

THE SARUM RITE  
Sarum Breviary Noted.

Volume A.

Part 19.

Pages [851]-[912].

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

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The Gregorian Institute of Canada.  
MMXXIII.

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## ¶ *On the Birthday of one Martyr out of Eastertide.*

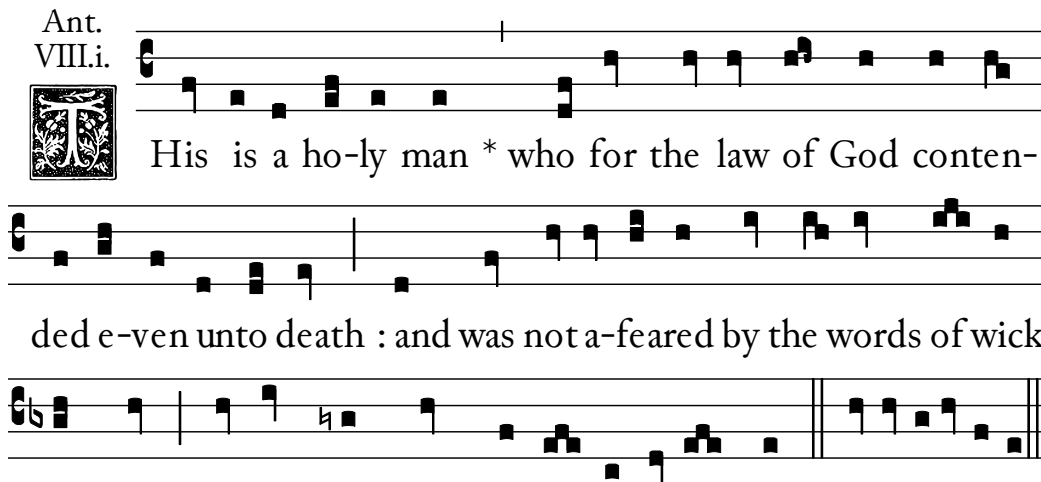
¶ Note that ordinarily throughout the whole year on Feasts of ix. Lessons on the ferial Psalms is said the Ant. This is a holy man. except on the Feast of Saint Alban the Martyr when the Translation of Saint Edward<sup>1</sup> is celebrated with ix. Lessons in the same week and Saint Edmund the King and Martyr when the Feast of Saint Clement falls in the same week.

### *At Vespers.*

*On the ferial Psalms.*<sup>2</sup>

*Iste sanctus.* AS:634; 1519-C:12r; 1531-P:58r.<sup>3</sup>

Ant.  
VIII.i.




3434.

His is a ho-ly man \* who for the law of God conten-  
ded e-ven unto death : and was not a-feared by the words of wick-  
ed men : hav-ing been founded up- on a firm rock. Amen.

*Or another Antiphon.*

*Beatus vir qui suffert.* AS:634; 1519-C:11v; 1531-P:58r.<sup>4</sup>

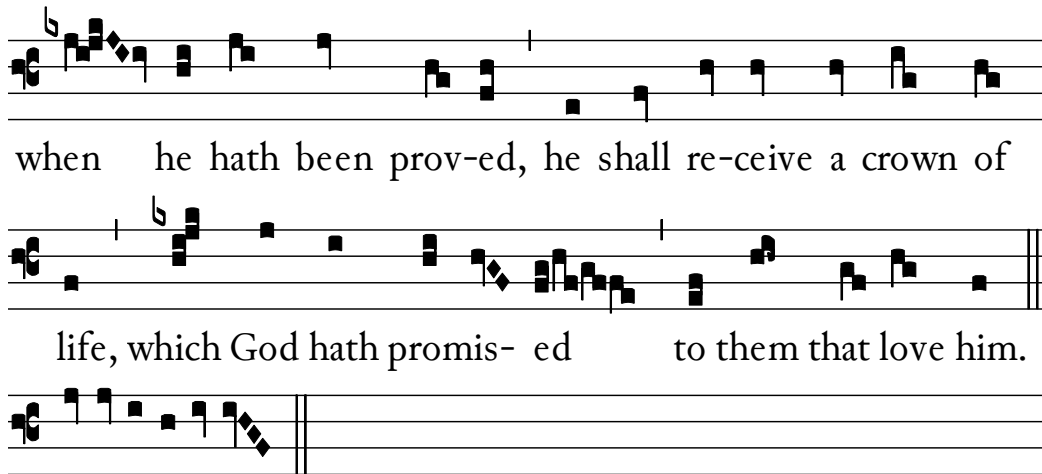
Ant.  
I.vi.



1677.

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

On the Birthday of one Martyr out of Eastertide.



Amen.

*Let the aforesaid two Antiphons be sung alternately on the Psalms during the week on Feasts of ix. Lessons of one Martyr. In such a way that when the Antiphon Blessed is the man. is said on the Psalms then let the following Chapter be said.<sup>5</sup>*

<b>T</b> His is a holy man, who for the law of God contended even unto death : and was not afeared by <i>At both Vespers and at Matins and at iij.</i>	the words of wicked men : having been founded upon a firm rock.
---	--

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

*James j. (12.)*

<b>B</b> lessd is the man that endureth temptation : for when he hath been proved, he shall receive a crown	of life, which God hath promised to them that love him.
---	--

*Or this alternative Chapter.<sup>6</sup> Ecclesiasticus xiiij. (22.)*

<b>B</b> lessd is the man that shall continue in wisdom, and that shall meditate in his justice, and in	his mind shall think of the all seeing eye of God.
---	---

**C** *At both Vespers and at Matins and at iij. on Feasts of iij. Lessons without Rulers of the Choir a R̃. is never said at First Vespers. On Feasts of ix. Lessons a R̃. is said.*

¶ Of one Martyr beheaded. *R.* Now the saintly man. [884].

*And these are the Feasts through the year in which is sung the aforesaid R. namely on the Feasts of Saint Marcellus, Saint Blaise, Saint Alban, Saint Kenelm, Saint Stephen, Protomartyr, Saint Oswald, Saint Donatus, Saint Romanus, on the Beheading of Saint John the Baptist, Saint Firmin, Saint Leger, Saint Quentin, Saint Edmund the King, and Saint Chrysogonus.*

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

¶ Of one Martyr not beheaded. *R.* Blessed is the man that endureth temptation. [883].

[ ¶ This Melody is sung at First Vespers on Feasts of ix. Lessons out of Christmastide and Eastertide on this Hymn.]<sup>7</sup>

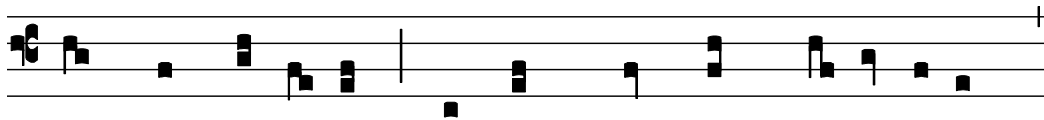
*Martyr Dei.* HS:108v; 1519-C:12r; 1531-P:68v.

Hymn.

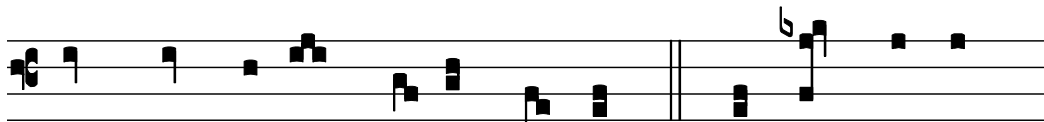
II.



Artyr of God, whose strength was steeled To follow



close God's only Son, Well didst thou brave thy battlefield,



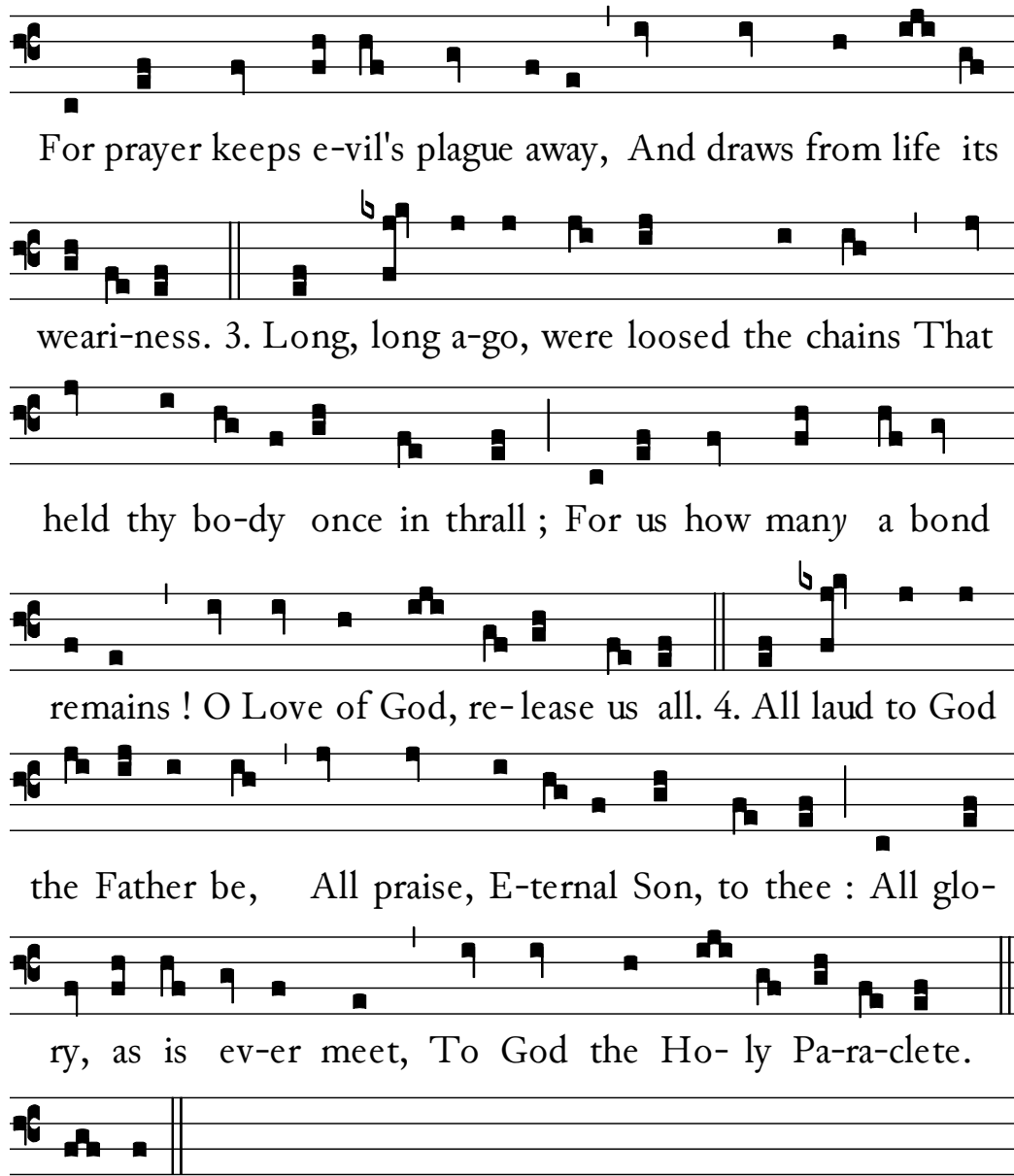
And well thy heavenly bliss was won ! 2. Now join thy prayers



with ours, who pray That God may pardon us and bless ;

8346.

On the Birthday of one Martyr out of Eastertide.



For prayer keeps e-vil's plague away, And draws from life its  
weari-ness. 3. Long, long a-go, were loosed the chains That  
held thy bo-dy once in thrall ; For us how many a bond  
remains ! O Love of God, re-lease us all. 4. All laud to God  
the Father be, All praise, E-ternal Son, to thee : All glo-  
ry, as is ev-er meet, To God the Ho- ly Pa-ra-clete.

A-men.

*[But from Christmastide until the Purification let be sung this melody at j. Vespers and at Matins. At other times of the year on Feasts of ix. Lessons at Matins this way.]*<sup>8</sup>

HS:109r; 1519-C:12r; 1531-P:68v.

Hymn.

I.



Artyr of God, whose strength was steeled To follow

close God's only Son, Well didst thou brave thy battlefield,

And well thy heavenly bliss was won ! 2. Now join thy

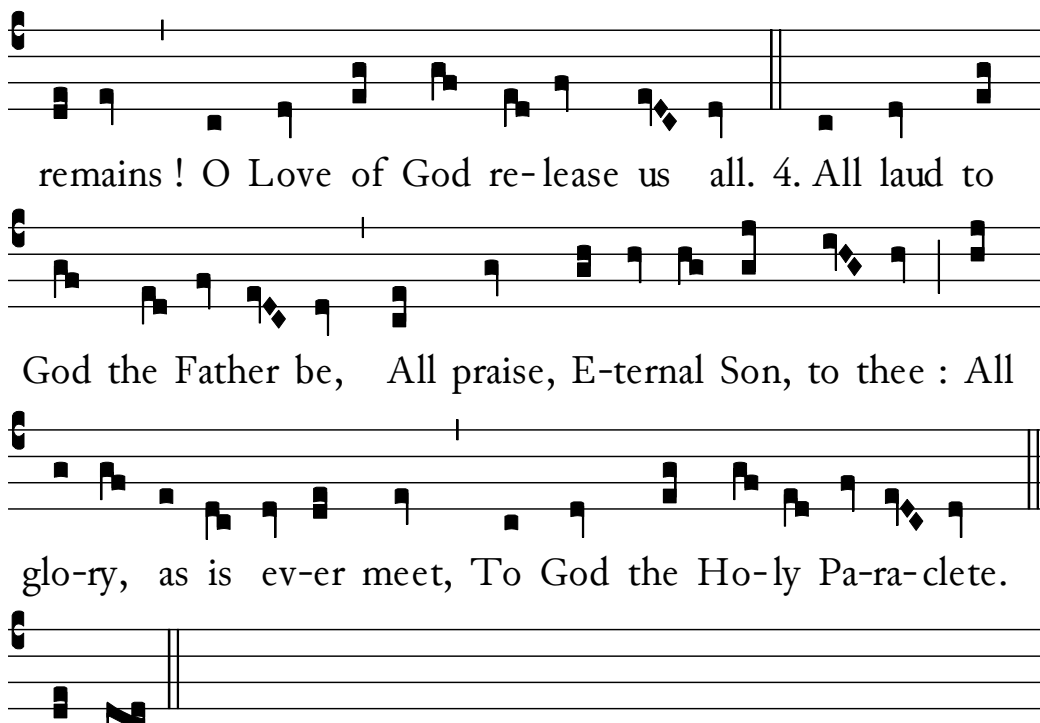
prayers with ours, who pray That God may pardon us and

bless ; For prayer keeps e-vil's plague away, And draws from

life its weariness. 3. Long, long a-go, were loosed the chains

That held thy body once in thrall ; For us how many a bond

On the Birthday of one Martyr out of Eastertide.

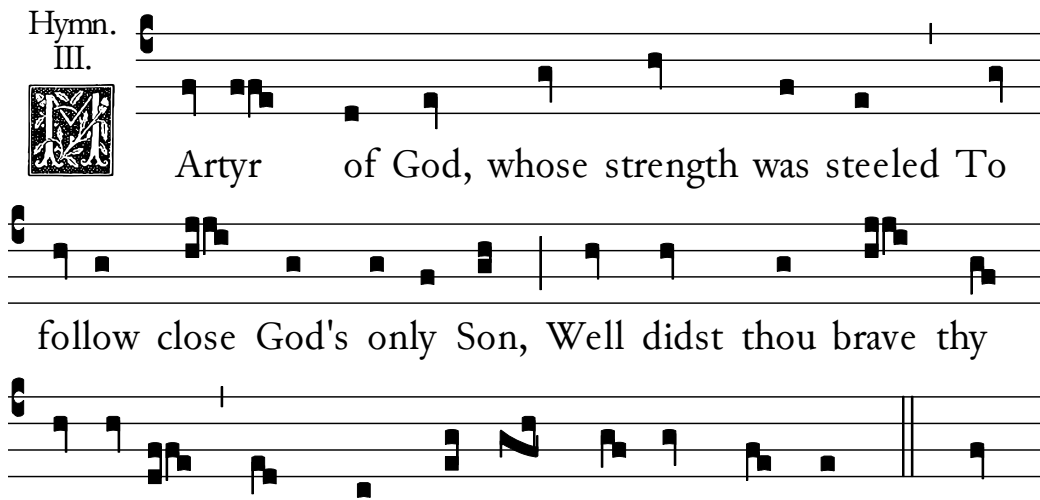



remains ! O Love of God re-lease us all. 4. All laud to  
God the Father be, All praise, E-ternal Son, to thee : All  
glo-ry, as is ev-er meet, To God the Ho-ly Pa-ra-clete.  
Amen.

[In Eastertide this melody is sung on Feasts with Rulers of the Choir at j. Vespers and at Matins only.]<sup>9</sup>

HS:110r; 1519-C:12v; 1531-P:68v.<sup>10</sup>

Hymn.  
III.

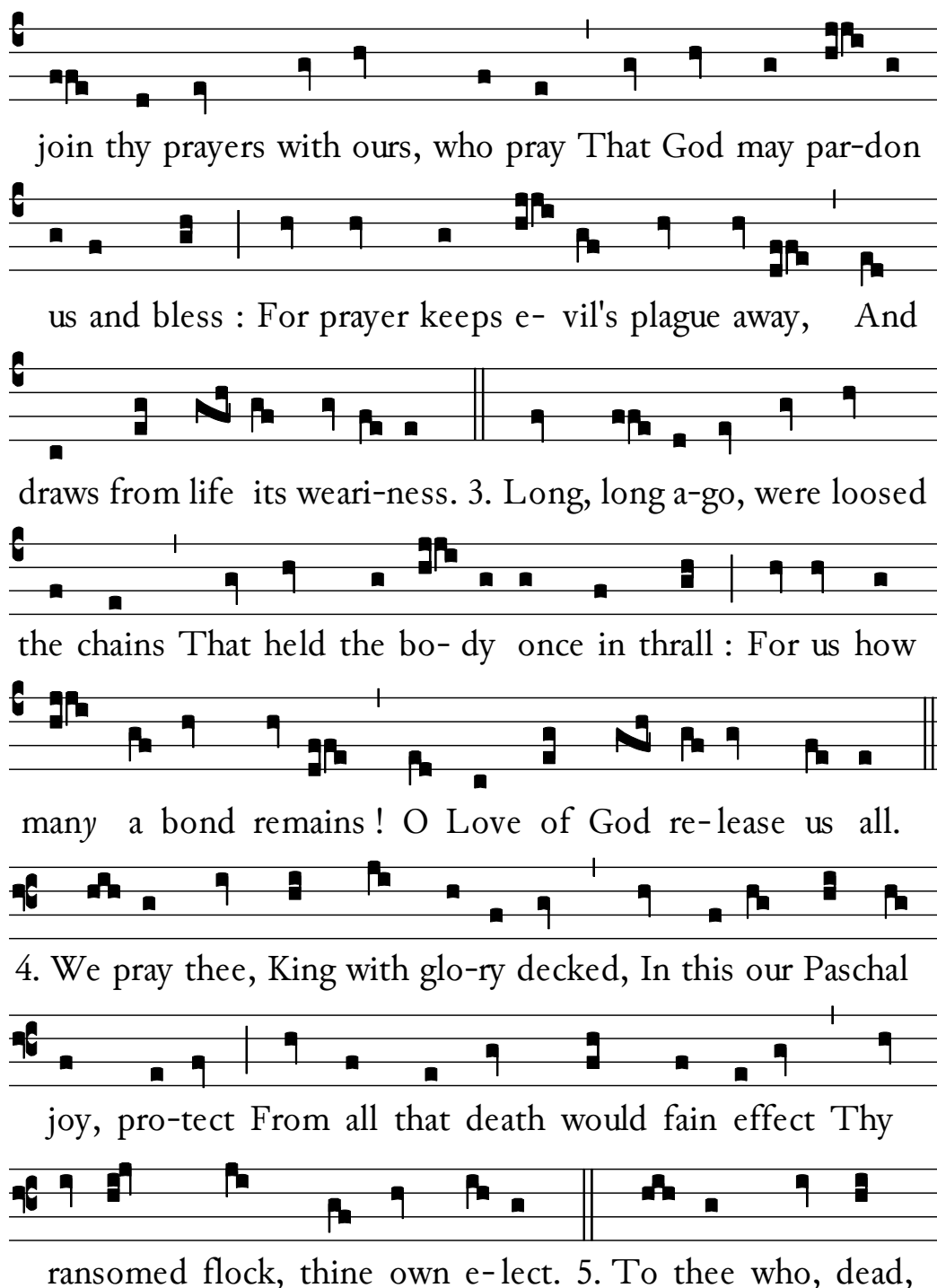


Artyr of God, whose strength was steeled To  
follow close God's only Son, Well didst thou brave thy  
battlefield, And well thy heavenly bliss was won ! 2. Now



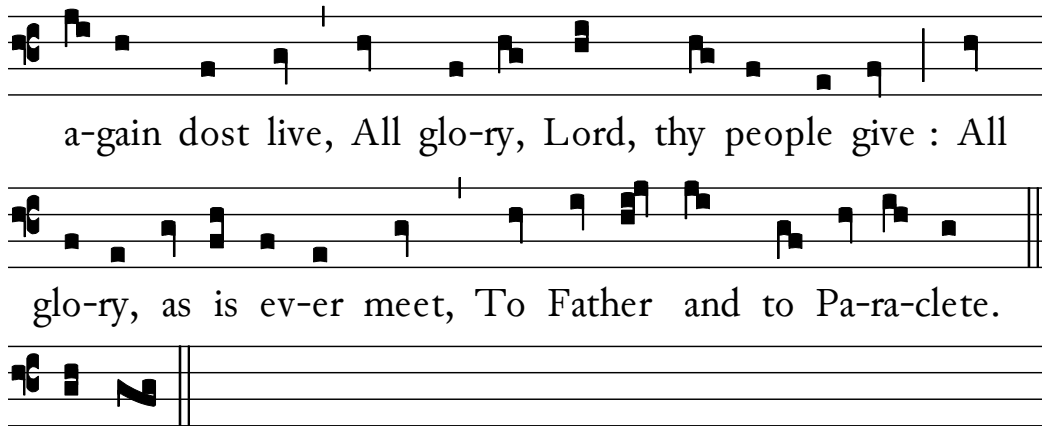
On the Birthday of one Martyr out of Eastertide.

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join thy prayers with ours, who pray That God may par-don  
us and bless : For prayer keeps e- vil's plague away, And  
draws from life its wear-i-ness. 3. Long, long a-go, were loosed  
the chains That held the bo- dy once in thrall : For us how  
many a bond remains ! O Love of God re-lease us all.  
4. We pray thee, King with glo-ry decked, In this our Paschal  
joy, pro-tect From all that death would fain effect Thy  
ransomed flock, thine own e-lect. 5. To thee who, dead,

On the Birthday of one Martyr out of Eastertide.

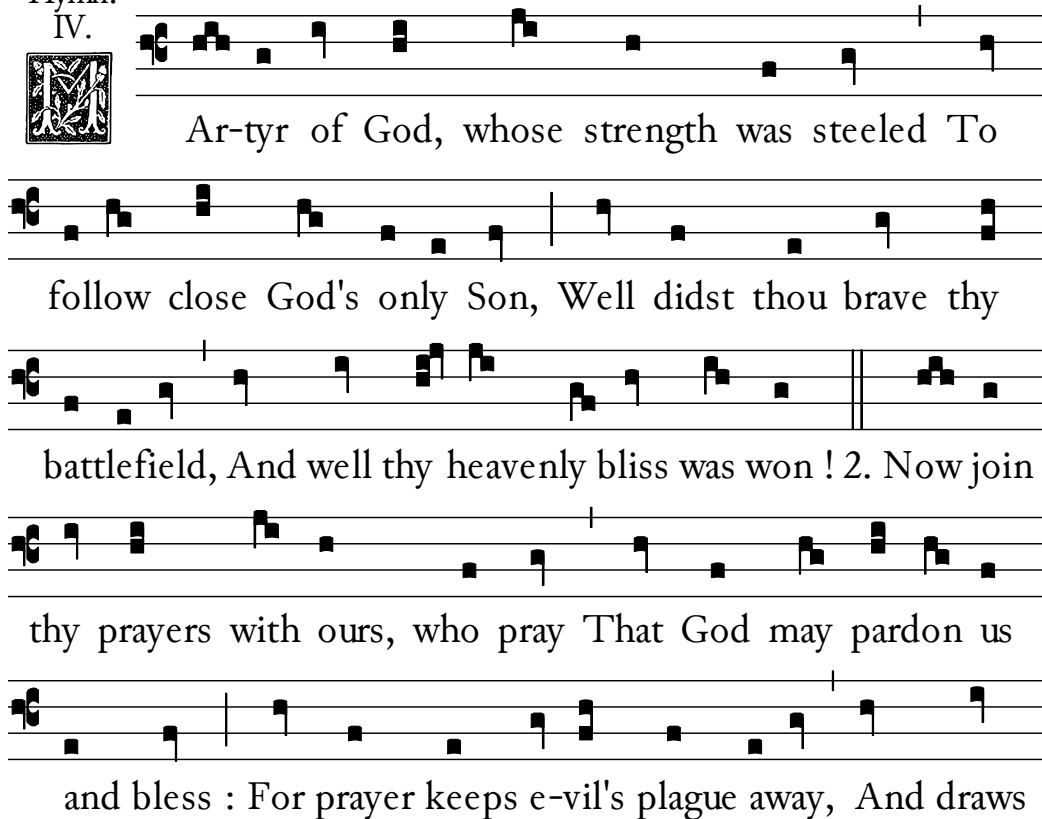


Amen.

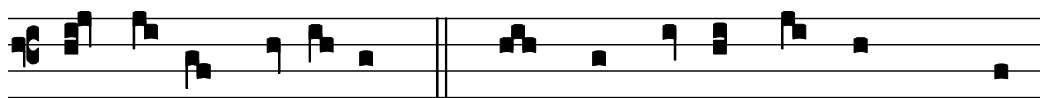
[On Feasts of iij. Lessons without Rulers of the Choir through the whole year let this melody be sung at Vespers and at Matins only.]<sup>11</sup>

HS:110v; 1519-C:12v; 1531-P:68v.<sup>12</sup>

Hymn.  
IV.



On the Birthday of one Martyr out of Eastertide.



from life its weariness. 3. Long, long a-go, were loosed the



chains That held thy body once in thrall : For us how



many-a bond remains ! O Love of God release us all.

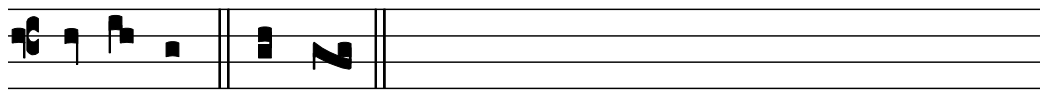
*The ordinary Doxology.*



4. All laud to God the Father be, All praise, eternal Son, to

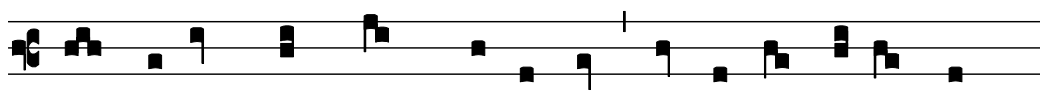


thee : All glory, as is ever meet, To God the Holy

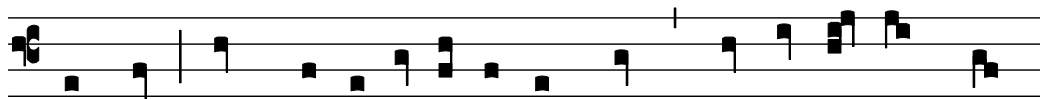


Pa-raclete. Amen.

*In Christmastide.*

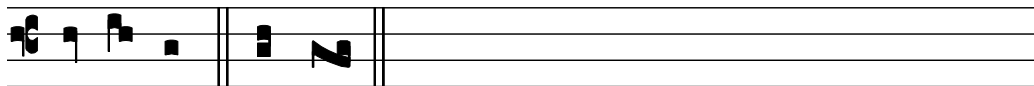


4. All honour, laud, and glory be, O Je-su, Virgin-born,



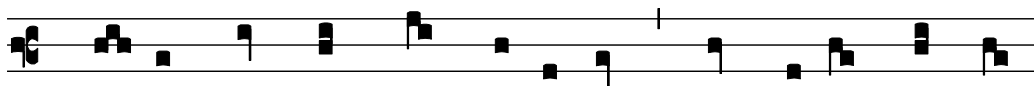
to thee : All glory, as is ever meet, To Father and to

On the Birthday of one Martyr out of Eastertide.



Pa-ra-clete. Amen.

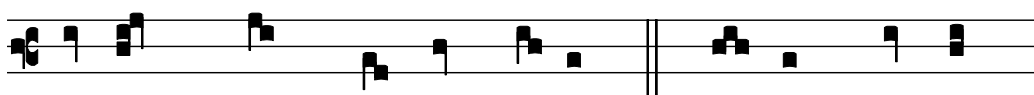
*In Eastertide.*



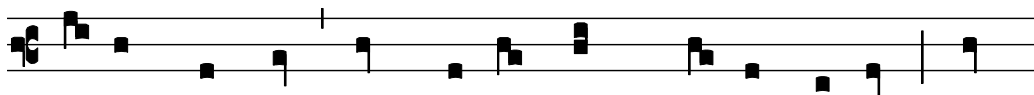
4. We pray thee, King with glo-ry decked, In this our Paschal



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



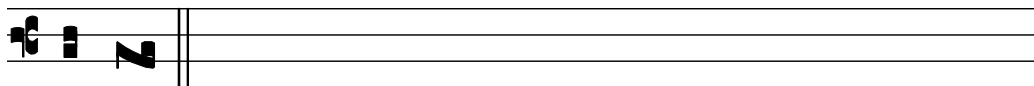
ransomed flock, thine own e-lect. 5. To thee who, dead,



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

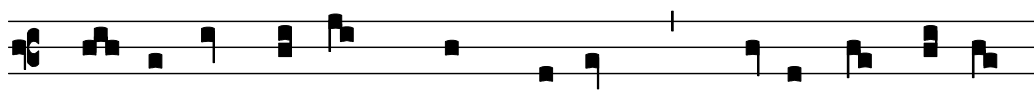


glo-ry, as is ev-er meet, To Father and to Pa-ra-clete.




Amen.

*In Ascensiontide.*




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


On the Birthday of one Martyr out of Eastertide.




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



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



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



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

℣. Thou hast crowned him with glory and honour, O Lord.

8081.

℟. And hast set him over the works of thy hands.]<sup>13</sup>

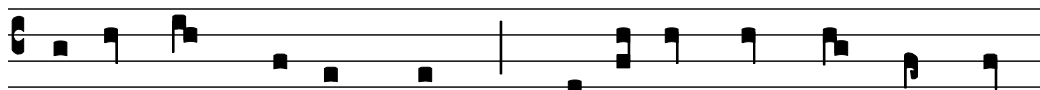
*Hic est vere martyr.* AS:634; 1519-C:12v; 1531-P:68v.

Ant.  
VII.i.




His is indeed a Martyr who for the name of Christ

3056.

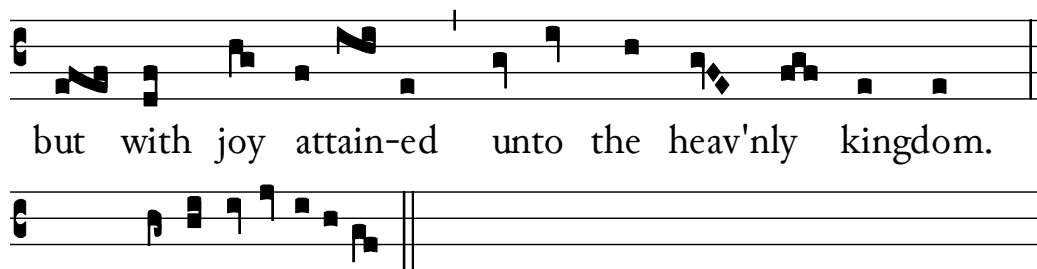


poured forth his life-blood : who feared not the threats of



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

On the Birthday of one Martyr out of Eastertide.



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

Ps. My soul doth magnify. **XX.**

*Prayer.*

**A**t tend, O Lord, to our  
supplications : and by the  
intercession of blessed N. thy martyr

graciously bestow upon us thy  
everlasting mercy. Through.

*Another Prayer.*

**G**rant, we beseech thee, almighty  
God, that we who honour the  
birthday of thy blessed martyr N.,

may at his intercession be  
strengthened in the love of thy Name.  
Through our Lord Jesus.

*When two Feasts of one and of another Martyr fall together on one day : then at the Memorial of the other Feast is sung this Ant. This man knew justice. seek for this Antiphon after ij. Vespers of the History. [902].*

*℟̃. Thou hast set, O Lord. [868].*

*Prayer as appropriate.*

**¶** *At Matins.*

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

*Justus florebit. AS:635; 1519-C:13r; 1531-P:68v.<sup>14</sup>*

Invit.  
IV.i.

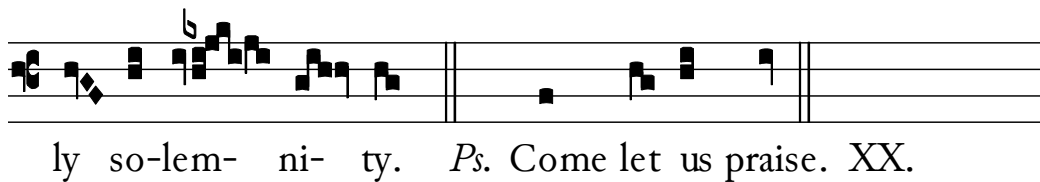


HE just shall flourish, \* planted in the house

of the Lord. † Let us be glad and re-joice in his ho-

[862]

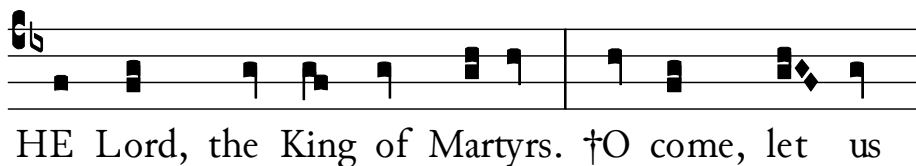
On the Birthday of one Martyr out of Eastertide.



*Another Invitatory on Feasts of iij. Lessons which have a single Invitatory.*

*Regem martyrum Dominum. AS:635; 1519-C:13r; 1531-P:68v.*

Invit.  
VI.iii.



1137.

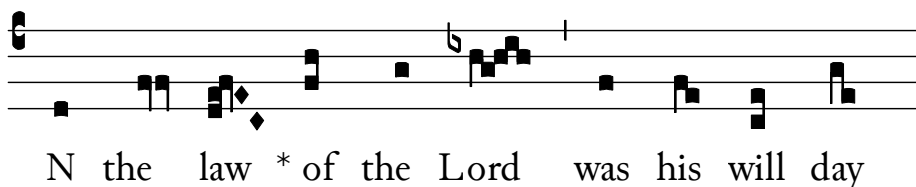


*Hymn. Martyr of God. [853].*

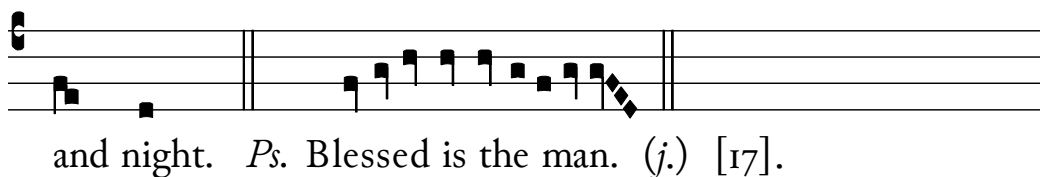
**¶** *In the j. Nocturn.*

*In lege Domini. AS:635; 1519-C:13r; 1531-P:68v.<sup>15</sup>*

1. Ant.  
I.v.

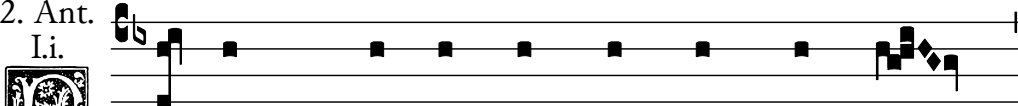

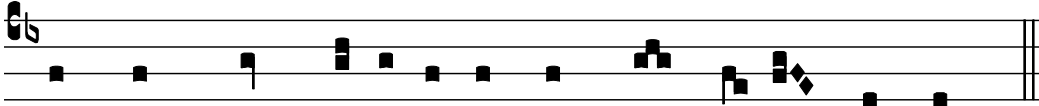
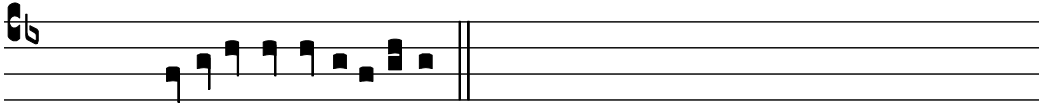


3249.

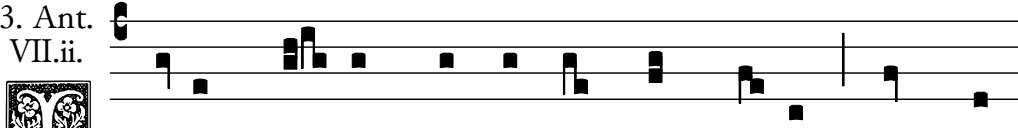

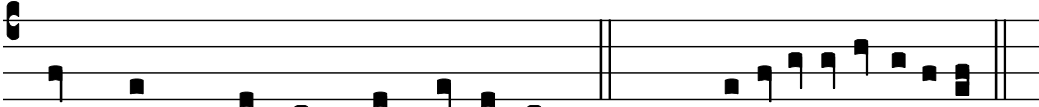


On the Birthday of one Martyr out of Eastertide.


*Predicans preceptum Domini.* AS:635; 1519-C:12v; 1531-P:68v.

4359. 2. Ant. I.i.   Reaching \* the commandment of the Lord,  
 he hath been established in his ho-ly mountain.  
 *Ps.* Why have the Gentiles. (*ij.*) [18].

*Voce mea ad Dominum.* AS:635; 1531-P:68v.<sup>16</sup>

5489. 3. Ant. VII.ii.   have cri- ed \* to the Lord with my voice : and he  
 hath heard me from his ho-ly hill. *Ps.* Why, O Lord. (*ijj.*) [18].  
✠. Thou hast crowned him with glory and honour, O Lord. [861].

*Lesson j.*

 Whosoever wondereth with reverent love at the merits of the saints, and whosoever speaketh, with frequent praise, on the glories of the just, let him imitate their holy ways and their justice, for whoso findeth pleasure in the merits

of any saint should find pleasure in a like obedience in the service of God. Wherefore, if he praise, let him imitate : if he is unwilling to imitate, let him cease <from praising> : for whoso praiseth another ought to make himself worthy of praise, and



whoso marveleth at the merits of the  
saints ought himself to be marvellous

in his holiness of life.

*Iste sanctus pro lege Dei.* AS:635; 1519-C:13v; 1531-P:68v.<sup>17</sup>

1. Resp.  
V.

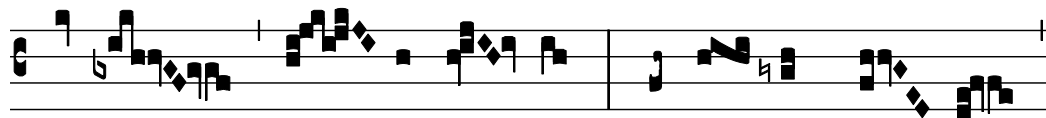


His is a ho-ly man \* who for the law of God con-

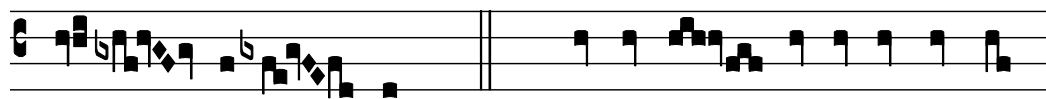
7010.



tended ev-en unto death : and was not a-fear-ed by



the words of the wick- ed. †Hav-ing been found-ed

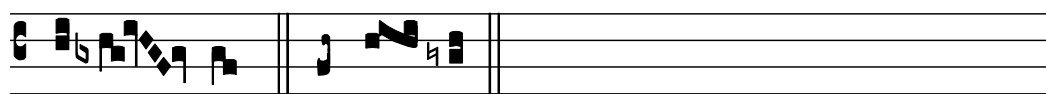


7010b.

up-on a firm rock. ⁊ Pro- tected by a roy-al for-



ti-fi-ca- tion : he was by no means o-vercome by his ad-



versa- ries. †Hav-ing been.

*Second Lesson.*

**I**F we love the just and the faithful because we admire<sup>18</sup> their justice and faith : we too can be what they are, if we do as they do. Neither is it difficult for us to imitate their

deeds : for we behold such great deeds of old time that were rendered without foregoing example by those which were not themselves emulous of others : but nevertheless rendered


On the Birthday of one Martyr out of Eastertide.

unto us good examples of virtue to  
emulate, that if we profit from them,  
others will profit by us, and thus

Christ will ever be glorified in his  
holy Church.

*Justus germinabit.* AS:636; 1519-C:13v; 1531-P:69r.<sup>19</sup>

2. Resp. I.

7060.  He just \* shall spring as the li- ly. †And

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

7060a. the Lord. ⁊ Planted in the house of the Lord : in

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

*Third Lesson.*

**F**rom the beginning of the  
world innocent Abel is slain,  
Enoch, pleasing to God, is translated,  
Noah is found just, Abraham is  
proven faithful, Moses is renowned as  
meek, Joshua as chaste, David as  
humble : Elijah was taken up, Daniel  
was holy, the three children were  
rendered triumphant : the apostles,  
disciples of Christ, are reckoned as  
teachers of the faithful. Taught by

them, confessors fight bravely,  
martyrs, made perfect, triumph : and  
the hosts of Christians clad in the  
armour of God, are ever vanquishing  
the Devil. In these are always like  
virtues : varied conflicts, and glorious  
victories. Wherefore, O Christian,  
thou art an unmanly soldier : if thou  
thinkest to conquer without a fight,  
to triumph without a struggle. Put  
forth thy strength. Fight

courageously, press fiercely in battle,  
fight, consider <thy> oath : attend to  
the conditions under which thou has  
accepted military service. The  
agreement which thou hast promised  
: the conditions which thou hast

accepted : the service in whose Name  
thou hast enlisted. This pact indeed  
under which all that are admired have  
fought, this bond hath conquered all :  
this military service hath triumphed.

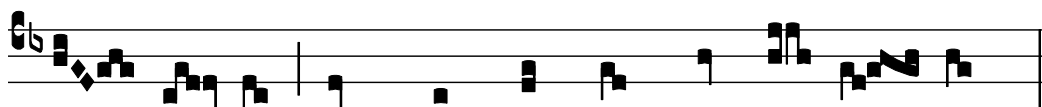
*Iste cognovit justiciam.* AS:636; 1519-C:13v; 1531-P:69r.<sup>20</sup>

3. Resp.

III.



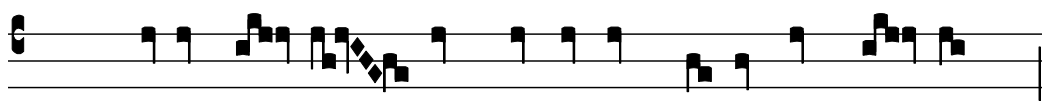
His is he \* who knew jus-tice, and saw



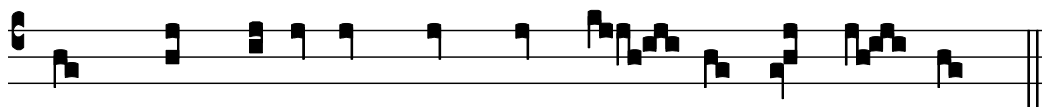
great won-ders, and made his prayer to the Most High.



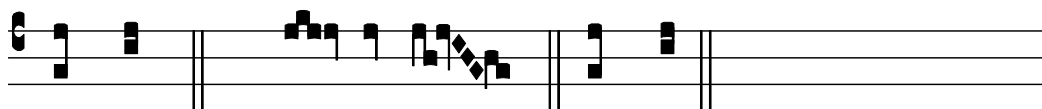
†And is found in the number of the saints.



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



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




†And is. ℣. Glo- ry be. †And is.

6995.


6995a.

¶ *In the ij. Nocturn.*


*Filii hominum scitote.* AS:636; 1519-C:14r; 1531-P:69r.<sup>21</sup>

2879. 4. Ant.  
II.i.  
 ye sons of men, \* know you that the Lord hath  
made his ho-ly one wonder-ful. *Ps.* When I called. (*iv.*) [19].

*Scuto bone voluntatis tue.* AS:636; 1519-C:14r; 1531-P:69r.<sup>22</sup>

4838 5. Ant.  
II.i.  
 Ith a shield \* of thy good will hast thou crowned  
him, O Lord. *Ps.* Give ear, O Lord. (*v.*) [19].

*In universa terra.* AS:636; 1519-C:14r; 1531-P:69r.

3304. 6. Ant.  
II.i.  
 N the whole earth \* hast thou crowned him with  
glo-ry and honour. *Ps.* O Lord our Lord. (*viiij.*) [23].

8170. *℟̃.* Thou hast set, O Lord, [upon his head. *℞̃.* A crown of precious stones.]<sup>23</sup>

[However when the *℞̃.* of the Second Nocturn of the Common History of one Martyr is sung on Feasts of iij. Lessons without Rulers of the Choir, then let not be sung before the

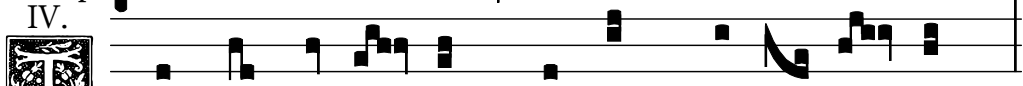
*Lessons the Versicle* Thou hast set, O Lord. *but the Versicle* Thou hast crowned him. [861]. *and this because of the Ninth Antiphon which is* Thou hast set, O Lord.]<sup>24</sup>

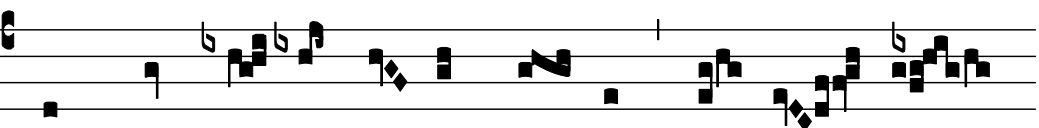
*Lesson iiij.*


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

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

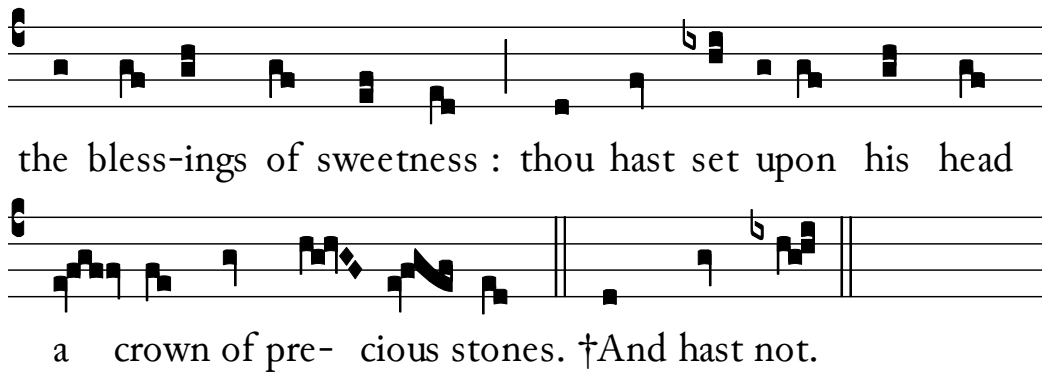
*Desiderium anime ejus.* AS:636; 1519-C:14r; 1531-P:69r.<sup>25</sup>

4. Resp. IV.  6412



 6412a.

On the Birthday of one Martyr out of Eastertide.



*Fifth Lesson.*

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

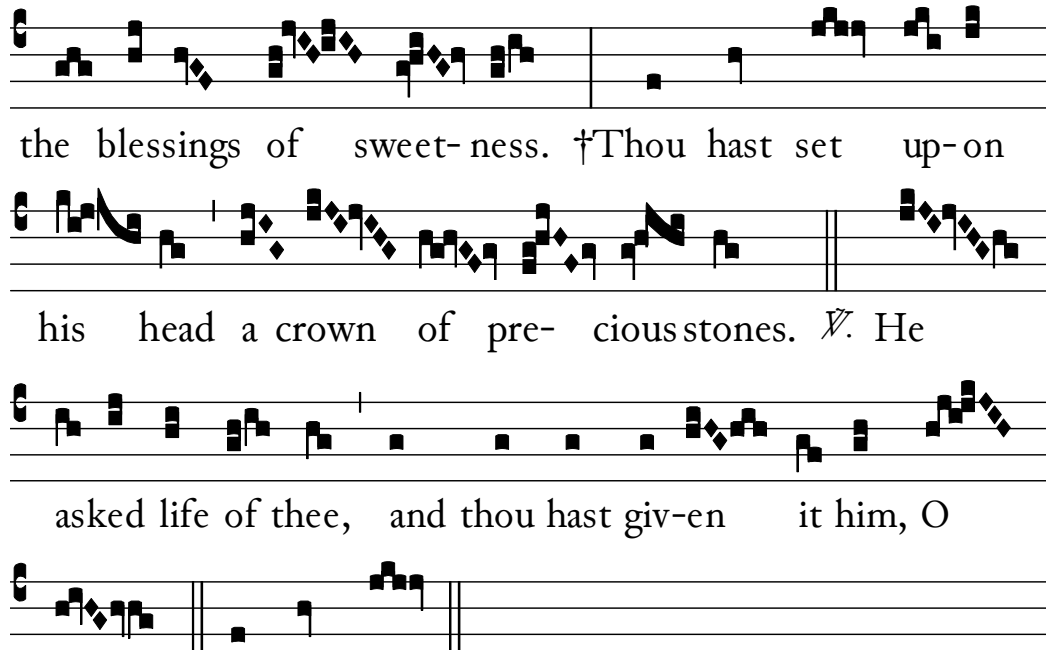
destruction of the enemy, is the glory of the Emperor. In short, in the Christian battle : either having struck down the enemy the surviving soldier returneth happy from the battle : or by dying victorious he defeateth the enemy. Happily indeed he defeateth who after the victory hath known no more defeat.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

*Domine prevenisti eum.* AS:637; 1519-C:14v; 1531-P:69r.<sup>26</sup>

6505. 5. Resp. VIII.

**Q** Lord, \* thou hast pre-ven-ted him with

On the Birthday of one Martyr out of Eastertide.



the blessings of sweet-ness. †Thou hast set up-on  
his head a crown of pre- cious stones. ⁊. He  
asked life of thee, and thou hast giv-en it him, O  
Lord. †Thou hast set.

6505a.

[69v.]

*Sixth Lesson.*

**S**ome indeed after a battle the Lord keepeth for other palms : others <their> martyrdom completed he now crowneth. Some victors he keepeth as examples : others, now perfected, he transmitteth to heaven. Some he wisheth to see frequently contending : others, <their> suffering now completed, he setteth triumphant in the heavenly kingdom. The esteem of Christ the Emperor is lauded by all : who in their own time and often have conquered the enemy : and to whom it seemeth he shall give only to fight. As much as the spirit is stirred up against the enemy, strength

is exercised, devotion is prepared : even so a soldier going to war, is crowned by the first battle, or honoured by numerous trophys of palms. So they contended which were accustomed to love in a Christian manner : so they have done battle, whichever thou list. Indeed the three children in Chaldea, whilst they disdained the terrors of the barbarian king, spurned the horrors, scorned the threats : they thus subdued that same king and his flames. Daniel too, worshipper of God, lover of truth, defender of justice, while in supplication to God,

disdained the edict of the king : thus  
he both subdued the raging of lions

and exulted in the destruction of  
enemies. But thou.

*Gloria et honore.* AS:637; 1519-C:14v; 1531-P:69v.<sup>27</sup>

6776. 6. Resp.  
VII.



Hou hast crowned him, \* O Lord, with glo-

ry and ho- nour : and hast set him o- ver

the works of thy hands. †Thou hast sub- ject-

6776b.

ed all things under his feet. ✠. For thy

mag- ni-fi-cence is e-le-va- ted a- bove the heavens,

O Lord. †Thou hast. ✠. Glo- ry be. †Thou hast.



¶ *In the iij. Nocturn.*

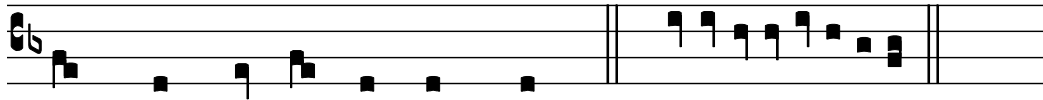
*Justus Dominus.* AS:637; 1519-C:15r; 1531-P:69v.<sup>28</sup>

7. Ant.

VII.ii.



HE Lord is just, \* and hath lov-ed justice : his counte-



nance hath be-held righteousness. *Ps.* In the Lord. (x.) [25].

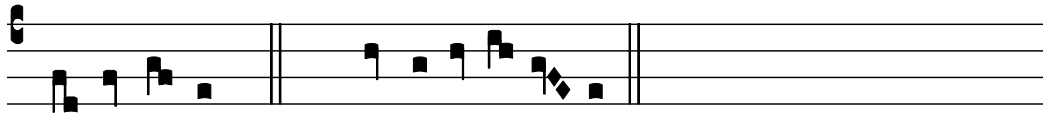
*Habitabit in tabernaculo tuo.* AS:638; 1519-C:15r; 1531-P:69v.<sup>29</sup>

8. Ant.

IV.i.



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



thy ho-ly hill. *Ps.* Lord, who shall dwell. (xiv.) [29].

*Posuisti Domine.* AS:638; 1519-C:15r; 1531-P:69v.

9. Ant.

IV.v.



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



precious stones. *Ps.* In thy strength. (xx.) [45].

℣. The just shall flourish like the palm tree. [Let not be said farther whenever this is said, except at the Ninth Hour after the Chapter only ℞. He shall grow up like the cedar of Libanus.]<sup>30</sup> 8117.

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

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



*A Homily of Blessed Augustine, Bishop.*

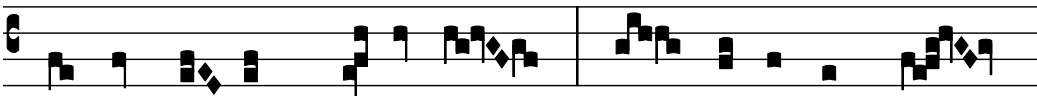
(Treatise on the Gospel of John,  
LI.)<sup>31</sup>


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

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

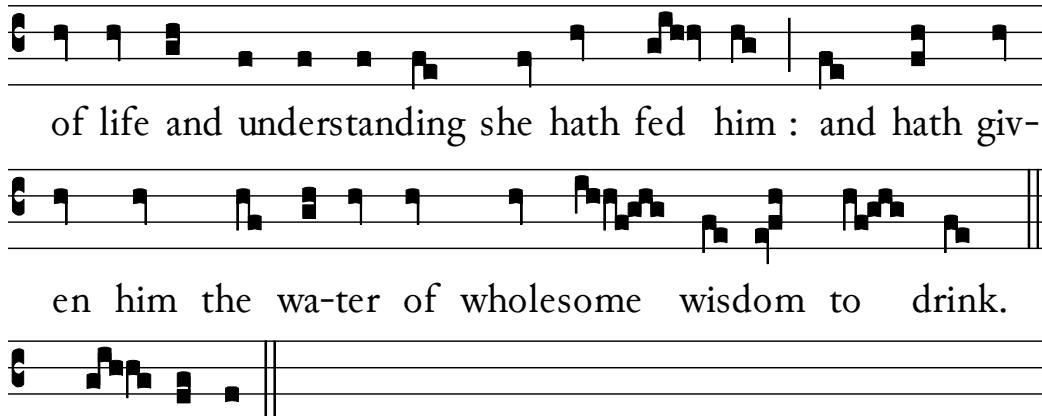
*Corona aurea. AS:638; 1519-C:15v; 1531-P:69v.*<sup>32</sup>

6341. 7. Resp. III.   crown \* of gold upon his head, wherein

 was engrav- ed Ho- li-ness. †The glo-ry of ho-

6341z.  nour, and the work of pow- er. ✠. With the bread

On the Birthday of one Martyr out of Eastertide.



of life and understanding she hath fed him : and hath giv-  
en him the wa-ter of wholesome wisdom to drink.  
†The glo-ry.

*Lesson viij.*

**T**herefore what is said above, He that loveth, is to be understood in this world : himself certainly shall lose it. But he that hateth his life, to be sure in this world : himself shall keep it unto life eternal. A great and surprising declaration : how by loving his own life a man should perish : by hating he should not perish. If thou lovest badly : then thou hatest. If thou hatest well : then thou lovest. Happily those who have hated life while keeping it : by love shall not lose it. See that thou deceivest not thyself in order to court self-

destruction, by thus understanding : that thou ought to hate thy life in this world. Hence indeed certain spiteful and perverted <people> who are in themselves cruel and wicked murderers : give themselves to flames : suffocate in water, dash <themselves> from a precipice and perish. This Christ hath not taught, <who> on the contrary actually at the Devil's suggesting a precipice : hath said, Go behind me, Satan. It is written : Thou shalt not tempt the Lord thy God.

*Stola jocunditatis.* AS:638; 1519-C:15v; 1531-P:69v.<sup>33</sup>

8. Resp.  
VII.

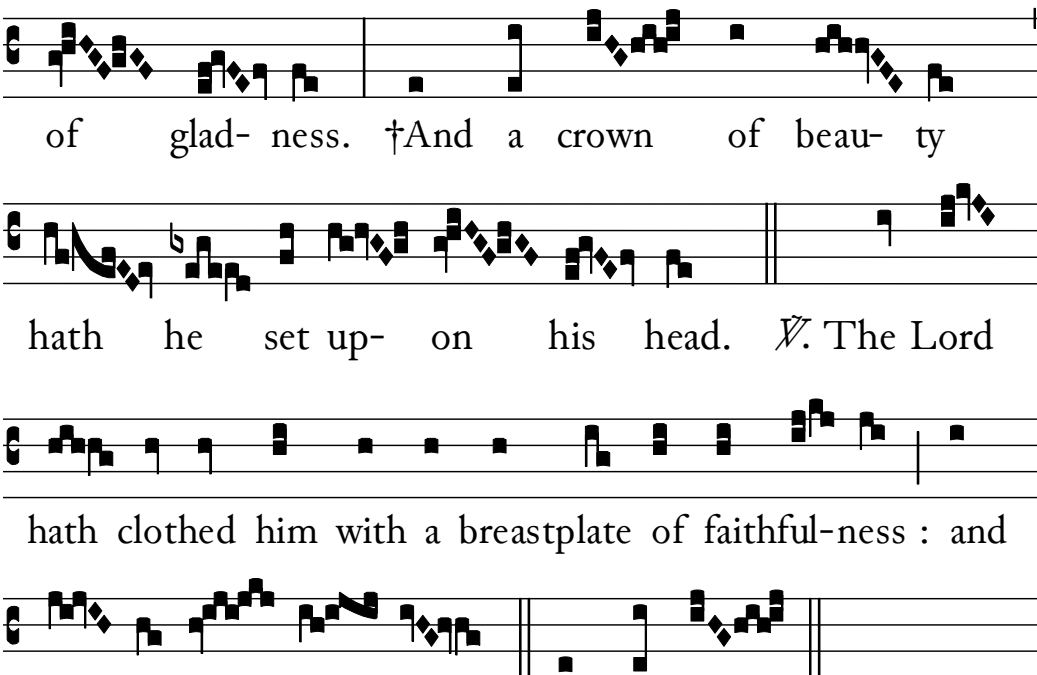


He Lord \* hath clothed him with a robe

7710.

On the Birthday of one Martyr out of Eastertide.

7710b.



of glad- ness. †And a crown of beau- ty  
hath he set up- on his head. ✠. The Lord  
hath clothed him with a breastplate of faithful-ness : and  
hath a-dorn- ed him. †And a crown.

*Lesson ix.*

**T**O Peter moreover he said, signifying by what death he should glorify God, When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee : and lead thee whither thou wouldst not. Wherein he sufficiently expressed, that it is not by himself but by another that one must be slain : who followeth the footsteps of Christ. When therefore the matter hath come to the crisis, that this situation is put forth, either to act contrary to the precept of God, or to

depart from this life, of which two a man is compelled to choose one or the other, the persecutor threatening <him> with death : then let him choose rather to die beloved of God than to live with offense. In that case let him hate his life in this world : that he may keep it unto life eternal. If any man minister to me, let him follow me. What is Let him follow me, except Let him imitate me ? Christ also suffered for us, saith Peter the Apostle, leaving us an example, that we should follow his steps. Behold what is said, If any man minister to me, let him follow me.

What profit, what wages, what reward  
? And, he saith, here, I am : there  
also shall my minister be. He must

be loved freely if the wage of working  
in his service be to be with him.

### ¶ *Of one Martyr not beheaded.*

*The Gospel. According to Luke. xiiij. (26).*

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

*A Homily of Blessed Gregory, Pope. 27.*

(On the Gospels, Book ij. Homily  
xxxvij.)<sup>34</sup>

**I**F we consider, dearly beloved  
brethren, what and how great are

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

*Lesson viij.*

**B**UT what tongue can declare, or  
what mind is able to  
comprehend those heavenly joys, how  
great are the delights to be amongst  
the choirs of angels, to appear before  
the glory of the Creator with the  
most blessed spirits, to behold the  
present countenance of God, to  
behold the infinite light, to be  
afflicted with no fear of death, to  
rejoice in the gift of never-ending  
incorruption ? But the soul kindles  
at the <very> hearing of these things :  
already it hath a longing to be where

it hopeth to rejoice without end. But  
great rewards can not be won save by  
great labours. Whence also Paul, that  
great preacher, saith : No man shall  
be crowned except he strive lawfully.  
Therefore let the greatness of the  
reward delight the mind, but let not  
the conflict of toils affright.  
Wherefore the Truth saith unto  
them coming unto him : If any man  
come to me, and hate not his father,  
and mother, and wife, and children,  
and brethren, and sisters, yea and his  
own life also, he cannot be my

disciple.

*Lesson ix.*

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

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

[*Likewise other lessons for one Martyr.*]

¶ *The Gospel. According to Luke. ix. (23).*<sup>35</sup>

**A**T that time, Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. [And that which followeth.]<sup>36</sup>

*A Homily from divers Treatises.*

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

carnal man, save to keep his own, to steal from others if he could, to covet them if he could not, but the heavenly Physician applieth medicines suitable for each evil. For as in the art of medicine cold is cured by heat, and heat by cold : so our Lord opposeth medicines contrary to sins, so that to the inconstant he prescribeth restraint, to the grasping liberality, to the wrathful meekness, to the proud humility.

*Lesson viij.*

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

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

*Lesson ix.*

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

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

[70v.]

*[Likewise other Lessons for one Martyr.]*

*First Lesson.*<sup>37</sup>

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

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

*Second Lesson.*

**F**or that there are two kinds of martyrdom, one in secret and the other in public, the Truth testifieth by asking the sons of Zebedee, saying, Can you drink the chalice : that I shall drink ? To whom when at once they answered, We can, immediately the Lord replied saying, My chalice indeed you shall drink. For what do we understand by the chalice but the suffering of the passion ? Of which he saith elsewhere, Father, if it can be done, let this chalice pass from me. And the sons of Zebedee, that is, James

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

*Third Lesson.*

**I**T should be understood, moreover, that the virtue of patience is accustomed to be exercised in three ways. For there are some

things which we suffer from God, others from our old adversary, and others from our neighbour. Inasmuch as from our neighbour we



endure persecutions, losses, and insults : but from our old adversary we endure temptations, and from God scourges. But in all these three ways the mind ought to look upon itself with a vigilant eye, lest against the evils of our neighbor it should be drawn to the recompense of evil, lest against the temptations of the adversary it should be seduced to the pleasure or consent of sin, lest against the scourges of the Artificer it rush forward to the height<sup>38</sup> of murmuring. For the adversary is completely defeated when our mind amid his temptations is not drawn by

pleasure and consent, and amid insults of a neighbour is guarded from hatred, and amid the scourges of God is restrained from murmuring. Nor in doing so ought we to seek reward unto ourselves in the good things of the present life. For for the labour of endurance : good things are to be hoped for in the life that followeth after. That then the reward of our labour may begin : when all labour is now completely ceased. Whence also it is said by the Psalmist, The poor man shall not be forgotten to the end : the patience of the poor shall not perish for ever.

*Fourth Lesson.*

**F**Or the patience of the poor appeareth to have perished, when nothing is recompensed for the humble in this life. But the patience of the poor shall not perish in the end, because thereupon his glory is received, when all laborious things come to an end at once. To be sure it is also known that it usually happens to those who endure suffering, that during the time when they suffer adversities or hear insults :

they are struck with no pain, and thus they exhibit patience, so that they may also undertake to preserve innocence of heart. But when, after a little while, they recall to memory these very things which they endured : they are roused by the fire of a most vehement pain. They seek reasons for vengeance, and the meekness which they had in enduring with them having been withdrawn : they forsake their own judgement.

*Fifth Lesson.*

**F**OR the cunning adversary arouseth war against both

persons. The one to be sure he bringeth in by inflaming to the first

insults : to be sure provoking the other, that he returneth injuries for insults. But because he hath already emerged the victor, <over him> whom he incited to bring forward insults, he grieveth more bitterly against that adversary : whom he was not able to urge to replying to the insults, whence it followeth that he raiseth himself up against him with all his might : whom he considereth to have valiantly endured insults. Having been unable to provoke him at the casting of the blows : ceasing meanwhile from the open fight, in the inner thoughts he seeketh the moment of deception. And he who

hath lost in a public fight, burneth to set traps secretly. At a time of tranquility the adversary returneth to the mind of the victor, and bringeth back to memory the harm done to property, or insults hurled, and, vehemently exaggerating, he sheweth everything which hath been done to him to be intolerable, and disquieteth the feelings of peace with such fury : that frequently that patient man that had calmly endured, trapped, in spite of victory blusheth : and grieveth that he had not returned the insults : and seeketh to repay more wickedly if the opportunity should indeed be offered.

*Sixth Lesson.*

**T**O whom are they likened : except to those which are conquerors by valour in the field : but afterward by negligence are captured with in the walls of the gates of the city ? To whom are they likened : except to those which although a severe disease attacking doth not carry off from life : a slightly returning fever coming killeth ? He, therefore, truly preserveth patience : which both at the moment patiently endureth evils of others without resentment, and also reconsidering the same, rejoiceth to have endured such things

: lest the blessing of patience which is preserved in disturbances be destroyed in the time of peace. Keep, therefore, brethren, patience in mind, and when the situation demands it exercise the same in action. Let no insulting words incite the hatred of your neighbour, let no loss of perishable things disturb you. For if you keep in mind the fear of eternal loss : you will not think grievous the loss of things that pass away. If you discern the glory of the eternal reward, you will grieve not for the temporal injury. Bear therefore with your adversaries :

but love as brethren those whom you endure. Seek eternal rewards for temporal losses. Nor can any one of you be confident that he can accomplish this by his own strength : but prevail to obtain<sup>39</sup> by prayers this<sup>40</sup> which he himself commandeth. And we know that he willingly

heareth those asking : when this is asked to be bestowed which he ordereth. When he continually knocketh in prayer : Jesus Christ our Lord is without delay brought in relief, to whom<sup>41</sup> with the Father and the Holy Ghost is also dominion for ever and ever, amen.

*Gospel*, If any man come to me. [877]. *or Gospel*, If any man will come after me. *as above*. [878].<sup>42</sup>

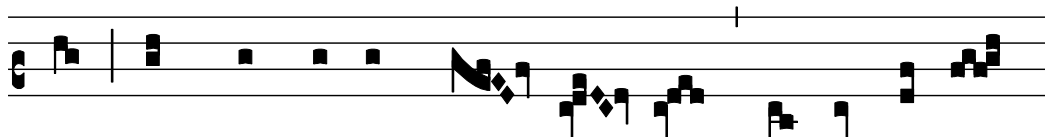
### ¶ Of one Martyr not Beheaded.

*Beatus vir qui suffert.* AS:638; 1519-C:16r; 1531-P:70v.<sup>43</sup>

9. Resp.  
VII.

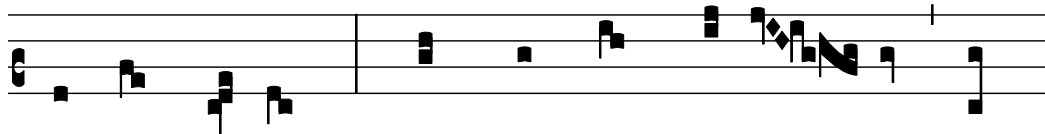


Lessed is the man \* that endur-eth tempta-

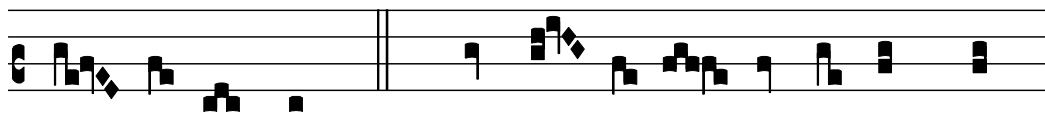


6232.

tion : for when he hath been prov- ed, he shall re-ceive

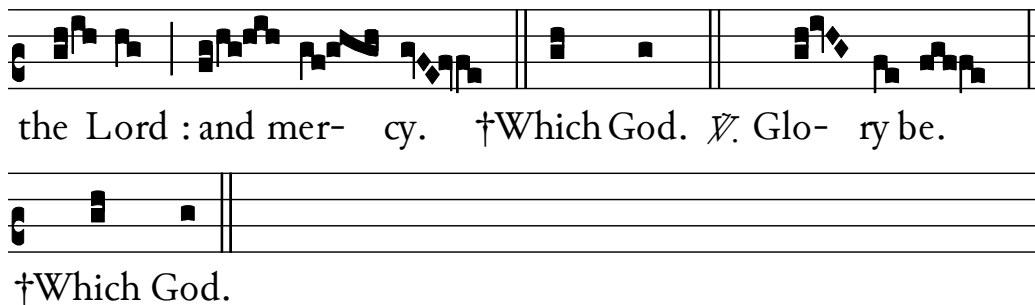


a crown of life. †Which God hath promis- ed to



6232a.


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



**¶** *Of one Martyr Beheaded.*

*Percepturus jam vir sanctus.* AS:639; 1519-C:15v; 1531-P:70v.<sup>44</sup>

9. Resp. I.

601781.  OW the saintly \* man, await-ing, af-ter toil his


qui- e-tude, Be- ing constant in confession of Chris-

tian fi-de- li- ty. †As a lamb in meek surren-der,

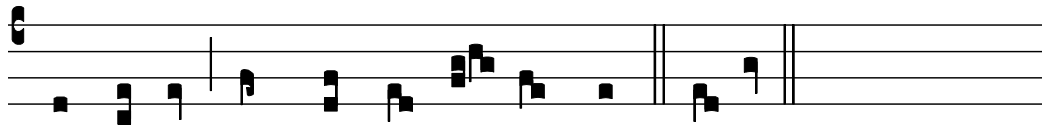
bows his neck be-neath the sword.

601781a. ⁊. With the bo- dy now destroy- ed re-joicing with

On the Birthday of one Martyr out of Eastertide.



God to live. †As a. V̇. Glo-ry be to the Father and



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

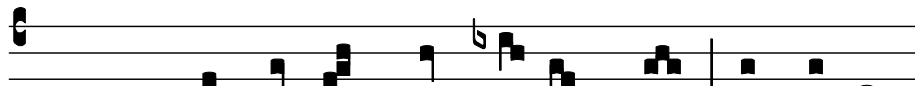
¶ *And this preceding Ṙ. is said on Feasts of ix. Lessons of a Martyr Beheaded at First Vespers, and at Matins let it be the ix. Ṙ. and on Feasts of iij. Lessons of a Martyr Beheaded it is said only in the iij. Nocturn.*

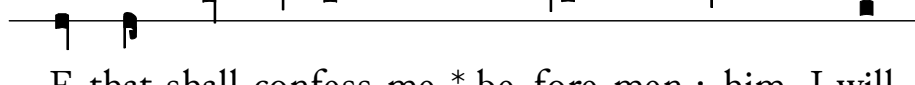
V̇. Pray for us, O blessed N. XX.


*This Versicle is always said before Lauds on a Feast of one Martyr of ix. Lessons. However when there are only iij. Lessons then is said the V̇. Thou hast set. [868]. or the V̇. The just shall flourish. [873].*

¶ *At Lauds.*

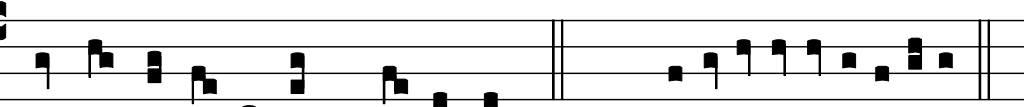
*Qui me confessus. AS:639; 1519-C:16v; 1531-P:70v.*

1. Ant.  4479.

Li. 



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

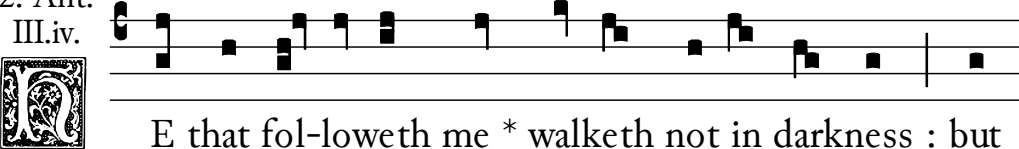


confess also be-fore my Father. Ps. The Lord reigneth. (xcij.)  
[52].

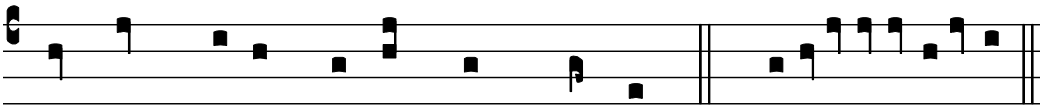
On the Birthday of one Martyr out of Eastertide.

*Qui sequuntur me.* AS:639; 1519-C:16v; 1531-P:70v.

4496. 2. Ant.  
III.iv.




E that fol-loweth me \* walketh not in darkness : but



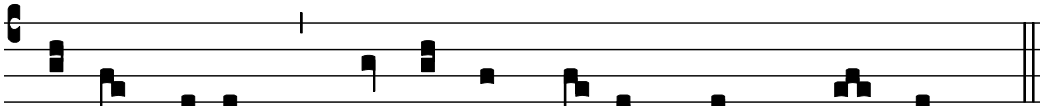
shall have the light of life, saith the Lord. *Ps.* O be joyful. (*xcix.*)

*Si quis michi ministraverit.* AS:639; 1519-C:16v; 1531-P:70v. <sup>[53]</sup><sub>45</sub>

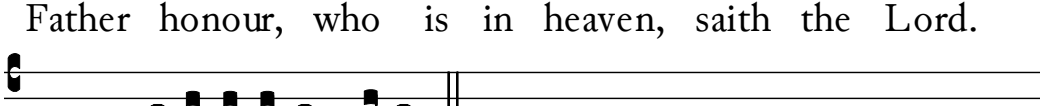
4910. 3. Ant.  
I.ii.



F a-ny man \*mi-nister to me, him will my



Father honour, who is in heaven, saith the Lord.



*Ps.* O God, my God. (*lxij.* & *lxvj.*) [54].

*Quis michi ministrat.* AS:640; 1519-C:16v; 1531-P:70v.

4485. 4. Ant.  
I.i.

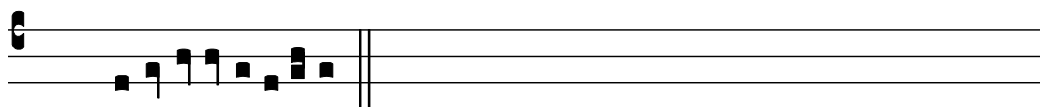


F a-ny man mi-nister to me, \* let him follow me :



and where I am, there also shall my mi-nister be.

On the Birthday of one Martyr out of Eastertide.

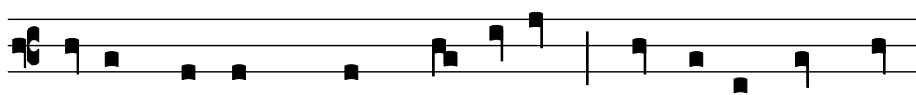


*Ps.* O all ye works. *Daniel iij.* [55].

*Volo Pater ut ubi.* AS:640; 1519-C:17r; 1531-P:70v.<sup>46</sup>

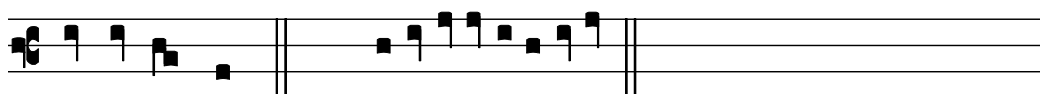
5. Ant.

Liv.




5491.

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



mi-nister be. *Ps.* Praise ye the Lord. (*cxlviii-cl.*) [56].

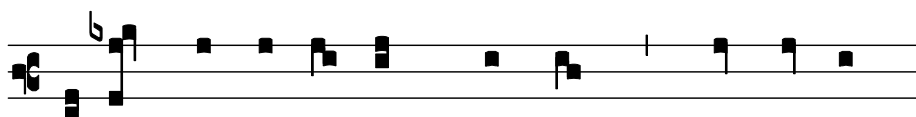
*Chapter as above.* [852].

[ Let this melody be sung at Lauds on Feasts of ix. Lessons out of Christmastide and Eastertide on this Hymn.]<sup>47</sup>

*Deus tuorum militum.* HS:111v; 1519-C:17r; 1531-P:70v.

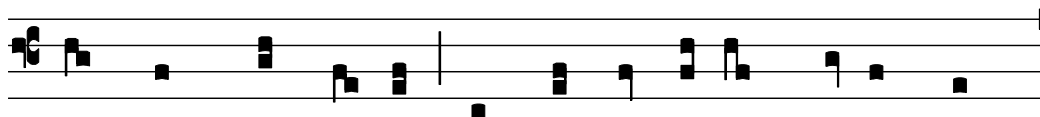
Hymn.

II.

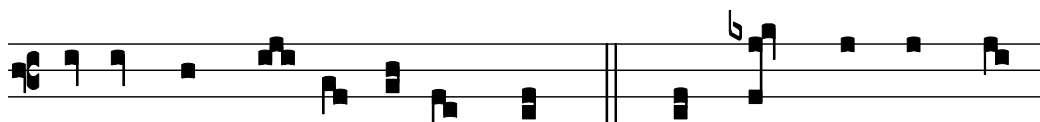


8294.

F all thy warrior saints, O Lord, \* The portion,

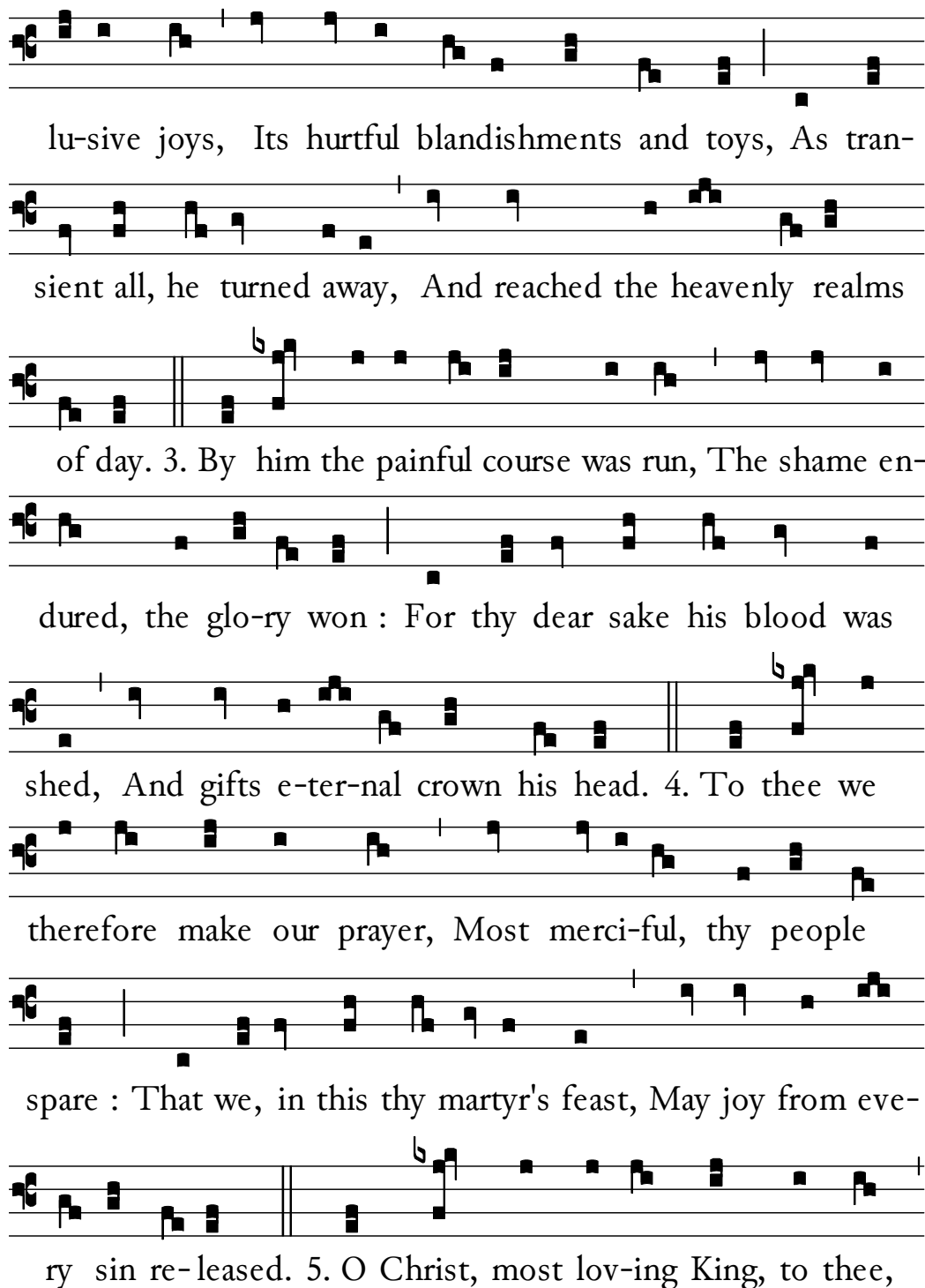


crown, and great re-ward, As we thy martyr's praises chant,



Forgiveness to our errors grant. 2. From earth and its de-

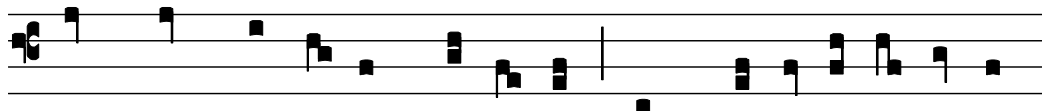
On the Birthday of one Martyr out of Eastertide.




lu-sive joys, Its hurtful blandishments and toys, As tran-  
sient all, he turned away, And reached the heavenly realms  
of day. 3. By him the painful course was run, The shame en-  
dured, the glo-ry won : For thy dear sake his blood was  
shed, And gifts e-ter-nal crown his head. 4. To thee we  
therefore make our prayer, Most merci-ful, thy people  
spare : That we, in this thy martyr's feast, May joy from eve-  
ry sin re-leased. 5. O Christ, most lov-ing King, to thee,




On the Birthday of one Martyr out of Eastertide.



With God the Father, glo-ry be ; Like glo-ry, as is ev-er




meet, To God the Ho- ly Pa-ra-clete. A-men.


[ At ij. Vespers and at Lauds when Second Vespers is not made throughout the whole year on Feasts of ix. Lessons out of Christmastide and Eastertide on this Hymn.]<sup>48</sup>

HS:112r; 1519-C:17r; 1531-P:70v.


Hymn.  
VIII.




F all thy warrior saints, O Lord, \* The portion,



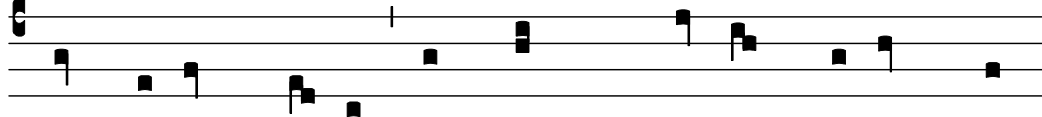
crown, and great re-ward, As we thy martyr's praises chant,



Forgiveness to our errors grant. 2. From earth and its de-lu-

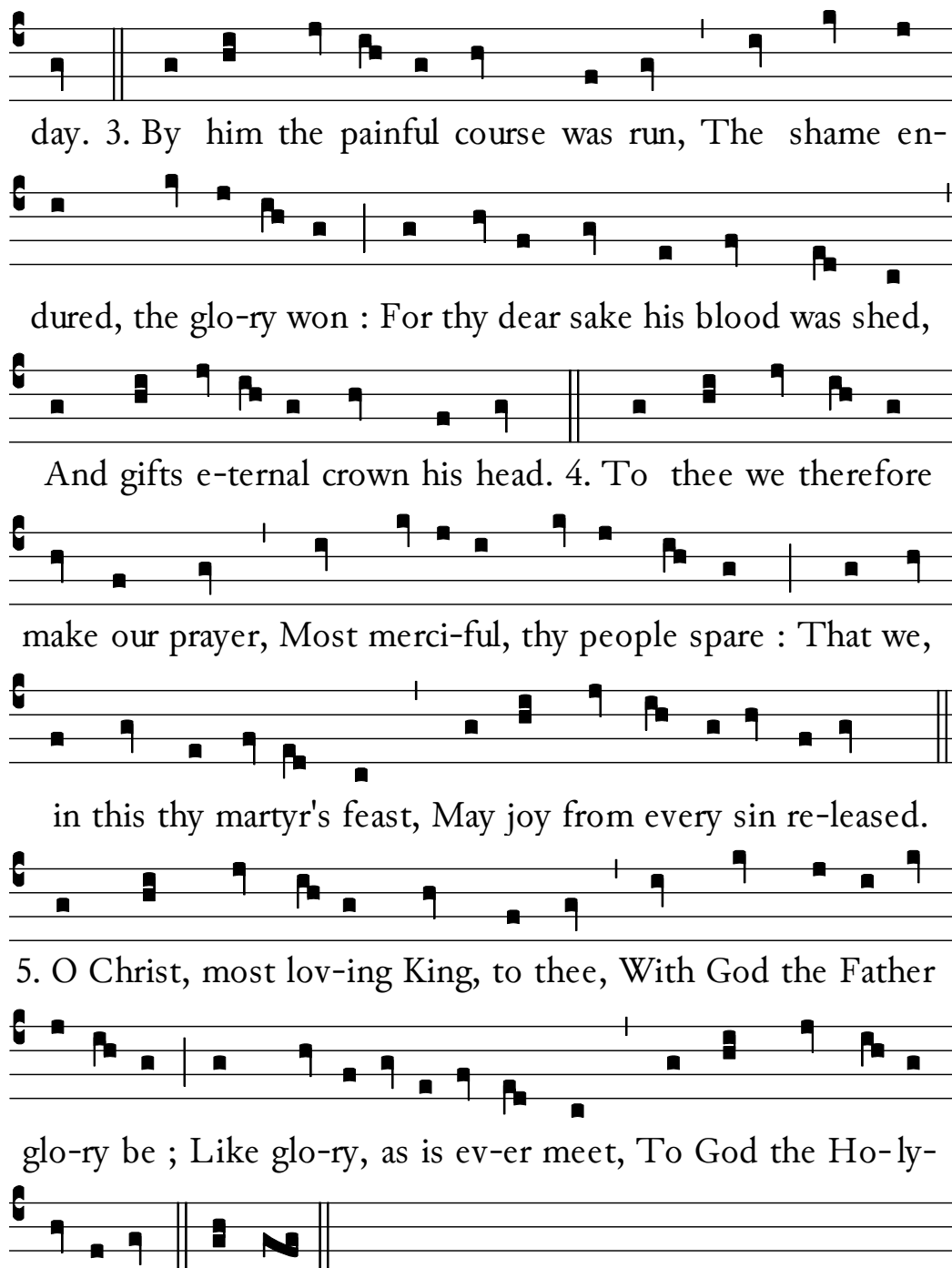


sive joys, Its hurtful blandishments and toys, As transient




all, he turned a-way, And reached the heavenly realms of

On the Birthday of one Martyr out of Eastertide.



day. 3. By him the painful course was run, The shame en-  
dured, the glo-ry won : For thy dear sake his blood was shed,  
And gifts e-ternal crown his head. 4. To thee we therefore  
make our prayer, Most merci-ful, thy people spare : That we,  
in this thy martyr's feast, May joy from every sin re-leased.  
5. O Christ, most lov-ing King, to thee, With God the Father  
glo-ry be ; Like glo-ry, as is ev-er meet, To God the Ho-ly-  
Pa-raclete. Amen.

[ In the time of the Nativity of the Lord until the Purification when the Choir is ruled

On the Birthday of one Martyr out of Eastertide.

*let this melody be sung at Lauds and at Second Vespers.]*<sup>49</sup>

1519-C:17r; 1531-P:70v.

Hymn.  
III.



F all thy warrior saints, O Lord, \* The portion,

crown, and great reward, As we thy mar-tyr's prais-es chant,

Forgiveness to our er-rors grant. 2. From earth and its de-

lu-sive joys, Its hurtful blandishments and toys, As tran-

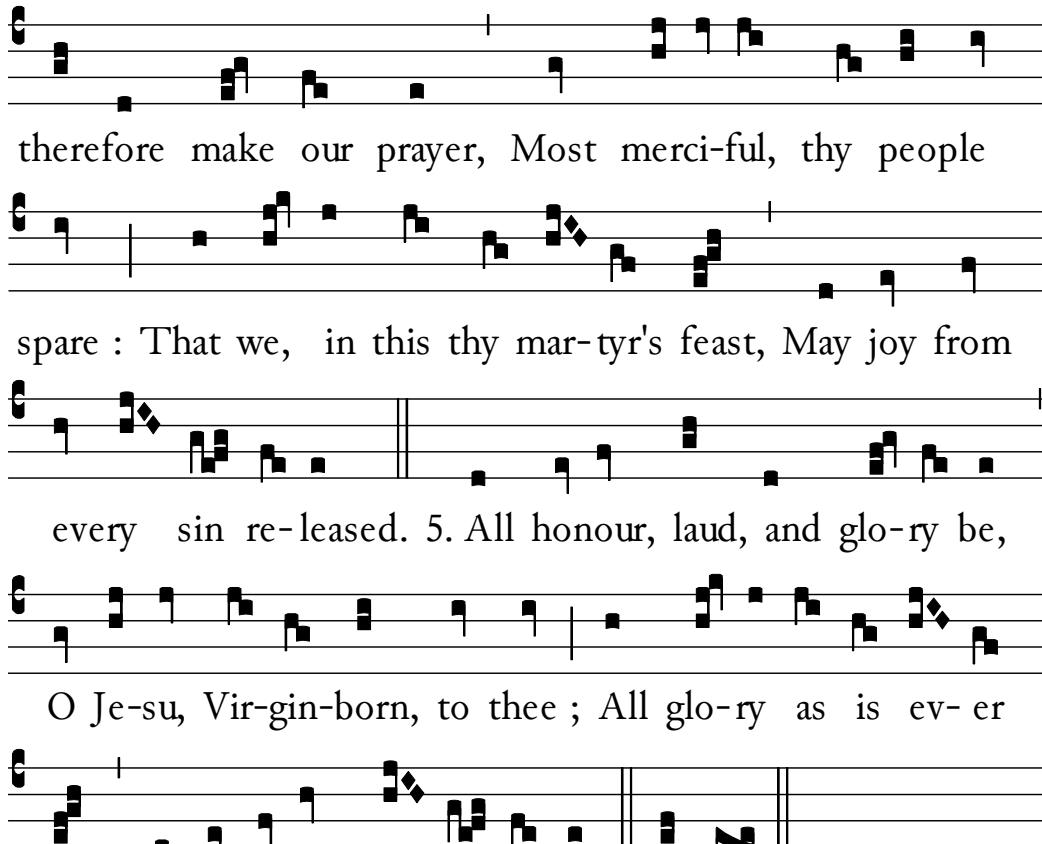
sient all, he turned a-way, And reached the heavenly

realms of day. 3. By him the painful course was run, The


shame endured, the glo-ry won : For thy dear sake his blood

was shed, And gifts e-ternal crown his head. 4. To thee we

On the Birthday of one Martyr out of Eastertide.

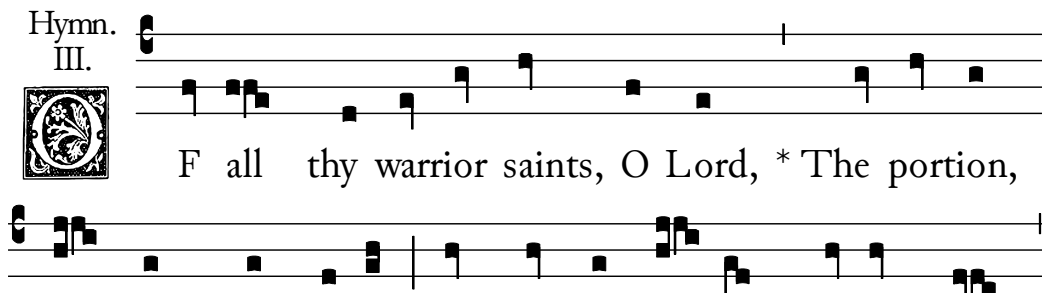



therefore make our prayer, Most merci-ful, thy people  
spare : That we, in this thy mar-tyr's feast, May joy from  
every sin re-leased. 5. All honour, laud, and glo-ry be,  
O Je-su, Vir-gin-born, to thee ; All glo-ry as is ev-er  
meet, To Father and to Pa- ra-clete. Amen.

[  However in Eastertide let this melody be sung on Feasts with Rulers of the Choir at Lauds and at ij. Vespers on the Hymn.]<sup>50</sup>

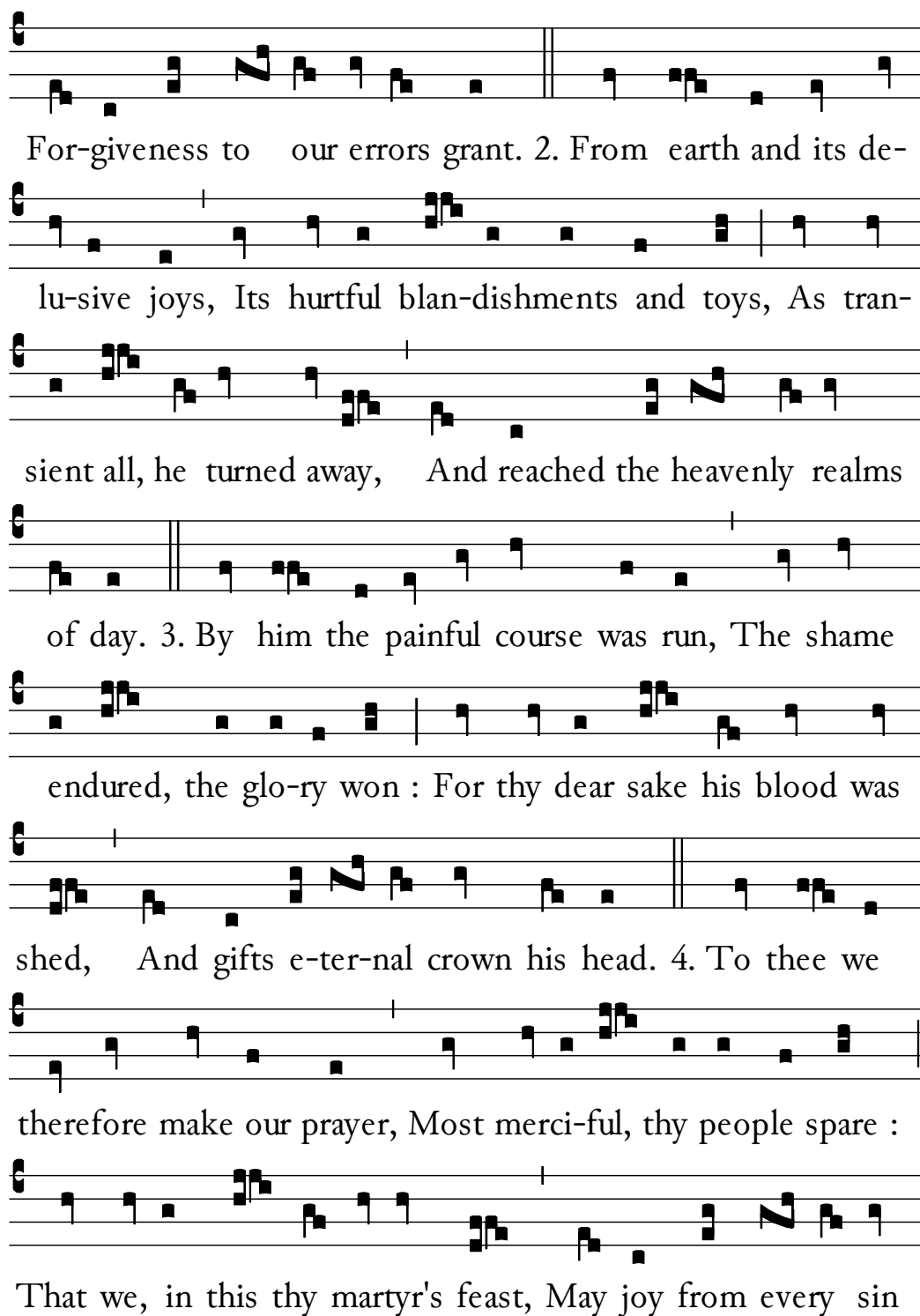
HS:113r; 1519-C:17r; 1531-P:70v.<sup>51</sup>

Hymn.  
III.



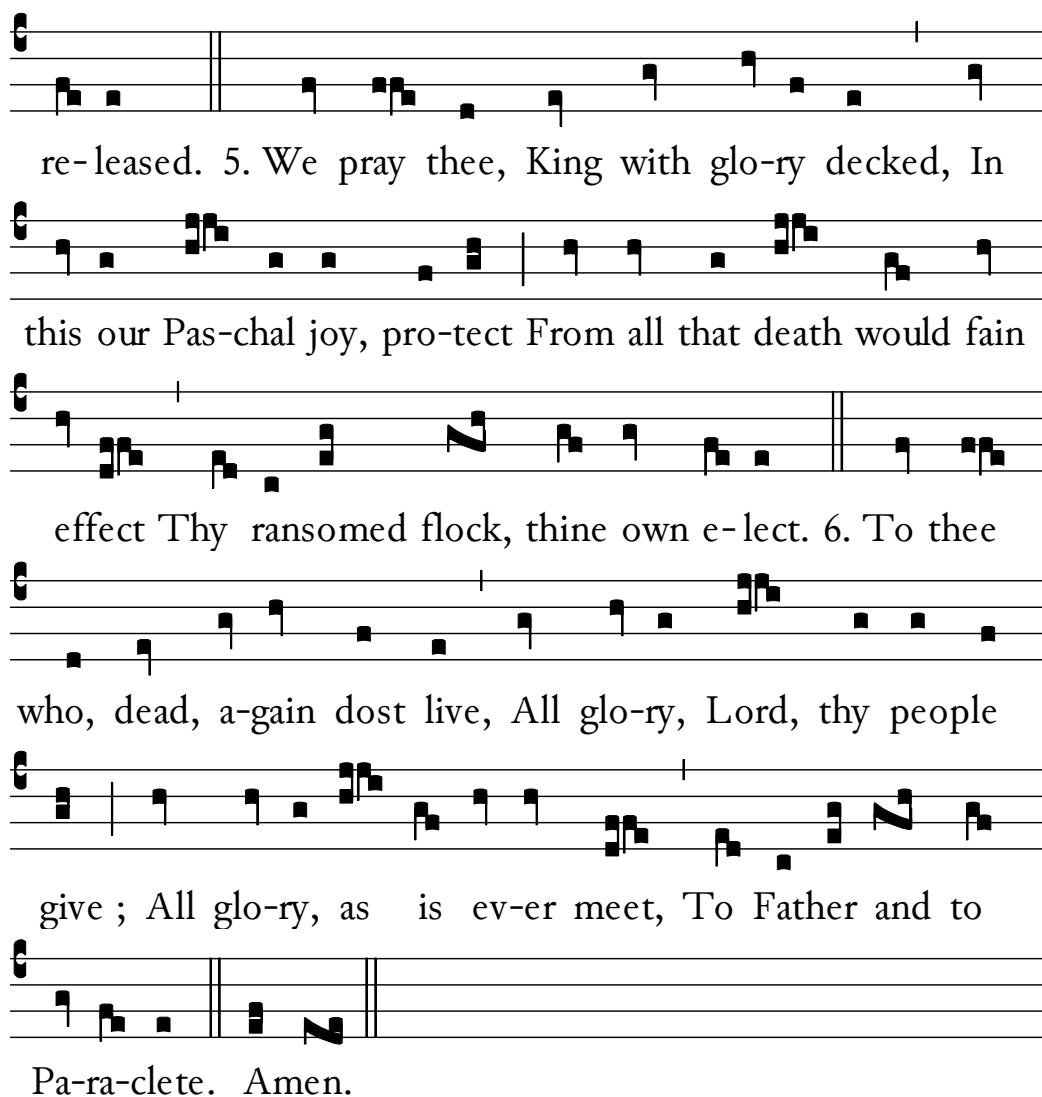
F all thy warrior saints, O Lord, \* The portion,  
crown, and great reward, As we thy mar-tyr's praises chant,

On the Birthday of one Martyr out of Eastertide.




For-giveness to our errors grant. 2. From earth and its de-  
lu-sive joys, Its hurtful blan-dishments and toys, As tran-  
sient all, he turned away, And reached the heavenly realms  
of day. 3. By him the painful course was run, The shame  
endured, the glo-ry won : For thy dear sake his blood was  
shed, And gifts e-ter-nal crown his head. 4. To thee we  
therefore make our prayer, Most merci-ful, thy people spare :  
That we, in this thy martyr's feast, May joy from every sin

On the Birthday of one Martyr out of Eastertide.



re-leased. 5. We pray thee, King with glo-ry decked, In  
this our Pas-chal joy, pro-tect From all that death would fain  
effect Thy ransomed flock, thine own e-lect. 6. To thee  
who, dead, a-gain dost live, All glo-ry, Lord, thy people  
give ; All glo-ry, as is ev-er meet, To Father and to  
Pa-ra-clete. Amen.

[ On feasts of iij. Lessons without Rulers of the Choir throughout the whole year let this melody be sung at Lauds.]<sup>52</sup>

HS:114r; 1519-C:17v; 1531-P:70v.<sup>53</sup>

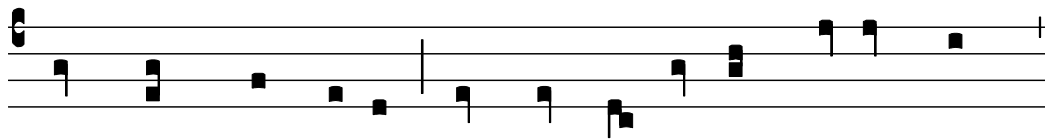
Hymn.  
VIII.



F all thy warrior saints, O Lord, \* The portion,

On the Birthday of one Martyr out of Eastertide.

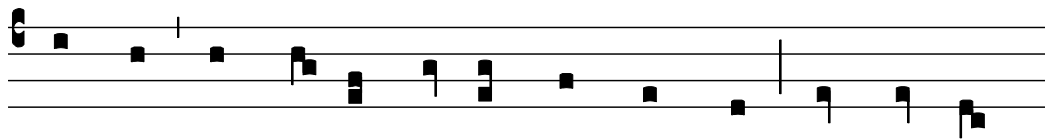
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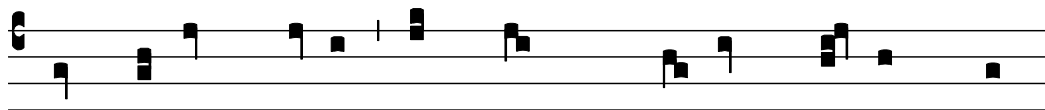
crown, and great reward, As we thy martyr's praises chant,



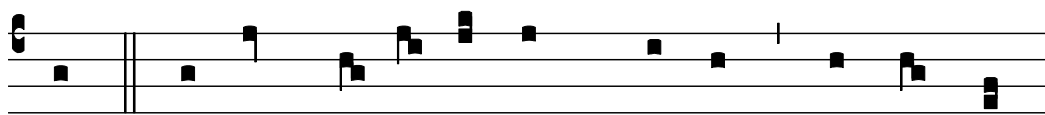
Forgiveness to our errors grant. 2. From earth and its de-lus-



ive joys, Its hurtful blandishments and toys, As transient



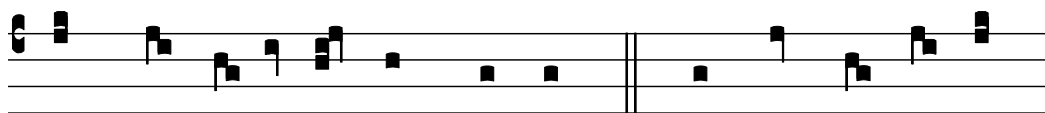
all, he turned away, And reached the heavenly realms of



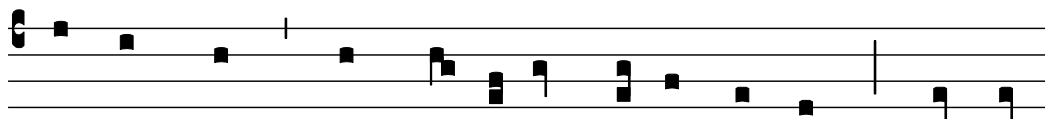
day. 3. By him the painful course was run, The shame en-



dured, the glo-ry won : For thy dear sake his blood was shed,

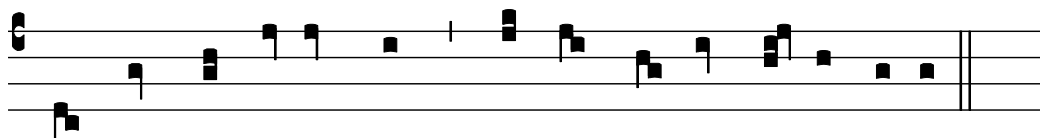


And gifts e-ternal crown his head. 4. To thee we therefore



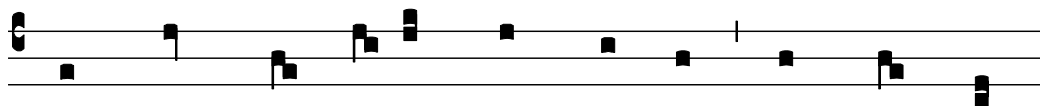
make our prayer, Most mer-ci-ful, thy people spare : That we,

On the Birthday of one Martyr out of Eastertide.

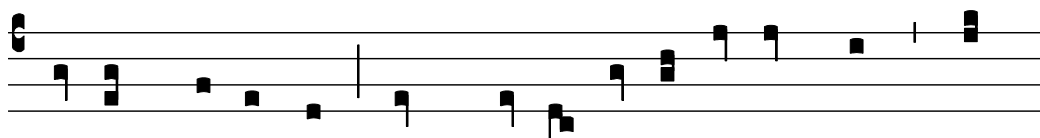


in this thy martyr's feast, May joy from every sin re-leased.

*Outside of Christmastide and Eastertide.*



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

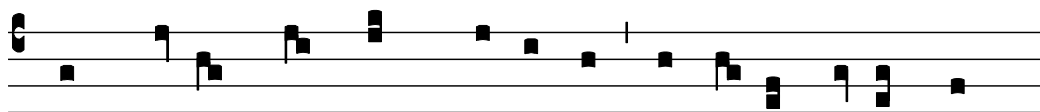


Father, glo-ry be ; Like glo-ry, as is ev-er meet, To

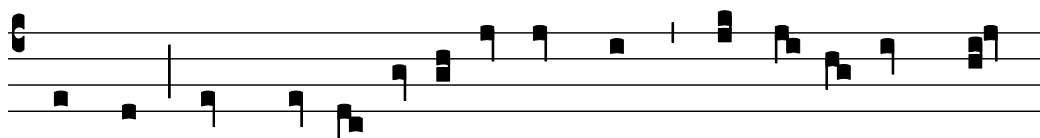


God the Ho-ly Pa-raclete. Amen.

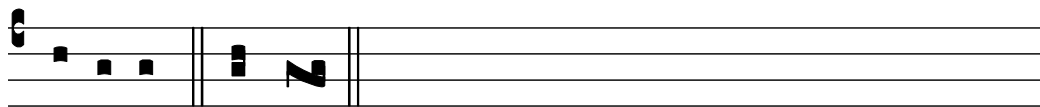
*In Christmastide.*



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



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



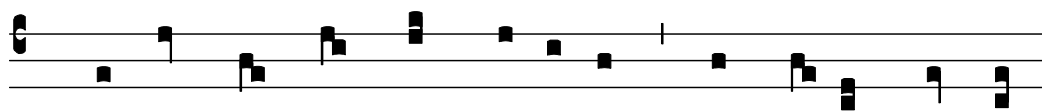
Pa-raclete. Amen.



On the Birthday of one Martyr out of Eastertide.

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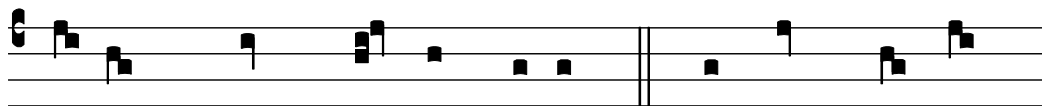
*In Eastertide.*



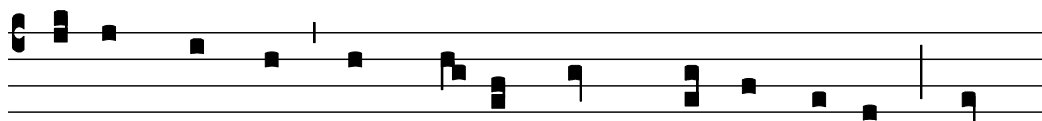
5. We pray thee, King with glo-ry decked, In this our Paschal



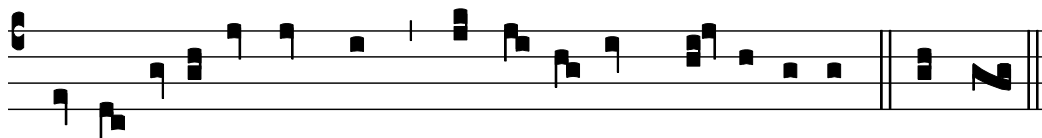
joy, pro-tect From all that death would fain effect Thy



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

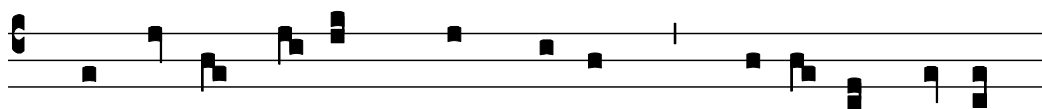


a-gain dost live, All glo-ry, Lord, thy people give ; All



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

*In Ascensiontide.*

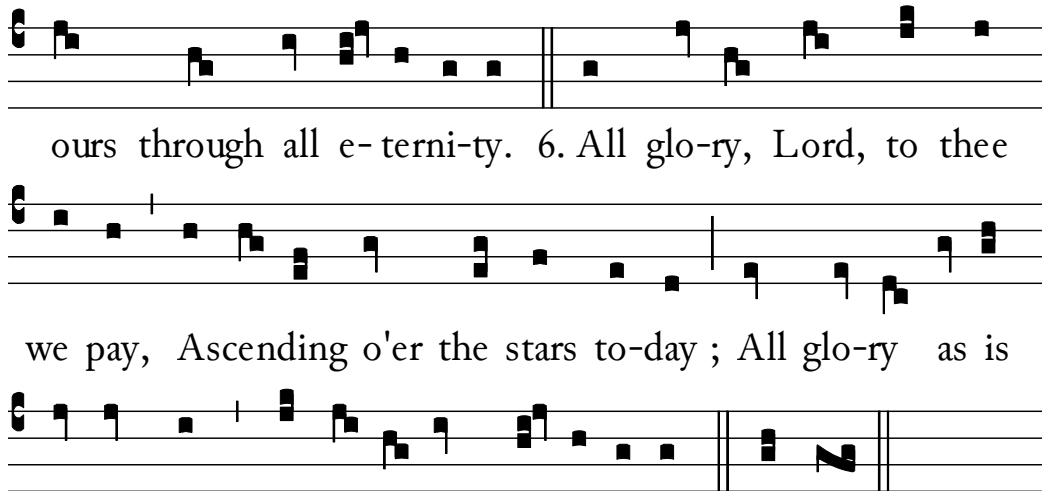


5. Be thou our joy and strong de-fence, Who art our fu-ture



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

On the Birthday of one Martyr out of Eastertide.


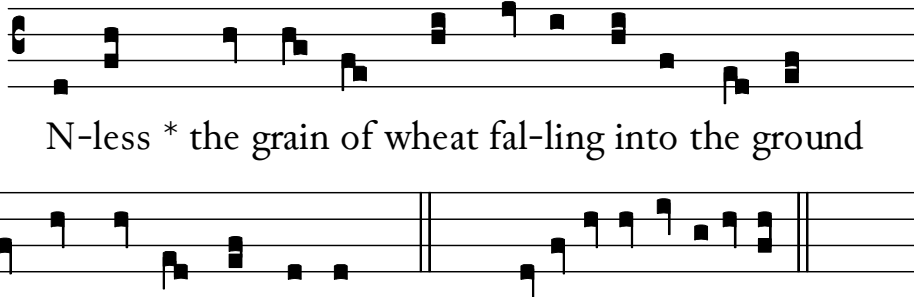


ours through all e-terni-ty. 6. All glo-ry, Lord, to thee  
we pay, Ascending o'er the stars to-day ; All glo-ry as is  
ev-er meet, To Father and to Pa-raclete. Amen.

8116. *V.* The just shall spring forth [as the lily.  
*R.* And shall flourish for ever before the Lord.]<sup>54</sup>

*Nisi granum frumenti.* AS:640; 1519-C:17v; 1531-P:70v.<sup>55</sup>

3883. Ant.  
V.ii.

N-less \* the grain of wheat fal-ling into the ground  
die : it self remain-eth a-lone. *Ps.* Blessed be the Lord. XX.

[Likewise]<sup>56</sup> another Antiphon.

*Qui vult venire.* AS:640; 1519-C:17v; 1531-P:70v.<sup>57</sup>

4506. Ant.  
I.i.

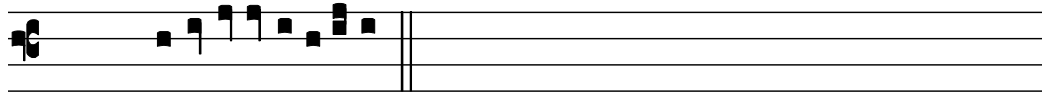



E who wilt come \* after me, saith the Lord, let him

On the Birthday of one Martyr out of Eastertide.



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



*Ps.* Blessed be the Lord. **XX.**

*Prayer as above.* [862].

*The aforesaid two Antiphons are sung alternately during the week on Feasts of one Martyr whether of three or of ix. Lessons on [the Psalm]<sup>58</sup> Benedictus. or at the Memorial of the same Saint [only].<sup>59</sup> In such a way that the Antiphon Unless the grain. [898]. is always sung first.*

¶ *At j.*

*Ant.* He that shall confess me. [885].

*Ps.* Save me, O God. (*liij.*) [110].

¶ *At iij.*

*Ant.* He that followeth me. [885].

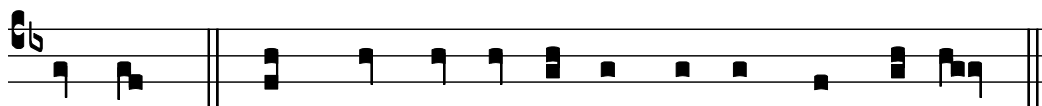
*Ps.* Set before me. (*cxviiij.* 33.) [148].

*Chapter as above.* [852].

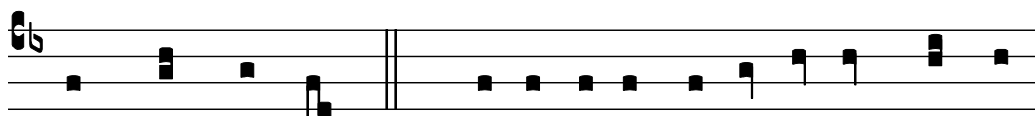
*Gloria et honore.* AS:640; 1519-C:17v; 1531-P:70v.



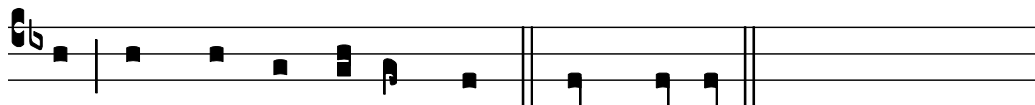
Ith glo-ry and honour. †Hast thou crowned him,



O Lord. ⁊. And hast set him ov-er the works of thy hands.



†Hast thou crowned. ⁊. Glo-ry be to the Father, and to the



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

⁊. Thou hast set. [868].

¶ *At vj.*


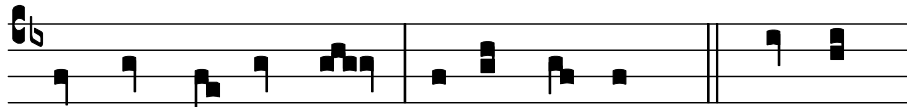
*Ant.* If any msn minister to me. [886].

*Ps.* My soul hath fainted. (cxviiij.) 81. [159].

*Chapter.* [cf.] *Ecclesiasticus* xlv.

<b>T</b> His is he who knew justice and saw great wonders, and made	his prayer unto the Most High, and he is numbered among the saints.
--	--

*Posuisti Domine.* AS:640; 1519-C:18r; 1531-P:70v.

7412. Resp. VI.  

Hou hast set, O Lord. †Upon his head. ⁊. A crown

7412a. 

of precious stones. †Upon. ⁊. Glo-ry be to the Father, and



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

⁊. The just shall flourish. [873].

¶ *At ix.*

*Ant.* I will, Father. [887].

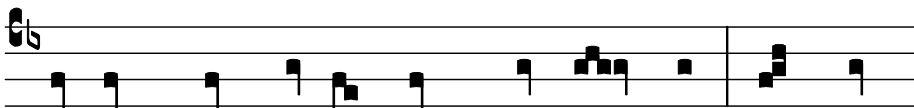
*Ps.* Thy testimonies. (*cxviij.* 129.) [169].

*Chapter.* [*cf.*] *Ecclesiasticus xlv.*

¶ He Lord hath clothed him with | upon his head a crown of beauty.  
a robe of gladness, and hath set

*Justus ut palma.* AS:640; 1519-C:18r; 1531-P:70v.

Resp.  
VI.



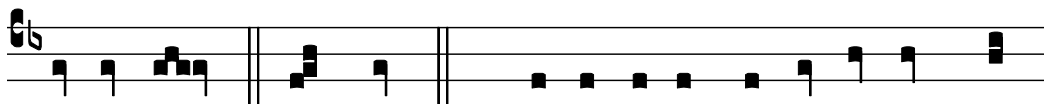
7061.

HE just shall flourish like the palm tree. †In the

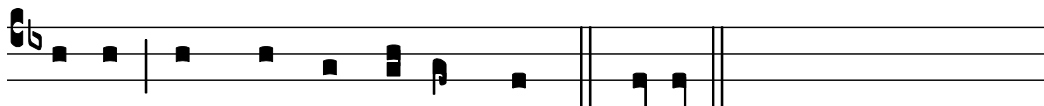


7061a.

house of the Lord. ⁊. He shall grow up like the ce-dar of



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



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

⁊. The just shall spring forth as the lily. [898].

¶ *At ij. Vespers.*

*Ant.* He that shall confess me. [885].

*Ferial Psalms.*

*Chapter* [*and Prayer*]<sup>60</sup> *as above.*

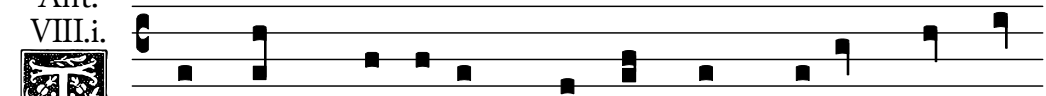
*Hymn.* Of all thy warrior saints, O Lord. [887].

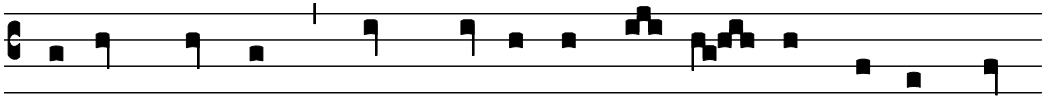
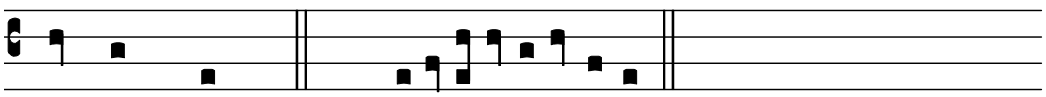
⁊. The just shall spring forth. [898].

On the Birthday of one Martyr out of Eastertide.

*Hic vir despiciens mundum.* AS:641; 1519-C:18r; 1531-P:70v.

3069. Ant.  
VIII.i.






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

[Likewise]<sup>61</sup> another Antiphon.

*Iste cognovit justiciam.* AS:641; 1519-C:18v; 1531-P:70v.

3418. Ant.  
IV.i.



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

¶ These two aforesaid Antiphons are sung alternating by turns during the week on Feasts of ix. Lessons of one Martyr on the Psalm Magnificat. at ij. Vespers or at the Memorial of the same Saint [only].<sup>62</sup>

¶ Likewise other Chapters of one Martyr and they are said alternating by turns with the above written Chapters during the week at Vespers and at Matins and at Terce : and at

[71r.]

*Second Vespers.*

*Chapter. Ecclesiasticus xiv. (22.)*

**B**lessed is the man that shall  
continue in wisdom, and that  
shall meditate in his justice, and in

his mind shall think of the all seeing  
eye of God.

¶ *At vj. Chapter. Ecclesiasticus xv. (3.)*

**W**ith the bread of life and  
understanding, she shall feed

him, and give him the water of  
wholesome wisdom to drink.

¶ *At ix. Chapter. Ecclesiasticus xv. (3.)*

**A**ND she shall be made strong in  
him, and he shall not be moved :  
And she shall hold him fast, and he  
shall not be confounded : and she

shall exalt him among his neighbours  
: and the Lord our God shall cause  
him to inherit an everlasting name.

*All the rest as is indicated above.*

¶ *On the Birthday of one Martyr and Bishop let all be sung of the History of one  
Martyr not a Bishop as above [851]. with the Chapters indicated below : and with the  
Prayer written below : at both Vespers and at Matins and at iij.*

*Chapter. Hebrews v. (1.)*

**E**very high priest taken from  
among men, is ordained for men  
in the things that appertain to God,

that he may offer up gifts and  
sacrifices for sins.

*Prayer.*

**G**od, who hast sanctified<sup>63</sup>  
unto us the joy of this day for  
the commemoration of blessed *N.* thy  
martyr and bishop : be present at the

prayers of thy family, and grant that  
by his merits and intercession, whose  
feast we celebrate this day, we may be  
succoured. [Through our Lord].<sup>64</sup>

*Lesson j. Gregory in Evangelia, Homilia xvii.*<sup>65</sup>

**W**E ought to consider, dearly beloved brethren, what is said to the holy Apostles, and through the Apostles to us, You are the salt of the earth. If therefore we are salt : we ought to season the minds of the faithful. You therefore<sup>66</sup> that are shepherds : consider, because you feed the creatures of God. Concerning which animals indeed, to God is said by the Psalmist, In it shall thy animals dwell. And often we see

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

*Lesson ij.*

**A**ND indeed we are not the salt of the earth : if we season not the hearts of them which hear us. Which indeed seasoning he truly imparteth to his neighbour : who faileth not in preaching. But what are the souls of men, unless we shall say the food of God : which have been seasoned for this, that they may be tranferred to his body, that is that they may tend to the increase of the eternal Church. If therefore the food of God is the people : the seasoning of the food must be the priests. But because when we cease from making use of holy prayer and learning : the salt hath lost its savour, and no longer

hath power to season the food of God. And thus it is not accepted by the Author, because being driven out by our folly, it is too little seasoned. Let us consider therefore who have ever been converted by our tongue, who by our rebuke hath been corrected from his perverse works through penance, who on account of our teaching hath forsaken wantonness : who hath turned away from avarice, who from pride. Let us consider what profit we gain for God : who having received a talent from him have been sent on business. And indeed he saith, Trade till I come.



*Lesson iij.*

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

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

*Lesson iiij.*

**S**Ince so many shepherds with their flocks shall come before the eyes of the Eternal Shepherd : what shall we wretched ones say, which after <our> business return empty to our Lord, and which have held the name of shepherds : and we have not our sheep to show which we ought to be nuturing ? Here we have been called shepherds : and there we do not lead flocks. But can it be that, if we neglect, almighty God shall forsake his sheep ? By no means.

For he hath promised the same by the Prophet ; he feedeth them himself, and all which he hath preordained to life : he instructeth by the sting of lashes and spirit of contrition. Through us indeed the faithful come to holy baptism, by our prayers they are blessed : and by the imposition of our hands the receive from God the Holy Ghost, but while the ascend to the heavenly kingdom : behold, we by our negligence descend to the abyss.

*Fifth Lesson.*

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

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

*Lesson vi.*

**W**hen we see someone idle and lascivious, let him be advised to restrain his wicked desire by marriage : that by this which is permitted, he shall learn to overcome that which is not permitted. When we see one joined in marriage, let him be reminded : that while <he> thus exerciseth the cure of the world : <he> neglect not the love of God. Thus will he please his wife : and not displease the Creator. When we see a cleric, let him be admonished as to how he should live : since he presenteth an example of secular life. Lest if anything in him be justly blameworthy : through his own fault

the reputation of our religion be burdened. When we see a monk, let him be reminded to retain his reverence in dress, in deed, and in word : let him always look into his thoughts : and let him forsake those which are completely of the world : and which by character display <him> to the human eye : let him show this demeanour before the eyes of God. He accordingly that is now holy : let him be admonished to increase. He however that is still unjust, let him be admonished to reform. So far as every one that cometh to the priest, let him go back seasoned with the salt of his words. These things, dearly

beloved brethren, anxiously consider  
with yourselves : these things lay out  
before your neighbours, trust that

the fruit of the business which ye  
have undertaken ye shall render to  
almighty God.

[*Gospel according to Matthew.* Nothing is covered. (x. 26.) *Homily of the Venerable Bede, Priest.* And how is the present age.]<sup>67</sup> [909].

¶ *Let the following Gospel be read at Matins on the Feast of whichever exiled Martyr and Bishop or Confessor of ix. Lessons.*

*Gospel. According to Luke xix. (12.)*

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

*A Sermon<sup>68</sup> form the Commentary  
of the Venerable Bede, Priest.*

(On Luke Book. v. Chap. 78.)<sup>69</sup>

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

thee the Gentiles for thy inheritance,  
and the utmost parts of the earth for  
thy possession. Which inheritance  
and possession evidently : for two  
reasons, is called a distant country.  
Either because he crieth out to the  
Lord from the ends of the earth : or  
because salvation is far from sinners.  
And although God is present  
everywhere : yet, far from the  
understanding of them which honour  
idols, the true God is absent. But  
<those> who were far off are made  
nigh by the blood of Christ. And  
calling his ten servants, he gave them  
ten pounds. The number of pennies  
pertaineth to the law : because of the  
Decalogue.

*Lesson viij.*

[72r.] **N**OW the householder called  
his ten servants : because he

chose his disciples imbued by the  
letter of the law. He giveth them ten

pounds : because the words of the law shall be understood spiritually. Indeed after his passion and resurrection he opened their understanding, that they might understand the Scriptures. For the pound, which the Greeks call *μναμ* is weighed at one hundred pieces. Thus also every word of the Holy Scriptures, because it suggesteth the perfection of heavenly life : as if it glittereth like the number of an hundred weight. And <he> said to them, Trade till I come. The words, so to speak, of the law and the prophets revealed by mystical interpretation, bring ye to the people : and from them receive the confession of faith and moral uprightness. But his citizens had hated him : and they sent an

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

*Lesson ix.*

**A**ND he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. That he might know, it saith. Not that he did not know : to whom it was most truly spoken : Lord, thou knowest all things : rather he knew ; he spake, that all might know what he did. Then indeed all works and thoughts : all shall be

plainly revealed. And the first came, saying : Lord, thy pound hath gained ten pounds. The first servant : the order of teachers was sent unto the circumcision. Who received one pound for doing business, because <he> was sent to preach one Lord : one faith, one baptism : one God. But this same pound, gained ten pounds : because by teaching <he> joined to it the people under the law.

And he said to him : Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. The servant is faithful in a little, who doth not adulterate the word of God : but as from God, before God in Christ he speaketh. For whatever we perceive of gifts in the present time : is few and little in comparison to the future : for we know in part, and we

prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. The ten cities moreover are souls coming to the word of the Law and the grace of the Gospel : wherewith at that time glorified by right they shall be put forward, which <he> shall commend by the same money of the Word as worthy to God.

¶ *At iij.*

*Chapter. Every high priest. as above. [903].*

¶ *At vj.*

*Chapter. Hebrews v. (4.)*

NO man taketh this honour unto himself, but he that is called by God, as Aaron was : as<sup>70</sup> the

scripture saith : Thou art a priest for ever, according to the order of Melchisedech.

¶ *At ix.*

*Chapter. Ecclesiasticus xxiv. (2.)*

SHE shall open her mouth in the churches of the most High, and shall glorify herself in the sight of his power, and in the midst of her

own people she shall be exalted : and shall be admired in the holy assembly.

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

*According to Matthew x. (26).*

AT that time. Jesus said unto his disciples, Nothing is covered that shall not be revealed : nor hid,

that shall not be known.<sup>71</sup> And that which followeth.

*A Homily of Rabanus, Priest.*

**A**Nd<sup>72</sup> how in the present age :  
are they ignorant of many vices.  
For of the future time it is written :  
when God shall judge the hidden  
things of men : and will bring to light  
the hidden things of darkness, and  
will make manifest the counsels of  
the hearts. And the meaning is, Be  
not afraid of raging persecutors and  
mad blasphemers : for the day of  
judgement shall come, in which your  
power and their wickedness shall be  
shewn. That which I tell you in the  
dark, speak ye in the light : and that  
which you hear in the ear, preach ye  
upon the housetops : what ye have  
heard in secret proclaim openly : what  
ye have learned secretly speak publicly  
: what I have taught ye in the small  
region of Judea : proclaim boldly in  
all the cities and throughout the  
whole world. Fear ye not them that  
kill the body : and are not able to kill  
the soul. If any such kill the body,  
they are not able to kill the soul. In  
truth the soul is invisible and  
incorporeal : accompanying, I say, the  
grosser substance of our body. Or at

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

*Lesson ij.*<sup>73</sup>

**A**Bout this the books of Kings  
and Chronicles and Jeremiah  
write most fully. It is that place that  
God threatens to fill up with the

bodies of the dead, for it is by no  
means called Tophet and Baal : but is  
called Poliandrium, that is tomb of  
the dead. Thus the future suffering

and eternal punishment by which sinners will be slaughtered : are indicated by the name of this place. Now, that there are two kinds of gehenna : of excessive fire and cold, we read most fully in Job. Are not two sparrows sold for a farthing ? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore : better are you than many sparrows. It is itself the word of the Lord : and that which followeth dependeth upon the former. Let the prudent reader : always take heed of superstitious interpretation : that the Scriptures not be accommodated to thy feeling :

but rather join thine understanding to the Scriptures : and understand that which followeth. He hath said above : Fear ye not them that kill the body : and are not able to kill the soul ; now accordingly is spoken, Are not two sparrows sold for a farthing ? and not one of them shall fall on the ground without your Father. And the meaning is, If small and common animals shall not fall except apart from God the Creator : and providence is made for all things : and that which apart from the will of God should be destroyed, shall not perish : ye who are eternal should not fear that ye live outside the providence of God.

*Lesson iij.*<sup>74</sup>

**A**ND this sense was also spoken of earlier. Behold the birds of the air, for they neither sow, nor do they gather into barns : and your heavenly Father feedeth them. Are not you more valuable than they ? And after this : Consider the lilies of the field, how they grow : and so forth. And if the grass of the field, which is to day, and to morrow is cast into the oven, God doth so clothe : how much more you, O ye of little faith ? Those two sparrows are interpreted as soul and body : likewise

the five sparrows, which according to Luke are sold for two coins, refer to the senses. But how that understanding should be linked to the whole Gospel discourse : is not a small difficulty. But the very hairs of your head are all numbered. Therefore be not afraid : ye are better than many sparrows. Clearly the higher meaning of our statement hath been expressed : that we ought not to fear those who can kill the body, but are not able <to kill> the soul. Because if without the wisdom of

God, even little animals do not fall :  
how much more [a] man that is  
supported by apostolic dignity ? For  
when he saith : The very hairs of  
your head are all numbered : He  
sheweth the infinite providence and  
ineffable affection of God towards  
men : that nothing lieth hidden from  
our God : and also that [not]<sup>75</sup> even  
small and idle sayings escape his  
knowledge. They deride the

understanding of the Church in this  
place, which deny the resurrection of  
the body : as if we are the hairs that  
are numbered and cut off by a barber  
: let us assent that every one shall rise  
again : seeing that the Saviour hath  
not said, all your hairs are saved, but  
<they> are numbered. Where the  
number is : knowledge of the number  
is demonstrated, not the condition of  
the same number.<sup>76</sup> But thou.



Notes, pages [851]-[912].

- <sup>1</sup> Edwaldi *Chev.* [SB-P:371]
- <sup>2</sup> In 1519-C. and in AS. Ant. 'Beátus vir.' appears before Ant. 'Iste sanctus.'
- <sup>3</sup> 1519-C:12r. has no flat.
- <sup>4</sup> In AS:634. no neume appears on the first syllable of 'accípiet'.
- <sup>5</sup> 1531-P:68v. indicates '*Matthei 7.*'
- <sup>6</sup> '*Tunc dicitur hoc capitulum sequens ad utrasque vespervas et ad matutinas et ad tertiam.*' 1519-C:12r.
- <sup>7</sup> 1519-C:12r.
- <sup>8</sup> 1519-C:12r.
- <sup>9</sup> 1519-C:12r.
- <sup>10</sup> Although HS:110r. omits the stanza 'Quésumus Auctor ómnium' and continues directly with the stanza 'Glória tibi Dómine', the rubric at Compline of the Sunday after Easter clearly indicates that all hymns of the same metre in Eastertide shall end with these two stanzas.
- <sup>11</sup> 1519-C:12v.
- <sup>12</sup> The sources do not specifically indicate the seasonal doxologies.
- <sup>13</sup> 1519-C:12v.
- <sup>14</sup> In BL-52359:471r. 'plantátus' is set F.FED.DC.
- <sup>15</sup> In BL-52359:471v. 'ejus die ec ac' is set FE.C EG.E FE.
- <sup>16</sup> In 1519-C:13r. this antiphon appears an octave higher. In BL-52359:471v. this antiphon appears a fifth higher; this affects 'mea', which would then be set (transposed) GAB<sub>b</sub>G.G. BL-52359:471v. and 1519-C:13r. have 'sancto ejus'.
- <sup>17</sup> 1519-C:13v. has no flat at 'impiórum'. In BL-52359:471v. 'Dei sui' is set B<sub>b</sub>.B<sub>b</sub>A ADCDE.D; 'impiórum' is set F.F.EFD.CB<sub>b</sub>; 'enim' is set ACDC.BC.
- <sup>18</sup> [suscípmus *Chev.*] SB-P:374.
- <sup>19</sup> 1519-C:13v. has no flat at 'Dómini'. In BL-52359:471v. 'lílium' is set CBA.AGABAB.BA.
- <sup>20</sup> 1519-C:14r. has no flat at 'número'. In BL-52359:472r. 'justíciam' is set A.ABCB.AG.GACBABCGEFE; the first 'est' is set AGACGFFDED; 'sanctórum' is set F.EGFF.FE. BL-52359:472r. has no flats.
- <sup>21</sup> 1531-P:69r. has 'Fili hóminum'. In BL-52359:472r. 'scitóte' is set F.FA.AGAB<sub>b</sub>AGG; 'suum' is set FE.D.
- <sup>22</sup> In BL-52359:472r. 'tue' is set E.D; 'Dómine' is set C.E.D.
- <sup>23</sup> This *℟*. appears nowhere in 1531 in its full form. But see SB-S:(cx), and the Ant. [692]. below.
- <sup>24</sup> 1519-C:14r.
- <sup>25</sup> This *℟*. is labelled '*Responsorium primum.*' in 1519-C:14r. In BL-52359:472r. 'áñime' is set GA.G.FDF; 'tribuísti ei' is set D.G.AGAB<sub>b</sub>A G.FDF; no flat appears at 'voluntáte' or at 'posuísti'; 'fraudásti' is set F.EDCFG.GFGAB[<sub>b</sub>]GAG; the repeat is erroneously marked as 'Quo.'.
- <sup>26</sup> SB-P:377 has "a te et tribuísti".
- <sup>27</sup> AS:637. does not indicate '*℟*. Glória. †Omnia.'. In BL-52359:472v. 'coronásti' is set D.D.DFFEDE.D; 'et constituísti' is set DEFED D.D.DG.G.GFEDF; 'mánuum' is set DEFE.DC.C;

## On the Birthday of one Martyr out of Eastertide.

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'tuárum' is set D.EFEDEFEF.ED; 'ómnia' is set DEFE.CB.CDCBC; 'pédibus' is set GACDFED.D.DBCDCBABCBA. In 1519-C:14v. 'tuárum' is set D.EFDEFEF.ED.

<sup>28</sup> The unusual transposition of Mode VII. accommodates the raised seventh above the finalis.

<sup>29</sup> In BL-52359:473f. 'tuo' is set G.E.

<sup>30</sup> 1519-C:15r.

<sup>31</sup> *Op.* III. 2189, ed. Paris, 1838. SB-P:378.

<sup>32</sup> In BL-52359:473r. 'honóris' is set A.AGABCBAB.BA; 'fortitúdinis' is set AGGF.FG.ABGAGF.EGFF.FE.

<sup>33</sup> 1519-C:15v. has no flat at 'pósuit'. In BL-52359:473r. 'corónam pulchritúdinis pósuit' is set D.DECBCDCDE.D C.A.C.A.C ACGA.GFGAGA.AG.

<sup>34</sup> *Op.* I. 1626, ed. Benedict. SB-P:380.

<sup>35</sup> As indicated in the errata of SB-P., this gospel reading is more accurately identified as Matthew xvj. : 24-28. In Luke the passage ends with 'tollat crucem suam quotidie, et sequatur me.'

<sup>36</sup> *Legend* 1518-P:3r.

<sup>37</sup> 1519-C:16v. Excerpt from S. Gregory, Pope, *Homilie in Evangelia 2, Homelia XXXV. Habita ad populum in basilica sancti Mennæ martyris, die natalis ejus.* 'Quia longius ab urbe digressi sumus'.

<sup>38</sup> 'excéssum', *PL*-LXXVI: 1265.

<sup>39</sup> 'obtinéte', *PL*-LXXVI: 1265.

<sup>40</sup> 'hanc qui', *PL*-LXXVI: 1265.

<sup>41</sup> 'qui', *PL*-LXXVI: 1265.

<sup>42</sup> *Legenda*-1518.

<sup>43</sup> AS:639. does not indicate 'Ÿ. Glória. †Quam repromisit.' In BL-52359:473v. 'temptaciónem' is set D.D.FEFG.FEGFEFEDE.ED; 'fúerit' is set G.GABAGA.AGBA; 'Deus' is set GFEFDEFEF.ED.

<sup>44</sup> In BL-52359:473v. 'constans' is set DAGAGA.FE; 'Christiáne' is set FDD.C.DE.E; 'velut' is set C.DF. In PEN:248v. 'sanctus pro' appears to be set DE.C DC; 'confessiône' is set DF.EDFDD.C.DE.E; the second repeat is to '†Gládio'.

<sup>45</sup> 1519-C:16v. has no flat. In BL-52359:475r. 'est' and its music appears after 'celis'.

<sup>46</sup> BL-52359:475r. has 'illic et miíster', set F.E C E.E.G.

<sup>47</sup> 1519-C:17r.

<sup>48</sup> 1519-C:17r.

<sup>49</sup> 1519-C:17r.

<sup>50</sup> 1519-C:17r.

<sup>51</sup> The Sarum Hymnals give the following doxology, rather than that of Eastertide.



5. Sit Chris- te Rex pi- íssime, Ti-bi Pa-trí-que gló-ri- a :

On the Birthday of one Martyr out of Eastertide.

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Cum Spí-ri-to Pa-rá-cli-to, In sempi-tér-na sé-cu-la.

52 1519-C:17r.

53 The hymnals give only the ordinary doxology.

54 1519-C:17v.

55 In BL-52359:475r. 'cadens in' is set CD.F E; 'ipsum appears to be set A.D; 'manet' is set G.F.

56 1519-C:17v.

57 1519-C:17v. indites the entry of the choir at 'me'. In BL-52359:475r. 'semetípsium' is set A.G.FG.F; 'tollat' is set C.D.

58 1519-C:17v.

59 1519-C:17v.

60 1519-C:18r.

61 1519-C:18r.

62 1519-C:18v.

63 'hujus diéi solemnitétem pro commemoratióne beati *N.* mártiris tui atque pontíficis gloriósa passióne fecísti', 1519-C:18v. 'pro beati *N.* mártiris tui atque pontíficis commemoratióne fecísti', SB-P:386.

64 1519-C:18v.

65 *Op.* 1. 1496. SB-P:387.

66 'ergo', SB-P:387.

67 1519-C:18v.

68 '*Omelia*' 1519-C:18v.

69 *Op.* v. 490. SB-P:390.

70 'quemádmódum', 1519-C:18v.

71 *Legend* 1518-P:6v.

72 *Legend* 1518-P:6v. has an abbreviated lesson:

'De futúro témpore hoc scriptum est, quando júdica et illuminábit occúlta tenebrárum et manifésta fáciat consília córdium. Et est sensus, Nolíte timére sevíciam persecutórum et blasphemántium rábiem, quia véniet dies judícii in quo et virtus vestra et eórum nequícia demonstrábitur. Quod dico vobis in ténebris dícite in lúmine, et quod aure áuditis : predicáte super tecta, quod áuditis in mystério apértius predicáte, Quod didicístis absconse : públice loquímmini : quod vos erudívi in párvulo Judée loco : in univérsis úrbibus et in toto mundo audácter dícite. Et nolíte timére eos qui occídunt corpus : ánimam autem non possunt occidere.'

73 1531-P:72v. indicates '*Lectio ij.* *Legend* 1518:6v. has a different, shorter text, but with considerable duplication, labelled '*Lectio viij.*'

'Si persecutores sanctorum occisis corporibus non habent amplius quid contra illos agant. Ergo supervacua furunt insania : qui mortua martyrum membra feris avibusque discerpenda proiciunt., vel in auras extenuari, vel in undas solvi, vel per flammam in cinerem faciunt redigi : cum nequaquam omnipotenti Dei qui ea resuscitando vivifiet obsistere possunt. Sed potest eum timere : qui potest et animam et corpus perdere in gehennam. Nomen gehenne in veteribus libris non invenitur : sed primum a Salvatore ponitur. Futura ergo supplicia et pene perpetue quibus peccatores cruciandi sunt : gehenne vocabulo denotantur. Nonne duo passeresset assidue veniunt : et unus ex illis non cadet super terram sine Patre vestro ? Heret sibi sermo Dominicus et consequentia pendunt ex prioribus. Supradixerat nolite timere eos qui occidunt corpus, animam autem non possunt occidere : nunc loquitur consequenter, Nonne duo passeresset assidue veniunt : et unus ex illis non cadet super terram sine Patre vestro ?'

<sup>74</sup> 1531-P:72v. indicates '*Lectio ij. Legend* 1518:6v. has a different, shorter text, but with some duplication, labelled '*Lectio nona.*':

'Si parva animalia et vilia absque Deo auctore non decidunt : et in omnibus est providentia, et que in eis peritura sine Dei voluntate non pereunt : vos qui eterni estis non debetis timere quod absque Dei vivatis providentia. Iste sensus et supra dictus est. Vestri autem et capilli capitis, omnes numerati sunt. Numerus capillorum non in actu computationis : sed in facultate cognitionis accipitur. Non enim sollicitam Deus cure numeratus intendit excubiam, sed cui cognita sunt omnia quasi numerata sunt omnia. Bene tamen numerata dicuntur : quia qui volumus servare numeramus. Ubi immensam Dei erga homines ostendit providentiam et ineffabilem signat affectum : quod nil nostrum Deum lateat : et parva etiam non fugiant. Nolite ergo timere multis passeribus meliores estis vos. Meliores dicit, quia rationabiles, quia ad imaginem Dei creati : quia eterni. Propter hominem enim creata sunt bruta animalia ut haberet inde nutrimentum atque servitium non propter jumenta. Homo. Tu.'

<sup>75</sup> SB-P:395, erratum.

<sup>76</sup> SB-P:395; 1531-P:72v. has '*conversatio.*'