

THE SARUM RITE  
Sarum Breviary Noted.  
Performing Edition.

Volume B.

Part 49.

Pages 2195-2238.

History of the Maccabees.

Edited by William Renwick.

HAMILTON ONTARIO.  
THE GREGORIAN INSTITUTE OF CANADA.  
MMXXI.

*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, 2021.

Revised August 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.

Web site address: [www.gregorian.ca](http://www.gregorian.ca)

© The Gregorian Institute of Canada, 2021.

## *The History Adaperiat.*

**T**He beginning of the rule of the History Adaperiat. : where a service is made of the Feast of the Place and of Saint Mary.

**¶** Sunday Letter **A**. On the Kalends of October let all be sung of the History with a Memorial of Saint Melorus : nevertheless on Saturday let Memorials of Saint Melorus, of the Sunday and of the Trinity be made privately. No Procession will be made : and the Feast of the Saint must be deferred until the morrow, and let the middle Lessons be made of Saint Leger, and let Commemorations be made on Thursday and Saturday, and one ferial *R̄*. is said on Wednesday in the same week and the other on the Vigil of Simon and Jude.

*In the ij. week let Commemorations be made on Thursday and Saturday.*

*In the iij. week let Commemorations be made on Wednesday and Friday. And the Feast of the Eleven Thousand Virgins is said on Saturday according to the Use of Sarum.*

*In the iv. week let Commemorations be made on Tuesday and Thursday.*

**¶** Sunday Letter **B**. On the vj. of the Nones of October let the History be sung with the middle Lessons of Saint Leger : nevertheless on the preceding Saturday let Vespers be made of Saints Remigius, and Germanus, and Vedast, with a Memorial of the Sunday and of the Trinity, and let a Procession be made to the Cross : let Commemorations be made on Tuesday and Saturday : one ferial *R̄*. is sung on the morrow of Saint Luke, Evangelist, and the other on the Vigil of Simon and Jude, according to the Use of Sarum.

*In the ij. week let Commemorations be made on Monday and Friday.*

*In the iij. week let Commemorations be made on Thursday and Saturday.*

*In the iiij. week let Commemorations be made on Monday and Saturday.*

**¶** Sunday Letter **C**. On the v. of the Nones of October let all be sung of the History and let Commemorations be made on Tuesday and Friday, and one ferial *R̄*. is said on Wednesday after the Feast of Saint Luke, Evangelist, and the other on the morrow of Simon and Jude.

*In the ij. week let Commemorations be made on Monday and Tuesday.*

*In the iij. week let Commemorations be made on Friday and Saturday.*

*In the iiij. week let Commemorations be made on Friday and Saturday.*

**¶** Sunday Letter **D**. On the iiij. of the Nones of October let all be sung of the History and let Commemorations be made on Monday and Saturday : and one ferial *R̄*. is said on Thursday after the Feast of Saint Luke, and the ij. ferial *R̄*. on the morrow of Simon

*and Jude.*

*In the ij. week let Commemorations be made on Monday and Saturday.*

*In the iij. week let Commemorations be made on Tuesday and Saturday.*

*In the iiij. week let Commemorations be made on Monday and Saturday.*

¶ *Sunday Letter C.* *On the iiij. of the Kalends of October let all be sung of the History. Let Commemorations be made on Friday and Saturday. The first ferial R̄. is said on the morrow of the Holy Eleven Thousand Virgins and the second on the Vigil of Simon and Jude.*

*In the ij. week let Commemorations be made on Wednesday and Saturday.*

*In the iij. week let Commemorations be made on Tuesday and Friday.*

*In the iiij. week let Commemorations be made on Monday and Friday.*

*In the v. week let Commemorations be made on Wednesday and Thursday.*

¶ *Sunday Letter F.* *On the iij. of the Kalends of October let the History be begun with a Memorial in silence only : and let Commemorations be made on Thursday and Saturday, and on the next Sunday let the middle Lessons be made of Saint Faith : and on the next Sunday after the Feast of Saint Luke, Evangelist, let all be sung of the History and let the ferial R̄R̄ be sung on the following Thursday.*

*In the ij. week let Commemorations be made on Tuesday and Saturday.*

*In the iij. week let Commemorations be made on Thursday and Saturday.*

*In the iiij. week let Commemorations be made on Tuesday and Saturday.*

*In the v. week let Commemorations be made on Tuesday and Wednesday.*

¶ *Sunday Letter G.* *On the ij. of the Kalends of October let the History be begun privately with a Memorial only : in the same way of the Trinity, and no Procession should be made : and on Sunday at Second Vespers let a Memorial first be made of the Sunday in silence : then let solemn Memorials be made of the Saints, let the Responsories of the j. and of the ij. Nocturns be sung on Wednesday and Friday of the same week, and let Commemorations be made on Thursday and Saturday. The first ferial R̄. is said on the Vigil of Simon and Jude : and the ij. ferial R̄. is said on the morrow of Simon and Jude.*

*In the ij. week let Commemorations be made on Monday and Friday.*

*In the iij. week let Commemorations be made on Friday and Saturday.*

*In the iiij. week let Commemorations be made on Monday and Friday.*

*In the v. week let Commemorations be made on Tuesday and Saturday.*

## The j. Sunday after the v. of the Kalends if October.

6. **¶** The History *Adaperiat*. Sunday Letter **¶**. The Kalends of October. At 2. Vespers of Saint Jerome let a Memorial be made of Saint Melorus, of the Sunday and of the Trinity in silence, no Procession. A Matins let all be sung of the History and only a Memorial of Saint Melorus and of the Trinity. At Lauds all the Antiphons, and the Feast of Saint Remigius and his companions must be deferred until the morrow and let the middle Lessons be made of Saint Leger. Nevertheless in the Diocese of Norwich let the History be begun with a Memorial and all of the service will be of the Feast of Saint Remigius and his companions, and this because another Feast of ix. Lessons falls on the morrow, and then on Sunday let the middle Lessons be made of Saint Melorus. This rule is kept in the Great Rubrics.

Tuesday, Thursday and Saturday are of Commemorations.

Wednesday is of the feria and the 1. ferial **¶**. is sung outside the Diocese of Norwich.

**¶** And note that the Epistle and Gospel of Wednesday in the 23. week of the summer pertains to Wednesday in week 17. when the time is opportune.

Friday is of Saint Faith. Nevertheless where the Translation of Saint Hugh is celebrated, then let all of the service be of the Translation with 9. Lessons. Triple Invitatory. The first 3. Lessons from the Common of One Confessor and Bishop, the three middle Lessons of Saint Faith, the three final Lessons of the Exposition of the Gospel *Take ye heed*. [1080].

**¶** The 2. Sunday is of the service of the Sunday.

Tuesday, Thursday, and Saturday are of Commemorations.

Friday is of Saint Edward. At 2. Vespers a Memorial of Saint Calixtus in silence, then a solemn Memorial of Saint Mary with the Ant. *Under thy protection*. 138.

**¶** The 3. Sunday is of Saint Wulfran, 9. Lessons of the Common. Mass of the Sunday is said in Chapter with a Memorial of the Trinity.

Tuesday is of Saint Etheldreda, 9. Lessons of the Common One Virgin not a Martyr.

Thursday is of Saint Frideswide, 9. Lessons of the Common One Virgin not a Martyr.

Friday and Saturday are of Commemorations.

¶ And note that that rule concerning the Feast of the Eleven Thousand Virgins, namely if this Feast falls on the Saturday the service will be of the feast, and a service of Saint Mary should be made on any other convenient feria, and it is to be understood that if so many ferias are vacant on which Commemorations can be celebrated and also if that many ferias are not vacant then on Saturday the service will be of Saint Mary with only a Memorial of the Eleven Thousand Virgins.

¶ The 4. Sunday is of the service of the Sunday.

Monday, Tuesday and Thursday are of Commemorations.

Wednesday is of the Feast of Saints Crispin and Crispinian, 9. Lessons. The first 3. Lessons of the proper, with 3. *R̄R̄*. of Many Martyrs, the 3. middle Lessons of Saint John of Beverley from the Common on One Confessor and Bishop, the 3. final Lessons from the Exposition of the Gospel *Jesus came down from the mountain*. [1081]. At Mass the Gradual is said with both *W̄W̄*.

Friday is of the feria and the 2. ferial *R̄*. is sung. The Mass is of the Vigil of Saints Simon and Jude, Apostles.

6. ¶ Sunday Letter *B*. The 6. of the Nones of October is of the Sunday and the History should be begun. At 1. Vespers, which will be of the Confessors Remigius and companions, a Memorial of Saint Leger, of the Sunday and of the Trinity and a Procession. At Matins middle Lessons of Saint Leger, and let all be sung of the History on the Feast of Saint Romanus, because that Feast does not have proper Lessons. At Lauds all the Antiphons.

Monday, Tuesday and Saturday are of Commemorations.

Wednesday is of the feria with the *R̄R̄*. of the 1. Nocturn.

Thursday is of Saint Faith, nevertheless where the Translation of Saint Hugh is celebrated then the service will be of the Translation as above at *A*.

¶ Note that the Epistle and Gospel of Wednesday in the 23. week of the summer pertains to the Wednesday in the 17. week when the time is opportune.

¶ The 2. Sunday is of Saint Dionysius, a Memorial of the Sunday, of the Trinity and a Procession. The Mass of Sunday is said in Chapter with no Memorial at the High Mass.

Monday, Tuesday and Wednesday are of Commemorations.

¶ The 3. Sunday is of Saint Michael, a Memorial of the Sunday, of the Trinity and a Procession.

Monday is of Saint Etheldreda, 9. Lessons of the Common of One Virgin not a Martyr.

Tuesday is of Saint Frideswide, 9. Lessons of the Common One Virgin not a Martyr.

Thursday, Friday and Saturday are of Commemorations : a Memorial of the Eleven Thousand Virgins.

¶ On the 4. Sunday let all be sung of the History with only Memorial of Saint Romanus and of the Trinity.

Monday and Wednesday are of Commemorations.

Tuesday is of the Martyrs Crispin and Crispinian, 9. Lessons, as above at **A**.

Thursday is of the feria and the two ferial **R̄R̄**. are sung. The Mass is of the Vigil of the Apostles Simon and Jude. At 2. Vespers of the Apostles a Memorial of Saint Mary, Ant. *Under thy protection.* 138.

6. **C**. ¶ Sunday Letter **C**. On the 5. of the Nones of October let all be sung of the History. At Lauds all the Antiphons.

Monday, Tuesday and Friday are of Commemorations.

Wednesday is of Saint Faith, nevertheless where the Translation of Saint Hugh is celebrated then the service will be of the Translation as above at **A**.

¶ The 2. Sunday is of the Sunday with the middle Lessons of the Martyrs Gereon and companions.

Monday, Tuesday and Thursday are of Commemorations.

¶ The 3. Sunday is of Saint Etheldreda, 9. Lessons of the Common of One Virgin not a Martyr. At 1. Vespers, which will be of Saint Etheldreda, a Memorial of Saint Michael, of the Sunday, of the Trinity and a Procession. The Mass of the Sunday is said in Chapter with a Memorial of the Trinity only. At 2. Vespers which will be of Saint Luke, a Memorial of the Sunday in silence, then a solemn Memorial of Saint Etheldreda and of Saint Justus.

Tuesday is of Saint Frideswide, 9. Lessons of the Common One Virgin not a Martyr.

Wednesday, Friday and Saturday are of Commemorations.

¶ The 4. Sunday is of the Sunday. 2. Vespers will be of the Martyrs Crispin and Crispinian with a Memorial of Saint John of Beverley and of the Sunday.

Monday is of the Martyrs Crispin and Crispinian, 9. Lessons. The first 3. Lessons of the Proper, the 3. middle Lessons of the Common of One Confessor

and Bishop, the 3. final Lessons of the Exposition of the Gospel *Jesus came down from the mountain.* [1081].

Tuesday, Friday and Saturday are of Commemorations.

Wednesday is of the feria and the two ferial *R̄* *Œ* are sung, the Mass is of the Vigil of the Apostles Simon and Jude.

6. *¶* **¶** Sunday Letter *¶*. On the 4. of the Nones of October let all be sung of the History. At Lauds all the Antiphons.

Monday, Thursday and Saturday are of Commemorations.

Tuesday is of Saint Faith, nevertheless where the Translation Saint Hugh is celebrated, then the service will be of the Translation as above at *¶*.

**¶** The 2. Sunday is of the Sunday with middle Lessons of the Martyrs Nicasius and companions.

Monday and Wednesday are of Commemorations and nothing of the 3. Commemoration.

Tuesday is of Saint Edward. At 2. Vespers a Memorial of Saint Calixtus in silence, then a solemn Memorial of Saint Mary with the Ant. *Under thy protection.* 138.

Saturday is of Saint Etheldreda, 9. Lessons of the Common of One Virgin not a Martyr.

**¶** The 3. Sunday is of Saint Luke. At 1. Vespers a Memorial of Saint Justus, of the Sunday, of the Trinity in silence and no Procession, then a solemn Memorial of Saint Etheldreda. At Matins a Memorial of Saint Justus, of the Sunday and of the Trinity in silence. The Mass of Sunday is said in Chapter with a Memorial of Saint Justus and of the Trinity only. At Vespers of Saint Luke a Memorial of the Sunday in silence, then a solemn Memorial of Saint Frideswide.

Monday is of Saint Frideswide, 9. Lessons of the Common of One Virgin not a Martyr.

Tuesday, Thursday and Saturday are of Commemorations.

**¶** The 4. Sunday is of the Martyrs Crispin and Crispinian, 9. Lessons. At 1. Vespers a Memorial of Saint John, of the Sunday and of the Trinity and a Procession. A Matins the three 1. Lessons of the Proper, the 3. middle Lessons of Saint John, of the Common of One Confessor and Bishop, the 3. final Lessons of the Exposition of the Gospel *Jesus came down from the mountain.* [1081]. with a Memorial of Saint John of Beverley, of the Sunday and of the Trinity. The Mass



of Sunday is said in Chapter with a Memorial of the Trinity only.

Monday, Thursday and Friday are of Commemorations.

And on Tuesday is sung 1. *R̄*. of the History with 2. ferial *R̄R̄*. Mass of the Vigil of the Apostles Simon and Jude.

6. **☉**. **☩** Sunday Letter **☉**. On the 4. of the Kalends of October let all be sung of the History. At Lauds all the Antiphons. At Vespers of Saint Michael a Memorial of the Sunday in silence.

Tuesday is of Saint Jerome, let the Homily be read as on the day of Saint Ambrose. At 2. Vespers a solemn Memorial of the Confessors Remigius and companions and of Melorus the Martyr.

Thursday, Friday and Saturday are of Commemorations.

**☩** The 2. Sunday is of the Sunday, let all be sung of the History. At Lauds one Antiphon.

Monday is of Saint Faith, nevertheless where the Translation of Saint Hugh is celebrated then the service will be of the Translation as above at **☩**.

Tuesday, Wednesday and Saturday are of Commemorations.

**☩** The 3. Sunday is of the Sunday. At 1. Vespers of Saint Edward a Memorial of the Sunday in silence. At 2. Vespers a Memorial of Saint Calixtus in silence, then a solemn Memorial of Saint Mary, Ant. *Under thy protection.* 138. with a full service on the morrow.

Friday is of Saint Etheldreda, 9. Lessons, all from the Common of One Virgin not a Martyr.

**☩** The 4. Sunday is of Saint Frideswide, 9. Lessons, all from the Common of One Virgin not a Martyr. The Mass of Sunday is said in Chapter. At 1. Vespers, which will be of Saint Luke, a Memorial of the Sunday and of the Trinity in silence without a Procession, then a solemn Memorial of Saint Frideswide. 2. Vespers will be of the Virgin Frideswide with a Memorial of the Commemoration.

Monday, Wednesday and Friday are of Commemorations.

Saturday is of the Martyrs Crispin and Crispinian, 9. Lessons, a Memorial and middle Lessons of Saint John of Beverley, the first 3. Lessons of the Proper, the 3. middle Lessons of the Common of One Confessor and Bishop, the 3. final Lessons from the Exposition of the Gospel *Jesus came down from the mountain.* [1081].

**☩** The 5. Sunday is of the Sunday. At 1. Vespers a Memorial of the Martyrs Crispin and Crispinian, of the Trinity and a Procession.

Monday is of the feria and the ferial *R̄R̄*. are both sung. The Mass of the Vigil of the Apostles Simon and Jude.

Wednesday and Thursday are of Commemorations and nothing of the 3. Commemoration.

6. *¶*. **¶** Sunday Letter *¶*. The 3. of the Kalends of October is of Saint Michael, and let the History be begun with a Memorial in silence and of the Trinity and no Procession. The Mass of Sunday is said in Chapter. 2. Vespers will be of Saint Jerome with a Memorial of the Sunday in silence, then a solemn Memorial of Saint Michael.

Monday is of Saint Jerome. At Matins the Homily is read as on the Feast of Ambrose.

Wednesday is of Saint Leger. The *℣*. before the Lessons *Thou has crowned him.* [893]. with the *R̄R̄*. of the 2. Nocturn of One Martyr.

Thursday, Friday and Saturday are of Commemorations.

**¶** Note that the Epistle and Gospel of Wednesday in the 23. week of the summer pertains to Wednesday in the 17. week when the time is opportune.

**¶** The 2. Sunday is of the Sunday, middle Lessons of Saint Faith. Nevertheless where the Feast of Saint Hugh is celebrated the service will be of the Translation of the same as above at *A*. and then at 1. Vespers let a Memorial be made of Saint Faith, of the Sunday, of the Trinity and a Procession, and the Mass of the Sunday is said in Chapter with a Memorial of the Trinity only.

Monday, Tuesday and Saturday are of Commemorations.

**¶** The 3. Sunday is of Saint Edward. At 1. Vespers and at Matins a Memorial of the Sunday and of the Trinity in silence, no Procession. At 2. Vespers a Memorial of Saint Calixtus, and of the Sunday in silence, then a solemn Memorial of Saint Mary with the Ant. *Under thy protection.* 138.

Monday is of Saint Mary.

Thursday is of Saint Etheldreda, 9. Lessons, all from the Common One Virgin not a Martyr.

Saturday is of Saint Frideswide, 9. Lessons, all from the Common of One Virgin not a Martyr.

**¶** The 4. Sunday is of the Sunday.

Tuesday, Thursday and Saturday are of Commemorations.

Friday is of the Martyrs Crispin and Crispinian, 9. Lessons, the first three

Lessons from the proper, the 3. middle of Saint John of Beverley, of the Common, and the 3. final Lessons from the Exposition of the Gospel *Jesus came down from the mountain.* [1081].

¶ On the 5. Sunday let all be sung of the History. The Mass of the Sunday is said in Chapter with *Alleluya.* and 2. Vespers will be of the Apostles Simon and Jude with a Memorial of the Sunday in silence.

Tuesday and Wednesday are of Commemorations.

Saturday is of the Commemoration of Souls ; at Matins of Saint Mary let a Memorial be made of the Martyrs Eustachius and companions.

6. ¶ Sunday Letter ¶. The 1. Sunday, indeed the last day of September, is of Saint Jerome, and let the History be begun with a Memorial only in silence. At 1. Vespers, which will be of Saint Jerome, let a Memorial be made of the Sunday and of the Trinity in silence, then a solemn Memorial of Saint Michael and no Procession. 2. Vespers will be of Saint Jerome with a Memorial of the Sunday in silence, then a solemn Memorial of the Confessors Remigius and companions and of Melorus the Martyr.

Tuesday is of Saint Leger ; before the Lessons *℟̄. Thou has crowned him.* [893]. with the *℟̄℟̄.* of the 2. Nocturn.

Wednesday, Thursday and Saturday are of Commemorations.

Friday is of the feria with the *℟̄℟̄.* of the 1. Nocturn and the Mass of the Sunday. Nevertheless where the Translation of Saint Hugh is celebrated then on Saturday the service will be of the Translation of the same as above at ¶. and then Wednesday, Thursday and Friday are of Commemorations and the Mass of the Sunday is said in Chapter on Sunday with a Memorial of the Trinity only.

¶ On the 2. Sunday let all be sung of the History with only Memorial of the Martyrs Mark, Marcellus, and Apuleius and of the Trinity and a Procession.

Monday, Wednesday and Friday are of Commemorations.

¶ The 3. Sunday is of the Sunday. At 1. Vespers, which will be of the Feast of the Translation of Saint Edward, King and Confessor, let a Memorial be made of Saint Calixtus, of the Sunday and of the Trinity in silence and no Procession. At Matins the middle Lessons of Saint Calixtus. 2. Vespers will be of the Sunday with a Memorial of Saint Wulfran. Nevertheless where the Feast of the Translation of Saint Etheldreda is celebrated, then this Sunday will be without either Vespers, and Vespers will be of Saint Wulfran.

And thus note that all are of the Sunday : and not other feasts, which entirely lack both Vespers, except when a Simple Feast of 9. Lessons or of 3. Lessons with Rulers of the Choir should fall between two Double Feasts.

Wednesday is of Saint Etheldreda, 9. Lessons of the Common of One Virgin not a Martyr.

Friday is of Saint Frideswide, 9. Lessons of the Common One Virgin not a Martyr.

Saturday is of Saint Mary.

¶ The 4. Sunday is of the Sunday, a Memorial and middle Lessons of the Eleven Thousand Virgins.

Monday, Wednesday and Friday are of Commemorations.

Thursday is of the Martyr, 9. Lessons, the first three Lessons of the proper, the 3. middle Lessons of Saint John of Beverley, of the Common of One Confessor and Bishop with the *R̄**̄* of the 2. Nocturn, the 3. final Lessons from the Exposition of the Gospel *Jesus came down from the mountain.* [1081].

Saturday is of the feria and the 2. ferial *R̄**̄* are sung. The Mass will be of the Vigil of the Apostles Simon and Jude.

¶ The 5. Sunday is of the Feast of the Apostles with a Memorial of the Sunday and of the Trinity in silence and no Procession. The Mass of the Sunday is said in Chapter with a Memorial of the Trinity. At 2. Vespers of the Apostles let a Memorial be made of the Sunday in silence : then a solemn Memorial of the Commemoration.

Monday and Tuesday are of Commemorations and nothing of the third Commemoration.

Saturday is of Saint Winifred, Virgin and Martyr, ix. Lessons, all from the Common of One Virgin and Martyr.

¶ *The First Sunday after the v. of the  
Kalends of October.*

*At First Vespers.*

*Ant.* Blessed be. [423].

*Ps.* *The same.* (144./cxliij.) [423].

*Chapter.* Blessed be God. [428].

℞. Thine is the power. 2211.

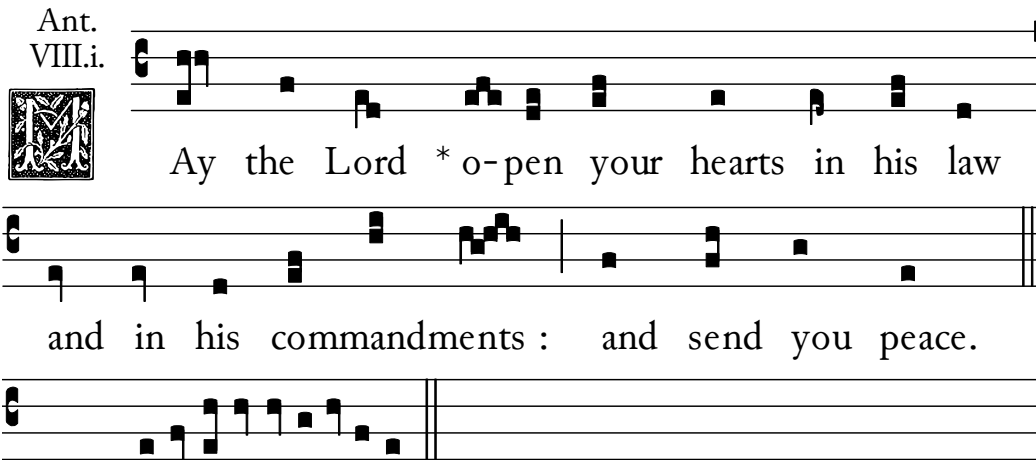
*Hymn.* O Trinity of blessed light. [431].

℣. Let our evening prayer come up before thee, O Lord.

℞. And let thy mercy descend upon us. *Let the Response be made privately.*

*Adaperiat Dominus.*

Ant.  
VIII.i.



**M** Ay the Lord \* o-pen your hearts in his law  
and in his commandments : and send you peace.

*Ps.* My soul doth magnify. 69\*.

¶ *The following Antiphons serve for the History Adaperiat. at Vespers on Saturdays as long as they shall be sung : on the Psalm Magnificat. or at the Memorial of the Sunday when the service is of any Feast of ix. Lessons.*

The History of Maccabees.

*Da pacem Domine.*

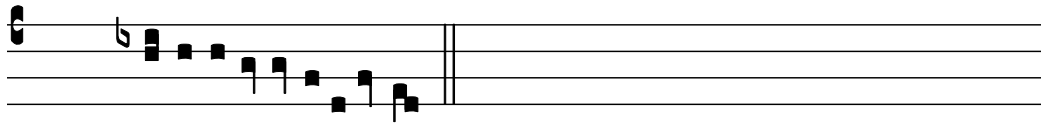
Ant.  
T. Per.



Ive peace in our days, \* O Lord : be- cause there is



none other that fighteth for us, but only thou, our God.



*Ps.* My soul doth magnify. 82\*.

*Tua est potentia.*

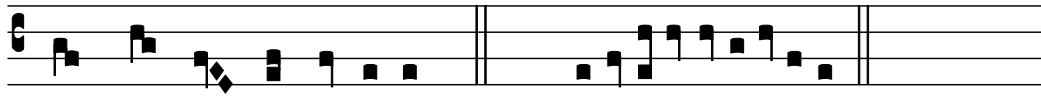
Ant.  
VIII.i.



Hine is the power, \* and thine is the kingdom, O



Lord, thou art ex-alted a-bove all na- tions : give peace in our



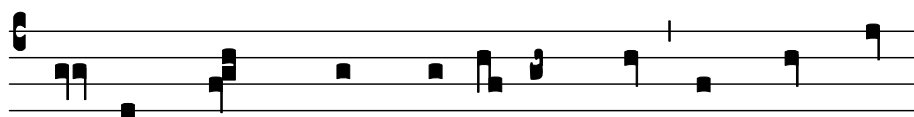
days, O Lord, al-le-lu-ya. *Ps.* My soul doth magnify. 69\*.

*Accingimini filii potentes.*

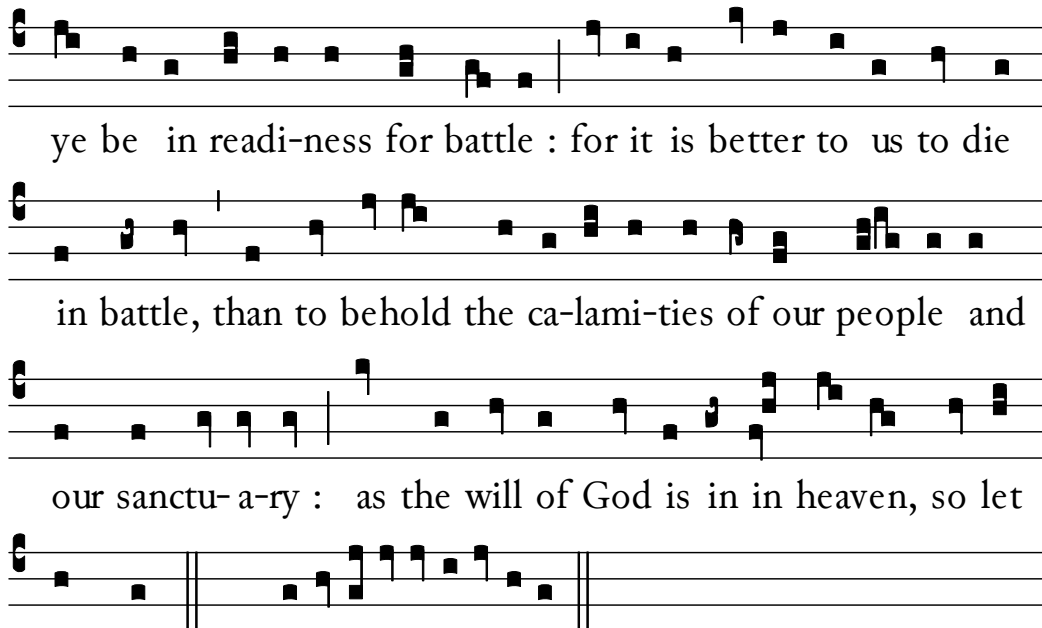
Ant.  
VIII.i.



Rm yourselves, \* and be val-iant men, and see that



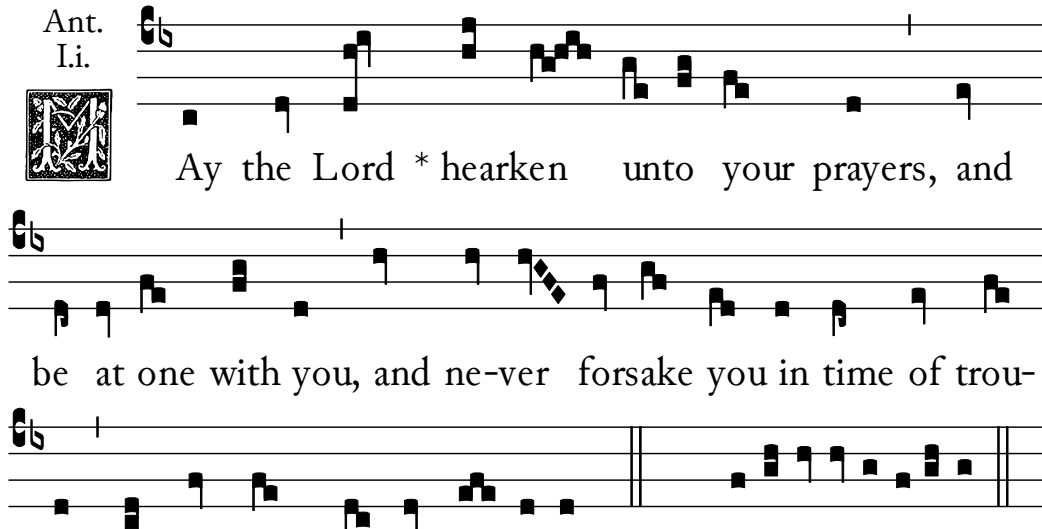

The History of Maccabees.



ye be in readi-ness for battle : for it is better to us to die  
in battle, than to behold the ca-lami-ties of our people and  
our sanctu-a-ry : as the will of God is in in heaven, so let  
him do. *Ps.* My soul doth magnify. 69\*.

*Exaudiat Dominus orationes.*

Ant.  
I.i.

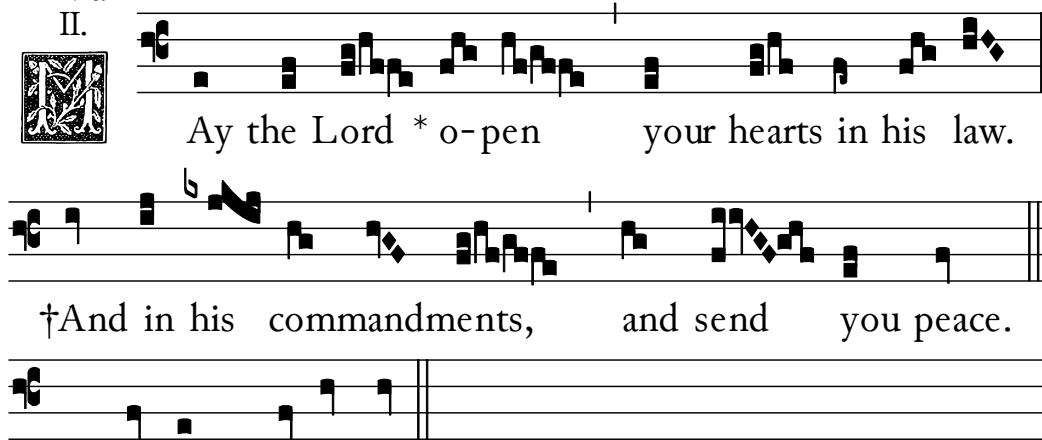


Ay the Lord \* hearken unto your prayers, and  
be at one with you, and ne-ver forsake you in time of trou-  
ble, O Lord our God, al-le- lu-ya. *Ps.* My soul doth  
magnify. 53\*.

¶ *At Matins.*

*Adaperiat Dominus.*

Invit.  
II.



Ay the Lord \* o-pen your hearts in his law.  
†And in his commandments, and send you peace.

*Ps.* O come, let us sing. 7\*.

*In the First Nocturn.*

*Ant.* For the merits. [18].


*Ps.* Blessed is the man. (1.) *Œc.* [18]. *Œc.*

*Ÿ.* I have thought upon thy Name, O Lord, in the night season.

*R.* And have kept thy law. *Let the Response be made privately.*

*On this day let the Book of Maccabees be begun and let it be read until the first Sunday after the v. of the Kalends of November when the service is of the Temporale.*

*First Lesson. Legend 1. 1. Maccab. j.*

Nd it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece, and made many wars, and won many strong holds,

and slew the kings of the earth, and went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him ; whereupon he was exalted and his heart was lifted up. And he gathered a mighty strong host and ruled over countries, and nations,



The History of Maccabees.

and kings, who became tributaries unto him. But thou, O Lord, have mercy upon us.

*Adaperiat Dominus.*

1. Resp.  
III.



Ay the Lord \* o- pen your hearts in his law,

and in his com- mandments, and send peace in our

days. †May he grant you sal- va- tion. ‡And re- deem

you from e- vil. ⁊. May the Lord hear your

prayers, and be at one with you, and nev- er forsake you

in the time of trou- ble. †May he grant.

*Lesson ij. 1. Maccab. j. 5.*

**A**ND after these things he fell sick, and perceived that he should die. Wherefore he called his servants, such as were honourable,

and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. So Alexander reigned

twelve years, and then died. And his servants bare rule every one in his place. And after his death they all put crowns upon themselves ; so did their sons after them many years : and evils were multiplied in the earth. And there came out of them a wicked

root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks. But thou, O Lord, have mercy upon us.

*Exaudiat Dominus orationes.*

2. Resp.  
II.



Ay the Lord \* hear your prayers, and be at  
 one with you, and nev-er forsake you in time of  
 trou-ble. †O Lord our God. ✎. May the Lord open  
 your hearts in his law : and in his commandments, and  
 send you peace. †O Lord.

*Third Lesson. 1. Maccab. j. 11.*

**I**N those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen

that are round about us : for since we departed from them we have had much sorrow. So this device pleased them well. Then certain of the peo-

ple were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen : whereupon they built a place of exercise at Jerusalem according to the customs of the heathen : and made themselves uncircumcised, and forsook the holy

covenant, and joined themselves to the heathen, and were sold to do mischief. Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms. But thou, O Lord, have mercy upon us.

*Tua est potentia.*

3. Resp.

II.



Hine is the pow-er, \* and thine is the king-dom,

O Lord, thou art ex-alted a-bove all na- tions. †Give

peace, O Lord, in our days. ✠. O God, Cre-a-

tor of all things, who art fearful and strong, righteous and

mer- ci- ful. †Give peace. ✠. Glo- ry be to the Father,

and to the Son : and to the Ho- ly Ghost. †Give peace.

¶ *In the ij. Nocturn.*

*Ant.* Nature's Creator. [32].

*Ps.* Preserve me. (16./xv.) [32].

℣. At midnight I will rise to give thanks unto thee.

℟. Because of thy righteous judgements. *Let the Response be made privately.*

*Lesson iiij. Legend 2. 1. Maccab. j. 17.*

AND Antiochus entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against Ptolemee king of Egypt : but Ptolemee was afraid of him, and fled : and many were wounded to death. Thus they got the strong

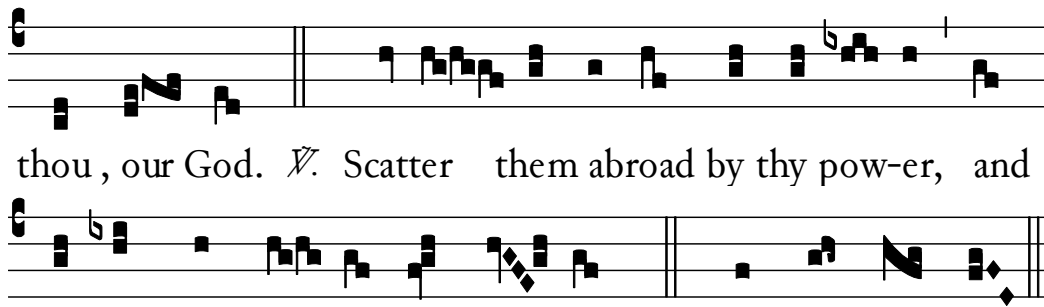
cities in the land of Egypt and he took the spoils thereof. And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude. But thou, O Lord, have mercy upon us.

*Congregati sunt inimici.*

4. Resp. I.

Ur e-nemies \* are gather-ed to-gether, and  
make their boast of their strength, des-try their might,  
O Lord, and scatter them. †That they may know that  
there is none oth- er that fighteth for us, but on-ly

The History of Maccabees.



thou, our God. ✠ Scatter them abroad by thy pow-er, and  
 destroy them, O Lord our de- fence. † That they may know.

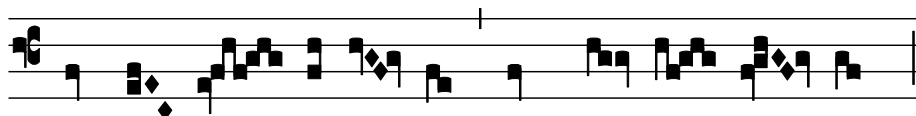
*Fifth Lesson.* (I. Maccab. j. 21.)

**A**ND he entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels : also he took the hidden treasures which he found. And when he had taken all away, he went into his own land, having made a great massacre,

and spoken very proudly. Therefore there was a great mourning in Israel, in every place where they were : so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness, the land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion. But thou, O Lord, have mercy upon us.

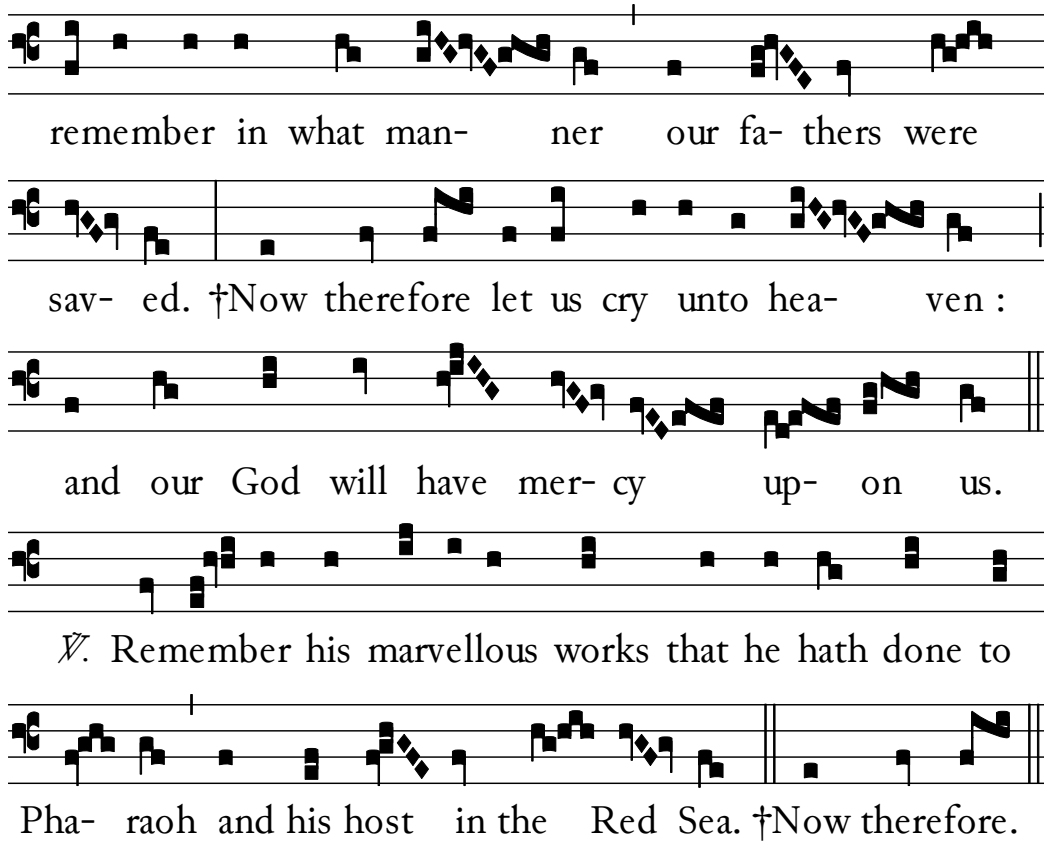
*Impetum inimicorum.*

5. Resp.  
II.

Ear ye not \* the as- sult of the e- ne- mies :

The History of Maccabees.



remember in what man- ner our fa- thers were  
sav- ed. †Now therefore let us cry unto hea- ven :  
and our God will have mer- cy up- on us.  
℟. Remember his marvellous works that he hath done to  
Pha- raoh and his host in the Red Sea. †Now therefore.

*Lesson vj. (1. Maccab. j. 29.)*

**A**ND after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, and spake peaceable words unto them, but all was deceit : for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And when he

had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. But the women and children took they captive, and possessed the cattle. Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them. But thou, O Lord, have mercy upon us.

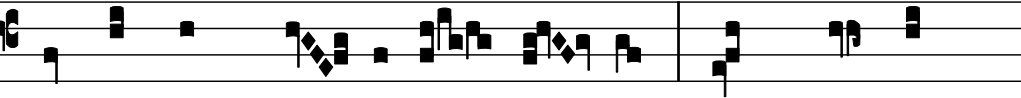
*Refulsit sol in clipeos.*

6. Resp.

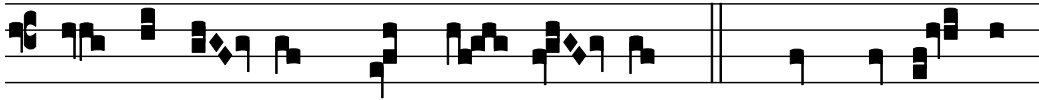
II.



He sun shone \* upon the shields of gold, and



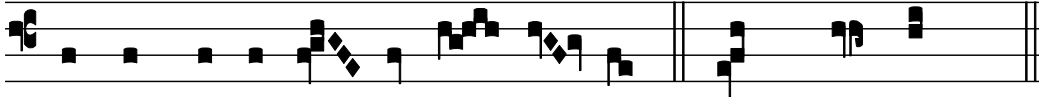
the mountains glis- ter-ed there-with. †And the strength



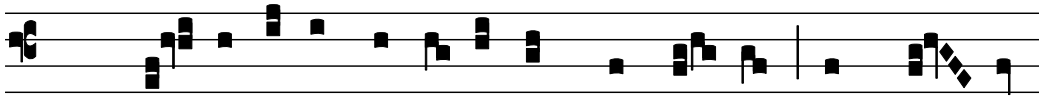
of the na- tions was scat- ter- ed. ✠. For the ar-my



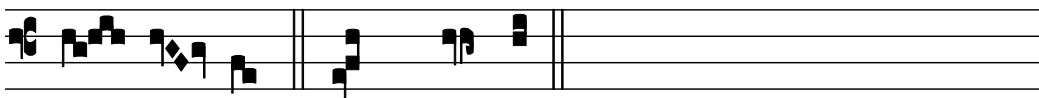
was ve-ry great and migh-ty, then Ju-das and his host drew



near and enter-ed into bat- tle. †And the strength.



✠. Glo- ry be to the Father, and to the Son : and to the



Ho- ly Ghost. †And the strength.

¶ *In the iij. Nocturn.*

*Ant.* As a bridegroom. [41].

*Ps.* The heavens declare. (19./xviiij.) [41].

✠. Be thou exalted, O Lord, in thine own strength.

The History of Maccabees.

℞. So will we sing, and praise thy power. *Let the Response be made privately.*

*Ornaverunt faciem templi.*

7. Resp.  
VII.



Hey deck-ed \* the forefront of the tem-ple with  
crowns of gold : and de-di-ca- ted the al- tar  
to the Lord. †Thus was there ve- ry great gladness  
among the peo-ple. ℞. They prais- ed the Lord  
with psalms and thanks-giv- ing. †Thus was there.

*In hymnis et confessionibus.*

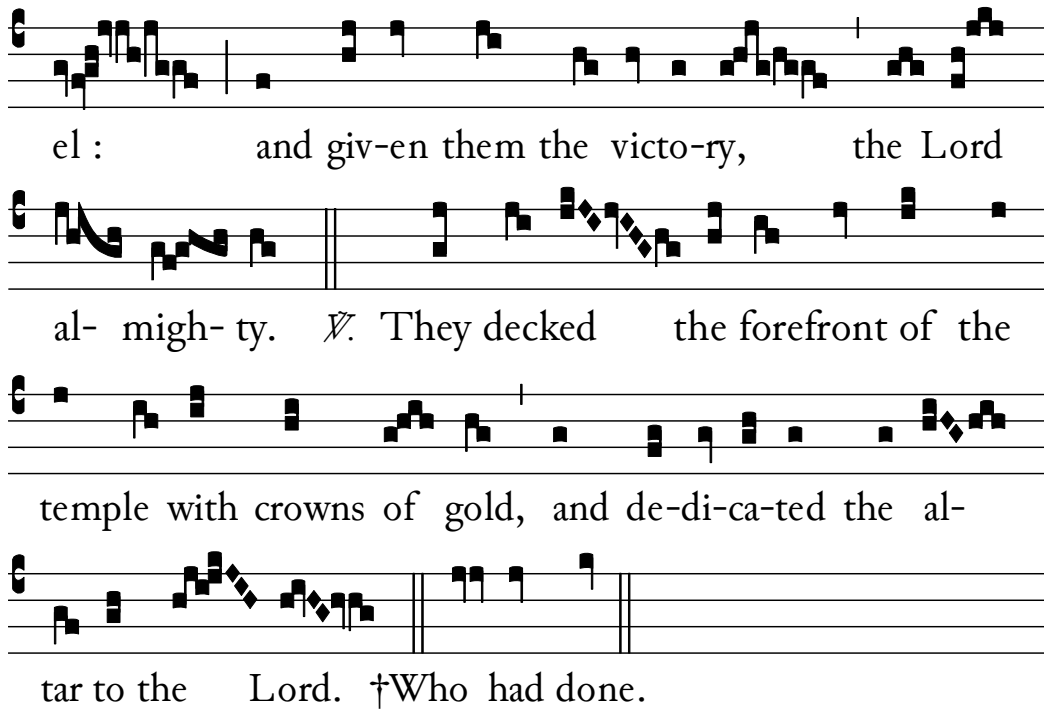
8. Resp.  
VIII.



Ith hymns \* and thanksgiv- ing, they prais-  
ed the Lord. †Who had done great things in Is- ra-



The History of Maccabees.

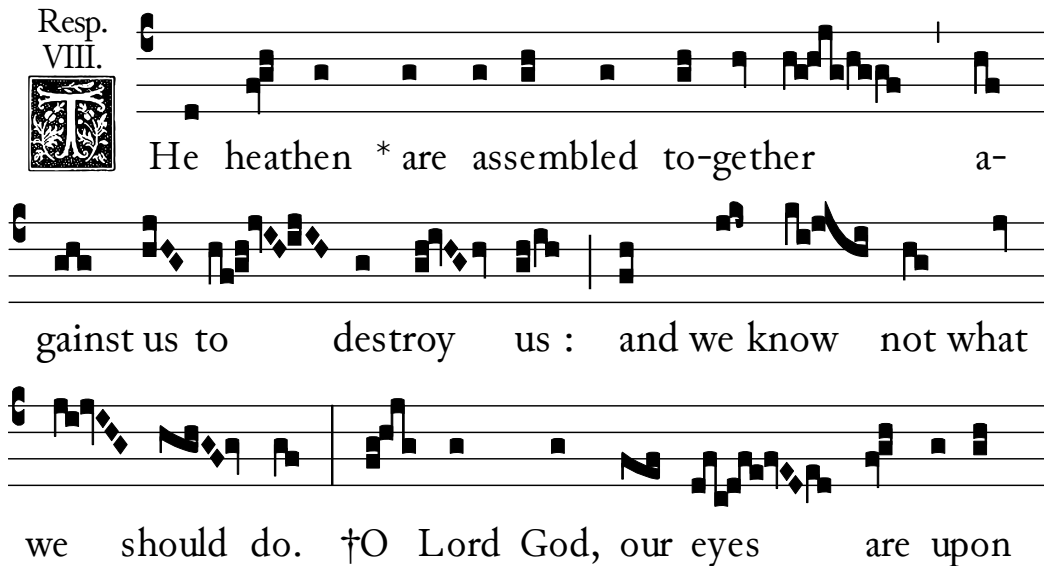



el : and giv-en them the victo-ry, the Lord  
al- migh- ty. ⁊ They decked the forefront of the  
temple with crowns of gold, and de-di-ca-ted the al-  
tar to the Lord. †Who had done.

*Ferial Responsories.*

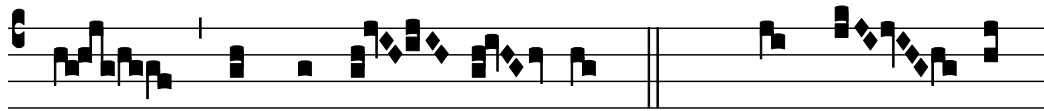
*Congregate sunt gentes.*

Resp.  
VIII.

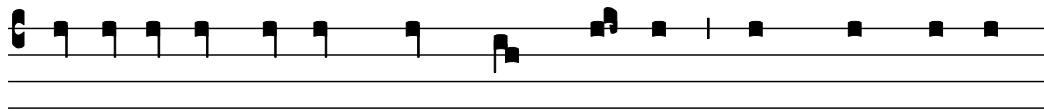


He heathen \* are assembled to-gether a-  
gainst us to destroy us : and we know not what  
we should do. †O Lord God, our eyes are upon

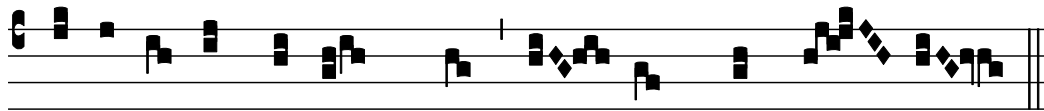
The History of Maccabees.



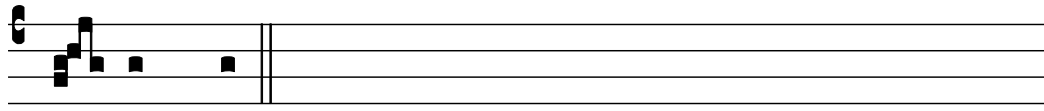
thee that we pe- rish not. *℥*. What things they



they imag-ine a-against us thou know-est, how shall we be



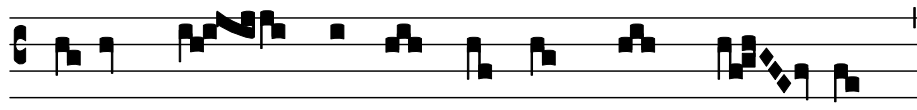

able to stand a-against them, ex- cept thou help us ?



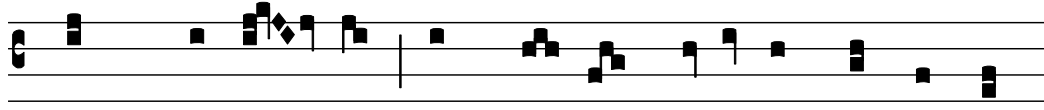
†O Lord God.

*Dixit Judas Symoni.*


Resp.  
VII.




Udas said \* unto Si-mon his bro- ther,




Choose thee out men : and go and de-liv-er thy brethren



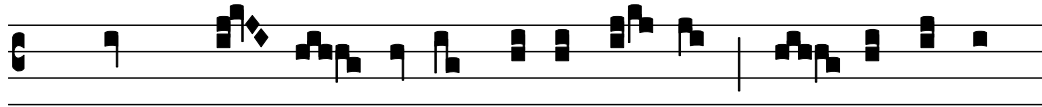
that are in Ga-li- lee, for I and Jo-nathan my brother will




go into the country of Ga- la- ad. †As the will



of God is in hea- ven, so let him do.



∴ And there-fore let us cry to hea-ven : per- adventure



he will have mer- cy up- on us. †As the will.

*Lesson j. Legend 3. 1. Maccab. j. 34.*



And they put therein a sinful nation, wicked men, and fortified themselves therein. They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they

became a sore snare : for it was a place to lie in wait against the sanctuary, and an evil adversary to Israel. Thus they shed innocent blood on every side of the sanctuary, and defiled it. But thou, O Lord, have mercy upon us.

*Second Lesson. 1. Maccab. j. 38.*

And the inhabitants of Jerusalem fled because of them : whereupon the city was made an habitation of strangers, and became strange to those that were born in her : and her own children left her. Her sanctuary was laid waste like a wilderness, her

feasts were turned into mourning, her sabbaths into reproach her honour into contempt. As had been her glory, so was her dishonour increased, and her excellency was turned into mourning. But thou, O Lord, have mercy upon us.

*Third Lesson. 1. Maccab. j. 41.*

Moreover king Antiochus wrote to his whole kingdom, that all should be one people, and every one

should leave his laws : so all the heathen agreed according to the commandment of the king. Yea,

many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, and

forbid burnt offerings, and sacrifice, and drink offerings, in the temple : and that they should profane the sabbaths and festival days : and pollute the sanctuary and holy people of Israel. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 4. 1. Maccab. j. 47.*



And Antiochus set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts : that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation : to the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die. In the selfsame

manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city. Then many of the people were gathered unto them, to wit every one that forsook the law : and so they committed evils in the land ; and drove the Israelites into secret places, even wheresoever they could flee for succour. But thou, O Lord, have mercy upon us.

*Second Lesson. 1. Maccab. j. 54.*

Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side ; and burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the


books of the law which they found, they burnt them with fire. And whosoever was found with any, the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death. But thou, O Lord, have mercy upon us.

*Third Lesson. 1. Maccab. j. 58.*

**T**HUS did they by their authority unto the Israelites every month, to as many as were found in the cities. Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God. At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. And they hanged the infants about their necks,

and rifled their houses, and slew them that had circumcised them. Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant : so then they died. And there was very great wrath upon Israel. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 5. 1. Maccab. ij.*

 **N** those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. And he had five sons, Joannan, called Caddis : Simon ; called Thassi : Judas, who was called

Maccabeus : Eleazar, called Avaran : and Jonathan, whose surname was Apphus. And he saw the blasphemies that were committed in Juda and Jerusalem. But thou, O Lord, have mercy upon us.

*Lesson ij. 1. Maccab. ij. 7.*

**A**ND Mathathias said, Woe is me ! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers ? Her temple is become as a man without glory. Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the


enemy. What nation hath not had a part in her kingdom and gotten of her spoils ? All her ornaments are taken away : of a free woman she is become a bondslave. And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. To what end therefore shall we live any longer ? But thou, O Lord, have mercy upon us.

*Third Lesson.* 1. *Maccab. ij. 14.*

**T**hen Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore. In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. And when many of Israel came unto them,

Mattathias also and his sons came together. Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren. But thou, O Lord, have mercy upon us.

*Lesson j. Legend 6.* 1. *Maccab. ij. 18.*

ow therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem : so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards. Then Mattathias answered and spake with a loud voice, Though all the nations

that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments : yet will I and my sons and my brethren walk in the covenant of our fathers. God forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go from our religion, either on the right hand, or the left. But thou, O Lord, have mercy upon us.

*Second Lesson.* 1. *Maccab. ij. 23.*

**N**ow when Mathathias had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger

according to judgment : wherefore he ran, and slew him upon the altar. Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom. But thou, O Lord, have mercy upon us.

*Third Lesson.* 1. *Maccab. ij. 27.*

**A**ND Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me. So he and his sons fled into the mountains, and left all that ever they had in the city.

Then many that sought after justice and judgment went down into the wilderness, to dwell there : both they, and their children, and their wives : and their cattle : because afflictions increased sore upon them. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 7.* 1. *Maccab. ij. 31.*

**N**OW when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, they pursued after them a great number, and having

overtaken them, they camped against them, and made war against them on the sabbath day. And they said unto them, Let that which ye have done hitherto suffice : come forth, and do according to the commandment of the king, and ye shall live. But thou, O Lord, have mercy upon us.

*Second Lesson.* 1. *Maccab. ij. 34.*

**B**UT they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day. So then they gave them the battle with all speed. Howbeit they answered them not, neither cast they a stone at them, nor stopped the

places where they lay hid : but said, Let us die all in our innocency : heaven and earth will testify for us, that ye put us to death wrongfully. But thou, O Lord, have mercy upon us.

*Third Lesson.* 1. *Maccab. ij. 38.*

**S**O they rose up against them in battle on the sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people. Now when Mattathias and his friends

understood hereof, they mourned for them right sore. And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of

the earth. At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against

him : neither will we die all, as our brethren that were murdered in the secret places. But thou, O Lord, have mercy upon us.

*First Lesson. 1. Maccabees ij. 42. Legend 8.*



Then came there unto him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted unto the law. Also all they that fled for persecution joined themselves unto them, and were a stay unto them. So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath : but the rest fled to the heathen for succour. Then Mattathias and his

friends went round about, and pulled down the altars : and what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly. They pursued also after the proud men, and the work prospered in their hand. So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph. But thou, O Lord, have mercy upon us.

*Lesson ij. 1. Maccab. ij. 49.*

Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation : now therefore, my sons, be ye zealous for the law, and give

your lives for the covenant of your fathers. Call to remembrance what acts our fathers did in their time ; so shall ye receive great honour and an everlasting name. But thou, O Lord, have mercy upon us.

*Lesson iij. 1. Maccab. ij. 62.*

Mattathias said to his sons, Fear not then the words of a sinful man : for his glory shall be dung and worms. To day he shall be lifted up and to morrow he shall not be found, because he is returned into

his dust, and his thought is come to nothing. Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law ; for by it shall ye obtain glory. And behold, I know that your brother Simon is a man of



counsel, give ear unto him always : he shall be a father unto you. As for Judas Maccabeus, he hath been mighty and strong, even from his youth up : let him be your captain, and fight the battle of the people. Take also unto you all those that observe the law, and avenge ye the wrong of your people. Recompense

fully the heathen, and take heed to the commandments of the law. So he blessed them, and was gathered to his fathers. And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him. But thou, O Lord, have mercy upon us.

*First Lesson. 1. Maccabees iij. Legend 9.*



Then his son Judas, called Maccabeus, rose up in his stead. And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword. But thou, O Lord, have mercy upon us.

*Second Lesson. 1. Maccab. iij. 4.*

**I**N his acts he was like a lion, and like a lion's whelp roaring for his prey. For he pursued the wicked, and sought them out, and burnt up those that vexed his people. Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand. He grieved also many kings, and made Jacob glad with his acts,

and his memorial is blessed for ever. Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel : so that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish. But thou, O Lord, have mercy upon us.

*Lesson iij. 1. Maccab. iij. 10.*

**T**hen Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. Which thing when Judas

perceived, he went forth to meet him, and so he smote him, and slew him : many also fell down slain, but the rest fled. Wherefore Judas took their

spoils, and Apollonius' sword also, and therewith he fought all his life long. Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war : he said, I will get me a name and honour in the kingdom : for I will go fight with Judas and them that are

with him, who despise the king's commandment. So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel. And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 10. 1. Maccab. iij. 17.*

**B**Ut when the children of Israel saw the host coming to meet them, he said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day ? Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few : and with the God of heaven it is all one, to deliver with a great multitude, or a

small company : for the victory of battle standeth not in the multitude of an host : but strength cometh from heaven. They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us : but we fight for our lives and our laws. Wherefore the Lord himself will overthrow them before our face : and as for you, be ye not afraid of them. But thou, O Lord, have mercy upon us.

*Lesson ij. 1. Maccab. iij. 23.*

**N**OW as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them : and the residue fled

into the land of the Philistines. Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them : insomuch as his fame came unto the king, and all nations talked of the battles of Judas. Now when king Antiochus heard these

things, he was full of indignation : wherefore he sent and gathered together all the forces of his realm, even a very strong army. He opened also his treasure, and gave his soldiers

pay for a year, commanding them to be ready whensoever he should need them. But thou, O Lord, have mercy upon us.

*Lesson iij. 1. Maccab. iij. 29.*

**W**hen he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time : he feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before : for he had abounded above the kings that were before him.

Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money. So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt : and to bring up his son Antiochus, until he came again. But thou, O Lord, have mercy upon us.

*Lesson j. 1. Maccabees iij. 34. Legend II.*

**M**oreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem : to wit, that he should send an army against them, to destroy

and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place : and that he should place strangers in all their quarters, and divide their land by lot. But thou, O Lord, have mercy upon us.

*Lesson ij. 1. Maccab. iij. 38.*

**T**hen Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends : and with them he sent forty

thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded. So they went forth

with all their power, and came and pitched by Emmaus in the plain


country. But thou, O Lord, have mercy upon us.

*Third Lesson.* 1. *Maccab. iij. 41.*

**A**ND the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves : a power also of Syria and of the land of the Philistines joined themselves unto them. Now when Judas and his brethren saw that miseries were multiplied, and that the

forces did encamp themselves in their borders : for they knew how the king had given commandment to destroy the people, and utterly abolish them : they said one to another, Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary. But thou, O Lord, have mercy upon us.

*First Lesson. Legend* 12. 1. *Maccab. iij. 44.*

HEN was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion. Now Jerusalem lay void as a wilderness, there was none of her children that went in or out : the sanctuary also was trodden down, and aliens kept the strong hold : the

heathen had their habitation in that place : and joy was taken from Jacob, and the pipe with the harp ceased. Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem : for in Maspha was the place where they prayed aforetime in Israel. But thou, O Lord, have mercy upon us.

*Second Lesson.* 1. *Maccab. iij. 47.*

**T**HEN they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, and laid open the book of the law, wherein the heathen had sought to paint the likeness of their images. They brought also the priests' garments, and the firstfruits, and the

tithes : and the Nazarites they stirred up, who had accomplished their days. Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away ? For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and

brought low. But thou, O Lord, have

mercy upon us.

*Third Lesson.* 1. *Maccab. iij. 52.*

**A**ND lo, the heathen are assembled together against us to destroy us : what things they imagine against us, thou knowest. How shall we be able to stand against them, except thou, O God, be our help ? Then sounded they with trumpets, and cried with a loud voice. And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and

over fifties, and over tens. But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law. So the camp removed, and pitched upon the south side of Emmaus. But thou, O Lord, have mercy upon us.

*First Lesson. Legend* 13. *Maccab. iij. 58.*

**J**udas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary : for it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. Nevertheless, as the will of God is in heaven, so let him do.

1. *Maccab. iv.* Then took Gorgias five thousand

footmen, and a thousand of the best horsemen, and removed out of the camp by night : to the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, while as yet the forces were dispersed from the camp. But thou, O Lord, have mercy upon us.

*Lesson ij.* 1. *Maccab. iv. 5.*

**G**orgias came by night into the camp of Judas : and when he found no man there, he sought them in the mountains : for said he, These

fellows flee from us. But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor

swords to their minds. And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen : and these were expert of war. Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault. Remember how our fathers were delivered in the Red sea, when


Pharaoh pursued them with an army. Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day : that so all the heathen may know that there is one who delivereth and saveth Israel. But thou, O Lord, have mercy upon us.

*Third Lesson. 1. Maccab. iv. 12.*

**T**hen the strangers lifted up their eyes, and saw them coming over against them. Wherefore they went out of the camp to battle : but they that were with Judas sounded their trumpets. So they joined battle, and the heathen being discomfited fled into the plain. Howbeit all the hindmost of them

were slain with the sword : for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men. This done, Judas returned again with his host from pursuing them. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 14. 1. Maccab. iv. 17.*

Nd Judas said to the people, Be not greedy of the spoil inasmuch as there is a battle before us, and Gorgias and his host are here by us in the mountain : but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils. As Judas was yet speaking these words, there appeared a part of them looking out of the mountain : who when they

perceived that the Jews had put their host to flight and were burning the tents ; for the smoke that was seen declared what was done : when therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, they fled every one into the land of strangers. Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk,

and purple of the sea, and great riches. After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven : because

it is good, because his mercy endureth forever. Thus Israel had a great deliverance that day. But thou, O Lord, have mercy upon us.

*Lesson ij. 1. Maccab. iv. 28.*

**L**ysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them. So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men. And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his

armourbearer : shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen : make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction : cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving. So they joined battle; and there were slain of the host of Lysias about five thousand men. But thou, O Lord, have mercy upon us.

*Third Lesson. 1. Maccab. iv. 35.*

**N**ow when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea. Then said Judas and his brethren, Behold, our enemies are discomfited : let us go up to cleanse and dedicate the sanctuary.

Upon this all the host assembled themselves together, and went up into mount Sion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down : they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the

ground upon their faces, and blew an alarm with the trumpets, and cried

toward heaven. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 15. 1. Maccab. iv. 41.*

**T**hen Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law : who cleansed the sanctuary, and bare out the defiled stones into an unclean place. And when as they consulted what to do with the altar of burnt offerings, which was profaned :

they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it : wherefore they pulled it down, and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. But thou, O Lord, have mercy upon us.

*Second Lesson. 1. Maccab. iv. 47.*

**T**hen they took whole stones according to the law, and built a new altar according to the former. And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the

temple with crowns of gold, and with shields : and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away. But thou, O Lord, have mercy upon us.

*Third Lesson. 1. Maccab. v. 1.*

**N**ow when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much. Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.


Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael : and he gave them a great overthrow, and abated their courage, and took their spoils. Also he remembered the injury of the children of Ben, who had been a snare and an



offence unto the people, in that they lay in wait for them in the ways. But

thou, O Lord, have mercy upon us.

*Lesson j. Legend 16. 1. Maccab. v. 5.*

E shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein. Afterward he passed over to the children of Ammon, where he found a mighty power, and

much people, with Timotheus their captain. So he fought many battles with them, till at length they were discomfited before him : and he smote them. And when he had taken Jazar, with the towns belonging thereto, he returned into Judea. But thou, O Lord, have mercy upon us.

*Second Lesson. 1. Maccab. v. 9.*

**T**hen the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them : but they fled to the fortress of Dathema. And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us : and

they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host. Come now therefore, and deliver us from their hands, for many of us are slain : yea, all our brethren that were in the places of Tobie are put to death. But thou, O Lord, have mercy upon us.

*Third Lesson. 1. Maccab. v. 13.*

**T**heir wives and their children also they have carried away captives, and borne away their stuff : and they have destroyed there about a thousand men. While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise, and said, They of Ptolemais, and of Tyrus, and Sidon,

and all Galilee of the Gentiles, are assembled together against us to consume us. Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 17. 1. Maccab. v. 17.*

**T**hen said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad. So he left Joseph the son of Zacharias, and Azarias, captains of the people, with

the remnant of the host in Judea to keep it. Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again. But thou, O Lord, have mercy upon us.

*Second Lesson. 1. Maccab. v. 20.*

**N**ow unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad. Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him. And he pursued them unto the gate of

Ptolemais : and there were slain of the heathen about three thousand men, whose spoils he took. And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy. But thou, O Lord, have mercy upon us.

*Lesson iij. 1. Maccab. v. 24.*


**J**udas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness, where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad : and how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim : all these cities are

strong and great : and that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day. Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora : and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned

the city with fire, from whence he removed by night, and went till he

came to the fortress. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 18. 1. Maccab. v. 30.*

Nd betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress : for they assaulted them. When Judas therefore saw that the battle was

begun, and that the cry of the city went up to heaven, with trumpets, and a great sound, he said unto his host, Fight this day for your brethren. So he went forth behind them in three companies. But thou, O Lord, have mercy upon us.

*Second Lesson. 1. Maccab. v. 33.*

**A**Nd they sounded their trumpets, and cried with prayer. Then the host of Timotheus, knowing that it was Maccabeus, fled from him : wherefore he smote them with a great slaughter : so that there were killed of them that day about eight thousand men. This done, Judas turned aside to Maspha : and

after he had assaulted it he took and slew all the males therein, and received the spoils thereof and burnt it with fire. From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad. But thou, O Lord, have mercy upon us.

*Third Lesson. 1. Maccab. v. 37.*

**A**Fter these things gathered Timotheus another host and encamped against Raphon beyond the brook. So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a

very great host. He hath also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 19. 1. Maccab. v. 40.*

**T**hen Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him ; for he will mightily

prevail against us : but if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him. But thou, O Lord, have mercy upon us.

*Second Lesson. 1. Maccab. v. 42.*

**N**ow when Judas came near the brook, he caused the scribes of the people to remain by the brook : unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle. So he went first over unto them, and all the people after him : then all the heathen, being

discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim. But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas. But thou, O Lord, have mercy upon us.

*Lesson iij. 1. Maccab. v. 45.*

**T**hen Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea. Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs

pass through the midst of it. Then they of the city shut them out, and stopped up the gates with stones. Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt : we will only pass through on foot : howbeit they would not open unto him. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 20. 1. Maccab. v. 49.*

**T**hen Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was. So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands : who then slew all the males with the edge of the sword, and rased

the city, and took the spoils thereof, and passed through the city over them that were slain. After this went they over Jordan into the great plain before Bethsan. And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea. But thou, O Lord, have mercy upon us.

*Second Lesson. 1. Maccab. v. 54.*

**S**O they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace. Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us. But thou, O Lord, have mercy upon us.

*Third Lesson. 1. Maccab. v. 58.*

**S**O when they had given charge unto the garrison that was with them, they went toward Jamnia. Then came Gorgias and his men out of the city to fight against them. And so it was, that Joseph and Azaras were put to flight, and pursued unto the borders of Judea : and there were slain that day of the people of Israel about two thousand men. Thus was there a great overthrow among the

children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act. Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel. Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of. But thou,

O Lord, have mercy upon us.

**Dñica. j. post. v. kl. octobris.**

domi nus cor ve strū in lege su a. Et in pre ceptis su-  
is et fa ci at pacē. p. Venite. rati agit. l. Et factū est. v. s.  
**A** Dape ri at domi nus cor vestrum in le-  
ge su a et in precep tis su is et fa ci at pacem  
in di ebus ve stris. Concedat vobis sa lu tem  
Et redimat vos a ma lis. v. Et rau di  
at dominus orati ones vestras et reconsi li etur vo bis  
nec vos deserat in tem po re ma lo. Concedat vobis sa.  
**L**audi at do mi nus orati o nes ve stras  
et re consi li e tur vo bis nec vos deserat in tem-

[Antiphonale 1520:43v.]