THE SARUM RITE Sarum Breviary Noted. Performing Edition.

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Part 21.
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Common of Saints out of Eastertide.

On the Birthday of one Confessor and Bishop. On the Birthday of one Confessor and Abbot. On the Birthday of many Confessors.

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Hamilton Ontario.
The Gregorian Institute of Canada.
MMXXIV.

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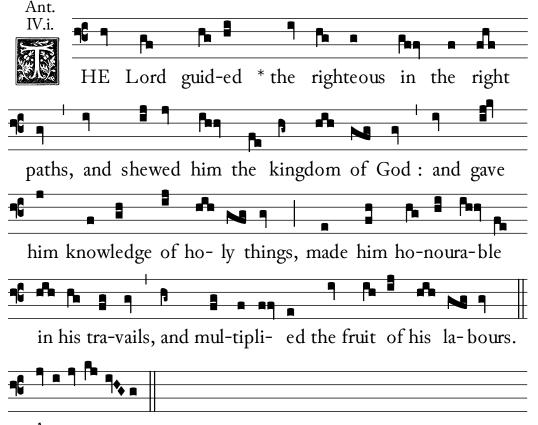
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# • On the Birthday of one Confessor and Bishop out of Eastertide.

At Vespers.

On the Psalms.

Justum deduxit. Major.



Amen.

Ferial Psalms.

Chapter. After Ecclesiasticus xliv. 17.

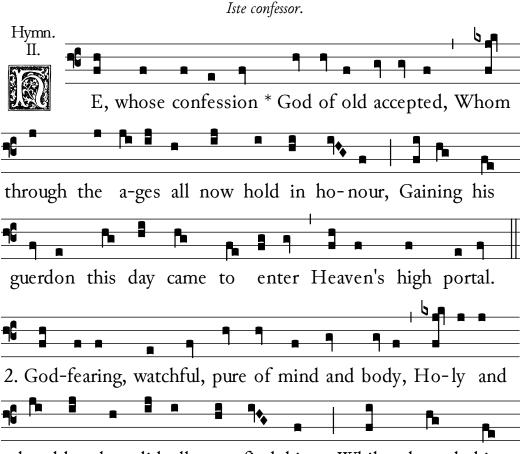
Ehold a great priest, who in his days pleased God, and was found to be righteous : and in the

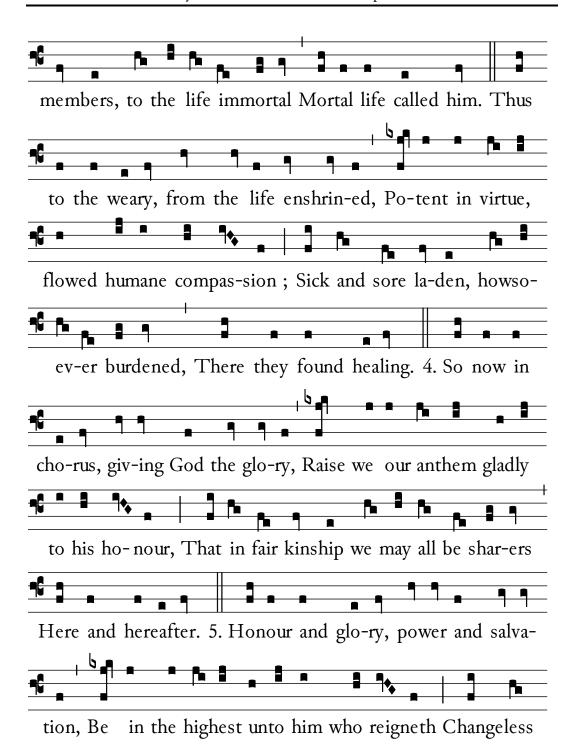
time of wrath he was made a reconciliation. R. Thanks be to God.

• When ix. Lessons or iij. Lessons with a proper History or with a proper of Lauds are made: and also on all Feasts of one Confessor and Bishop falling in Eastertide: then at both Vespers and at Lauds and at Terce is said this aforesaid Chapter Behold a great priest. and then at Sext is said the Chapter The Lord gave him. [987]. and at None the Chapter He magnified him. [1002]. However on all other Feasts whether of iij. Lessons or of ix. is said at First Vespers only the aforesaid Chapter Behold a great priest.

R. Soldier of Christ. [984].

¶ Let this Melody be sung on Feasts whether of iij. or of ix. Lessons of one Confessor and Bishop throughout the whole year when the Choir is ruled at First Vespers on this Hymn.



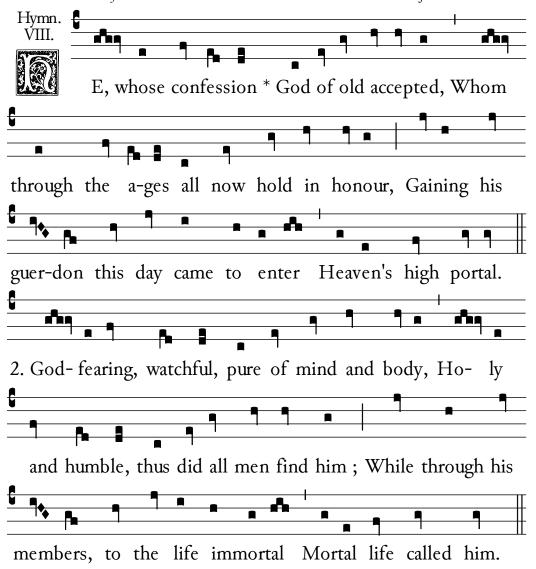


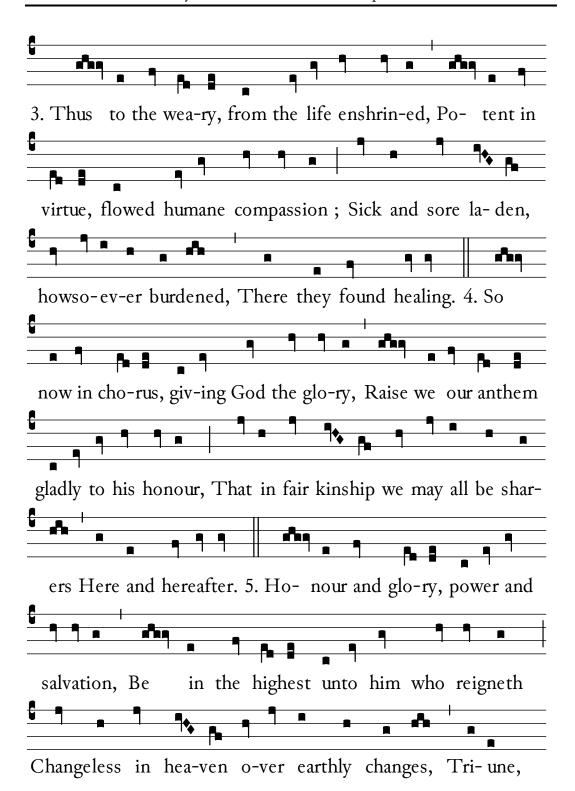
[957]

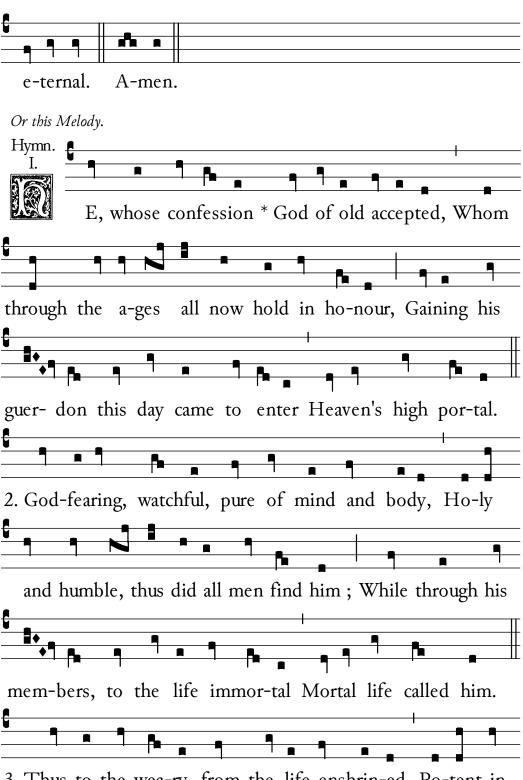


in heaven o-ver earthly changes, Tri- une, e-ternal. A-men.

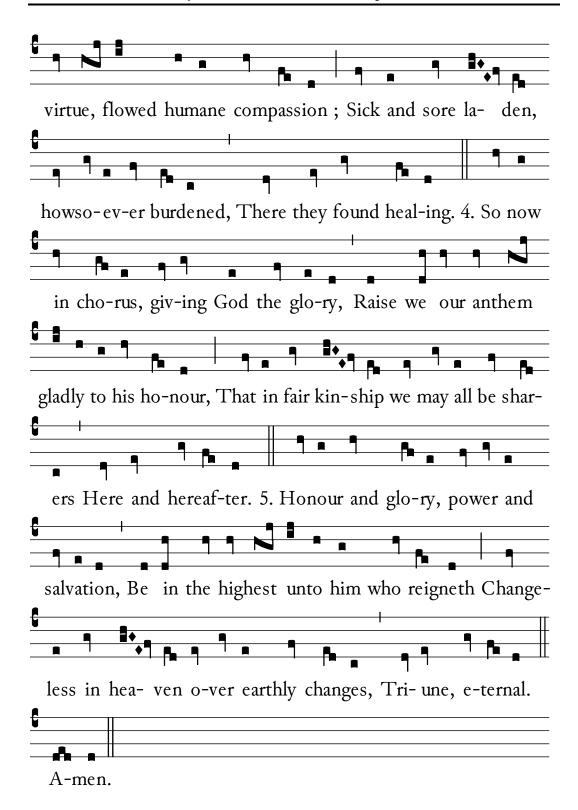
These three following Melodies on He, whose confession. are used on all Feasts of Nine Lessons or iij. Lessons in which the Choir is ruled: at Matins as follows.

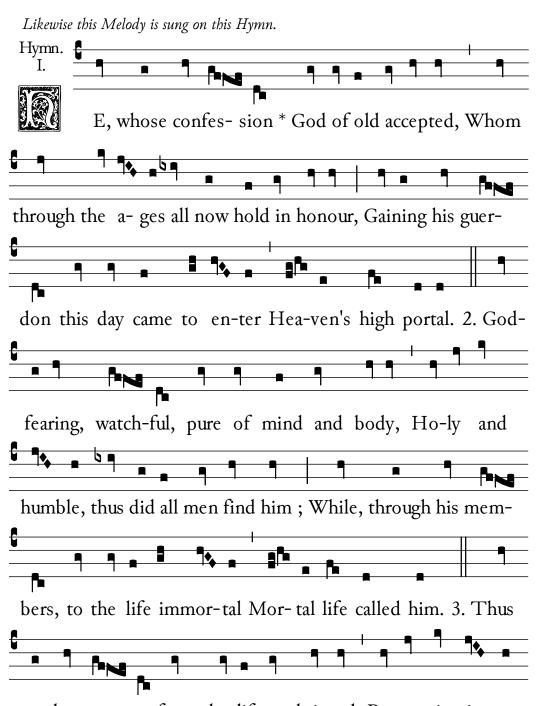




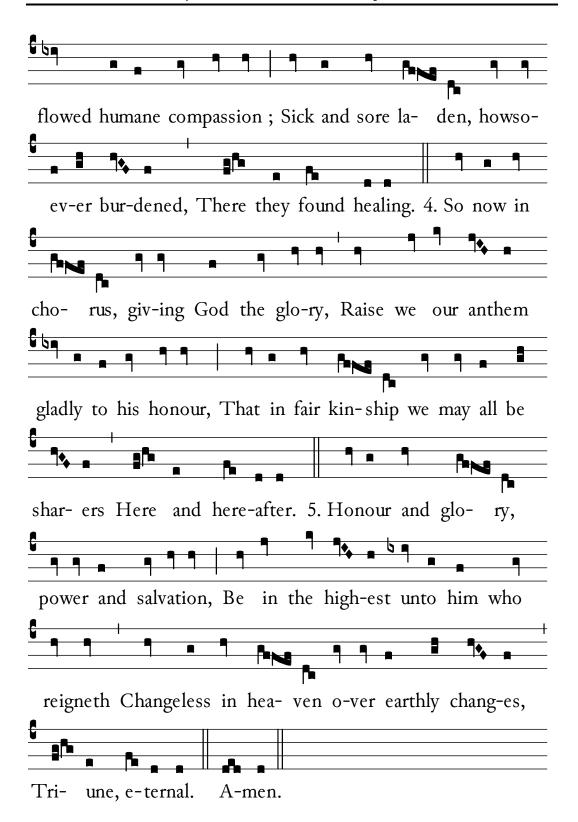


3. Thus to the wea-ry, from the life enshrin-ed, Po-tent in [960]

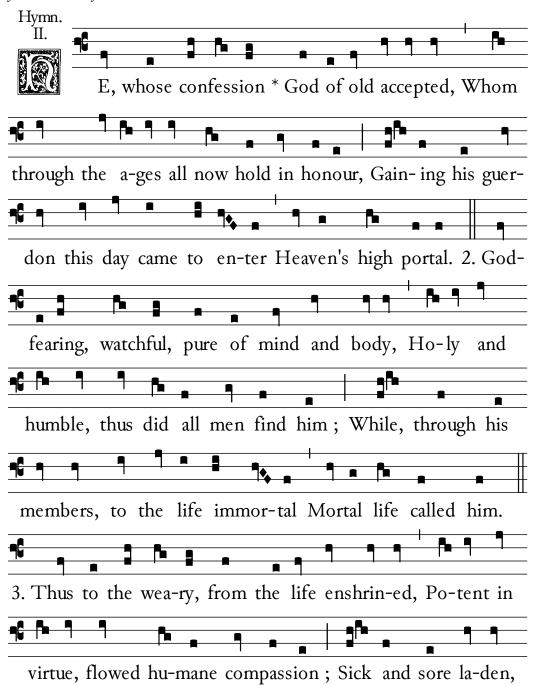


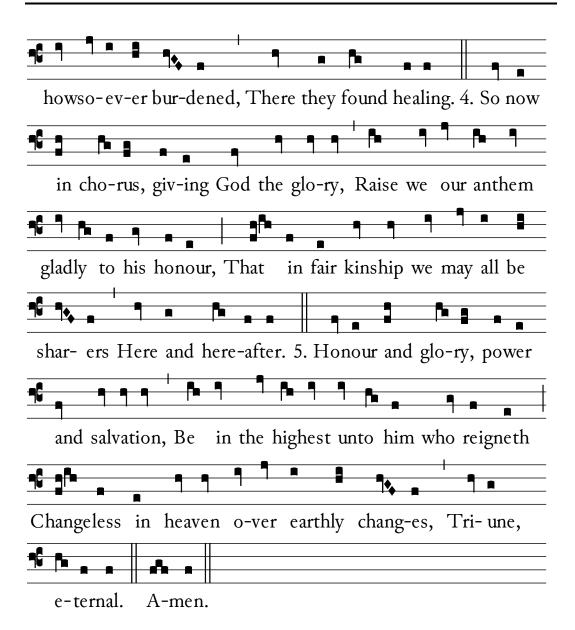


to the wea- ry, from the life enshrin-ed, Po-tent in vir-tue,



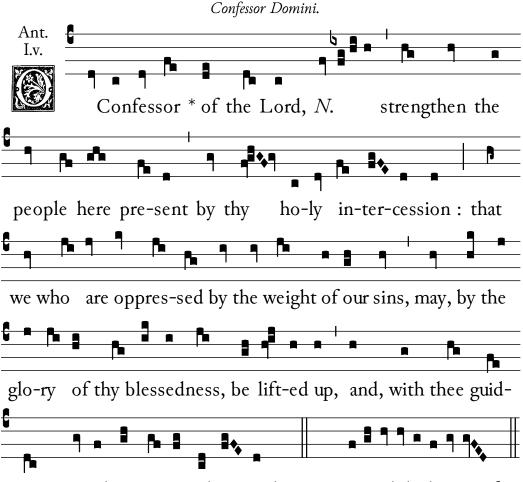
However on Feasts of iij. Lessons and on Octave days and within Octaves when the Choir is not ruled this Melody at is sung Vespers and at Matins throughout the whole year on this Hymn.





It is understood that whenever a service is made of One Confessor and Bishop or Doctor or Abbot none of the words are varied in these two Hymns, namely He, whose confession. (above), and the Hymn Jesu! the world's Redeemer. [987]. not even on their Translation, but are sung entire with all the Verses and words without alteration.

 $\mathcal{V}$ . The Lord loved him and adorned him.  $\mathcal{R}$ . He clothed him with a robe of glory. Let the Response be made privately.



ing, may obtain e-ternal re-wards. Ps. My soul doth magnify.

Prayer.

almighty and everlasting God, who makest us to rejoice this day in the feast of blessed N. thy confessor and bishop : we humbly pray thy mercy, that through the holy prayers of him whose feast we devoutly venerate, we may obtain the

recompense of eternal life. Through. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. 

R. Amen.

#### $lue{\mathbb{I}}$ Likewise another Prayer.

Rant, we beseech thee, Almighty God, that the venerable solemnity of blessed *N*. thy confessor and bishop may both increase our devotion and further our

salvation.. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. R. Amen.

When two Feasts of a Confessor and Bishop coincide simultaneously on one day, then let there be a Memorial of the other Feast with this Ant. I shall liken him. [1020].

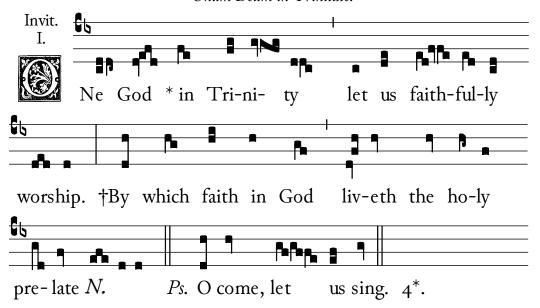
 $\mathcal{V}$ . The Lord directed the righteous in the right paths.  $\mathcal{R}$ . And shewed him the kingdom of God.

Prayer as appropriate.

#### ¶ At Matins.

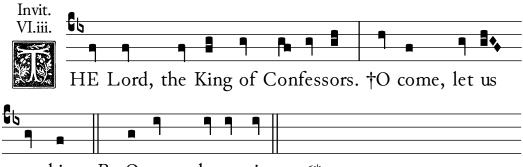
On Feasts of ix. Lessons or iij. which have a Double Invitatory.

Unum Deum in Trinitate.



On Feasts of iij. Lessons which have a Simple Invitatory.

Regem confessorum Dominum.

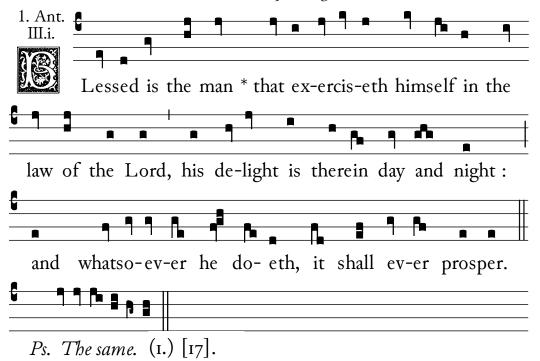


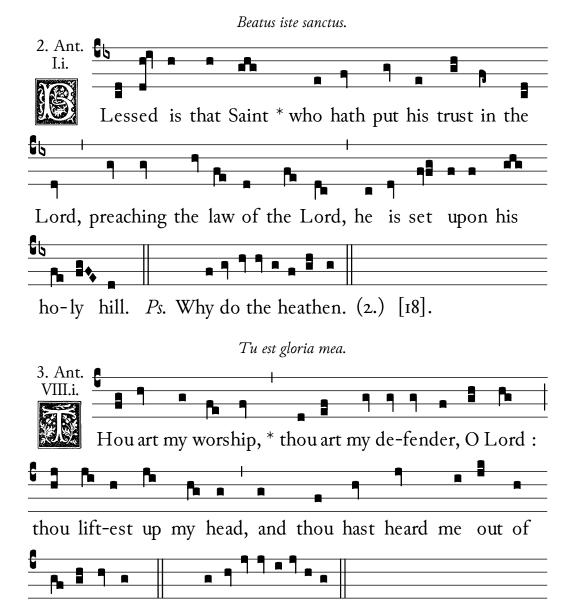
worship. Ps. O come, let us sing.  $36^*$ .

Hymn. He, whose confession. [956].

#### **I** In the First Nocturn.

Beatus vir qui in lege.





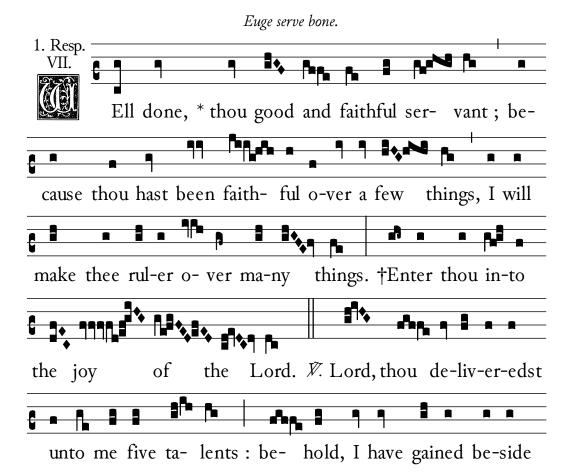
 $\vec{V}$ . The Lord loved him and adorned him.  $\vec{R}$ . He clothed him with a robe of glory. Let the Response be made privately.

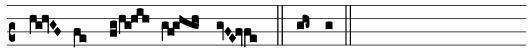
thy ho-ly hill. Ps. Lord, how are they increased. (3.)

Lesson j. A Sermon of Fulgentius on Confessors.

He word of the Lord, which we all ought to hear not only attentively but wisely, and which we ought to obey with humility and delight, everywhere preserving the balance of its moderation, so that neither the sheep might be without pasture, nor the shepherds without food: giveth some commands especially to us alone, and some generally both to us and to you. For unto us, that is the servants, whom that head of the household, the Lord of all things, hath appointed for this purpose in his great house, that we should minister the word of grace to his people: is especially enjoined the duty of holy preaching:

but generally to both us and to you there is enjoined a salutary obedience to his commands. In which commands, as in most plentiful dishes, a spiritual supply of heavenly delights so aboundeth, that in the word of God there is ample provision for the full-grown to eat: and ample provision for the little one to suck. But thou, O Lord, have mercy upon us.



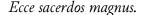


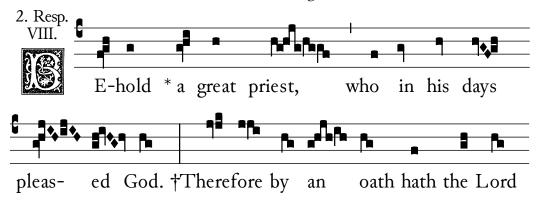
them five ta- lents more. †Enter.

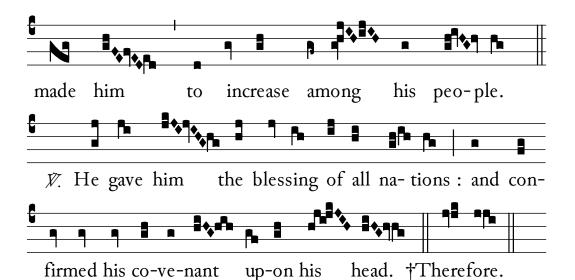
Lesson ij.

for there is both the milky drink, by which the tender infancy of the faithful may be nourished: and the solid food from which the robust youth of the full-grown may receive a spiritual increase of holy virtue. There provision is fully made for the salvation of those whom the Lord vouchsafeth to save: there is to be found what is suitable to every age, there what is agreeable to every profession. There we hear the precepts we ought to obey: there we learn the rewards we may expect. There is the command which teach-

eth us in the letter, and leadeth us to knowledge: there the promise which draweth us through grace and leadeth us to glory. The Lord therefore, wanting to point out the duty of the servants which he had set over his people: saith what we have heard in the Gospel, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. But thou, O Lord, have mercy upon us.



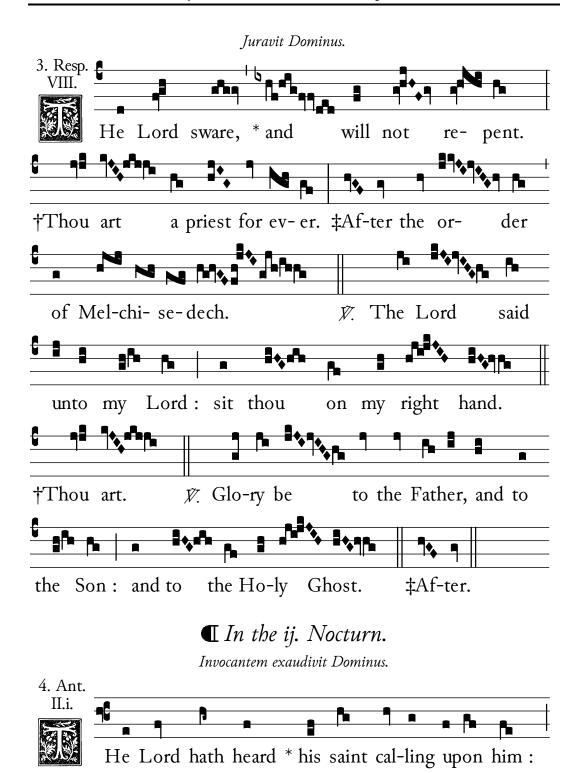


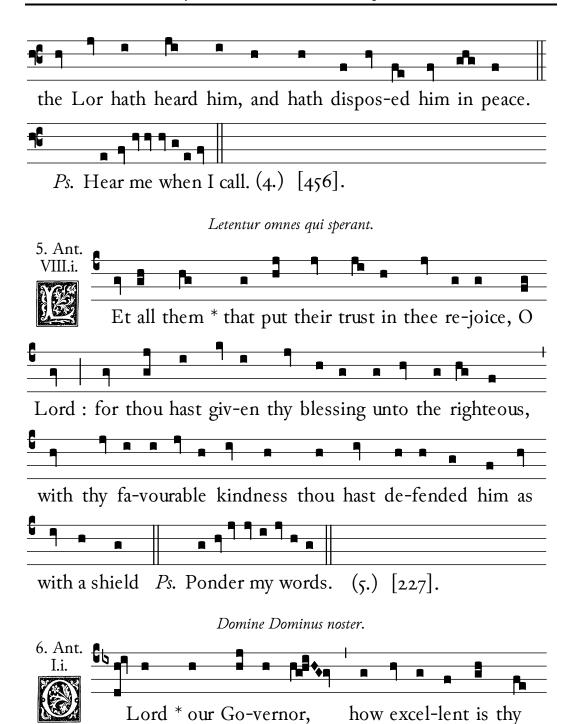


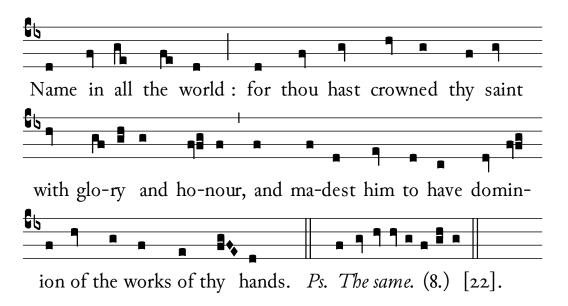
Lesson iij.

Hich of these is the Lord, brethren? Without doubt the Christ, who saith to his disciples: Ye call me Master and Lord : and ye say well, for so I am. Which likewise is the household of this Lord? To be sure it is those which the Lord himself hath redeemed out of the hand of the enemy, and hath subjected to his own dominion. household: is the catholic Church, which with abundant fertility is spread throughout the world, and glorieth herself to have been redeemed by the precious blood of her Lord. For the Son of man, as he himself saith, Came not to be minis-

tered unto, but to minister, and to give his life a ransom for many. He is also the Good Shepherd: who laid down his life for his sheep. Therefore the flock of the Good Shepherd: is itself the household of the Redeemer. That the steward, however, should be him who is both faithful and wise: Paul the Apostle sheweth unto us, who, speaking of himself and his companions, saith, Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But thou, O Lord, have mercy upon us.





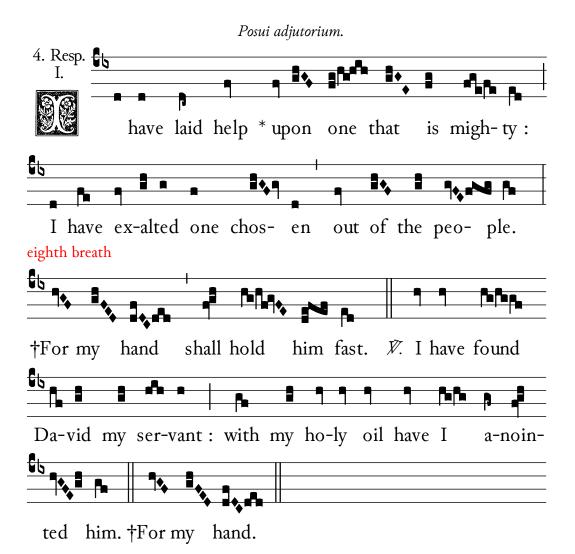


 $\overline{V}$ . The Lord directed the righteous in the right paths. R. And shewed him the kingdom of God. Let the Response be made privately.

#### Lesson iv.

It that none of ye stewards should suppose to have been made apostles alone, and that the lazy servant should unfaithfully disregard the duty of spiritual warfare and carelessly slumber: that blessed Apostle himself, shewing bishops and likewise stewards, saith, For a bishop must be blameless, as the steward of God. We are therefore the servants of the householder, we are the stewards of the Lord: let us pay out to you as much measure of wheat as

we receive. What indeed this measure of wheat is, if we inquire: the blessed Apostle sheweth that also unto us, saying, According as God hath dealt to every man the measure of faith. Inasmuch then as Christ calleth it a measure of wheat: Paul nameth it the measure of faith. That we might acknowledge spiritual wheat to be none other: than a venerable sacrament of the Christian faith. But thou, O Lord, have mercy upon us.



Lesson v.

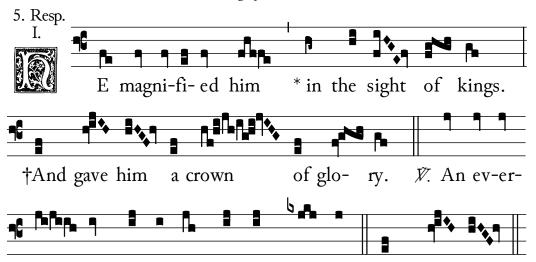
F this measure of wheat, we impart to you in the name of the Lord: as oft as, illuminated by the gift of spiritual grace, we debate according to the rule of true faith. And the stewards receive the same measure of the Lord's wheat: when the word of truth is heard by the servants of God. We speak now of

the very measure of wheat: as from it, just as God distributeth, all are fed. Thus let us take the food of right living, that we may be able to attain to the reward of eternal life: believing in him, hoping in him, loving him before all and in all, whereby he both supplieth sustenance to us that we not falter in the way: and keepeth

the reward, that we may rejoice in our native land. Christ indeed is our food: Christ shall be our reward. Christ is the food and consolation of faithful travellers: himself the satiety and exultation of the blessed at rest. And so unto him pertaineth the measure of wheat: of which the Lord hath said, Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens,

that faileth not, where no thief approacheth, neither moth corrupteth. A great good it is, dearly beloved brethren, and very agreeable, and very convenient, and to be most of all sought for by Christians: that all should not take delight to stumble into evil, but all should strive to make progress for the better. But thou, O Lord, have mercy upon us.

Magnificavit eum.



last- ing co-ve-nant he made with him. †And gave him.

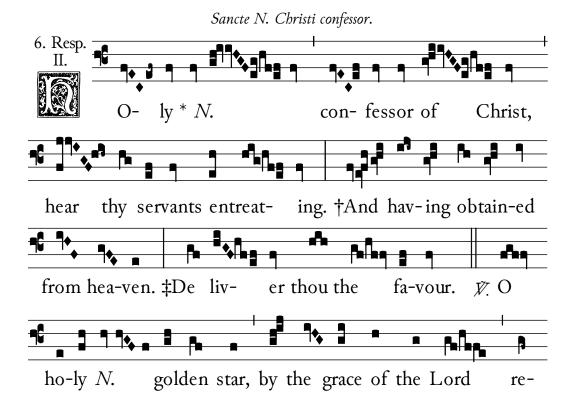
Lesson vj.

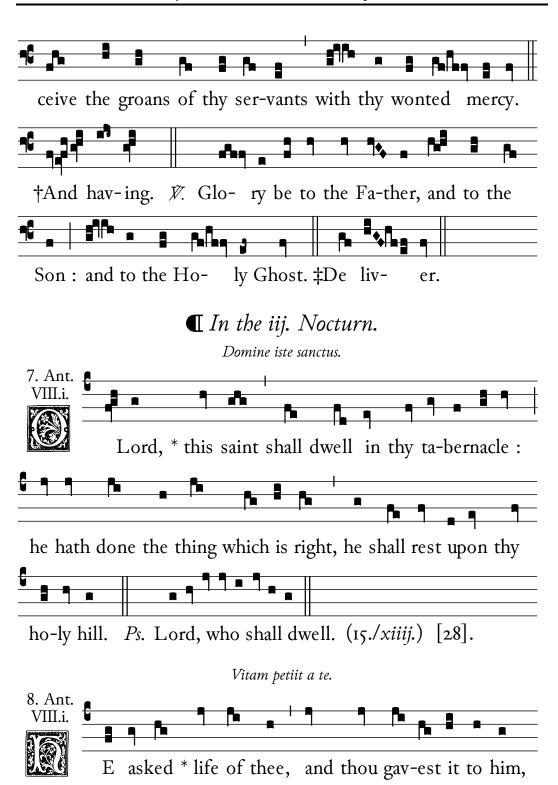
E are the trees in the field, brethren, planted by the Lord: moreover God is our husbandman. He raineth upon us, he tendeth us: he giveth fruitfulness, he furnisheth the grace of bearing fruit. The rain from God is the preaching of the holy word: the cultivation by God is the

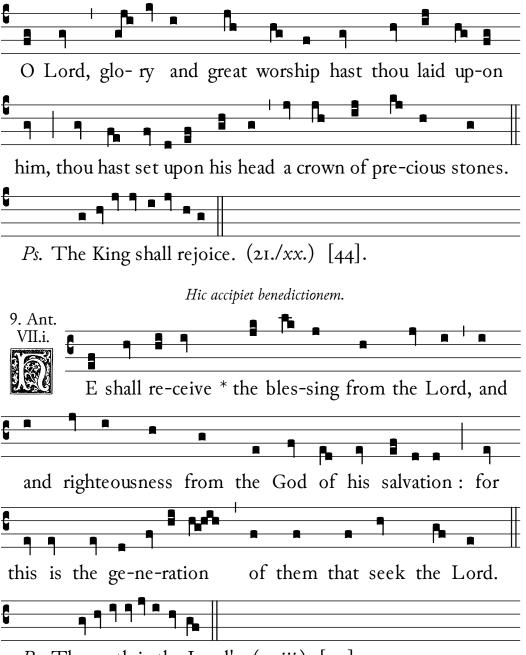
infusion of spiritual grace. God therefore raineth upon us by teaching: cultivateth by helping. When he raineth, he taketh from us the blindness of ignorance: when he cultivateth, he giveth abundance of right living. When he raineth, he watereth the earth of our hearts: however

when he cultivateth, he rooteth out the thorns and thistles of worldly desire from the earth itself. Therefore we ought to be fruitful by heavenly rains: we ought to respond with suitable increase to the hands of the heavenly husbandman. And if not all trees are equally able to bring forth fruit: nevertheless none ought to remain barren in the Lord's field. Many of us, brethren, are afeared by the threat of that sentence: where it is said, Every tree that bringeth not

forth good fruit is hewn down, and cast into the fire. But if barreness is cast into the fire: what shall robbery merit? Or who shall accept what another shall produce, if he shall always burn who doth not give of his own? And if judgement shall be without mercy to him who hath not shewn mercy: what kind of judgement shall be to him who hath done robbery? Let us fear therefore, brethren: let us fear our deeds. But thou, O Lord, have mercy upon us.







Ps. The earth is the Lord's. (xxiij.) [115].

 $\mathcal{N}$ . The righteous shall flourish like a palm tree.  $\mathcal{R}$ . And spread abroad like a cedar in Libanus. Let the Response be made privately.

According to Matthew xxv. 14. Lesson vij.

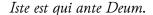
T that time, Jesus said unto his disciples this parable, A man travelling into a far country called his own servants: and delivered unto them his goods. And that which followeth.

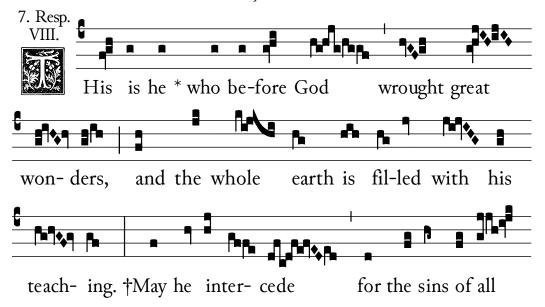
A Homily of Blessed Gregory, Pope.

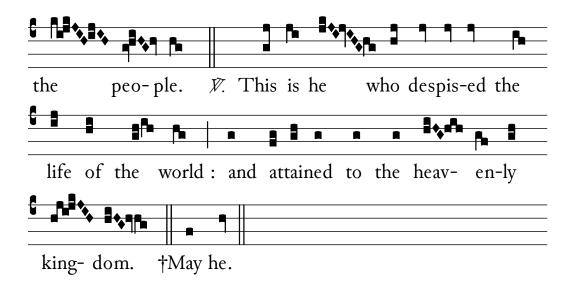
(On the Gospels, Book I. Homily ix.)

He reading of the holy Gospel, dearly beloved brethren, moveth us anxiously to consider, lest we who are seen to have received more in this world than others: should be more gravely judged by the Creator of the world. When indeed the gifts are increased: the reckoning of the gifts

also increaseth. Let him therefore be all the more humble and all the more ready to give service to God from his gifts: seeing that the more will he be obliged to render an account. hold, a man who is departing abroad: calleth his servants, and distributeth unto them talents that they may trade However, after a long therewith. time he returneth for a valuation of the account: them that have done well he rewardeth for the increase of profit, but he condemneth the servant who is devoid of good works. But thou, O Lord, have mercy upon us.



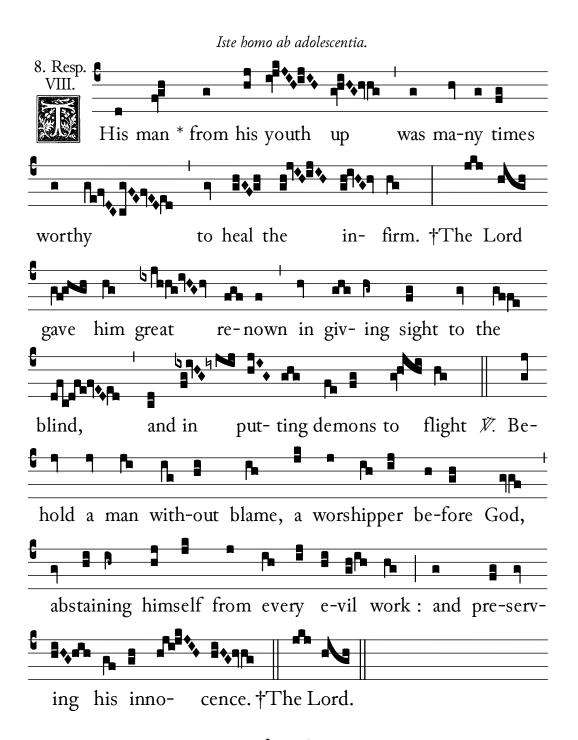




Lesson viij.

Ho other, then, is that man who setteth out abroad, except our Redeemer, who hath departed into heaven in that flesh which he had assumed ? For earth is the proper place for the flesh. Which is led as it were into a far country: when it is established in heaven by our Redeemer. But that man travelling into a far country, delivered his goods unto his servants : for he granted spiritual gifts unto his faithful people. And unto one he gave five talents: unto another two: and to be sure unto another he entrusted one. Now the bodily senses are five : evidently sight, hearing, taste, smell, and touch. Therefore by the five talents: are signified the gift of the

five senses, that is outward know-To be sure by the two are indicated wit and work. But the name indicated by the one talent : is understanding alone. Now he that had received five talents, gained another five : for some there be which while yet unable to penetrate the inward and mystical, yet, striving for the heavenly homeland, teach rightly all whom they can, by those very outward things which they have received. And as they keep themselves safe from carnal wantonness, from embracing earthly things, and also from delights of the eyes: they also restrain others from these things by their admonishment. But thou, O Lord, have mercy upon us.



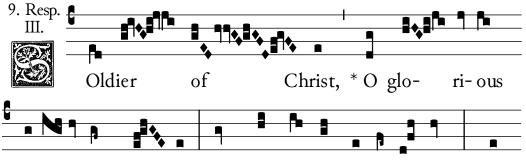
Lesson ix.

Note some there are which, as if prehend both understanding and enriched with two talents, com-work: they understand the details of [983]

inward things, and outwardly they work wonders. Whenever they preach to others both by understanding and by works: they return as it were a twofold gain of the trade. Now it is good that by some five and by others two in profit are brought back in return, because when preaching is bestowed by whichever servant: as it were double the talents are received. But he that had received one talent: went and digged in the earth, and hid his lord's money. To hide a talent in the earth is to be involved in accepting the nature of worldly affairs : not to seek for spiritual profit, never to raise the

heart from earthly thoughts. are some which receive the gift of understanding: but nevertheless only have a taste for things of the body. Of such it is said by the Prophet, They are wise to do evil, but to do good they have no knowledge. But the Lord who assigned the talents, returneth to demand an account, because he which now faithfully bestoweth spiritual gifts: at the judgement seeketh out merits searchingly. Let each one consider what he hath received: and weigh what profit he will report according to the portion. But thou, O Lord, have mercy upon us.





N. most ho- ly. †At thy gra-cious intercession. ‡Do eight breaths





ther, and to the Son: and to the Ho-ly Ghost. ‡Do thou.

## Before Lauds.

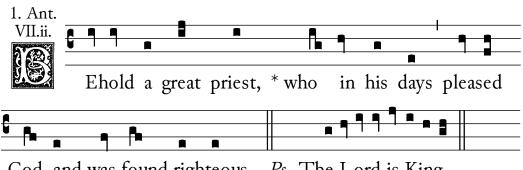
- $\mathcal{V}$ . Pray for us, O blessed N.  $\mathcal{R}$ . That we may be made worthy of the promises of Christ.
- $\P$  However on Feasts of iij. Lessons let be said the Versicle V. The Lord directed the righteous in the right paths. P. And shewed him the kingdom of God.

Or this Versicle.

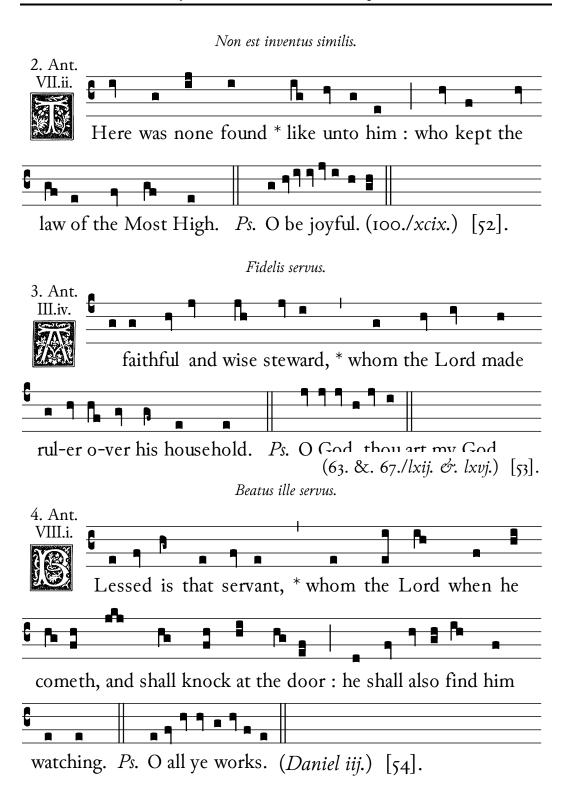
 $\mathcal{V}$ . The righteous shall flourish like a palm tree.  $\mathcal{R}$ . He shall spread abroad like a cedar in Libanus.

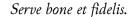
## **I** At Lauds.

Ecce sacerdos magnus.



God, and was found righteous. Ps. The Lord is Kino (93./xcij.) [51].







of the Lord. Ps. O praise the Lord. (cxlviij.-cl.) [56].

• When there are made ix. Lessons or iij. with a Common History of one Confessor and Bishop then at Lauds and at Terce and at Second Vespers is said this Chapter.

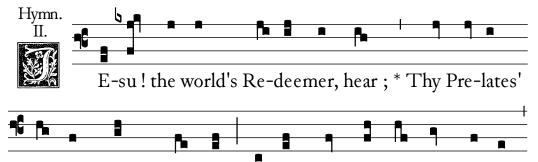
After Ecclesiasticus xliv. 25.

HE Lord gave him the blessing of all nations : and confirmed

his covenant upon his head. *R*. Thanks be to God.

¶ Let this following Melody be sung at Lauds on Feasts of ix. Lessons out of Christmastide and Eastertide on this Hymn.

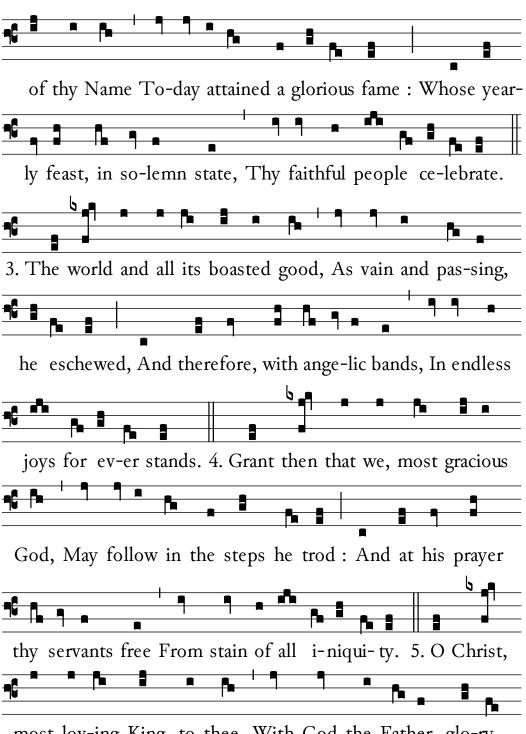
Jesu Redemptor omnium.



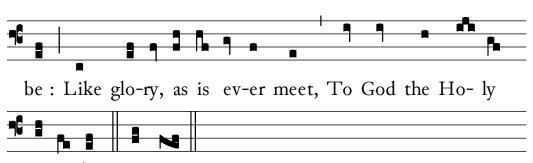
fadeless crown, draw near: Accept with gentlest love to-day



The prayers and prai-ses that we pay. 2. This meek Confessor

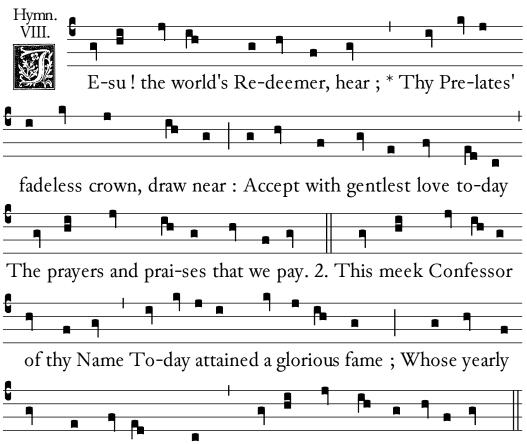


most lov-ing King, to thee, With God the Father, glo-ry

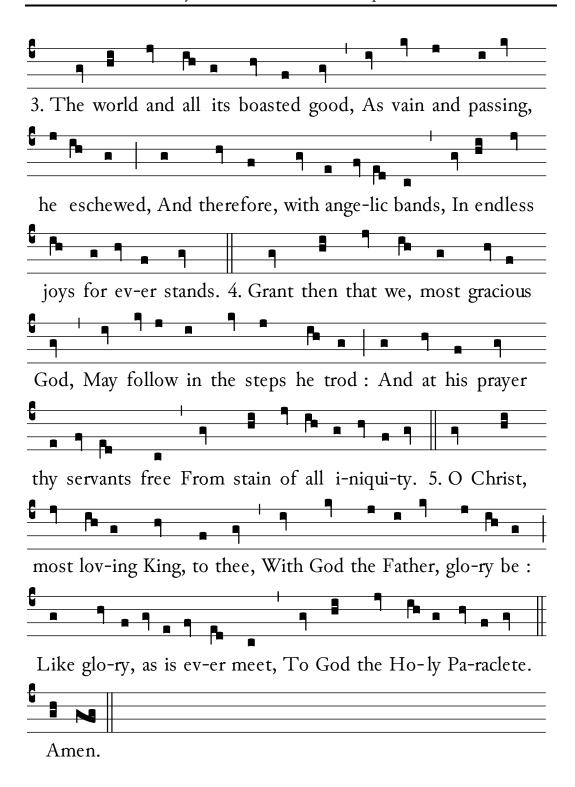


Pa-ra-clete. Amen.

¶ At Second Vespers and at Lauds when Second Vespers does not take place throughout the whole year let this Melody be sung on Feasts of ix. Lessons out of Christmastide and Eastertide on this Hymn.



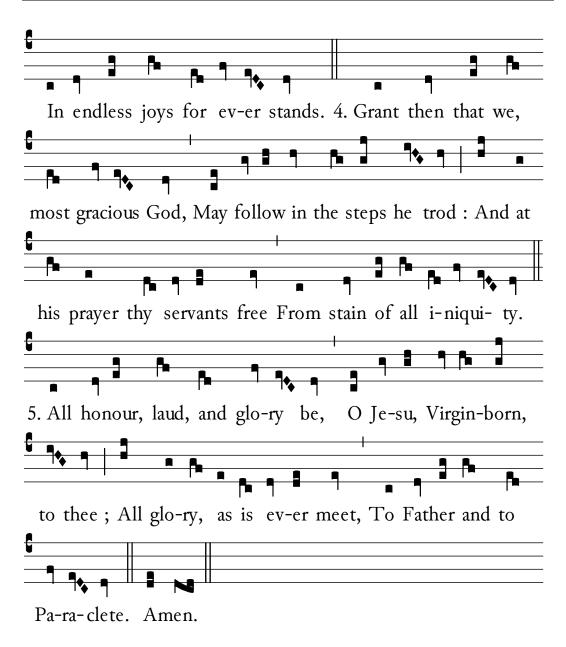
feast, in so-lemn state, Thy faithful people ce-lebrate.



In the season of the Nativity of the Lord on Feasts of ix. Lessons let this Melody be sung at Lauds and at Second Vespers on this Hymn.

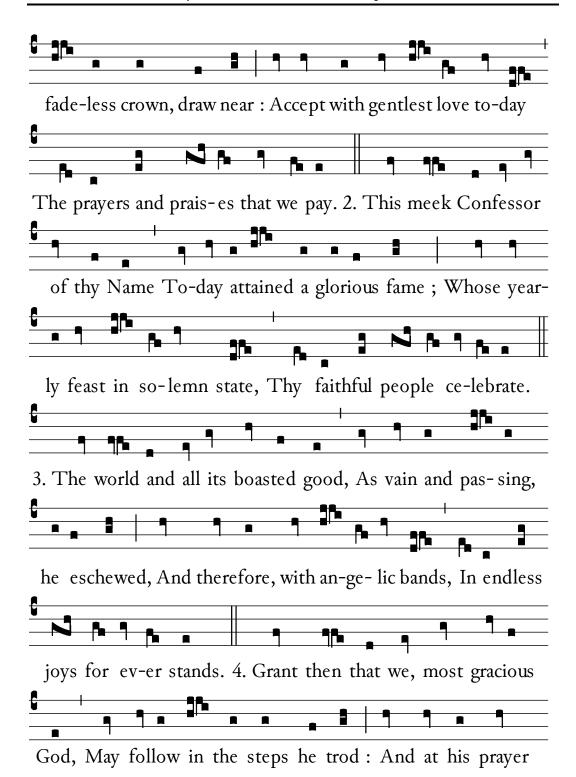


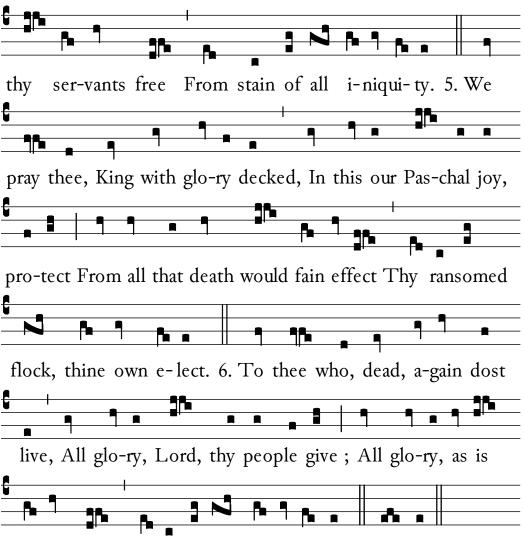
passing, he eschewed, And therefore, with ange-lic bands,



In Eastertide when the Choir is ruled let this Melody be sung at Lauds and at ij. Vespers.

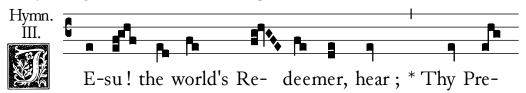


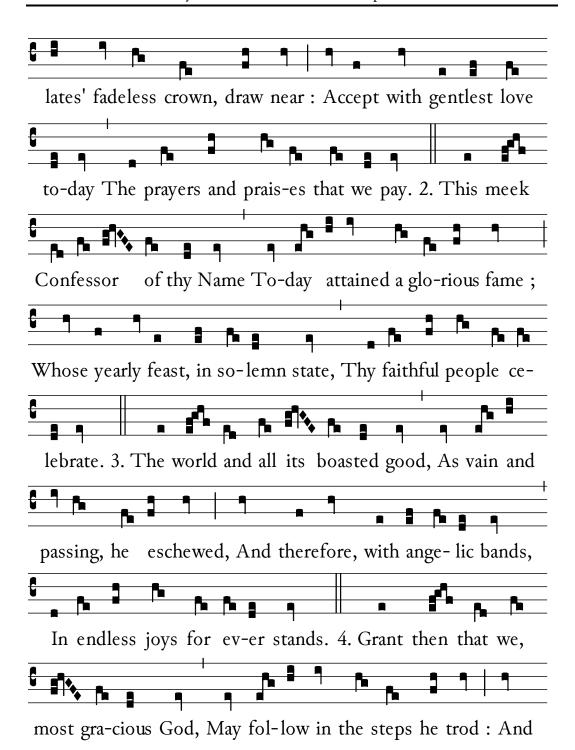


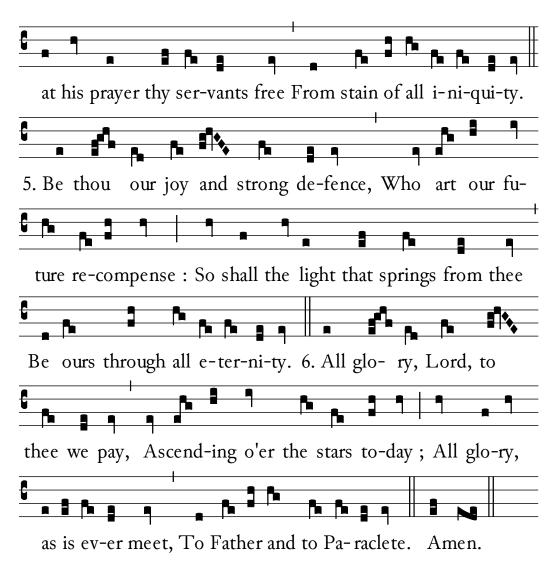


ev-er meet, To Father and to Pa-ra-clete. A-men.

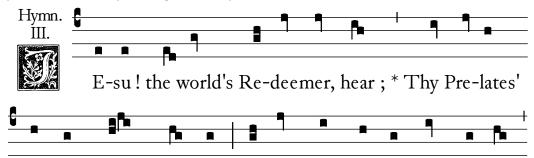
Within the Octave of the Ascension of the Lord and from then until Pentecost let this Melody be sung at Lauds and at Second Vespers.



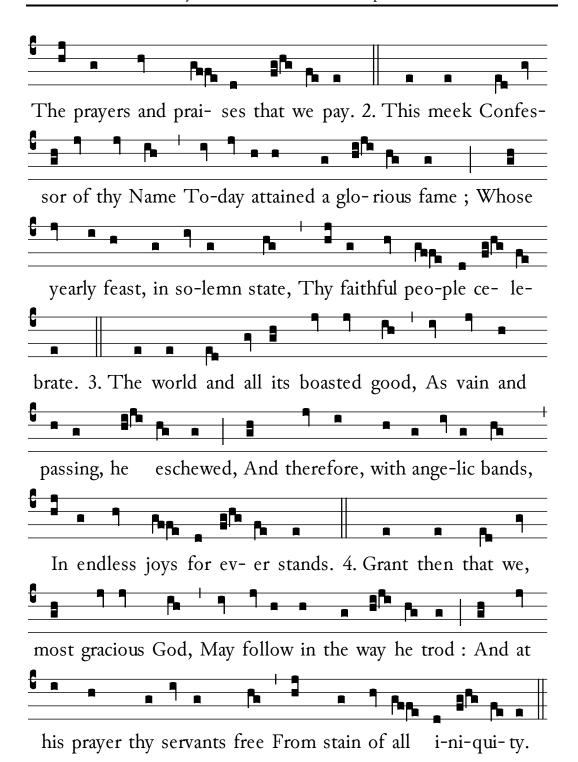


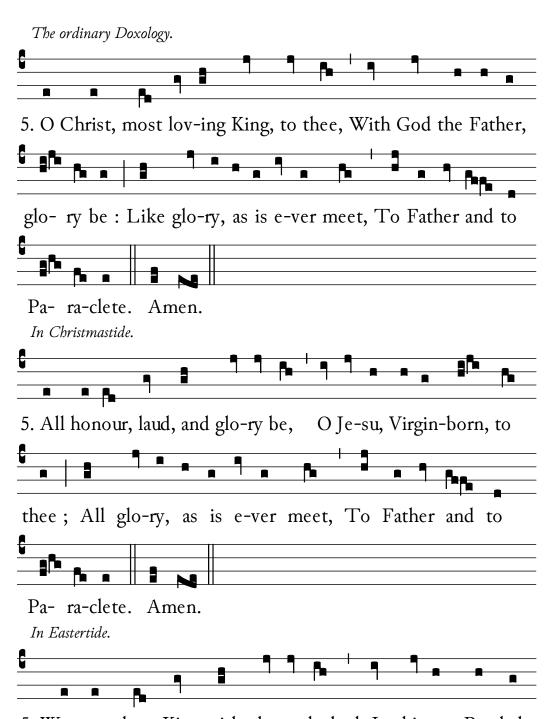


• On Feasts of iij. Lessons without Rulers of the Choir at Lauds throughout the whole year let this Melody be sung on this Hymn.

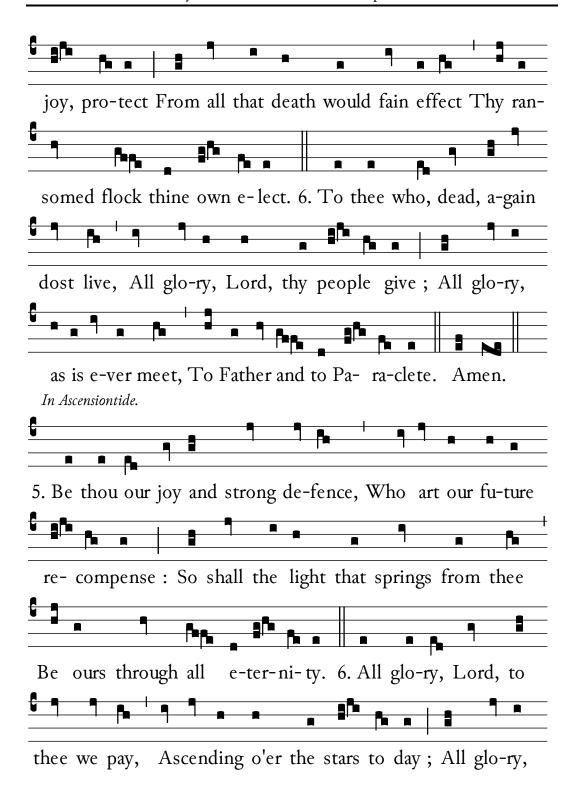


fadeless crown, draw near : Accept with gentlest love to-day [996]





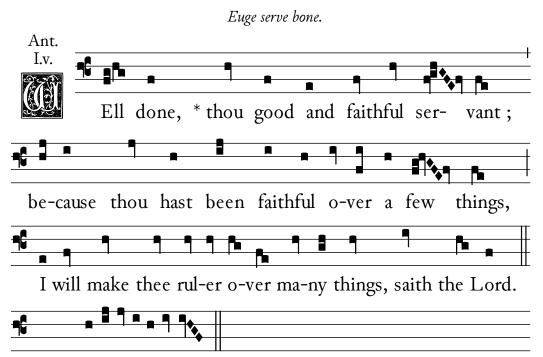
5. We pray thee, King with glo-ry decked, In this our Paschal





as is e-ver meet, To Father and to Pa-ra-clete. Amen.

 $\mathcal{V}$ . The righteous shall blossom as the lily.  $\mathcal{R}$ . He shall flourish for ever before the Lord. Let the Response be made privately.



Ps. Blessed be the Lord. XX\*.

Prayer as above. [966].

If two Feasts of one Confessor should fall together on one day: then let there be a Memorial of one Feast with this Ant. This is he who before God. which may be found immediately below at ij. Vespers of one Confessor and Bishop. [1004].

 $\mathcal{V}$ . The righteous shall flourish like a palm tree.  $\mathcal{R}$ . He shall spread abroad like a cedar in Libanus.

Prayer as above. [966].

# $\blacksquare At j$ .

Ant. Behold a great priest. [985].

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

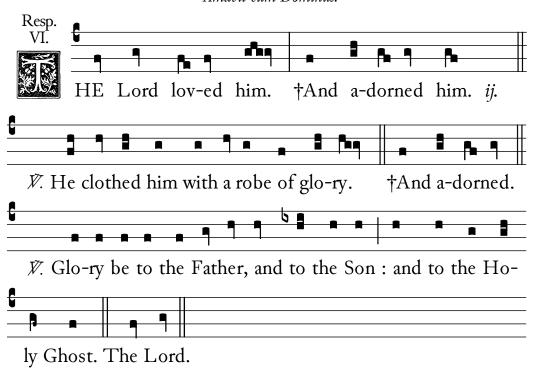
# ¶ At iij.

Ant. There was none found. [86].

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

Chapter. The Lord gave him the blessing. [987].

#### Amavit eum Dominus.



 $\mathcal{V}$ . The Lord guided the righteous in the right paths.  $\mathcal{R}$ . And shewed him the kingdom of God.

# $\blacksquare At vj.$

Ant. A faithful steward. [986].

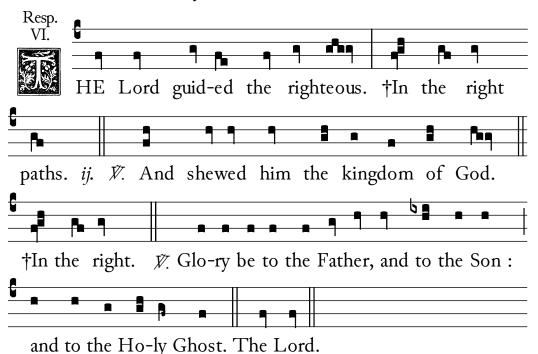
Ps. My soul hath longed. (119./cxviij. 81.) [184].

Chapter. After Ecclesiasticus xliv. 26.

He Lord acknowledged him in his blessings, and preserved for him his mercy, and he found favour

in the sight of the Lord. R. Thanks be to God.

## Justum deduxit Dominus.



 $\overline{V}$ . The righteous shall flourish like a palm tree.  $\overline{R}$ . He shall spread abroad like a cedar in Libanus.

# $\blacksquare At ix.$

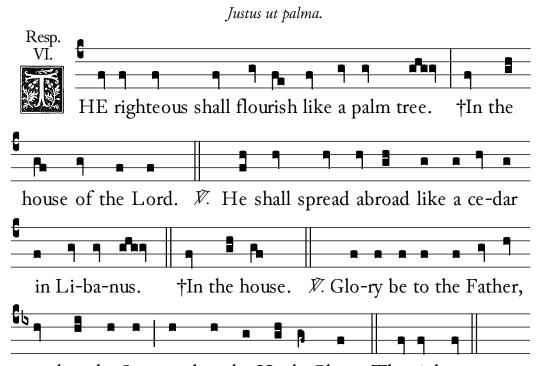
Ant. Good and faithful servant. [987].

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

Chapter. After Ecclesiasticus xlv. 3.

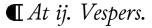
E magnified him in the sight of kings, and gave him a crown of

glory. R. Thanks be to God.

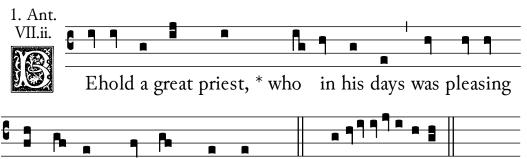


and to the Son: and to the Ho-ly Ghost. The righteous.

 $\mathcal{V}$ . The righteous shall blossom as the lily.  $\mathcal{V}$ . He shall flourish for ever before the Lord.



Ecce sacerdos magnus.



to God, and was found righteous. Ps. Amen.

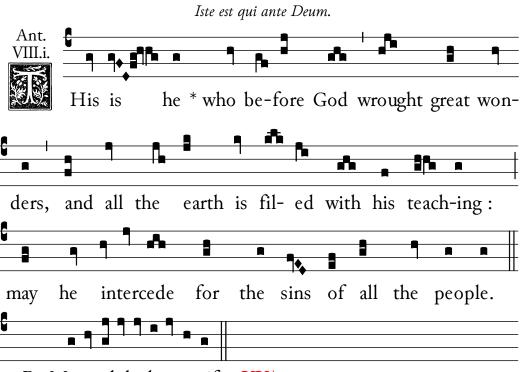
Ferial Psalms.

Chapter. The Lord gave him the blessing. [987].

If it shall be a Double Feast then is sung  $\mathbb{R}^r$ . Holy N., confessor of Christ. [1021]. Otherwise let no Responsory be sung.

Hymn. Jesu, the world's Redeemer. [989].

 $\mathscr{V}$ . The righteous shall blossom as the lily.  $\mathscr{R}$ . He shall flourish for ever before the Lord. Let be Response be made privately.

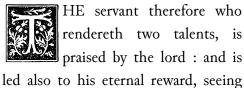


Ps. My soul doth magnify. XX\*.

Prayer as above. [966].

Likewise other Lessons of one Confessor and Bishop.

Lesson j. Gregory, On the Gospels, Homily ix.



led also to his eternal reward, seeing that by the voice of the lord is said to

him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Of

course as many as are the good deeds of the present life: they appear few in comparison with the eternal rewards. But then the faithful servant is made ruler over many things, when, all the troubles of corruption being overcome, he glorieth in the eternal joy of that heavenly home. Then he is admitted in perfect joy to his Lord, when he is taken up into that eternal homeland and also is joined with the company of the angels, in such inner joy in the gift: that there is no longer any external sorrow of corruption. But thou, O Lord, have mercy upon us.

#### Lesson ij.

UT the servant which was unwilling to work with the one talent: returned to his lord with words of excuse saying, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. It should be noted, however, that the unprofitable servant calleth his lord hard: who yet neglecteth to serve. And he saith that he was afraid to

expend the talent for gain: who ought only to have been afraid to return it to the lord without gain. Indeed there are many in the holy church which have a likeness to that servant, which fear to attempt a better way of life: and yet are not terrified to rest in idleness of body. And when they reflect on their sinfulness, they fear to lay hold of holy ways: but fear not to remain in their wickedness. But thou, O Lord, have mercy upon us.

#### Lesson iij.

Eter while yet in weakness serveth as a good example: who when he saw the miracle of the fishes said, Depart from me, O Lord, for I am a sinful man. Indeed if thou consider thyself a sinner: it is right that thou drive not the Lord away from thee. For those which on that ac-

count are unwilling to seize the citadel of better habits and upright life because they observe themselves to be infirm, and confess themselves sinners, and drive away the Lord: also flee him in whom they ought to have been sanctified. And in turmoil they both have no resolve when dying

and they fear life. Whence to this servant at once he answered, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to

have put my money to the exchangers, and then at my coming I should have received mine own with usury. But thou, O Lord, have mercy upon us.

#### Lesson iiij.

THE servant is trapped by his own word, when the lord saith, I reap where I sowed not, and gather where I have not strawed. And if openly he saith, If according to thy opinion, I seek for that which I have not given: how much more will I expect from thee of what I gave for trade? To be sure, to give money to moneylenders is, to give knowledge of preaching to them: which thereby are able to exercise words and works.

But as ye observe our peril if we hold the Lord's money: so, dearly beloved, carefully consider yours: because what ye hear is demanded by us with interest. With interest, of course, money not given is taken back besides. When indeed this is returned which hath been received: that also is added besides which was not received. But thou, O Lord, have mercy upon us.

#### Lesson v.

Onsider, dearly beloved brethren, what ye pay back on receiving these words, this money with interest, and undertake that from the same which ye have heard, likewise ye should strive to understand other which ye have not heard: where connecting between one thing and another, ye also learn other things from yourselves, which ye have not yet learned from the mouth of the preacher. But let us hear the

sentence which he imposeth upon the lazy servant. Take the talent from him: and give it unto him which hath ten talents. It would seem most suitable, if the one talent taken from the wicked servant: were given rather to him which received two talents than to him which received five. It should have been given indeed to him who had less: rather than to him who had more. But as I said above, by the five talents is evidently in-

dicated the five senses, that is knowledge of externals: by the two, however, are portrayed understanding and works. Therefore the one which received two had more than he who had five, because he who with the five talents was found worthy of the management of externals: was still

devoid of interior knowledge. Thus the one talent which I have assserted to signify understanding was bound to be given to him: which well attended to the externals which he had received. But thou, O Lord, have mercy upon us.

Lesson vj.

His we see daily in the holy church, for most, while they attend well to the externals which they have received, are also led by additional grace to mystical understanding: so that they which attend faithfully to externals, may also be strong in inner understanding. Furthermore a general thought is immediately added where it is said, For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. Inasmuch as to the one who hath shall be given and he shall abound, for whosoever hath love : also gaineth other gifts. But whosoever hath not love: shall lose even those gifts which he appeared to have gained. Hence it

is necessary, my most beloved brethren : that in all which ye do ye be vigilant in the care of love. Moreover true love is: both to love thy friend in God, and also to love thine enemy on account of God. As much as whosoever hath not this: loseth every good that he hath. He is deprived of the talent which he had received and according to the sentence of the Lord is cast into outer darkness. Through punishment he indeed falleth into outer darkness: who through his offense hath voluntarily fallen into outer darkness by his own sin. will there suffer the darkness of retribution : who here hath freely borne the darkness of pleasure. But thou, O Lord, have mercy upon us.

■ The Gospel According to Matthew xxiiij. 42. Lesson vij.

T that time. Jesus said to his disciples, Watch : for ye know

not what hour your Lord doth come. And that which followeth. A Homily of the Venerable Bede, Priest.

That one ought always to be looking for his coming. For the master of the house is our soul: which in the manner of a master of the house ruleth and maintaineth the body and all the functions of the body. The thief, however, is death coming unexpectedly. The thief breaketh into the house: when death suddenly and unexpectedly bringeth

about an unprepared passing. If the master of the house had known of the thief's coming, he indeed would have watched: and not allowed his house to be broken into. For if our soul were zealously on the lookout for the day of our death: without doubt it would put aside its lethargy and in all ways be watchful. But thou, O Lord, have mercy upon us.

Lesson viij.

HE faithful and wise servant: is understood to be the chorus of apostles and martyrs and those which follow their example. Rightly is the order of the chorus of apostles called a faithful and wise servant. For one is faithful who distributeth his Lord's possessions with fidelity and devotion. Wise is he who in distributing them discerneth the capacity of each person. Who is put in this position

not for no reason, but with difficulty and rarely. And rarely indeed is one found: who would hand out his lord's possessions to his servants worthily and with discretion. Whom his lord shall make ruler over his household, that is over the Church: which he with his blood bought back from the enemy. But thou, O Lord, have mercy upon us.

Lesson ix.

E made the faithful servant ruler over his household, namely the order of preachers, so that he might distribute in season a measure of wheat: that is, the grain of the Word of God, to each one according to his capacity. Blessed is

that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. This shall be the reward of a faithful servant, namely that when the Lord cometh he will be made ruler over all the

goods of the heavenly homeland: not that he alone shall have dominion in glory: but he especially shall appear to be a master in glory, which stood forth as his Lord's faithful steward. For whoever hath laboured more fully: to the same shall be given a fuller reward. But thou, O Lord, have mercy upon us.

• On the Birthday of one Confessor and Doctor if he be a Bishop let all be sung of the History of one Confessor and Bishop. If however he be not a Bishop, let all of the service be as is indicated on the Feast of Saint Jerome the Priest on the morrow of Saint Michael. In such a way that on the Feast of Saint Augustine the Bishop and Doctor let be said at both Vespers and at Lauds and at Terce this Chapter.

#### After Ecclesiasticus xlvij. 8.

He lord praised the Holy One most high with words of glory: with his whole heart he sung songs,

and loved God that made him. R. Thanks be to God.

#### Prayer.

Ear, O Lord, our prayers which we offer on the solemnity of thy holy confessor and doctor N.: and by his interceding merits, who merited to serve thee worthily, absolve us from all our sins.

Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. 

R. Amen.

At Mass, the Gospel according to Matthew, Ye are the salt of the earth. Seek for it on the Feast of Saint Augustine, Bishop and Doctor. Noted Missal, XX.

#### ■ At Sext.

## Chapter. After Ecclesiasticus xlvij. 10.

He Lord gave him power against his enemies, and he set singers also before the altar, that by

their voices they might make sweet melody, and daily sing praises in their songs. *R*. Thanks be to God.

## ¶ At None.

Chapter. After Ecclesiasticus xxiv. 1.

Isdom shall praise herself, and shall be honoured in God, and shall glory in the midst of her people,

and shall be admired in the holy assembly. R. Thanks be to God.

# • On the Birthday ofOne Confessor and Abbot.

Lesson j.



O have mentioned something to the praise of our holy and most blessed father

N. whose feast we celebrate this day, is to have snatched it away, seeing that indeed the grace of his virtues is not to be expounded in words: but to be proven by works. For when the scripture saith, The glory of a father is a wise son, how great are the glories of this one which, rejoicing in the wisdom and devotion of so many sons, in Christ Jesus himself begot us

through the gospel. Whatsoever therefore is able to be of virtue and grace in this holy people, flowed forth from this as if from a certain fountain of purity, the clearest of all streams. For because he excelled in the strength of chastity and other virtues, because he gloried in the constraints abstinence. because he endowed with the charms gentleness, he called forth the love of all citizens for God. But thou, O Lord, have mercy upon us.

Lesson ij.

Ell and fittingly on this day, wherein blessed N. our father whose passing to paradise rendereth us joyful, shall we sing the verse of the psalm, The righteous shall be had in everlasting remembrance. For he is deservedly recollected in the memory of men: who passed over to the joy of angels. The divine word saith, Praise not a man in his lifetime. As if it might say, Praise <him> after death: magnify <him> after <his> consummation. For for a twofold

reason it is more expedient for men to give praise in memory than in life, that at that time ye may most powerfully extol the merits of sanctity : when neither adulation harmeth elation praising, nor inicite Praise therefore after glorification. the danger, proclaim securely. Praise the strength of a commander: but when he hath been led to the triumph. But thou, O Lord, have mercy upon us.

#### Lesson iij.

Ut who while living can be praised safely and without trepidation: who both remembereth that he hath something from the past which he regretteth, and seeth something awaiting him in the future which he feareth? Who, to be sure placed in this body, ought to claim to himself anything according to merits, by which the infestation of demons, as if a multitude of robbers, again besiegeth, for whom unseen deceivers spread traps on all roads to frighten by the deaths of innumberable souls? We are sailing through this great and

wide sea: wherein are things creeping innumerable, both small and great beasts, that is, diverse kinds of enemies, which, weighed according to the degree of our strength in the agony of the sea of this world, wrestle with us, being greatly feared by us: lest either a storm of tempest blow away our ship, or waves engulf, or a cruel pirate carry off as eternal plunder. Against these manifold evils of the world: let us resist with chastened and chaste deeds. But thou, O Lord, have mercy upon us.

#### Lesson iiij.

Ow let us magnify the merits of the blessed father N. now securely placed in safety, who, manfully holding the helm of faith, hath now settled in a position of tranquility with the anchor of hope: and hath now moored the ship full of heavenly riches and eternal goods on the desired shore. Who against all adversaries tirelessly held the shield of the fear of God at length: until he arrived at victory. For what was the course of that whole life: except one contest with the watchful enemy? With how many blind persons here,

erring from the way of truth and now hanging over the abyss from the height of a cliff, restored he the sight they had lost: and repaired he that vision by which Christ might be seen? Into how many ears of the heart condemned by the hardness of unbelief: did he pour in the gift of hearing to be able to perceive the voice of heavenly commands: that with God calling them to mercy they might respond with obedience? But thou, O Lord, have mercy upon us.

Lesson v.

Ow many inwardly wounded did he cure with the art of angelic speech and the strength of prayers? How many, through long neglect having been undone by the stain of sin, and certain ones having been covered with the contagion of leprosy: hath he cleansed by expiating through chastisements and exhortations with God working within him? many souls, already dead while living in the body: and overwhelmed and buried by a mass of sins, calling to amendment as if to the light did he resucitate, so that the admirable imitator of his Lord, might on the contrary by so great a death now

mortify those souls dead to God through sin. This man on another side closed through his healthbringing appearance those things which he had opened: lest by them an object of desire alien to them might appear, lest guilt transmit the stain of the outer man to the inner, lest obscurities should enter into the heart on the path of light, lest also in anyone that prophetic malediction might be fulfilled, Death, it saith, hath entered into your windows. For the ministries of the ears and the eyes are proven to be windows for souls. But thou, O Lord, have mercy upon us.

Lesson vj.

To those speaking evil and wicked things and culpably disparaging, and which are urging things contrary to God: death entereth into our windows, the dread of deadly night breaketh forth: through which the sun of righteousness ought to have entered. When these windows of sin are open, the door of salvation and life and the gates of paradise are shut. This blessed man N. hath closed these windows: with many bars of divine fear. From how many

hearts, whom unseemly iniquity and impiety possessed, did he extravagance to flight, cast out anger, extinguish envy, and as if having been perturbed by barbarous strangers from an ancient house, by recalling there faith, chastity, righteousness, mercy, he introduced peaceful inhabitants: through which Christ, the head of all good things, might enter into the dwelling of the mind. And having applied the medicine of penitence, as if he revived <someone> stinking for four days with a roar of rebukes : and

with correction being received, having plucked from amid the jaws of death, he restored <him> with a timely resurrection. And so accomplishing these and many such things, which a poor word is unable to expound and set forth for us as is fitting, your

affection may better declare them to us: with the highest degree of alacrity and righteousness he was a husbandman and custodian of souls, cutting back carnal desires, restraining anger, rooting out wickednesses. But thou, O Lord, have mercy upon us.

All Feasts of One Confessor and Abbot have proper Lessons as appear at those same Feasts. Nevertheless when the Feast of Saint Giles falls on a Sunday let it be deferred until the morrow: and then is read the following Gospel.

According to Luke. xj. 33. Lesson vij.

T that time, Jesus said unto his disciples, No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. And that which followeth.

A Homily of the Venerable Bede, Priest. (On the Gospel of Luke, Chap. 50.)

HE Lord is here speaking about himself, shewing that although he had said above that no sign would be given to this wicked generation except the sign of the prophet Jonah: yet by no means would the brightness of his light be hidden from the faithful. He himself indeed lit a candle when he filled the vessel of our human nature with the flame of his divinity. He certainly did not want to hide this candle from believers, nor put it under a bushel, that is, confine it under the measure of the Law or restrict it to the limits of the Jewish people alone. But he put it on a candlestick, as he saith, so that those who enter may see the light. But thou, O Lord, have mercy upon us.

Lesson viij.

HE candlestick refereth to the Church. He placed the candle on her, for he imprinted on our foreheads faith in his incarnation, so that those who faithfully enter the Church might be able to gaze openly

upon the light of truth. By this statement he also condemneth the leaders of the Jews, which, since they were seeking signs externally, were not willing to enter the open door of light by believing. Finally, he ordered

them not only to be mindful of their works, but also to purify and chastise their thoughts and even the very intentions of their hearts. For there followeth: The light of the body is the eye. By the body the Lord meaneth works, which are openly evident to everyone, but by the eye he meaneth the very intention of the mind with which these works are

done, and concerning their merit, these same works are determined by their intention to be works of light or works of darkness, as he subsequently explaineth, saying, When thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness. But thou, O Lord, have mercy upon us.

Lesson ix.

JF, he saith, thou strivest with a right and pure intention to do what thou canst, certainly what thou dost will be works of light, even if before men they may seem to have some element of imperfection: for All things work together for good to them that love God, to them who are called according to his purpose. If, however, a preceding intention be perverse, every work which followeth from it is evil, even though it may seem to be right. Take heed therefore that the light which is in thee be not darkness. That is, consider with careful discretion lest the very intention of thy heart, which is the light of thy soul, should be blackened by the darkness of sins, in accordance

with what is commanded elsewhere: Keep thy heart with all diligence : for out of it are the issues of life. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. Our whole body referreth to all our works, for the Apostle also calleth certain works which he reproveth our members, and he commandeth that they be mortified when he saith, Mortify therefore your members which are upon the earth : fornication, uncleanness, inordinate affection, and other things of the sort. But thou, O Lord, have mercy upon us.

Likewise other Lessons of any Confessor.

First Lesson.



Rethren, obeying Christ, let him sell what he possesseth and give alms, that he may

lift his heart from earth to heaven, and tread upon covetousness: that he may hasten to the summit of perfection with all eagerness of mind, that he may not be troubled with the things of the world: but with those that are of God, so that he may have the world crucified for him, that he may be altogether poor in the world: and rich in Christ. But thou, O Lord, have mercy upon us.

Lesson ij.

Ho knoweth not the greatness of this good? We see however that there is in every one the power of selling his goods: every man hath his proper gift of God, one after this manner. Behold, few are able to accomplish this great good: many

cannot. Can it be that this perfection is given to a few? for this reason those are obliged to be the worst: as many as are not yet are able to be perfected in goodness. But thou, O Lord, have mercy upon us.

Lesson iij.

An it be that a Christian, on that account, should adhere to the errors of rapacity, because he is perhaps not yet able to distribute all his property to the poor? Or, therefore, should he covet the things of another, because he cannot yet at

all despise his own? God forbit this. For the Apostle truly saith: Because neither covetous, nor extortioners shall inherit the kingdom of God. But thou, O Lord, have mercy upon us.

Lesson iiij.

Nd it is manifest that every one who shall be alienated from the kingdom of God: shall be condemned in eternal fire with the Devil and his angels. Therefore, dearly beloved, if all are able to fulfill

what the Lord said, Sell that ye have: yet that which he added, saying, Give alms, is possible to all: if good will is present: it is easy for all: if no harsh greed is present, it is wholesome for all if charity be fervent. Therefore it

ought to be common to all: so that eternal happiness may be granted to

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

#### Fifth Lesson.

Hoever receiveth so great a power from the Lord, that he despiseth all things which are in the world for the love of the heavenly kingdom: selleth all that he hath to expend on the needy. But he who doth not yet prove to be of such great virtue: of those things which he hath, let him give alms insofar as he is able. As much as good will worketh: so much do means suffice.

The perfect may possess the first place of virtue: let the imperfect at least attain to the second place. As he is made gloriously worthy, so let him be plentifully worthy of praise. Indeed let the perfect be the most ardent lover of holy poverty: let the imperfect be the most devoted comforter of the holy poor. But thou, O Lord, have mercy upon us.

#### Sixth Lesson.

Et him be thought the patron of the poor before God: who rejoiceth to have them as sharers of virtue. Let him be such as may sit with God judging: let him be such as may attend on the right hand giving judgement. Let him be such as may possess everlasting habitations of life

in perpetuity: let him be such whom he may receive. The Lord admonisheth us, saying, Make to yourselves friends of the mammon of unrighteousness: who may receive you into everlasting habitations. But thou, O Lord, have mercy upon us.

Gospel according to Mark. xiij. 33.

Seventh Lesson.



T that time, Jesus said to his disciples, Take ye heed, watch and pray. For ye

know not when the time is. And that which followeth.

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

He Lord warned his disciples to watch and to pray and to be cautious: but yet he would not shew them the time of the last judgment, because it profited them more to not know this than to know: that the suspicious, being ready, always keep

watch. Well, indeed, he watcheth, who sleepeth from the vain joys of the world: and watcheth over the divine commandments. For he profitably prayeth: which presenteth himself such that he may prevail to gain: that which he asketh in <his>

prayers. For ye know not when the time is. As if he had said, Just as ye have not known the day of your coming into the world: so ye know not the day of your departure from the world. But thou, O Lord, have mercy upon us.

#### Eighth Lesson.

Or that day so cometh as a thief in the night. But the coming of a thief in most places of the holy scriptures, is an unexpected death: who <with> the lord sleeping then breaketh into the house, where he compelleth the man to depart from <his> body with a sudden passing. As a man taking a far journey, who left his house: and gave authority to his servants, and to every man his work: and commanded the porter to watch.

This man is understood to be Christ, who, returning to the Father after conquering death, left the church bodily: which however with the presence of his divinity he never left destitute, abiding in her: as he himself said, Alway, even unto the end of the world. The lord therefore gave his servants authority over every work, that is, He gave his faithful the means to serve well. But thou, O Lord, have mercy upon us.

#### Ninth Lesson.

E also commanded the porter that he watch: because He entrusteth the order of pastors for rightly exercising care over their flocks. Then the porter, that is each one of the faithful, openeth his door to his Christ when he diligently accepteth his words in his heart: and then he likewise prayeth manfully: when he warreth with all zeal, that he may please him who hath chosen

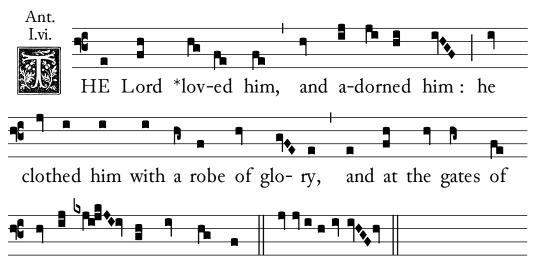
him. Hence therefore the Lord hath added, saying, At even, or at midnight, or at the cockrowing, or in the morning. The varieties of these hours are able to signify wordly obstacles: in which they are occupied which are pursuing more their own than divine ends. For even: I judge to be able to signify the failing of human life, midnight: the profundity of obscure vices, cockcrow: the voices

of proclamations: the morning likewise the day of judgment. For such is the conclusion to this Gospel, And what I say unto you: I say to all,

Watch. We instruct all to watch: that through the vigil we may obtain a reward from Christ. But thou, O Lord, have mercy upon us.

# ■ At j. Vespers of One Confessor and Abbot.

Amavit eum Dominus.



Pa-ra-dise he crowned him. Amen.

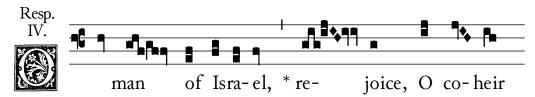
Ferial Psalms.

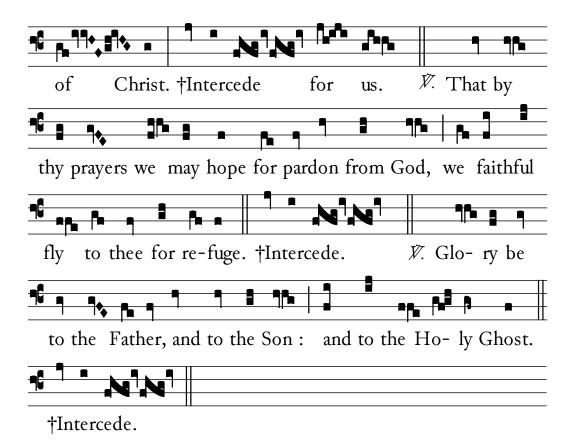
Chapter. Ecclesiasticus xxxix. 6.

HE righteous man will give his heart to resort early to the Lord that made him, and will pray before

the most High. R. Thanks be to God.







*Hymn.* He, whose confession. [956].

 $\mathcal{V}$ . The Lord loved him and adorned him.  $\mathcal{R}$ . He clothed him with a robe of glory. Let the Response be made privately.



his house upon a rock. Ps. My soul doth magnify. XX\*.

Prayer.

God, who didst adorn blessed N. thy confessor and abbot with the grace of holiness: make us through his merits to abound in good works, that we may be counted worthy to obtain from thee the

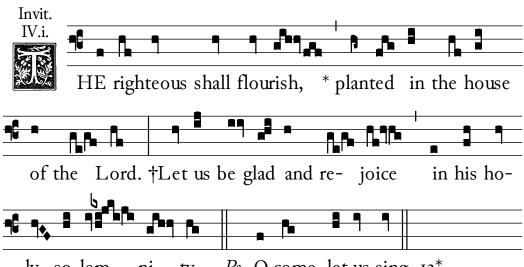
highest good, all that is expedient.. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. 

R. Amen.

## **1** At Matins.

On Feasts of ix. Lessons or iij. Lessons when there is a Double Invitatory.

Justus florebit.



ly so-lem- ni- ty. Ps. O come, let us sing. 13\*.

On Feasts of three Lessons when there is a Simple Invitatory. Invitatory. The Lord, the King of Confessors. [968]. Ps. O come, let us sing. 36\*.

Hymn. He, whose confession. [956].

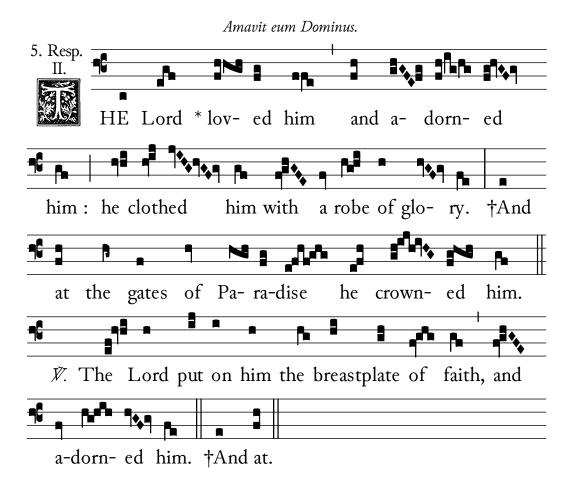
¶ In the j. Nocturn and in the following Nocturns, the Antiphons, Psalms and Versicles of the Common of one Confessor and Bishop, and the Lessons as indicated above. [1012].

R. j. Well done, thou good. seek for it in the Common of one Confessor and Bishop. [970].

- R. ij. The righteous shall grow. seek for it in the Common of one Martyr. [835].
- R. iij. O man of Israel. as above at Vespers. [1019].

#### **■** In the ij. Nocturn.

R. iiij. He magnified him. seek for it in the Common of One Confessor and Bishop. [977].



 $\cancel{R}$ . vj. Holy N. Confessor. seek for it in the Common of One Confessor and Bishop. [978].

In the iij. Nocturn.

Gospel according to Luke. No man, when he hath lighted a candle. Homily of the Venerable Bede, Priest. The Lord is here speaking. [1014].

R. vij. This is he who before God. seek for it in the Common of One Confessor and

Bishop. [981].

R. viij. This man from his youth up. seek for it in the Common of One Confessor and Bishop. [982].

R. ix. Soldier of Christ. seek for it in the Common of One Confessor and Bishop. [984].

 $\blacksquare$  On Feasts of ix. Lessons V. Pray for us, O blessed N. P. That we may be made worthy of the promises of Christ.

■ On Feasts of iij. Lessons V. The Lord directed the righteous in the right paths.
 №. And shewed him the kingdom of God.
 or.

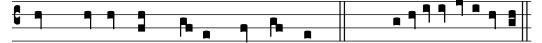
 $\mathcal{V}$ . The righteous shall flourish like a palm tree.  $\mathcal{R}$ . He shall spread abroad like a cedar in Libanus.

# ■ At Lauds.

Justum deduxit. Minor.



HE Lord guid-ed \* the righteous in the right paths:



and shewed him the kingdom of God. *Ps.* The Lord is King. (93./xcij.) [51].

Ant. There was none found. [986].

Ps. O be joyful. (100./xcix.) [52].

Ant. A faithful and wise steward. [986].

Ps. O God, thou art my God. (63./lxij. &. 67./lxvj.) [53].

Ant. Blessed is that servant. [986].

Ps. O all ye works of the Lord. (Daniel iij.) [54].

Ant. Good and faithful servant. [987].

Ps. O Praise the Lord. (148-150.) [56].

Seek these iiij. Antiphons at Lauds of One Confessor and Bishop.

Chapter. The righteous man. [1019].

Hymn. Jesu! the world's Redeemer. [987]. The Hymn ought to be sung in its entirety, with all the Verses, with no syllable or letter altered no matter whether of a Confessor and Bishop or Abbot, whether a Doctor or a Confessor.

 $\tilde{V}$ . The righteous shall blossom. [100].

Ant. Well done. [1000].

Ps. Blessed be the Lord. XX\*.

Prayer as above. [1021].

# $\blacksquare At j$ .

Ant. The Lord guided. [1023].

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

# ¶ At iij.

Ant. There was none found. [986].

Ps. Teach me, O Lord. (119./cxviij. 33. &c.) [166].

Chapter. The righteous man. [1019].

 $ot\hspace{-1pt}R$ . and  $ot\hspace{-1pt}V$ . of the Common of One Confessor and Bishop are said at all the Hours.

# $\blacksquare At vj.$

Ant. A faithful and wise steward. [986].

Ps. My soul hath longed. (119./cxviij. 81. &c.) [184].

Chapter. Ecclesiasticus xxxix. 6.

Hen the great Lord will, he shall be filled with the spirit of understanding: he shall pour out

wise sentences, and give thanks unto the Lord in his prayer. R. Thanks be to God.

# $\blacksquare$ Ad ix.

Ant. Good and faithful servant. [987].

Ps. Thy testimonies. (119./cxviij. 129. &c.) [201].

Chapter. Ecclesiasticus xxxix. 7.

THE Lord shall direct his counsel and knowledge, and he shall

glory in the law of the covenant of the Lord. R. Thanks be to God.

#### ■ At ij. Vespers.

Ant. The Lord guided. Minor. [1023].

Ferial Psalms.

Chapter. The righteous man. [1019].

Hymn. Jesu! the world's Redeemer. [987]. The Hymn ought to be sung in its entirety, with all the Verses, with no syllable or letter altered no matter whether of a Confessor and Bishop or Abbot, whether a Doctor or a Confessor.

 $\tilde{\mathcal{V}}$ . The righteous shall blossom. [100].

Ant. This is he. [1004].

Ps. My soul doth magnify. XX\*.

Prayer as above. [1021].

¶ On the Birthday of no matter which Confessor at Vespers on the ferial Psalms.

Ant. The Lord loved him. [1019].

Likewise another Chapter for any Confessor.

Chapter. Wisdom x. 10.

HE Lord guided the righteous in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him

rich in his travails, and multiplied the fruit of his labours. *R*. Thanks be to God.

R. Soldier of Christ. [984].

Hymn. He, whose confession. [956].

 $\tilde{V}$ . The Lord loved him. [965].

Ant. O Confessor of the Lord. [966].

Ps. My soul doth magnify. XX\*.

Prayer.

Ive ear, O Lord, to our prayers which we present unto thee on

the solemnity of holy N. thy confessor : that we who put not our

trust in our own righteousness may be holpen by the merits and prayers of him who was well-pleasing unto thee. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. R. Amen.

- ¶ At Matins on Feasts of iij. Lessons or ix. Lessons when the Invitatory is Double. Invit. The righteous shall flourish. as above for one Confessor and Abbot. [1021]. Ps. O come, let us sing. 13\*.
- On Feasts of iij. Lessons when the Invitatory is simple.
  Invit. The Lord, the King of Confessors. [968].
  Ps. O come, let us sing. 36\*.
  Hymn. He, whose confession. [956].
- ¶ In the j. Nocturn and in the following Nocturns let the the Antiphons, Psalms and Versicles of the Common of One Confessor and Bishop be said. [968].

Let the Responsories be sung according to the order of the Common of One Confessor and Abbot. [1021].

- On Feasts of iij. Lessons let be said the Versicle The Lord guided. [1001]. or the Versicle The righteous shall flourish. [1002].
- At Lauds the Antiphon The Lord guided. minor. [1023].

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

Ant. There was none found. and the other Antiphons that follow as above. [986].

Chapter. The righteous man. [1019].

Hymn. Jesu! the world's Redeemer. [987]. Let the whole Hymn be sung all through as for One Confessor and Bishop.

 $\tilde{V}$ . The righteous shall blossom. [1000].

Ant. Well done. [1000].

Ps. Blessed be the Lord. XX\*.

Prayer. Give ear, O Lord. [1025].

■ At Prime, Antiphon. The Lord guided. minor. [1023].

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

¶ At Terce and at the other Hours let the Antiphons, Responsories, and Versicles of the Common of One Confessor and Bishop be sung. [1001].

■ At Terce Chapter. The Lord guided. [1025].

**1** At Sext.

Chapter. Wisdom x. 12.

HE Lord defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict gave him the victory;

that he might know that wisdom is stronger than all. R. Thanks be to God.

**I** At None.

Chapter. Wisdom x. 13.

Hen the righteous was sold, Wisdom forsook him not, but delivered him from sin.  $\mathbb{R}^r$ . Thanks be to God.

■ At Second Vespers, Ant. The Lord guided. minor. [1023].

Ferial Psalms.

Chapter. The righteous man. [1019].

Hymn. Jesu! the world's Redeemer. [987]. Let the whole Hymn be sung through as for One Confessor and Bishop.

 $\tilde{\mathcal{W}}$ . The righteous shall blossom. [1000].

Ant. This is he. [1004].

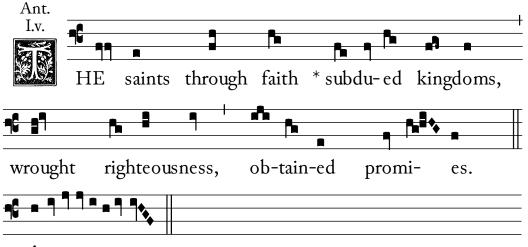
Ps. My soul doth magnify. XX\*.

Prayer as above. [1026].

# • On the Birthday of Many Confessors out of Eastertide.

At j. Vespers.

Sancti per fidem.



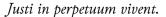
Amen.

Ferial Psalms.

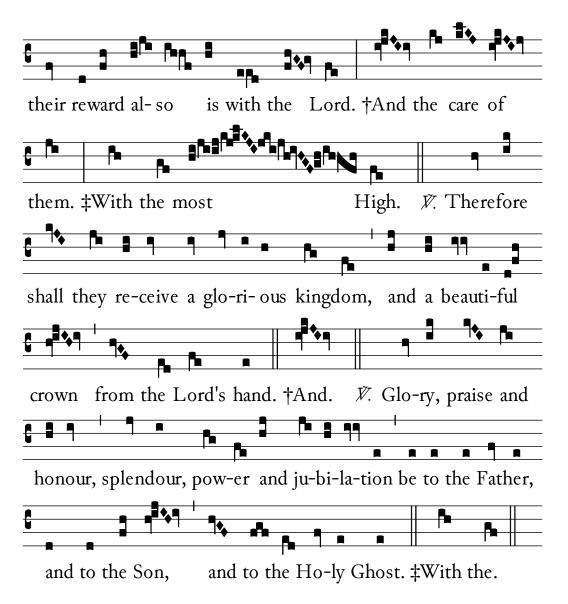
Chapter. Hebrews vij. 23.

Any priests were made without an oath : these were not suffered to continue by reason of death :

but Jesus, because he continueth ever, hath an unchangeable priesthood. *P.*. Thanks be to God.





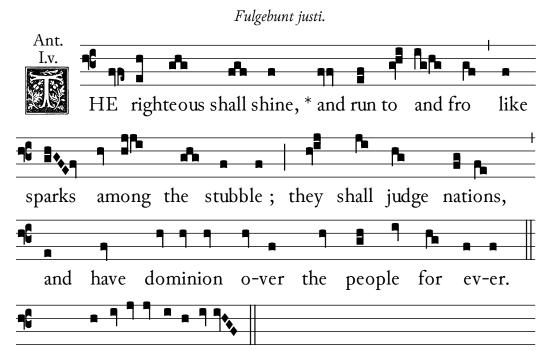


Hymn. The merits of the Saints. [888].

 $\mathcal{V}$ . They whom this world.

 $\mathcal{V}$ . To thee, O Lord most high.

 $\mathcal{V}$ . Be glad O ye righteous, and rejoice in the Lord.  $\mathcal{R}$ . And be joyful, all ye that are true of heart. Let the Response be made privately.



Ps. My soul doth magnify. XX\*.

Prayer of the proper, or

#### Prayer.

Efend us, we beseech thee, O Lord, by the protection of thy blessed confessors N. and N.: that by the intercession of those whose feast we devoutly celebrate annually, we may be delivered from all adversities.

Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. 

R. Amen.

#### Another Prayer.

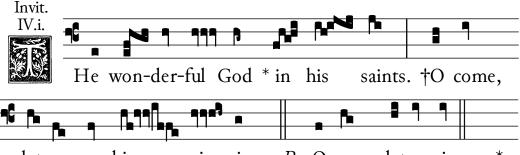
God, who dost compass and protect us by the glorious confessions of thy holy confessors N. and N. : grant unto us that we may both profit by their example and

rejoice in their intercession. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R*. Amen.

#### **A**t Matins.

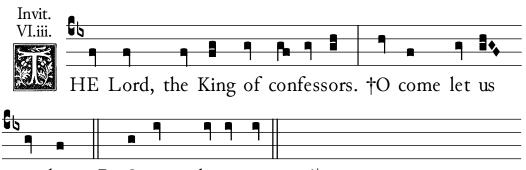
Invitatory on Feasts of ix. Lessons.

Mirabilem Deum.



let us worship, prais- ing. Ps. O come, let us sing. 13\*.

Regem confessorum Dominum.



worship. Ps. O come, let us sing.  $36^*$ .

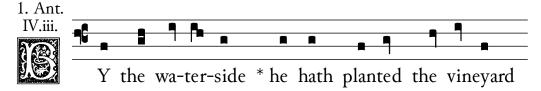
Hymn. The merits of the Saints. [888].

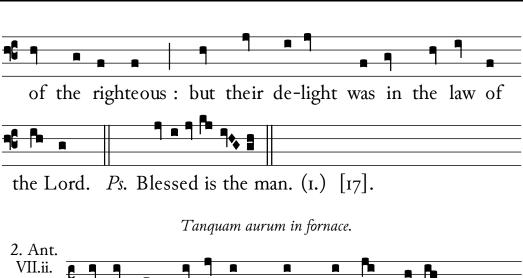
 $\mathcal{V}$ . They whom this world.

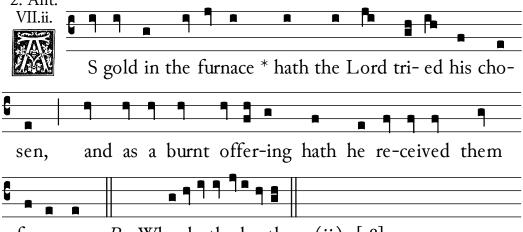
 $\mathcal{V}$ . To thee, O Lord most high.

## $\blacksquare In j. nocturn.$

Decus decursus aquarum.

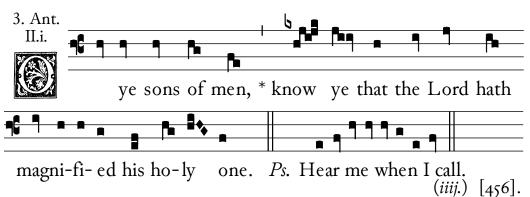






for ev-er. Ps. Why do the heathen. (ij.) [18].





 $\mathcal{V}$ . Be glad, O ye righteous, and rejoice in the Lord.  $\mathcal{R}$ . And be joyful, all ye that are true of heart. Let the response be made privately.

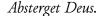
Lesson j. Gregory, On the Gospels, Homily xiij.

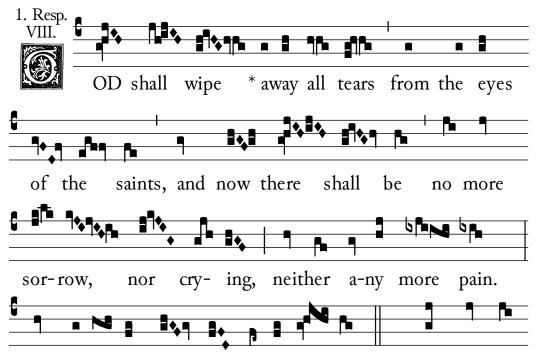


Lessed are those servants, whom the lord when he cometh shall find watching.

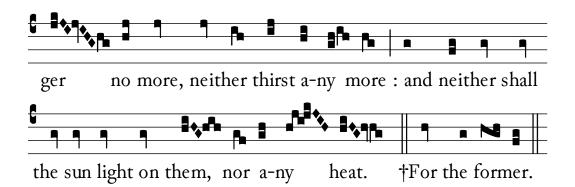
He watcheth: who keepeth his mind's eyes open to the appearance of the true light. He watcheth: who keepeth what he believeth in his works. He watcheth: who driveth from himself the darkness of torpor and negligence. Indeed, hence Paul saith: Awake to righteousness, and sin not. Hence again he saith: It is

high time to awake out of sleep. But let us hear what the Lord coming furnisheth for vigilant servants: Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. He shall gird himself: that is he shall prepare a reward. He shall make them to sit down: that is, to be refreshed with eternal peace. But thou, O Lord, have mercy upon us.





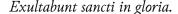
†For the former things have passed a- way. \*\nabla\$. They shall hun-



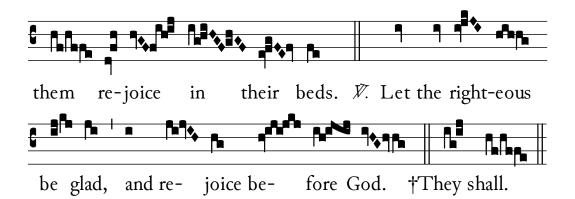
Lesson ij.

Jordan Serve, because he satisfieth us by the illumination of his light. To be sure the passing of the Lord is: when he returneth from the final judgement to his kingdom. Or at all events after judgement the Lord passeth over us, because we are raised from appearance of human nature into the contemplation of his divinity. And his passing is, that we are led to

the vision of his brightness, when him whom we discern in his humanity at the judgement : we likewise behold in divinity after the judgement. The Lord coming in the form of a servant at the judgement appeareth to all : for it is written, They shall look on him whom they pierced. But while the condemned fall down into punishment, the righteous are led into the brightness of his glory, as it is written, The wicked is taken away: that he shall not see the glory of God. But thou, O Lord, have mercy upon us.







Lesson iij.

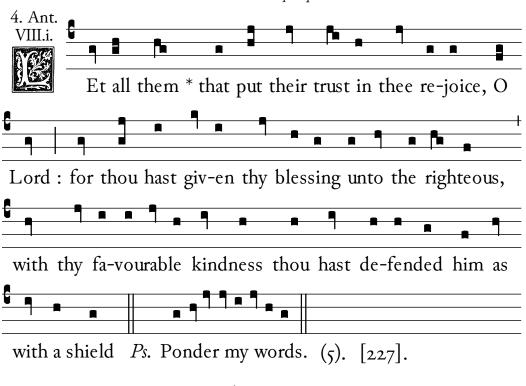
UT what if the servants are negligent in the first watch? Of course the first watch is the guard of the first years. But thus neither should we despair : nor cease from good works. For the Lord telling of the persistence of his patience subjoineth, And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. The first watch is the first years: that is childhood. The second is young manhood or youth: which are attested by the authority of sacred speech to be one, Rejoice O young man, in thy youth. Moreover

the third is taken to be old age. Who therefore was unwilling to keep awake in the first watch: let him indeed take care for the second. That he who had negelected to be turned from his evil ways during childhood, may at least keep watch over his way of life in the time of youth. And he who was unwilling to keep awake in the second watch: may not lose the remedy of the third watch. So that he who in youth watcheth not over the way of life: may at least come to his senses in old age. But thou, O Lord, have mercy upon us.

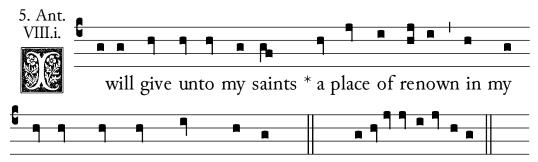
R. 3. The righteous shall live. as above at Vespers. [1028].

### **I** In the ij. Nocturn.

Letentur omnes qui sperant.

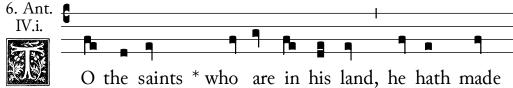


Dabo sanctis meis.



Father's kingdom, saith the Lord. *Ps.* Lord, who shall dwell. (15./xiiij.) [28].

Sanctis qui in terra sunt.





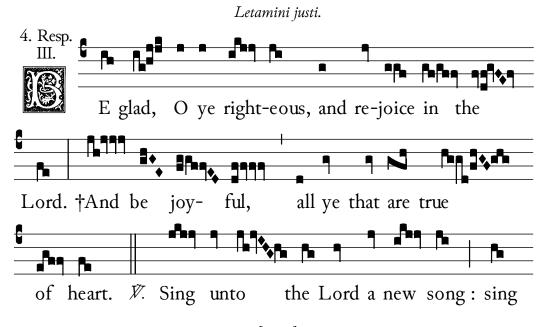
wonderful all my de-sires among them. *Ps.* Preserve me, O God. (xv.) [30].

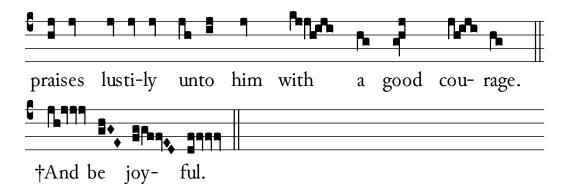
\*\vec{V}\$. Let the righteous be glad and rejoice before God. \*\vec{R}\$. Let them also be merry and joyful. Let the Response be made privately.

#### Lesson iiij.

Onsider, dearly beloved brethren: how God's love hath confined our obstinacy. There is now no man which findeth an excuse. God is despised and he waiteth: he seeth himself rejected and he calleth back. He observeth the injury of his rejection: and yet as often as there is turning back again he promiseth a gift. But let no one neglect this forbearance of his, for he shall extend

strict righteousness in judgement: by as long as he hath demanded patience before the judgement. For this reason Paul saith, Knowest thou not that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. But thou, O Lord, have mercy upon us.



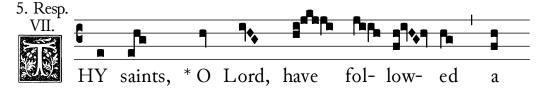


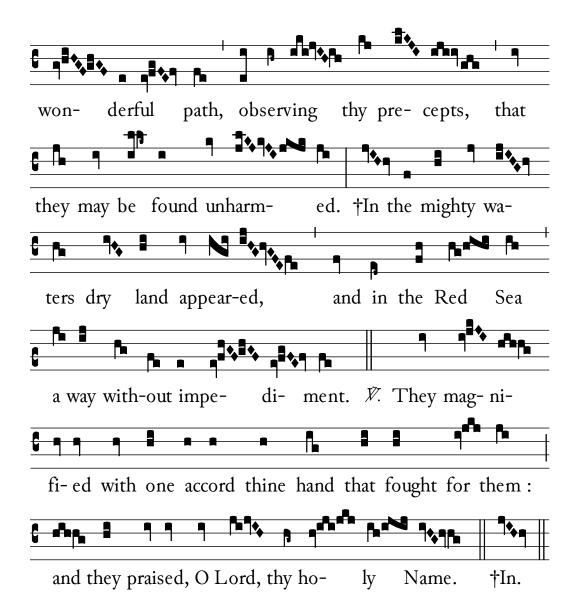
Lesson v.

'HE Psalmist saith, God is a righteous judge, strong and patient. To be sure, in mentioning patient he firstly said righteous, so that thou wouldst know that he who seeth thee long since patiently bear the sins of transgressors : shall indeed at some time judge severely. Hence by a certain wise man is said, The most High is longsuffering. course he is said to be patient in repaying: because the sins of men are both endured and repaid. For those whom he endureth for a long time that they may be converted: he harshly condemneth when they are

not converted. However to cast out sloth from our minds, even external losses are led into the midst by a parable: that by this the mind may be aroused to its own protection. For it is said, And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. And after this comparison he subjoineth a word of exhortation: Be ye therefore ready also: for the Son of Man cometh at an hour ye think not. But thou, O Lord, have mercy upon us.

Sancti tui Domine.



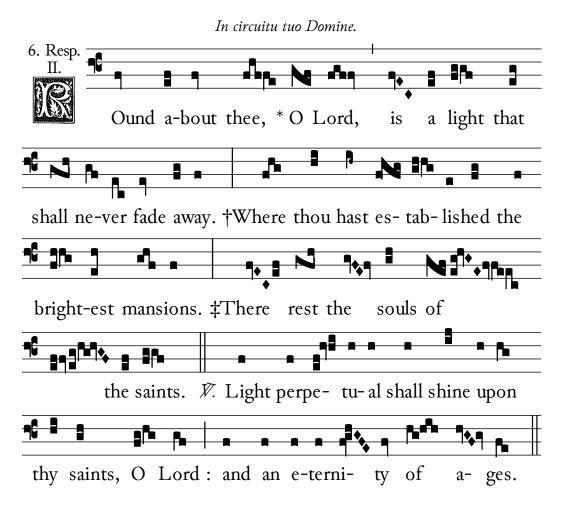


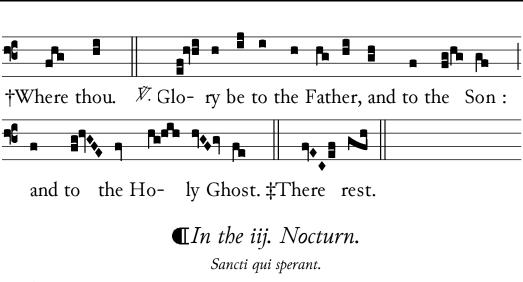
Lesson vj.

Owever, the householder not knowing, the thief breaketh through the house : for while the spirit sleepeth during his watch, death suddenly coming breaketh in to the dwelling of our flesh. And he which shall come upon the lord of the house

sleeping killeth him: because he doth forsee little of losses to come, death carrieth off this one unawares to punishment. But if he were watching he would resist the thief, because the coming of the Judge who carrieth off the soul in secret, guarding against the same should go out to meet him by repenting: lest he should perish impenitent. However the Lord willed that our final hour should be unknown to us: that it should always be uncertain. That while we are not able to forsee it, we may prepare for it without ceasing. Therefore, my brethren, in the condition of your mortality fix the eyes of your minds: prepare for the coming Judge daily with weeping and mourning. Seeing

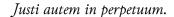
that certain death awaiteth all: be unwilling to ponder the uncertain providence of temporal life. Be ye not burdened with the care of earthly things. However much indeed ye are encircled by chains of gold and silver, however much the body be dressed in precious garments: what else is it but a body? Do not therefore attend to what ye have: but to what ye are. But thou, O Lord, have mercy upon us.

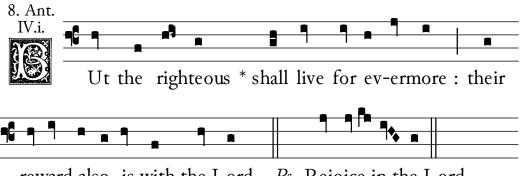




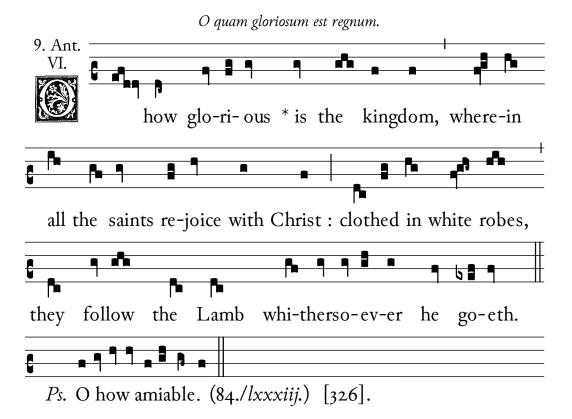


fly, and not faint. Ps. The earth is the Lord's. (24./xxiij.) [115].





reward also is with the Lord. *Ps.* Rejoice in the Lord. (33./xxxij.) [217].



The Gospel According to Luke, xij. 35.

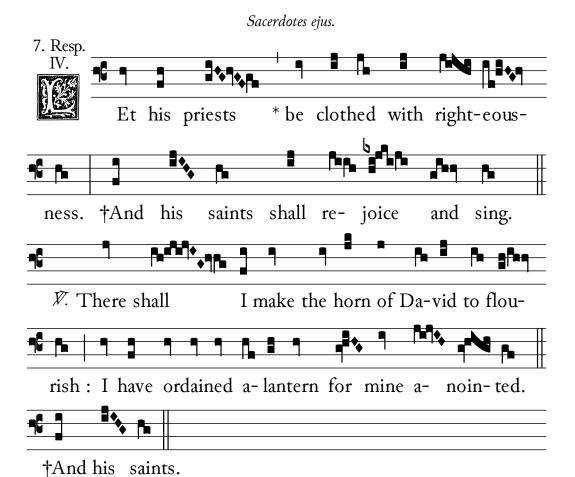
T that time, Jesus said unto his disciples, Let your loins be girded about, and your lights burning. And that which followeth.

A Homily of Blessed Gregory, Pope. (On the Gospels, Homily xiij.)

HE holy Gospel, dearly beloved brethren, hath been clearly read to us: but lest anything should perhaps seem too obscure, let us hasten through it with brevity: such that those who are unaware shall have

learned, and also those which understand shall not be wearied. Because in men lust is in the loins, in women in the navel: the Lord testifieth, what is told concerning the Devil to blessed Job saying, His strength is in his loins, and his force is in the navel of his belly. Therefore lust is indicated of the pincipal sex, by the name loins: where the Lord saith, Let your loins be girded about. Now we gird the loins about: when we confine the

lust of the flesh by continence. But forasmuch as it sufficieth not to take away the evil, unless one should also desire to labour over good works: immediately is added, And your lights burning. We hold lights burning in our hands: when through good works by light we show examples to our neighbour. But thou, O Lord, have mercy upon us.



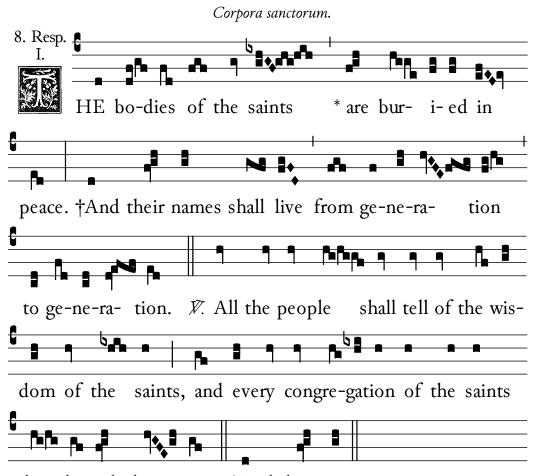
Lesson viij.

ET your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Two things then are commanded, to gird our loins about, and to hold lamps: that there be

both the cleanliness of chastity in the body, and the light of truth in works. Indeed, one without the other is by no means able to please our Redeemer: whether he which doeth good yet ceaseth not from the defile-

ment of lust, or he that excelleth in chastity yet exerciseth not himself in good works. Neither therefore is chastity notable without good works: nor are good works anything without chastity. But if both are done: it remaineth that whoever it be, he should look with hope to the heavenly homeland, and by no means should he restrain himself from the

vices of this world merely for honour. For if a certain good person should enter upon something for honesty, nevertheless neither ought that intention to remain, nor to seek glory in the present world by good works: but he should prepare with all hope for the coming of his Redeemer. But thou, O Lord, have mercy upon us.

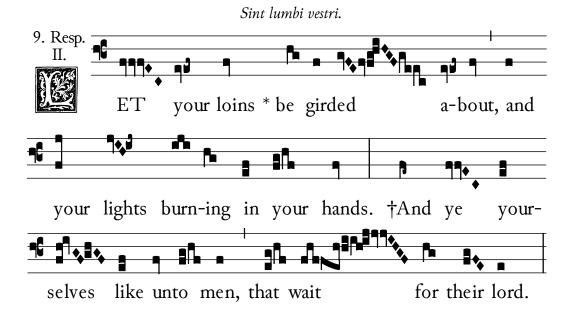


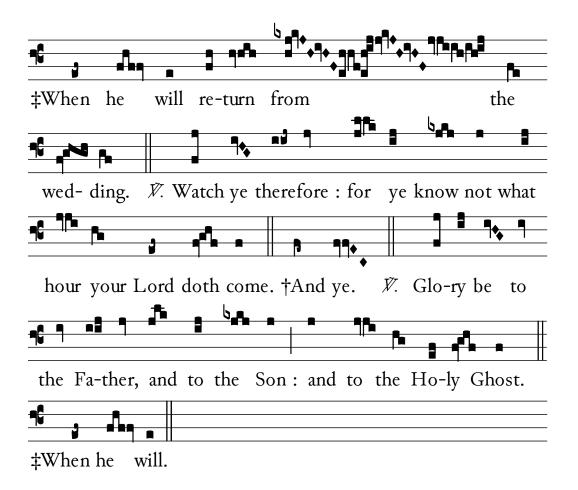
de- clar-eth their praise. †And their names.

Lesson ix.

ND ye yourselves like unto men that wait for their lord, when he will return from the wedding. the wedding of course the Lord departed, because rising again from the dead he ascended into heaven: and the new man joined unto himself a multitude of heavenly angels. thence returneth: and now is made known to us through judgement. Now rightly of the expecting servants is added, That when he cometh and knocketh, they may open unto him immediately. The Lord by all means cometh : when he hasteneth to judgement. He knocketh however: when even now by the troubles of

sickness, he indicateth death to be nigh. To him we open immediately: if we receive him with love. Indeed he who is unwilling to open to the Judge when he knocketh, who feareth to take leave of the body: and to see him whom he remembereth to have despised, feareth judgement. But he who is secure in his hope and works: immediately openeth to the knocking, because he sustaineth a favourable judgement. And when he shall discern that the hour of death is at hand: he shall be joyful of a glorious But thou, O Lord, have reward. mercy upon us.



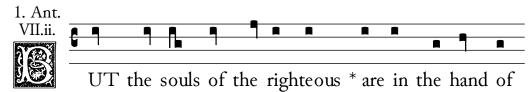


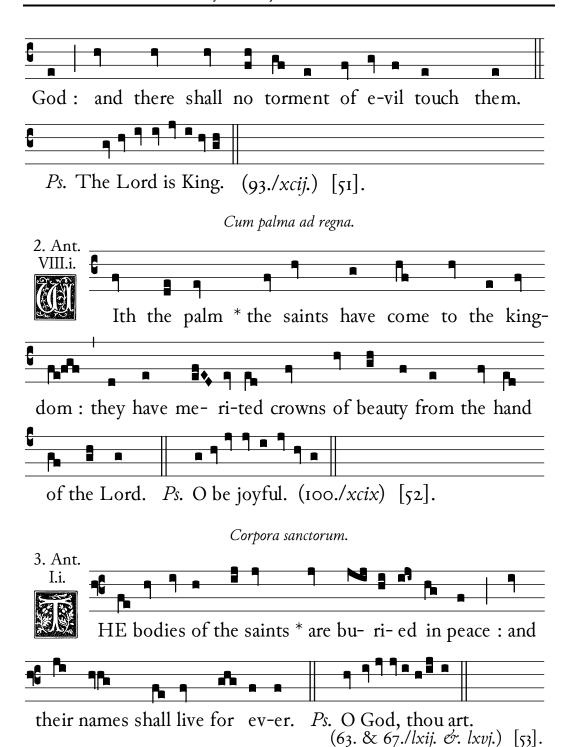
#### Before Lauds.

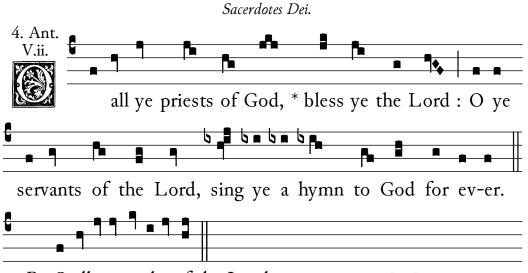
 $\mathcal{V}$ . But the righteous shall live for evermore.  $\mathcal{R}$ . Their reward also is with the Lord.

#### ¶ At Lauds.

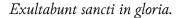
Justorum autem anime.

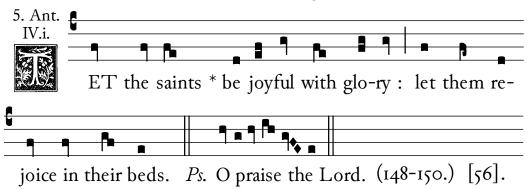






Ps. O all ye works of the Lord. (Daniel iij.) [54].

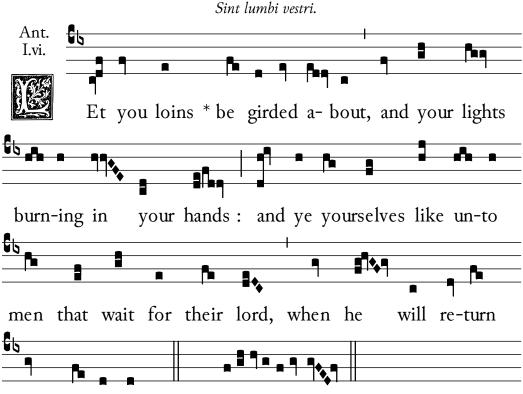




Chapter. Many priests. [1028].

Hymn. O glorious King. [924]. Let the whole Hymn be sung as on Feasts of Many Martyrs.

 $\tilde{V}$ . God is wonderful in his saints.  $\tilde{R}$ . And glorious in his majesty. Let the Response be made privately.



from the wedding. Ps. Blessed be the Lord. XX\*.

Prayer as above. [1030].

#### $\blacksquare At j.$

Ant. But the souls of the righteous. [1046].

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

## ¶ At iij.

Ant. With a palm. [1047].

Ps. Teach me, O Lord. (119./cxviij. 33. &c.) [167].

Chapter. Many priests. [1028].

The Responsories and Versicles of the Common of Many Martyrs are sung at all the Hours. [940]-[942].

## $\blacksquare At vj.$

Ant. The bodies of the saints. [1047].

Ps. My soul hath longed. (119./cxviij. 81. &c.) [184].

Chapter. after Psalm xxxij. 12.

Ejoice in the Lord, ye saints and ye righteous : God hath

chosen you for his own inheritance.

R. Thanks be to God.

#### $\P$ At ix.

Ant. Let the saints be joyful. [1048].

Ps. Thy testimonies. (119./cxviij. 129. &c.) [201].

Chapter. Wisdom v. 15.

UT the righteous live for evermore; their reward also is with the Lord, and the care of them is

with the most High. R. Thanks be to God.

## **A**t ij. Vespers.

Ant. But the souls of the righteous. [1046].

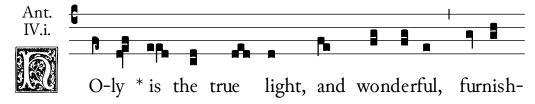
Ferial Psalms.

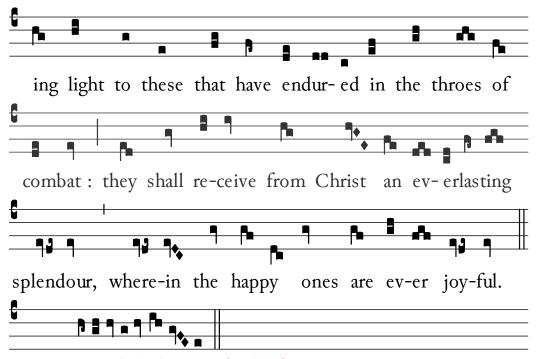
Chapter. Many priests. [1028].

Hymn. O glorious King. [924].

V. God is wonderful in his saints. R. And glorious in his majesty. Let the Response be made privately.

#### Sanctum est verum lumen.





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

Prayer as above. [1030].

## Lõe confessozű. Com. Plures facti funt fa. Hymne. Ker gloriole martyzu. Cotus hymne Dicaf per omnita sicut in festo plurimozumartyrum. osculus. ps. Laudate dum. Mirabilis deus in fanctis fuis. Antiphona. nt lumbi vestri precincti: et lucer ne ardentes in ma = et vossimiles homi ni bus expectantibus donibus ve Aris: reuertatura nuptijs.ps. Genedictus. minum fu um quando Gratio vt lupra. CAd prima aña. Jultora autem.ps. Deus in noie tuo, CAd tertia ana. Cu palma. ps. Lege pone. Com. Plures facti funt. wia ct bli. De comuni plurimozu martyzu ad omnes hozas dicantur. CAd fertam ana. Coppora fanctozu. ps. Defecit. Capitulu. Ancti et iusti in domino gaudete. vos elegit deus in hereditate O libi. CAd nonam ana. Exultabunt. ps. Mirabilia. Capitulu. Utt autem imperpetuum viuent, et apud dominű eft merces cozum. cogitatio cozum apud altiffimum. CAd fcdas velpe. tas ana. Jultozu aute. Plaimi ferial. Com. Plures facti lunt. By' Ber gloziole martyzum. bli. Dirabilis deus in fanctis fuis. Aña. Anctum est vera lumen et admirabile ministras luce hijs qui permalerunt in agone certaminis recipient a christo spledorem sempi ternüinquo allidu e felices le tantur. ps. Magnificat. Gratio ve lupra. CIn natali vnius virginis et martyris ad vel-

[Antiphonale-1519.]

peras fuper pfalmos autiphena.

Antiphona.