche one of you may apply yt to suche thynge. as ye fele ye haue moste nede to be saued & defenced from. *And namely ageynste suche thynge. as myghte dystracte you, or lette you. from the deuoute herynos and inwarde felyngynge of thys heuenly legende. whyche is more ful of swetnesse. and of grace. then may lightly be tolde. And therfore the enemy wyll be full besy to lette. that ye shulde not sauoure yt. But ye ought to be as besy ageynnewarde to stable youre mynde and deuocyon thervpon. in despyte of hys hed. And for to strenghete you therto. are all these prayers. and absolucyon. and blyssynge sayde before. Therfore ye say thus. Precibus et meritis Almyghty father petyous. and mercyfull lorde. by prayers and merytes of the most holy mother of god. and vyrgyn Mary and of all his sayntes : may saue vs and defende vs. Amen.
The Sunday Seruyce.

¶ Of Iube domine. and of the blyssynge.

THEN. cometh the rede. & asketh leue of god Almighty. and helpe of youre prayer. that she may rede to ooure lordes worshyp and sayeth. Iube domine benedicere. Lorde byd me say well. As yf she sayde. Lorde gyue me leue. & byd me say or rede. for else I dare not presume to open my mouthe to these holy wordes. and gyue me strengthe and grace to rede and say well. & so well. that thou be pleasyd. and the herers edyfyed. and my soule vnhurte. ¶ And though these wordes be sayde thus princypally to god. yet they are sayde also to her that gyueth the blyssynge. whyche therin occupyeth goddes stede. that she shulde in his name blysse. and gyue her leue to rede. For by blyssynge ys vnderstonded geuynge of leuay. wherfore she sayeth. Iube domine benedicere. that is Lorde bydde her blysse. And this is done to shew that none oughte in holy chyrche to rede. and speke. & preche openly the worde of god. but yf he be specially lycensed therto. ¶ Then she that asked to blysse. wyttyng well that the blyssynge. or leuay gyuynge. longeth princypally to god. prayeth our lady of helpe. and of socoure bothe to the rede & to the herers. and sayeth. Summe trinitati. The vyrgyn moste acceptable to the hyghe trinite mote defende vs with her moste worthy prayer. Amen. ¶ In all this ye may se. how dylygente ye oughte to be in redynge and herynge of youre legende. whyle there ys ordeyned so grete instaunce before. to make you redy therto. Then foloweth the lesson. that is as moche to say as a redynge.

¶ The fyrste lesson.

Verbum de quo. Lyke as holy scripture passeth all other scripture. and as the gospell of saynt Iohn passeth al other partes of holy scripture. Ryght so thys holy Legende passeth all other legendes that hath euer
were wyten of oure lady, as fer as I haue redde. Not onely in that yt was sente from heuen, and endyt by an aungel, but also in the matter of yt selfe. And therfore yt is well conuenyente, that yt shulde begynne, wyth that endelesse worde. wyth which saynte Iohun begynneth in his gospell. ¶ Therfore in thys holy lesson, ys full fayre declared, the blyssed *trinite of persones. and the unite of substauence. and how the endelesse worde of the father. that is oure lorde Jesu cryste was not departed by hys incarnation from the father. and from the holy gooste. And how god knew all thynges wythout begynnynge before or eny thyng was made. And how hys only charyte. and none other thyngs stirred hym to make creatures,\textsuperscript{1} that they shulde euerlastyngly ioye wyth hym. And how oure Lady was moste excellente in goddes syghte endelesly wythout begynnynge aboue all creatures. And how god sawe that all the foure elementes shulde be so dysposed in her holy body, \textit{that} she shulde neuer do ageynste the wylle of god. And how therfore in the endelesse forknowynge of her. the blyssed trynite ioyed more then of all other creatures. ¶ Thys lesson begynneth thus \textit{Verbum de quo}. The worde that Iohun the euangelyste maketh mynde of in hys Gospel: was endelesly wyth the father and wyth the holy gooste one. god. \textit{Tres enim}, for there ar thre persones and in them is one parfyt godhed. \textit{Hee siquidem}. \textit{And these} thre persones: were alyke euin in all thynges. \textit{Erat nanque} for to them all was one wylle. one wysdome. one power. one fayrenesse. one verteu. one charyte. one ioue. \textit{Imposibile xtiqve for yt} were impossyble this worde to be god: \textit{yf} yt myghte be departed from the father and the holy gooste: as ensample maye be had of thys worde. \textit{Ita}. that semeth to sowne trouthe: and to conteyne thre letters in ytselfe. \textit{Quemadmodum enim}. for lyke as \textit{yf eny} of tho thre letters were with drawen

\textsuperscript{1} This lesson begynneth thus \textit{Verbum de quo}. The worde that Iohun the euangelyste maketh mynde of in hys Gospel: was endelesly wyth the father and wyth the holy gooste one. god. \textit{Tres enim}, for there ar thre persones and in them is one parfyt godhed. \textit{Hee siquidem}. \textit{And these} thre persones: were alyke euin in all thynges. \textit{Erat nanque} for to them all was one wylle. one wysdome. one power. one fayrenesse. one verteu. one charyte. one ioue. \textit{Imposibile xtiqve for yt} were impossyble this worde to be god: \textit{yf} yt myghte be departed from the father and the holy gooste: as ensample maye be had of thys worde. \textit{Ita}. that semeth to sowne trouthe: and to conteyne thre letters in ytselfe. \textit{Quemadmodum enim}. for lyke as \textit{yf eny} of tho thre letters were with drawen
from other: they shulde not then haue the same effecte that they had before. for they shulde not make the same worde: on the same wyse yt ys to be vnderstande of thre persones in one godhed. for yt eny of them were departable from other, as yt it were vneuen to the tother. or faylynge in eny thynge. that an other had: then shulde not godhed seme to be in them. for yt ys vndepartable in yt selfe. \textit{Per humanitatis}. It ys also vncefulfull to beleue, that the worde. that ys the sonne of god. was departed from the father. and from the holy goste. by takynge of his manhode. \textit{Sicut}. For ryghte as a worde that we speke. though yt be thoughte in harte. and spoken out wyth the mouthe. yet yt may not be touched or sene. but yt yt be writen or impressed in som materyall thynge: Ryght so also had yt bene vnpossyble. that thys worde that ys the sonne of god. shulde haue bene touched or sene. for the saluacyon of mankynde. but yt yt had bene vned to mannes body. \textit{Quemadmodum etiam}. And as a worde when yt is sene wryten in a boke. then yt may bothe be thoughte in harte and also spoken out by mouthe. Ryghte so yt ys in no wyse to doute. but that the sonne of god. whych myghte be sene in the body that he toke. was neuer the lesse wyth the father and wyth the holy goste in endelesse beynge. \textit{Sunt igitur}, Therfore the thre persones. are veryly vndepartable. vnchaungeable. endelesly a lyke euen in all thynges. one god. \[ In hoc itaque deo, And in this same god. all thinges were knowen Endelessly or they were made beinge presente all to hys syghthe reuenerently wyth fayrenesse. to hys ioye. and worship: whiche afterwarde when yt pleased hym. he broughte fourthe moste wysely in to beynge by makyng of noughte. \textit{Nulla}. And god was not constrayned to make eny thinge. by eny maner nede. or for defaulhte of lacke of ioye. or for his owne profyte. \textit{Impossibile}. For yt was impossyble that he shulde
suffer eny defaulte or lacke in himselfe. *Sola igitur.* Therfore his only moste feruente charite. drew hym to make thynges of noughte. that many shulde ioye with hym euerlastyngly of his vnspicable ioye. *Vnde omnia.* wherfore he made afterwarde in moste fayre wyse all tho thynges that were to be made: in the same forme, and in the same maner. as they were presente in most fayre wyse to hys syghte endelesly er they were made. *Inter omnia,* But amongst all thynges that were then vnmade: there was one thinge before god. that soueraynely and holely passed all the other, and of that thyng god hym selfe ioyed mooste. ¶ *In illo nanque* For the foure elementes. that is. the fyre. the ayre. the water. and the erth. though they were not then made: apperyd endelesly to *the* syghte of god in that thyng. vnmade. in thys maner wyse. that ys to say. that the ayre shulde be made so softe and easy in that thyng. that yt shulde neuer brethe ne blowe ageynste the holy goste. *Terra quoque,* The erthe also in that thyng vnmade. shulde be made so good & fruytful that there shulde growe nothyng therin but that shulde be profytable to all nedefull thynges. *Aqua.* The water shulde also be so peasyble therin. that from whens euer the stormes of wyndes blew thervpon there shulde neuer eny tempest be moued in eny wyse therin. *Ignis etiam,* Also the fyre shulde be so hyghe in that thyng. that the flaume & the heate therof. shulde touche to the dwellynge place wherin god was hymselfe. ¶ *O maria,* O Mary virgyn moste pure. and moste fruytful mother thow arte thys same thyng. *Sic nanque,* For so and suche were thow in the syghte of god endelesly er thow were made: and afterwarde of the forsayde pure and clene elementes. thow haddest the matter of thy blyssed body. *Talis itaque,* And suche were thow vnmade before god. before thy makynge: as thow haddest deserved to be afterwarde. *Et*
the most excellent of all creatures.

In the foresight of whose work in the incarnation, all three Persons of the Godhead had joy.

**The thanksgiving used after each lesson.**

Tu autem domine miserere nostri, when the lesson is thus ended, the reder dressyth her harte & voyce to god. and sayth. *Tu autem,* that is. But thow Lorde haue mercy on vs. As yf she sayde. I haue offended in my redynge, by some vanyte of my selfe, or by vnreuerence to thy holy worde, or by some other neglygence. and the herers in happe also by some dystracyon of theyr myndes. from thys holy lesson. But thow lorde haue mercy on vs. ¶ Then the herers answere not to hyr askyng mercy. but for the holy doctrayne that they haue harde in the leson and say. Deo gratias, we geue thankynes to god. The reder asketh mercy rather then dothe thankynes. for he that techeth or dothe eny thynge. though yt be neuer so good. and done to neuer so good entente: yet he oughte not anon to gyue thankeynges to god as though he had done wele. lyke as dyd the prowde pharyse as the Gospell tellyth. but he oughte to meke hym and aske mercy. dredynge leste he haue offended in eny thinge. and not done wele. as the holy and ryghtfull and pacyente man Iob dyd. For notwythstandyng
that his dedes were holy and good. yet he sayde
\textit{Verebar omnia opera mea}, That ys. I drede all my
workes. For he that loueth clennesse of conscyence.
dredeth allwaye leste eny thynge shulde fyle\textsuperscript{1} yt. \textsuperscript{1} But
the herers thanke god. and saye. \textit{Deo gratias}, For he
that ys taughte or receyueth eny benefyte of god oughte
to gyue thankeynges therfore. Nethelesse the redar
asketh mercy for the herers. as well as for herselne,
and the herers gyue thankeynges bothe for the redar
and for themselfe\textsuperscript{1}: for all good dedes. done in holy
chyrche. are comon to all them that are in charyte.

\textsuperscript{1} Of the Responce.

\textit{Summe Trinitati}. After lessons foloweth Responces.
that are as moche to say as answers. for the sentence
therof answereth accordingly to the matter of the
lessons. as ye may se in thys fyrste responce. For the
lesson redde before. speketh of the blessed Trynyte.
and of oure Lady. and so dothe this responce wyth the
verse. And the same is yt of other responces for the
more parte. \textsuperscript{1} The Responce wyth the Verse be-
tokeneth good wylles. and good dedes. whyche oughte
to answere to oure knowynge and cunnynge. lyke as the
responce answeryth to the lesson. That lyke as we ar
taughte by herynge and redynge so we sette yt a worke
in dede inoure leuynge. For he that knowyth hys
lordes wylle and dothe yt not\textsuperscript{1}: he shall be beten
wyth many woundes. as oure lorde Iesu cryste sayeth
in hys gospell. \textsuperscript{1} Thys fyrste responce ys songe in
faythe and in praysyne of the blyssed Trynyte. and
the verse ys prayer. therfore ye saye. \textit{Summe Trinitati},
To the souerayne Trynyte. one symple God. fader and
sonne and holy gooste\textsuperscript{1}: ys one godhedde. euen glory.
one lyke endelesse maieste. whyche makyth all the
worlde subiet to hys lawes. verse. \textit{Prestet}. God that
ys thre and one. to whome thow O Mary plesydest

\textsuperscript{1} The sense of the respond corre-
ponds with that of the lesson.

\textsuperscript{2} Mystical meaning
of the respond and its versicie.

\textsuperscript{3} The first respond
is in praise of the
blessed Trinity.

\textsuperscript{4} The versicle ap-
plying it to the
eternal joy of God.
soueraynely from wythout begynnynge: mote graunte vs grace. \textit{Benedictio} \textit{Succurre nobis}, Helpe vs, and socoure vs mother of cryst. that broughtest ioye. to all the wofull worlde.

\section*{The seconde Lesson.}

\textit{Tu quoque.} In thys Lesson ys tolde the Ioye that oure lorde hadde endelesly of oure lady before she was made. by ensample of the, the ioye that Noe had of his shyppe before the makyng therof. after he vnderstode that he shulde make yt. And in thys lesson ye speke to oure lady herselue. and therfore thinke that oure Lady ys presente before you. and speke and synge. and rede to her wyth as greate mekennes. and reuerence. and inwarde loue and deuocyon as ye se her wyth youre bodely eyne. And say to her. \textit{Tu quoque o maria}, O marylue worthyest of all creatures so were thow endelesly before God. er then he made the: as the shyppe of Noe, was before the same Noe, after he had knowynge of the makyng therof. er then he endyd yt as he was bydden. \textit{Novit enim}, For Noe knew. what tyme yt plesyd god to let hym knowe yt: what hys shyppe shulde be. \textit{Novit deus}, But God knew before all tymes what hys shyppe be. that ys to saye. thy gloryous body. \textit{Gaudebat Noe}, Noe ioyed of hys shyppe er then yt was made: but god hymselfe Ioyed soueraynely of the. O. vyrgyn. er then he made the. \textit{Gaudebat}, Noe ioyed, for hys shyppe shulde be sewrely fastened to gyther. that yt shulde not be dyssolued or broken a sondre with the strokes of eny tempestes: but god Ioyed that thy body shulde be made so vertuous and so stronge that yt shulde neuer be bowed to eny syne. by the hardnesse of eny malyce. that euer sholde be in helle. \textit{Letabatur}. Noe. Noe ioyed that hys Shyppe shulde be so pycked wyth in and wyth out: that there shulde no thorrocke that myghte syee or

Summary of the second lesson,

which is a mystical comparison between the Blessed Virgin and Noah's ark.

\textit{Genesis rj.}
droppe in therto. If Ye shall vnderstonde that there ys a place in the bottome of a shyppe wherein ys gatheryd all the fylthe that cometh in to the shyppe. when the shyppe is olde. or when yt is not wel pycked, or by any other wyse. And that place stykneth ryghte fowle. and yt ys called in some contre of thys londe. a thorrocke. Other calle yt an hamron. and some calle yt the bulcke of the shyppe. And thys is the thorrocke. that this Lesson spekyth of. For the shyppye of Noe was soo well pycked. that there gatheryd no soche fylthe therin. as thys legende sayeth Letabatur ex eo. But God ioyed for he knew that thy wylle shulde be made so good of hys goodnesse. that thou shuldest deserue to be anoynted wythin and wythout. wyth the anoyntynge of the holy gooste. that there shulde neuer entre be openyd in thy harte to loue or Couetyse temporall thynges. that were to be made. in the worlde. Ita enim. For as hatefull to god ys worldlye couetyse in man: as the thorrocke to Noe in hys shyppe. Letabatur Noe. Noe ioyed of the large bredeth of hys shyppe. But god ioyed of thy moste brode and moste mercyfull pyte. by whyche thou shuldest loue all moste parfytyl. and thou shuldest. hate no creature vnreasonably. But pryncypally. for that thy most benygne pyte shulde be made so brode. that God hymselfe whyche ys so greate. that hys greatnesse maye not be vnderstonded. shulde vouche safe to lye. & turne hym in thy blessed wombe. Letabatur etiam. Also Noe was glad that hys shyppe shulde be made lyghte ynough. but god was glad. for thy vyrgynyte shulde be kepte so clere vnto thy dethe. that no fylthe of synne myghte derke yt. Letabatur ex hoe. Noe ioyed for he shulde haue in hys shyppe all the necessaryes of hys body. but god ioyed for that he shulde take all hys body without defaulde. of thynge only body. Magis
Meaning of "vehicle."

Mary was the vehicle of God's incarnation.

She carries through this life those who will rest on her,

and replenishes heaven with saints in the place of the fallen angels.

quoque, And more joyfull was god of the. O moste chaste of virgyns; then was Noe of hys shyppe. For Noe knew before that he shulde, go oute of hys shyppe wyth the same body that he came in with. Presciebat. But god knew before that he shulde enter without body. in to the shyppe of thy moste honeste body. and that he shulde go oute of the same shyppe with a body. taken of thy moste clene body. and moste pure bloude. Novit se, Noe knew well. that when he shulde go from his shyppe. he shulde leue it voyde. & from thense fourthe. neuer turne ageyne therto. Novit etiam, But god wyste well before the begynnynge of the worlde. that when he shulde be borne of the with his manhode. thow shuldest not be lefte voyde as was Noes shyppe. but thow shuldest abyde vyrgyn. and glorious mother. moste fulle of all the gyftes. of the holy gooste. Et guamuis, And though hys body shulde be departed fro thy body in hys byrthe; yet he knew welle that thow shuldest neuertheless abyde wyth hym/vnde-partabely wythouten ende.

¶ The seconde Responce.

O Maria vehiculum. Thys worde ys taken generally for charet or shyppe or beaste or eny suche other that beryth or caryeth eny thynge from one place to an other. And therforeoure Lady ys called here Vehiculum, for she caryed and broughte God from heuen vnto erthe. She caried and bare god and man in one persone. in her wombe. and in her blessyd armes. She caryeth synners frome synne to grace. She caryeth and beryth all that wyll reste vpon her ouer the see of trybulacions. and temptacions. She caryeth and bereth precyous stones. that ys to saye ryghtefull mennes soulles from the vale of thys wretched worlde to reparell the Cyte of heuenly Jerusalem. that ys to saye. the holy company of aungels. wherof a grete parte was
dystroyed and loste by the falle of fendas. Thys mercy-
full lady caryeth. & bryngeth the loue of god in to the
hartes of hys servantes. Therfore ye say to her. *O
maria dignissimum vehiculum.* O mary moste whorthy
charet. by whych the kyng of blys hath "vouched safe
to vysyte the langurynge poure. that ys to say man-
kynde. that was poure from grace and langurynge in
synne. before the comyngle of cryste. *Perte.* And by
the precyous stones are contyneuually borne from our
vale. in to the mounte of oure lorde to the reparacyon
of heuenly Ierusalem. verse. ||Infer.* Therfore brynge
thow in to our hartes. the very loue of hym. that by
the came vnto vs. *Benedictio,* ||Deum nobis.* She
mote make god mercyfull to vs. that was made hys
dwellynge howse. Amen.


|| The thyrde Lesson.

*Diligebat.* In thys lesson is shewed the greate loue
that god had to oure lady endelesly or eny thynge was
made. by example of the holy patriarche Abraham that
loued his sonne ysaac or he was borne or begotten.
after he was behyghte to haue soche a sonne. And in
thys lesson ye speke to oure lady herselfe. as wele as
in the tother before. and theryfore dresse youre mynde
reuerently to her. & say. *Diligebat.* The patriarche
Abraham loued hys sonne ysaac annon as god had be-
hyghte hym. that a sonne shulde be borne vnto hym.
many yeres or he was conceyued. But wyth more
charyte god almyghty hymselfe loued the. O. moste
swete vyrgyn Mary er eny thynge was made: for he
knew endelesly before. that thow shuldest be borne to
hys moste ioye. *Minime.* The patriarche wyste not
before that hys charyte whyche he had vnto god.
shulde be shewed by his sonne that was behyghte vnto
hym. *Sed sciebat.* But god wyste full wel wythout
eny begynnynge that hys moste grete charite. whyche


he had to mankynde shulde openly by the be shewed to all. *Prenouit,* Abraham knew before that hys sonne shulde be conceyued wyth shame and borne of a woman that was carnally coupled vnto hym. *Presciebat.* But god knew before that he shulde be conceyued in the. O. vrygyn mooste chaste. wyth worshyp. wywithout mannes workyne. & that he shulde be borne of the moste honestly. thy maydenhed alway kepte hole. *Intellexit* Abraham vnderstode that the body of his sonne shulde be departed in being and in subsance from hys body. after he had begotten hym. *Presciebat vero,* but god the father knew that that blessyd body whyche hys moste swete sonne was preposed and advised to take of the. O. moste bryght heuenly mother: shulde neuer be departed fro his maieste. For the sonne in the father. and the father in the sonne. in beynge. and in subsance vndepartable ar one god. *Intellexit.* Abraham vnderstode that the body begotten of hys body. shulde rotte and turne in to pouldre. as well as hys owne body. *Sciebat,* But god knew that thy moste clene body shulde no more be turned in to pouldre ne rotte, then hys moste holy body. whych shulde be conceyued & borne of thy maydenly body. *Edificauit,* Abraham buylded a dwellynge place to hys sonne or he was conceyued. to that entente. that he shulde dwelle therin when he were borne. *Tibi vero,* But the howse that thou shuldest dwelle in. O. peerles vyrgyn. was endelesly ordeyned before. that ys god almyghty himselfe. *O ineffabilem,* O that vnspecable howse. that not onely closed the outwarde all aboute. defendynge the from all pareyls. but also yt abode wythin the. strengthyng the to the perfeccyon of all vertewes. ¶ *Tria deinde,* Furthermore Abraham purueyed for hys sonne er he was conceyued. thre thynges. that ys to saye. whete. wyne. and oyle. that when he were borne. he shulde be fedde therwyth. *Hec enim,* And these
thre thynges were dyfferente and dyuerse eche from other in syghte. in beynge. and in sauoure. But to the. O. desyrrable vyrgyn. was purueyed from wythout. begynnynge to thyne euerlastyng for feecyon. god hymselfe in thre parsones. not dyfferente one from another after the godly beynge. *Et hic idem,* And thys same god. was purueyed to be endelesse noryshynge to poure mankynde: by the. O. Marynorishe of the poure. *Per illa,* And by these thre that the patryarke purueyed for hys sonne. may be vnderstoneded thre persones. that ys to saye. father and sonne. and holy goste. *Nam sicut,* For as the fatnesse of oyle may not burne. tyl a weyke or matche be put therto: ryghte so the moste fermente charite of the father. shone not openly in the worlde. tyl hys sonne had taken to hym a manly body. that ys vnderstoneded by the weyke: of the. O. syn- guler chosen spouse of god. *Quemadmodum.* And as whete may not be made brede. tyl yt be made redy wyth many instrumentes. ryghte so the sonne of god. that ys the refeecyon of aungels. appereder not vnder the lykenesse of brede. to the fowde of man. tylle hys body was made of many membres and ryghte shape. in thy blessed wombe. *Sicut etiam,* And also as wyne may not be borne but yf vessels be fyrste made redy: and lykewyse. the grace of the holy gooste that is vnder- stonded by the wyne oughte not to be gyuen to man. to endelesse lyfe. tylle the body of thy moste loued sonne. that ys vnderstoneded by the vessell. were made redy. by passyon and by dethe. *Hoc enim,* For by thys holsom vessell: all swetnesse of grace ys mynystred and gyuen moste plenteously to aungels and men.

† The thyrde Responce.

*O. Maria.* In thys Responce ye prayseoure ladie of two thynges. & two thynges ye aske of her. And in the verse ye aske foure thynges. †† The fyrst thyngne
of praysynge is, that ye calle her an howse so fayre arayed with the flowres of all vertewes: that the blessed Trinyte wolde dwelle in her and yet he closed her and all thynge in hym. And to thy praysynge, ye put a petcyon, that she vouchesafe as an howse to close in all wretches vnder her defense. ¶ The seconde praysynge ys. that ye saye that she ys prudente and a ware spender and dysposer of goodes. And therfore for the seconde petcyon ye pray her to fede them that are hungry after vertewes and grace. In the verse, fyrste ye pray her to helpe the people that is in peryl. The seconde to helpe them that ar in pryson. The thyrde. to comforte them that ar in trybulacyon. and lacke helpe. The fourth to helpe and puruey for all. ¶ Therfore ye say thus. Maria. Marye howse of the hygh Trynyte that closeth to gyther the and all thynge in hymselfe. that arte fayre arayed with the flowres of all vertewes. and moste ware dyspender: close in wretches all aboute wyth thy protecyon. and fede the hungry wyth thy benygne prouydence. verse. Respice, Beholde mercyfull. the peryls of peple. the waylynges and sorowes of caytyffes. and prysoners the trybulacyons of fatherlesse. and motherlesse. that all mote fele:f that thy prouydence hathe be profytable to them.

¶ What is vnderstoned by the thre lessons wyth the Responces & verses folowyng.

Thre things ar nedefull to the comon helthe of man. The fyrste ys. that the vnderstandinge be lyghtened with knowlege of trouth to knowe what ys good & what ys yuel. And for thy knowlege ys had by redynge & heringe of holsome doctryne: therfore yt ys vnderstoned by the lessons. ¶ The seconde ys. good vse of the frewyl that the wylle assente to loue that. that ys knowen good. And to hate that. that ys
known yuell. And for the wylle answereth thus to the knowynge. therfore yt ys to vnderstonde by the responce. that ys as moche to say. as answer. for yt answereth in sentence to the lesson as ys before sayde.

3. Practical work in acting on such knowledge and freewill.

The thyrd ys werke so that that thynge that the vnderstondyng knoweth yuel. and the wylle hateth be fled in dede and eschewed. And that thynge that the vnderstondynge knoweth good. and that the wyll reuled by grace loueth be done in dede. And this is understoed. by the verse that is as moche to saye as a tornyng. for the knowlege and wylle. oughte thus to be turned in to dede. And after the verse a parte of the responce is songe ageyne. For as a good wylle causeth good dedes. soo good dedes helpe to stable. and to strength the good wylle. The lessons are harde. and the responce are songe syttyng. for know- ynge of trouthe and ryghte reulyng of the wylle. maye not be. but in a restfull soulle. But the verse ys songe stondynge. for good dedes may not be done wythout laboure. The responce ys songe of all. for every man maye haue a goode wylle. that is vnderstonded by the responce. But the verse ys songe but of few. for all folke may not fulfylle theyr good wylles in dede. that ys vnderstonde by the verse. so moche as the holy apostell saynt Paule sayde. that he myghte not do the good that he wolde. The lesson ys redde of one and herde of all. In token that eche congrega- cion oughte to lyue vnder one gouernoure. that shall teche them and rewle them after goddes lawe. For eche man. namely relygious. oughte not to do after hys owne wytte or knowynge. but after the obedyence and techyng of holy chyrche and of hys souerayne. Also ye shall vnderstonde that all thys worlde ys departed in to thre tymes. The fyrst tymes was when men lyued after the lawe of nature. that ys to saye. when good men were gouerned by theyr owne naturall reason

Ritual custom respecting lesson, response, and versicle.

Romanos .vij.

Three ages of the world:
1. That of the law of Nature, i.e. of natural reason enlightened by grace.
lyghtened by grace: wythoute any lawe wryten vnto them. And thys tyme endured fro the begynnynge of the worlde vnto Moyses. The seconde tyme was when men lyued vnder the lawe writen that god gave to Moyses. And thys endured to the comynge of cryst. The thyrde tyme ys from thense vnto the daye of dome, whyche lyued vnder the lawe of grace, thatoure lorde Iesu cryste taughte in hys gospell, and confermed yt after by sendyng of the holy gooste. And for in all these thre tymes, the chosen of god had suffysant knowynge of good, and yuell. whyche knowynge ys vnderstonde by the lessons, and also they applied ther wylle to the loue of god and hate of yuell. whyche wyll ys vnderstonde by the Responce. and therto they dyd theyr dewte to set theyr wylle a worke in dede that ys vnderstonde by the verse: therefor these thre tymes ar vnderstoned by the thre lessons at mattyns, wyth the responce and verse folowyng. But after the laste responce, ys songe *Gloria patri*, for after the laste ende of these tymes that shal be after the day of dome, all the chosen of god shall synge glory and praysynge to the blyssed trynyte wythout ende. Amen.

Te deum laudamus.

Saynt Austyn and saynt Ambrose made fyrste thys Hymne. For after saint Austyn had lyued not only out of crysten faythe, but also as an heretyke, and an enmy of cristen byleue, tyl he was aboute thyrty yere of age. And then by the prayer of hys mother, and by prechynge of saynte Ambrose was convuerted vnto the ryghte faythe when saynte Ambrose had baptizd hym. he gaue thankynges to god and sayde. Te deum laudamus. And saynt Austyn answered. Te dominum cofitemur. And then saynte Ambrose. Te eternum patrem omnis terra veneratur. And then saynt
Austyn the nexte verse and so fourthe the tone one verse and the tother a nother vnto the ende. as the feruente grace of the holy gooste wroughte in theyre soules. and enformed theyr tongues ¶ Nethelesse ye shulde take no greate hede in the syngynge or saynge therof who made yt but ye oughte in thys and in all youre other seruyce as saynte Austyn sayeth. dresse youre mynde to god and say yt as youre owne speche to hym or to wys blyssed mother as the seruyce asketh.

¶ But ye shall vnderstande that thys Hymnpe deuoutly songe? ys an Hymnpe of ryghte grete deuocyon. For we rede that in the centre of saxony, there was a yonge & an holy vyrgyn in a Monastery of nunnes. And yt happenyed ones in a greate feaste that she was at mattyns in the quyere. But for her mystres dred her feblenesse? she bad her go rest her in the dortour. The mayde was sore and lothe to go thense, and therefo after she was gone oute? she abode a whyle wyth-oute the quyer. And when thys hymnpe. Te deum laudamus, was begorcne? she se in spirituall vysyon heuen open, and the systers quyer lyfte vp to heuen. And when they came to thys verse. Tibi omnes angeli, She se all the orders of aungels knele downe. and wyth greate reuerence do worshyp to god, syngynge wyth the quyer. Sanctus, Sanctus, Sanctus, dominus deus saboroth, And when they came to thys verse. Te gloriosus, she se the apostels knele doune to god and singe fourthe with the quyer. The same dyd the prophetes. when they came to thys verse. Te pro'phecetarum. And the martyrs also. at thys verse. Te martyrum. And then all confessours, and vyrgyns. ioyned them to the quyer & sange fourthe wyth them wyth grete praysynge and ioye. And when the laste verse. In te domine speravi, was in syngynge? the quyer came easely downe agayne towaerde the erthe. and heuen closed. and that blyssedfull heenly company
was sene no lenger. But moche gostly gladnes and ioye abode in theyre soules. that were that tyme in the quyer. And by thys ye maye se how moche owre lorde god and all hys aungels and sayntes are pleased wyth the deuoute saynge of thys holy hymyne. All the matyer of thys same Hymyne ys praysynge and prayer. And fyreste ye prayse god by youre selfe. and by all creatures in erthe and saye. Te deum. we prayse the god we knowelege the lorde. Te eternum patrem. And all erthe. that ys to saye all erthely creatures. Praising the Father as God to be loved, Lord to be feared, Father to be worshipped.

The Te Deum is the matyer of thys same Hympne ys praysynge and all praise and prayer. And fyrste ye prayse god by youre selfe. and by all creatures in erthe and saye. Te deum. we prayse the god we knowelege the lorde. Te eternum patrem. And all erthe. that ys to saye all erthely creatures. Tiber omnes aungeli, All aungels synge to the heuens That ys all spyrytual creatures that are in heuen. And all powres. Who all praise the three holy in Trinity, Lord God in Unity.

Adding to our praises the rehearsed of those given by angels and saints, who all praise the three holy in Trinity, Lord God in Unity.
batayle ys departed in thre. that ys to saye. the for-
warde. the mydel warde. and the rerewarde: so are the
nyne orders of aungels departed in thre pryncehooodes.
as in thre hoostes. And eche pryncehode ys departed
in thre orders. as in thre wardes. Thys aungels songe
is taken of the prophete Isaye. that se in spyrytuall
vysyon oure lorde god sytte on an hygh sete. and
Cherubyn and Seraphyn syngynge lowde eyther
to other. Sanctus, Sanctus, Sanctus, Dominus deus
sabaoth, And therfore accordynge to the aungels, ye
syngle quyer to quyer, one Sanctus on the tone syde,
and another on the tother syde. and so fourthe of other
verses. And for by cause that aungels prayse god in
grete reuerence therfore ye enclyne when ye syngle
theyr songe. Pleni sunt, Heuens and erthe ar full of
the glory of thy maiesty. Thinke euer on this verse.
Thynke inwardely theron. and lett yt neuer oute of
youre mynde. Heuens and erthe are fulle of the glory
of thy maieste. A thynge that ys fulle, hathe no place
voyde. Then ys there no place in erthe ne aboue
erthe. ne bynethe yt. no londe. no contre. no place
wythin vs. without vs. aboue vs. bynethe vs. but all ys
full of the glory of the maiestye of god. O god of
pytye. and father of mercyes. lyghten oure darke soules.
that we may se. and contynewally beholde the presence
of thy godly mageste. O wyth what reuerence. wyth
what drode. wyth what inwarde deuocyon & wyth what
besy kepynge of oure selfe in thoughte in worde and in
dede. oughte we to haue vs in euery place. and in euery
tyme. and in euery thynge that euer are in presence of
thys gloryous maieste. Heuens and erthe ar full of the
glory of thy maieste. ¶ After ye haue thus songe how
aungels prayse thus god in heuen: ye reherse how
sayntes prayse hym. And thys ys done to make you
lyfte vp youre myndes to ioye of theyre ioye. and to
prayse god with them. and to desyre thyder where ye
shall everlastingly prayse and ioye. Theryfore ye say to oure lorde god. *Te gloriosus*, The gloryous Company of the Apostels prayse the. *Te prophetarum* The prayssable nombre of Prophetes. prayse the. *Te martirum*, The fayre hoste of martyrs that ar wasshed whyte and fayre in theyr owne blode. prayse the. ¶ And not only sayntes in heuen but all holy chyrche in erthe prayseth hym. And theryfore ye say. *Te per orbem*, Holy Chyrche knowlegethe the. and prayseth the thrugh out all the worlde. ¶ And who yt is. that is thus praysed: ye telle that yt is the blyssed Trynyte Father and Sonne. and holy Gooste. when ye saye *Patrem*, Father of greate and of vnmesurable maiestye. *Venerandum*, Thy very and worshipfulle and onely Sonne. *Sanctum quoque*, And the comforter the holy goste. ¶ When ye haue thus shewed the praysyng of the blyssed trynyte: ye turne to the praysyng of oure Lorde Iesu cryste. and fyrste after hys godhed saynge vnto hym. *Tu rex*, Thow chyste arte kynge of blysse. *Tu patris*, Thow arte the endellesse sonne of the father ¶ And then ye prayse hym after hys manhoode for foure thynge. One ys hys incarnacyon. Another. hys passyon. the thyrde. hys ascensyon. And the fourthe hys comyng to the dome. And these foure are shewed in the foure nexte verses after when ye saye. *Tu ad liberandum*, when thou shuldest take vpon the mankynde for the deleyueraunce of man: thow horydest not the vyrgyns wombe. ¶ Here ye enclyne. bothe in token and in reuerence of our lorde meke comyng downe for to be man. and also in worship of that moste clene and holy vyrgyns wombe. wherin almyghty god ioyed for to dwelle. For yt is redde that when a deuoute woman had vsed to enclyne alwayse when she sayd thys verse in worship of that moste reuernente wombe: on a tyme she se oure lady stonde before her and enclyne ageyne to her.
And therby ye may se that oure lady ys pleased wyth suche reuerente enclynynge. *Tu deuicto, Thow over-came the turmente of dethe: and opendest the kyng-dome of heuens to them that beleued. *Tu ad dexteram, Thow syttes on goddes ryghte hand in the glory of the father. *Index, we beleue that thou arte the Judge that shall come. ¶ After ye haue thus prayed oure Lorde Iusu cryste, ye pray vnto hym and say. *Te ergo, Therfore we pray the helpe thy seruauntes whome hym, thow haste boughte wyth thy precyous bloude. ¶ All thys verse ye enclyne for tow causes. One for here ye begynne fyrste in thy hyme to pray. A nother cause is, in worshyp of that most riche lyquore, that most precyous pryce of our soulls. the reuerent and holy bloude of oure lorde Iesus cryst. *Eterna. Make thy seruauntes to be rewarded in endeles blysse. with thy sayntes. *Saluum fac. Lorde make thy people safe. & blysse thyne heritaye. Thys Herytage ys the hethen people. That after, the passyon of our lorde Iesus cryst. are turned to ryghte faythe & now are called crysten people. And of them saythe the Father of heuen, to hys sonne Iesus, by the prophete thus. *Postula a me, et dabo tibi gentes hereditatem tuam, That ys Aske of me. and I shall gyue the. the hethen people to thyne herytage. Therfore ye pray hym here to blysse hys herytage. that ys to say crysten people. *Et rege eos. and gouerne them, here by grace. And enhauwce them in to blysse wythout ende. *Per singulos, Eche daye we blysse the. *Et laudamus And we prayse thy name from tyme to tyme vnto the ende of the worlde. and after wythouten ende. *Dignare domine, Lorde vouche safe to kepe vs. thys day wythout synne. *Miserere nostri, Haue mercy on vs. lorde. haue mercy on vs. *Fiat misericordia, And thy mercy mote be vpon vs. as we haue trusted in the. *In te domine, In the lorde I haue trusted. that I be not confounded without ende.
Here in this world that hath an end. I will be confounded, and shamed for so I must needs. by knowlege of my synnes. Here I will be reprove and despised. for yt is to my best, Here I will be scorned. & in all wyse I set at nought, as thou were lorde thy selfe that so I myght e come to thine endles worship. for this lyfe hath a shorte end. and yt is nought. And therefore lorde for I haue thus hoped in this takynge and wylfully sufferynge a lytell shorte shame. in this shorte tyme of nought. I shall not be shamed. ne confounded without end.

¶ The Versicle.

*Esto nobis*, Lady be to vs an helpe and forsake vs not. The answer. *Nec despicias*, Ne dispyse vs not souerayne lady. ¶ Thys versycle ys sayde bytwene Matyns and Lawdes, for as I haue sayde before. a verse or a versycle where euer they be sayde in youre seruyce. they betoken a turnynge from one thing to a nother. and also a warnynge to take hede. that yt the mynde were eny thynge scattered before. then to gather yt ageyne to gyther to that thynge that foloweth. and theryfore they are alwaye sayde of one. or of twayne. or of few. that ar goddes messengers. that gyue warnynge to all the other.

¶ Of the Lawdes.

*Ad laudes*, Some tyme mattyns were sayde by themselfe in the nyghte. and laudes by them selfe at morow tyde. and the same ys yet vsed of some relygyons. and theryfore laudes begynne with *Deus in adiutorium*, as other houre do. By matyns that are sayde in the nyghte ys understonded the olde lawe. that was all in figures of darckenesse. And by laudes that ar sayd in the morrow tyde. ys understonded the new lawe that ys in lyghte of grace. Also matins betoken the
heuynes that was in tyme of our lorde's passyon. And
the laudes betoken the ioye of hys resurreccyon.
whyyche endureth vnto the ende of the worlde. And
therefore laudes are as moche to saye as praysynge,
for we that be borne in thys tyme of grace, and also of
endelesse ioye. oughthe to prayse god theryfore and in
praysynge to thancke hym. for all hys gyftes, bothe of
nature & of grace. and also of endelesse ioye. whiche
ys now redy to the soules of all that wylle dispose
them therto and at the ende of thys tyme. the bodyes
of them shal be arered to endelesse ioye also.

¶ Of the psalmes at Laudes.

In these Laudes ye say .viii. psalmes, which be-
token eyghte orders of goddes chosen in holy chyrche.
in thys sayde tyme of grace. And these eyghte orders
were fygured in the eyghte soules that were saued in
the shyppe in tyme of Noes floude when all other
perysshed. for all that ar wasshed in the floude of
baptym. & kepe them in the shyppe of holy chyrche.
by stedfaste faythe, and trew obeydence to god & to
the chyrche shall be safe. And all other shall be
peryshed in the floude. for theyr baptym shall not
helpe them. but if they be founde in the shyppe of
holy chyrche at theyr ende. ¶ The fyrste order was
of the iewes that were converted to the ryghte faythe
byoure lorde Iesu cryste. as were hys apostels and
dyscyple & other that were turned by them. in
whome our lorde Iesu cryste reyned fyrste by grace.
and began to buylde hys chyrche. And hereof spketh
the fyrste psalme of laudes. that ys. Dominus regnauit.

¶ The seconde order was of hethen that were called to
the faythe and praysynge of god. in all the partyes of
the worlde by the apostels & therto longeth the
seconde psalme that ys. Iubilate domino omnis terra.

¶ The thyrde order was of them that were in tyme of
persecution of tyrants and of heretics. When
Christian people awoke in busy prayer, and in war
kepyng of themselfe. That they myghte be redy to
suffer martyrdom & many thrysted that tyme in great
desyre to be martyrde for the loue of oure lorde Iesu
cryste. And therto longeth the thyrde psalme, that ys.
Deus deus meus, ad te de luce vigilo. ¶ The forthe order
ys of trew crysten people. that ar and shall be from
thense vnto the comyng of antycryst. And to thys
tyme longeth the forthe psalme that ys. Deus miseri-
atur nostri. And take hede that the thyrde psalme &
thys forthe. are ended vnder one. Gloria patri. For
in tyme of persecution, whyche is vnderstonded by the
thyrde psalme as I sayde before: crysten people lyued
in caues. and in dennes. and durste not. or myghte not
come togyther to syngle the praysynge of god. But
after the persecution was ceasyd and holy chyrche
had founde peace. whyche ys vnderstonded by the
forthe psalme: then they myghte restfully prayse god
to gyther. And therto after bothe psalmes ys songe
one Gloria patri. ¶ The fyfte order shall be in tyme
of antecriste that was figured by the kyng of ba’by-
lone. For as holy scrypture sayeth the kyng of bab-
lone when he had goddes people in thraldome. he put
there of them in a burnyng furneyse of fyre bycause
they wolde not worship a certeyne ymage that he had
set vp. But god kepte them in the fyre vnhurte and
there they made and songe thys psalme. Benedictite
omnia opera domini domino. And lyke wyse in tyme
of antycryste they that wyll not worship hym. shall
suffer the greatest persecution that euer was done to
crysten people. But god of hys speyall mercy & grace
shall kepe hys chosen in that fyre of trybulacyon
vnhurte so that they shall abyde in faythe and prays-
ynge of god. And in token therof ys thys fyfte
psalme. Benedictite, songe at laudes wythoute Gloria
patri. For the greatnes of that persecucion. shall lette the open praysynge of god that ys vsed in holy chyrche. And yet tho few that shall then abyde in trew fayth and charite, shall not cease of goddes praysynge. And theryfore the laste verse of the psalme saue one, that is Benedictamus patrem, ys the same sentence. that Gloria patri, ys. but not of the same wordes. For though the chosen of god in that tyme haue not power to warke myracles and to do other open dedes to the praysynge of god as martyrs and sayntes haue done before: yet they shall not be lesse of merite to warde god. then eny of them were. And theryfore ye encline at that verse, Benedictamus patrem, as ye do at Gloria patri. ¶ The syxte and the seuenthe. and the eyghte orders shall be of them. that shall abyde. and be converted of all the thre partyes of the worlde. after the dethe of antichrist whyche shall then prayse god in more peace then hathe ben in holy chirche before that tyme. And for these chosen shall not be of one people. ne of one nacyon. ne at dyuerse tymes but at ones of all the thre partyes of the worlde for all the worlde ys departed in thre: theryfore they are vnderstonde by these thre last psalmes of laudes that are songe vnder one Gloria patri, that ys to saye Laudate dominum de celis, Cantate domino, and Laudate dominum in sanctis eius. For these thre psalmes. were made in ioye and praysyng to god. for delyueraunce of goddes people out of the thraldome of babylone, And theryfore they ar conuenently songe in thankynge and praysyng to god for delyueraunce of hys chosen from the persecucyon of antycryste. whiche ys vnderstonde by the kynge of babylone. as yt ys sayde before.

¶ Of the Antempne at Laudes.

But all these eyghte psalmes ar tuned after one antempne. for al these eyghte orders though they were.
and shall be in dyuerse tymes. yet all they are gouverned after one faythe. and one charyte. whych ys vnder-stonded by the antempne. And the antempne ys songe all. after the psalmes. for after these orders, the generall dome shall be. when all chosen shall be broughte to fulnesse of charite in blysse of soulle & body eu erlastynge. ¶ And for the saluacion of all these orders come in by oure lady and by her medyac- i on. yt shall be broughte to parfyt ende f therfore the antempne that ys the begynnyng and the ende of the psalms. ye synge in worshyp of oure lady when ye saye Domum tuam, Euerlastynge ho'lynesse bysymeth lordy thy howse. that ys the vyrgyn mari in whome thou hast cladde the in fayrnesse. & gyrthe the in strengthe. ¶ Here oure lady is called goddes howse for he dwelled in her wombe. as in a howse. and there he cladde hym in fayrenesse that ys to saye in a body of mankynde. whyche was the fayrest body that euer was sene of man. in naturall fayrenesse. and moche more after hys resurreccyon whan yt was vndeadly. He gyrthe hym also wyth strengthe of soulle by pacyent and myghty sufferaunce of all trybulacyon. And so he was fayre in them that loued hym. and stronge ageynste them that pursued hym.

¶ The Chapyter.

Ecce virgo, A chapyter ys as moche to say as a lytel hed yt ys called lytell. for shortnesse. And yt ys called an hed. for yt ys alway taken of holy scripture. and often of the pystel that is redde in the masse the same daye. And holy scrypture ys chyefe aboue all other scryptures. as the hed ys aboue all other members of the body. And the chapters ar redde at other howres in stede of lessons. in way of doctryne and techyngas as lessons ar at mattyns. And therfore in other howres after the chapyter. folowyth a responce
with a verse, which meneth the same vnderstondynge, as dothe the lessons & responce. and verse at mattyns. But the chapeter is not begonne with Iube domine, ne ended wyth Tu autem, by cause yt ys always sayde of the ebdomedary whyche occupyeth an offfyce of perfec-cyon. to whome yt longeth rather to gyue blyssynge then to aske yt in that offfyce. And by the same way yt ys presumed that she shulde not lyghtly offende in so shorte a redynge that her shulde nede to aske mercy wyth Tu autem, But ye answere all Deo gratias, as ye do after a nother lesson. and for the same cause, as ys sayde before after the fyrste lesson at mattyns. Thys Esaie viij. Ecce virgo, is taken of the prophete ysaie. and they were sayde ofoure lady. and of her sonne Isu crist many hondereth yeres or eyther of them were borne in to the worlde. And thus they ar to saye Ecce virgo, Lo a vyrgyn shall conceyue and bere a sonne. and hys name shall be called Emanuel. He shal eate butter and hony, and he shall knowe to forsake yuell. and chuse good. Emanuel is as moche to say as god wyth vs that ys to saye partener ofoure nature. and thys vyrgyns sonne ys bothe god and man that ys Emanuel god with vs. For whyle he ys god in his owne nature and wyth vs in our nature; so is he god and man in one persone. But byter and hony ys vnderstonde all other meates accordinge to man, whereby is shewed that he was very man. and lyued after his body by mannnes meate. And he shal knowe to forsake yuell and chuse good. For though he were fedde as an infaunte yet he was as wyse then as when he came to mannnes age. They that treate of nature saye that cheyse is yuell and the lesse yt hathe of butter. the worse yt is. Therfore oure chylde eate butter that is without cheyse. for he toke our nature wythout synne. He eate also hony that is swete. for he delyted hym to do mercy to synners. and to all that
were in disease or in nede. the doyng of whyche mercy was to hym swet'ter then hony. A bee gyueth hony and styngeth. So our swete bee. Iesu crist. in hys fyreste comynge gaue hony of mercy. & of pyte. But they that wyll not dyspose them to receyue this hony here. shall be stonge with the tonge of sharpe rygoure at hys seconde comynge when he shall forsake the yuel to endelesse payne. and chuse the good to euerlastynge blysse. Therfore yt ys sayde. He shall eate butter and hony. that he can repreue yuell and chuse good.

† A nother chapyter.

In Omnibus. Thys chapiter ys comonly expounde of doctours of our lorde Iesu crist. But in holy chyrche yt is redde of oure lady. And so yt maye be vnderstonde of bothe. And thus yt ys in englyshe. In omnibus, I haue soughthe reste in all people. I shal dwelle in the heritage of the lorde. then the maker of all thinges commaundede and sayde to me. and he that hathe made me. hathe rested in my tabernacle. † Vnderstonde these wordes as yt our lorde Iesu crist sayd them thus. In omnibus, I haue soughte reste in all folke. For there is no nacyon. ne people. no man. ne woman in erthe. but that he desyreth to haue saued. and seketh by sturrynges of grace to dwelle in theyr soules. for hys delyces are to reste in mannes harte.

This chapter interpreted of our Lord.

Proverbi xiiij. But for all dyspose them not to receyue hym. therfore he abydeth not but in the herytage of the father that ys holy chyrche. that ys to say in them that by trew fayth and charite. and good dedes lyue in obeydience of holy chyrche. In all he seketh but in them onely he abydeth. Then the maker of all thynges that ys the father. Commaundede & sayde vnto me. By thys commaundemente ys vnderstonded the sendynge. by whiche the father sente his sole Iesu to become man. whyche ys called a commaundemente. as he sayeth in
his gospell thus *Sicut mandatum dedit michi pater sic facio,* As the father hath er gyue me in commaundemente so I do. And he that hath made me, that ys the father that made the sonne after hys manhode, hath rested in my tabernacle. that ys in the manhode of cryste. for the father was nouer the more departed from the sonne ne the sonne from the father thouge the sonne were become man. ¶ Thys same chapyter ys also vnderstonded of oure lady for by mediacyon of her prayers she seketh a restynge place to god in all soules. And the fruyte of her prayer abydeth in them that ar trew chyldren of holy chyrche and partener to the herytage of heuen. The father of heuen also commaundded her and also sayd vnto her, for she was euer gouerned after his commaundements, & mekely obeyed in all thynges to his holy worde. and therby she desuered to be the mother of god, & so he that made her: rested in the tabernacle of her swete wombe.

¶ The Hympne.

*Alme pater.* thys hyme maketh mynde of the blyssed trynyte in the fyrste and the seconde, and the forthe verse. In the first verse ye speke of the incarnacyon of our lorde iesu cryst. & that ys for thre causes, one to thanke & prayse god therfore. A nother *that* by that holy incarnacion the blyssed trynyte shulde be sturred. to here your prayers. And the thyrde, that ye shulde be the beter dysposed *and* the more able to receyue the graces that ye aske. And thus vnderstondeth al waye when eny mençyon ys made in your seruyce of eny specyall benefyte that god hathe shewed to mankynde. as ys the makynge of creatures. or hys incarnacyon. or passyon. or eny suche other that ys done. for these thre causes. ¶ In the other thre verses:* ye aske of god eyghte grete gyftes. The fyrste ys to loue hym. The seconde ys to worshyp dewly the

*Myroure.*
The gifts asked for in *Alme Pater*.

The Gospel canticles sung standing.

Benedictus the first in order.

sonne & hys mother. The thyrde ys. to lyue chaste. The forthe ys to lyue reлыgously. bothe in crysten reлыgyon. wherto ye bounde you in youre baptem. and in thys reлыgyon. whereto ye ar bounde by specyall pro-fessyon. The fyte ys. that ye be not vnredy to dye. The syxte ys. that ye be not priued of endelesse lyfe. The seuenthe ys that the holy goste mote dwelle in your soules. And the eyghte is that ye fede and noryshe wyth hys grace. *These gyftes ye aske for youre selfe. and for all crysten people. and saye Alme pater, Holy father that madest thyne onely begotten sonne to be borne for vs wretches. of the wombe of the chaste vyrgyn. Da nobis, Graunte vs to loue the alway for so greate a gyfte. and to worshyp the sonne wyth the mother. and to lyue chaste and reлыgyously. Ne mors, That dethe come not vnwarely. and fynde vs gylyte of endelesse dethe. and make vs to lese the lyfe of blysse. Patris, Spyryte of the father & of the sonne brynge in thy selfe in to our hartes. and fede vs. and defende vs by thy grace. whome thow haste purged by baptem. Maria mater, Gloria tibi, These tow verses are declared before after the hymyne at mattyns. The versycle. In eternum The worde of the hyest fader abydeth without ende. Quod aulam That dwelled in the hawlle of the vyrgyns wombe.

¶ Of the psalme *Benedictus*.

*Benedictus*, ye haue in youre seruice thre gospels that ys. *Benedictus*, and *Magnificat*, and *Nunc dimittis*, and all thre are songe standynge for reuerence of the gospel. ¶ Zacarie saint Iohn baptystes father made *Benedictus*, andoure Ladye made *Magnificat*, and the holy man Symeon made *Nunc dimittis*, ¶ These songes are not songe in the same order that they were made, for *Magnificat* was made fyrst and then *Benedictus*, and laste *Nunc dimittis*, But *Benedictus*, is songe fyrst
for yt maketh mynde of saynt Iohn baptyste whyche was the forgoer of our lorde Iesu cryste. as yt is sayde in the same songe. And for saynt Iohn was lykened to the day starre. for as that starre goeth before the sonne. so saint Iohn wente before our lorde in his conception & in his byrthe. in his prechynge. & baptysynge. & in his dethe: therfore thys songe ys songe at laudes. that is the seruyce of the morowetyde when that starre apperith. And also for this songe begynneth with praysynge & thankeyng of god for the redeempcion of mankynde. & laudes are sayde to prayse god specyally for the same benefyte as I sayd before at the begynnyng of laudes: therfore yt is cozenynete that yt be songe at laudes. ¶ The fyrste parte of thys songe speketh of our lorde Iesu crist. And the seconde parte of saint Iohn baptyst. The gospel sayth that after the aungel Gabriel had tolde Zacharie. how Elizabeth his wyfe shulde bere hym a sonne: then for he gaue not credence thereto: he abode domme. and myghte not speke from thense fourth after saynt Iohn was borne. ¶ But on the eyght day after hys byrthe. When he had wryten that his name was Iohn: anon hys tongue was losted. & he was yfylled wyth the holy gooste. and in the spyryte of prophesy he blessed god and sayde. Benedictus dominus deus israel, Blyssed be the lorde god of Israel. for he hathe vysyted & made the redeempcyon of hys people. ¶ Our lorde Iesu cryste was yet then in his mothers wombe. but Zacarye speketh of tyme to come. as of tyme past. for sykerness of hys prophesy. For yt was syker to be fulfylled. as yf yt had bene done. Et erexit cornu, And he hathe set vp an horne of helthe to vs in the howse of Dawyd hys chylde. ¶ An horne growyth in the hyest parte of a beaste. and yt ys harder then the flesshe. and softer then the bone. and therwyth the beaste defendyth hym ageynste noyous thynges. So
oure lorde Iesu cryste toke hys body of the hyghest and
worthiest parte of mankynde that ys our lady, and that
manhod of hym ys myghtyer aboue all mankynde, and
weker then god, and therwith not onely he ouercame
hys enemys. but they also that cleue therto in faythe
and deuocyon. maye therby seourely be defendyd from
all contrary powers. And therefore oure lorde Iesu, ys
an horne of helthe to vs. in the howse of David, whiche
was goddes chylde. for though he were a greate kynge
and a prophete. yet he was meke and obedyente to god.
as a chylde to hys father. Sicut locutus est, As he
hathe sayde by the mouthe of hys holy prophete. that
are from the begynnynge of the worlde. ¶ Many
prophetes, & but one mouthe. for as many as were
from the begynnynge of the worlde tyl then: all
prophecyed also accordyngely of the comynge of cryste.
as yf they had spoken all wyth one mouthe. Before
he spake of the horne of helpe: and now he tellyth
what helthe and sayeth. Salutem, Helthe of oure
enemys. and oute of the power of all that haue hated
vs. That is to say of fendas. vnder whose power man
was broughte by the synne of Adam, but by the passyon
of our lorde Iesu cryste he was saued from that power.
And why dyd god thus: Not for eny merytes of man: but
. Ad faciendam, for to do mercy wyth oure fathers.
and to haue mynde on hys holy testamente. And
what was that testamente Iusiurandum, The othe that
he swore to oure father Abraham: to gyue hymselfe
to vs. That was hys testamente. that was hys othe. to
gyue hymselfe to vs. A greate gyfte and vndeserued.
But wherto gaue he vs thys gyfte: Vt sine timore, That
we so delyuered oute of the power of our enemys.
sere hym wythout drede. of our enemys. For
hys passyon ys suffycyent shylde to vs: agenste them
all. And how shulde we serue hym. In sanctitate,
In holynes of soulle. and of conscyence inwarde. and in
ryghtewnses of worde, and of dede outwarde. And that not to the praysynge of man, but before hym. Not one day to begyn well, a nother day to leue of. but all our dayes, whyle we lyue. ¶ When Zacharie had thus prophesyed of our lorde Iesus cryste, he turned hym and spekyth to Iohã hys sonne, and sayeth. *Et tu puer*, And thow chylde shalte be called the prophete of hym that ys hyest. that ys of god. For thow shalte go before the face of the lorde. that ys cryste. to make redy hys wayes. ¶ Here say some doctoures that lyke as saynt Iohã beynge in his mothers wombe felte the voyce of our lady when she gane gretyngye to hys mother Elyzabeth. and ioyed theyr wyth of the presence of his sauiour: so now when he was but eyghte dayes olde, he vnderstode the wordes of hys father. And therfore hys father dressyth hys wordes in this verse, and in the tother that folowyth. ¶ But how shulde Iohã make redy crystes wayes. *Ad dandam scientiam.* To gyue knowynge of helthe to hys people. that ys. to enforme the people. and to make them knowe that he was crist that cam for helthe. And what helthe; In forgyuenesse of theyr synnes. that ys the helthe. And that by no merytes of man; but *Per viscera,* By the bowels of mercy of oure god. wherein he hathe vysyte vs spryngynge from hyghe. that ys comyng fro heuen. *Illuminare,* To gyue lyghte to them that syt in darkenesse. that were in the Partyes of helle and to them that sytte in the shadowe of dethe. that ys to synners in thys lyfe. and to dresse oure fete that ys oure affeccyons in to the way of peace. For our lorde Iesu crist made peace, betwene god and man. and betwixte angel and man. and betwyxte man and man. and he geueth man peace in hys owne conscyence.

¶ The Antempne. *Benedictus.*

Blyssed be the lord god of Israel father. and sonne.
and holy goste.oure god. for as he hathe sayde by the
mouthe of Prophetes: so he hathe vysyted vs by the
vyrgyn. whome he ordeyned. from wythout begynnyng
to be a clene mother. and by her he hathe made the
redempeyon of hys people.

\[ \text{Of Collectes. and Orysons.} \]

Deus qui de beate. Orisons ar sayd in the ende of
eche howre. for the apostels when euere they were
togyder. they kneled downe on theyr knees. and prayed
or they departed a sonder. And she that saythe the
oryson. stondeth turned to the este. for paradys from
whens we ar exyled. ys in the este. and therfore thynk-
ynge what we haue loste and where we are. and
whether we desyre: we pray torned to warde the este.
Oryson ys as moche to saye as prayer. yt is also called
a Collecte. that is as moche to saye a gatherynge to-
gyther. for before thys prayer ye dresse you to god.
and gather you in onhed to pray in the person of holy
chirche. that ye shulde be the soner harde. And at
the ende of the laste orison. ye do the same when ye
saye Domine exaudi, Lorde here my prayer Et clamor,
And my cry, that ys to saye my desyre mote come vnto
the. Omnus, Pray we Deus qui, God that woldest thy
sonne shulde take a body of the wombe of the blyssed
vyrgyn Mary. when the aungel was messenger: graunte
to vs that mekely praye vnto the. that we that byleue
veryly she is the mother of god. be holpen agenste the by
her prayers. Per eundem By the same oure lorde Iesu
cryst. thy sonne. that lyueth and reyneth god wyth the.
in vnyte of the holy goste wythoute ende. Amen. Ye
ende all youre orysons by oure lorde Iesu cryste and in
hys blyssed name. by cause he sayde in his gospel. that
what euere ye aske the father in my name. he shall gyue
yt you.
A nother Oryson.

Deus qui salutis eterne, God that haste gyuen medes of endeles helthe to mankynde. by the plenteous virgynyte of blyssed Mary: graunte. we besech that we mote fele her pray for vs. by whome we haue deserued to receyue the auctour of lyfe. oure lorde Iesu cryst thy sonne. that lyuneth and reyneth god wyth the. in vnyte of the holy goste wythoute ende. Amen.

A nother Oryson.

Concede nos, Lorde god we besche the graunte vs thy seruauntes to ioye in perpetuall helthe of soulle and body. and by the gloryous prayer of blyssed Marye alwaye vyrgyn. to be delyuered from thys presente heuynesse. and parfytly to be fylld wyth endelesse gladnesse. Per dominum, By thy sonne our lorde Iesu crist. that lyuneth and reyneth god with the in vnyte of the holy goste wythoute ende. Amen.

Oratio.

Prosit nobis, Almyghty father. the contynewal mynde of mary mother of god and vyrgyn. mote profyt vnto vs alwayes. but pryncipally amongst these esternly solemnpytyes. of thy sonne whyche mary, wounded in charyte stode by the same thy sonne our lorde Iesu cryste bothe hangyng on the crosse. and now she standeth oxyene on the ryghte syde by hym reynyng in heuen. Qui tecum, That lyuneth and reyneth god wyth the. in vnyte of the holy goste wythoute ende. Amen. Antiphona, Gaude Birgitta, Byrgytte ioy thow. a songe of glory ys dew vnto the. lede vs in to refressh-ynge out of the lake of wretchednesse. Ora pro nobis, Pray for vs blyssed Byrgytte. byloued spouse of cryst. Vt ad, That he be to vs the ryghte waye. vnto the contre of heuen.
Domine iesu christe, Lorde Iesu cryste that haste ordeyned blyssed Byrgytte to be called thy spouse for inspyracyon of many pryuytes. and for the synguler araye of vertewes: graunte we beseche. that we be made lyke to her in vertewes. in thys lyfe, and that we be borne wyth her from the lustes of the worlde vnto the syghte of heuenly thynges. Qui viuis, That lyuest and raynest god. with god the father in vnyte of the holy gooste wythoute ende. Amen.

Antiphon of St Bridget.

O. Byrgytte kinges spouse. techer of lawe. folowynge the ensamples of strengthe. thow bondest thy lyppe with a redde lace, whyle thow louedest the sonne of god bothe in spekyng and in scylence pray the kynge that he lede vs hys flocke vnto the ioye of heuen. Here saynt Byrgytte is called a techer of lawe. for the reuelacyons that she had of god. to the techyng of mankynde. She folowed the examples of strengthe. that ys to say of sayntes that were stronge in pacyence and in penaunce. By the redde lace ys understonded the dred of god. for as a lace, or a strynge openeth & shutteth the mouthe of a bagge or of a purse. so sainte Birgytte opened her lyppes to speke, & closed them to sylence wyth the lace of the dred of god. neyther spekeynge ne kepeynge sylence. but as the dred of god taughte her. And thys lace was redde. that ys the colours of fyre. for she dred not to offende god only for fere of payne. but for burnyngge loue that she. had to the sonne of god.

Benedicamus, Blysse we the maydens sonne. very god and lorde wyth the father and the holy goste. Deo dicamus gratias, Say we thankeynges to god.

Thus ye beganne youre mattyns wyth prayer. & ye ende them with ‘thankynges. For lyke as at the be-
ginnyng of any good dede we oughte to knoweoureselfe vnsuffycyente, & therfore pray for helpe: ryghte so at the ende ye ought be good. we oughte to offer yt vp vnto hym. with thankeynges for his parte. & meke our selfe for our parte. ¶ And take hede that ye say not. we blyssse god. or we thanke god. but ye say. Blysse we & thanke we. sturryng your selfe to blyssse hym. & to thanke hym. more & more. For ye can. ne may neuer blyssse hym. ne thanke him so moche. as worthy ys. And therfore ye ende in desyre to blyssse hym & to thanke hym euer more and more.

Ave maria, This antempne. & the collecte folow-ynge is sayde at the ende of euery howre. that ye shulde ende with our ladye. as ye began with her. The orden-aynce. & the comon vse of holy chirche in somme place is. to say a Pater noster, at the ende of eche howre. lyke as at the begynnynge. for lyke as we haue nede at the begynnynge to make vs redy to pray. that we may gette grace & deuociow: righte so haue we nede at the ende to pray & to haue ware kepyng of our selfe. that we lese not the grace & deuociow that we haue gotten. & founde in prayer. or in goddes seruyce. And this may be one cause. why at the ende of eche houre of your seruyce that is all of our ladye. ye grete her with the salutation of gabriel. & of Elysabeth. as ye dyd at the begynnynge. and say. Ave maria, Heyle mary full of grace. god ys with the. blyssed be thow amongst all women. and blyssed be the fruyte of thy wombe withoute ende.

¶ Oratio.

Omnipotens, Almyghty endeles god. that hast vouched safe to be borne for vs of the moste chaste virgyn: we pray the make vs to serue the with chast body. & to plese the with meke harte. ¶ A fayre knyttynge to gyther. a chaste body. & a meke soulle. for a chaste
THE SONDAY SERUYCE.  [PT. II.

body may serve god. but yt can not plese god. without a meke harte. Ne very chastite can not be kepte in body and soull wythout mekenesse. Oramus et te, And we pray the moste mercyfull vyrgyn mary. quene of the worlde & of aungels. that thow gette refresshyng to them whome the fyre of purgatory purgyth. to synners forgyuencesse. to rightewyse people. perseueraunce in good. and defende vs frayle from presente pareyles.

that is say from pareyles that contynewally falle vnto vs. Per eundem, By the same oure lorde Iesu cryste. Amen.

¶ At Pryme.

O Veneranda, In this hympne ye aske of the blyssed trnyte. by prayer of our lady: to haue lyghte of grace. wherby ye may se to flee yuel. & to doo good for pryme ys as moche to say as fyrste. for as mattyns longe to the nyghte. & Laudes to the morow tyde: so Pryme longeth to the fyrste houre of the day after sonne rysynge. And therfore as the sonne gyueth bodely lyghte that ye may se wyth your bodely eyne. what ys whyte. & what ys blacke & suche other. so ye aske in this hympne to haue gostly lyghte of the endeles sonne that is god. to see what is yuel. & what is good & therafter to be gouerned all the day. O veneranda, O worshipful trnytite. O. one godhed of thre persones: lyghten vs. wyth trew lyghte for the vyrgyns prayer. Quam, whome thow ordeynedest with out begynnynge. to be mother of endeles lyghte: that we mote alwaye se to do good thynges. and to flee yuell thynges. Maria mater, Gloria tibi domine.

¶ Of the Psalmes at Pryme.

[*Folio lxixv.*] 'The fyrste psalme that ye haue at this pryme is Eructauit, that speketh of the spousayle. that ys betwene oure lorde Iesu cryste. and holy chyrche. And for oure Lady ys chyefe persone of holy chyrche vnder

The day dawn hymn a prayer for the light of grace.
criste. and that persone in whome abode onely the faythe of holy chyrche in tyme of her sonnes passyon. therfore moche of the scrypture that is expounde by doctours of holy chyrche is redde of oure lady. And so is yt here of this psalme. & in many other places of youre seruyce. And on the same wyse ys yt of dyuerse scryptures that are expounde of her sonne Iesu cryste the endelesse wysdome of the father. whyche are redde in holy chyrche often tymes of oure lady, bothe for they may be expounde of her. and also for her sonnes worshyp ys hers. ¶ The seconde psalme ys. Beati immaculati, whiche ys all one psalme vnto Ad dominum cum tribularer, But for the lengthe ther-of. yt is parted in youre houres in many partyes. for after eche syxtene verse ye say Gloria patri, Saynte Ambrose sayeth. that this psalme ys a paradyce. full of fruyte. and a shoppe full of spyces of the holy gooste. ¶ Thys psalme in hebrew. ys so made. that the fyrste eyghte verses. begynne wyth the fyrste letter of hebrew. & the seconde eyghte. with the seconde letter & so fourthe to the ende. And therfore as there is xxii. letters in the Abce of hebrew, so is there xxii. tymes eyghte verses in this psalme. ¶ By the nombre of eyghte. ys vnderstonde the endelesse ioye. that all goddes chosen shall receyue at the laste resurreccyon at the day of dome. whiche shall be as yt were in the eyghte age of the worlde. And by the nombre of xxii. ys vnderstonde the x commandementes and the xii cousaylles of the gospell. for ten. and twelfe make xxii. And therfore he that syngeth this psalme well. not onely in worde but more in lyuynge. kepynge the ten preceptes & the xii. cousayles: shall come to the ioye of the laste resurrecciow. ¶ This psalme Qui-cumque vult, enformeth vs fyrste in faythe of the god-hed. and after in faythe of the manhode of cryste. wythout whyche faythe no man may be saued. for when
thys faythe was gretyly ympugned of heretykes: an holy man that was called Atthanasius. Bishop of Alysaundre made thys psalme in strengthe of the ryghte faythe. agenst the heretykes. and to comforte and enformacion of them that were in trew byleue. And therfore holy chyrche hathe ordeyned that yt shulde be songe eche day openly at pryme bothe in token that faythe is the fyrste begynnyng of helthe. and also for people vse that tyme moste to come to chyrche. But ye syng yt only on the sondaye. for yt accordeth moste to youre seruyce that day. whych ys moche of the blyssed trynyte.

† Antempne. *O speciose.*

† O fayrest in shape. before all the sonnes of men and women sonne of the clene and vnspotted vyrgyn: make vs to go contynewally in the bypathe of thy lawe. wythout spotte of synne. † There ys a dyfference bytwypte an hyghe waye. and a bypathe. for the hyghe waye ys large and commune to all. and therby is vnderstonde the commaundementes ofoure lorde that all must kepe that wyll be saued. By the bypathe is vnderstonde the counsayles that longe to relygyous. & to folke of perfeccyon.

[* Folio lxxv.]

† The Chapyter.

*Hec est virgo,* This is an holy & a gloryouse vyrgyn for god and lorde of all thynges. hathe loued her. Responce. *Iesu christe,* Iesu cryst. sonne of god a lyue haue mercy on vs. Verse. *Qui natus,* That were borne of the vyrgyn Marye. Versycle. *Ora pro nobis,* Pray for vs holy mother of god. The answere. *Vt digni,* That we be made worthy the grace of chryste.

† Oryson. *Sancta maria.*

Holy mary mother of our lorde Iesu cryst. benygne
god and perpetuall vyrgyn. quene of heuen, vouchesafy all synte and chosen of god to pray for vs. to oure lorde god father allmyghty: that we mote deserue to be holpen and saued. and heled and socoured. and defended of hym. that lyueth and rayneth god in parfyt trynyte. wythoute ende Amen. \textit{Benedicamus domino}, Blysse we oure lorde. \textit{Deo gratias}, Thanke we god.

† At Tyerse Antempne.

\textit{Averte oculos}, Turne awaye oure eyne mooste honeste mother, that they se not vanyte. and informe vs in the dysecpylyne. & lernynge of thy sonne. for hys handes mades vs.

† The Chapyter.

\textit{Ab initio}, The chapiter is sayde in the persone of oure Ladye thus. \textit{Ab initio}, Endelesly before all tymes I was made, and I shall neuer fayle. & in holy dwellynge I haue mynystred before hym. Thys ys thus to mene. Endelesly before all tymes. I was for-knewen and ordeyned of god to be made. This for-knowyng of god. is tolde more openly in the legende of this same daye before wryten. And I shall neuer fayle. neyther in soule by eny synne. ne in body by eny corrupcion. For our ladies holy body is not turned to corrupcion in erthe. but take vp & knytte to the soule in the glorye of heuen. And in holy dwellynge I haue mynystred or serued before hym. Was yt not an holy dwellynge. whan our lorde Iesu crist dwelled in his mothers wombe where she mynystred vnto hym the mater of his holy body: was yt not also a holy dwellynge. when our lorde iesu crist. & our lady his moder & Ioseph dwelled togyther in one howse. where oure lady serued her blyssed sonne iesu cryst of mete. & drynke. & clothe? Ful plesaunte was that seruice before him & before all the blyssed trynyte.
Father & sonne & holy goste. yt is also a holy dwellynge where goddes seruauntes dwelle togither in on congregacion. & in on charite. for there is our lorde ihesu crist in the myndes amongst them as he hymselfe sayth in hys gospell. & there our lady mynystreth her helpe & grace ful besyly that they myghte serue her sonne to his plesure. And therfore she sayth. And in holy dwellynge I haue mynystred before hym. Responce. Inelina, Bowe thyne ere to vs. O. quene of heuens. Verse. Ad quam, To whome the lorde bowed hymselfe for vs. Versycle. Esto nobis, Be to vs a helper and forsake vs not. Answere. Nec despicias, Ne dyspyse vs not most hye lady.

¶ Of thys psalme De profundis with the Oryson folowynge.

De profundis, Ye haue in the monastery a beer & a graue to be contynually in your syghte. The beer: in mynde of dethe. & the graue, in mynde of the laste dome, when all bodyes shall arysse out of theyre graues. And in token therof the Abbesse castyth oute a lytel erthe with tow fyngers. for then the soulle and body, that are vnderstonde by the tow fyngers and are sondered here by dethe. shall then be knytte a geyne togyther euerlastyngely. And somme shall arysse to ioye. and somme to payne. ¶ Thys arsynge was begonne in the resurreccyon of lorde Iesu cryst. and shall be ended in all other at the ende of the worlde. And therof ys made mencyon bothe in thys psalme. De profundis, and in the oryson. Domine sancte pater, that foloweth. ¶ And therfore eche day after tyerce. ye go to thys graue. to brynge your dethe. and youre dome to mynde. or ye begynne to speke. or to be occupedy aboute eny other thynge. that ye shulde nothynge say ne do all the day after. but as ye dare dye anon therwyth. and appere before oure lorde
dome. And so ye pray the father of heuen that as he kepte the holy body of hys sonne Iesu cryste. clene in the graue. and arered yt vp. the thyrde day: so he vouchesafe to kepe youre bodyes clene in hys seruyce. and so to gouerne you eche day whyle ye lyue in this worlde. that at the laste dome your bodyes may arysen not amongst the reprovued. but amongst hys chosen. and your soules wyth the bodyes ioye with hym euerlastyngly. ¶ And in the ende of thys prayer ye saye. In nomine patris. et filii. et spiritus sancti. that ys. In the name of the father. and of the sonne. and of the holy goste. And thys ys sayd not onely for ende of the prayer: but more for begynnyng of your dedes. that all your wordes. and workes in the day folowyngge. shulde haue theyr begynnynge. and be sayde and done. in the name & worshyp of the blyssed trynyte. ¶ For though ye contyneuall scyence be in maner ended whenoure ladyes masse ys done: yet the place that ye ar in. that ys the quyer. causyth yt to be contynued til this tyme: that ye shulde begyn in goddes name. and so warely kepe you all the day after vnder hys drede. as ye be alwaye redy to go to youre graue. ¶ And for ye haue prayed to hym in feruente desyre bothe at mattyns. and at masse. and in all youre seruyce. and asked of hym suche grace. and mercy. as ye thynke you nedye for youre selfe. and for other. theryfore ye aske now that tho prayers be herde and spedde. & not letted by your synnes or eyn others when ye say. De pro-fundis. Lorde I haue cryed vnto the from depnesse. lorde here my voyce. ¶ All thys worlde ys as a depe pryson from heuen. but synne is an yuel depnesse namely to them that louse to abyde therin. for they cry not after helpe. But they that in beholdyngge of theyr owne synnes. throwe downe themselfe into the depnesse of mekenesse. and in repentaunce and sorrowful desyre aske mercy. they crye well to our lorde fro depnesesses.
Thys psalme ys the syxte of the seuen psalmes. and
the eleuenthe of the fyftene psalmes. Six is a nombre
of perfeccyon. for god made all thynges on syx dayes.
Eleuen ys a nombre of trespace. for yt goeth from ten.
that ys the nombre of goddes lawe. and of hys com-
maundementes. therfore syx and eleuen come togyther
ypon thys psalme. for there ys none so parfyt in erthe.
but that he hathe in hym trespace & synne and nedeth
to cry to god for mercy and helpe. Fiant aures tue,
Thyne eres mote take hede vnto the voyce of my
prayer. when ye say Lorde here my voyce & thyne eres
mote here the voyce of my prayer. yt is al one sen-
tence. but yt ys sayde twyes to shew the gretenesse of
nede and the feruoure of your desyre. And for no-
thyng lettyth grace. and the spede of prayer. but
synne: therfore ye allegge hym thre cawses to sturre
hym to here you. not-wythstandynge eny synne. The
fyrste cause ys the comon fraylte. & feblenesse of man.
that may not bere the rygoure of domet. that synne
deserueth. and therfore ye say. Si iniquitates If thow
wayte streyghtlyoure synnes and wyckednesses to
punysshe them in rigoure of domet? Lorde who shall
bere yt or suffre yt? As who shulde say. there ys none
a lyue. that may so escape payne. or gette blysse And
therfore thy rigoure may not answere to that we
deserue. but yt must be tempered by thy mercy. Quia
apud te, for agenste the ys mercy and sacrifice to
apese the. And thys is the seconde thynge that ye
allegge for to be herde. and spedde in youre prayers.
not by youre merytes but by his mercy. & by meane
of the passyon of our lorde Iesu cryste. where he
sacryfysed hys moste holy. and precyous bloude. that
ys contynewally in the syghte of the father of heuen
to apeare hym agenste mankynde. Therfore ye say.
for agenste the ys mercy and sacryfycye to apeare the.
Then ye allegge the thyrde cause and saye, Et
propter legem tuam, And for thy lawe lorde I haue suffred and abyden the. As yf ye sayde. I haue kepte thy lawe & therfore I abyde thy rewarde. For yf we kepe and do that he byddeth. we may be sewer to haue that he promyseth. what byddeth he? Forguye And what promyseth he? And youre synne shall be for-gyuen you. Then yf we forguye other: we may sewerly aske forgyuenesse and mercy of oure synnes. And yf we gyue helpe & do well to other for hym: we may sewerly aske helpe. and grace. and endeles blysse of hym. for he sayeth. Gyue and it shall be gyuen vnto you. And if we forbere and suffer other: he wyl spare vs. Not for oure deseruynge: but for hys beheste. And therfore ye saye Sustinuit, My soulle hathe suffred in hys worde. and my soulle hathe hoped in the Lorde. That lyke as my sowl suffereth paciently wronges and contraryous thinges in obedience of his worde. So I hope to be rewarded after the trouthe of hys worde. But howe longe shulde ye thus suffer. and abyde in hope. A custodia matutina, from the kepynge of the morowe tyde vnto nyghte: Israel mote hope in the lorde. ¶ The morowe tyde kepeynge ys oure yonge age. when we are come to yeres of dyscrecion. that we can knowe good and yuel. and kepe vs from the yuel and do good. For tylle that tyme. a chyldes lyfe ys. as yt were in nyghte of vnknowynge but then begynneth the morowe tyde kepeynge. The nyghte folowynge ys oure dethe. And in all this tyme from the morowe tyde of yonge age vnto the nyghte of dethe. Israel that ys to say eche good crysten man. oughte wylfully to suffer penaunce. and laboure and trybulacion: in hope to be then rewarded. As a labourer trauayleth all the day in hope to haue hys hyre at euen. For the day of hys lyfe. is ordeyned to labour. and to suffer. for them that seke to haue the rewarde of endelesse reste. and ioye in the lyfe folowe-
Domine sancte pater, Lorde holy father that kepest the body whyche thow toke to thy sonne of the vyrgyn mary vnhurte in the graue. and arreredyst yt vp vncorrupte: we beseeche the. kepe our bodyes clene. and vndefowled in thy holy servise. and dresse so our way in thys tyme. that when the greate and ferefulle day of doume cometh. they may be arered amongst thy sayntes. and our soules mote ioye endelesly with the. and deserue to be felowed to thy chosen. In the name of the father and of the sonne and of the holy goste. Amen.
At sexte. Antempne.

Omnia mandata, Hyest god all thy commaundemastes. ar trouthe. therenfore by thy gyfte thy worde mote be a launterne to oure fete. for the glorious prayers of thy moste worthy mother.

The Chapyter.

Egredietur, A rodde shall sprynge out of the rowte Jesse. and out of the rowte therof shall sprynge vp a flowre. and thervpon shall reste the spyryte of the lorde. The spyryte of wysdome and of vnderstoodynge. the spyryte of coumsayle and of strengthe. the spyryte of knowynge and of pytye. and the spyryte of drede of the lorde shall fulfyl hym. 

Iesse was the father of kynge Dauyd. of whose lynage came oure lady. and therenfore she is called the rodde that came oute of that rowte Iesse. And oute of her sprunge a flower that is oure lorde Iesu cryste. upon whome rested in most excellence the seuen gyftes of the holy goste that ar named and nombred here.

A nother chapyter.

Et sic in syon, And so I am sewrely sette and stabled in Syon. and I haue rested also in the halowed Cytye and in Ierusalem ys my power. 

These wordes ar redde bothe of oure lorde Iesu cryste. and also of oure lady. for by her; we haue hym. Here ys named three places Syon. Cytye. and Ierusalem. By Syon. that ys as moche to say as beholdynge. ys vnderstonde sowles. that are gyuen to contemplacyon. where in oure lorde Iesu chryste ys sewrely stabled. for they are not trowbled aboute many thynges as other are. 

By the halowed Cytye. ys vnderstonded sowles gyuen to "actyfe lyfe wherin oure lorde Iesu restyth by charyte that they haue to theyre euen crysten. For cyte ys as moche to say as one hed of Cytezyns. and yt is sayde
Ecclesiastical rulers should be able to promote peace among all, halowed by the purenesse of entente that they offer to god in all theyr workes, ¶ By Ierusalem is vnderstondende prelates, & gouernoures that haue power & cure vpon bothe contemplatyf and actyfe lyfe, & therfore theyr lyfe is called meddelyd lyfe. as a meane betwene actyfe & contemplatyf hauynge parte withe bothe. For they oughte to se that bothe. be kepte in peace. accordyng to theyr callynge. and therfore they ar vnderstonde by Ierusalem that is as moche to say as the syghte of peace. for they oughte to haue sighte of wysdome. & of dyscrecion to canne kepe peace. on all partyes. And to that ende he hathe parted with them of his owne power. And therfore he saythe. And in Ierusalem ys my power. Responce In eternum, The worde of the hyest father abydeth without ende. Verse. Quod whiche hathe dwelled in the halle of the maydens wombe. ¶ Here vnderstondesth by the worde. the endelesse worde of the father that isoure lorde Iesu cryste. Versycle. Da nobis, Lady gyue vs chastyte of body and of sowlle. Ne vnguam, That we neuer offende the sonne of thy chastyte.

¶ At None Antempne.

Reconcilia, Reconcyle vs vyrgyn mother. to thy most rightewys sonne. that we erre not as shepe. that hathe peryshed for hys mercyes ar many.

¶ The Chapyter.

Esaie xlv. Rorate, Dew heuens from aboue and cloudes mote rayne the ryghtwys. erth mote be opened. and bery on the sauyour. and rightwysnes myghte arysse to gether with hym. I lorde made hym. ¶ By heuens. ar vnderstonde aungels that dewed from aboue when gabryel cam downe wyth salutacyon to oure lady. By clowdes ar vnderstonde prophetes. that rayned with besy prophesy of the comynge of our lorde Iesu cryste. By the erthe ys vnderstonde our lady that was opened
by consente to gabryels greynge. and so bare our sauyoure Iesu cryst. with whome spronge ryghtwysnes. that is to say grace that maketh a man ryghteful. By the lorde is vnderstond the father of heuen. that made oure lorde Iesu after hys manhode. Rede nowe aseyne the chapiter and ye shall fynde yt playne & easy to understande.

¶ Another Chapyter.

Et radicaut, And I haue fastned my routes in a people worshyped / & the herytage of that people is in the contrees of my god. and my abydyng is in the fulnes of sayntes. ¶ Crysten people ys worshyped aboue all people in knowlege of ryghte bylene. & in the sacramentes of holy chyrche. And therfore in them our lady is roted by spirituall helpe & faoure namely in suche as seke theyr chefe herytage in heuen. and not in erthe. Also our lady abydeth in fulnesse of saintes. for there was neuer saynte in erthe. ne angel in heuen. that was or ys. so full of vertues & graces. but that our lady had. & hathe them all in more fulnesse. and perfectyon then they. And therfore sayth saynt Bernarde. Verely he sayth her abydyngge is in fulnesse of sayntes. for she fayled not the faythe of patriarkes. ne the spyryte of prophetes. ne the zele of the apostels. ne the stablenesse of martyrs. ne the sobernesse of confessoures. ne the chastyte of vyrgyns. ne the plenteousnesse of wedded. ne the cle*nesse of aungels. Responce. Pax multa. There is as moche pease to them. that loueth the law of the maydens soone. Verse. Et non, And there is no hurte of occasyon to them. but euerlastynge worsyp. Versycle. Errauimus, We have erred as shepe that peryshed. Reduxit, The good shepetherde that the vyrgyn bare. hathe broughte vs aseyne.
There are certain hours of divyne seruyce that longeth to the day, as Pryme, Tyerce, Sexte & None. And certaine other that longe to the nighte, as Euensonge, Complyn, and Mattyns. And for euensonge is the fyrst howre that longeth to the nighte, thercyfore yt is called the songe of euen. that is the begynnynge of the nighte. & yt hathe hys name in latin of the euyn sterre that aperryth at euyn. ¶ Now yt is so that man ys so frayle & vnstable in hymselfe. that. that thynge that plesyth one tyme. yt dysplesyth hym a nother tyme. & that he wyll now. he wyll yt not sone after. And that the reason desyreth. the sensualyte ageyne sayth. And that the soule wolde haue. the fleshe contraryeth. And sythe one man ys thus contraryous. & dyuere in hymselfe. no meruayle thoughghe many men gatheryd togyther be often tymes dyuere & contrary in felynges. and in condycions. wherof riseth amongst them somtyme troubles. & grudgeynges in harte. or in worde. or in chere. or in dede. ¶ But though yt be not inoure power to ascape alwayes. but that we somtyme take occasion of other. wherby we ar meued ageynste them. & somtyme we do thynge that other take occasyon of. & are meued ageynste vs: yet yf is in our power by grace not to consente wyfully. to suche sturynges of ire. & of vnpacyence. namely & we be besy. and hasty to put remedy there ageynst. that is. to be redy to forguyne eny thinge that ys done ageynste vs. & sone to aske forgyuenes. where we fele that eny ys hurt by vs. And thercyfore saynte Austyne byddeth in hys rewle. that other we shulde haue no stryues. or else we shulde sone ende them. That is to meane. that thoughge we be mowed by fraylyte in harte to eny vnpacyence we shulde notte gene suche stede therto for to breke oute with wordes of stryfe. And yf we be so ouersene to

Capitulo xij.
breke oute into stryffe. then we must haste vs. to make an ende therof by redy forgyfyng. & askynge of forgyfnesse for the lenger that suche forgyfyng. and askynge of forgyfnesse is taryed: the lenger endureth in the harte the sturryng of Ire. And the lenger that they endure. the more they encrese. tyl the fowleys over-come and then grace withdrawyth. and the fende enterthy. And therfore sayeth saynte Paule. Sol non occidat super iracundiam vestram et nolite locum dare diabolo. That ys to saye. Suffer not wrathe to abyde in you tyll the sonne goynge downe. and wylleth not geue place to the fende. For he that kepyth wrathe in harte yt is occupyed wyth yuell and bytter thoughtes. whereby the fende catchyth holde. to brynge hyin to worse. ¶ Therfore sayeth saynte Benet ordeyned in hys rewle that eche day in the ende of niattyns at begynnynge of the daye. and in the laste ende of Eueisonge at the begynnynge of nyghte: the Pryoure in the *name of all. shulde saye a lowde the Pater noster, that all myghte here yt. so that by the saynge of that petycyon where he sayeth. Et dimitte nobis, That ys. And forgyue vsoure trespaces as we forgyue them that trespass to vs. all shulde be sturred. and drawen to forgyue eche other. ¶ For these same causes hath our lorde ordeyned in his holy rewle that ye shulde every day before the begynnyng of euensonge. eche of you forgyue & aske forgyuenes of other. saynge a lowde with harte and tongue. Indulgete nobis, Forgyue vs. for god. and for hys moste mercyfull mother Mary: yf we haue offended you. with worde. or dede. sygne. or token. for yf eny trespass be in you agenste vs: wyth moste full wylle and harte we for-gyue yt. ¶ And before thys ye say an Aue maria. to oure lady that therby ye shulde be the more stronge to breke downe all contrarious sturrynges. that ye may forgyue veryly of harte lyke as ye say with the mouthe.
And thys ye saye before euensonge rather then before ny other of your howres. by cause that euensonge is the begynnynge of the nyghte as I said before. And therfore that the sonne shulde not go downe vpon youre wrathe. for pareyles that I haue rehearsed before: ye forguye and aske forgyuenes at this tyme of all occasyons. and trespaces that hathe hapned in all the day before. that ye may in clene and pseyble conscience pray god with your euensonge. For his holy seruyce oughte to be sayde wyth clene and restefulle hartes.

If eny were so overcome wyth temptacyon of Ire. whyche god forfende. that she wolde not saye thys Indulgete by cause she wolde not forguye: then she were gretly to blame. and yet she were never the more excused. For yt is sayd in the name of all. and therfore it byndeth the all whether they saye yt. or saye yt not. and whether they be there. or thense. And therfore they that are absente. and saye theyre euensonge alone. oughte neuer the lesse to say yt. For thoughg there be none presente to speke to. yet they speke to all. and in the name of al. And in vnyte of all the congregacyon. the forgyuenesse is asked and offered. And this ye may wytte by that. that eche person sayeth. we forguye. for an eche one spake onely in her owne name. she shulde saye I forguye. & forguye me. And also yt were not sayd in vnyte of all. they that stande on the tone syde. shulde not forguye eche other. for they speke all to gyther ouer to the tother syde. & not to themselfe. as yt shulde seme. But for eche one sayeth yt in the name of all. & in vnyte of all: therfore yt byndeth all to forguye. & pardoneth all theyr trespace. And thersfore wretched were that persone that for eny waywardenes of harte wolde be vnreconcyled. and dysceuered from that holy vnyte at that tyme. Thys ys that dayely sacryfyce that ye offer euerie daye to God at euensonge tyme. fygured by
the contynewall sacrifyce that god bad by moyses shulde be offered dayly to hym at euensonge tyme. before the sone goynge downe. And then he sayd he wolde dwelle amongst them, and be theyr lorde god. & they shulde well know that he were theyr lorde god. ¶ Therfore seure may ye be that ye shall haue of our lorde god all that ye wylle aske of hym to youre helthe. yf ye gette hym to dwelle thus amongest you by dayly offerynge of thys sacryfyce. of charyte & of vnyte. ¶ But nowe perauenture ye myghte aske whether thys askynge of forgyuenesse by thys 'Indulgete, be suffycient for eny trespace or offence that eny dothe ageynste a nother without eny speycyal askynge. ¶ To thys I answere that the persone agenste whome the trespace or offence is done! oughte not after Indulgete, is saide in the quier. whether she be there or no. to bere wylfully eny heuines in harte. or to make. or to shew eny heuynes in worde. or dede. agenste that persone that hath offended her. as far as the offence longeth to her owne selffe or to her owne cause. though the other aske her neuer other forguyenesse before ne after. But the trespaces that are done agenste god. & agenst the relygyon. oughte to be correcte after the rewles of relygyon. when tyme ys. netheles for Indulgete, But be ware. that none kepe wrathe. ne make quarell to other for her owne cause. vnnder colour of relygyon or of zele of the obseruaunces therof. For all personal causes as far as they hurte not the relygyon. ar to be forguyen. by Indulgete, as ys before sayde. And thys ye may se by the worde. when ye say. If eny trespase be in you ageynste vs. wyth moste full wyll we forguye yt. And therfore if eny forguye not in all the wyll of her harte when these worde ar sayd: she maketh a gabbynge. thoughe she say not the wordeis herselffe. ne here them sayd. For they ar sayde in the quier in the name of all. and
bynde all as I sayde before. ¶ But the parsone that hathe wyttyngly offended a nother: oughte to do that ys in her to be reconcyled and to aske forgyuenesse of her that she knoweth she hathe offended: before or Indulgete begynne. And yf she wyl not then though the other forgyue yt at Indulgete, and oughte no more to speke therof: yet she muste aske forgyuenesse afterwarde and the souerayne and serches that haue cure of the relygyon. oughte to se that she be sadly correcte. not onely for the trespace that she dyd agenste her syster. but moche more for her obstynasy and inobedynce agenste the intente of the rewle that she wolde not seke to be reconcyled. For in that she breketh the vnyte of the congregacyon. & myghte cause oure lorde to wythdrawe hys gracious presence from all. for he loueth to dwelle in vnyte of restfull soules. And also she geneth a way to the enmy to take power ouer her selfe. in that. that she dysceuereth her selfe from vnyte of the holy congregacyon as a shepe that wandereth alone from vnyte of the flocke. ys sone taken and deuoured of the wolfe. And the same ys to be sayde of her that wyll not forgyue. namely at that tyme. of Indulgete. ¶ And therfore eche one oughte to be full ware that they kepe ne bere no grudgeynge. ne wrate in harte for though eny man can hyde yt for a tyme from outwarde shewynge. god knoweth yt well ynoughe. & wythdrawyth hys grace. and the fende catchyth holde in that sowle. ¶ Now in happes somme myghte thynke. what shall I do. I wolde fayne forgyue. but I cannot. Loke yt be as ye saye wythout feynyng. that ye wolde forgyue veryly. and of harte: and then ye forgyue. thoughe ye fele neuer so many contrary sturynges. so ye folowe not the sturynges in worde ne in dede. but are veryly dyspleased with them. & lothe them. and compelle youre selfe to do the contrary of suche frowarde sturynges.
then they hurte not the soul, for we haue our wylle free, but not our felynges. And therfore we may wylle and not wylle what vs lyste. but we may not fele. ne vnfele what vs lyste. And therfore our mercyfull lorde takyth vs not after our felynges but after our wylles. ¶ Netheles though a persone felt many bytter sturrynges of ire and of vnpacience, yf he had a very dysplesauce therwith, and arose ageynste them wyth a myghty, and a feruente wylle, and prayed our lorde, and hys holy mother of helpe, and so wente to chyrche. and sayde. *Aue maria,* and *Indulgete,* wyth the couente. in hope to gette grace. & to ouercome hymselfe: I trowe that by prayer of our lady, and for obedience of the rewle, and by knyttynge of hymselfe to vnyte of the congregacyon: he shulde fele the fersenesse of hys sturrynges sone abated. ¶ Thus therfore reconcyled to gither ye begynne youre euensonge where ye saye fyue psalms to haue forgylenees of all that ye haue offended god in your fyue wyttes. And by meryte of our lorde's fyue woundes, whyche he had in hys holy boody. bothe at euensonge tyme of the day. when he was losed and taken downe frome the crosse. & at euensonge tyme of the worlde. For in the begynnynge of the laste age of the worlde. he suffered hys holy passyon.

¶ Antempne. *Beati metuentes.*

Blessed ar they that drede the lorde. and kepe the commaundementes of the vyrgyns somne. that sytteth on the fathers ryghte syde. for to them he shall say. Come ye blyssed of my father. receyue the kyngdome that ys prepared to you from the begynnynge of the worlde.

¶ The Chapyter.

*Beata es maria,* Blyssed art thow marye. that hast borne the lorde, maker of the worlde. thou hast broughte
fourthe hym that made the. and endelesly thow abydest vyrgyn.

¶ The Hympe.

**Lux deus indeficiens**, In thys hympe ar fyue verses answering to the nombre of the fyue psalmes. and so are there in youre hympes at euensong of four stories. But in the tother thre stories. where ar mo or fewer verses in the hympes at euensonge: thoo hympes ar taken of other seruice of the chyrche. and not specyally made for your euensonges. as the tother foure ar. ¶ What hympes. & psalmes & antempnes betoken. I haue wryten before at mattyns. ¶ In the tow firste verses of thys hympe. ye pray to oure lorde Iesu cryste for gostly lyghte. that in the wythdrawyng of bodely lyghte by goyng downe of the maternall¹ sone: he lyghten our sowles with the lyghte of grace. And for when the sonne ys gone the sterres appere to mynysshe the darkenes of the nyghte: therfore in the thyrde verse ye calle our lady a sterre that broughte fourthe the sonne that is our lorde Iesu cryste. prayng her to dryue from you the darkenesse of synne. In the fourthe verse ye pray her to kepe youre hartes. & wylles to god: whyle your bodyes ar a slepe. And in the fyfte verse ye praye her to correcte youre thoughtes. wordes. and dedes. And therfore yt were well done. that eche nyghte ye proclaymyd youre selfe preuylly before her of all defaultes that ye had done or thoughte. or sayde all the daye before. that she myghte helpe you to be corrected. and clensed therof. And by the mater of all thys hympe. ye may se that the euensonge longeth to the begynnynge of the nyghte as I sayde before. **Lux deus**, God that art lyghte neuer feylyng. lyghten thow mercyfully the howse of oure hartes. whyle the beame of the sonne goeth a waye. **Qui virginem**, Thow that shonest aboue heuens dwellynge in the vyrgyn: nowe dwellynge in heuen. lyghten vs
that are lowe bynethe. *Ostella*, O starre that broughtest fourthe the sonne. chase awaye the darknesses of dethe. whiche the envyous ennemye is wonte to brynge in to wandrynge sowlles. *Vt sopitis*, That whyle the bodyes are a sleape the hartes mote cleue vnto god. and the wylle mote alway abyde redy to the wylle of oure lorde. *Correctrix*, Be thow correcter of thoughtes. of wordes. and dedes. that by thy helpe. all mote be pleasynge to thy sonne. *Maria mater*, *Gloria tibi*, verse. *Pax multa*.

¶ Of the Psalme Magnificat.

*Magnificat*, Thys ys oure ladys songe, and yt ys sayde euery daye at euensonge rather then at other houres. for dyuerse causes. ¶ One for in the euensonge tyme of the worlde. our lady by her synguler asente. broughte in helthe to mankynde. ¶ A nother cause ys that we shulde dayely haue in mynde the incarnacion of our lorde Iesu cryste. which was wroughte in the euentyde of the worlde. for ioye of whiche thys songe was made. ¶ The thyrde cause ys for oure lady is lykened to the euen starre. that begynneth to appere in the euentyde. ¶ The forthe cause ys. that the myndes that haue bene laboured & weryed in the day wyth many thoughtes and besynesses. shuld then be comforted wyth the songe of ioye of oure lady. and be holpen by her prayers. ageynste temptacyons of the nyghte. ¶ The gospell sheweth that after oure Lady had conceyued oure lorde Iesu cryste in the Cytye of nazareth: a none she wente to Ierusalem to her cosyn Elyzabeth. the mother of saynte Iohn Baptyste. And at her comyng thryder saynte Iohn joyed in hys mothers wombe. & hys mother was fyllde with the spyryte of prophesy. and blyssed oure lady and sayde. Blyssed be thow amongest all women. and blyssed be the fruyte of thy wombe. Then oure lady as she tellyth
The Blessed Virgin's humility in all her exaltation.

Libro sexto
Capitulo lixiv.

The Sunday Service.

158

Libro sexto
Capitulo lixiv.

The Blessed Virgin's humility in all her exaltation.

to saynte Birgytte. was sturred in her harte wyth unspecable & vknown gladnesse. so moche that her sole mighte skante holde yt selfe for ioye. but her holy tongue brake oute with wordes in praysynge of god wythoute studye. or thynkeynge before and sayde. Magnificat anima mea dominum, My sole prayseth the lorde. Et exultavit, And my spyryte hathe ioyed in god my sauyoure. ¶ Here we may lerne of oure lady to forsake all veye ioye. For after the angell had bene with her from heuen. after she had conceyued the sonne of god and after Elyzabeth had blyssed her and praysed her as most worthy mother of god. in al thys she was meued to no vanye. ne to no presumpcion in her selfe. but to more mekenesse. and to praysynge and ioyeng in god. And that not faynedly only with tongue. but of all the inwardenesse of sole. And theryfore she sayeth. not my mouthe. but my sole prayseth. and my sole ioyeth. And that not in her selfe but in god. that ys maker of all thynges. & now ys become man. and so sauyoure of mankynde. And that in our lady. and theryfore he ys specyally and syngulerly hers. and none others in that wyse. For by her. helthe and saluacion ys come to man. Therfore she sayeth. My spyryte that ys my sowlle. hathe ioyed in god my sauyoure. Here sayeth saynt Bede. that his spyryte ioyeth in god hys sauyoure; that delyteth in nothynge that ys in erthe. ne ys plesyd with no plente of goodes. or of worshyppes. ne ys broken wyth grudgeynge or vnpaecyence in eny trybulacyon or dysease; but onely he delyteth. and ioyeth in mynde of hys maker. of whom he hopeth to haue endless selthe. Quia respexit, For he hathe beholde the mekenesse of hys hande mayden. Here oure lady tellyth why she praysed why she ioyed in god. why god was become so singulerly hers. for he beheld her mekenesse. wherby ye may se that mekenesse was the cause. why god chase
her to be his mother. And therefore sayeth saynte Jerome. what is more noble and worthy, then to be the mother of God? what is more bryghte & worshipfulle. then she, whom the bryghtenesse of the fathers glory chase to hymselfe? what is more chaste? then she that bare in her body. the body of Criste? And yet she sayeth that God behelde onely her mekenesse. that is the keper of all vertewes. And what fel therof? Ecce enim ex hoc beatam me dicent omnes generationes, Lo for that, from hense furthe. all generacyons shall call me blyssed. ¶ All generacions of heuen. and of erthe. of crysten. and of hethen. of iewes and of sarazyns. of men. and of women. of poure. and of ryche. of men. and of aungels. of ryght wyse and of synners. of wedded. and of syngle. of soueraynes. and of subiectes. all shal say me blyssed. all shal prayse the blyssednesse that God my sauoure hathe wroughte wyth me. and hathe gyuen to them by me. For of euery nacyon and people. some are turned to the faythe of Criste? that prayse. and worshyppe his holy mother. Quia fecit, For he that is myghty hathe done greate thynges to me. and his name is holy. What be these greate thynges. that he made her. that he kepte her clene from all synne. That he halowed her. and endowed her wyth gyftes of the holy goste. that he toke his body of her. That she a creature broughte furthe her maker. she his seruaunte bare her lorde. that she a vyrgyn. ys mother of god. That by her he boughte mankynde. and broughte hys chosen to endeslye lyfe. These greate thynges dyd he that hys myghty. to rewarde. aboue all that eny man maye deserue. And for he ys myghty. he hathe done myghty and greate thynges. And hys name ys holy. For he ys more good and holy. then may be thoughte or spoken. And for hys holy name. not for mannes meryte. He hathe done greate thynges. to the helthe of man. Et miser-
Psalmo 84. Ostende nobis domine misericordiam tuam. Lorde shew vs thy mercy. As yf he sayde. thow hast shewed vs thy power in makynge of all thynge of noughte. Thow hast shewed vs thy wysdome in meruaylous gouernynge of all thynge. Thow hast shewed vs thy ryghtwysnes in punysshynge of synne. bothe in aungel and in men. And therfore shew vs now thy mercy by incarnacyon of thy sonne. to the saluacyon of manne. Thys mercy bryngeth oure lady furthe and sayeth. hys mercy ys from kynred in to kynredes. From one kynred. in to all kynreddes. from the kynred of iewes. in to all kynreddes of the worlde. For amongeste the iewes thys mercy was wroughte. and afterwarde spred abrode vnto all people. But all take not profyte and saluacyon by thys mercy. for thoughhe yt be more suffycyent then all men nedeth. yet yt auayleth not but to them. that dyspose them therto. And what ys that dysposycion: The drede of god. For wythoute that drede. none maye be saued. Not the drede of payne. But the drede of god. as oure lady sayeth. timentibus eum, hys mercy ys to them that drede hym. Fecit potenciam in brachio suo, He hathe done powre in his arme. That ys to saye. in hys sonne. For as the arme cometh of the body. and the hande of bothe arme and body: so the sonne hathe hys beyng of the father. and the holy gooste bothe of the father. and of the sonne. In thys arme that ys hys sonne. he hathe done power. for by hym he made all thynge of fendes. and by hym he saued mankynde. and by hym he hathe thrown downe the power of fendes. And therfore sayeth oure lady. Dispersit superbos mente cordis sui,
He hath dispersed the proud in the will of thy heart. ¶ These proud are fends. and iewes. and all proud people. For as an hoste that ys dispersed ys not myghty to fyghte. ryghte so the proud fends are dispersed by the passyon of oure lorde Iesu cryste. and not myghty to warre agenste man. as they were before. ¶ The proud fends also. that wolde not make them to the faythe of Iesu cryste. ar dispersed abrode in the world. so moche. that they haue nether londe. ne contre. ne Cyte. ne towne of theyre owne to dwell in. in all the erthe. But somme. dwelle in one londe. somme in a nother. And somme in one Cytye. and somme in a nother vnder trybute. and thraldome of chrysten people. Thus are these fends. and iewes dispersed by oure lorde in the will of his harte. that ys to say in the ryghtefulle judgemente. of hys preuy domes. ¶ All proud people also are dispersed in the mynde of theyre owne harte. for as meke people lyue in vnyte and reste. ryghte so proud people. are bothe scattered in theyre owne harte by many vanyties. and vnlefull desyres. and also they are deuyded agenste other by trouble and enuye. and debate. Deposuit potentes de sede, He hath putte downe the myghty frome the seate. and he hathe lyfte vp the meke. ¶ These myghty are they that haue great power temporall. or spyrytuall: and mysse vse yt agenste the wylle of god. and ageynste theyre euen chrysten. and ageynste theyre owne soulles helthe. And these myghty god throwyth downe frome the seate of grace. For by grace. god shulde haue hys seate in theyre harte. And frome the seate of dygnyte. and of power. whyc he theye mysse vse. And from the sete of connyng. & of wysdome. for they ar blynded in theyre owne malyce & at laste from the sete of dome. where the wylfull powre shall sytte and *deme wyth cryste. ¶¶ The proud iewes also. which would not make them to the faith of Christ are dispersed abroad in the world, so much that they have neither land, nor city, nor town of their own to dwell in. in all the earth. But some dwell in one land, some in another. And some in one city, and some in another under tribute, and thraldom of Christ's people. Thus are these fends. and iewes dispersed by our Lord in the will of his heart. that is to say in the righteous judgement of his prevenient domes. ¶ All proud people also are dispersed in the mind of their own hearts. for as meek people live in vanity and rest. rightly so proud people. are both scattered in their own hearts by many vanities, and unclean desires. and also they are divided against each other by trouble and enmity and debate. Deposuit potentes de sede, He hath put down the mighty from the seat. and he hath lifted up the meek. ¶ These mighty are they that have great power temporal, or spiritual; and use their will against God, and against their own souls. And these mighty God throws down from the seat of grace. For by grace, God should have his seat in their hearts. And from the seat of dignity, and of power. why they use evil. And from the seat of cunning, and of wisdom, for they are blinded in their own malice and at last from the seat of judgment. where the willful power shall sit and *owe with Christ. ¶¶ Among these proud and evil people.
From that seate shall suche myghty be throwen downe. and to that sete shall the meke be lyfted vp. For he hathe lyfte vp the meke here in grace. and after to blysse euerlastynge. These wordes oure lady spake as prophesy of thyinge that was to come. and yet she sayeth as yf yt were paste for syckernesse of the fulfyllynge. For yt was as sycker to be fulfylled in tyme then to come as yf yt had bene then past. And for that cause prophetes vsed ofte suche maner of spekyngye. *Esurientes impleuit bonis,* He hathe fylled the hongry wyth goodes: and the ryche he hathe lefte voyde. ¶ Bodely hongre is an appetyte of meate. so gostely honger is a desyre of grace and of vertues. He that is hongry. hathe nede of meate. so he that is hongry gostly thynketh that he hathe noughte. that good ys. namely not of hymselfe. ne by hys owne merytes. And for he feleth hymselfe nedy of all goodes: therfore he seketh and desyreth. and laboureth faste to gette them. and suche hongry: god fylleth wyth goodes spirituall in grace. and endelesse in blysse. ¶ But the ryche ar they that presume of themselfe. & wene to be better then they are and to haue more then they haue. or to konne more then they canne. And that they haue. or canne. or may. they counte yt to theyre owne merytes and worthynesse. as though yt came all of themselfe. These ryche god leyth voyde from grace and from glory. For they that ar here wylfully poure from worldely welthes and comfortes. and honger and desyre goddes grace. and heuenly comfortes: theyre desyre shall be fulfylled. But they that haue here rychesse of worldely prosperity and take theyre ioye and comforte therin. and seke after none other: they shall be lefte voyde. from all goodes temporall. and euerlastynge *Suscepit israel,* He hathe taken israel his chylde. he hathe mynde of hys mercy. ¶ Israel was one of the patriarkes. that was called also Iacob. of whose lynage
our lady came. And therfore our lady sayeth, that god hathe taken israel that ys to say a body of man-kynde. of the lynage of Israel. whyche israel ys called goddes chylde. for he was meke and obedient to god. as a chylde to the father. And in thys dede god hathe mynde on hys mercy. by whiche he promysed to the patriarches and prophetes that he wolde become man. And therfore sayeth our lady further. Sicut locutus est, As he hathe sayde to our fathers, that ys. to patriarches. and prophetes. from the begynnynge of the worlde. and specyally. to Abraham. and to hys sede. that ys. to the people. that come of Abraham by bodely generacyon. of whome our lady came. and of her our lorde Iesu cryste. not onely to the helpe of that people. but of all that trewly folowe the faythe. and leuynge of Abraham. vnto the ende of the worlde. For they are properly called the sede and the chyldren of Abraham. with whome they shulde. be parteners of the fruyte of our lorde comynge endelesly in ioye and blysse Amen.

[* Antempne.]*

*Patrem cum filio,* Oure sowlles ioyenge mote con-
tynewally prayse the father wyth the sonne. and the holy goste wyth eyther of them. one very god *whiche endelesly before knowynge our fraylte. endelesly he ordeyned before. the vyrgyn mary to be our helper. whose sowlle ioynge in god praysed hym sourraynely.

Antempne. *Rosa rorans,* Byrgytt that arte a vessell of grace. and a rose dewyng goodnesse. and a sterre droppyng clerenesse. dew thow the pytye of heuen. and droppe the clennesse of lyfe. in to the vale of wretchednesse. Antempne. *O Birgitta.* O Byrgytte droppe of myrre. exampler of abstynence. thow haste made a playster of penaunce. to sorowfull peple whyle thow wrote the wordes of cryste. Thow that arte a new lyghte of the chyrche be a defender & a
norysher to the meke meyne of thy howsolde. ¶ Myrre ys a bytter gomme in taste, but in smell yt is swete. and yt kepyth deade bodyes from rottynge and therafore yt betokeneth penaunce. that is bytter in felynge of sorowe. and of sharpenes. but yt smellyth swete in goddes syghte. and yt helpyth a sowle. that is dede by synne. and kepyth yt from endeles corrupcyon. Suche a droppe of myrre was saynte Byrgytte. for bothe by example of her owne lyueynge. and by warnynge that she gane to the people of mystyef that shulde falle for synne. but they amended. & what mercy & grace they myghte haue. yt they wolde turne them and amende? she made a wholsome playster of penaunce. to all people that ys sorowfully combred in synnes. The worde of cryste that she wrote. are the reuelacyons that she had from heuen to the enformacyon of all mankynde. And therfore she is called a new lyghte gyuen to holy chyrche in thys last worlde. Her mayne is all tho that serue her. and haue deuocyon to her and more specyally we that are professed in her relygyon.

¶ Oratio.

*Deus qui ecclesiam,* Mercyfull god that haste vouched safe to lyghten thy chyrche by blyssed Byrgytte. wyth holy counsayle & examples: graunte by her prayer that we mote fullfylle in dede wyth. deuoute sowlles, tho' thyngest that thow haste mercyfully shewed by reuelacyon, for clensynge of oure synnes. *Per dominum nostrum,*

¶ Of Complyn. and Collacyon.

Complyn ys the Seuentehe and the laste howre of dyuyne seruyce. and yt ys as moche to say as a fulfyllynge for in the ende therof. the seuen howres of dyuyne seruyce ar fulfylled. And there wyth also is ended. and fulfylled. spekynge. etynge. & drynkynge.
and laborynge. and all bodely besynnesses. So that after that tyme oughte to be kepte grete stylnes and strayyth scylence. not onely from wordes. but also from all noyses and dedes saue only preuy and softe prayer. and holy thynkeynge. and bodely sleape. For complyn betokeneth the ende of mannnes lyfe. or the ende of the worlde. when the chosen of oure lorde shall be delyuere from all traualfe and wo. and be broughte to endelesse quiete. and reste. And therfore eche persone oughte to dyspose hym to bedde warde. as ye hys bedde were hys graue. For as a man dyeth or he be borne to hys graue & buryed. righte so at complyn tyme ye shulde be dysposed as ye were in dyyng. And kepe you so sober. and styyle afterwarde "as ye were deade fro all bodely dedes. and wordes. And in token therof in the responce at Complyn. ye pray our lady to commend you in the handes. and kepyng of her some. as a man dyenge sayeth. In manus tuas. and commendeth hys sowle to god. And dyuerse other thynges that ye saye at Complyn. accordeth to the same. ¶ And for the same ende also. before Complyn ye haue a collacion. where ys reddde some spyrytual matter of gostly edyfycacion. to helpe to gather to gyther the scaterynges of the mynde. from all oute warde thynges. And therfore all maner of bokes oughte not to be redd at that tyme. but onely the bokes that ar inwardely spyrytuall. and easy to vnderstande that all sowlles may be fedde therwyth and holpen thereby. to kepe themselfe in inwarde peace and stablenesse of mynde all the nyghte folowynge. For not onely the tongue oughte to be kepte in the nyghtes tyme as deade from speche. and the bodyes from dedes; but also the harte oughte fulle besyly to be kepte from all vagaunte thoughtes. both ye tylle ye falle a slepe. and when ye wake eny tyme in the nyghte. and anon as ye wake to aryse. For as

**It signifies the end of life, and rest in Christ.**

**Its analogy to death.**

Collation, or reading of some spiritual book, precedes it:

*Folio lxxx.*

**to help keep the heart with diligence.**
the holy father *Cassianus*. sayeth. Before all things yt is necessary to vs to haue a waker and a besy kepynge of oure selfe in nyghtes tyme. For as the clene. and besy kepynge of the harte. and of all the outwarde wyttes on the day maketh redy the body. and the sowlle to kepe clennes and chastyte in the nyghte. ryghte so the waker and stable kepynge of the harte in deuoute and holy thoughtes or prayers in the nyghte watche. arrayeth and gyueth a grete inwarde strengthe. and sadnesse to the sowlle. in all observaunces and dedes. that are to be done all the day after.

Thus ye may se that many holy observaunces. are ioyned to youre dyuyne seruyce to cause you always to take hede. and to haue mynde vpon youre helthe. As at the begynnynge of eche houre ye saye a *Pater noster*, and an *Aue* to sturre vp youre deuocion in hys seruice. And at the ende of eche houre ye synge *Aue maria*, wyth a collecte folowyng to kepe the deuocyon that ye haue gathered therin. After tyerce or ye be- gynne to speke. ye go to the graue to arme you in the name of the blessed trinyte with mynde of your dethe. and of youre dome ageynst all temptacyons in youre dayly dedes. Before euen songe. ye aske & graunte forguyenesse eche to other wyth *Indulgete*, And before complyn ye arraye you wyth deuoute herynge of holy doctryne at youre collacion. And in *that* deuocion ye go to youre complyn. whiche hathe a verse in the begynnynge other then ys sayde in other howres. that ys *Conuerte nos*, God oure sauyoure conuerte vs. and turne vs to the. *Et auerte*, and turne away thy wrathe from vs. we rede that many tymes folke haue fallen in mystyef on nyghtes tyme for theyr sinnes. And thefere at euen in the begynnynge of complyn holy chyrche prayeth for all her chyldren that they may be so conuerted from synne. that oure lorde turne from them hys wrathe. Also for in other howres of
dyuyne seruyce we ought to drede that we haue offended god by somme neglygence. for there ys none that dothe so welle. but that and he thynke hymselfe he dothe welle and dredyth not defaulte in his dede; he maye by that same thoughte of sykernesse. make hymselfe gylty. For he that seyth no defaute in hymselfe he oughte to drede leste he be blynde. which blyndenesse maye be worse to hym than many greate synnes. that are sene. and sorowed for. And therfore yeldynge vs gylty to god in all that we do on the daye; we aske at euen to be couerted to amendemente. and pray our lorde to kepe hys ire from vs. when we say in the begynnynge of complyn. Conuerte nos, ¶ The comoun vse of the chyrche is to say foure psalmes at complyn but saynte Benet settyth in hys rewle but thre psalmes to be sayde at complyn. And thereto accordeth youre seruice that hathe at complyn but thre psalmes. whiche are these. Memento domine, Ecce quam bonum, Ecce nunc, In the fyrste psalme. that is Memento, ye behyghte that ye wyll nether go to bedde. ne slepe tyl ye haue founde in your selfe a restyng place to our lorde god. And how that shall be. the tother tow psalmes teche. for the tone that ys Ecce quam bonum, tellyth of the loue and vnyte that eche one ought to haue with other. and the tother that ys Ecce nunc, spekyth of the praysynge and ioye. that oughte to be had in oure lorde god. And in what sowll euerye these tow thynges are that ys. vnyte. and peace to all other. and loue. & ioye in god: there lyketh oure lorde to reste. and to abyde. And therfore yf ye say well youre complyn. ye shall not be wythoute these tow. And yf ye fele these tow in you veryly: then blysse you. and go to bedde. and slepe restfullly. and safely. for oure lorde hymselfe restyth in you. and he wyll kepe you whyle ye slepe. ¶ Antempne. Jocundum est, It is mery to them to dwel in one: that

The Augustinian rule, like the Benedictine, has only 3 Compline psalms.
of the inderest of harte bysely worship god & his moder.

† The Chapyter.

*Multe filie,* Many Doughters haue gathered the richesse, but thow alone mooste holy mary. haste ouer paste them all. These many doughters are chosen sowles, whiche haue gathered rychesse of meny graces and vertewes. But our lady passyth them all. for in her alone were all graces & vertues more parfytly then in al saintes. † Responce. *In manus tui,* O noble and gloryous vyrgyn commende vs in to the handes and power of thy sonne. Verse. *Quem redemptorem,* whome we knowlegeoure ageynebyer and god of trouthe. † Another Responce, *In manus tuas,* I be-take my sowle lorde in to thy handes. Verse. *Redemisti,* Thow haste boughte me ageyne. lorde god of trouthe.

† The Hympne.

† *In genitore,* In the fyrste verse of this hymyne. ye knowlege the faythe of the blyssed trinite. † And in the seconde verse ye saye that the same blessed trinitye was bothe in heuen, and in the maydens wombe. Not that all thre persons were become man. but where euer the sonne was. and is. there was. and ys the father. and the holy gooste. † In the thyrde verse. ye saye that in tho thre persones. ys one godhed. and onely inoure lady ys maydenhed and motherhed. † In the fourthe verse. ye knowlege that her sonne ys god and man. and that none other saue he. hathe a vyrgyn to hys moder. † In the fylfte verse ye pray god to beholde you with hys mercyes. and not forsake you. † Then ye begyn and say thus. *In genitore,* The sonne ys in the father. and the father is in the sonne. the holy goste is in eyther of them. and eyther of them ys in the holy goste. *Hii marie,* These thre persones dwellynge in the maydenly bowelles of Marye. kepte
the hye seate amongst the companyes of aungels. *In hiis*, In these thre parsones ys one. godhed. and in thys woman alone shyneth clere vyrgynyte and plenteous motherhed. *Eius que solum*, we knowlege her onely sonne. very god and man. and that none other hathe a mother vyrgyn. *Vbique presens*, ¶ Beste and moste myghty god ouer all presente. beholde vs that drede the. and dyspyse vs not. that pray the. Verse. *Ecce ancilla*, Thys versycle ys taken of the gospel when oure lady answered to Gabryel. and sayde *Ecce ancilla*, Lo the hande mayden of the lorde. *Fiat michi*, Be yt to me after thy worde.

¶ Of the psalme, *Nunc dimittis*.

*Nunc dimittis*, Saynte Luke tellyth in hys gospel. that after oure lorde Iesu cryste was borne on cryst-masse nighte. the forty day after. that is now called Candelmasse day. our lady hys mother broughte hym in to the temple of Ierusalem to doo as the custome of the lawe asked. ¶ Then was there in ierusalem an olde and a holy father whose name was Symeon. Thys man had vnderstonde in his lyfe tyme by the prophysyes. that the incarnacion of oure lorde Iesu cryste was lyke hastely to be fulfylled. as *the comon opynion* was then amongst the iewes. And therfore he desyred and prayed so hartely there after: that he was answered by the holy goste. that he shulde not dye tyl he had sene wyth hys bodely eyne oure lorde Iesu cryste. in hys manhod. Therfore when oure lady broughte fourthe her blyssed sonne Iesu cryst in to the temple as is before sayde. this holy man had knowlege therof by inspyracyon of the holy gooste. and came and mette wyth oure Lady in the temple and toke her blyssed sonne Iesu in hys armes wyth greate ioye of harte. as he that hadde founde the ioye that he had long desyred. And in that inwarde ioye and conforte
that he had of that heuenly chylde: he brake oute in wordes of praysyne and thankeynge to god and sayde. *Nunc dimittis seruum tuum domine,* Now lorde thow leuest thy seruante in peace after thy worde. ¶ Thys man was now glad to dye. for very peace of mankynde was come, by whome he shulde be broughte to endelesse peace. Before that tyme. all went to helle and wyste not when to be delyuered. But for thys man was seker of hys delyueraunce for he had hys sanyoure in hys armes. therfore joyfully he sayde. ¶ He that ys before a mannes face may esely be sene. so the faythe. and knowlege of our sauyoure Iesu cryste was made open by his apostles. before all people. And therfore at the laste doume he shall be sene in his manhod as mercyfulle sauyoure to all that in faythe and in drede & in loue beholde hym here. before theyre face. And to all other that turne thyr backe to hym here. by mysbyleue. or deadely synne. and so dye: he shall be sene as moste ferefulle iudge. Thus as thys holy man sayth. he ys made redy before the face of all peple. not only of iewes. but also of hethen. And therfore he sayeth farther. *Lumen ad reuelacionem,* thow haste made hym a lyghte to the lyghtenyng of the hethen people. and glory of thy people of Israel. ¶ The hethen were then all in darkenesse of mysbyleue and therfore our lorde Iesu cryste was to them lyghte. to brynge them oute of all darkenesse. in to the lyghte of faythe. and grace. as...
the apostle saynt Paule sayde to them afterwarde. 

_Fuisti aliquando tenebre. nunc autem lux in domino, Ephesios v._

ye were he sayeth some tyme darkenesse. but now ye are lyghte in oure lorde. The iewes that were in lyghte of ryghte byleue. had grete worshyp of oure lorde Iesu. in that that he toke hys manhode amongst them of theyr kynrede. And therfore Symeon callyth hym the glory. that ys the ioye and the worshyp of the people of Israel. ¶ Netheslesse he namyth here the heten before the iewes. for greate multytude of the heten were & are turned to crysten faythe. whyche are called now crysten people. but the multytude of the iewes abode in blyndenesse. But they shall come after to ryghte faythe. in the ende of the worlde. ¶ In thys songe oure lorde Iesu cryste ys called Sauyoure. lyghte. and glory. He ys sauoure to synners by mercy. and whom he saueth from synne. he lyghteneth by grace. & therfore he ys called lyghte. and whome he lyghteneth by grace. he rewardeth by endelesse blysse. and so he ys called the glory of hys people. ¶ Also for thys holy man Symeon desyred to dye. after he had sene our lorde Iesu. as ys sayde before in thys songe. and for by thys complyn. ys betokened youre dethe. and by youre goynge to bedde. youre beryalles as I sayde before: therfore thys songe ys sayde at complyn rather then at other houres. that ye shulde every nyghte be redy to desyre dethe. as he dyd. _O regis pacifici, O vntouwched mother of the kynge of peace. sette vs thy seruauntes. and hande maydens benygnely togyther in the helthefulle peace of thy sonne._ ¶ Vnderstande by these seruantes and handemaydens. not onely the systerne and bretherne of thys order. but all cristen men and women. for youre seruyce ys ordeyned to be sayde in the parsone of all holy chyrche. as I haue sayde often before.

Gratiam tuam infunde, Lorde we beseche the powre or shedde thy grace in tooure sowles. that we that haue known by message of the aungel. the Incarnation of cryste thy sonne mote be ledde by his passyon & crosse vnto the glory of resurrection. Per eundem, By the same our lorde Iesu cryste thy sonne. that lyueth and rayneth god wyth the in vnyte of the holy goste with oute ende. Amen.

Antempne. De te virgo.

Fathers desyred the sauyoure of the worlde. to be borne of the. thow vyrgyn. Prophetes tolde yt before fygures betokened yt. at the laste the same heuenly messenger Gabryel. shewed it by salutacyon. the holy goste by shadowyne made the wyth chylde. O when shall he com so moche desyred. O when shall he be borne of the so longe abyden. Come, come lorde now come. by the vyrgyns bowels. vpsytynge vs. spryngynge oute from hye aboue. *Verse. Egredietur virga, There shall sprynge a yerde oute of the rowte iesse. Et flos, And oute of the rowte therof shal stye vp a flowre. ¶ The vnderstandynge hereof. ye may se before at the howre of sexte. ¶ Antempne. ¶ Gaudendum nobis est, It longeth to vs to ioye. that cryste mediatour of god. and men. borne of the mooste holy vyrgyn of vyrgyns. hathe enhaunsed the nature of vs. in to the parsone of hys god hed. prayse we hym. gloryfye we hym. loue we hym. before all thynges. knyttynge often this therto. Mary. Mary. Mary. of all holynesse, and pryncypall precious stone. defende vs that mekely serve the from the thousands thousande gyles of the olde enmye. Verse. Post partum, Thow hast abyden clene vyrgyn after the byrthe. Responce. Dei genetric, Mother of god pray for vs. Antempne. Regina celî, Queene of heuen ioye thow. for he whome
b. how hast deserved to be here. haeth a ryse as he sayde. pray god for vs. Verse. Virgo mater, Vyrgeyn mother of hym that ys aryse. make vs to gette the fode of lyfe endurynghe. ¶ At assencyon tyme ye saye. Iam ascendit sicut dixit, Now he hathe styed vp. as he sayde. ¶ And at Pentecoste ye saye. Iam emisit quod promisit, Now he hathe sente oute that he behyghte. that ys the holy goste. And in the verse ye saye. Mater ascendentis, Mother of hym that styed vp. And Mater inspirantis, Mother of hym that enspyreth. Not that oure lady is mother of the thyrde person. in trynyte that ys called the holy goste. whiche is worshyped in the feaste of Pentecosse and to whome longeth to enspyre as the comon maner of speche ys. but she ys mother of the seconde persone oure lorde Iesu cryste that enspyreth grace in mannes soulle as welle as the holy goste for the workes of the holy trinyte ar vndepartable. Also oure lorde Iesu ys sayde to enspyre. in that. that he sente the holy goste on Pentecoste sondaye to enspyracyon of hys dyscyples. Also in the verse at the Ascencyon. and at Pentecoste ys sayde. Gaudia, Ioyes. in stede of Pascua, fowde. For at Ester oure lorde is taken of crysten people in the sacramente of the aultor as foude of theyr sowles. But at the Ascencion he toke pocessyon for al hys chosen in the ioye of heuen. & from themse at Pentecoste. he sente the holy goste. And therfore at Ester ye aske foude of lyfe. & at Assencion and at Pentecoste ye aske ioye of lastyng lyfe. ¶ What Alleluya is to say ye haue before at the begynnynge of mattyns. For where euer yt is sayde. yt menyth spyrituall. and endlesse ioye. And therfore yt ys moste songe in Ester tyme for ioye of oure lorde resurreccyon by whome we shall all arysse in the ende of the worlde. and come to euerlastynge ioye in sowle. and body. Verse. Speciosa facta es, Thow arte made fayre and softe.
Responce. *In deliciis*, In thy delyces holy mother of god.

Antempne.

*Alma redemptoris mater.* Holy mother of the ageyne byer that arte the abydynge open gate of heuen, and starre of the see. socoure the fallyng people that studyeth or laboureth to aryse. thow that haste begotte the holy begetter. nature meruelynge. vyrgyn before and after. takynge that Aue. of Gabryels mouthe. haue mercy vpon synners. Verse. *Ora pro nobis*, Pray for vs holy mother of god. Responce. *Vt digni*, That we be made worthy the grace of cryste.

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Oratio
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*Famulorum tuorum,* Lorde god. we beseche the. forgyue the trespaces of thy seruantes. that we. that may not plese the. ofoure owne dedes. mote be saued. by the prayer of the mother of our lorde god thy sonne. *Per eundem,* By the same oure lorde cryste. Amen.

[Here endeth the story of the Sunday. And begynneth the Story of the Monday.]

[The Aberdeen MS. ends here, the copyist having added the following words instead of the above, "Here endethe the Story on sunday And that is sufficient for this halff of our Ladyes myrrouer.

Love drede & pray.
Your symple seruauent R. Tailour."
On Monday at mattyns the Invitatory.

Regem angelorum, Come ye. worship we the kynge of aungels ioyenge of hys mother.

† The Hymne.

Per se lucens, Thys hymne tellyth how god almyghty beynge suffycyente in all ioye. in hymselfe. was moued onely of hys owne goodnesse to make aungels. to that ende that they shulde be parteners of his ioy. And how somme of tho aungels dispysed hym. & felle to mystyef. and how other abode in praysyng of god. knowyng that the falle of theyr felowes shulde be reparelyd by oure lady. † There is a precyous stone that is called a carboncle. whyche shyneth bryghte as fyre. of hys owne kynde. so that no darkenesse may blemyshe yt ne no moysture quench yt. And to thys stone ye lyken oure lorde god. when ye saye. Per se lucens, The carboncle shynynge by yt selfe nedeth none other lyghte. so god alone endelesly suffycyente to hymselfe. Claros creavit, Made bryghte aungels of hys owne goodnesse. wylyngye that they shulde be made parteners of hys glory. Exercitus, Anon as the hoste of aungels se them selfe made: somme of them waxte prowde. and dyspyseyd theyre maker. Hii ruunt, They felle downe in to wretchednesse. the tother praysynge god. knewe that theyr brekynge shulde be redressed by the. marye. † Antempne. Benedictus, Blyssed be the lorde. whome we hope to. hear the voyce of oure prayer. for the moste worthy prayers of hys mother. † Antempne. Filii hominum, Sonnes of men brynge ye glory and worshyp to the vyrwyns sonne. that ye may be made the sonnes of god. Antiphona, Conuerte domina, Lady mother of ioye turne oure sorowe in to ioye. and
Angels created through God's love.

Angels created with free will.

[* Folio 5xxxvij.]

So some of them fell.

close vs all aboute with ioye. that we ioyenge mote shew the trouthe of god. Verse. Angelorum, Moste myghty lady of all aungels. Responce. Esto nobis, Be to vs a defender from the gyle of wycked. Benedictio. Ad societatem, The quene of aungels mote lede vs to the felyshyp of the hyghe cyteyzns Amen.

The fyrste Lesson.

Sciens itaque deus, Thys lesson tellyth how. after god of his only charite had made the greate multytude of aungels: somme felle to damnpacyon and somme bode in blysse. And how they that abode in blysse. had knowlege that oure ladye that was then vnmade. shulde be moste nere god aboue them all And therfore they had more ioy. then they had of theyr owne makyng. Therfore the aungel sayeth thus. Sciens itaque deus, God knowynge all thynge suffycyente to himselfe endelesly in hymselfe to hys owne ioye was moued of the only feruoure of his charite to make somme thinge. that other myghte be parteners of his vnspecable ioye. Creauit igitur, Therfore he made an vnspecable multytude of aungels. geuyng them free choyse to do after theyr power: what they wolde. That lyke as he. constrayned by no nede. but of the feruoure of hys owne charyte made them to theyr owne endelesse delyte: ryghte so they not compelled. but of their 'owne free wyllle. shulde gyue continually wythout ceasyng to theyr maker. charyte for charyte. and reuerence. for vnfaylynge conforte. In eodem, But in the same poynte. that they were made. somme of them mooste wyckedly mysse vsymge the moste acceptable gyfte of free choyse: began malycyously to haue enuye to theyr maker. whome they oughte. for hys moste loue souraynely to haue loued. Vnde protinus, wherfore they felle anon wyth theyr malyse as they deserved?: fro euerlastynge felycyte. in to endelesse wretchedness.
Alii vero, But other aungels abode with theyr charyte, in blyssé prepared for them. whyche loued god fer-
rently for his loue. beholdynge in hym all fayreness. all power, and all verteu. *Intellæxerunt.* The aungels also vnderstode of the syghte and contemplacyon of
 god. that he onely was wythoute begynnynge and without endynge, and that they themselfe were made of hym. & that they had of hys goodnesse. and of his
 power. what goodnesse euer they had. *Nouerunt,*
They knew also in the gloryous syghte of hym them-
selfe made so wyse of his wysdome. *that* they se clerely
after the demenyng of goddes sufferauunce. al thynges
that were to come. Of whych they toke that in moste
inwarde affeccyon: that they knew before. that god
 wolde of hys charyte and mekenesse. to hys glory and
to conforte of hys hoste. that ys to saye of his aungels.
fulfylle agayne tho heuenly mansyons from whyche the
inobedyente aungels wretchedly felle. for theyr pryde.
and enuye. *Intuebantur,* They se also in that blessyd
myroure that ys god theyr maker. a certayne reuerente
seate. so nye to god hymselfe that yt semed vnpossyble
eny other seate to be more nyghe vnto hym. And
they knew well. that *that* thinge was yet vnmade. to
whome that sete was prepared from wythoute begyn-
ynynge. *Ex intuitu,* Also the charyte of god wyth-
oute doubte enflaumed them all in a poynte. momente
or instante. of the beholdynge of the clerenesse of god
so that eche of them loued other as hymselfe. Nethe-
lesse they loued god moste and aboue all thynges.
And they loued that thynge vnmade that shulde be
sette in the seate nexte vnto god: more then them-
selве. For they se that god loued soucreynly that
thynge vnmade. and had moste ioye therof. *Omnium
consolatio,* O vyrgyn mary conforte of all. thow art
this same thynge to whome aungels from the begyn-
ynynge of theyr makynge. brente in so grete charyte;

*Myroure.*
Their loving joy that our Lady should be nearer God than they.

Their foreknowledge of her exaltation.

[\* Folio xxxvii]

\[\text{The angels praise God for the exaltation of our Lady.}\]

God, angels, and men rejoice in her as above all creatures.

that though they ioyed more then may be spoken, of the sweetenesse. & clerenesse that they had to be so nyghe the syghte of god; yet they ioyed moche more for that thou shuldest be more nerer to god then they. and for they knew, that there was reserued to the. more charyte, and more sweetnesse then they hadde. Videbant, They se also vpon the same seate. a certayne crowne of so greate fayrenesse. and of so greate worthynesse: that the maieste of none. safe of god alone. shulde ouer passe yt. Vnde quamuis, wherfore though they knew. that god shulde veryly haue greate worshyp. and ioye for he had made them: yet they se that more worshyppe and more ioy shulde come to god of that. that thou shuldest be made to so hygh a crowne. Et ideo ipsi, And therfore the same aungels. ioyed more for that god wolde make the: then for that god had made them. Et sic tu, And so thou O. vyrgyn moste holy. that were souerayne delyte to god hymselfe withoute Begynnynge. were ioye to aungels anone as they were made. Et sic vere, And so veryly. god with aungels. and aungels wyth god. ioyed moste inwardely of the. ere thou wert made. O vyrgyn most worthy of all creatures. Tu autem, \[\text{Responce, Te sanctum All aungels in heuen praysye the. holy lorde. sayng lordepray} \text{ing and worshyp belongeth to the.}\]

\[\text{\[\text{Verse.}\}

Cherubyn, Cherubyn and Seraphyn. and all the orders of heuen crye praysynes to the lorde. for thy glory O. vyrgyn. saynge Te decret, Lorde praysyne and worshyp belongeth to the. \[\text{\[\text{Benedictio; In matrem, The vyrgyn chosen to be the mother of god. mote shew vs whiche is the righte way vnto heuen.}\}

\[\text{\[\text{\[\text{The seconde Lesson.}\}

Intendens igitur deus, In thys Lesson the aungel sheweth that god hathe more worshyp. and aungels more ioye and man more profyte of our lady. then al
creatures that euer were made in erthe. He sheweth also how the holy vertues and workes of oure lady are lykened by dyuerse creatures. that god made in the begynnynge of the worlde. And thus he begynneth. Intendens igitur, Therfore god purposynge to make the worlde wyth other creatures that are therein: he sayde Fiat, Be yt made. Et statim And anon that was parfytly made. that he entended to make. Mundo itaque. And when the worlde. and all creatures. saue onely man were parfytly made and were reuerentely presenta with fairenesse to the syghte of god. there was yet a lesse worlde vnmade presente before god wyth all fayrenesse. wherof shulde come more glorye to god. and more myrthe to aungels. and more profyte to eche man that wolde use the goodnesse of yt. then of thys more worlde. O predulcis, O moste swete lady vyrgyn mary. amyable and louely to all. and profytable to all. full conuenyently thou arte vnderstande by thys lesse worlde. Ex scriptura, Men also knoweth of scrypture. that yt plesed god to departe lyghte from darkenesse in this more worlde. But forsothe that departynge of lyghte and darkenesse that shulde be made in the after thy makynge, plesed hym moche more. That ys to saye. when the ignorance of thy tender chyldehode. whiche ys lykened to darckenesse. shulde in all wyse departe from the. and the knowynge of god whyche ys lykened to lyghte. wyth wylle and vnderstandynge to lyue after hys wylle. shulde abyde moste fully in the with moste feruente charyte. Conuenienter itaque, And conuenyently is all tendernes of yong chyldehod lykened to darckenesse in whiche yonge chyldehode god ys not knowen. ne there ys had reason ne dyscreccion to wyt what ys to be done. Hanc vtique, But thow. o. vyrgyn clene fro all synne haste ouerpassed thys tendernes of yonge age. moste innocently. Deinde Genes. primo. Furthermore as god made tow lyghtes wyth starres also.
necessary to thy worlde, one for the day, a nother for the nyghte: so he se before that two lyghtes shulde be made in the, moche more bryghte. *Primum*, For thy fyrste lyghte was thy godly obedience, whyche shone moste clerely as the sonne in heuen before aungels, & in the worlde before good men, to whome god is veryly euerlastynge daye. *Secundum*, And the seconde lyghte was thy moste stable faythe by whiche as by lyghte of the mone, many that in nyghtes tyme, that ys frome that howre in whiche the maker of all thynges shulde suffer dethe in hys manhod for hys creature, vnto his resurreccyon: wandrynge wretchedly in darkenesse of dyspayre, & of mysbyleue: shulde be broughte agayne to knowllege of trouthe. *Stellis*, The thoughtes also of thy harte appered lyke vyth starres, in that, that from that tyme that thou haddest fyrste knowyng of god thou abodest so feruente in the charyte of god vnto thy dethe: that all thy thoughtes appered more bryghte to the syghte of god, and of aungels, then starres do in the syghte of men. *Volucrum*, Also the hyghe flyghtes, and the swete sownynge songs of byrdes of dyuerse kyndes: bytokened al the wordes of thy lyppes whyche shulde styce vp wyth all swetnesse frome thyne erthely bodye vnto the eres of hym that settyth in trone of mageste, to souerayn ioy of aungels. *Preterea*, Furtheermore thow were lyke to all the erthe, in that, that as all thynges that haue erthely body in this more worlde, shulde be norysshed of the fruytes of the erthe ryghte so all the same thynges, shulde not onely take noryshynge of thy fruyte but also the selfe lyfe. *Florigeris*, Thy workes also myghte worthyly be lykened to floryshynge and fruytefull trees, for thow shuldest do them with so greate charyte that they shulde deleyte god, and hys aungels, more then the fayrenesse of al flowres, and the swetnesse of al fruytes. *Presertim*, Namely whyle yt is to be byleued wythout
all doute that god se in the, before thy makyng, mo vertues then in all kyndes of herbes, of frowres, of trees, of fruytes, of stones, or of metalles, that mighte be founde in drede of all the worlde. Vnde, wherfore no meruayle thoughghe god had more delyte in thow lesse worlde, that were yet to be made; then of thys more worlde. Nam licet, for thoughghe the worlde were made before the, yet yt was to perysshe wyth all thynge that were therin. But thow in thyne vnfaylynge. after the endelesse fore ordenaunce of god shuldest abyde undepartably in his moste loued loue. In nullOj For that more worlde deserued in no thynge ne myghte deserue. that it shulde be made euerlasting. Sed tu, But thow O. blyssed mary, moste fulle of vertues. haste after thy makyng. moste worthyly deserued. by the helpynge grace of god. wyth the perfeccyon of all vertues: all thinges that god hathe vouchedsafe to do wyth the. Tu autem, ¶ Responce. Benedicta. Blessed be the erthe whose frowres. fade not. whose fruyte ys lyfe. of all that lyue. genyng norshynge to all mankynde. ¶ Verse. Vere, For southe thys erthe ys the vyrgyn mother. the frowres are her workes. her sonne ys the fruyte. ¶ Thus the verse expouneth the responce. and bothe accordeth to the lesson as ye maye se. Benediccio, Corona, The queene arayed with the crowne of vertues: be redy to vs contynewally in defense. Amen.

¶ The Thyrde Lesson.

*Virtutum omnium, In thys Lesson ys tolde the cause why god gaue to man. and to aungel fre choyse whyther they wolde do good or yuel. And how god ys worshyped specyally wyth three crownes. The fyrste crowne ys the vertew by whyche he made aungels. The seconde crowne ys the vertew by whyche he made man. The thyrde crowne ys the verteu by

Our Lady an earth whose flowers fade not and whose fruit is life.

[* Folio .C.] Why God gave angels and men free will.
The power of God in creation.

Crowning all with man, made in the possession of free will.

Willing and unwilling workmen.

Free-will gives value to obedience and diligence.

Virtues give honour among men, and are a crown before God and angels.

whyche he madeoure lady to the reparynge bothe of man and of angells. The lesson begynneth thus Virtutum omnium, God ys the worker of all verteus and the selfe vertew, so that yt ys vpnsyble to all creatures that are made to shyne with eny vertew wythoute hys helpe. Qui a principio, whyche from the begynnynge after he had made the worlde and all creatures at the laste by hys verteu he made man. geuynge hym fre choyse. that by hym he shulde stonde parseuerantly in good. to good rewarde. and not falle into yuell. to yuell rewarde. Nam sicut, For as ageynste men theyr workes are acounted for lytell that wylle not worke tyll they are compelled to worke by stockes. or by fetters. and theyr workes ar worthy loue and ryghte good rewarde. that not constrayned. but of free wylle do that they haue to do of pure charyte. in lyke wyse yf god had not gyuen free choyse to angells. and to men. they shulde seme in maner to be compelled to do tho thynges that they shulde do & theyr workes to be worthy lytel rewarde. Placuit igitur, Therfore yt plesed that verteu that ys god hymselfe. to gyue them fredome to do what they wolde. and he made them fully to vnderstode. what rewarde godly obedyence shulde deserue & what paynes prowde vnobedience shulde make his folowers worthy. Magnam, And grete verteu god shewed when he made man of erthe. to the ende. that by charite & mekenes. he shulde deserue to be made a dweller of the mansyon of heuen. from whyche aungels that were contrariouse to goddes wylle. were wretchedly cast out for pryde & enuye. Erant enim, For vertues were hateful to them. for whiche they might hyly haue be crowned. Nam nulli, For be yt doubte to none that as a kynge is honored & worshyped of his kyngly crowne. so eche verteu not only worshypeth his doer amongst men. but also yt arayeth hym excellently. as with a shynyng crowne before god
& angels. And therefore eche verteu may conveniently be called a shynyng crowne. 

Vnde, wherfore the nombre of crownes is to be beleued vnthyncable. with whiche god hymselfe shyneth moste hyly, whose vertues ouerpasse without lykenesse, in multytude & in gretnes. & in worthynesse, all thynges that were, that ar. & shal be. For he wroghte newer other thynge but vertues, whome yet specially thre vertues arayed more gloryously. as thre most bryghte crownes

Virtus nanque, For that vertu by whiche he made angels, was hys fyrst crowne, from whiche somme of them hauyng enuy to the glory of god. wretchedly depuyued themselfe. 

lla quoque, And that verteu by which he made man, was to hym the seconde crowne, from whyche the selfe man was also sodeynly priued of hys owne foly, consentynge to the enuyful sturrer and suggestoure. 

Verumptamen, Nethelesse the verteu of god or the glory of his verteu mighte not be made lesse. by the falle of tho angels. or of man. thoughe they them selfe made vngloryous for thyr wyckednes. felle from glory. for they wolde not gyue glory to god. for that. that he had made them to hys. and to theyre owne glory. but the mooste wyse wysdome of god chaunged theyre wyckednesse into the glory of hys verteu. 

Virtus vero, And that verteu by whyche he made the o, desyderable vyrgyn to hys endeles glory! gloryfyed hym as the thyrde crowne. by whyche aungels knew that the brekynges of the fyrste crownes. shulde be made hole agayne. 

Vnde o, domina, wherfore o Lady, hope of oure helthe. thow mayste ryghte-fully be called the crownde of goddes worship. For as by the. he wroghte moste souerayne verteu? ryghte so moste souerayne worship came to hym by the. before all the creatures. 

Clerve vtique, And clerely was yt knowen to angels. when thow were vnmade. present to goddes syghte. that thow shuldest by thy
The obedience of her free-will mending the disobedience of man's free-will.

most holy mekenesse overcome the fende. whiche. by his pryde had dampned hymselfe. and of hys malyce begyled man. *Igitur quamuis,* Therfore thoughg e aungels se man falle to greate wretchednes yet they myghte not sorowe for ioye of the syghte of god. namely for yt was open inouge to them. what thynges. and how greate thynges god shulde vouchsafe to do wyth thy mekenesse. after thy makynge. Responce. *Christi virgo,* Moste loued vyrgyn of chryst worker of vertues brynge helpe to wretches. Helpe them lady. that crye continually vnto the. Verse, *Quoniam,* For we are borne downe wyth the burden of synnes: we pray the most holy. Verse *Benedicat,* All the cheualry of heuen mote blysse god. Responce. *Pro sue,* For the vn-specable glory of hys mooste worthy mother. · · · ·

† At laudes. Anthiphona.

*Angeli,* In thys Antempne ye calle all the nyne orders of aungels. to praysyne of the kynge. and of the quine of heuen. praynge them to make you worthy to prayse the same kynge and quine also. *Angeli,* Aungels. archaungels. vertews. potestates. pryncipates. dominacions. thrones. cherubyn. and seraphyn. prayse ye togyther the kynge of heuens. for the vyrgyn whome he hathe chosen hym to be hys quine. & make ye vs worthy to her praysyne.

† The Hympne.

*In throono,* In the foure verses of thys hympne ye prayseoure lady of seuen thynges. The fyreste ys. that she hathe a seate in heuen aboue all creatures nexte vnto god. The seconde is. that she ys herselfe the seate of god most pleasaunte to hym. The thyrde is that the hygh aungels of heuen prayse her and do her worship. The fourthe ys. *that* god wolde dwelle in her wombe for a tyme. The fyfte is. *that* she dwellyth
in god endlesly. The syxte ys, that all the company of heuen ys glad of her presence. And the seuente is. that all that are in dysease. hope to haue conforte of her. Then ye say thus *In throno,* Thou holy vyrgyn syttynge in trone nexte vn to god. geuynge thyselfe a throne to hym moste plesaunte aboue all thynges. *Te throni,* Tho aungels that are called trones prayse the wyth tho aungels that ar called potestates. and the hyghe orders of aungels. that ys Cherubyn & Seraphyn. prayse the togyther with hygh soundynge praysynges. *In te,* The maker of all thynges rested temperally in the. in whome thow vyrgyn of vyrgyns restyst endelesly. *Ex te,* All the courte of heuen ioyeth contyneually of the. and we that are in anguysse. hope to haue ioyes of the. Maria mater, &c. Verse. Sacra mater, The mother of holy chyrche mote ioye wyth aungels. Responce. Quam, whome the glorious lyfe of Mary blessedly lyghteneth. Antempne. *Sis tu,* Endellesse god. endlesly be thow blyssed. for the endelesse glory of thy mother. whome the companyes of helles tremel and drede. by whose helpe we wretched synners hope to be saued. Therfore benygne maker. praysyng. worship. and glory mote sowne to the endelesly. *Benedicamus superni,* Blesse we the onely sonne of the hyghe kynge. whome the innomerable company of aungels. blessyth. *Benedicamus angelice,* Blesse we the lorde of angely power whome the pure vyrgyn conceyued. Gabryel beynge messenger. Deo dicamus gratias, say we thankynges to god.

† At pryme the Hympe.

Virgo fulgens, In thys hympe ye prayse oure Lady of one thyng and aske of her syxe thynges; ye prayse her as moste full of vertues aboue all creatures in heuen. and in erthe. And ye aske of her fyrste that youre synnes be put awaye from you. The seconde.
that vertues be broughte in to youre sowles. The thyrde. that when ye erre. she wyll correcte you. The forthe. that when ye falle. she wyll lyfte you vp. The fyfte. that she wylle put to her helpynge handes in al youre nedes. And the syxte. that she wyll chase away from you. all yuels. ¶ And these thynges ye aske not onely for youre selfe. but for all cristen people. For ye pray in the persone. and in the obeydence of holy chyrche. and so for the profyte of holy chyrche in all youre servyce. as I haue sayde ofte before hande. And all youre prayer ys so moche the better. *Virgo fulgens, Vyrgyn, shynyngge in vertues before all creatures. putte awayeoure synnes. and brynge vertues in to our sowles. *Tu nos, Correcte thow vs when we erre. lyfte thou vs vp. when we falle putte oute thy benygne hande and dryue awaye alwayes noyous thynges. ¶ Antempne. *Non obliuiscatur, O Vyrgyn of vyrgyns thy blessed sonne mote not forrette vs. lest thatoure enmye be enhaunsed vpon vs.

¶ At tyerce Antempne.

*O Victrix, O moste mighty ouercomer. in whose syghte the wycked enmy of mankynde ys broughte to noughte. by the oure herytage ys restored agayne to vs. ¶ Responce. *Angelorum, Moste myghty lady of all aungels. ¶ Verse. *Esto, Be to vs a defensoure from frawde of all wycked. Verse. *Benedicat, All the chyualry of heuen mote blysse god. Responce. *Prosue, For the vnspecable glory of his moste worthy mother.

¶ At sexte Antempne.

*Preueni nos, Lady come before vs in blessynges of swetnesse. that thy Sonne thynke not on our trespasses. And ignoraunces. but that he haue mynde of hys mercyes. ¶ The Responce. and the versycle of thys howre are englyshed before.
At none Antemne.

*Adiuvat nos, O spoue of the hyghest kyng helpe vs. that our sowles. whiche thy sonne god of trouthe. boughte. be not loste wyth the wycked. Verse. O laudabilem, O praysable vyrgyn, that gladdeth god. and aungels. Responce. Per quam, By whome god maketh men. aungels felowes.*

At euensonge Antemne.

*Deus noster, Good Iesu sonne of the clene vyrgyn thou arte ooure god. Therfore lyghten ooure hartes. wyth ryghte fayth. enflawme them wyth charyte, and strengthe them wyth trew hope. O mother of grace socaure thou vs for thow arte the lorde gates. by whyche ryghtfull men enter in to the kyngedome of heuen.*

The hympe.

*Deus plasmator, In thys hympe ye prayse god of syx thynges. and thre thynges ye aske of hym. Fyrst ye prayse hym as god and man. The seconde ye prayse hym of the largenesse of hys charite. by whiche he made man and gaue hym free choyse to do what he wolde. The thyrde. ye prayse hym of hys ryghte-wesnesse. in that he punysshed ryghtfully bothe man and aungel. that mysved thyss fredom. The forthe. ye prayse hym bothe of ryghtwesnes. & of mercy in that. that he forsaketh them ryghtfully. that are harded in synne. & mercyfully receyueth them that do penaunce. And also in that. that he releueth them that meke themselfe. & bereth downe them that enhaunce themselfe. The .v. ye prayse hym as large in hys behestes to them that obaye to his bydynges. And the .vi. ye prayse hym as trew in fulfylllyng promisses bothe in geuyng ofpayne to the wycked & of blysse to the good. And therfore ye aske of hym iii thynges. One. that ye be redy to kepe that he byddeth. Another*
that ye be rewarded with his chosen. And the thyrde that though ye deserue not to be harde for youre selfe. yet that he wylle graunte you youre askynges. by prayers of his holy moder. then ye say thus. Deus plasmator, God maker of man. sonne of the vntouched vyrgyn that gaue vs fredome. whome thow madest. Qui angelis, Ryghteful iudge. that hast punyshed by thy ryghtewesnes. aungels and men. that mysused thys grace. Tu induratos, Thou dyspyset them that are harded in synne. & thow receyuest them that do penaunce thow lyfstest them vp. that bere downe themselfe. & thou ouercomest them. that bere vp themselfe. Qui monita, Thou that haste behyghte lyfe. to them that fulfyll thy byddynges. graunt vs gladly to fulfylle. what euer thow haste commaunded. Vt cum, That when thow comest iudge. saynge. go ye. come ye? felowe vs to them. by thy mothers prayer. whome thou shalte sette on thy ryghte syde. ¶ When our Lorde Iesu cryste cometh to the doume. he shall say to the wycked, go ye cursed in to the endelesse fyre. And to the good. he shall say. Come ye blyssed of my father. And therfore ye say in thys last verse of thys hymne. that when he cometh iudge. he shall say go ye. come ye. Antempne, Magnificetur rex, The kynge of heuenly cheualry be magnyfyed and praysed. whych beholdynge the mekenesse of hys hande mayden. hathe magnyfyed her aboue all thynges that he made. Hys benygne charyte be praysed wythoute ceasyng. that hathe ordeyned her to vs the mother of charyte.

¶ At complyn Antempne.

Exultant, Sayntes ioye of mary the cheste of holy-nesse whiche dothe awaye the nede of all that flye to her. of the plente of grace. that she founde towarde god.
PT. II.]  THE MONDAY SERUYCE.

† The Hymnpe.

_Celestis erat_, This hymnpe ys spoken vnderful fayre, and darke examples, and therfore yt nedyth som maner exposycyon. The fyrste verse tellyth how by the malyce of lucyfer, the nynte parte of aungels, fel from heuen. The seconde verse tellyth how by the grace of the holy goste oure lady conceyued. The thyrde verse tellyth how by oure ladyes somne, heuen ys to be full-fylled agayne wyth holy sowlles. And in the forthe verse ye aske that oure lorde Iesu cryste lyste to dwelle in you. and fede you wyth hys conforte.

† Fyrste ye shall vnderstande that the northe wynde ys colde and bytyng, and maketh fayre flowres som tyme to fade. And therfore by the northe ys vnder-stonded the fende lucyfer, that by coldenesse of hys malyse caused other aungels that are lykened to fayre flowres. to falle from blysse. †† The holy goste also ys vnderstonde by the sowthe. for lyke as the sowthe wynde that ys in maner hotte. causeth often times rayne to falle vpon the erthe. wherby barayne londe and drye. ys made plenteous. and bryngeth fourthe fruyte: ryghte so the holy goste by the wynde of hys charyte, and holy inspyracion. maketh the rayne of grace to falle vpon bareyne sowlles. wherby they brynge fourthe the fruite of good dedes. But thys sowthe. that ys the holy goste blew outhe moste meruaylous rayne of his grace when he made fruyte-fulle oure Ladyes wombe whiche ys lykened to drye and bareyne erthe. for she was moste drye. from all flesshely luste. and barayne by moste elene maydenhed.

By these tow examples of the northe and of the sowthe. ye maye vnderstonde the tow fyrste verses of thys hymnpe. when ye saye. _Celestis erat curia_, The courte of heuen was fylled wyth fayre flowres. wherof the nynte parte faded. by the wodnesse of the northe. _Hinc austō_, Therfore the plesaunte sowthe blowynge.
the bareyne erthe is wette wyth very wholsome rayne whereby yt was made plenteous. In valle, A grene lylye grew in a vale, of whose sede, the hyenesse of goddes mounte. flowreth with fayre blossomes vnderstonde by the lylye ooure lady, by the vale, the worlde, or mckenesse. By the sede of the lylye our lorde Iesu cryste. By the hye mounteyne. heuen. And by the buddyng. holy sowles that are in the mounte of heuen. Christe semen. Cryste that art the beste sede of this fayre florysshynge lylye, sowe thy selfe in to vs. geuynge fruyte of solace. IT Antempne. Angelorum imperatrix, Empresse of aungels. assygne vs to theyre kepynge. that the wodde lyon goynge aboute, fynde not whome to deuoure in thy lytel people. Antempne. Aue regina, Hayle quene of heuens. Hayle lady of aungels. hayle holy tour e wherof lyghte is spronge to the worlde. Ioye thou gloryous. fayrest aboue all. fare wel ryghte fayre and pray alway cryste for vs.

¶ Here endeth the story of the Monday.
And begynneth the story of the Twesday.

*On tuesday at matins.

¶ The Inuitatory. Filium dei.

Come ye. worshyp we ioyeng the sonne of god. whome the prophetes ioyeng. prophecied before, to be borne of a vyrgyn. ¶ The hymne. Decepte verbo, This hymne tellyth how adam for hys inobedyence. was caste oute of paradise in to the wretchednesse of this worlde, but for he repented hys synne. god lette hym wytte. that he wolde be borne of a vyrgyn. for hys redempcyon. Decepte verbo, The fyrste man folyly consentyng to the worde of hys deceyued wyfe. was made inobedyente to the commaundementes of god. Hic eictus, He wretchedly caste oute from the glory of paradise. was compelled to vysyte the worlde
lyuyngc in pouerte. *Immortalis*, He that was vnedly, was made subget to dethe. A man nye lyke to aungels, is made felowe to bestes of the worlde. *Huic deus*, For he sorowed that he hadde synned, god gane hym to vnderstande that he wolde be borne of a clere vyrgyn. Antempne, *Ab omnibus*, Oure lady delyuer vs from all our wyckednesses. reconsylynge vs to thy moste pyteous somne. whyche of ryght"ysnesse hathe chastysed man that synned. Antempne. *Emittte*, Somne of god, sende vs out thy lyghte. & thy trouthe. that we be ledde in to the bosom of mercy. of thy gloryouse mother *Anthem*. *Salua nos*, Moder of helthe. & of lyfe. saue vs from them that trouble vs, that the shadowe of dethe couer vs not. for we sprede oute our handes. to thy sonne. very god. *Verse*. *Auctor mortis*, The auctor of dethe is caste oute wounded from the regyon. of them that lyue. *Responce*. *Humanum*, Drawyng mankynde to hym. in to endelesse exyle. Benediccion *Ab hosta*, The meke vyrgyn moote defende vs from the wycked enmy. Amen.

† The fyrste Lesson.

*Protestatur*, This lesson sheweth. how Adam after he had synned. sorowed. for the offense of god that he was fallen in. by Eue, and howe he joyed for the helthe that he shulde be restored to. by marie. *Pro-
testatur*, Holy scryptrue beryth wytnesse. that Adam beynge in the felycyte of paradysye. brake the com-
maundemente of god. but yt makyth no mynde. that he was vnobedyente to the wylle of god after he was come in to wretchednesse. *Vnde vere*, wherof yt ys veryly shewed. that Adam loued god wyth all the myghtes of hys harte. in that. that after hys somne had slayne hys brother. he fledde the flesshely felyshyp of hys wyfe. And afterwarde herynge the byddyng of god! he oupled hymselfe agayne obedyently to the losing immor-
tality and being made like the beasts that perish.

Adam’s penitence, and his joy at the prospect of redemption.

*Genes. iij.*

After Abel’s death Adam left his wife, but returned to her at God's bidding.
same wyse. as matronymy askyth. Grauius quoque, And more greuously he repented hym that he had offended his maker: then that he had cast hym selfe to be tormented in moste greuous paynes. Id circo, Therfore yt is knowen. not to be vnrightful that as the ire of god cam vpon hym for pryde. by whiche he had offended god in hys felycyte: righte so grete comforte shulde be gyuen vnto hym beynge in wretchednes. by cause that he wayled. & sorowed in very mekenes. & in moste greuous penaunce. that he had prouoked to wrathe so benygne a maker. Maiorem autem, And more conforte myghte Adam not parceyue: then to be certified. that god shulde vouchesafe to be borne of hys generacyon. to bye agayne tho sowlles by mekenesse and charyte whyche the same Adam. depraued thorugh enuy of the fende. had thrown done by hys pryde from endelesse lyfe. Sed quia, But for yt semeth vnpossyble to all wyse men. and as yt ys. that god. whome besemeth no byrthe. but moste honeste. shulde take to hym a body of mankynde by flesshely luste as other chyldren: moche more Adam. that was made wythoute flesshely delyte. byleued yt vnpossyble. Ergo intellexit, Therfore Adam vnderstode that it plesed not the maker of all thynges. to make a mannes body to hymselfe in that wyse. as he had made his body. or Eues body. Credebat id circo, Adam therfore byleued. that god wolde take mannes body of a person lyke in body to Eue. whyche shulde floryshe by parfeccyon. of all vertues aboue all begotten of man and of woman. and be borne of her. moste honestly wyth godhed. and manhed. her maydenhed safe. Vnde sine omni. wherfore yt is knowen to be byleued without eny dowte. that thys Adam. when he felte that god was in maner plesed to hymwarde. had grete sorow of the wordes whyche Eue lerned of spekynge wyth the fende: and lyke wyse when he came in to sorowe, & wretched-
nesse, he had great joye and conforte of the wordes. whyche thow. O mary, hope of all. shuldest answere to the aungel. *Dolebat quoque.* Adam sorowed also *that* the body of Eue, made of hyss body, had drawen hym deceynably to endelesse dethe of helle; but he ioyed for he knew *that* worshipfull body to be borne of thy body. O moste honest of vyrgyns: whiche shulde myghtely bryng agayne hym. & his progeny to heuenly lyfe. *Tristabatur etiam,* Adam was also heuy. that Eue hyss felowe, had begonne of ryghte grete pryde. to be vnobedyente to her maker. But he ioyed, for he se before that *thou.* O mary. hyss moste dere daughter. shulde obaye to god in all thynges. wyth sourayne mekenesse. *Dolebat Adam.* Adam sorowed for Eue of pryde had sayd in her harte. as if she wolde be made euyn to god, wherfore she felle to grete hurte in the syghte of god. and of aungels. But he ioyed that thy worde by whyche thow shuldest mekely pro-fesse the. the handmayden of god. shone bryghte in theyr fore knowynge to thy grete glory. *Tristabatur etiam,* Adam was heuy also for the worde of Eue had pro-ouked god to wrathe. to dampnacyon of herselhe. and of all other that cam after her. But he ioyed for thy worde shulde draw the charyte of god to grete com-forte. to the. and to all dampned by the worde of Eue. *Verbum enim,* For the worde of Eue caste oute herselhe wyth man. in grete sorrowe from glorye. and shutte the gates of heuen to them and to her chyldeyn. *Tu autem,* But thy blyssed worde o mother of wys-dome. broughte the to grete ioye. and opened the gates of heuen to all that wylle enter. *Vnde sicut,* wherfore as aungels in heuen ioyed, for that they se. before the makynge of the worlde that thow. O mother of god shuldest be borne: ryght so Adam of forknowynge of thy byrthe. had greate ioye and gladnesse.

† Responce. *Eua mater,* The mother Eue consentynge
to the enmy. put out herselwe wyth man frome glory. changeynge lyfe into dethe. whose blyssed daughter obeyynge to god. ouercame the enmy. restored glory. chased away dethe "and broughte agayne lyfe. Verse. *Lau<sub>de</sub> do<sub>e</sub>, Praysyng and glory be to god. that hathe puruayed to the frayle mother soche a daughter whyche ys made the mother of her father. ¶ The frayle mother. ys Eue. the daughter ys oure lady that is mother of her father. for she is the mother of god that ys father to all that he made.


¶ The seconde Lesson.

*Eiectus denique*, Adam. Thys Lesson tellyth of the gouemaunce of mankynde. fro Adam vnto Abra-ham. and how Abraham. Isaac. and Iacob. and other patriarches had knowlege. and joyed of the comynge of oure lady. lange or she was borne. *Eiectus denique*, Adam cast oute of paradys. had experyence in hym-selfe. of the ryghtwesnesse. and mercy of god. dredynge god for ryghtwesnesse. and moste inwardely loueynge hym for mercy. all the tymes of hys lyfe. *Bone vtique*, And well was the worlde disposed. as longe as they. that cam after hym dyd on the same wyse. *Cessantibus*, But when men ceased to beholde the rytwesnesse. & the mercy of god! many of them forgatte theyr maker. *Nam credebant*, for they byleued tho thynges that plezed them. and ledde theyr lynes abhomynably in fylthe of flesshely luste. whiche thinge god gretly abhorrynge. slew all the dwellers of the worlde by fludde saue them whome by hys fore ordenaunce he sauned by the shyppe of Noe. to the restorynge of the worlde. *Multiplicatus*, yet when the people of man-kynde multyplied ageyne. they felle thorughe the entysynge of the wycked spyryte in apostasye by
ydolatrye. from the worshypynge of very god. endyt-
ynge a lawe to them selfe contrary to goddes wyle.  
\textit{Sed deus,} But god moued of hys moste mercifull
fatherly pyt ye vysyted Abraham the trew folower of
his faythe. and made couenaunte wyth hym and with
hys progeny and fullfylled Abrahams desire. geuyng
hym a son called Isaac. of whose progeny he behyghte.
hys sonne criste to be borne. \textit{Vnde bene,} wherfore yt
is knownen wel credible. that yt was shewed also of god
to abraham. that one of the daughters of hys lynage. a
clene vyrgyn. shulde brynge furthe the sonne of god.
\textit{Creditur quoque,} yt ys also byleued that Abraham
joyed more of that daughter to come. then of Isaac hys
sonne. and loued her with more charite. then his sonne
ysaac \textit{Intelligendum est,} yt ys to be vnderstanded
that Abraham the frende of god. purchased not tem-
porall goodes for pryde. or for couetyse. ne that he
desyrde a sonne for hys owne bodely \textit{comforte:} for he
was as a good gardener that faythfully seruyng hys
lorde. plaunted a lytell braunch of a vyne in hys
orcherde. vnderstandyng\this \textit{that} therof unnumerable
vynes myghte be planted. and that a chosen vynyerd\this
shulde be made therof. And therfore he gathered
donge. that the vynes made fatte therof. shulde not
faie. but be made plenteous to brynge furthe fruyte.
\textit{Letabatur quippe,} That gardener was glad. for he knew
that there shulde be a certayne tree amongst hys lytell
plantes so hyghe and \textit{so} delectable. that yt shulde
soyreyynly delyte hys lorde to walke in the vyneyerde
for fayrenesse of the tre and that the same lorde shulde
taste the swetnesse of the fruytes of yt. And reste
hym esely syttyng vnder the shadow therof. \textit{Per
hunc,} By thys gardener. ys vnderstoned Abraham.
and the lytell braunch of the vyne? Isaac hys sonne.
And by the many vynes to be planted therof; all hys
progeny. And by the dongue are vnderstoned.
worldely rychesse. whyche Abraham goddes loued. desyred not. but to the sustenaunce of goddes people. Per illam, By that fayre tree ys betokened the vyrgyn mary. And by the lorde almyghty god, that purposed not to come in to the vyneyerde that ys. in to the progeny of Abraham. tylle that hye tre were there. that ys. tylle the gloriusse vyrgyn mary hys moste dere mother. were come to dew age. Cuius, whose moste innocente lyfe. ys lykened to fayrenesse. that god delyteth to see. whose workes soueraynely pleasaunte to god. are vnderstoned by the swetnesse of the fruytes. And by the shadow. of hyr maydenly wombe. whome the vertew of the hyest beshadowed. Prescuis itaque, Therfore Abraham knowynge that this vyrgyn that shulde brynge furthe god shulde come of his generacyon‡ he was more comforted of her. then of all sonnes & doughters of hys kynred. Hanc denique, And this faythe. and holy hope, that ys to saye. of the byrthe of the sonne of god. that was to come of the progeny of the same Abraham‡ the same Abraham lefte for herytage for greate faythe to Isaac hys sonne. And that ys wel proued in that. that he made hys seruante whome he sente for the wyfe of hys sonne. to swere vpon hys raynes. that is to saye by hym that shulde come oute of hys raynes in tyme comynge. menynge therby. that the sonne of god shulde be borne of hys lynage. Isaac quoque, yt ys knowen also. that Isaac by the blyssynge that he gaue to hys sonne Iacob‡ lefte hym the same herytage. that is the for-sayde faythe & hope. Benedicens, And Iacob blyssynge hys twelve sonnes. eche by themselfe. lefte not to com-forte hys sonne Iude. wyth the same herytage Vnde vere, Wherof yt ys veryly proued. that god loued so hys mother wythout begynnynge. that as he had moste ioye of her or eny thynge was made‡ ryghte so he gaue hys frendes grete comforte also. of that that she shulde
be borne. *Et sic*, And so, as fyrste to aungels and after to the fyrste man. righte so afterwarde to patri-arkes also. was gyuen grete conforte of the gloryouse mother of god to be borne. Re. *Intelligens*, Abraham vnderstandynge that they that come of hym. shulde be lyke to the starres. ioyed more of the. and of thy sonne. O. fynder of grace. then of all other daughters and sonnes of hys lynage. Verse. *Exultet*, Thereforeoure company mote be glad. and hyly ioye of the. and of thy blyssed sonne. as welle as father Abraham. Benedyceyon, *Mater vere*, The mother of very charite. mote lose the bondes of oure wyckednes. Amen.

¶ The thyrde Lesson.

*Vere caritatis*, Thys lesson tellyth. how the holy prophetes ioyed. and were comforted in al dysease by foreknowynge. that, they had of the comynge of oure lady. *Vere caritatis*, God ys the louer of very charite. and god is the selfe charyte. that shewed also grete *charyte* to hys when he deluyered the people of Israel by hys power oute of the thraldome of Egypte. geuyng them a londe moste plenteous. wherin they shulde dwelle in prosperyte wyth all fredome. *Horum quippe*, But the gylefull enmye. hauynge ful greate enuy to theyr prosperyte. drew them wyth hys cauellacions vnumberably for to synne. *Illi autem*, And they not laborynge to wythstonde the deceytes of the fende. were wretchedly ledde to the worshypynes of Idols. settynge at noughte the lawe of Moyses. & forgettyng and moste folyly dispisyngne that couenaunte that god made with Abraham. *Respiciens vero*, But after this mercyful god beholdynge his freads that serued hym deuoutly wyth ryghte faythe. and trew charite. and wyth kepynge of the lawe: vysyted them mercyfully. And that they shulde be the more feruente in goddes seruyce. he set vp prophetes amongst them. that by
them the enmies of God shulde turne ageyne to his 
love. and to ryghte faythe yf they wolde. \textit{Vnde vero,} 
wherfore yt is veryly to knowe. that as a hasty floude 
that shulde come downe from the toppe of a mounte 
in to a depe vale. shulde brynge all thynges \textit{that} 
flowed therwyth in to the vale. whyche after meuyng 
of the water shulde be sene appere: righte so the holy 
goste vouched safe to slyde in to the hartes of the 
prophetes bryngynge wyth hym oute of theyre lyppes 
the wordes whyche he wolde shew to the correccyon of 
thyss errynge worlde. \textit{Inter omnia}, But amongst all 
thynges that slydde vnto them by thyss bythy swete 
flowde of the holy gooste: thys flowed mooste swetely 
in to theyre hartes. and thys flowed moste delectably 
oute of theyr lyppes: that god maker of all thynges 
shulde vouche safe to be borne of a clene virgyn. and 
that wyth hys amendemente and satysfaccyon he 
shulde by ageyne tho sowlles to endelesse blysse. 
whyc\textgreek{e} satanas by the synne of Adam had throwen 
downe in to wretchednesse. \textit{Nouerunt etiam}, They 
knew also of the inflowynge of this flowde. that god 
the father wolde be so welle wylled to mannes deluyer-
auce. that he shulde not spare hys onely begotten 
sonne. and that the. \textit{sonne} wolde be so obedyente to 
the father. that he shulde not denye to take a dedly 
body. And that the holy goste wolde mooste gladly be 
sente wyth the \textit{sonne}: and yet he was neuer departed 
from the father. \textit{Sed hoc etiam}, But thys was also open 
ynough to the prophetes. that. that sonne of ryghtwes-
nesse goddes sonne. shulde not come into the worlde. 
\textgreek{t}yl there were ryssen a starre out of Israel. that myght 
\textit{with} hys heate touche to the heate of the sonne. \textit{Per} 
hanc, Therfore by thys starre ys vnderstondecl. the 
vyr\textgreek{y}gyn that shulde brynge furthe god. \textit{Per calorem}, 
And by the heate. ys vnderstondecl her mooste feruente 
charyte. wherby she shulde so towche to god. and god
to her. that god shulde fulfylle wyth her all hys wyl. 

*Et vere*, And veryly as prophetes gatte conforte in wordes. and warkes of hys sonne vnmade. and makynge all thynges: righte also god gaue them greate conforte in theyre trybulacyons by thys forknoweynge. by whyche they knew that thys starre. that ys mary. shulde be made. *Dolebant enim*, For the prophetes sorowed gretly. seynge the sonnes of Israel forsake the law of Moyses. for theyr pryde and flesshely luste: and seynge the ire of god falle vpon them. the charyte of god beynge farre from them. *Exultabant autem*, But they ioyed knowyng that the selfe lorde & maker of the lawe. shulde be pleased by thy mekenesse of the clenes of thy lyfe. O. Mary sterre moste bryghte. and *that* he shulde receyue them in to hys grace. that had prouoked hym to ire. and wretchedly ronne in to hys indignacion. *Dolebant insuper*, Farthermore the prophetes were sory. for the temple of god was destroyed wherin the offerynges of god shulde be offered. But they ioyed. seynge that the temple of thy blyssed body shulde be made. whiche shulde receyue god hymselfe. in to yt wyth all conforte. *Dolebant etiam*, They sorowed also for the walles and gates of Ierusalem were destroyed. and the enmyes of god entered. and over-cam yt bodely and sathanas gostly. *Sed exultabant*, But they ioyed of the. O. Mary moste worthy gate knowyng that the moste stronge gyaunte that ys god himselfe. shulde take armure in the. by whyche he shulde overcome the fende and all enmyes. *Et sic*, And thus veryly the prophetes. as welle as the patriarches. were moste gretly comforted of the. O. moste worthy mother. Responce. *O ineffabiliter*, O. lytel mayden vnspecably ryche. in a poure towne. whyche receyued the sonne of the hye kynge sente vnto her. in to the hawlle of gladnesse. she fedde hym wyth desyred delyces. and gyrthe hym aboute wyth the armure of
power. Verse. *Hic ad patriam*, This ouercomer goynge agayne in to hys centre. made her quyen in endelesse prayseynge. ¶ Thys lytell mayden ys  oure reuerente lady. that when she conceyued the sonne of god was lytell in age. and lytel in mekenes. and mayden in clymnes. But she was riche in all graces & vertues. The powre towne is this worlde. whiche was fulle powre then from all goostly rychesse. And therfore yt was the more meruelous to fynde so ryche a mayden in so powre a towne. The kinge is the father of heuen that sente hys sonne Iesu cryste to thys glorious virgyn. that he shulde be her sonne also. And she receyued hym in to her worshipfulle wombe. whiche was to hym an hawle of gladnesse. for he was pleased and ioyful to dwelle therin. She fedde hym wyth delyces of her maydenly brestes. Eor the inylke therof and the fowde that he toke of her handes pleased hym as delyces moste desyrable. The armure of power is the holy body that he toke of her. where vpon he bare meny harde strokes in tyme of hys passyon. and so he ouercame all hys enmyes and oures. that are the fendes of helle. And then as a worshipfulle ouercomer. he turned home agayne. by hys assencyon. and made the same vyrgyn quyne of heuen in her assumpeyon. there to be had in endelesse prayseynge. and worshyp aboue all aungels and sayntes. ¶ Verse. *Hosti fallaci*, Eue gaue credence to the deceuyable enmy consentynge vnto hym. Responce. *Prolem*, Makynge subgecte to harde dethe. the chyldren that she had not yet borne.

¶ At Lawdes Antempne.

*Scitote populi*, knowe ye people that the vyrgyns sonne. ys the same god that made vs. whome patriarkes desyred. whome prophetes preched. whose mercy abydeth withoute ende.
Dolens Adam, Thys hymne ye maye easely vnderstande. by the fyrste lesson of thys same daye for yt accordyth in all wyse thereto. Dolens, Adam sorowynge of the speche that the serpente spake to Eue. mornynge in penance for that she byleued vnto hym. Gauisus est, Ioyed of the vyrgyn whiche he knew shulde bere god. vnderstandynghe that she shulde neuer byleue to the wordes of the fende. That is to saye to the fendes suggestyon. or sturrynge. Luxit vxorem, He weyled that hys own wyfe had bene moste prowde. ioyenge for he knew before that the daughter shulde be mooste meke in all thynges. Que per, whiche by obedience hathe opened the gates of heuen. that the mother by pryde deserued to be shytte to all. Verse. Aue maria, Mary the daughter of Eue hauynge compassyon to the cruel mother. Responce. Aufert, Dothe awaye her repreues. berynge the auctoure of lyfe. ¶ Antempne. Benedictus, Blyssed be thow moste worthy sower that haste sowen a grayne of the beste whete in the best lande. wette wyth the dew of the holy goste. whych grayne deed ys meruelously multyplyed. wherwith aungels are fedde. wherby deade men lyue agayne. by whych sycke men ar heled. wherby all thynges are restored. ¶ Thys sower ys the father of heuen. the grayne ys the sonne. the erthe ys oure Lady. The grayne was sowen in the erthe by hys incarnacyon. yt was dede by hys passyon. And yt was multyplyed to many graynes. after hys assencyon. by conuersyon of people to crysten faythe. for eche good crysten man and woman. ys a grayne of oure lordes garnyer. Beneficamus quem, Blysse we the Lorde. whome the mouthes of Prophetes behyghte vs to be borne of a mother that neuer knew synne. Beneficamus domino, Blysse we the lorde that was behyght vs by the voyce of prophetes to be borne of the kynred of Davyd.
At Pryme the Hymnpe.

Veni Creator, There are spyrytes created & made. that are anguels. & sowlles. And there ys a spyryte not made. but maker of all thinges. that is god hymselfe. and to thys spyryte maker. ye speke here in this hymnpe when ye saye. Veni creator, Come spyryte maker that comest in to the hartes of prophetes. that they shulde prophesy god to be borne of a vyrgyn. Qui paraclitus, Thow that arte called a confortoure. be confortoure to wretches. thorough prayer of this vyrgyn. whome thow haste made a chaste mother. Antempne. Multe, Many are the trybulacyons of the ryghtwes. and from them all thy sonne shall delyuer them O. vyrgyn conforte of the heuy.

At Tyeerce Antempne.

Pretende, Benygne God shewe thy mercy to them that knowe the, that with the flowde of thy delyte. haste gyuen drynke to Mary. whyche thrysted the aboue all thynge.

At sexte Antempne.

Benedicta, Blyssed be thou mary. hawlle of fayrenesse temple of the kynge of blys. whose mercy we hane receyued. oute of the myddes of thy moste holy wombe.

At none Antempne.

Noli domina, Lady wyl thow not forsake vs in the fereful dome of thy sonne. to whome the father hathe gyuen all doume. whose ryghtwenes heuens shall shew. whose lowke. all power shall drede. when he cometh to deme hys people. Verse. Tu plasmator. O thow meruelous excellente bryghtenesse. aboue all thynge that euer were made. Re. Tu placa, Pease thy sonne to vs. thou fylled ful of grace.
At euensonge Antempne.

Omnem potestatem, O mekest of maydens. we arecte to thy hye soune. al power. & all vertew. whiche settyth vp kynges & putteth them downe. that hathe done all thynges. what euer he wolde in heuen. & in erthe. & in see. and in all depnesses.

The Hymne.

*Virgo deum*, The fyrst verse of thys Hymne. ye speke of the ioye that god and hys aungels. and Adam & Eue had: in forknowynge of the byrth of oure lady. In the seconde verse. ye speke of the ioye that patriarches. and prophetes had of the same. In the thyrde verse ye synge of the ioye. that hyr father and mother had of her. knowyng what she shulde be. In the forthe verse is sayde, that all oughte to ioye of her concepcyon. & byrthe. And in the fyfte verse. ye praye that ye maye worthely worship hyr byrthe. and by her prayer be delyuered from synne. Therfore ye begynne and say thus. *Virgo deum*, Vyrgyn makynge god glad. geuynge solace to aungels. geuynge ioye to them that were fyrste made. knowyng that thou shuldest be borne. *Patriarcharum*, Thow gaue comforte to the hartes of patriarches. & to the sowles of prophetes. that prophesyed the to be borne. *O quanta*, O how greate ioyes were gyuen to thy father and mother. that knewe before suche one thou shuldest be. of the greate grace of god. *Quis est*, who ys yt. whome the concepcion of the mother of god maketh not glad. yf her ioyful generacyon please hym. *Da nobis*, Therfore lady graunte vs so to worship thy byrthe that our synnes be losed. by thy pytefulle prayer. Antempne. *Sancta maria*, Saynte Mary socoure thow wretches. helpe the weke com forte the mourninge. pray for the people. be meane for the clergy. pray for dewoute women. al mote fele thy. helpe. who euer they be that
often use to have mynde upon the. *Benedicamus*, Blysse we the sonne of the endless kynge, lorde of heaven, & of erthe, & of helle, for the concepycon of hys mother. *Benedicamus*, Blysse we the sonne of the endless kynge, for the concepycon of hys mother. Alleluya, &c.

¶ At Complyn Antempne.

*Memor dominus*, The lorde hauynge mynde of the myldenesse of hys spouse, entred wyth ioye in to her tabernacle. ¶ Thys spouse ys oure lady. the tabernacle is her holy wombe.

¶ The Hymne.

*Victum vitalem*, Thys hymne bryngeth to mynde.

how god gaue man to eate of the fruytes of paradise. And how the fende poysoned theyre meate, whan by hys lesynge he made them eate of the fruyte that god forbade them. The lesynge was when he sayde to Eue. that they shulde not dye. thoughte they eate of that fruyte. In the seconde, and thyrde verse, ye saye how the holy goste enspyred the prophetes to telle of oure lady. that shulde brynge furthe fruyte to make a drynke to the helthe of them that were poysoned by the fende. ¶ And for in the thyrde verse oure lady ys lykened to the rodde of Aaron: ye shall vnderstonde that as holy scripture sayeth. god bad Moyses take of eche kynred of Israel. a rodde. of whyche. one was the rodde of Aaron. And when Moyses had put them in the tabernacle of god. on the morowe he came agayne. and founde that the rodde of Aaron burgeoned and showred and broughte furthe fruyte. And lyke as this rodde wythout eny moysture of erthe. or of water. and wythoute tareynge of tyme after eny kyndely workynge. showred and fruyted: ryghte so thys holy rodde oure glorious lady. above all workynge of kynde. conceyued & bare our lorde Iesu cryste and therfore
she ys lykened to the rodde of Aaron. *Victum vitalem*

God gaue mankynde fowde of lyfe wherin the enmy spued venym by a worde of lesyng. *Corda vatum,*

The holy goste fulfylled wyth swetnes the hartes of prophetes. whome he sturred to speke of a maruaylous vyrgyn *Que sicut,* whyche as the rodde of Aaron. shulde meruaylously gyue fruyte. that shulde brynge drynkes of lyfe. to them that were hurte. wyth the worde of the enmy. *O Iesu.* O. Iesu souerayne trouthe. dwelle with vs contynewally. that the falsehed of the cruel enmy. sley vs not deceyuabaly. Antempne. *Lumen verum,* The very lyghte that thou haste broughte furthe. O starre moste clere mote shyne al abowte vs euery where. puttyng oute from ours wyttes the darkenesse of dethe. ¶ Antempne, *Aue regina,* Hayle quyene of heuens. mother of the kynge of aungels. O. mary flowre of vyrgyns. as rose or lylye. gyue oute prayers to thy sonne for the helthe of crysten people.

Here endeth the story of the Twesdaye. And be-
gynneth the story of the wednesdaye.

*On wednesday at matyns.*

¶ The Inuitatory. *Ortum virginis,* Halowe we the byrthe of the vyrgyn and mother mary. worshyp we the lorde cryst her sonne.

¶ The Hympne.

*Errorum pleno,* Lyghte spryngeth oute to the wordle fulle of darckenesse whyle mary cometh out of the preuy places of her mothers wombe. *Lux lucem,* Lyghte is shewed by gettinge lyghte. that ys. mary
that begatte Iesu cryste. darckenesse of dethe is put awaye the bonde of synne ys loste in the holy virgyn. 

*Tu luna,* Thow arte the mone wythoute clowde. the beame of the hye sonne: by whose shynyng the darters of the enmye are more warely eschewed. *Tu cristallinus* Thow arte the chamber of crystall. wherin the mercyfyll e kyng of blysse syttyng. hathe by the made an ende of oure wretchednesse.

Antempne. *Corrige virgo,* Vyrgyn moste prudente correcte thow oure vnwyse hertes. that thy sonne lokeynge from heuen. mote se vs. vnderstandynge and sekeynge hym.

Antempne. *Cepelle,* Mary hope of all. putte awaye all wyckednesse from oure tabernacles. for vpon the. we caste our eure.

Antempne. *Gloriose,* The grace of the gloryouse mother of god. mote delyuer oure soules from dethe. and oure fete from slydynge. that we mote please before god in the lyghte of them that lyue. That ys of aungels. and of sayntes in heuen. ¶ By the fete in thys antempne. is vnderstonded the affeccyons of the harte. whych may full sone slyde to synne. but yf they be the better kepte. Verse. *Ab initio,* Mary was ordenyd the mother of god. from wythoute begynnynge. Re- sponse. *Que vere,* whych e loued god veryly wyth all her harte aboue all thynges. Benediccion, *Nostre tenebras,* The vyrgyn mother of wysdome. mote lyghten the darckenesse. of our ignoraunce. Amen.

¶ The fyrste lesson.

*Erant homines,* Thys lesson tellyth. why god gaue a lawe by Moyses. tos people. and how holy a wed- locke was betwyxte Ieachym and Anne. And how. and why the day of her concepcion ought to be hadde in reuerence. *Erant homines,* Er then the lawe was gyuen to Moyses. men were longe tyme ignoraunte not
knowyng how they shulde gouerne themselfe and theyr dedes in thys lyfe. & therfore they that were feruente in heate of the loue of god. ordeyned besely theyr dedes and theyr maners. and they trowed to please god. *Alii vero*, But other that had not the loue of god. despysyd the drede of god and dyd what euer them lyste. *Horum igitur*, Therfore the goodnesse of god mercyfully condescendynge to theyr ignoraunce. ordeyned a lawe by hys servante Moyses. by whiche they shulde be gouerned after all the wylle of god. *Hec denique*, And this lawe taughte how god. and the neybur shulde be loued. and how wedlocke betwyxte man. and woman shulde be kepte after the lawe of god. and of honeste. so that of suche wedlocke they shulde be broughte fourthe who me god wolde calle hys owne people. *Et vere*, And trewly god loued this maner wedlocke so moche. that he ordeyned to take therof. the mooste honeste mother of his manhood *Vnde quemadmodum*, Therfore as an egle that flyeth on hye in the ayre. and beholde the many woddes. shulde se one tre a far so sewrely rowted that yt myghte not be rente vp. wyth eny blasts of wyndes. and the body of the tree were so longe and euen. that no man myghte clymbe vp therby. whiche stode also in suche a place that yt semed vnpossyble that eny thynge shulde salle thervpon from aboue & the egle bysely beholdynge this tree. shulde make therin hys neste. wherin he wolde reste: so god to whome thys egle ys lykened. to whose syghte all thinges presente and to come. are clere and open: whyle he behelde all the rightwys and honeste wedlockes. that shulde be from the fyrste makeynge of man. vnsto the laste day. he se none lyke in godly charyte and honeste. vnsto the wedlocke of Ioachym and of Anne. *Et idcirco*, And therfore yt plesed hym that the body of hys moste honeste mother
which is vnderstonded by the neste shulde be by-gotten of thys holy wedlocke. in whiche body he hymselfe shulde vouche safe to reste with all confor-te. Congruel, And conuenyently are devoute wed-lockes lykened vnto fayre trees, wherof the route. ys suche vnyon of tow hartes. that ys to say that they be wedded togyther. for that onely reason that worship and glory come therof to god hymselfe. Conuenienter, The wylle also of suche wedded man or woman ys conuenyently lykened vnto fruytfulle braunches. when they kepe so the drede of god in all theyre workes. that they loue honestly togyther after the commaundemente of god. onely by cause of bryngynge furthe of chyldren to the praysynge of god. Talium, For the gyleful fende may not atteyne with his myghtes and craftes to the hynesse of suche wedlockes. whan theyre ioye ys not else. but that worship and glory be gyuen vnto god. & when also no trybulacyon heuyeth them. but the vnworshypynge and offense of god. Tunc autem, Then also seme they to stande in sure place: when the plente of worldely worshippes or of rychesses may not drawe theyr hartes vnto loue therof or to pryde. Vnde quia, Wherfore for god knew before. that the wedlocke of Ioachym & Anne shulde be suche: therfore he ordeyned that hys dwellynge place. that is to say the body of his mother shulde be gathered therof. O Anna, O. reuerente mother Anne, how precyous tresure barest thow in thy wombe. when Mary that shulde be the mother of god rested therin. Vere sine, Treuly yt is to be byleued wythout eny doubte. that god hymselfe loued that matter of whyche Mary shulde be formed & made. anon whan yt was conceyued and gathered in the wombe of anne more then all the bodyes of men and women. bygotten and to be gotten of man and woman in all the worlde. Vnde venerabilis, wherfore worshypful anne may trewly be called the
tresourye of almyghty god for she hydde in her wombe. his tresoure. louely to hym aboue all thynges. *O quam prope*, O. how nyghe was the harte of god contynewally vnto thys tresoure. *O quam pie*, O. how benygnely and gladly fastened he his eyne of his maieste vnto this tresoure; that sayeth 'afterwarde in hys gospel. *Vbi est thesaurus tuus ibi est et cor tuum*, That ys, where is thy treasure there is also thy harte. *Et ideo vere*, And theryfore yt is treuly to byleue that aungels ioyed not a lytel of thys treasure, when they knew that theyr maker whome they loued more then themselfe, loued that treasure so moche. *Qua propter*, wherfore yt were ful conuenyente & worthy that, that day were had of all in grete reuerence. on whyche, that mater was conceyued and gathered in Anne's wombe. of whyche the blessyd body of the mother of god shulde be formed. whiche god hymselfe and all hys aungels loued wyth so moche charyte. *Res. Beata mater*, Blessed mother anne. chest of the endelesse kynge. whyche hyd in the. the tresure moste acceptable to hym. wher wyth he enheryted hys onely bygottten sonne. and made nedy folke riche. and delyuered wretched prysoners. *Verse. Exulta*, Joye thou reuerent mother of thy moste reuerent daughter. whiche beynge vyrgyn hathe bygotten hym that made al thynges. *Benediccion, Stella maria*, Moste mercyfull mary sterre of the see. socoure us. Amen.

‡ The seconde Lesson.

*Deinde postquam*, Thys lesson tellyth of the puttyng of oure ladyes sowle in to her body. and of her byrthe. And how aungels and men desyred her byrthe for diuerse causes. *Deinde postquam*, Furthermore after that blessyd matyer had a body formed in the mothers wombe. in conuenable tyme as it was semyngye yt to haue; then the kynge of all blysse. mored hys treasure puttynge in to yt a lyuynge sowle. *Et quemadmodum*, The soul of Mary added to her body by God.
And as a bee, that flyeth aboute flowry fyldes. serchyth bysely all grasses and herbes that hony may be gatheredyd of. for of his naturall knowyng he can discerne. where the fayrer floure burgenyth. whyche floure yf he se yt not yet sprynge oute of the huske. yet he abydeth neuerthelesse deleytablely with desyre. the spryngyng therof that he may vse the swetnesse therof vtto hys pleasaunce: & lyke wyse. god of heuen. that beholdeth moste clerely al thinges. with the eyne of hismageste when he se mary yet hyd in the preuy place of her mothers wombe. to whome. he wyste in hys euerlast-ynge fowrknowynge. that no man of all the worlde. shulde be lyke in all verteu: abode her byrthe with all conforte and ioye. that by the swetnesse of that maydens charyte. hys moste plenteous godly good-nesse shulde be shewed. O quam clare, O. how brighte shone that rysynge morowe tyde in annes wombe. when the lytel body of Mary. was quyckened therin. by comynge of the sowlle. whose byrthe aungels and men desyred to see. wyth so greate desyre. Verump-
tamen, Nethelesse yt ys to marke. that as men that dwelle in tho londes were the sonne lyghtenyth them wyth hys beames as welle on nightes tyme. as on day tyme. desyre not the sprynge of the morowe tyde by cause of lyghte. whyle the lyghte of the sonne is moche more clerer then the lyghte of the morow tyde; but for they vnderstonde. that the morowe tyde. apperynge. the sonne shall go vp hyer. and theyre fruytes whyche they hope to gather in to theyre barnes. shall the soner and the more parfytly wxe rype. of the benefyce of the hete therof. Ilarum autem, And they that dwelle in suche contrees as are couered wyth darckenesse of nyghte. are not onely glad for that they knowe the sonne shall aryse after the sprynge of the morowe tyde. but also they are more reioysed. for they vnderstonde. that the morowe tyde past. they maye se
the thynges that they haue to do. *Consimili modo*, In lyke wyse holy aungels that dwelle in the kyng-
dome of heuen, desire not the spryng of the morow-
tyde. that ys to say. the byrthe of mary by cause of
lyghte. for the very sonne. that ys god hymselfe. passed
neuer from thyr syghte. but therfore they desyred the
same vyrgyn to spryng by her byrthe in thys worlde.
for they knew welle. that god whyche ys lykened vnto
the sonne. wolde shewe more openly by thys morowe
tyde. hys moste charyte whyche is vnderstonded by the
heate. and that men whyche loued god shulde be made
fruitefull by good workes. and that by the stable perse-
ueurance in good they shulde be made rype. so that
aungels myghte gather them in to euerlastynge barnes.
whycye are lykened to heuenly ioy. *Homines vero*, But men of this darcke worlde. knoweynge before. the
byrthe of the mother of god. ioyed not onely therof for
they vnderstode that theyr deluyerer shulde be borne
of her. but they ioyed also for by cause that they
shulde se the moste honeste maners of thys gloryous
vyrgyn. And for they shulde lerne of her more playnely.
what shulde be done. and what shulde be fledde. *Hec
Isaye x*, Thys vyrgyn also. ys that rodde that
Isaye sayde before. shulde com out of the rowte of Iesse.
*Florenga*, And prophesyg a fyoure shulde spryngge oute therof. vpon whyche fyoure the spyryte of
god shulde reste. *O virgam ineffabilem*, O vnspicable
rodde. whiche whyle yt grew in Annes wombe. the
pythe and the merwe therof abode more gloriously in
heuen. *Hec itaque virga*, For thys rodde was so
smalle that yt turned lyghtly in the mothers wombe. but
the pythe therof was so greate in lengthe and bredeth.
that no mynde was suffyycyente to thinke the
gretenesse therof. *Non enim valuit*, Thys rodde myghte
not brynge fourthe the flowre. tylle the pythe gaue yt
vertewe of burgenyng by hys entre. *Nec etiam*, Ne
the vertew of the pythe apperyd not openly. tylle the rodde gaue hys moysture vnto the pythe. Hec denique, Forsothe thys pythe ys the parsone of the sonne of god. whome thoughe the father begat before lucyfer: yet he apperyd not in the flowre. that ys to say in mannes body. tylle by the assente of the vyrgyn. whyche ys vnderstonde by the rodde, he toke the matyer of thys floure of her moste clene blode in her maydenly wombe. Et quamuis, And thoughe the blyssed rodde. that ys to saye gloryous mary. was departed from her mothers body in her byrthe. yet the sonne of god was no more departed from the father. when the vyrgyn bare hym bodely in tyme. then when the father begat hym eueralystingly without body.

Psal. 109.

Spiritus quoque, & the holy goste was vndepartabley in the father. and in the sonne. from wythoute begynnyenge. for they are thre persones and one godhed. Responce. Stirps iesse, The kynred of iesse. hathe broughte fourthe a rodde. and the rodde a floure. and vpon thys floure restyth the holy goste. Verse. Virgo, The vyrgyn mother of god. ys the rodde. the floure ys her sonne. Benedictio, Matris cristi, The gloriusse byrthe of the mother of criste, be to vs eueralystynge gladnesse. Amen.

Igitur sicut eternaliter. Thys lesson tellyth of thre flaumbes of charyte of the blyssed trynyte to the helthe of man shynyng in heuen. And of other thre flaumbes of charyte of oure lady after her byrthe shynyng in erthe. And how men oughte to worship her natyuyte in erthe. and to thanke. and to prayse god hartely therfore. Igitur sicut, Therfore as there was endelesly one godhed to the father. and the sonne. and the holy goste: so was there neuer in them dyuerse wyle. Vnde quemadmodum, wherfore lyke as thre flaumbes
shulde come oute of one burnynge fyre. ryghte so oute of the goodnesse of goddes wylle, thre flaumbes of charyte. come euenly furthe vnto the parfeccion, & makyng of one worke. Flamma cum, For the flaumbe of charyte, comyng from the father. brente moste bryghtly before aungels. when they knew. that hys wylle was benygnely to wylle gyue his loued sonne for the delyuerance of hys thrall servaunte. Caritatis Ioannis iij.  

flamma, The flaumbe of charite comyng from the sonne. was not hyd. when he wolde at the fathers wylle: sett hymselfe at noughte takyng the forme of a seruaunte. Flamma quoque, And the flaumbe of charyte comyng from the holy goste. was seen not lesse feruent. when he gaue hymselfe redy to shew by open warkes the wylle of the father. & of the sonne, & of hymselfe. Et quamuis, And though the moste feruente charyte of thys godly wylle. shone by all heuens. geuyng vnspecyable conforte vnto aungels. of his charite yet ageynebyeng myghte not come therof to mankynde. after the euerlastynge fore ordenaunce of god: tyl mary were begotten. in whome shulde be kendede so feruente a fyre of charyte. that the swete smoke therof styeng vp on hye: the fyre. that was in god shulde pore yt selfe in to yt. & slyde therby in to thys colde worlde. Hec denique, Forsothe this vyrgyn after her byrthe. was lyke vnto a new lanterne not yet lyghte. & yet it muste be lyghte so. that as the charite of god whiche is lykened to thre flaumbes. shynyng in heuens in lyke wyse this chosen lanterne mary. shulde shyne with other thre flaumbes of charite in this darke worlde. Prima quippe, The fyrste flaumbe of mary shone ful brighte before god when she behighte to kepe sekerly her maydenhed vndefowled to the worshyp of god vnto her dethe. Hane vtique, For god the father desyred so moche this moste honest maidenhed. that he vouchedsafe to sende therto hys

Divine Love could not fully shine forth till the mother of the Again-buyer was born.

Then Mary became as a lantern holding the three flames of Divine Love,
loued sonne. wyth hys. and the sonnes, and the holy gostes godhed. Secunda marie, The seconde flaumbe of charyte of mary. apperyd in that she bare downe her selfe bysely in all thynges. wyth vnthynckecable mekenesse. whiche certaynely pleased so moche the blyssed sonne of god, that he vouchedsafe to take of her mooste meke body. that worshipful body whiche was semly to be enhauwsed euerlastyngely aboue all thynges in heuen and in erthe. Tercia quoque, The thyrde flaumbe was her obedyence in all wyse praysable. whyche drew so the holy goste vnto her. that by hym she was fulfyllde wyth the gyftes of all graces. which were to be lighted up in her at the Incarnation.

Mary came to full understanding earlier than ordinary children.

which were to be lighted up in her at the Incarnation.

ETF qu&muis hec, And though thys blessed new lanterne. were not lyghtened anon after her byrthe. wyth these flawmes of charyte. for there was to her. as to other lytell enfawntes a lytel body. and a tender vnderstandynge. for whiche she mighte not vnderstande the wylle of god: yet god ioyed more of her. though she had yet ryghte noughte deserved then of all the good dedes of al men and women that were begotten before her in all the worlde. Nam quemandmodum, For as a good harper shulde loue an harpe not yet redy. whyche he knewe before veryly shulde sowne most swetely: so the maker of all thynges loued souraynely the body and sowlle of mary. for he knewe before that her wordes and workes shulde plese hym aboue all melody. Credibile etiam, yt ys also knownen worthy to be bylled. that as the sonne of mary had parfytt wytte anon as he was bycom man in her wombe. so also mari after her byrthe receyued wytte and vnderstondyng in lesse age then other chyldren. Cum gaudii deus, Therfore whyle god and aungels ioyed in heuen of her gloryous byrthe. men also in the worlde mote worship her byrthe wyth ioye yeldynge praysynge and glory of theyre inderest hartes for her. to the maker of all thinges. whiche chusyd her aboue all that he made.
and ordeyned her to be borne amonge the same synners. whyche broughte fourthe moste holely. the delyuener of synners. Responce. *Solem iusticie*, Mary sterre of the see. that shulde brynge furthe sonne of ryghtewenesse the souerayne king: hathe come furthe shynyngge to byrthe. Verse. *Cernere*, Ioye ye crysten men for to se godly lyghte. ¶ Where ye saye in thys responce on the Wednesday hathe come furthe shynyngge to byrthe; onoure lades dayes the Natuyte. & concepeyon. and on saynte Annes day. ye saye thus. Hathe come furthe thys day to byrthe. Verse. *Hec virgo*, Thys vyrgyn was shewed before. by the voyce of prophetes. Responce. *Et nobis*, And begotten to vs of the lynage of Dauyd.

¶ At Lawdes Antempne.

*Natiuitas*. The byrthe of the Gloryous vyrgyn mary. of the sede of Abraham. spronge of the kynred of Iude. clere of the lynage of Dauyd.

¶ The Hympne.

*Tu miro*, There ys a starre called the shypmannes starre. that standeth stable in oo place of the fyrma-mente. and therby shypmen know in the nyghte. to what costes they drawe. and to this starre our lady ys lykened. for they that are in tempestes of trybulacyon. or in nyghte of temptacyon in thys worlde: yf they loke. & pray tooure lady: she wylle dresse ther wayes to the hauen of helth. Farthermore yf eny haue desyre to delyte hym in thynges that are sauory to his taste. or fayre to his syghte. or swete to his smel he may turne to our gracious lady. and fede all these wyttys in her mooste delycyously. And therfore you say, *Tu miro*, Thow mary shypmannes starre. shynyngge wyth a meruelous lyghte: lede vs from the swalow of dethe. vnto the kyngdome of heuen. *Tu nectare*, Thow arte swetter then pyement to all that taste the thow arte
brighter than the light, a sweet-smelling Lily, a morning Star, going before the Sun.

brighter then the lyghte of the soone. to them that desyre to se the. Tu vero, Thow art veryly a swete smelnynge lylyye. by whose odoure ys drawen vnto the. to haue in the his dwellynge place. Ergo pie, Therfore drawe vs wretches mercyfully by thy swete smelle. that we be not drawn in to helle by the lust of the worlde. Verse. Stella solem, A starre bryng-ynge furthe the sonne ryseth as the morow tyde. Response. Quam, whome the courte of heuen prayseth with fayre praysynge. Antempne. Natiuitas, Vyrgyn mother of god. thy byrthe hathe shewed ioye to all the worlde. for of the ys rysen the soone of rightwysnesse cryste oure god whyche hathe losed cursynge and gyuen blyssynge. and confounded dethe. and gyuen vs endelesse lyfe. Benedicamus, Blyssse we the sonne of the endelesse kynge. lorde of heuen and of erthe. & of helles. for the byrthe of hys mother. Benedicamus, Blyssse we the sonne of the endelesse kynge. for the byrthe of hys mother.

† At Pryme the Hymnpe.

Ignis ardore, The fayrenesse of the worlde was welwed wyth brennyng of thre fyres. A welle spronge vp in the myddes of the erthe. by whyche yt floryshed agayne. O virgo, O vyrgyn welle of myrthe. wete thow oure welwed and dryed hartes with the dew of grace. that they be flawred in vertew. † These three fyers are these three synnes. Pryde. Couetyse. and flesshely luste. with whyche as saynte Iohã sayeth all the worlde ys fulle. Oure lady ys the welle. that quenchyth these fyres. in her seruauntes. as thys hympne sheweth. Antempne. Natiuitatem, worshyp we the byrthe of the vyrgyn saynte mary whose gloryous lyfe lyghteneth all chyrches.

† At Tyerce Antempne.

Regali, Mary borne of kynges kyn shyneth bryghtly.
by whose prayers we aske moste devoutly wyth harte and tongue to be holpen.

¶ At Sexte Antempne.

Corde et animo, Synge we glory to cryste wyth harte. and wylle, in mynde of the byrthe of mary the hye mother of god.

¶ At none Antempne.

*Deus et Angeli,* God and aungels were gladde of the byrthe of the vyrgyn mary. therfore haue we yt ir mynde wyth gladnesse. Verse. Regnum dei, The byrth of the mother of cryste gladdeth the kyngdome of god. Response. De qua, Of whome is spronge to the worlde endeless gladnesse.

¶ At Euensonge Antempne.

Gloriose, Brynge we to mynde the moste worthy byrthe of the glouryous vyrgyn mary. whiche hathe gotten the worthynesse of motherhed. and not loste the clennesse of maydenhed.

¶ The Hymphne.

Gaude Visceribus, In thys Hymphne are seuen verses. In the fyrste verse ye calle all holy chyriehe. and all heuen & erthe to praysyngge of oure lady. In the three verses folowyngge with a parte of the fyrste verse: ye shewe fourtene thynges. wherein oure lady ys to be praysed. The fyrste is her noble and worthy entre in to the worlde by her concepcyon. and byrthe. The seconde ys. her holy conuersacyon in this worlde. The thyrde is her most worshypful passyngge oute of this worlde. The fourthe ys. that beynge vyrgyn she bare a chylde. The fyfte ys. that she abode vyrgyn euer after. The syxte is. that she gaue god soucke with her brestes. The .vii. ys. that she bare hym in her armes.
that beryth all thynges. The eyghte ys. that she ys a kynges mother. The ix. is that she is the same kynges gate euermore locked. His gate she is. for he entred in to her holy wombe. & toke there a body of man-kynde. & wente oute of her when he was borne. And yet she is a gate euermore locked: for c closenes of her vyrgynyte. bothe in hys concepciow. & in hys byrthe. The tente is. that she ys called before in the hympe at laudes. the starre of the see or the shypmannes starre. The xi. ys that she ys plenteous. and large in mercy. For as a floure that spredeth a brode in hys fayrenesse. & floweth oute in swetnesse of smelle all aboute: so our lady ys fayre & comforteable to all wretches. that loke to her warde. & geueth oute to them as a floudde: the swetnes of her mercyes. . The xii. ys. that she is the kynges septer or the kynges rodde. wherof yt is redde in scripture of a kynge that no man durste ne myghte come to vncalled at certeyne tymes vnder payne of deth. but yt the kyng profered hym hys rodde or hys septer to towche. Thys kynge is oure lorde god almyghty. to whome neuer man ne woman myghte come, after the synne of Adam. but by meane of this rodde. that is our blyssed lady. The xiii. ys. that she is the mother of god. And the xiii. is. that she is the spowse of the endelesse kynge. ¶ Then in the tother parte of the fyfte verse. & in the syxte verse: ye aske thre thynges. One to be defended from yuels. not by youre meryte. but by her mylde gyfte. A nother. to haue by her prayers. peace longe endurynge. And the thyrde. to haue ende-lesse ioy of the blys of heuen. And in the seunte verse. ye pray the blyssed trynyte *father and sonne and holy goste. to graunte your askynges. Therfore ye begynne & say. Gaude visceribus, Ioye thow blyssed moder holy chyrche. in the yndrest bowels of harte. that often halowest the holy feastes of saynte mary.
And aungels erthe. and see mote ioye. Cuius, whose generacyon. ys glorious. whose lyfe shyneth wyth holy dedes. whose ende. hath the sourayne· worship wythout ende. Que virgo, whyche beynge vyrgyn. broughte furthe a chylde. and vyrgyn she abydeth. she gaue god soucke wyth her owne teates. & she bare mekely in ferful armes. hym that beryth her and all thynge. Felix, The kynges mother blyssed in manyfolde praysynge. his gate endelesly close. star of the worlde. the kynges rodde of flowynges flowre. Te nunc, Now holy mother of god. and spowse of the endeles kyng. we pray the mekely. that thow defende vs alway. in euery place by thy mylde gyfte. Sanctis, And that thow vyrgyn gette vs by thy holy prayers. the swete helpe of longe peace. and the endeles gyftes of the blyssed kyngdome. Presta, Graunte yt be so thow hye father. and thow onely some of the father & graunte yt also thow spyryte of bothe he that lyuest & raynest one god. all the tyme of the worlde. that ys to say wythout ende. Amen. Antempne. Quando nata es, when thow arte borne moste holy vyrgyn. then ys the worlde lyghtened. A blyssed begynnynge. an holy rowte. And blyssed be the fruite of thy wombe.  

\[ At Complyn Antempne. \]

Castitatem, A lytell tender mayden vowed chastyte to hym that ys hyest. ledynge amongst men an aungels lyfe. whose maydenhed god hathe worshipfully made fruytefull.  

\[ The Hyme. \]

Fit porta cristi, She that ys fulfyld ful of grace. ys made the open gate of cryste. and the kyng geeth thorough yt. and yt abydeth close as yt was alway before. Genus superni, The beginnynge of the lyghte aboue. hathe gone oute of the vyrgyns halle. The
spowse. the agenbyer. the maker. the gyaunte of hys chyrche. *Honor,* The worshyp. & ioye of hys mother. the greate hope of all that byleue. hathe losed our synnes by the bytter drynkes of dethe. Antempne. *O mulierum,* O moste blyssed of women. socoure vs vnblyssed synners. and thow whome the verteu of the hyest hathe made grete wyth chylde: lyfte them mercyfully vp agayne. whome the burden of synnes beryth downe. Antempne. *O florens rosa,* O floryssh-ynge rose. fayre mother of god O mylde vyrgyn. O moste plenteous vyne thow that arte bryghter then the morow tyde. pray besyly for vs.

¶ Here endyth the story of the Wednesday And begynneth the Story of the Thursday.

*On Thursday at mattyyns, the Inuytatory. Ave maria,* Hayle mary. full of grace. the lorde is with the.

¶ The Hymphne.

*Quem terra,* The cloyster of mary beryth hym. that gouernyth the thre engynes. whome erthe. see. & fyrmamente. loueth. worshypeth. and prayseth. ¶ By the cloyster of mary. vnderstondeth her reuerente wombe. And by the thre engynes, vnderstondeth heuen. erthe. and helle. *Cui luna,* The maydens bowels fylled wyth the grace of heuen. bere hym. whome sonne and mone and all thynges. sarue by theyr tymes. That is to say. they shew them subiecte to hym as hys creatures. in that they kepe the tymes that he hathe sette them. As the sonne that seruyth to the daye. and the mone to the nyghte. and so furthe of all other thynges. *Beata mater.* Blyssed ys that mother by gyfte of the holy goste. whose hye maker that holdeth the worlde in hys
hande. ys locked in the cheste of her wombe. ¶ Oure lorde ys sayde to holde the worlde in hys hande. for all the worlde ys full lytell in regarde of hys gretenesse. And as a man may do wyth a thynge that he hathe in his hande what he wylle. so ys all thynge in the power of hys handes. and all ys kepte in beynge by hym. Beati celi, Blyssed she ys by the messenger of heuen. and fruytefull she ys. by the holy goste. and he that ys desyred of crysten people is come outhe by her wombe. Antempne, Clamauminus, we haue cryed to god moste hye, and he hathe sente vs hys trouthe by mary hys chosen spouse. And they that delued a pytte for vs are fallen therin them selfe. ¶ Thys antempne is thus to meane. that the father of heuen by prayer and desyre of hys chosen saruaunte sente hys trouthe. that is his some Iesu cryste by mary. to the redempcio?i of mankynde. & so by hym the fendas that made a pytte of pardycion. & mysthyef to man bryngynge hym to synne: are fallen in the same pardycion for the more that they tempte & vex the chosen of god. the more payne & confusyon they hepe vpon themselfe.

Antempne. Congratulamini, Sonnes of men. thanke ye the some of god. that ys made the vyrgyns some aungels ioyenge. For he hathe broken the Lyons tythe that cruelly bote vs. ¶ These tethe of the Lyons. are the power of the fendas. that wounded & bote man. when man agenste goddes commaundemente. bote of the appell in paradysye. Antempne. Flectat tibi, Blyssed Ihesus eche knee be bowed vnto the that woldest make a vyrgyn thy mother. & thy selfe a man. that thow shuldest gye the heritage of heuen. to them that drede thy name. Verse. Venit deus, God cam in to the worlde by the vyrgyn mary. Response. Vt in celi, To brynge ageyne loste men. in to the blysse of heuen. Benediccion. Alma virgo, The holy vyrgyn of vyrgyns. mote praye for vs to oure lorde. Amen.
The fyrste Lesson.

_Benedictum marie corpus_, Thys lesson tellyth of the vertues and fayrenes of oure lady in soulle. and in body. How parfit she was in her yonge age. in hope. and drede. and loue of god. How dyscrete she was in abstynence of meate and dryncke. How temperate in sleappyng. and 'in wakynge. How stable in aduersyte. and in prosperity. How she lofted and set at noughte all worldly rychesse. How temperate in sleacyng. and in wakynge. How she lofted and set at noughte all worldly rychesse. And how fayre all thynge was to her that pleased god. and how bytter all thynge was to her. that was contrary to hym. How fayre her soule was by these vertues. In all these thynges. ye prayse her in this lesson and saye _Benedictum marie corpus_. Conuenyentely yt accordeth to lyken the blyssed body of mary vnto a vessel moste clene. and her sowle vnto a lanterne moste clere. and her brayne vnto a pytte of waters runnyngge vpon hye. and afterward comynge downe in to a depe valey.

_Nam cum virgo_, For when the vyrgyn came to that age. in whiche she myghte vnderstonde that very god was in heuen. and that he had made all thynges. and specyally man to hys endlesse worshyppe. and that he shulde be iudge of all moste ryghteful. then the wytte and vnderstandyng ran vp from the brayne of the vyrgyn in to the heyghte of heuen as water runnyngge oute of a sprynge well. _Nam sicut_, For as the chyrche syngeth. that the sonne of god wente out from the father. and turned agayne to the father. though eyther of them were neuer departed from other: so the wytte. and vnderstandyng of the vyrgyn. often styenge vp in to hyghnesse of heuens. caughte god stabely by faythe. & swetely halsed hys most swete charyte. & turned agayne to yt selfe. _Hane quoque_, And this charite.
with resonable hope. & drede of god she helde mooste sykerly so enslawmynge her owne sowle by the same charite, that she beganne to burne in the loue of god. as a fyre moste feruente. *Hic etium*, This wytte and also vnderstondynges of the virgyn made her body so subiecte to the sowle for to sarue god that from thesne furthe. the body obayed to the soule wyth all meknesse. *O quam celeriturn*, O how swyftely the wytte. and vnderstanynges of the vyrgyn. toke the charite of god. *O quam prudenturn*, O howe warely she tresowred the charite of god vnto her. *Vnde sicut*, wherfore lyke as a lyllye were planted or sette that shulde fasten yt selfe to the erthe wyth thre routes. by whiche yt shulde make yt selfe more stable. and sprede vp thre deltyable floures. to the conforte of them that behelde yt: so southe the charite of god. sente or sowen from god in to thyss glor yous erthe that ys to saye oure lady. fastened yt selfe to her body with thre vertues moste stronge as yt were wyth thre rowtes. by whiche also yt strengthed the same vyrgyns body. And worshypfully yt arayed the vyrgyn as to the soule wyth thre ornamentes. as wyth thre floures moste brighte. to the gladnesse of god. and of angels that behelde her. *Prima gaudii*, Therfore the fyrste stronge verteu of the vyrgyns body. was the strength of discrete abstynence. whyche tempered so in her. meate & drynecke. that eny slowthe or dulnesse withdrewe her nouer from the seruyce of god. for eny surfeit or superfluyte. Ne nouer she was made weke. or feble. to do *that* she had to do. for eny vnmesurable scarnes. *Secunda vero*, The seconde was the strengthe of temperance of wakeynges. which tempered so her body. *that* for shortnes of slepe she was nouer dulled by eny heuynes. suche tyme as her behoued to wake. ne for to moche sleape. She shorted nouer in the leaste poynte the tymes ordyned of wakyngne. *Tercia quoque*, The thyrde was the
strengthe of the stronge complexyon of the vyrgyns body. whyche made the same vyrgyn so stronge and stable that she bare euenly. bodely laboure and dysease. and transytory welthe of the body. not beyng sory of eny bodely aduersyte. or dysease. ne beyng gladde of eny bodely welthe or felysyte. Hoc insuper, Furthermore the fyrste ornamentes or aray wyth whiche the charyte of god arayed the vyrgyn as to the sowle. was this. that she prefarred in her harte tho medes that god shulde gyue his frendes. before the fayrenes of all thinges and therfore worldely rychesses were vyle vn to her as fylthe moste stynkynso. Hoc denique, The seconde ornamentes that arayed her sowle was thys. that she had parftyt dyscrecion in her vnderstondyng. how vnlyke worldely worship. is vn to gostly ioye. and therfore she abhorred to here worldely ioye. as corrupte ayre. that wyth hys stynke quencheth the lyfe of many in shorte whyle. Illud vtique, The thyrde aray that made her sowle gloryous. was thys. that tho thynges that pleased god. she helde moste swete in her harte. And tho thynges that were odyous and contrary vn to god. she helde more bytter then galle. And therfore thys wylle of the vyrgyn drew her sowle so effectu ally to desyre very swettes. that her behoued not to taste gostly bytternesse after this lyfe. Ex hiis, of these ornamentes. the same vyrgyn apperyd so fayre arayed in sowle aboue all thynges that were made that yt pleased god the maker. to fulfylle by meane of her. all hys behestes. Erat enim, For she was so strengthened by the vertew of charyte. that she fayled in noo good worke. and the enmy preuayled neuer in her. in the leste poynte. Vere procul dubio, Veryly wythoute eny doubte yt ys to byleue. that as her sowle was moste fayre ageynste god. & hys aungels so her body was moste acceptable in the eyne of all that behelde her. Et quemadmodum, And as god. and aungels
joyed in heuen of the fayrenesse of her soule: righte so the fayrenesse of her body moste acceptable. was profytable and comfortable in erthe. to all that desyred to se her. Videntes enim, For they that were devoute seyng her wyth how moche feruoure she serued god: were made more faruente to goddes worship. In hiis autem, And in them that were mooste redy to synne: the feruoure of synne was quenched anon by the honeste of her wordes & berynges. as longe as they behelde her. Responce. Sancta, Holy and vndefowled maydenhod. I wote neuer with what praysynges I shal speke of the. For thou hast gyuen hym to thy lappe whome heuens myghte not take. Verse. Benedicta tu, Blyssed be thow in all women, and blyssed be the fruyte of thy wombe. Benediccion, Virgo, The vyrgyn that was gryete of an aungel. vouche safe to do awaye our synnes. Amen.

¶ The seconde Lesson.

Nulla lingua, Thys lesson tellyth. how our moste reuerente Lady. knowynge that god made her. and that he shulde be agenbyer of mankynde: dressed her wylle aloneley to hys loue and seruyce. How she was then aferde to dwelle with her frendes lest she shulde be hyndered by them from goddes seruyce. How besely she was to kepe her tongue. and her syghte and all the wyttes. and membres of her holy body. clene from all vnprofytable thinges: to the worshyp. & glory of god. How glad she was to suffer trybulacyons: and how parfyt in all goodnes and verteu. wherfore god loued her aboue all thynges. & sente gabryel to gryyte her and hys onely somne to become man in her moste holy wombe. Therfore ye say thus. Nulla lingua, No tongue may telle how prudently the wytte & vnderstondynyge of the gloryous vyrgyn. conceyued and vnderstode god hymselfe in the same poynte that she

Mybourere.
had fyrste knowleghe of hym. namely whyle all mennes mynde is to weyke and febel to thinke. how moche the blyssed wylle of the same vyrgyn made herselфе subject to the service of god. for yt plesed her to do all thynge with demyte. that she knew plesed god. *Intellexit enim*, For the vyrgyn vnnderstode that not for her merytes god had made her a body and soule. and gyuen her fredome of her wylle. bothe meklely to favoure goddes commaundementes. and also to withstonde them if her lyste. And therfore the moste meke wylle of the vyrgyn utterly determy ned to sarue god with all charite. as longe as she lyued. for the benefytes that she had then receyued. though he shulde neuer gyue her other thynge after. *Cum autem*, But when her vnnderstondynge myghte knowe that the same maker of all thynge. shulde vouche safe to be also the agenbyer of the soules that he had made & that he desyred not else to be gyuen vnto hym for rewardes of so greate laboure but the same soules. and that every man hathe fredome in wyl to plese god by good workes. or to prouoke hym to wrathe by euell dedes: then the wylle of the vyrgyn beganne besyly to goerne her body in tempestes of the worlde. as a wyse shypman hys shyp. *Nam sicut*, For as a shypman dredyth. that hys shyp shulde perysse by waues. or castaynge of waters. & the pereyles by whyche shyppes are often broken. goeth skante oute of hys mynde. and dresseth surely the ropes and shyp tacle. And hys eyne beholden bysely towarde the haven where he desyreth to reste after hys laboure. and he laboureth that the goodes whyche ar put in his shyp. come to profyt of the trew owner. whome he loued moste: so trewly thys vyrgyn moste ware and wyse. anon after she had knowlege of the commaundementes of god. the wylle of her began to goerne her body wyth all besynes. after the blowynge of them. *Frequenter quidem*, And often
she dredde the dwellynge nye her kynne or neyghbours. lest that theyr prosperyte. or aduersyte. whiche ar lykened to the tempestes of the worlde. shulde by wordes or dedes make her the more heuy to sarue god. *Omnia quoque*, And all thynges that were forboden by the lawe of god. she commended besyly to her mynde. fleynge them with all dylygence. lest as an harde pareyle of the see they shulde lefe her soulle spyrytually. *Hec denique*, Forsothe thys praysable wyl tamed so and refrayned this vyrgyn and her wyttes. that her tongue was neuer meued to vnprofytable spekynges. And her eyne *moste honeste. were neuer lyfte vp. to beholde eny vnnedeful thinge. Her eres were only lystenyng to the thynges that longed to the worshyp of god. And she neuer put outhe her handes. ne her fyngers. but to the profyt of herselfe. or of her neygh- boure. And her fete she suffered neuer to mowe one pase. but yf she dyscussed fyrste what profyte shulde come therof. *Desiderabat insuper*, And furthermore the wylle of the vyrgyn desyred to suffer joyfully all trybulacyons of the worlde. that she mighte come in to the hauen of treuthe. that ys. in the bosom of god. the father. Thys she desyred wythoute ceasynge. that worshyp and ioye shulde be yelded of her soulle. for her makyng vnto god. whyche was moste dere loued vnto her. *Et quia voluntas*, And for the wylle of the vyrgyn fayled neuer in eny goodnesse. therfore god from whome all good thynges go furthe. enhaunsed her moste hye. in the hyenesse of all vertues. and made her shyne moste bryghtly in the fayrcnesso of all vertues. *Quis igitur*, who therfore oughte to meruayle. that god loued this vyrgyn moste aboue all: whyle he knew none that euer shulde be begotten of man & woman. whose wylle shulde not be bowed at no tyme to deadly or venyall synne. She only excepte? *O quantum*, O howe nye touched this shyp. that ys to
say. the vyrgyns body. vnto the most desyred hauen. that ys. to the dwellynges of god the father? when Gabryel came to her and sayde. Aue gracia plena, Heyle full of grace. O quam honeste, O howe honestly the father sente hys sonne to the vyrgyn withoute the workynge of man? when she answered vnto the aungel. Fiat michi secundum verbum tuum, Be yt to me after thy worde. Confestim nanye, For anon the godhed was vnyed vnto the manhed. in the virgyns wombe. and very god the sonne of god the father. was made man. and the sonne of the vyrgyn. Responce. Videte miraculum, Se ye a myracle. The lordes moder beyng a vyrgyn hathe conceyued. not knowynge mannes feleshyp. Mary standeth laden wyth a noble burden and knoweth herselxe a mery moder. that knoweth not her selxe a wyfe. Verse. Hec speciosum, She hathe conceyued wyth chaste bowels hym that ys fayre in shape before the sonnes of men. And she beyng blyssed without ende. hathe broughte furth god and man to vs. Benedicccion, Nos cum prole, The vyrgyn mary mote blyssse vs. wyth her mercyfull sonne. Amen.

¶ The thyrde Lesson.

O. Coniunctionem, In thys lesson ye are enformed of foure thynges. Firste of the meruelous incarnacyon of oure lorde Iesu cryste. How the sonne of god. though he were in the vyrgyns wombe. he was neuer the lesse in heuen. with the father and wyth the holy goste. And howe the father and the holy goste. were alway wyth the sonne in the worlde. though the sonne alone ly was become man. And howe in the mother was alway maydenhed. and in the sonne was alway godhed. ¶ The seconde thyng. that ye are enformed of. ys. to thanke and to loue oure lorde Iesu cryste for hys incarnacyon. and oure redempcyon. The thyrde thyng ye of hys meruelous entre in to the vyrgyns wombe
and of his longe abydyng therin. and of his meruelous goynge thense. ¶ The forthe ys. that all folke shulde joy of his holy incarnacion. and pray our lady to defende them from the fyende in their lyfe. and in their dethe. and to brynge them to endelesse lyfe. O consecracionem pulcherimam, O that moste fayre knyttynge togyther. moste worthy. and acceptable in all wyse. Nam erat, For the body of the vyrgyn. was the dwellynge place to the sonne of god in the worlde. and in heuen ther was to hym the dwellynge of the trynyte all though he dwelled ouer all in eche place by hys power. Erat virgo, The vyrgyn was fulle of the holy goste in body and soule. and the holy goste was in the father. He was also in the sonne become man. whiche sonne of god. had not only his dwellynge in the maydens bowels in the worlde but also in the father. and in the holy goste in heuen. Pater quoque, The fader also wyth the holy goste. had hys dwellynge in the sonne bycam man. all though the onely sonne very god. toke vnto hym mannes body. whyche though he were hyd after the beynge of hys godhed from mannes syghte: yet before aungels in his euerlastyng dwellyng he appered open and alway the same. Omnes igitur, Therfore all that haue very faythe. mote ioye togyther. of that vnspecable knyttynge togyther. that was made in the vyrgyn. by whiche knyttynge. the sonne of god toke to hym a body of mankynde. of her flesshe and blode. and the godhed was vnyed vnto the manhed. and the very manhed vnto the godhed. In hac siquidem, And in this moste acceptable vnyon: neyther the godhed was mynysshed in the sonne. ne the holenesse of the maydenhod in the mother. Illi quoque, Be they therfore asshamed and aferde. whiche byleue not. that the almyghtynesse of god myghte do suche thynges. or thynke that his goodnesse thoughe yt myghte. wolde not do suche thynges. for saluacyon of hys creature.
Continuation of the Lesson.

Si etiam, And yt be byleued that of power & of goodnesse he hathe done suche thynges. why is he not perftly loued of them that doute not. but that he hathe done suche thynges for them. Animaduertant igitur, Therfore take in youre hartes. and vnderstonde that as the erthely lorde were worthy souerayne loue whyche whyle he were in moste worshyp. and plente of rychesses. herynge hys frende greued wyth repreues and dyspites. shulde of hys goodnes take vpon hymselfe. And farthermore yf he see the same frende wretchedly led vnto dethe. whyche he mighte not escape. but yf som man dyed for hym wylfully. shulde then take hymselfe to dethe. that the same frende damned to dethe myghte lyue in welthe:

so also for in these thre is shewed souerayne loue. no man may say that euer eny man shewed more loue to hys frende in the worlde. then the selfe maker that is in heuen. Propterea ipse deus, Therfore the same god bowed & enclyned hys mageste. comynge downe from heuen in to the maydens wombe. entrynge. not onely in one party of her body but guynge hym selfe to the vyr'gyns bowels by all her body. fourmyng to hymselfe moste honestly a body of man of the flesshe & blode of the onely vyr'gyn. Et ideo, And therfore that mooste chosen mother is lykened convenyently to the brennynge busshe. not hurte wyth brennynge. that moyses se. Nam ille, For he hymselfe whiche abode so longe in the busshe that he made moyses obay & byleue tho thynges that he told hym. and to hym askynge his name sayde. Ego sum qui sum, I am that am. that ys. this is my name without ende: the same god hymselfe abode in the vyr'gyn so longe tyme. as yt is nedeful to
other infauntes to abyde in theyr moders bowels before theyr byrth. Quemadmodum etiam, And as the same sonne of god entred with hys godhed by all the vyrgyns body. when he was conceyued so when he was borne with godhed & manhod. as swetnesse cometh oute of a hole rose. so came he oute by all the body of the same vyrgyn. the maydenly glory abydyng hole in the mother. Vnde quia deus, Wherfore syth god & anges, and afterwarde the fyrste man. & after hym patriarkes. & prophets. one with other vnnumerable frendes of god ioyed. that the busshe that is to say the body of mary. shulde be so brennynge in charite. that the sonne of god shulde vouche safe so mekely to enter in to yt. & so longe to abyde therin. & so honestly to go out therof: therfore yt ys worthy that men & women also now leuynge. be glad with them with all ther harte. Quia sicut, Fo as the sonne of god. that is very & vndedly god with the father & the holy goste. entred in to thys busshe takyng in yt for them a dedly body: so oughte they in all haste to flye vnto the vyrgyn. that by her prayer endelesse lyfe be restored vnto them that ar dedly. whiche haue also deserued by theyr sines euerlastynge dethe. Et sicut deus, And as god abode in the vyrgyn lesthe hys body shulde haue eny defaulte in age. or in membres. more then the bodyes of other chyldren. that he shulde myghtely ouercom the fende. whyche hathe gylefully made all subiecte to the lorde-shyp of his crueltie: so also men oughte mekely to pray her. that she make them abyde in her defense. leste yt happen them to falle in the snares of the fende. Quemadmodum etiam deus, And also as god went oute of the same vyrgyn in to the worlde for to make open the gate of the heuenly contre vnto mankynde: so oughte they mekely to praye her. that she vouche safe to be presente with her helpe in theyre oute goynge from this wretched worlde. procurynge vnto them entre
in to the endelesse kyngdom of her blyssed sonne.

Responce. *Felix nanque*, Thow arte ful blyssed holy vyrgyn mary. and moste worthy all praysyne. For of the ys rysen the sonne of rightwesnesse. crist our god.

Verse. *Ora pro populo*, Pray for the people. by meane for the clerge. pray for deuoute women. & all mote fele thy helpe. that vse to haue mynde vpon the. Verse. *In vterum*, Moste hye god com downe in to the vyrgyns wombe. Responce. *In eo*, Takyn therin the pryce of our fredom. ¶ At lawdes. Antempne. *O Admirabile*, O meruelous chaunche. The maker of mankynde. takyng a quycke body of a vyrgyn vouched safe to be borne. & comynge furthe man. without sede: hathe gyuen vs hys godhed. ¶ Thys is the meruelous chaunche. that he toke our manhod. and gaue vs hys godhed. He came downe. & we ar lyfte vp. He becam dedly. and we ar delyuered from dethe.

¶ The Hymnpe.

[*Folio .C.xxx*] *Ysaias que cecinit*, Thys Hymnpe. tellyth that the prophesy of ysaie the prophete. ys fulfylled in the incarnacyon ofoure lorde Iesu cryste. Hys prophesy was that a mayde shulde concyue and bere a sonne. as ys writen before on sonday in *the* chapiter at lawdes. And also that there shulde sprynge a rodde oute of the route of Iesse. as ys wryten also on sonday at the houre of sexte. These prophesyes. and suche other were fulfylled in oure lady. as the Hymnpe tellyth. when ye say. *ysaias*. Tho thynges that ysaye propheseyed. are fulfylled in the vyrgyn. the auzungel hathe done hys mesage. and the holy goste hathe fulfylled. *Maria*, Mari hathe concyued in wombe by the trew sede of worde. The maydens bowels bere hym. that all the worlde taketh not. *Radix iesse*, Iesse the rowte hathe gyuen a flowre. the rodde hathe broughte fourthe fruite. The fruyteful moder hathe profered a byrthe. and
abydeth vyrgyn. *Presepe,* He that ys auctoure of lyghte hathe suffered to be put in a crybbe. He made heuens wyth the father, and was cladde in clothes vnder hys mother. Verse. *Tanquam sponsus,* As a spowse arayed oute of hys fayre chambre. Responce. *Processit,* went the sonne of god oute of the pryuy closet of the maydens wombe. Antempne, *Latuit,* The gyle of the dedly enmy was hydde in the flaterynge voyce of the serpente. that man shulde be caughte. The gretnes of godhed. was mekely hyd in the lytel body of a weeping chylde. that man shulde be wonne agayne. Maydenly honeste was hyd in a spowsed mother. that the enme shulde be confounded. Thus is crafte deceyued by crafte. and gyle ys turned in to hys dore. Therfore praysynge and glory be to the soune wyth the mother. and to the mother wyth the soune. to whome aungels songe praysynge on hye.  

*Benedicamus celesti,* Blysse we the heuenly lorde. norysshed amongst seruauntes. of the maydens breste.

¶ At Pryme the Hymyne.

*Rex chryste,* Cryste moste mercyfull kinge. haue thou oure hartes in possessyoun. *that* we mote yelde the dew praysynge in all tymes. *Memento,* Auctoure of helthe haue mynde. that *thou* toke somtyme the shape of our body beyng borne of a clene vyrgyn. Antempne. *Quando natus,* when thou were borne vnspecably of a vyrgyn then were scryptures fulfylled. thow came as rayne in to a flyece. to make mankynde safe, we prayse the oure god. ¶ Oure lady is lykened to a fleece for she is all softe & profytable. Rayne when yt fallyth on a flyece. yt enteryth in softely *without* noyse. & yt is wrone out *without* hurte of the flyece. So our lorde Iesu cryste came downe in to this flyece our lady
in softenes of mercy without noyse of rigoure or of worldely pompe. And he was borne of her withoute hurte of her maydenly clennes. And therfore ye say. Thow came downe as a rayne in to a flyece.

¶ At tyerce Antempne.

Exodi. iij.  Rubum quem, We know that the busshe that Moyses se vnbrente betokeneth the kepynge of thy praysable vyrgyny. Mother of god pray for vs.

¶ Moyses se a busshe as yt had bene all on fyre. & yet 'yt brente not. yt was oure lorde god. that appered vnto hym in the busshe in suche a lykenesse. So our lorde god becam man. in the vyrgyn mari. and her maydenhed abode vnhuerte as thys antempne tellyth.

¶ At sexte Antempne.

Esaie. xj. Germinauit, The route of iesse hathe burgoned. A starre is rysen of Iacob. A vyrgyn hathe borne a sauyour. we prayse the oure god. ¶ Of the rowte of Iesse what yt menyth ye maye se before on sondaye at the houre of sexte. ¶ Iacob was called israel by a nother name. and he was father of the twelue patriarkes. of whyche patriarkes came all the iewes. and therfore they are called the sonnes. or the chyldren of Israel. The prophete Balaam prophesyed. and sayde. that there shulde ryse a starre of Iacob. wherby ys vnderstonde oure lorde iesu cryste. for he was borne amonge the iewes. And thys ys the starre that ye speke of in this antemne when ye say. a starre is rysen of iacob.

¶ At none Antempne.

Ecce maria, Lo mary hathe begoten vs a Sauyoure. whome Iohã seynge. cryed. and sayde Lo the lambe of god. lo he that doeth away the synnes of the worlde. Verse. Elegit sibi, The sonne of god hathe chosen hym

¶ At Euensonge Antempne.

*Beatus populus*. That people is blyssed, whose god is Iesu. whome the vyrgyn gaue soucke. wo vnto them *that* truste in prynces sonnes of men in whome is no helpe.

¶ The Hymne.

*Aue maris stella*, Thys hymne hathe seuen verses. In the fyrst verse ye prayse our lady of foure thynges. One is that she is called the starre of the see. for as that is confortable to shypmen so ys our lady conforte to all that ar in bytternes of trybulacyon, or temptacyon in the see of thys worlde. And therfore her name Maria, ys as moche to say. as starre of the see. And so *Aue maria*, and *Aue maris stella*, ys all one sentence.

¶ The seconde ys. that she ys the mother of god.

¶ The thyrde ys. that she ys euerlastyne wyrgyn.

¶ The fourthe. that she ys the gate of heuen. Her sonne callyth hymselfe in hys gospell. the dore for as a man may not wel come in to an howse but by the dore. ne to the dore. but by the gate: so may there none come in to heuen. but by our lorde Iesu criste. that ys the dore. ne to oure lorde Iesu criste. but by oure lady that ys the gate. Therfore ye saye thus to her. *Aue maris stella*, Hayle starre of the see holy mother of *god. and alway vyrgyn. the blyssed gate of heuen*. ¶ In the seconde verse ye prayse oure lady of tow thynges. & one thinge ye aske of her. Fyrste ye thanke her for that she assented to the gretynge of Gabryel. for therby began oure helthe. lyke asoure perdicyon began by the assente of Eue to the fende. The seconde for she hathe turned the wo *that* Eue broughte vs to. in to ioye. And so she hathe chaunged her name Eua in to Aue for eua spelled bakwarde

"*Eva*" has become "*Ave.*"
maketh Aue and eua, ys as moche to say as wo. And Aue ys a worde of ioye. Then ye aske of her, stablenes of peace. and say thus. Sumens illud aue, Takynge that aue. of the mouthe of gabryel: grounde vs in peace. chaungeynte the name of eue. In the thyrde verse ye aske of her foure thinges. that man nedeth to haue helpe in. after he ys fallen to synne. For by synne he fallyth in foure greate mysthyues. ¶ One ys that he ys so bounde therin. that he may not of hymselfe come oute therof. And as a man may yelde hymselfe bounde to a lorde. but he maye not be fre ageyn after. when he wylle: ryghte so ys yt of a man that maketh hymselfe thrale to the fende by dedly synne. And therfore ye pray oure lady that she wyll lose the bondes of synners. and make them fre. ¶ A nother mysthyef is. that when a man is fallen to deadly synne. the fende blyndeth hym so in his synn. that he can neyther se the pareyl that he standeth in. ne how to gette hym help of delyueraunce. And therfore in thys ye aske oure ladyes helpe. ¶ The thyrde mysthyef ys. the greate vengaunce that man deserueth by synne. bothe temporall and euerlastyng. ¶ And the fourthe is the losse of all goodes of grace & glory. And therfore ageynste all these foure mysthyefs. ye pray to oure lady and saye. Solue vinta reis, Lose thow the bandes from them that are gylty. For the fyrste. Gyue thow lyghte to them that are blynde. For the seconde. Do away oure yuels. For the thyrde. And aske all goodes. For the fourthe. ¶ In the fourthe verse. ye preye her to shew herselfe a mother. to god & to wretches. as a mother tendereth her chylde in all maner pareyl. and dysease that he ys in. so she vouched safe to shew motherly tendernes to vs. in al oure nedes bodcely and gostly. And as a mother may gette of her sonne what she wylle resonably desyre of hym. So she vouche safe to spede oure erandes agenst god that yt
appere wel that she ys hys mother. Therfore ye saye thus to her. Monstra te, Shew thee to be a moder, and he mote take prayer by the. that vouched safe to be thy sonne for vs. ¶ In the fyfte verse ye prayse her in tow vertues. that ys. maydenhed. and mylde-nesse. and ye aske of her thre vertues. accordyng to the same. that ys delyueraunce from synne. mylde-nesse. and chastye. Therfore ye saye thus Virgo singularis, Singuler and mylde vyrgyn amongst all. make vs losed from synne. & mylde. and chaste. ¶ In the syxte verse ye aske of her thre thynges. The fyrste is clene lyfe. The seconde is. trew contynewauunce therin vnto the ende. that ye may then hane trew passage. And the thyrde ys. endelesse ioye in the syghte and beholdynge of god. Therfore ye say. Vitam presta, Graunte vs clene lyfe. make redy a trew waye. that we seyngle Isu. mote euermore be glad. ¶ In the seuenthe verse. ye prayse the blyssed trynyte. & say. Sit laus, Praysynge and worshyp be to god the souerayne father. to cryst. & to the holy goste. one worshyp to them *all thre. Amen. Antempne. Gaude eternaliter, Ioye thow endeeslesly vntouched mother that arte made all thynges vnto all. to the trynyte souerayne glory. gladnes to aungels. a delyuuerer to prysoners. an heler to them that are sycke. a comforter to them that are desolate. a promoter to the righteful. an helper to the synful. moder to the sonne of god. Blyssed mote thow be euermore be glad. and blyssed be the fruyte of thy wombe.

¶ At Complyn Antempne.

Quoniam mandauit, For as moche as god hathe sente endelesse blyssynge to them that worshyp hys mother. worshyp we her contyne whole with deuoute & meke seruyce.

¶ The Hympne.

Spouse iungendo, The fyrste verse of thys hympne
tellyth, how the father and the holy goste were with our e lorde iesu cryste in his mothers wombe, and thencefore they are called hys collateral felowes. For collateral is sayde of one that is nye a nother by the tone syde of hym. And for the father is named before the sonne. & the holy goste after the sonne. & so the sonne is the seconde parsone in myddes bytwixte the fyrste and the thyrde, that is betwyxte the fader and the holy goste: therfore they are called collateral to the sonne. as yt were the father by the tone syde of the sonne. & the holy goste by the tother syde. ¶ The thyrde verse expoundeth the fyrste & the seconde. where the sowle of oure lady ys called the spowse of cryste, wherfore when master Peter that set youre seruyce was in doute: the fader of heuen spake to sainte Birgytte & sayd. ¶ Say he saieth to that preste capitu .vj. my louver that he make that hymphne. Sponse iungendo filio, to stande as he hathe sette yt. for whyle holy cherche calleth all sowles the spouses of my sonne. moche more maye the sowle of mary be called hys spowse. Sponse iungendo, The father & the holy goste were collateral felowes to the sonne. that was ioyned to the spowse. in the chambre of clerenesse. Stola nova, Thys noble yonge lorde. ys clad in a new weddynge robe. he goeth in a fayre glory lyke in clothynge to hys spowssesse. Venter marie, The wombe of mary is the chambre. her soule is the spousesse. The spouse is the lorde cryst. the clothynge ys hys kygely body. O sponsam fecundissimam, O spousesse moste plenteous that fylleth the courte of heuens. with the company of fayre chyldren. to praysynge of the kyng of blysse. ¶ These fayre children are holy soules that are come to heuen by meane of thys meruelous spousayle that was betwyxte god and mary. Also this worde spouse. ys taken often bothe for the man. & for the woman in comoun englyshe. but therfore here is made mensyon
of bothe to gyther. therfore that the tone shulde be knownen from the tother. I calle hym the spouse. and her the spousesse. And where the tone alone is spoken of. I calle her spouse as ys before in the fyrste verse. & in many other places. Antempne. *Glorificamus te,* We prayse the mother of god. for of the is criste borne. Sane them all that worshyp the. Antempne. *Aue stella,* Hayle day starre. medycyn of synners. prynces. & quyene of the worlde. worthy to be called a synguler virgyn. Sette thow the worthynes. of thy power a shylde of helthe. ageynste the dartes of the enmy. O chosen spouse of god. be to vs the right way vnto enedelesse ioyes.

*Here Endeth the Story of the Thursday and begynneth the story of the Fryday.*

On Fryday at mattyns. The Inuitatory. *Regem virginis,* Come ye worshyp we the kinge. the maydens sonne. that was nayled on the crosse for vs.

¶ The Hymyne.

*Relictis mundi frivolis,* The sentence of thys hymne ys. that ye shulde leue all vayne thynges. and in the loue & praysynge. haue mynde on the passyon of oure lorde Iesu criste. & on the compassyon of hys moste reuerente mother oure lady. *Relictis mundi,* Leue we all vanytyes & playes and vayne ioyes of the worlde. and haue we often in mynde in oure hartes the tormentes of the vyrgyns sonne. *Qui vere,* whiche hathe veryly clensed vs. that were de-fowled with many synnes: with thre lyquores that ys. with wepynge teares. wyth blody swette. and wyth blode. *Pensemus matris,* Thynke we on the moste sharpe thornes of sorowe. of the mothers tremelyng harte. whyle she se the body of her sonne suffer so manyfolde paynes. *Fons vite,* The welle of lyfe. that
gaue drynke of lyfe. was dryed with thyrste. and whyle he playned hym of thyrste. they gaue hym galle in stede of hony. *Auxit dolores*, The sorowe of the mother. encreased the sorowes of the sonne. & the mothers sorowe was encreased by the reproues & paynes that her son suffered. *Sic nostra corda*, O Iesu thy passyon mote so perce thorough oure hartes. & thy trew loue mote euer dwelle in vs. *Antempne*. *Propter preces*, Cryste most stronge delyuerer that arte bycome man for vs. & haste suffered repreues: delyuer vs. from the fylthe of synne for the prayers of thy moste holy mother. that we be not swalowed in to the depnesse of helle. *Antempne*. *Ne elongeris*. Be not farre from vs. oure onely aduocate. but thy sonne Iesu that was gyuen to drynke galle for our synnes mote by thy prayer make vs dronke in his loue. *Antempne*. *Benedictum*, Blyssed be the name of maieste of the sonne. of the virgyn mary. *that* hathe boughte vs lyfe with his dethe. All erthe mote be fyll with his praysynge. & eche tongue mote say. Amen. Amen. *Verse*. *Spino serto*, The kyngle of blysse was was scorned with a crowne of thornes. *Response*. *Vt nos*, That he shulde worshyp vs with the crowne of endelesse ioye. *Benediccion*, *Christo qui*, Lo cryste *that* boughte vs. the vyrgyn that begatte him mote reconsyle vs. Amen.

† The seconde Lesson.

*Gloriosa virgo maria*, This lesson tellyth of thre sorowes or tribulacions. of our glorious lady. The fyrste was of the drede of god. by whiche she was ful sore laboured. & troubeled. how she myghte flye yuel. & do good. The seconde was of the loue of god. whiche caused her byterterly to sorowe for the paynes that criste shulde suffer. or euer she wist that she shulde be hys mother. The thyrde was after she had conceyued hym. whyle she bare hym in her wombe. For as she
joyed then of his concepcion. So she sorowed moste inwardedly in thynkynge on his passyon. Yet in all her trybulacions she behad her so paciently. & in her ioyes so warely: that yt was botho ioye to god. *and to his aungels in heuen. & conforte and edifycacion to men that se her in erthe. This lesson ye begynne thus. Gloriosa virgo maria, It ys redde. that the gloryous vyrgyn mary. was aferde in the gretynge of the aungel. whychethe sothely had then no drede for eny pareyle of her body. but she drede lest the deceyte of the enmy of mankynde had come vnto her. to the hendrynge of her sowle. Vnde vere intelligendum est, Wherfore yt is veryly to vnderstonde that when she came to suche age. that her myghte & vnderstondynge myghte receyue the knowlege of god & of his wylle: anon as she began resonably to loue god. so she began also resonably to drede hym. Congrue itaque, Therfore this virgyn may conuenently be called a florysshyngene rose. for as a rose ys wonte to growe amongst thornes so thys worshipful vyrgyn. grew in this worlde amongst trybulacions. Et quemadmodum, And as the more the rose spredeth a brode in growyng. the more stronger & sharper is made the thorne: righte so this moste chosen rose mary. the more that she grew in age. the more sharply she was prycked with the thornes of stronger trybulacions. Transcurse deunque, For after her yonge age was paste. the drede of god was to her the fyrste trybulacion. for she was not onely troubled with moste grete dreade in dysposynge herselfe to flye synnes. but also she was laboured with no lytel drede. in beholdynge how she myghte resonably. and parfytly do good dedes. Et quamuis, And though she ordeyned wyth all watche & dylygence her thoughtes. wordes & dedes. to the worshyp of god: yet she dredde that somme defaulte was in them. Considerunt igitur, Beholde they therfore that are wretched synners. that
Continuation of the Lesson.

boldely and wylfully without easynge do the lustes of dyuerse wyckednesses: how grete tormentes, & how grete wretchednesses. they gather. and hepe to theyr owne sowles: when they se that thys gloryous vyrgyn. clene from all synne. dyd with drede her workes, whiche pleased god aboue all thynges. ¶ Deinde, Farthermore vnderstandyng of the scriptures of prophets. that god wolde become man. & that he shulde be tormented with so many dyuerse paynes. in the body that he shulde take: anon therof she suffered greate trybulacion in her harte, for the feruente charite that she had vnto god. all though she knew not yet then. that she her selfe shulde be hys mother. Cum autem, But when she came to that age. that the sonne of god was made her sonne. & felte that he had taken that body in her wombe. that shulde fulfylle by hymselfe the scryptures of prophets. then that moste softe rose semed to growe. & more to be spred abrode in her fayrenesse. and the thornes of tribulacion. pryckyng her more bytterly. were made stronger and sharper from day to day. Nam sicut, For lyke as in the concepcion of the sonne of god. there sprange vnto her a greate & an vnspecable ioye: righte so in the thynkynge of his moste cruel passyon that was to come. manyfolde trybulacion smote vpon her harte. Gaudebat nanque, For the vyrgyn ioyed. that her sonne shulde with very mekenesse brynge agayne his frendes to the blysse of the kyngdom of heuen: to whome the firste man had by his pryde deserued the payne of helle. Dolebat vero, But she sorowed for she knew before that lyke as a manne had synned in paradise in all hys *membres by wicked concupysence: so her sonne shulde do satysfaccioun in the worlde. for the same mannes trespace by moste bytter dethe. of hys own body. Exultabat virgo, The vyrgyn ioyed. for she conceyued her sonne wythout synne. and flesshely
delectacyon, whom also she bare without sorow. Tristabat quoque, But she was heuy. for she knew before. that her so swete sonne. shulde be borne to moste fowle dethe. and that she herselfe shulde beholde hys passyons in moste anguysshe of harte. Gaudebat etiam, The vyrgyn ioyed also for she knew before that he shulde arysse from dethe. and that he shulde be enhaunsed euerlastyngly in souerayne worshyp. for hys passyon: yet she sorowed; for she knew before that he shulde be greatly payned wyth spyteful repreues and harde tormentes. er he came to that worshyp. Vere indubitanter, It ys veryly to be trowed. But though thorns of sorrow pricked her heart, they changed not her will. Rut though thorns of sorrow wythouten eny doubte that as the rose is sene standyng stably in his place, though the thornes that stande aboute be made more stronge. and more sharpe: so this blyssed rose mary. bare so stronge an harte. that though the thornes of trybulacions pricked her harte neuer so moche. yet they chaunged not her wyl. in eny wyse. but that she gaue herself moste redy to suffer and to do. what euer shulde please god. Florenti ergo, Therfore she ys moste worthy lykened to a rose. and veryly to a rose in iherico. for as men redeth. that a rose of that place passeth in hys fayrenes other flowers: ryghte so mary was moste excellente in fayrenesse of honeste. and of maners. aboue all lyuynge in thys worlde. excepte onely her blyssed some. Vnde sicut, wherfore lyke as god. and aungelles ioyed in heuen of her vertuous stablenesse: ryghte so men. beholdynge how pacyently she behaued her in tribulacions. and how warely in comfortes. ioyed ryghte greatly of her in the worlde. Responce. Sicut spina-rum, As the nynesse of thornes lessyth not the smelle of the floryshyng rose: ryghte so. mother of cryste. the gretenesse of tribulacions myghte: not lesse in the. the vertew of stablenes. For thow smelletedyst wyth the swete smelle of all vertues. Verse. Assiste speces,
Continuation of the Lesson.

Be thou that art our hope, ready present to us thy meke seruauntes in helpe. that neyther prosperyte lyfte vs vp ne aduersyte bere vs downe. Benediccion, *Qui nos saluauit*, He that hath saued vs. with the pryce of his blode: defende vs by the prayer of the vyrgyn hys mother. Amen.

† The seconde Lesson.

*Inter alia,* This lesson tellyth of the sorowes that oure lady suffered after the byrthe of her sonne. vnto the tyme of his passyow. For she vnderstode the wordes of the prophetes. better then dyd the same prophetes them selfe. And therfore knowynge by her prophesy what paynes her sonne shulde suffer in all hys holy body: she sorowed gretyly as often as she behelde tho partyes of his body wherein he shulde suffer specyal paynes. So moche. that had not be hys often confortes: she myghte not haue abyden the tyme of hys passyow wyth her lyfe. And thus begynneth the lesson. *Inter alia,* Amongste other thynges that the voyces of prophetes tolde before of the sonne of god: they tolde how harde dethe he wolde suffer in his moste innocente body in thys worlde: that menne toghter wyth hym. shulde haue euerlastynge lyfe in heuen. *Prophetabant,* For the prophetes prophesied and wrote. how the same sonne of god. for the de-lyueraunce of mankynde. shulde be bounde. and skourged. and how he shulde be led to the crosse. and how spytefully he shulde be treted. and crucyfyed. *Vnde quia,* Therfore as we byleue that tho prophetes knew wel. for what cause. vndedly god wolde take to hym a dedly body and in so dyuerse maners be troubled in the same body: therfore chrysten faythe mote not doute. but that oure vyrgyn and lady whome god hath ordeyned before all worldes to be his mother. knew yt more clerely. Ne yt is not rightful to byleue that
the cause was hyd from the same vyrgyn. why god vouched safe to be clad wyth mannes body in her wombe. *Et vere*, And veryly yt is to byleue wythoute eny doute. that she vnderstode by the inspyracyon of the holy goste all that the speches of the prophetes bytokened or mente more parfytlly. then the same prophetes. that of the same spyryte spake the wordes by mouthe. *Vnde verissime*, wherfore yt ys to byleue moste very. that when the vyrgyn after she had borne the sonne of god. byganne fyrste to touche hym with her handes: anon yt ranne in to her mynde. how he shulde fulfylle the scriptures of prophetes. *Quando autem*, Therfore when she wounde hym in clothes. then she beheld in her harte wyth how sharpe scourges all his body shulde be rente. *Recolligens quoque*, Also the vyrgyn wrappynge and gatherynge togyther the handes and fete of her lytel sonne easely in. a bande. or cradel bande. broughte to mynde how harde they shulde be persed thorugh on the crosse with nayles of yren. *Aspiciens quippe*, Beholdynge also the face of the same her soane. moste fayre in shape before all sonnes of men: she thoughte how vnreuerently the lyppes of wycked men shulde defoule yt with theyr spyttyngye. *Revoluebat etiam*, The same moder also. had often in her mynde. wyth how grete strokes the chekes of the same her sonne shulde be smytten. & wyth how greate repreues. and despytes. hys blyssed eres shulde be fyllled. *Modo considerans*, Now consydyrynge how hys eyne shulde waxe darke of the flowynge in. of his owne blode: now how vynegre medled wyth galle shulde be put in to hys mouthe. *Modo ad mentem*, Now bryngynge to mynde how hys armes shulde be bounde wyth ropes. and how his synewes and al his veynes and ioyntes shulde be drawne oute on the crosse wythoute mercy. and howe hys harte rowtes shulde be drawn togyther in hys dethe: and how al
The Lesson continued.

[\textit{Folio. C.xxxvii.}]

hys glorious body. muste be tormentted and payned wythin. and wythoute wyth all bytternesse. and anguysshe vtnto the dethe. \textit{Sciebat enim}, The vyrgyn also knew wel. that a spere moste sharpe shulde perse the syde of her sonne. and prycke thorugh the myddes of hys harte. after hys spyryte was passed on the crosse \textit{Vnde sicut}, wherfore as she was moste glad. and joyful of all mothers. whan she se the sonne of god borne of her. knowynge veryly that he was bothe god and man. dedly in hys manhod but euerlastyngly undedly in hys godhed: so was she most sorowful and heuy of all mothers. for the knowynge before of hys bytter passyon. \textit{Per talein enim}, And in suche wyse was her moste ioye medled alwayes with moste greuous heuynes. as yt yt were sayde thus to a woman in chylde byrthe. Thow haste broughte fourthe a sonne quycke and hole in all hys membres. but that payne whiche thow haddest in his byrthe. shall abyde with the vnto thy dethe. \textit{Et illa}, And she herynge thys. shulde be glad of the lyfe and helthe of her sonne. but of her owne passyon and deth she shulde be sory. \textit{Talis vitique}, Certaynely suche sorowe of a mother that came of the bethynkynge of Payne and of dethe of her owne body shulde not be more greuous: then the sorowe of \textit{the} vyrgyn mary. as often as she had in mynde \textit{the} dethe that was to come of her moste loued sonne. \textit{Intelligebat}, The vyrgyn vnderstod. that the sawes of prophetes had tolde before. that her moste swete sonne muste suffre many and greuous paynes. and also that ryghteful man Symeon. tolde. not from far as dyd the prophetes. but in the vyrgyns face. that the swerde of sorowe. shulde passe thorugh her harte. \textit{Vnde vere}, Wherfore yt ys veryly to wytte. that as the powres of the sowle are stronger and more redy to fele good or yuel then the powres of the body: righte so the blyssed soule of the vyrgyn. that shulde be wounded wyth that swerde. was payned
with more greuous sorowes er then her sonne suffered hys passyon: then the body of eny woman mighte suffer, before the byrthe of her chylde. *Ille nanque,* For that swerde of sorowe. came so moche the more nerer euerie houre and tyme to the harte of the vyrgyn: as her beloued sonne approched more nere the tyme of hys passyon. *Vnde sine dubio,* wherfore yt is to trowe wythoute eny doute, that that pyteful and innocente sonne of god. haunynge sonnely compassyon to hys mother: tempered her sorowes wyth often confortes. and else her lyfe myghte not haue suffered them. vnto the dethe of her sonne. Responce. *Perennite,* O mother of endelesse ioye. thy moste innocente sowle be endelesly blyssed. thorugh whiche past the swerde of sorowe. And thow sufferedyst yt wyth good wylle. that the swerde of endelesse dethe shulde not passe thorugh oure frayle sowles. Verse. *O vere,* O moste ful of trew loue. graunte vs to loue hym parfytyly; that wyth the blode of hys owne harte boughte blyssed lyfe to vs. that were wretchedly deade. Benediccion, *Passio virginis,* The passyon of the vyrgyns sonne. commende vs to the handes of the hyest father. Amen.

† The thyrde Lesson.

*Eo denique tempore,* Thys lesson tellyth of the sorowes that our lady suffered in tyme of the passyon of her holy sonne. our lorde Iesu criste. And how her lyfe was kepte that tyme by myracle. and by the speycyal gyfte of god. aboue all her bodely strengthes. And how after hys dethe. and burynge: she was in maner conforted knowynge that all hys payne was ended. & that he shulde aryse the thyrde day to hys endelesse glorye and worshyp. Then ye begynne the lesson thus. *Eo denique tempore,* what tyme the vyrgyns sonne sayde. *Queritis me et non inuenietis,* Ioan xij. That ys. ye shall seke me and ye shall not fynde me:
The Lesson continued.

[* Folio C.xxxix.*]

**The Virgin**

**Mother’s sorrows during her Divine Son’s Passion.**

The poynete of the swerde of sorowe. prycked byterly the vyrgyns harte. *Ipso quoque,* And farthermore when he was betrayed of his owne dyscyple, and taken as yt pleased hym. of the enmys of trouthe. and of ryghtwysnesse: then the swerde of sorowe smote thorugh the vyrgyns harte. & thorugh her harte rotes. and harde passyng thorugh her sowle. broughte moste greuous sorowes. to all the membres of her body. *Tociens enim,* For as often as passyons and repreues were sayde agenste her moste loued sonne: so often was that swerde turned in her sowle wyth all bytternesse. *Videbat quidem,* She se her sonne smytte in the necke wyth wycked mennes handes. & scourged wyth out pytye. & demed of the prynces of iewes. to moste fowle dethe. and ledde wyth hys handes bounde. to the place of hys passyon. all the people cryenge do the traytour on the crosse. and then he beryng the crosse on his shuldres. in moste werynesse. somme wente before hym. and drew hym bounde after them and other wente with him and droue him fourthe with theyr fystes. and so they haryed. and ledde that moste mylde lambe. as a moste cruel beaste and wylyde. *Qui secundum,* whiche after the prophesy of ysaye: was so paciente in all his anguysshes: that as a shepe led to dethe withoute voyce. & as a lambe beynge stytle before hym that clyppeth him. so he opened not hys mouthe. *Qui sicut,* And as he shewed all pacyence in hymselfe: so hys blyssed mother suffered mooste pacently all her trybulacyons. *Et quemadmodum,* And as a lambe goeth with his mother whether euer she be ledde: righte so the vyrgyn mother folowed her sonne ledde to the places of tormentes. *Videns quoque,* And when the mother se the sonne scorned with the crown of thornes. and hys face made redde of the blode. and hys chekes rody of greate buffettes: she wayled in moste heuy sorowe & then for gretnesse of
sorowe. her chekes waxed pale. *Sanguine quippe,*
And water of innumerable teres ranne oute of the
vyrgyns eyne: when the blode of her sonne in hys
sourgyng, flowed oute by all hys body. *Videns
devinde,* And furthermore when the mother se her sonne
cruelly spredde on the crosse: she began to fayle in all
the myghtes of her body. *Audiens vero,* And herynge
the sownde of the hamers when the handes and fete of
her sonne were thyrdle with nayles of yron: then all
the vyrgyns wyttles faylynge, the gretnesse of sorowe
threw her downe on the erthe as deade. *Iudeis itaque,*
And when the iewes gaue hym drynke galle & vyneger.
the anguysshe of harte dryed so the tongue & palate of
the vyrgyn. that she myghte not then meue her blyssed
lyppes for to speke. *Audiens quogue,* And afterwarde
herynge that doleful voyce of her sonne. sayng in the
stryfe and laboure of dethe. *Deus meus, deus meus, vt Math, xxcij.*
*quid dereliquesti me,* That ys. My god, my god, why
haste thou forsaken me. And after that, saynge that
all hys membres waxed styffe. & that enclynyng downe
hys hed he brethed oute hys spyrite. then the bytter-
nesse of sorowe querkynde & stopped so the virgins harte
that no ioynte myghte be sene sturre. or mene. *Vnde
non,* wherfore yt is knowen. that god wroughte not
then a lytel myracle in that. that the vyrgyn mother
wounded within furthe. with so many and so greate
sorowes. sente not oute her spirite by dethe. when she
behelde so moche her beloued sonne hanged betwyxte
theues. naked & wounded, quycke. and dede. &
smytte thorugh wyth a spere. all folke scornyng hym
& nye all that knew hym flyng away from hym. and
many of them wrongly wandryng from the ryghtnes
of faythe. *Igitur,* Therfore as her sonne suffered moste
bytter dethe. aboue all lyuynge in this worlde: righte
so his mother bare. & suffered moste bytter sorowes in
her blyssed sowle. *Commemorat,* Holy scrypture also
Comparison between the woe of Phineas' wife and the sorrows of the Virgin Mother.

The Lesson continued.

Exodi xxv.

Primo Re. 4.

maketh mynde. that god bad moyses make an arke or a cheste & couer yt with golde wythin and withoute. & kepe therin tho tables that god wrote with hys fynger. This arke was somtyme borne of prestes in batayle ageynste the enmyes of Israel. And ones yt haped that for synnes of the prestes & of the people. the arke was taken. & the prestes were slayne. And one of the prestes was called phynes. whose wyf beynge grete with chylde. when she harde that her husbande was slaine & the arke of god taken anon she delyuered her chylde & dyed furthe with. for gretnes of hasty sorowes that sodenly fel upon her. And thys is the wyfe of phynes. and the arke that this lesson spekyth of. The sorowes of whyche woman myghte not be lykened to the sorowes of the vyrgyn mary. that se the body of her blyssed sonne. whyche was fygured by the sayde arke. taken & fastened betwixe the nayles and the tre. Maiori, For the vyrgyn loued her sonne god & man wyth more charite. then euer myghte eny that was begotten of woman loue hymselfe or eny other. Vnde quia, And therfore for yt semeth meruayle. that the wife of phines was deade of sorowes. which was greued with lesse sorowes. and mary lyued ageyne that was rent with greter sorowes. who mighte thinke other herein. but that she kepte her lyfe. of the speciall gyfte of almyghty god agenste all bodely strengthes. Moriens, The sonne of god deyynge. opened heuen. & mightely he delyuered hys frendes that were holden in hel. Reuiviscens, And the virgyn turnynge ageyne to lyfe kepte holely the ryghte faythe alone vnto the resurrecciow of her sonne & meny that wretchedly erred from the faythe. she correcte & broughte ageyne to the faythe. Mortuus, when her sonne was dede. he was taken downe of the crosse. & wounde in clothes & buryed. as other deade bodyes. And then all wente away from hym. and few bylened that he shulde aryse.
Then also the prykes of sorowe fled from the moder harte. & delectacion of confortes began softly to be renewed in her. for she knew that the tribulaciones of her sonne were all togyther ended. & that he shulde aryse the thyrde day. with godhed & manhed to endelesse glory. and blysse. & that he shulde ne myghte from thense furthe. suffer no dysease. Response. Pal-

luerunt, The chekes of the merciful mother were pale when she se the sonne of her maydenhed all red in hys owne blode. And seynge hys handes. & his fete nayled thorugh. she began anon to fayle all the myghtes of her body. And herynge the doleful cry of so worthy a sonne in the paynte of dethe: sorowes threw her downe to the earthe as deade. Verse. O innensam, O that greate charite whyche drew god. gourmoure of all. & the vyrgyn moste inocente. to suffer suche thynges. that dampned servantes shulde be saued. Versy. Vidit

virgo, The vyrgyn se in the face of her mercyful sonne. Response. Qui quorum, The spytynges of wycked men with the flowynge of precious blode.

¶ At Lawdes Antempne.

*Misereatur, Hyest god mote haue mercy on vs by meane of the. O. moder of lyfe. whiche by thyne obedience ys mekely felowed vnto vs. & in thy syghte was dampned for vs. by moste fowle dethe.

¶ The Hympne.

Rogatus deus, This hympne tellyth of the grete desyre that olde fathers had of the comyng of cryste. so moche that they asked. that he shulde breke heuens. & come. as a man that hathe haste. brekyth & beryth downe that standeth agenste hym. yt tellyth also of hys comyng. & of hys passyon. and of the compas-
syon of hys holy mother. And for as moche as an hympne is as moche to say as praysynge. as I sayde on
sundaye before the fyrrste hymyne: therfore all that is
written in eny hymyne. is set. that ye shulde entendere
to prayse. & to thanke therby god. & hys holy mother.
for suche causes as ar conteyned therin. though ther be
no special wordes expressed of prayersyne. ne of thank-
yyne. And thus vnderstandeth generally of all
hymynes.

Π In the seconde verse of this hymyne. are
named .xiii. poyntes of oure lordes passyon. wherof
the laste is. swellynge of fleshe. For as ye may se
when a man ys wounded: bothe sydes of the wounde
swellyth and ryseth vp hyer then other partyes aboute
yt. And when a man ys buffettet. or bette. the
skynne. and the fleshe aryseth and swellyth. so dyd
the holy fleshe and body of oure lorde Iesu criste
when he was bounde and scourged. and buffettet and
wounded. and bette so moche that the prophete sayeth.
that he was in maner lyke a leper. All the other dele
of thys hymyne. ys playne of yt selfe. Rogatus deus,
God that was prayed to breke heuens and to come
downe hether: came to vs in a vyrgyn. wylyng to
make vs safe. Sputa flagella. Spyttynges scourges. a
spore. thretenynges. repreues. the crosse. betynges.
nayles. thornes. dethe. wounds. galle. bondes. swel-
ynge of fleshe. Hec sunt. These are the thynges that
the vyrgyn se arayed for her sonne. that came to de-
lyuer vs from greuous cxyly. Patibulo. He ys honge
on the crosse. he ys ioyned to theues. he is forsaken
ny of all. and so desolate he dyeth. O quam predigni,
O how worthy are the ryuers of crystes blode on the
crosse. And howe worthy are the ryuers. that the
eyne of the mother vyrgyn. pourde oute vnder the
crosse. Versi. O quantos. O how greate sorowes suf-
fred the moder of lyfe. Response. Dum ipsa. when
lyfe dyed on the crosse in her syghte. Antempne.
O virgo post deum. O vyrgyn synguler refute of
wretches after god. as we dowte not. but that thow
broughtest to thy darske worlde the shynyng of endlessse lyghte. whych-bloode lyghtned them. that satte in the shadowe of dethe. vouche safe now lady to brynge the lyghte that thow begatte. in to the hartes of them that be in darckenesse. that all vanyte dyspysed. they may knowe the trouthe. and not lese that moste worthy pryce. that of charyte was gyuen for them. *Benedicamus*, Blysse we the innocente sonne of the vyrgin. betrayed to dethe for synners. leuynge lorde withoute ende. *Deo dicamus*, Saye we endlessse thankes to god that hathe wonne vs ageyne. and broughte vs from the mouthe of helle. vnto the halle of heuen.

* At Pryme the Hymne.

*Summe mater,* Moder of most gladnesse. ful of moste heuynes. seynge the kynge of blysse. subjecte to the anguysshe of dethe. *Da nobis,* Graunte vs to dyspyce the worlde. and bysely. and ofte to haue in mynde. what thow suffredyst with thy sonne that is so mercyful to vs. *Antempne.* *Christe patris,* Cryste the onely sonne of the hye father. & the mekest virgyn. that was done on the crosse for vs. meke thow mercyfully oure proude hartes that we may worshyp the mekely with thyne auengels.

* At Tyerce. Antempne.

*Iesv benigne,* Iesu benygne ageynbyer. as thow haste for the obedyence of the father. made oure synnes far from vs by thy passyon. so now also. put thow far away from vs by thy mothers prayer. the concupsence of the eyne. & of the flesshe. and the pryde of lyfe.

* At Sexte Antempne.

*Tremor terre,* The tremblynge of the erthe. the brekyng of the stones. the darkynge of the sonne. wytnesse hym maker of all thynges. whome the vyrgyn

The hymn continued.
mother begatte, threfore he mote graunte. that the hardenesse of our hartes be broken with very contry-cyon. that oure sowles mote blysse hym for theyr redempcion.

‖ At None Antempne.

Confiteantur, The kyne of heuen mote be praysed in his grete mercyes. that hathe not dysdayned to be put amongst theues. to overcom the worste thefe. and to felow vs to angels. His moste reuerente mother mote presente oure sowles. to his moste merciful handes.

Verse. In vte morte, Cruel dethe cessed to lyue. in the dothe of lyfe. Response. Et gaudente, And mercifull lyfe came ageyne from dethe. the mother ioyenge.

‖ At Euensonge. Antempne.

Annuncietur, Be yt shewed in all erthe. how worshypfully he hathe done. whome the spouse of the endelesse kynge. hathe borne vnto vs. He was closed in powdren. that he shulde set vs made of pouder in the kyngdome of clerenes. He was taken of dethe. that he shulde take prysoner the auctoure of dethe. He hathe broken the clausures of deth. & made open the gate of lyfe.

‖ The Hympe.

Sol occidit iusticie, Thys hympe in the fyrste verse calleth our lorde Iesu criste the same of ryght-wysnesse. whose passyon is vnderstonded by the goyng downe of the same. when all the elementes semed to mourne on theyr maner. ‖ The seconde verse tellyth how the sowle of our lorde iesu criste wente downe as lyghte to the darckenesse of helle. & toke thenese the sowles that the fende had stolne. & rose vp ageyne to lyfe. ‖ The thyrde & the forthe verse telle how our lorde iesu cryst was hyd in our lady. as an arowe in a quyuer. whiche shotte thorugh the fende. & slew dethe & gaue vs lyfe. and afterwarde turned ageyne to the
father. ¶ In the fyfte verse ye pray oure lady. that as she was ful of ioye after the dethe of her sonne. so she wyl deluyer you from the dethe of synne. & fylle you with the ioye of grace. By this may be vnderstonded. all the hymne when ye say. Sol occidit. The sonne of ryghttwysnesse goeth downe. the starres of heuen waxe blacke. hye and harde stones are broken. and all the worlde trembeleth. *Lux oritur. Lyghte spryngeth in darkenesse. helle ys pryued of robry. the vyrgyns sonne turneth agayne wyth wynnynge for the gyfte of hys blode. Celsi tonantis. Mary the quyuer of the father of heuen hyd in her a darte. that smote thorugh the cruel enmy. whyche troubeleth all the worlde. Emis-sum telum. Cryste ys the darte shotte outhe from the father that smote dethe. and dethe slayne. he gaue vs lyfe. & turned ageyne lyuynge. to the father. O summi plena. O mother ful of souerayne ioye after the dethe of thy sonne. voyde vs from synnes. and fylle vs with grace of vertues. Antempne. Exulta feliciter. Ioy thow blyssedly. mother of the mooste myghty ouercomer. whyche hathe slayne dethe. scatered the prowde. en-haunsed the meke. boughte ageyne caytyfes. purged the stynkynge. fylled the hungry. and gladded the hys mother. & moste loued spouse wyth hys gloryous resurreccion. All creatures mote blysse hym. and worshyp hym. And to hys glory: all generacyons mote prays-yngly calle-the endeslesly blyssed.

¶ At Complyn Antempne.

Sanete spei. The mother of holy hope. clene with-oute dareckenesse of mysbelyue: dowted not. but that her sonne that was buried shulde aryse. vpon whome flowred the halowynge of the hye father. That is to say the power of godhed was shewed in hym in hys resurreccion. Responce. In pace. He hathe slepte and rested in peace of the endelesse father. Verse. Qui
nascens, He that went out of the close wombe of the vyrgyn when he was borne: mighte not be holden in the clausures of dethe when he toke the worshyp of vyectory. that was hys resurrecyon.

¶ The Hympne.

Rubens rosa, In the firste verse of thys Hympne oure lady is lykened to a fayre rose. that faded in coloure for plente of sorowe in tyme of her sonnes passyon. ¶ In the seconde verse. oure lorde Iesu cryste ys lykened to golde hyd in the erthe. for the tyme that he was buryed. ¶ The thyrde verse tellyth how in that tyme faythe abode onely in oure lady. ¶ In the forthe verse. oure gloryous lady ys lykened to a lanterne that lyghtened all the worlde with faythe. whiche was then in darkenesse of mysbeleue. ¶ The fyfte verse tellyth how oure mercyful lady is vnder-stonde by the coluer that Noe senteoute of his shyppe. For lyke as that doufe came agayne to Noe. and broughte in her mouthe a braunch of the olyue tree in token that the ire of god was quenched and the flode ceased. ryghte so oure moste pyteful lady bryngeth to mankynde hope of mercy and of forgynnesse. ¶ In the syxte verse ye praye her to sende in to youre hartes faythe. hope. and charite. Then ye begynne to prayse her in all these thynges. and saye. Rubens rosa, The redde rose waxed then pale when the vyrgyn sorowed the dethe of her sonne. of whome the voice of prophetes sayde that he shulde suffer suche thynges. Aurum in luto, Golde ys hyd in the erthe. wherewith all the 'worlde ys boughte. whyle cryste is take to the erthe. and not byleuned to aryse. Marie spes, The hope of Mary perysshed not. though all the people wente away she kepte faythe alone. trustyng to that he had sayde. O lucernam, O lanterne moste clere. that wyth her lyghte lyghtned all the worlde. that was shadowed

‖ Here endeth the story of the Fryday. and begynneth the story of the Saterday.

On Saterday at matyna the Inuitatory.

‖ *In honore*, In worshyp of the vyrgyn mary. take vp in to heuen: ioye we in the lorde.

‖ The Hymynpe.

*O Gloriosa*, O gloryous lady heyued aboue starres. thou haste gyuen hym. soucke with thyne holy teates. *MYROURE*. 17
that made the by hys wysdome. *Quod eua, Thow haste restored ageyne by thy holy sonne. that. that wretched Eue toke a way. Thow arte made the wyndowes of heuen that wepers shulde enter in to heuens. *Tu regis, Thow arte the gate of the hye kynge. and the brighte gate of lyghte. Ioye ye people ageyne boughte. that lyfe ys gyuen by a vyrgyn. ¶ In this verse oure lady is called the gate of the hye kynge. for by her oure lorde iesu criste came in to this worlde. She ys also called the gate of lyghte. for by her mankynde entered in the lyghte euerlastynge. Antempne. Exaltata es, Holy mother of god. thow arte heyued vp to the kyngdome of heuen aboue all companyes of aungels. Antempne. Paradisi, The gates of paradise ar opened to vs by the thow gloryous vyrgyn wherein thow enterydest worshipfully wyth aungels. as an overcomer. ¶ As to vnderstandynge of thys antemne. yt ys to wytte that the gates of paradise and of heuen were shytte to mankynde by the synne of Adam and of Eue. and by oure lady. they were opened. for she broughte fourthe oure lorde Iesu criste. whiche by hys passyon. and hys assencyon. opened heuen gates. And therfore oure gloryous lady in her assumpcyon entred these gates as an overcomer. as thys antempne tellyth. ¶ For yt was wonte to be vsed in Rome. that when any Captayne had vterly overcom the enimyes of the Cyte. and wonne the lande or the place that was rebel ageynste them; then he was receyued in. at the gates of the Cytye. with thre maner of worshyppes. Fyrste all the people of the cyte came ageynste hym wyth ioye. and wyth praysynge. Secondly hys prysoners that he had taken. folowed after hym bounde. Thyrldy he was cladde in a goddes clothynge. and sette in a ryall chayre. that was drawen with foure whyte horses. & thus he was ledde wyth worshyp to the Capitoly that is the hyest place of rome. And
thys worship he shulde haue by dome. and assente of hys hoste that was with hym in batayle. & of the senatours. that is to say. the aldermen of the cyte. & of the comon people. ¶ And this worship was called in latyn. *Triumphus,* & therof cometh *Triumphas.* that ys the laste worde of thys antemne. and ys as moche to say. as to receyue suche worship. For al this sayde worship. was done vnsto ooure lady at her entre in to the cite of heuen. by cause she had worthyly overcome the fende. and wonne mankynde ageyne to god by her sonne. and opende the gates of heuen. as is before sayde. ¶ Therfore as the peple of rome came agenste suche a vytoure: so all the company of heuen came joyfully to welcome ooure gloryous lady in her assumption. And as his prysoners folowed bounde after hym so all fendes are as thral prysoners to ooure lady. and folowe after her so sore bounde. that they dare no-thynge do ageynste her byddynge. And also as thys vytoure was clad in a goddes clothynge: so was the glorious sowle of our lady endewed and clad with thre dowryes of ioye of the blyssed trinitye aboue al other creatures. And as he was sette in a chayre. drawen of foure whyte horses: so the chayre of ooure ladyes sowle. that ys her holy body. was taken vp. & glori-fyed wyth the sowle in foure dowryes. that longe to the body. And as he was led thus. to that hyest place of rome: so our moste reuerente lady. was sette hyest in heuen nexte vnsto god. And as thys vytoure had hys worship by the assente of the hoste. and of the senatours. and of the people: ryghte so to the worship of ooure myghty ouercomer this gloryous quene ooure lady. were assented wyth greate ioye all the hoste of aungels and the senate of the patriarkes and prophetes. and the comon people. of all holy sowles that then were in heuen. as ye may se afterwarde in the seconde lesson of thys same saterday. whyche accordeth moche
So much explanation used because the hymn is darkly spoken.

to all this matter. And this I haue writen vpon this antempne, for the laste ende semeth darckely spoken. withoute that yt haue som declarynge. .Antempne. Speciosa, Thow arte made fayre and swete in thy delyces holy moder of god. .Verse. Ecce mulier, Lo the woman that brekyth the hed of the gyleful serpente. Response. Prothoplaustorum, That had enmefuly enuye to the glory of them that were made. That ys to saye. of Adam. and Eue. that were made fyrste of all man-kynde. Benedicccion. Confirmet nos, The gloryous mother of god moste pyteful. mote conferme vs in faythe moste holy. Amen.

¶ The fyrste Lesson.

Our Lady likened to the Queen of the south.

De longinquis partibus, Thys lesson lykeneth our blyssed lady to a quyene of a londe that is called Ethiopia, or Saba, whiche ys called here. and also in the gospel. the quyene of the sowthe by cause that her londe was sowthwarde from iherusalem. This quyene harde telle of the wysdome and of the rychesse of kynge Salomon. and therfore she came to iherusalem to se hym. and to speke wyth hym. And when she se all the glory that he was in. & hys wysdom. she was so a wondered therof. that she was all oute. of herself and sowned for meruayle. ¶ And how all this ys ynderstonde of oure lady. this lesson tellyth. wherein is she wed by this sayde example of the quyene. how oure holy lady behaued her before the incarnacion of our lorde Iesu cryste. and in tyme of hys passyon. and after. & in the day of his resurreccion. and after hys assencyon. vnto her assumpcion. De longinquis partibus, yt is red that the quyene of the sowthe came from far contryres to kynge Salomon. & seynge his wysdome. she had no spyrite for grete wonder. But when she had taken strengthes ageyne. she prayeds the kynge with her wordes. & worshyped hym wyth grete gyftes. Huic
vtique, To thys quyene. ys conuenently lykened the moste excellente quyene the vyrgyn mary. whose sowle wysely serchyng the order and processe of all the worlde. from the begynnynge therof vnto the ende. and dylygently beholdayng all thinges that were therin. founde nothing therin that she shulde desyre to have or to here. but only that she harde of god. Illam itaque, But that she soughte with all desyre. and that she spyed bysely. tyll she had wysely founde that wysdome that is cryste. the sonne of god. whyche ys Matth. xlv. wythouten comparyson more wyse then Salomon. Videns autem, And the same vyrgyn seynge how wysely he wanne ageyne sowles. by the passyon of hys body on the crosse. and opened the gates of heuen to them. whome the gylefulle enmy had wonne to the dethe of helle: then thys vyrgyn was more nerer dethe then was the quyene of the sowthe. when she semed to haue no spyryte. Christi deinde, And farthermore when the passyon of cryste the sonne of god and hers. was ended: then the same vyrgyn toke strengthes ageyne. and worshyped god wyth gyftes moste acceptable vnto hym. For she presented to the same god mo sowles. wyth her holsom doctrine. then dyd eny other parsone after the dethe of Cryste wyth all theyr workes. In hoc etiam, yt ys also proued that she commended hym worshipfully with her wordes. in that. that after the dethe of hys manhod. when many were in all wyse in dowte of hym. she alone affermed moste stably. that he was the very sonne of god. endelesly vndeadly in hys godhed. Tercia quippe die, And the thyrde day when the dyscyples dowted of hys resurreccyon. and the women soughte his body bysely in the graue. and the apostles themselfe for greate anguysshe of harte and dreade: closed them in to gyther: then the vyrgyn mother thoughhe the scrypture make no mynde that she spake eny thynge that tyme. yet it ys to byleue wyth-
The Lesson comparing our Lady and the Queen of the South continued.

Math. xvi.
Luce xxiiij.

The Blessed Virgin's Office after our Lord's Ascension.

out dowte that she wyntessed that the sonne of god was arysen in body to endeles glory. and that. dethe shulde neuer more from thense furthe haue lordseshyp ouer hym. Item quamuis, And also tho the scripture say. that mawdeleyne. and the apostles se fyrste the resurreccion of criste! yet without dowte yt is to byleue. that hys moste worthy mother knew yt veryly ere then they. and ere then they she se hym a lyue arysen from dethe wherfore she was moste fulle of ioye of harte. and prayed hym mekely. Ascendente vero, And when her blyssed somme ascended vp to his glorious kyngdome! the vyrgyn mary was suffered to abyde in thyss worlde to the conforte of the good & to the correccion of them that erred. Erat enim, For she was the maystresse of the apostles. the confortoure of martyrs. the techer of confessoures. the moste clere myroure of vyrgyns. the confortoure of wydowes. the moste holsome cozmseyloure of them that lyued in Wedlocke. and moste parfyt strengther of all. in the comon ryghte faythe. Apostolis nanque, For she shewed and resonably declared to the apostles. when they came vnto her. all thynges that they knew not parfitly of her sonne. Martyres quoque, And martyrs she harted to suffer ioyfully trybulacyons. For the helthe of them. and of all. affermyng that she herselfe thre and thyrty yere before the dethe of her sonne suffered contynewally tribulacyon of harte in all pacy-ence. Confessores, Farthermore she taughte cofessoures techynges of helthe whyche lerned moste parfytly of her doctryne and example. discretely to ordeyne the tymes of the day and of the nyghte to the praysynge of god. and resonably and spyrytually to temper. sleape. and mete. and bodyly laboure. Ex eius quippe, Vyrgyns also lerned of her moste honeste maners. to gouerne them honestly and to kepe sewerly theyr maydenly clennesse. vnto the dethe. to flye moche
speche, and all vanytyses and to dysscusse all theyre workes wyth busy thynkynge before, and to examyne them moste ryghtfully by spirytual weyghte in euene balaunce. Videns etiam, The gloryous vyrgyn tolde wydowes also to theyr conforte, that though yt pleased her of motherly charyte, that her moste loued sonne shulde haue no more wylye to haue dyed in manhodde.

then in godhed: yet her motherly wyllie conformd her all togyther to the wyllie of god. chusynge rather to suffer mekely all trybulacyons. to the fullylynge of goddes wyllie. then for to dyssente from goddes wyllie in eny thynge. for eny plesaunce of herselfe. Tali enim,

And wyth suche spekynge. and wordes she made wydowes hertes. pacyente in trybulacyons. and stable & stronge in bodyly temptacyons. Consulebat insuper, Farthermore she counsayled them that were wedded. to loue them togyther to body. and to sowle. with trew and not fayned charyte. and to haue an undepartable wyllie. to all that were worshippe to God. tellyynge them of her selfe. how she gaue her faythe clerely to god. and how for hys loue. she neuer with-stode the wyllie of god in eny thynge. Response. Beata es virgo, Vyrgyn mary mother of god. thou arte blyssed. whiche haste byleued to the lorde. Tho thynge are fullfyled in the. that were sayd vnto the. 'Lo thow arte lyfte aboue the quyers of aungels. pray for vs to the Lorde Iesu cryste. Verse. Ave maria, Hayle mary full of grace the lorde ys wyth the. Benediccion. Filius marie, The sonne of the virgyn Mary. mote close vs. from the fylthe of synne. Amen.

¶ The seconde Lesson.

Qvoniam ex sacri, Thys lesson tellyth of the assumpeyon of oure ladyes sowle how yt was sette nexte vnto god. and what soueraynte god gaue her aboue all the worlde. & aungels and fendes. And how meke-
The Lesson about the glory of the Blessed Virgin continued.

The Lesson about the glory of the Blessed Virgin continued.

Luce. vij.

Luce. vii.

nesse was the cause of her great glory in heaven. And how all angels and holy souls in heaven joyed of her comynge. And how great a feste god made them at the comynge of that gloryouse solwe amongst them. And how the apostles in erthe wyth ioye & praysynge buryed her holy body whiche was afterwarde taken vp. to endelesse blysse. Quoniam ex sacri, For as moche as we haue lerned of the tenoure of the holy gospel. that yt shall be met ageyne to eche one by the same mesure. that he metyth to other. therfore yt semyth vnposyble. that eny man myghte comprehende or vnderstonde by mannes reason. with how grete worshypes the glorious moder of god. oughte to be worshyped of all. in the paleys of heaven. whiche wroughte benyngly desyred goodes to so many. whyle she lyued in this worlde. Id circo iustum, Therfore yt is byleued to be ryghtful. that when yt pleased her sonne to calle her from this worlde. all that had the parfyte fulfyllyng of her wylle. by her. were redy to thencrese of her worship. Vnde quia. wherefore for the maker of all thynges fullfylled his pleasaunte wylle in the worlde by meane of her: therfore yt pleasyd hym with aungels wyth hym. to gloryfy her in heaven. wyth souerayne worship. Et idcirco, And therfore god hym selfe heyued the virgyns solwe. anon when yt was departed from the body. aboue all heuens. and gaue her the empyre vpon all the worlde. & ordeyned her to be endelesly lady of aungels. Qui quidem, whiche aungels were afterwarde so obediente to the vyrgyn that they wolde leuer suffer al the paynes of helte: then they shulde in eny thyngle ageynsay her preceptes. Super omnes, God also made her so myghty aboue all wycked spyrites: that as often. as they ympugne eny man that of charite asketh the virgyns helpe: anon at the same virgyns wylle. they are aferde and fle farre a way: wyllynge rather theyr paynes and wretchednes to be
multiplyed vnto them. then the power of the same
virgyn shulde haue lordeshyp vpon them in suche
wyse. Et quia, And for as moche. as she was founde
moste meke amongst all aungels. and men. and
women. therfore aboue all thynges that are made. she
ys made moste hye. and fayrest of all. and aboue all
moste lyke vnto god hymselfe. Vnde vere, wherefore yt
ys veryly to knowe. that as golde is had more worthy
then other metals: so aungels & soules are ar more
worthy then other creatures. Igitur quemadmodum,
Therfore as golde may not be formed in to eny workes
without the benefyte of fyre. & by puttynge to of fyre
yt is made in to dyuerse formes. after the crafte or
wysdome of the goldesmyth. ryghte so the sowle of the
moste blyssed vyrgyn. myghte not be made more fayrer
then other sowles and aungels: but yt her wylle that
was euery best. whiche ys lykened to a crafty golde-
smythe. had made her redy before. in the moste
brennynge fyre of the holy goste so effectually. that her
workes shulde appere most acceptable to the maker of
all thynges. Et quamuis, And thoughge golde be
fourmep in to fayre workes. yet the crafte of the golde-
smythe is not clerely sene. as longe. as that worke that
ys made. ys closed in a darke howse. but when yt
cometh in to the lyghte of the sonne. then the fayren-
esse of the worke begynneth to shew more clerely
therin: on the same wyse also. the moste worthy
workes of thys glorious vyrgyn that arrayed her moste
precyous sowlle in fayrest wyse. mighte not parfytly be
sene. as longe as the same sowle was kepte close. in the
hydel of her deadely body. tyl the same sowle came to
the brightnesse of the very sonne. that is the selfe god-
ked. Tune denique, But then all the courte of heuen.
enhaunsed the same vyrgyn with souerayne praysynges.
by cause that her wylle had so arrayed her sowle. that
by her fayrenesse. she passed hyly the fayrenesse of all
creatures, for whiche she appered moste lyke vnto the selfe maker. *Huic ergo*, Therfore there was ordeyned to thys gloryous sole, from without begynnyng a seate. full of glory most nye to the trynyte hymselfe. *Nam sicut*, For lyke as god the father was in the sonne. and the sonne in the father and the holy goste in eyther of them, when the sonne after the takynge of mannes body. rested in his moder wombe wyth godhed and manhed. the vnyon of the trynyte in all wyse vndeparted. and the vyrgynye of the mother kepte vndefowled: ryghte so the same god. ordeyned to the blyssed vyrgyns sole a mansyon. moste nye to the father. and to the sonne. and to the holy goste. that she shulde be partener of al the goodes that myghte be gyuen of god. *Nullus etiam*, The depnesse also of no harte ys suffycyente to thynke howe greate ioye god made to hys felyshyp in heuen. when hys mooste loued mother passed from thys wretched worlde. as yt shall be veryly and openly knowen to all that wyth charyte desyre the contre of heuen. when they beholde god hymselfe face to face. *Angeli quoque*, Aungels also ioyenge and thankynge the vyrgyns sole. gloryfyed god. for by dethe of the body of criste hymselfe. ther felyshyp is fyllled. and by the comynge of hys mother ther ioye is encreased. *Adam denique*, Adam also and Eue wyth patryarkes. and prophetes. and all the company that was broughte oute of hel and other that come in to blysses after the dethe of criste ioyed of the comynge of the same vyrgyn in to heuen yeldynge worship and praysynge to god that honoured her wyth so moche worship. that so holyly. and gloriously broughthe fourth the her lorde & ageyne byer. *Apostoli etiam*, The apostels also and al the frendes of god that was presente to the moste worthy deade body of the same vyrgyn. when her mooste loued sonne bare with hym her glorious sole in to heuen: worshiped her wyth
meke seryuice. enhaunsynge her worshipful body. with al glory. and praysyng that they myghte. Et vere, And all doute remeued. yt ys veryly to byleue, that as that body of the moste blyssed virgyn was borne deade to the sepulture of the frendes of god: righte so it was worshipfully taken vp. a lyue with the sowle. to ende-
esse lyfe. of the same god. her moste loued sonne. Responce. Que est ista, Who is this that hathe gone furthe as the sonne. and fulle of fayrenesse as ierusalem. The doughters of Syon haue sene her and they haue sayde her blyssed. & quyenes haue pryased her. Verse. Que est, What ys she thys that ascendeth by deserte as a lytel rodde of smoke of the swete smelle of myrre and of franke encense. Benediccion. Ad gloriæ, The quyene of aungels mote lede vs to the glory of the kyngdome of heuen. Amen.

† The thyrd Lesson.

Quia ipsa veritas, This lesson tellyth of the assump-
cion and glory of our ladys moste holy body. & how glad Gabryel was of her meke aunswere. when he broughte her firste gretyng from god. with Ave gratia plena, And hou we oughte wyth all deuocion. to say that salutacion. wyth wylle to leue synne and to do good dedes. that we may therby deserue to haue oure mercyfull ladys helpe. worthely to receyue the moste worthy body of oure Iorde Iesu cryste in the sacramente of the aultur. whyche ys lyfe and fode bothe to aungels and to men. Quia ipsa veritas, For as moche as the selfe trouthe that is the soune of god. and of the vyrgyn hath counseyled all to yelde good for yuel: wyth how many goodes. ys the same god to be trusted that he rewardeth by hymselfe the doers of good dedes. Et quia, And for he hathe behote by hys gospel to gyue a hundereth folde for eche good worke: who may thynke wyth how greate gyftes of rewarde. he hathe made
The Lesson about the Assumption continued.

riche his moste reuerente mother. whiche sothely neuer dyd the leaste synne. & whose good workes also moste acceptable to god. haue no nombre: Nam sicut, For as the wylle of the same vyrgyns sowle. was the begynner of all good dedes: righte so also her moste honest body was an instrumente moste able and contynewally plyable. to the perfyt doynge of the same dedes. Vnde sicut vere, wherfore as we byleue very.

Statement as to the fact of the Assumption.

Therfore as yt is to byleue wythoute eny dowte. that as the body of the sonne of god. that neuer synned. arose from dethe. and is glorified togyther wyth the sowle. righte so also the body of his moste worthy mother that neuer dyd synne: a few dayes after yt was buryd. yt was taken yp with the moste holy sowle of the same virgyn. by the vertew and power of god in to heuen. and wyth all worshyp. yt was gloryfyed to gyther. with the same sowle. Et sicut, And as yt ys imposyble to eny mannes vnderstandynge. in thys worlde. to comprehende the fayrenesse and glory of that crowne wherwyth yt semed cryste *the sonne of god to be worshyped. and made glorious for hys passyon: ryghte so also may no man thynke the fayrenesse of that crowne. wyth whycbe the vyrgyn mary ys worshyped in body. & in sowle. for her godly obedience. Et quemadmodum, And as all the vertewes of the vyrgyns sowle prayed god her maker. whose most holy body was afterwade arayed with the rewarde of all vertues: ryghte so also the workes of the vyrgyns body prayed the same vyrgyn. moste worthy mother of god. for she lefte no verteu vnwroughte in the
The Lesson about the Assumption continued.

worlde. for whiche she knew. rewarde to be gyuen in heuen. to body. and to sowle. *Vnde vere*, wherfore yt is veryly to knowe. that as. excepte only the moste holy sowle of criste. the sowle of his moder is most worthy. souerayne medes. for vertues & merytes. for she had no defaulte in good workes: righte so also. excepte only the body of criste. the body of his mother was moste worthy to receyue with her sowle the rewardes of merytes lenger tyme then the bodyes of other. for yt fulfylled alwayes with the same sowle. all her workes that were euer beste. and neuer consented to eny synne. ¶ *O quam potenter*. O how mightily shewed god his rightwysnes. when he cast oute adam oute of paradyse. by cause that agenste obedyence. he eate the fruyte of the tre of knowynge in paradyse. that was forboden hym. *O quam humiliter*, O how mekely shewed god his mercy in this worlde by the virgyn mary: whiche may conueniently be called the tre of lyfe. *Pensate igitur*, Thynke therfore how swyftely rightwysnes caste them oute in to wretchednesse. that inobedyently eate the fruyte of the tree of knowynge. *Considerate etiam*, Consyder also how swetely mercy calleth & draweth them vnto blysse: that by godly obedience desyre to be fedde with the fruyte of the tree of lyfe. *Attendite insuper*, And furthermore take hede moste dere beloued. that when the body of this moste honest vyrgyn wexed in the worlde. all the companyes of aungels desyred no lesse the fruyte therof. & ioyed no lesse therof *that yt shulde be borne*: then of that grace that was done vnto them. that is to say. *that* they knew themselfe. that they shulde be undedly in heuenly ioye. & pryncypally that the greate charyte of god. shulde be shewed in mankynde. & *that* theyr felyshyp shulde encrese therof. *Et ideo*, And therfore the aungel gabryel hasted hym gladly to the same vyrgyn. with a swyfte pace. and grete her charitably
The Lesson about the Assumption continued.

with speche moste worthy. and acceptable in all wyse. Vnde quia, wherfore. for the same vyrgyn. maystres of very mekenesse. & of al vertues. answered moste mekely vnto the aungel. that was sente to her on message: therafore he ioyed. knowynge. that the desyre of his wylle. and of other aungels. shulde be fulfylled therof. ¶ Sed quia, But for as moche. as we knowe veryly. that. that the blyssed body. of the vyrgyn was lyfte vp in to heuen with the sowle; therafore yt ys holsomly counseyled to deadly men. offenders of god. that they hastily ascende vp vnto her by very repentaunce of theyr synnes. that are dayly broken wyth dyuerse tribulacions in this vale of wretchednes. and doute not but that this woful lyfe shall be ended by dethe of theyr bodyes. Et si ex huius, And yf men desyre to be fedde of criste. that is the fruite of this tree. labour ye fyrste with all strengthes to bowe the smalle braunches of thys tree. 'that ys to say. to grete with charite the same hys mother. as dyd the aungel that was sente vnto her. stably settynge her wylles to the fleynge of eche synne. and resonablyordenyng all her wordes. and warkes to the worshyp of god. Tunc enim, For then shall the same vyrgyn lyghtely be bowed vnto them. geuyng them the suffrage of her helpe. to receyue the fruyte of the tree of lyfe. that ys the moste worthy body of cryste. whiche ys sacred with you in handes of men. Quod quidem, And whyche ys lyfe. and fowde to you symners in the worlde. and to aungels in heuen. ¶ Et quia christus, And for as moche as cryste desyreth with brennynges desyre. the sowles that he boughte wyth hys owne blode. to the fulfyllynge of hys moste glorious company: therafore study ye moste loued. to fulfylle also hys desyre. receyuyng hym wyth all deuocyon & charyte. whyche. by the moste worthy prayers of our vyrgyn mary. the same iesu her sonne vouchesafe to graunte you. that

¶ The Hyme.

*Non passus est*, The kynge of blysse hath not suffered hys mothers body to rotte. wherof he toke the hoste. by whiche he sheweth sourcayne grace, *Immo vexit*, But he hathe borne yt with the sowle in to the paleys of heuen. to receyue endlessse ioyes wyth the trynyte. *Vt sicut*, That as all the trynyte dwelled to gyther in the vyrgyn. so all the vyrgyn shulde abyde with the same trynyte withoute ende. *Hinc plaudat*, Therof mote ioye the halle of heuen. all the worlde. mote be glad. euery creature mote ioye & syng praysynges to god. *Linguarum nulla*, No tongue mote be stylle. ne eny mannes harte be slowe in praysyng. but yt mote ioye to gyue thankynges to god. Verse. *Transplantatur*, A rose is planted from iherico in iherusalem. Response. *Deum et angelos*, That maketh god and aungels glad wyth her fayrenesse. Antem *Que est ista*, who ys she thys that styeth vp as the morowe tyde arysynge. fayre as the mone. chosen as the sonne. serefulle as an hoste of armed men wel ordeyned to gyther. *Benedicamus in laudem*, Blysse we the lorde. that in praysynge of the father. hathe blyssed hys mother mary wyth oute ende. *Benedicamus*
domino, Blysse we the lorde that hathe sette hys mother with hym. in the paleys of heuen. where she shall haue souerayne ioye withoute ende. For thys ys the virgyn worthy suche a pryugleg. Alleluya, alleluya, alleluya,

† At Pryme the Hympne.

Virgo pascentem, Vyrgyn fulle of grace that haste fedde hym. that fedeth angels. and be*reth vp all thynges: forsake vs not that ar fatherlesse and motherlesse. A tuo celso, Beholde them that seke the from thy hye seate. fede them. conforte them. and make them deuoute to thy sonne. Antempne. Maria virgo, The vyrgyn mary. is taken vp to the chamber of heuen wherin settyth the kynge of kings. in a seate ful of starres.

† At Tyerce Antempne.

Canti. primo. In odore, We haue ronue in the swete smelle of thy oyntmements. The yonge maydens. haue loued the righte moche.

† At Sexte Antempne.

Benedicta, Blyssee be thow lady to thy sonne. for by the we are made comuner to the fruyte of lyfe. † The letter of this antempne in youre bokes as I understande ys thus. Benedicta filia tua domino, Therfore som thynke that they wolde amende yt sayng thus. Benedicta filia tu a domino, and so they make tua tow wordes. Other thynke that yt ys better to say after the use of Sarum thus. Benedicta filio tuo domina, Nethelesse yf this saynge Benedicta filia tua domino, be the vse in eny lande wherof youre seruyce was taken. or else that youre seruice were sette so at the begynnynge. then ye oughte not to chaunge yt of youre owne wylle. but with mekenesse to obaye. For there ys moche thynge wryten in holy scripture and in dyuine seruice
of dyuerse vses. whiche symple folke can not easely
vnderstande. & yet they ought not to chaunge it after
theyr owne wyttes. but do reuerence to oure lordes
worde. & to hys seruyce. & take the defawte to theyr
ignorance. ¶ And therforo if the letter of this
antempne be thus *Benedicta filia tua domino*, then yt
is sayde to the father of heuen. Blyssed be thy
doughighter that is oure lady. to the lorde. or by the lorde.
that ys her sonne. for by hym she ys moste blyssed.
*Quia per te*, thys ys sayde to oure lady. And
meruayle not of so sodeyne a chaunge of spekyng.
firste to the father. and then to oure lady. for holy
scryptury ys fulle of suche maner of spekyng.
Nethelesse all the hole antempne myghte be sayde to
the father. for by his owne goodnesse & charite. we are
made parteners of all goodes.

¶ At None Antempne.

*Plerca es*, Thow art fayre in body. & fayre in sowle.
doughter of ierusalem. fereful as an hoste of men of
armes. wel sette in order. *Verse. Nos terrigenas,*
This versicle hangeth vpon the responce before.
where oure lady ys lykened to a rose. that was taken
vp in iherico and planted in ierusalem. that is to say.
from the worlde whiche is vnderstonde by iherico. vnto
the blysse of heuen that is vnderstonde by ierusalem.
And then yt foloweth in the versicle. that the swete
smelle of this rose. fedeth vs in erthe. that were made
sycke by the meate forboden. that is to say. by the
apel that Adam and Eue eate of in paradyse. ¶ Then
in the responce before ye say thus *Transplantatur*, A
rose is plaunted from iherico in to ierusalem. *Nos
terrigenas*, Fedynge vs chyldren of the erthe with
smelle of swettes. *Response. Qui*, whyche of the
meate forboden. were bytterly sycke.
At Euensonge Antempne.

*Iam letaris*, Now ioyest thow oure lady. in tho thynges that were sayde to the. Thow arte entred the lordes howse. berynge the crowne of endelesse worship. Therfore all erthe mote ioye vnto god wyth ioynge aungels.

The Hympne.

*O quam glorifica*, O vyrgyn mary. kynges doughter of the kynred of Dauid. with how gloryous lyghte shynest thow. syttynge on hye. aboue al the aungels of heuen. *Tu cum virgineo*, Thow beynge chaste mother with maydenly worship hast prepared to the lorde of aungels. the halle of thy breste. with holy bowels. & therfore cryste that is god. is borne with a body. *Quem cunctus*, whome all the worlde worshipeth & prayseth. to whome eche kne is now bowed of ryghte. of whome we aske by thy prayer the ioyes of lyghte. darkenes caste a waye. *Hoc largire*, Graunte vs thys. thow father of lyghte. by thyne owne sonne. that lyueth & rayneth with the holy goste in heuens. rewlynge all worldes. Amen. *Antempne. Maria*, Mary. mary the pryncipall. precious stone of all holynesse gyue vs to serue themekely. & kepe vs marye fro the thousande. thousande gyles of the olde enmye.

At Complyn Antempne.

*Cum iocunditate*, Worshyp we with gladnesse the assumpcion of blyssed mary that she mote praye for vs. to the lorde Iesu criste.

The Hympne.

*Trina celli*, The thre ierarchyes of heuen. the sonne. the starres. the mone. the settynges togyther of starres. mote prayse god for the .o. mary virgyn and mother. *Aer cum volatilibus*, The eyre with al that flyeth. the see. with all that swymmeth. the erthe with all that
crepeth. and wyth all that hathe lyfe. 

*Nix ymbriam,*

The snowe. the droppes of rayne. flowres fruites & gresse. mote gyue dyuerse gyftes of praysynges to god for thy glory. 

*Omne gem,* Eche knee of al that are in heuen. and in helle. and in erthe. mote be bowed to the lorde of heuen. that hathe sette the in ioye. 

† In thys verse ye saye in the feaste of the Annuncyacyon. 

*Flectatur celi domino, intranti te cum gaudeo,* That ys, be bowed to the lorde of heuen entrynge in to the. wyth ioye. 

*Omne momentum,* Eche momente of tyme that passeth. mote blysse god in trinyte. with thousande thousande thankinges. for the that arte so worthy to be prayed. 

*Antempne. O iocundissimam,* O moste ioyful ioye. God the father halseth hys spowse. the sonne hys mother. the holy goste hys sacrary. all the chyualry of heuen. prayseth her moste worthy lady the vyrgyn marye. wyth vnspecable praysyne.

† Antempne.

*Salve regina,* Hayle quyene of mercy. hayle lyfe. swetnes. and our hope. we exyled sonnes of Eue crye to the. To the we syghe waylynge and wepynge. in thys vale of teares. Haste the therfore our aduocate. turne vnto vs. tho thy mercyful eyne. & shew vs iesu. the blyssed fruyte of thy wombe. after exyle. O mercyful. O meke. O swete mary. 


.Verse. *Aue christi cella,* Hayle celle of cryste. grante vs alway to dyspyce the worlde and to overcome the cruel enmy. Hayle meke and mylde mother o. mary. 


.Verse. *Vale pulcerum,* Fare welle. fayre lylye. pease thy sonne to vs. that he purge vs from synne. for thy pyteful prayere. Fare welle mercyful and swete moder o. mary. 

.Response. O. swete.
Meditation from St Maude.

Libro iiij. spiritualis gratie revelationum 009, ca. 30.


¶ Here endeth the story of the Saterday.

And thus ar ended all youre .vii. storyes.

But for as moche as yt happyth some tyme. that some in happes are neglygente in sayynge. or syngynge therof: therafore I bryng now to youre mynde. a shorte lesson that our lorde iesu cryste taughte to saynt Maute. whyche ys ful good to vse. in the begynnynge. & at the ende. of eche howre of youre seruice.

¶ Fyrste bycause that the saynge of this seruice ys a paynge of dette. therafore our lorde bad that he that is bounde to pay this dette of his seruycie. shulde at the begynnynge of eche howre saye thus to our lorde. bothe with harte. and with tongue. or at the lest with the harte. *Domine in unione qua ipse in terris laudes deo patri persoluiisti, hanc tibi horam persoluo*. that ys. Lorde I pay this howre to the in that vnyon. by whiche thow beynge in erthe paydest praysynges to god the father. And he that thus dressyth hys entente vp to god at the begynnynge customably. & wyth busy study. and after warde in tyme of the same servyce kepyth stylle his mynde & entendeth to god as moche as he may: then as oure lorde sayeth. that seruice shall be so noble. & worthy before god the father. that yt shall be accompted as yt were one with the seruice. and praysynge that our lorde iesu criste dyd hymselfe
to the father whyke he was in erthe. ¶ And for yt is harde to escape at all tymes without som neglygence; therfore owre lorde bad that at the ende of eche howre, he shulde say thus. Deus propicius esto michi peccatori, that ys God be mercyful to me synner. Or else thus. O agne mitissime miserere mei, that ys O moste mylde lambe haue mercy vpon me. And if he forgette to say thus after eche howre. at the leaste that he say one of these prayers seuen tymes eche day when he haue leyser. and thynke theron. For sythe this worde. Deus propicius esto michi peccatori, was so vaylable to the publycan. that as owre lorde sayeth. he gatte forguyenes of all his synnes: why shulde yt not gette to a nother that sayeth yt with meke and contryte harte forguyenesse of hys neglygence syth our lordes mercy ys as redy to man now. as yt was then. ¶ Therfore whyle these prayers ar thus profitable. and therwith so shorte me semeth yt were a greate dulnesse. not to wylle vse them. Oure lorde graunte vs euer to be trew and dylygente in thys holy seruyce. Amen.

¶ Here begynneth of youre Feastes,

For as moche as youre seruyce ys of oure gloryous Lady whyche ys departed in seuen storyes. after the seuen daies of the wyke as is before sayde: therfore ye haue not many chaunges after the varyaunce of feastes. and ofte tymes of the yere. as the comon seruyce of the churche vseth. But in diuerse festes. and tymes ye say some of the same seuen storyes dyuersely as is most acordynge therto. ¶ And thus in the feastes of the Concepeyon. and of the Natuyte of oure lady. ye saye the story of the wednesday. For in that story ys made moste speyall mynde of the same feastes. The same story is also sayde on sainte Annes day. For the holy concepcion. and byrthe of oure lady. wherof ys
made mynde in that story. ys greate worshyp & praysynge to her mother Anne, of whome she was conceyued and borne in so greate holynesse, and clenesse. ¶ In the feaste of the Annunciacion of oure lady and in all crystmasse tyme. And in the feaste of Candelmas And in the feaste of the Vysytacyon of oure lady: ye say the story of the Thursday: by cause that story maketh moste speciall mencion of the Incarnacion of our lorde Iesu cryste. whyche ys worshyped in holy chyrche. in tho feasest. ¶ In the feaste of the assumption. ye syynge the story of the Saterday. for yt accordech all therto. ¶ On Myhelmas day. ye say the story of the monady. For that story tellyth what ioye & loue. aungels had of oure gloryous lady from her firste makyng. From passyon sonday tyl Esterne. ye syay the story of the fryday. for that speketh moste of our lordes holy passion and of the compassyon of hys moste louynge mother. ¶ Other dyuerse chaunges ye haue in these feasest. & tymes. as your ordynal sheweth more playnly. And the causes of suche chaunges. ye may sone parecyue youre selbe by the redyng of the same thynges in englysshe. for ye shall fynde that they haue som conuenyence to the feaste or to the tyme that they ar sette to be songe in. As in Penthecoste weke. ye say thys hymayne. Veni creator spiritus. At youre howres. by cause yt spekyth moste of the holy goste. that is worshyped in holy chyrche that tyme. And on the same wyse ye say. O veneranda trinitas. In trynyte wyke. And so furthe of other. ¶ But I wryte here only tho thynges that longe specyally. to some of these feasest and are not conteyned in eny of the seuen storyes before. And specyally in four feastes of oure lady. that ys the Concepyon. the Natuyyte. the Purifycacyon. and the Assumpcyon: ye haue speciall and proper chapiters and collectes. that are not wryten before. and therfore they shew now after.
In the Concepcion of our Lady. at Euensonge.
at matyns. and at Tyerce.

The Chapyter.

'Dominus possedit me, The lorde had me in the
begynnynge of hys workes. ere then he made eny
thynge. from the begynnynge. I am ordeyned from
wythouten ende. and of olde tymes. ere then the erthe
was made. Thys Chapyter ys taken of holy scryp-
ture. and so are nye all the chapiters of youre servyce.
And yt is expounded by doctoures of ourde lorde iesu
cryste that is the endelesse wysdome of the father. and
sayeth these wordes of hymselfe. But here yt ys sette
to be vnderstonde of ourde lady. that was endelesly
ordeyned of god to be worthyest of all creatures. as ye
may se more playnely in the Sunday lessons. And so
therby ye may esly vnderstonde the sentence of thys
chapyter.

The Oryson.

Deus qui beate, God that toldest before. the con-
cepcion of the blyssed virgyn mary. to her father &
mother. by the foretellynge of the aungel. graunte this
thy meyne to be defended by her prayers. whose holy
solemnytyes of concepcion. they worshyp. by accord-
ynge besynesse. Per dominum nostrum,

At Sexte the Chapyter.

Necdum erant abissi, Depnesse were not yet. & I
was then conceyued. welles of water were not yet
springe vp. mounteynes were not yet sette in sadde
heuynesse before hylles. I was broughte fourthe.
Thys is to meane. that or eny thynge was made.
oure lady was fore ordeyned of god to be conceyued.
& borne in tyme: and to be moste worthy of all
creatures.
OF YOURE FEASTES.

\[ PT. II. \]

\[ At None the Chapyter. \]

\[ Proverbi \, viij. \]

\[ Beatus homo, \] The man is blyssed. that herith me by obedience. And he \textit{that} daily waketh at my gates And wayteth at the entrye of my dore. by hasty & redy comyng to synge & rede my seruyce. He that fyndeth me by grace. he fyndeth lyfe euerlastyng. And he shall drawe helthe from the lorde. For as water ys drawn oute of a welle. so all helthe cometh from god. that ys the sprynge welle of all goodnesse.

\[ Malach \, iij. \]

\[ Ecce ego mitto, \] Lo I sende myne aungel. that shall make redy a waye before my face. And the lorde that ye seke. shall sone come to hys temple. And the aungel of the testamente whome ye desire. \[ Here in thy Chapyter. bothe oure lorde iesu. and saynt Ioh\n baptyste. are called aungels. not in kynde but in clennesse of levenge & in offyce. Fyrste saynt Ioh\n baptyste is called an aungel. where the prophete sayde of hym in the persone of the father of heuen. many yeres or saint Ioh\n was borne. thus \textit{Ecce ego mitto angelum meum}, Lo I sende myne aungel \textit{qui preparabit viam ante faciem meam}, that shall make redy a waye before my face. that is before my sonne iesu whiche is called the face of the father. for as a man is knowne by hys face. so ys the father knowne by the sonne. Before this face. saynt Ioh\n made redy a waye for the prechynge & baptysynge of saynt Ioh\n baptist was an entre & a waye to the prechyng. & baptysynge of oure lorde Iesu cryste. \textit{Et statim veniet ad templum sanctum suum dominator quem vos queritis}, And the lorde that ye seke shall come anon in his holy temple. Thys was fulfylled in this holy feaste. when our lady offered her blyssed sonne in to the temple. \textit{Et angelus testamenti}, And the aungel of testamente. that ys the new lawe of

\[ * Folio \, C,iij. \]

\[ Luce \, iij. \]
loue written in the apostels hartes by the holy goste, *Quem vos vultis*, whome ye desire. for the good people of the iewes. euer soughte and desyred moche the comynge of cryste.

† At Sexte the Chapyter.

*Ego quasi vitis*, I as a vyne haue fruited the sweetnesse of smelle. And my flowres ar fruite of worship, and of honeste. † In this Chapyter. oure lorde ys lykened to a vyne. For as a vyne. the more yt standeth in heate of the sonne. the more swete ys the grape. or the wyne that ys the fruyte therof: ryghte so oure lady. for she was moste hote in loue. and in grace of the holy goste: theryfore she broughte furthe the fruyte of swetnesse. that ys oure lorde Iesu cryste. the fruyte of her wombe. that ys swete to take in this worlde and in his sacramentes. and smelleth sweth in example of his holy conversacion. † But it is meruelous that foloweth when our lady sayeth And my flowres are fruite. In all trees. & herbes. the flowres go before. & the fruyte cometh after. And often there are many mo flowres. then fruytes. But all our blyssed ladyes flowres. that ys to saye her vertues: were fruyteful for no thynge was loste. but all that she thoughte. or saide. or dyd. or lefte vndone? all was entended to goddes worship. and to the profyte of her euen crysten. And theryfore yt foloweth. of worship. that is to say to god. & of honeste that is to say to good example of all other that se her. For by syghte of her. many were conforted & edyfyed. & neuer none hurte.

† At None the Chapyter.

*Ego mater pulcre dilectionis*, I am a mother of fayre loue. & of drede. and of knowynge. and of holy hope. In me is all grace of way and of trouthe. in me is all hope of lyfe. and of verteu. † Here oure lady ys
OF YOURE FEASTES.

called a mother of fayre loue, agenste god, hys aungells, and of drede, agenste al yuel spyrymes. And of knowynge, agenste all thynges, & of holy hope, agenste wretched mankynde. For by her we may haue grace to go trewly in the way of helthe in thys lyfe, and hope to come to lyfe euerlastynge.

¶ In the feaste of the Assumpcion. at Euensonge. at Lawdes. & at Tyerce. The Chapyter.

_Eclesiæ_.

_Quasi cedrus,_ I am heyued as a cedre in lybane and as cypresse in mounte syon. I am heyued as a palme in cades, and as the plauntynge of a rose in iherico. ¶ Here is named foure trees and foure places. the foure trees are these. Cedre. Cipresse. Palme. & a rosyer. Though these trees grew in diuerse places, yet in foure places they were moste excellente in tho contrees. ¶ That is to say. the Cedre in a mounte that was called lybane. And Cypresse in the mounte of Syon. And the palme tree in a place that was called Cades. And the rose in iherico. Therefore by these foure trees, is vnderstond all our lady that was, and is, moste excellente aboue al creatures. ¶ The Cedre, is a tree that groweth hye. & yt is so durable that yt rotteth neuer. So oure moste reuerente lady, was hiest in verteu in erthe. & now is hyest in blysse. And she neuer rotted, ne was corrupte in sowle, by eny maner synne, ne in body. in her lyfe. ne after her dethe. For the body with the sowle. ys in endlesse blysse. And therfore she saieth. that she is heyued as a cedre in lybane. Cypresse is a tree, that smellleth swete. & the smelle theerof dryueth a way serpentes. & wormes. yt is also so stronge a tree that yt boweth neuer what burden so euer be layde theron. So oure gloryous vyrgyn. by the swete smelle of her holy leuynge. & of her prayers. dryueth a way the temptacions of the serpentes of helle. & the wormes of yuel thoughtes. from them. that often by deuoute medite
cien smelle towarde her. She was also strong: that neuer prosperite myghte bowe her to eny maner vnyte. ne aduersyte to eny vnpacynce. And therfore she ys cypresse in mounte Syon. ¶ The palme tree ys smale byneth. and large aboue. and yt is euer grene. So oure moste excellente lady was smale byneth fro the loue of all erthly thynges. and large vpwarde by loue and desyre of heuenly thynges. And therin she was euer grene. for she was alwaye ful of vertues. wythoute drynesse of synne. or of defawte. And therfore she ys as palme in cades. ¶ The rose groweth amongest thornes. and yet yt ys in yt selfe moste softe. yt conforteth also all the wyttes of man bothe syghte. smellynge. touchynge. and tastynge. So oure moste swete lady. though she were borne amonge the iewes. that were as thornes by malcyous condycyons: yet she was clene from all theyr vyces. and moste softe. and gracious in all vertues. wherby she conforted her louers. in all theyr inwarde wyttes. And therfore she ys called a rose in iherico.

¶ The Oryson.

Veneranda nobis, The worshypful feste of this day. mote gyue vs holsome helpe. in whyche day. the holy mother of god. passed vnder temporall dethe. and yet she myghte not be borne downe wyth the bondes of dethe. that begatte of herselwe thy sonne. oure lorde that becam man. Qui tecum, That lyueth. and rayneth god wyth the in vnyte of the holy goste wythout ende Amen.

¶ At Sexte. the Chapyter.

Tota pulcra es, Thow arte all fayre my frende. and spotte is none in the. Come from the lyban my spowse come from the lyban. Come thou shalte be crowned. ¶ Fayrenesse standeth in tow things. One in hauynge of all that longeth to fayrenesse. And for
thys was in our lady. bothe in body. & in sowle: therfore ye say vnto her. Thou arte al fayre. The seconde ys. in faylynge of all that ys contrary to fayrenesse. And for thys ye saye to her. and "there is no spotte in the. ¶ Lybane ys a mounte, and yt is as moche to saye. as whyte. and therfore yt betokeneth the hynesse of verteu. and of grace. From thys lybaneoure lady was called as thys day, for from the moste hynesse of grace and of verteu that myghte be had in erthe of eny creature: she paste to the moste hynesse of glory. And that not onely in sowle. but also afterwarde in body. And therfore ys yt sayde here to her twyse Come from the lybane. Ones for the assumpeyon of her sowle. a nother for the assumpeyon of her holy body. For firste was her glorious sowle called to bllysse. and then her body. And bothe body and sowle to be crowned in endelesse rewarde. and therfore yt folowyth for bothe. Come thow shalte be crowned.

¶ At None the Chapyter.

Quasi oliua speciosa, I am exalted as a faire olyue tree in the fylde. and as a platan tree. by the water in brode stretes. I haue gyuen swete smelle as cynamom & bawlme that smellyth swete. And I haue gyuen swetnesse of smelle as chosen myrre. ¶ The olyue tree bryngeth furthe fruite wherof ys made oyle. that betokeneth pytye and mercy. But there ys dyfference betwyxte the olyue that growyth in gardyns. and the olyue that groweth in the fylde. For the olyue that growyth in gardyns. is seueral to the owners. but the olyue of the fylde ys comon to all. Therforeoure mercy-full Lady lykeneth herselxe rather to the olyue of the fylde: for her pytye and mercy ys alway redy to all that wylle calle therto in what degre so ever they be. ¶ The platane. or the plane tree. hathe brode leues. that ys medeyncable to hote yuels. wherby is
vnderstonde the brode & large charyte of oure blyssed lady that spredyth ouer all bothe good and bad as longe as they are in thys lyfe. For all good are con-
forted by her. And there is none so wicked in erthe.
but that he hathe the lesse temptacion for her sake.
And be a man or woman neuer so depe in synne:
yf he wyl make hym selfe a brode and an open strete by
trew shryfte. and poure outhe water of very contrycion:
anon this plane tre that is oure pytful lady. wylle.
sprede ouer hym the leues of her charyte. and hele
hym from all breynynge temptacyon. and syckenesse of
synne. And therfore she ys lykened to a platane tree
by the water in brode stretes. PropTypes: Cynamome. ys a
spyce that ys drye. and hotte. and swete smellynge.
So oure glorious lady was drye in body from all
flessely luste. by dyscrete abstynence. and clene vyrgynyte.
She was also hotte in sowle. by feruente louse
to god. and charite. And she smelld swete. bothe in
sowle. and in body. by good examples bodely and
gostly of holy conversacyon. PropTypes: Bawlme ys a tree. and
all that ys therin. ys vertuous and profytable. bothe.
the selfe tree. the fruyte. and the lycour. So oure
moste reuerente lady ys all full of grace. and of verteu.
Her holy body. that is vnderstonde by the bawlme
tree. was so worthy. that yt bare the sonne of god. And
he ys her blyssed fruyte moste full of verteu. The
braunches of the bawlme tree when they are cutte.
they styllle moste vertuous and swete lycoure. PropTypes: 
Myrre is a tree that groweth fyue cubytes in lengthe and the gomme thereof is bytter in
taste. and swete in smelle. By the fyue cubytes. ys
vnderstonned the fyue ioyes of oure lady that she had in erthe. By the bytter gomme. hyr bytter sorowes. but in this feaste. all was turned to endeles sweetnesse that is vnderstonned by the swete smelle. And therfore she sayth as chosen myrre. I haue gyuen sweetnesse of smelle.

¶ In the Natyuyte ofoure Lady the Oryson.

_Famulis tuis_, Lorde we beseche the. parte thow in to thy seruauntes the gyfte of heuenly grace. That. to whome the sonne borne of the blyssed vyrgyn mary was begynnynge of helthe: the desyred solemnpyte of her byrthe. mote gyue encrease of peace. _Per eundem_, By the same oure lorde iesu cryste thy sonne. that lyueth and rayneth god wyth the in vnyte of the holy goste wythoute ende. Amen.

¶ At None the Chapyter.

_Transite ad me_, Passe vnto me all ye. _that_ desyre me. and be fulfylled of my generaeyone. For my spyryte ys swetter then hony and myne herytage ys swetter then hony. and honycombe. ¶ Thys ys thus to meane Passe or come to me trustely. all ye that desyre me. for I am suffycyente to all. and ye shall nothynge lacke. but be fylled of my generacyons. that ys of grace and of glory. that ys gotten to man by my sonne. for my spyryte is swetter then hony. for the tastynge of my loue ys swetter then eny erthly thynge. And myne herytage that ys endelesse blysse is swetter then hony and honycombe for yt fylleth all that ar therin. aboue all that may be thoughte or spoken.

_Benedicite omnia operadomini domino_, Thys hymne was made of three men. whome the kyngge of Babylone did caste in a grete burnynge furneyes of fyre. that flamed vpon hye .xlix. cubites by cause they wolde not worshyp an ymage by idolatrye at hys byddynge. But
an aungel of god came downe and smote the flame of
the fyre from tho thre men. vpon the kynges seruauntes
that made the fyre. whych e were anon brente all to
asshes. But tho thre men' were nothynge hurte of
the fyre ne dyscesed. ne the leste heare of theyr hed brente.
And therfore they brake oute in praysynge of god. all
wyth one voyce and sayde. *Benedicite omnia opera
domini &c., These three mennes names are written in the
same hymne in the laste verse saue twayne. One was
called Ananye, a nother Azarye. and the thyrde Mysael.
 ¶ Thys hymne ye synge in eche 'feaste of oure lady.
wherin ye calle all creatures of heuen. and of erthe. of
see. and of londe. and of the ayre aboue. to prayse and
to thanke god. for the benefytes of grace and of glory.
that he hathe done and gyuen to the glorious vyrgyn
mary hys holy mother. ¶ And for eche verse be-
gynneth wyth blyssynge: ye shall vnderstonde that god
blessyth man. by geuynge of hys gracious gyftes. but
man blesseth god by doynge of praysynges. and of
thankynges to god for hys gyftes. And also ioyenge
of hys greate blysse. & goodnesse. And so calle ye all
creatures to blysse god in this hymne. ¶ But vn-
resonable creatures. besse and prayse god. in that. that
they do. as god hathe made them. and ordeyned them
to do. And also they are sayde to blysse god. in that.
that man in beholdynge of them. ys stirred to blysse.
and to prayse god theyre maker. that so meruelously
hathe made them. They are also sayde to blysse god.
when man for whome all erthely creatures were made.
prayseth & blysseth god for the makynge. and for the
kepynge of them. and for all hys workes. ¶ When
man calleth aungels to the praysynge of god. yt ys as
moche to say. that he ioyeth of the ioye. that they have
in the praysynge of god and that he desyreth God
deenesly to be praysed for the makynge of aungels to
hys euerlastynge praysynge. ¶ If all mankynde had
bene vtterly loste. & neuer be boughte augeyne. then had all creatures that were made for man. be in maner loste. and the nombre of aungels not fulfyllde by man. And therfore syth man ys boughte augeyne by meane of ooure lady and so the nombre of aungels to be fulfyllde. and all erthly creatures restored augeyne in maner to the worthy-nesse of effecte that they were made for. yt is worthy that man shulde calle aungels. and all creatures. and all the workes of god to prayse hym. & to blysse hym for that gloryous lady. Therfore ye synge and say. Benedicite omnia, All the workes of the lorde blesse ye the lorde. prayse hym. and enhaunse hym vp on hy wyth outen ende. Pro honore, For worshyp and glory of the moste worthy creature the vyrgyn Marye. mother of god. Benedictae angeli, Aungels of the lorde. blysse ye the lorde. heuens blysse ye the lorde. for worshyp. and glory. of the moste worthy creature. the vyrgyn mary. mother of god. Benedictae aquae, All waters that are aboue heuens. blysse ye the lorde. all vertues of the lorde blysse ye the lorde. for worshyp. and blysse of the moste worthy creature. the vyrgyn marie. mother of god. ¶ For as moche as in thys verse is made mynde of waters that ar above heuens ye shall vnderstande. that there are seuentene heuens and the syxteneth of these heuens. is called heuen of waters and of crystall. Not for that. there are eny waters! but for yt meueth as dothe waters. & yt ys harde and clere as cristall. And thys heuen ys called here in thys hymyne waters that are aboue heuens. For there ar fourtene heuens bynethe yt. toward the erthe. And in youre sequence on Sunday. yt ys called heuen of crystall when ye say. Cristallinum vel stellatum, &c., As shall be sayde there more playnely. when we come thereto. withoure lordes grace. Benedicite sol, 'Sonne and mony blysse ye the lorde. sterres of heuen blysse ye the lorde. for worshyp. and glory of the moste worthy creature. the vyrgyn mary. mother
of god. *Benedicite ymber*, Reyne and dew blysse ye the lorde. eche spyryte of god mote blesse the lorde. for worshipp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite ignis*, Fyer and heate blysse ye the lorde. wynter and somer blysse ye the lorde. for worshipp and blysse of the moste worthy creature the vyrgyn mary. mother of god. *Benedicite rores*. Dewes. and froste blysse ye the lorde. froste and colde blysse ye the lorde. for worshipp and blysse of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite glacies*, Ise and snowe blysse ye the lorde. nightes and dayes blysse ye the lorde. for worshipp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite lux*, Lyghte and darkenesse blysse ye the lorde. lyghtens. & clowdes blysse ye the lorde. for worshipp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicat terra*, Erthe mote blesse the lorde. and prayse hym. and enhaunce hym on hy wythouten ende. for worshipp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite montes*, Mounteynes and hylles blysse ye the lorde. all thynges that growe in erthe blysse ye the lorde. for worshipp & glory of the moste worthy creature. the vyrgyn marye. mother of god. *Benedicite fontes*, welles blysse ye the lorde. sees & flowdes blysse ye the lorde. for worshipp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite cete*, whalles and all thynges that are meued in waters blysse ye the lorde. all the byrdes of the ayre blysse ye the lorde. for worshipp and glory of the moste worthy creature the vyrgyn mary mother of god. *Benedicite omnes*, All wylde beastes. and tame beastes blysse ye the lorde. sonnes of men blysse ye the lorde. for worshipp and glorye of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicat israel*, Israel
mote blyssse the lorde, & prayse hym and enhaunse hym vpon hye withouten ende. for worshyp and glory of the moste worthy creature the vyrgyn mary mother of god. *Benedicite sacerdotes*, Prestes of the lorde blyssse ye the lorde. seruauntes of the lorde blyssse ye the lorde for worshyp & glory of the moste worthy creature the vyrgyn mary. mother of god. *Benedicite spiritus*, Spiryles. and sowles of the ryghtwys blyssse ye the lorde. holy. and meke in harte blyssse ye the lorde. for worshyp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite anania*, Ananye. Azarye. Mysael. blyssse ye the lorde. prayse hym. enhaunse hym on hye. withouten ende. for worshyp. and glory of the moste worthy creature. the vyrgyn marye. mother of god. *Benedicamus patrem*, Blysse we the father and the sonne wyth the holy goste. prayse we. and enhaunse we hym on hye. withouten ende. for worshyp. and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedictus es domine*, Lorde thou art blyssed in the fyrmamente of heuen. praysable and glouryous. and heyued aboue all thynges wythouten ende 'for worshyp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Et tu super omnes*, And thow vyrgyn mary. mother of god. blyssed aboue all creatures: vouche safe to commend vs. and oure places. to thy sonne. Amen.

¶ Finis,

¶ Thys Boke was Imprynted at the desyre and in staunce of the worshypfull and deuoute lady Abbesse of the worshypfull Monastery of Syon. And the reuerende fader in god. Generall confessoure of the same.

¶ Here Endeth the Seconde parte of oure Ladyes Myrroure. Very necessary
for all religyous persones and
other good deuoute people
Fynysshed and Im
pryn in the sub
urbes of
the Famous
Cytye of London
withoute temple barre
by me Richard Fawkes,
dwellynge in Durresmere rentes
or else in Powles churchyerde at the
Sygne of the A. B. C.

¶ The yere of oure Lorde god a M. CCCCC. XXX.
the fourthe day of the moneth of Nouember.

[On the back of the leaf is the printer's mark, with
the legend "Sol deo Honor, Et Gloria, Amen,"

¶ Here begynneth the thyrde parte of oure Ladies
Myrroure. that ys of youre Masses.

[Beneath this is a fine woodcut of the Coronation
of the Virgin, with a label below inscribed "Ad
Completorium."]

Rorate celi desuper, Dew ye heuens from aboue, &
clowdes mote rayne the right wise. erthe mote be
opened and bury on the sauyoure. what this ys to
meane. ye may se on Sunday at the howre of none.
where thys offyce ys sette for a Chapiter. Psalme. Celi
enarrant, Heuens mote telle the glory of god. & the
fyrmamente mote shew the workes of hys handes.
Kyrieleyson, Lorde mercy. Christelyson, Criste mercy.
These tow wordes are sayde ix. tymes. thryes Kyrie-
leyson, to the father. and thryes Christelyson to the
sonne. & thryes Kyrieleyson, to the holy goste. And
that is ageynst thru maner of synnes. that ys of fraylte
ageynste the father. of ygnoraunce ageynste the sonne.
and of malyce ageynste the holy goste. and for eche of these synnes are done in thre wyse. that ys to saye in thoughte. in worde. and in dede. therfore ys Kyrieleyson sayde thryes to the father. and Cristeleysn thryes to the sonnef and Kyrieleyson thryes to the holy goste. But to the father and to the holy goste. is sayde Kyrieleyson, for they are of one godly nature but to the sonne ys sayde. Cristeleysn, dyfferently from them. for he ys not only god wyth them. but also man. Kyrieleyson is a worde of grew. and yt is a worde of greate verteu. for crysten people vnsed to say yt in chasynge away of fendes and of all yuel powers. And therfore whyle saynte Basyle sayde Kyrieleyson, the churche dores that were locked ageyste hym. opened. And when saint Gemynyan sayde Kyrieleyson, fyue kynges in batayle were ouercome. and put to flyghte.

Gloria in excelsis deo, The fyrst parte of this Hymnpe was songe of aungels when oure lorde Iesu criste was borne in Bethleem. And therfore the byshop of Bethleem sayeth. Gloria in excelsis, in eche masse. though he synge of Requiem. and eche day in the yere. The seconde parte. that ys from Laudamus te furthe to the ende. was made of saynte Hyllary and ordeyned by dyuerse popes. to be songe in holy chyrche. But certeyne addycions that are put therto. in worshyp of oure lady are not sayde but in masses of our lady. That the preste alone begynneth the fyrste wordes. betokeneth that one aungel alone firste appered to the shepherdes. shewynge our lorde byrthe. And that the tother dele is songe of all the quier. betokeneth the multytude of aungels that appered afterwarde and sange the same songe. as the gospel tellyth. The preste begynneth it in the myddes of the aulter. for yt was fyrste songe in worshyp of hym that is the myddes. and the mediatour betwene god the father and man-
kynde. *Gloria in excelsis deo,* Glory be to god in hye thynges. or in hye places that are heuens. or in hye spyrites that are aungels. *Et in terra,* And peace in erthe to men of good wylle. *Laudamus te,* we prayse the. we blyssse the. we worshyp the. we gloryfy the. we do the thankynge for thy greate glory. Here ar rehearsed fyve wordes of praysyne. for fyve specyall benefytes of oure lorde Iesu cryste. the fyrste ys hys Incarnacion. the seconde hys byrthe. the thyrde hys passyon. the fourthe hys resurreccyon. the fyfte hys assencion. Nethelesse for the benefytes. not only the sonne is praysed. but also the blyssed trynyte father and sonne & holy goste. and therfore yt foloweth. *Domine deus,* Lorde god heuenly kynge. God father almyghty. *Domine fili,* Lorde only begotten sonne Iesu cryste. *Spiritus,* And holy goste conforture of fatherless & motherlesse. ¶ Then ye turne you to prayse and to pray to oure lorde Iesu criste. *Domine deus,* Lorde god Lambe of god. sonne of the father. fyrste begotten sonne of the mother mary vyrgyn. *Qui tollis,* Thou that takest away the synnes of the worlde. haue mercy on vs. *Qui tollis,* Thou that takest awaye the synnes of the worlde. receyueoure prayer. to the glory of mary. *Qui sedes,* Thou that syttest at the righte syde of the fader haue mercy on vs. *Quoniam tu,* For thow arte onely holy. halowynge mary. *Tu solus,* Thou arte onely a lorde. gouernynge mary. *Tu solus,* Thow arte onely hyest. crownynge mary. Iesu cryste with the holy goste in glory of god the father. Amen. *Gloria in excelsis deo,* Glory be to god. on hy. And peace in erthe to men of good wylle we prayse the. we blyssse the. we worshyp the. we glorify the. we thanke the. for thy greate glory. Lorde god heuenly kynge. god father almyghty. Lorde onely sonne of mary. Iesu cryste. Lorde god. lambe of god. sonne of the father. that doest away the synnes of the worlde.
haue mercy on vs. by the moste pyteful prayer of thy mother mary vyrgyn. Thou that doest away the synnes of the worlde receyueoure prayer. that we mote contynewally please the. & thy holy mother mary vyrgyn. Thou that syttest on the righte syde of the father haue mercy on vs. by the suffrages of mary. that is mother & daughter of her sonne. For thou only art holy. mary only is mother & vyrgyn. Thou only arte lorde Mary onely ys a lady. Thou only arte hyest. father & sonne of mary. Isu criste with the holy goste. in glory of god the father. Amen. ¶ After. Gloria in excelsis, the preste turneth hym to the quyer & to the people. & sayeth Dominus vobiscum, that is to say. The lorde *be with you. The quier answereth. Et cum spiritu tuo, And with thy spirite. In this salutacion of the preste. and answere of the people. or of the quyer. the preste prayeth that our lorde be with them. & they pray that our lorde be with hym. for but yf they be all one in our lorde. the prayer that foloweth may not be herde to theyr allers profyt. Then the preste turneth ageyne. and sayeth. Oremus, Praye we. Here we may se that the preste sayeth not the orysons folowynge in hys owne name alone. but in name of all that are presente. & all holy chyrche. And therfore in tyme of tho orisons. ye oughte not to entende to other thynges but to lyfte vp your hartes ful devoutely to god whiche ys prayed to be with you. when the preste sayde Dominus vobiscum. to take hede to that the preste sayeth. and praye with hym. as he exhorteth you when he sayeth. Oremus, Praye we. He sayeth not I pray alone. but pray we all togyther. for the prayer of a multytude that is vnyed togyther in charyte. may not be vnherde. ¶ Gradale. Tollite portas, ye prynces take a way your gates, & the kynge of glory shall entre. Verse. Quis ascendet, who shall ascende in to the mounte of the lorde. or who shall
stande in his holy place. he that is innocent in handes, & clene in harte. ¶ All this ys vnderstonde here of the incarnacion of our lorde Iesu crist. for by prynces, ar vnderstonde aungels depute to the kepynge of oure lady. whiche are byden take away theyr gates. that is to gyue place to oure lordes entre in to the wombe of our lady. By the endelesse gates. is vnderstonde the endelesse vyrgynyte of our lady. whiche was not bore downe. ne loste by concepcion of our lorde. but lyfte vp to more clennesse & worshyp. & therfore he sayeth. Be ye lyfte vp ye endelesse gates. & the kynge of glory shall enter. By the mownte & by the holy place. is vnderstorcd our lady. in whome our lorde ascended by hys incarnacion. whiche was innocent in handes. that is to say in his workes. & clene in harte. for he was clene from all yuel bothe in thoughte & in dede. Alleluia. what alleluia, is to saye. ye haue at the begynnynge of mattyns on sonday. Verse. Virga iesse, The rodde of iesse hathe flowred. a virgyn hathe borne god. and man. god hathe restored peace. reconsyllynge in hym lowe thynges. Iesse was the father of kynge Dauyd of whose lynage our lady came. & therfore she is called the rodde of iesse. She flowred when she conceyued & bare our lorde whiche reconsyled in hym-selwe lowe thinges to hy thynges. when manhode was knytte vnto godlied in his persone. & by hym man was reconsyled to god the father. & so peace that was loste by Adams synne. he restored & yelded augeyne. ¶ The sequence. Missus gabriel de celis, Gabriel sent from heuens a trew berer of the worde. spekyth with the blyssed virgyn holy spekynges. Verbum bonum, He sheweth a good worde & a swete within in the priuy chambre. & of eua, He formeth aue, turnyng the name of eue. For eua turned bacwarde. spellyth aue, Consequent, Sewyngly after couenaunte & accorde. that was when our lady accorded. & assented to the gret-

**The Rod of Jesse Interpreted of the Blessed Virgin.**

**When she bore the Bringer of peace.**

"Eva" changed by Gabriel's message to "Ave."
ynge of the aungel. the worde made flesshe is come. that is. the sonne of god is bycome man. yet that maydes wombe is alway vntowched. For she conceiued not by the worke of man. but by the holy goste. Patrem pariens, She berynge a chylde knoweth not the father. for our lorde had no father in erthe. & she that man defowleth not. is not tormented ne trauayled. when she berith a sonne. Signum audis, Thou herest a token of newnes byleue only. & it is ynoogh "for yt is not of thy power. for to lowse the thonge. that ys to say. to comprehende the mystery of our lorde's incarnacion. Grande signum, A grete token & a worthy is in the bushe & in the fyre. no man hosed & shod mote towche vnworthyly. Of this token ys yt writen in the seconde boke of holy scripture. how Moyses beyng in deserte se a bushe al on fyre. & yet it brente not. And when he wente more nere to yt. our lorde spake out of the bushe to hym. and bad hym not touche the bushe. but he bad hym do of his shone. By this bushe ys vnderstonde our lady that was fyred & brente not. for she was moder without losse of maydenhod. By the fete ar vnderstonde the affeccions which ar shod. when they ar couered & wrapped in worldely & flesshely thynges. & so made vnworthy to touche & to be partener of our lorde's incarnacion. Virga sicca, A drye roddeswithout dewe. in new wyse. & in newe maner. broughte furthe fruyte with floure. & so broughte furthe the vyrgyn a chylde. Of this roddes spekyth holy scripture. how our lorde bad Moyses take certeyne drye roddes & lay them in the tabernacle. & so he dyd. And on the nexte day he founde one of the roddes florysshe & floure. & bryng furthe fruyte. And lyke as that drye roddes without dew. or rayne in tyme of one nighte broughte furthe floures. & fruite. righte so our lady without man broughte furthe her sonne. Benedictus, blyssed be
suche fruite. fruite of ioye. not of sorow. Adam shal not be deceyued. yf he taste therof. By adam is vnder-
stonde all mankynde that came of Adam whiche shal
not be hurte by this fruite that is our lorde ihesu. as
adam was by fruyte of paradysye. Iesu noster, Our
ihesu. good ihesu the meke burden of the meke mother
whose trone is in heuen. is borne in a stalle. Qui pro
nobis, He that so for vs is borne. mote do away our
synnes for our dwellyng is here in peryl. Amen. In
this verse is tow thynges. fyrste a prayer to be delyuered
from synne. Seconde the cause of the prayer. that is
the peryle of this lyfe. But Amen is sayde vpon the
prayer not vpon the cause of the prayer. For the verse
is thus to meane. For as moche as our dwellynge is
here in peryle therfore he that was borne for vs. mote
do awayoure synnes. amen. ¶ The offertory. Ave
maria, Heyle mary full of grace. the lorde ys with the.
blyssed art thou aboue women. & blyssed be the fruite
of thy wombe. Communion. Ecce virgo, Lo a vyrgyn
shall conceyue & bere a sonne. & hys name shal be Esaie viij.
called Emanuel, that is to say. the lorde with vs.

¶ The office on Cristmas day.

Lvx fulgebit, Lyghte shall shyne vpon vs thys day.
for the lorde is borne to vs. & he shall be called mer-
ueulos god prince of peace. father of the worlde to
come. of whose kyngdom shal be none ende. Psalm.
Dominus regnauit, The lorde hathe rayned. he hathe
cladde hym in fayrenesse. he hathe clad him in
strengthe. & he hathe gyrthe hym in verteu. (Graye.)
Benedictus, Blyssed be he that cometh in name of
the lorde. god. lorde. & he hathe shyned vnto vs.
Verse. A domino, yt is done of the lorde. & yt is
meruelous in our eyne. Alleluia. Verse. Dominus reg-
nauit, ut supra. ¶ The offertory. Deus enim, Forsothe
god hathe stabled the erthe. whiche shall not be
meued. god. thy seate is made redy from then. thou art without ende. Communion. Exultet, Ioy thou daughter of Syon. prayse thou daughter of ierusalem. Lo thy kynge cometh. holy. & sauyoure of the worlde.

¶ The office. from Cristmas vnto Candelmas.

*Vultum tuum,* All the riche of the peple shall pray thy chyer. virgynsshal be broughte to the kynge after her. her neyghburs shall be brought vnto the in ioy & gladnesse. *Psalm. Eructavit.* Myne harte hathe shewed a good word. I telle my workes to the kynge.

¶ The grayle. *Speciosus,* Fayre in shape before the sonnes of men grace is spred a brode in thy lyppes. *Verse. Eructavit,* Myne harte hathe shewed a good worde. I telle my workes to the kynge. my tonge is the penne of the wryter writynge swyftely. *Alleluja, Post partum,* After the byrthe, thou haste abyden vyrgyn vndefowled. mother of god pray for vs. ¶ The Sequence. *Letabundus* The faythful mery quere mote ioy. *Alleluja, Regem regum,* The bed of the vntouched hathe broughte furthe the kynge of kynges. A meruelous thynge. *Angelus,* The angel of counsyyle is borne of a vyrgyn. the sonne of a sterre. *Sol occasum,* The sonne knowyng no downe falle. the sterre alway shynyng. alway clere. *Sicut sidus,* As the sterre bryngeth furthe a beame. in lyke wyse the virgyn bryngeth furthe a sonne. *Neque sidus,* Nether the sterre is corrupte by the beame. ne the mother by the sonne. *Cedrus alta,* The hy ceder of the lybane is conformed to the ysop. inoure vale. *Verbum ens,* The beynge worde of the hiest hathe suffered to be incorporate. takynge a body. *Isayas ysaye hathe prophesied.* the synagoge hathe made minde. yet yt cessed neuer to be blynde. *Si non,* yf ye byleue not to hys prophetes. byleue yt. or to the gentyles. these thynges before sayd in sybylles verse. the synagoge ys called
the people of the iewes, whiche had knowlege of the comynge of criste by holy prophetes, & yet they bylyeue not therto. And therfore they ar biden here to their confusyon to bylyeue at the leste heten prophesyes, whiche spake of the comynge of crist. & specyally one of the sybylles, whiche made verse of the incarnacion & passion of our lorde iesu crist or he was borne. And ye shal vnderstande that there were many sybylles. for as amonge the iewes & the christen, women that haue the spyrite of prophesy, ar called prophetysses, right so amonge the heten all suche women were called sybylles. Then spekyth the sequence furthe to the synagog. Infelix, Haste the thou vnhappy. bylyeue at the leste olde thynges. why shalte the be dampened wretched people. Quem docet, Byholde hym borne whome the letter techyth. that is to say the letter of the olde lawe & of propesyes. a mother hathe borne hym. Alleluja. ¶ The offertory. Offerentur, Vyrgyns shall be offered to the kynge. his nexte shal be offered vnto the in ioye & gladnesse. they shal be broughte in to the temple to the lorde kynge. Communion, Beata viscera, Blyssed be the bowayles of the vyrgyn marye. whiche hathe borne the somne of the endelesse father. Tolle puerum, Take the chylde & his mother. & go in to the londe of iude. for they ar dede. that soughte the lyfe of the chylde.

¶ A nother offyee.

Salve sancta parens, Hayle holy mother. thou berer of a chylde haste broughte furthe a kynge. that gouerneth heuen & erthe without ende. Senchant, All mote fele thyne helpe. who euer halow thy commemoracion. The grayle. Benedicta, Blyssed. & worshipful arte thou vyrgyn mari. which without touch-ynte of shame. arte founde a moder of the sauioure. Verse. Virgo Virgin mother of god. he that all the
Folie

The paschal offering in the Eucharist frees from the old leaven of sin.

worlde takyth not. hathe closed hym in thy bowayles. bycome man. Alleluia, Virga iesse, The rodde of iesse hathe floured. a vyrgyn hathe bygotten god. & man. god hathe yelde peace reconcelyng in himselfe lowe thynges vnto hy thynges. Alleluia, Post partum, Thou hast abyden virgyn vndefowled after the chirche. Mother of god pray for vs. ¶ The sequence in Ester.

*Virgini marie, Cristen peple intewe praysynges to the vyrgyn marye. O beata, O blyssed lady. synners mote be reconcyled by thy prayers. Fiant per te, The receuyers of the pascal offerynge. that ys to say of our lorde in the sacramente. whych was offered on the crosse at paske. and theryfore yt is called the paschal offerynge. mote by the. be made free. from the olde sowre dowgh. that ys to say. from synne. Da nobis, Mary virgyn. mercyful. and meke gyue vs to haue in fruycion the syghte of cryste lyuynge. and the glory of hym arysyne or ascendynge. Tu prece, Reconcyle thow vs to criste by thy pyteous prayer. whiche onely beynge a mother vntowched. arte made the begetter of the worde of god. that ys to saye. of the sonne of god. Credendum, yt is to byleue. that god and man borne of the. ys arysen gloryfyed. or ys ascended vp gloryfyed. as ye saye in the Ascensyon tyme. Scimus christum, we knowe that cryste was borne veryly of marie. kepe vs mother and defende vs. Alleluya.

¶ A nother Sequence in Ester tyme.

Virgini marie, Chrysten people mote synge praysynges to the vyrgyn marye. Eua tristis, Sorowefull Eue bare a waye. but mary hathe broughte furthe a sonne that hathe boughte ageyne synners. Mors et vita, Dethe and lyfe hathe mette togyther in a meruelous maner. the sonne of marye rayneth a lyue. Dic nobis, Telle vs mary vyrgyn mercyfull & meke. how thow arte made a mother. and yet abydynghe vyrgyn
vntouched. Angelus, The aungel of heuen sente vnto me ys wytnesse. Cryste oure hope hathe proceeded of a virgyn vndefowled. Credendum est, yt is more to byleue to stronge Gabriel alone. then to the wycked company of Iewes. Scimus christum we knowe that cryste hathe veryly proceeded of mary. thow cryste kynge. haue mercy on vs. Alleluya.

¶ The Sequence of the Sunday.

Tota pulcra, Frend of the kynge of aungels, vyrgyn prudente and chaste. clerenesse of heuens. thow arte all fayre. Intus, Fayre wythin. fayre wythoute thow arte very preued. Mother with out parte of man. worshipful in all tymes. Intus pulchrioribus, Thow arte arayed within. wyth vertues moste fayre. and thow shynest wythoute. with moste semly maners. A verticis, From the heare of thy hed. vnto the lowest of thy fete. thou arte withoute fylthe god kepynge the. Nulla virtus, There ys no verte. that myghte passe aboue thyne harte. but thow couldyst drawe vnto the all vertues. wyth whiche thow haste pleased god. & the companyes of heuen. with whyche thow haste profyted to the worlde. bywrapped in sorowes. Ergo, Therfore thow arte veryly more verteous then all creatures. The lynage of Eue made blacke wyth the fylthe of synne. wyth thy fayrenesse thow yeldest acceptable to the kynge of heuen. Summa virtus, Souerayne vertwe. ordeyned the vertew in erthes. to whome yt pleased soueraynely to be ioyned and to vse the. Vnde virtus, Wherfore the verteu from hye thynges. come to the verteu. that mankynde that was peryshed shulde be hole. Iunctus factor, The maker is ioyned to the thyng made. god is ioyned to man chylde byrthe is ioyned to a vyrgyn. worshipful by all ryghte. Iuncta virtus, Verteu ys ioyned to verteu. fayrenesse to fayrehed. helthe is ioyned to helthe. and swetnesse to
swetness. *Deus hominem*, God hathe made man to hys ymage. to whose lykenes he hathe formed hymselfe in the. thou arte so moche more worthy then paradise as moche as thy fruyte ys more profytable. *O quam pulcra*, O how fayre were thow when the chyer of cryste ys made lyke vnto the. moder. to whome thow arte not made vnlyke in wylle. charyte. pytye. If god had not sene the. the beste creature, he had not chosen the to hym in moste dere mother. *Ergo virgo*, Therfore vyrgyn all fayre. dyspyce not vs vyle. "but make vs parfytly to be clensed. from eche spotte of synne. make that we mote please thy moste loued sonne. & we mote passe blyssed from the evyle of dethe. *Solis lune*, The bryghtenesse of sonne. mone. or sterres or the verteu of planettes. ys so lytel. whyle men beholdeth fully. how moche the vertuousnes of the worthy mother of cryste. shyneth. whome the clerenesse of god the father hathe made bryghte before all thynges. *Cristallinum*, Heuen of cristal. or heuen of starres. or heuen empyre. ys not more acceptable to god. then that hostel of the chaste wombe. wherin thow haste hyd Iesu the sonne of god pytefull vyrgyn make hym mercyful to vs in dethe. ¶ In these tow verses ys made mynde of sterres. & planettes and of dyuerse heuens. wherfore ye shall vnderstande that the erthe is rounde and rounde aboute the erthe ys .xvii. thynges whiche may be called heuens. lyke as ys tow rounde bolles were whelmed one vp on a nother. and in the myddes wythin them were a rounde appel a lyke farre from eche syde hangynge by ryghte noughte. ryghte so ys erthe in the myddes of the fyrmamente. so that the fyrmamente ys rounde al aboute the erthe as well byneth as aboue. and on eche syde. And as the erthe may not go vpwarde. towarde the fyrmamente no more may yt go dounewarde. ne towarde the tone syde. ne the tother. but abydeth alway stable
in the myddes. Not hangynge by eny thynge, ne restynge vpon eny thynge. but meruelously kepte by the power of god almyghty. And therfore it is wryten in the psalme. and songe for the offertory of youre masse on Crystmas day. Deus enim firmavit orbem terre qui non commouebitur, That ys, God hathe stabled & made seoure the erthe. whyche shall not be moued. not wythstandynge. that yt hathe nothynge to reste on. ne to bere yt vp. nomore bynethe then aboue.

¶ Nexte aboue the erthe. rounde all abowte yt ys the eyre whyche ys departed in thre. the fyrste parte ys the lyghte of the refleccion of the sonne beames from the erthe. And thys ys the eyre that we go in. and that byrdes flye in. and therfore they are called in the gospel. byrdes of heuen. The seconde parte of the ayre is darke. & colde. for the refleccyon of the sonne beames. may not come so hye. And in this parte of the ayre. dwelle fendes vnto the day of doume. and there are gendered tempastes of weder. and hayle. and snowe. and thonder. and lyghtnynge and suche other. And therfore in nyghtes tyme. when the lower parte of the ayre ys darke by absence of the sonne and in tempastes of weder the fendes come downe to the erthe. more homly then in other tymes. The thyrde parte of the ayre aboue this. is lyghte of more nereness to the sonne. And these thre partes. are called thre heuens. ¶ Aboue the ayre ys the fyre rownde all abowte the ayre. and abowte the erthe. and that ys departed also in thre. whiche ar called other thre heuens ¶ Aboue the fyre ys the cercles. or the places of the seuen planettes rownde all abowte the fyre. and the ayre. and the erthe. and these are called vii. heuens wherof the fyrste planet ys the mone. And from erthe to the mone ys xv. thousande vi. hundreth & xxv. myle. ¶ Aboue the mone ys mercury. 8. Mercury. and from the mone to mercury ys vii thousande viii.

10. The Sun.  

11. Mars.  


14. The firmament, or Coelum siderenum, 199,375 miles distant from the earth.  

15. Coelum crystallinum, or aquseum.  

16. Primum mobile.  

17. Coelum empyreum, the Heaven of bliss, which is immovable, and at which Creation and space end.  

hundreth and .xii. myle and a halfe. ¶ Aboue mercury is the thyrde planet called Venus, & from mercury vnto venus is .vii. M. viii. C. and .vii. myle and a halfe. ¶ Aboue venus is the forthe planet, that ys the sonne. and from venus vnto the sonne ys .xxiii. thousande. foure hundreth. and .xxiii. myle. ¶ Aboue the sonne ys the fytte planete called mars. & from the sonne vnto yt. is xv. thousande .vi. hundreth. & xxv. myle. ¶ Aboue mars ys the syxte planete called Iubiter. & from mars vnto Iubiter. ys .vi. thousande viii. hundreth. and xii. myle. ¶ Aboue Iubiter ys saturne the seuenthe planet, and the last. and the hyest. and from hym vnto the fyrmamente. ys xxiii. thousande foure hundreth .xxxvi. myle. And so from erthe vnto the fyrmamente ys an hondreth thousande .ix. thousande. thre hundereth. threscore. and xv. myle. ¶ In thys fyrmamente are the multytude of starres. and therfore yt is called in thys verse of the sequence. celum stellatum, starred heuen. or heuen of starres. ¶ Aboue thys fyrmamente ys heuen of crystall. wherof thys verse spekyth. and yt is called of cristal. for yt is clere as cristal, and for the same cause. yt is called heuen of water. and some tyme yt is called waters. as ye saye in the hymyne of Benedicti, Benedicti aque omnes que super celos sunt domino. And yt is also departed in tow and the ouer parte ys called Primum mobile, the fyrste mouable thynge. for all these heuens are meuable. for they are in contynuall meuynge. and the fyrste. and the hiest of them. is the heuen of cristal. for aboue that ys no place mouable. ¶ But aboue thys heuen of cristal. is that heuen that ys called Celum empyreum, that ys to say heuen of fyre. where angels and sayntes abyde in glory and blysse. for thoughe ourlorde god be ouer all presente bothe in al these heuens & in erthe yet in hys heuen empyre. he appereth in endelesse ioye to all hys. for there they
se hym face to face. And aboue thys heuen is nothynge made. but god is aboue yt endelesse. incomprehensyble. wythout space. or place. or mesure.

All these heuens are rownde aboue the erthe. aboue and bynethe. and on ech syde. and erthe ys fulle lytel in regarde of them. and of the reste of them. And therfore yt is worthy to be sette lytel by. namely of them that loue & seke heuen. But now myghte *ye aske amonge all these thynges where is hell. Clarkes saye that helle ys in myddes of the erthe wythin. as a core ys in myddes of an appel. whyche is called the centre of the erthe as ye se in myddes of a cercle made wyth a compas. ys a lytell prycke. that ys a lyke farre from eche place of the cercle. So ys helle in myddes of the erthe. whiche ys the fardest place from eche party of all heuens. And thereby ye may se that there ys a sorowfull and a streyghte lodgyng for into a small so greate multytude as there ys. & shall be endelesly. And thys helle ys moche more nerer vs. then the blysse of heuen for as ys sayde before. there ys more then an hundereth thousande myles from erthe to the fyrmamente. and how farre the blysse of heuen ys aboue the fyrmamente can not be tolde. But from the ouer parties of the erthe downe vnto the centre where helle is. ar but thre thousande and not fully thre hundereth myle. And ageynewarde. ye may se. that heuen of aungels and of sayntes ys a large place. and hathe none ende. Oure lorde for his greate pyte and mercy. brynge vs thyder. Amen. By all thys ye may se. how worshipful and worthy ys that precyous wombe of oure glorious lady. whiche is more acceptable to god. as this verse of the sequence sayeth. then al these heuens. And the vertues of her sowle more bryghte then all planettes. and starres. Laus eterno genitori, Praysynge be to endelesse fathier. Praysynge be to the endelesse sonne. our pyteful ageynbyer. and worship be to the
THE MASSES. [PT. III.

gyuer of graces, the solace of Mary. that ys the holy gooste. endelesse ioye be to the moder of god. our hope. Amen.

¶ The Sequence on Monday.

Aue Virgo, Hayle gracious virgyn. virgyn moder glorious mother of the kynge of glory. Aue fulgens, Heyle shynyng margaryte. by whom cometh cryste. lyfe of the worlde. the sonne of ryghtwysnesse. Oliua, O fruyteful olyue tre. thow shyttest vs to no man the bowayles of pyte. Nos exules, Thow confortest vs exyled. whyle thow CFRQ test as a vine the lorde sauyoure. Aue virgo, Heyle vyrgyn mother of god. thow arte the sonne of the day aboue. and the mone of the nighte of the worlde. that ys to say. As the sonne lyghtneth the day. and the mone the nyghte. so lyghtnest thow heuen and erthe. Clemencior, Thow only hope of deadly. more mercyful then other. socoure vs wretches. Aue decus, Heyle worship of virgyns. speciall temple of god. by the mote all the synne that we do. be made venyall that ys worthy forgnyuenesse. Tu nobis, Thow arte to vs synguler. thow starre of the see. lede vs. thow mote alwaye defende vs. Lo we flye vnto the.

Ad te pia, To the we syghe thow mercyful. if thow lede vs not. we go out of the way. thersfore teche vs what to do. that after this ende. we mote lyue endelesly with sayntes. Iesu criste, Iesu cryste sonne of god. all the helthe of our hope. make vs by prayer of thy mother. to ioye endelesly wyth the songe of aungels.

¶ The Sequence of the Twesday.

thow ful of grace. *De peccati*, Mary. delyuer vs from the bonde of synne. from the enmy. the fleshe. the worlde. *Tu nostrum*, Thou arteoure refyte gyue remedy to the gylty. put vyces farre awaye. *Infirmos*, Vysyte thow the sycke. arere the deade. gyue confortes to the heuy. *Per te*, By the. grace ys gyuen to the rightful. by the. forguyuenesse and ioye is gyuen to the gylty. *Virgo*, Vyrgyn pereles. thow that haste gyuen ioyes to the sorrowful worlde. *Nos digneris*, Vouche-safe to vysyte vs. that we mote lyue with criste in blysse. Amen.

‡ The Sequence on the Wednesday.

*Saluatoris mater*, Mary meke mother of the sauyoure. hope of this worlde. heyle ful of grace. *Porta*, Gate of heuen. temple of god. hauen of the see. to whyche the gylty renne with truste. *Summi regis*, worthy spouse of the souerayne kynge. mercyful and benygne to al. by suffrage of workes. *Cecis*, Lyghte to the blynde. way to the croked. martha to the naked. and mary by desyre of sowlle. *Inter spinas*, Thow were a flowre amonge the thornes. so thow were shewed a flowre to the flowre. by grace of pyte. *Verbum verbo*, By worde thow haste conceyued the worde. thou haste broughte furthe the kynge of kynges vyrgyn vnknown of man. *Regi nato*, Thow haste cleued to the kynge borne. whome thow hast fed. and gyuen soucke in dew maner of a moder. *Que coniuncca*, whiche arte now ioyned vnto hym. fyrste made quyne for meryte of workes. *Reis ergo*, Therfore quyne. do thow agenste the kynge. that the dew ruyne be releasede. *Et regnare*, And make them reyne that ar borne ageyne by baptym. purged from synne by thy wonte pyte. Amen.
Ferial Sequences.

¶ The Sequence of the Thursday.

Gaude virgo, Ioye thow vyrgyn moder of cryste. that by ere haste conceyued. gabryel beynge messenger. Gaude virgo, Ioye thow vyrgyn full of god. thow haste borne chylde without payne. wyth lyly of chastyte. Gaude quia, Ioye thow for the resurreccion. of thy sonne shyneth. whome thou sorowedyst to suffer dethe. Gaude christo, Ioye thou that cryste ascendyth and ys borne in to heuen by hys owne meuynge. the seynge. Gaude quod, Ioye thow. for thow styest vp after hym. and greate worshyp ys to the in the paleys of heuen. Vbi fructu, where mote be gyuen to vs by the. to haue fruyccion of the fruite of thy wombe in endlesse ioye. Amen.

¶ A nother Sequence of the Thursday.

for iesu hathe sente the holy goste that he behyghte. to
twyes syxe tymes ten. that ys to a hundereth and
twenty. whome he lefte. when he ascended in to heuen.
Gouerne thow vs wanderynge. Maria. Gaude licet,
Ioye thou. for thoughge thou be deade. yet thow abydest
inconsumed. and thow arte assumpte aboue all thynges.
wyth iesu thy sonne. Maria. Iesu mater, Mother of
iesu do mercy. and whome one hathe made to wepe.
make thow to ioye in endlesse ioye. where thow
joyest Maria. Amen.

¶ The Sequence on Fryday.

Stabat iuxta, The mother of the kynge of all stode
by the crosse of cryste. seyng very lyghte suffer. Vidit
caput, She se the hed crowned wyth thornes. the syde
thryled. she se the sonne dye. Vidit corpus, She se
the body scourged. handes and fete persed thorugh. the
mylde of the cruel. Vidit caput, She se the hed
crownyned. all the body blody of the shepparde of the
shepe. Vidit potum, She se the drynke medeled wyth
galle. her sonne crucyfyed gouernyng all thynges.
Cristum pati, Mother and mayden se cryste suffer these
tormentes. she se also repreues. Vidit virgo, Thys
vyrgyn se her innocente sonne saynge. mother lo the
sonne. Pati vidit, The vyrgyn se the sonne suffer.
saynge Consumatum est, yt is ended. and so the swerde
passyth. that ys to saye. the swerde of sorowe passed
thorugh he harte. In dolore, Meke vyrgyn then
were thow in sorowe. when thow se thy sonne dye.
Dolor iugen, That sorowe. that greate sorowe. sayntes
say. that yt passed martyrdome. more then a thou-
sande folde. Virgo clemens, Pyteful vyrgyn. merciful
vyrgyn. hope of the gylyte. way of lyfe. vyrgyn ful of
grace. Lube natum, Byd the sonne. and praye hym.
to geue vs thy seruauntes. ioyes wythoute tareynge.
Amen.


The Sequence, On Saterday

Iubilemus. Ioye we in this daye, whyche the chyrche hathe halowed to the mercyfulle quyene of heuen.

Hec est dies, Thys is the daye. in whyche thyss. thy meyne. yeldeth to the vyrgyn her vowes. *Omne seculum, All the worlde serueth the vyrgyn mary eche day but more deuoutly in this day. In hoc psallas, In thyss day synge thow. in this day pray thow. in thyss day prayse thow. and laboure thow. & synge thow more merly.

Virgo que, The vyrgyn that hath no pere. chalangyth to her a synguler day. not vnrightfullly. O quam digne, O how worthyly. the thyng byholden. sheweth thys day to be gyuen. and to be halowed to her. The thynges beholden ys to say. the beholdynge of the causes. why the saterdaye ys gyuen more specyally to the seruyce of oure lady then other dayes. whiche causes are expressed. in the verses that folowe. Hodierne, The lyghte of thys daye. was the day of reste. of the maker of al thynges. So is yt writen in scripture. that oure lorde made all thynges on syxe dayes. and the seuenthe day. that ys saterday. he rested. Sic quievit, Ryghte so he rested in mary. whyle the vyrgyn ys made hys hostel in thyss way. that ys in thyss lyfe. Cuncte tunc, All creatures are then made whyle god fulfylleth thys daye the worke of nature. Vniuersa tunc, He that made vs. made then agayne all thynges. whyle he fulfylled the worke of grace in the mother. that ys to saye. lyke as god fulfylled all hys workes. and made them parfyte in kynde on the Saterday. righte so he fulfylled the worke of grace in his holy mother mary. to make ageyne all thynges that was loste by adams synne. Dies olim, This seuenthe day. that ys saterday. was of olde tyme blyssed and called holyday. Quam benedicta, Synguler vyrgyn we knowe how blyssed thou art called. & how thou arte moste holy. Dum transis, whyle thou passest to
the joyful day. leuyng the payneful daye. thys ys the mean day. *Hec de penis*, Thys medyatrye ledyth vs oute from paynes. & bryngeth vs vnto hye ioyes. *In hac die*, In thys daye she holdeth the faythe moste seurely. whyle the lytel flocke was then dyspayred. *In hac*, In this day she hereth oftest them. that pray her. & syghe vnto her. And so here are expressed seuen causes. why our lady ys serued on the saterday. rather. and more specially. then on other dayes. *Omnes ergo*, Therfore worship we all the vyrgyn thys day. that we mote be holpen of cryste. *Exorantes*, Praynge that she leade vs hense. and brynge vs at the laste to that swetnesse. Amen.

¶ The Masse Crede.

*Credo in vnum deum*, ye shall vnderstande that there are three Credes. the fyrste ys called the crede of the apostels. that eche man ys bounde to can and to say. *Credo in deum patrem omnipotentem*, &c. Thys crede was made of thapostels. or euer they departed a sonder abrode in to the worlde to preche. the faythe of cryste. that there shulde no dyuersyte be founde ne take in theyr prechynge of the faythe. And also that the people concerted to the faythe. shulde shortly be enformed by thys crede. to knowe what they shulde byleue. and sone to can yt. and say yt. And this crede ys sayde in holy chyrche at pryme. that ys the begyn-nynge of the day. and at Complyn that ys the begyn-nyng of the nyghte. For the faythful saynge of the crede *chaseth away fendes whiche lye on wayte to hynder men bothe in day and in nyghte. And therfore euery crysten man and woman oughte in the begyn-nynge of the day and of the nyghte to say his crede. And for thys cause. other thys crede. or the masse crede. is to be sayd when folcke lye a dyenge. to chase away the fendes that then are besy to trowble the

*The Apostles made a Creed to preserve unity of doctrine among themselves, and to provide an easy summary of doctrine for others.*

[*Folio.Cxxviij*]
Tradition of the manner in which the Apostles set forth the Creed.

The clauses which each contributed to the Creed.

The Nicene Creed, and

the Athanasian Creed, said openly.

The Apostles’ Creed said secretly.

sowle. Thys crede ys called Simbolum, that ys to say a gatherynge of morselles. for ech of the .xii. apostels put thereto a morsel. that is to say a parte. and therfore yt is depar in to .xii. artycles accordyng to the nombre of thapostels. Nethelesse after the sentence of the crede, there ar xiii. artycles, and so seynte Peter made tow articles and seynt Iames the more other tow. and ech of the tother apostels made one. and that ys fourtene in all. Of whiche seuen longe to the godhed. & seuen to the manhod. Then fyrste saynt Peter sayde. Credo in deum patrem omnipotentem creatorem celi et terre, Then seynte Andrew. Et in Iesum cristum filium eius unicum dominum nostrum, Then Iames the more. Qui conceptus est de spiritu sancto. natus ex maria virgine, Then Iohn the Euangelyste. Passus sub poncio pilato, crucifixus, mortuus, et sepultus, Then Thomas. Descendit ad inferna, Then Mathew. Tercia die resurrexit a mortuis, Then Iames the lesse. Ascendit ad celos sedet ad dexterae dei patris omnipotentis. Then Phyllype. Inde venturus est iudicare vivos et mortuos, Then Bartholomew. Credo in spiritum sanctum, Then Symon. Sanctam ecclesiam catholicam, sanctorum comunioem, remissionem peccatorum, Then Tadens. whiche is also called Iudas. not Iudas scariot. but Iudas the brother of Symonde oure ladyes syster sonne. Carnis resurreccionem, Then Mathy. Et vitam eternam, Amen. The seconde crede is called the masse crede. whiche was made in a generall counsayle for declaracion of the fyrste crede ageynst certayne heresyes that then were arysen in holy chyrche. And the thyrd crede that ys. Quicunque vult, was made by a holy byshop. called Athanasius ageynste heresyes also. And therfore these tow credes ar songe openly to strength of oure faythe. and to confusyon of heretykes. But the fyrste Crede ys sayde pryuely. for yt was made pryuely. or ever the faythe was openly preched in the
worlde. ¶ The fyrste aritle of oure faythe ys to byleue that god ys. ageynste the ignoraunce of them that knew not god. and wene that ther is no god. And therfore we say. *Credo in deum, that ys to say. I byleue in god. Nethelesse there ys dyfference in byleue. For to byleue god. ys to byleue that god is. But to byleue in god. is in byleue to loue hym. and to worship hym. and to serue hym as god. and that ys parfyt byleue. And that byleue we knowlege wyth tonge. when we say. *Credo in deum, And therfore we oughte to study that we make no gabbynge. but that yt be so in harte and in dede. But for asmoche. as meny people. namely hethen people. haue. & worship meny diuerse thynges in stede of god. callynge them goddes therfore the masse Crede declareth thys aritle more playnely. addynge to thys worde *vnnum, and sayeth. *Credo in *vnnum *deum, That ys to say. I byleue in one god and no mo. for there ys no mo. ¶ The seconde aritle ys. that the father ys god. neyther made. nor bygotten ne hauynge hys beynge of eny other but of hymselfe. 'And that he ys almyghty. And therfore we say in bothe credes. *Patrem omnipotentem, That is I byleue in the father almighty. And here is a comforable knyttynge togyther. Father. and almyghty. For in that he ys father. he muste nedes wylle all good to hys chyldren. And in that he ys almyghty he may helpe hys chyldren in all thynges. And therfore with greate truste. and ioye. and loue. say we. I byleue in the father almyghty. *creatorem cell et terre, maker of heuen and of erthe. And thys ye shall understande not only of the father that he ys only almyghty and maker of heuen and of erthe. but also of the sonne and of the holy goste. For what euer the father dothe. the sonne. & the holy goste do. And what euer the sonne dothe. the father and the holy goste do. for the workes of the holy trynyte. are vndepartable. and what euer
one dothe. another dothe. And therfore the father is almyghty. and maker of al thynges. the sonze is al-
myghty and maker of al thynges. The holy goste ys almyghty and maker of all thynges. And yet not thre almyghty.
ne thre makers. but one almyghty. and one maker. To this artycle the masse crede addyth. *Visibilium omnium et invisibilium*, that is maker of al thinges vysyble & inuysyble. that is of thinges that may be sene. & of thynes that may not be sene with bodely eyne. This is added ageynste an heresy that sayde. that there were tow goddes. & tow beginnynges. One a good god. whiche made all good thynes. & speciall thynes. *that* may not be sene. A nother an yuel god *that* is the fende. that made all yuel thynes. & bodely thynes. And so they wolde *that* the fende shulde be maker of the body. & god of the soule. But to exclude this heresy. we knowlege openly. that god ys maker of all thynges. visyble & inuysyble. ¶ The thyrde artycle ys to byleue. that the sonne ys. and that the sonne ys god euyn with the father in all thynges. & *that* there ys one sonne and no mo. whyche isoure lorde iesu cryste. And therfore we say. *Et in iesum cristum filium eius unicum dominum nostrum*, that is. And I byleue in iesu criste hys only sonne. oure lorde. And for asmoche as many toke vpon them to be called cryste. & wolde be called cryste of the people. as shall antecriste when he cometh. ther-
fore to exclude that erroure. & to shew that there ys no cryste but one. the masse crede sayeth. *Et in vnum dominum iesum cristum*, And I byleue in one lorde iesu cryste. & no mo. whyche is the only gotten sonne of the father & therfore yt foloweth. *Filiun dei un-
genitum*, The only begotten sonne of god. And so yt ys shewed that he is very god. for as man and woman may begette no chylde. but man or woman of the same kynde. righte so the sonne of god muste be god one in
kynde in nature & in beynge with the father. But for some heretykes sayde, that criste was not god. but only man of hys mother & not before her. but only of her. as other chylderne ar of theyre moder. therfore sayeth the masse Crede. declarynge hys godhed.  

\[ \text{Et ex patre natum, ante omnia secula, deum de deo, lumen de lumine, deum verum de deo vero, That is I byleue, the sonne borne of the father before al worldes. god of god. lyghte of lyghte. very god of very god. yet there were somme that sayde, that the sonne was of the father. but he was lesse then the father. not bygotten of the father, but made of the father, and of other substantence then the father. And therfore agenste that the masse crede sayeth. Genitum non factum consubstancialm patri, Bygotten and not made. and of one substantence wyth the father. Also some other heretykes sayde, that the father was maker of all thynges. but not the sonne. and there aheynste the masse Crede sayeth. Per quem omnia facta sunt, By whome all thynges are made. These thre articles before sayde longe to the godhed. But for mencion ys made here of oure lorde Lesu cryste. whyche ys not onely god. but also man. therfore nowe foloweth in the crede the seuen artycles that longeth to the mannehod.

\[ \text{The fourthe artycle of the crede. & the fyrste that longeth to the manhed. ys of the incarnacion of oure lorde Lesu cryste. wherof we say. Qui conceptus est de spiritu sancto, whyche was conceyued of the holy goste. that ys to say by workyng of the holy goste. whyche toke of the blyssed vyrgyn that. that was moste pure & clene in her. & made yt more pure. and formed therof. the body of oure lorde Lesu cryste. and a none wythoute taryynge. the soule was made and put to the body, and bothe body and soulle vnyed to the godhed. and so cryste was in hys mothers wombe god and man in one persone. But there were somme here-} \]

Against the Cerinthians, Ebionites, and Carpocratians.

Against the Arians.

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\text{Folio C.xxx.} \]

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A Monarchian error.

The miraculous Conception of Christ.
tykes. that saydeoure lorde iesu cryste was bycome man not only for to saue man. but also that he shulde saue. all fendes and spyrytes. And theryfore to exclude that erroure. the masse crede sayeth. *Qui propter nos homines et propter. nostram salutem descendit de celis,* whiche for vs men & women. & for oure helthe cam downe from heuens. Other heretykes sayde that cryste broughte wyth hym a body fro heuen. and toke not hys body of oure lady. Other sayde that cryste had no soule. but that his godhed was knytte to the body in stede of a soule. and so they sayde that cryste was not very man. for man ys made of body and of soulle. But ageynste these heresyes sayeth the masse crede. *Et incarnatus est de spiritu sancto ex maria virgine, et homo factus est,* that ys. And he was incarnate of the holy gooste of the vyrgyn marye. and so he toke hys body of her. And he ys made man. And so he hathe bothe body and soule.

† The fyfte artycle is of hys byrthe. wherfore we saye. *Natus ex maria virgine,* Borne of the vyrgyn marye. Not onely borne of mary. but borne of the vyrgyn marye. wherein we knowelege her parpetuall vyrgynyte. not hurte by hys byrthe. no more then by hys concepcion. but as she conceyued vyrgyn wythoute synne. so she bare chylde vyrgyn wythoute payne.

† The syxte artycle ys of his passyon & dethe. that the same lorde iesu cryste so conceyued and borne god and man in one persone suffered scourgynge. represues. and passyon. and dethe on the crosse. and was buryd. wherfore we *saye. Passus sub poncio pilato, crucifixus, mortuus, et sepultus,* He suffered passyon vnder poncy pilate. crucyfyed. deade. and buryed. And in the masse crede. *Crucifixus etiam pro nobis sub poncio pilato, passus et sepultus est,* He was crucyfyed also for vs. that ys to say for men and women. and not for fendes. vnder poncy pilate. suffered passyon. & was buryed.
The seventie article is of his descendynge in to helle. wherof we say. only in the comon crede *Descendit ad inferna,* He descended in to helle. *that* is to say. when hys soule departed from the body by dethe on the crosse. then the same soule vnied to the godhed. wente downe. in to helle. ther the holy sowles of fathers were. *the* body abydyng on the crosse. and afterwarde taken downe and buryed. vnyed also to the godhed. for the godhed departed neuer from the soule. ne from hys body. all though the soulle and the body were departed by dethe. Also ye shall vnderstande. that oure lorde deluyered not all that were in helle. For there is one helle. where dampned soules. and fendes are. and there came not oure lorde for to dyleuer eny of them. Aboue that helle ys purgatory. And aboue that. ys helle where chyldren are. that dy wythin age vncrystened. And them our lorde deluyered not. But aboue all thyss. ys the helle of fathers. where all they that dyed in trew faythe and charyte. abode the comynge of cryste. & all them he deluyered.

The eyghte artycle ys. of hys resurreccyon. wherof we saye. *Tercia die resurrexit a mortuis,* ¶ The thyrde daye he arose from the deade. that ys to saye. from them that were deade goostly. and endesely in helle. and frome them that were deade bodely. for theyr bodyes abyde in erthe tylle the daye of doume. But he arose in body. for the same sowle that departed from the body on the crosse. was then ioyned ageyne to the same body. and so he arose body and soule by verteu of the godhed. the stone of the graue abydyng close. tylle the angell came after he was arysen. and opened the graue. And in all thyss was the scrypture fullfyllde. whych hadde sayde longe before. that all thyss shulde be done. And therfore yt ys sayde in the masse crede. *Et resurrexit tercia die secundum scripturas,* And he arose the thyrde daye after scryptures.
The Ascension of Christ,

that of His human nature.

[* Folio.Cxxxij]

The future judgement by Christ.

The Divine Nature of the Holy Ghost.

The nynthe artycle. Is of hys Assencion. the forty day after hys resurreccion he ascended in to heuen in body and sowle. wherfore we saye. *Ascendit ad celos sedet ad dexteram dei patris omnipotentis*, He ascended to heuens. and sytteth on the ryghte syde of allmyghty god. the father. that ys to say. He styed vp by his godly powre aboue all heuens. and aboue all aungelles. vnto the hyghest glorye of the father after hys manne-hod. For after hys Godhed he myghte not *ascende. for he was. & is euer euen with the fader. and one with the father withoute departynge. For he was neuer the lesse with the father. when he was abydynge in erthe. Of thys artycle. the masse crede sayeth thus. *Et ascendit in celum sedet ad dexteram patris*, And he ascended in heuen and sytteth on the fathers ryghte hande. ¶ The tenthe article is of hys comynge to the dome. wherof we say, *Inde venturus est indicare viuos et mortuos*, From thense he is to come to deme quicke & deade. that ys to say. good & badde. the good to blysse. the badde to payne. And as his fyrste comynge was in greate mekenesse. so shall hys comynge be in greate glory. & maieste. And therfore the masse crede sayeth. *Et iterum venturus est cum glORIA iudicare viuos et mortuos, cuius regni non erit finis*, And he shall come agayne with glory. to deme the quycke & the deade. Of whose kyngdome shall be none ende. For then al thingesshal be stabled in wele or in wo. & neuer be chaunged after. ¶ The eleuenthe artycle. is the forthe that longeth to the godhed. That ys to byleue that the holy goste ys. the thyrde parsone in trynyte. procedyng from the fader. & from the sonne. and one. & euen god with the father and with the sonne. wherof we say. *Credo in spiritum sanctum*, I byleue in the holy goste. that ys to say. In trew byleue. I loue the holy goste as one god with the father. & the sonne. But agenste this article.
some erred sainge that the holy goste procedeth not bothe of the fader & of the sonne. Other sayde that the holy goste was a creature made. & not eu en god to the father. and to the sonne. And therfore to exclude these heresyes. we knowlege in the masse crede & saye. 

**Et in spiritum sanctum dominum et vivificantem, qui ex patre filioque procedit, Qui cum patre et filio simul adoratur et conglorificatur, qui locutus est per prophetas,**

And I byleue in the holy goste, lorde & quykner. that is gyuer of lyfe by grace, which procedeth of the father & of the sonne. which is worshiped and glorified togyther with the father. & wyth the sonne. whyche hathe spoke by the prophetes. ¶ The twelfthe artycle. ys the fyfte that longeth to the godhed. and yt longeth properly to the holy goste. and so do the tother artycles that folowe. This artycle is to byleue that holy chyrche ys alowed and vnyed togyther by the holy goste. so that as dyuerse members make one body. so crysten people vnyed togyther by the holy goste ys holy chyrche. And therfore we saye. **Sanctam ecclesiam, I byleue holy chyrche.** that is. I byleue that cristen people is holy chyrche. But for heretykes called themselves holy chyrche. and none other. therfore we saye **catholicam, And in the masse Crede. Et unam sanctam catholicam et apostolicam ecclesiam,** And I byleue on holy comon. & apostly chirche. that ys to saye. one and not meny. comon. and not dyuyded. as heretykes say. apostly. that cryste began by the apostels. and the holy goste confrymd by hys comynge on Penthecoste soudaye. when he made them al of one wylle. and of one harte. And therfore yt folowyth in thyse artycle. **Sanctorum communionem, I byleue the communyon of sayntes.** For the unyon of the chyrche ys suche. that yt maketh all the good dedes. done by all crysten people thorough out all holy chyrche. comon to eche cristen man and woman. that ys a member. of

**The double Pro- cession denied by some.**

Against the Macedonians or Pneumatonomachi.

The other Articles declare the work of the Holy Ghost.

The Unity of the Church,

declared against heretics.

It establishes communon of good works.
THE MASSES.

[pt. III.

holy chyrche. And to all that are members of holy chyrche ys gyuen remyssion of synnes by the sacramentes of holy chyrche. And therfore yt foloweth. Remissionem peccatorum, I byleue remyssyon of synnes by the sacramentes of the chyrche. And so this article conteyneth in yt all the sacramentes of holy chyrche. and all the gyftes of the holy goste. & all thynges that longe to the vnyte of holy chyrche. So that we oughte to byleue that holy chyrche with hys sacramentes. & lawes. rewled by the holy goste. is suffycyente to the helthe of all men and women, be they neuer so synful yf they wyll dyspose themselfe therto. And outhe of holy chyrche may no man be saued. But for as moche. as by the sacramente of baptym all synnes are forgiuen therfore some heretykes sayde. that after a man or woman were fallen in dedly synne. they myghte be baptysed agayne. and so hane forgyuennesse of that synne. And therfore to exclude the heresy. the masse crede sayeth. Confiteor unum baptisma in remissionem peccatorum, I knowlege one baptym in remyssyon of synnes. that ys to say one baptym. and no mo. for no man maye be baptysed but ones to forgyuennesse of hys synnes. But yf he falle to synne after he is baptysed. that syn muste be done away by the sacramente of penaunce. ¶ The thyrtene artycle. ys to byleue that the bodyes of al men and women that euer were borne in to this worlde. thoughge they be roten or brente. or what euer befalle of them. shall aryse at the day of dome. and be ioyned to theyre soules. And therfore we say. Carnis resurreccionem, I byleue the resurreccion of the fleshe or of the body. For the soule when yt ys departed fro the body by dethe. receyueth anon welle or wo. as yt hathe deserued. but the body abydeth tylle the day of dome. And therfore in the masse crede we saye. Et expecto resurreccionem mortuorum, And I abyde the resur-
receyony of the deade. ¶ The fortene artyle. and the laste ys to byleue the endelesse rewarde that bothe body & soule shal receyue at the day of dome. for whiche we saye *Et vitam eternam*, And I byleue endelesse lyfe. For then shall all bothe bodyes and soules lyue endelesly. other in endelesse ioye. or in endeles payne. For then shall oure lorde departe all the good. from all the wycked. and byd all the wycked go to endeles payne. And all the good he shall take wyth hym to endelesse blysse. And then shall be a new worlde for then shall be no nyghte. but euer day. no troublle. but euer reste. no sorowe. but euer ioye. no dethe but euer lyfe to the good. and the contrary to the yuel. And therfore in the masse crede we say. *Et vitam venturi seculi*, And I abyde the lyfe of the worlde to come. Oure lorde graunte vs then the lyfe of ioye. what sorow euer we suffer here. Amen. ¶ The offertyory. *Recordare*, Vyrgyn mother. haue mynde. whyle thow standest in the syghte of god. that thow speke good for vs. and that thou turne away from vs hyss indygnacion. ¶ A nother offertyory. *Felix nanque*. Holy virgyn mary. thou arte righte blyssed. and moste worthy all praysynge. for of the is spronge the sonne of ryghtwysnesse. cryst oure god. *Alleluya*, Communion. *Beata viscera*, Blyssed be the bowelles of the vyrgyn mary. whiche hathe borne the sonne of the endelesse father. ¶ A nother Communion. *Aue regina*, Heyle quyene of heuens. mother of the kynge of aungels. O. mary flowre of vyrgyns as rose or lyly. gyue oute prayers to thy sonne for the helthe of crystien people. *Alleluya. Alleluya.*

¶ The offyce of the Masse in the Feaste of the Concepcion of oure Lady.

*Gaulæamus omnes*, Ioye we all in the lorde. halowynge a feastefull day vnder worship of the vyrgyn mary. of whose concepcion aungels ioye. and prayse the

¶ The Sequence.

*Dies Ista*, Thys day be halowed wherein ys faythe-
fully halowed & had in mynde the concepcion of marie. *Huius laudes*, we that reioyse so greate a benefyt of god. folowe we the praysynges of yt. *Felix quidem*, Forsothe thys concepcion ys blyssed. by whycche the worlde hath greate remedyes of helthe. *Hunc prophete*, Prophetes se yt afore. Patriarkes spake yt before. enspyred by grace. *Virga florem*, Thys day ys conceyued a rodde. that shulde conceyue a flowre. thys day ys conceyued a sterre. that shulde brynge furthe the sonne. *Flos de virga*, The flowre that shulde procede of the rodde. the sonne to be borne of the sterre ys vnderstonded cryste. *O quam felix*, O how blyssed & bryghte was thys concepcion. acceptable to the worlde. and dere to god. *Qua salute*, By whiche hope of very helthe. turneth ageyne to them that were destytute of helthe. waylynge gyueth stede to ioye. *Virga iesse*, The rodde of Iesse hathe flowered. a vyrgyn hathe begotten cryste. the vyrgyn lady of the worlde. *Nona quodam*, By a newe order a woman hathe chylded a man. wythoute the sede of man. *Nona mater*, A newe moder bryngeth furthe a new sonne. a new sterre bryngeth furthe a newe sonne by a new grace. *Nona prorsus*, A newe bygettynge in all wyse.
the creature chybbleth the creature: the daughter, the father. *O mirandum, O meruelous newnes, and new worthynes, the concepcion of the sonne. maketh ryche the chastyte of the mother. *Gaudê virgo, Ioye thou gracios vyrgyn a roddle fayre in flowre, a gracios mother by a sonne fully ful of ioye. *Te spes, Thou arte the certayne hope of wretches, very mother of motherlesse, thou art the lyftyng vp of the oppressed. the medyceyne of the sycke, thou arte all thynges vnto all. *Te rogamus, Thou arte worthy synguler praysyne, we praye the with one wylle, that thy grace mote sette vs. errynge in thys see. in the hauen of helthe. Amen. ¶ The offertory. *Felix manque, and the Com- munion. *Beata viscera, as before.

¶ The offyce in the feast of the Puryfycacion of oure Lady.

*Suscepimus, God. we haue receyued thy mercy in myddes of thy temple. God after thy name, so is also thy praysyne in the contryses of erthe. thy righte hande ys fulle of ryghtwysnesse. *Psal. Magnus [*Psal. Cxxxv.] dominus, A greate lorde & righte praysable. in the cyte of oure god. in hys holy mounteyne. ¶ The grayle. *Suscepimus, God we haue receyued thy mercy in myddes of thy temple. Lorde after thy name, so is all thy praysyne. in the costes of erthe. Verse, *Sicut ambivimus, As we haue herde, so haue we also sene. in the cyte of our god. *Alleluia, Post partum, as before.

¶ The Tract.

*Gaudê, Ioye thou mary vyrgyn. thou alone haste slayne all heresyes. *Que gabrielis, whyche haste byleued to the wordes of tharcaungel gabryel. *Dom virgo, whyle thou vyrgyn bygattest god & man. & after the byrthe vyrgyn. The ende of this verse is dependaunte vpon the prose folowyng. *Inniolata,

Luco secundo. Responsum, Symeon toke answere of the holy goste. hymselfe not to se dethe, but yf he se the criste. or the anoynetd of the lorde. that ys. cryste the sonne of the lorde the father.

" In the Feaste of the Vysytacion.

Gavdeamvs, Ioy we all in the lorde. halowynge a feastful day vnder worshyp of the vyrgyn mary. of whose Vysytacion aungels ioye & prayse the sonne of god. Ps. Eructauit, My herte hathe shewed a good worde. I telle my workes to the kynge. Alleluya. In maria, Benygnite is prayed in mary by wordes. whyle vysytynge Elysabeth she ys arayed as a subiecte.

" The Sequence.

Presens dies, Thys presente daye shyneth holy whiche thorugh the contyneuall prayers of mary mote purge vs from the darkenesse of all yuell. & from lustes. In hoc, In this day, the mother holy chyrche ioyeth. hauynge in ioyful mynde that the vyrgyn of nazareth vysyteth Elysabeth. Gabrielis, when gabryel had tolde his message. & the worde of god was conceuyed from heuen. the moder of criste wente in all haste vnto the mounteynes. Iam tunc, Now then. the bareyne olde woman standyth with chylde. eyther meke
mother cam before other in seruyces & in praysynges. Elizabeth. Elizabeth prophesyenge cryeth. Lo the mother of my lorde vysyteth me. therof ys ioye to the chylde in the wombe. Benedicta, Blyssed amongst women haste bylyued to holy wordes therof mary syngeth the Psalme Magnificat. Illic mense stat trino or terno, no force whether. There she abydeth besy three monthes. & is made the berer of the bedel borne. Lo the yonge quyene of Syon serueth as an hand-mayden. Felix, Eyther blyssed mother is plenteous. the vyrgyn with chylde. the bareyne chyldynge. by whose fruyte. the dampnable worlde is restored. O marie, O the acceptable mekenesse of mary. the hye holynesse of the foregoer. the meruelous plente. & worthynes of the olde aged. Iesu xpe, Iesu cryste way & trouthe. that vysyteth here thyne benygnely. lede vs by the patthes of rightwysnes thyder where thou 'dwellyst. Amen. ¶ The Communion. Beata vis- cera, Blyssed be the bowaylles of the vyrgyn mary whych ha the borne to the vysytacion of Elizabeth. the sonne of the endelesse father.

¶ In the feaste of the Assumptcion of oure Lady.

Gaudeamus, Ioye we all in the lorde. halowynge a feastful day vnder worshyp of mary vyrgyn. of whose assumpcion aungels ioye and prayse the sonne of god. Exaltata, Holy mother of god thou art enhaunsed vnto heuenly kyngdomes. aboue the quyers of aungels. ¶ The grayle. Assumpta est, Mari ys assumpte in to heuen. aungels ioye. & praysynge they blysse the lorde. .Verse. Maria. Mary vyrgyn is taken vp in to heuenly chambre. wherin the kynge of kynges sytteth in a seate full of starres. Understonde not that our lorde god sytteth in eny bodely seate as dothe a man Ne that there ar eny starres in heuen where aungels and sayntes ar. But our lorde ys sayde to sytte. for
his endelesse abydynge. And hys seate is in holy soules. for in them he resteth by his glory. & blysse. whiche ar lykened to starres. And for the fyrma mente that is full of starres is bynethe heuen & ynder yt. therefore our lorde is sayde to sytte in a seate full of starres. Alleluja. Hodie, Thys day the vyrgyn mary assended heuens. ioye. for she rayneth with cryste without enden.

¶ The Sequence.

Congaudent, The quiers of aungels ioye togyder to the gloryous vyrgyn. Que sine, whiche hathe begotte withoute medlynye of man. Filium, A sone that heled the worlde with his blode. Nam ipsa, For she ioyeth that she seeth now the prynce of heuen. In terris, To whome the vyrgyn. gane somtyme in erthe her teates to souke. Quam, How worshypful to aungels is byloued mary the mother of iesu. Qui, whyche knew themselfe. dew seruauntes of her sone. Qua gloria, with what glory is this vyrgyn worshyped in heuens. Que domino, whiche gau to the lorde of heuen the hostell of her moste holy body. Quam splendida, How bryghte shyneth the vyrgyn mother in heuen. Quem omnium, whych hathe bygotten the lyghthe of all starres. men. & spyrytes. Teceli, Quiene of heuen. thys lytel people worshypethe the with meke soules. Te cantu, And one with aungels lyfteth the vp aboue heuens with melodious songes. Telibri, Virgyn. the bokes of prophetes. prophesy the. the quier of prestes ioyeth. thapostels. & martyrs of crist preche the. Te turba, The company of bothe kyndes. that ys. bothe of men. & of women folowe the. loueynge a maydenly lyfe. folowynghe in chastite the dwellers of heuen. Ecclesia ergo, Therfore all the chyrche worshypeth the with hertes. and worshypeth the wyth songes. Tibi suam, She wyth to the ther deuocion. praynge the mary. with meke prayer. Vt sibi, That
thou vouchesafe to be helpe to her abowte the lorde crist without ende. Amen.

¶ In the Natuyuite of our Lady the Offyce.

Gaudeamus, Ioye we all in the lorde. halowynes a festful day vnder worshyp of the virgyn mary of whose byrthe auungs ioye. & prayse togyther the sonne of god. Nativitas, Virgyn mother of god. thy byrthe hathe shewed ioye to all the worlde. ¶ The Grayel. Nativitatem, Halowe we solemnly this dayes byrthe of the perpetuall virgyn mary mother of god. Verse. Nativitas, This day is the byrthe of the vyrwyng saynt mary. whose noble lyfe lyghteneth all chyrches. Alleluya. Nativitas. The natuyyte of the glorious vyrwyng mary. of the sede of Abraham. spronge of the kynred of Iude. clere of the lynage of Dauyd.

¶ The Sequence.

Nativitas, The natuyyte of the vyrwyng mary whyche hathe wasshed vs from the fylthe of synne. this day is halowed. it ys a day of myrthe. De radice, The sonne of very lyghte. hathe broughte her oute of the route of the sprynge of Iesse. by the hande of wysdome. the temple of hys glory. Stella noua, A new ster ys newly aryse. by whose risynge. oure dethe dyeth the falle of Eue ys nowe restored in mary. Vt aurora, The meke vyrwyn goeth furthe as the rysynge morowe tyde. She is discryued fayre as the mone. She ys chosen aboue all thynges. as the sonne. Virgo clemens, Mercifull virgyn. and synguler vyrwyn. rodde of smoke. but swete smellynge. the makyng of heuen and of all the worlde ioyeth in the. Te signarunt, The mowthes of prophetes shewed the. Salomon songe to the songes of songes. the auungels voyce wytnesseth. Verbum patris, In processe of tyme. the worde of the father. entryth the priuy place of thy body. that ys
her holy wombe. he was togyther all within the. and all without the. *Fructus virens*, The grene fruyte of the drye tre. criste graunte of greate strengthe. hathe dylyuere vs from the bonde of deadely bondage. *O maria*, O mary thou haste hydde wythin thy wombe the swete marchauendyre. by whome remedy of helthe is graunted to the gylyt. *O vera spes*, O very hope. and very ioye. make vs after the forlunge of thys presente lyfe. that the desyred rewarde be gyuen vs in heuens. Amen.

† Of the Preface,‘,

Preface ys as moche to say as a spekynge or prayseynge before. For before the consecracyon the Preface ys songe to sturre vp youre hartes to the praysynge of oure lorde god. But before the prefacy. the preste sayeth preuy prayers by hymselfe. whyche are called secretes, and tho prayers he endeth as he dothe other collectes. or orysons. tyll he cometh to these wordes. *Per omnia secula seculorum*, And these wordes he sayeth by note. and so begynneth the Preface. And therto ye aunswer. *Amen*. And so ye saye. *Amen*, vpyn the prayers that he hathe prayed pryuely in the secretes. Then after *Dominus vobiscum*, He sayeth *Sursum corda*, Vp the hartes. *Habemus ad dominum*, We haue to the lorde. Here beware that ye make no gabbye. For ye say. that ye haue vp youre hartes to oure lorde. For thoughoure hartes oughte all way to be gyuen vp to oure lorde. yet more specyally from thys tyme of the masse forward. we oughte to suffer our hartes to thynke on none other thyng wyulfull for recurence of the holy sacramente. Then the preste sayeth *Gracias agamus domino deo nostro*, Do we thankynges to oure Lorde god. *Dignum et iustum est*, It ys worthy and ryghtefull. *Vere dignum*, For sothe yt is worthy and ryghtefull. euen. and holsom vs to doo thankeynges to the ouer all. and allwaye holy
lorde. father allmyghty endelesse god. *Et te in veneracione, And to prayse. & to blysse. & to preche the with ioyenge hartes. in worshipyne of the blyssed. & glorious alway vyrgyn mary. whiche hath conceyued thyne only gotten some by shadowyng of the holy goste. & the glory of vyrgynite abydyng. she hath broughte furthe vnto this worlde. endelesse lyghte ihesu crist. our lorde. Per quem, By whome aungels prayse thy maieste. dominacions worship. potestates tremble. thrones. & vertues. & blyssed seraphyn. synge togither with felowly ioy. Cum quibus, with whome we byseche that thou comande our voyces to be admytted. sayng with meke confession. Sanctus sanctus, Holy. holy. holy. lorde god of aungels. heuens & erthe are ful of thy glorye. Osanna in excelsis, we pray the saue vs in heuens. Benedictus, Blyssed be he that cometh in the name of the lorde. we pray the saue vs in heuens.

Another Preface.

Qvia per incarnati, For by the mystery of the worde incarnate. a new lyghte of thy clerenes hath shyned in to the eyne of our soule. that whyle we know god vysybly. by hym we mote be rauyshed. in to the loue of immysyble thynges. Et ideo, And therefore with aungels. & archaungels. with thrones & dominacions. & wyth all the chyualry of the heuenly hoste. we synge the hymnpe of thy glory. saynge without ende. Sanctus sanctus, This songe Sanctus, is the songe of aungels. & it is sayde to the blyssed trinyte. as ys sayde before in the hymnpe Te deum, at mattyns. The seconde parte therof that is Benedictus, ys taken of the gospel, where the people on Palme sonday cam ageynsteoure lorde iesu crist. & sayde to hym the same wordes in praysyng & ioyenge of his comynge. And so they are songe here in the masse in worship of our lorde
comynge in the sacramente of the aulter. And threfore at the begynnynge of Benedictus, ye turne to the aulter & make the token of the crosse vpon you in mynde ofoure lorde passyon, wiche is specially represented in the masse.

† Of the Pater noster.

After the sacryng the preste sayeth the Pater noster, all a lowde that the people may here yt. & pray the same in theyr hartes. And threfore he begynneth wyth Oremus, That is to say. pray we. For in this tyme ye oughte to here the preste & to pray with hym. Amongst the grekes the Pater noster, is songe there of the quier & of al the peple. But amongst vs the preste alone syngeth yt in the name of all. † This prayer is sayde after the sacryng as moste worthy & holy prayer. & so the apostles vsed to say yt in the masse. For our lorde iesu criste made the same prayer hymselfe as the gospel sayeth, & bad his disciples say yt when they wolde pray. And threfore the preste sayeth thus. Preceptis salutaribus, That is. we admonysshed by holsom commaundementes. & enformed by goddes ordenaunce. dare saye. Pater noster, what this prayer ys to say. ye haue before at the begynnynge of mattyns on Sunday.

† Of Agnus dei.

After the Pater noster, the preste brekyth the hoste in to thre partes. For holy chyrche whyche ys called the mysty or spyrytuall body of cryste ys yet in thre places. For one parte ys in heuen. A nother in erthe. and the thyrde in purgatory. Then the preste sayeth. Per omnia secula seculorum, And vnderstonde that all-ways when the preste begynmeth wyth. Per omnia secula seculorum, ys the ende of the prayer that he hathe sayde pryuely. whervpon ye saye Amen. † Pax
*domini, The peace of the lorde be alway with you. Et*

\[ *Folio.\]

\[ Cxxxix.\]

\[ The \textit{“Pax.”}\]

\[ The \textit{“Agnus Dei,”} said thrice.\]

\[ Spiritual communion by being present at Mass, and to be diligently sought by those present.\]

\[ Of the ende of the Masse.\]

It ys commaundned in the lawe of holy chyrche, \textit{that} on feasteful dayes when people are bounde to
here dyuyne seruyce. *that* they go nat from the masse tyl yt be ended, & tyl they haue in the ende of *the* masse the pretes blyssynge. For euer preste may blysse *the* peple in the ende of his masse. yf there be no bysshop presente, *that* wyl blysse. For though there be a bysshop presente & wyl not blysse. *the* preste shal blysse. And this blisyng betokeneth the blyssynge *that* oure lorde iesu gane to his dyscyoples in his ascencion. It betokeneth also *the* comynge of *the* holy goste vpon thapostles. And *the* laste blyssynge *that* oure lorde shall gyue to his chosen at *the* doume when he shall saye. *Venite benedicti*, Come ye blyssed. But before this blyssynge *the* deken sayeth. *Ite missae est*, that is. Go ye, masse ys done. Or else go ye. *the* hoste of the holy sacramente. is offerde & sente for you, & for al mankynde to *the* father of heuen. And theryfore *the* quier thanketh god saynge. *Deo gracias*, And som tyme the masse is ended all with thankynge. that is with. *Benedicamus domino*, Blysse we *the* lorde. *Deo gracias*, Do we thankynge to god. But *Ite missae est*, was ordeyned to be saide to let the people knowe *that* masse was ended, & so to gyue them leue to go. by cause the lawe chargyth *that* they go not oute of *the* chyrche tyl masse be done. For when. *Ite missae est*, is sayde. and the preste hathe blyssed. then they may go. Oure lorde iesu criste. by prayers of his moste pyteful mother oure lady. graunte vs euer to go from vyce to vertew & from good in to better. & from better in to beste, *that* is in to hymselfe, to se hym. & to loue hym. & to haue hym in posessyon of endelesse ioye. Amen.

*¶* Here endeth the boke that ys called oure Ladyes Myrroure.
Solideo Honor.

Et Gloria. Amen.
These errors have all been corrected in the present edition.

Here folowes the faultes of thys sayde boke that is yuel corrected.

In the fyrste Prologue

Folio primo the seconde syde / the xvii lyne / yt is that ye oughte and it wolde be / what ye oughte.

Folio seconde the fyrste syde / the iii lyne / yt is enlyshe for englyshe and lykewyse in the v. lyne after. In the xv lyne of the same syde it is Inuitory for Inuitatory. Folio tertio the fyrste syde / the viii lyne / yt is of godhe and it wolde be godhede and in the next lyne it wold be without begynnyng / without the / And in the xv lyne / yt is all and one / & yt wolde be all anone. Also in the xxiii lyne of the same syde / yt is gloriuos for glorious.

The faultes in the Processe of the boke.

Folio ii. the fyrst syde the xxiii lyne it is eyse & gall it wolde be eysel. Folio iii. the fyrst syde the xv lyne it is for it semich / It wold be first it semith. The same syde the xxix lyne it is yt behouich to shorten it wold be yt behouith nother to shorten ne to lenght ether of them.

The ii syde the xi lyne it is out of latyn & it wolde be into latyn Folio xii the seconde syde / the xx lyne / it is I wote in what wyse and it wold be I wote not in what wyse. Also in the xxiii & in the xxix lynes it is folowed and wolde be flowed.
Folio xiii the ii syde the xiii lyne / it is in prayng & it wolde be in praysyng. Folio xv the fyrste syde / the xx lyne it is in the profyte it wolde be to the profyte. Folio xxii the seconde syde the xviii lyne it is he bad / it wolde be / be had / the last lyne yt is he to do thus / yt wold be ye do thus.

Folio xxiii the seconde syde the iii lyne it is so he may make / it wold be so he make without may. The last lyne / it is But for & / it wold be Both for. Folio xxvi the fyrst syde the xxv lyne yt is for whyoe / for whyle. The same lyne / yt is goddes seluyce for seuyce.

The seconde syde the vi lyne it is to be demyd & it shulde be demeanyd. Folio xxvii the seconde syde the ix lyne it is to his owne voyce / and it wolde be in his owne voyce. The xi lyne / it is delyteth / for delyted / & in the xiii lyne yt is synneth for synned Folio xxviii the seconde syde the xiii lyne / it is lyftynge vp the voyce It wolde be of the voyce. The xxv lyne it is thente for thentent. Folio xxix / the fyrste syde the xxvii lyne / it is god of hys church. That of wold be & his church Folio xxxiii the seconde syde / the xi lyne the last worde / ys vertuues & yt wolde be vertuows. Folio xlv the fyrst syde the xviii lyne / it wolde be thus / in this day ar we & in this day of grace & so this worde (day) lackyth twyse in one lyne. Folio xlix the seconde syde / the xix lyne / it is sahll for shall. Folio li the fyrst side the iii lyne the vi lyne & the xiii lyne / is chayre & it wold be chere that is to saye / visage or countenaunce. Folio lii the fyrste syde / the last lyne yt is there for byssyngyl wolde be for by blayssyng Folio lxii the fyrst syde the xxii lyne / it is The third is to worke that thyng but it wold be. The thyrde ys werke so that that thyng &c. And two lynes after it is estewed for eschewede.
ERRATA OF FAWKES’ EDITION.

Folio lxii the seconde syde the xxvii lyne it is when she came it wold be when they came. Folio lxxii the seconde syde the xviii lyne it is hope for holpen. Folio lxxv but yt is wronge marked Folio lxxvii the seconde syde the x lyne / it is saed & it wolde be saued. Folio lxxiii the seconde syde the iii lyne it ys ne very chast / and it wolde be chastite. Folio lxxxii the fyrste syde / the vii lyne it is bynnynge. In the ii syde the ix lyne it is to her owne name it wold be in her owne.

Folio lxxxvii the fyrste syde the xxvi lyne yt is of th herte yt sholde be of his herte

Folio lxxxvi the ii syde in the two last lynes / It is The son is the father and the father is the son / ye wolde be thus. The son is in the father / & the father is in the son

Folio lxxxviii the fyrste syde / the viii lyne yt is thou hast made them lyghte. & yt wolde be hym a lyghte

Folio lxxxvii the fyrste syde / the xiii. lyne yt is beholdynge to hym yt wolde be in hym. The nexte lefe the fyrste syde the xxv lyne / yt ys god preposyng / but yt wolde be purposyng / for so we sownde yt in our comen speche

Folio lxxxviii the fyrste syde the xxiii lyne yt ys / that is all thynges yt wold be as all thynges. And in the nexte lyne saue one / yt is thynge and yt wolde be thynges. In the same lefe the seconde syde / the seconde lyne / yt is to be byloued / and yt wolde be bylued

Folio c the fyrste syde / the xxv lyne yt ys and lyke wyse / & yt wolde be / in lyke wyse. The same lefe the seconde syde the vi lyne / it is aungels contrary & it wold be aungels that where contrariouse Folio ci. the fyrste syde / the fyrste lyne / yt is thyr wyckednes / and yt wolde be theyrr. The same lefe the
seconde syde the xi lyn / yt ys in the fourthe verse / and yt wolde be in the foure verses. In the xx lyn of the same syde / yt is she dwelte / and yt wolde be she dwellyth.

Folio cvi the fyrste syde / the seconde lyn / yt is depreyued / & yt wolde be depraulyd / that is hurtyd or made yuel. In the same syde / the xxiii lyn / an / wolde be and. In the seconde syde / the xi lyn / yt is in her foreknowyn / and yt wolde be / in theyr forknownng.

Folio cvii the seconde syde & the seconde lyn / yt is the peoule & yt wolde be the people. Folio cix the seconde syde the syxt lyn into the synne of wretchynnes & yt wolde be into wretchynanes. Folio cxi the fyrste syde the xi lyn / yt is he wylld yt shulde be he weyled. The xvii lyn yt is bryll the auctor / yt wolde be berynge. Folio cxii the fyrste syde / the xv lyn / yt wolde be / And for in the thyrde. And in the xvi it wolde be Aaron = ye shall. Folio cxiii the fyrst syde the xv lyn yt is estewed & yt wold be eschewyd that is voyded. The same lefe the seconde syde the vii and the xii lyn yt is errant where yt wolde be errant. And in the xx lyn there lackkyth fowre or fyue wordes after god / them wold folow / despysyd the drede of god and dyd what so euer them lyste. Folio cxv the fyrst syde / & the fyrst lyn yt is god wold make yt / wolde be god wolde calle The same lefe the seconde syde the xxix & xxxi lyn yt is vnto his tresoure & yt wold be vnto thys tresoure in bothe places. Folio cxvii the fyrst syde the xii lyn yt is an lyke wyse & yt wold be In lyke wyse. Folio cxviii the seconde syde the seconde lyn yt is of the thrall seruaunt yt wolde be of hys thrall seruaunt. The same syde the vii lyn yt is / was he not lesse / & yt wolde be / was seen not lesse. The same syde the xxii lyn yt is an lyke wyse yt wold be in lykewyse. Folio
ERRATA OF FAWKES' EDITION.

cxix the seconde syde / the iii lyne / yt is brought fourth the most holy / & yt wolde be / brought fourthe most holely / and the put out. In the v lyne of the same syde / yt is bryng fur / & yt wolde be furthe. Folio cxxiii yt wolde be cxxii the seconde syde / & the xi lyne / yt ys darkenes / and yt wolde be drynkes. Folio cxxiii yt wolde be cxxii the firste syde / the iii lyne / yt is that lorde / & yt wolde be / the lorde. The same leafe / the second leafe the vi lyne / yt is the sonne of Iesu crist / & yt wolde be / his sonne Iesu crist. Folio cxxvi the fyrst syde / the xi lyne yt is to greyte & his / it wolde be / to greyte her and hys. In the same syde / the xiii lyne / yt ys / telle prudently / yt wolde be telle how prudently. The same leafe / the seconde syde the xxii lyne / yt ys / her prosperite / & yt wolde be theyr prosperite. Folio cxxix The fyrste [second] syde / the vii lyne / yt is abyde in theyr de- fence and yt wolde be / her defence. The same syde / the xx lyne yt is of the clergy / and yt wolde be / for the clergy.

Folio cxxxxiii the seconde syde / the vii lyne / yt ys sonne Iesu was / yt wolde be / sonne Iesu that was. Folio cxl the seconde syde the thyrde lyne / yt is deynnge / & yt wolde be deyynge.

Folio cxli the seconde syde / the xxi lyne yt is sawe the shadowe / and yt wolde be satte in the shadowe. The same syde the xxiii lyne / yt is hartes of darke- nesse / & yt wolde be hartes of them that be in dark- nesse. Folio cxlii The fyrste syde / the laste lyne / yt ys / hys mooste reuerent and ther lacketh mother

Folio cxlvii the seconde syde the xv lyne / yt ys / confonted / and yt wolde be conformed. Folio cl the seconde syde the xiii lyne yt ys / that the ryght wysnes and yt wolde be / that of the ryghtwysnes. Folio clviii the seconde syde / the xv lyne / yt is / & his angel / yt wolde be angells. The nexte lyne / yt
is and how of knowynge / yt wolde be / and of know-ynge / and / how / put out. The same syde / the xxviii lyne yt wolde be thus, here ys namyd foure trees and foure places. The foure trees are these. Cedre &c all that ys here vnderlyned lacyth there.

Folio clx the fyrste syde the xv lyne / yt is / I am hyned / & yt wold be I am exalted. Folio clxiii the seconde syde the xvii lyne it is holely / & it wold be holy. Folio clxvi the seconde syde the xx lyne / yt is wor / for worde. Folio clxvii the seconde syde / the xxii lyne / yt is the synnes of the worde / and yt wolde be worlde. Folio clxix the fyrste syde / the laste lyne except one / yt is god Iesu / and yt wolde be good Iesu.

Folio clxx the fyrste syde / the xxii lyne / incorrupte wolde be incorporate. Folio clxxi the fyrste syde the ix lyne dogge wolde be dowgh. Folio clxxii the seconde syde the x lyne so that the fyrmamente is twyse imprynted where ones were suffyciente. Folio clxxvi the seconde syde the laste lyne except one This day yt wolde be Thys is the day. Folio clxxvii the fyrste syde the xv lyne / all thyngen on / yt wolde be all thynges In the seconde syde & seconde lyne / this day is mente It wolde be thys day is the mean day that is to say betwene sorowe & Ioye.

Finis.
NOTES.

P. xiv, footnote. Sir Maurice Berkeley. A vellum roll [c. A.D. 1610], among the muniments at Berkeley Castle, states that this Sir Maurice of Beverstone slew a devouring dragon which had caused a great deal of trouble at Bisterne between Ringwood and Sopley in Hampshire. Shortly after this useful performance, Sir Maurice died [A.D. 1460]; and the devouring dragon having had his den near a beacon, the posterity of the knight assumed a beacon for their crest, instead of the old Berkeley mitre, in commemoration of the event.

This crest is found on Bisterne House, with the date 1652: also, of much earlier date, in the east window of Sopley church. It is now borne by the Marquess of Northampton, descendant of Sir Maurice Berkeley on the female side.

P. 2, l. 2. For Syon ys... byholdinge. "Zion" = a waymark, a "beacon set on an hill," or rather, a hill that is itself a beacon.

P. 3, l. 3. Synge yt & rede yt and say yt. These are technical terms for Ecclesiastical recitation. Singing is a musical recitation with inflections, Saying is recitation on one note, or "monotone," Reading is a comprehensive term for both these methods. But in the Mirror, the latter word comes into use for ordinary non-musical reading also, and from the three terms being here used as if they had separate meanings, it is not improbable that the Lessons were read at Sion in an ordinary voice, as they now are in the Church of England. See also p. 19, l. 5 from foot, and p. 23, l. 27.

P. 3, l. 22. Rycharde hampoules drawynge. This English version of the Psalms was made by Richard Rolle, a chantry priest and hermit of Hampole, near Doncaster, who died in A.D. 1349. It was published by him with a Commentary, and seems to have been very widely circulated. The work is on the list of the Early English Text Society, for future publication.

1. 23. Englyshe bibles. This reference to English Bibles seems to imply that they were very common in the middle of the fifteenth century. These may have been copies of the Wicklifite version, but it seems unlikely that the sisters would have received "license" to read these, especially as "de quibus cavendum est" is written against some works of Wickliffe in the Library Catalogue preserved at C. C. Coll., Cambridge [p. 345]. Forshall and Madden mention, indeed, an English Bible which contains a note, stating that it was given to the Master
Confessor and Brethren of Sion by Dame Anne Danvers in 1517 [Forsh. and Madd. Introd. lxxii], and this the editors class as one of the Wickliffite versions. The Arundel Constitution passed at Oxford in A.D. 1408 forbids unauthorized translations of the Bible, and forbids also the reading of the Wickliffite or any more recent translation till the said translation shall be approved by the Bishop, or, if necessary, by a Provincial Council. [See also page 71, last ¶.] Lyndwood, a Bishop as well as a Canonist, writes on this, "Ex hoc quod dicitur 'noviter compositus' apparat quod libros, libellos, vel tractatos in Anglicis vel alio idiomate prioris translatos de textu Scripture legere non est prohibitum," and as his words were written about the same time as those to which this note refers, they seem to corroborate the evidence given by the Mirror, that in the earlier half of the fifteenth century English Bibles were freely used by the people. Archbishop Cranmer's words, "it is not much above one hundred years ago since Scripture hath not been accustomed to be read in the vulgar tongue of this realm," point in the same direction. In fact, there is much evidence that, in the words of John Foxe, "as well before John Wickliffe was born, as since, the whole body of the Scriptures by sundry men" were "translated into this our country tongue." As the old Service Books were so thoroughly swept off the face of the earth after the Reformation, in the same manner were the older English Bibles destroyed before it. [See Blunt's Plain Account of the Eng. Bible, pp. 26—30.]

P. 4, l. 10. I name it Oure Ladyes Mirroure. Our author gives his own reasons for the title. It is further illustrated by one among the many laudatory names which he uses at page 261, where he says of the Blessed Virgin Mary that she is "the most clere myroure of vyrgyns," by the "Mirror of Monks," the "Mirror of the World" (a charming book of the Seven Sciences, printed by Caxton, in 1481), the "Mirror of the Church," the "Mirror of Magistrates, &c." The third of these, by St Austin of Abingdon, was printed by Wynkyn de Worde in 1527, three years before Faukes printed the "Mirror of Our Lady." Gascoigne's "Steel Glas," i.e. Steel Mirror, may also be mentioned. [See Specimens of Eng. 1394—1579, ed. Skeat, Clar. Press Ser.]

P. 8, l. 4. ye any persones there be. These anticipatory criticisms of his critics by the author may be compared with Hampole's, in the preface to his Psalter: "In this work I seek no strange English, but lightest and commonest, and swilk that is most like unto the Latin: so that they that know not the Latin, by the English may come to many Latin words. In the translation I follow the letter als-mekille as I may, and there I find no proper English, I follow the wit of the words, so that they that shall read it, than there not dread erring. In expounding I follow holy doctors. For it may come into some envious man's hand that knows not what he should say at will, that I wist not what I said, and so do harm till him and till other." Both indicate the age of Wickliffite controversy which preceded the Reformation, and which raised up captious critics on either side.
NOTES.

P. 11. *Heading of page.* The expression “Divine Service” (which is also found in the text near the foot of p. 6, and elsewhere) is notable as shewing that the use of it in the Church of England is of ancient date. It has sometimes been stated in modern times that it was used especially to designate the Holy Communion; but this proves that it was a designation of much more general meaning.

P. 15, l. 8. *At hour of none the sonne is kiest.* This does not agree with the ordinary division of the Hours of Prayer, which makes that of None the ninth hour, or three o'clock in the afternoon. If three hours' interval is reckoned between each Hour, this also carries back the time for labourers' dinner, in the fifteenth century, to six o'clock in the morning. Evensong time at three o'clock agrees, however, with the universal traditions of English cathedrals. Probably the Hours of Prayer were regulated by daylight rather than by the clock. From the Mirror, and from the Additions to the Rule of St Saviour, it would appear that in the fifteenth century they were observed as follows—

<table>
<thead>
<tr>
<th>Hour</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mattins and Lauds</td>
<td>towards the end of the night.</td>
</tr>
<tr>
<td>Prime</td>
<td>at day-dawn, just after sunrise. [See P. 138, l. 18.]</td>
</tr>
<tr>
<td>Tierce</td>
<td>nine o'clock.</td>
</tr>
<tr>
<td>Sext</td>
<td>between nine and noon.</td>
</tr>
<tr>
<td>None</td>
<td>noon. [before meat, p. 90.]</td>
</tr>
<tr>
<td>Evensong</td>
<td>after three o'clock, towards the end of daylight.</td>
</tr>
<tr>
<td>Compline</td>
<td>just before bed-time.</td>
</tr>
</tbody>
</table>

Bed-time was doubtless about six o'clock, as at Durham. In that great Benedictine house, “The sub-prior always dined and supped with the Convent, sitting at the upper end of the table; and supper being ended, which was always at five o'clock, upon ringing a bell to call one of the novices to say grace, they went to the Chapter House to meet the Prior, there to remain in prayer and devotion till six o'clock.” [This was “Collation,” see p. xxxiii.] “Then, upon ringing a bell again, they went to the Salir, and all the doors of the cells, the frater-house, the dorter and the cloisters were locked, even at six o'clock, and the keys delivered to the sub-prior till seven o'clock the next morning.” [Davies’ *Rites of Durham*, p. 79, ed. 1767].

Many Psalters are extant, dating between 1480 and 1516, in which the Psalms are arranged for only three hours, namely, Mattins and Prime in one; Tierce, Sext, and None in one; Evensong and Compline in one. [See Ann. Prayer Book, p. 314.]

P. 16, l. 11. For these particulars in further detail, see the Life of St Bridget, placed at the end of the Introduction. See also S. Birgitte opera omnia, containing her Revelations, Rule, Prayers, the Extravagantes, &c., with an essay of Durants upon them, and her life and miracles. These were published in folio in the year 1671. There are many editions of her “Revelations.”
P. 34, l. 15. *feaste of saynt Anyan.* November 17, the feast of St Agnan or Anianus, Bishop of Orleans [c. A.D. 450], and commemorated as a Confessor in the French Calendar. The king here referred to, was Robert the Devout, son of Hugh Capet, who succeeded his father in 996, and died in 1031. Notwithstanding his devotion, he was excommunicated by Pope Gregory V., for having married his fourth cousin, a widow, with whom he had previously contracted “spiritual affinity” by standing godfather to one of her children. The reader will remember that Sir Thomas More when he was Chancellor, used to put on a surplice and assist Larke, the Rector of Chelsea, at Mass.

P. 54, l. 21. *I am a pour dyuel, and my name is Tytyuyllus.* In the Lansdowne MS. 763, the 7th treatise “Speculum cantantium sive psallentium,” abstracted in Hawkins ii. 218, are the following verses:—

“Detestatio contra perversè psallentes.
Qui psalmos resecanit, qui verba rescissa voluant,
Non magis illi ferent quam si male lingue tacerent.
Hi sunt qui psalmos corrumpunt nequitier almos:
Quos sacra scriptura dampanat, reprobant quoque jura;
Ionglers cum jappers, nappers, galpers, quoque drawers,
Momlers, forskippers, over[ř]enners, sic overhippers.
Fragmina verborum *Tutivillus* colligit horum.”

The Catalogue also says, that in a Trade-Mystery a Lollard is called *Tutivillus,* and he says—

“My name is *Tutivillus,* my home is blawen:
Fragmina verborum *Tutivillus* colligit horum,
Belzebub Algorum, Belial belman dolorum.”

“He tells the Devils that he is one of their order, and one of their sons, and in return is saluted by the name of the Devil’s chorister, which explains the reason of his introduction into the above verses.” [Catalogue of the Lansdowne MSS., p. 170, col. 1.]

*Tutivillus* also occurs as the name of a devil in some verses at the end of a Bodleian MS. (Douce 104), printed in “Reliquiae Antiquæ,” by Halliwell and Wright, vol. i. p. 257.

P. 58, l. 2. *Thys monke halowe ones the Paschall on Ester even.* The Paschal was hallowed at Sion with much ceremony, and when it was lighted “at *Gloria in Excelsis,* after the *Kyrie,* al the bellys schal be ronge.” It was kept alight “at bothe euensonges of the day, compleines, matens, and masse,” whether of the brothers or sisters, through Easter week, except at Compline on Thursday and Friday; and “in al other double festys, sondays seynle, and sermon dayes, it schal be lyghte only at hyghe masse.” [Rule, ch. xxxxviii.] The magnificent Durham Paschal stand of Latten,—having four flying dragons for its support, chased from bottom to top with “curious antique work, as beasts, men upon horseback, with bucklers, bows, and shafts, and knots, with broad leaves spread upon the knots, very finely wrought” and reaching nearly to the roof—is described in Davies’ “Rites of Durham.”
So large a quantity of the "finest candlestick metal" was, of course, worth too much a pound to survive the days of Puritan domination.

P. 59, l. 2 from foot. Following the songe of them that ar called charterhouse. The brothers and sisters of Sion were on intimate terms with their neighbours, the Charterhouse monks of Sheen, or Richmond, the two houses both owing their origin to the same royal founder. It may have been this which led the visitors to persuade Coppinger and Lache, two of the Sion brothers, under the direction of Fewterer, the General Confessor, to write to the Charterhouse monks of London with the object of prevailing on them to acknowledge the Royal Supremacy. [Aung. App. p. 430.] Two Charterhouse monks of Beauvale were also sent to Coppinger by the visitors for the same purpose. [Ibid. 438.] Fewterer's successor, however, Richard Reynolds, cast in his lot with his Carthusian brethren, and was hanged, drawn, and quartered with them at Tyburn.

P. 65, l. 3 from foot. Deuoute redyng of holy Bokes. The excellent Essay on Reading, which here begins the second part of the Mirror, evidently shews that the author was writing to ladies who were accustomed to read a greater variety of books than we should have expected to come within the reach of nuns. There is indeed a chapter in the Additions to the Rules, in which special directions are given respecting "the seruyse of sustres unlettre," and, particularly, they were not permitted to occupy the stalls of the Chapel. [Rule, ch. xlvij.] But in the fourteenth chapter of the same Additions, it is also directed that a moderate reserve in talking shall be observed in the Library for the sake of any sister who may be reading there: "Also silence after some convenience is to be kepe in the lybrary, whyls any suster is there alone in recordynge of her readynge." [Rule, ch. xiv.]

That Sion Monastery possessed a good Library, consisting, before the days of printing, of as many as 1464 volumes, is shewn by the Catalogue, which is still preserved in the Library of Corpus Christi College, Cambridge, and of which the following account has been kindly furnished by the Rev. W. W. Skeat:

Description of MS. C. C. C. 251.

This is a rather large parchment 1 MS., written early in the fifteenth century, and containing a Register of all the books belonging to the Library of Sion Monastery.

A careful examination of the MS. does not reveal much that is interesting. The books are chiefly in Latin, and relate (1) to the classics, such as copies of Tullius de Oratore, Virgilius, P. Ovidii Nasonis carmina, Tragedie Senecæ, 2 Ortus vocabulorum, Cicero de Natura Deorum, Opera Platonis, Propositiones Aristotelis; also Boicius [Boethius] de Consolatione Philosophie, Trivett super Boicium de Consolatione Philosophie cum textu expresso in latinis [class-mark C. 28]; (2) to astrology, as Albumaser de Judiciis aestival, &c.; (3) to medicine, as Galienus (sic) de sanitate tuenda, &c.; (4) theology and

1 I suppose it is parchment, not vellum—being thick and somewhat rough.

—W. W. Skeat.

2 I give the spellings of the MS.
NOTES.

philosophy in great abundance, as Magister Petrus lombardus in quatuor liberis sentenciarum, works of "Sanctus Thomas," the "Doctor subtilis," Summa de virtutibus Alexandri de Ales, plenteous glosses by Lira, Gregorius papa, &c., works of Bonaventura, Johannes Chrisostomus, Peter Comestor, glosses on all parts of the bible, &c.; note especially the volume with the class-mark f. 9—Psalterium tripexus; primum latinum, secundum hebraicum, tertium grecum; (5) history; (6) biography, such as Vita sci. pauli primi hermite, and the like; (7) homilies in abundance. We may perhaps particularly notice these also, viz. Ricardus hampole de emendacione peccatoris (class-mark m. 49); Evangelium siue passio secundum Nichodenum (m. 83); Compendium Roberti Gaguini super francorum gestis (k. 18); Willelmus Wodforde contra Johannem wycliffe de sacramento eucharistie (s. 9).

The last class-mark entered is v. 20.

The donors' names are very numerous. The principal ones are these following, which I have thrown into alphabetical order:—Bell, Bond, Bracebridgge, Catysby, Curson, Dodde or Dode, Fewterer, Graunte, Grenle, Haws, Lay, Lacy; Langton, domina M. Leynham, Pollard, Pratt, Pynchbek, Raynolde (occurs very often), Sawunders, Selby, Steyke, Terenden, Thorne, Trowel, Vldale, Westhawe, Whyt- forde, Wynkyn or Vynkyn, &c.

The book is divided into two parts. In the first part, the books are described as they stood on the shelves, with their class-marks a 1, a 2, &c. against them. This class-mark is written in the centre of the page; on the left of it is the donor's name (see Raynolde against a 3), or a blank. On the right of it are the first syllables or words of the second folio, apparently as an additional guide, and perhaps as some security against defacement of the volume. Thus, against a 1 comes -tores exclamat, where -tores is only part of a word. Below these three (or two) entries is the description of the volume. See the specimen, showing the contents of the first page.

The latter part of the book contains an alphabetical index, arranged chiefly according to the authors' names; see the few extracts given as specimens.

Specimen, showing the contents of the first page.

NOTA.

generaliter per totum istum Registrum quod ex ista parte littere Alphaberi semper situatuer et inscribatur nomen donatoris siue conferentis illum librum librarie.

HEC

littera Alphaberi rubea & grossa cum suo numero de negro reddent te certum de libro ve[1] volumine vbi iacet in Librarie cum pari Figura depicta ad extra.

IN ISTA

autem parte littere Alphaberi et Numero semper inscribitur Inchoaci secundi Folij singulorum librorum ad minus cum Silaba vel diccione illius Folij incipientis vt patet.
Hic semper post literam Alphabeti rubeam subscribuntur Contenta voluminis cum suis fo. vel tact.(?) dirigentibus lectorum ad opus de facili concupitum.

26 Quinti Horatij Flacci sermones et Epistole, cum commentarijs. Item vita et processus sci. Thome martyr is super libertate ecclesiastica.

A 20  20 fo. vero in ei.

3. Sulpicij verulani Grammatica cum multis alijs ut patet in principio libri.

Raynolde.

A 30  20 fo. de triplici


Specimen, shewing the manner of entering authors' names in the Index.

Aaron medicus in sinonomis medicinalibus secundum ordinem alphabeti. b. 6. fo. 174.

Then follows the complete list of authors; some of the principal are Albertus magnum, Alexander halys, Alexander Nekham, Ambrosius, Ancelmus, Anastasius, Antoninus, Aristoteles, Aueroys, Anicenna, Augustinus, Rogerus Bacon, Beda, Bernardus, Boicius, &c. We may particularly notice several Latin tracts by Hampole. There is also notice of a copy of "Visio Tundali. Anno christi 1148. in hibernia;" its mark being k 43.

The following entry relates to Wyclif.

"Wyclif super tres libros methereorum & super 8. libros phisicorum; c. 15 [apparently a wrong reference]. De peregrinacione; d. 49. fo. 179. Idem in Epistola ad ducem lancastric.; k. 37. fo. 204. Idem de sacramento altaris cum alijs de quibus cauendum est.; s. 9. fo. 11. Idem de diuersis operibus & actibus; n. 28. Idem de materia scismat.; o 36. fo 11."

Just below occurs—

"Willelmus Wodford Ordinis minorum contra Ioannem Wycliff de sacramento eukaristie; d. 55, & 75; & n. 18 (?). fo. 19; o. 12, fo. 123; & d. 75. Idem contra quasdam conclusiones ab eodem extractas a libro qui dicitur trialogus Ioannis Wycliff, qui liber dampnatur;" d. 75.

P. 73, l. 4 from foot. all oure even crystens. "Therfore Thomas, that is seid Didymus, seide to even discipli." [Wickliffe N. T., John xi. 16.] "The more pity, that great folks shall have countenance in this world to drown or hang themselves, more than their even christian." [Hamlet, Act v. sc. 1.] The word is also spelt emecristen or emcristen, as in Piers Plowman. It occurs in Swedish in the form jämncristen: where jäm is merely the Swedish spelling of our even.
P. 79, l. 23. Some saye at the begynnyng . . . with other addycyons at the ende also. [See also p. 137, l. 25.] The Salutation of Gabriel was used as an antiphon for the fourth Sunday in Advent as early as the sixth century, when it appears in the Sacramentary of St Gregory [A.D. 590]. At the end of the twelfth century it began to be used in association with the Lord's Prayer and the Creed, but there is no evidence that it was so used at any earlier date. In the year 1261 Pope Urban IV. ordered the words of Elizabeth to be added to those of the angel. The precatory words "Holy Mary, Mother of God, pray for us sinners," began to be used early in the sixteenth century; the words "now, and at the hour of our death," were added by the Franciscans at a still later date, and the whole, as so altered, was inserted in the Roman Breviary after the middle of the same century, by order of Pope Pius V. The form as it is now used in the Church of Rome never appeared in any service book of the Church of England; and the wise words of the author of the Mirror indicate a cautious spirit which kept up many such restrictions in Anglican Breviaries, and in private books of devotion also. It is observable that the author of the Mirror says nothing about a precatory addition being made to the Salutations of the Angel and Elizabeth, but only the words "Mary, Mother of God." The original of the precatory words is, however, found in a collect at page 140.

P. 84, l. 3. our Lordes soper. This title is sometimes given in old English, as it is in this case, to the marriage supper of the king in the parable, but more usually to the Cœna Domini, or Maundy, or Last Supper, which preceded the Institution of the Holy Eucharist. Thus in some "Medytacions of the Soper of our Lorde Ihesu, and also of His passyn," &c. [Harl. MS. 1701] written about A.D. 1306.

"Foure thynges thou most haue yn thy thoght
That yn thy soper cryst hath wrought.
The fyrst ys a bodily feeding
The secunde ys hys dycyple fetre washynge
The threde yn brede hymself takyng
The fourth a sermon of fayre makyng."

So also in the "Myrrroure of the churche" by St Austin of Abingdon, printed by Wynkyn de Worde in 1527, there is a chapter "Of the souper of our lorde. And of his takyng downe fro y° crosse at euensonge. ca. xxvj.," which begins "Afore euensonge tyme ye shall thynke on y° Maundy or souper of our lorde. & of his takynge downe fro y° crosse." The modern popular use of the name "Lord's Supper" for the Eucharist alone, is first found in the Confession of Augsburg [A.D. 1530], and was introduced into the First Prayer Book of Edward VI.'s reign in A.D. 1549, in the title "The Supper of the Lord, and the Holy Com- munion, commonly called the Mass."

P. 84, l. 15. Venite . . . yt conteyneth fyue verses. This ancient ritual division of the Venite is shewn at p. xli.
Before each of the first, second, and fourth verses, and before the Gloria Patri, the Invitatory of the day was sung entire. Before the third and fifth verses, the latter half only of the Invitatory was sung. After the Gloria Patri the latter half was first sung, and then the entire Invitatory.

P. 104, l. 14. written or Impressed in som materyall thynge. The word “Impressed” may possibly be here associated with the infancy of printing. In the MS. [fol. 82] the word is written “impressede,” without the dignity of a capital “I,” but with a slanting stroke over the small “i,” which is not uncommon in MSS. where i is preceded or followed by m, but which is not to be found elsewhere throughout this MS. Yet the phrase “impressed in some material thing” seems an unlikely one to be used respecting printing on parchment or paper, and may have been suggested by the impression of the legend of a seal on wax.

P. 116, l. 25. Saynt Austyn and Saynt Ambrose made fyrste thys Hymne. The tradition here narrated is traceable as far back as the eighth century, when the title of the Te Deum was written, “Hymnus quem Sanctus Ambrosi et Sanctus Augustinus invicem condiderunt.” In the old Service Books of the Church of England it was called “Canticum Ambrosii et Augustini.” But in the Rule of St Benedict, written in the sixth century, it is named by its opening words, “Te Deum laudamus,” as in the Book of Common Prayer. There is good reason for supposing it to be of much earlier date than St Ambrose, though probably in a less expanded form than has been known since his time. Thus the words of St Cyprian [A.D. 252] seem like a reminiscence of the hymn: “There is the glorious company of the Apostles! There is the fellowship of the prophets exulting! There is the innumerable multitude of martyrs, crowned after their victory of strife and passion.”

[P. 120, l. 5. The fayre hoste of martyrs . . . prayse the. This is the translation of “Te Martyrum candidatus laudat exercitus.” In still earlier English versions of the Te Deum, the words are “The preiseth the white oost of martiris.” In Marshall’s Primer [A.D. 1535] the words are “The fair fellowship of martyrs.” Our present version “The noble army of Martyrs praise Theo” is inexplicable, especially when the Scriptural idea of martyrs in “white robes” [Rev. vii. 9, 14] is clearly the origin of the expression in the Te Deum. But even “fayre” does not give the full sense of “white-robed,” the Promptorium giving as Latin equivalents of “fayre,” “pulcher, venustus, decorus, bellus,” senses well conveyed by such Biblical expressions as “fair colours” [Isai. liv. 11], “fair jewels” [Ezek. xvi. 17], One “fairer than the children of men” [Ps. xliv. 3], the “fair white linen cloth” of a rubric in the Book of Common Prayer, or the “whyte and fayer” immediately following here. How the idea of nobility came to supersede that of purity in the Tudor English of this verse, respecting the “martyrum candidatus exercitus,” is an etymological puzzle worth following up.

P. 120, l. 27. when thou shuldest take upon the mankynd for the de-
lyueraunce of man. This renders the Latin, “Tu, ad liberandum, suscepturnus hominem,” much better than “When thou tookest upon thee to deliver man;” and it seems as if some word expressive of “human nature” had dropped out from between “tookest” and “upon” before the present version left the press.

P. 121, l. 16. Make thy servantes to be rewarded. This is faithful to the ancient Latin, which before the sixteenth century was always written “Æterna fac cum sanctis tuis gloria numerari.” The modern “numerari” seems to be a printer’s mistake of mun for num, a mistake very easy to make in reading from a black-letter manuscript. The word has been changed in the Latin of the Roman Breviary exactly as in the English of the Prayer Book.

P. 134, l. 16. Collecte . . . a gatheryng togyther. Among the various meanings given to the word “Collect,” this seems the most reasonable. It is found first in a ritual treatise of the thirteenth century, known by the name of “Micrologus.” “Oratio quam Collectam dicunt, eo quod sacerdos, qui legatione fungitur pro populo ad Dominum omnium petitiones ea oratone colligit atque concludit.” [Microl. de Eccl. observat. iii.]

P. 142, l. 16. a beer & a graue. See Introduction, page xxxviii.

P. 142, last line. Compare note on page 79, l. 23.

P. 144, l. 1. the syxte . . . and the eleventhe. That is, the sixth of the Seven Penitential Psalms, and the eleventh of the fifteen Psalms of Degrees. The Penitential Psalms are the seven used on Ash Wednesday; the Psalms of Degrees are 120—134 inclusive.

P. 149, l. 5. Crysten people ys worshyped. The use of the word “worship” in the sense of “honour” is very common in the Mirror, but it is rarely used in the sense of “adoration.” Even when the context will clearly bear the sense of adoration, as at p. 6, l. 22, “euer to thanke & prayse, and to worshyp god,” it is all but certain that it is not intended in that sense, but in the sense of “honour,” as in the words, “them that honour Me I will honour.” [1 Sam. ii. 30.] At p. 240, l. 2, is a still more clear illustration of this use of the word, “The Kynge of blysse was scorned with a crowne of thorns, that he shulde worshyp vs with the crowne of endelesse ioye.” Throughout the Mirror “praise” and “praising” seem to be the words representing our modern “worship” and “worshipping.”


P. 155, l. 4. with the couente. The word “Covent” as in “Covent Garden” is constantly used throughout the Mirror, and throughout the Rule, not as a scribe’s or printer’s abbreviation for convent, but as the regular Old English form of the word.

P. 158, l. 16. saynt Bede. The title of “saint” seems to have been not uncommonly given to Bede, although “The Venerable” was always the prefix to his name in Calendars. The reader may remember the sceptical old North-country pilgrim’s saying at the Durham shrines,
"Cuddy, I gi’ thee a groat because thou beest a saint: Bede, an thou beest a saint I gi’ thee a bawbee."

P. 173, l. 30. *the ogyne-byer.* This fine Old English word appears in the fourteenth and fifteenth century English Litanies, in the Invocation, "O God the Son, Again-bayer of the world, have mercy," &c., but was superseded by the Latinized word "Redeemer," in the Reform
ation Litany of 1544; the Litany of Marshall's Primer having adopted "Redemptor" in 1535. In Primers of the earlier date, the last article of the Creed also runs "agenrisyng of fleish, and euerlastynyng lyf."

P. 220, l. 3. *hym that gouernyth the thre engynes.* This peculiar use of the word "engine," for which the Promptorium Parvulorum simply gives the equivalent "machina," is not very intelligible: though the author clearly explains his own meaning, by saying that the three engines are heaven, earth, and hell. In Bishop Hilsey's Primer of 1539 the same expression is used:

"O blessed Mary and holy Virgin,
Which did conceive of the Holy Ghost
The governor of the triple engine,
The Son of God of mightes most."

Is the expression illustrated by the double and triple storied stages (which were machines or "engines" on wheels) that were used for the representation of Heaven, Earth, and Hell, in Miracle Plays?

P. 238, l. 19. *I calle hym the spouse and her the spousesse.* It may be doubted whether this laudable attempt of the author to enrich his mother tongue met with much success: for "spousess" seems to be unique.

P. 240, l. 3. Compare note on p. 149, l. 5.

P. 263, l. 11. *Thys lesson tellyyth of the assumpcyon of our ladyes sowle.* This expression is not a common one. The event, or supposed event, which is spoken of, is that which is called in more recent times the Coronation of the Blessed Virgin. Thus, at p. 264, l. 3, the lesson goes on to say that "god hymselfe heyued the virgyns sowle. anon
when yt was departed from the body. aboue all heuens. and gaue her the empyre vpon all the worlde, & ordeyned her to be endlessly lady of aungels."

The third part of the Mirror has on its opening page [folio clxvi] a very beautiful woodcut of the Assumption of our Lady's soul. She is represented as young, kneeling in an attitude of worship before the Father, who delivers into her hand the orb with His left hand, while He blesses her with His right. Two angels place a crown upon her head, while two kneel beside the train of her robe, and four others are in an attitude of worship above an arch in the upper part of the picture. At the foot of this woodcut is a label with the words, "Ad Completorium;" and as these words have no reference whatever to the text, which is that part of the Mirror treating of the Mass, it is evident that the woodcut was originally executed for a Book of Hours, where it stood at the head of Compline. Its execution is much finer than that of the other woodcuts with which the Mirror is adorned.
P. 266, l. 3 from foot. *This lesson tellyth of the assumpcion and glory of owre ladyes moste holy body.* The tradition of this is traceable to the seventh century, in the pages of the ecclesiastical historian Nicephorus, where it is stated that all the Apostles were brought together by a miracle to witness the death of the Blessed Virgin, except St Thomas, who did not arrive until three days after her body had been placed in the grave. That he might once more look upon her face, the grave was opened, but only grave-clothes were found in it. [Niceph. *Hist. Eccl.* ii, 21, 22.] There is some probability about the pious belief that a body which had been for nine months in maternal association with that of the infant Saviour would not be suffered to share in the corruption to which ordinary bodies all succumb; but there is no trustworthy evidence that anything whatever has come down respecting the true circumstances of the Blessed Virgin’s death. The festival of the “Assumption” was in primitive calendars called “Dormitio,” or Κοίμησις, or Μετάσωρας of the “Most holy Mother of God.”

P. 277, l. 1. *Here begynneth of youre Feastes.* Although the additions to the Rule contain directions as to the observances on several Festivals, the Purification is the only one of those held in honour of our Lady which is even mentioned, and that only in a few words directing that the tapers shall be given to the sisters in order of dignity and seniority. [Rule, ch. xxxij.] The days respecting which the Rule gives particular directions are the Purification, Ash Wednesday, Lent, Palm Sunday, Shirthursday, when minute rules for the observance of the Maundy are given, Good Friday, Easter Eve, Easter Day, Saint Mark, The Rogation Days, Whitsun Day, All Souls’ day. [Rule, ch. xxxij—xliv.]

P. 288, l. 13 from foot. *the syxteneth of these heuens is called heuen of waters and of crystall.* These seventeen concentric heavens are more fully explained at page 303.

P. 292, l. 10. *Kyrieleyson is a worde of grow. and yt is a worde of greate vertue.* The Greek form of the “Lord, have mercy upon us,” was retained in the Western Church universally, though the use of a Latin Liturgy must have superseded that of the Greek one, at least as early as the time of St Gregory [A.D. 590], and perhaps much earlier, in all the Continental Churches. The usual theory of liturgists is that it was retained as a memorial of the Unity of the Church, Amen, Alleluia, and Hosanna being retained, for the same reason, in their Hebrew form. So on the cross the superscription was written in Latin, Greek, and Hebrew, Pilate thus unconsciously making a proclamation that the Saviour belonged to the universal family of mankind. The note that the Kyrie Eleison is “a worde of greate vertue” shews that it was used superstitiously.

P. 292, l. 11 from foot. *The seconde ... was made of seynt Hillary.* It is a common mediaeval tradition that the *Gloria in Excelsis* was com-

1 The “Amen” alone of these has been retained in the Prayer Book: and in the Primers even this was translated, long before the Reformation.
posed in its present form, by St Hilary of Poictiers [A.D. 350—367], but an older tradition assigns it to Telesphorus, Bishop of Rome, from A.D. 128 to A.D. 138. The germ of it is found in the last words of Polycarp [A.D. 170], “Wherefore, also for all these things I praise Thee, I bless Thee, I glorify Thee,” and it is not unlikely that some form of it, at least, was used in apostolic times.

P. 292, l. 11 from foot. But certeyne addycions ... in worshype of oure lady. Cardinal Bona says of such additions, that those who made them were too daring in their dealing with the formularies of the Church, that they shewed a zeal which was not according to knowledge, and that they diminish from, rather than increase the honour due to God. [Bona, Rer. Liturg. II. iv. 6.] Several expanded forms of the Kyrie Eleison are given by Bona a few pages earlier, but no reference is made in the Mirror to the use of any such at Sion.

P. 297, l. 19. Communion. Ecce Virgo. The “Communion” was a short anthem which was sung after the reception of the consecrated elements, the whole service of the celebration intervening between the Offertorium—or Offertory Sentences, as we now say—and the communion, although they are here placed close together. It was usually a text from the Psalms or the Prophecies, varying with the day. In the first English Liturgy it was represented by the Agnus Dei.

P. 297, l. 22. The office on Christmas Day. The short anthem sung at the beginning of the Communion Service (often represented by a metrical hymn) is called “Introit” in modern liturgies, but in the old English rite was called “Officium.” It generally consists of a short prose anthem, taken from the Psalms or the Prophecies, with a verse or two of a Psalm, and the Gloria Patri, the anthem being repeated immediately before and after the Gloria Patri. In the Mirror “The Office” seems to be used as a general term, including all the variable anthems of the Mass.

P. 297, l. 29. Grayle. This is the English form of “Gradale” or “Graduale.” It is a short anthem similar to the Introit, sung after the Epistle, and at the Lectern. Instead of Gloria Patri, it is followed by Alleluia, to which a versicle was ordinarily added; and then the Sequence was sung. Instead of the Alleluia, Versicle, and Sequence, however, a much longer anthem was sung on some vigils and feasts, which was called a “Tract.” One of these latter will be found at page 323, being that for the Feast of the Purification. On the use of the word in all its senses, see Mr Skeat’s Preface to the Early English Text Society’s edition of the Legend of “Joseph of Arimathe.”

P. 301, l. 8. The Sequence of the Sunday. The Sequence, as just noticed, was a variable anthem sung after the Graduale.

P. 302, l. 23. In these two verses ys made mynde of sterres & planettes & of dyverse heuens. The interesting cosmogony which is here introduced as a commentary upon the Sunday Sequence “Tota pulchra” is, of course, based upon the Ptolomaean system. It is further illustrated by that charming text-book of mediæval science, “The Mirror of the
World," a translation of which was one of the earliest books of those that were printed by Caxton in England, having issued from his press at Westminster in A.D. 1480.

Caxton's account of the "Mirror of the World" in his Prologue to it is that the "said book was translated out of latyn into fioreshe by the ordynance of the nobill duc Johan of Berry and Auuergne the yere of our lorde M.CC. xliv. And now at this tyme rudely translated out of fioreshe into English by me symple persone William Caxton at the request, desire, coste and dispense of the honourable & worshipful man Hugh Bryce Alderman & Cytezeyn of london enten dyng to present the same unto the vertuous noble and puissaunt lord William lord hastynes lord Chamberlayn unto the most Crysten Kynge Kynge Edward the fourth Kynge of England & of sfrance &c and lieutenant for the same of the town of Calais & marches there." The early date which Caxton here assigns to the "Mirroure of the World" is given in the text of the work itself, and is confirmed by a passage in which the Friars Minors and the "Jacobins" or Dominican Friars are spoken of as recently settled in France: for the Dominicans were called Jacobins from their great Parisian Monastery in the Rue de St Jacques which they founded about the year 1218, shortly after which the whole control of the University of Paris fell into their hands. The "Mirror of the World" is, therefore, of two centuries earlier date than the "Mirror of our Lady," though Caxton's English version of it is nearly contemporary with the latter work.

P. 302, 1. 25. *Ye shall understande that the erthe is round.* In the first book of the "Mirror of the World" this very common opinion is dealt with as follows,

"Of the fourm of the firmament. capitulo xv°

"God foumred the world alle rounde lyke as is a pelette / the whiche is al round / and he made heuen al rounde whiche enuyroneth and goth round aboute the erthe on alle parties hooly without ony defaulte / alle in lyke wise as the shelle of an egge that enuyroneth the white al aboute / And so the heuen goth round aboute an ayer / whiche is aboue thayer the whiche in latyn is called hester / this is as moche to saye as pure ayer and clene / for it was made of pure and of clere purete, This ayer shyneth nyght and day of resplendor perpetuel / and is so clere & shynyng / that yf a man were abydyng in that parte / he shold see alle / vne thinge and other And alle that is fro on ende to the other also lightely or more / as a man shold doo here lyueth upon the erthe the only lengthe of a foot or lasse yet yf he had nede / Alle in lyke wise I saye to yow / who that were there / he myght see al aboute hym as well ferre as nyghe / the ayer is so clere and nette. Of this hester thangels taken their bodies & their wynges / Whan our lord god sendeth them in messages hether lowe in to therthe to his frendes / whan he wyll shewe to them ony thynge / And therfor some they to be so dere to synful men in this world / that their eyen may not suffer the resplendour no beholde the grete clerences / as they that ben ful of obscure and
"For as moche as therthe is heuy more than ony other of thelementes / theryfore she holdeth her more in the myddle / and that / whiche is most heuy / abydeth aboue her / for the thyng / whiche most weyeth / draweth most lowest / And alle that is heuy draweth thereto / And theryfore behoueth us to Ioyne to the erthe / and alle that is extrait of therthe / yf so were / and myght so happene / that ther were nothing upon therthe / watre ne other thinge that letted & troubled the waye / what soeuer parte that a man wolde he might goe round aboute therthe / were it man or beste aboue and under / whiche parte that he wolde / lyke as a flye goth round aboue a round apple In lyke wyse myght a man goo rounde aboute therthe as ferre as therthe dureth by nature / alle aboue so that he shold come under us / And it shold seme to hym that we were under hym / lyke as to us he shold seme under us / for he shold holde his feet ayenste our es / And the heed toward heuen / no more ne lasse as we doo here, and the feet toward therthe / And yf he wente alway forth his way to fore hym / he shold goo so ferre that he shold come agayn to the place fro whens he first departed."

The Antipodes are mentioned in a similar manner in the Travels of Sir John Maundeville, which were written about a century later than the "Mirror of the World."

P. 303, l. 7 from foot. *Above the fyre ys the cercles or the places of the seuen planettes*. These are set forth in the Mirror of the World, after the following, with a diagram. It is curious to find that the beautiful idea of infants laughing with joy in their sleep because they hear the angels singing is at least six centuries old, and that it has pervaded the nurseries of France as well as those of England.

"Of the meyng and gooyng aboue of the fffyrmanent and of the sterres that ben therein capitulo xxxiiij"

"Abowe saturne whiche is the last planet / & hyest from us of alle the vij planetes is the heuen that men see so full of sterres as it were sowen / when it is clere tyme and weder / This heuen that is so stered is the fffyrmanent, whiche meueth and goth round, of whiche meuyng is so grete Ioye / so grete melodye and so swete / that ther is noman that yf he myght here it / that neuer after shold have talente ne wylle to do thynges that were contrarye unto our lord in ony thynges that myght be / so moche shold he desire to come theder / where he myght alleway here so swete melodyes & be alway wyth them / wherof somme were somtyme that sayde that lytil yonge chyldren herde this melodye when they lawghed in their slepe / ffor it is sayde that thenne
they here the Angels of our lord in heuen synge whereof they haue suche Ioye in their slepe / But herof knoweth noman the trouthe sauf god that knoweth all, whiche setted the sterres on the heuen and made them to haue suche power, ffor ther is nothynge withyn the erthe ne withyn the see. how dyuerse it be, but it is on the heuen fygured and compassed by the sterres / of whiche none knoweth the nombre / sauf God only / whyche at hys playsir nombreth them & knoweth the name enriche of them as he that alle knoweth & alle created by good reason, at the regard of the sterres that may be seen, they may be wel nombred & enquyred by Astronomye / but it is a moche maitryse / ffor ther ne is sterre so lytil, but that it hath in hym hole his vertue / in herbe / in flour / or in freuyte be it in facion / in colour or otherwyse / Ther is nothing in erthe that ought to be / ne therin hath growyng but some sterre hath strengthe and puissaunce by nature / is it good or otherwyse suche as god hath gyuen to it / And for the firmament and for the planetes take this fygure to fore an that other syde / and ye shal see therin the sytuacion of them /

The nine spheres are also described, and illustrated with a diagram, in Chaucer's Astrolabe. See Skeat's ed. P. 303, l. 3 from foot. And from erthe to the mone ys .xx. thousande vj. hundreth & xxv myle. This exact computation, and similar ones which follow, have also their parallel in the "Mirror of the World." But as modern astronomers have differed as to the distance between the sun
and the earth to the extent of several millions of miles, so those of ancient days differed as to that between the earth and the moon. The computation in the following passage from the third book of the "Mirror of the World" makes that distance to be 480,034$\frac{1}{2}$ miles.

"How the Mone and the Sonne haue eche of them their propre heyght capitulo xviij"

"Therthe as the auncyent philosophres saye / after they had mesured it / they mesured ye sterres / the planetes and the firmament / And first they mesured the mone & preuyd his gretenesse / And they fonde the body of therthe without and withinne / that after their comune mesure it was more grete / than the body of the mone was / by xxix tymes and a lytill more / And they fonde that it was in heyght aboue the erthe xxiiij tymes and an half as moche as therthe hath of thychnes" [in the preceding chapter the earth's diameter is given as "xx. M. cccc. and xxvij. myles / Of whych euer ymyle conteyneth a thousand pacis / and euer pacis fyue foot / and euer fote xiiij ynches"]1 "Also in lyke wyse preuyd they touchyng the sonne by very demonstraunce and by reson / that the sonne is gretter than alle therthe is / by an hondred syxty and five sythes / But they that knowe nothing herof, vnnenethe and wyth grete payne wyl byleue it. And yet it is suffysauntly preuyd / as wel by maystryse of scyence, as by verray connyng of Geometrie / Of whych haue ben many syth the phylosophres that fonde this first / that haue studied and tranaylled for to knowe the trouthe / yf it were soo as is sayd / or not / somoche that by quyck reson they haue preuyd that thauncyent phylosophres had sayd trouthe as wel of the quantyte of the Sonne as of the heyght / And as to the regard of hym that compiled this werke / he sette all his entent & tyme by cause he hadde so grete meruaylle therof / tyl he had perceyyd playnly that / of whiche he was in doubte ffor he sawe appertly that the Sonne was gretter than al therthe wythout ony defaultere by an .C.lxvj. tymes / and thre partyes of the xx parte of therthe / with al this that thauncyent philosophres sayde / And thefie bylenuid he that / whiche was gyue hym to vnderstonde And he had neuer put this in wrytynge yf he had not certaynly knownen the trouthe, & that he playnly had proued it. And it may wel be known that it is of grete quantyte / whan it is so moche ferre fro vs / & semeth to vs so lytill / he shall neuer be so ferre aboue vs / but in lyke wyse he shal be as ferre whan he is vsnder or on that other side of vs. And for trouthe it is fro therthe vnto the Sonne / lyke as the kyng Tholomeus hath prouyd it / fyue hondred lxxx and v tymes as moche as therthe may haue of gretenes and thychnes thurgh."

"¶ Here foloweth of the heyght of the sterres and of theyr gretenesse capitulo xix"

"Now shall I recounte to you briefly / of the sterres of the firmament / Of whiche ther is a right grete nombre / and they ben alle of one lyke heytgh / But they ben not all of one gretenes / And it be-

1 This is 136 ft. 9 in. more than the modern English mile, assuming the inches of the two periods to be identical.
houeth ouer longe narracion that of alle them wolde descryue the grete-
nes / And therefore we passe lyghtly ouer and shortly / Now wil I
aduerthe you and certefye / that ther is none so lytil of them that ye
may see on the firmament / but that it is gretter than all therthe is /
But ther is none of them so grete ne so shyngyn as is the Sonne / for
he enlumyneth alle the other by his beaulte / whiche is so moche noble /
siow therthe unto the heuen wherin the sterres ben sette is a moche grete
espace / for it is ten thousand and lv sythes as moche and more as
is alle therthe of thycknes And who that coude accompte after
the nombre and fourme / he myght knowe how many yncches it is of the
honde of a man / and how many feet / how many myles / and how many
Iourneyes / it is from hens to the firmament or heuen / for it is as
moche way unto the heuen / as ye a man myght goo the right way
without letting / and that he myght goo euery day xxv myles / of
francke / whiche is .l. english myle / And that he taried not on the
wye / yet shold he goo the tyme of seuen .M. j. C. and lvij yere and
an halve / er he had goon so moche waye as fro hens unto the heuen
where the sterres be inne / ye the firste man that god fourmed euer /
whiche was Adam / had goon fro the first day that he was made and
created .xxv myles every day / yet shold he not have komen theder /
but shold haue yet the space of .vij. C. xijj. yere to goo / at the tyme
whan this volume was perfourmed by the very auctour / And this was
atte Epyphanye in the yere of grace .j. M.ij. C. and xlvj. That tyme
shold he haue had so moche to goo / er he shold komen theder / Or ye
ther were a grete stone whiche shold falle fro thens unto therthe / it
shold be an hondred yere er it cam to the grounde / And in the falling
it shold descend in euery hour of which ther be xxxij in a day com-
plete / xlij myle and an halve / yet shold it be so longe er it cam to
therthe / This thing hath he proued by hym that compiled this present
volume / er he cam thus ferre in this werke / This is wel .xl. tymes
more than an hars may goo / which alleway shold goo / without rest-
ynge."

P. 304, 1. 20. *Aboue thys fyrmamente ys heuen of crystall.* In the
third book of the "Mirror of the World," the "heaven crystalline," the
"heaven imperial," and the "Celestial heaven," are described as follows.
It is hard to see whether Caxton meant "imperyall" to represent
"empyreum," or whether he translated some word which really spoke
of the highest heaven as the place of supreme empire. A similar
doubt hangs over the use of the words "heuen empyre," a few lines
later on in the Mirror.

"Here after foloweth of the heuen crystalyn and of the heuene im-
peryall capitolo

xxij"

"Aboue this heuen that we may see blew as sayd is / after that
thauncient clerkes saye / ther is another heuene alle rounde aboute that
aboue and bynethe / lyke as it were of the colour of whyte crystall.
ciere, pure, and moche noble / And is called the heuen crystalyn / And
aboue this heuen crystalyn / alle rounde aboute that / is an other heuen
of the colour of purple / lyke as the deuynes saye / And that is called the heuuen Imperyal / This heuene is garnysshid and ful of all beautees / more than ony of the other that we haue named / and there is thayer seuen times more fayr and more cler than is the sonne / Siro this heuuen Imperyal fylle the euyl angeles by their pryde / the whiche were dis-garnysshid of alle glorye and of alle goodes / And ther ben the blessyd Angeles of our lord."

"Here foloweth of the Celestyal heuuen capitulo xxiiij

"Yf ye wil understande for to knowe of this heuene Celestyal / whyche is aboue alle the other / ye shal understonde that this place is right worthy and blessyd in alle thynges / wherfor ther may nothyng growe / but all goodesses / and sweetnesse by reson and right / This is the proper place of the holy trynyte / where as god is the fader sytteoth in his right worthy mageste / But in that place faylyth thentendment of ony erthele man / ffor ther is nowher so good a clerke that may thynke the tenth parte of the glorye that is there. And yf our lord pourpryseth ony place / hym behoueth to haue that by right / but he is so commene overall / that he seeth every man / that hath deseruyd it ayenst hym / and seeth all thynges here and there / He seeth all aboute as he that hath all thynges in his kepyng /") &c. &c.

P. 305, l. 9. Clarkes saye that helle ys in myddes of the erthe wythin. This agrees with the statement made in the "Mirror of the World," in the 18th chapter of the second Book. In the latter work it is combined, however, with a statement respecting a non-local Hell which one would hardly expect to find as part of the theology of the thirteenth century on the subject.

Hell "is withdrawn alle under fro that other [heaven] as ferre as it may / and that is in the mydle of therthe / I saye not that helle is not in none other place where it be / ffor after the deth he hath payne and sorowe that hath deserued it / And when suche one shal have his payne aboue / so moche hath he the worse. Alle thus as it shold be of somme man that had a grete maladye so moche that he shold deye / And that he were brought in to a fair place and plesaunt for to hau Ioye and solace / of so moche shold he be more heuy & sorowful when he sawe that he coude ne myght helpe hym selue ne take therby noo spoort ne reliefe / In lyke wyse shal it be of thisse unhappy caytifs that ben by their demerites dampened in helle / whereof we shal now hereafter to you more ample & largely declare / ffor to fynyshe the lettre of our booke /") Then follows a description of a place "in the mydle of therthe whiche is called Abisme or swolowe / and erthe of perdicion," according to ordinary theology.

P. 305, l. 12. three thousande and not fully three hundereth myle. It will be seen from a previous note that the older cosmography reckoned the semi diameter of the earth at 10,213\(\frac{1}{2}\) miles. The later reckoning is within 500 miles of the correct measurement.

P. 312, l. 27. The seconde crede is called the masse crede. The marginal index to the several articles of the Nicene Creed will show
that the author of the Mirror had a very good knowledge of Ecclesiastical History, and of the theological bearing of the statements made in that formulary on the various heresies to which it was opposed. This may have been obtained from such early heresiologists as Epiphanius, Philaster, and Augustine; but an important work, “Summa de Hæresibus omnibus et earum confutationibus,” had been written by Guido de Perpiniano about the beginning of the 14th century, and it was probably much studied at the time when the Mirror was written.

P. 316, l. 6 from foot. He suffered passyon under ponce pylate. The reader will here recognize the form in which ignorant country people pronounce the name of Pontius Pilate even to the present day. So also “apostly chirche” [p. 319, l. 9 from foot] is exactly represented among the same class of people.

P. 323, l. 7 from foot. The Tracte. See note on p. 297, l. 29.

P. 332, l. 13. Ite, missa est. The two meanings here given to these words is very observable. The first of them, “Go ye, masse is done,” may be found in the liturgical commentary of the twelfth century which goes by the name of “Micrologus,” in the 46th chapter. The second of them, “Go ye, the hoste of the holy sacramente is offerde & saide for you & for al mankynde to the father of heuen,” is in St Thomas Aquinas, iii. qu. 83, art. iv. Both meanings are combined, as in the Mirror, in a very ancient commentary on the Mass printed in Hittorpius, De Divin. Off. p. 587, ed. 1568.
GLOSSARIAL INDEX.

Aaron's cutting the calf in gobbets, 53.

Abbess, her election, xxii; confirmation of, by Bishop, xxiii; her duties, xxiv; her installation, xxiv; her stall in quire, xxxvii.

Abbesses of Sion, list of, xxiii.

Abbot, Cistercian, what he saw respecting overskipping, 54.

Abce for alphabet, 139. [Abece in MS.]

Aberdeen MS. of Mirror, vii; specimen of, ix.

Abraham, his foreknowledge of the Virgin Mother, 195; gathering of riches by, 195.

Absolution, makes the soul more fit to praise God, 39; meaning of the word, 101; of Divine Service, a general one, 101.

Adam, foolishness of, 190; penitence of, 191; separation of, from Eve, 191; miraculous nature of the Incarnation understood by, 192; his sorrow for Eve's disobedience, and his joy at Mary's obedience, 193; holiness of, after his expulsion, 194; wickedness of his descendants, 194.

Advent, second, our Lord praised for, 121.

Affections, feet mystically interpreted of, 296.

"Agenby" = redeem, 146.

"Agenrisyng," = resurrection, 349.

"Agenste" = towards, so "against Thee" would be represented by such compounds as "thee-wards," "you-wards," 144, 146, 307.

"Ageynebyeng" = redeeming, 213.


"Ageynewarde" = on the other hand, 101.

Agnes de Comtessa and the goitre, Ivii.

"Agnus Dei," the, 331; fall of castle at the singing of, 34.

"Albreys" = ale-bery, i.e. spiced ale, xxxiii.

Alleluia, meaning of, 82; versicle to be used instead of, 83; when to be left out in Divine Service, 83; an Easter song, 173.

"Allers" = gen. pl. of "all," 74. [Query, error in MS. and type for "allere"]:]

Almighty, three crowns of, 183.

Alphabet psalm explained, 139.

Alphonse, Master, revelations of St Bridget reviewed and arranged by, 20, 21.

"Als mekille" = as much, 340.

Altar, bowing towards, 80.
“Alto-squatte” = entirely shaken to pieces, quashed, xxi.
Amen, meaning of, 77.
Angelic hymn begun in the middle of the altar, 292.
Angels, evil, have little power in Church, 28.
Angels, praises of, added to ours, 118; creation of, 175; created with will, free, 176; the fall of, 111, 176; abiding of, in love, 177; first crown of the Almighty, 183; nine orders of, 119, 184; ninth part fell from heaven, 189; lost, not replaced without man’s redemption, 288.
Angels’ bodies and wings made of aether, 352.
Angels’ singing heard by infants in their sleep, 353.
Anian, St, 342.
Anne, a treasury of God’s treasure, 209.
Anne’s, St, day, Wednesday Office used on, 277.
Annunciation, Saturday hymn used for, 275.
Anthem means both ante-hymnus and αυτοφων, 94; in Mirror always means Antiphon to Psalms, &c., 95.
Anthem for rain and dry weather, xlv.
Antichrist typified by king of Babylon, 125; persecution revived in the days of, 124.
Antiphon, mode of singing it, 95, 126; to Benedictus, 134; of St Bridget, 135, 136; at Sext, various readings of, 272.
Antiphons, praise and prayer contained in, 98; mystical meaning of, 95.
Antipodes, early description of, 352.
Apollinarians, creed declares against, 310.
Apostles’ Creed, clauses which each apostle contributed to, 312; to be said secretly, 312.
“Arete,” i.e. “arette” = to reckon, or attribute to, 203.
“Arered” = raised up, 123, 143, 146.
Arians, creed declares against, 315.
Ark, Noah’s, comparison of the Blessed Virgin with, 108.
Arundel’s constitution against unauthorized Bibles, 340.
Ascension, our Lord praised for, 121.
Ascetics, Christian and heathen, distinction between, 65.
Ashby, Margaret, Abbess of Sion, xxiii.
Assumption, festival of, 257, 325; of our Lady’s body, 141; Saturday Office used for, 278.
Astronomy “a moche maitryse,” 353.
Athanasian hymn, 312; sung only on Sundays at Sion, 139.
Atonement, love of the, 230.
Augustine, St, on the value of the Psalms, 37.
Augustinian rule of compline, 167.
Aungier’s History of Sion, xvi, xix, xxiii, xxxiv.
Austin, St, of Abingdon, 346.
Authors submits himself to Church, 8; knew Rome well, 19.
Ave, change of Eva into, 78, 236, 295.
Ave Maria, its history, 345; exposition of, 77; words not to be added to unadvisedly, 79; use of, as an antiphon, 137.
Balm-tree a type of our Lady, 285.
Baptism, Flood typical of, 123; “One,” a declaration against rebaptism, 320.
Beacon crest, its origin, 339.
Beauchamp, Lord, pays rent to Sion, xxx.
Bede, spiritual application of Magnificat by, 158.
Bede and the bowbee, 348.
"Bedel borne" = forerunner born, 325. Bedels precede dignitaries bearing the staff or mace of office. So in art St John Baptist always bears a cross-shaped staff.
Bedford, Regent of France, founding chapel, xvii.
Bed-time, monastic, 341.
Beginners, their office and duties in quire, xxxviii.
"Behad" = behaved, 241.
"Beho\eth" = promiseth, 61.
"Behyghte" = to promise, 88, 111, 188, 201, 309.
Belgrave, Bridget, Chambress of Sion, xxvi.
Belief, nature of true, 313.
Benedicite, why it has no Gloria Patri in its ancient form, 125; history of the hymn, 236; sung on all the feasts of our Lady, 287; Marian application of, 289.
Benedict, St, beats the monk who leaves church during service, 31.
Benedict, son of St Bridget, xlix.
Benedictine custom of daily forgiveness, 151.
Benedictions, before lessons, 162.
Berkeley of Beverstone, xiv.
Berkeley, Sir Maurice, and the dragon, 339.
Bernard's, St, vision of the angel censing the devout, 48.
Bery on, Bury on, i. e. beryon, buryon = burgeon, blossom, or bring forth, 145, 291.
Berynge = bearing, i. e. inclining, 19.
Bethlehem, at Sheen, xiv.
Betsone, Thomas, his table of signs, xxxiv.
Beverstone Castle, xiv.
Bible, called Scripture of gold, 25.
Bibles, Early English, 3, 339.
Bier and grave at Sion, xxxviii, 142.
Birds, sweet song of high-flying, a type of Mary's obedience ascending to God, 180; heaven of, 303.
Birth of Christ, sorrows of the Virgin Mother after, 244.
"Bitter sea," 86.
Bliss, heaven of, 304.
Body, soul and, partners of God's bliss, 87; of the Virgin Mother spared from decay, 271.
Bona on additions to Gloria in Excelsis, 351.
"Bonnes" = buns, xxxiii.
Books, care to be used in the selection of, 66; some, a guide to spiritual life, 68; use of, in self-examination, 68; desponding and comforting, to be used as occasion requires, 69; some, intended to stir the feelings, 69; to increase our love of God, 69; spiritual, reading of, helps to keep the heart, 165.
Bread, daily, meaning of, in Lord's Prayer, 75.
"Brente," "Brenneth" = burnt, burneth, 43, 48.
Bridget, St, life of, xlvii; wonders at her birth, xlvii; early visions, xlviii; marries Ulpho Gudhmarson, xlvii; her sons and daughters, xlviii; founds Wattenstein, xlix; her revelations, lxxix, liv, 16, 238; her austerities, lxi; her two old spiritual fathers, lii; the Knight that sought new inventions, liii; wrote holly to Pope, Emperor, and King, liv;
and her husband’s ghost, lv; her pilgrimages to Jerusalem and elsewhere, lvi; made a nun just before her death, lvii; her death, lvii; chamber of, at Rome, 18; monastery built by, in Sweden, 18; service of, written for the praise of God, 18; visited by an angel, 19; spouse of Christ, 136; antiphon of, 135, 136; collect for the following of, 136, 164; invocation of, 163.

Brigittines, their foundation, xii; English branch of, founded, xiii; first, in England, xiv.

Brothers of Sion, xvi, xx, xxi, xxiv; service of, said before the sisters, 24.

Browne, Constantia, Abbess of Sion, xxiii.

“Bulcke” = [thorax] the upper body, from the neck to the waist.

“Bultell cloth” = sifting or straining cloth, xxxi.

“Burgoned” = blossomed, 204, 210, 211, 234.

Bush, burning, a type of the miraculous conception, 296.

Butter and cheese, 127.

“Byhesse” = behest, promise, 61.

Byrgerus, father of St Bridget, xlvii; son, xlix.

“Bysely” = busily, 4.

“Can only” = know only—Scotticé, ken only, 8.

“Canne” = know [how to], 148.

Canonical Hours, 341.

Carbuncle, a type of Christ, 175.

Carpocratians, creed declares against, 315.

Carthusians at Sheen, xii.

Catalogue of Sion Library, Mr Skeat’s summary of, 343.

Caxton’s Mirror of the World, 351.

Cecily, daughter of St Bridget, li.

Cedar-tree, a type of our Lady, 282.

Celestial heaven, 356.

Celestines at Sheen, xii.

Cellaress, her office and duties, xxviii; her accounts in 1537, xxix.

Cerinthians, creed declares against, 315.

Chambress, her office and duties, xxv; her accounts for 1537, xxvi.

“Chapter,” meaning of, 126.

Charles, son of St Bridget, xlix.

Charterhouse, services of, a good pattern, 59; song, 343.

“Chase” = chose, 159.

Chaucer’s Astrolabe, 354.

Chauntress, her office and duties, xxxvii.

Cheese, butter contaminated by, as our nature by sin, 127.

“Chere” = visage or countenance, 98, 150, 334.

Choir, double, of Moses and Miriam, 36; priest turns to, at the salutation, 294.

Christ, sought only by the poor in spirit, 25; love of, a remedy against negligence in Divine Service, 43; intercession of our Lady with, 93; visitation of mankind by, through the Blessed Virgin, 111; law of, age of the, 116; beauty of the body of, 126; perfect manhood of, predicted in prophecy, 127; the peace-giver, 133; collects end in the name of, 134; Light of the heathen, 170; obedience of, known to the prophets, 198; manhood of, unity of the Trinity with, 229; perfect manhood of, 231; shut up in the grave to raise us from the dust, 254; likeness of the face of, to the Virgin Mary, 302; miraculous conception of, 315; descent of, into hell, 317; ascen-
sion of, 318; future judgment of, 318.

Christians, in the days of antichrist, 124; worshipped, 149.

Church, early, practice of, grounded on events of Christ’s passion and victory, 13; collects said in the name of, 81, 294; prayers of, never wasted, 82; unity of, 319.

Church, reasons why the service should be said in, 27.

Church-going not to be hindered by sluggishness, 30.

Church song pleasing to God, 34; to be meek and sober, 59.

“Chyer” = countenance, 298, 302.

Cinnamon a type of our Lady, 285.

“City,” symbolical of the active life, 147.

“Clausures” = bounds, enclosures, 254, 256.

“Cleroe” = bright, splendid, 215.

Clerical author who neglected Divine Service, 23.

Clerk, story of the sleepy, 58; possession of a, by a singing fiend, 57.

Clifford, Bishop of London, xxiii.

“Closed for”= shut out from, 84.

Cockes, John, Felmonger, xxix.

Codex Caritatis, xxiv.

Cælum crystallinum, 304; empyreum, 304; sidereum, distance of, from the earth, 304.

Colet, Dean, xii, xx.

Collation, reading before Compline, xxxiii, 165; at Durham, 341.

Collect, why said after the offices, 134; meaning of, 134, 348; for the Intercession of our Lady, 141; that for Annunc. B. V. M. in B. of Com. Prayer, 172.

“Coluer” = a dove, 256, 257.

Colwich, Richard, pays Sion for wickers, xxx.

“Colyn” = Cologne, 47.

Common Prayer begins at Evensong, 90.

Communion, the Holy, may be received by persons unshriven in certain cases, 39; may not be attended by any in deadly sin, 39; Easter, 173; an anthem so called, 297, 321, 351; of good works, 319; spiritual, to be sought by those present, 331.

Compline, day ends at, 15; the complement of Divine Service, 164.

“Comuner” = a participator, 272.

Conception, sorrows of the Virgin Mother in, 242; Wednesday Office used on, 277; miraculous, burning bush a type of, 290; Aaron’s budding rod a type of, 296; Sequence for the Festival of, 322.

“Condewly,” i. e. con dewly, = know how to, 2.

“Connynge” = knowledge, skill, 161.

Contents of first part of Mirror, 9.

Coppinger, monk of Sion, 343.

“Corans” = currants, xxx.

Corn, bread of heaven, given by God the Son, signified by, 113.

Cosmogony, Ptolomæan, 302, 351.

“Couente” = convent, 67, 70, 348.

Counsels of perfection a by-path, 140.

Cramp rings given to sisters by Regent Bedford, xvii.

Cranmer on Early English Bibles, 340.

Creation, an act of God’s love, 105; power of God in, 182; ending of, at cælum empyreum, 304;
the whole Trinity combined in, 313.
Creatures, blessing of God by, 287.
Creed, privately said before service, 79; Apostles', why made, 311; Athanasian, to be said openly, 312; Nicene, 312.
 Critics, backbiting, 8.
Cross, sign of the, a remedy against temptations of the devil, 44; sign of the, how to be made, and why, 86, 330.
Crystalline heaven, 304, 356.
Cypress, a type of our Lady, 282.
"Cystews" = Citeaux, v, 46, 54.
Damasus, Pope, antiphonal singing taught by, 37.
Damporte, Parnell, treasurer of Sion, xxvi.
Danvers, Dame Anne, gives an English Bible to Sion, 340.
Darkness, springing of the day-dawn out of, 210.
David, repentance of, in Psalms, 36.
Day Offices, the three, 150.
"Deadly" = mortal, 265.
Death, analogy of compline to, 165.
"Defoyled" = defiled, 99.
"Delices" = delights, 128.
Dely, Margaret, treasurer of Sion, xxvi.
"Demed" = judged, 56.
"Demenyng" = condescension, but query = pre-judgment, 177.
"Departed," "departable" = divided, divisible, 103, 104.
De profundis said daily at an open grave, xxxviii, 142; silence ends after, 143; translation of, 144—146.

Desire of nations, born of Mary, 221.
Devil, the, temptations of, a cause of distraction in Divine Service, 43.
Devotion, leisure before service stirs the heart to, 50.
Devotions, private, freedom permitted in, 63.
Diagram of Planets, 354.
Diarium Vazstenense, xiii.
Discipline, the, xxxv.
"Discryued" = described, 327.
Dismissal, forms of, after mass, 332.
Dissensions, small, caused by frailty, &c., 150.
Distraction, a fault in Divine Service, 41; four things the cause of, 41.
"Divine Service," a treatise of, 4; meaning of, 11, 341.
"Dome" = judgment, 85, 120.
"Dortour" = dormitory; used also for another place of temporary rest, 117.
Double chapels, xxi.
Doxology to be used after hymns and psalms, 91.
"Drawen" = translated; i.e. drawn out of Latin into English, 2.
"Dresse" = address, 10, 60, 117, &c.

Eagle, choice of his nest by, compared to God's choice of Mary's parents, 207.
Earth, the things of, to be despised, when we are engaged on heavenly things, 55; placing of, in the midst of the heavens, 302; seventeen concentric heavens surround the, 305.
Ebdomary, her office and duties, xxxviii.
Ebionites, creed declares against, 315.
Edward, Sister Elizabeth, xl.
Elect, the, will praise God for ever, after the judgment, 116; eight orders of, one in faith and love, 123, 126; no miracles worked by, in the days of antichrist, 125; after the time of antichrist, 125.
Elements, four, several qualities of, foreseen by God, 105.
Elisha and the minstrel, 33.
"Emecristen," 345.
"Enderest" = innerest, or innermost, 86.
"Engines, the three," 220, 349.
English Bibles, 3.
English, difficulty of translating into, 7; variation of, in different districts, 8; rubrics of Sion Processional, xliv.
Engraved title used in several books, xlvii.
"Enhaunsed" = exalted, 186, 187.
"Entendaunce" = attention, 10, 23, 68.
"Entente" = intention, 10, 106.
"Entre" = entrance, 57.
Eric XIII. of Sweden, xiii.
Eucharist, paschal offering in, frees from sin, 300.
Eve, separation of Adam from, 191.
"Even Christians" = fellow-Christians, 73, 99, 147, 345.
Evensong, the day faileth at, 15; Common Prayer begins at, 90.
Evil One, help against, in death and the judgment, 94.
Expositions of Lord's prayer in divers books, 73.
"Eysel" = vinegar, 13.
False Christ, declaration against, 314.
"Farmery" = infirmary, 30.
Fault-finding induced by little knowledge, 8.
Faults and their punishments, xxxiv.
Fawkes, printer, resident in Durham Rents and St Paul's Churchyard, 291.
"Fayre hoste of martyrs," 120, 347.
Feet, affections signified by, 206, 296.
"Felly" = sharply, 44.
"Fende" = fiend, 31, 57, &c.
"Fermery" = infirmary, xxviii.
"Fersenesse" = fierceness, 86.
Fewterer, Confessor of Sion, 343.
Fiend, the, with the long poke, 54.
Fiends, how a holy man overcame them, 69; hinder the praises of Mary, 80; man bitten by, 221.
"Figge doodes" = ?, xxxi.
Finger talk during times of silence, xxxiv.
Fire, three heavens of, 303.
Firmament, 304; form of, 352.
Fitzhugh, Henry, Lord, ix, xiii, xiv.
Fitzhugh, Laura, married to Berkeley of Beverstone, xiv.
Flesh, resurrection of the, 320.
"Focary," a kitchen servant, xxi.
"Folyly" = foolishly, 190.
Forgiveness of others, a hard thing in itself, 75; by God, dependent on our forgiveness of our neighbour, 76; Benedictine custom of, 151; of sins, collect for, 174.
"Forgoer" = forerunner, 131.
"Forlange" = journey, 328.
Forty years of the Israelites, meaning of, for us, 89.


Foxe on Early English Bibles, 340.

Free will, to love good, necessary to spiritual health, 114.

“Frewyl” = free will, 114.

Friday, meditation on St Mary’s sorrows, 5.


Fyshbourn, Thomas, General Confessor of Sion, xxiii.

“Gabbyng” = lying, 153.

Gabriel, testimony of, to the miraculous conception, 301.

Gascoign, Dr Thomas, ix; his “Steel Ghs,” 340.

Gentian, held in her mouth by St Bridget, lii.

Gertrude, little sister, and her whisperings in church, 46.

Gestures, devout, to be attended to in Divine Service, 62.

Gibbs, Elizabeth, Abbess of Sion, xxiii.

“Give stede” = give place, 40.

Gloria in Excelsis and Polycarp, 350.

Gloria Patri, origin of, 89; why not anciently attached to “Benedicite,” 125.

Glory, meaning of, 82.

“Glose” = gloss, a concise commentary on Scripture by de Lyra, 33.

Gnostics, creed declares against, 314.

Gobbets, syllabic singing is like cutting calf in, 53.

God, the world made by, in six days, 11; pleased with the Divine Service of the religious, 22; Church song pleasing to, 34; must be served with all our gifts, 35; Our Father, in tenderness and unity with others, 73; His name to be hallowed, 74; children of, to be obedient to Him, 74; in heaven, but omnipresent, 74, 119; to worship Him with heart as well as body, 84; rulers subject to, 85; to bow with meekness in His presence, 87; has more joy of our Lady than of others, 92; creation an act of His love, 105; knowledge of, by angels, 177; praised for the creation of man, 187.

Go day, come even, 65.

Gottre in Rome in 14th century, lvii.

Grace, needed by sinful man, 93.

Grave at Sion, De profundis said at the, 142.

Gravitation, mediæval idea of, 353.

Grayle, an anthem so called, 297, 351.

Greek Church, custom of, in saying the Lord’s Prayer, 330.

“Grew” = Greek, 90.

Hail Mary, the, to be said privately before service, 73.

“Hallowed,” meaning of, in Lord’s Prayer, 74.


Hampole, Richard, his English Psalter, 3, 339; account of his translation, 340.

“Hamron” = hold of a ship [Blount], 109.

“Happe,” “in happe” = perchance, 106.

Hare, Robert, his gifts to Lambeth and St Paul’s Libraries, xx.

Heart, God heeds the, more than the voice in church, 35; the voice and, should agree, 35; on saying
prayers without the, 40; keeping of, a necessity of religion, 64; effected by God, 65.

Heathen, "the heritage" of our Lord, 121; Christ the light of, 170.

Heaven, various meanings of, 93; the three rewards of, 99; choir of the sisters lifted up to, 117; Assumption of our Lady's body to, 267; boundlessness of the blissful, 305; hell the farthest point from, 305; celestial, 356; crystalline, 356; "imperial," 356.

Heavens, seventeen concentric spheres of, 302.

"Hell," various senses of, 317.

Hell, in midst of earth, 305, 357; a non-local, 357.

"Helthe" = salvation, 132.

Henry V., his foundations, xii; founder of Sion, xiv, xvii.

Henry VIII., dogs lick his blood at Sion, xix.

Henry, a painter of Leipzig, lix.

Heresiology of Mirror, 357.

"Hertly" = heartily, 7.

"Hester" = æther, 352.

High pitch in singing the work of the devil, 58.

High-pitched notes gathered into sacks by a fiend, 59.

High singing, xxxvii.

Higham, Sir Robert, boarding at Sion, xxx.

Hinton, Cambs., manor given to Brigittines, xiii.

History, patriarchal, in relation to the B. V. M., 194.

Holy Ghost, the seven gifts of, 11; signified by the south wind, 189; Divine nature of, 318; creed declares the work of, 319.

"Homeleynesse" = filial feeling, 87.

Honey, signification of, 128.

"Horydest not" = abhorrest not, 120.

Hosanna, the, 329.

Host, the, why broken into three parts, 330.

Hours of prayer, 341.

Hours, Rationale of the, 11; why special ones for matins, &c., 12; the seven, kept only by those who live a contemplative life, 12; our Lady's, why her services sung at special hours, 14; reasons for using them devoutly, 21; quick attendance at all the, 72; summary of usages, 166.

"Howeslyng" = Communion, 39.

Humphrey, Duke of Gloucester, at consecration of chapel, xviii.

"Hydel" = hiding-place, 265.

Hymn, a Greek word for praise, 90.

Hymn, angelic, 292; adapted for contemplative life, 90.

Ignatius, St, antiphonal singing taught in a vision to, 37.

Impatience, natural, apt to excite dissensions, 150.

"Impressed," possible use of term for printing, 347.

Incarnation, men saved by the, 15; time after the, called day, 88; Holy Trinity praised for, 94; our Lord praised for, 120; impossibility of, by natural means, 192; knowledge of, handed down from father to son, 197; inspiration of prophets respecting, 198; prophecies and types of, 204; revealing of God by, 211; flames of Divine love lighted in Mary at, 214; Psalm xxi. interpreted of, 294; the Sabbath of the New Creation, 310.

"Inderest" = innerest, 168.

Indulgete, said before Evensong, xxxix, 151.

"Intentyfly" = attentively, 84.
Introit, the, 291.
Invitatory, meaning of, 83; how sung, 83, 346.
Isaac, type of the Blessed Virgin, 111; the inheritor of Abraham’s faith, 196.
Iseland fish, xxx.
Isinglass, xxx.
Ismaelita, Thomas, ix.
Israelites, history of, in its relation to the B. V. M., 197.
“Ite, missa est,” its meaning, 357; people may leave at, 332.
Jacob, the heritage of faith handed on to, 196.
Jericho, Rose of the earthly, transplanted to the heavenly Jerusalem, 273.
Jerome, St, backbitten by his critics, 8.
“Jerusalem,” symbolical of ecclesiastical rulers, 148.
Jesse, rod of, interpreted of the Blessed Virgin, 147, 211, 295.
Jews, our responsibility greater than theirs, 89; Christ the honour of, 171.
Joachim and Anne, God’s choice of, 207.
John Baptist, office of, 133; words of Zacharias understood by, 133.
Jordan, Agnes, Abbess of Sion, x, xxiii; her brass, xxiii.
Jube, Domine, 102.
Judgment, thoughts of the, a remedy against negligence in Divine Service, 43; sting of, 128.
Jugeburgis, daughter of St Bridget, 1.
Jupiter, 304.
Katharine, St, daughter of St Bridget, xlix, 1; her widowhood, 1, lii; Abbess of Watstein, ix.
Kingston, Lady, boarding at Sion, xxix.
Knight, a, of Sweden that always sought new inventions, liii.
“Kynred” = generation, 160; = kindred, 196.
Kyrie Eleison retained in Greek form, 350.
“Lace,” [as in boot-lace, stay-lace] red, symbolical meaning of, 136.
Lache, Monk of Sion, 343.
Lady, Our, Sion’s daughters are to praise, 1; seen by inward understanding, 2; words and song of Master Peter, pleasing to, 17; the service of Sion specially ordained for the praise of God through, 61; exalted in six particulars, 91; prayer to, for her intercession, 93; the four elements disposed in her body, 103; besought to show herself a mother by influence with God, 236; assumption of her soul, 263, 349; assumption of her body, 266, 349; Festival of Nativity of, 327.
“Lambren” = lambs, 87.
“Langurynge” = languishing, sick, 111.
Lauds, said at dawn, 122; resurrection betokened by, 123.
Law, time of the, spoken of as night, 88.
Lay brother, profession of, xxi.
Legend, Brigitteine, of our Lady, 102; divided into chapters by the angel, 19; dictated to St Bridget in Swedish, 19.
Legister, how she was to read at meals, xxxiii.
Lessons, no prayers to be used during the reading of, 23; come after praise in Divine Service, 99.
“Let,” “Lettyd” = hinder, hindered, 24.
GLOSSARIAL INDEX.

“Lever” = liefer, rather, 29.
“Leyser,” “layser” = leisure, 23, 50.
License necessary for translating Scripture, 71.
Life, not to be passed recklessly, 65.
Lady, our Lady called a, 216.
Limbus infantium, 317; patrum, 317.
Litany, the lesser, manner of saying, 291.
Live stock at Sion in 1537, xxxi.
“Lokeram” = Lockram, a kind of coarse linen (cf. buckram), xxviii.
London, City without Temple Bar, 291.
Lord, Our, first, last, midst, and without end, 95; praise of Our, in Te Deum, 120.
Lord’s Prayer, to be said privately before service, 73; exposition of, 73; inward sense of the words, 77; said aloud after consecration, 330.
“Lord’s Supper,” mediæval sense of term, 346; modern use of term, when introduced, 346.
Love, Divine, three flames of, 212.
Lucifer, signified by the north wind, 189.
Lucy, St, her head in initial letters, x.
“Lyflod” = livelihood, 12.
Lyndwood on unauthorized Bibles, 340.
Macedonians, creed declares against, 319.
Magnificat, translation of, xliii, 159—163; why sung at Evensong, 157; application of, by “St” Bede, 158.
Man, the seven ages of, 11; created to fill vacancy in heaven caused by fall of angels, 177; creation of, second crown of the Almighty, 183; bitten by the fiend, 221; redemption of, its effect on other creatures, 288; hell nearer to, than heaven, 305.
Manichæans, creed declares against, 314.
Mansoul, siege of, 25.
Maris stella, the mattins star, 14.
Marriage, law of, ordained, 207.
Mars, 304.
Martiloge of Sion, viii, xii, xiv, xvi, xiv.
Mary, Blessed Virgin, her poverty of spirit to be followed in giving precedence to the brethren, 26; meaning of her name, 78, 235; full of grace, 79; the joy that God hath of her, 92; the reverence given her in heaven, 92; how spouse of the Father, 92; how the Queen of Heaven, 93; Lady of all creation, 93; the four needs of sinful man besought of, 94; formation of the elements for, 105; most excellent of creatures, 106; comparison of, with Noah’s ark, 108; the vehicle of God’s Incarnation, 110; replenishes heaven with saints, 110; visitation of mankind by Christ through, 111; mystical comparison of, with Isaac, 111; body of, not to suffer corruption, 112; salvation of elect came by, 126; collect for the help of the prayers of, 134; collect for profit by the example of, 135; Rod of Jesse interpreted of, 147, 295; Church represented by, 139; intercession of, asked, 141; all virtues of sainthood gathered in, 149; humility of, 158; exaltation of, foreknowledge of the angels respecting the, 178; joy of angels at her nearness to God, 178; flowers and fruit a type of, 180; an earth whose flowers fade not, 181; called the crown of God’s honour, 183; seven praises of, 184; obedience of, mends the disobedience of man,
184; six petitions to, 185; the "star out of Israel," 198; joy accompanying the foreknowledge of her birth, 203; holiness of her parents, 205; a lantern holding the three flames of Divine love, 213; her intelligence, 214, 223; sweeter than pimento, 215; a guide to the haven of health, 215; star of the sea, 215; likened to the pole star, 215; a lily and morning star, 216; born of royal lineage, 216; gifts and graces for which to be praised, 217; story of her childhood, 222; beauty of her person, 222; her temperance, 223; her endurance, 224; her discreetness of understanding, 224; her contempt of riches, 224; her love of God's will, 224; her holiness of soul and body, 224; quenched sin by her example, 225; sorrows of, 240, 309; a rose among thorns, 241; will of, unchanged by thorns of sorrow, 243; stableness of, brought joy to angels and men, 243; glory of, after her Assumption, 263; her welcome to heaven compared to a triumph, 259; office of, after our Lord's ascension, 262; Benedicite interpreted with application to her, 288; perpetual virginity of, 316.

Mass, spiritual communion at, 331.

Mattins, bell, an alarm bell, 72; offices of religious houses begin at, 90; and Lauds, originally separate services, 122; Passion betokened by, 123; lessons of, represented by chapters of other hours, 126.

Maude, St, meditation from, 276.

Maundeville and the Antipodes, 353.

"Maundy or souer of our lorde," 346.

"Maure" = Maurice, 31.

Maurice, St, the fiend seen by, as a black boy, 31.

"Meane" = intercessor, 203.

"Meddelyd" = mixed, 148.

"Medefull" = meritorious, 24.

"Medel" = mix, 96.

α "Menesse" = mediatrix, 306.

Mercury, 303.

Mercy, needed by sinful man, 94.

Merita, daughter of St Bridget, xlviii.

Merrett, Agnes, Cellarress of Sion, xxix.

"Metre," 91.

"Meyne" = company, 164, "Mayne" = 279, 310.

Michaelmas Day, Monday Office used for, 278.

Miracles of St Bridget, Ivii.

Mirror, Bibliographical notice of, vii; MS. of, vii; date of, viii; printed copies of, x; the English of its offices and the Prayer Book, xl—xlv; specimen of MS., ix; the, a help to the understanding of our Lady, 2; Divine Service explained in the, 3; why so called, 4; its three parts, 4; object of the author in writing, 49; manner of using, 70; printed by desire of Abbess and General Confessor, 290; other books of similar title, 340.

Mirror of the World, extracts from, 351—356.

"Missa est," two meanings of, 332.

"Mo" = more, 156.

"Molte" = melted, molten, 32.

Monarchian error, creed declares against, 315.

Monasteries, founded at deaths of sovereigns, xii.

Monday meditation on holy angels, 5.

Monk, who evaded Divine Service, 30; who left church during service, 31; sweet singing, story of the, 58.
"Moo" = more, 20.
Moon, the, 303; Mary praised as, 306; distance from earth, 355.
"Mored" = increased, 209.
Morning-star, Mary the, 216.
Mosaic law, age of the, 116.
Moses, Church song invented by, 35; law given to, in condescension, 206.
"Mote" = may, 102, &c.
Mother of grace, 94.
Mother of mercy, 94, 97.
Moitton, Sister Elizabeth, viii.
"Mugdors" = napkins [Halliwell], xxv.
Muston, Matilda, Abbess of Sion, xxiii.
Muston, Elizabeth, Abbess of Sion, xxiii.
"Munerari" in Te Deum, 348.
Myrrh, mystical meaning of, 164; a type of our Lady, 285.
Nativity, Wednesday Office used on, 277.
Nature, law of, age of the, 115; our, elevated by Christ, 172.
Negligence, a distraction to Divine Service, 42.
Nelson, Sister Elizabeth, xxx.
"Nethelesse" = nevertheless, 107.
"Nette" = neat, pure, 352.
Newton, Matilda, first Abbess of Sion, xvi, xxiii.
Night Offices, the three, 150.
None, the sun highest at, 15.
"Norishe" = nurse, nourisher, 113.
North, Joanna, Abbess of Sion, xxiii.
Northumberland, Earls of, acquire Sion, xix.
"Not" = musical note, 91.
"Noughted" = accounted as nought, nothing, 122.
"Noyous" = noxious, 25, 131.
Numbers, mystical, 139, 144.
Nun, vision of a, while singing Te Deum, 117
Nunc Dimitiss, history of, 169; why said at Compline, 171.

O, meaning of, 91, 98.
Obedience, simple, 75; free-will gives value to, 182.
"Occupy we" = let us busy ourselves, 85.
Offertory, the, 321.
Offices, Ferial, few changes in, for Festivals, 277; rationale of the changes in, 278.
"Officium," an anthem so called, 297, 351.
Oil, charity of God the Father signified by, 113.
Olaf, Peter, ix, xl.
Olive-tree, a type of our Lady, 284.
Omission, rules about, 51.
"Oned" = gathered into one, 65.
"Onded" = the Unity of the Godhead, 4, 63.
"Onhed" = Unity, 134.
Orchard of Syon, viii.
Origenists, creed declares against, 316.
Oursins same as Collects, 134.
Our Father, not my Father, 73.
"Our Father," to be said in silence, except the two last petitions, 100.
Overskippings, 54.

Palm-tree, a type of our Lady, 283.

Palmer, Catherine, Abbess of Sion, xxiv.

"Pareyles" = perils, 138.

"Parfyt" = perfect, 103.

"Parlously" = perilously, 45.

Paschal, the, at Sion and Durham, 312.

Passion, Hours of the, 13.

Passion, Our Lord praised for, 121; sorrow of the Virgin Mother during the, 247.

Passion and Holy Week, Friday Office used in, 278.

Pax, the, 331.

Peace Bringer, the, 295.

"Peason" = peas, xxxiii.

"Peasyble" = peaceable, 105.

"Pelette" = a stone ball such as was used with early ordnance.

Penance, three parts of, 99.

Penances at Sion, xxxv.

Peter, Father, Prior of Albastra, lii, liv; Master, 9; St Bridget's hours revealed to, by an angel, 16; sensations of, under inspiration, 16; inspired to write the service and set the music to it, 17; shall receive a crown of reward, 18; Brigittine Legend translated into Latin by, 20.

Peto, Friar, his prophecy respecting Henry VIII. fulfilled at Sion, xix.

Philippa, daughter of Henry IV., xiii.

Philologers, hypercritical, 8.

Phineas' wife, woe of, compared with the sorrows of the Virgin Mother, 250.

Pimento, Our Lady sweeter than, 215.

"Pittance" = extra allowance at meals, xxxii.

Planetary heavens, the seven, 303.

Plane-tree, a type of our Lady, 284.

Planets, explanations respecting, 302; diagram of, 354.

"Plesydest" = wast pleasing, 107.

Pneumatomachii, creed declares against, 319.

"Poke" = a pocket, bag, or sack, [e.g. pocket of hops.] 54.

Pole star, Our Lady like the, 215.

Polytheism, creed declares against, 313.

"Ponce pylate," 315.

Posture, changes of, done to the praise of Christ and our Lady, 97.

Posture, practical use of changes in, 96.

"Pouder" = powder or dust, 112.

Praise, difference between heavenly and earthly, 11.

Prayer Book and Sion Office books, xl—xliv.

Prayer, Rationale of the Hours of, 11; intervals of, useful against distraction, 42; mingling of thanksgiving and, 107; Unity of, 152, 294.

Prayers, careless, must be repented of, 40.

"Prebend" = ordinary allowance at meals, xxxii.

Preface, the, 328.

Prerogative, meaning of, 91.

"Preued" = proved, 89

Prime, Athanasian Hymn sung at, 139.

Princedoms of angels, three, 119.
Glossarial Index.

Printers, possible early reference to, 347.

Prioress, her office and duties, xxv; her stall in quire, xxxvii.

"Priued from" = deprived of, 88.

Procession, double, denied by some, 319.

Processional with English rubrics, xlv.

Profession of Lay brother, xxi.

Prophecy, sureness of, 131.

Prophets, inspiration of, made their words bubble from their lips, 198; the sorrow and joy of, 199.

"Psalm" a Greek word for praise, 90.

Psalms, St Augustine on the value of, 37; to be sung joyfully, 85; and hymn, distinction between, 90; mystical meaning of alternate singing, 96; mystical meaning of standing or sitting when singing, 96; adapted for active life, 90.

Psalms of Degrees, 348.

Psalms, Penitential, 348.

Psalms for the seven hours, seven trinities set forth in, 99.

Psalters arranged for three Hours only, 341.

Purgatory, 317.

Purification, Festival of, 323; Thursday Office used on, 278.


"Pylehes" = [pellicea] aprons, xxv.

"Pystel" = Epistle, 126.

Queen of bliss, Mary the, 97.

Queen of Heaven, Mary the, 93.

Queen of the South, Mary the, 266.

"Querkynde" = suffocated, 249.

"Rable" = to hurry, crowd up, 53, 54.

Readers, prayers of, asked, 7.

Reading, spiritual value of, 65; to be done for improvement, 67; stops to be minded in reading aloud, 67; not too much at once, 67; discretion necessary in, 68.

"Reasons" = raisins, xxxi.

"Recheles," "Rechelessly" = reckless, recklessly, 43, 65, 89.

Rectors, their office and duties in quire, xxxviii.

"Refute" = refuge, 252, 276, 307.

Religion, its use in two senses, 130.

"Remission of sins," work of all the sacraments comprehended in, 320.

Rental of Sion at Dissolution, xviii.

"Reparell" = to repair, 110, 175.

Respond, sense of the, 107.

Resurrection, souls living now in joy of, 123; of body and soul of Christ, 317.

Revelations of St Bridget, xlix, liv; edited by different men, 20.

Reynold, Confessor of Sion, 343.

Rice, xxxi, xxxii.

"Rightwesness" = righteousness, 85.

Ritual, practical value of, 96; inclination in the Te Deum, 120; inclination at the prayer in the Te Deum, 121.

Robert, King, how he left his army to sing mass, 34; how he sang in the choir, 34, 342.

Robertson, Mr Wm, and MS. of Mirror, vii.

Rock, Dr, his copy of Mirror, xi.

Rod, budding, of Aaron, a type of the Virgin Mother, 264; a type of the miraculous conception, 296.
Roman letter, 70.
Roman triumph, a, 258.
Rose, a type of our Lady, 283; of Jericho, transplanting of, 273.
"Roted" = rooted, 42.
"Roughte not" = recked not, 68.
"Rowned" = whispered, 47.
Rule of Sion, xx.
Rulers, Ecclesiastical, should promote peace, 148.
"Ryghtwysnes" = righteousness, 89.

Sacraments, the seven, 11.
"Sadder" = more sedate, xxii.
"Sadly" = sedately, xxxvii.
Salutation, angelic, the, 80; turning of the priest to the choir when saying the, 294.
Sanctus in Te Deum sung antiphonally, 119; inclination of the head at, 119.
Saturday Meditation on St Mary's life after the Passion, and her assumption, 5.
Saturn, 304.
Saviour, desire of the world for the, 172.
Scripture, psalms and hymns of, why used so frequently, 36; translated under license of Bishop, 71; supremacy of, 126.
Sense followed rather than words, 7.
"Sentence." = sense or meaning, 7, 56, 77.
Sequence, an anthem so called, 301, 351

Sequences, Ferial, 306; Festival, 300.
Serches, their office and duties, xxxiv, 154.
Service books of Sion, xl.
Service, Divine, to be used to the praise and glory of God, 6; manner of using, 6; to be openly, meekly, devoutly used, 6; the sisters should rejoice to read, 19; the error of saying it hastily, 22; public, private devotions not to be mingled with, 23; how one suffered for studying, instead of attending, 28; error of those who refuse to attend, 28; singing it stirs to devotion, 32; singing of, ravishes devout souls, 33; not to be left unsaid by persons sorrowing for deadly sin, 38; persons attending, unshriven, to purpose casting out their sin afterwards, 38; fits the soul for God's presence, 38; full attention to be given at, 39; must be digested as food, 40; penance required for wilful distraction in, 41; causes of distraction in, 41; vain and clumsy people a hindrance to, 45; hinderers of, by talking or sleeping, 46; attention necessary in, 49; a little leisure a good preparation for, 50; rule on late attendance at, 51; knowing omission in, a deadly sin, 51; words of, not to be skipped over, nor huddled up, 53; not to be said or sung for vain-glory, but for God, 60; a good intention necessary in, 60; to be done with body and soul to Him who made both, 62; study to be given to, 63; Sunday, to begin with the angelic salutation, 80; relative position of psalms and hymns in, 90; unity of prayer in, 93; changes of posture in, 96; fruit of it all, the fellowship of angels and the presence of God, 97; Compline the complement of, 164.
Services, Sisters' and Brothers', how managed, xxxviii.
Severinus, St, and the Arch deacon, 47.
“Sewyngly” = [suivant] following, 295.

Sext, sun grows hot at, 15.

Sheen, Carthusians at, xii; Celestines at, xii.

“Shente” = injured, 60.

“Shere Thursday” = Maundy Thursday, 14.

“Shylde” = shield, 132.

Sick, rules respecting the, and Divine Service, 52.

Sickness, what to be done in case of hindrance, by, 24.

Signs to be used in times of silence, xxxiv.

Silence, rules respecting, xxxiii; to end after the De Profundis, 143; in library ordered, 343.

Sin, confession of, to be joined with praising, 85; prayer for conversion from, 169.

“Sing, read, and say,” meaning of, 68, 72, 339.

Singers, high-climbing, shall meet with a fall, 58.

Singing prayers, advantage of, 32.

Singing, antiphonal, taught by a vision to St Ignatius, 37; attention to be given to, 50; time to be kept in, 56; giving and taking as to time, 57; vain, displeasing to God, 57; not to be for vain-glory, 58, 60.

Sins, the seven deadly, 11.

Sion, Martилоge of, viii; Catalogue of Library, viii, 344; Orchard of, viii; history of, xi; revenue of, xii, xviii; Gloucestershire Manors of, xiv; foundation stone laid, xv; duties of sisters defined, xv; first profession of sisters, xvi; sisters' cramp rings, xvii; new buildings of, xvii; Office books of, xvii; becomes crown property, xviii; becomes Percy property, xix; keys of, xix; rule of, xx; a double community, xx; mode of life at, xx; two chapels at, xxi; accounts of chambress, xxvi; of cellar, xxix; services at, xxxvi; Office books, xl; its Processional, xlv; order of the service, ordained by revelation, 25; beauty of the Church song of, 37; service of intention of the Church and founder to be regarded in, 61; special intention of the service of, 61; sisters of, not to use worldly books, 66; bier and open grave at, 142.

Sion, spiritual, nuns of Sion daughters of, 1.

“Sion” symbolical of the contemplative life, 147.

Sisters, promise obedience to Abbess, xxiv; their wardrobe, xxv; their diet, xxxi; how served at meals, xxxii; to be well dined for sake of their duties, xxxiii; their scourings, xxxv; exhorted to devotion, 4; the prayers of, asked, 8.

“Skanto” = scarcely, 226.

“Sotel” = subtle, 17.

“Sothefastely” = truly, 6.

Somerset, Protector, acquires Sion, xix.

Song, Church, to be meek and sober, 59; Charterhouse services a pattern of, 59.

Song-sisters, xxxvi.

“Soope” = soap, xxvii.

Soul, oppression of, by the body, 63; its likeness to God, 87; its tripartite nature, 99; waiting of, for weal or woe, 320.

Soul and body, both share in God's bliss, 87.

Souls, lost, hell of, 317.

Soups, the varieties used at Sion, xxxii.

“Souerayne” = the head of the convent, the Abbess, xxiv, 154.

Sower, parable of the, explained, 201.
"Sownynge" = sounding, 94, 103, 180.
Spectacles for sisters and brothers, xxvii.
Speculum humilitatis, ix.
"Spedefull" = profitable, 27, 61.
Spouse of Christ, Bridget so called, lvii, 136.
Spouse of God, Mary the, 92.
"Spousess," 349.
"Stabely" = steadily, 32, 222.
"Stable" = steady, 42.
"Stabled" = established, 147.
"Stableness" = stability, 42.
"Stamens" = hanks of wool, xxv.
Star, prime, dawn heralded by, 14; of Balaam's prophecy, our Lord the, 234; of the sea, Mary the, 215.
Stars, their distance from earth, 355.
Stations, the, visited daily by St Bridget, lii.
"Stone cruces" = earthenware cruses or jugs, xxxi.
Stops, mind your, 67.
"Strayth" = straight, strait, strict, 165.
Strife, not allowed to last, 151.
"Stubbe Eels" = Query short, thick, stubby eels, xxx.
Study to be given to Divine Service, 63.
"Stye" = to rise, 172, 173, 180.
"Styenge" = arising, 213, 222.
Suffering, present, better than in the future, 31.
"Sultewich," xxvii. ?
Sun, welcomed by men in all lands, 210; the, 304; Mary praised as, 306; distance from earth, 354.

Sun of Righteousness, Christ's Passion, the going down of, 254.
Sunday, meditation on the Blessed Trinity, 4.
Sunlight, heaven of, 303.
Suppers at Sion, xxxii.
Sursum Corda, the, 328.
Sutton, Sir Richard, viii.
Sweden, king of, taxing his Commons too heavily, liii.
"Swethe" = Sweden, 18, 20.
"Swilk" = such, 340.
Sybil, the believing, 299.
"Syker" = sure, 131.
"Sykerly" = surely, 87.
Synagogue, the unbelieving, 299.
"Syon" = beholding, 147.
"Sythe" = since, 87, 88.
"Sythes" = times, 355.

Tailour, R., Monk of Sion, viii, 174.
Te Deum, alleged inspiration of, 116; each one to sing it as their own, 117; vision of a young nun while singing, 117; all praise and prayer, 118; beginning of the prayer in, 121; apparent dropping of a word in English version, 347; its history, 347.
Temptations, limited by God, 86.
Ter Sanctus, the, 329.
Thanksgiving, used after the lesson, 106.
"Tho" = those, 91.
"Thoo" those, 156.
"Thorrocke" = the bilge or hold of a ship [Dutch, Durck], 108, 109.
"Thryste" = athirst for, 86.
Thursday Meditation on St Mary's holiness, 5.
| Tiber, a flood of, 1. | “Vpsytyogo” = lifting up, 172. |
| Tierce, labourers dine at, 15. | “Vagant,” “Vagacion” = wandering, 42, 63. |
| Time of service, exactness needed as to, 24. | Valentinians, creed declares against, 316. |
| Titivillus, and his bags for over-skippings, 54. | “Vandelas,” xxxi. ? |
| Toast and water, because nature feebler than formerly, xxxiii. | Various reading, a, 272. |
| Topnettes, xxxi. ? | Vehicle, meaning of, 110. |
| Tract, an anthem so called, 351. | Veni, Creator, applied to the miraculous conception, 202. |
| Treasurers, her office and duties, xxv. | Venite, Invitatory to be sung with, 83: exposition of, 84; ancient division of, 346. |
| Treasury of Sion, xxv. | Venus, 304. |
| “Trentall” = [Trigintale], thirty masses, 29. | Versicle, “Haste thee to help me,” why said in the singular, 81; meaning of, 100; to be said like the Venite, 100; why said to the East, 100; between Mattins and Lauds, 122. |
| Trinities, seven, in psalms of seven hours, 99. | Virgin, Hours of, sung first in other churches, last at Sion, 26. See Mary. |
| Trinity, the object of all worship, 91; the, praised for the Incarnation, 94; exposition of the doctrine of, 103; joy of, in Mary, 106; in Unity, praised by angels, 118; unity of, with Christ, 168; union of, in the Incarnation, 235; praised for the Incarnation, 293. | Virgin Mary, the glass of virgins, liv. See Mary. |
| “Tu autem,” after lessons, 106. | Virgin Mother, the gate of the king, 219; her knowledge of God’s dealings with her, 225; her guarding of herself as a mariner guards his ship, 226; her complete submission to God’s will, 226; the one desire of, 227; her foreknowledge of Christ’s sufferings, 245; sorrows of, ameliorated by her Divine Son, 247; passing away of her sorrows at the death of her Divine Son, 251; as rose, grown pale with sorrows, 250; body of, taken at once to bliss, 271; her foreknowledge of the resurrection, 255. |
| Tuesday, meditation on the Creation and Fall, 5; service of, 15. | Virtues, the three, 99; an honour among men, a crown before God, 182. |
| “Tuly Silk” = a red coloured silk, xxviii. | Ulpho, husband of St Bridget, xlviii, li, lv. |
| Tytyvyllus, the devil’s chorister, 54, 342. | “Undeportable” = not to be parted, 94. |
| Unity in prayer, 73, 82, 93, 152. | “Vned” = united, 104. |

**GLOSSARIAL INDEX.**
Visitation, Thursday Office used for, 278; Festival of, 324.

"Waker" = wakeful, watchful, 166.
Wardrobe of sisters, xxv.
Watchfulness, constant, necessary, 45.
Watstein, ix, xii, xiii, xviii, xlix, liv.
"Wayners" = weaned pigs, xxxi.
Wednesday, meditation on our Lady's birth, 5.
"Welwed" = withered, 216.
"Wene" = to suppose, 67, 313.
"Weneth" = supposeth, 64.
"Wexed" = waxed, grown, increased, 269.
Whytford, the wretch of Sion, xx, xlvi.
Widmerpole, Robert, and salt fish stores, xxx.
Will, free, why given to angels and men, 181.
Winds, heaven of, 303.

Wine, grace of the Holy Ghost signified by, 113.
"Within-furthe" = inwardly, 249.
"Wodde," "Wodnesse" = fierce, fierceness, 189, 190.
Wolsey, Cardinal, xii.
Words, Latin, varying sense of, 7.
Work, practical, a necessity of spiritual health, 115.
Workmen, willing and unwilling, 182.
World, seven ages of the, 15; three ages of, 115; sufficient knowledge given to the elect in, 116.
"Worship," mediæval meaning of, 348.
"Wote" = know, 2.
"Wyt" = understand, 98.
"Yerde" = rod, 172.
"Yuel" = evil, 76, 85.

Zacharias, song of, used at dawn, 131.
ADDITIONS AND CORRECTIONS.

XV. CROWLEY'S SELECT WORKS.

On p. 73 is the stanza—

And at the last thou shalt be founde
To occupye a place only
As do in Agime ziphres rounde,
And to hynder learnyng greatye.

The two words "Agime" and "ziphres" the editor does not explain. But Agime is a mere misprint for Augrime, and ziphres are ciphers. It is an old saying, and occurs in the poem of "Richard the redeles" (edited by Mr Wright with the title "Poem on the Deposition of Richard II."1)—

"Than satte summe as ziphre doth in awgrym,
That noteth a place and no thing availith."

Pass. iv. 11. 54, 55.

That is to say, there were some members of parliament who sat ever like ciphers in augrim (or arithmetic), which merely mark a place, though of no value in themselves.—W. W. Skeat.

1 The "Deposition of Richard II." is a false title, because the poem was obviously written (as Mr Wright himself says, by the way) before Richard was deposed. I give it the title "Richard the redeles," taken from the 1st line of the poem, "Now, Richard the redeles, reweth on you-self." This reminds us of Ethelred, surnamed Unready, i.e. un-ready, redeles. And it preserves the Richard of the old title, under which it is naturally entered. There is allusion to the execution of Scrope, Bushy, and Green, July 29, 1399; and as Richard II. was deposed at the end of September, we get either August or September for the date of the composition of the poem: and if September, this would account for the sudden break-off of the poem. It was useless to go on giving the King good advice after that; so William simply left off.—W. W. S.
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