

THE SARUM RITE
Sarum Breviary Noted.
Performing Edition

Volume B.

Part 18.

Pages 863-906.

Proper of Time.
Sundays and Weeks after
the Octave of the Epiphany.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXV.

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

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

This document first published July 15, 2015.

Revised August 2024.

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

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

www.gregorian.ca

© The Gregorian Institute of Canada, 2015.

¶ *Second Sunday after the Octave of the Epiphany.*

At j. Vespers.

Ant. Blessed be. [423].

Ps. *The same.* (144./cxliij.) [423].

Chapter, Hymn, Versicle and Antiphon on the Psalm Magnificat. as above on the preceding Sunday. 797.

Prayer.

Almighty and everlasting God, who dost govern all things both in heaven and in earth : mercifully hear the supplications of thy people, and grant us thy peace in our time.

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.*

Invitatory, Hymn, Antiphons, Psalms, Versicles and Responsories as on the preceding Sunday 802. *and let it be thus on all Sundays until lxx. when the service is of the Sunday.*

Lessons from the j. Letter of Paul to the Corinthians.

First Lesson. 1. *Cor. j. 1.*

PAul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours : Grace be unto you, and peace, from God our Father, and from the Lord Jesus

Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ : that in every thing ye are enriched by him, in all utterance, and in all knowledge : even as the testimony of Christ was confirmed in you : so that ye come behind in no gift : waiting for the coming of our Lord Jesus Christ : who shall also confirm you unto the end, that ye may be

blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his

Son Jesus Christ our Lord. But thou, O Lord, have mercy upon us.

Lesson ij. 1. *Cor. j. 10.*

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you : but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am

of Paul : and I of Apollos : and I of Cephas : and I of Christ. Is Christ divided ? was Paul crucified for you? or were ye baptized in the name of Paul ? I thank God that I baptized none of you, but Crispus and Gaius ; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas : besides, I know not whether I baptized any other. But thou, O Lord, have mercy upon us.

Lesson iij. 1. *Cor. j. 17.*

For Christ sent me not to baptize, but to preach the gospel : not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness : but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the

prudent. Where is the wise ? where is the scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of this world ? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom. But thou, O Lord, have mercy upon us.

Lesson iiij. 1. *Cor. j. 23.*

Ut we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness : but

unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men : and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called : but God hath chosen the foolish things of the world to confound the wise : and God hath chosen the weak things of the world to confound the things which are mighty : and base things of the world,

and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption : that, according as it is written, He that glorieth, let him glory in the Lord. But thou, O Lord, have mercy upon us.

Lesson v. 1. Cor. ij. 1.

I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much

trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power : that your faith should not stand in the wisdom of men, but in the power of God. But thou, O Lord, have mercy upon us.

Lesson vj. (1. Cor. ij. 6.)

Howbeit we speak wisdom among them that are perfect : yet not the wisdom of this world, nor of the princes of this world, that come to nought : but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory : which none of the princes of this world knew : for had they known it, they

would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man,

save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of

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

¶ *The Gospel According to John ij. 1-11. Lesson vij.*



AT that time, There was a marriage in Cana of Galilee : and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And that which followeth.

A Homily of the Venerable Bede, Priest.

(10. *First Book of Homilies.*)

INsofar as our Lord and Saviour was invited to a marriage, he deigned not only to come but also to make a miracle there to gladden the guests : figures of heavenly sacraments excepted, even according to the letter this confirmeth the right faith of believers. Again it suggesteth how damnable is the faithlessness of Tatian and Marcion and the rest : which disparage marriages. For if there were blame in an immaculate

bed, and in marriages celebrated with the bonds of chastity : the Lord by no means would have wanted to come to this, by no means would have wanted to consecrate it with the beginning of his miracles. But now, because conjugal chastity is good, the continence of a widow better, the perfection of a virgin the best : to approve the choice of all these steps, while yet discerning the merit of each, he deigned to be born from the inviolate womb of the Virgin Mary ; soon after being born he was blessed by the prophetic speech of the widow Anna ; and now as a young man he is invited by those celebrating a marriage, and these he honoureth by the presence of his power, and thereby figureth the high joy of heaven. But thou, O Lord, have mercy upon us.

Lesson viij.

FOr the Son of God who would work miracles on earth came to the wedding to teach that he himself was the one : whom the Psalmist

foretelleth under the figure of the sun, And he cometh forth as a bridegroom out of his chamber, rejoiceth as a giant to run his course. His going

forth is from the uttermost part of the heaven, and runneth about unto the end of it again. Who also in a certain place saith concerning himself and his faithful ones, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the

bridegroom shall be taken from them, and then shall they fast. Because without doubt the incarnation of our Saviour, from the time first promised to the patriarchs : was ever awaited by many of the saints with tears and mourning until he should come. But thou, O Lord, have mercy upon us.

Lesson ix.

THe bridegroom then is Christ : His bride is the Church. The children of the bridechamber : or of the marriage : are each and every one of his faithful. The time of the marriage is that time : when, through the mystery of the incarnation, he united holy Church unto himself. Thus, not by chance, but for a certain mystical reason, he came to a wedding celebrated on earth in the customary carnal way : who descended from heaven to earth to connect the Church unto himself in a spiritual love. Certainly his bride chamber was

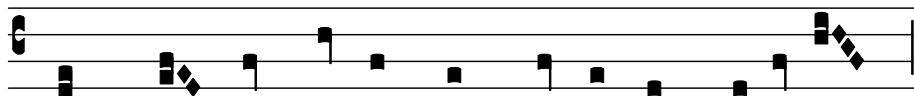
the womb of the incorrupt Mother, in which God was united with human nature : and from whence to join the Church unto himself he came forth as a bridegroom. The first place of marriage was in Judaea : in which the Son of God deigned to become a man, and to consecrate the Church by sharing in his body and blood, confirming it in faith by pledge of his Spirit. But when the Gentiles were called to faith : the same joyful wedding vows reached unto the ends of the earth. But thou, O Lord, have mercy upon us.

¶ *At Lauds.*

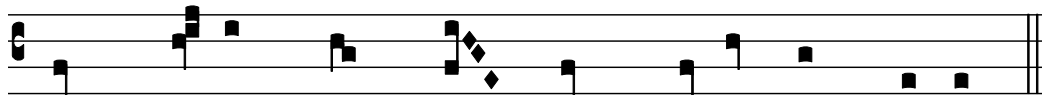
The single Antiphon Regnabit. 653. as is indicated above.

Nuptie facte sunt.

Ant.
VIII.iv.



Here was * a marriage in Ca-na of Ga-li-lee,



and Je-sus was there with Ma-ry his Mother.




Ps. Blessed be the Lord. 68.*

Prayer as above. 863.

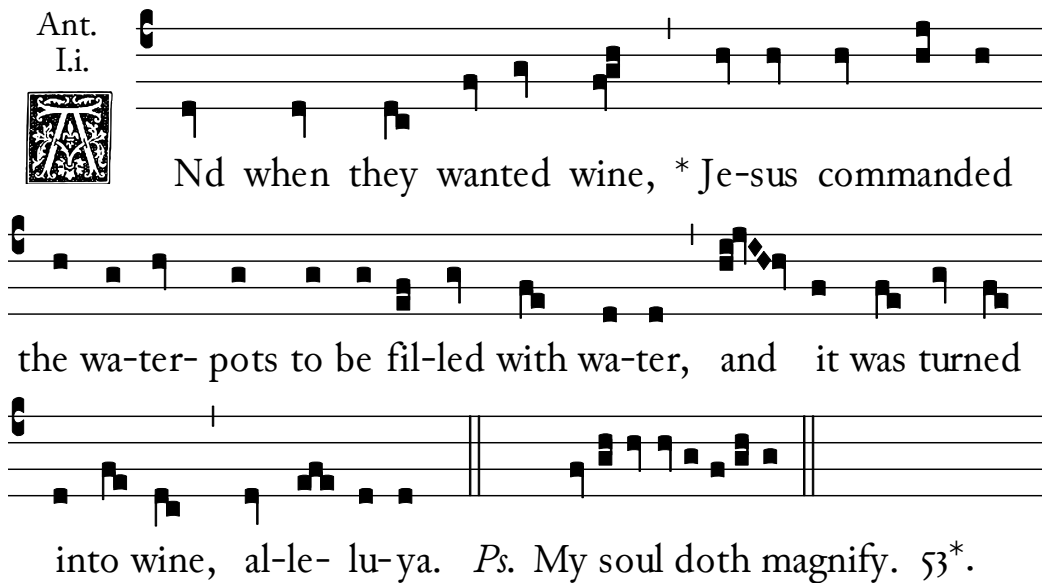
¶ *At Vespers.*

Deficiente vino.

Ant.
I.i.



And when they wanted wine, * Je-sus commanded
the wa-ter- pots to be fil-led with wa-ter, and it was turned
into wine, al-le- lu-ya. *Ps. My soul doth magnify. 53*.*



Prayer as above. 863.

On Monday and daily on all ferias let the aforementioned order of ferias serve until xl. except for the Responsories after Septuagesima : then indeed, the Responsories are sung from the History of the Sunday.

¶ Monday.

First Lesson. 1. Cor. ij. 12.

Now we have received, not the spirit of the world, but the spirit which is of God : that we might know the things that are freely given to us of God. Which things also we speak, not in the words

which man's wisdom teacheth, but which the Holy Ghost teacheth : comparing spiritual things with spiritual. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Cor. ij. 14.

But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all

things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him ? But we have the mind of Christ. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Cor. iij. 1.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat : for hitherto ye were not able to bear it, neither yet now

are ye able. For ye are yet carnal : for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men ? But thou, O Lord, have mercy upon us.

¶ Tuesday.

First Lesson. 1. Cor. iij. 4.

For while one saith, I am of Paul : and another, I am of Apollos : are ye not carnal ? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man ?

I have planted, Apollos watered ; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth : but God that giveth the increase. Now he that planteth and he that watereth are one.

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

Second Lesson. 1. *Cor. iij. 8.*

AND every man shall receive his
own reward according to his
own labour. For we are labourers
together with God : ye are God's
husbandry, ye are God's building.
According to the grace of God which
is given unto me, as a wise master-

builder, I have laid the foundation,
and another buildeth thereon. But
let every man take heed how he
buildeth thereupon. For other
foundation can no man lay than that
is laid, which is Jesus Christ. But
thou, O Lord, have mercy upon us.

Lesson iij. 1. *Cor. iij. 12.*

NOW if any man build upon this
foundation gold, silver, pre-
cious stones, wood, hay, stubble :
every man's work shall be made
manifest : for the day shall declare it,
because it shall be revealed by fire :
and the fire shall try every man's work

of what sort it is. If any man's work
abide which he hath built thereupon,
he shall receive a reward. If any man's
work shall be burned, he shall suffer
loss : but he himself shall be saved ;
yet so as by fire. But thou, O Lord,
have mercy upon us.

¶ *Wednesday.*

Lesson j. 1. *Corin. iij. 16.*

K Now ye not that ye are the
temple of God, and that
the Spirit of God dwelleth
in you ? If any man defile the temple
of God, him shall God destroy : for
the temple of God is holy, which
temple ye are. Let no man deceive
himself. If any man among you
seemeth to be wise in this world, let

him become a fool, that he may be
wise. For the wisdom of this world is
foolishness with God. For it is
written, He taketh the wise in their
own craftiness. And again, The Lord
knoweth the thoughts of the wise,
that they are vain. But thou, O Lord,
have mercy upon us. *Job. v.*

Lesson ij. 1. Cor. iij. 21.

Therefore let no man glory in men. For all things are yours : whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come : all are yours : and ye are Christ's : and Christ is God's.

1. Cor. iv. 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 with me it is a very small thing that I should be

judged of you, or of man's judgment : yea, I judge not mine own self. For I know nothing by myself : yet am I not hereby justified : but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Cor. iv. 6.

And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes : that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another ? and what hast thou that thou didst not receive ? now if thou didst receive it, why dost thou glory, as if thou hadst not received it ? Now ye are full, now ye are rich, ye have reigned as kings without us : and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death : for we are

made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ : we are weak, but ye are strong : ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace ; and labour, working with our own hands : being reviled, we bless : being persecuted, we suffer it : being defamed, we intreat : we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. But thou, O Lord, have mercy upon us.

¶ *Thursday.*

Lesson j. 1. Cor. iv. 15.

EOr though ye have ten thousand instructors in Christ, yet have ye not many fathers : for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me. For this cause have I

sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Cor. iv. 18.

Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom

of God is not in word, but in power. What will ye ? shall I come unto you with a rod, or in love, and in the spirit of meekness ? But thou, O Lord, have mercy upon us.

Third Lesson. 1. Cor. v. 1.

IT is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit,

have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

¶ *Third Sunday*

At Vespers.

Prayer.

Almighty and everlasting God,
mercifully look upon our infir-
mities : and stretch forth the right
hand of thy majesty to defend us.
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.*

Lessons from the Second Epistle of Paul to the Corinthians.

First Lesson. (2. Cor. j. 1.)

Paul, an apostle of Jesus
Christ by the will of God,
and Timothy our brother,
unto the church of God which is at
Corinth, with all the saints which are
in all Achaia : Grace be to you and
peace from God our Father, and from
the Lord Jesus Christ. Blessed be
God, even the Father of our Lord
Jesus Christ, the Father of mercies,
and the God of all comfort : who
comforteth us in all our tribulation,
that we may be able to comfort them
which are in any trouble, by the
comfort wherewith we ourselves are

comforted of God. For as the
sufferings of Christ abound in us, so
our consolation also aboundeth by
Christ. And whether we be afflicted,
it is for your consolation and salvation,
which is effectual in the enduring of
the same sufferings which we also
suffer : or whether we be comforted,
it is for your consolation and salvation.
And our hope of you is stedfast,
knowing, that as ye are partakers of
the sufferings, so shall ye be also of
the consolation. But thou, O Lord,
have mercy upon us.

Lesson ij. (2. Cor. j. 8.)

For we would not, brethren, have
you ignorant of our trouble
which came to us in Asia, that we

were pressed out of measure, above
strength, insomuch that we despaired
even of life : but we had the sentence

of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead : who delivered us from so great a death, and doth deliver : in whom we trust that he will yet deliver us : ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given

by many on our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. But thou, O Lord, have mercy upon us.

Third Lesson. (2. Cor. j. 13.)

FOr we write none other things unto you, than what ye read or acknowledge : and I trust ye shall acknowledge even to the end : as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that ye might have a second benefit : and to pass by you into Macedonia, and to

come again out of Macedonia unto you, and of you to be brought on my way toward Judaea. When I therefore was thus minded, did I use lightness ? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay ? But as God is true, our word toward you was not yea and nay. But thou, O Lord, have mercy upon us.

Lesson iiij. (2. Cor. j. 19.)

FOr the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God ; who hath also sealed us, and

given the earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye stand.

But I determined this with myself, 2. Cor. ij. that I would not come again to you in heaviness. For if I make you sorry,

who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought

to rejoice : having confidence in you all, that my joy is the joy of you all. But thou, O Lord, have mercy upon us.

Lesson v. (2. Cor. ij. 4.)

BRethren, out of much affliction and anguish of heart I wrote unto you with many tears : not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have caused grief, he hath not grieved me, but in part : that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swal-

lowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also : for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ : lest Satan should get an advantage of us: for we are not ignorant of his devices. But thou, O Lord, have mercy upon us.

Lesson vj. (2. Cor. ij. 12.)

Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother : but taking my leave of them, I went from thence into Macedonia. Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every

place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish : to the one we are the savour of death unto death ; and to the other the savour of life unto life. And who is sufficient for these things ? For we are not as many, which corrupt the word of God : but as of sincerity, but as of God, in the sight of God speak we in Christ. But thou, O Lord, have

mercy upon us.

¶ *Lesson from the Holy Gospel According to Matthew. viij. 1-13. Lesson vij.*



AT that time, When Jesus came down from the mountain, great multitudes followed him. And that which followeth.

A Homily of Origen. (5. among various.)

When the Lord was teaching on the mountain : the disciples came to him, like eager ones, like familiars, like neighbours, like friends or brothers. Hence the Lord saith unto them, Ye are the salt of the earth : and ye are the light of the world. Now, to be sure, descending from the mountain with the same, great multitudes followed him which were unable to ascend the mountain : seeing that the people were lazy, that they were negligent, that they were imperfect. And so at first the

children of Israel were not strong to ascend the mountain, were not able to go forth to meet with God, because of their irreligiosity and impiety : but Moses alone ascended and with him a few of the elders of Israel. And likewise the disciples alone with the Lord ascended the mountain : and the slower remained below. And in this way the vigilant and eager and faithful souls, fearing God and loving the Lord, desiring the heavenly kingdom, always following the Lord, ascend after the Lord into that holy mountain : hearing the apostle saying, Set your affection on things above, not on things on the earth. Understand the things that are above : where Christ is seated on the right hand of God. But thou, O Lord, have mercy upon us.

Lesson viij.

THe Lord now descending, that is inclining himself to the infirmity and humility and weakness of others : having compassion on their imperfection or their infirmity, great multitudes followed him. Some on account of love, some on account

of teaching : some on account of admiration and healing. And behold a leper, one of those who sought a cure : who wished for deliverance. And behold a leper came : and worshipped him saying, Lord, if thou wilt, thou canst make me clean. While He

is coming down, thou running askest, O man : yet on the mountain thou speakest not ? Why is it thus ? Because all things have their times and seasons under heaven. A time for teaching : and a time for healing. On the mountain he taught, he enligh-

tened, he admonished : he cured souls, he cured hearts. Because therefore I wished to try those greater things : I suffered to tarry for those supreme things. But thou, O Lord, have mercy upon us.

Lesson ix.

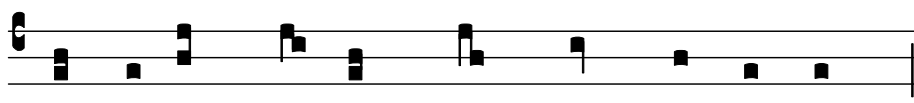
THese things therefore being completed by him, the same cometh down from the mountain to heal, as from heaven, as from the heavenly mountain for the saving of the flesh : there cometh to him a man, a leper worshipping him. Before he entreated : he had begun to worship. Before he asked, he rendered honour. He worshipped him. In this itself, invoking Him as God and Lord : he worshipped him. And as those blessed Magi first falling down worshipped him : and so at length offered gifts to him. In like

manner and now this man falling down worshipped : and thus humbly presented his petition to the Lord saying, Thou who art worthy to be worshipped, who art deserving of honour : thee I worship as Lord. And therefore unto thee do I call, first declaring thy works : and thus the words are uttered. By thee indeed all things were made. Thou therefore O Lord, if thou wilt, thou canst cleanse me. Thy will is a work : therefore if thou wilt thou canst cleanse me. But thou, O Lord, have mercy upon me.


¶ *At Lauds.*

Cum autem descendisset.

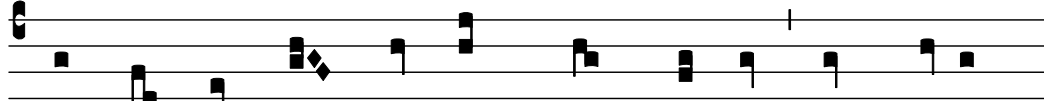
Ant.
VIII.i.




Hen Je-sus * was come down from the mountain :



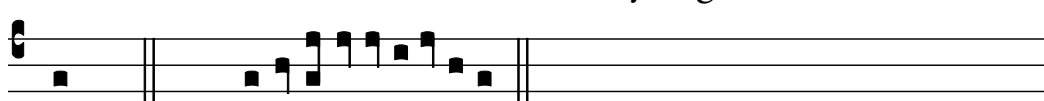
behold, there came a le-per and worship-ed him, say-ing :



Lord, if thou wilt, thou canst make me clean, and putting



forth his hand he touched him, say-ing, I will, be thou




clean. *Ps.* Blessed be the Lord. 68*.

Prayer as above. 873.



☩ *At Vespers.*

Domine, puer meus.

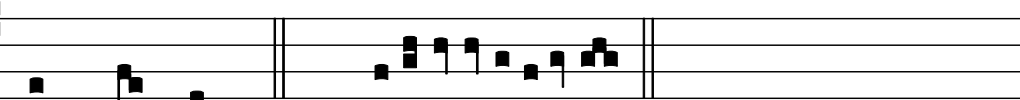
Ant.
I.iii.



Ord, * my servant li- eth at home, sick of the pal-sy,



griev-ously tormented. Ve-ri-ly I say to thee : I will come



and heal him. *Ps.* My soul doth magnify. 53*.

Prayer as above. 873.

¶ *Monday.*

Lesson j. 2. Cor. iij. 1.

O we begin again to commend ourselves ? or need we, as some others, epistles of commendation to you, or letters of commendation from you ? Ye are our epistle written in our hearts, known and read of all men : forasmuch as ye

are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in fleshy tables of the heart. But thou, O Lord, have mercy upon us.

Lesson ij. 2. Cor. iij. 4.

Such trust have we through Christ to God-ward : not that we are sufficient of ourselves to think any thing as of ourselves : but our sufficiency is of God : who also hath made us able ministers of the new testament : not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance :

which glory was to be done away : how shall not the ministration of the spirit be rather glorious ? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. But thou, O Lord, have mercy upon us.

Lesson iij. 2. Cor. iij. 12.

Seeing then that we have such hope, we use great plainness of speech : and not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to

the end of that which is abolished : but their minds were blinded : for until this day remaineth the same vail untaken away in the reading of the old testament : which vail is done

away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit : and where the Spirit of the Lord is, there is liberty. But we all,

with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. But thou, O Lord, have mercy upon us.

¶ Tuesday.

Lesson j. 2. Cor. iv. 1.

Therefore seeing we have this ministry, as we have received mercy, we faint not : but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of

God deceitfully : but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But thou, O Lord, have mercy upon us.

Lesson ij. 2. Cor. iv. 3.

But if our gospel be hid, it is hid to them that are lost : in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus

the Lord : and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But thou, O Lord, have mercy upon us.

Lesson iij. 2. Cor. iv. 7.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed : we are perplexed, but not in despair : perse-


cuted, but not forsaken : cast down, but not destroyed : always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered

unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken : we also believe, and therefore speak : Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the

glory of God. For which cause we faint not : but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory : while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal : but the things which are not seen are eternal. But thou, O Lord, have mercy upon us.

¶ *Wednesday.*

First Lesson. 2. Cor. v. 1.

 Or we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven : if so be that being clothed we shall not be found naked. For we that are

in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. But thou, O Lord, have mercy upon us.

Lesson ij. 2. Cor. v. 6.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord : (for we walk

by faith, not by sight :) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we

labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ : that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Knowing therefore the terror of the Lord, we persuade men : but we are made manifest unto God : and I trust also are made manifest in your consciences. But thou, O Lord, have mercy upon us.

Lesson iij. 2. Cor. v. 12.

WE commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God : or whether we be sober, it is for your cause. For the love of Christ constraineth us : because we thus judge, that if one died for all, then were all

dead : and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we him no more. But thou, O Lord, have mercy upon us.

¶ *Thursday.*

First Lesson. 2. Cor. v. 17.

Therefore if any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation : to wit, that God was in Christ, reconciling the world unto himself, not imputing

their trespasses unto them : and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him.

(2. Cor. vj.) We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time

accepted, and in the day of salvation have I succoured thee.) But thou, O Lord, have mercy upon us.

Lesson ij. 2. Cor. vj. 2.

BEhold, now is the accepted time : behold, now is the day of salvation. Giving no offence in any thing, that the ministry be not blamed : but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings : by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by

the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report : as deceivers, and yet true : as unknown, and yet well known : as dying, and, behold, we live : as chastened, and not killed : as sorrowful, yet always rejoicing : as poor, yet making many rich : as having nothing, and yet possessing all things. But thou, O Lord, have mercy upon us.

Lesson iij. 2. Cor. vj. 11.

O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? And what concord hath Christ with Belial ? or what part hath

he that believeth with an infidel ? And what agreement hath the temple of God with idols ? for ye are the temple of the living God : as God hath said, I will dwell in them, and walk in them : and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing : and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the

Third Sunday and Third Week after the Octave of the Epiphany.

Lord Almighty. But thou, O Lord, | have mercy upon us.

¶ Fourth Sunday.

At Vespers.

Prayer.

God, who knowest us to be set in such great dangers, before which human frailty is not able to stand : grant us health of mind and of body, that those things which we suffer for our sins we may overcome,

thee helping. 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.*

Lessons from the Epistle of Paul to the Galatians.

Lesson j. Galat. j. 1.

PAul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead :) and all the brethren which are with me, unto the churches of Galatia : Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the

will of God and our Father : To whom be glory for ever and ever. Amen. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel : which is not another : but there be some that trouble you, and would pervert the gospel of Christ. But thou, O Lord, have mercy upon us.

Lesson ij. Galat. j. 8.

BUt though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any

other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God ? or do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ. But I certify you,

brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond

measure I persecuted the church of God, and wasted it : and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But thou, O Lord, have mercy upon us.

Lesson iij. Galat. j. 15.

BUt when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen : immediately I conferred not with flesh and blood : neither went I up to Jerusalem to them which were apostles before me : but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But

other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia : and was unknown by face unto the churches of Judaea which were in Christ : but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me. But thou, O Lord, have mercy upon us.

Lesson iv. Galat. ij. 1.

THen fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me,

being a Greek, was compelled to be circumcised : and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage : to whom we gave place by subjection, no, not for an hour ; that the truth of the gospel might continue with you. But of these who seemed to be somewhat,

(whatsoever they were, it maketh no matter to me). But thou, O Lord,

have mercy upon us.

Lesson v. Galat. ij. 6.

God accepteth no man's person : for they who seemed to be somewhat in conference added nothing to me : but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter : (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles :) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship : that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor : the same which I also was forward to do. But thou, O Lord, have mercy upon us.

and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship : that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor : the same which I also was forward to do. But thou, O Lord, have mercy upon us.

Lesson vj. Galat. ij. 11.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles : but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him : insomuch that Barnabas also was carried away with

their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ? We who are Jews by nature, and not sinners of the Gentiles. But thou, O Lord, have mercy upon us.

Lesson from the Holy Gospel according to Matthew viij. 23-27.

Lesson vij.



AT that time, When Jesus was entered into a ship, his disciples followed him. And that which followeth.

A Homily of Origen.

(6. among various.)

THe Lord entering into the ship, his disciples followed him : not weak men but strong and steady in faith, gentle and pious, spurning the world, not of divided heart, but simple. These therefore followed him, not only following his footsteps :

but still more imitating his holiness and striving after his righteousness. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves. A tempest arose, great and not small : that a great work and not a small should be shewn. As much as the waves battered the ship, so much the more fear dismayed the disciples : and all the more they desired to be delivered by the wonders of the Saviour. But thou, O Lord, have mercy upon us.

Lesson viij.

BUt the Lord was asleep. He was certainly asleep in body : but in his divinity he was keeping watch. He was asleep in body, that he might awaken the apostles and make them keep vigil, and also especially all of us, that we too sleep not in soul and not in understanding or wisdom : but keep watch at all times and rejoice in the Lord, and seek to entreat salvation from him. The disciples approaching him : awakened him, saying, Lord, save us, we perish. Then Jesus said unto them, Why are ye troubled, O ye of

little faith ? And he arose, and rebuked the winds and the sea : and there was a great calm. He comandeth the sea : and it disobeyeth not. He speaketh to the winds and tempests : and soon they are stilled. He comandeth every creature : and it doth not surpass his command. But alone the race of men which is honoured according to the likeness of God, to whom the word of God and understanding hath been given : these men alone to be sure resist. These only are disobedient : these alone despise. And for that reason these

alone shall be both condemned at the judgement, and punished by justice : as if lower than the dumb beasts, or

than the things in this world which are without soul or life. But thou, O Lord, have mercy upon us.

Lesson ix.

BY all these things the Lord hath given us a figure and an image of his teaching : so that in all tumults and indignities we might preserve patience, be steadfast, forsake not the faith. And if all this world should boil over just as the sea, and rise up in fury, and if all the winds and whirlpools of demons should rage on every side : and if as we have said all the tempests of the sea, that is all the principalities and powers of the world, should be roused against us and should foam with the swelling of their wrath, so as to enrage over the saints, and if the tempests of the sea should advance unto heaven itself, and wickednesses and deceits and roarings enrage against any of ye : be

not afraid, be not troubled, do not tremble, do not falter. For all however many sail in the ship of faith with the Lord, all however many without doubt will voyage with the Lord in this ship of holy Church across this wave-tossed world, and if the Lord himself should rest in holy sleep, he is but watching your patience and endurance, or bearing the wickedness and conversion of sinners : eagerly approach unto him with urgent prayers, and likewise with the prophet saying, Up, Lord, why sleepest thou ? awake, and be not absent from us for ever. And again, Arise, and help us : and deliver us for thy mercy's sake. But thou, O Lord, have mercy upon us.

¶ *At Lauds.*

Ascendente Jesu in naviculam.

Ant.
VI.



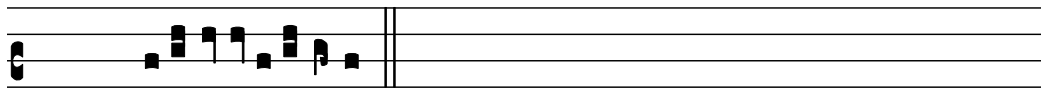
Hen Je-sus * was en-ter-ed into a ship, behold,



there a-rose a great tempest in the sea : and his dis-ci-



ples awoke him, say-ing, Lord, save us, we pe-rish.





Ps. Blessed be the Lord. 64.*

Prayer as above. 885.

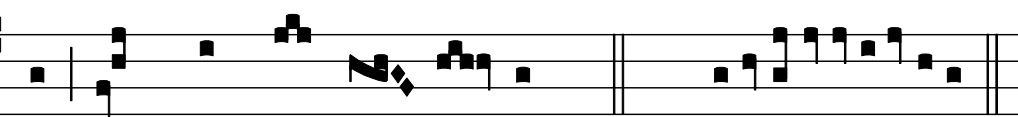
¶ *At Vespers.*

Surgens Jesus imperavit ventis.

Ant.
VIII.i.



E-sus * a- rose, and re-buk-ed the winds and the



sea : and there came a great calm. *Ps. My soul doth magnify. 69*.*

Prayer as above. 885.

¶ *Monday.*

Lesson j. Galat. ij. 16.

Rethren, knowing that a man is not justified by the works of the law, but by

the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of

Christ, and not by the works of the law : for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin ? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified

with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God : for if righteousness come by the law, then Christ is dead in vain. But thou, O Lord, have mercy upon us.

Lesson ij. Galat. iij. : 1.

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you ? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith ? Are ye so foolish ? having begun in the Spirit, are ye now made perfect by the flesh ? Have ye suffered so many things in vain ? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among

you, doeth he it by the works of the law, or by the hearing of faith ? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. But thou, O Lord, have mercy upon us.

Lesson iij. Galat. iij. : 9.

SO then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse : for it is written, Cursed is every one that

continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident : for, The just shall live by

faith. And the law is not of faith :
but, The man that doeth them shall

live in them. But thou, O Lord, have
mercy upon us.

¶ Tuesday.

Lesson j. Galat. iij. 13.

CHrist hath redeemed us
from the curse of the law,
being made a curse for us :
for it is written, Cursed is every one
that hangeth on a tree : that the
blessing of Abraham might come on
the Gentiles through Jesus Christ :
that we might receive the promise of
the Spirit through faith. Brethren, I

speak after the manner of men :
though it be but a man's covenant,
yet if it be confirmed, no man
disannulleth, or addeth thereto. Now
to Abraham and his seed were the
promises made. He saith not, And to
seeds, as of many : but as of one, And
to thy seed, which is Christ. But
thou, O Lord, have mercy upon us.

Lesson ij. Galat. iij. 17.

AND this I say, that the covenant,
that was confirmed before of
God in Christ, the law, which was
four hundred and thirty years after,
cannot disannul, that it should make
the promise of none effect. For if the
inheritance be of the law, it is no
more of promise : but God gave it to
Abraham by promise. Wherefore

then serveth the law ? It was added
because of transgressions, till the seed
should come to whom the promise
was made : and it was ordained by
angels in the hand of a mediator.
Now a mediator is not a mediator of
one, but God is one. But thou, O
Lord, have mercy upon us.

Lesson iij. Galat. iij. 21.

IS the law then against the
promises of God ? God forbid :
for if there had been a law given
which could have given life, verily
righteousness should have been by
the law. But the scripture hath con-
cluded all under sin, that the promise

by faith of Jesus Christ might be
given to them that believe. But
before faith came, we were kept under
the law, shut up unto the faith which
should afterwards be revealed.
Wherefore the law was our school-
master to bring us unto Christ, that

we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye

are all the children of God by faith in Christ Jesus. But thou, O Lord, have mercy upon us.

¶ Wednesday.

Lesson j. Galat. iij. 27.

EOr as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs

according to the promise.

Now I say, That the heir, as long as *(Galat. iv.)* he is a child, differeth nothing from a servant, though he be lord of all : but is under tutors and governors until the time appointed of the father. But thou, O Lord, have mercy upon us.

Lesson ij. Galat. iv. 3.

Even so we, when we were children, were in bondage under the elements of the world : but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son : and if a son, then an heir of God through Christ. Howbeit

then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. Be as I am : for I am as ye are. But thou, O Lord, have mercy upon us.

Lesson iij. Galat. iv. 12.

Brethren, I beseech you, ye have not injured me at all. Ye know

how through infirmity of the flesh I preached the gospel unto you at the

first. And my temptation which was in my flesh ye despised not, nor rejected : but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of ? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your

enemy, because I tell you the truth ? They zealously affect you, but not well : yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you. But thou, O Lord, have mercy upon us.

¶ *Thursday.*

Lesson j. Galat. iv. 19.

MY little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice : for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law ? For it is written, that

Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh : but he of the freewoman was by promise. Which things are an allegory. But thou, O Lord, have mercy upon us.

Lesson ij. Galat. iv. 24.

FOR these are the two covenants ; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of

us all. For it is written, Rejoice, thou barren that bearest not : break forth and cry, thou that travailest not : for the desolate hath many more children than she which hath an husband. But thou, O Lord, have mercy upon us.

Lesson iij. Galat. iv. 28.

NOW we, brethren, as Isaac was, are the children of promise.

But as then he that was born after the flesh persecuted him that was born

after the Spirit, even so it is now.
Nevertheless what saith the scripture ?
Cast out the bondwoman and her
son : for the son of the bondwoman
shall not be heir with the son of the
free woman. So then, brethren, we

are not children of the bondwoman,
but of the free. Stand fast therefore
in the liberty wherewith Christ hath
made us free, and be not entangled
again with the yoke of bondage. But
thou, O Lord, have mercy upon us.

¶ *Fifth Sunday.*

At Vespers.

Prayer.

Keepe thy household, we beseech thee, O Lord, in continual goodness : that as it leaneth only upon the hope of thy heavenly grace : it may evermore be defended by thy

protection. 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.*

Lessons from the Epistle of Paul to the Philippians.

Lesson j. Phil. j. 1.

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons : Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now :

being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ : even as it is meet for me to think this of you all, because I have you in my heart : inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. But thou, O Lord, have mercy upon us.

Lesson ij. Phil. j. 8.

For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment : that ye may approve

things that are excellent ; that ye may be sincere and without offence till the day of Christ : being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. But I would ye should

understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel : so that my bonds in Christ are manifest in all the palace, and in all other places : and many of the brethren in the Lord, waxing confident by my bonds, are much more

bold to speak the word without fear. Some indeed preach Christ even of envy and strife : and some also of good will : and some preach Christ of contention, not sincerely, supposing to add affliction to my bonds. But thou, O Lord, have mercy upon us.

Lesson iij. Phil. j. 18.

WHat then ? notwithstanding, every way, whether in pretence, or in truth, Christ is preached ; and I therein do rejoyce, yea, and will rejoyce. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour : yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ : which is far better : nevertheless to abide in the flesh is more needful for you. And having

this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith : that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the gospel of Christ : that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel : and in nothing terrified by your adversaries : which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake : having the same conflict which ye saw in me, and now hear to be in me. But thou, O Lord, have mercy upon us.

Lesson iv. Phil. ij. 1.

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory : but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God : but made

himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth : and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. But thou, O Lord, have mercy upon us.

Lesson v. Phil. ij. 12.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings : that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world : holding forth the word of life : that I may rejoice in the day of Christ,

that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with

me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But

I trust in the Lord that I also myself shall come shortly. But thou, O Lord, have mercy upon us.

Lesson vj. Phil. ij. 25.

BET I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death : but God had mercy on him : and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more

carefully, that, when ye see him again, ye may rejoyce, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness : and hold such in reputation : because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Finally, my brethren, rejoyce in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. But thou, O Lord, have mercy upon us. *(Cap. iij.)*

L *Lesson from the Holy Gospel according to Matthew xiiij. 24-30. Lesson vij.*



AT that time, Jesus said unto his disciples this parable. The kingdom of heaven is likened unto a man which soweth good seed in his field. And that which followeth.

*A Homily of Blessed Jerome, Priest.
(In the Commentary on Matthew, xiiij.)*

THis following parable is not immediately set forth with its interpretation : but is explained after interjecting other parables. This

indeed is placed before, And afterwards he sent away the multitudes, and went into the house : and his disciples came unto him, asking, Declare unto us the parable of the tares of the field, and that which followeth. We ought not therefore to hasten to desire understanding, to inquire prior to his notice : how it would be set forth in full by the Lord. He also relateth to them another parable, the behaviour of a rich man who invited divers men to a refreshing meal, that each according to

the nature of his own stomach would receive different foods. Indeed he saith, The kingdom of heaven is likened unto a man which sowed good seed in his field. The kingdom of heaven is the proclamation of the gospel, and knowledge of the

scriptures : which leadeth to life. Concerning which was said unto the Jews, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. But thou, O Lord, have mercy upon us.

Lesson viij.

HE which sowed good seed in his field. The good doth not sow except the good : which seed of good will desireth to lead toward good words. The Lord teacheth in this place good will and care and wisdom and discretion : and longsuffering and righteousness. He teacheth care : where he saith, But while men slept, that is indolent with sloth and carelessness, for which protection are deputed of course the prelates of the Church : came an hostile man and sowed tares over top, this is heretics mingling together with the chosen. And tares are : what cometh not from wheat. Of the chaff however are

those : which if not in life, yet by faith are out of the Church. But when the blade was sprung up, and brought forth fruit, then appeared the tares also, that is, heretical doctrines. Because when a man shall begin to be spiritual : then he judgeth all things, and then errors appear unto him, but only until that which is the grass ripeneth. Indeed he is able to provoke : wherefore are so many heresies under the name of Christ. Whence they say, Didst not thou sow good seed in thy field ? from whence then hath it tares ? But thou, O Lord, have mercy upon us.

Lesson ix.

THe master said unto them, An enemy hath done this. Behold patience. Indeed he was not inflamed with anger on hearing this deceit, nor did he wish to quickly avenge : thus ought we to bear injury patiently.

The servants said unto him, Wilt thou then that we go and gather them up ? That is : let us excommunicate them. But he said, Nay. There indeed the bad are patiently endured : where others good are to be

found. Therefore when the spiritual man heareth this to be of the devil, who is of no avail against the will of God : he is able to provide such will that he would bear the whole world if he should have the means. But the justice of God circumscribeth whether he ought to do so : and whether God would wish this duty of men. But Truth answereth, I know not a man in this life, how in the future he may be who lately erreth, or indeed what error he may confront : and therefore they are not to be removed, lest some of the good should be destroyed, which perhaps shall be in the future, or lest any such useful to the good should be hindered. Then, to be sure, in due season things come to pass, when there is no longer time for changing <one's> life, or advancing to others : and he saith it to be done at that time not by men

but by angels. Lest perchance gathering the tares : ye should also root up the wheat with them. Behold discernment. And thus that thou shouldst not render back payment with evil that may offend the good : but that may benefit the same, is evident. This time of patience is given, and we are advised not hastily to cut off : for he who today strayeth, tomorrow perhaps shall defend the truth. If therefore in this way it is plucked out : the wheat which shall be in the future shall be rooted out also. Either it is necessary that the bad should be mingled with the good with which it is cultivated : or that through such comparison they should strive to be better. If any such be removed : the height of charity withereth, because it is rooted out. But thou, O Lord, have mercy upon us.

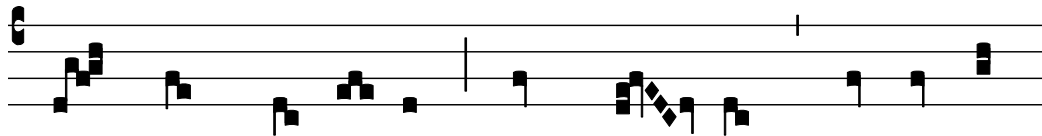
At Lauds.

Domine nonne bonum semen.

Ant.
I.iii.



Ir, didst thou * not sow good seed in thy field ?



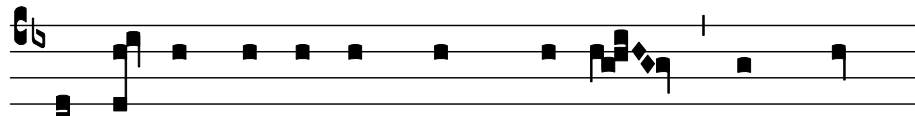

from whence hath it tares? And he said, This hath an
e- ne-my done. *Ps.* Blessed be the Lord. 52*.

Prayer as above. 896.

At Vespers.

Colligite primum zizania.

Ant.
Li.



Ather ye to-gether * first the tares, and bind
them in bundles to burn them: but gather the wheat into
my barn. *Ps.* My soul doth magnify. 52*.

Prayer as above. 896.

Monday.

Lesson j. Phil. iij. : 2.



Brethren, beware of dogs,
beware of evil workers,
beware of the concision.

For we are the circumcision, which
worship God in the spirit, and rejoice
in Christ Jesus, and have no

confidence in the flesh. But thou, O

Lord, have mercy upon us.

Lesson ij. Phil. iij. 4.

THough I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more : circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the He-

brews : as touching the law, a Phari-see : concerning zeal, persecuting the church : touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. But thou, O Lord, have mercy upon us.

Lesson iij. Phil. iij. 8.

DEa doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith : that I may

know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death : if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. But thou, O Lord, have mercy upon us.

¶ *Tuesday.*

Lesson j. Phil. iij. 13.

BRethren, I count not myself to have apprehended : but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark

them which walk so as ye have us for an ensample. But thou, O Lord, have

mercy upon us.

Lesson ij. Phil. iij. 18.

FOr many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ : whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven : from

whence also we look for the Saviour, the Lord Jesus Christ : who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. But thou, O Lord, have mercy upon us.


Lesson iij. Phil. iv. 1.

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow,

help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life. But thou, O Lord, have mercy upon us.

¶ *Wednesday.*

Lesson j. Phil. iv. 4.

ejoice in the Lord always : and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing : but in every thing by prayer and supplication with

thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. But thou, O Lord, have mercy upon us.

Lesson ij. Phil. iv. 8.

Finally, brethren, whatsoever things are true, whatsoever

things are honest, whatsoever things are just, whatsoever things are pure,

whatsoever things are lovely, whatsoever things are of good report : if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both

learned, and received, and heard, and seen in me, do : and the God of peace shall be with you. But thou, O Lord, have mercy upon us.

Lesson iij. Phil. iv. 10.

BUt I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again : wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want : for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound :

every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. But thou, O Lord, have mercy upon us.

¶ *Thursday.*

Lesson j. I. Thess. j. 1.

Aul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ : Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making

mention of you in our prayers : remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. But thou, O Lord, have mercy upon us.

Lesson ij. I. Thess. j. 4.

KNowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance : as ye know

what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost :

so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place

your faith to God-ward is spread abroad : so that we need not to speak any thing. But thou, O Lord, have mercy upon us.

Lesson iij. 1. *Thess. j. 9.*

FOr they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God : and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

(1. *Thess. ij.*) For yourselves, brethren, know our

entrance in unto you, that it was not in vain : but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. But thou, O Lord, have mercy upon us.