

fore. But they oughte not to begynne the houre, and abyde of syngyng tyll they haue ouertaken *the* quyer, but they shall syng fourthe wyth them, there where they founde them. But for they ought not to wythdrawe theyre voyce from syngyng, and also for suche sayng myghte be occasyon of dystracciō or of lettyng 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 dyuine 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 recouered for there ys no lawe set to bynde them that ar sycke. Netheles yf they may and wyl say yt afterwarde of deuocyō; yt is not yuel. But for to say yt of suche conscience, as yf they muste nedes of dewte yt were neyther praysable nor expedyente. ¶ 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 neglygence: 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 gouernyd by the consayle of a dyscrete gostly father lest the dome of hys owne conscience be other to scrupulous or to recheles.

¶ Of hasty sayng of these holy houres and of ouerskypyng. Capitulo .xx.

And for yt ys so greate parel to leue ought of thys holy seruyce, as ys before sayde; therefore all that are bounde therto oughte not onely to acostome theyre harte to haue mynde theron, but also to vse theyr

*Inno. ubi  
supr.*  
[\* Folio .xxiiij.]

But the author  
is not making  
rules.

He is only stating  
the ordinary rule  
of the Church.

Rules respecting  
the sick.

If any are in  
doubt let them  
go to a discreet  
ghostly father.

tongue to say yt tretably and dystinctely, wythout faylyng or ouerskyppnge of worde or sylable. For lyke as a good harper smytyth all the strynges in hys harpe eche in hys owne kynde, and yf he smote the fyrste and the last, or yf 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. Synge to god in the harpe. And therefore in thys harpe of our lordes seruyce ye oughte to smyte all the strynges, that ys to say all the wordes and syllables 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 Iohū in the Apocalypse after he had harde yt. he sayd thus. *Et vocem quam audiui sicut citharedorum citharizantium in citharis suis.* that ys The voyce that I harde in heuen, was the voyce of harpers harpyng in theyr harpes. ¶ Therefore when Aaron by oure lordes commaundement 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 vnderstonde the seruyce of oure 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 praysynge is offered yt must be cut in gobettes, for all the wordes and syllables oughte to be sayd dystinctely 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 syllables should be skipped over.

*Psalmo .97.*

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

*Capitulo .xiiij.*

*Leuite .ix.*  
As Aaron cut the calf in gobbets,

*Psalmo .lxxij.*

[\* *Folio .xxv.*] so the sacrifice of song should be in gobbets, that is, all syllables distinct from beginning to end.

What a Cistercian  
Abbot saw in his  
quire respecting  
overskipping.

*In sancti-  
logio. li. ix.  
Capitu .vij.*

A fiend with  
a long pocket  
about his neck  
into which he put  
all the over-  
skipped letters  
and syllables.

The fiend was the  
poor devil Titi-  
villus, who had to  
carry 1000 bags  
full of such over-  
skippings to his  
master every day,  
or else be beaten.

.i.

These over-  
skippings caused  
by bad habit of  
hurry.

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; deserue to be greuously punysshed agenste god. ¶ And therefore 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 bysely 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 foulenes and mysshape of hym, and sayde vnto hym. What art thou; And he answered and sayd. I am a poure dyuel, and my name ys Tytyuyllus, & I do myne offyce that is *commytted* vnto me. And what is thyne offyce sayd the Abbot, he answeyrd I muste eche day he sayde brynge my master a thousande pokes full of faylynges, & of neglygences in syllables and wordes, that ar done in youre order in redynge and in syngynge. & else I must be sore beten. ¶ Thus ye maye se, that though suche faylynges be some forgotten of them that make them; yet the fende forgetteth them not, but he kepeth them full bysely in sure store to accuse *the* soule therewith 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 vnlernyd. that the worthynes of oure lordes praysynge 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 *Esaie .xlviij.*

wyth my praysyng. ¶ Another cause ys vndeucyon. *.ij.*

For some haue so lytell deuocyon in oure lordes seruyce that they thynke yt a payne to them as longe as they are saynge therof. And therefore they haste

By an vnderout desire

them as faste as they can *that* they were delyuered there from. And this vndeucyon cometh other of

to get the service over.

grete slowthe, that they lyste not to laboure in thys holy seruice to gette deuocyon, or else yt cometh of som synne that is hydden in theyre conseyence whyche 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 con-

The remedy is contrition and persevering determination.

seyence by contrycyon, & shryfte and to sturre vp theyre dulnes to laboure after the deuocyon 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 out-

[\* *Folio .xxvij.*]

warde occupacyon. For some haue theyr hartes so moche vpon bodely workes, or vpon other besynes that

*.iiij.*  
Thoughts of worldly business.

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

theyre worke, then vpon theyr seruyce, and therefore they may fele no sauoure therin. For saynte Bernarde

*Sarmones sexto de Assentione.*

sayth, that holy delyte of deuocyon flyeth from the harte that ys occupied *with* worldely besynes, for

trouth may not be medlyd wyth vanyte, ne endeles thynges, *with* thynges fayleyng, ne spirytual thynges,

*with* fleshely thynges, ne hygh thynges, with lowe thynges. For thou mayste not he sayth sauoure bothe

But earthly things must be despised when we are

at ones tho heuenly thynges that ar aboue, & erthly

engaged on  
heavenly things.

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

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

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

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 sentence, the worde, and the songe. the notes and songe serue to the wordes, and the wordes serue to *the* inwarde sentence. And all thre bothe sentence, worde, and songe serue to stirre *the* soulle, to loue, and to worshyp & to prayse god, & to haue ioye and deuocyon in hym. And therefore all thentendaunce, that shulde be had aboute the songe; oughte to entende to thys ende. and therafter to be demed. For ye oughte not in syngyng to seke pleasaunce of voyce, ne delyte you in swetnes of the selfe songe, ne in hygh songe, ne in curyous syngyng ne in no maner of vanyte but only to seke compuncyon for youre synnes, and deuocyon 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 edyfy 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; edyfyeth moste all other tho ye thinke right noughte on them & the lesse ye thinke on them by fleyng of vanyte, the more ye edyfy. ¶ It ys necessary to take hede in syngyng, that all the notes be songe, as they ar in youre bokes. eche of them in theyre owne tewne, and that the mesure of syngyng be euenly sette and kepte. But all this ought so to be rewlyd, that the spyrytes of all be kepte in reste, and that deuocyon in god be

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

*In regula. Ca.  
xxvij. et  
Capitulo  
xlviij.*

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