THE SARUM RITE Sarum Breviary Noted. Performing Edition.

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Part 19.
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Common of Saints
Out of Eastertide.
On the Birthday of One Martyr.

Edited by William Renwick.

Hamilton Ontario.
The Gregorian Institute of Canada.
MMXIV.

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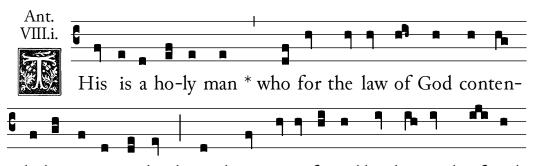
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• On the Birthday of one Martyr out of Eastertide.

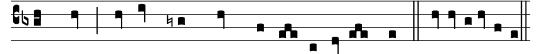
¶ Note that ordinarily throughout the whole year on Feasts of ix. Lessons on the ferial Psalms is sung the Ant. This is a holy man. except on the Feast of St. Alban the Martyr when the Translation of St. Edward is celebrated with ix. Lessons in the same week and St. Edmund the King and Martyr when the Feast of St. Clement falls in the same week.



Iste sanctus.

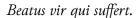


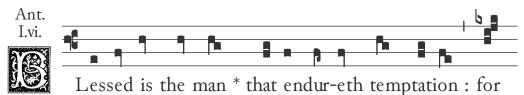
ded e-ven unto death: and was not a-feared by the words of wick-

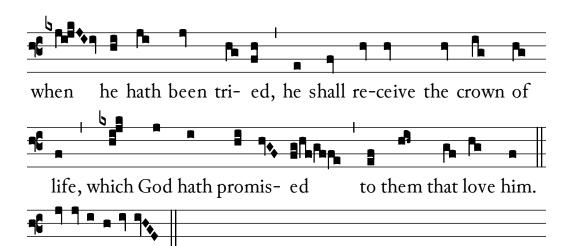


ed men: hav-ing been founded up- on a firm rock. Amen. *Psalms of the feria.*

Or this Antiphon.







Amen.

Psalms of the feria.

Let the aforesaid two Antiphons be sung alternately on the Psalms during the week on Feasts of ix. Lessons of one Martyr when two such Feasts fall in the same week: in such a way that when the Antiphon Blessed is the man. is sung on the Psalms the following Chapter is said at both Vespers and at Lauds and at Terce.

Chapter.

His is a holy man, who for the law of God contended even unto death: and was not afeared by

the words of wicked men: having been founded upon a firm rock. R. Thanks be to God.

Likewise when the Antiphon This is a holy man. is sung on the Psalms the following Chapter is said.

Chapter. James j. 12.

Lessed is the man that endureth temptation: for when is tried, he shall receive the crown of life,

which God hath promised to them that love him. \mathbb{R}^{r} . Thanks be to God.

Or this Chapter.

Chapter. Ecclesiasticus xiiij. 22.

Lessed is the man that shall continue in wisdom, and that

shall meditate in his righteousness, and that in his mind shall reason on the all-seeing eye of God. R. Thanks be to God.

¶ At both Vespers and at Lauds and at Terce on Feasts of iij. Lessons without Rulers of the Choir a R. is never sung at First Vespers. On Feasts of ix. Lessons a R. is sung at First Vespers.

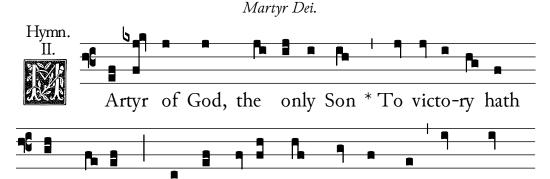
 \blacksquare Of one Martyr beheaded, the. \mathbb{R} ? is Now the saintly man. [854].

And these are the Feasts through the year on which the aforesaid \mathbb{R}^7 , is sung: namely on the Feasts of St. Marcellus, St. Blaise, St. Alban, St. Kenelm, St. Stephen, Protomartyr, St. Oswald, St. Donatus, St. Romanus, on the Beheading of St. John the Baptist, St. Firmin, St. Leger, St. Quentin, St. Edmund the King, and St. Chrysogonus.

Nevertheless on Feasts of iij. Lessons without Rulers of the Choir that R. is not sung at First Vespers but only as the third R. at Matins when the iij. Nocturn is sung.

 \blacksquare Of one Martyr not beheaded. R. Blessed is the man that endureth temptation. [853].

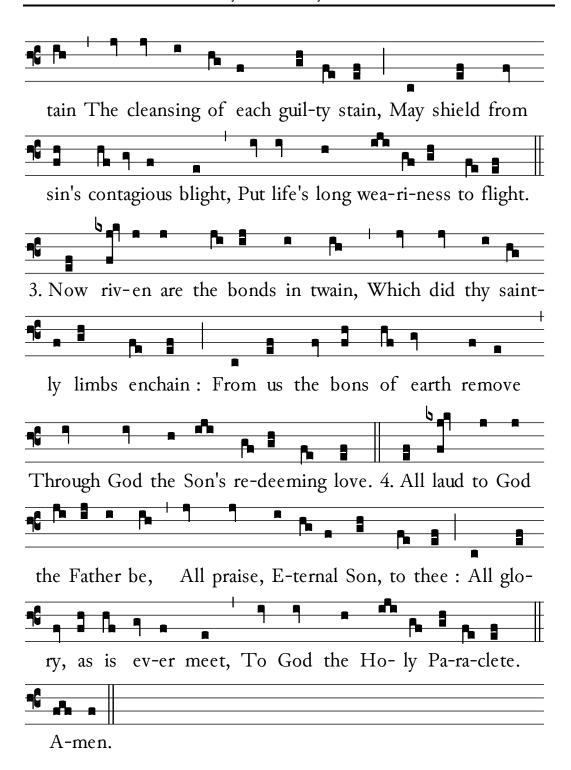
¶ This Melody is sung at First Vespers on Feasts of ix. Lessons out of Christmastide and Eastertide on this Hymn.



led thee on: Thine every foe now prostrate lies, And heav'n



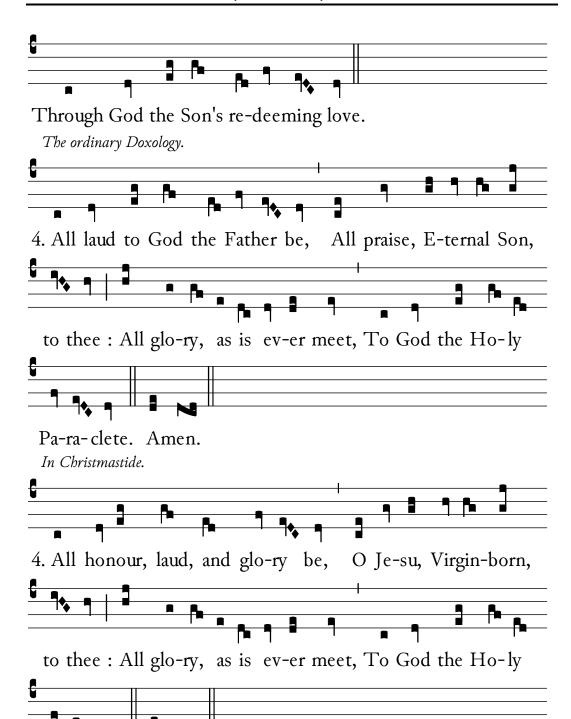
accords the victor's prize. 2. O may thy prayer for us ob-



But from Christmastide until the Purification let this Melody be sung at First Vespers and at Matins. At other times of the year on Feasts of ix. Lessons at Matins.

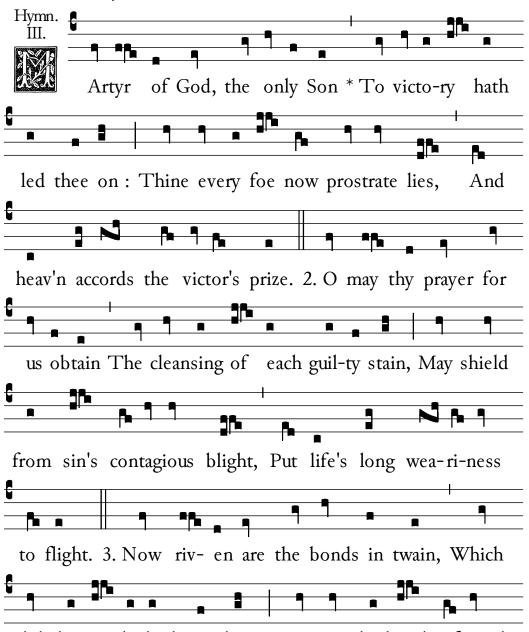


saintly limbs enchain: From us the bonds of earth remove

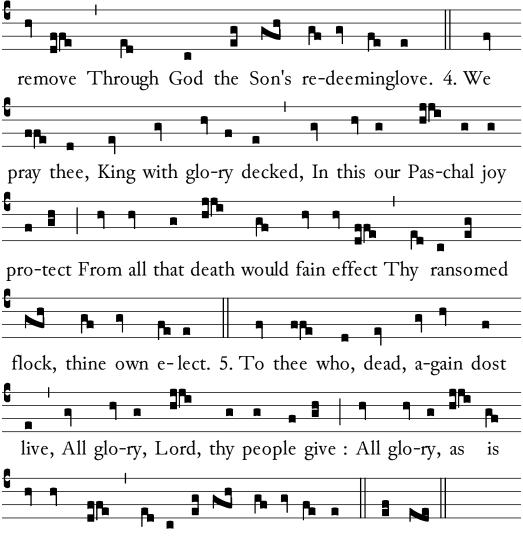


Pa-ra-clete. Amen.

In Eastertide this Melody is sung on Feasts with Rulers of the Choir at First Vespers and at Matins only.



did thy saintly limbs enchain: From us the bonds of earth



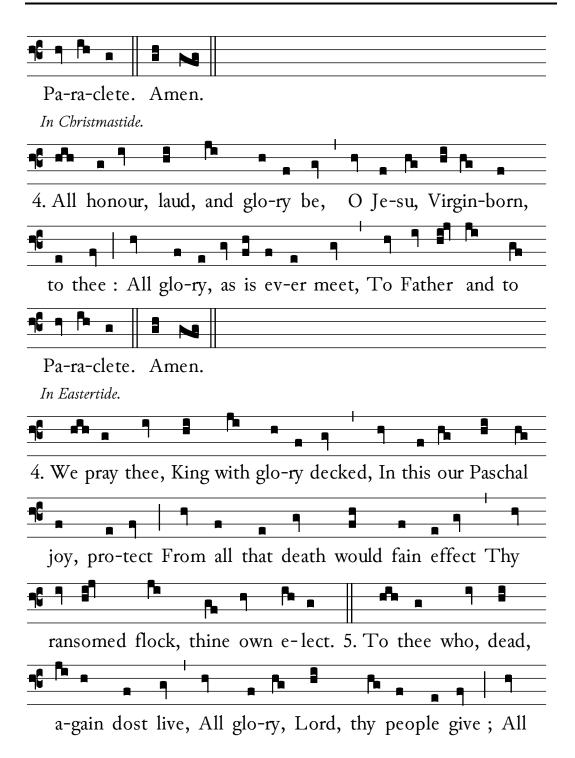
ev-er meet, To Father and to Pa-ra-clete. Amen.

On Feasts of iij. Lessons without Rulers of the Choir through the whole year let this Melody be sung at Vespers and at Matins only.



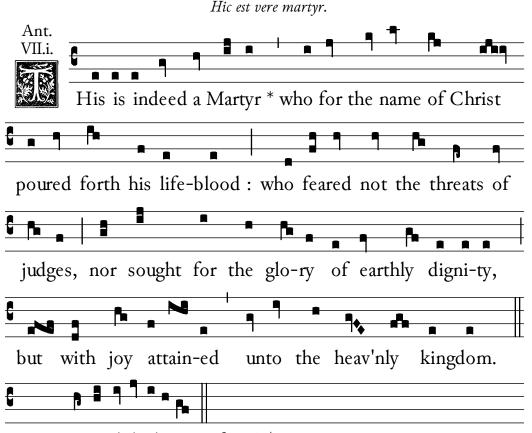


[827]





 \mathcal{K} . Thou hast crowned him with glory and worship, O Lord. \mathcal{K} . And hast made him to have dominion over the works of thy hands. Let the response be made privately.



Ps. My soul doth magnify. 68*.

Prayer.

E favourable, O Lord, to our supplications, and through the intercession of blessed *N*. thy martyr, graciously bestow upon us thine everlasting mercy. Through Jesus

Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. R. Amen.

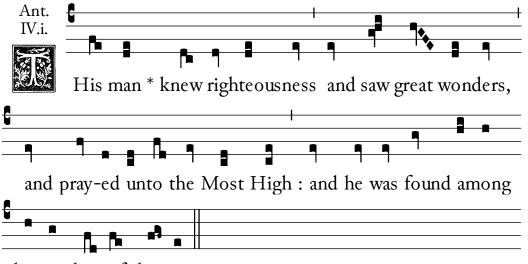
Another Prayer.

Rant, we beseech thee, almighty God, that we who honour the birthday of thy blessed martyr N., may at his intercession be strengthened in the love of thy Name.

Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

When two Feasts of one and of another Martyr fall together on one day: then at the Memorial of the other Feast is sung this Antiphon.

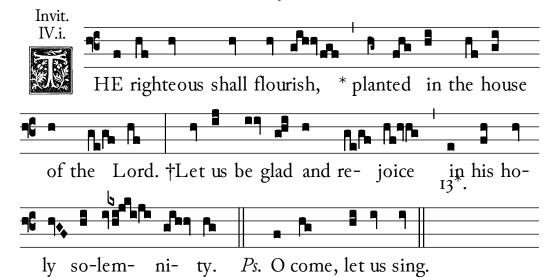


the number of the saints.

At Matins.

On Feasts of ix. Lessons and of iij. that have a Double Invitatory.

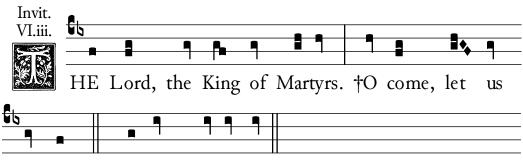
Justus florebit.



[831]

Another Invitatory on Feasts of iij. Lessons which have a Single Invitatory.

Regem martyrum Dominum.

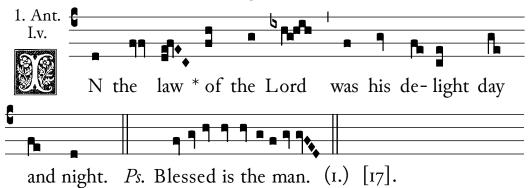


worship. Ps. O come, let us sing. 36^* .

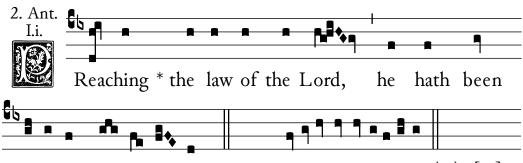
Hymn. Martyr of God. [821].

■ In the j. Nocturn.

In lege Domini.



Predicans preceptum Domini.



set upon his ho-ly hill. Ps. Why do the nations. (2.) [18].

3. Ant. VII.ii. did call * upon the Lord with my voice : and he

heard me out of his ho-ly hill. Ps. Lord, how are they. (3.) [18].

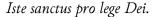
 \mathcal{V} . Thou hast crowned himwith glory and worship, O Lord. \mathcal{R} . And hast made him to have dominion over the works of thy hands. Let the response be made privately.

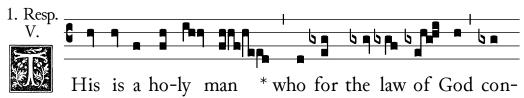
Lesson j.

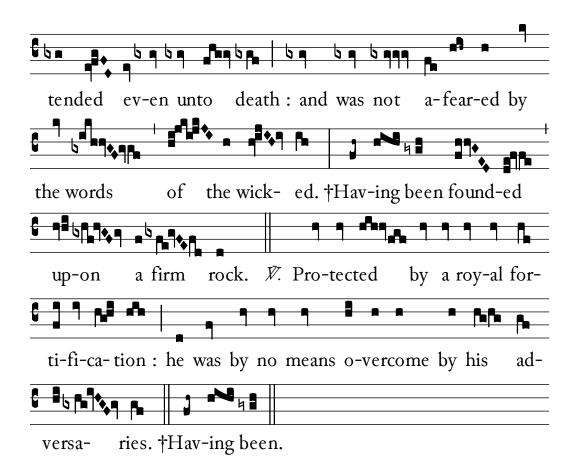
Hosoever wondereth with reverent love at the merits of the saints, and whosoever

speaketh with frequent praise on the glories of the righteous, let him imitate their holy ways and their righteousness, for whoso findeth pleasure in the merits of any saint should find pleasure in a like obedience in the service of God.

Wherefore, if he praise, let him imitate: if he be unwilling to imitate, let him cease from praising: for whoso praiseth another ought to make himself worthy of praise, and whoso marveleth at the merits of the saints ought himself to be marvellous in his holiness of life. But thou, O Lord, have mercy upon us.



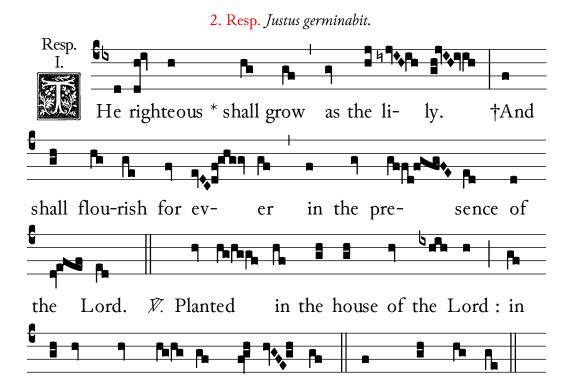




Lesson ij.

F we love the righteous and the faithful because we admire their righteousness and faith: we too can be what they are, if we do as they do. Neither is it difficult for us to imitate their deeds: for we behold such great deeds of old time that were rendered without foregoing example by those

which were not themselves emulous of others: but nevertheless rendered unto us good examples of virtue to emulate, that if we profit from them, others will profit by us, and thus Christ will ever be glorified in his holy Church. But thou, O Lord, have mercy upon us.



Lesson iij.

house of our God. †And shall flou-rish.

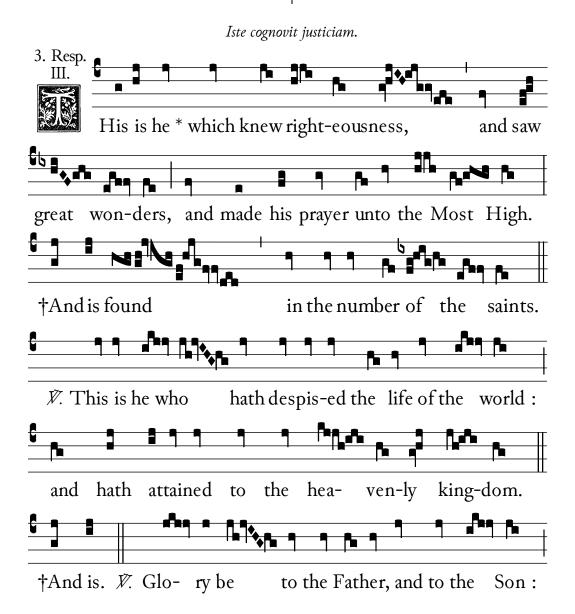
Rom the beginning of the world innocent Abel is slain, Enoch, pleasing to God, is translated, Noah is found righteous, Abraham is proven faithful, Moses is renowned as meek, Joshua as chaste, David as humble: Elijah was taken up, Daniel was holy, the three children were rendered triumphant: the apostles, disciples of Christ, are reckoned as teachers of the faithful. Taught by them, confessors fight bravely, martyrs, made perfect, triumph: and

the courts of the

the hosts of Christians clad in the armour of God, are ever vanquishing the Devil. In these are always like virtues: varied conflicts, and glorious victories. Wherefore, O Christian, thou art an unmanly soldier: if thou thinkest to conquer without a fight, to triumph without a struggle. Put forth thy strength. Fight courageously, press fiercely in battle, fight, consider thine oath: attend to the conditions under which thou has accepted military service. The agree-

ment which thou hast promised: the conditions which thou hast accepted: the service in whose Name thou hast enlisted. This pact indeed under which all that are admired have

fought, this bond hath conquered all: this military service hath triumphed. But thou, O Lord, have mercy upon us.

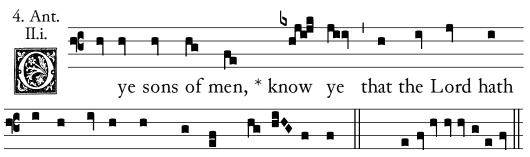




the Ho-ly Ghost. †And is. and to

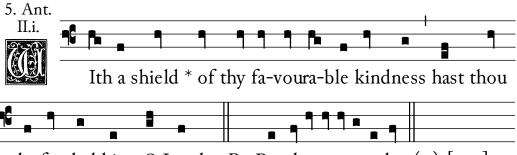
I In the ij. Nocturn.

Filii hominum scitote.



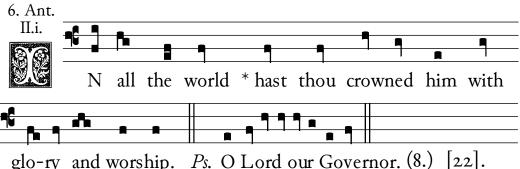
chos-en to himself the man that is godly. Ps. Hear me when I call. (4.) [456].

Scuto bone voluntatis tue.



de-fended him, O Lord. Ps. Ponder my words. (5.) [227].

In universa terra.



glo-ry and worship. Ps. O Lord our Governor. (8.) [22].

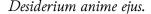
 \mathcal{N} . Thou hast set, O Lord, upon his head. \mathcal{N} . A crown of pure gold. Let the response be made privately.

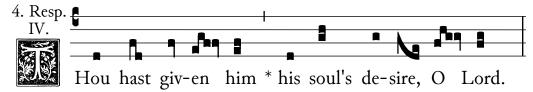
However when the R. of the Second Nocturn of the Common History of one Martyr is sung on Feasts of iii. Lessons without Rulers of the Choir, then let not be sung before the Lessons the Versicle Thou hast set, O Lord. but the Versicle Thou hast crowned him, O Lord, with glory and worship. R. And hast made him to have dominion of the works of thy hands. and this because of the Ninth Antiphon which is Thou hast set, O Lord.

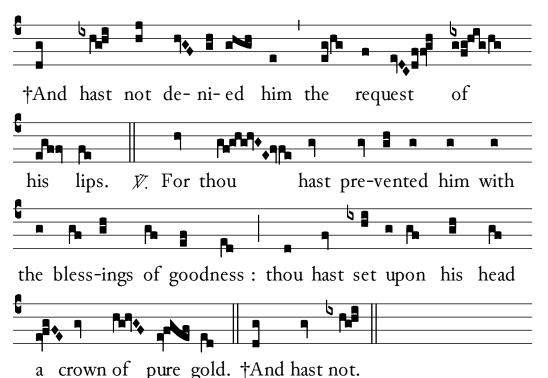
Lesson iiij.

Onsider, O Christian, God present with thee to fight an enemy. He favoureth that thou shouldst conquer: the Lord favoureth that thou shouldst prevail. When thou fightest he is near: when thou contendest he is present. As much indeed as thou receivest strength from his presence: so much doth weakness assail the enemy. Thou art roused in strength: the enemy falleth in weakness. Unto thee arms are supplied from heaven: unto him evil weapons are shattered. Unto thee the

sight of God summoneth increase of strength: the majestic presence depriveth the enemy of harmful poison. To thee angels applaud, to him they give dread. Upon thee is bestowed strength: his malice is weakened. By whom thou art upheld: he is oppressed. By whom thou are raised up: he is struck down. In thy contest the Lord is engaged, the Lord fighteth, the Lord doeth battle: and to thee is ascribed the victory. But thou, O Lord, have mercy upon us.







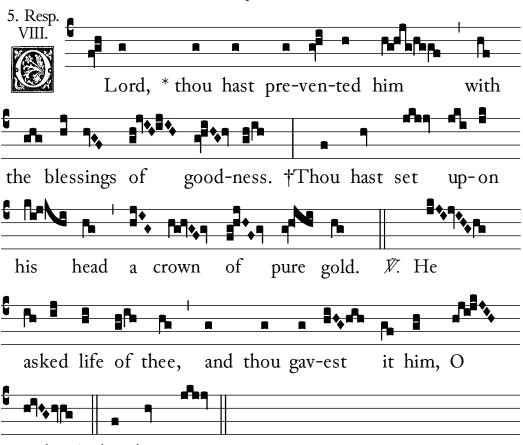
L .. . Q |

Lesson v.

HY contest, O Christian : is a contest of God. Thy battle : is a battle of Christ. What dost thou fear, what dost thou dread, as if thou wouldst be defeated by strength? Take up arms, go forth to battle, fight bravely: as one arriving to fight who hath not known defeat. He cannot be worthy of the Commander: who is himself unwilling to overcome the enemy. He is not able to be welcomed by the King : who hath flattered the enemy. Indeed he is unable to conquer the enemy: except he be willing to fight bitterly. Victory of the soldier is the des-

truction of the enemy: and destruction of the enemy is the glory of the Emperor. In short, in the Christian battle: either having struck down the enemy the surviving soldier returneth happy from the battle : or by dying victorious he defeateth the enemy. Happily indeed he defeateth, who after the victory hath known no more Happily he defeateth, who after the victory relinquisheth both the Devil and the world. Happily he defeateth: who, departing from the world, hath subdued the Devil which is in the present world: and who in the future world will give judgement with the Lord. But thou, O Lord, have mercy upon us.

Domine prevenisti eum.



Lord. †Thou hast set.

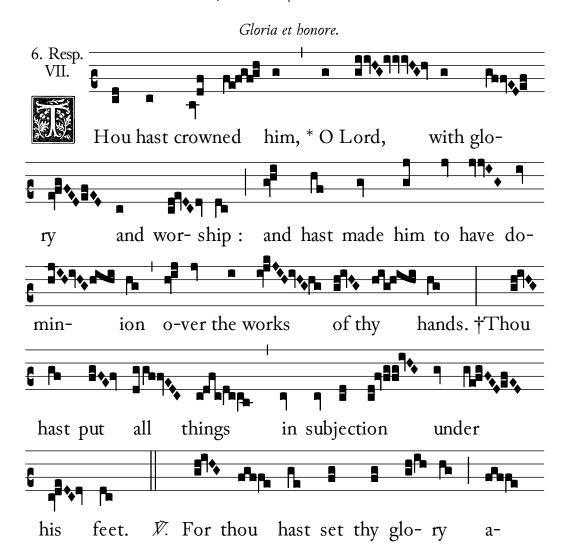
Lesson vj.

Ome indeed after a battle the Lord keepeth for other palms: others, their martyrdom completed, he now crowneth. Some victors he keepeth as examples: others, now perfected, he transmitteth to heaven. Some he wisheth to see frequently contending: others, their suffering now completed, he setteth trium-

phant in the heavenly kingdom. The esteem of Christ the Emperor is lauded by all: who in their own time and often have conquered the enemy: and to whom it seemeth he shall give only to fight. As much as the spirit is stirred up against the enemy, strength is exercised, devotion is prepared: even so a soldier going to war is

crowned by the first battle or honoured by numerous trophys of palms. So they contended which were accustomed to love in a Christian manner: so they have done battle, whichever thou list. Indeed the three children in Chaldea, whilst they disdained the terrors of the barbarian king, spurned the horrors, scorned the threats: they thus

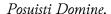
subdued that same king and his flames. Daniel too, worshipper of God, lover of truth, defender of righteousness, while in supplication to God, disdained the edict of the king: thus he both subdued the raging of lions and exulted in the destruction of enemies. But thou, O Lord, have mercy upon us.







on thy ho-ly hill. Ps. Lord, who shall dwell. (15./xiv.) [28].





of pure gold. Ps. The King shall rejoice. (21./xx.) [44].

V. The righteous shall flourish like a palm tree. Let not be said farther whenever this is said, except at the Nones after the Chapter only: R. He shall spread abroad like a cedar in Libanus. Let the response be made privately.

The Gospel. According to John. xij. 24.

Lesson vij.

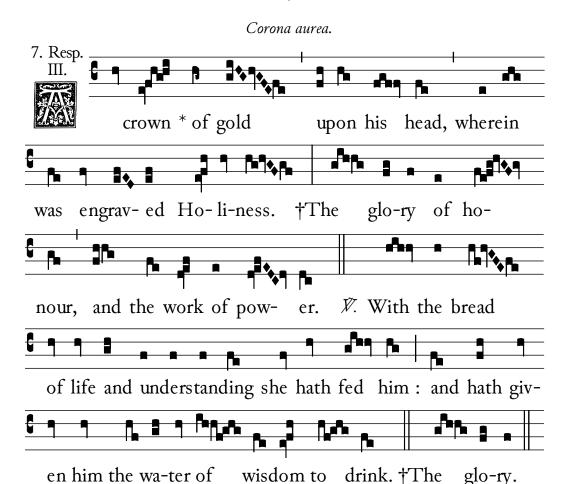
T that time, Jesus said unto his diciples, Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And that which followeth.

A Homily of Blessed Augustine, Bishop. (Treatise on the Gospel of John, LI.)

HE Lord said that he himself is the grain that shall be destroyed, and shall be multiplied. He shall be destroyed by the infidelity of the Jews: and shall be multiplied in the faith of all peoples. Now indeed exhorting to follow in the path of his

own passion: He that loveth his life, he saith, shall lose it. Which may be understood in two ways. He that loveth shall lose: that is, if thou lovest thou losest. If thou desirest to possess life in Christ, be not afraid of death for Christ. Likewise, another way. He that loveth his life shall lose it. Do not love for fear of losing. Do not love in this life: lest thou lose it in eternal life. This also which I have said last: is seen more nearly to have the meaning of the Gospel. For there followeth, And he that hateth his life

in this world : shall keep it unto life eternal. But thou, O Lord, have mercy upon us.



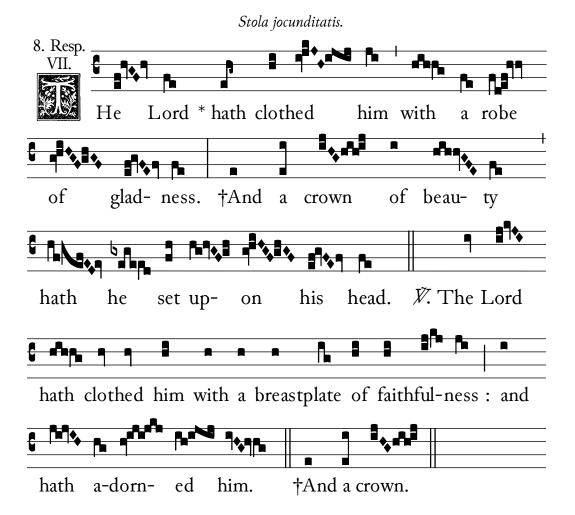
Lesson viij.

Herefore what is said above, He that loveth, is to be understood in this world: himself certainly shall lose it. But he that hateth his life, to be sure in this world: himself shall keep it unto life eternal. A great and surprising declaration: how by loving his own life a man should perish: by hating he should not perish. If thou

lovest badly: then thou hatest. If thou hatest well: then thou lovest. Happily those who have hated life while keeping it: by love shall not lose it. See that thou deceivest not thyself in order to court self-destruction, by thus understanding: that thou ought to hate thy life in this world. Hence indeed certain

spiteful and perverted people who are in themselves cruel and wicked murderers: give themselves to flames: suffocate in water, dash themselves from a precipice and perish. This Christ hath not taught, who on the

contrary actually at the Devil's suggesting a precipice: hath said, Get thee, behind me, Satan. It is written: Thou shalt not tempt the Lord thy God. But thou, O Lord, have mercy upon us.



Lesson ix.

O Peter moreover he said, signifying by what death he should glorify God, When thou wast young, thou girdedst thyself, and

walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee: and carry thee whither thou wouldest not. Wherein he sufficiently expressed, that it is not by himself but by another that one must be slain: who followeth the footsteps of Christ. When therefore the matter hath come to the crisis, that this situation is put forth, either to act contrary to the precept of God, or to depart from this life, of which two a man is compelled to choose one or the other, the persecutor threatening him with death: then let him choose rather to die beloved of God than to live with offense. In that case let him hate his life in this world:

that he may keep it unto life eternal. If any man serve me, let him follow me. What is Let him follow me, except Let him imitate me? Christ also suffered for us, saith Peter the Apostle, leaving us an example, that we should follow his steps. Behold what is said, If any man serve me, let him follow me. What profit, what wages, what reward? And, he saith, where, I am: there also shall my servant be. He must be loved freely if the wage of working in his service be to be with him. But thou, O Lord, have mercy upon us.

■ Of one Martyr not Beheaded.

The Gospel according to Luke. xiiij. 26.

Lesson vij.

T that time, Jesus said unto his disciples, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And that which followeth.

A Homily of Blessed Gregory, Pope. 27. (On the Gospels, Book ij. Homily xxxvij.)

JF we consider, dearly beloved brethren, what and how great are

the things promised unto us in heaven: all that we have upon earth becomes worthless to the soul. For in fact earthly goods compared with the happiness of heaven are a burden not a help. Earthly life compared with eternal life: should rather be called death than life. For what indeed is the daily decline into corruption: other than a certain extension of death? But thou, O Lord, have mercy upon us.

Lesson viij.

what mind is able to comprehend those heavenly joys: how great are the delights to be amongst the choirs of angels, to appear before the glory of the Creator with the most blessed spirits, to behold the present countenance of God, to behold the infinite light, to be afflicted with no fear of death, to rejoice in the gift of never-ending incorruption? For the soul kindleth at the very hearing of these things: already it hath a longing to be where it hopeth to rejoice without end. But great re-

wards can not be won save by great labours. Whence also Paul, that great preacher, saith: No man shall be crowned except he strive lawfully. Therefore let the greatness of the reward delight the mind, but let not the conflict of toils affright. Wherefore the Truth saith unto them coming unto him: If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my But thou, O Lord, have disciple. mercy upon us.

Lesson ix.

QUT it is pleasing to linger over what way we are commanded to hate our parents and blood relations: which are commanded to love even our enemies. And certainly Truth saith concerning a wife, What God hath joined together: let not man And Paul saith, put asunder. Husbands, love your wives, even as Christ also [loved] the church. Behold the disciple preacheth loving a wife: while the Master saith, Who doth not hate his wife : cannot be my disciple. Now doth the Judge

annouce one thing: and the herald proclaim another? Or are we able to hate and to love at the same time? But if we weigh carefully the force of the commandment: we are capable of doing both through discernment. Even if we love those which are united to us by blood relationship and which we have known as neighbours: and any such adversaries we suffer on the way to God: hating and shunning, we should not know them. But thou, O Lord, have mercy upon us.

Other Lessons for one Martyr.

■ The Gospel according to Luke. ix. 23.

Lesson vij.

T that time, Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

A Homily from divers Treatises.

Ecause our Lord and Redeemer, came as a new man into the world: he spread abroad in the world new commandments. Indeed to our old life nutured in sin: he opposed the contrast of his newness. What indeed knew the old man, what the carnal man, save to keep his own, to

steal from others if he could, to covet them if he could not: but the heavenly Physician applieth medicines suitable for each evil. For as in the art of medicine cold is cured by heat, and heat by cold : so our Lord opposeth medicines contrary to sins, so that to the inconstant he prescribeth restraint, to the grasping liberality, to the wrathful meekness, to the proud humility. But thou, O Lord, have mercy upon us.

Lesson viij.

►Ertainly he propounded new commandments when he said to his followers, Except a man shall forsake all that he hath, he cannot be my disciple. As if he would plainly say: Ye who according to the old life desire the goods of others: by the new way of life give bountifully of your own. However let us hear what the Lord saith in this lesson. If any man will come after me, let him deny himself. There it is said that we must deny our possessions: here it is said that we must deny ourselves.

And perchance it is not hard for a man to leave his goods: but it is very hard for him to leave himself. Of course it is little to deny that which he hath: but it is in fact very much to deny that which he is. Moreover the Lord commanded us when coming unto him that we should leave our goods: because whosoever we be when we come to the contest of faith, we undertake a struggle against evil spirits. But thou, O Lord, have mercy upon us.

Lesson ix.

Vil spirits possess nothing in this world of their own. Naked therefore should we wrestle with the naked. For if anyone that is clothed wrestle with with one naked: he is quickly thrown to the ground, because he hath whereby he may be grasped. Indeed what are all earthly things, except certain garments for the body ? Who therefore approacheth to do battle against the Devil: let him cast aside his garments, lest he should succumb. Let him possess nothing with fondness in this world, let him require nothing of things tending to pleasures : lest whence clothed according to his will,

he thence be carried to ruin. Nor yet is it enough to leave our possessions: unless we also leave ourselves. What is it that we say, and let us leave ourselves? For if we leave ourselves, whither shall we go outside of ourselves? Or who is he that goeth if he leaveth himself? But we are one thing having fallen through sin: another having been restored through The one thing which we have done, the other which we have become. Let us leave behind us whatsoever sinning we have done: and let us remain what we have become by grace. But thou, O Lord, have mercy upon us.

Likewise other Lessons for one Martyr.

A Homily of Blessed Gregory, Pope. (On the Gospels, Book ij. Homily XXXV.)

Lesson j.

Eeing that on this day, my brethren, we celebrate the birthday of a martyr: we ought by no means to be unfamiliar with the virtue of his patience. For if with the Lord's help: we strive to keep the virtue of patience, even though we live in the peace of the Church: yet we hold the palm of martyrdom. For there are two kinds of martyrs, one in

mind: the other in mind and in action together. Thus we can be martyrs: even if we are not slain by the striking of a sword. For to die by a persecutor is martyrdom in open deed. But to bear insults, to love one who hateth: is martyrdom in hidden thoughts. But thou, O Lord, have mercy upon us.

Lesson ij.

TOr that there are two kinds of martyrdom, one in secret and the other in public, the Truth testifieth by asking the sons of Zebedee, saying, Are ye able to drink of the cup: that I shall drink of? To whom when at once they answered, We are able, immediately the Lord replied saying, Ye shall drink indeed of my cup. For what do we understand by the cup but the suffering of the passion? Of which he saith elsewhere, Father, if it can be done, let this cup pass from me. And the sons of Zebedee, that is, James and John, did not both die in

martyrdom: and yet each heard that he would drink the cup. For in fact John by no means ended his life by martyrdom: but nevertheless he emerged as a martyr, because the passion which he did not receive in the body, he kept in the mind. We too therefore, after this example, can be martyrs without a sword, if we truly keep patience in the mind. We prove daily that what we have said before is true, that the holy Church is full of the flowers of the elect, in peace she hath lilies : in war roses. But thou, O Lord, have mercy upon us.

Lesson iij.

understood, moreover, that the virtue of patience is accustomed to be exercised in three ways. For there are some things which we suffer from God, others from our old adversary, and others from our neighbour. Inasmuch as from our neighbour we persecutions, losses, insults: but from our old adversary we endure temptations, and from God scourges. But in all these three ways the mind ought to look upon itself with a vigilant eye, lest against the evils of our neighbor it should be

drawn to the recompense of evil, lest against the temptations of the adversary it should be seduced to the pleasure or consent of sin, lest against the scourges of the Artificer it rush forward to the height of murmuring. For the adversary is completely defeated when our mind amid his temptations is not drawn by pleasure and consent, and amid insults of a neighbour is guarded from hatred, and amid the scourges of God is restrained from murmuring. Nor in doing so ought we to seek reward unto ourselves in the good things of

the present life. For for the labour of endurance: good things are to be hoped for in the life that followeth after. That then the reward of our labour may begin: when all labour is now completely ceased. Whence also

it is said by the Psalmist, The poor shall not always be forgotten: the patient abiding of the meek shall not perish for ever. But thou, O Lord, have mercy upon us.

Lesson iv.

Tor the patience of the poor appeareth to have perished, when nothing is recompensed for the humble in this life. But the patience of the poor shall not perish in the end, because thereupon his glory is received, when all laborious things come to an end at once. To be sure it is also known that it usually happens to those who endure suffering, that during the time when they suffer adversities or hear insults: they are struck with no pain, and thus

they exhibit patience, so that they may also undertake to preserve innocence of heart. But when, after a little while, they recall to memory these very things which they endured: they are roused by the fire of a most vehement pain. They seek reasons for vengeance, and the meekness which they had in enduring with them having been withdrawn: they forsake their own judgement. But thou, O Lord, have mercy upon us.

Lesson v.

For the cunning adversary arouseth war against both persons. The one to be sure he bringeth in by inflaming to the first insults: to be sure provoking the other, that he returneth injuries for insults. But because he hath already emerged the victor, over him whom he incited to bring forward insults, he grieveth more bitterly against that adversary: whom he was not able to

urge to replying to the insults, whence it followeth that he raiseth himself up against him with all his might: whom he considereth to have valiantly endured insults. Having been unable to provoke him at the casting of the blows: ceasing meanwhile from the open fight, in the inner thoughts he seeketh the moment of deception. And he who hath lost in a public fight, burneth to

set traps secretly. At a time of tranquility the adversary returneth to the mind of the victor, and bringeth back to memory the harm done to property, or insults hurled, and, vehemently exaggerating, he sheweth everything which hath been done to him to be intolerable, and disquieteth the feelings of peace with such fury:

that frequently that patient man that had calmly endured, trapped, in spite of victory blusheth: and grieveth that he had not returned the insults: and seeketh to repay more wickedly if the opportunity should indeed be offered. But thou, O Lord, have mercy upon us.

Lesson vj.

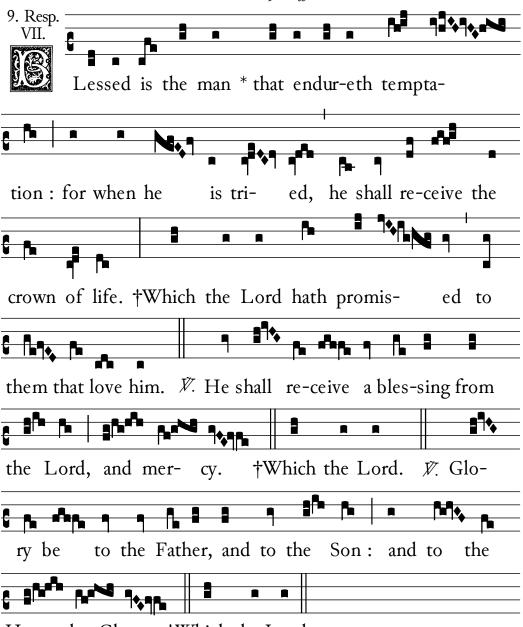
O whom are they likened :
except to those which are conquerors by valour in the field: but afterward by negligence are captured with in the walls of the gates of the city? To whom are they likened: except to those which although a severe disease attacking doth not carry off from life: a slightly returning fever coming killeth? He, therefore, truly preserveth patience: which both at the moment patiently endureth evils of others without resentment, and also reconsidering the same, rejoiceth to have endured such things : lest the blessing of patience which is preserved in disturbances be destroyed in the time of peace. Keep, therefore, brethren, patience in mind, and when the situation demands it exercise the same in action. Let no insulting words incite the hatred of your neighbour, let no loss of perishable

things disturb you. For if ye keep in mind the fear of eternal loss : ye will not think grievous the loss of things that pass away. If ye discern the glory of the eternal reward, ye will grieve not for the temporal injury. therefore with your adversaries : but love as brethren those whom you Seek eternal rewards for endure. temporal losses. Nor can any one of you be confident that he can accomplish this by his own strength: but prevail to obtain by prayers this which he himself commandeth. And we know that he willingly heareth those asking: when this is asked to be bestowed which he ordereth. When he continually knocketh in prayer: Jesus Christ our Lord is without delay brought in relief, to whom with the Father and the Holy Ghost is also dominion for ever and

ever, amen. But thou, O Lord, have mercy upon us.

■ Of one Martyr not Beheaded.

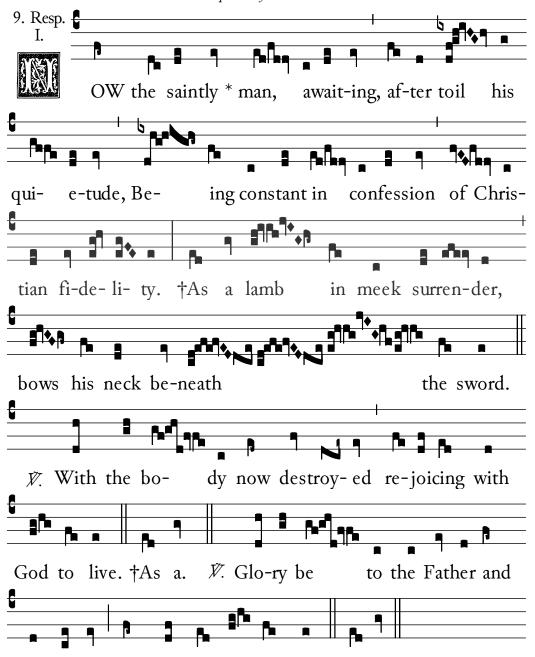
Beatus vir qui suffert.



Ho- ly Ghost. †Which the Lord.

■ Of one Martyr Beheaded.

Percepturus jam vir sanctus.



to the Son: and to the Ho-ly Ghost. †As a.

¶ And this preceding R. is sung on Feasts of ix. Lessons of a Martyr Beheaded at First Vespers, and at Matins let it be the ix. R. and on Feasts of iij. Lessons of a Martyr

Beheaded it is sung only in the iij. Nocturn.

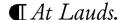
Before Lauds.

 \overline{V} . Pray for us, O blessed N. \overline{R} . That we may be made worthy of the promises of Christ.

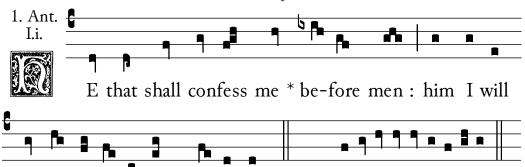
This Versicle is always said before Lauds on a Feast of one Martyr of ix. Lessons. However when there are only iij. Lessons then is said the V. Thou hast set, O Lord, upon his head. P. A crown of pure gold.

or

 \mathcal{N} . The righteous shall flourish like a palm tree. \mathcal{R} . He shall spread abroad like a cedar in Libanus.



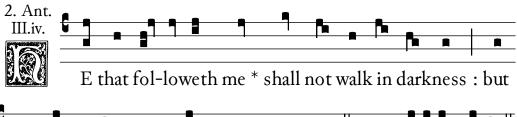
Qui me confessus.

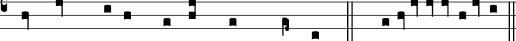


confess also be-fore my Father. Ps. The Lord is King.

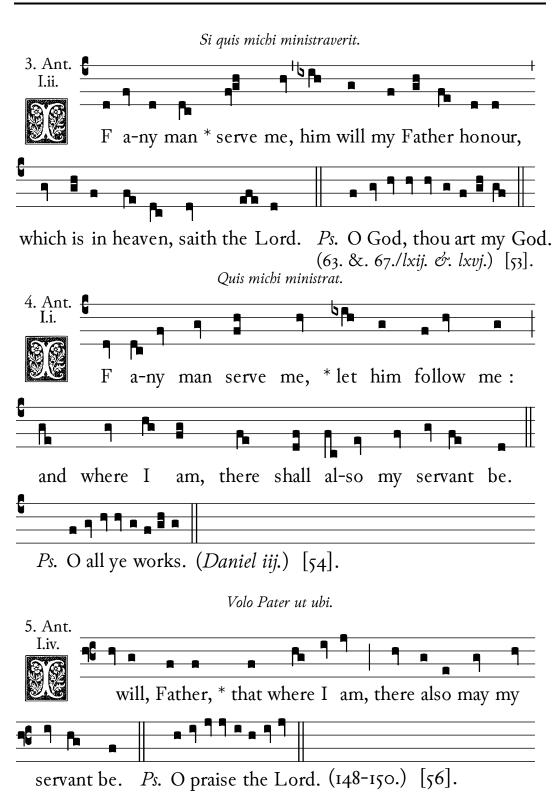
(93./xcij.) [51].

Qui sequuntur me.





shall have the light of life, saith the Lord. *Ps.* O be joyful. (100./xcix.) [52].



[856]

When the Antiphon Blessed is the man. is sung on the Psalms at Vespers the following Chapter is said at both Vespers and at Lauds and at Terce.

Chapter.

His is a holy man who strove for the law of God, even unto death: and feared not the words of

evil men: founded as he was upon a firm rock. R. Thanks be to God.

Likewise when the Antiphon This is a holy man. is sung on the Psalms at Vespers the following Chapter is said.

Chapter. James j. 12.

Lessd is the man who endureth temptation: for when he hath been tried, he shall receive the crown

of life, which God hath promised to them that love him. R. Thanks be to God.

Or this Chapter.

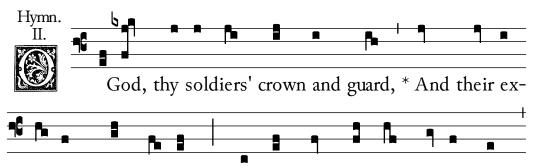
Chapter. Ecclesiasticus xiiij. 22.

Lessed is the man that shall continue in wisdom, and that shall meditate in his righteousness,

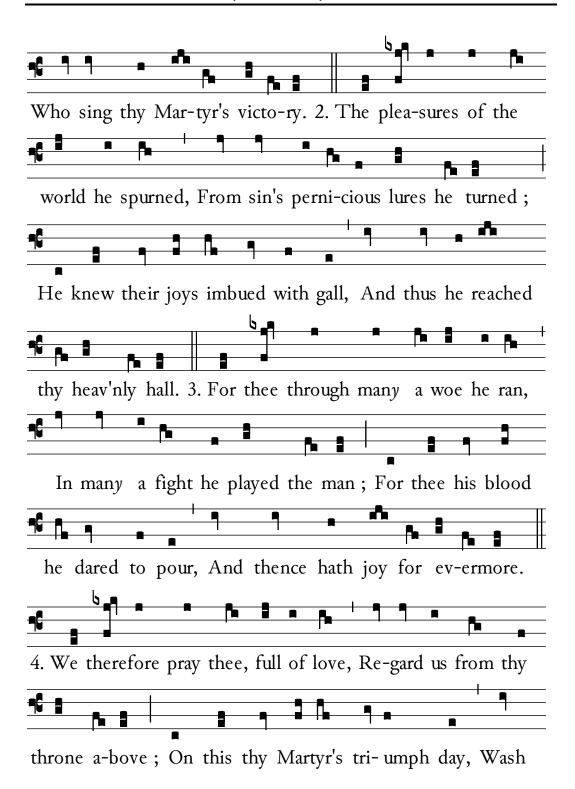
and that in his mind shall reason on the all-seeing eye of God. R. Thanks be to God.

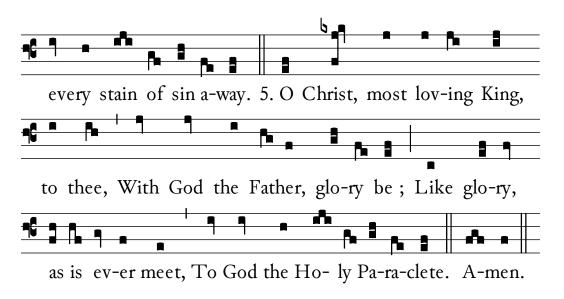
• Let this Melody be sung at Lauds on Feasts of ix. Lessons out of Christmastide and Eastertide on this Hymn.

Deus tuorum militum.

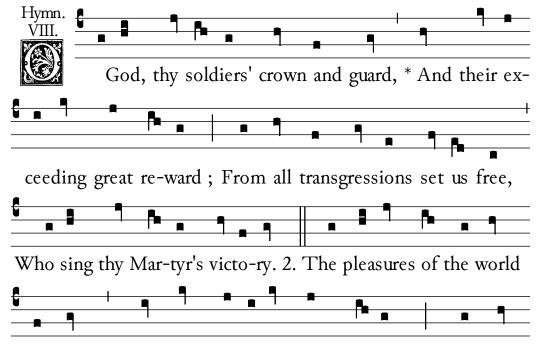


ceeding great re-ward; From all transgressions set us free,

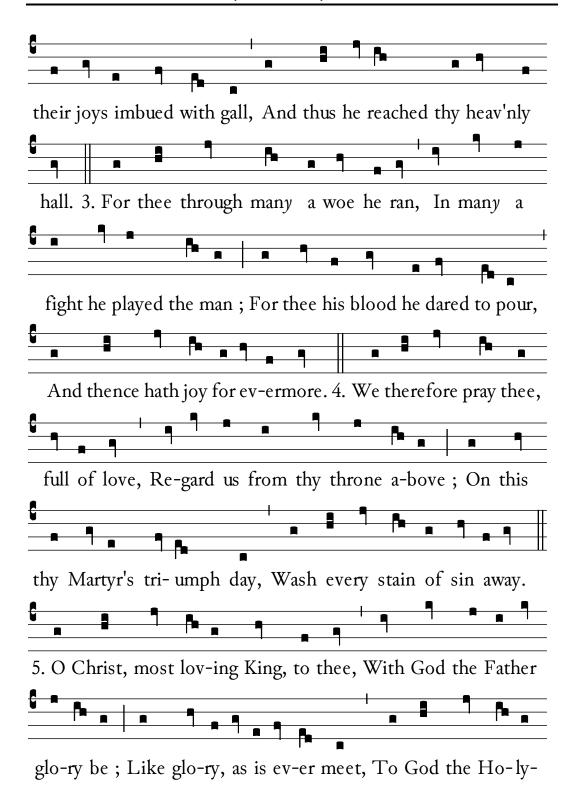


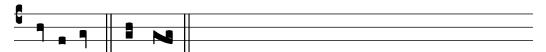


■ At Second Vespers and at Lauds when Second Vespers is not observed throughout the whole year on Feasts of ix. Lessons out of Christmastide and Eastertide on this Hymn.



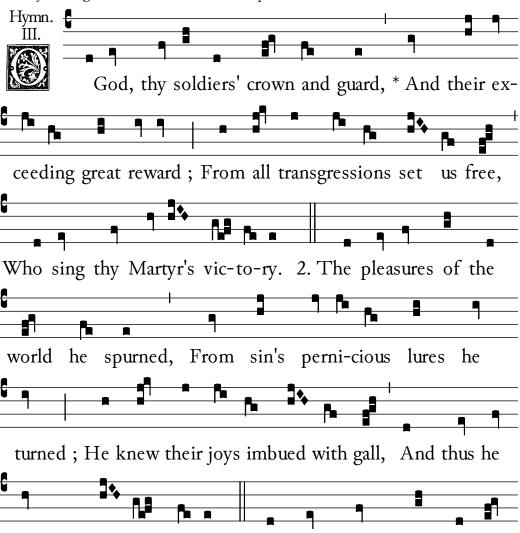
he spurned, From sin's pernicious lures he turned; He knew



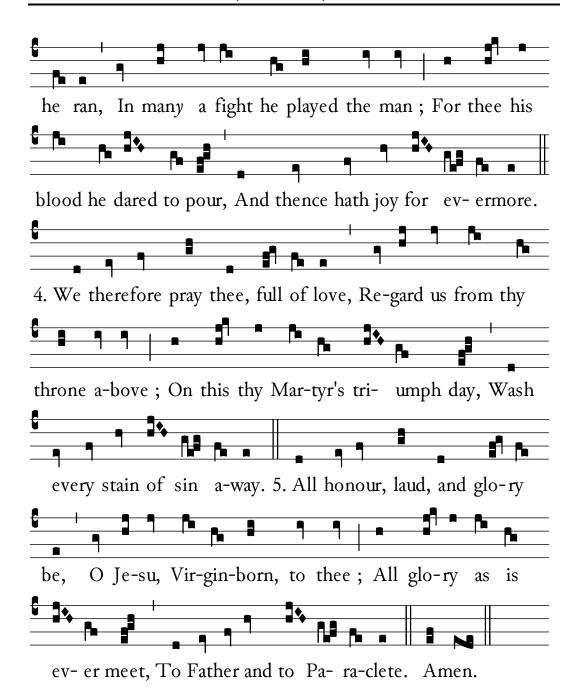


Pa-raclete. Amen.

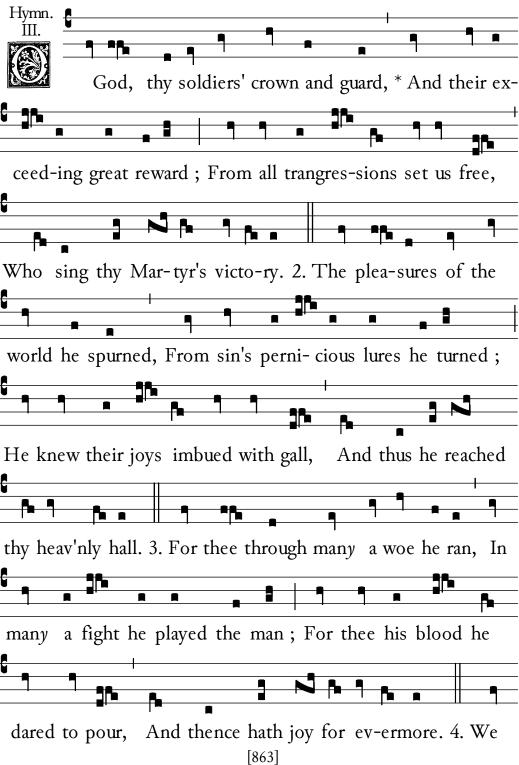
■ From the Nativity of the Lord until the Purification when the Choir is ruled let this Melody be sung at Lauds and at Second Vespers.

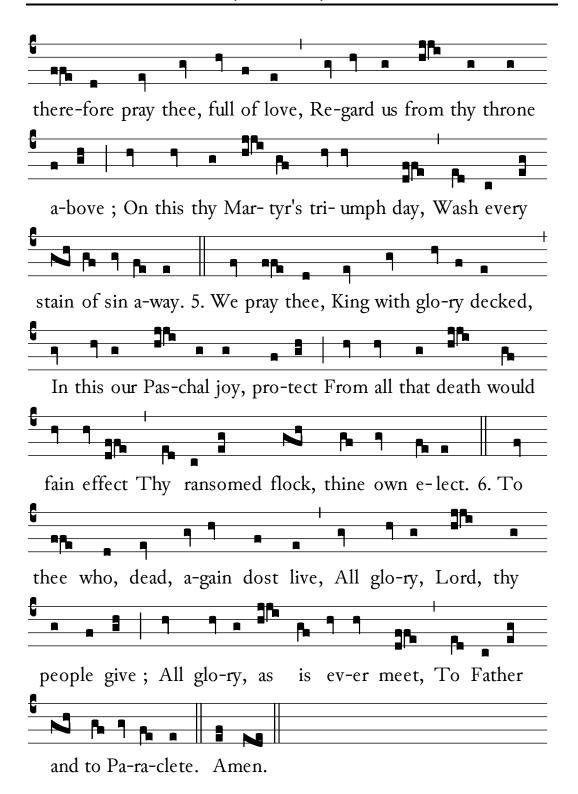


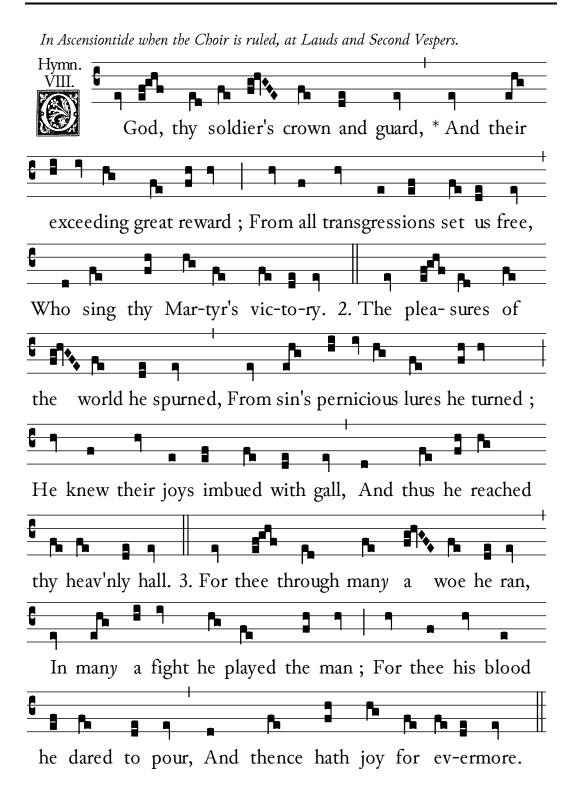
reached thy heav'nly hall. 3. For thee through many a woe

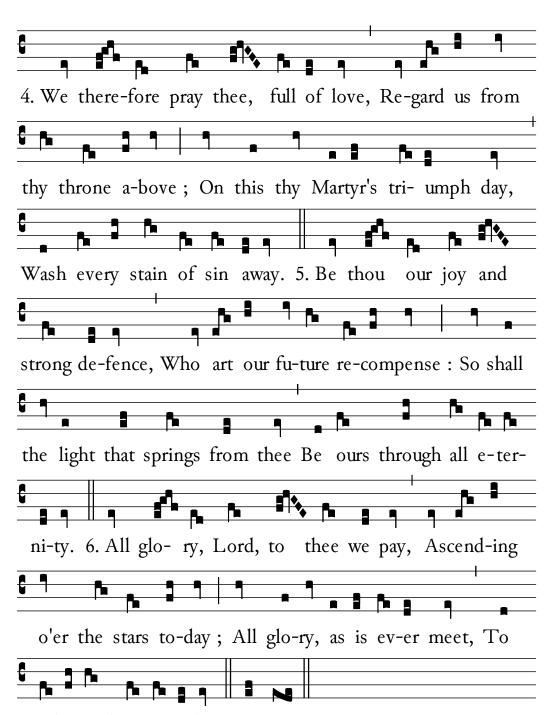


■ However in Eastertide let this Melody be sung on Feasts with Rulers of the Choir at Lauds and at Second Vespers on the Hymn.



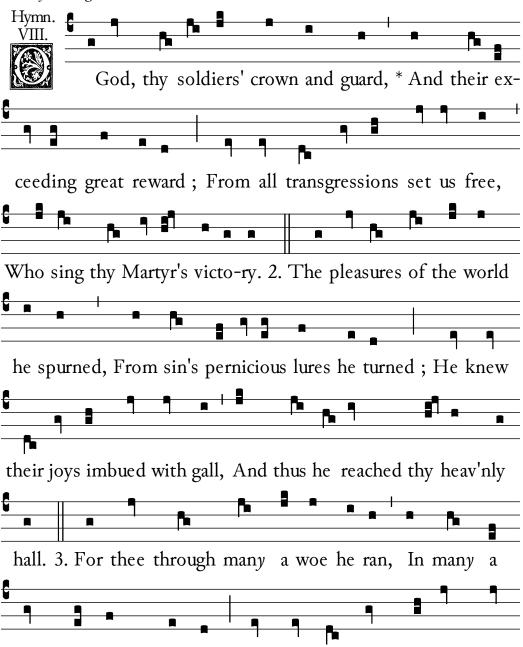




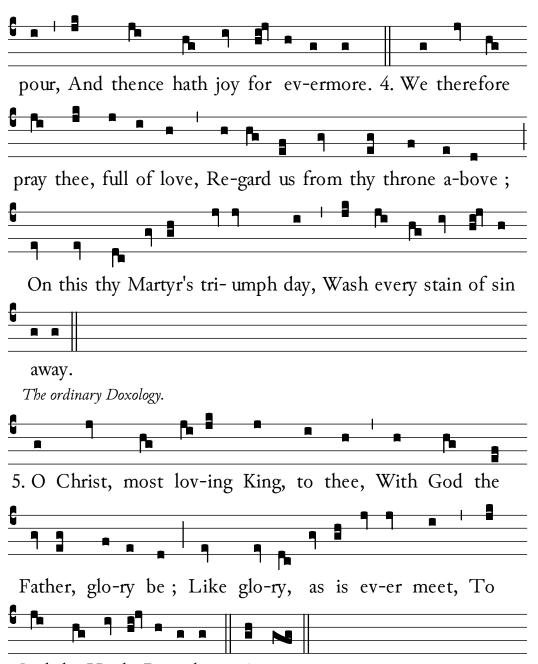


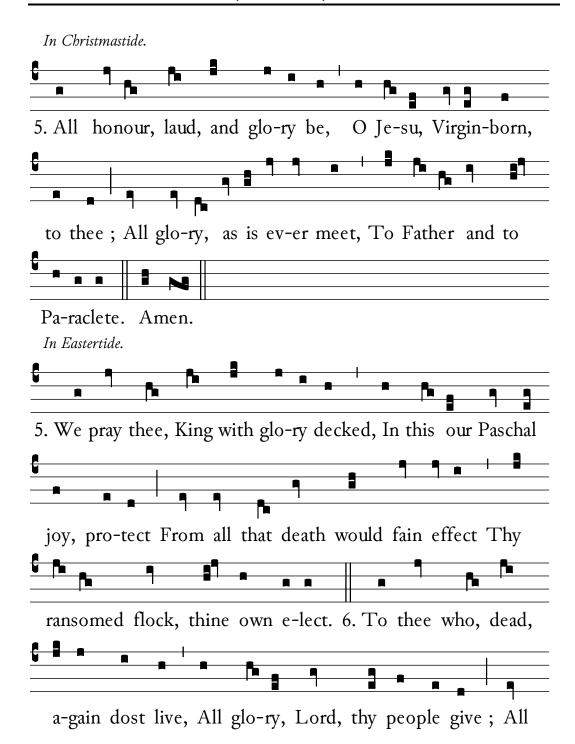
Father and to Pa-raclete. Amen.

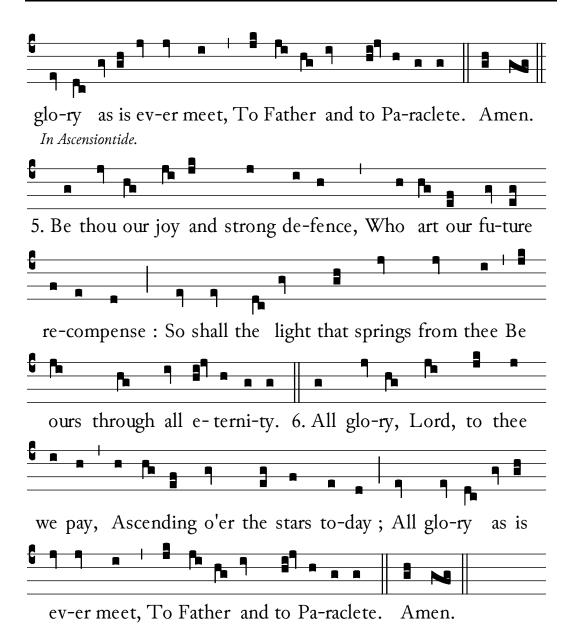
• On feasts of iij. Lessons without Rulers of the Choir throughout the whole year let this Melody be sung at Lauds.



fight he played the man; For thee his blood he dared to





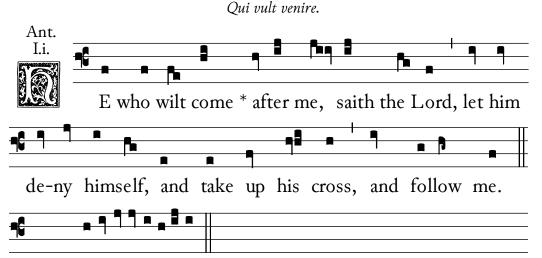


 \mathcal{V} . The righteous shall grow as the lily. \mathcal{R} . And shall flourish for ever before the Lord. Let the response be made privately.



die: it a-bid-eth a-lone. Ps. Blessed be the Lord. 61*.

Likewise another Antiphon.



Ps. Blessed be the Lord. 49^* .

The aforesaid two Antiphons are sung by turns during the week on Feasts of one Martyr whether of iij. or of ix. Lessons on the Psalm Blessed be the Lord. or at the Memorial of the same, in such a way that the Antiphon Except a corn of wheat. is always sung first.

Prayer.

E favourable, O Lord, to our supplications, and through the intercession of Blessed *N*. thy Martyr, graciously bestow upon us thine

everlasting mercy. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of

the Holy Ghost, one God, world

[871]

without end. R. Amen.

Another Prayer.

Rant, we beseech thee, almighty God, that we who celebrate the feast of thy blessed Martyr N., may, at his intercession, be strengthened in the love of thy Name. Through Jesus

Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. R? Amen.

$\blacksquare At j$.

Ant. He that shall confess me. [855]. Ps. Save me, O God. (54./liij.) [117].

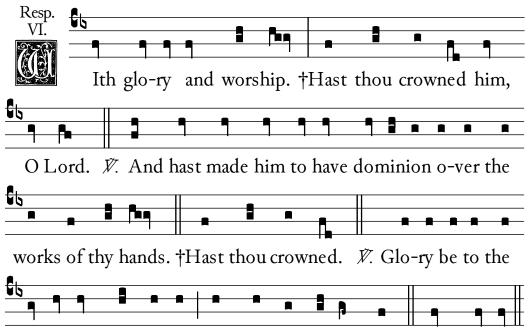
I At iij.

Ant. He that followeth me. [855].

Ps. Teach me, O Lord. (119./cxviij. 33.) [167].

Chapter as above at Lauds. [857].

Gloria et honore.



Father, and to the Son: and to the Ho-ly Ghost. With glo-ry.

 \overline{V} . Thou hast set, O Lord, upon his head. R. A crown of pure gold.

$\blacksquare At vj.$

Ant. If any man serve me, him will my Father honour. [856].

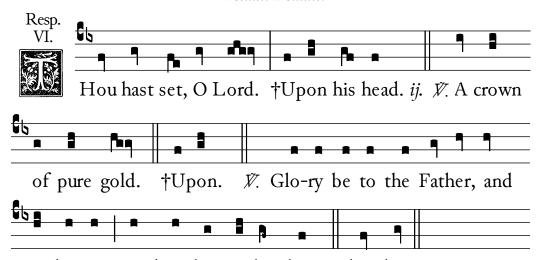
Ps. My soul hath longed. (119./cxviij. 81.) [184].

Chapter. Ecclesiasticus xlv.

His is he which knew righteousness and saw great wonders, and made his prayer unto

the Most High, and he is numbered among the saints. R. Thanks be to God.

Posuisti Domine.



to the Son: and to the Ho-ly Ghost. Thou hast.

 $\overline{\mathcal{N}}$. The righteous shall flourish like the palm-tree. $\overline{\mathcal{N}}$. He shall spread abroad like a cedar in Libanus.

$\blacksquare At ix.$

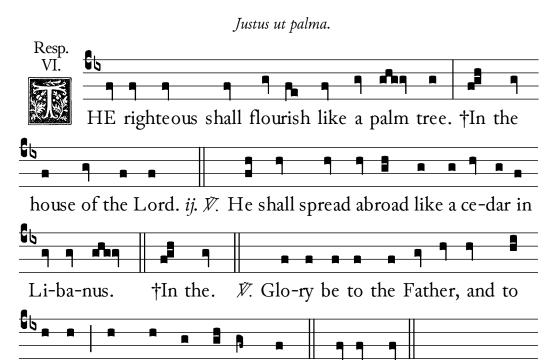
Ant. I will, Father. [856].

Ps. Thy testimonies. (119./cxviij. 129.) [201].

Chapter. cf. Ecclesiasticus xlv.

He Lord hath clothed him with a robe of gladness, and hath set

upon his head a crown of beauty. R. Thanks be to God.



the Son: and to the Ho-ly Ghost. The righteous.

 \mathcal{V} . The righteous shall grow as the lily. \mathcal{V} . And flourish for ever before the Lord.



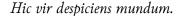
confess also be-fore my Father. Ps. Amen.

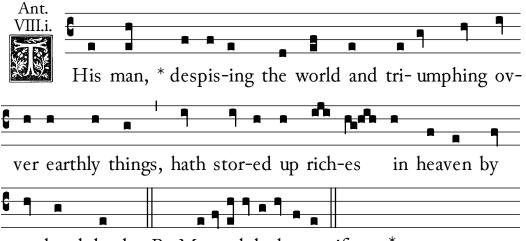
Ferial Psalms.

Chapter and Prayer as above. [820].

Hymn. O God, thy soldiers' crown. [857].

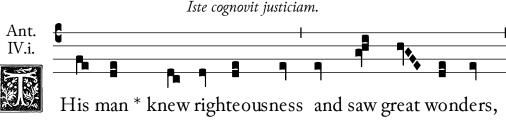
 \mathcal{V} . The righteous shall grow as the lily. \mathcal{R} . And flourish for ever before the Lord. Let the response be made privately.

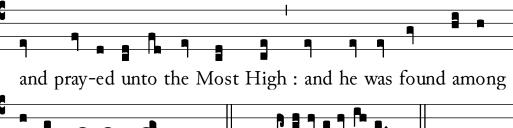




word and deed. Ps. My soul doth magnify. 71*.

Likewise another Antiphon.





the number of the saints. Ps. My soul doth magnify. 60*.

¶ These two aforesaid Antiphons are sung by turns during the week on Feasts of ix. Lessons of one Martyr on the Psalm Magnificat. at Second Vespers or at the Memorial of the same.

¶ Likewise other Chapters of one Martyr, and they are said by turns with the above Chapters during the week at First Vespers and at Lauds and at Terce and at Second Vespers.

Chapter. Ecclesiasticus xiv. 20.

Lessed is the man that shall continue in wisdom, and that shall meditate in his righteousness,

and that in his mind shall reason on the all-seeing eye of God. R. Thanks be to God.

■ At vj. Chapter. Ecclesiasticus xv. 3.

Ith the bread of life and understanding shall she feed him, and give him the water of saving

wisdom to drink. R. Thanks be to God.

■ At ix. Chapter. Ecclesiasticus xv. 3.

E shall be stayed upon her, and shall not be moved : and shall rely upon her, and shall not be confounded. Whe shall exalt him

above his neighbours : and the Lord our God shall cause him to inherit an everlasting name. R. Thanks be to God.

All the rest as is indicated above.

■ On the Birthday of one Martyr and Bishop let all be sung of the History of one Martyr not a Bishop as above [819]. with the Chapters indicated below: and with the Prayer written below: at both Vespers and at Lauds and at Terce.

Chapter. Hebrews v. 1.

Very high priest taken from among men is ordained for men in things pertaining to God, that he

may offer both gifts and sacrifices for sins. R. Thanks be to God.

Praver.

God, who hast sanctified unto us the joy of this day for the commemoration of blessed N. thy martyr and bishop: be present at the prayers of thy family, and grant that

by his merits and intercession, whose feast we celebrate this day, we may be succoured. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without

end. R. Amen.

A Homily of Blessed Gregory, Pope. (On the Gospels, Book j. Homily XVII.)

Lesson j.



E ought to consider, dearly beloved brethren, what is said to the holy Apostles,

and through the Apostles to us, Ye are the salt of the earth. If therefore we are salt: we ought to season the minds of the faithful. Ye therefore that are shepherds: consider, because ye feed the creatures of God. Concerning which animals indeed, is said to God by the Psalmist, Thy animals shall dwell therein. And often we see that rock-salt is placed

with brute animals: that by the same rock-salt they shall lick and be made better. As therefore rock-salt is amongst brute animals, so ought priests to be among the people. To cure it is necessary that every priest should say to each, in whatever way he shall admonish, that whoever is connected with the priest: as if by a touch of salt, is seasoned with a savour of eternal life. But thou, O Lord, have mercy upon us.

Lesson ij.

Nd indeed we are not the salt of the earth: if we season not the hearts of them which hear us. Which indeed seasoning he truly imparteth to his neighbour: who faileth not in preaching. But what are the souls of men, unless we shall say the food of God: which have been seasoned for this, that they may be transerred to his body, that is that they may tend to the increase of the eternal Church. If therefore the food of God is the people: the seasoning of the food must be the priests. But because

when we cease from making use of holy prayer and learning: the salt hath lost its savour, and no longer hath power to season the food of God. And thus it is not accepted by the Author, because being driven out by our folly, it is too little seasoned. Let us consider therefore who have ever been converted by our tongue, who by our rebuke hath been corrected from his perverse works through penance, who on account of our teaching hath forsaken wantonness: who hath turned away from

avarice, who from pride. Let us consider what profit we gain for God: who having received a talent from him have been sent on business. And

indeed he saith, Occupy till I come. But thou, O Lord, have mercy upon us.

Leson iij.

Ehold, now he cometh behold, he inquireth our profit by trading. What kind of profit of souls shall we shew him from our business ? How many, to his appearance sheaves of souls, of our harvest of preaching shall we bring forth? Set before our eyes that day of great severity: in which the Judge shall come to reckon with his servants the talents he hath entrusted to Behold he shall be seen in terrible majesty: between the choirs of angels. There to such examination shall the multitude of all the elect and reprobate be drawn: and the works

that each one hath done shall be There is Peter with the revealed. converted of Judea following in train: there Paul, leading the whole world (as it is said) converted. There Andrew, after him Achaia: John, Asia, Thomas, India, leading the converted into the presence of the There all of the flock belonging to the Lord, the rams shall appear with profits of souls: which flocks by the preaching of his saints are drawn after them, submissive unto God. But thou, O Lord, have mercy upon us.

Lesson iiij.

Ince so many shepherds with their flocks shall come before the eyes of the Eternal Shepherd: what shall we wretched ones say, which after our business return empty to our Lord, and which have held the name of shepherds: and we have not our sheep to show which we ought to be nuturing? Here we have been called shepherds: and there we do

not lead flocks. But can it be that, if we neglect, almighty God shall forsake his sheep? By no means. For he hath promised the same by the Prophet; he feedeth them himself, and all which he hath preordained to life: he instructeth by the sting of lashes and the spirit of contrition. Through us indeed the faithful come to holy baptism, by our

prayers they are blessed: and by the imposition of our hands they receive from God the Holy Ghost, but while they ascend to the heavenly kingdom:

behold, we by our negligence descend to the abyss. But thou, O Lord, have mercy upon us.

Lesson v.

THE Elect, expiated at the hands of priests are entering into the heavenly homeland: and the priests themselves by reprobate life hasten to infernal punishements. To what therefore : to what shall I liken bad priests: unless to the water of baptism, which washeth away the sins of the baptized and sendeth them to the heavenly kingdom, and itself descendeth into the sewer? Let us fear this, dearly beloved brethren. Let our action agree with our ministry itself. Let us daily think of forgiveness for our sins, lest our life remain bound in

sin: for which almighty God continually unbindeth others. Let us consider without ceasing what we are: let us consider our business, let us consider the burden which we take up. Let us every day make an account with ourselves: which we will have to do with our Judge. And thus we ought to undertake our cure: that we not neglect the care of our neighbour. That whosoever cometh unto us be seasoned with the salt of our tongue. But thou, O Lord, have mercy upon us.

Lesson vj.

Hen we see someone idle and lascivious, let him be advised to restrain his wicked desire by marriage: that by this which is permitted, he shall learn to overcome that which is not permitted. When we see one joined in marriage, let him be reminded: that while he thus exerciseth the cure of the world: he neglect not the love of God. Thus will he please his wife: and not dis-

please the Creator. When we see a cleric, let him be admonished as to how he should live: since he presenteth an example of secular life. Lest if anything in him be justly blameworthy: through his own fault the reputation of our religion be burdened. When we see a monk, let him be reminded to retain his reverence in dress, in deed, and in word: let him always look into his

thoughts: and let him forsake those which are completely of the world: and which by character display him to the human eye: let him show this demeanour before the eyes of God. He accordingly that is now holy: let him be admonished to increase. He however that is still unjust, let him be admonished to reform. Insofar as every one that cometh to the priest,

let him go back seasoned with the salt of his words. These things, dearly beloved brethren, anxiously consider with yourselves: these things lay out before your neighbours, trust that the fruit of the business which ye have undertaken ye shall render to almighty God. But thou, O Lord, have mercy upon us.

■ On the Feast of any exiled Martyr or Bishop or Confessor of ix. Lessons.

The Gospel according to Luke. xix. 12.

T that time. Jesus said unto his disciples this parable. A certain nobleman went into a far country to receive for himself a kingdom, and to return. And that which followeth.

Sermon from the Commentary of the Venerable Bede, Priest. (On Luke Book. V. Chap. 78.)

E is a nobleman: to whom the blind man cried out so much the more, Son of David, have mercy on me. And to whom coming to Jerusalem: they sang together, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. A distant region: is the church of the Gentiles, of which same man of noble birth is said, But I am appointed king by him: and is spoken

of by the Father, Desire of me, and I shall give thee the heathen for thy inheritance, and the utmost parts of the earth for thy possession. Which inheritance and possession evidently: for two reasons, is called a distant region. Either because he crieth out to the Lord from the ends of the earth: or because salvation is far from sinners. And although God is present everywhere : yet, far from understanding of them which honour idols, the true God is absent. those who were far off are made nigh by the blood of Christ. And he called his ten servants, and delivered them ten pounds. The number of pennies pertaineth to the law: because of the Decalogue. But thou, O Lord, have

mercy upon us.

Lesson viij.

OW the householder called his ten servants : because he chose his disciples imbued by the letter of the law. He giveth them ten pounds: because the words of the law spiritually. shall understood Indeed after his passion and resurrection he opened their understanding, that they might understand the Scriptures. For the pound, which the Greeks call $\mu\nu\alpha\mu$ is weighed at one hundred pieces. Thus also every word of the Holy Scriptures, because suggesteth the perfection heavenly life: as if it glittereth like the number of an hundred weight. And he said unto them, Occupy till I come. The words, so to speak, of the law and the prophets revealed by mystical interpretation, bring ye to the people : and from them receive the confession of faith and moral

uprightness. But his citizens had hated him, and sent a message after him, saying, We will not have this man to reign over us. Moreover of the citizens, the wicked Jews, he saith: and of which it is elsewhere borne witness, But now have they both seen and hated both me and my Father. Which not only have hated him even unto death of the cross: but also after his resurrection have unleashed persecution on the Apostles, and have scorned the preaching of the heavenly kingdom. And it came to pass, that when he was returned having received the kingdom, signifieth the time when in majesty most manifestly and most eminently he shall come in glory: who to them appeared in humility, when he said, My kingdom is not of this world. But thou, O Lord, have mercy upon us.

Lesson ix.

Hen he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. That he might know, it saith. Not that he did not know: to whom it was most truly

spoken: Lord, thou knowest all things: rather he knew; he spake, that all might know what he did. Then indeed all works and thoughts: all shall be plainly revealed. Then came the first, saying, Lord, thy pound hath gained ten pounds. The

first servant : the order of teachers was sent unto the circumcision. Who received one pound for doing business, because he was sent to preach one Lord : one faith, one baptism: one God. But this same pound, gained ten pounds : because by teaching he joined to it the people under the law. And he said unto him: Well done, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities. The servant is faithful in a little, who doth not adulterate the word of God: but as of God, in the sight of God he speaketh in Christ.

For whatever we perceive of gifts in the present time: is few and little in comparison to the future: for we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. The ten cities moreover are souls coming to the word of the Law and the grace of the Gospel: wherewith at that time glorified by right they shall be put forward, which he shall commend by the same money of the Word as worthy to God. But thou, O Lord, have mercy upon us.

¶ At iij.

Chapter. Every high priest. as above. [876].

$\blacksquare At vj.$

Chapter. Hebrews v. 4.

O man taketh this honour unto himself, but he that is called of God as was Aaron: as the scripture

saith: Thou art a priest for ever after the order of Melchisedech.

R.

Thanks be to God.

$\blacksquare At ix.$

Chapter. Ecclesiasticus xxiv. 2.

M the congregation of the most high shall she open her mouth, and triumph before his power: and in the midst of her own people she shall

be exalted: and shall be admired in the holy assembly. R. Thanks be to God.

■ On the Feast of one Martyr and Bishop not exiled.

The Gospel according to Matthew. x. 26.

T that time. Jesus said unto his disciples, there is nothing covered, that shall not be revealed; and hid, that shall not be known. And that which followeth.

A Homily of Rabanus, Priest.

ND how in the present age : are they ignorant of many vices. For of the future time it is written: when God shall judge the hidden things of men: and will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. And the meaning is, Be not afraid of raging persecutors and mad blasphemers : for the day of judgement shall come, in which your power and their wickedness shall be shewn. What I tell you in darkness, speak ye in light: and what ye hear in the ear, that preach ye upon the housetops: what ye have heard in secret proclaim openly: what ye have learned secretly speak publicly: what I have taught ye in the small region of Judea: proclaim boldly in all the cities and throughout the whole world. Fear not them which kill the body, but are not able to kill the soul. If any such kill the body, they are not able to kill the soul. In truth the soul

is invisible and incorporeal: accompanying, I say, the grosser substance of our body. Or at all events in time he shall be punished and he shall understand sufferings: when he shall take back the former body : when that with which he hath sinned, with the same he is also punished. Fear him which is able to destroy both body and soul into hell fire. name hell is not found in the ancient books: but is first set forth by the Saviour. Let us inquire therefore what be the occasion of this word. That the idol Baal was near Jerusalem at the base of Mount Lebanon: in which floweth Shiloh: we read not once only. This valley and small level plain was watered and woody and full of delights: and in it was a grove consecrated to the idol. But the people of Israel had come to such madness: that forsaking the nearby temple: they offered sacrifices, and indulgence conquered the severity of religion: and they burned their sons or consecrated them to devils. And that place was called Gehenna, that is the valley of the sons of Hinnom. But thou, O Lord, have mercy upon us.

Lesson ij.

YBout this the books of Kings and Chronicles and Jeremiah write most fully. It is that place that God threatens to fill up with the bodies of the dead, for it is by no means called Tophet and Baal: but is called Poliandrium, that is tomb of the dead. Thus the future suffering and eternal punishment by which sinnners will be slaughtered: are indicated by the name of this place. Now, that there are two kinds of gehenna: of excessive fire and cold, we read most fully in Job. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. It is itself the word of the Lord: and that which followeth dependeth upon the

former. Let the prudent reader always take heed of superstitious interpretation: that the Scriptures not be accommodated to thy feeling: but rather join thine understanding to the Scriptures : and understand that which followeth. He hath said above : Fear not them which kill the body, but are not able to kill the soul; now accordingly is spoken, Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. And the meaning is, If small and common animals shall not fall except apart from God the Creator: and providence is made for all things: and that which, apart from the will of God should be destroyed, shall not perish : ye who are eternal should not fear that ye live outside the providence of God. But thou, O Lord, have mercy upon us.

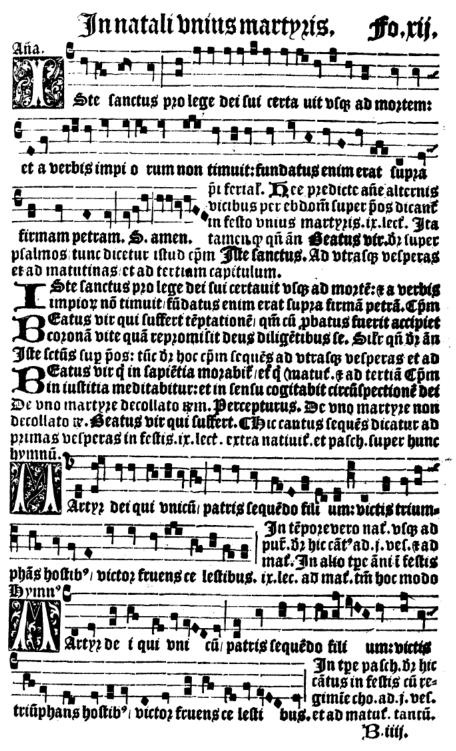
Lesson iij.

ND this sense was also spoken of earlier. Behold the fowls of the air, for they sow not, neither do they gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they? And after this: Consider the lilies of the field, how they grow: and so forth. Wherefore if God so clothed the grass

of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Those two sparrows are interpreted as soul and body: likewise the five sparrows, which according to Luke are sold for two coins, refer to the senses. But how that understanding should be linked to the

whole Gospel discourse: is not a small difficulty. But the very hairs of your head are all numbered. Therefore be not afraid: ye are better than many sparrows. Clearly the higher meaning of our statement hath been expressed: that we ought not to fear those who can kill the body, but are not able to kill the soul. Because if without the wisdom of God even little animals do not fall: how much more a man that is supported by apostolic dignity? For when he saith: The very hairs of your head are all numbered: he sheweth the infinite providence and ineffable affection of God towards men: that nothing lieth

hidden from our God: and also that [not] even small and idle sayings escape his knowledge. They deride the understanding of the Church in which deny this place, resurrection of the body: as if we are the hairs that are numbered and cut off by a barber: let us asssert that every one shall rise again: seeing that the Saviour hath not said, all your saved, but they hairs are Where the number is: numbered. of knowledge the number demonstrated, not the condition of the same number. But thou, O Lord, have mercy upon us.



[Sarum Antiphonale-1519.]