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¶ *Saint Richard, Bishop and Confessor.*

(iij. April.)

Prayer.

Ⓜ God, who, through the merits
of blessed Richard, thy
confessor and bishop, hast made thy
Church to shine with glorious

miracles : grant that we thy servants,
through his intercession, may attain
to eternal happiness. Through our
Lord.

The rest from the Common of One Confessor and Pontiff, [889]. with ix. Lessons from the Common, if it shall happen before the Passion. If however it shall happen within the Passion, let nothing be made of the Feast. When however it shall fall within the Octave of the Pasch [by chance]¹ : let it be deferred until the following Tuesday, and there let three Lessons be made with Rulers of the Choir. [713]. And then at Second Vespers of Saint Ambrose, let a solemn Memorial be made of Saint Richard. Prayer as above.

¶ *Saint Ambrose, Bishop and Confessor and
also Doctor : Double Feast.*

(iv. April.)

[Let ix. Lessons be made.]²

At Vespers.

Chapter. Behold a great priest. [889].

Prayer.

Ⓞ God, who didst give blessed
Ambrose to thy people to be a
minister of eternal salvation : grant,
we beseech thee, that him whom we

have had as a teacher of life on earth
we may merit to have always for an
intercessor in heaven. Through our
Lord.

¶ *Wherever this Feast shall occur, let it be celebrated under the rule of the Annunciation of
Blessed Mary : as is indicated in that very place.* {465}.

First Lesson.

[43v.]



Mbrose, having been born at
Rome, and having been
appropriately educated in
liberal studies, in accordance with the
nobility of his parents, was promoted
to the consular dignity of the
governance of the provinces of
Liguria and Emilia. At that time in
the city of Milan, after the death of
Auxentius, an Arian bishop, when
strife arose between the catholics and

the Arians concerning <his>
replacement, Ambrose, as yet a
catechumen, arrived there in order to
calm them : and when he was
addressing the people, suddenly the
voice of an infant was heard among
the people, Ambrose, bishop. Soon
all, with incredible unanimous
consent, acclaim Ambrose to be made
bishop.

Lesson ij.

¶ Herefore, by the order of the
emperor, although struggling
greatly, and toiling to escape,

Ambrose was seized, and was baptized
on the eighth day <and> was ordained
bishop with the greatest joy on the

part of all. Who immediately gave all that he could in gold and silver to the Church or to the poor. He was a venerable bishop of much abstinence and vigils : mortifying the body with daily fasting. And he was solicitous for the poor and captives : and also constant in prayer, and most valiant in fulfilling divine things. At that

time, visiting Rome, a certain paralytic had herself carried to him : and while <he> was praying and placing <his> hands on her, she touched his garments. Which, when she kissed <them> : immediately receiving <her> health, she began to walk. But thou.

Third Lesson.

AT that time, when Justina the Empress, the patroness of the Arians, was inflicting many injuries on the saint : a certain impudent girl of the Arians committed an injury on a priest whom the saint had ordained. To whom the saint warned that she ought to fear the judgment of God, lest any peril might happen to her. Which saying was confirmed by the end of the event : because on the following day he escorted her dead to the sepulchre. That which was done instilled not a trifling fear in the enemy. Now when a certain man had prepared a wagon by order of the queen, that the saint of God might be abducted from the church and carried into exile, on the very day on which he thought he would kidnap him, he himself was put on the cart and was sent into exile. On a certain day, when the saint was treating of the

word of God in the church, a certain most bitter follower of the Arians saw an angel speaking in the ears of the holy bishop : as if it might indicate to him what he ought to announce to the people. Who, upon seeing this, betook himself to the catholic faith : and began to defend the one against whom he had fought. Two Arians also, when they had proposed to the saint of the Lord a discussion on the question of the Lord's incarnation, and had promised to be present on the following day to be available in order to hear : on the promised day, waiting in the holy church of God with the people, they, scorning him, went forth from the city in a carriage as if for the pleasure of a ride. Who suddenly, by the judgment of God, being thrown headlong from the carriage, thus expired.

Fourth Lesson.

A certain man, when he was filled with an unclean spirit, was led to the holy man : as soon as he began to go to him he was restored to his health. Who dwelling for some time with the holy <man> : remained healthy from the infestation of a malignant spirit. But when he went back : the enemy soon returned to him. Who, being asked by the exorcists : confessed that he had

feared to approach near to the saint of God. The fame of his holiness and wisdom being spread far and wide : two most powerful and most wise men of the Persians, who came to him at Milan, brought with them many questions to pose to the saint of God. Who, after disputing with him for a long time through an interpreter, returned, greatly admiring his understanding.

Fifth Lesson.

While Ambrose was abiding in Florence for a certain time, the son a certain most famous man with whom the same saint was lodged was seized by a sudden infirmity, and was taken from the present life. Whom his mother, very religious and full of faith, brought³ down from the upper part of the house to the lower, and put in the bed of the priest in his absence. Whom when the priest found, on returning to <his> bed, having considered the faith of the mother, (similar to Elisha) laid himself upon the body of the infant : and by praying he merited that he should restore him alive to his mother whom he had found dead. Now a certain queen of the Marcomanni, when she had heard of

the fame of the saint from a certain faithful man, believed in Christ, whose servant she recognized him to be. But on a certain day when Ambrose went to the house of Macedonius, at that time the master of the offices, that he might intercede for someone : he found the doors closed by order of the above-named man, nor could he obtain permission to enter. To whom the saint said, Thou also shalt come to the church, and shalt not find the doors of the entrance open. And this indeed happened afterwards. For Macedonius, fearing his enemies, fled to the church : and approaching, he was not able to find the doors open by which he might enter.

[44r.]

Sixth Lesson.

AT a certain time, when Ambrose was discussing the forty-third psalm, and his attendant was near at hand : suddenly a fire in the shape of a small shield covered the head of the same holy man, and little by little was seen to enter into his mouth. To be sure, afterwards his face glowed like snow. Indeed, from whence the grace of the Holy Ghost did come about him : he who hath remembered the deeds of the apostles shall undoubtedly be able to understand. Now with the solemnity of the Pasch drawing nigh : the holy man fell into infirmity of body. During which, lying ill on a certain day, while he was praying : he saw the Lord Jesus coming to him. At the same time, when he was about to depart from this life, from the eleventh hour of the day to that hour when he gave up the ghost, which was a little before the light of the Sabbath of Easter : he prayed⁴ with hands outstretched in

the manner of a cross. Honoratius also, a priest of the church of Vercelli, while awaiting the death of the holy man, rested in the upper part of the house : thrice he heard the voice of one calling to him, saying, Arise, hasten : for now he is about to depart. Who, descending : offered the sacraments of the Lord's Body and Blood to the holy man. Which having been taken, he breathed <his> last breath. On that day, when his body was placed in the church, and baptized infants were returning from the font : some said that they had seen him sitting on the tribunal. Others however indicated to their parents with a finger him ascending : many likewise related that they had seen a star above his body. This body threfore was placed in the Basilica of Ambrose on the day of the Pasch : but <his> soul rejoiceth with Christ in the land of the living.

¶ *According to Matthew. v. [13–19]. Lesson vij.*

Matt. 5.



AT that time, Jesus said unto his disciples, You are the salt of the earth. But if the salt lose its savour,

wherewith shall it be salted ? And that which followeth.

A Homily excerpted from diver treatises.

THe Lord had foretold that his disciples would suffer persecution for the confession of his

name : and that he would console them again, saying, You are the salt of the earth. As if he might say, They shall persecute you, but be ye not afraid, because you shall be the salt of the earth. For by salt is designated heavenly wisdom. For salt is changed by water, and by the heat of the sun, and by the breath of the wind, from one nature into another. So also the apostles and apostolic men, through the water of baptism, and the ardour of faith, and through the breath, that is, the gift of the Holy Ghost, have

been changed from earthly to spiritual generation. For this is the nature of salt. It drieth up moisture, it removeth bad odour, it preventeth worms from being produced. So, likewise, heavenly wisdom drieth up the moisture of fleshly pleasure, removeth the stench of bad conversation, alloweth not the worms of wanton thoughts to be produced : and it extinguish that worm of which Isaiah saith, Their worm shall not die, and their fire shall not be quenched. But thou.

Eighth Lesson.

IN the Old Testament no sacrifice was offered to God unless it was first seasoned with salt. Because evidently no one can offer himself a praiseworthy sacrifice to God without the taste of heavenly wisdom. Whence Paul saith, Let your speech be in the grace of God seasoned with salt. Now it is read in the Book of Kings that the waters of Jericho, being bitter and barren, Eliseus, being requested to heal them, ordered a vessel to be brought to him, and he put salt into it : and he cast it in the springs of the waters, and the waters were healed. In this place salt is understood to be the divinity of

Christ : the vessel, to be sure, his humanity. Salt was put into the vessel when the Word was made flesh, and dwelt among us. Now after the vessel hath been cast into the springs of the waters, the waters are healed : because after Christ hath finished the mystery of his Passion, the Gentiles are healed. If, saith he, the salt lose its savour, wherewith shall it be salted ? that is, If you whom I have chosen for this, that the salt of the earth being thirsty shall go astray, there will not be others by whom the world shall perceive a taste of heavenly wisdom. But thou.

[44v.]

Ninth Lesson.

DOu (saith the Lord) are the light of the world. The hearts of the Gentiles are tasteless and dark, as if lacking a taste of heavenly wisdom : thus also the light of true faith. But the apostles are rightly called the light of the world : because as the sun sendeth rays to drive away the darkness of the night, so the Lord hath directed the apostles to drive away the darkness of unbelief. Whence he saith elsewhere, Are there not twelve hours of the day ? Whereby he calleth himself the day, but the apostles the hours. By the world, however, into which the apostles are sent, we ought to understand men inhabiting the world. A city, he saith, seated on a mountain

cannot be hid. As if he might say, Your works cannot be hidden, which are the salt of the earth, and the light of the world, and the city situated on a mountain : but whatever you shall do shall be made manifest to all. So (saith he) let your light shine before men. As if he should say, Just as no one lighteth a candle and placeth it under a bushel, so therefore have I not chosen you as my preachers, nor therefore being enkindled by the grace of the Holy Ghost, that you might conceal the light of holy preaching, but that you may be made manifest to all, that having been converted to the faith, they may believe and glorify your Father which is in heaven. But thou.

R̄R̄. Chapters,⁵ and the rest from the Common of One Confessor and Pontiff. [889].

At Second Vespers let the R̄. Holy N. confessor of Christ. be sung. In the Common. [912].

When however this Feast shall fall after Easter, let three Lessons be made from the Proper Legend of Saint Ambrose.⁶

At [ij.]⁷ Vespers in Eastertide the R̄. O daughters of Jerusalem. In the Common. [713].

All the rest from the Common of One Confessor and Pontiff in Paschaltide. [713].

¶ *Saints Tyburtius and Valerianus,*⁸ *Martyrs.*

(xiv. April.)

Without Rulers of the Choir.

Prayer.

Grant, we beseech thee, almighty God, that we who honour the solemnity of thy holy martyrs

Tyburtius, Valerian, and⁹ Maximus may likewise imitate their virtues. Through [our Lord].¹⁰

¶ *And it is noted that all Feasts of iij. Lessons without Rulers of the Choir from the Octave of the Pasch until the Octave of Pentecost : have a Double Invitatory.*

Likewise all such Feasts which fall within the week of the Holy Trinity and which fall within the Octave of Corpus Christi : have a Double Invitatory.

First Lesson.

When Valerian and Tiburtius his brother, by the preaching of blessed Cecilia, had come to believe in the Lord, and had been baptized by holy Urban the Pope, and this had come to the notice of Almachius the prefect : both brothers were ordered, if they were unwilling to sacrifice, together to suffer the capital sentence. Then the glorious martyrs, being held by Maximus the assistant, were lead to the place of the passion. Which

Maximus began to weep over them, saying, O purple flower of youth, how, at this wicked pronouncement, <are you> willing to relinquish the present life as if hastening to a banquet ? Tiburtius said, Unless we understood for certain the second life to be perpetual, we would never be glad to relinquish this one. Maximus said to them, If it were certain that I would be able to have for myself that of which thou speakest, I would also choose to disdain this <present> life.

Second Lesson.

Valerianus said to Maximus, Seeing that thou declarest

nothing to remain to thee except that thou regard what we have said to be

true, in the hour when the Lord shall make us to lay aside this garment of the body, he shall open thine eyes, and shall make thee to see with how much glory that life is received. When, therefore, he had obtained from the executioners one day's respite, he lead them into his house. At the preaching of which both Maximus himself with all his house, and also the executioners believed. Then holy Cecilia came to them by night with priests, and all were baptized. Therefore, when dawn had

put an end to <that> night : Cecilia said, Ho ! soldiers of Christ, cast off the works of darkness, and put on the armour of light. When, therefore, the saints had come to the place where they had been ordered to sacrifice : incense was offered to them, but they refused : refusing, they bent the knee, they were struck by the sword, they threw off the temporal body, and they received everlasting martyrdom. But thou, [O Lord, have mercy upon us].¹¹

Third Lesson.

[45r.]

MAximus swore by oath, saying, I saw angels of God shining like the sun in the hour when the saints were struck by the sword : and their souls coming forth from <their> bodies like virgins from a marriage, which the angels receiving in their bosom with their wings flapping bore to the heavens. With Maximus telling these <things> with tears, many believed, and being turned from his idols he was restored to the Creator. Therefore when he had come to Almachius, insofar as

Maximus the assistant with all his household had become Christians : he commanded him to be beaten so long with leaden whips that at length he gave up the ghost. Whom holy Cecilia buried next to his fellows, the martyrs Tiburtius and Valerian whom she had buried, in a new sarcophagus, and ordered that on that sarcophagus should be sculpted a phoenix, as an indication of his faith, of which she believed the resurrection of the phoenix to be an example. But thou, O Lord, have mercy upon us.

[All]¹² *the rest from the Common of Many Martyrs in Paschaltide.* [720].

¶ *Saint Alphege, Bishop¹³ and Martyr.*

(*xix. April.*)

iiij. Lessons from the Common without Rulers of the Choir.

Prayer.



God, who didst adorn blessed
Alphege thy confessor¹⁴ : with
the dignity of the priesthood and the
palm of martyrdom : mercifully grant

: that we, being aided by his
intercessions before thee, may be able
to rejoice with him in eternal felicity.
Through our Lord.

[*All*]¹⁵ *the rest from the Common of One Martyr and Pontiff in Paschaltide [719]. :
with the Chapters and Lessons of One Martyr and Pontiff of other times. [817].*



¶ *Saint George, Martyr.*

(xxij. April.)

[*Let be made*]¹⁶ iij. Lessons with Rulers of the Choir.

Prayer.

Ⓞ O God, who dost gladden us by the merits and intercession of blessed George thy martyr : mercifully

grant that the benefits of whom¹⁷ we ask : we may obtain by the gift of thy grace. Through [our Lord].¹⁸

Lesson j.

Saint George, the true worshipper of God, was born in the country of Cappadocia : when he saw many people blaspheming Christ and worshipping demons in the presence of the impious Dacian : being armed with the banner of the Cross, and filled with the Holy Ghost, he broke forth¹⁹ in voice this way, All the gods of the Gentiles are devils : but the Lord made the heavens. For the

devil hath blinded the eyes of those who disobey, so that they might not acknowledge Christ their Maker. Hearing this : Dacian began to murmur within himself, and said to him, By what audacity dost thou pursue this rashness, that thou not only inflictest injury upon us, but affirmest that our gods be devils ? Declare however from what province thou hast come : or by what name thou mightest be called. Saint

George said, I am a Christian and a servant of God, I am called George : by birth a Cappadocian, serving as a soldier of my country. But I have

chosen to be without temporal dignity, and to serve in the command of the immortal God.

Lesson ij.

DAcian said, Thou errest, George : approach and sacrifice to the god Apollo. Blessed George answered, I offer worship to the Lord²⁰ Jesus Christ, the King of all ages, not to Apollo, the author of devils. Dacian, filled with anger, ordered holy George to be lifted up on a rack, and to be lacerated limb by limb with claws : and then torches were applied to his sides. After this he ordered him to be taken down, and to be cast out of the city, and to be stretched out for lashes, and to be tortured with diverse torments. To be sure, salt was to be sprinkled on the gashes : and his wounds to be

rubbed with haircloth. Dacian, seeing that the holy martyr could not be overcome by his punishments : ordered him to be thrust into the depths of the prison. Then he was brought out of prison to be presented to him, and he commanded the attendants to bring the brazen wheel, and to fix two-edged swords on it : and setting the martyr upon it, to release it from a height. Blessed George is thus placed on the wheel. And when it was to be rolled over, immediately it was shattered : and the saint of God remained uninjured. But thou.

Lesson iij.

Then Dacian, being angry, ordered a bowl to be filled with lead, and, with the lead bubbling up,²¹ George to be thrown in.²² But George, having made the sign of the Cross before himself, refreshed himself in the cauldron as if sleeping, while the heat of the lead refreshed him by divine command. Then

Dacian, being full of the devil's blandishments, caused the blessed martyr to be brought to him, and he said, I exhort thee thus, George, to be my only-begotten son, that thou, removed from the superstition of Christianity, might be converted to [45v.] the almighty gods. But with a smile the holy martyr saith, As if, contrary

to the lawful mind, detained by heavenly pleasures, one might be compelled to will what he willeth not : yet it is necessary for us to be sacrificed to the immortal God, and I wish without hesitation to fulfill whatever thou desirest. Dacian, therefore, hoping that his assertion in this case were true, leapeth up quickly, willing to kiss the blessed martyr for joy. Do not (saith George) pollute my head before we present worship to the gods. And as he was coming to the altar of the gods, and beholding Apollo, bending his knees to the earth, he prayed to Christ, saying, I beseech thee, O Almighty God, that as wax melteth from the face of fire, so these images may now melt, that all may know thee, and Jesus Christ whom thou hast sent, to

be the true God. This being said, a fire descended from heaven : and quickly burned up the temple together with the gods and the priests. Then Dacian, being frenzied with anger, ordered the holy martyr to be dragged as a murderer and an accused through the streets of the place. And when he was dragged to the place of punishment, with bended knees he gave thanks to God, and so suffered a capital sentence for Christ. But the almighty Lord, in the hour that the blessed martyr suffered, filled the dryness of the earth with clouds of rain. But with Dacian and his attendants hurrying to the palace, sudden fires of winds surrounded them : and in an instant they burned together.

The rest from the Common of One Martyr in Paschaltide. [713].

If this Feast shall fall within the Octave of the Pasch : let it be deffered until the morrow : and at Second Vespers of the Sunday let a solemn Memorial be made of the Feast. Let it be likewise then at j. Vespers of Saint Mark.

¶ *Saint Mark, Evangelist.*

(xxv. April.)

iiij. Lessons : Double Feast.

*At both Vespers and at Matins and at Terce [let be said this].*²³

Chapter. (Ephes. iv. [7.])

TO every one of us²⁴ is given grace, according to the measure of the giving of Christ : wherefore the

scripture²⁵ saith, Ascending on high, he led captivity captive : he gave gifts to men.

Prayer.



God, who hast exalted blessed Mark thy evangelist with the grace of evangelical preaching :

grant, we beseech thee, that we may ever profit by his teaching, and be defended by <his> prayers. Through [our Lord].²⁶

¶ *At Matins let three Psalms of the Apostles be sung, according to the order of the Nocturns.*

Lesson j.

BLessed Mark the Evangelist,²⁷ departing from the parts of Egypt for Alexandria, as soon as he entered into the city, his shoe was broken apart. Comprehending this, he said, My journey is indeed completed. And he delivered his shoe to a certain cobbler, who, when he had taken hold of the shoe to mend it, severely injured his hand, and exclaimed, God is one.

Blessed Mark therefore. rejoicing, spat on the ground, and having made a paste : anointed the hand of the man, saying, In the name of Jesus Christ the Son of the living God, may thy hand be healed. And straightway his hand was healed. Afterwards, to be sure, that shoemaker was baptized together with his entire family, having been taught by blessed Mark. Now that man was called Anianus.

Lesson ij.

AND when those citizens heard him do many miracles, and all to have been converted to the true faith of Christ : they murmured, and sought to apprehend him, laying many plots against him. But blessed Mark, acknowledging their treacheries, ordained bishop Anianus there, and three priests, and seven deacons, and proceeded towards Pentapolis. And remaining there for two years, he ordained bishops and clergy : and came again to Alexandria.

And when the Gentiles learned that blessed Mark had come there, and had worked many miracles : they sought to apprehend him, saying, Great is the power of this magician. But when they continued to complain, on the very Sunday of the solemnity of the Pasch, they found him celebrating Mass : and, casting a rope around his neck, they dragged him, saying, Bring the wild buffalo to the place of the buffalo.

Lesson iij.

[46r.]

Now holy Mark, while he was being dragged, gave thanks to God because he was regarded as worthy to suffer these things for His name. Now his flesh was running down to the ground : and the stones were stained with his blood. And when the servant of God was thrust into the prison in darkness : around the middle of the night an angel of the Lord came to him, saying, Mark, servant of God, behold, thy name is written in the Book of Life, and thy memorial shall not be forsaken for ever. But Blessed Mark, giving thanks to God, because he was comforted by His angel, said, Lord Jesus Christ, I beseech thee, receive

my spirit : and suffer me not to be separated from thee any longer. When he had said this, the Lord Jesus Christ came to him in the manner in which he had been with His disciples before He suffered : and He said to him, Peace be unto thee, my beloved Mark. And when morning was come, the persecutors threw a rope around his neck, and dragged him, saying, Drag the wild buffalo to the place of the buffalo. But he, while he was being dragged, gave thanks to God, saying, Into thy hands, O Lord, I commend my spirit. And saying these things, holy Mark gave up the ghost with the palm of martyrdom, and proceeded to Christ,

who liveth and is glorified for ever
and ever, amen. But thou, [O Lord, | have mercy upon us].²⁸

The rest from the Common of One Evangelist in Paschaltide. [695].

¶ *At iij.*

Chapter. To every one of us. {482}.

¶ *At vj.*

Chapter. (*Ephes. iv.* [10.])

HE that descended is the esame | heavens, that he might fill all things.
also that ascended above all the

¶ *At None.*

Chapter. (*Ephes. iv.* [11.])

AND he gave some apostles, and | pastors and doctors : for the
some prophets, and other | perfecting of the saints.
some²⁹ evangelists, and other some

At Second Vespers.

Ant. Thy saints, O Lord. *in the Common.* [703].

Ps. The Lord said to my Lord. (*cix.*) [343]. *and the other Psalms of the Apostles.*

Chapter. To every one of us. *as above.* {482}.

R. Her Nazarites. *in the Common.* [696].

Prayer as above. {482}.

¶ *If this Feast shall fall within the week of the Pasch : let it be deferred until after the Octave of Easter, and let it be celebrated where it can be conveniently celebrated,³⁰ and where it may be able to have both Vespers [and it shall be thus for all Double Feasts falling in that season].³¹ Of the Fast to be sure then, nor of Procession which usually takes place on that day : let nothing be made after nor before in that year : nor indeed if this Feast shall fall on any Sunday after the Octave of the Pasch, but then let the Feast not be deferred : rather let the whole service be made of the Feast : with a solemn Memorial of the Sunday : and afterwards of the Resurrection, with a Procession before the Cross at*

Saint Vitalis, Martyr.

Vespers on Saturday in the usual way, however nothing is made of the Fast and of the Procession that usually takes place after the Mass of Saint Mark in that year.

[But]³² on whatever feria after the Octave of the Pasch this Feast shall fall : let the Fast and the Procession be made in the usual way.

¶ *Saint Vitalis, Martyris.*

(xxviiij. April.)

Let iij. Lessons be made with Rulers of the Choir.


Prayer.

¶ Grant, we beseech thee, almighty God, that at the intercession of blessed Vitalis thy martyr : we may be

defended from all adversities in body, and cleansed from evil thoughts in mind. Through our Lord.


¶ *At Matins.*

First Lesson.

¶ aint Vitalis, of consular rank, father of Saints Gervase and Prothase, with his judge Paulinus, entered into Ravenna. Now it happened there that a certain Christian, Ursicinus by name, a physician by profession, after excessive tortures received a capital sentence. Who while he was being led to be beheaded : became frightened. And when he wished to escape the the evils : Vitalis cried out, saying, Do not, O Ursicinus, physician, who are wont to heal

others, do not wound thyself with a javelin of eternal death. And thou, who through great sufferings hast come to the palm, do not lose the crown prepared for thee by the Lord. Hearing these things, therefore, Ursicinus laid down <his> knee : and urged the executioner that he might smite <him>, giving repentance, in so far as he had become frightened. And immediately Vitalis took away the body of the martyr : and buried <it> with great honour within the city of Ravenna. But thou, O Lord.

Lesson ij.

¶ ow after this Vitalis was unwilling to go any longer with his judge : whom Paulinus the consul therefore ordered to be held, not only because he had disdained to return to him, but as much because

he was discovered to be a Christian, that, even willing to sacrifice to regain the crown of martyrdom, persevered so that he would not give up, and might return to God the precious jewel which the devil was trying to

seize. Paulinus therefore ordered him to be lifted up on the rack, that through torture he might be in agreement to incline to the sacrifice. To whom Vitalis said, Infinite folly is

master over thee, so that thou mayest think to deceive myself, who hast striven to deliver others from the danger of deception.

Lesson iij.

PAulinus the consul, therefore, said to his officers,³³ Take Vitalis to the palm tree. And if he shall despise to sacrifice : do not behead him, but dig a pit in the earth until you come to water, and there lay him on his back : and, burying <him> with earth and stones, abandon <him>. When that had been accomplished : God consecrated to himself the blessed martyr Vitalis. But the priest of Apollo who had given this counsel to Paulinus, being

seized by the devil, for seven days being possessed by a demon, cried out there, where holy Vitalis had been buried, Thou burnest me : thou tormentest me, O martyr of Christ. After seven days, having been cast into the river by the devil, he expired. But Saint Vitalis, the glorious martyr of Christ, resteth in the city of Ravenna : giving by his prayers favours to all believers even to thee present day.

The rest from the Common of One Martyr in Paschaltide. [713].

¶ *The Deposition of Saint Erkenwald,
Bishop and Confessor, Synod of London.*

(xxx. April.)

Three Lessons with Rulers of the Choir, with Prayer and Lessons from the Proper which may be found after the Translation of the same in November [the xiv. day]³⁴ before the Feast of Saint Machutus. {1804}.

Notes, pages {469}-{488}.

- ¹ 1519-S:66v.
² 1519-S:66v.
³ 'ablato' *Legenda MS.* [SB:251.]
⁴ 'honorauit.' *Leg.* 1518. [SB:253.]
⁵ 'In laudes cap. *Benedictionem, Crede michi* [140].
⁶ 'Quando festum sancti Ambrosii post octa Pasce celebratur, tunc de sex propriis lectionibus fiant tres lectiones, et legantur bine et bine. Similiter fiat de sancto Dunstano, Aldelmo, Augustino Anglorum apostolo et consimilibus. Multi libri sic habent, *Legantur tres prime lectiones, et male.*', *Crede michi* [142].
⁷ 1519-S:66v.
⁸ 'Tibúrcii Valeriáni et Máximi' 1519-S:66v.
⁹ 'atque' 1519-S:66v.
¹⁰ 1519-S:66v.
¹¹ SB-S:257.
¹² 1519-S:66v.
¹³ 'archiepiscopi' *Legend.* 1518. [SB:257.]
¹⁴ 'pontíficem' 1519-S:66v.
¹⁵ 1519-S:66v.
¹⁶ 1519-S:66v.
¹⁷ 'ut cujus' 1519-S:66v.
¹⁸ 1519-S:67r.
¹⁹ 'erupit' *Leg.* 1518. [SB:258.]
²⁰ 'Dñe' *Leg.* 1518. [SB:259.]
²¹ 'ebuliénte' *Chevallon.* [SB:259.]
²² 'immittere' *Leg.* 1518. [SB:259.]
²³ 1519-S:67r.
²⁴ 'vestrum' 1519-S:67r.
²⁵ 1519-S:67r. omits 'scriptúra'.
²⁶ 1519-S:67r.
²⁷ The incipit in 1519-S:67r. is 'Beátus evangelísta Marcus.'
²⁸ SB-S:263.
²⁹ 'vero' 1519-S:67r. 'vero', *Vulgate.*
³⁰ 'in proximam feriam vacantem nisi potest habere utrasque vespas.' 1519-S:67r.
³¹ 1519-S:67r.
³² 1519-S:67r.
³³ 'officiúm' *Chevallon. cum Brev. MS. Pet.* 'officiárium' *Leg.* 1518. [SB:266.]
³⁴ SB:266.