

THE SARUM RITE  
Sarum Breviary Noted.  
Performing Edition.

Volume A.

Part 19.

Pages [883]-[950].

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

Edited by William Renwick.

Hamilton Ontario.  
The Gregorian Institute of Canada.  
MMXIV.

*The Sarum Rite* is published by The Gregorian Institute of Canada/L'Institut grégorien du Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

*The Sarum Rite* is distributed over the internet through .pdf files located at: [www.sarum-chant.ca](http://www.sarum-chant.ca)

This document first published July 1, 2014.  
Revised January 2023, March 2024.

All rights reserved. This publication may be downloaded and stored on personal computers, and may be printed for purposes of research, study, education, and performance. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold, without the prior permission in writing of the Gregorian Institute of Canada.

The Gregorian Institute of Canada/L'Institut grégorien du Canada is a charitable organization registered by the Federal Government of Canada.

[www.gregorian.ca](http://www.gregorian.ca)

© The Gregorian Institute of Canada, 2014.

## ¶ *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.

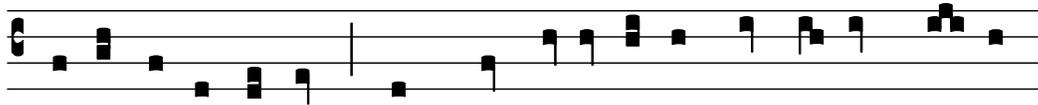
### *At Vespers.*

*Iste sanctus.*

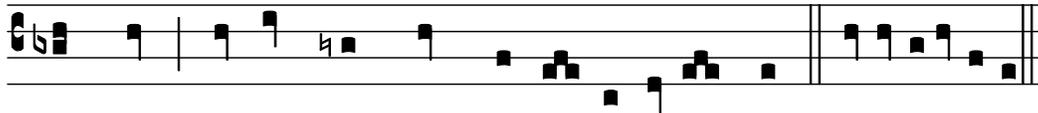
Ant.  
VIII.i.



His is a ho-ly man \* who for the law of God conten-



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.*

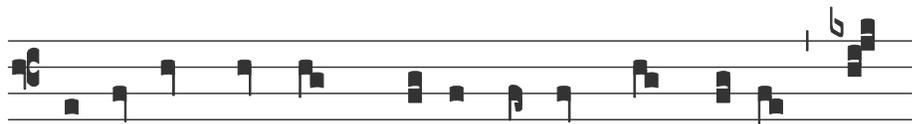
*Or this Antiphon.*

*Beatus vir qui suffert.*

Ant.  
I.vi.



Lessed is the man \* that endur-eth temptation : for



On the Birthday of one Martyr out of Eastertide.

when he hath been tri- ed, he shall re-ceive the crown of

life, which God hath promis- ed to them that love him.

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.*

**T**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.*

**B**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. *R.* Thanks be to God.

*Or this Chapter.*

*Chapter. Ecclesiasticus xiiij. 22.*

**B**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.*

¶ *Of one Martyr beheaded, the. R. is Now the saintly man. [918].*

*And these are the Feasts through the year on which the aforesaid R. 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.*

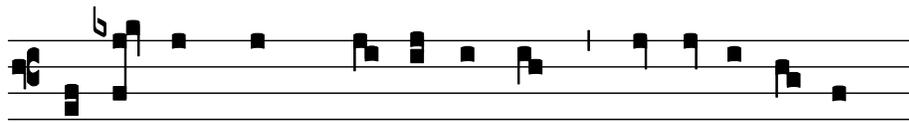
¶ *Of one Martyr not beheaded. R. Blessed is the man that endureth temptation. [917].*

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

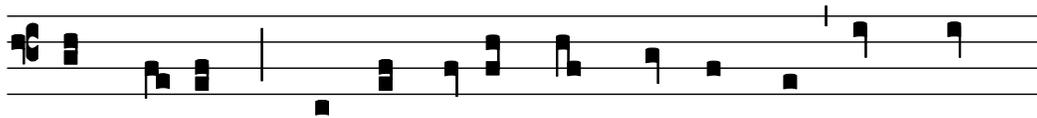
*Martyr Dei.*

Hymn.

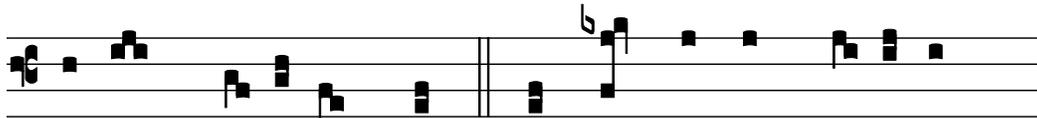
II.



Artyr of God, the only Son \* To victo-ry hath

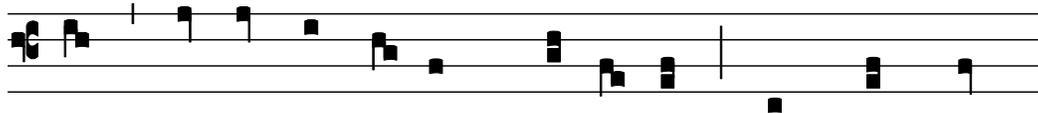


led thee on : Thine every foe now prostrate lies, And heav'n



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

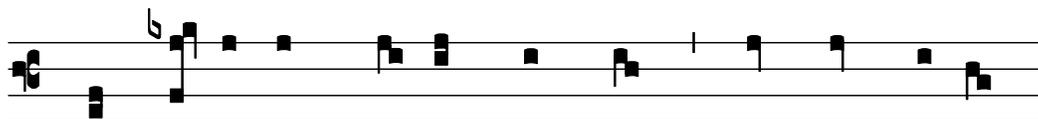
On the Birthday of one Martyr out of Eastertide.



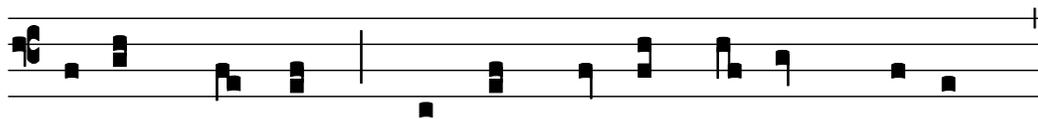
tain The cleansing of each guil-ty stain, May shield from



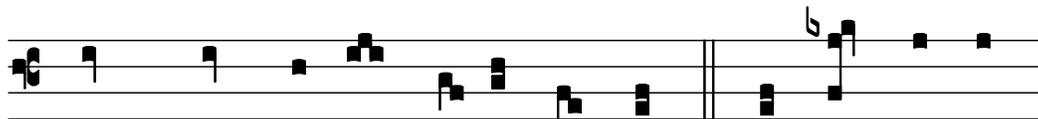
sin's contagious blight, Put life's long wea-ri-ness to flight.



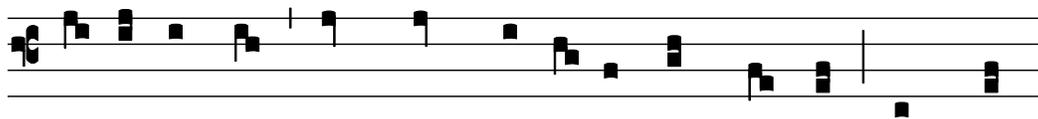
3. Now riv-en are the bonds in twain, Which did thy saint-



ly limbs enchain : From us the bons of earth remove



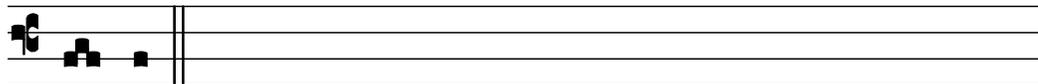
Through God the Son's re-deeming love. 4. All laud to God



the Father be, All praise, E-ternal Son, to thee : All glo-



ry, as is ev-er meet, To God the Ho- ly Pa-ra-clete.



A-men.

On the Birthday of one Martyr out of Eastertide.

*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.*

Hymn.

I.



Artyr of God, the only Son \* To victo-ry hath

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

heav'n accords the victor's prize. 2. O may thy prayer for

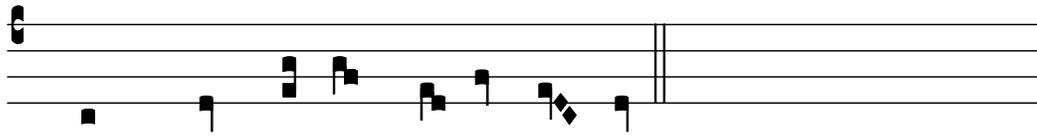
us ob-tain The cleansing of each guil-ty stain, May shield

from sin's contagious blight, Put life's long wea-ri-ness to

flight. 3. Now riv-en are the bonds in twain, Which did thy

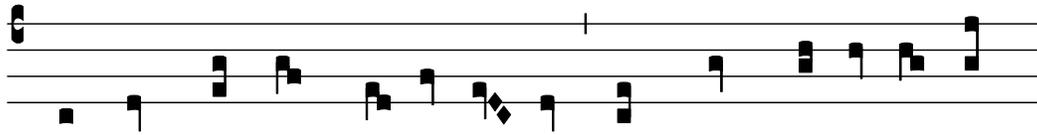
saintly limbs enchain : From us the bonds of earth remove

On the Birthday of one Martyr out of Eastertide.

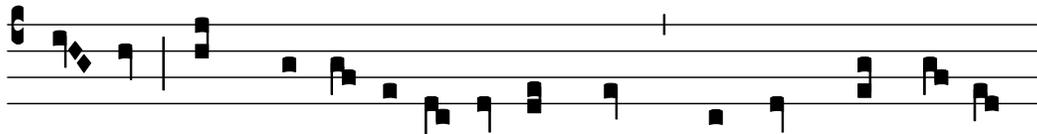


Through God the Son's re-deeming love.

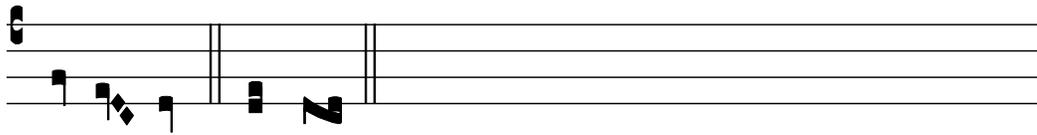
*The ordinary Doxology.*



4. All laud to God the Father be, All praise, E-ternal Son,

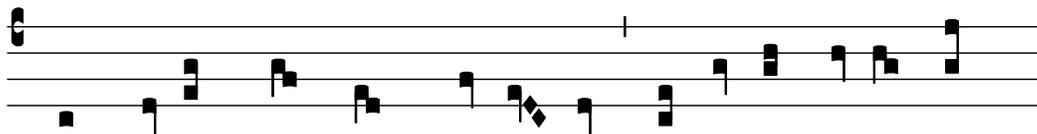


to thee : All glo-ry, as is ev-er meet, To God the Ho-ly

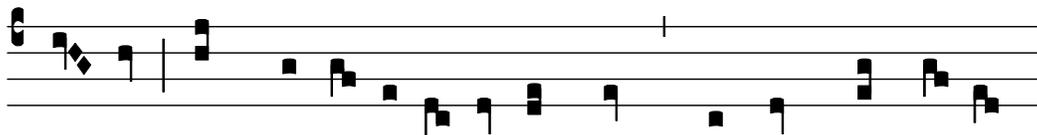


Pa-ra-clete. Amen.

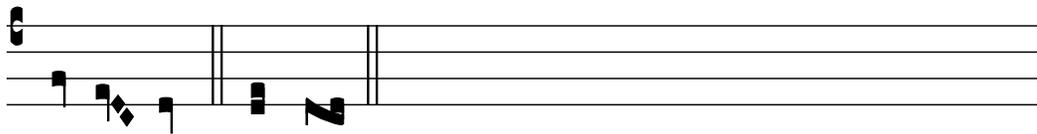
*In Christmastide.*



4. All honour, laud, and glo-ry be, O Je-su, Virgin-born,



to thee : All glo-ry, as is ev-er meet, To God the Ho-ly



Pa-ra-clete. Amen.

On the Birthday of one Martyr out of Eastertide.

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

Hymn.  
III.



Artyr of God, the only Son \* To victo-ry hath

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

heav'n accords the victor's prize. 2. O may thy prayer for

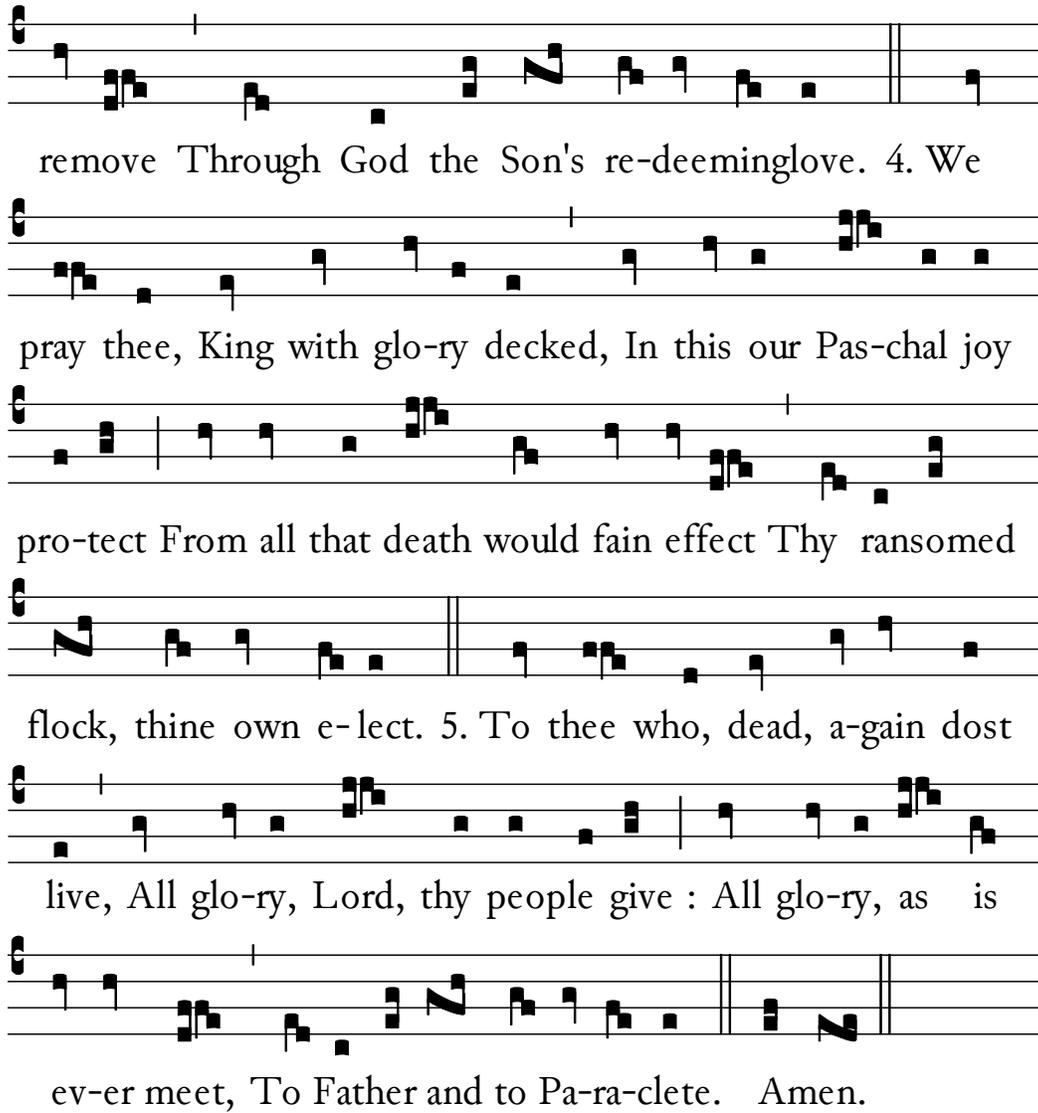
us obtain The cleansing of each guil-ty stain, May shield

from sin's contagious blight, Put life's long wea-ri-ness

to flight. 3. Now riv- en are the bonds in twain, Which

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

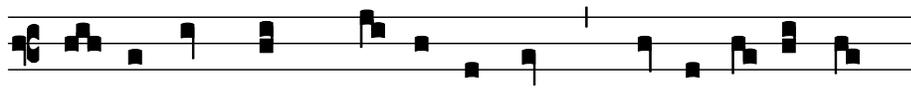
On the Birthday of one Martyr out of Eastertide.



remove Through God the Son's re-deeminglove. 4. We  
pray thee, King with glo-ry decked, In this our Pas-chal joy  
pro-tect From all that death would fain effect Thy ransomed  
flock, thine own e-lect. 5. To thee who, dead, a-gain dost  
live, All glo-ry, Lord, thy people give : All glo-ry, as is  
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.*

Hymn.  
IV.

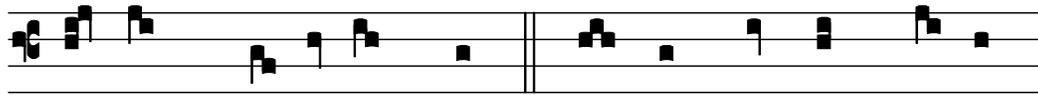


Ar-tyr of God, the only Son \* To victo-ry hath

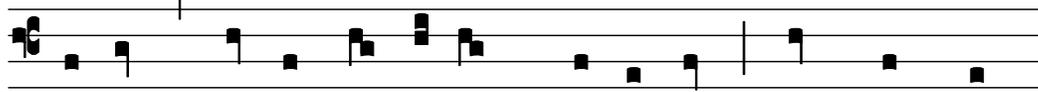
On the Birthday of one Martyr out of Eastertide.



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



ac-cords the victor's prize. 2. O may thy prayer for us



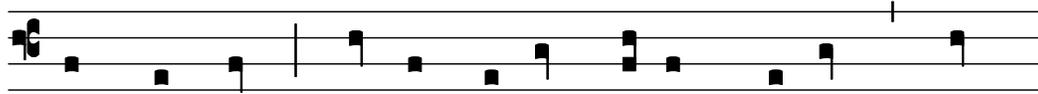
obtain The cleansing of each guil-ty stain, May shield from



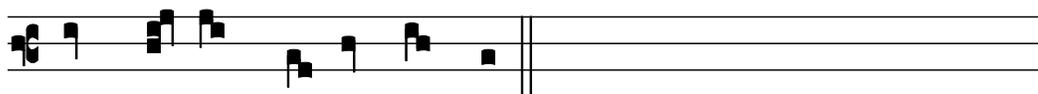
sin's contagious blight, Put life's long wea-ri-ness to flight.



3. Now riv-en are the bonds in twain, Which did thy saintly



limbs enchain : From us the bonds of earth remove Through



God the Son's re-deeming love.

*The ordinary Doxology.*

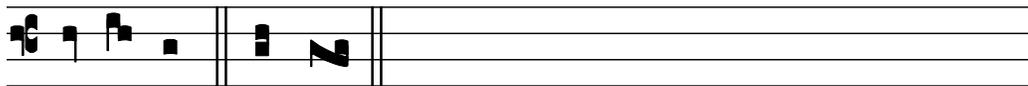


4. All glo-ry to the Father be, All praise, e-ternal Son, to



thee : All glo-ry, as is ev-er meet, To God the Ho-ly

On the Birthday of one Martyr out of Eastertide.



Pa-ra-clete. Amen.

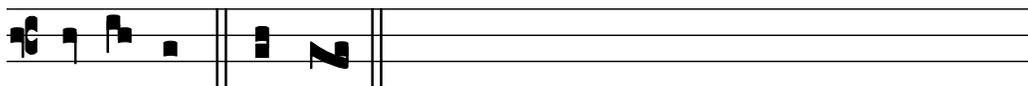
*In Christmastide.*



4. All honour, laud, and glo-ry be, O Je-su, Virgin-born,

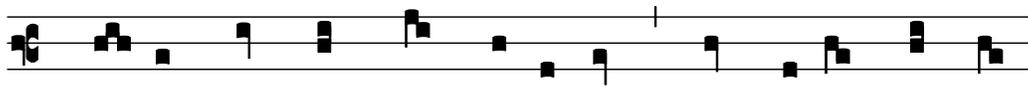


to thee : All glo-ry, as is ev-er meet, To Father and to



Pa-ra-clete. Amen.

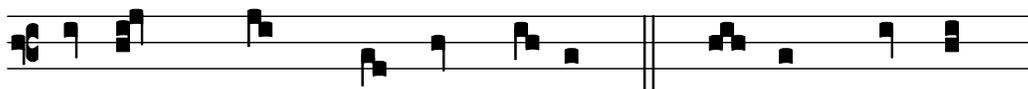
*In Eastertide.*



4. We pray thee, King with glo-ry decked, In this our Paschal



joy, pro-tect From all that death would fain effect Thy



ransomed flock, thine own e-lect. 5. To thee who, dead,

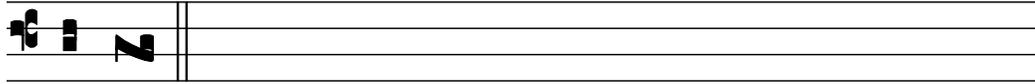


a-gain dost live, All glo-ry, Lord, thy people give ; All

On the Birthday of one Martyr out of Eastertide.



glo-ry, as is ev-er meet, To Father and to Pa-ra-clete.



Amen.

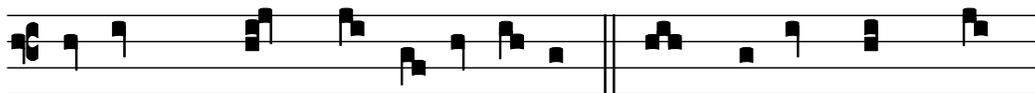
*In Ascensiontide.*



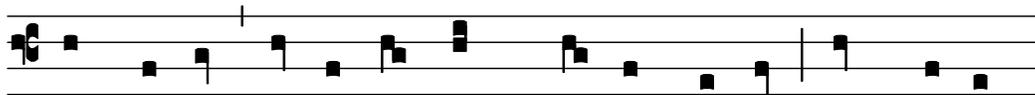
4. Be thou our joy and strong de-fence, Who art our fu-ture



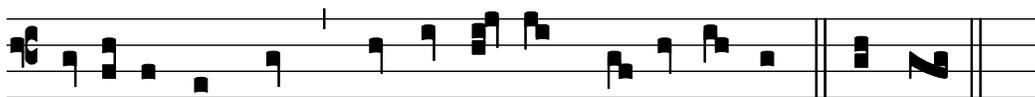
re-compense : So shall the light that springs from thee



Be ours through all e-terni-ty. 5. All glo-ry, Lord, to



thee we pay, Ascending o'er the stars to-day ; All glo-ry,



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

*℣.* Thou hast crowned him with glory and worship, O Lord. *℟.* And hast made him to have dominion over the works of thy hands. *Let the Response be made privately.*

*Hic est vere martyr.*

Ant.  
VII.i.



His is indeed a Martyr \* who for the name of Christ



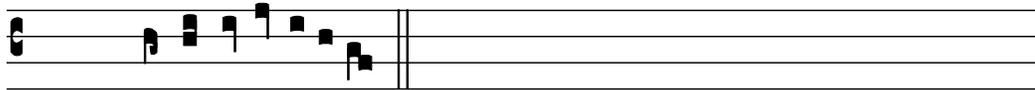
poured forth his life-blood : who feared not the threats of



judges, nor sought for the glo-ry of earthly digni-ty,



but with joy attain-ed unto the heav'nly kingdom.



*Ps.* My soul doth magnify. 67\*.

*Prayer.*

**B**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.*

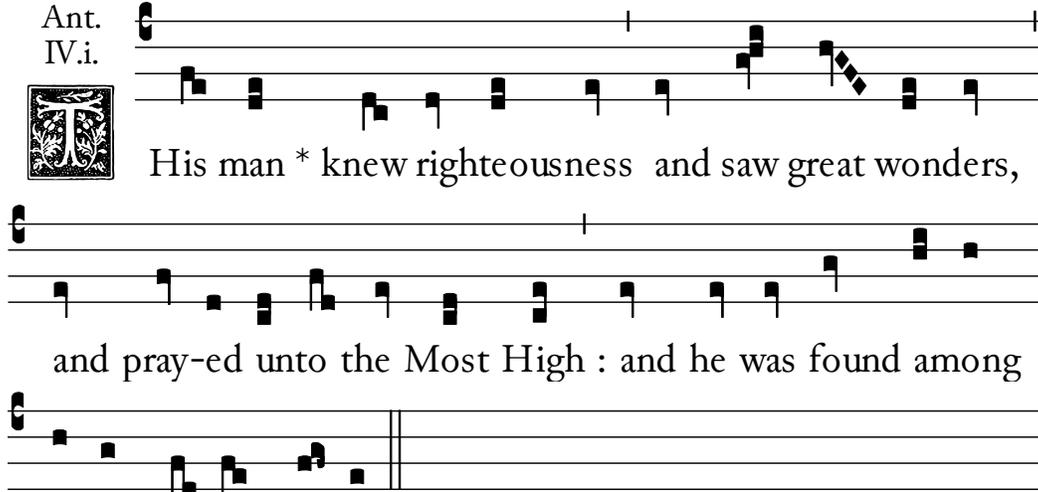
**G**Rant, we beseech thee, almighty God, that we who honour the birthday of thy blessed martyr *N.*, may at his intercession be strengthened in the love of thy Name.

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.

On the Birthday of one Martyr out of Eastertide.

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.

Ant.  
IV.i.



**T** His man \* knew righteousness and saw great wonders,  
and pray-ed unto the Most High : and he was found among  
the number of the saints.

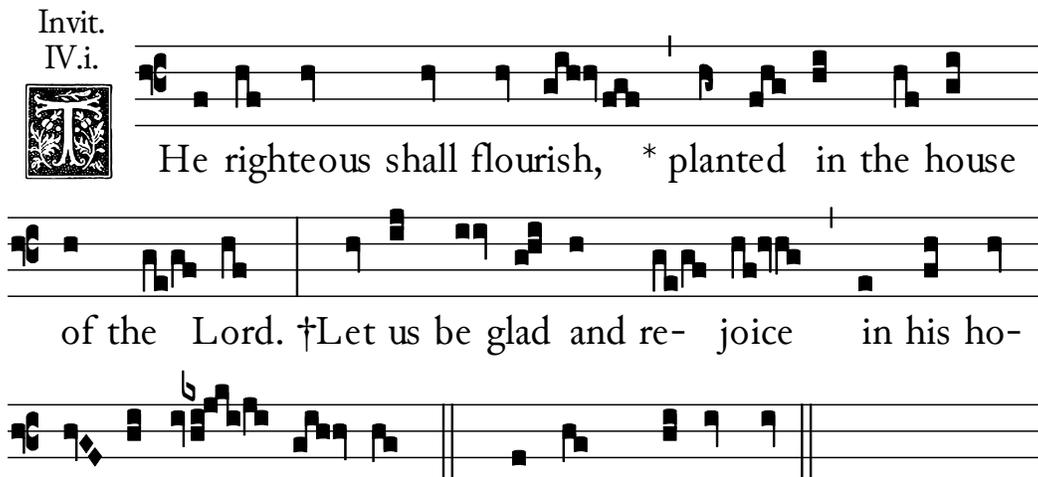
℣. Thou hast set, O Lord, upon his head. ℞. A crown of pure gold.  
Prayer as appropriate.

**¶** At Matins.

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

*Justus florebit.*

Invit.  
IV.i.

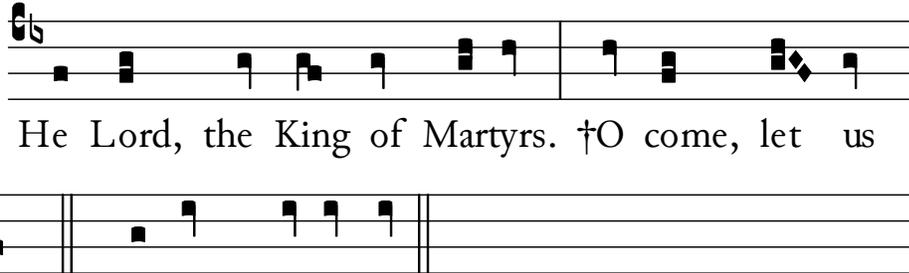


**T** He righteous shall flourish, \* planted in the house  
of the Lord. †Let us be glad and re- joice in his ho-  
ly so-lem- ni- ty. Ps. O come, let us sing. 13\*.

On the Birthday of one Martyr out of Eastertide.

Another Invitatory on Feasts of iij. Lessons which have a Single Invitatory.  
*Regem martyrum Dominum.*

Invit.  
VI.iii.



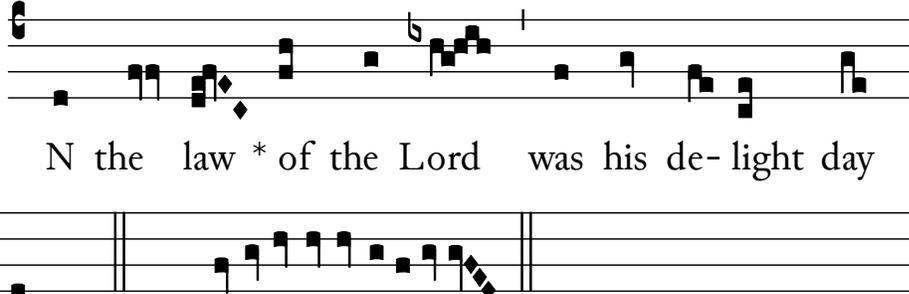
**H** He Lord, the King of Martyrs. †O come, let us  
worship. *Ps.* O come, let us sing. 36\*.

*Hymn.* Martyr of God. [821].

**C** *In the j. Nocturn.*

*In lege Domini.*

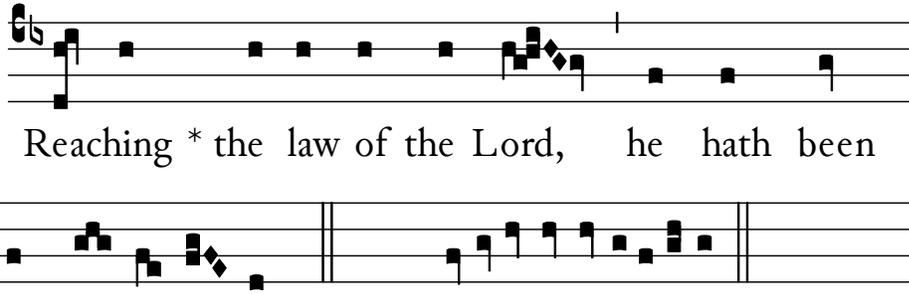
1. Ant.  
I.v.



**I**N the law \* of the Lord was his de-light day  
and night. *Ps.* Blessed is the man. (1.) [18].

*Predicans preceptum Domini.*

2. Ant.  
I.i.



**R**eaching \* the law of the Lord, he hath been  
set upon his ho-ly hill. *Ps.* Why do the nations. (2.) [18].

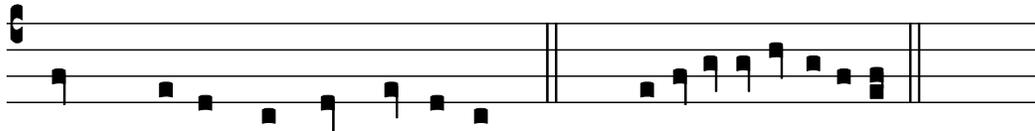
On the Birthday of one Martyr out of Eastertide.

*Voce mea ad Dominum.*

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.) [19].

*V.* Thou hast crowned him with glory and worship, O Lord. *R.* And hast made him to have dominion over the works of thy hands. *Let the Response be made privately.*

*Lesson j.*

**H**osoever 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.

*Iste sanctus pro lege Dei.*

1. Resp.  
V.



His is a ho-ly man \* who for the law of God con-

On the Birthday of one Martyr out of Eastertide.

tended ev-en unto death : and was not a-fear-ed by  
the words of the wick-ed. †Hav-ing been found-ed  
up-on a firm rock. ♪ Pro-ected by a roy-al for-  
ti-fi-ca-tion : he was by no means o-vercome by his ad-  
versa-ries. †Hav-ing been.

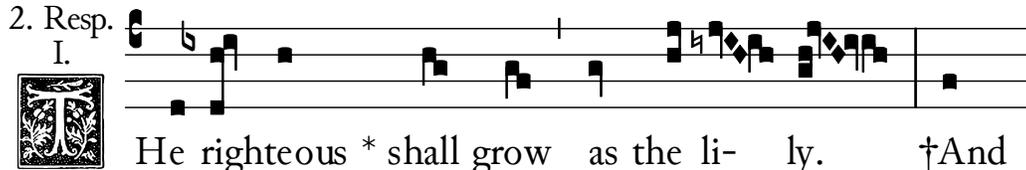
*Lesson ij.*

**I**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

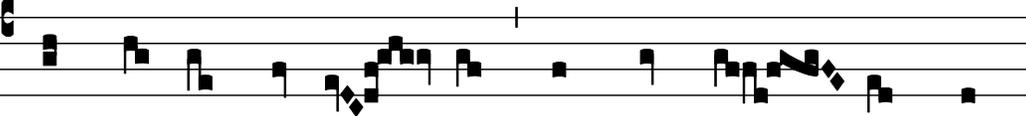
which were not themselves emulous of others : but nevertheless rendered unto us good examples of virtue to emulate, that if we profit from them, others will profit by us, and thus Christ will ever be glorified in his holy Church. But thou, O Lord, have mercy upon us.

*Justus germinabit.*

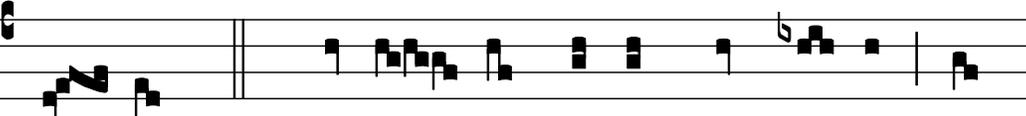
2. Resp.  
I.



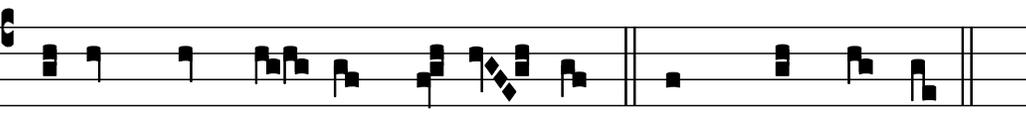
**J** He righteous \* shall grow as the li- ly. †And



shall flou-rish for ev- er in the pre- sence of



the Lord. ⁊. Planted in the house of the Lord : in



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

*Lesson iij.*

**F**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 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, contend courageously, press fiercely in battle, fight, consider thine oath : attend to the conditions under which thou hast accepted military service. The agreement which thou hast promised : the conditions which thou hast accepted : the service in whose name thou hast enlisted. This pact indeed under

On the Birthday of one Martyr out of Eastertide.

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.

*Iste cognovit justiciam.*

3. Resp.  
III.



His is he \* which knew right-eousness, and saw

great won-ders, and made his prayer unto the Most High.

†And is found in the number of the saints.

∕. This is he who hath despis-ed the life of the world :

and hath attained to the hea- ven-ly king-dom.

†And is. ∕. Glo- ry be to the Father, and to the Son :

and to the Ho-ly Ghost. †And is.

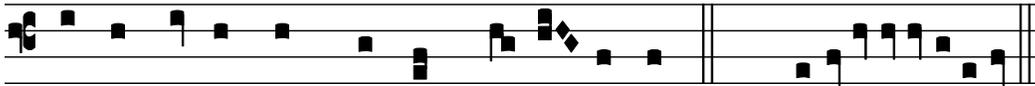
**¶** *In the ij. Nocturn.*

*Filii hominum scitote.*

4. Ant.  
II.i.



ye sons of men, \* know ye that the Lord hath



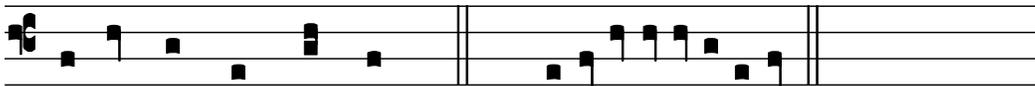
chos-en to himself the man that is godly. *Ps.* Hear me when  
I call. (4.) [19].

*Scuto bone voluntatis tue.*

5. Ant.  
II.i.



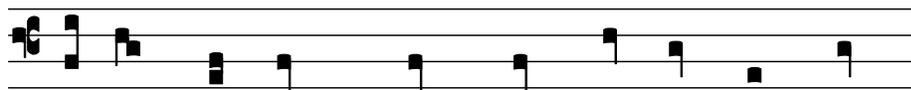
Ith a shield \* of thy fa-voura-ble kindness hast thou



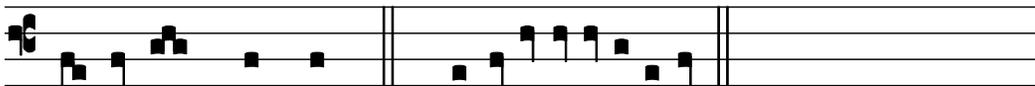
de-fended him, O Lord. *Ps.* Ponder my words. (5.) [20].

*In universa terra.*

6. Ant.  
II.i.



N all the world \* hast thou crowned him with



glo-ry and worship. *Ps.* O Lord our Governor. (8.) [24].

*℣.* Thou hast set, O Lord, upon his head.

*℞.* A crown of pure gold. *Let the Response be made privately.*

*However when the ℞. of the Second Nocturn of the Common History of one Martyr is*

On the Birthday of one Martyr out of Eastertide.

sung on Feasts of iij. 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.

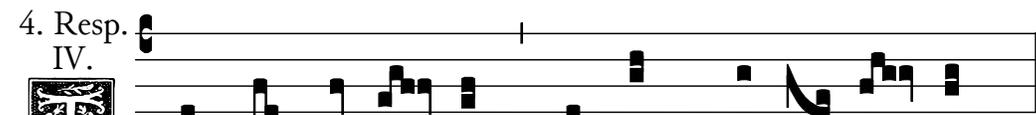
Lesson iiij.

**C**onsider, O Christian, God present with thee to fight an enemy. He favoureth that thou shouldst conquer : the Lord favour-eth 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

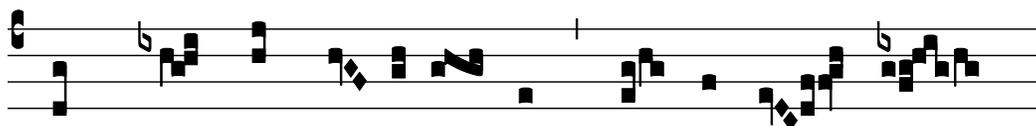
thee the sight of God summoneth increase of strength : the majestic presence depriveth the enemy of harmful poison. To thee angels applaud, to him they give dread. Upon thee is bestowed strength : his malice is weakened. By whom thou art upheld : he is oppressed. By whom thou are raised up : he is struck 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.

*Desiderium anime ejus.*

4. Resp.  
IV.

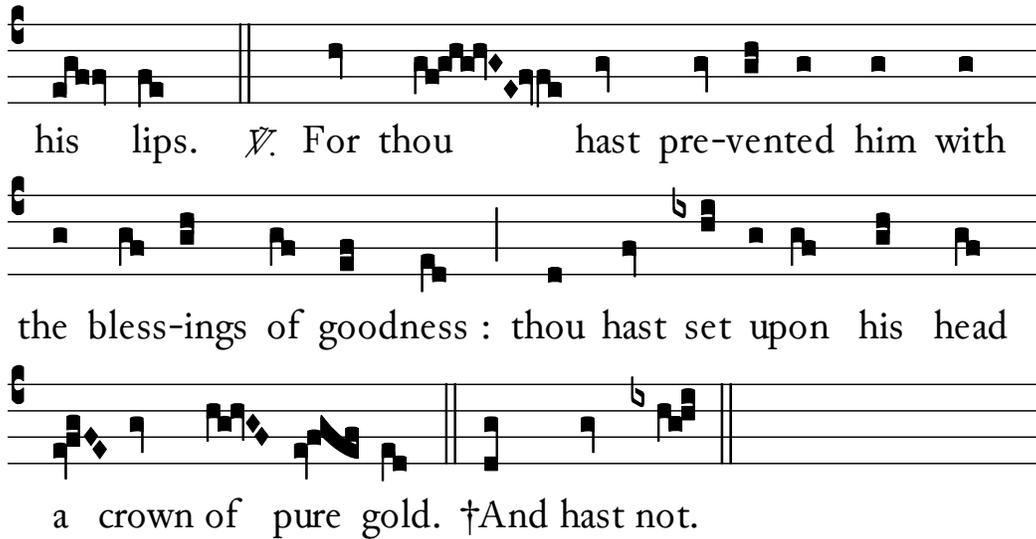


**T**hou hast giv-en him \* his soul's de-sire, O Lord.



†And hast not de-ni-ed him the request of

On the Birthday of one Martyr out of Eastertide.



his lips. ✂. For thou hast pre-vented him with  
the bless-ings of goodness : thou hast set upon his head  
a crown of pure gold. †And hast not.

*Lesson v.*

**T**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 wouldest 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 destruction of the enemy : and destruc-

tion 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 defeat. 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.

On the Birthday of one Martyr out of Eastertide.

*Domine prevenisti eum.*

5. Resp.  
VIII.



Lord, \* thou hast pre-ven-ted him with  
the blessings of good-ness. †Thou hast set up-on  
his head a crown of pure gold. ⁊. He  
asked life of thee, and thou gav-est it him, O  
Lord. †Thou hast set.

*Lesson vj.*

Ome indeed after a battle the Lord keepeth for other palms : others, with 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, with their suffering now completed, he setteth triumphant 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

On the Birthday of one Martyr out of Eastertide.

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.

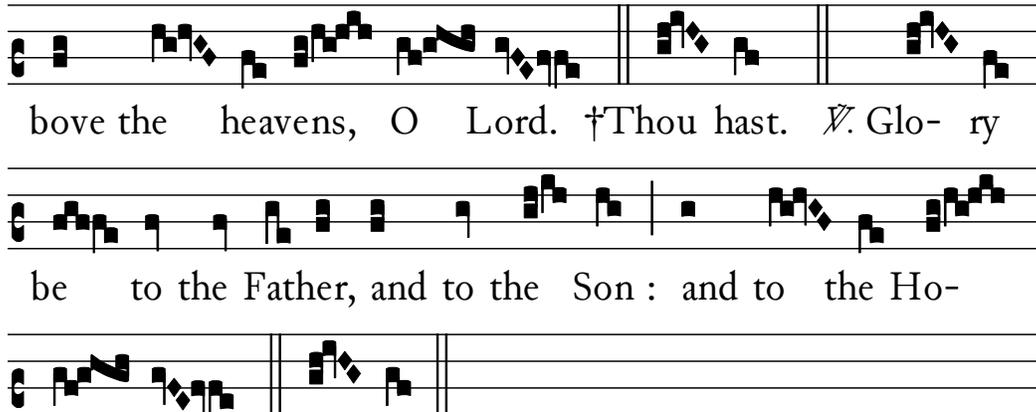
*Gloria et honore.*

6. Resp.  
VII.



Hou hast crowned him, \* O Lord, with glo-  
 ry and wor-ship : and hast made him to have do-  
 min- ion o-ver the works of thy hands. †Thou  
 hast put all things in subjection under  
 his feet. ✱ For thou hast set thy glo- ry a-

On the Birthday of one Martyr out of Eastertide.



bove the heavens, O Lord. †Thou hast. ⁊. Glo- ry  
be to the Father, and to the Son : and to the Ho-  
ly Ghost. †Thou hast.

**¶** *In the iij. Nocturn.*

*Justus Dominus.*

7. Ant.  
VII.ii.



He right-eous Lord \* hath lov-ed righteousness :



his counte-nance will be-hold the thing that is just.

*Ps. In the Lord. (II./x.) [26].*

*Habitabit in tabernaculo tuo.*

8. Ant.  
IV.i.



E shall dwell \* in thy ta-bernacle : he shall rest up-

On the Birthday of one Martyr out of Eastertide.



on thy ho-ly hill. *Ps.* Lord, who shall dwell. (15./xiv.) [30].

*Posuisti Domine.*

9. Ant.

IV.v.



Hou hast set, O Lord, \* upon his head a crown



of pure gold. *Ps.* The King shall rejoice. (21./xx.) [46].

℣. 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.* ℞. He shall spread abroad like a cedar in Libanus. *Let the response be made privately.*

*The Gospel. According to John. xij. 24.*

*Lesson vij.*

**A**T that time, Jesus said unto his disciples, 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.)*

**T**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 lovest. 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 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

On the Birthday of one Martyr out of Eastertide.

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

*Corona aurea.*

7. Resp.

III.



crown \* of gold upon his head, wherein  
 was engrav- ed Ho- li-ness. †The glo-ry of ho-  
 nour, and the work of pow- er. ✎. With the bread  
 of life and understanding she hath fed him : and hath giv-  
 en him the wa-ter of wisdom to drink. †The glo-ry.

*Lesson viij.*

**T**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

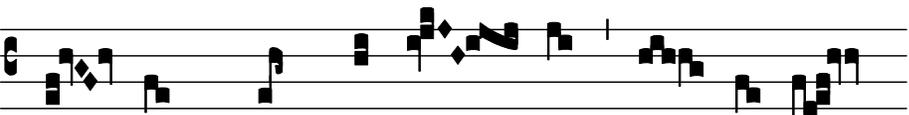
spiteful and perverted people who are in themselves cruel and wicked murderers : give themselves to flames : suffocate in water, dash themselves from a precipice and perish. This Christ hath not taught, who on the

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.

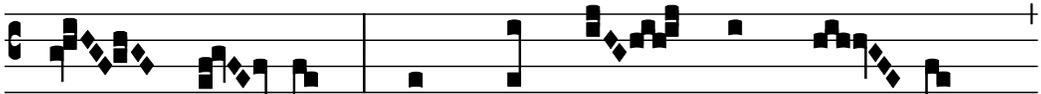
*Stola jocunditatis.*

8. Resp.

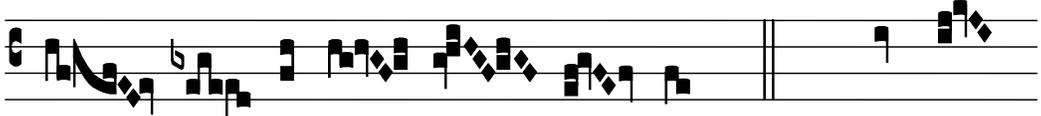
VII.



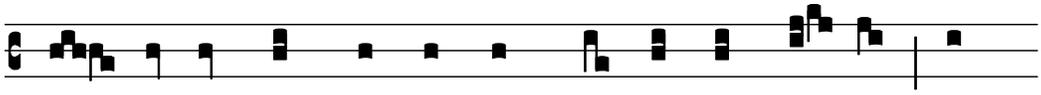
He Lord \* hath clothed him with a robe



of glad- ness. †And a crown of beau- ty



hath he set up- on his head. ⁊. The Lord



hath clothed him with a breastplate of faithful-ness : and



hath a-dorn- ed him. †And a crown.

*Lesson ix.*

**T**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.*

**A**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.)

**I**F 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.*

**B**Ut what tongue can declare, or 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 disciple. But thou, O Lord, have mercy upon us.

*Lesson ix.*

**B**Ut 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 the Truth saith concerning a wife, What God hath joined together : let not man put asunder. And Paul saith, 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

announce 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.*

**A**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.*

**B**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.*

**C**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.*

**E**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 nature. 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.*

**S**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.*

**F**Or 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.*

**I**T should be 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 endure persecutions, losses, and 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.*

**F**Or 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.*

**F**Or 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.*

**T**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. Bear therefore with your adversaries : but love as brethren those whom you endure. Seek eternal rewards for 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.*

9. Resp.  
VII.



Lessed is the man \* that endur-eth tempta-

tion : for when he is tri- ed, he shall re-ceive the

crown of life. †Which the Lord hath promis- ed to

them that love him. ⁊. He shall re-ceive a bles-sing from

the Lord, and mer- cy. †Which the Lord. ⁊. Glo-

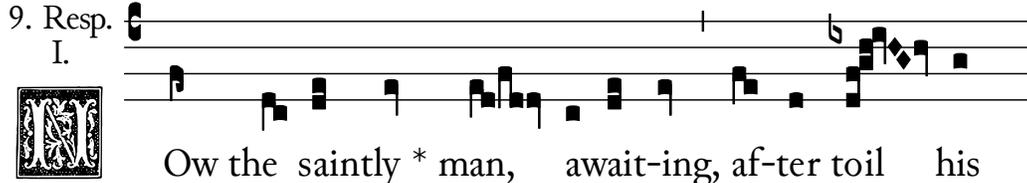
ry be to the Father, and to the Son : and to the

Ho- ly Ghost. †Which the Lord.

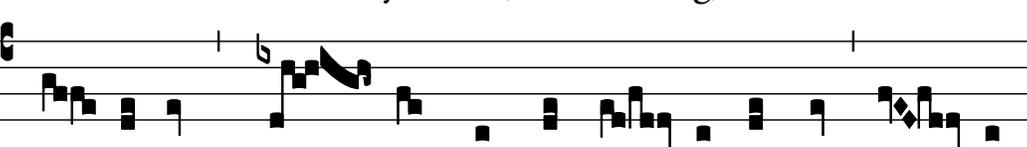
¶ *Of one Martyr Beheaded.*

*Percepturus jam vir sanctus.*

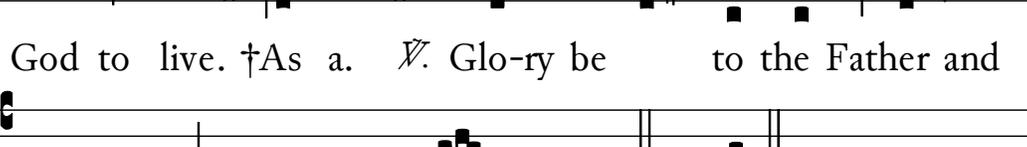
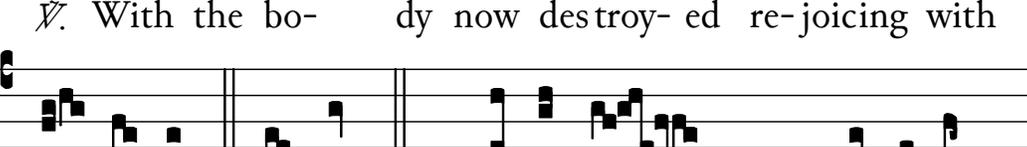
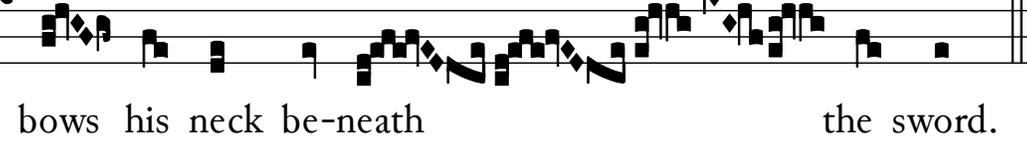
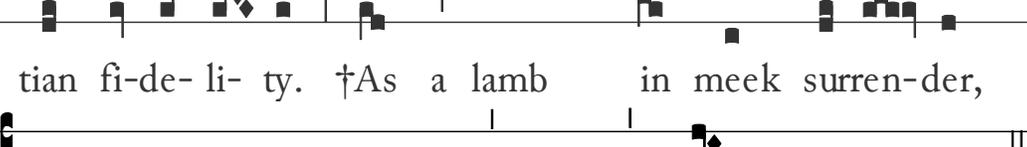
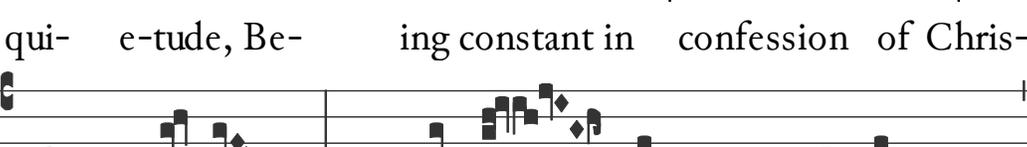
9. Resp.  
I.



Ow the saintly \* man, await-ing, af-ter toil his  
qui-e-tude, Be- ing constant in confession of Chris-  
tian fi-de-li-ty. †As a lamb in meek surren-der,  
bows his neck be-neath the sword.



∞. With the bo- dy now destroy-ed re-joicing with  
God to live. †As a. ∞. Glo-ry be to the Father and  
to the Son : and to the Ho- ly Ghost. †As a.



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

*Beheaded it is sung only in the iij. Nocturn.*

*Before Lauds.*

*V.* Pray for us, O blessed *N.*

*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. R. A crown of pure gold.*

*or*

*V.* The righteous shall flourish like a palm tree.

*R.* He shall spread abroad like a cedar in Libanus.

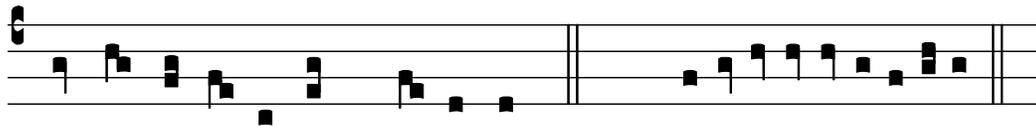
**¶** *At Lauds.*

*Qui me confessus.*

1. Ant.  
Ii.



**Q**E that shall confess me \* be-fore men : him I will



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

(93./xcij.) [53].

*Qui sequuntur me.*

2. Ant.  
III.iv.



**Q**E that fol-loweth me \* shall not walk in darkness : but



shall have the light of life, saith the Lord. *Ps.* O he iouful

(100./xcix.) [54].

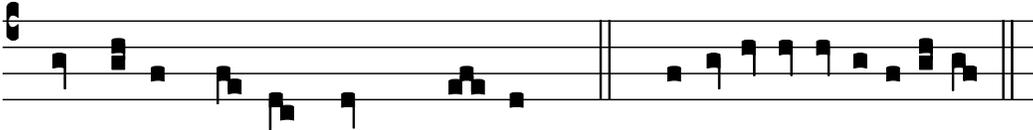
On the Birthday of one Martyr out of Eastertide.

*Si quis michi ministraverit.*

3. Ant.  
I.ii.



F a-ny man \* serve me, him will my Father honour,



which is in heaven, saith the Lord. *Ps.* O God, thou art my God.

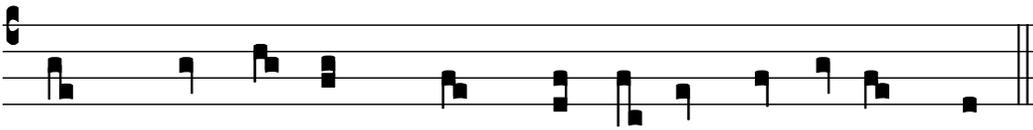
(63. & 67./lxij. & lxxj.) [55].

*Quis michi ministraverit.*

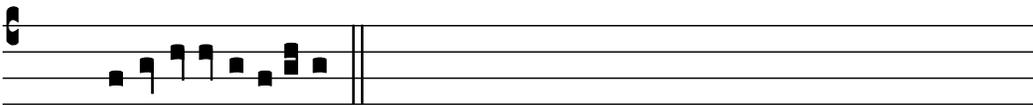
4. Ant.  
I.i.



F a-ny man serve me, \* let him follow me :



and where I am, there shall al-so my servant be.



*Ps.* O all ye works. (*Daniel iij.*) [56].

*Volo Pater ut ubi.*

5. Ant.  
I.iv.



will, Father, \* that where I am, there also may my



servant be. *Ps.* O praise the Lord. (148-150.) [58].

On the Birthday of one Martyr out of Eastertide.

---

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.

**T**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.

**B**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.

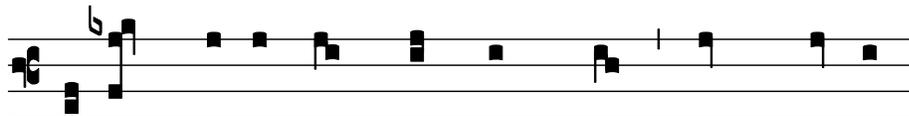
**B**lessd is the man that shall  
continue in wisdom, and that  
shall meditate in his righteousness,

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

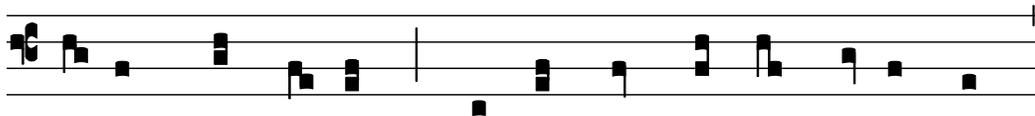
**¶** Let this melody be sung at Lauds on Feasts of ix. Lessons out of Christmastide and Eastertide on this Hymn.

*Deus tuorum militum.*

Hymn.  
II.

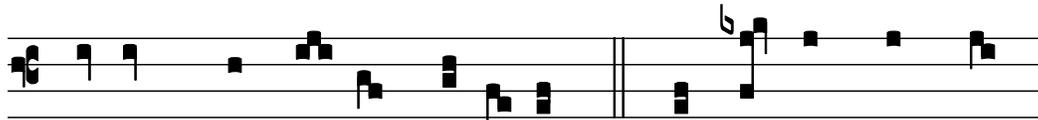


God, thy soldiers' crown and guard, \* And their ex-

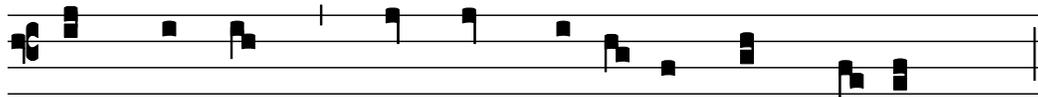


ceeding great re-ward ; From all transgressions set us free,

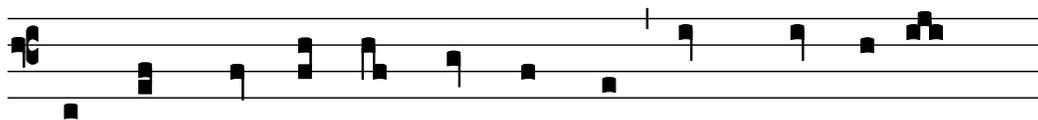
On the Birthday of one Martyr out of Eastertide.



Who sing thy Mar-tyr's victo-ry. 2. The plea-sures of the



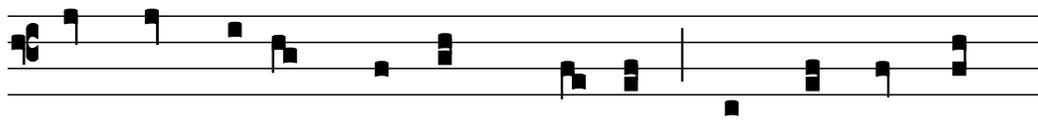
world he spurned, From sin's perni-cious lures he turned ;



He knew their joys imbued with gall, And thus he reached



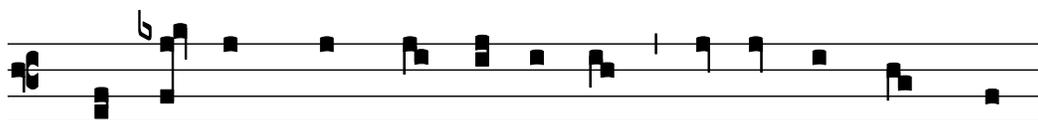
thy heav'nly hall. 3. For thee through many a woe he ran,



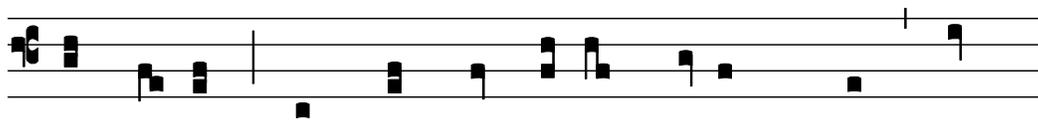
In many a fight he played the man ; For thee his blood



he dared to pour, And thence hath joy for ev-ermore.

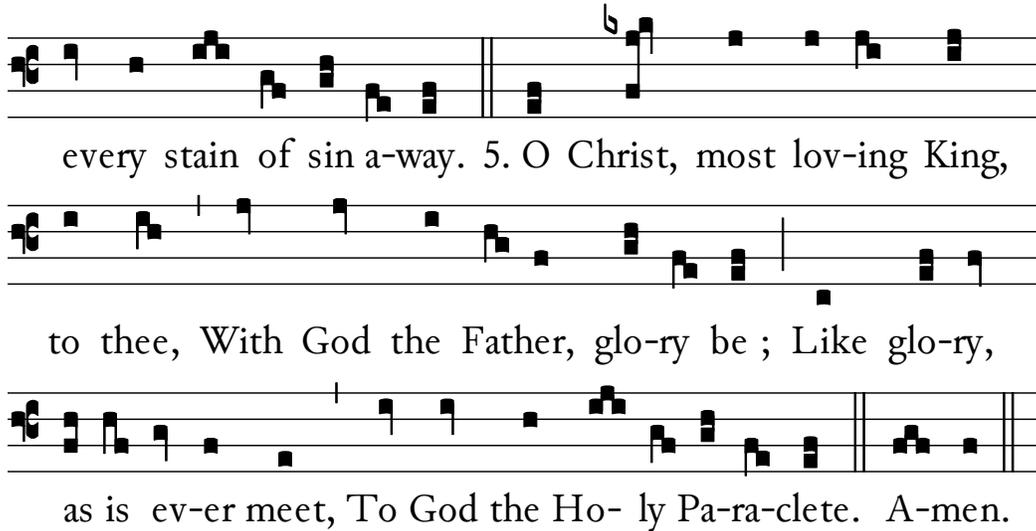


4. We therefore pray thee, full of love, Re-gard us from thy



throne a-bove ; On this thy Martyr's tri-umph day, Wash

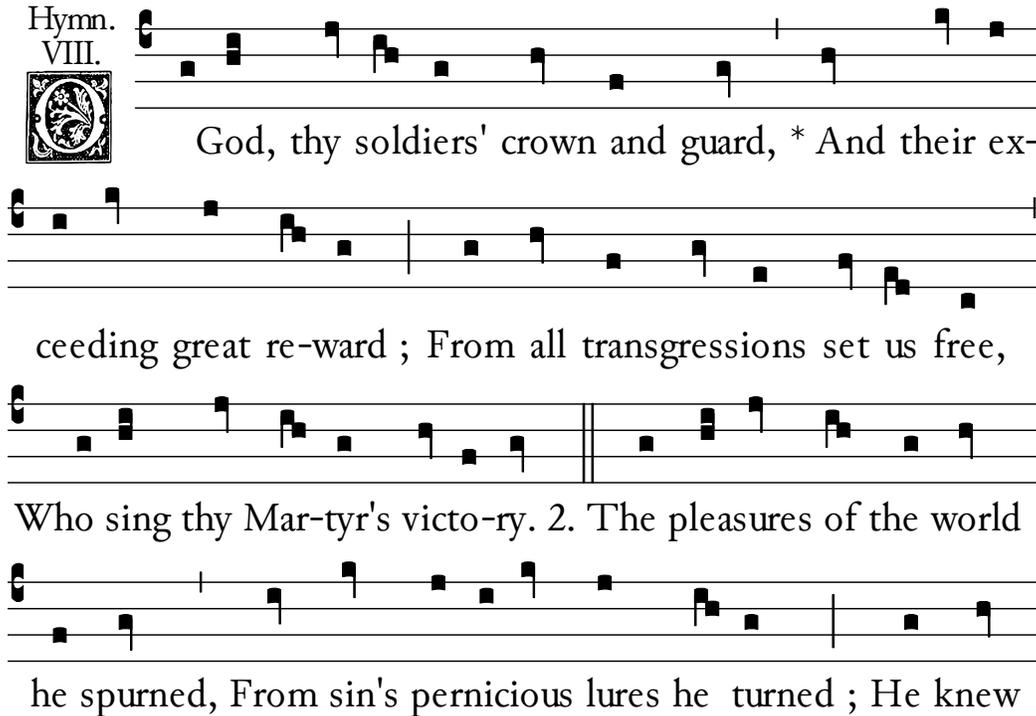
On the Birthday of one Martyr out of Eastertide.



every stain of sin a-way. 5. O Christ, most lov-ing King,  
to thee, With God the Father, glo-ry be ; Like glo-ry,  
as is ev-er meet, To God the Ho- ly Pa-ra-clete. A-men.

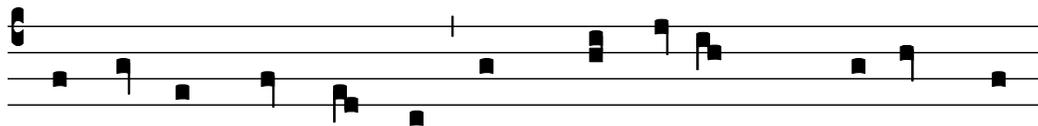
¶ *At Second Vespers and at Lauds when Second Vespers is not observed throughout the whole year on Feasts of ix. Lessons out of Christmastide and Eastertide on this Hymn.*

Hymn.  
VIII.

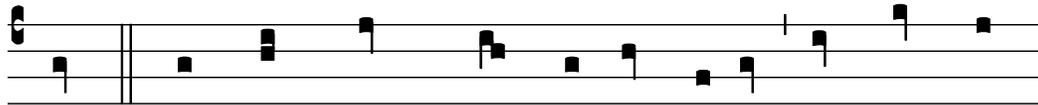


God, thy soldiers' crown and guard, \* And their ex-  
ceeding great re-ward ; From all transgressions set us free,  
Who sing thy Mar-tyr's victo-ry. 2. The pleasures of the world  
he spurned, From sin's pernicious lures he turned ; He knew

On the Birthday of one Martyr out of Eastertide.



their joys imbued with gall, And thus he reached thy heav'nly



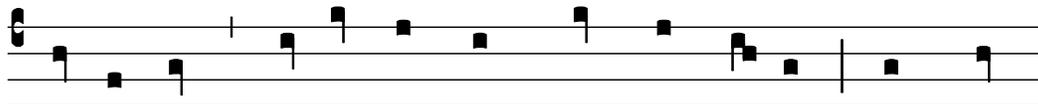
hall. 3. For thee through many a woe he ran, In many a



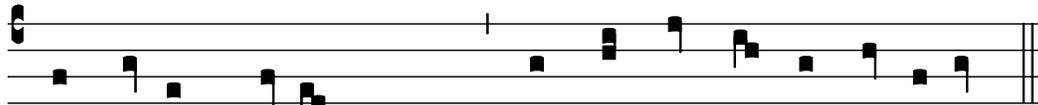
fight he played the man ; For thee his blood he dared to pour,



And thence hath joy for ev-ermore. 4. We therefore pray thee,



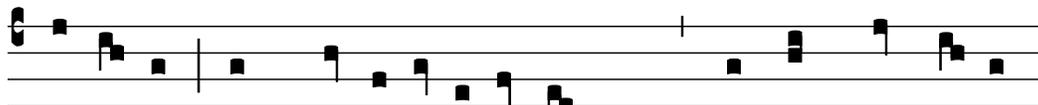
full of love, Re-gard us from thy throne a-bove ; On this



thy Martyr's tri-umph day, Wash every stain of sin away.

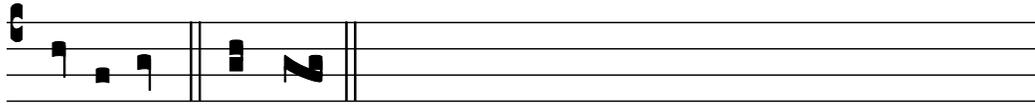


5. O Christ, most lov-ing King, to thee, With God the Father



glo-ry be ; Like glo-ry, as is ev-er meet, To God the Ho-ly-

On the Birthday of one Martyr out of Eastertide.



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.*

Hymn.  
III.



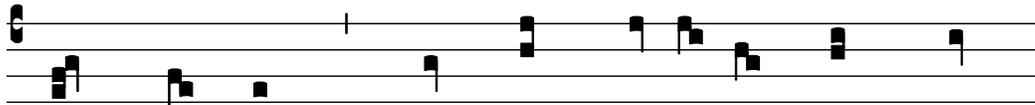
God, thy soldiers' crown and guard, \* And their ex-



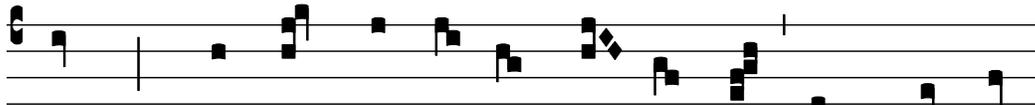
ceeding great reward ; From all transgressions set us free,



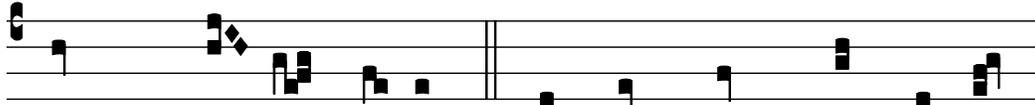
Who sing thy Martyr's vic-to-ry. 2. The pleasures of the



world he spurned, From sin's perni-cious lures he

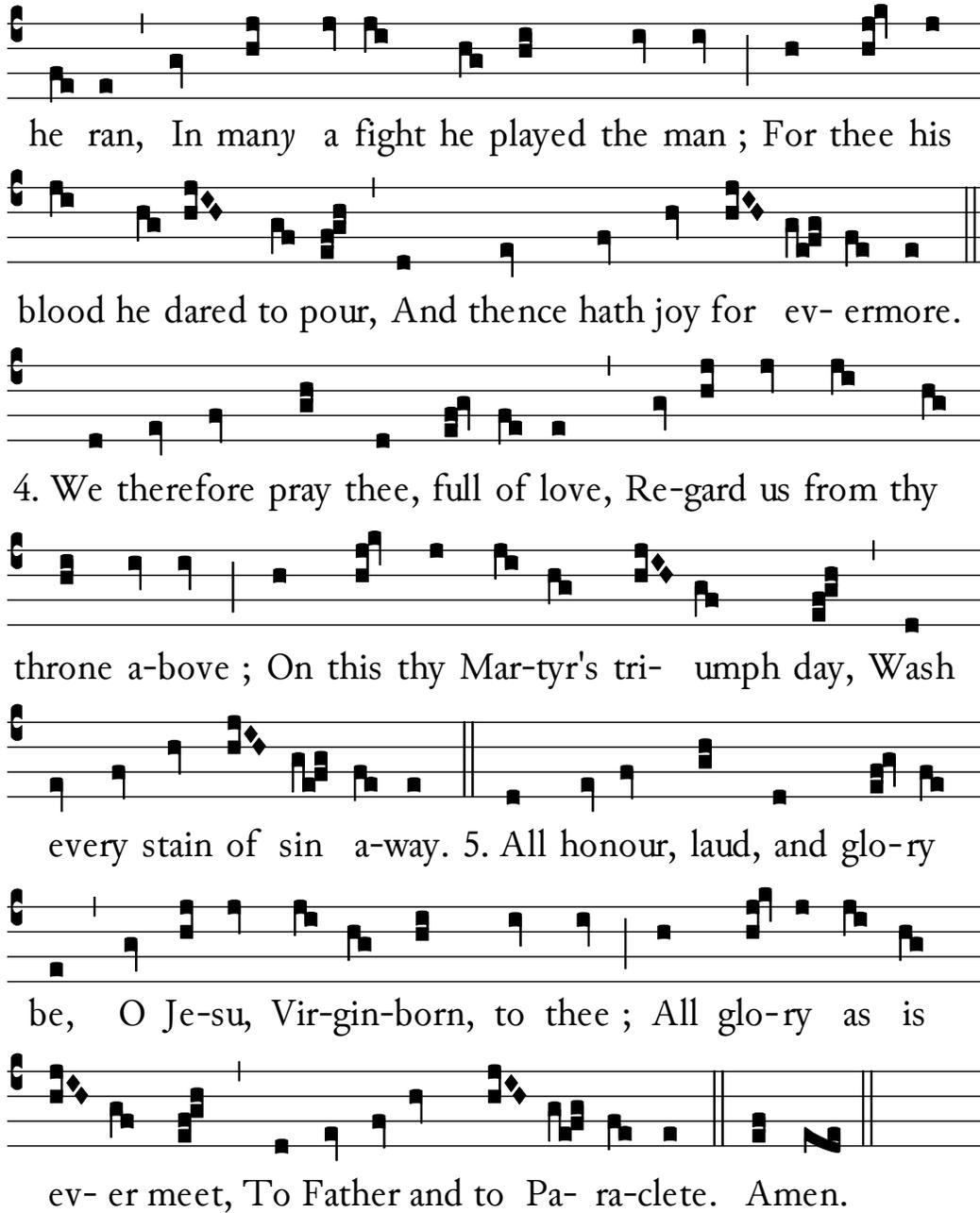


turned ; He knew their joys imbued with gall, And thus he



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

On the Birthday of one Martyr out of Eastertide.



he ran, In many a fight he played the man ; For thee his  
blood he dared to pour, And thence hath joy for ev- ermore.

4. We therefore pray thee, full of love, Re-gard us from thy  
throne a-bove ; On this thy Mar-tyr's tri- umph day, Wash  
every stain of sin a-way. 5. All honour, laud, and glo-ry  
be, O Je-su, Vir-gin-born, to thee ; All glo-ry as is  
ev- er meet, To Father and to Pa- ra-clete. Amen.

On the Birthday of one Martyr out of Eastertide.

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

Hymn.  
III.



God, thy soldiers' crown and guard, \* And their ex-

ceed-ing great reward ; From all trangres-sions set us free,

Who sing thy Mar-tyr's victo-ry. 2. The plea-sures of the

world he spurned, From sin's perni-cious lures he turned ;

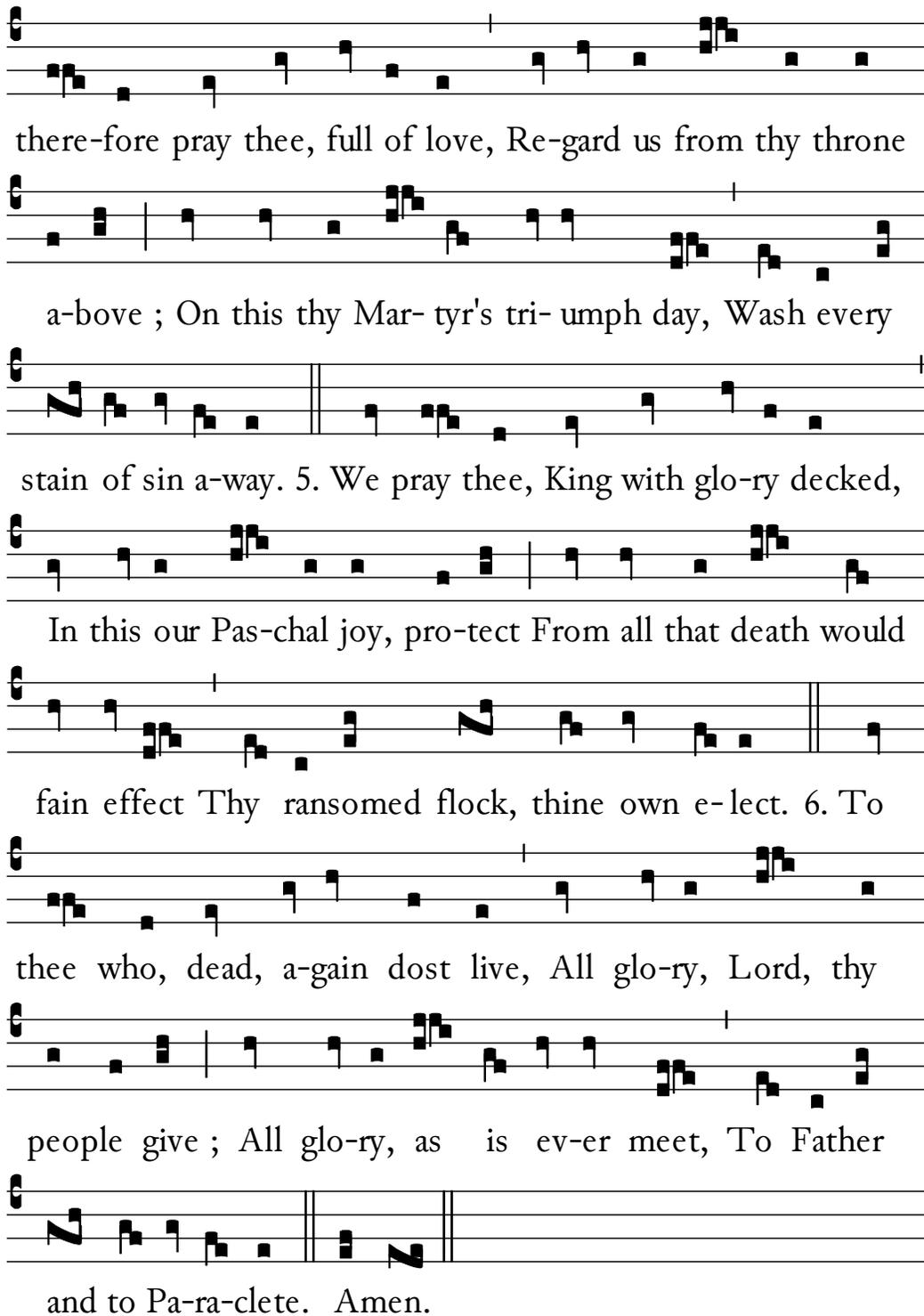
He knew their joys imbued with gall, And thus he reached

thy heav'nly hall. 3. For thee through many a woe he ran, In

many a fight he played the man ; For thee his blood he

dared to pour, And thence hath joy for ev-ermore. 4. We

On the Birthday of one Martyr out of Eastertide.



there-fore pray thee, full of love, Re-gard us from thy throne  
a-bove ; On this thy Mar- tyr's tri- umph day, Wash every  
stain of sin a-way. 5. We pray thee, King with glo-ry decked,  
In this our Pas-chal joy, pro-tect From all that death would  
fain effect Thy ransomed flock, thine own e-lect. 6. To  
thee who, dead, a-gain dost live, All glo-ry, Lord, thy  
people give ; All glo-ry, as is ev-er meet, To Father  
and to Pa-ra-clete. Amen.

On the Birthday of one Martyr out of Eastertide.

*In Ascensiontide when the Choir is ruled, at Lauds and Second Vespers.*

Hymn.

VIII.



God, thy soldier's crown and guard, \* And their

exceeding great reward ; From all transgressions set us free,

Who sing thy Mar-tyr's vic-to-ry. 2. The plea-sures of

the world he spurned, From sin's pernicious lures he turned ;

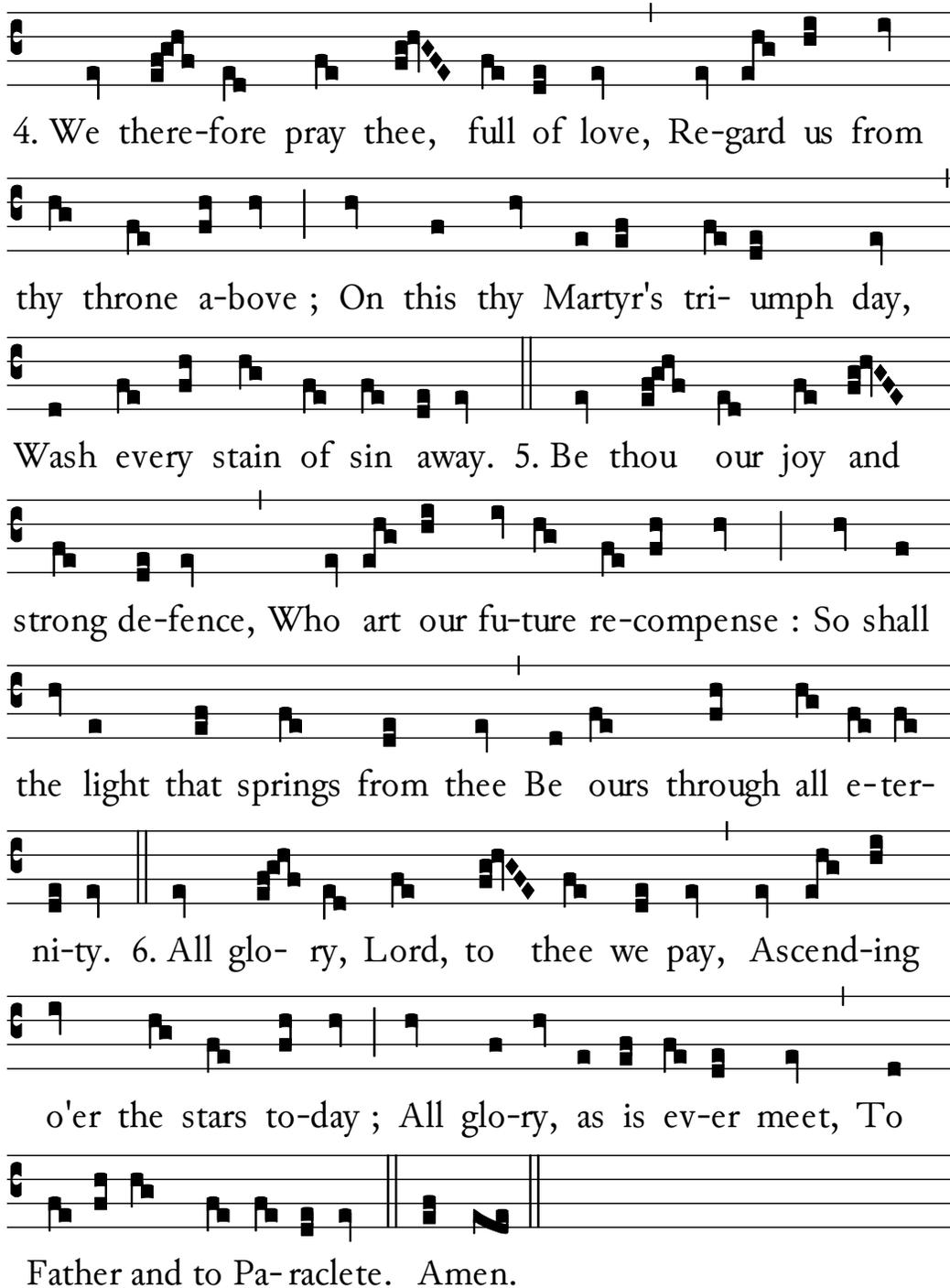
He knew their joys imbued with gall, And thus he reached

thy heav'nly hall. 3. For thee through many a woe he ran,

In many a fight he played the man ; For thee his blood

he dared to pour, And thence hath joy for ev-ermore.

On the Birthday of one Martyr out of Eastertide.



4. We there-fore pray thee, full of love, Re-gard us from  
thy throne a-bove ; On this thy Martyr's tri-umph day,  
Wash every stain of sin away. 5. Be thou our joy and  
strong de-fence, Who art our fu-ture re-compense : So shall  
the light that springs from thee Be ours through all e-ter-  
ni-ty. 6. All glo-ry, Lord, to thee we pay, Ascend-ing  
o'er the stars to-day ; All glo-ry, as is ev-er meet, To  
Father and to Pa-raclete. Amen.

On the Birthday of one Martyr out of Eastertide.

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

Hymn.  
VIII.



God, thy soldiers' crown and guard, \* And their ex-

ceeding great reward ; From all transgressions set us free,

Who sing thy Martyr's victo-ry. 2. The pleasures of the world

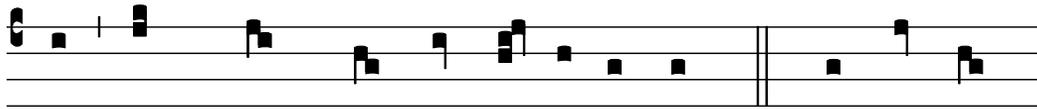
he spurned, From sin's pernicious lures he turned ; He knew

their joys imbued with gall, And thus he reached thy heav'nly

hall. 3. For thee through many a woe he ran, In many a

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

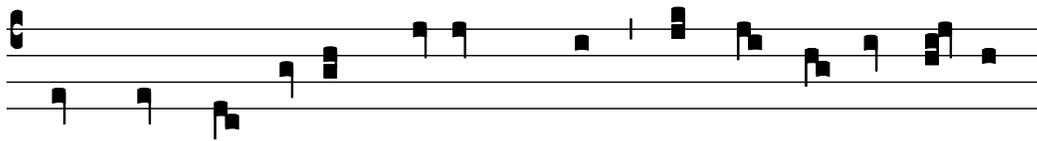
On the Birthday of one Martyr out of Eastertide.



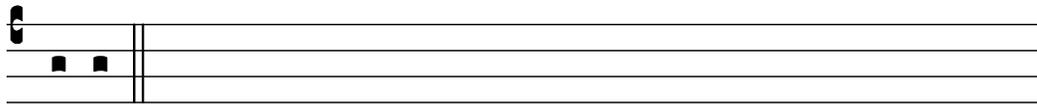
pour, And thence hath joy for ev-ermore. 4. We therefore



pray thee, full of love, Re-gard us from thy throne a-bove ;

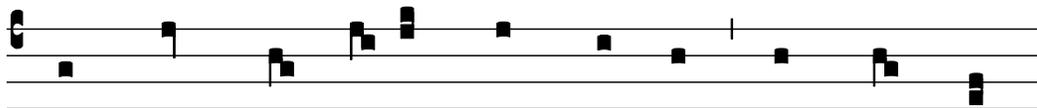


On this thy Martyr's tri-umph day, Wash every stain of sin

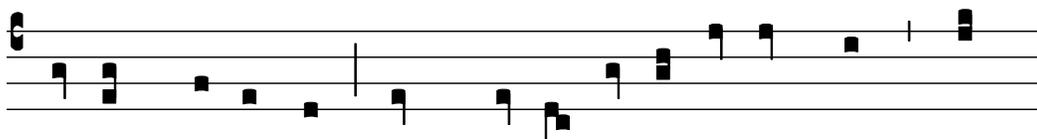


away.

*The ordinary Doxology.*



5. O Christ, most lov-ing King, to thee, With God the



Father, glo-ry be ; Like glo-ry, as is ev-er meet, To

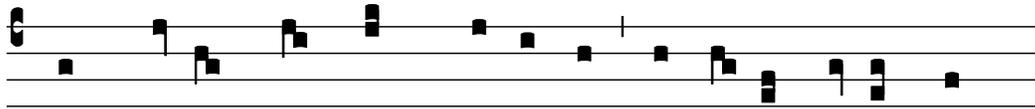


God the Ho-ly Pa-raclete. Amen.

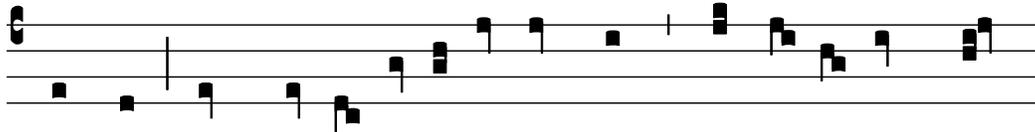
On the Birthday of one Martyr out of Eastertide.

---

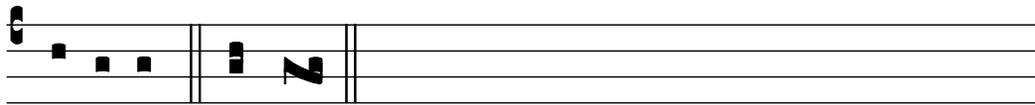
*In Christmastide.*



5. All honour, laud, and glo-ry be, O Je-su, Virgin-born,

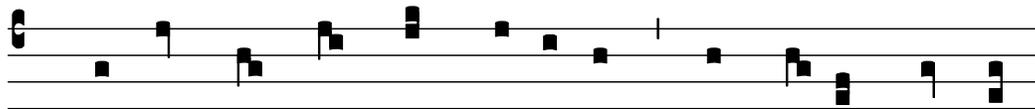


to thee ; All glo-ry, as is ev-er meet, To Father and to



Pa-raclete. Amen.

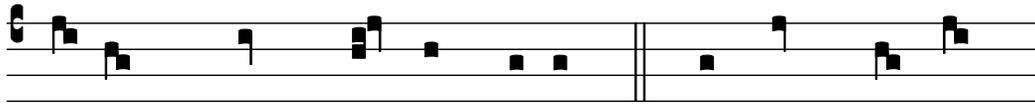
*In Eastertide.*



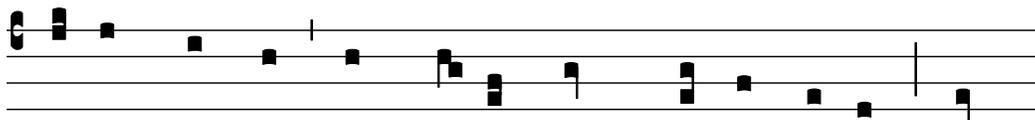
5. We pray thee, King with glo-ry decked, In this our Paschal



joy, pro-tect From all that death would fain effect Thy

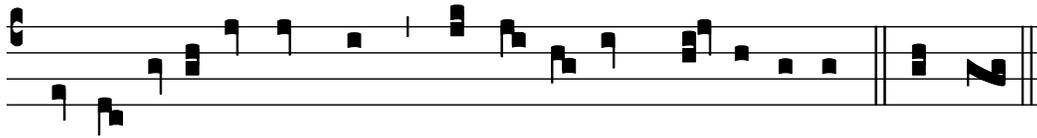


ransomed flock, thine own e-lect. 6. To thee who, dead,



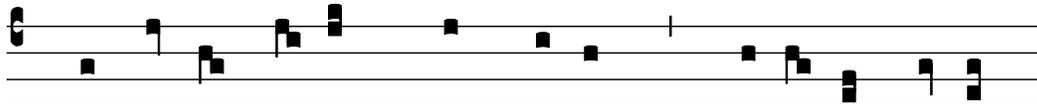
a-gain dost live, All glo-ry, Lord, thy people give ; All

On the Birthday of one Martyr out of Eastertide.



glo-ry as is ev-er meet, To Father and to Pa-raclete. Amen.

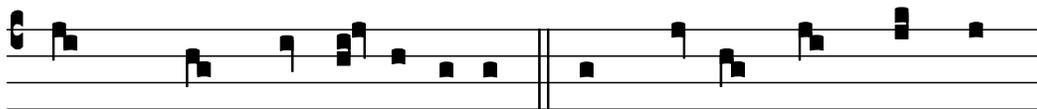
*In Ascensiontide.*



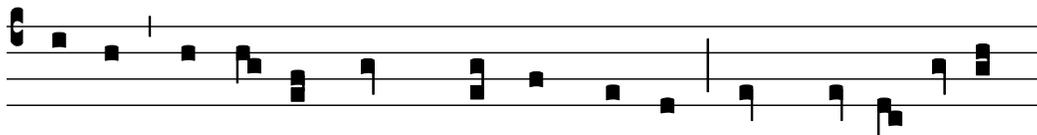
5. Be thou our joy and strong de-fence, Who art our fu-ture



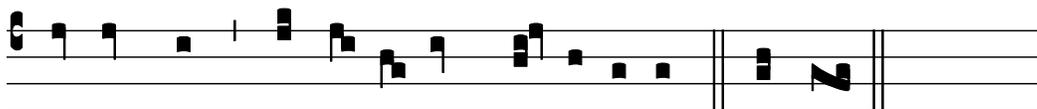
re-compense : So shall the light that springs from thee Be



ours through all e-terni-ty. 6. All glo-ry, Lord, to thee



we pay, Ascending o'er the stars to-day ; All glo-ry as is



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

*V.* The righteous shall grow as the lily. *R.* And shall flourish for ever before the Lord. *Let the Response be made privately.*

On the Birthday of one Martyr out of Eastertide.

*Nisi granum frumenti.*

Ant.  
V.ii.



X-cept \* a corn of wheat fall into the ground and



die : it a-bid-eth a-lone. *Ps.* Blessed be the Lord. 62\*.

*Likewise another Antiphon.*

*Qui vult venire.*

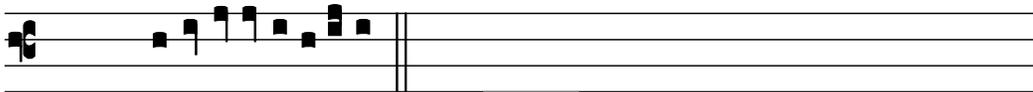
Ant.  
I.i.



E who wilt come \* after me, saith the Lord, let him



de-ny himself, and take up his cross, and follow me.



*Ps.* Blessed be the Lord. 52\*.

*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

On the Birthday of one Martyr out of Eastertide.

without end. *R̄*. Amen.

*Another Prayer.*

**G**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. *R̄*. Amen.

**¶** *At j.*

*Ant.* He that shall confess me. [919].

*Ps.* Save me, O God. (54./liij.) [113].

**¶** *At iij.*

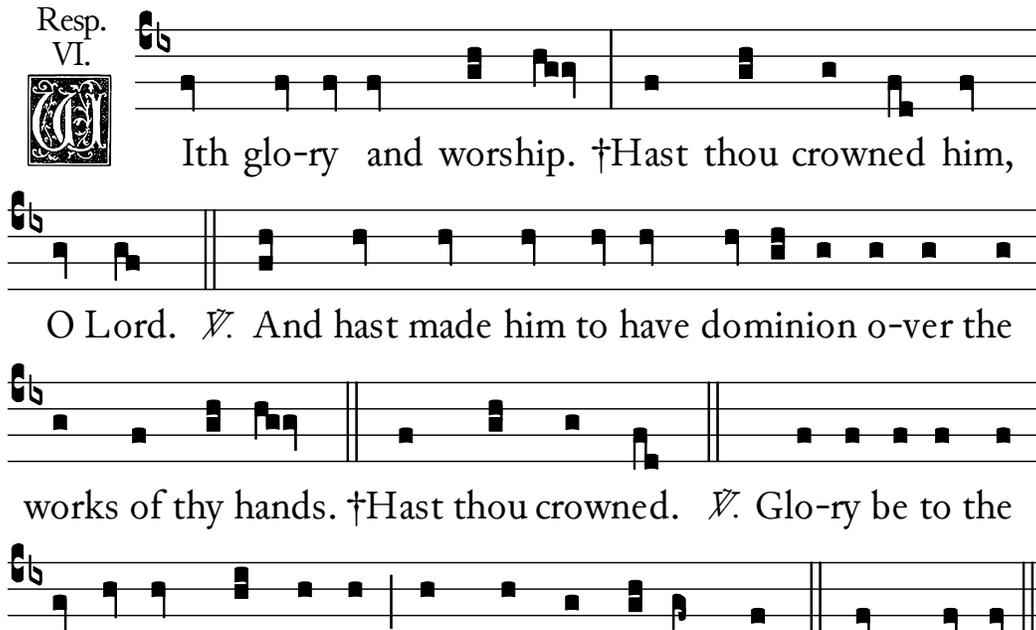
*Ant.* He that followeth me. [919].

*Ps.* Teach me, O Lord. (119./cxviiij. 33.) [161].

*Chapter as above at Lauds.* [921].

*Gloria et honore.*

Resp. VI.



**G**lory and worship. †Hast thou crowned him,  
O Lord. *R̄*. And hast made him to have dominion o-ver the  
works of thy hands. †Hast thou crowned. *R̄*. Glo-ry be to the  
Father, and to the Son : and to the Ho-ly Ghost. With glo-ry.

℣. Thou hast set, O Lord, upon his head. ℞. A crown of pure gold.

¶ *At vj.*

*Ant.* If any man serve me, him will my Father honour. [920].

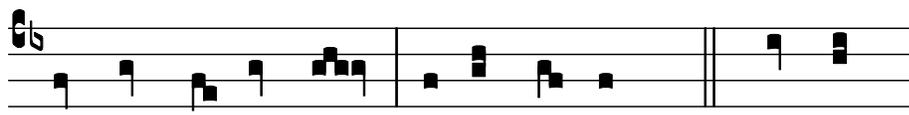
*Ps.* My soul hath longed. (119./cxviii. 81.) [179].

*Chapter. Ecclesiasticus xlv.*

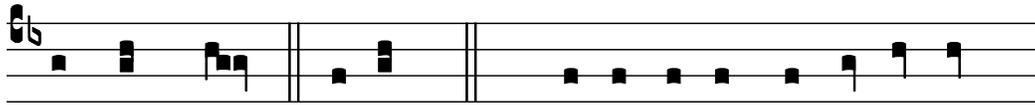
<b>T</b> his is he which knew righteousness and saw great wonders, and made his prayer unto	the Most High, and he is numbered among the saints. ℞. Thanks be to God.
---	--

*Posuisti Domine.*

Resp.  
VI.



Hou hast set, O Lord. †Upon his head. *ij.* ℣. A crown



of pure gold. †Upon. ℣. Glo-ry be to the Father, and



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

℣. The righteous shall flourish like the palm-tree.

℞. He shall spread abroad like a cedar in Libanus.

¶ *At ix.*

*Ant.* I will, Father. [920].

*Ps.* Thy testimonies. (119./cxviii. 129.) [195].

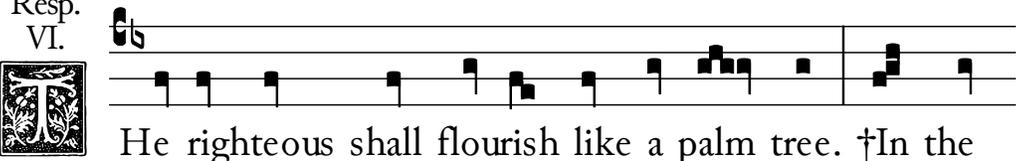
*Chapter. cf. Ecclesiasticus xlv.*

<b>T</b> he Lord hath clothed him with a robe of gladness, and hath set	upon his head a crown of beauty. ℞. Thanks be to God.
--	--

On the Birthday of one Martyr out of Eastertide.

*Justus ut palma.*

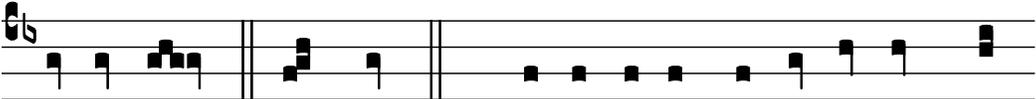
Resp.  
VI.



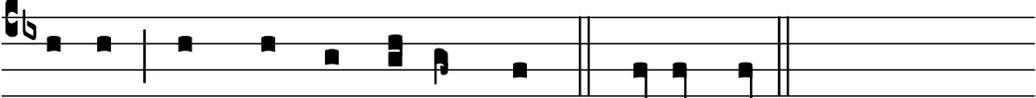
He righteous shall flourish like a palm tree. †In the



house of the Lord. *ij.* *℣.* He shall spread abroad like a ce-dar in



Li-ba-nus. †In the. *℣.* Glo-ry be to the Father, and to



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

*℣.* The righteous shall grow as the lily.

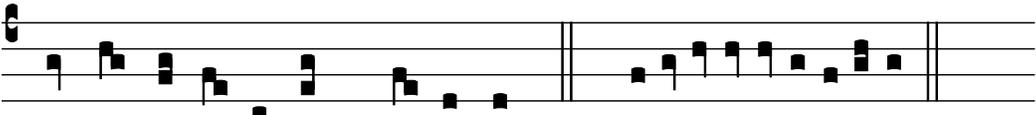
*℞.* And flourish for ever before the Lord.

¶ *At ij. Vespers.*

1. Ant.  
Ii.



E that shall confess me \* be-fore men : him I will



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

*Ferial Psalms.*

*Chapter and Prayer as above.* [921], [935].

*Hymn.* O God, thy soldiers' crown. [923].

On the Birthday of one Martyr out of Eastertide.

℣. The righteous shall grow as the lily.

℟. And flourish for ever before the Lord. *Let the Response be made privately.*

*Hic vir despiciens mundum.*

Ant.  
VIII.i.



His man, \* despis-ing the world and tri- umphing ov-  
ver earthly things, hath stor-ed up rich-es in heaven by  
word and deed. *Ps. My soul doth magnify. 69\*.*

*Likewise another Antiphon.*

*Iste cognovit justiciam.*

Ant.  
IV.i.



His man \* knew righteousness and saw great wonders,  
and pray-ed unto the Most High : and he was found among  
the number of the saints. *Ps. My soul doth magnify. 61\*.*

¶ *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.*

On the Birthday of one Martyr out of Eastertide.

---

¶ 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.

Blessed 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 vi. Chapter. Ecclesiasticus xv. 3.

With 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.

He 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 [883]. with the Chapters indicated below : and with the Prayer written below : at both Vespers and at Lauds and at Terce.

Chapter. Hebrews v. 1.

Every 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.

Prayer.

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.*

**W**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 priest speak to each, and to admonish each in some way, so that each one may be joined with the priest : as if by the touch of salt, he seasoned with the savour of eternal life. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**A**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 transferred 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 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.*

**B**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 them. 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 revealed. There is Peter with the 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 King. 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.*

**S**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.*

**T**He elect, expiated at the hands of priests, are entering into the heavenly homeland : and the priests themselves, by reprobate life hasten to infernal punishments. 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.*

**W**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.*

**A**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.

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

(On Luke Book. v. Chap. 78.)

**H**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 the understanding of them which honour idols, the true God is absent. But 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.*

**N**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 shall be understood spiritually. Indeed after his passion and resurrection he opened their understanding, that they might understand the Scriptures. For the pound, which the Greeks call *μναμ* is weighed at one hundred pieces. Thus also every word of the Holy Scriptures, insofar as it suggesteth the perfection of 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. The time signifieth 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.*

**T**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.* [940].

¶ *At vj.*

*Chapter.* *Hebrews v. 4.*

**N**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. *R̄.* Thanks be to God.

¶ *At ix.*

*Chapter.* *Ecclesiasticus xxiv. 2.*

**I**N 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. *R̄.* Thanks be to God.

¶ *On the Feast of one Martyr and Bishop not exiled.*

*The Gospel according to Matthew. x. 26.*

**A**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.*

**A**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. The 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.*

**A**Bout 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 sinners 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.*

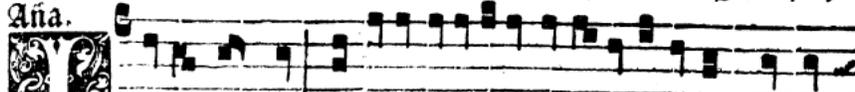
**A**ND this sense was also spoken of earlier. Behold the fowls of the air, for they sow not, neither do they gather into barns : yet your heavenly Father feedeth them. Are ye not much better than they ? And after this : Consider the lilies of the field, how they grow : and so forth.

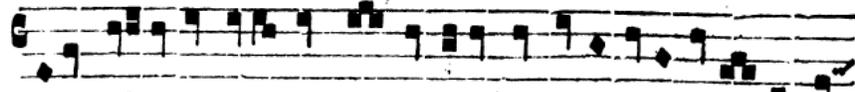
Wherefore if God so clothed the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? Those two sparrows are interpreted as soul and body : likewise the five sparrows, which according to Luke are sold for two coins, refer to

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 this place, which deny the resurrection of the body : as if we are the hairs that are numbered and cut off by a barber : let us assert that every one shall rise again : seeing that the Saviour hath not said, all your hairs are saved, but they are numbered. Where the number is : knowledge of the number is demonstrated, not the condition of the same number. But thou, O Lord, have mercy upon us.

# In natali vnius martyris. Fo. xij.

Ana.   
**S**te sanctus pro lege dei sui certa uit vsq; ad mortem:

  
 et a verbis impi o rum non timuit: fundatus enim erat supra

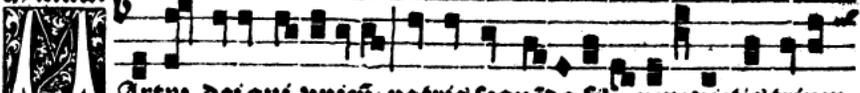
pi fertal. **H**ec predicte ane alternis vicibus per ebdom super pos dicant in festo vnius martyris. ix. lect. Ita firmam petram. **S.** amen. tamen q; qñ an **S**eatus vtr. d; super psalmos tunc dicetur istud cpm **I**ste sanctus. Ad vtralsq; vespervas et ad matutinas: et ad tertiam capitulum.

**I**ste sanctus pro lege dei sui certavit vsq; ad mortē: & a verbis impioꝝ nō timuit: fūdatus enim erat supra firmā petrā. Cpm

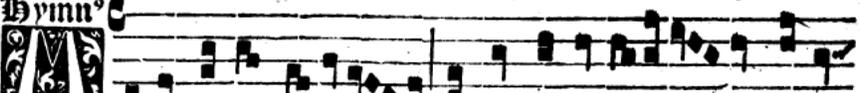
**B**eatus vir qui suffert tēptationē: qm̄ cū pbatus fuerit accipiet coronā vite quā repromisit deus diligētibus se. Sicut qñ d; an

**I**ste lectus sup pos: tūc d; hoc cpm sequēs ad vtralsq; vespervas et ad

**B**eatus vir q; in sapiētia morabit; et q; in matut. & ad tertiā Cpm in iustitia meditabitur: et in sensu cogitabit circūspēctionē dei De vno martyre decollato xij. **P**ercepturus. De vno martyre non decollato ix. **S**eatus vir qui suffert. **H**ic cantus sequēs dicatur ad primas vespervas in festis. ix. lect. extra natiuit. et pasch. super hunc hymnū.

  
**A**rtys dei qui vnicū patris sequēdo fili um: victis trium-

**I**n tēpore vero nat. vsq; ad puē. d; hic cāt' ad. i. vel. & ad mat. In alio tpe ani i festis **H**ymn' **p**hās hostib; victoꝝ fruens ce lestibus. ix. lect. ad mat. tūc hoc modo

  
**A**rtys de i qui vni cū patris sequēdo fili um: victis

**I**n tpe pasch. d; hic cātus in festis cū regimie cho. ad. i. vel. triumphans hostib; victoꝝ fruens ce lestibus. et ad matut. tantū.

**B. iiii.**