

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume A.

Part 20.

Pages [827]-[888].

Common of Saints
outside of Paschaltide.
On the Birthday of many Martyrs.

Edited by William Renwick.

Hamilton Ontario.
The Gregorian Institute of Canada.
MMXXIV.

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

The Sarum Rite is distributed over the internet through .pdf files located at:
www.sarum-chant.ca

This document first published January 1, 2024.
Revised March 2024.

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

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

www.gregorian.ca

© The Gregorian Institute of Canada, 2024.

¶ *On the Birthday of many Martyrs outside of Paschaltide.*

At Vespers.

On the Psalms [antiphon throughout the whole year].¹

Sancti per fidem. AS:641; 1519-C:19r; 1531-P:72v.

Ant.

I.v.



He saints by faith * conquer-ed kingdoms, they



wrought justice, they obtained pro-mis- es. Amen.

Ferial Psalms.

Chapter. Wisdom x. (17.)

G od shall render to his saints the just the wages of their labours,	and shall conduct them in a wonderful way.
--	---

R̃. Round about thee. *below R̃. 9.* [859].

[¶ *On Feasts of ix. Lessons of many Martyrs or Confessors let this melody be sung at
First Vespers only throughout the whole year on this Hymn.*]²

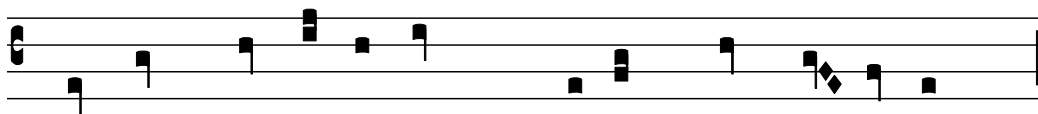
Sanctorum meritis. HS:115r; 1519-C:19r; 1531-P:72v.

Hymn.

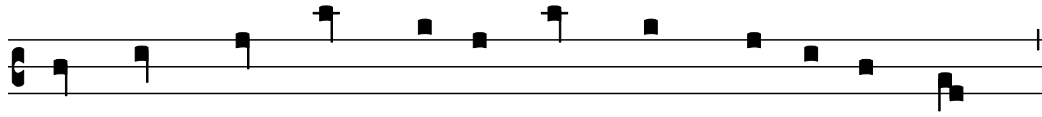
VII.



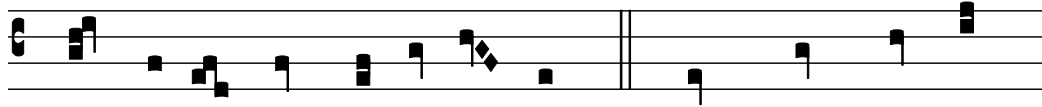
He me-rits of the Saints, * Blessed for ev- ermore,



Their love that ne-ver faints, The toils they bravely bore—



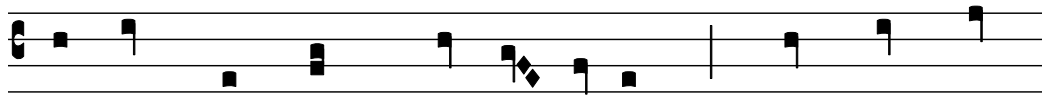
For these the Church to-day Pours forth her joy-ous lay—



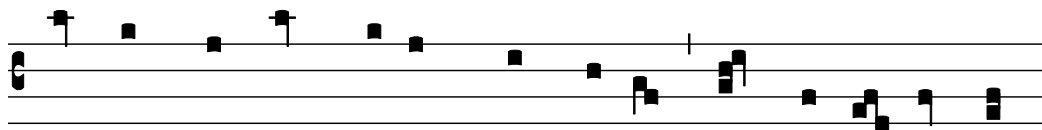
These victors win the noblest bay. 2. They, whom this world



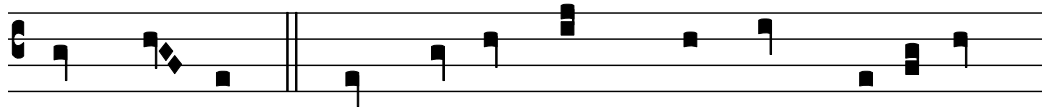
of ill, While it yet held, abhorred ; Its with'ring flowers



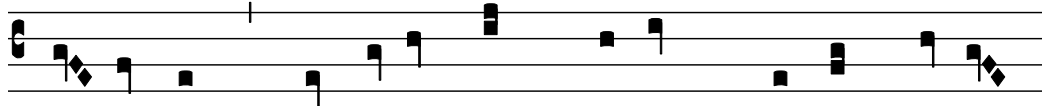
that still They spurned with one accord— They knew them



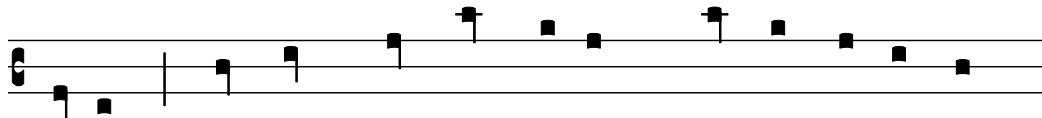
short-lived all, And followed at thy call, King Je-su, to thy



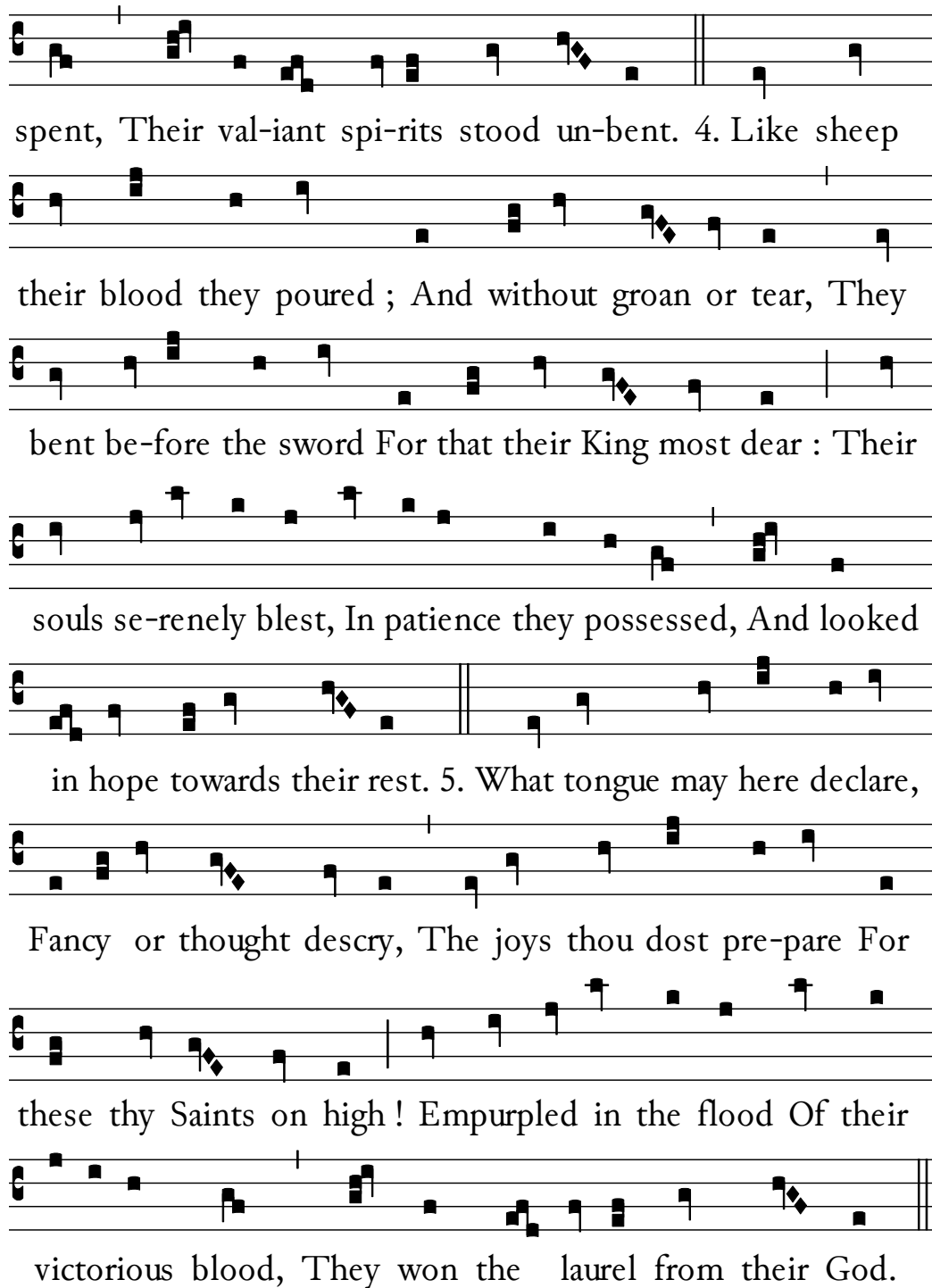
heav'nly hall. 3. For thee all pangs they bare, Fu-ry and



mor-tal hate, The cru-el scourge to tear, The hook to la-




ce-rate ; But vain their foes' intent : For, every torment

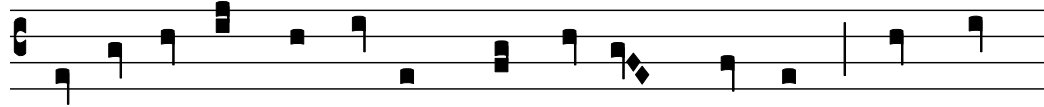


spent, Their val-iant spi-rits stood un-bent. 4. Like sheep
their blood they poured ; And without groan or tear, They
bent be-fore the sword For that their King most dear : Their
souls se-renely blest, In patience they possessed, And looked
in hope towards their rest. 5. What tongue may here declare,
Fancy or thought descry, The joys thou dost pre-pare For
these thy Saints on high ! Empurpled in the flood Of their
victorious blood, They won the laurel from their God.

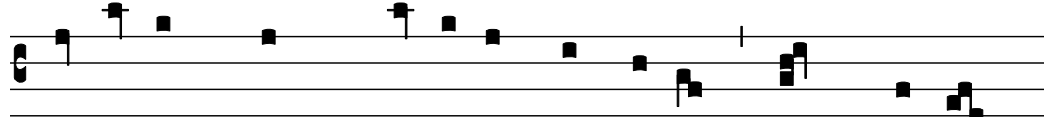
On the Birthday of many Martyrs outside of Paschaltide.



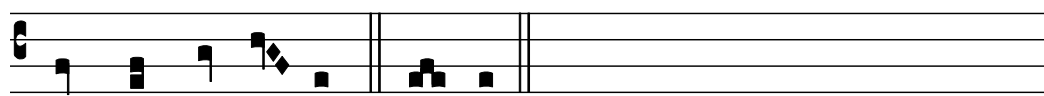
6. To thee, O Lord most high, One in Three Per-sons still,




To pardon us we cry, And to pre-serve from ill : Here give



thy servants peace, Hereafter glad re-lease, And pleasures

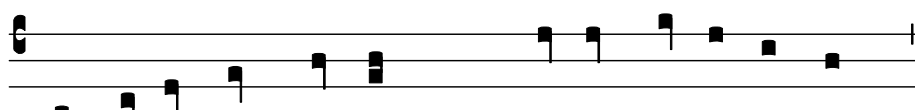


that shall ne-ver cease. A-men.


[ On Feasts of ix. Lessons of many Martyrs or Confessors at Matins let this melody be sung on this Hymn.]³

HS:116r; 1519-C:19r; 1531-P:72v.

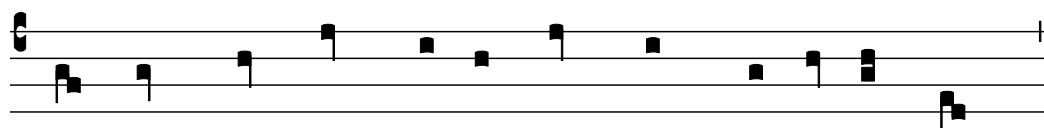
Hymn.
III.



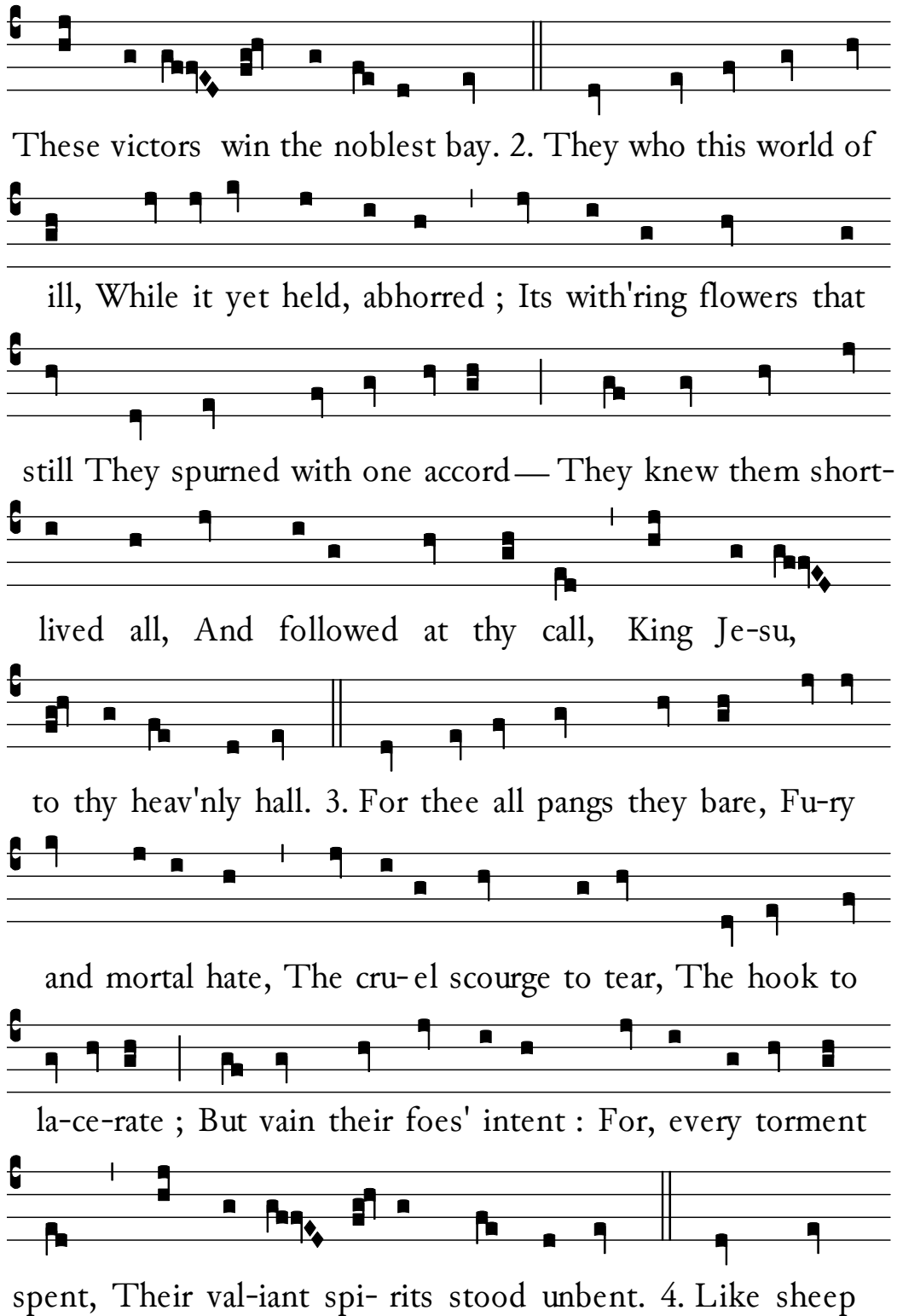
He me-rits of the Saints, * Blessed for ev-ermore,



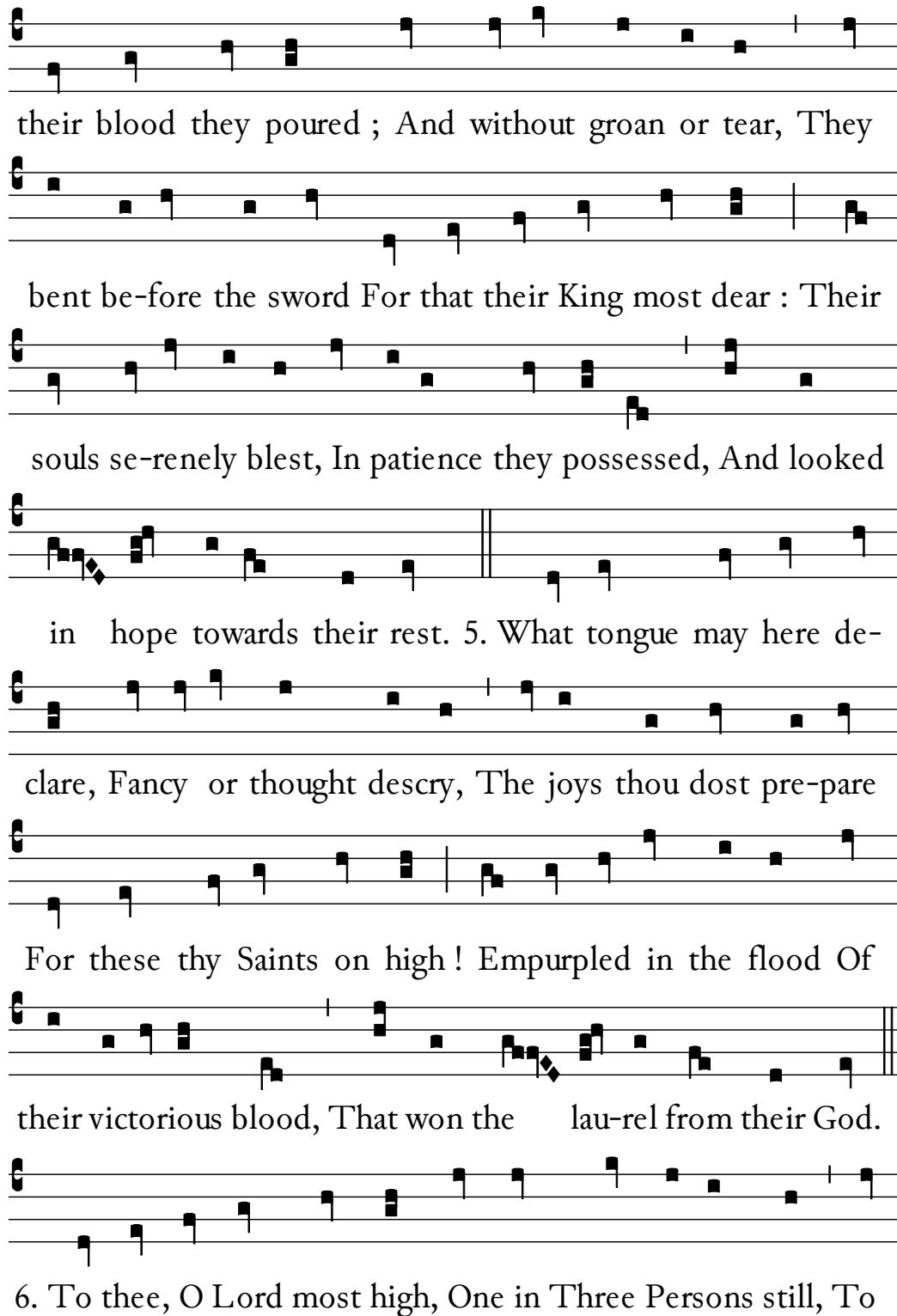
Their love that ne-ver faints, The toils they bravely bore —



For these the Church to-day Pours forth her joy-ous lay —

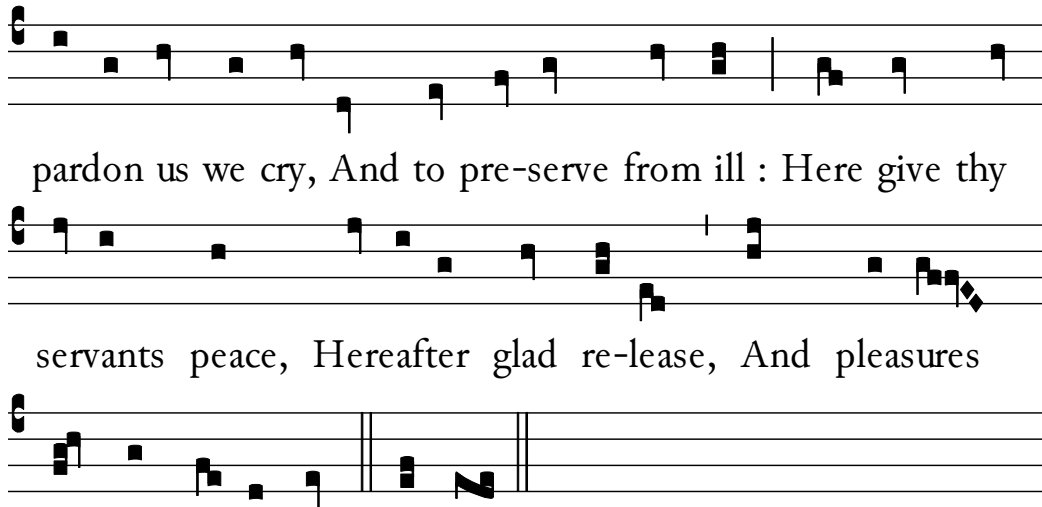


These victors win the noblest bay. 2. They who this world of
ill, While it yet held, abhorred ; Its with'ring flowers that
still They spurned with one accord— They knew them short-
lived all, And followed at thy call, King Je-su,
to thy heav'nly hall. 3. For thee all pangs they bare, Fu-ry
and mortal hate, The cru-el scourge to tear, The hook to
la-ce-rate ; But vain their foes' intent : For, every torment
spent, Their val-iant spi-rits stood unbent. 4. Like sheep




their blood they poured ; And without groan or tear, They
bent be-fore the sword For that their King most dear : Their
souls se-renely blest, In patience they possessed, And looked
in hope towards their rest. 5. What tongue may here de-
clare, Fancy or thought descry, The joys thou dost pre-pare
For these thy Saints on high ! Empurpled in the flood Of
their victorious blood, That won the lau-rel from their God.
6. To thee, O Lord most high, One in Three Persons still, To

On the Birthday of many Martyrs outside of Paschaltide.

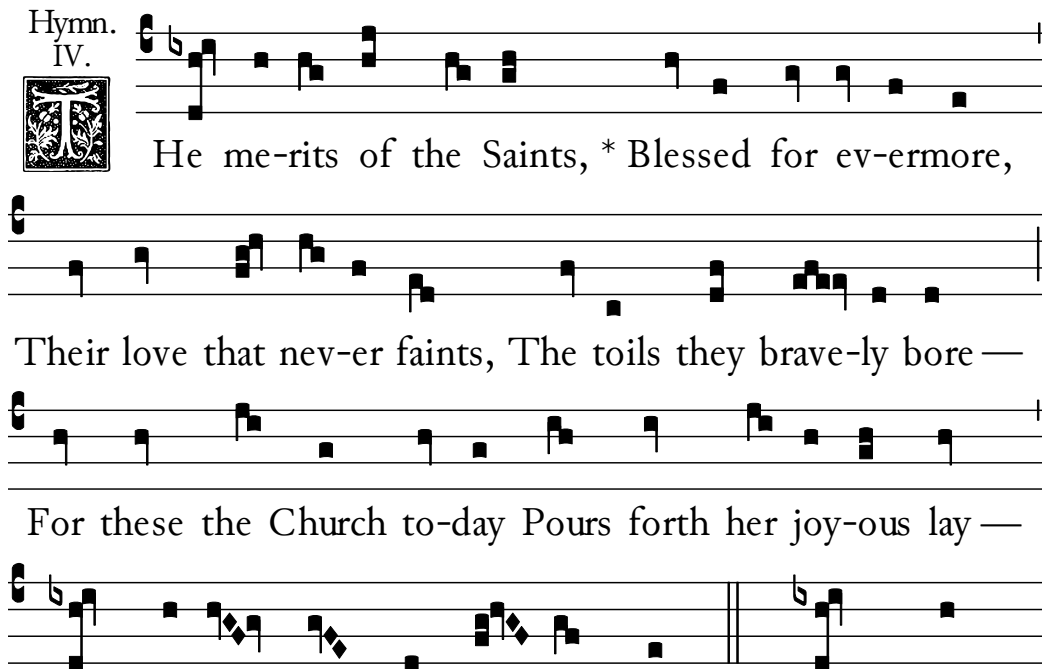


pardon us we cry, And to pre-serve from ill : Here give thy
servants peace, Hereafter glad re-lease, And pleasures
that shall ne-ver cease. Amen.

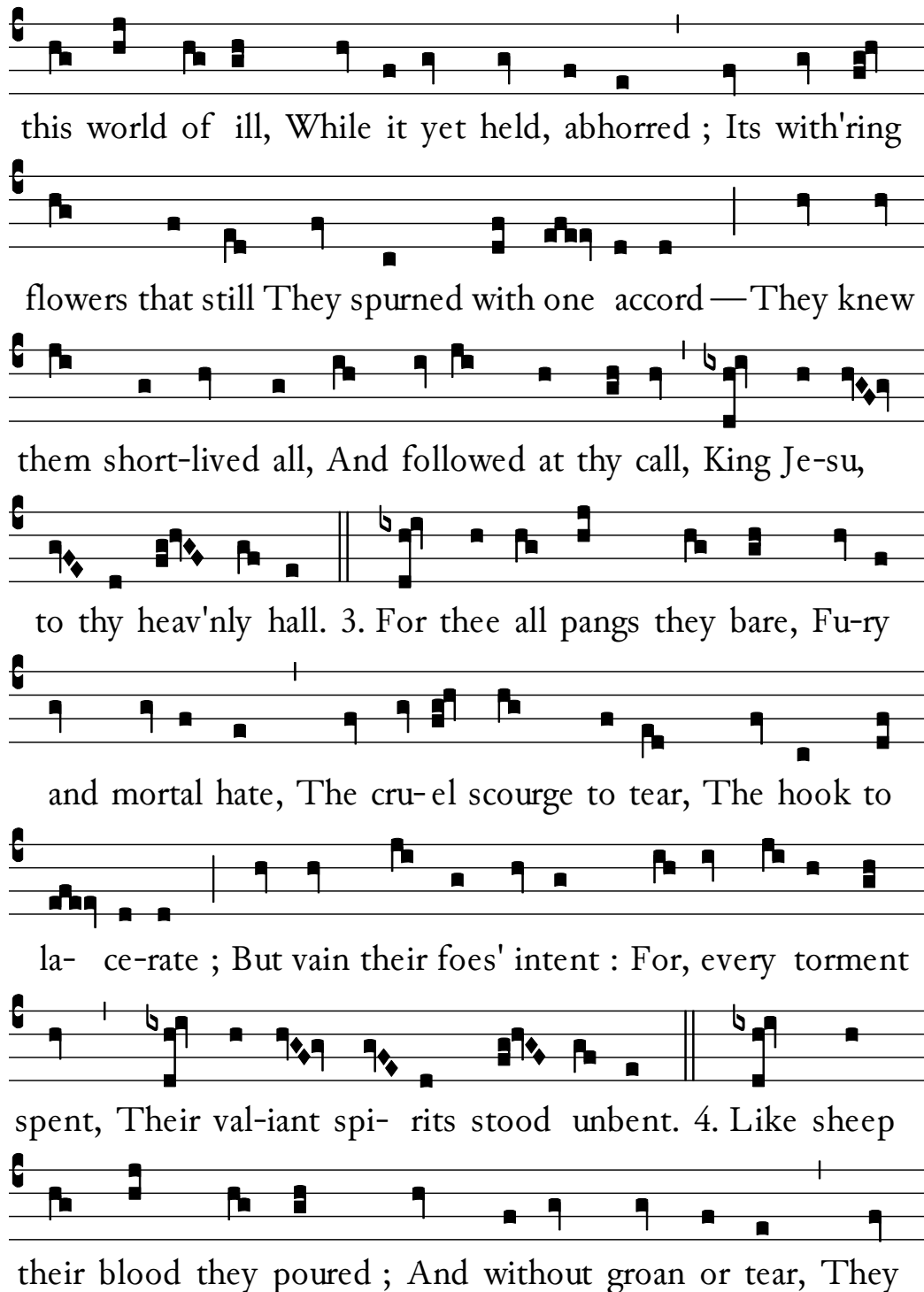
[ On Feasts of ix. Lessons of many Martyrs or Confessors at First Vespers and at Matins at the disposition of the Cantor let this following melody be sung.]⁴

HS:117v; 1519-C:19r; 1531-P:72v.⁵

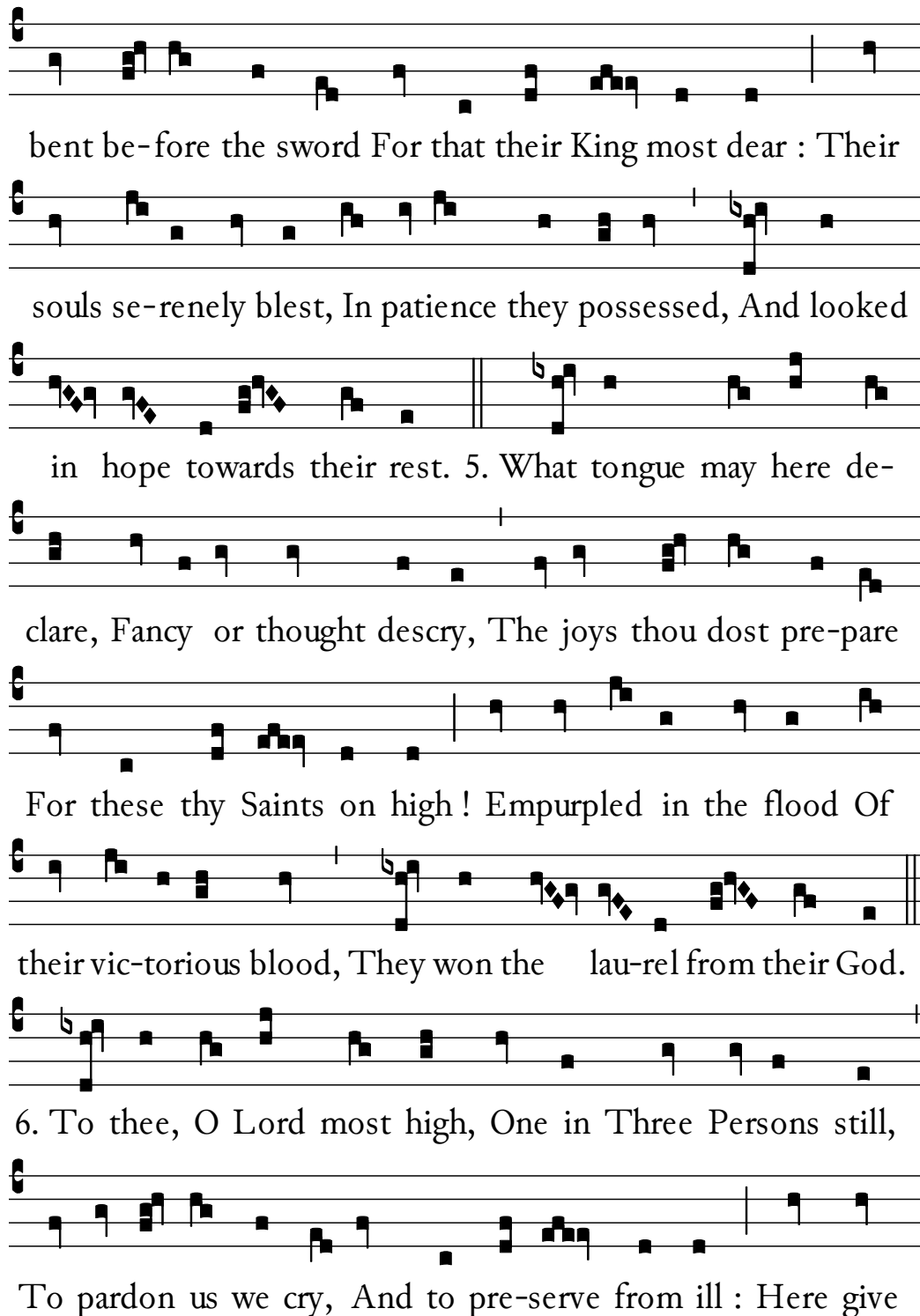
Hymn.
IV.



He me-rits of the Saints, * Blessed for ev-ermore,
Their love that nev-er faints, The toils they brave-ly bore —
For these the Church to-day Pours forth her joy-ous lay —
These victors win the nob-lest bay. 2. They, whom

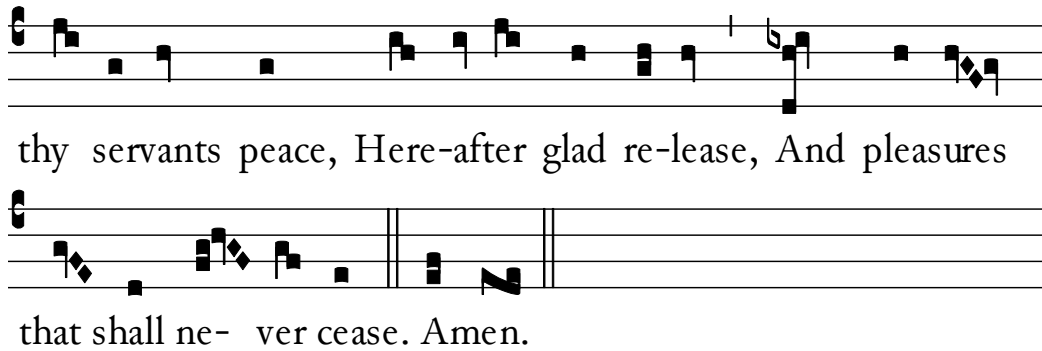



this world of ill, While it yet held, abhorred ; Its with'ring
flowers that still They spurned with one accord — They knew
them short-lived all, And followed at thy call, King Je-su,
to thy heav'nly hall. 3. For thee all pangs they bare, Fu-ry
and mortal hate, The cru-el scourge to tear, The hook to
la- ce-rate ; But vain their foes' intent : For, every torment
spent, Their val-iant spi- rits stood unbent. 4. Like sheep
their blood they poured ; And without groan or tear, They



bent be-fore the sword For that their King most dear : Their
souls se-renely blest, In patience they possessed, And looked
in hope towards their rest. 5. What tongue may here de-
clare, Fancy or thought descry, The joys thou dost pre-pare
For these thy Saints on high ! Empurpled in the flood Of
their vic-torious blood, They won the lau-rel from their God.
6. To thee, O Lord most high, One in Three Persons still,
To pardon us we cry, And to pre-serve from ill : Here give

On the Birthday of many Martyrs outside of Paschaltide.



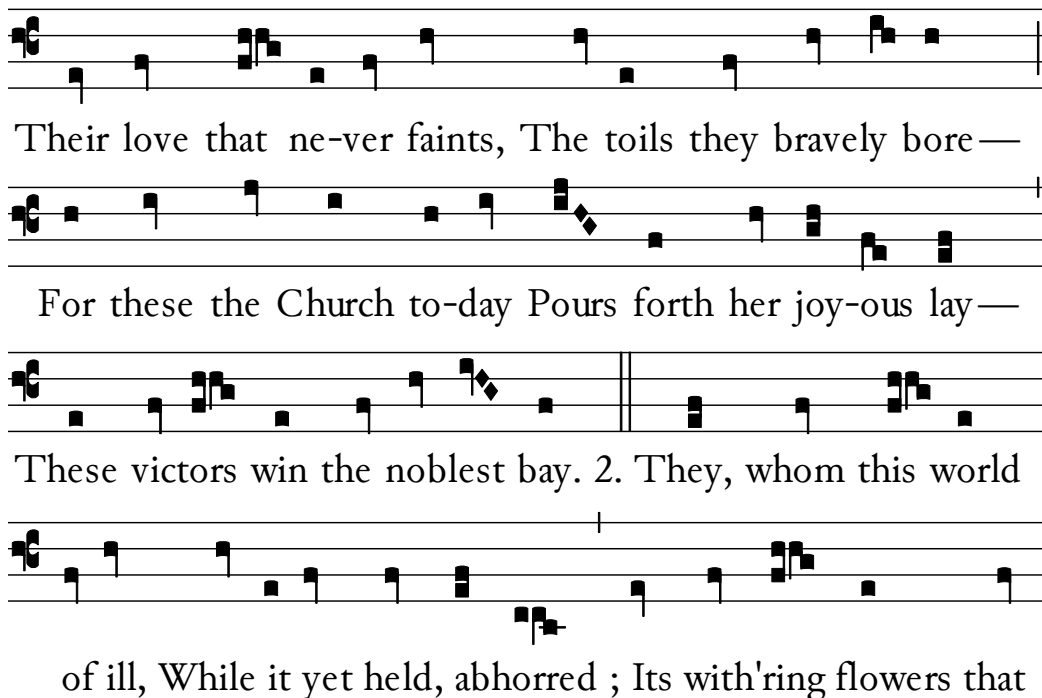
[ On Feasts of iij. Lessons of many Martyrs or Confessors without Rulers of the Choir
let this melody be sung at Vespers and at Matins throughout the whole year.]⁶

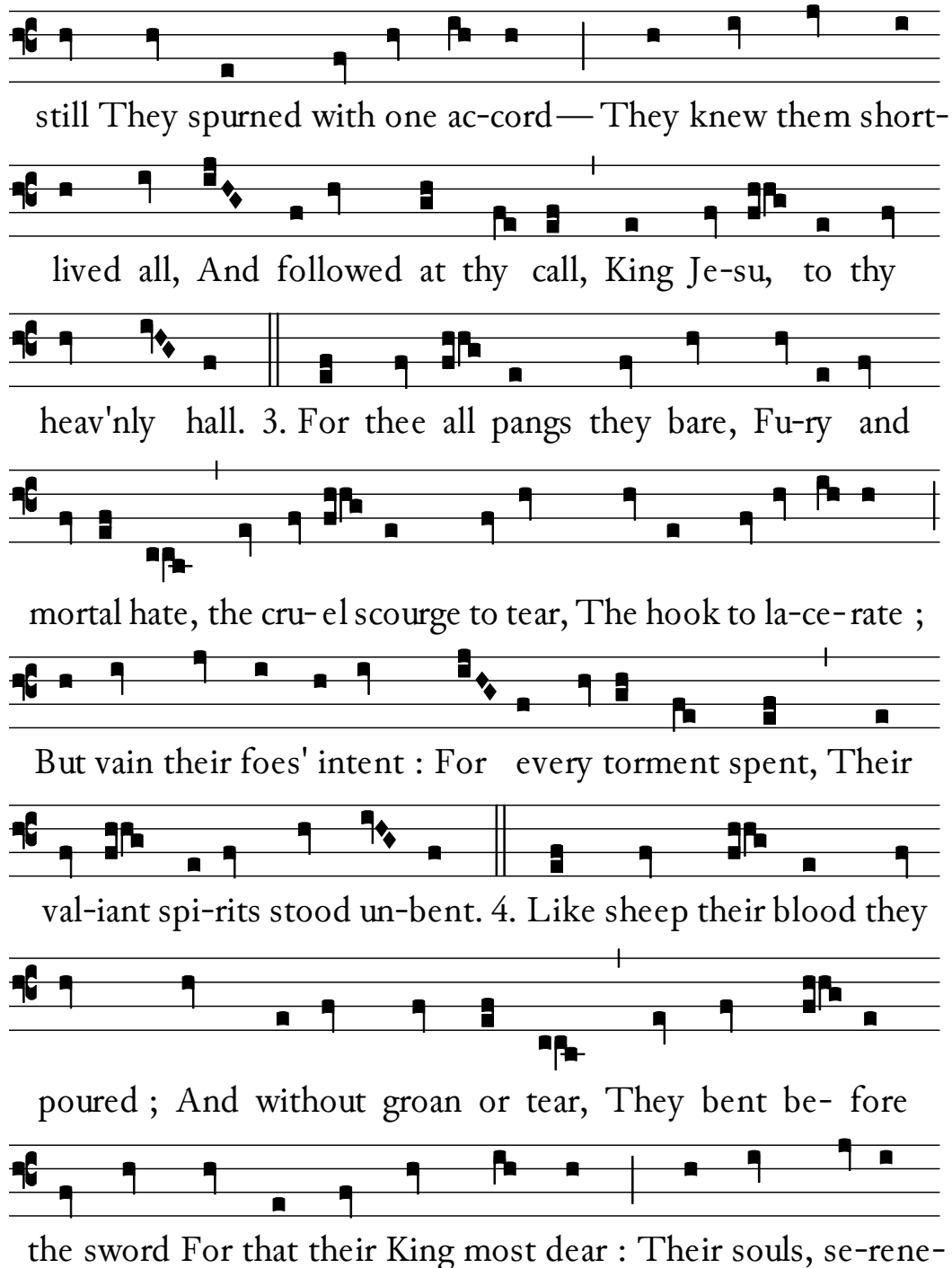
HS:119r; 1519-C:19v; 1531-P:72v.⁷

Hymn.
II.

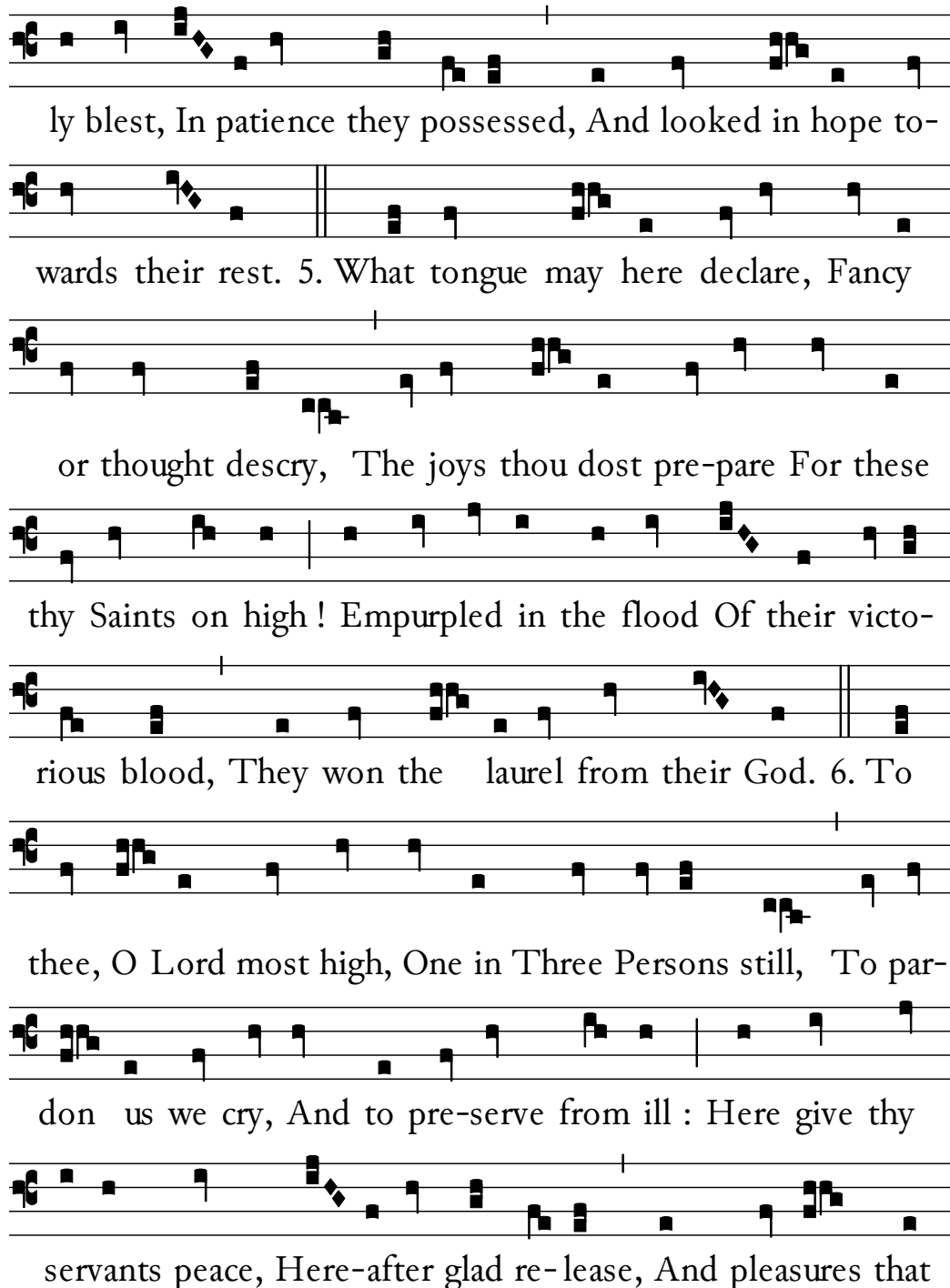


He me-rits of the Saints, * Blessed for ev-ermore,



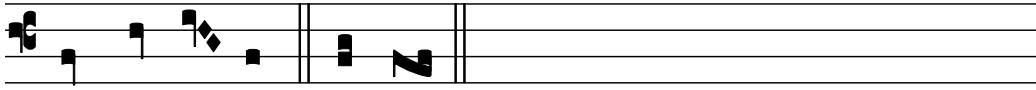


still They spurned with one ac-cord— They knew them short-
lived all, And followed at thy call, King Je-su, to thy
heav'nly hall. 3. For thee all pangs they bare, Fu-ry and
mortal hate, the cru-el scourge to tear, The hook to la-ce-rate ;
But vain their foes' intent : For every torment spent, Their
val-iant spi-rits stood un-bent. 4. Like sheep their blood they
poured ; And without groan or tear, They bent be- fore
the sword For that their King most dear : Their souls, se-rene-



ly blest, In patience they possessed, And looked in hope to-
wards their rest. 5. What tongue may here declare, Fancy
or thought descry, The joys thou dost pre-pare For these
thy Saints on high ! Empurpled in the flood Of their victo-
rious blood, They won the laurel from their God. 6. To
thee, O Lord most high, One in Three Persons still, To par-
don us we cry, And to pre-serve from ill : Here give thy
servants peace, Here-after glad re-lease, And pleasures that

On the Birthday of many Martyrs outside of Paschaltide.



shall ne-ver cease. Amen.

℣. Be glad in the Lord, and rejoice, ye just.

℟. And glory, all ye right of heart.

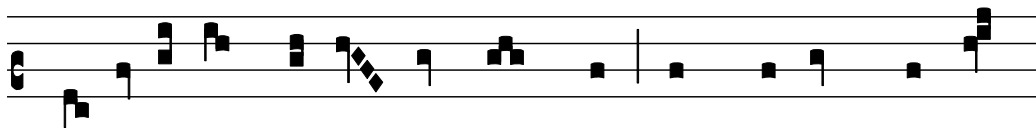
Gaudent in celis. AS:641; 1519-C:19v; 1531-P:73r.⁸

Ant.
VI.

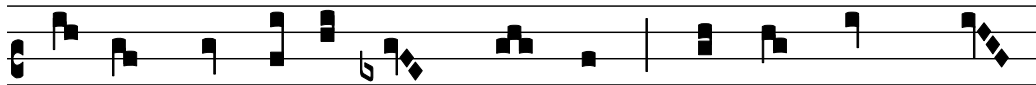


N the hea- vens * re-joice the souls of the saints

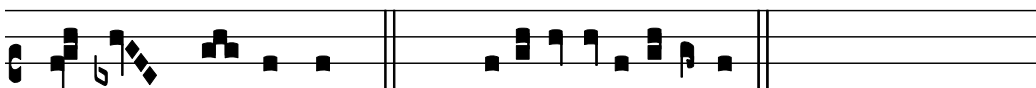
2927.



who followed the footsteps of Christ : and be-cause for love



of him they poured forth their blood, therefore with Christ



they reign for ev-er. *Ps.* My soul doth magnify. 67*.

Another Ant.

Isti sunt sancti. AS:641; 1519-C:20r; 1531-P:73r.

Ant.
I.i.



Hese are the ho-ly ones, * who for the love of God

3442.

On the Birthday of many Martyrs outside of Paschaltide.

despis-ed the threats of men : ho- ly martyrs, who ex-ult with
the angels in the e-ternal kingdom. O how precious is
the death of the saints, who continual-ly at-tend be-fore
the Lord : and are not se- pa-ra-ted from one a-nother.

Ps. My soul doth magnify. 55.*

These two aforesaid Antiphons are sung alternately by turns through the week on Feasts of many Martyrs whether of iij. Lessons or of ix. Lessons on the Ps. Magnificat. or at the Memorial of the same Saints : in such a way that the Antiphon In heaven the souls. should always be sung first.

¶ *On the Birthday⁹ of Many Martyrs not Bishops this Prayer is said.*

Almighty and everlasting God,
grant to us so worthily to
venerate the merits of thy holy
Martyrs *N. and N.* : that we may

[both]¹⁰ be set free from present
dangers, and be made meet to attain
to everlasting joys. Through.

¶ On the Birthday of many Martyrs and Bishops [let be said this]¹¹ Prayer.

Almighty and everlasting God :
who didst kindle in the hearts or
thy holy Martyrs and Bishops N. and
N. the flame of thy love : grant to our

minds the same power of faith and
charity : that we who rejoice in their
triumphs : may profit by their
examples. Through.

[¶ Likewise another Prayer for many Martyrs not Bishops.

Prayer.

God, who dost permit us to
honour the birthday of thy holy
Martyrs N. and N. : grant unto us to

rejoice in their fellowship in eternal
bliss Through.

Another Collect.

Grant, we beseech thee,
Almighty God : that we also
may be partakers in the rewards of thy

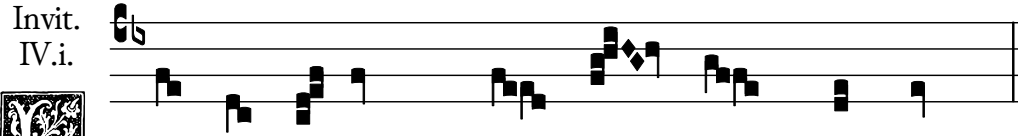
holy martyrs N. and N. whose victory
we celebrate. Through.]¹²

¶ At Matins.


On Feasts of ix. Lessons only.

Adoremus Regem magnum. AS:642; 1519-C:20v; 1531-P:73r.¹³

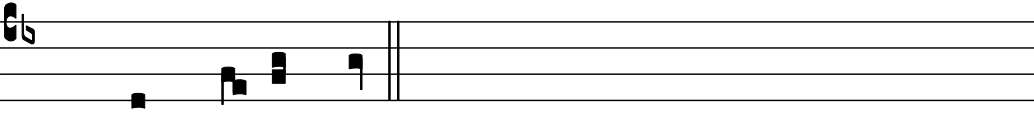
Invit. IV.i. 1015.



Et us a-dore * the great King, the Lord.




†Who in his saints is ev-er won-der-ful.




Ps. Come let us praise. 13*.

On the Birthday of many Martyrs outside of Paschaltide.

¶ On Feasts of ix. Lessons and on Feasts of iij. which have a Double Invitatory.¹⁴
Mirabilem Deum. AS:642; 1519-C:20v; 1531-P:73r.¹⁵

1105. Invit.
IV.i.
 He won-der-ful God * in his saints. †Come let
let us a-dore, prais- ing him. Ps. Come let us praise. 13*.


¶ On Feasts of iij. Lessons which do not have a Double Invitatory.¹⁶
Regem martyrum Dominum. AS:642; 1519-C:20v; 1531-P:73r.

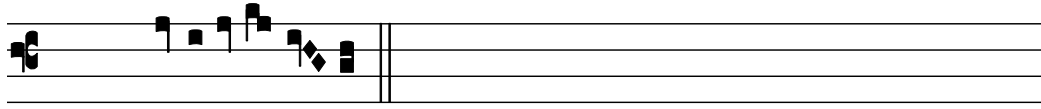
1137. Invit.
VI.iii.
 He Lord, the King of Martyrs. †Come, let us a-
dore. Ps. Come let us praise. 37*.

Hymn. The merits of the saints. [830].

¶ In the j. Nocturn.

Secus decursus. AS:642; 1519-C:20v; 1531-P:73r.¹⁷

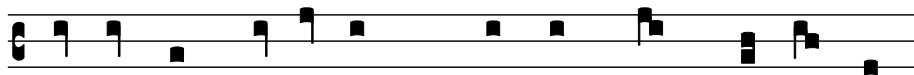
4847. 1. Ant.
IV.iii.
 Ear the running wa- ters * he hath planted the vine-
yard of the just : but their will was in the law of the Lord.



Ps. Blessed is the man. (j.) [17].

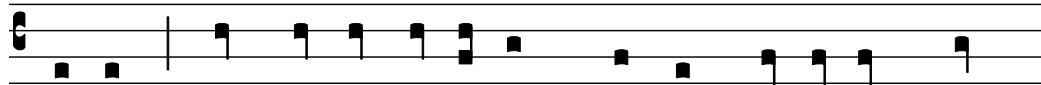
Tanquam aurum. AS:642; 1519-C:20v; 1531-P:73r.¹⁸

2. Ant.
VII.ii.

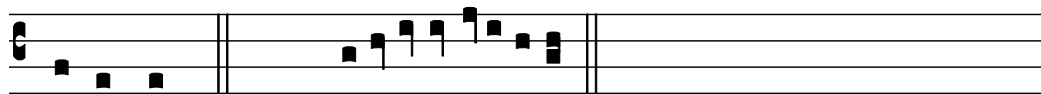


5100.

S gold in the furnace, * the Lord hath prov-ed his



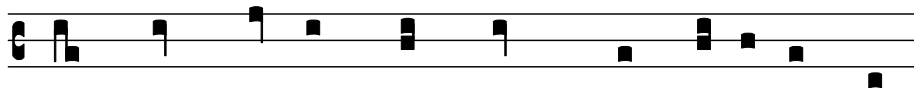
cho-sen, and as a ho-lo-caust he hath re-ceived them



for ev-er. *Ps.* Why have the Gentiles. (ij.) [17].

Si coram hominibus. AS:642; 1519-C:21r; 1531-P:73r.

3. Ant.
VII.ii.

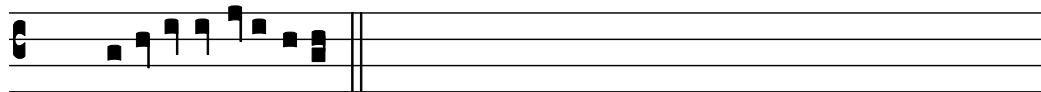


4881.

Hough in the sight of men * they suffer-ed tor-



ments, the hope of the e-lect is immortal for ev-er.



Ps. In the Lord I put my trust. (x.) [25].

✠ Be glad in the Lord. [839].

Lesson j.

Augustine, Sermon 45. on the Saints.¹⁹



psalm which is sung to the Lord appeareth to be suitable to the holy martyrs. But if we are members of Christ : as we ought to be, we can understand it to pertain to all of us. They that sow in tears : shall reap in joy. Going they went and wept, casting their seeds. But coming they shall come with joyfulness, carrying their sheaves. Where are they going, and

from whence are they coming ? Who are sowing in tears ? What are the seeds ? What the sheaves ? Going into death : coming from death. Going, being born : coming, rising again. Sowing, good works : reaping, eternal rewards. Therefore our seeds are : whatsoever good we have done. The sheaves : what we shall receive at the end.

Absterget Deus. AS:642; 1519-C:21r; 1531-P:73r.²⁰

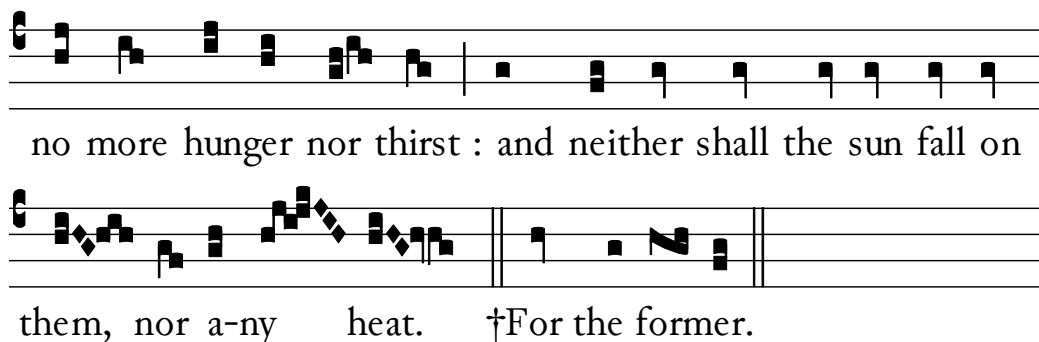
1. Resp.
VIII.

6013.  Od shall wipe * away all tears from the eyes

of the saints, and now there shall be no more

mour-ning, nor cry- ing, nor a-ny more sor- row.

6013b. †For the former things have passed a- way. ✠. They shall



Second Lesson.

IF therefore the seed is good,
<and> the works good, why in
tears : seeing that God loveth a
cheerful giver ? The first thing to
see, dearly beloved : is how these
words pertain above all to the blessed
martyrs. For no one hath spent so
much : as those who have spent
themselves : as the Apostle Paul saith,
I myself will be spent for your souls.
Indeed they have spent themselves
confessing Christ, and fulfilling with

his help what was said, Thou hast sat
at a great table : know that thou must
needs be prepared for such things.
What is a great table : except that
whereby we receive the body and
blood of Christ ? What is : know
that thou must needs be prepared :
except that which blessed John
explaineth, As Christ laid down his
life for us, so we also ought to lay
down our lives for the brethren ?

Viri sancti gloriosum. AS:643; 1519-C:21r; 1531-P:73r.²¹

2. Resp.
VIII.



O- ly men * have shed their glo-ri- ous blood



7906.

7906a.

were made like un-to him in their death. †And therefore
they have me-ri- ted crowns of vic- to- ry. ̃̃. One
spi- rit and one faith was in them. †And therefore.

Third Lesson.

[73v.] **B**Ehold how much the holy martyrs have spent. But can it be said that they have perished, when they have received from the Lord assurance even about their hair ? Doth the hand perish, where the hair doth not perish ? Doth the head perish, where the hair doth not perish ? Where the eyelid doth not perish, doth the eye perish ? Thus receiving such great assurance : they have spent themselves. Therefore let us sow good works while there is time : since the Apostle saith, He who soweth sparingly, shall reap also sparingly. Indefatigably he saith, Whilst we have time, let us work good to all men :

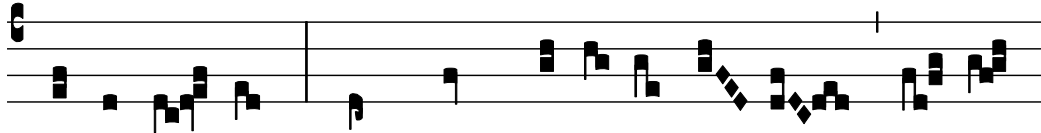
but especially to those who are of the household of faith. And again, In doing good, he saith, let us not fail : for in due time we shall reap. He who shall fail in the seed : shall not rejoice in the harvest. Why therefore with tears, seeing that all our works should be kept with cheerfulness ? And indeed it may be said of the martyrs : that they sowed in tears. For they fought bravely : and were courageous in great tribulations. For, that their tears might be consoled, Christ hath transported them, and hath transfigured them into himself, and hath said, My soul is sorrowful, even unto death.

Tradiderunt corpora sua. AS:643; 1519-C:21v; 1531-P:73v.²²

3. Resp.
I.



Hey have giv- en up * their bo- dies for God's sake



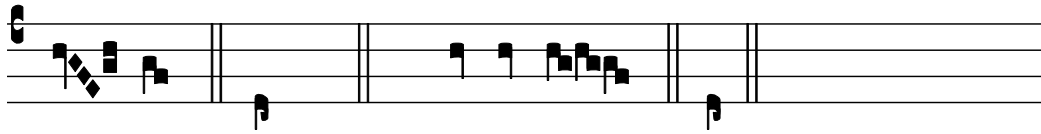
to pu-nishments. †And have me-ri- ted to have ev- er-



last-ing crowns. ⁊. These are they which came out of great



tri-bu-la-tion : and have washed their robes in the blood of



the Lamb. †And. ⁊. Glo-ry be. 103*. †And.

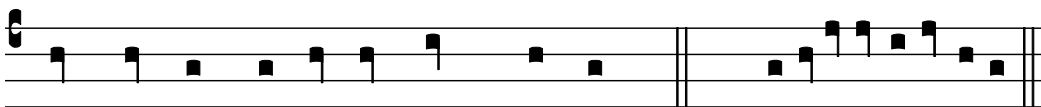
¶ *In the ij. Nocturn.*

Dabo sanctis meis. AS:644; 1519-C:21v; 1531-P:73v.

4. Ant.
VIII.i.




will give to my saints * a place of renown in the




kingdom of my Father, saith the Lord. *Ps.* Lord, who shall
dwell. (*xiiij.*) [29].

Sanctis qui in terra sunt. AS:644; 1519-C:21v; 1531-P:73v.²³

4751. 5. Ant.
IV.i.
 O the saints * who are in his land, he hath made
wonderful all my de-sires among them. *Ps.* Preserve me O Lord.

(xv.) [3I].

Sancti qui sperant. AS:644; 1519-C:22r; 1531-P:73v.²⁴

4734. 6. Ant.
IV.iii.
 He saints * who hope in the Lord shall have strength :
they shall take wings as eagles, they shall fly and shall not faint.

Ps. The earth is the Lord's. (xxiiij.) [III].

℟. Let the just rejoice. [239].

Fourth Lesson.

Y brethren, it seemeth to me
that our Head : was moved
with pity for its weaker members.
Lest perchance the weaker members
should despair of themselves, as with
human frailty, and be troubled with
approaching death, and should say,
they do not belong to God, for if they

did belong they would rejoice.
Therefore Christ first said, My soul is
sorrowful, even unto death. My
Father, if it be possible, let this cha-
lice pass from me. Who saith this ?
What power ? What weakness ?
Hear what he saith. I have power to
lay down my life : and I have power

to take it up again. No man taketh it away from me, but I lay it down and take it up again. This power was sorrowful : when it did what it would not do unless it had wished. For he did by power : not by condition. Because he himself wished it : not

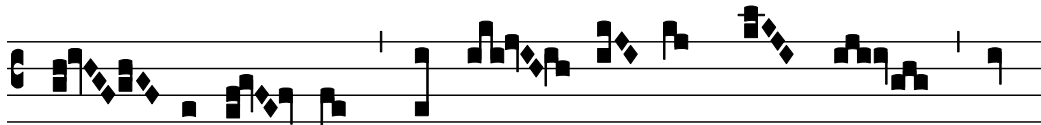
because the Jews were able to. The Lord transfigured into himself the weak members of his body. And perhaps of them it was said, They that sow in tears shall reap in joy, that is, of the weaker ones.

Sancti tui Domine. AS:644; 1519-C:22r; 1531-P:73v.²⁵

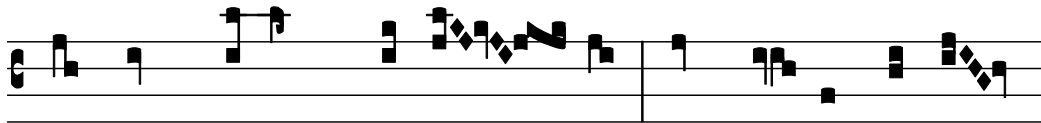
4. Resp.
VII.



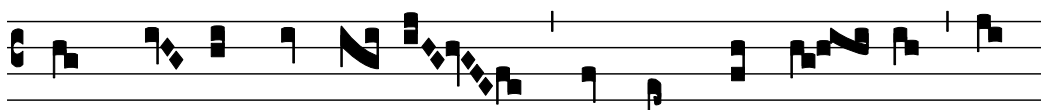
Hy saints, O Lord, * have fol- low- ed a



won- derful path, keeping thy commandments, that



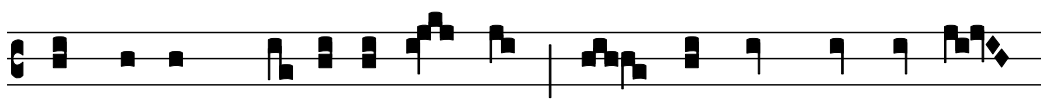
they might be found without hurt. †In the mighty wa-



ters dry land appear-ed, and in the Red Sea a



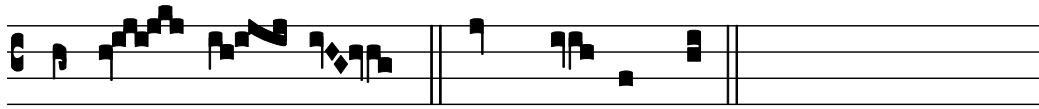
way with-out impe- di- ment. ✠. They prais- ed with



one accord thy victorious hand : and they sung to thy ho-

7592.

7592b.



ly name, O Lord. †In the mighty.

Fifth Lesson.

Now indeed that great herald of Christ sowed not in tears when he said, For I am even now ready to be sacrificed, and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice—a crown of sheaves. There is laid up for me, he saith, a crown of justice, which the Lord the just judge will render to me in that day. As though to say, He will render me the harvest, for whom I spend myself in sowing. These words, so much as we understand them, brethren : are of rejoicing, not of

weeping. Can it be that when he said that, he was in tears ? Was he not like the cheerful giver, whom God loveth ? Therefore let us refer these words to the weak, that those should not despair, which have sown in tears : because even if they have sown in tears, at the end sadness passeth away, and gladness cometh without end. But even so, dearly beloved, behold how it seemeth to me that what hath been said pertaineth to all : They that sow in tears shall reap in joy. Going they went and wept, casting their seeds. But coming they shall come with joyfulness, carrying their sheaves.

Verbera carnificum. AS:644; 1519-C:22v; 1531-P:73v.²⁶

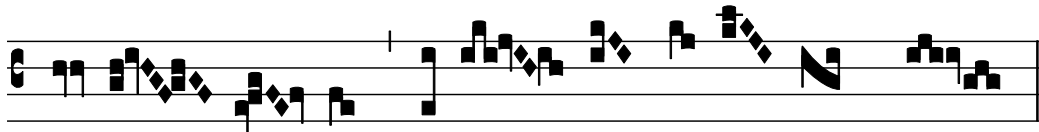
5. Resp.

VII.

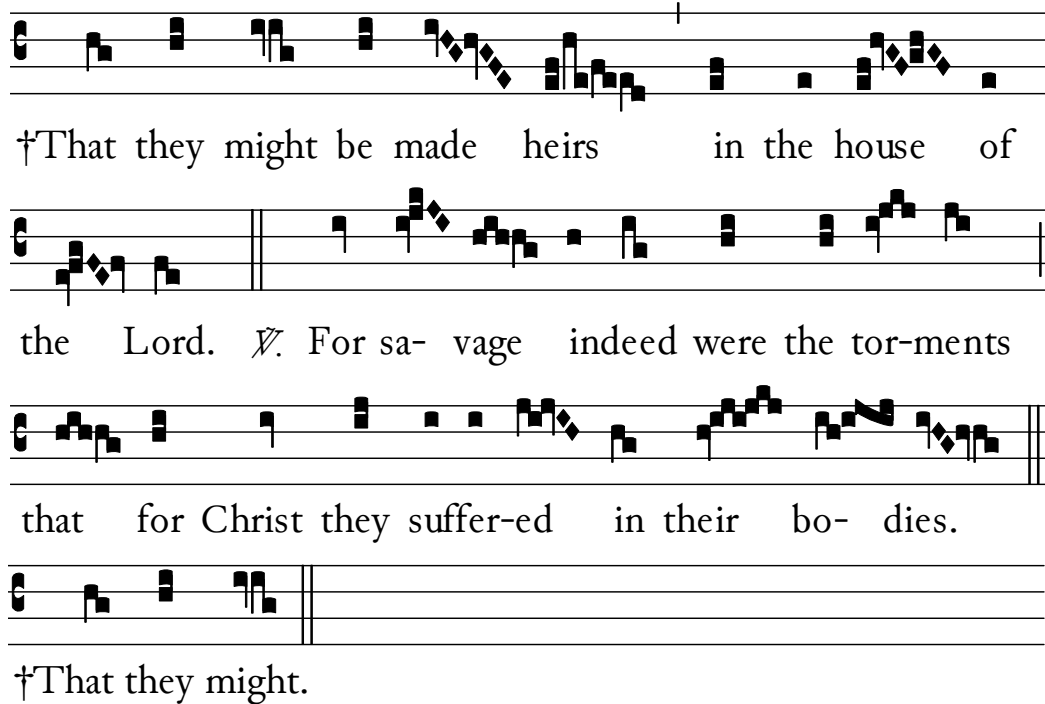
7836.



He saints of God * feared not the blows of



the tor- men- tors, dy- ing for the name of Christ.



†That they might be made heirs in the house of
the Lord. ✠. For sa- vage indeed were the tor-ments
that for Christ they suffer-ed in their bo- dies.
†That they might.

7836c.

Lesson vj.

[74r.]


Earken, if with the Lord's help
I am able to explain : in what
way pertaineth to all of us, Going
they went and wept. From when we
are born we go. Who indeed
standeth still ? Who, from the
moment he entereth upon life, is not
compelled to move ? An infant is
born : he moveth by growing. Death
is the end. Thenceforth it shall come
without delay : but also with
exultation. Who indeed doth not
weep along that evil way, seeing that
the child himself beginneth thus ?
By all means when a child is born : it
is cast from the confines of the womb

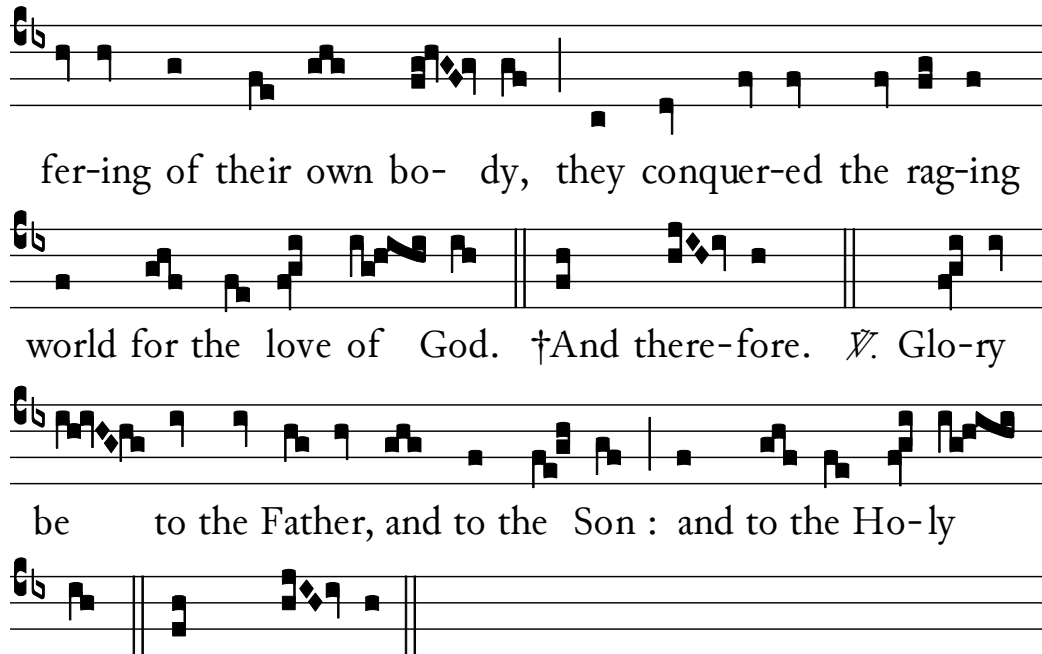
into the breadth of this world, it
proceedeth from darkness into light,
and yet in coming from darkness into
light : it is able to weep, it is not able
to laugh. Men laugh, and men weep.
And even when men laugh : it is
weeping. But the one crieth over his
loss, the other crieth over his
oppression, because he hath been
placed in prison : another crieth
because he hath lost some most
beloved in death. That one for this,
this one for that : whence is justice ?
First of all these things. The just
indeed crieth truly over those who cry
fruitlessly : he crieth over those which

cry, he crieth over those which laugh.
Because those which cry about vain
things, cry vainly : and those which
laugh about vain things laugh at their

misfortune. He crieth everywhere.
Therefore he crieth the more. But
they shall come with joyfulness:
carrying their sheaves.

O veneranda martyrum. AS:645; 1519-C:22v; 1531-P:74r.²⁷

7300. 6. Resp. VI.  ve-ne-rable * and glo-ri- ous were the strug-
gles of the mar-tyrs, and sa-vage indeed were the tor- ments
that for Christ they withstood in their bo-dies. †And there-
fore they me-ri-ted to gain the nev-er fa-ding crown
7300c. of e- ter- nal glo- ry. ✠. In-asmuch as despis-
ing the light of this pre-sent life, and disdaining the suf-

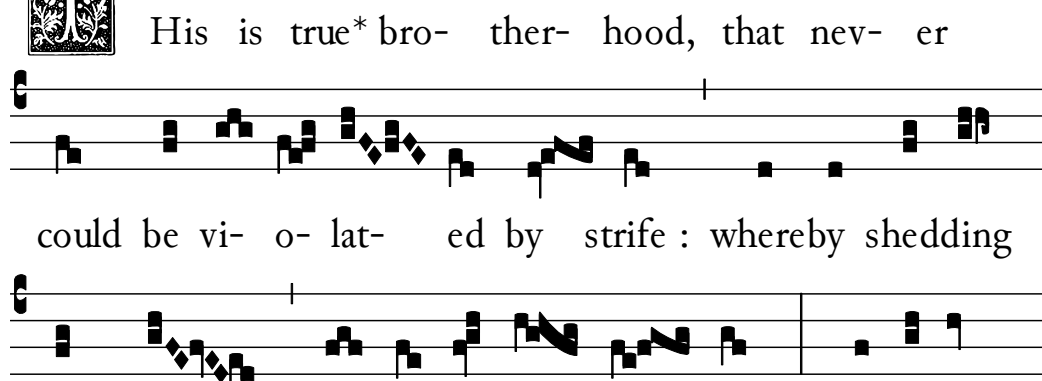


fer-ing of their own bo- dy, they conquer-ed the rag-ing
world for the love of God. †And there-fore. ⁊. Glo-ry
be to the Father, and to the Son : and to the Ho-ly
Ghost. †And there-fore.

¶ On Feasts²⁸ of whatsoever martyr brethren [the Responsory This is the true brotherhood.]²⁹ and also if this in the same week should fall whether in the First Nocturn or in the ij. or iij. is sung this following R̃.

Hec est vera fraternitas. AS:645; 1519-C:23r; 1531-P:74r.³⁰

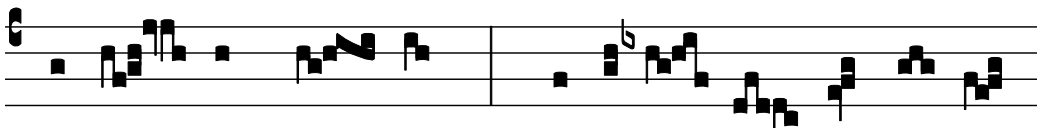
6. Resp.
I.



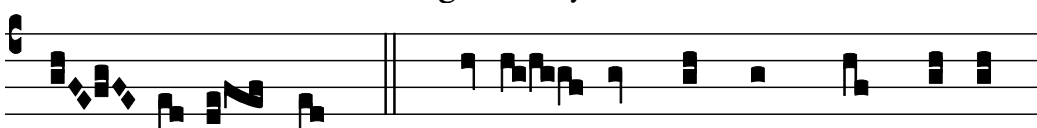
His is true* bro- ther- hood, that nev- er
could be vi- o- lat- ed by strife : whereby shedding
their blood they fol-low-ed the Lord. †Despis-ing

6804.


6904a.



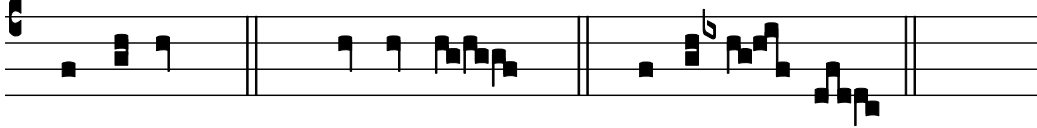
the court of the king. ‡They attain- ed to the hea-



ven- ly king-dom. ⁊. Behold how good and how pleasant



it is : for brethren to dwell to-gether in u-ni- ty.



†Despis-ing. ⁊. Glo-ry be. 103*. ‡They attain- ed.

³¹And these are the Feasts in which always will be the aforesaid ⁊. iij. or vj. when the middle Lessons of the Feast are made of the Saints, namely Mark³² [and]³³ Marcellian,³⁴ Gervase and Protase, vij. Brothers, Cosmas and Damian.³⁵

¶ In the Third Nocturn.

Justi autem in perpetuum vivent. AS:647; 1519-C:23v; 1531-P:74r.³⁶

7. Ant.
IV.i.
3534.



Ut the just * shall live for ev-ermore : and their



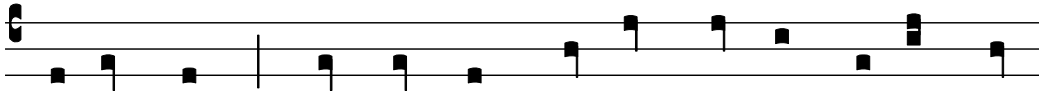
reward is with the Lord. Ps. Rejoice in the Lord. (xxxij.) [207].

Tradiderunt corpora sua. AS:647; 1519-C:23v; 1531-P:74r.³⁷

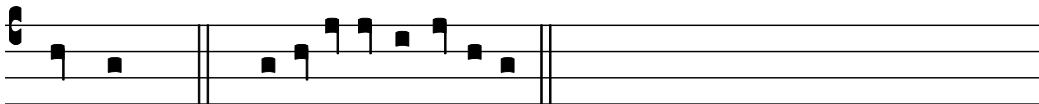
8. Ant.
VIII.i.



Hey have giv-en up * their bodies for God's sake to



pun-ishments : that they might be made heirs in the house of



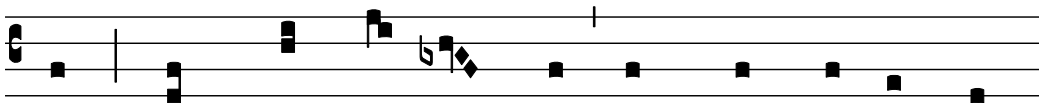
the Lord. *Ps.* I will bless the Lord. (*xxxiiij.*) [208].

Ecce merces sanctorum. AS:647; 1519-C:23v; 1531-P:74r.³⁸

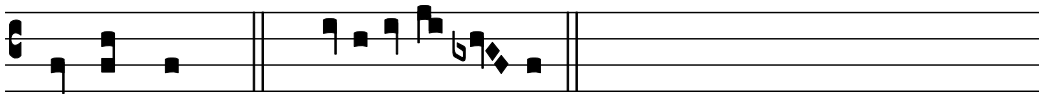
9. Ant.
IV.i.



E-hold how great * with God is the reward of his



saints : yea, they died for Christ, and they shall live for



ev-ermore. *Ps.* O God, the heathens. (*lxxviiij.*) [302].

℣. The souls of the just are in the hand of God. [457].

Gospel. According to Luke vj. (17).

T that time, Jesus was coming
down from the mountain : and
stood in the plain, and the company
of his disciples, and a great multitude

of people out of all Judea and
Jerusalem, and from the sea coast of
Tyre and Sidon, which came to hear
him, and to be healed of their

diseases. And that which followeth.

*A Sermon from the Commentary of the Venerable Bede,*³⁹ *Priest.* (In Luce Evangelium, Lib. ii. cap. 21. 22.)⁴⁰

THe crowds which came from afar to hear : coming down to a plain, were healed by the Lord's touch. The disciples, who were already instructed in lesser things : were led up to the summit of the mountain to greater things. And from them were chosen those who would look upon him in secret when he was transfigured on a mountain. One of them who, beyond all the others, would drink deeply at the font of more sublime wisdom : reclined on the teacher's bosom. Rarely shalt thou find anywhere either that

crowds follow the Lord to higher places, or that anyone infirm is healed on a mountain : but when the fever of sensual desires hath been extinguished, and the light of wisdom hath been lit : everyone passeth step by step to the height of virtues. And he, lifting up his eyes on his disciples, said : Blessed are ye poor, for yours is the kingdom of God. And if he speaketh to everyone in a general way : nevertheless in a more special way the Saviour lifteth up his eyes on the disciples, so that to those who comprehend his words with an attentive ear of the heart he may open more deeply the light of their deepest meaning.

Propter testamentum Domini. AS:647; 1519-C:23v; 1531-P:74r.⁴¹

7440. 7. Resp. I.

E- cause * of the co-ve-nant of the Lord, and the laws of their fa- thers, the saints of God stood fast in bro-ther-ly love. †For there was ev- er one spi- rit a-

7440b.

mong them, and one faith. ¶ They were
without complaint be-fore the Lord : and were not se-pa-rat-
ed from one an-oth- er. †For there was.

Eighth Lesson.


Lessed, therefore, are the poor :
surely not all of those who are
poor : but only those who, although
everything of this present age may
seem lofty to them, consider high
[74v.] status a thing of no account. They
are rightly put forward as worthy of
the gift of the kingdom of heaven
because they are shown to be stripped
of greed for human pleasures. King
David, declaring that he hath
experienced poverty of this sort, saith :
I am needy and poor, and in another
place, esteeming lightly for the sake
of the Lord not only earthly things,
but even more things above the
heavens, he saith : For what have I in
heaven : and besides thee what do I
desire upon earth ? Shortly after this
he sheweth where he hath set the

anchor of his hope, when he
appendeth : But it is good for me to
adhere to my God, to put my hope in
the Lord God. On the other hand,
there are some people in a most
miserable condition of poverty who
here are without the joys of the world
because of the lack of things, and
there they are without the kingdom
of God because of the worthlessness
of their merits. Blessed are ye that
hunger now : for you shall be filled.
In what way should those who are
blessed hunger, and in what way
should they thirst, Matthew
explaineth, evidently justice, clearly
instructing us that we should never
think that we are sufficiently just, but
we should always love, indeed we
should ardently long for, daily

progress in justice. The Psalmist, passionate with desire for heavenly things, sheweth that perfect assurance of this <justice> cannot be found in

this world, but in the future, when he saith : But as for me, I will appear before thy sight in justice : I shall be satisfied when thy glory shall appear.

Sancti mei. AS:647; 1519-C:24r; 1531-P:74v.⁴²

7590. 8. Resp. VIII.  my saints, * who in this world have had

strug- gle. †I shall render unto you the reward of

7590a. your la- bours. ✠. Come, ye bles- sed of my Fa- ther.

†I shall render.

Lesson ix.

Blessed are ye that hunger now can also be taken simply in this way : ye who chastize your bodies and bring them into subjection, ye who devote yourselves to the word in hunger and thirst <are blessed>, for then ye shall have the enjoyment of an abundance of heavenly joys. Blessed are ye that weep now, for you shall laugh. Those who weep, not for

the loss of temporal blessings, but for the diminishment of spiritual virtues, shall be comforted by eternal blessedness. We are ordered here to weep not only for our own transgressions, but also for those of our neighbour. If we love him as we love ourselves, it is then necessary that we rejoice when he doth well, and that we suffer tribulation when

he faileth. Not only should we suffer tribulation, we should be moved with passion to the point of tears. For thus did Samuel and David weep for the sin and downfall of Saul. Thus did the Lord himself weep over the sinful city, and, suffering with the sisters of Lazarus who would be brought back to life by divine majesty, he first wept in human compassion : mystically signifying that those who are lulled to sleep by the death of sin are to be lamented by their neighbours so that they can come to life again. However, when he

promiseth that those who weep now shall laugh, this is not to be taken in a childish way : but the word laughter should be understood in the manner of the Scriptures, to mean rejoicing in the mind, and also as a more joyful disposition, such as when Sara said, God, it saith, hath made a laughter for me. And in Job it is said, The mouth of those who speak truly : shall be filled with laughter. Through these words, as I have said, joy of soul is portrayed in an interior way.

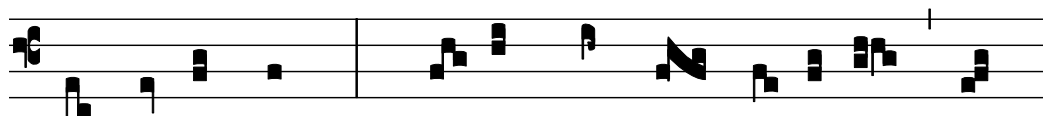
In circuitu tuo Domine. AS:648; 1519-C:24r; 1531-P:74v.⁴³

9. Resp.

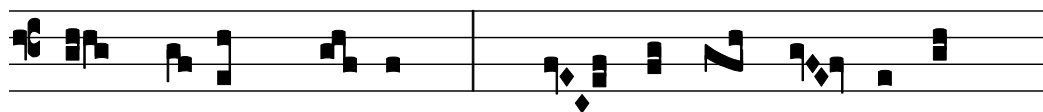
II.



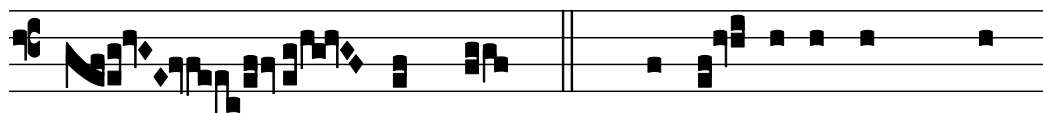
Ound a-bout thee, * O Lord, is the light which



shall nev-er wane. †Where-in thou hast pre-par-ed the



most shin-ing mansions. ‡There the souls of the saints

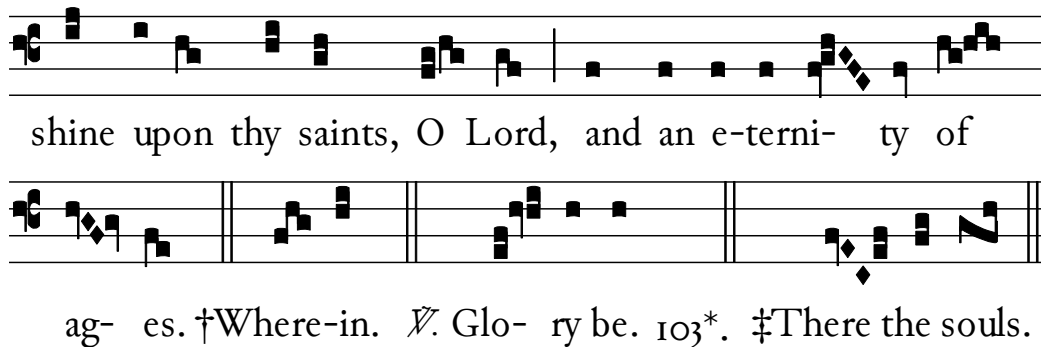


take

their rest. ✠. Perpe- tu- al light shall

6891.

6891b.




[Before Lauds.]


⁊. But the just shall live for evermore.⁴⁴ {628}. [and let this Versicle always be said before Lauds whether on Feasts of iij. Lessons or of ix. Lessons.]⁴⁵

¶ At Lauds.

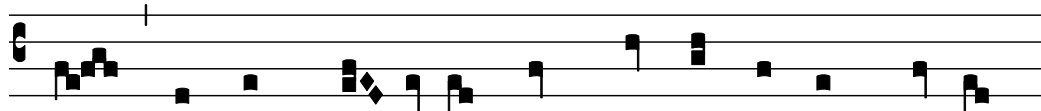
Justorum autem anime. AS:648; 1519-C:24v; 1531-P:74v.⁴⁶

1. Ant.
VII.ii.
3539.  Ut the souls of the just * are in the hand of God :
and the torment of e-vil shall not touch them.
Ps. The Lord hath reigned. (93./xcij.) [52].


Cum palma ad regna. AS:648; 1519-C:24v; 1531-P:74v.

2. Ant.
VIII.i.
2021.  Ith the palm * the saints have come to the king-

On the Birthday of many Martyrs outside of Paschaltide.



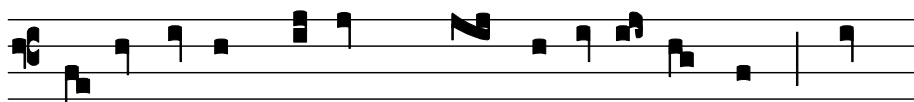
dom : they have me- ri-ted crowns of beauty from the hand



of the Lord. *Ps.* Sing joyfully. (*xcix.*) [53].

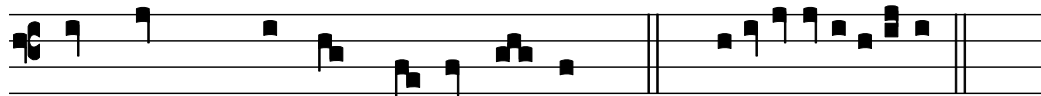
Corpora sanctorum. AS:648; 1519-C:24v; 1531-P:74v.

3. Ant.
I.i.



1935.

He bodies of the saints * are bu-ri- ed in peace : and



their names shall live for ev-ermore. *Ps.* O God, my God. (*lxiij.*)
[54].


Martyres Domini. AS:648; 1519-C:24v; 1531-P:74v.⁴⁷

4. Ant.
T. Per.



3717.

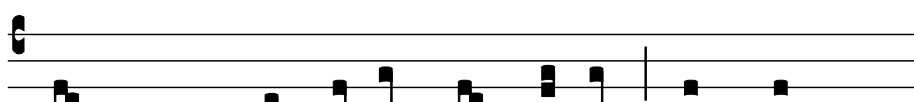
ye martyrs of the Lord, * bless ye the Lord for ev-



er and ev-er. *Ps.* O all ye works of the Lord. (*Daniel iij.*) 78*.

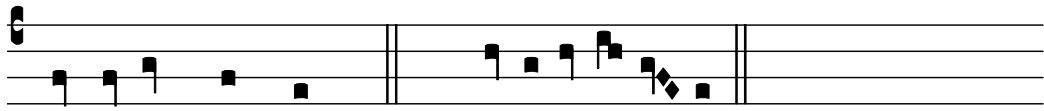
Exultabunt sancti in gloria. AS:648; 1519-C:24v; 1531-P:74v.⁴⁸

5. Ant.
IV.i.




2812.

He saints * shall re-joice in glo-ry : they shall be



joyful in their beds. *Ps.* Praise ye the Lord. (*cxlviii.-cl.*) [56].

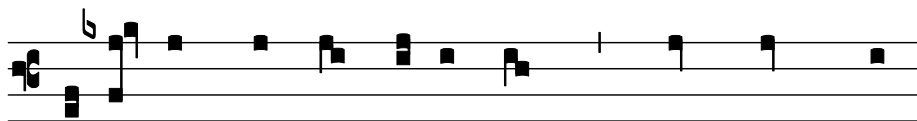
Chapter [God shall render.]⁴⁹ *as above at Vespers.* [827].

[ *At Lauds let be sung this melody on Feasts of ix. Lessons when Second Vespers is made of many Martyrs or many Confessors outside of Christmastide and Paschaltide on this Hymn.*]⁵⁰

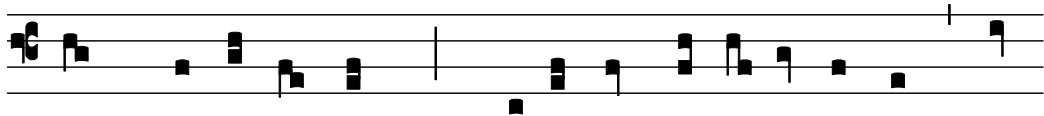
Rex gloriose martyrum. HS:120v; 1519-C:24v; 1531-P:74v.

Hymn.
II.

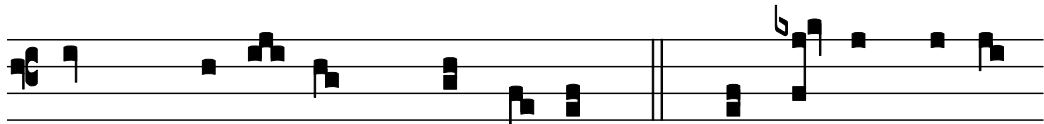
8386.



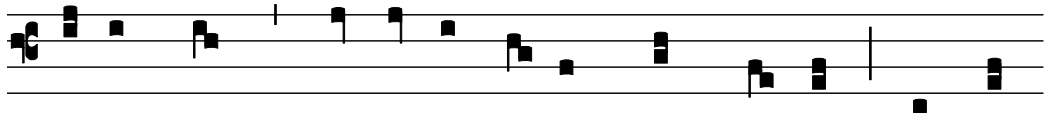
glo-rious King of Martyr hosts, * Thou Crown that



each Confessor boasts, Who leadest to ce-lestial day The



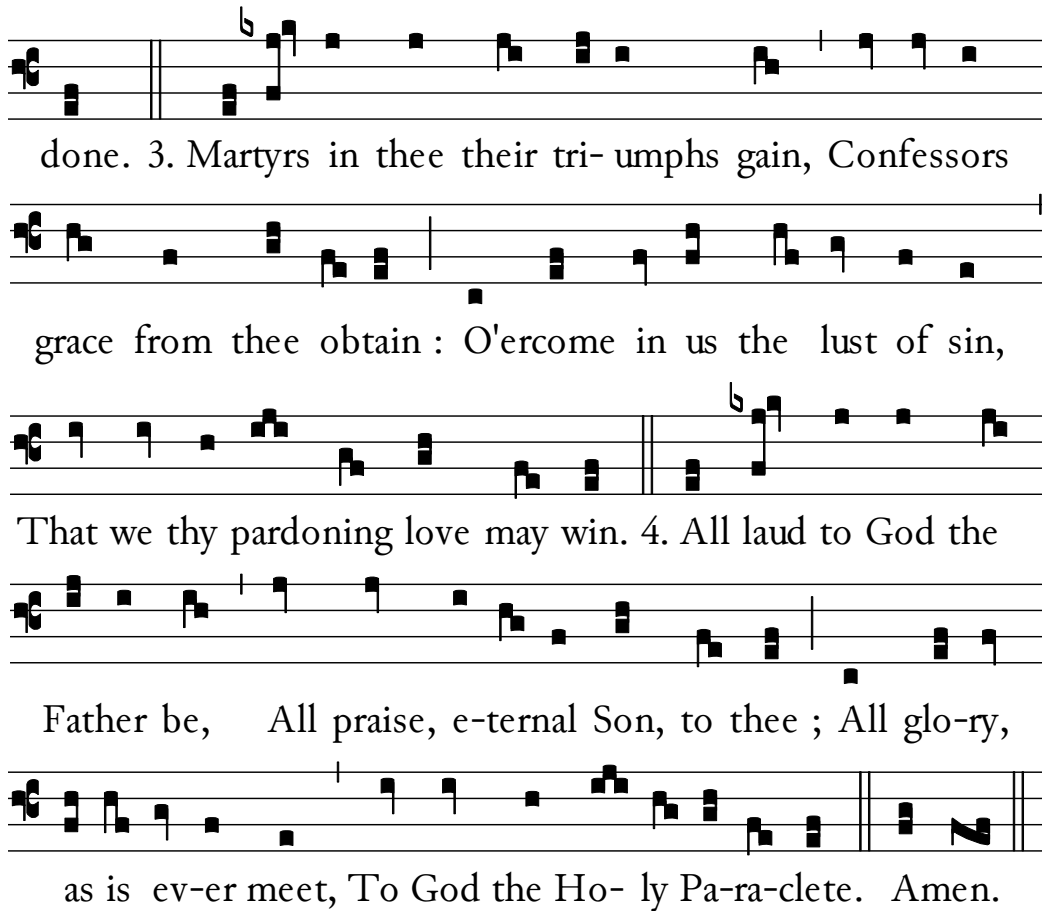
Saints who cast earth's joys a-way : 2. Thine ear in mercy,




Saviour, lend, While unto thee our prayers as-cend ; And as



we count their tri-umphs won, Forgive the sins that we have

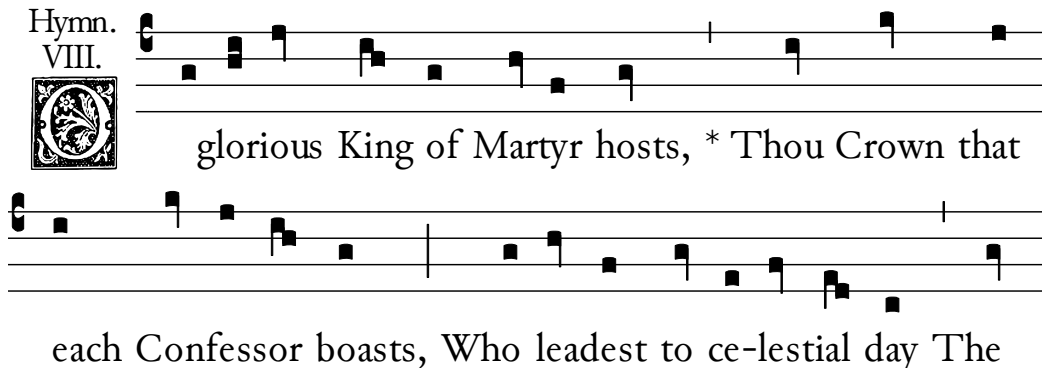


done. 3. Martyrs in thee their tri- umphs gain, Confessors
grace from thee obtain : O'ercome in us the lust of sin,
That we thy pardoning love may win. 4. All laud to God the
Father be, All praise, e-ternal Son, to thee ; All glo-ry,
as is ev-er meet, To God the Ho- ly Pa-ra-clete. Amen.

[ At ij. Vespers and at Lauds when when ij. Vespers is not made let be sung this melody on Feasts of ix. Lessons of many Martyrs or many Confessors outside of Christmastide and Paschaltide.]⁵¹

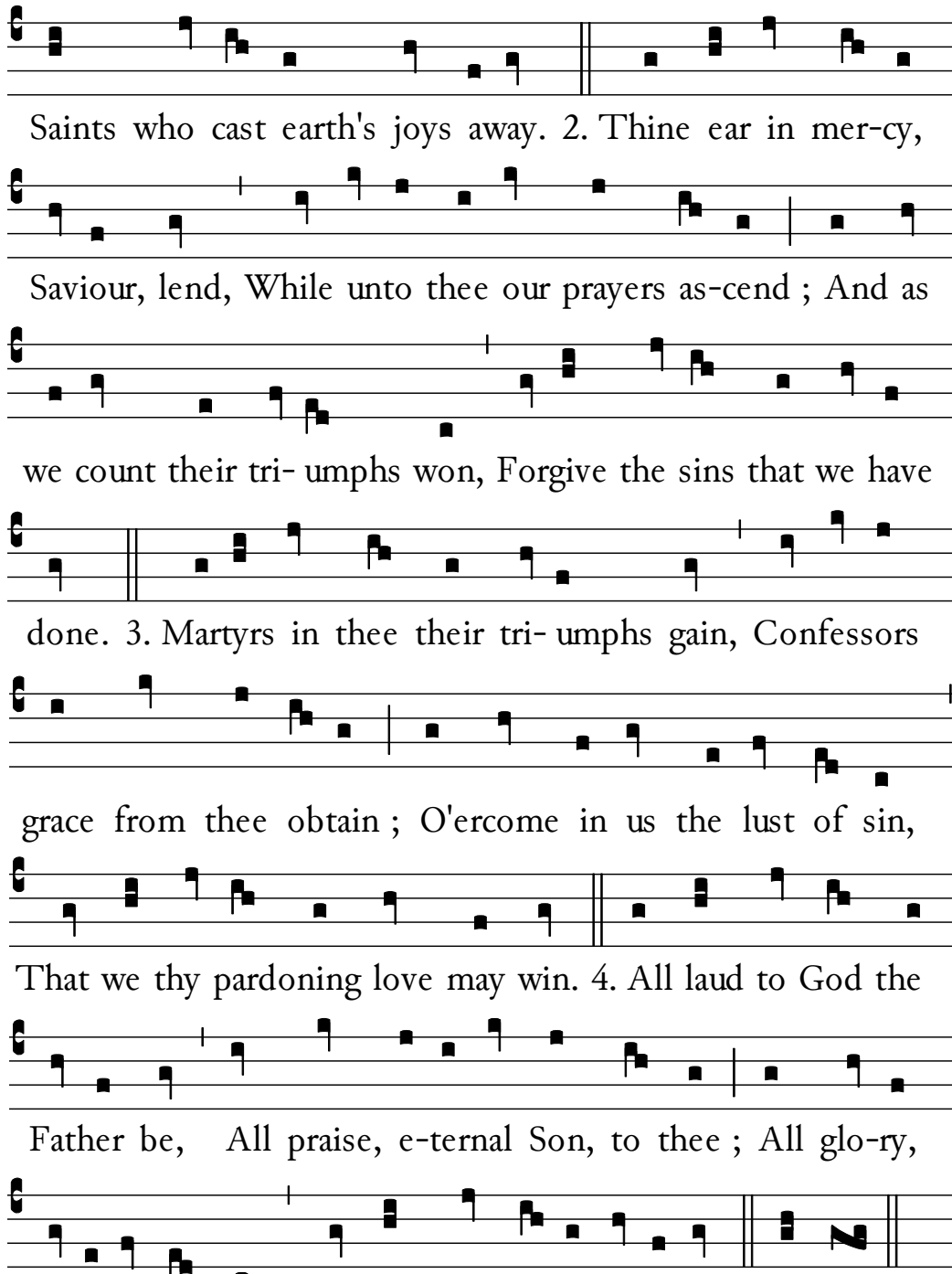
HS:121r; 1519-C:25r; 1531-P:74v.

Hymn.
VIII.




glorious King of Martyr hosts, * Thou Crown that
each Confessor boasts, Who leadeſt to ce-lestial day The

On the Birthday of many Martyrs outside of Paschaltide.

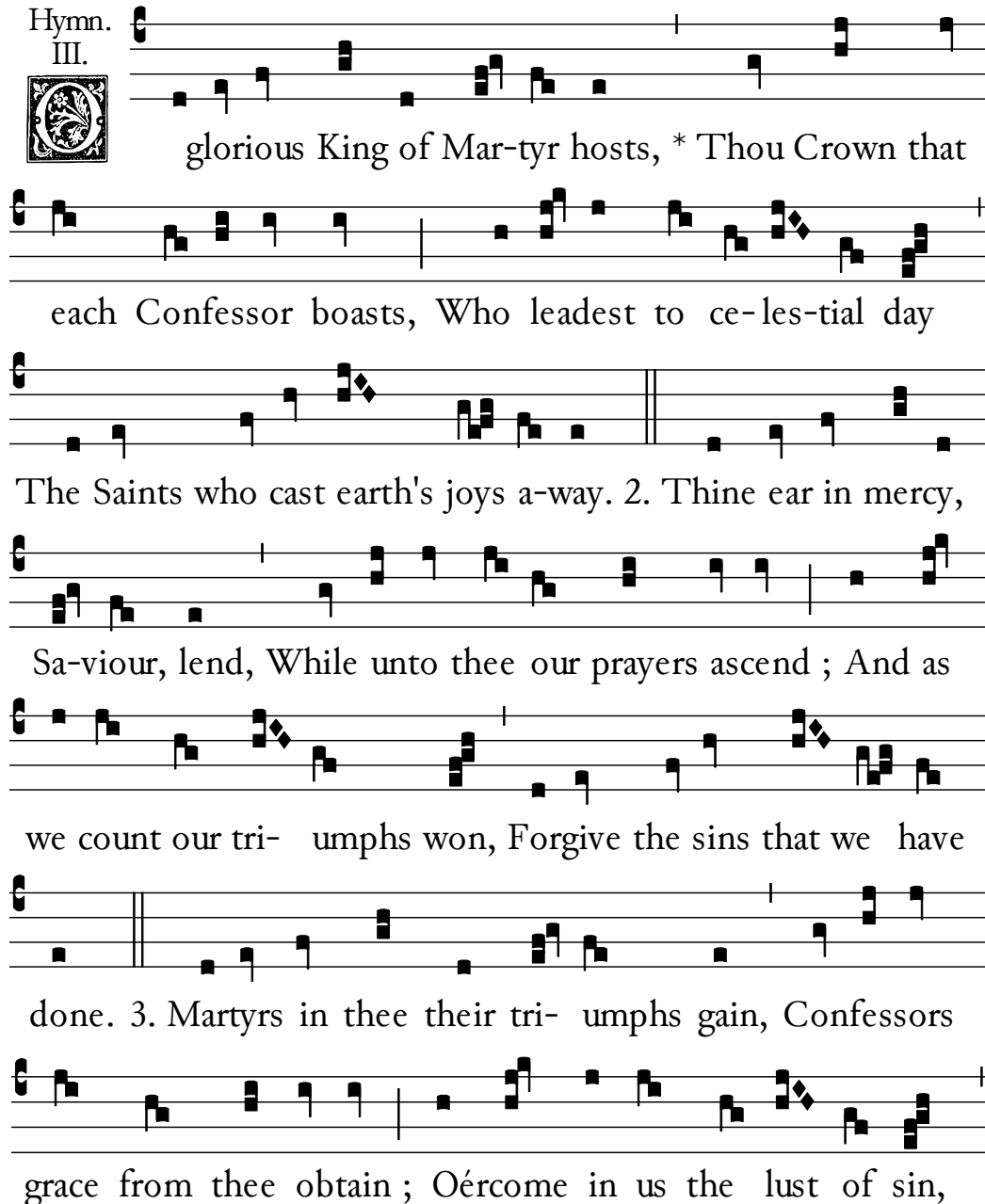


Saints who cast earth's joys away. 2. Thine ear in mer-cy,
Saviour, lend, While unto thee our prayers as-cend ; And as
we count their tri- umphs won, Forgive the sins that we have
done. 3. Martyrs in thee their tri- umphs gain, Confessors
grace from thee obtain ; O'ercome in us the lust of sin,
That we thy pardoning love may win. 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-raclete. Amen.


[ In Christmastide when the Choir is ruled at Lauds and at Second Vespers let be sung this melody on this Hymn.]⁵²

HS:122r; 1519-C:25r; 1531-P:74v.

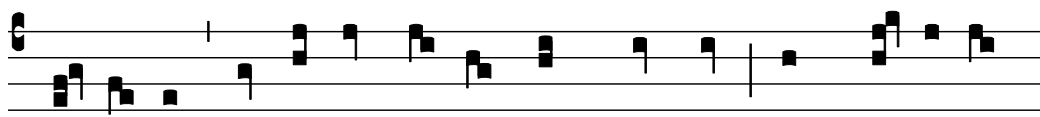
Hymn.
III.



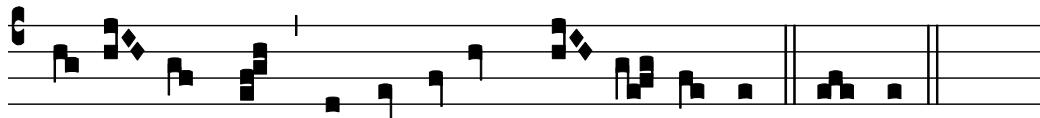
glorious King of Mar-tyr hosts, * Thou Crown that
each Confessor boasts, Who ledest to ce-les-tial day
The Saints who cast earth's joys a-way. 2. Thine ear in mercy,
Sa-viour, lend, While unto thee our prayers ascend ; And as
we count our tri- umphs won, Forgive the sins that we have
done. 3. Martyrs in thee their tri- umphs gain, Confessors
grace from thee obtain ; O'ercome in us the lust of sin,




That we thy pardoning grace may win. 4. 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. A-men.


[ These two melodies have a place on all Feasts of iij. Lessons of many Martyrs or Confessors [without Rulers of the Choir]⁵³ throughout the whole year at Lauds on this Hymn.]⁵⁴

HS:121r; 1519-C:25r; 1531-P:74v.


Hymn.
IV.



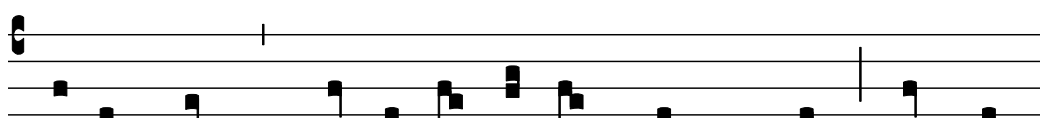
glorious King of Martyr hosts, * Thou Crown that



each Confessor boasts, Who leadest to ce-lestial day The

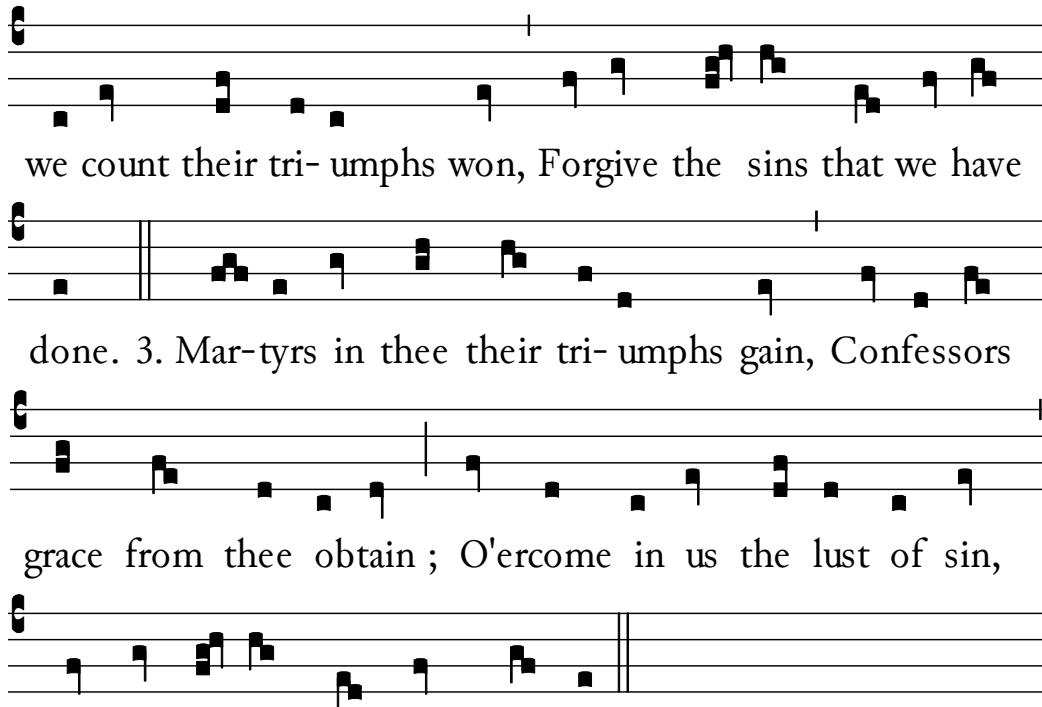


Saints who cast earth's joys a-way. 2. Thine ear in mercy,



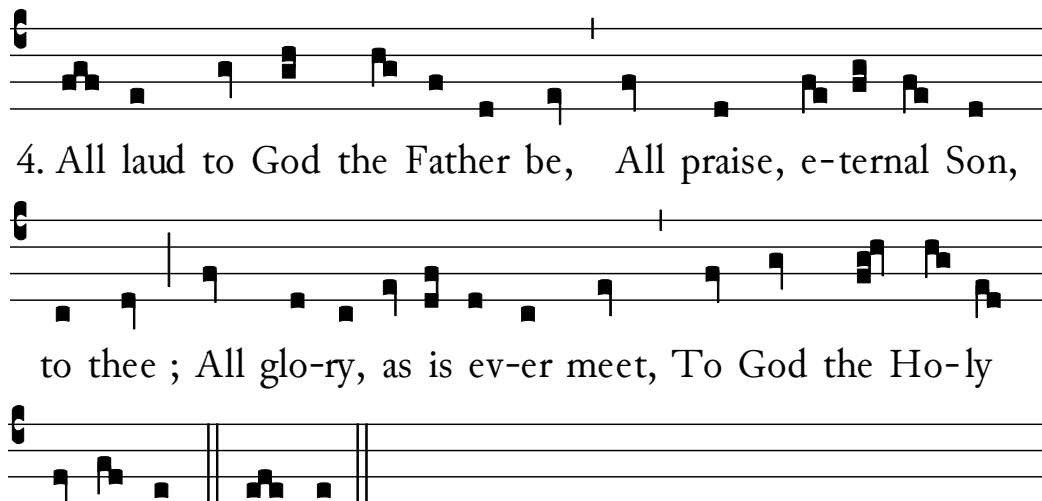
Saviour, lend, While unto thee our prayers ascend ; And as

On the Birthday of many Martyrs outside of Paschaltide.



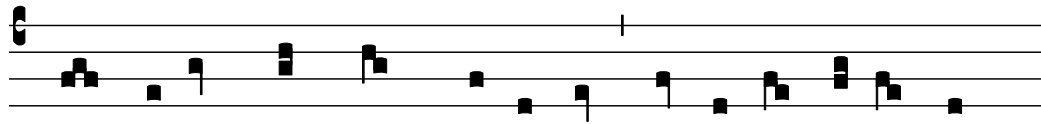
we count their tri- umphs won, Forgive the sins that we have
done. 3. Mar-tyrs in thee their tri- umphs gain, Confessors
grace from thee obtain ; O'ercome in us the lust of sin,
That we thy pardoning love may win.

The ordinary Doxology.



4. All laud to God the Father be, All praise, e-ternal Son,
to thee ; All glo-ry, as is ev-er meet, To God the Ho-ly
Pa-ra-clete. A-men.

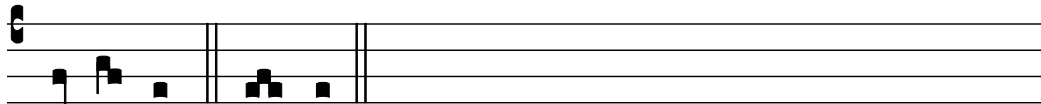
In Christmastide.



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

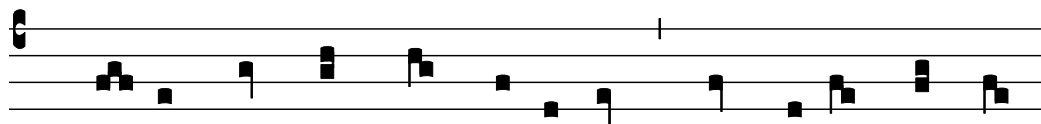


to thee ; All glo-ry, as is ev-er meet, To Father and to



Pa-ra-clete. A-men.

In Paschaltide.



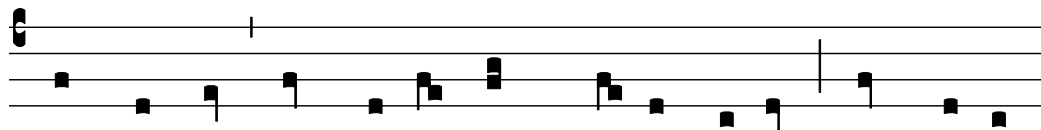
4. We pray thee, King with glo-ry decked, In this our Paschal



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

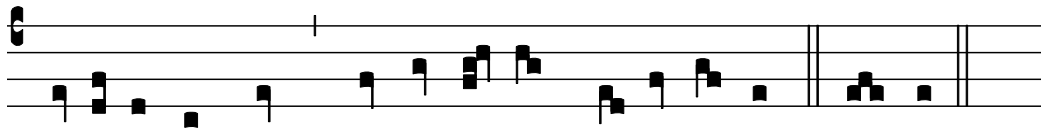


ransomed flock, thine own e-lect. 5. To thee who, dead, a-



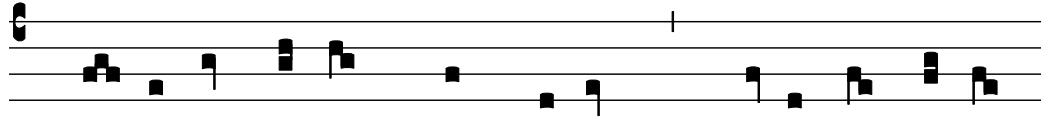
gain dost live, All glo-ry, Lord, thy people give ; All glo-ry,

On the Birthday of many Martyrs outside of Paschaltide.



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

In Ascensiontide.



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



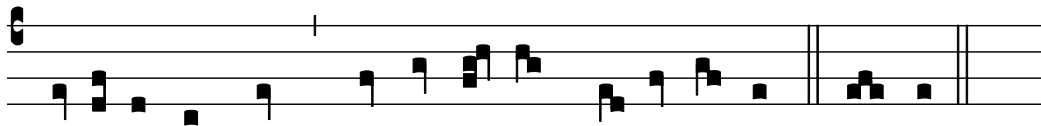
re-compense : So shall the light that springs from thee



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



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



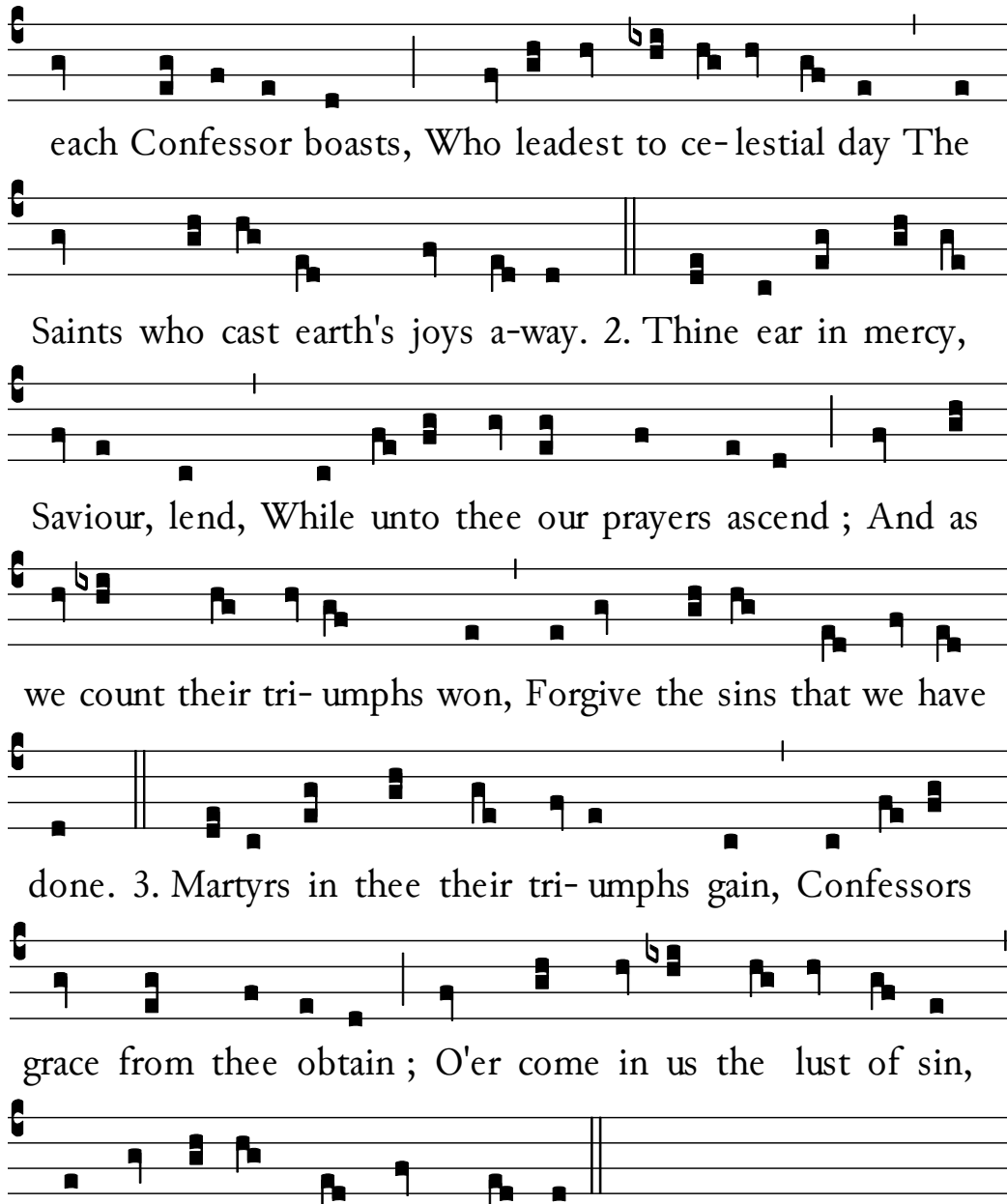
as is ev-er meet, To Father and to Pa-ra-clete. A-men.

HS:123r; 1519-C:25r; 1531-P:74v.

Hymn.
II.

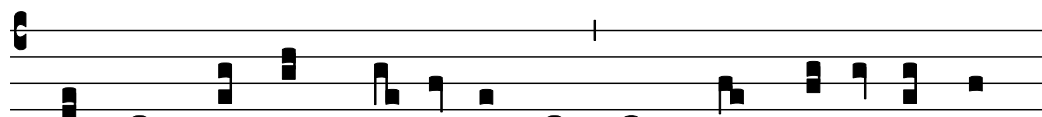


glorious King of Martyr hosts, * Thou Crown that



each Confessor boasts, Who ledest to ce-lestial day The
Saints who cast earth's joys a-way. 2. Thine ear in mercy,
Saviour, lend, While unto thee our prayers ascend ; And as
we count their tri-umphs won, Forgive the sins that we have
done. 3. Martyrs in thee their tri-umphs gain, Confessors
grace from thee obtain ; O'er come in us the lust of sin,
That we thy pardoning love may win.

The Ordinary Doxology.

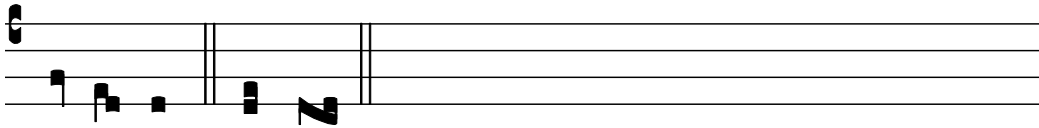


4. All laud to God the Father be, All praise, e-ternal Son,

On the Birthday of many Martyrs outside of Paschaltide.

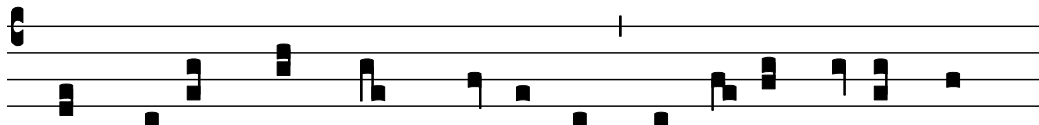


to thee ; All glo-ry, as is ev-er meet, To God the Ho-ly



Pa-ra-clete. Amen.

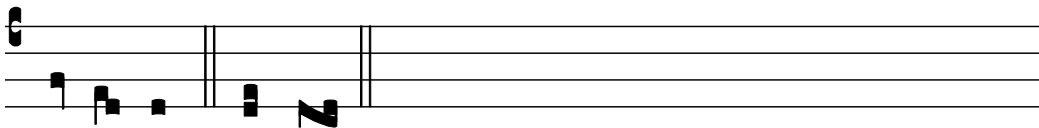
In Christmastide.



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

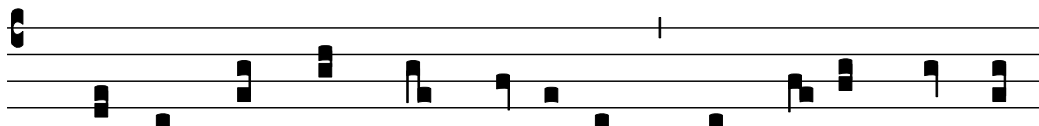


to thee ; All glo-ry, as is ev-er meet, To Father and to

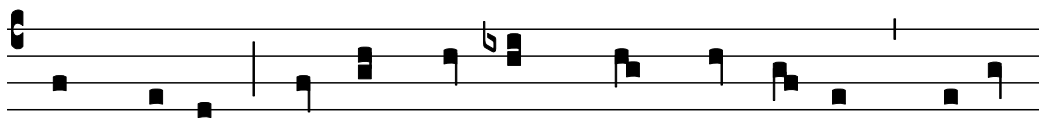


Pa-ra-clete. Amen.

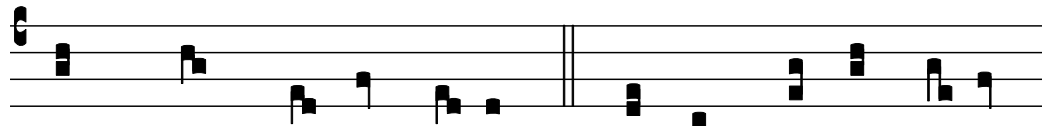
In Paschaltide.



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

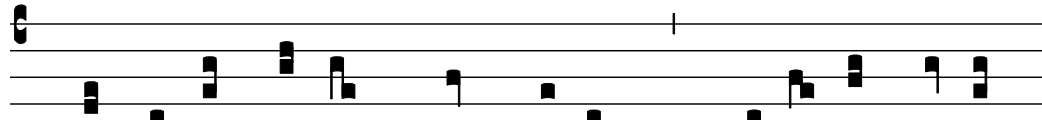


joy, pro-tect From all that death would fain ef-fect Thy ran-



somed 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
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.

On the Birthday of many Martyrs outside of Paschaltide.


[In Paschaltide : let this melody be sung.]⁵⁵

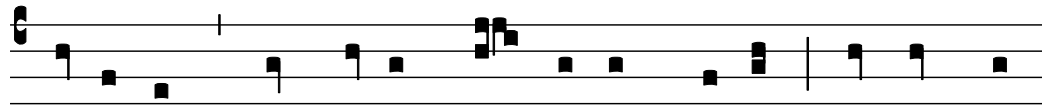
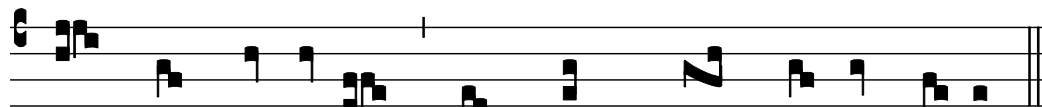
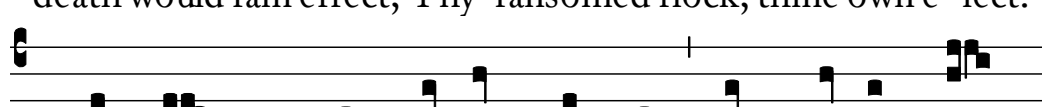
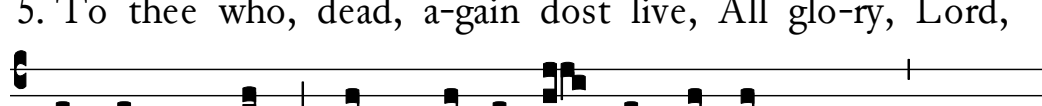
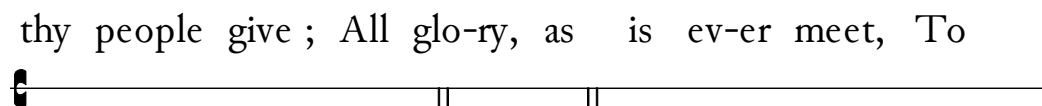
HS:124r; 1531-P:74v.

Hymn.
III.



glo- rious King of Martyr hosts, * Thou Crown that
each Confessor boasts, Who leadest to ce- lestial day The
Saints who cast earth's joys a-way. 2. Thine ear in mercy,
Saviour, lend, While unto thee our prayers ascend ; And as
we count their tri- umphs won, For-give the sins that we have
done. 3. Martyrs in thee their tri- umphs gain, Confessors
grace from thee obtain ; We sinners humbly seek to thee,

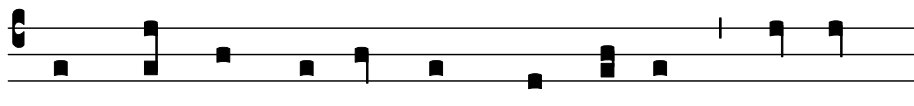


From sin's offence to set us free. 4. We pray thee, King with

glo-ry decked, In this our Pas-chal joy, pro-tect From all that

death would fain effect, Thy ransomed flock, thine own e-lect.

5. To thee who, dead, a-gain dost live, All glo-ry, Lord,

thy people give ; All glo-ry, as is ev-er meet, To

Father and to Pa-ra-clete. A-men.

℣. God is wonderful in his Saints. [235].

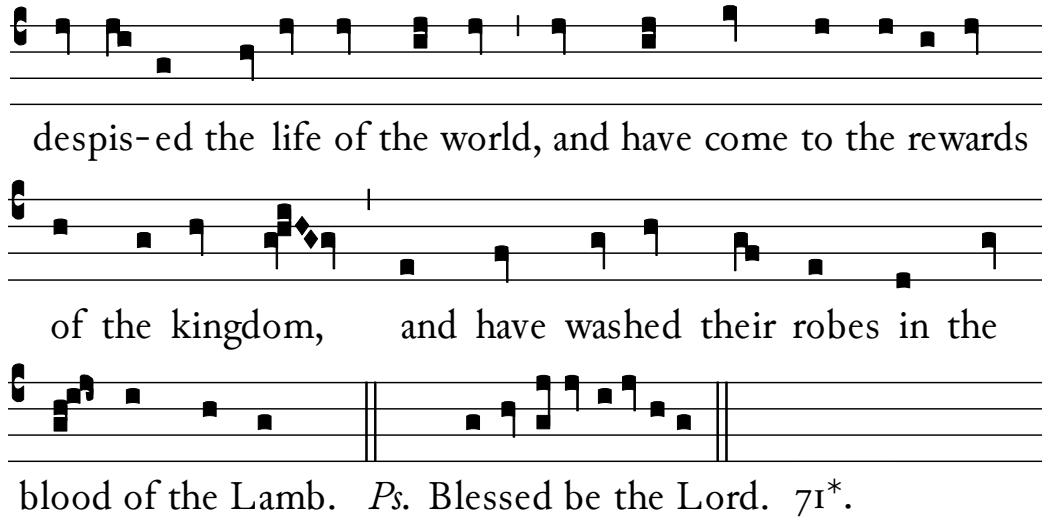
Istorum est enim regum. AS:648; 1519-C:25v; 1531-P:74v.⁵⁶

Ant.
VIII.i.



Or theirs is the kingdom * of heaven, who have

On the Birthday of many Martyrs outside of Paschaltide.

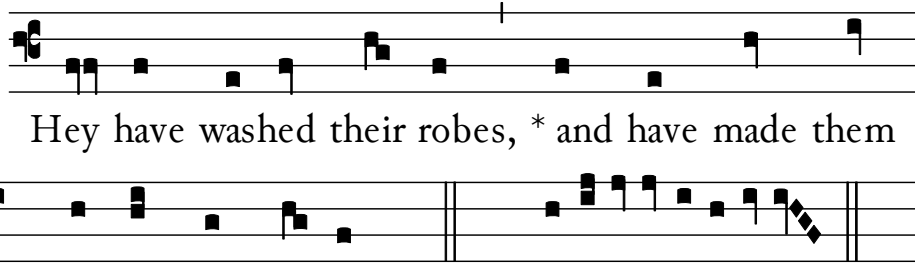



despis-ed the life of the world, and have come to the rewards
of the kingdom, and have washed their robes in the
blood of the Lamb. Ps. Blessed be the Lord. 71*.

Another Antiphon.

Laverunt stolas suas. AS:649; 1519-C:25v; 1531-P:74v.

Ant.
I.v.



Hey have washed their robes, * and have made them
white in the blood of the Lamb. Ps. Blessed be the Lord. 54*.

3602.

¶ These two aforementioned Antiphons are sung alternating by turns through the week on Feasts of many Martyrs whether of iij. Lessons or of ix. Lessons on the Benedictus. or [75r.] at the Memorial of the same Saints. In such a way that the Ant. For theirs is the kingdom. [874]. is always sung first.

Prayer as above. [840].

¶ *At j.*

Ant. But the souls of the just.⁵⁷ [860].

Ps. Save me, O God. (54./liij.) [114].

¶ *At iij.*


Ant. With the palm. [860].

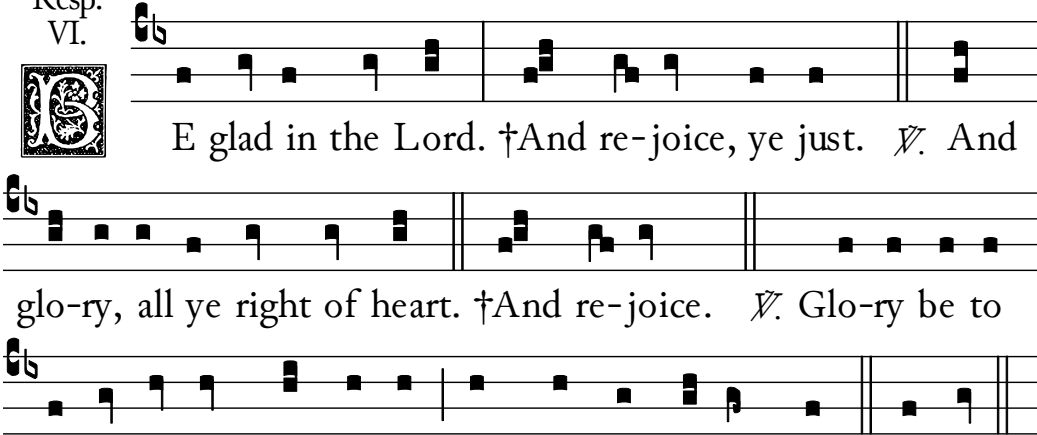
Ps. Set before me. (*cxviij.* 33.) [158].

Chapter. [God shall render]⁵⁸ *as above.* [827].

Letamini in Domino. AS:649; 1519-C:25v; 1531-P:75r.

Resp.
VI.

7065.  E glad in the Lord. †And re-joyce, ye just. ⁊. And

7065a.  glo-ry, all ye right of heart. †And re-joyce. ⁊. Glo-ry be to
the Father, and to the Son : and to the Ho-ly Ghost. Be glad.

⁊. Let the just rejoice before God. [239].

¶ *At Sext.*

Ant. The bodies of the saints. [861].

Ps. My soul hath fainted. (*cxviij.* 81.) [175].

Chapter. *Wisdom x.* (18.)

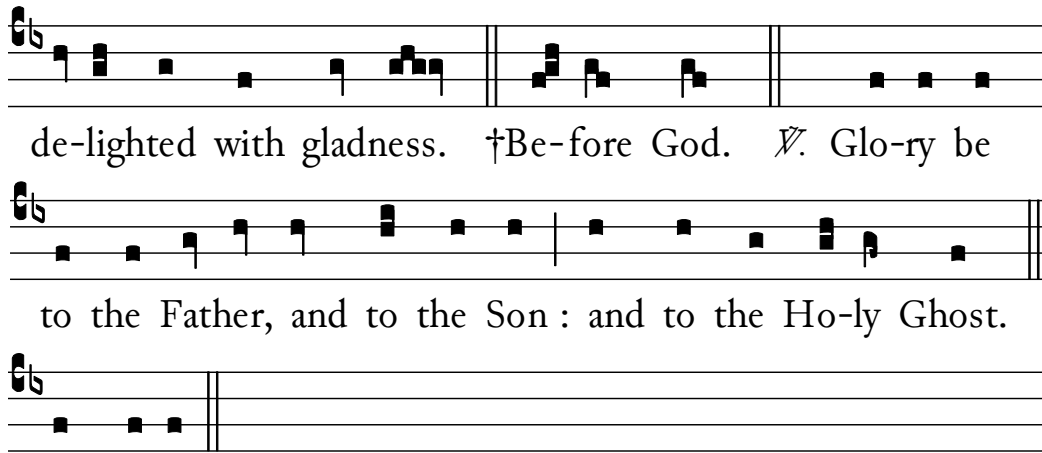
A ND she brought them through the Red Sea, and carried them over through a great water : But their	enemies she drowned in the sea, and from the depth of hell she brought them out.
---	--

Exultent iusti. AS:649; 1519-C:25v; 1531-P:75r.

Resp.
VI.

6705.  Et the just re-joyce. †Be-fore God. *ij.* ⁊. And be

6705a. 



de-lighted with gladness. †Be-fore God. ⁊. Glo-ry be
to the Father, and to the Son : and to the Ho-ly Ghost.
Let the just.

⁊. The souls of the just. 457.

¶ *At ix.*

Ant. The saints shall rejoice. [861].

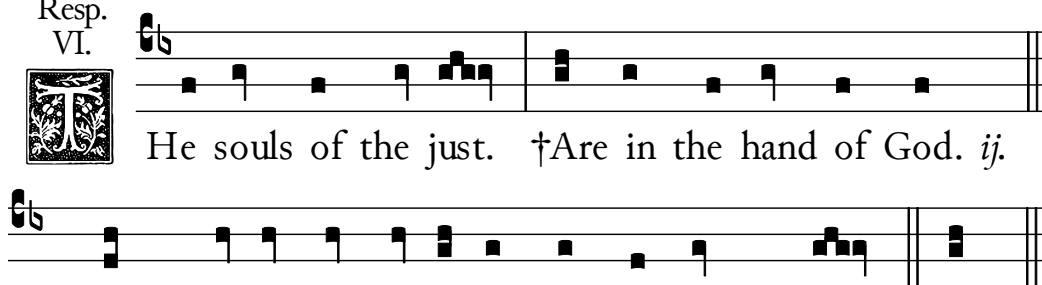
Ps. Thy testimonies. (cxviiij. 129.) [191].

Chapter. *Wisdom x.* (19.)

T He just took the spoils of the wicked. And they sung to thy holy name, O Lord, and they praised	with one accord thy victorious hand, O Lord our God.
--	---

Justorum anime. AS:649; 1519-C:26r; 1531-P:75r.

Resp.
VI.

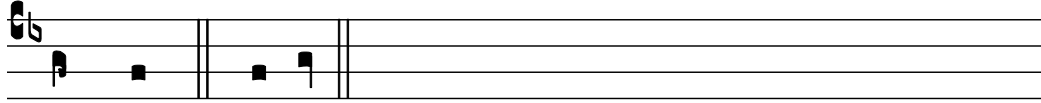


THe souls of the just. †Are in the hand of God. *ij.*
⁊. And the torment of e-vil shall not touch them. †Are.

7055.
7055a.



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



ly Ghost. The souls.

℣. God is wonderful in his Saints.

[℞. And.]⁵⁹ [235].

¶ At [ij.]⁶⁰ Vespers.

Ant. But the souls of the just. [860].

Ferial Psalms.

Chapter [God shall render.]⁶¹ *as above.* [827].

Hymn. O glorious King of martyr hosts. [863].

℣. God is wonderful in his Saints. [235].

Absterget Deus omnium. AS:649; 1519-C:26r; 1531-P:75r.⁶²

1212. Ant.
VIII.i.



Od shall wipe away * all tears from the eyes of



the saints : and from henceforth there shall be nei-ther



mourning, nor cry- ing, nor a- ny more sorrow : for the



former things are pas-sed away. *Ps.* My soul doth magnify. 72*.
Prayer as above. [926].

[C] *Again, other Lessons of Many Martyrs.*

Lesson j.

S often, brethren, as we celebrate the martyrdom of the saints : so often we proclaim the praises of our Saviour. And as often as we assert their sufferings : so often do we proclaim

the glory of Christ. Indeed we do not admire⁶³ what they have suffered : but we admire on account of for whom they have suffered. Thus punishment is not praised : but faith is honoured.

Lesson ij.

WE magnify the martyrs, therefore, not because they have been subjected to severe punishments : but because they endured the same punishments for the sake of justice. For we have seen many of the wicked to have suffered worse punishments : but they avail them nothing, because the cause of

the martyrs justifieth : <but> their conscience condemneth the wicked. Therefore the blessed martyrs are to be held in the highest and principal place on account of their faith. But regard those who are deserving the same place amongst men : who have merited a place under the altar in the presence of God.

Lesson iij.

For the Holy Scripture saith,⁶⁴ I have seen under the altar of God the souls of those slain on account of the word of God, and on account of the testimony which they had, and they cried out, Avenge, O Lord, our blood. Under the altar of God, it saith, I have seen the souls of the

slain. What can be said to be more reverent, what more honorable, than to rest under that altar in which sacrifice to God is celebrated, in which sacrifices are offered, in which the Lord is priest, as it is written, Thou art a priest for ever according to the order of Melchizedech ?

Rightly, therefore, the martyrs are placed under the altar because Christ is placed upon the altar. Rightly

under the altar do the souls of the just rest : seeing that the body of the Lord is offered upon the altar.

Lesson iiij.

NOr unjustly do the just demand there vengeance of blood : where even the blood of Christ is shed for sinners. Fittingly therefore, and as if for a certain fellowship, burial was decreed there for the martyrs : where the death of the Lord is daily celebrated, as he himself saith, As often as you shall do these things, you shall shew the death of the Lord, until he shall come. To be sure in

order that those who have died according to his death : may rest in the mystery of his sacrament. Not without cause, I say, doth a certain company having been slain rest there, and a tomb is erected, where the members of the Lord's slaughter are placed, that those which had been bound together with Christ for the cause of one suffering : might unite also in the worship in one place.

Lesson v.

WE read that many were cherished in the bosom of the just Abraham. Several rejoiced in the delight of paradise : yet none deserved better than the martyrs. This is, to rest there : where Christ is both sacrifice and priest, namely that they may obtain both the propitiation from the offering of the sacrifice : and receive the blessing and the performance of a priest. It is said that they are asking for revenge for themselves after having given the gift, that they may rest for a little while and endure : until the number of their fellow-servants be fulfilled. You

see then that on account of us the vengeance of the martyrs is deferred. For while we delay : the blood of these is unavenged. But this occurs out of our sloth : who do not, as hath been said, live religiously, who do not act piously, as is fitting. For if our justice of good works should be brought before God : the number of fellow-servants which is expected would have been already fulfilled. But there is no doubt that the martyrs will receive vengeance after the judgment, who are honoured with heavenly rewards even before the judgment.

Lesson vj.

THe same Holy Scripture saith again : describing both their terrifying struggles and their everlasting crowns, These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. For the martyrs washed their robes in the blood of the Lamb : while their members, which in the eyes of the unwise seemed to be dishonoured by the filth of punishments : thus rather cleansed from all contagion by the blood of Christ poured out upon them, moreover also render blessed light worthy of immortality, which likewise have been washed in the blood of the

Lamb. Therefore, it saith, they are before the throne of God, and they serve him day and night in his temple. It is not laborious, but a lovable and desirable service : to attend constantly in the praises of God. For day and night do not properly signify the vicissitude of time : but <its> perpetuation in a figurative sense. For there shall be no night there, but one day is better in the courts of Christ above thousands : where God shall wipe away all tears from their eyes and give a voice of rejoicing and of eternal salvation in the tabernacles of the just. Through him which liveth and reigneth God. For ever and ever, amen. But thou.

The Gospel [According to Matthew v. 1. Lesson vij.

AT that time :] Seeing the multitudes [: Jesus went up into a mountain. And when he was set down : his disciples came unto him. And that which followeth.]⁶⁵

A Homily of the Venerable Bede, Priest.

THe mountain on which the Lord sitteth mystically signifieth greater precepts of justice : seeing that the things which were given to the Jews were lesser. Yet the one God, through the holy prophets and his servants, according to the

most orderly distribution of the times, gave lesser precepts to a people whom it behooved to be bound by fear : and by his Son greater to a people : whom he had already determined to be delivered through charity. But when lesser are given to lesser : and greater to greater, they are given by him who alone knew a fitting remedy to be furnished for the human race. Moreover he teacheth sitting : which pertaineth to the dignity of a master. And his disciples

came to him : that hearing his words they might be even closer to <his> body : who likewise drew near in mind to fulfil <his> commandments. Mystically, even the sitting of the

Lord is his incarnation : because unless the Lord had become incarnate, the human race would not have been able to come to him. But.

Lesson viij.

Now the disciples came to him not only at a place : but also with faith and devotion, that they might receive peace for his people. For unless they had approached : health would not have come to us. And opening his mouth, he taught them, saying. It is by no means without meaning, that now he is said to have opened his mouth, who in the old law was wont to open the mouths of the prophets. By the mouth also, the true man is designated. And what, it saith, he taught them by authority of doctrine, sheweth the divine nature, which in him deigned to receive the human form by which he would teach. Blessed are the poor in spirit : for theirs is the kingdom of heaven. Lest

any one should think poverty, which sometimes suffereth necessity, to be preached by the Lord : he addeth, in spirit, that we might understand humility, not poverty. Blessed are the meek : for they shall possess the land. It is not so much the land of Judea, nor the land of this world, nor the land cursed with bearing thorns and thistles, that each most cruel warrior shall possess : but the land which the Psalmist desireth, saying, I believe to see the good things of the Lord : in the land of the living. Blessed are they that mourn : for they shall be comforted. This mourning for the dead is not reckoned in the general law of nature but for the sins and faults of the dead.

Lesson ix.

Blessed are they who hunger and thirst after justice : for they shall have their fill. It sufficeth not to us to want justice : unless we suffer a hunger for justice, so that under this

example we may never be just enough, but always thirst to understand the works of justice. Blessed are the merciful : for they shall obtain mercy. Mercy is

understood not only in alms, but in every sin of one's brother, if we bear the burdens of another as our own, if we point out the ignorance, if we correct the error. For mercy is to be exercised not only in corporeal gifts : but also in healing souls. Blessed are the clean of heart : for they shall see God. They are pure in heart : which no knowledge of sin doth not convict. For the world is discerned with a pure heart, as it is written, Seek him in simplicity of heart, that is, a clean heart : which is a simple heart. Blessed are the peacemakers : for they shall be called the children of God.

They are rightly called peacemakers : which first make peace in their heart, <and> then amongst quarelling brethren. For what doth it profit others to be appeased by thee, when wars of vices are in thy <own> mind ? Blessed are they that suffer persecution for justice' sake : for theirs is the kingdom of heaven. He hath expressly added for justice' sake sake, for many suffer persecution on account of their sins : and they are not just. And likewise consider that the octave, to be sure the Circumcision, truly endeth with martyrdom. But.

Another Gospel according to Luke. [xxj. 9.] Lesson vij.



T that time, Jesus said to his disciples, When you shall hear of wars and seditions, be not terrified. These things must first come to pass : but the end is not yet presently. And that which followeth.

A Homily of Blessed Gregory, Pope.



Ur Lord and Redeemer announceth the evils preceeding the end of the world : that their coming may disturb less those which have foreknown. For darts strike less <harshly> which are forseen. And we

accept the evils of the world more tolerably, if we are defended against them by foreknowledge. For lo, he saith, When you shall hear of wars and seditions, be not terrified. These things must first come to pass, but the end is not yet presently. The words of our Redeemer are to be considered : by which he announceth that we shall suffer one thing within, <and> another without. For wars pertain to the enemy : seditions to the citizens.

Lesson viij.

IN order, therefore, that he may shew us to be disturbed inwardly and outwardly : he confesseth that we are to endure one thing from our enemies, another from our brethren. But with these evils coming before : because the end will not follow immediately : he addeth, Nation shall rise against nation, and kingdom


against kingdom : and there shall be great earthquakes in divers places, and pestilences and famines : terrors from heaven and there shall be great signs. Or as it is found in certain books : And terrors from heaven and tempests. And afterward is added, And there shall be great signs.

Lesson Nine.

BUt the final tribulation : is preceded by many tribulations, and is indicated by the numerous evils which come before it. And therefore after wars and seditions the end followeth not immediately, because many evils are bound to precede : that they may prevail to announce the evil without end. But seeing that so many signs of disturbances have been mentioned : it behooveth that we briefly touch upon their consideration in particular. For it is necessary that we should suffer one thing from heaven, another from earth, another from the elements, another from men. He saith therefore, Nation shall rise against nation, behold a disturbance of men. There shall be

great earthquakes in divers places, behold, wrath is seen from on high. There shall be pestilences, behold discord of bodies. There shall be famines : behold sterility of the land. terrors from heaven and tempests : behold disturbance of the atmosphere. Because seeing that all things are to be consummated : all things are disturbed before the consummation. And we who have erred in all things : are also struck by all things, that what is said in Solomon may be fulfilled, The whole world shall fight with him against the unwise. For all that we have bent to the use of wickedness : is turned to the use of vengeance against us.

Another Gospel according to Luke. [vj. 20.] Lesson vij.

T that time, Jesus, lifting up his eyes on his disciples, said, Blessed are ye poor : for yours is the kingdom of God. And that which followeth.

A Homily of Origen.

AND if the Lord spake in general to all : yet in a special way he lifted up <his> eyes on <his> disciples, whom he made more worthy through the grace of love. To be sure, the lifting up of the eyes of

the Lord marketh gifts of greater mercy. And he lifted up <his> eyes on his disciples : whom he enriched with more spiritual virtues. According to what we read elsewhere, that when a certain man had said to him, Behold thy mother and thy brethren stand without, seeking to speak with thee, lifting up his eyes to his disciples, he said, Behold my mother and my brethren.

Lesson viij.

NOW what Jesus said, lifting up <his> eyes to his disciples : let us hear, Blessed are ye poor in spirit, for yours is the kingdom of God. And which among the other beatitudes ought to hold such a principality except voluntary poverty ?


For from it the other virtues obtain a certain beginning and source. For just as from one root of a tree the limbs of branches and leaves come forth : in such a way many virtues are generated from voluntary poverty.

Lesson ix.

THE one who loveth voluntary poverty : he is merciful through generosity, and not tenacious through covetousness. And agreeable and

meek, because he seeketh not riches on account of boasting, <is he> who loveth poverty with humility.

Another Gospel according to Mark. [xij. 1.] Lesson seven.

T that time, With the Lord Jesus going out of the temple : one of his disciples said to him, Master, behold what manner of stones and what buildings

are here. And that which followeth.

A Homily of the Venerable Bede, Priest.

THE meaning is manifest according to the account. With the Lord departing from the temple :

all the buildings of the law and the composition of the commandments were so broken down : that nothing could be accomplished by the Jews,

and with the head removed, all the members would fight among themselves.

Lesson viij.

AND because, with the faith and Church of Christ having been founded among the Gentiles, Judea was to suffer the punishment worthy of her unfaithfulness,⁶⁶ the Lord fittingly,⁶⁷ after the devotion of the

poor widow to the church having been praised, going out of the temple, foretold the ruin of the same to come, and also the buildings then being admired not long after to be razed to the ground.

Lesson ix.

BUT it was divinely arranged : that, with the grace of the evangelical faith revealed throughout the world, the temple itself, with its own observances, might be destroyed. Lest by chance anyone still as yet a child and a suckling in the faith, insofar as those things having been

done by the holy prophets, established by the Lord, were enduring, he, by admiring the profane as the sacred, by degrees might fall⁶⁸ from sincerity of belief, which is in Christ Jesus, towards the flesh <in> Judaism.]⁶⁹

Likewise others Chapters of many Martyrs, and they are said with the aforesaid⁷⁰ Chapters alternating by turns through the week. In such a way that always when the Ant. Sancti per fidem. is sung on the Psalms let this Chapter God shall render. be said.

¶ *At both Vespers and at Lauds and at iij. unless a proper History is to be had or its own Lauds, [then]⁷¹ at both Vespers and at Matins⁷² and at iij. is said this Chapter.*

Hebrews xj. (33.)

THe saints who by faith conquered kingdoms, wrought

justice, obtained promises in Christ.

¶ *At vj.*

Chapter. Hebrews xj. (36.)

T He saints had trial of mockeries and stripes, moreover also of bands and prisons. They were	stoned, they were cut asunder, they were tempted, they were put to death by the sword.
--	--

¶ *At ix.*

Chapter. Hebrews xj. (37.)

T Hey wandered about in sheepskins, in goatskins, being	in want, distressed, afflicted : of whom the wolrd was not worthy.
---	---

¶ *Likewise [on a Feasts]⁷³ of Many Martyrs when ix. Lessons or iij. are had with a proper History or a proper of Lauds.*

At both Vespers and at Matins and at iij.

Chapter. Wisdom iij. (1.)

T He souls of the just are in the hand of God, and the torment of death shall not touch them. In the	sight of the unwise they seemed to die, but they are in peace.
---	---

¶ *At vj.*

Chapter. Wisdom iij. (4.)

IF in the sight of men they suffered torments, their hope is full of immortality.

¶ *At ix.*

Chapter. Wisdom iij. (5.)

A fflicted in few things, in many they shall be well rewarded :	because God hath tried them, and found them worthy of himself.
---	---

Cōmunemartyrū. Jo. xix.

Ant.

Sancti per fidem vi cerunt regna/ operati sunt iusti ti-

am: ade pti sunt promi ti ones. Psalmi feriales. Cpm.

Reddet deus mercedem laborum sanctorum suorum: et dedu-

cet eos i via mirabili. ix. In circuitu. Quere isca ad matuf. ix.

In festis. ix. lectionū plurimorū martyrū siue confessorū dicat hic

cantus ad primas vesperras tantū per totū annū super hūc hymnū.

Hymn.
Sanctorum meritis inclita gau di a/ pangamus so-

ci i gesta qz for ti a: nam gliscit animus promere canti-

bus/ vi ctorum genus opti mum. In festis. ix. lectionū pluri-

morū martyrū siue cōfessorū ad matuf. dicatur hic cātus

super hunc hymnum.

Hymn.
Sanctorum meritis inclita gaudi a/ pangamus soci i

gestaqz for ti a: nam gliscit animus promere cantibus/ victo-

rum. ge nus optimum. In festis. ix. lectionū plurimorū mar-

tyrum siue cōfessorum ad primas ve-

sperras et ad matuf. pro dispositione

cantois dicatur hic cantus sequens.

Hymn.
Sanctorum meri tis inclita gaudi a/ pangamus so ci i

Q. iij.

Notes, pages [827]-[888].

¹ 1519-C:18v.

² 1519-C:19r.

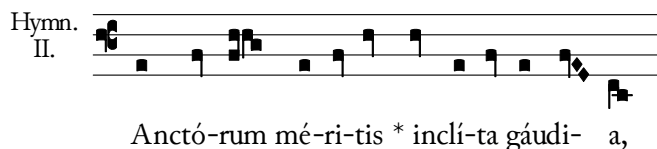
³ 1519-C:19r.

⁴ 1519-C:19r.

⁵ HS:117v. does not indicate any flats.

⁶ 1519-C:19v.

⁷ In PHM:54. the first phrase of the melody is as follows.



⁸ 1519-C:119v. has no flat.

⁹ 'festis', 1519-C:20r.

¹⁰ 1519-C:20r.

¹¹ 1519-C:20r.

¹² 1519-C:20r.-20v.

¹³ In AS:642 this invitatory is added in the margin, but appears to be in the original hand.

¹⁴ 'In festis ix. lectionum invitorium.' A:642.

¹⁵ In BL-52359:476v. 'Deum' is set EF.F; 'adorémus' is set FE.DC.D.FDEFGDDC.

¹⁶ 'quando invitorium est simplex.' 1519-C:20v.

¹⁷ In BL-52359:477r. 'vínem justórum : sed in' is set G.F.G F.E.E D A.

¹⁸ BL-52359:477r. has 'suscépit illos'.

¹⁹ 'al. Sermo xxxi. Op. v. 224, ed. Paris, 1837.' SB-P:398.

²⁰ In BL-52359:477r. 'lácrimam' is set AAG.F.FGAAG; in the verse 'ámplius' and its music precedes 'sítient' and its music.

²¹ In BL-52359:477v. 'sancti gloriósum' is set GACABAA.AG F.AC.CDC.AC; 'fudérunt' is set G.GA.G; 'Dómino' is set G.GABAGA.AG; 'in morte' is set GD G.AC; 'triumpháles' is set F.G.G.GAGF.

²² 1519-C:21v. indicates no flat at 'tribulatióne' or at 'suas.'

²³ In BL-52359:477v. 'sunt ejus' is set DF F.F.

²⁴ 1519-C:22r. has no flat.

²⁵ In BL-52359:478r. 'precéptis tuis' is set D.DFE.FG FED.DEDDBCB; 'aquis' is set CCB.A; 'via' is set ED.CD.

²⁶ In BL-52359:478r. 'carníficum' is set CD.D.CBCDCDE.D; 'nómine' is set FG.FED.DEDDBCB.

²⁷ AS:645. has a flat at 'mártýrum'. In BL-52359:478v. 'meruérunt' is set D.EFGDE.DC; 'vite' is set AC.CB.

²⁸ 'natali' 1519-C:23r.

²⁹ 1519-C:23r.

³⁰ 1519-C:23r. has no flat at 'pótuit' or at 'pervenérunt'. In BL-52359:478v. 'régiam' is set ACCA.AGABAB.BA; 'pervenérunt' is set F.GA.AGABG.DFDDC. In AS:646. 'celéstia' is set GAFEFGF.EE.DEFEF.EE.

³¹ At this point AS:646. and BL-52359. add the R̃. O constanci martyrum. which also appears as R̃. 6. of All Saints. (In 1531 it appears only as R̃. 6. of All Saints.) There is no rubric indicating its function, but it may be presumed to be an alternate choice for R̃. 6.

³² 'Marcelli', 1519-C:23r.

³³ SB-P:403.

³⁴ [Marcellini, *Chev.*], SB-P:403.

³⁵ In 1519-:23r. this rubric precedes the R̃. 'Hec est fraternitas.'

³⁶ 1519-C:23v. has 'imperpétuum'.

³⁷ In BL-52359:479r. 'ut herédes' is set G F.G.A.

³⁸ In BL-52359:479r. this antiphon appears thus:

9. Ant.
IV.i.

C-ce merces * sanctó-rum co-pi-ó-sa est a-pud
De-um : ipsi ve-ro mórtu-i sunt pro Chris-to, et vi-vent
in e-térnum. Ps. Deus venérunt gentes.

³⁹ 'Omelia venerabilis Bede', 1519-C:23v.

⁴⁰ Op. v. 285. SB-P:403.

⁴¹ BL-52359:479v. has 'prestitérunt'; 'fraternitátis' is set F.FGAB,AG.FEFGFG.GF; the first syllable of 'una' appears five notes later.

⁴² In BL-52359:479v. 'labórum ego' is set AG.GACAB.AG G.FGFFDED.

⁴³ In BL-52359:479v. 'quod' is set CD; 'deficiet' is set DA.C.DE.D. BL-52359:480r. has no repeat mark at 'Ubi'; 'Ibi' is set DCA.CD.

⁴⁴ 'imperpétuum', 1519-C:24r.

⁴⁵ 1519-C:24r.

⁴⁶ In BL-52359:480v. 'Dei' is set CD.CB.

⁴⁷ In BL-52359:481r. 'etérnum' is set A.G.G.

⁴⁸ In BL-52359:481r. 'cubílibus' is set F.F.E.F.

⁴⁹ 1519-C:24v.

⁵⁰ 1519-C:24v.

⁵¹ 1519-C:25r.

- ⁵² 1519-C:25r.
⁵³ HS:122v.
⁵⁴ 1519-C:25r.
⁵⁵ HS:124r.
⁵⁶ In BL-52359:481r. 'regni' is set A.GABAGA; 'sánguine' is set GABCBA.B.A.
⁵⁷ 'Justórum átime', 1519-C:25v.
⁵⁸ 1519-C:25v.
⁵⁹ 1519-C:26r.
⁶⁰ 1519-C:26r.
⁶¹ 1519-C:26r.
⁶² In AS:649. 'Abstérget' appears to be set G.GCb.A. In 1519-C:26r. 'Abstérget' is set G.GC.A.
⁶³ 'suscépimus', *Legend*-1518-C:9r. Non-Sarum sources generally have 'suspícimus'. However, *Breviarium Bothanum* (1900):413. has 'suscépimus'.
⁶⁴ Other, non-Sarum sources have 'Dicit'; *Legend*-1518-C:9r. has 'Dixit'.
⁶⁵ *Legenda*-1518-C:9r. has here only the incipit: '*Evangelium*. Videns turbas Jesus. *Require in festo reliquiarum*.
⁶⁶ 'luctúra', *Legend*-1518-C:11r; 'luc túra', *The Complete Works of Venerable Bede* X:198.
⁶⁷ 'apta', *Legend*-1518-C:11r; 'apte', *The Complete Works of Venerable Bede* X:198.
⁶⁸ 'liberétur', *Legend*-1518-C:11r; 'laberétur', *The Complete Works of Venerable Bede* X:198.
⁶⁹ *Legenda*-1518-C:9r-11r.
⁷⁰ 'subscriptis', 1519-C:26r.
⁷¹ 1519-C:26r.
⁷² 'laudes', 1519-C:26r.
⁷³ 1519-C:26v.