

THE SARUM RITE
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On the Day of Pentecost.
In the Week of Pentecost.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXXI.

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(1519:258v.)

¶ *On the Vigil of Pentecost.*

At First Vespers.

On the Psalms, Antiphon.

Veni Sancte Spiritus.

Ant.
VIII.i.

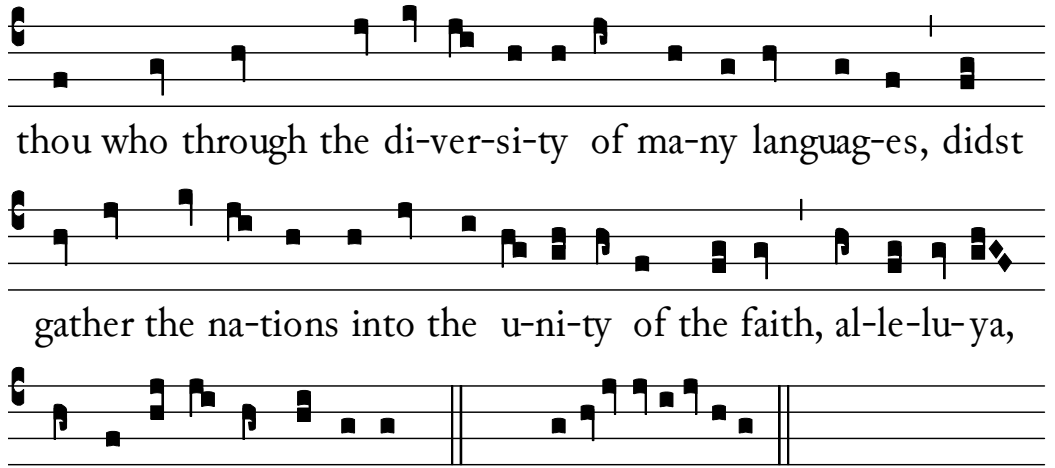


ome, O Ho-ly Ghost, * fill the hearts of thy



faithful people : and kin-dle in them the fire of thy love

On the day of Pentecost.



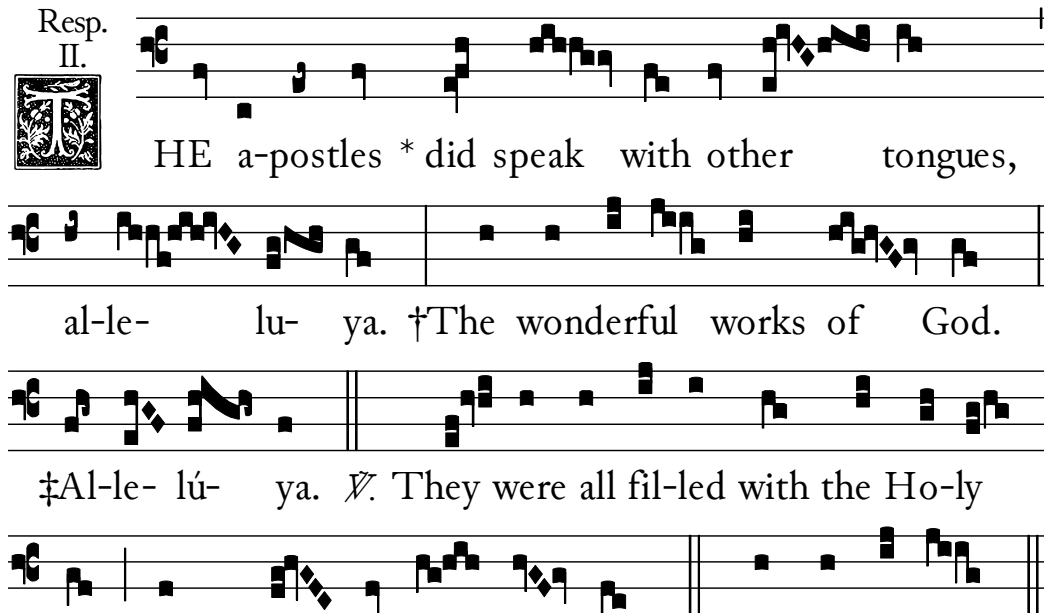
thou who through the di-ver-si-ty of ma-ny languag-es, didst
gather the na-tions into the u-ni-ty of the faith, al-le-lu-ya,
al-le-lu-ya, al-le-lu-ya. *Ps.* Blessed be the Lord. (144./cxliij.)
and the other Psalms of the feria. [443].

Chapter. Acts ij. 1.

W hen the day of Pentecost was fully come, they were all with	one accord in one place. <i>R.</i> Thanks be to God.
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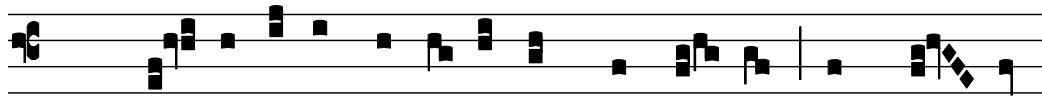
Loquebantur variis linguis.

Resp.
II.



THE a-postles * did speak with other tongues,
al-le- lu- ya. †The wonderful works of God.
‡Al-le- lú- ya. *R.* They were all fil-led with the Ho-ly
Ghost : and they be-gan to speak. †The wonderful.

On the day of Pentecost.



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



Ho- ly Ghost. ‡Al-le- lu- ya.

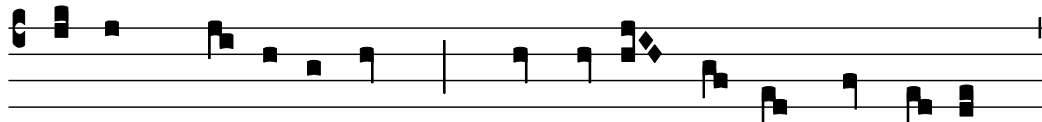
And the preceding Responsory is sung at First Vespers as is indicated on the Vigil of the Ascension of the Lord.

Jam Christus astra ascenderat.

Hymn.
I.



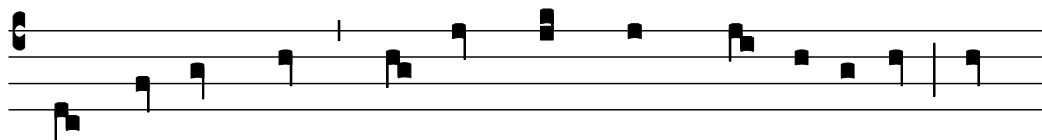
Ow Christ, ascending whence he came, * Had mount-



ed o'er the starry frame : The Ho-ly Ghost on men to pour,



As God the Fa-ther's promise bore. 2. The so-lemn time

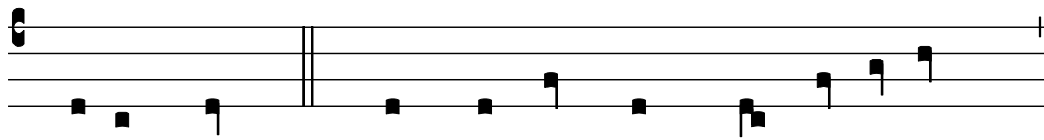


was draw-ing nigh, Re-plete with heavenly myste-ry, On

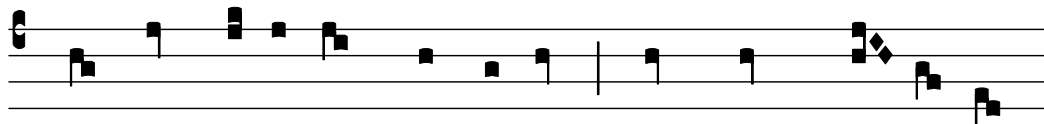


seven days' sevenfold circles born, That first and bles-sed

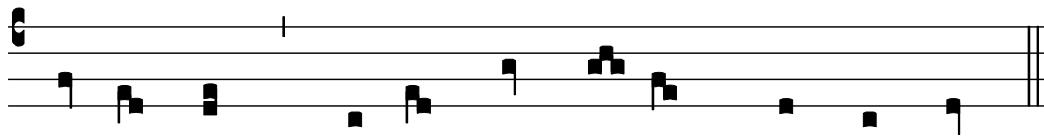
On the day of Pentecost.



Whitsun morn. 3. When the third hour shone all a-round,



There came a rushing mighty sound, And told th'A-postles,



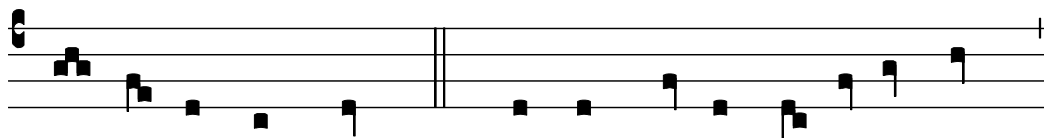
while in prayer, That, as 'twas pro-mised, God was there.



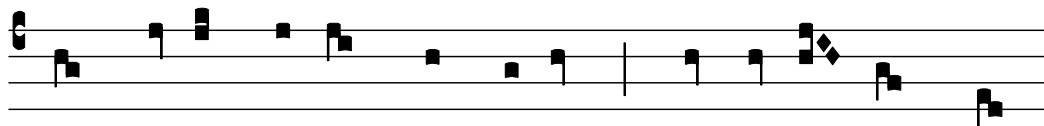
4. Forth from the Father's light it came, That beauti-ful and



kindly flame, To fill, with fervour of his word, The spi- rits



faithful to their Lord. 5. Thou once in every ho-ly breast



Didst bid indwel-ling grace to rest : This day our sins, we

On the day of Pentecost.



pray, re-lease, And in our time, O Lord, give peace. 6. To
God the Father, God the Son, And God the Spi-rit, praise
be done ; And Christ the Lord up-on us pour The Spi- rit's
gift for ev-ermore. A-men.

These two Verses namely As then, O Lord. and To God the Father. are sung at the end of tall Hymns during the whole week, except in the Hymn Come, Holy Ghost. Then let not As then, O Lord. be sung, but only To God the Father.

℣. The Spirit of the Lord filleth the whole world.

℟. And that which containeth all things hath knowledge of the voice, alleluya.

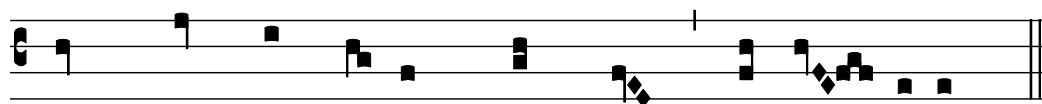
Si quis diligit me.

Ant.
VII.i.

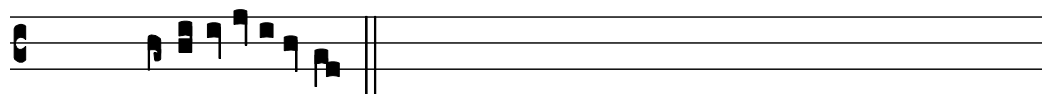


F a man love me, * he will keep my words : and
my Fa-ther will love him, and we will come unto him :

On the day of Pentecost.



and make our a-bode with him, al-le- lu-ya.



Ps. My soul doth magnify. XX*.

Prayer. Grant, we beseech thee, almighty God. *as above at Matins.* 1547.

At Compline.

Let all be made as is indicated in the Psalter. [492].



¶ *On the Holy Day of Pentecost.*

Principal Feast.

At Matins.

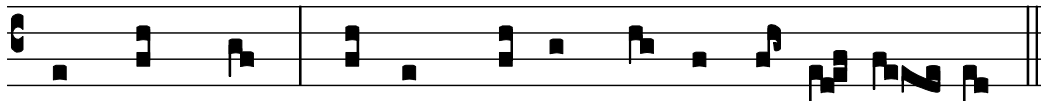
¶ *At Matins on this day let the order be preserved of all as is indicated on the day of the Ascension of the Lord.*

Alleluya Spiritus Domini.

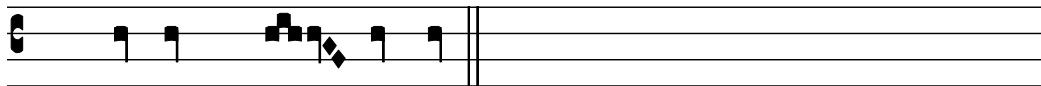
Invit.
V.



L-le-lu- ya. * the Spi-rit of the Lord fil- leth



the whole world. †O come let us worship, al-le- lu- ya.



Ps. O come, let us sing. 28.*

Hymn. Now Christ, ascending. 1551.

¶ *In the j. Nocturn on the Psalms.*

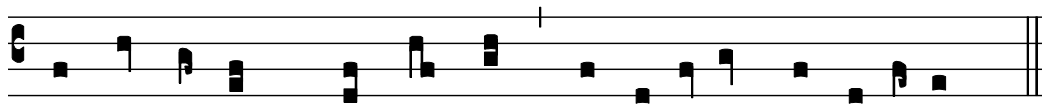
Factus est repente.

1. Ant.

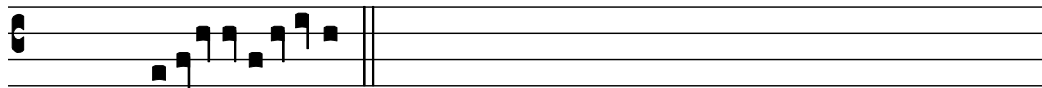
VIII.ii.



Uddenly there came a sound from hea-ven * as



of a rushing mighty wind, al-le-lu-ya, al-le-lu-ya.



Ps. Great is the Lord. (48./xlviij.) [261].

Confirma hoc Deus.

2. Ant.

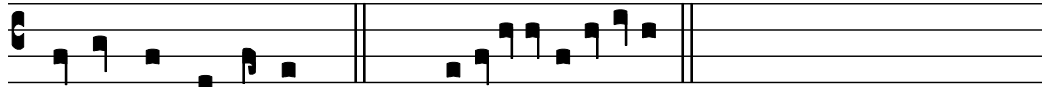
VIII.ii.



Tab-lish the thing, O God, * that thou hast wrought in



us, for thy ho-ly temple's which is at Je-ru-sa-lem al-le-



lu-ya, al-le-lu-ya. *Ps.* Let God arise. (68./lxviij.) [285].

Emitte Spiritum tuum.

3. Ant.

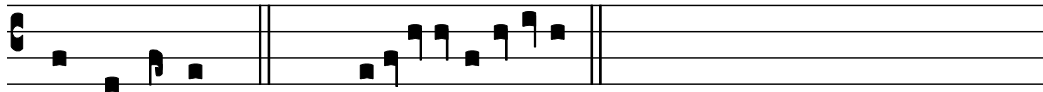
VIII.ii.



End forth thy Spi- rit * and they shall be cre- a- ted :



and thou shalt re-new the face of the earth, al-le-lu-ya,



al-le-lu-ya. *Ps.* Praise the Lord. *ij.* (104./*ciiij.*) [353].

℟̃. They were all filled with the Holy Ghost.

℞̃. And began to speak, alleluya.

The Gospel according to John xiiij. (23-31.) Lesson j.



T that time. Jesus said unto his disciples, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. And that which followeth.

A Homily of Blessed Gregory, Pope.

(xxx.)

IT is pleasing, dearest brethren, to hasten through the words of the Gospel reading with brevity : that afterward we may be able to dwell longer in contemplation of so great a solemnity. For today the Holy Ghost came with sudden sound upon the

disciples : and transformed their carnal minds into love of him. And by the outward appearance of tongues of fire : their hearts within were set on fire. Seeing that when they received God in a vision of fire : they were pleasantly inflamed within by love. Inasmuch as the Holy Ghost is love. Whence John also saith, God is love. He therefore who desireth God with his whole mind : surely already hath that which he loveth. Nor indeed would anyone be able to love God : if he did not have him whom he loveth. But behold if any one of ye should be asked whether he love God : let him

answer with complete confidence and sure mind, I do love him. But at the beginning of the reading itself ye heard : because Truth saith, If a man love me : he will keep my words. The proof therefore of love : is its example in works. Hence in his epistle the same John saith, He that saith, I know him, and keepeth not his commandments, is a liar. Truly

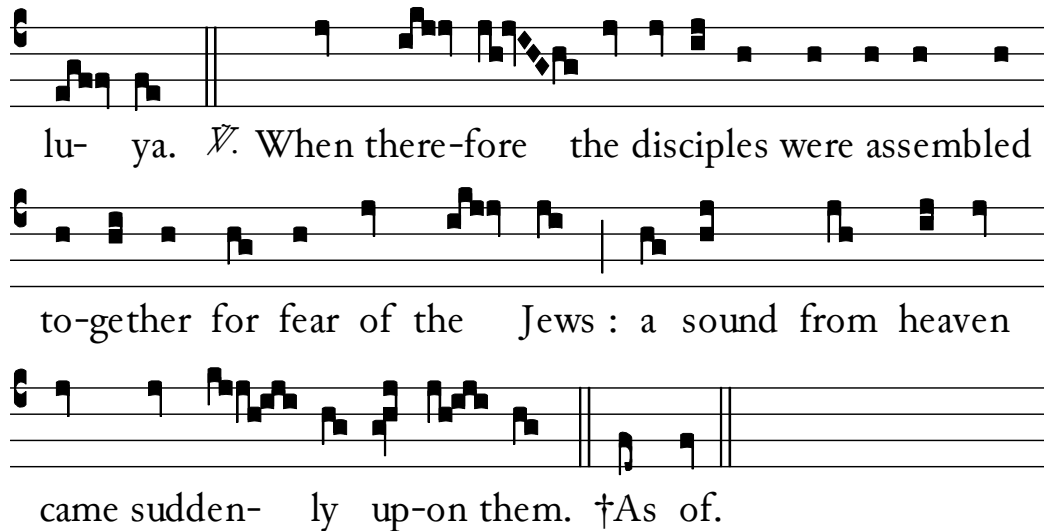
indeed we love God : if we restrain from our pleasures according to his commandments. For he who as yet squandereth by illicit desires : he surely loveth not God, because in his will he opposeth Him. And my Father will love him, and we will come unto him, and make our abode with him. But thou, O Lord, have mercy upon us.

Dum complerentur dies.

1. Resp.
III.



Hen the day * of Pen- te-cost was ful-ly
come, they were all in one place, say- ing,
al-le-lu- ya : and sud- denly there came a sound from
hea-ven, al-le- lu-ya. †As of a rushing wind, it fil- led
all the house, al-le-lu- ya, al- le-



Second Lesson.

Ponder, dearest brethren, how great is this solemnity : to have the coming of God as a guest in our hearts. Surely if some wealthy and powerful friend were to enter your house, the house would be made clean with all haste : lest perchance something might be that would offend the eyes of the friend upon entering. Let him therefore cleanse the dirt of corrupt deeds : who prepareth the house of the soul for God. But see what Truth saith, We will come unto him, and make our abode with him. He cometh indeed into the hearts of some, and doth not make his abode : because through remorse some may gain respect for God, but in a time of temptation they forget even that which they had

repented of, and thus return to committing sins, as if they had not lamented them at all. He therefore who truly loveth God : and who keepeth his commandments, the Lord cometh into his heart and maketh his abode : because the love of divinity so penetrateth him, that he turneth not away from this love in times of temptation. That one therefore loveth truly : whose soul evidently doth not consent to be overcome by wicked pleasures. For as much as he is delighted by baser things : by so much is he separated from heavenly love. Whence He addeth besides, He that loveth me not : keepeth not my sayings. Return to yourselves, dearly beloved brethren : inquire into whether ye do truly love

God. Nor yet let anyone believe himself : whatever his mind may answer to him, without the testimony of works. Concerning the love of the

Creator : let him examine his speech, mind, and life. But thou, O Lord, have mercy upon us.

Repleti sunt omnes.

2. Resp.

II.



Hey were all * fill- ed with the Ho- ly Ghost :

and be- gan to speak as the Ho-ly Spi-rit gave them

ut-ter- rance. †And the mul-ti- tude came to-gether,

say- ing, al-le- lu- ya. ✠. The a-pos-tles

did speak with other tongues : the wonder- ful works of

God. †And the mul-ti- tude.

Third Lesson.

THe love of God is never idle. Where it is present, it worketh great things. If however it refuseth to

work : it is not love. And the word which ye hear is not mine, but the Father's which sent me. Ye know,

dearest brethren : that he who speaketh, the Only-begotten Son, is the Word of the Father. And therefore the word which is spoken by the Son is not of the Son but of the Father : because the Son himself is the Word of the Father. These things have I spoken unto you, being yet present with you. When he was no longer to remain with them, who was about to ascend into heaven, he promised them, saying, Lo, I am with you alway, even unto the end of the world ? But the incarnate Word both remained and withdrew. He withdrew in body : he remained in divinity. He therefore assured them that he remained with them : because he who was ever present by his invisible power, now withdrew from them bodily. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you. Many of ye know, my

brethren : that the Greek word Paraclete, means in Latin Advocate or Comforter. On that account he is called Advocate, because he interveneth for the errors of offenders, before the Father's justice. He who is of one substance with the Father and the Son is said to plead for sinners : because those whom he hath filled, he maketh to pray. Whence Paul also saith, For the Spirit itself maketh intercession for us : with groanings which cannot be uttered. However he who pleads is lesser : than he who is beseeched. How then is the Spirit said to plead, which is not lesser ? But the Spirit himself prayeth for us : which inflameth those he hath filled to pray. Moreover the same Spirit is called the Comforter : because when he prepareth a hope of pardon for those grieving over sins committed, he raiseth up their minds from affliction and sadness. But thou, O Lord, have mercy upon us.

Spiritus Sanctus procedens.

3. Resp.
III.



He Ho-ly * Spi-

rit pro-ceeding from the

On the day of Pentecost.

throne : enter-ed unseen in-to the hearts of the

a- pos-tles with a new token of sancti- fi- ca- tion.

†That from their mouths all manner of tongues should

come forth. ‡Alle- lu- ya. ✠. The di-vine

fire came not burning but enlighten- ing : and be-

stow-ed upon spi- ri- tu- al gifts. †That from.

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

to the Ho-ly Ghost. ‡Alle- lu- ya.

This Responsory will be the third ✠. on each day during the week.

Before Lauds.


℣. Send forth thy Spirit, and they shall be created.

℟. And thou shalt renew the face of the earth, alleluya.

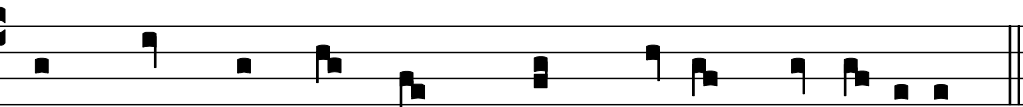
¶ *At Lauds.*

Dum complerentur dies.

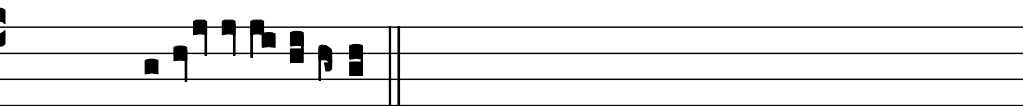
1. Ant.
III.i.



¶ Hen the day * of Pente-cost was ful-ly come,




they were all in one place, say-ing, al-le-lu-ya.




Ps. The Lord is King. (93./xcij.) [51].

Spiritus Domini replevit.

2. Ant.
VIII.i.



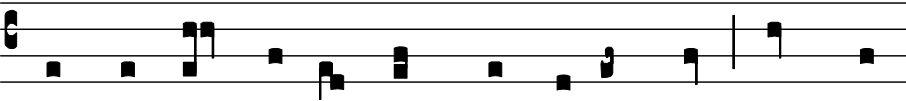
¶ HE Spi-rit * of the Lord fil- leth the whole world,



al- le-lu-ya. *Ps.* O be joyful. (100./xcix.) [52].

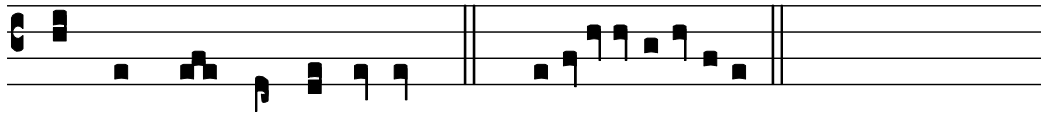
Repleti sunt omnes Spiritusancto.

3. Ant.
VIII.i.



¶ Hey were all * fil-led with the Ho-ly Ghost : and be-

On the day of Pentecost.



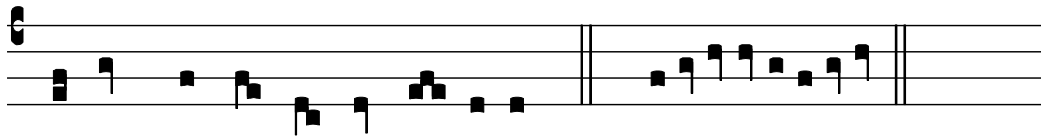
gan to speak, al-le-lu-ya. *Ps.* O God, thou art. (*lxij.*) [53].

Fontes et omnia que moventur.

4. Ant.
I.iv.



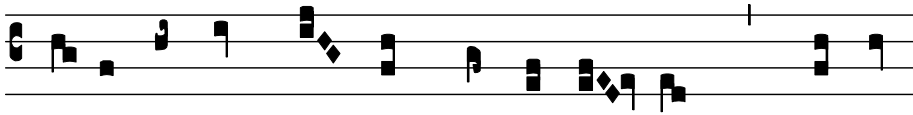
ye wells * and all that move in the wa-ters : sing



a hymn unto God, al-le- lu-ya. *Ps.* O all ye works. (*Daniel. iij.*)
[54].

Loquebantur variis linguis.

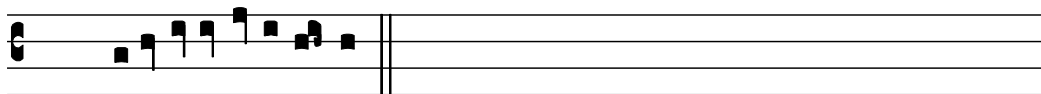
5 Ant.
VII.v.



He a-postles * did speak with other tongues the won-



der-ful works of God, al-le-lu-ya, al-le- lu-ya, al-le- lu-ya.



Ps. O praise the Lord. (*cxlviij.-cl.*) [55].

Chapter. When the day of Pentecost. 1550.

Impleta gaudent viscera.

Hymn.
I.



With joy the apostle's breasts are fired, By God the

Holy Ghost inspired : And straight, in divers kinds of

speech, The wondrous works of God they preach. 2. To men

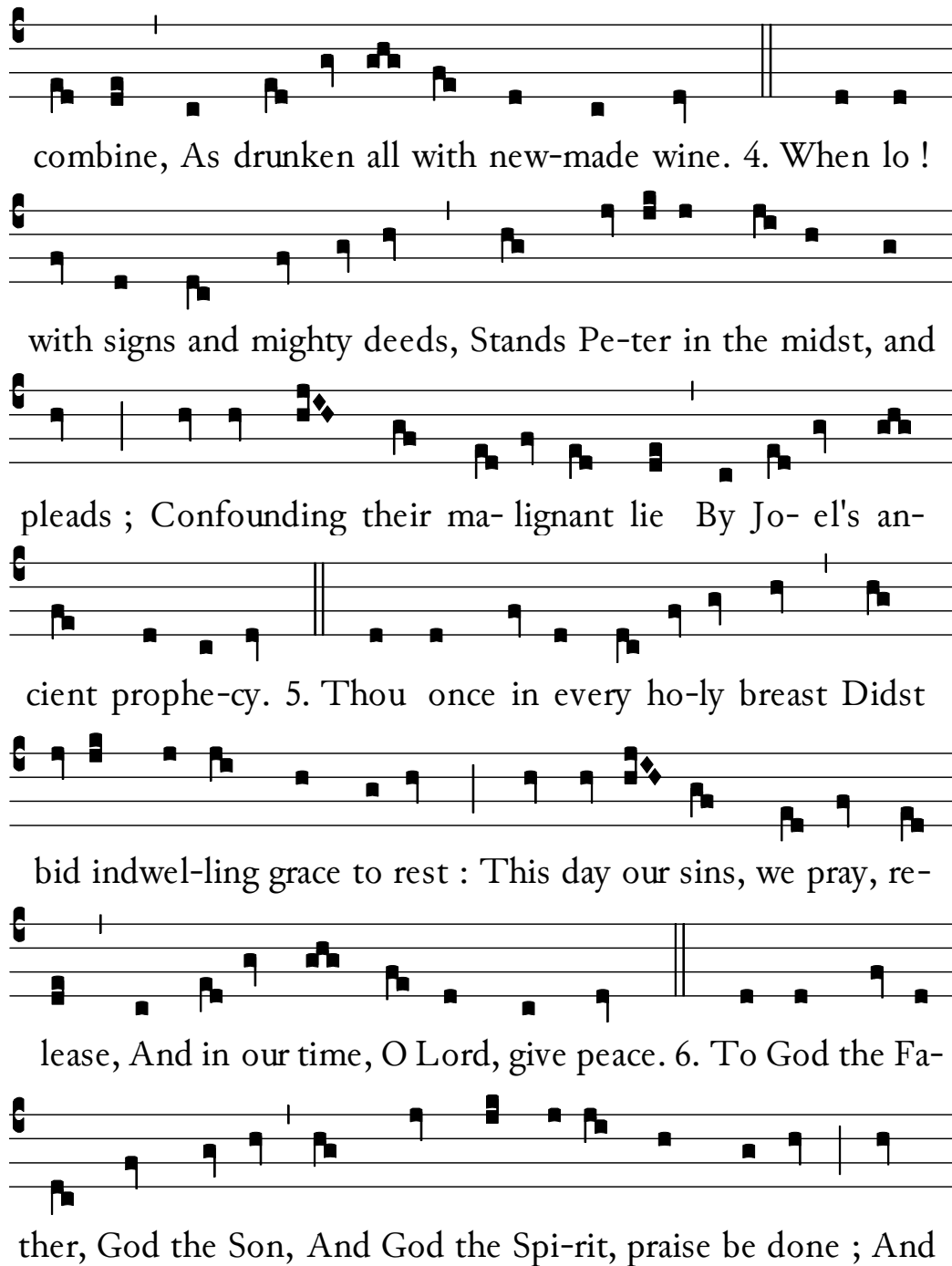
of every race they speak, A-like Barbarian, Roman, Greek :

From the same lips, with awe and fear, All men their native

accents hear. 3. But Judah's sons, e'en faithless yet, With

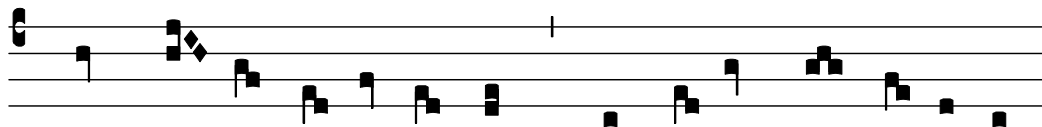
mad infuriate rage be-set, To mock Christ's followers

On the day of Pentecost.

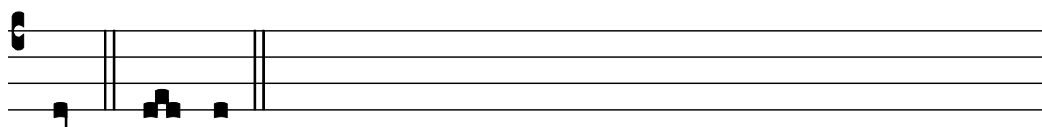


combine, As drunken all with new-made wine. 4. When lo !
with signs and mighty deeds, Stands Pe-ter in the midst, and
pleads ; Confounding their ma- lignant lie By Jo- el's an-
cient prophe-cy. 5. Thou once in every ho-ly breast Didst
bid indwel-ling grace to rest : This day our sins, we pray, re-
lease, And in our time, O Lord, give peace. 6. To God the Fa-
ther, God the Son, And God the Spi-rit, praise be done ; And

On the day of Pentecost.



Christ the Lord up-on us pour The Spi- rit's gift for ev-er-




more. A-men.

℣. The apostles did speak with other tongues.

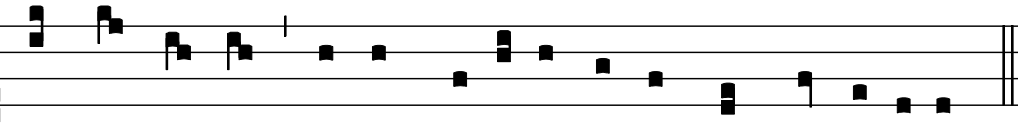
℟. The wonderful works of God, alleluya.

Accipite Spiritum Sanctum.

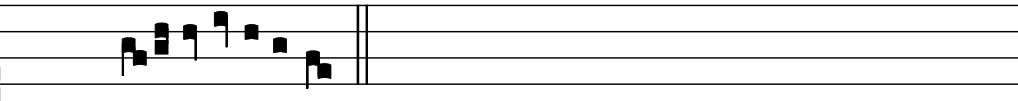
Ant.
VII.i.



E- ceive ye * the Ho-ly Ghost : whose so-ev-er




sins ye re-mit, they are remitted unto them, al-le-lu-ya.



Ps. Blessed be the Lord. XX*.

Prayer.

 God, who on this day didst
teach the hearts of the faithful
by the light of the Holy Spirit : grant
us, by the same Spirit, to have a right

judgment : and evermore to rejoice in
his comfort. Through Jesus Christ.
In the unity of the same.

 *At Prime.*

Ant. When the day of Pentecost. *j. of Lauds.* 1563.

Ps. Save me, O God. (54./liij.) [117].

Ant. Thanks be to thee. [122].

Ps. Whosoever. [122].

R. Jesu Christ. *with Alleluya.* [128].

V. Thou that sittest. [128].

¶ *At Terce.*

After the aspersion with Blessed Water and after the return of the Procession into the Quire : the Choir standing in silken Copes : seven Seniors approach the Quire Step in silken Copes : and at that very place let be begun O God, make speed. by the most distinguished person standing in the middle : then let the aforesaid seven Seniors proceed to the Step of the Altar preceded by the Taperers and seven Thuribles having first at the Quire Step been filled with incense : and before the highest step of the Altar all together begin this Hymn Come, Holy Ghost. with genuflection kissing the Step of the Altar. The Choir to be sure with the same genuflection and kissing the forms rising again : from both sides at the same time let the whole V. be continued standing and meanwhile all of the aforesaid Seniors cense the Altar at all the Verses of the Hymn also, kissing the altar all together.

Veni Creator Spiritus.

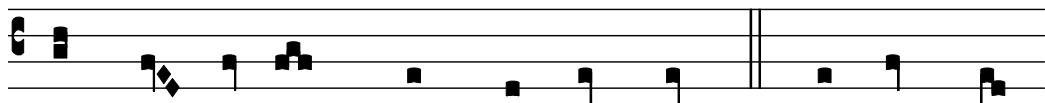
Hymn.
VIII.



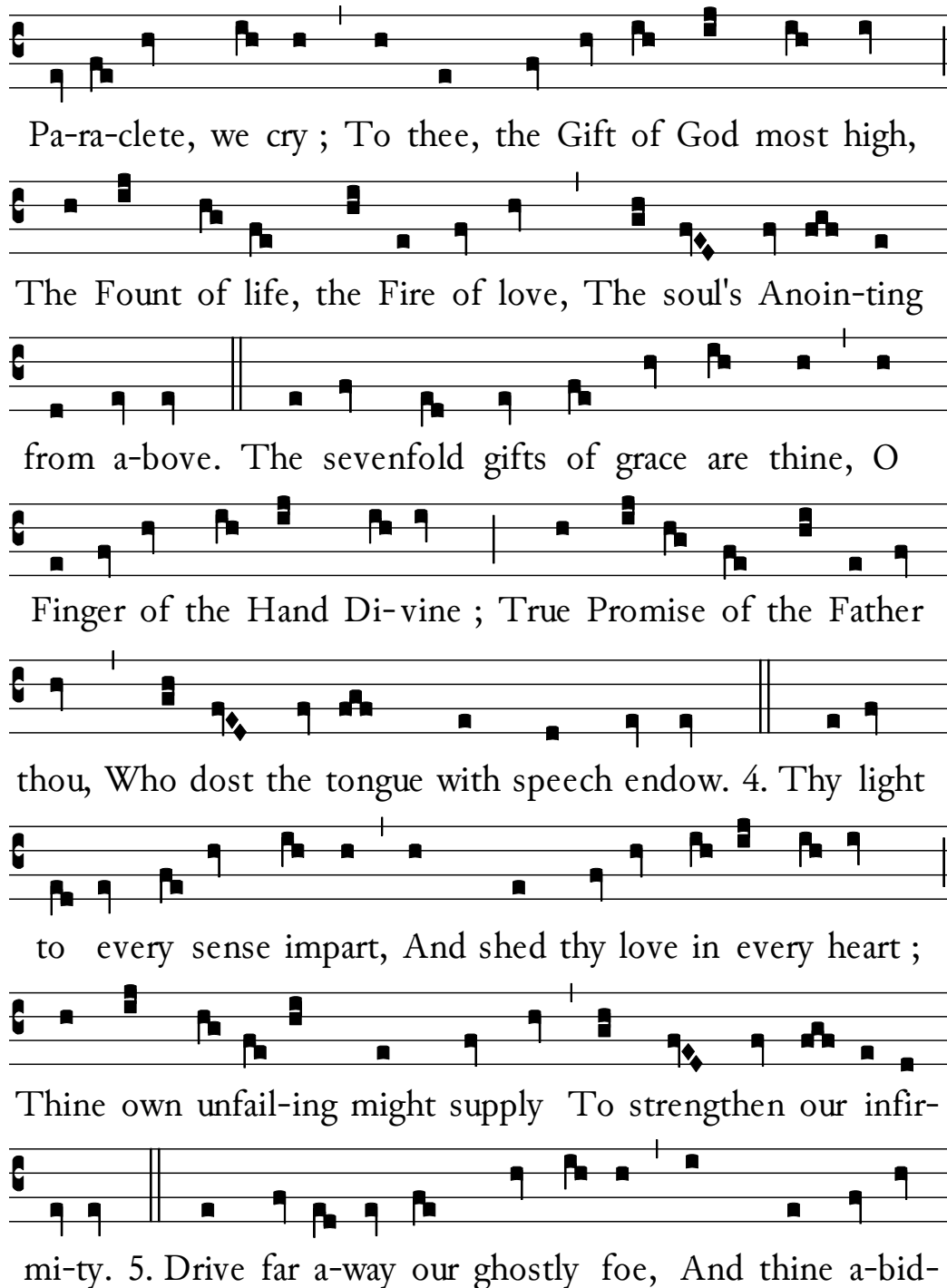
Ome, Ho-ly Ghost, Cre- a-tor blest, Vouchsafe with-



in our souls to rest ; Come with thy grace and heavenly aid,

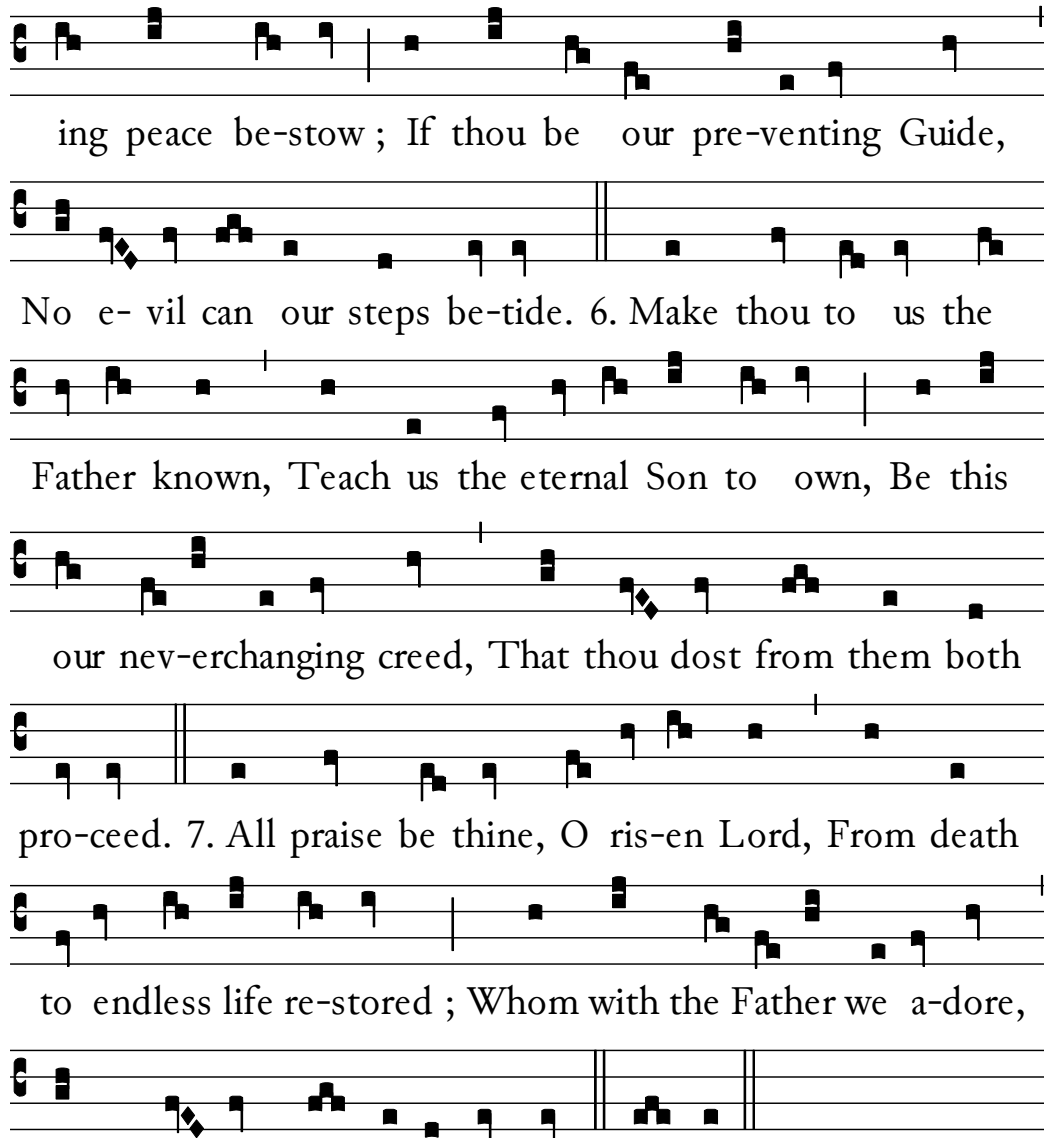


And fill the hearts which thou hast made. 2. To thee, the



Pa-ra-clete, we cry ; To thee, the Gift of God most high,
The Fount of life, the Fire of love, The soul's Anoin-ting
from a-bove. The sevenfold gifts of grace are thine, O
Finger of the Hand Di-vine ; True Promise of the Father
thou, Who dost the tongue with speech endow. 4. Thy light
to every sense impart, And shed thy love in every heart ;
Thine own unfail-ing might supply To strengthen our infir-
mi-ty. 5. Drive far a-way our ghostly foe, And thine a-bid-

On the day of Pentecost.



ing peace be-stow ; If thou be our pre-venting Guide,
No e- vil can our steps be-tide. 6. Make thou to us the
Father known, Teach us the eternal Son to own, Be this
our nev-erchanging creed, That thou dost from them both
pro-ceed. 7. All praise be thine, O ris-en Lord, From death
to endless life re-stored ; Whom with the Father we a-dore,
And Ho- ly Ghost for ev-ermore. A-men.

Let this order serve for all the Verses of the entire Hymn on this day only. However On the remaining days, namely on Monday, Tuesday, and Wednesday the Hymn Come, Holy Ghost, Creator blest. is sung at Terce without changing place or vestment : without censuring and without genuflexion, but on the the other days, that is on Thursday, Friday and Saturday, the Hymn Come, Holy Ghost, with God the Son. is sung with the Melody of the Hymn Come, Holy Ghost, Creator blest.

¶ And note that on this day the hour of Terce shall be sung by the whole Choir in silken Copes with the Hymn Come, Holy Ghost, Creator blest. and not elsewhere throughout the whole year. 1568.

The Hymn finished : namely Come, Holy Ghost, Creator blest. the seven aforementioned Seniors having bowed together return from the the Altar into the Quire in silken Copes.

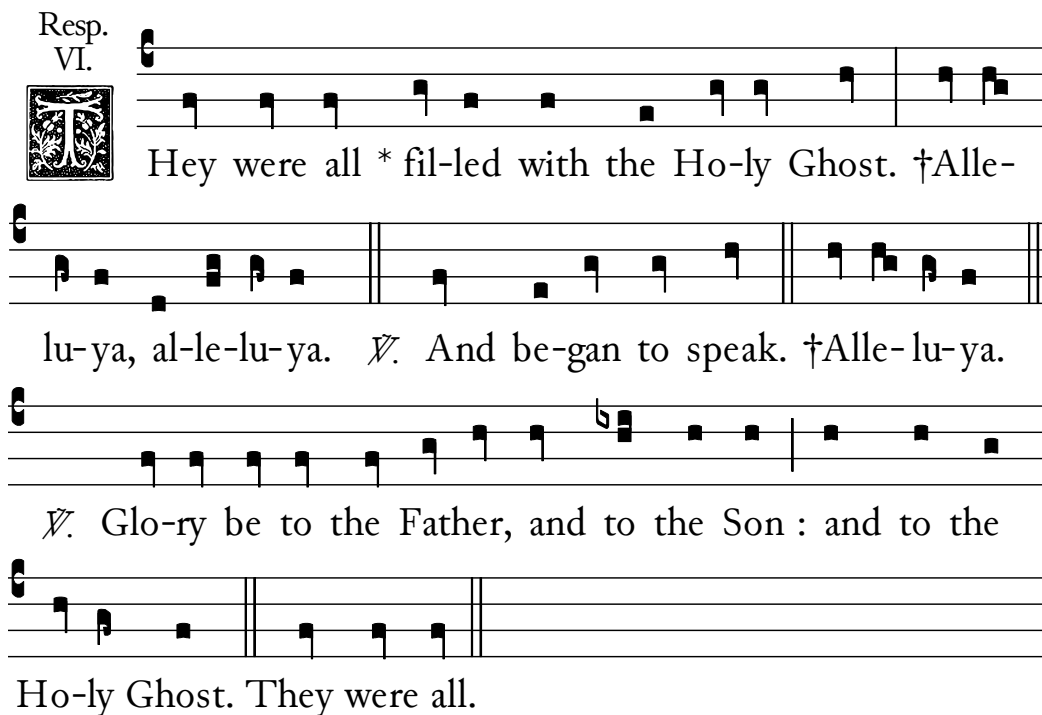
Ant. The Spirit of the Lord. *ij. of Lauds.* 1563.

Ps. Teach me, O Lord. (119./cxviii. 33.) [167].

Chapter. When the day of Pentecost. 1550.

Repleti sunt omnes Spiritusancto.

Resp.
VI.



The musical notation is written on four staves. The first staff begins with a square neume on a four-line staff. The second staff starts with a large, ornate initial 'T' in a square frame, followed by the text 'Hey were all * fil-led with the Ho-ly Ghost. †Alle-'. The third staff continues the text 'lu-ya, al-le-lu-ya. ⁊. And be-gan to speak. †Alle-lu-ya.' The fourth staff continues '⁊. Glo-ry be to the Father, and to the Son : and to the' and the fifth staff concludes with 'Ho-ly Ghost. They were all.' The notation consists of square neumes on a four-line staff, with some neumes beamed together. There are double bar lines at the end of the second, third, and fourth staves.

⁊. The apostles did speak with other tongues.

⁊. The wonderful works of God, alleluya.

Prayer. O God, who on this day. 1567.

¶ *At Sext.*

Ant. They were all filled. 1563.

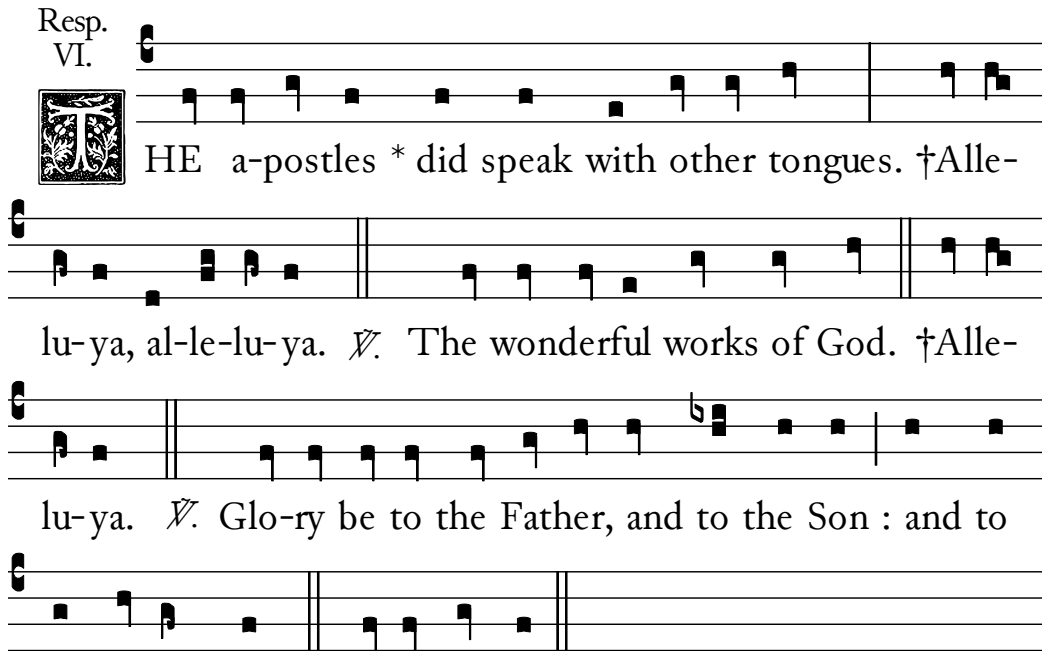
Ps. My soul hath longed. (119./cxviii. 81.) [184].

Chapter. Acts ij. (2.)

S uddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the	house where they were sitting. <i>R.</i> Thanks be to God.
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Loquebantur variis linguis.

Resp.
VI.



THE a-postles * did speak with other tongues. †Alle-
lu-ya, al-le-lu-ya. The wonderful works of God. †Alle-
lu-ya. Glo-ry be to the Father, and to the Son : and to
the Ho-ly Ghost. The a-postles.

R. The Spirit of the Lord filleth the whole world.

R. And that which containeth all things hath knowledge of the voice, alleluya.

Prayer as above. 1567.

¶ *At None.*

Ant. The apostles did speak. *v. of Lauds.* 1564.

Ps. Thy testimonies. (119./cxviii. 129.) [201].

Chapter. Acts ij. 3.

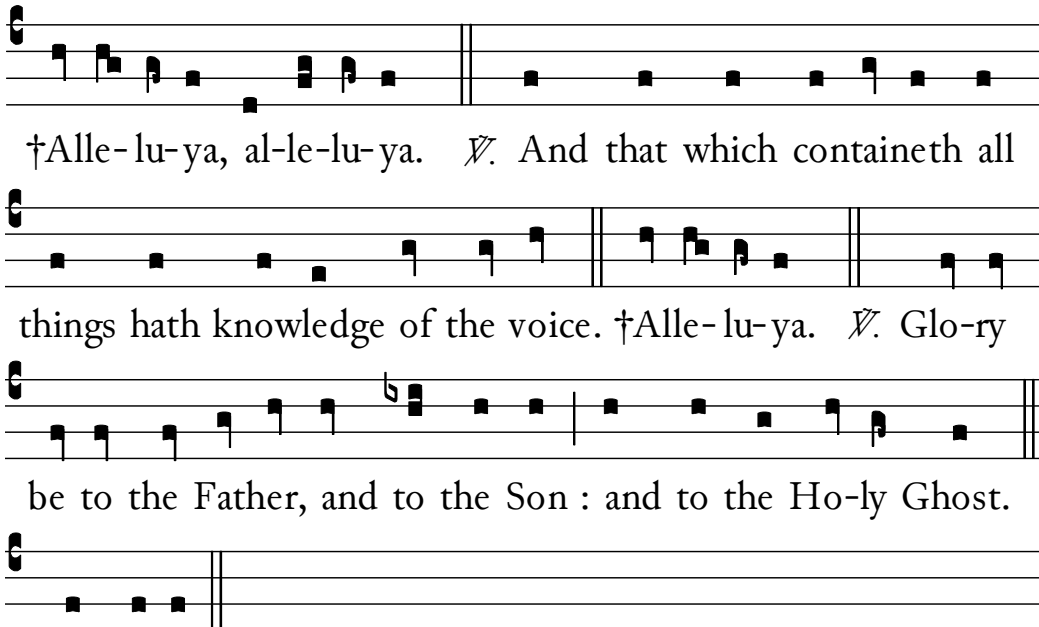
THere appeared unto the apostles | and the Holy Ghost sat upon each of
cloven tongues like as of fire, | them. *R.* Thanks be to God.

Spiritus Domini replevit.

Resp.
VI.



He Spi-rit of the Lord * hath fil-led all the world.



†Alle-lu-ya, al-le-lu-ya. *R.* And that which containeth all

things hath knowledge of the voice. †Alle-lu-ya. *R.* Glo-ry

be to the Father, and to the Son : and to the Ho-ly Ghost.

The Spi-rit.

R. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth, alleluya.

Prayer as above. 1567.

¶ *At ij. Vespers.*

Ant. When the day of Pentecost. *j. of Lauds.* 1563.

Ps. The Lord said. (110./cix.) [373]. *and the other Psalms of Sundays.* And they are sung with the aforementioned Antiphon during the whole week at Vespers, and it is noted

let whomever begins the preceding Antiphon be the most distinguished person from the Choir side after he who officiates at Mass on that day.

Chapter. Acts ij. 6.

THE multitude came together,
and were confounded, because
that every man heard them speak in

his own language. *R.* Thanks be to
God.

This Chapter is said during the whole week at Vespers.

R. The Holy Spirit. 1561.

Beata nobis gaudia.

Hymn.
II.



Lest joys for mighty wonders wrought * The year's

re-volv-ing orb hath brought, What time the Ho-ly Ghost

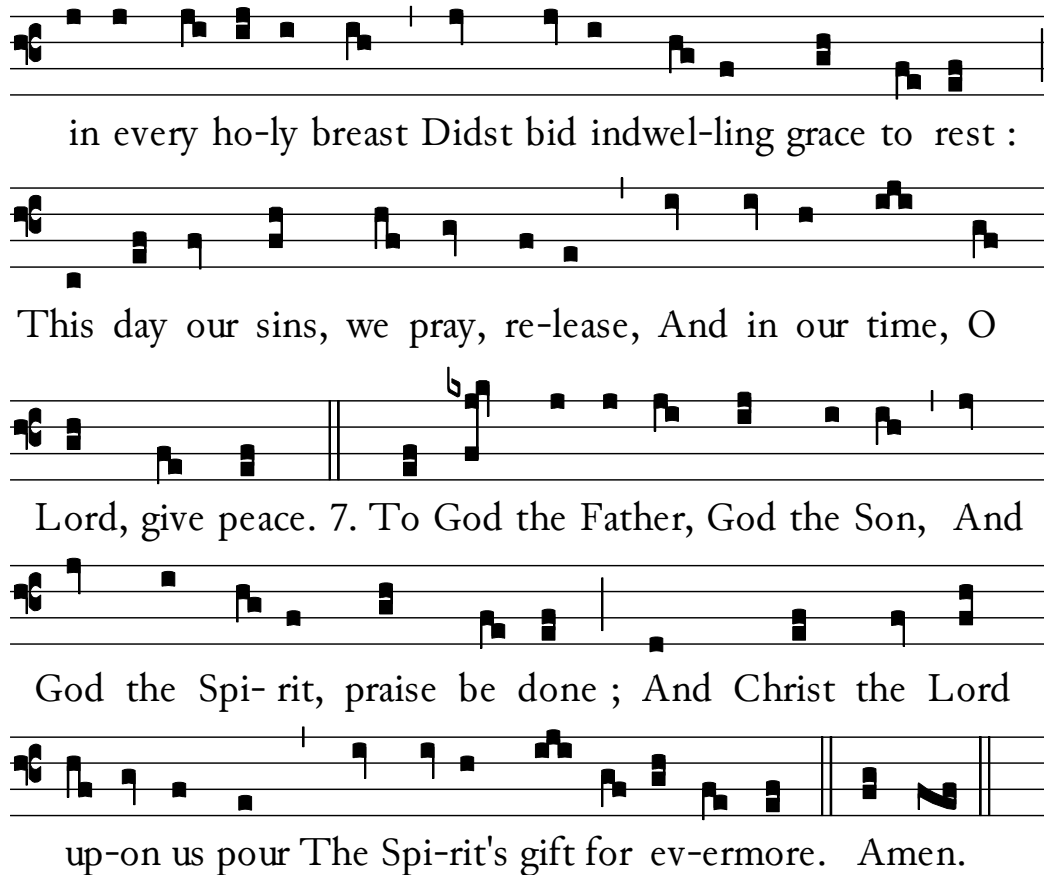
in flame Upon the Lord's dis-ciples came. 2. The quiv'r-ing

fire their heads be-dewed In clo-ven tongues' simi-li- tude,

That e-loquent their words might be, And fervid all their

cha-ri-ty. 3. In vary- ing tongues the Lord they praised, The
gather- ing people stood a- mazed ; And whom the Comfor-
ter di- vine Inspired, they mocked as full of wine. 4. These
things were done in type to- day, When Eastertide had worn
a- way, The number told which once set free The captive
at the ju- bi- lee. 5. Thy ser- vants, fal- ling on their face,
Be- seech thy mer- cy, God of grace, To send us from thy
heav' nly seat The blessings of the Pa- ra- clete. 6. Thou once

On the day of Pentecost.



in every ho-ly breast Didst bid indwel-ling grace to rest :

This day our sins, we pray, re-lease, And in our time, O

Lord, give peace. 7. To God the Father, God the Son, And

God the Spi-rit, praise be done ; And Christ the Lord


up-on us pour The Spi-rit's gift for ev-ermore. Amen.

℣. The Spirit of the Lord filleth the whole world.

℟. And that which containeth all things hath knowledge of the voice, alleluya.

Hodie completi sunt dies.

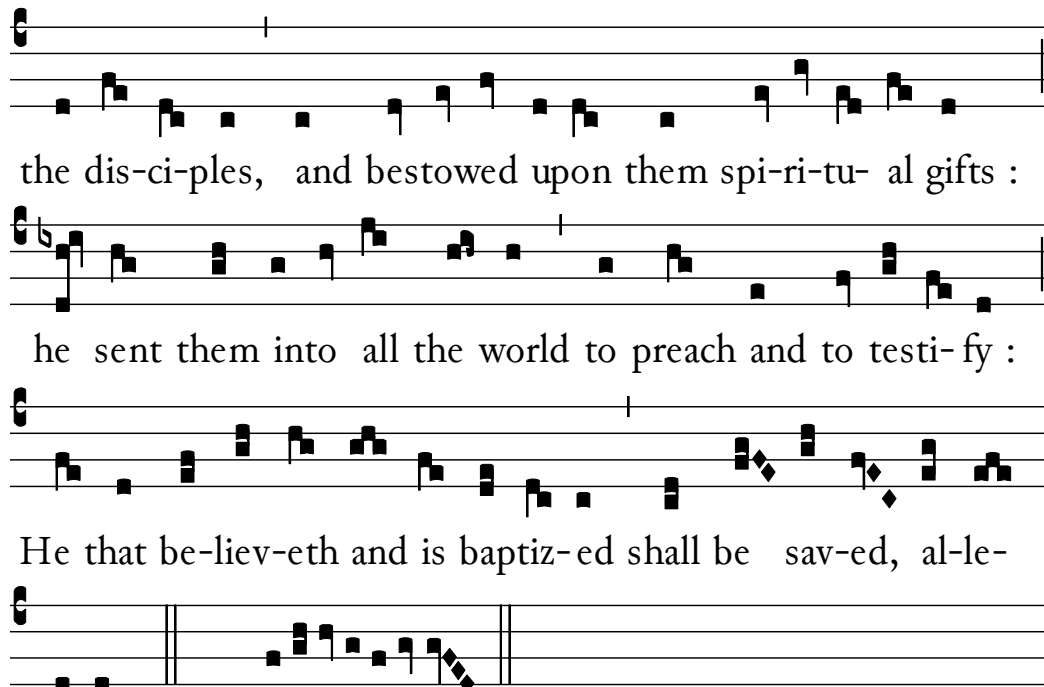
Ant.
I.v.



His day * the day of Pente-cost was ful-ly come, al-

le- lu-ya : this day the Ho-ly Ghost appeared in fire to

On the day of Pentecost.



the dis-ci-ples, and bestowed upon them spi-ri-tu- al gifts :

he sent them into all the world to preach and to testi-fy :

He that be-liev-eth and is baptiz-ed shall be sav-ed, al-le-

lu-ya. Ps. My soul doth magnify. XX*.

The musical notation consists of four systems, each with a vocal line (treble clef) and a basso continuo line (bass clef). The notes are square and the rests are indicated by vertical lines. The first system is for 'the dis-ci-ples, and bestowed upon them spi-ri-tu- al gifts :'. The second system is for 'he sent them into all the world to preach and to testi-fy :'. The third system is for 'He that be-liev-eth and is baptiz-ed shall be sav-ed, al-le-'. The fourth system is for 'lu-ya. Ps. My soul doth magnify. XX*.' and includes a double bar line.

Prayer. O God, who on this day. 1567.

¶ *At Compline.*

At Compline let all be made as is indicated in the Psalter [493]. : nevertheless on this day and on the three days that follow, for the Hymn this Sequence Now let our voices. is sung, and let it be finished thus, Amen. but on the remaining day of the week the Hymn Thee, Saviour of the world. is sung. [463].

¶ *Monday in the Week of Pentecost.*

On this day and on the two that follow let the same order serve as on Monday in the Week of Easter, as above, in the introducing of the Antiphon, the reading of the Lessons and the singing of the Responsories. 1318.

Let the Invitatory, Hymn, Antiphons and Psalms, and VV. be sung as on the day of Pentecost. 1555. Let it be made likewise on each day of during the week.

The Gospel according to John iij. (16-21.) Lesson j.

AT that time. Jesus said unto a certain leader of the Pharisees, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And that which followeth.

*A Sermon from the Commentary of
Blessed Augustine, Bishop.*

(Super Johan. tract. xij. d.)

INsofar as the physician is concerned : he cometh to heal the sick. He destroyeth himself : who wills to not observe the orders of the physician. He is come as a Saviour to the world. Why is he called Saviour of the world, except that he should save the world, not that he should judge the world ? If

thou wilt not be saved by him, thou shalt be judged of thyself. See what he saith, He that believeth on him : is not condemned. But he that believeth not : what think ye he shall say ? is condemned he saith, already. Judgement hath not yet appeared : but judgement hath already been made. For the Lord knoweth who are his. He knoweth who shall endure to the crown : and who will remain for the flames. He knoweth the corn on his threshing floor : he knoweth the chaff, he knoweth the wheat, and he knoweth the tares. But thou, O Lord, have mercy upon us.

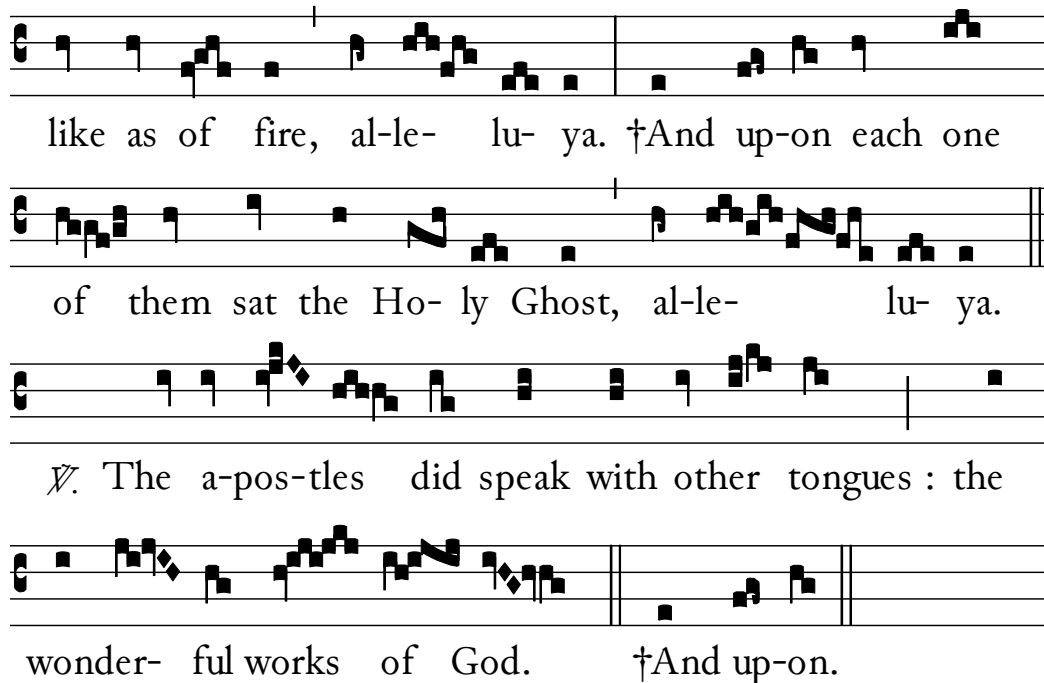
Apparuerunt apostolis.

Resp.
VII.



Here ap-peared * unto the a-postles clo-ven tongues

The Week of Pentecost.



like as of fire, al-le- lu- ya. †And up-on each one
of them sat the Ho- ly Ghost, al-le- lu- ya.
℞. The a-pos-tles did speak with other tongues : the
wonder- ful works of God. †And up-on.

Second Lesson.

HE that believeth not is already judged. Why judged ? Because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. My brethren : whose works hath the Lord find to be

good ? Those of no one. He found the works of all evil. How is it then that some have done the truth, and have come to the light ? For it is followed by this, But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. But thou, O Lord, have mercy upon us.

℞. The apostles did speak. *Found on the Vigil of Pentecost at j. Vespers. 1550.*

Lesson iij.

How have some done a good deed : that they might come to the light, that is to Christ ? And how have others loved the darkness ? For if he findeth all to be sinners, and

healeth all from sin : and that serpent in which the Lord's death was figured healed them that had been bitten : and if on account of the serpent's bite the serpent was lifted up, that is, if

the Lord's death was on account of mortal men whom he found unrighteous : how is to be understood, And this is the condemnation, seeing that light is come into the world, and men loved darkness rather than light, because their deeds were evil ? What is this ? Whose deeds in fact were good ? Hast thou not come to justify the impious ? But they

loved, he saith, darkness rather than light. There hath he placed emphasis. For many have loved their sins : many have confessed their sins. He who is confessing his sins and who accuseth them : doth now work with God. God accuseth thy sins. If thou also accuest : thou art united with God. But thou, O Lord, have mercy upon us.

R. The Holy Spirit. *as above on the day of Pentecost.* 1561.

Before Lauds V. Send forth thy Spirit. 1563. *This Verse is said daily before Lauds during the week.*

¶ At Lauds.

At Lauds this single Antiphon When the day of Pentecost. 1563. is sung and it is sung daily during the week.

Ps. The Lord is King. (93./xcij.) [51].

Chapter. Suddenly there came a sound. 1572.

This Chapter is said daily at Matins and at Terce during the week.

Hymn. With joy the apostles' breasts are fired. 1565.

V. The apostles did speak with other tongues. 1567.

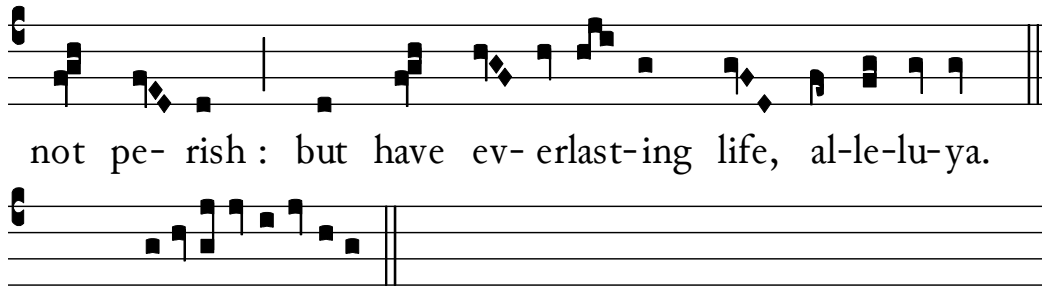
Sis Deus dilexit mundum.

Ant.
VIII.i.



Qd so lov-ed * the world, that he gave his only

be-gotten Son, that who-so-ev-er be-liev-eth in him should



Ps. Blessed be the Lord. XX*.

Prayer.

God, who didst give the Holy Ghost to thine Apostles : grant unto thy people the effect of their devout petition : that on those whom

thou hast given faith thou mayest also bestow peace. Through Jesus Christ. In the unity of the same.

¶ *At Prime.*

Ant. When the day of Pentecost. *as above j. of Lauds.* 1563.

Ps. Save me, O God. (54./liij.) [117].

Ant. Thanks be to thee. [122].

Ps. Whosoever. [122].

¶ *At iij. and at the other Hours the Antiphons, Responsories, and VV. are sung as on the day of Pentecost each day of the week 1568. : with the proper Prayers.*

At Terce.

Chapter. Suddenly there came a sound. 1572.

At Sext.

Chapter. There appeared unto the apostles. 1573.

¶ *At ix.*

Chapter. Acts ij. 4.

They were all filled with the Holy Ghost, and began to speak

with other tongues, as the Spirit gave them utterance. R. Thanks be to

God.

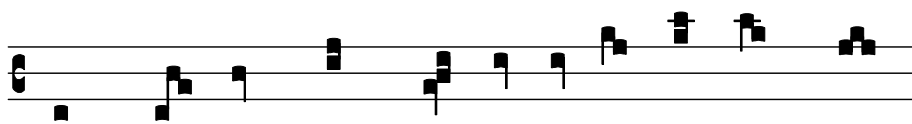
Let this order of Chapters at Matins and at the other Hours of this day be perserved during the whole week.

At Vespers.

¶ *At Vespers let all be made as on the day of Pentecost at ij. Vespers 1573. : until the Antiphon on the Psalm Magnificat. except for the Responsory which will not be sung : let it be likewise during the whole week.*

Non enim misit Deus.

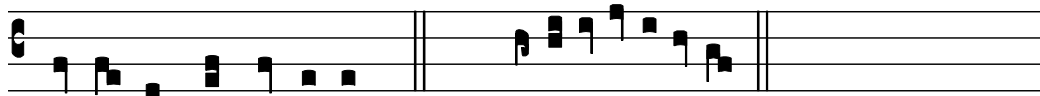
Ant.
VII.i.



OR God sent not * his Son into the world to



condemn the world : but that the world through him might



be sav-ed, al-le-lu-ya. *Ps. My soul doth magnify. XX*.*

Prayer. God, who didst give the Holy Ghost. 1581.

¶ *Tuesday.*

Lesser Double Feast.

The Gospel according to John x. (1-7). Lesson j.

AT that time. Jesus said unto his disciples, Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a

thief and a robber. And that which followeth.

*A Sermon from the Commentary of
Blessed Augustine, Bishop.
(Super Johan. tract. xlv. b.)*

THe sheepfold of Christ : is the catholic church. Whoever wisheth to enter the sheepfold, let him enter by the door : let him proclaim the true Christ. Not only let him proclaim the true Christ : but seek Christ's glory, not his own. For many by seeking their own glory : have scattered Christ's sheep instead of gathering them. For Christ the Lord is a low doorway. He who enters by this doorway : it is right that he should humble himself, that he may be able to enter with unharmed head. But he who doth not humble but exalteth himself : wisheth to climb over a wall. Moreover he that climbeth over a wall : is thus

exalted that he may fall. Thus far, however, the Lord Jesus is speaking covertly : and he is not yet understood. He nameth the door, he nameth the sheepfold : he nameth the sheep. He setteth forth all this : but he doth not yet explain. Let us therefore read further because he is coming to those words, wherein he may deign to explain something of what he saith : from which explanation indeed he shall perhaps give us to understand what he hath not explained. For he feedeth us with what is manifest : he exerciseth us with what is obscure. But thou, O Lord, have mercy upon us.

Advenit ignis divinus.

1. Resp.

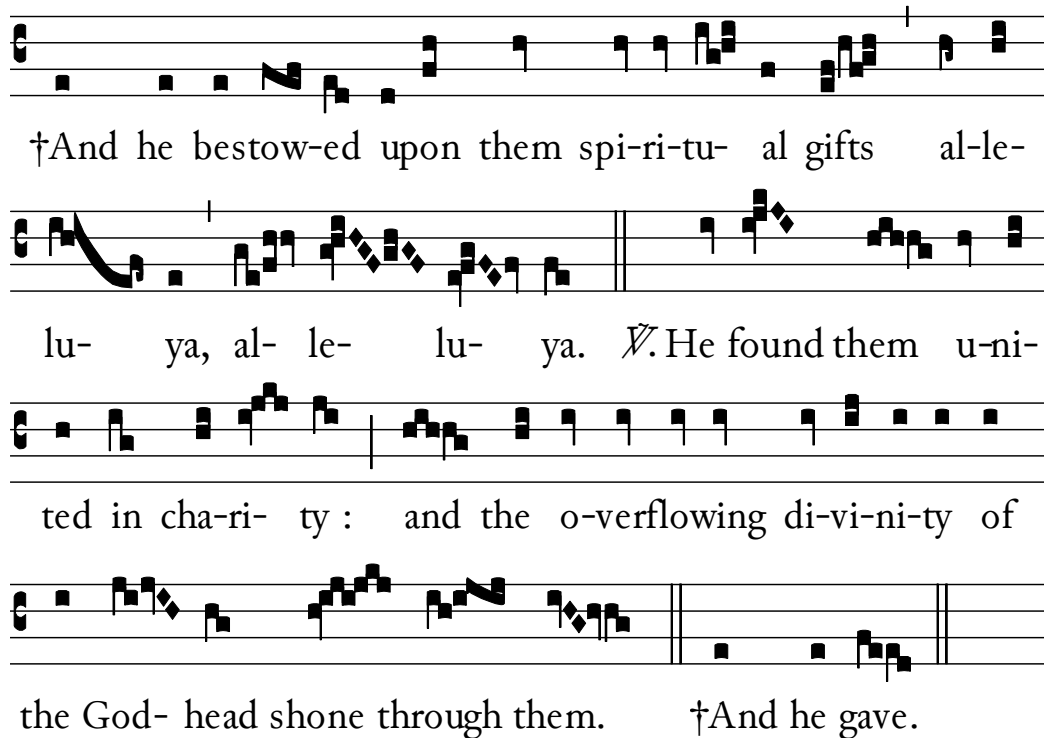
VII.



HE fire * of God came not burn-ing but en-

lighten- ing, not consum- ing but giv-ing light : and

found the hearts of the disciples to be clean ves- sels.



†And he bestow-ed upon them spi-ri-tu- al gifts al-le-
lu- ya, al- le- lu- ya. ✕. He found them u-ni-
ted in cha-ri- ty : and the o-verflowing di-vi-ni-ty of
the God- head shone through them. †And he gave.

Second Lesson.

HE that entereth not by the door into the sheepfold, but climbeth up some other way : woe to that wretch for he shall fall. Let him therefore be humble, let him enter through the doorway : let him come on level foot, and he shall not give offense. The same (he saith) is a thief and a robber. He desireth to call the sheep of another his own sheep : his own for this, that they would be snatched away by theft, not that he might save, but that he might slay them. He is therefore a thief : because he calleth what is another's to be his own. A robber : because what

he hath stolen he also slayeth. But he that entereth in by the door is the shepherd of the sheep : to him the porter openeth. Concerning this porter then we shall inquire : when we have heard from the Lord himself what is the doorway, and who is the shepherd. And the sheep hear his voice: and he calleth his own sheep by name. He hath their names written in the book of life. He calleth his own sheep by name. Hence the Apostle saith, The Lord knoweth them that are his. And he leadeth them out. And when he putteth forth his own sheep, he goeth before

them, and the sheep follow him : for
they know his voice. And a stranger
will they not follow, but will flee

from him : for they know not the
voice of strangers. But thou, O Lord,
have mercy upon us.

Disciplinam et sapientiam.

2. Resp.
VIII.



HE Lord * taught them dis-ci-pline and

wis- dom, al-le- lu- ya, he con-firmed them in the

grace of the Ho- ly Ghost. †And fil-led their hearts

with under-stand- ing, al-le-lu-ya, al- le-lu- ya.

℟. The Spi- rit of the Lord fil-leth the whole world :

and that which containeth all things hath know- ledge

of his voice. †And fil-led.

Third Lesson.

THese veiled things are full of inquiries : laden with sacraments. Let us therefore follow, and let us listen to the Master revealing something from these obscurities : and perchance by that which he revealeth, we may be made to enter in. This parable spake Jesus unto them : but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. Behold the very door which had been closed : he openeth. He himself is the door. We have discerned it, let us enter in : that

entering in we may rejoice. All that ever came before me are thieves and robbers. What is this, O Lord, All that ever came before me ? Hast thou not come ? But understand. All that ever came before me : he saith certainly except myself. Let us recollect therefore, that before his coming came the prophets. Can it be tht they were robbers and thieves ? God forbid. They did not come apart from him : because they came with him. Being about to come, he sent heralds : but he kept hold of the hearts of those which he sent. But thou, O Lord, have mercy upon us.

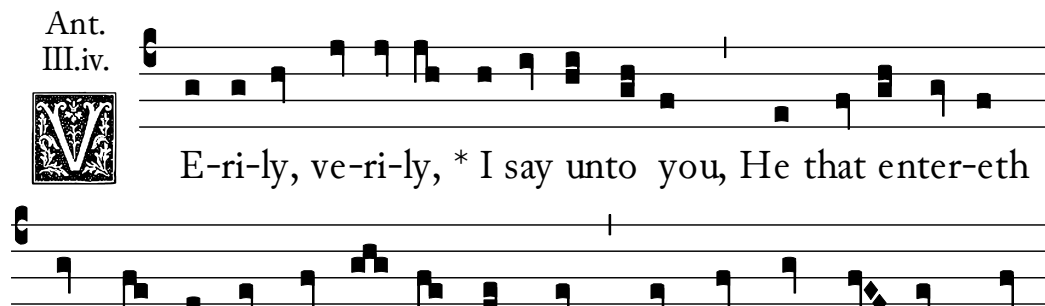
R. 3. The Holy Spirit. *as above.* 1561.

At Lauds.

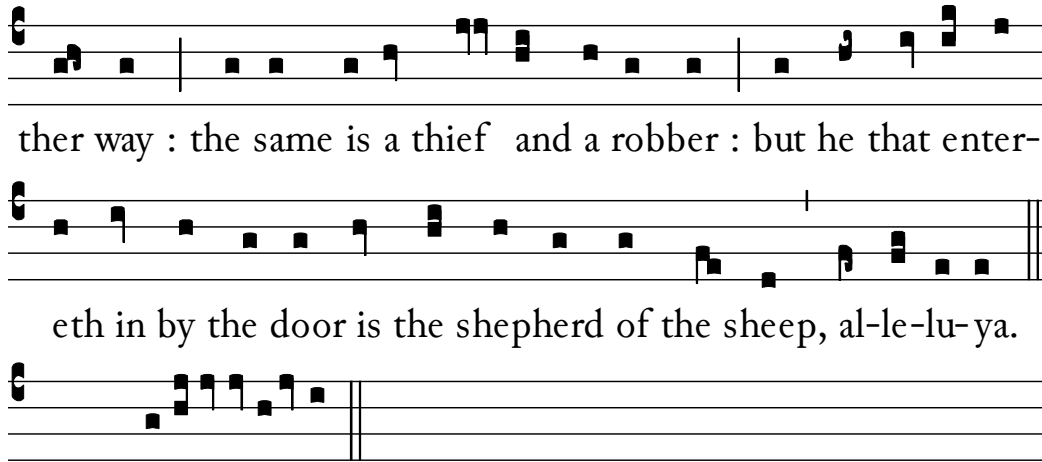
At Lauds as above. 1580.

Amen amen dico vobis.

Ant.
III.iv.



V E-ri-ly, ve-ri-ly, * I say unto you, He that enter-eth
not by the door into the sheepfold, but climbeth up some o-



Ps. Blessed be the Lord. XX.*

Prayer.

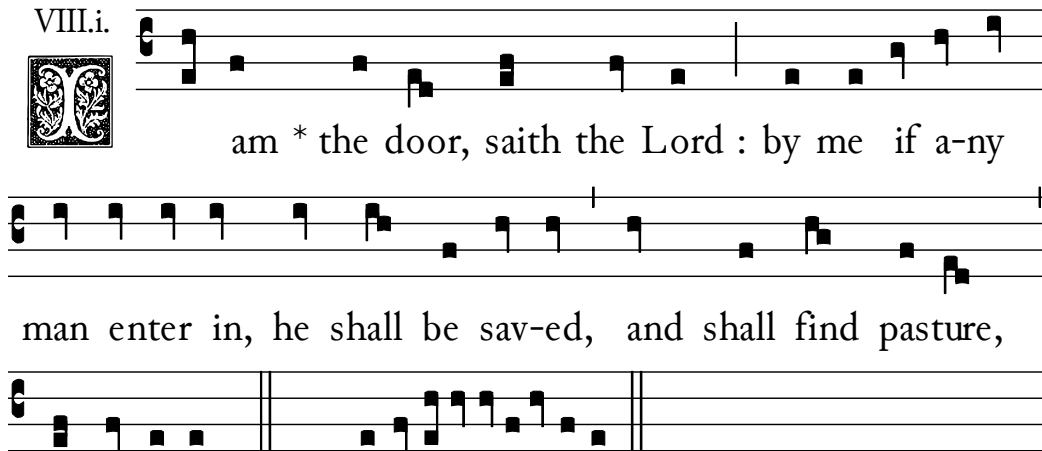
L Et the power of the Holy Ghost,
we beseech thee, O Lord, come
upon us : that it may both mercifully

cleanse our hearts : and defend us
from all adversities. Through Jesus
Christ. In the unity of the same.

¶ *At Vespers.*

Ego sum ostium.

Ant.
VIII.i.



Ps. My soul doth magnify. XX.*

Prayer as above at Matins. 1587.

¶ Wednesday.

Lesser Double Feast.

At Matins.

The Gospel according to John vj. 44-51. Lesson j.

AT that time. Jesus said unto his disciples, No man can come to me, except the Father which hath sent me draw him. And that which followeth.

*A Sermon from the Commentary of
Blessed Augustine, Bishop.
(Super Johan. tract. xxvj. b.)*

Great excellence of grace. No man cometh unless he be drawn. There is whom he draweth and whom he draweth not, why he draweth this one and draweth not that one : prefer not to judge if thou desirest not to err. Accept it at once, and then understand. Art thou not yet drawn : pray that thou may be drawn. What say we here, brethren ? If we be drawn to Christ : then we believe reluctantly, then force is employed, the will is not aroused. Any one is able to enter the Church unwillingly, is able to approach the

altar unwillingly, is able to receive the sacrament unwillingly, but he is not able to believe unless he is willing. If he believed with the body : he might be made to believe unwillingly. But believing is not done with the body. Hear the Apostle. With the heart man believeth unto righteousness. And what followeth ? And with the mouth confession is made unto salvation. Sometimes thou hearest a man confessing : and knowest not if he believeth. But thou ought not to call one confessing : whom thou judgest to be unbelieving. For to be confessing is : to say what thou hast in thy heart. If indeed thou hast one thing in thy heart, and sayest another : thou art speaking, not confessing. But thou, O Lord, have mercy upon us.

Facta autem hac voce.

1. Resp.
VII.



Ow when this * was noised a- broad, the mul-ti-
tude came to-geth- er, and were con- found-
ed : be- cause that every man heard in his own lan-
guage. †Them speaking the won- derful works
of God, al-le- lu- ya, al-le- lu- ya, al-le-
lu- ya. ✕ Be- hold, are not all these which speak Ga-li-
le- ans ? and how hear we every man in his own
tongue ? †Them speaking.

Second Lesson.

Since therefore one may believe in Christ with the heart, which certainly no one doth unwillingly, and moreover one who is drawn as if unwillingly is seen to be forced : how shall we solve this question, No man cometh to me, except the Father which hath sent me draw him ? If any one be drawn : he cometh unwillingly. If he cometh unwillingly : neither doth he believe. If he believeth not : neither doth he come. Indeed we do not run to Christ on foot : but by believing. Nor by bodily

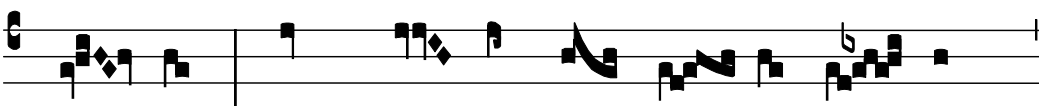
motion : but by desire of the heart we draw nigh. Thus that woman which touched the border of his garment : touched him more that the multitude that pressed him. Therefore the Lord said, Who touched me ? And the disciples wondering said, The multitudes throng thee : and sayest thou, Who touched me ? And he repeated, Somebody hath touched me. That woman touched : the multitude pressed. What is touched : except believed ? But thou, O Lord, have mercy upon us.

Spiritus Domini replevit.

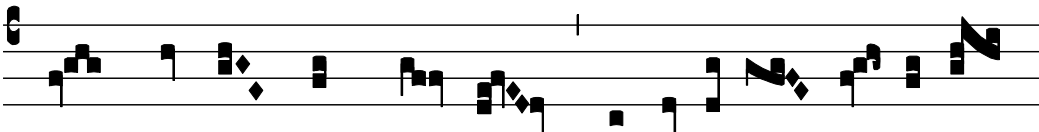
2. Resp.
VIII.



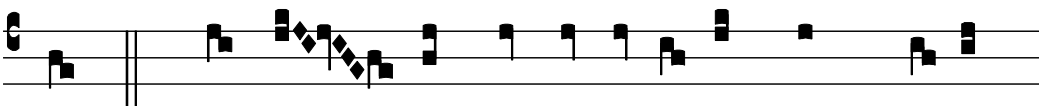
He Spi-rit * of the Lord fil-leth the



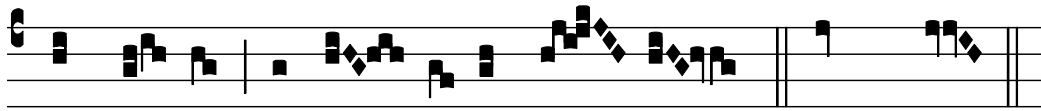
whole world. †And that which con- tain- eth all things



hath knowledge of the voice, al-le-lu-ya, al- le-lu-



ya. ⁊. For he is the worker of all things, hav-ing



all pow-er : o-ver- see-ing all things. †And that.

Lesson iij.

WHence also he said to that woman wishing to throw herself at his feet after his resurrection, Touch me not ; for I am not yet ascended to my Father. What thou seest, thou thinkest me to be this alone. Touch me not, what is this, thou thinkest me to be this alone which I appear to thee. Believe not thus, it is Touch me not ; for I am not yet ascended to my Father. To thee I have not ascended. For from thence I have never departed. If while standing on the earth she touched him not, how could she touch him while ascending to the Father ? Thus however, thus he willed himself to be touched, thus he is touched by those by whom he is rightly touched. Ascending to the Father, abiding with the Father, equal

with the Father. Thence also if thou attend here, No man cometh to me, except he whom the Father shall draw. Think not that thou art drawn unwillingly. The unwilling mind is drawn also by love. Nor ought we to fear lest perchance we be reprehended in regard to the evangelical word of the Holy Scriptures, by men which weigh words, but are far removed from things. and most of all from divine understanding : and it be said to us, How can I believe with the will if I be drawn ? I say it is not enough to be drawn by the will, thou art drawn also by delight. What is it to be drawn by delight ? Delight thou in the Lord, and he shall give thee thy heart's desire. But thou, O Lord, have mercy upon us.

R. 3. The Holy Spirit. 1561.

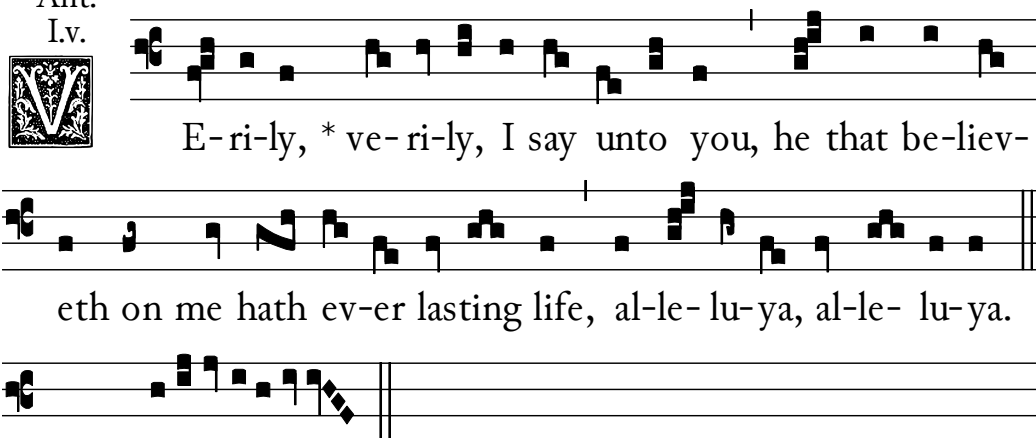
At Lauds.

At Lauds as above. 1580.

The Week of Pentecost.

Amen amen dico vobis.

Ant.
I.v.



E-ri-ly, * ve-ri-ly, I say unto you, he that be-liev-
eth on me hath ev-er lasting life, al-le- lu-ya, al-le- lu-ya.

Ps. Blessed be the Lord. XX.*

Prayer.

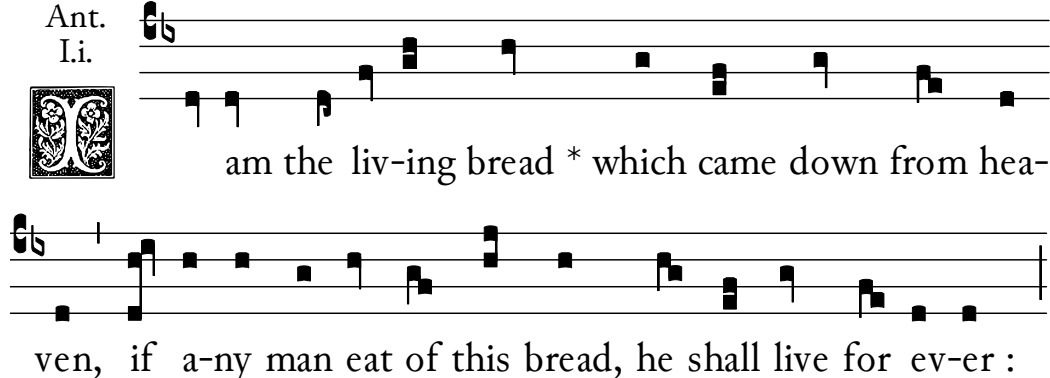
WE beseech thee, O Lord, let the Holy Ghost, the Comforter, which proceedeth from thee, illumine our minds : and lead us into all truth,

as thy Son hath promised. Who liveth and reigneth. In the unity of the same.

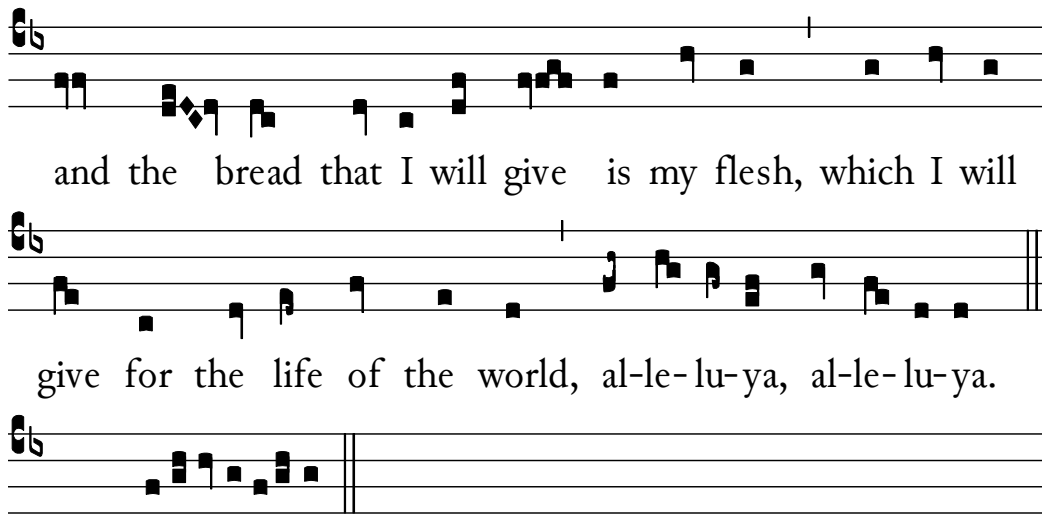
At Vespers.

Ego sum panis vivus.

Ant.
I.i.



am the liv-ing bread * which came down from hea-
ven, if a-ny man eat of this bread, he shall live for ev-er :



Ps. My soul doth magnify. XX.*

Prayer as above at Matins. 1592.

¶ *Thursday.*

On this day and the two that follow, let the same order be preserved as on Thursday in the week of Easter, as above, of the Invitatory, in the beginning of the Antiphons, in the reading of the Versicles and the reading of the Lessons and in the singing of the Responsories. 1347.

The Gospel according to Luke ix. 1-6. Lesson j.

AT that time. Jesus called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And that which followeth.

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

(Super Lucam lib. III. cap. xxxiiij.)

HAving first been endowed with the power of signs, he sent <them> to preach the kingdom of

God, that by greatness of promises greatness of deeds would also be attested, and faith would be given strength by words being shewn forth : and new things would be made, which would proclaim new things. Whence likewise now when the multitude of the faithful hath grown : there are many within the holy Church which keep a life of virtue, and have not the signs of virtue.

Because the outward miracle is shewn for nothing : if what is worked within be neglected. For according to the voice of the Teacher of the Gentiles :

tongues are for a sign, not to them that believe, but to them that believe not. But thou, O Lord, have mercy upon us.

Let the Responsories be sung from Monday in this week. 1578.

Second Lesson.

AND he said unto them : Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece. It is usually asked how Matthew and Luke may have remembered the Lord to have said to his disciples that they should not bear a staff : when Mark saith, And he commanded them that they should take nothing for their journey, save a staff only. Which is thus solved, if we understand the aforesaid staff which, according to Mark, is to be borne

under one signification : and under another that which according to Matthew and Luke is not to be borne. Just as temptation is understood under one signification from which the saying is, God tempteth no man : and under another that of which hath been said, The Lord your God proveth you, that he may know whether ye love him. That one is of leading astray : this one is of proof. But thou, O Lord, have mercy upon us.

Lesson iij.


AND therefore either saying of the Lord was to be accepted by the apostles, both that they should take not even a staff, and that they should bear nothing but a staff. For when according to Matthew it was said to them, Provide neither gold, nor silver, and so on : immediately he added, For the workman is worthy of his meat. Where he sheweth sufficiently : why he should be unwilling for them

to possess and to bear these things. It is not that they were not necessary for the sustaining of this life : but because he sent them thus, that he might shew that these things were due to them from those believers to whom they would announce the Gospel. It is clear then that the Lord did not so command these things, as though evangelists would not be allowed to live from anything else

than from those bringing offerings to whom they proclaimed the gospel : besides, the Apostle whose way of life was sustained by the work of his own hands, acted against this command, in order that he might not be burdensome to anyone : but he gave them power, in which they might know that these things were owed to them. For when someone is commanded by the Lord : unless it be done, he is guilty of disobedience.


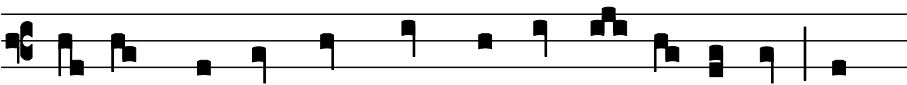
But seeing that power is bestowed : he is permitted to not use it, and as it were to withdraw from his right. Therefore the Lord ordering this : that the Apostle saith that he ordered that those who proclaim the Gospel should live by the Gospel : was saying those things to the apostles, that they being secure might neither possess nor carry things necessary for this life, either great or small. But thou, O Lord, have mercy upon us.

At Lauds.


 *At Lauds as above. 1580.*

Convocatis Jesus duodecim.

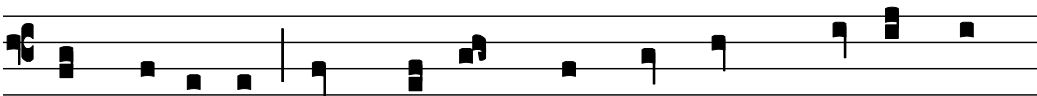
Ant.
IV.i.


E-sus * cal-led his twelve a-postles to-gether : and



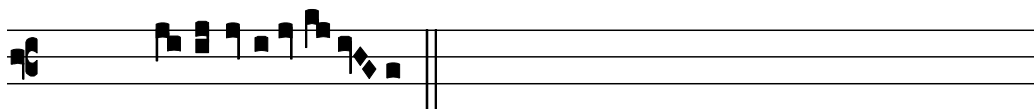
gave them power and autho-ri-ty o-ver all de-vils, and to



cure dis-eases : and he sent them to preach the kingdom



of God, and to heal the sick, al-le-lu-ya, al-le-lu-ya.



Ps. Blessed be the Lord. XX.*

Prayer.

<p>GRant, we beseech thee, almighty and merciful God, that the Holy Ghost coming, may, inhabiting, make</p>	<p>us a temple worthy of his glory. Through Jesus Christ. In the unity of the same.</p>
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At Prime on this day and on the two following days the Antiphon Thee they rightly praise. [121]. is sung on the Psalm Whosoever.

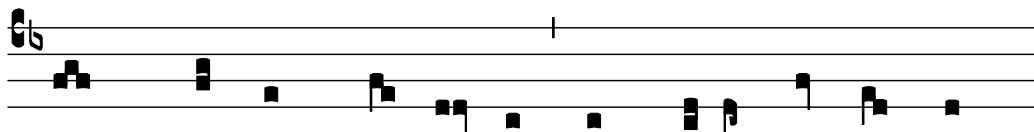
¶ *At Vespers.*

Egressi duodecim apostoli.

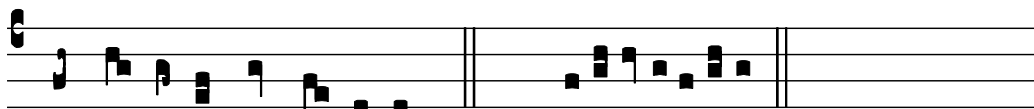
Ant.
Li.



Epart-ing, * the twelve a-postles went through the



towns, preaching the Gos-pel, and healing every where,



al-le-lu-ya, al-le-lu-ya. *Ps. My soul doth magnify. XX*.*

Prayer as above.

¶ *Friday.*

At Matins.

The Gospel according to Luke v. Chap. 17-26. Lesson j.

AT that time. It came to pass on a certain day, as Jesus sat teaching. And that which followeth.

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

(Super Lucam lib. II. cap. xvii.)

WHere the Lord had taught while seated, when, the scribes and Pharisees sitting by, he cured one with palsy, Luke passeth over for the sake of brevity : but Matthew and Mark when they relate, appear to pose a question, seeing that indeed Matthew in his own city : and Mark in Capernaum have testified him to have done this. Which is difficult to be

resolved : if Matthew indeed nameth Nazareth. Now to be sure whether Galilee itself : in which Nazareth was, is understood to be called the city of Christ, evidently to the distinguish it from Gadarenes, the region across the sea, from whence passing over the water (as Matthew writeth) they came into Galilee. Even Capernaum itself to be sure is called the city of Christ : which, not his nativity, but his powers being illustrated, had been made his own. But thou, O Lord, have mercy upon us.

The Responsories of Tuesday of this week are sung. 1583.

Second Lesson.

AND behold, men brought in a bed a man which was taken with a palsy : and they sought means to bring him in, and to lay him before him. This curing of one with palsy : sheweth salvation of the soul longing for Christ after lasting idleness of worldly enticements. Who first of all needeth attendants by which he might be lifted up and be presented

to Christ : that is by good teachers which might furnish the hope of salvation and the power of intercessions. Which Mark narrating rightly are found to have been four. Whether because by four holy books of the Gospel power is being proclaimed to all, and all speech is strengthened : or because there are four virtues, by which safety is gained,

confidence of mind is aroused. In the eternal wisdom of which the praise of wisdom is sung. For it teacheth wisdom and sobriety, and righteousness and also courage : of which nothing is

more useful in the life of men. By some they are called by several other names : prudence, fortitude, temperance and righteousness. But thou, O Lord, have mercy upon us.

Third Lesson.

AND when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling. They wanted to present the paralytic to Christ : but the multitude being interposed, they were shut off from every direction. Because often the mind, looking to God after idleness of the infirm body, and desirous to be renewed by the remedy of heavenly grace : is delayed by the obstruction of former habits. Often during the sweetnesses of secret prayers, and as it were a pleasant converse with God, the multitude intervening hinder the

sharp reasoning of mind, that Christ might not appear. And amid this what is to be done ? Certainly one should not remain in the lowest outward part where the multitude are making a disturbance, but must ascend to the roof of the house in which Christ teacheth : that is the height where the holy scriptures must be sought : and together with the Psalmist the law of the Lord is to be pondered day and night. Where-withal shall a young man cleanse his way ? Even by ruling himself after thy word. But thou, O Lord, have mercy upon us.

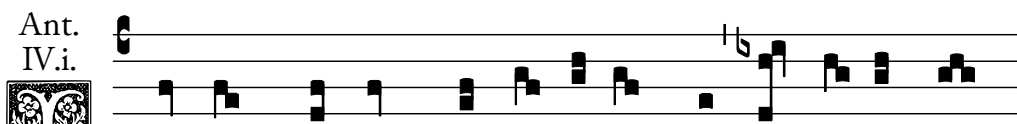
Responsory iij. The Holy Spirit. as above. 1561.

At Lauds.

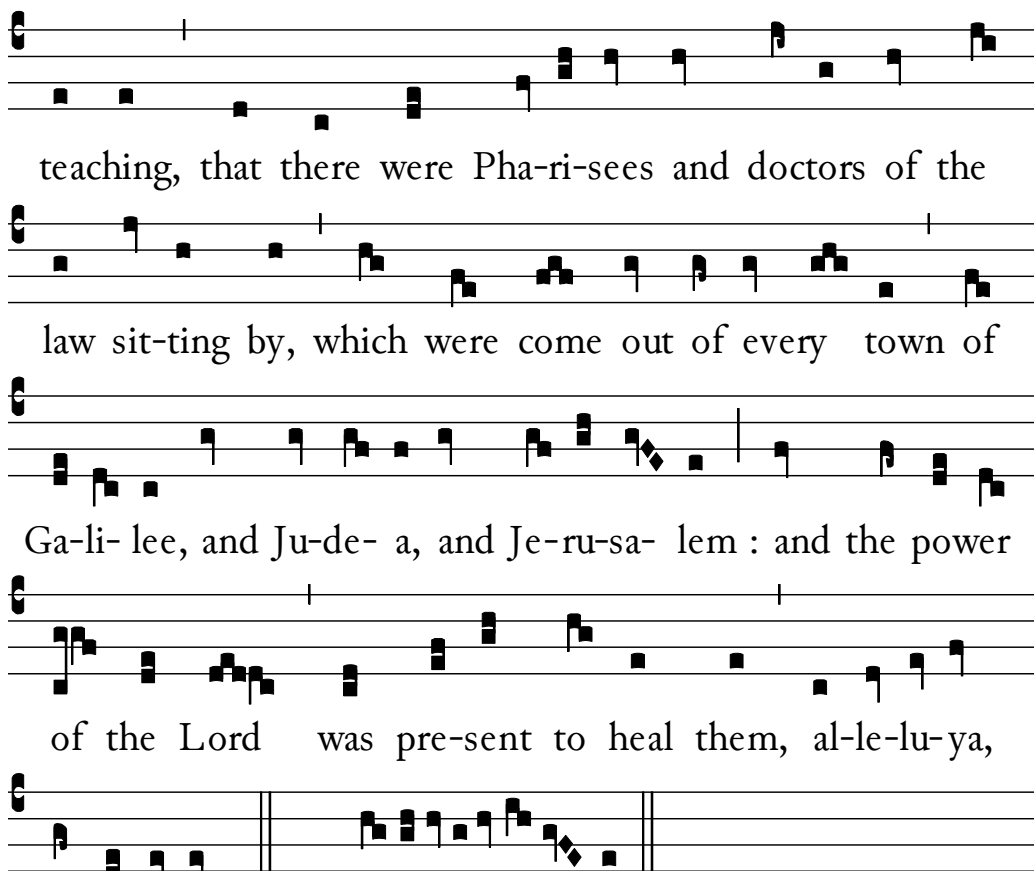
At the Benedictus.

Factum est in una die.

Ant.
IV.i.



T came to pass * on a certain day, as Je-sus sat



teaching, that there were Pha-ri-sees and doctors of the
 law sit-ting by, which were come out of every town of
 Ga-li-lee, and Ju-de-a, and Je-ru-sa-lem : and the power
 of the Lord was pre-sent to heal them, al-le-lu-ya,
 al-le-lu-ya. Ps. Blessed be the Lord. XX*.

Prayer.

Grant, we beseech thee, that thy
 Church, O almighty and mer-
 ciful God : gathered together by the

Holy Ghost : may in nowise be
 troubled by hostile attack. Through
 Jesus Christ. In the unity of the same.

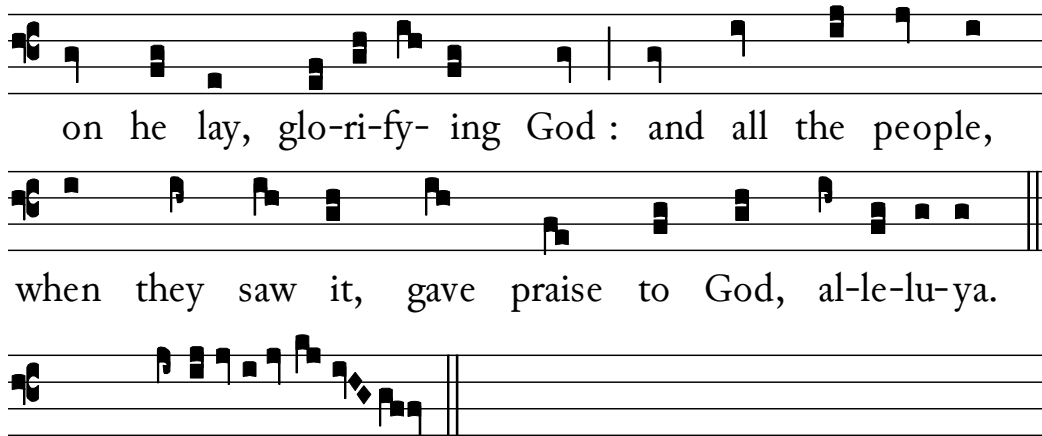
¶ *At Vespers.*

Tulit ero paralyticus.

Ant.
 IV.ii.




And the sick * of the palsy took up that where-



Ps. My soul doth magnify. XX.*

Prayer as above and the rest. 1599.

¶ *Saturday.*

At Matins.

The Gospel according to Luke iiij. 38-43. Lesson j.

AT that time. Jesus arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever. And that which followeth.

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

(Super Lucam II. cap. 14.)

IF we have said a man hath been liberated from a demon indicateth morally that the soul hath been purged of unclean thoughts : consequently that the woman that had been gripped by a fever but was healed by the command of the Lord,

sheweth her flesh to have been curbed from her burning concupiscence through the teaching of self-restraint. For all bitterness and wrath and anger, and clamour and blasphemy : is the fury of an unclean spirit. To be sure, ye understand fever enticing the flesh to be fornication and uncleanness, lust and evil concupiscence, and avarice (which is the service of idols). And they besought him for her. And he stood over her, and rebuked the fever, and it left her. But thou, O Lord, have mercy upon us.

Let the Responsories of Wednesday of this week be sung. 1589.

Second Lesson.

Sometimes the Saviour is asked, sometimes he healeth the sick voluntarily, shewing himself to be against sins and likewise sufferings, and always to favour the faithful : and of her whom they themselves little understand, either to give understanding, or indeed to dismiss not understanding : according to that which the Psalmist inquireth, Who can tell how oft he offendeth ? Cleanse thou me from my secret faults, O Lord. And immediately she arose and ministered unto them. It is natural with the beginning of fevers for health to be assailed : and to

perceive the discomfort of sickness. Truly health which is conferred by the command of the Lord : returneth all at once. Nor only doth itself return, but also it is attended with so much strength, that she is herself immediately able to minister to those which had helped her : and according to the principle of allegorical exposition, the members which had served the iniquity of uncleanness, that they might bring about the fruit of death, now serve righteousness in eternal life. But thou, O Lord, have mercy upon us.

Lesson iij.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him ; and he laid his hands on every one of them, and healed them. The setting of the sun : signifieth the passion and death of him who said, As long as I am in the world, I am the light of the world. And with the sun setting, more possessed of demons than before, more sick are cured : because he who, living in the flesh in the temporal world, had

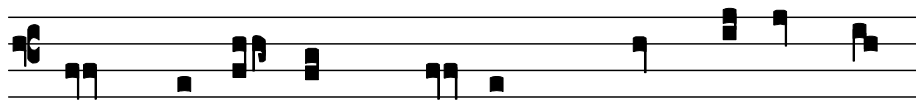
taught few of the Jews, treading down all the power of death in the region of the gentiles, sent across the gifts of faith and health. Of which minister as if heralding life and light : the Psalmist singeth, Magnify him that rideth upon the heavens. The Lord ascendeth, of course, upon the heavens, because whence in the Passion he lay dead : rising thence he revealed his great glory. But thou, O Lord, have mercy upon us.

Responsory iij. The Holy Spirit. as above. 1561.

At Lauds.

Vespere autem facto.

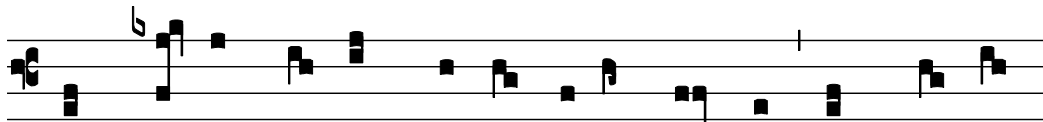
Ant.
I.v.



Ow when evening * was come, when the sun was



setting : there came to Je- sus all they that were dis-eased :



and he laid his hands on every one of them, and heal-ed



them, al-le- lu-ya. *Ps. Blessed be the Lord. XX*.*

The Week of Pentecost.

Then follows the Prayer.

WE beseech thee, O Lord,
graciously pour forth the Holy
Ghost into our minds : by whose
wisdom we were created : and by

whose providence we are guided.
Through Jesus Christ. In the unity
of the same.

¶ *If any Feast should occur in this week : let the same order be preserved as in the week of Easter, unless it be of the fast.*

And thus are completed the seven days of the sevenfold Feast of Pentecost : on the eighth day, of course on the next Sunday after Pentecost, let the Feast of the Holy Trinity be made, in which nevertheless let not a Procession go before the Cross at Vespers, as on the other Saturdays during the remainder of the year.

¶ The end of the winter part.

In die penthecostes. Fo. cclix.

Quoniam complerentur diebus penthecostes
omnes erant omnes pariter dicen-
tes alleluia: et subito factus est sonus de ce-
lo alleluia. Tunc spiritus torrens repleuit
et tam domum alleluia alle-
luia. v. Dum ergo essent discipuli in
vnum congregati propter metum iudeorum: sonus repente
de celo venit super eos. Tunc spiritus.
v. m. ij.

Repleti sunt omnes spiritu sancto
et ceperunt loqui quia spiritus sanctus dabat eloqui
gg. iij.

Antiphonale Sarisburiense: 259r.