

THE SARUM RITE  
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Performing Edition.

Volume B.

Part 20.

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Proper of Time.  
Sexagesima.

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## Sunday in Sexagesima.

1. **A.** **¶** On Sunday in lx. let all be sung of the History.  
Monday, Tuesday and Saturday are of Commemorations.  
Wednesday is of the Feast of Saint Bridget with a Nocturn.
2. **A.** **¶** On Sunday in lx. all is said of the History and the Feast of Saint Agatha is deferred until the Tuesday.  
Wednesday, Thursday and Saturday are of Commemorations.
3. **A.** **¶** On Sunday in lx. let all be sung of the History. 2. Vespers shall be of the Commemoration with a Memorial of the Sunday and of Saint Mary.  
Monday, Friday and Saturday are of Commemorations.  
Wednesday is of the feria with the Epistle and Gospel of the same feria.
4. **A.** **¶** On Sunday in lx. let all be sung of the History.  
Monday, Tuesday and Saturday are of Commemorations.  
In leap-year a service will be made of the Apostle Mathias on the Saturday and on the Friday it will be of Saint Mary.  
On Thursday the Epistle and Gospel of the Wednesday and then from this Saturday until the beginning of the History *In principio*. let 4. **G.** be observed and let it be begun at Quinquagesima.
5. **A.** **¶** On Sunday in lx. all is said of the History.  
Wednesday is of Saint David, Bishop and Confessor ix. Lessons, all of the Common.  
Thursday is of Saint Chad, Bishop and Confessor, all of the Common.  
Monday, Tuesday and Saturday are of Commemorations.
1. **B.** **¶** On Sunday in lx. all is said of the History with only a Memorial of the Feast of Saint Bathild.  
Monday, Tuesday and Friday are of Commemorations.
2. **B.** **¶** On Sunday in lx. all is said of the History with only a Memorial of Saints Vedast and Amandus.  
Monday, Tuesday and Saturday are of Commemorations.
3. **B.** **¶** On Sunday in lx. all is said of the History.  
Tuesday, Thursday and Saturday are of Commemorations.
4. **B.** **¶** On Sunday in lx. all is said of the History.  
Monday, Wednesday and Saturday are of Commemorations.

Thursday is of Saint Mathias.

In leap-year let the service of the Apostle be made on Friday, and then on Thursday let there be one Commemoration, and on Wednesday of the feria with the Epistle and the rest from the same feria and then from this Saturday until the beginning of the History *In principio*. let 4. **A**. be observed for the Sunday Letter, and let it be begun at Quinquagesima.

5. **B**. **C** On Sunday in lx. all is said of the History.

Monday, Thursday and Saturday are of Commemorations.

Tuesday is of Saint David, all from the Common of one Confessors.

Wednesday is of Saint Chad, ix. Lessons, all from the Common of one Confessor and Bishop.

1. **C**. **C** On Sunday in lx. all is said of the History.

Monday, Thursday and Saturday are of Commemorations.

2. **C**. **C** On Sunday in lx. all is said of the History.

Monday, Tuesday and Saturday are of Commemorations.

On Thursday the Epistle and Gospel of the Wednesday.

3. **C**. **C** On Sunday in lx. all is said of the History with only a Memorial of Saint Valentine.

Monday, Tuesday and Saturday are of Commemorations.

Wednesday and Friday are of the feria.

4. **C**. **C** On Sunday in lx. all is said of the History.

Tuesday, Friday and Saturday are of Commemorations.

In leap-year let the service of the Apostle Mathias be on the Thursday, and then on Wednesday let there be one Commemoration : on Friday of the feria. And henceforth until the beginning of the History *In principio*. let 4. **B**. be observed and it should be begun at Quinquagesima.

5. **C**. **C** On Sunday in lx. all is said of the History.

Monday and Tuesday are of the Saints David and then Chad, ix. Lessons, all from the Common of one Confessor and Bishop.

Thursday, Friday and Saturday are of Commemorations.

1. **D**. **C** On Sunday in lx. all is said of the History, with a Memorial of Saint Prejectus : and of Saint Mary, and let the Feast of Saint Paul be deferred until the morrow.

Thursday, Friday and Saturday are of Commemorations.

Tuesday is of Saint Julian with a Nocturn.

2. **℞.** **¶** On Sunday in lx. all is said of the History with a Memorial of the Feast of Saint Bridget and of Saint Mary. 2. Vespers will be of the Purification with a solemn Memorial of the Sunday.

Wednesday, Friday and Saturday are of Commemorations.

3. **℞.** **¶** On Sunday in lx. all is said of the History.

Monday, Thursday and Saturday are of Commemorations.

Tuesday is of the Feast of Saint Scholastica with a Nocturn.

Wednesday and Friday are of the feria. Responsories in their order : and the Epistle and Gospel of the same ferias.

4. **℞.** **¶** On Sunday in lx. all is said of the History.

Monday is of the Feast of Juliana, Virgin and Martyr, with a Nocturn.

Tuesday, Thursday and Saturday are of Commemorations.

5. **℞.** **¶** On Sunday in lx. all is said of the History and let the Feast of Saint Peter' Chair be deferred until the morrow.

Thursday, Friday and Saturday are of Commemorations.

In leap-year let the service of the Apostle Mathias be on the Wednesday, and then on Tuesday let there be one Commemoration, and on Thursday will be said the Epistle and Gospel of the Wednesday, and henceforth until August 2. let 4. **℄.** be observed for the Sunday Letter and let it be begun on the Sunday in l.

1. **℄.** **¶** On Sunday in lx. all is said of the History.

[80r.] Wednesday, Friday and Saturday are of Commemorations.

Monday is of Saint Julian, Bishop and Confessor, with a Nocturn.

2. **℄.** **¶** On Sunday in lx. all of the service is of the Purification ; at both Vespers and at Matins let there be a solemn Memorial of the Sunday, and at Mass.

Tuesday and Saturday are of Commemorations and nothing of the 3. Commemoration, and the History is said on the Monday, Thursday, and Friday, and nothing of the Saint occurring at the same time except a only Memorial at Vespers and at Matins of Saint Mary. The Sunday Mass is said on the Monday, and on the Thursday the Epistle and Gospel of the Wednesday.

On Friday the Epistle and Gospel of the same feria.

3. **℄.** **¶** On Sunday in lx. all is said of the History.

Tuesday, Thursday and Saturday are of Commemorations.

Monday is of the Feast of Saint Scholastica with a Nocturn.

4. **℄.** **¶** On Sunday in lx. all is said of the History and only a Memorial of the Feast of

Saint Juliana, Virgin and Martyr.

Monday, Tuesday and Thursday are of Commemorations.

Wednesday and Friday are of the feria, Epistle and Gospel of the same ferias.

5. **¶** **¶** On Sunday in lx. all is said of the History : 2. Vespers will be of the Apostle Mathias and a solemn Memorial of the Sunday.

Tuesday, Thursday and Friday are of Commemorations.

Saturday is of Saint David : Collect &c. from the Common of one Confessor and Bishop.

In leap-year let the service of Saint Mathias be made on Tuesday : and then on the Monday, Thursday, and Saturday will be Commemorations. And thenceforth until the beginning of the History *In principio*. let 5. **¶** be observed for the Sunday Letter, and let it be begun on the Sunday in l.

1. **¶** **¶** On Sunday in lx. all is said of the History.

Tuesday, Wednesday and Thursday are of Commemorations.

Monday is of the Feast of Saint Julian, Bishop and Confessor, with a Nocturn.

2. **¶** **¶** On Sunday in lx. all is said of the History. At 1. Vespers which will be of the Purification let there be a solemn Memorial of the Sunday and no Memorial of Saint Blaise at this Vespers but at Matins, and at Mass let there be a Memorial of Saint Blaise. 2. Vespers will be of the Sunday with a Memorial of the Commemoration.

Monday, and Thursday and Saturday are of Commemorations.

3. **¶** **¶** On Sunday in lx. all is said of the History and only a Memorial of the Feast or Saint Scholastica.

Monday, Tuesday and Saturday are of Commemorations.

Wednesday and Friday are of the feria.

4. **¶** **¶** On Sunday in lx. all is said of the History.

Tuesday, Thursday and Saturday are of Commemorations : and on Monday is said the Mass *I am the salvation*.

5. **¶** **¶** On Sunday in lx. all is said of the History and let the Feast of Saint Mathias be deferred until the morrow.

Tuesday, Wednesday and Thursday are of Commemorations.

Friday is of Saint David, Bishop, ix. Lessons : all from the Common of one Confessor and Bishop.

In leap-year on Saturday of Saint David. And then from this day until the

beginning of the History *In principio*. let 5. **℥**. be observed for the Sunday Letter and let it be begun on the Sunday in l.

1. **℥**. **¶** On Sunday in lx. all is said of the History ; and a Memorial only of the Feast of Saint Agnes, second and of Saint Mary.

Monday, Wednesday, and Saturday are of Commemorations.

Tuesday is of the Feast of Saint Bathild with a Nocturn.

2. **℥**. **¶** On Sunday in lx. all is said of the History.

Wednesday, Thursday and Saturday are of Commemorations.

3. **℥**. **¶** On Sunday in lx. all is said of the History.

Monday, Tuesday and Saturday are of Commemorations.

Thursday is of the feria with the Mass of the Wednesday.

4. **℥**. **¶** On Sunday in lx. all is said of the History.

Monday, Tuesday and Wednesday are of Commemorations.

Saturday is of Saint Mathias.

In leap-year on the following Monday is said of Saint Mathias : and then on Saturday is said of Saint Mary, and on Wednesday and Friday of the feria. The Epistle and Gospel of the same ferias. From this day until the beginning of the History *In principio*. let 4. **℥**. be observed for the Sunday Letter and let it be begun on the Sunday in l.

5. **℥**. **¶** On Sunday in lx. all is said of the History.

Monday, Tuesday and Saturday are of Commemorations.

Thursday is of Saint David, Bishop, ix. Lessons, from the Common of one Confessor and Bishop.

Friday is of Saint Chad, Bishop, ix. Lessons, from the Common of one Confessor and Bishop.

# ☩ Sunday in Sexagesima.

At j. Vespers.

Ant. Blessed be. [423].

Ps. The same. (144./cxliij.) [423]. and the other Antiphons together with their Psalms.

Chapter. 2. Cor. xj. 19.

**D**E suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you,

if a man exalt himself, if a man smite you on the face. *R.* Thanks be to God.

*R.* Noah, minded to know. (viiij.) 969.

Hymn. Maker of all things. [428].

*V.* Let our evening prayer come up before thee, O Lord.

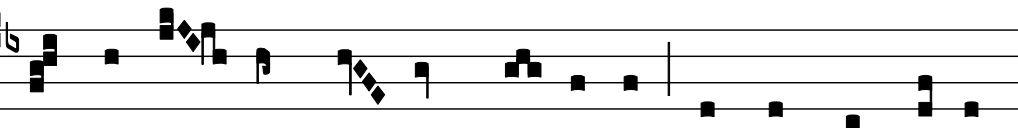
*R.* And let thy mercy descend upon us. *Let the Response be made privately.*

*Loquens Dominus ad Noe.*

Ant.  
VI.



He Lord speak-ing \* unto No- ah said, I do

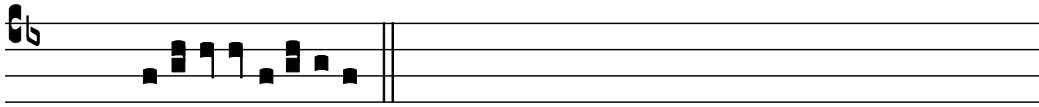


set my bow in the clouds of heaven : and it shall be for



a to- ken of a co-ve- nant between me and the earth.





*Ps.* My soul doth magnify. 65\*.

*Prayer.*

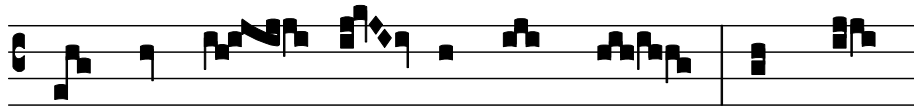
**G**od, who seest that we put not our trust in anything that we do, mercifully grant : that by the protection of the Teacher of the Gentiles we may be defended against

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.

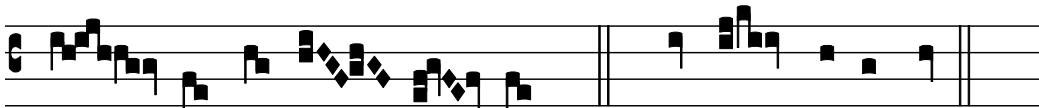
**¶** *At Matins.*

*Quoniam Deus magnus.*

Invit.  
VII.i.



Or the Lord \* is a great God. †And a



great king a-bove all Gods. *Ps.* O come, let us sing. 42\*.

*Hymn.* This day the first of days. [12].

**¶** *In the first Nocturn.*

*Ant.* Serve ye. [18].

*Ps.* Blessed is the man. (1.) [18].

*R.* I have thought upon thy Name. [31].

**¶** *On this Sunday in the first Nocturn and throughout the whole week let the Lessons of Noah be read, when the service is of the Temporale, until Abraham.*

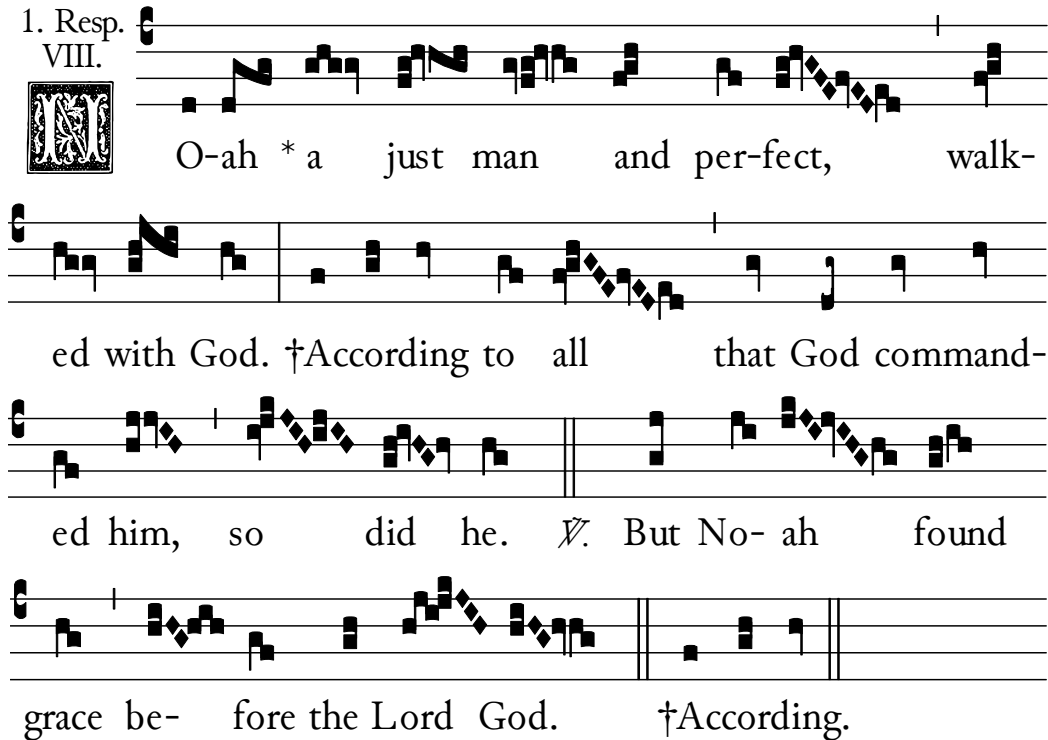
Lesson j. Genesis v. 32.

(Chap. vj.) **A**ND Noah was five hundred years old : and Noah begat Shem, Ham, and Japheth. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that

they were fair : and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh : yet his days shall be an hundred and twenty years. But thou, O Lord, have mercy upon us.

Noe vir justus.

1. Resp. VIII.



**M**O-ah \* a just man and per-fect, walk-  
 ed with God. †According to all that God command-  
 ed him, so did he. ✎. But No- ah found  
 grace be- fore the Lord God. †According.

Lesson ij. Gen. vj. 4.

**T**HERE were giants in the earth in those days : and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men

of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the

earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth ; both man, and beast, and

the creeping thing, and the fowls of the air : for it repenteth me that I have made them. But thou, O Lord, have mercy upon us.

*Dixit Dominus ad Noe.*

2. Resp.

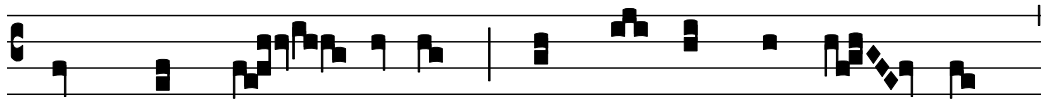
VIII.



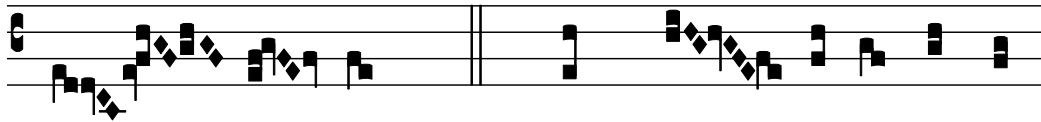
He Lord said \* unto No-ah, The end of



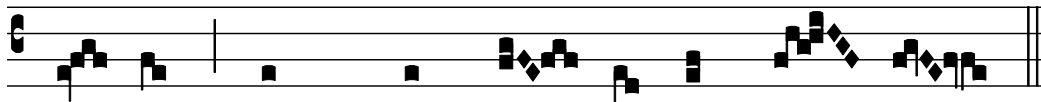
all flesh is come be-fore me. †For the earth is fil- led



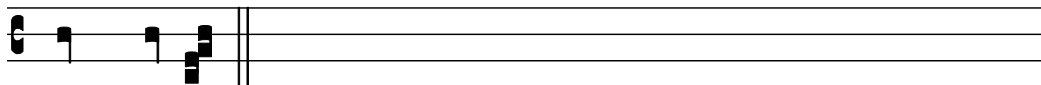
with their vi- o-lence : and I will destroy them



with the earth. ⁊. Make thee an ark of go-



pher wood : rooms shalt thou make in the ark.



†For the earth.

*Lesson iij. Gen. vj. 8.*

**U**t Noah found grace in the eyes of the Lord. These are the generations of Noah : Noah was a just

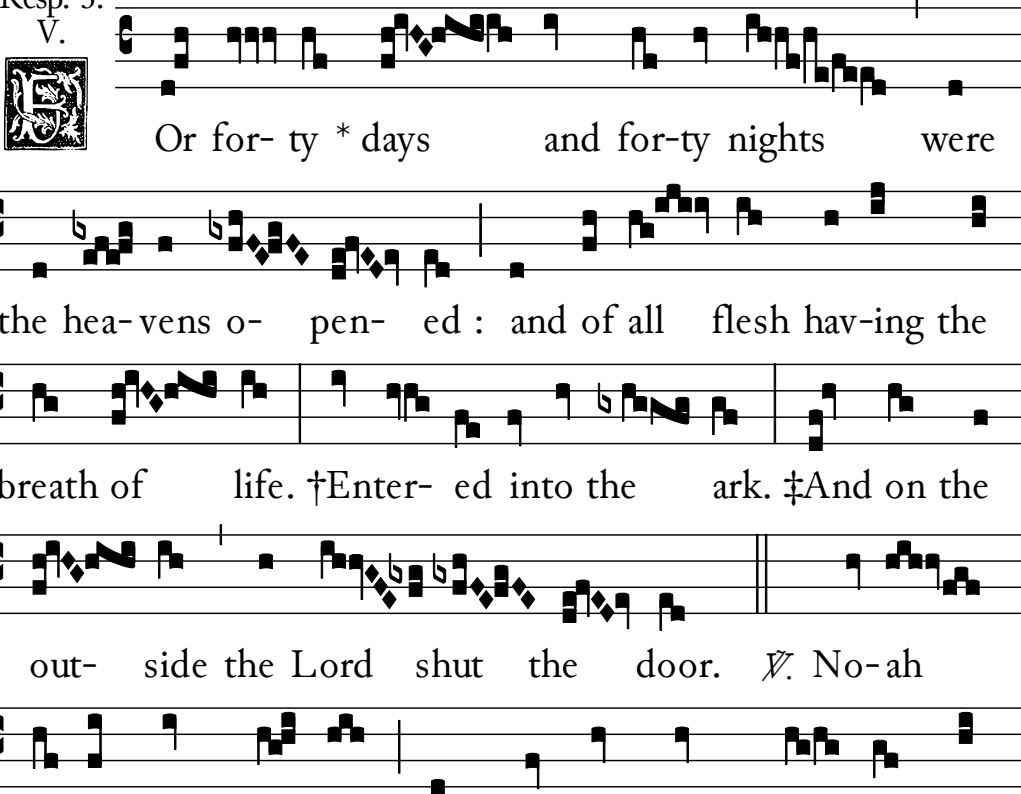
man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham,

and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt : for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me : for the earth is filled with violence through them : and, behold, I will destroy them with the earth. Make thee an ark of gopher wood : rooms shalt thou make in the ark, and shalt pitch it within

and without with pitch. And this is the fashion which thou shalt make it of : The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above : and the door of the ark shalt thou set in the side thereof : with lower, second, and third stories shalt thou make it. But thou, O Lord, have mercy upon us.

*Quadragesima dies.*

Resp. 3.  
V.



Or for- ty \* days and for-ty nights were  
the hea-vens o- pen- ed : and of all flesh hav-ing the  
breath of life. †Enter- ed into the ark. ‡And on the  
out- side the Lord shut the door. ⁂ No-ah  
indeed and his wife : and his sons, and the wives of

his sons. †Enter- ed. ⁊. Glo-ry be to the  
 Father, and to the Son : and to the Ho-ly Ghost.

‡And on.

¶ *In the ij. Nocturn.*

*Ant.* My goods. [32].

*Ps.* Preserve me, O God. (16./xv.) [32].

⁊. At midnight I will rise. [40].

*The Middle Lessons from a Sermon of Blessed John the Bishop :  
 concerning the fall of the first man.*

*Lesson iiij.*

**T**Here is no one who knoweth not that in the beginning man was so fashioned by God : that he was instructed in prudence, fashioned with capacity for judgement, by divine providence rendered capable of reasoning. Instructed I say in prudence, whereby he should avoid the cunning of the enemy : with judgement, whereby he should seek health and uprightness, reasoning, whereby he should learn to be obedient to God the Creator. Indeed the Lord God, seeing the innocent

man which he hath made : instructeth, admonisheth, and equipeth. Who of course hath fought with the devil : as if someone with weapons, this is a prudent counsel, hath been instructed in reasoning. He hath added, besides, the law, by which he should learn the will of God : and in addition he should learn what could come about through disdain. Who, indeed, an incautious man, when by the persuasion of the devil rather than by the command of the Lord hath assented :

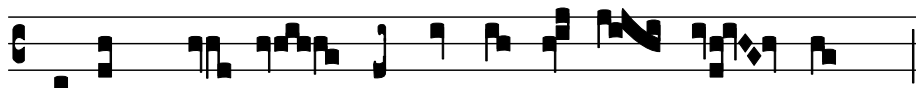
thus hath both lost the life that he had, and received the death which he hath not known. Adam stood between the wife and the devil, between Eve and the foe : between the woman and the serpent. The devil persuadeth to harm : Eve consenteth to be ruined. The devil by cunning assailed, deceiving the woman : the incautious woman received the venom of the serpent. The devil, which was not able through him : through the wife of Adam assailed the first created man. Adam to be sure came upon ruin through the wife : which he had received from God for assistance. Alas ! The good yield to the opposite : the useful are made a ruin.

Indeed Adam is more stricken by the darts of domestics, than of enemies. More particularly than by the sword of the enemy is he destroyed : he is more injured by the woman than by the outward sword. For the serpent approached subtly that he might deceive : and approached not that he should inflict the venom of the serpent upon the man but upon the woman. He approached, I say : that with one consent both had been able to be harmed. He that would hurt both persuadeth only one : he which hath corrupted one mind by the malice of the serpent hath tainted both. But thou, O Lord, have mercy upon us.

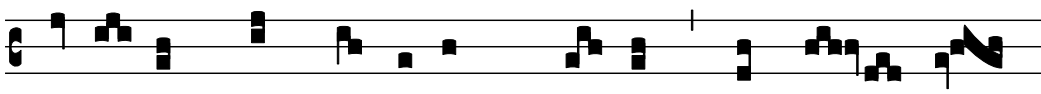
*Edificavit Noe altare.*

4. Resp.

III.



O-ah build-ed \* an al-tar unto the Lord :



offer- ing burnt of-fer-ings there-on, the Lord smell-



ed a sweet sa- vour, and blessed them. †Be fruit- ful,

and mul-ti- ply, and replen-ish the earth.

∞. Be- hold, I establish my co-ve-nant with you :

and with your seed af-ter you. †Be fruit- ful.

*Lesson v.*

**A**T length the consenting woman appeared as such before the man : before him such that he discovered the serpent's malice. She was persuaded by the same and she persuaded, she was corrupted and she corrupted : she was deceived and she deceived. Which woman indeed was stricken by a double sentence : one her own, one in common. Her own, whereby she was ordered to give birth to sons in pain : in common, whereby with the man she was sentenced to death. One, whereby she assented to the serpent : another, whereby she persuaded the husband. Through consent, indeed, he fell into the sentence of death : through persuasion she merited to give birth to sons in pain. By this sentence also

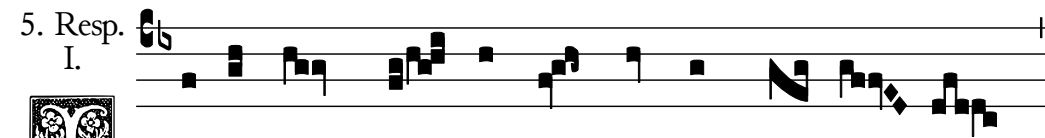
who recognizeth not : while he is suffered he learneth, and who knoweth not, when it is expunged he understandeth : and who is ignorant, when he is asked he acknowledgeth. For shame ! The precept of God is disregarded : and the persuasion of the serpent is heard. God providing is disdained : and the serpent deceiving is heard. Salutory warnings are spurned : and venomous communications are received. Whence man is doomed to death because of contempt : who preferred rather to obey the serpent. Glory is despoiled : dignity is deprived. They are made what they were not : while they lose what they had been. Truly the serpent rejoiceth to have accomplished what he wished : he is happy to have

destroyed the man which had been chosen. He rejoiceth to have effected the fulfilment of wickedness in man : and he knoweth not unhappy wounding while he woundeth another, slaughtering while he slaughtereth, while he destroyeth man, to be himself destroyed. And God was grieved that the man merited the sentence of death rather than life, merited destruction rather than salvation : disdained glory rather than death. But yet he was moved more by the malice of the serpent than by the contempt of man : he observed more the deceit of the devil than the perfidy of man. Truly the Lord God both detested the cruelty of the enemy : and pitied the fall of man. He was horrified by the cruelty of the enemy : and was grieved for the man with fatherly affection. He was


stirred up by the cruelty of the enemy : and mercifully grieved for the man that was deceived. Indeed the Lord God saith, Where art thou Adam ? He calleth him forth to confession while he asketh. He will have him to confess his sin : while he inquireth into the offense of the same. He seeketh to have mercy, while the offense is spoken of with him. He pondereth kindness : who accuseth of contempt of the law. He reproacheth blame : that is able to bestow favour. That they which he is unable to form by instructing : the same by confessing he should be able to make clean. They receive clothing made of skins : that they who had already confessed transgression, should gain the favour of dress with humility. But thou, O Lord, have mercy upon us.

*Ponam arcum meum.*

5. Resp. I.



**D**o set \* my bow in the cloud of hea- ven,



saith the Lord un- to No- ah. †And I will re-mem-

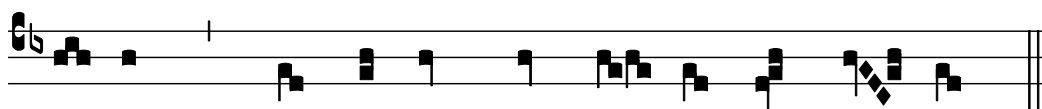




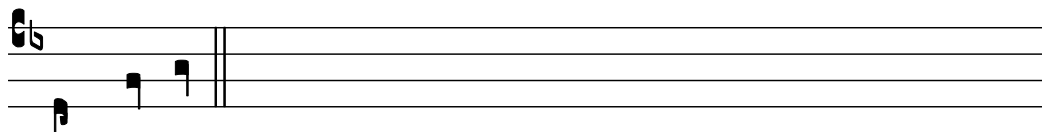
ber my co-ve-nant which I have made with thee.



And it shall come to pass, when I bring a cloud o-ver



the earth : that my bow shall be seen in the cloud.



†And I will.

*Lesson vj.*

**T**HE Lord sheweth the offices by which these offenses may be made clean : he sheweth that by confession and the cultivation of deprivation, pardon is readily able to be obtained. As indeed it is insolent to conceal what thou shouldst commit to God in witness : thus it is perilous if innocency of soul should be belied by the cultivation of splendour. Let no one, therefore, let no one conceal despairing vices of sins with happiness : let no one infected by offenses of the soul pour out the venom of dissimulation. Faults of the soul : are revealed by langour of the

body. If the soul hath been vexed the body lamenteth : seeing that whenever the cause is in the body : the soul grieveth with sadness. Surely inasmuch as vices of the body are not possible without the compassion of the soul : by as much are vices deprived from the soul with the compassion of the body. Together they are saddened : that together are attended with favour. Because it is inevitable that both together either are favoured with kindness : or are vexed with injury. For man is none other : than a concretion of body and soul. For as much as these two differ

by definition : by so much when they are joined together they produce man. Even as in fact they are not able to be separated in life : so the good and bad are rightly never separated. For as the soul cannot be separated from the body by good : so the body is not able to be separated from the soul by evil. If indeed in the judgement of God, in whichever state they are proven to come under, whether punishment or reward, why are either sadness or joy experienced equally even in that world ? Hence, O Christian, there is no excuse to thee : who after slavery hath been delivered, after captivity redeemed, after vexation healed, after destruction restored. Thou hast in a warning what thou shouldst practice : thou hast an example which thou shouldst fear. Adam indeed neither knew the deceit of the devil, nor had he lamented the deceit of anyone's fall : which indeed he were perhaps able to evade, unless earlier when he contendeth with the enemy he should fall. The Lord now instructeth thee : to thee he setteth forth examples of deeds. Behold (he saith) thou art made whole : sin no more : lest a worse thing come unto thee. Be unwilling, he saith, to sin after pardon, be unwilling to be wounded

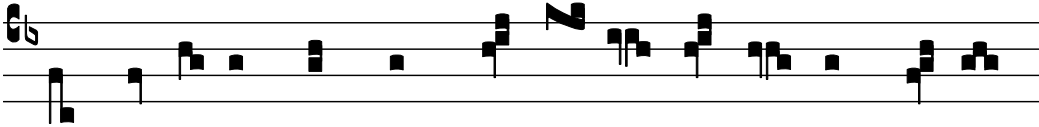
after cure : be unwilling to become unclean after grace. Consider (he saith) O man, how grave the offense be after favour : how much worse the anguish of a renewed wound after care, the distress of a man defiled after grace. Wherefore indulgence is ungrateful, which sinneth after pardon : health is shameful, which woundeth itself after it is cured. Nor doth he deserve to be cleansed : which after grace degradeth himself. Again, he who after ablution sinneth not, is deserving also of the reward : who after the cure is careful, possesseth the gift of soundness, who shall hold the favour inviolate : shall receive the eternal kingdom. Painful it is indeed for a man being instructed to fall short : painful already being absolved to sin. The servant is wicked : who, after the patron having given freedom, giveth offense. The beneficiary is ungrateful : whom the giver, having augmented, despiseth with insolence. Wherefore either acquire thou salvation by example, or dread thou the opinion of like company : lest ye should feel the stern Judge : who despiseth kindly advisors. But thou, O Lord, have mercy upon us.

*Per memetipsum.*

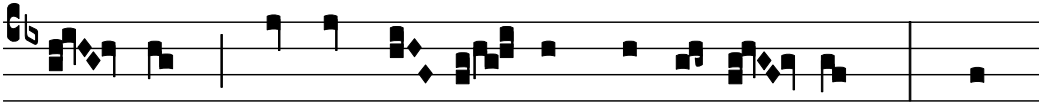
6. Resp.  
VI.



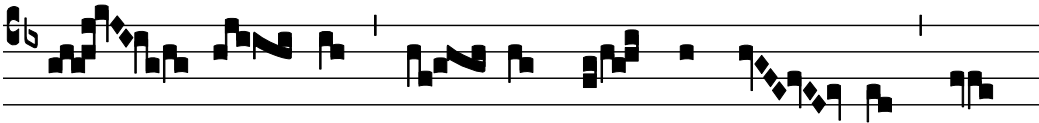
Y my- self \* have I sworn, saith the Lord : I



shall not a-gain raise up the wa- ters of a flood up-on



the earth : I will re-mem-ber my co-ve- nant. †That



I- will not des- troy with the wa- ters of



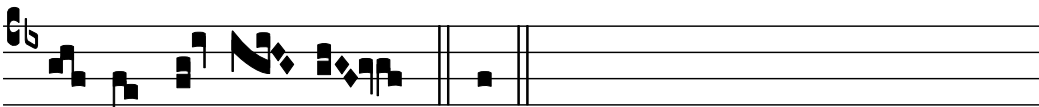
a flood all flesh. ✠ I do set my bow in the cloud



of hea-ven : and I shall swear by my right hand. †That.



✠ Glo-ry be to the Fa-ther and to the Son : and



to the Ho-ly-Ghost. †That.

¶ *In the iij. Nocturn.*

*Ant.* The commandment. [41].

*Ps.* The heavens declare. (19./xviiij.) [41].

*V.* Be thou exalted. [47].

*The Gospel according to Luke viij. 4-15.*



**A**T that time, When much people were gathered together, and were come to him out of every city, Jesus spake by a parable : A sower went out to sow his seed. And that which followeth.

*A Homily of Blessed Gregory, Pope (15).*

**T**He reading of the holy Gospel, dearly beloved brethren, which you have just heard, requireth not an exposition : but a warning. What indeed Truth by itself hath set forth :

let not this human frailty presume to explain. But there is something in this Sunday exposition which we ought to consider carefully : because if we should tell you that the seed is to signify the word, the field the world, the birds demons, the thorns riches : your minds would perhaps be hesitant to believe us. Whence even the Lord himself hath deigned to explain what he hath said : that ye also should learn to seek for the meanings of those things which he himself hath chosen not to explain. But thou, O Lord, hve mercy upon us.

*Requievit archa.*

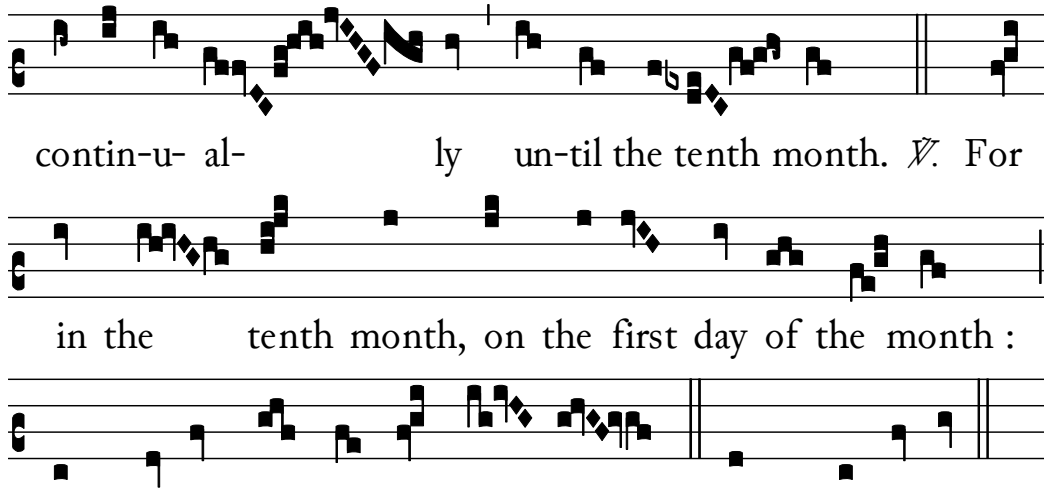
7. Resp.  
VI.



He ark \* rest- ed in the sev-enth month up-on

the mountains of A- ra- rat. †And the wa- ters decreas- ed

Sunday in Sexagesima.



contin-u- al- ly un-til the tenth month. ⁊. For  
 in the tenth month, on the first day of the month :  
 were the tops of the mountains seen. †And the wa-ters.


*Lesson viij.*

**I**N explaining therefore that which he hath said, he made it known that he was speaking in figures : so that ye might be certain when our own frailty would disclose to you those figures of speech. Who indeed would ever have believed me, if I had wished to interpret riches as thorns, especially seeing that the latter pierce and the former delight ? And yet thorns they are : for they wound one's mind with punctures. And each time they draw us into sin :

as if inflicting a wound they stain the mind with blood. Which agreeably elsewhere (another Evangelist witnessing) the Lord by no means nameth riches : but nameth the deceitfulness of riches. For they are deceitful : which are not able to remain long with us. They are deceitful : which do not relieve the poverty of our minds. Moreover the only true riches are those which enrich us in virtues. But thou, O Lord, have mercy upon us.

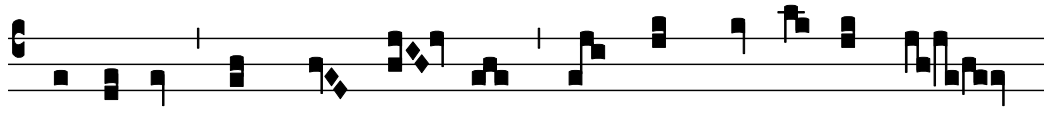
*Volens Noe scire.*

8. Resp.  
VIII.

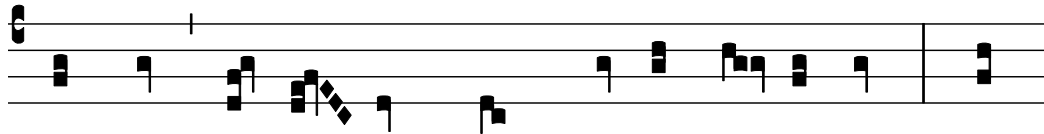


O-ah, \* minded to know if the wa-ters were

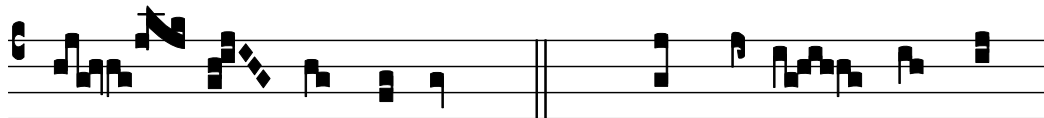
Sunday in Sexagesima.



a-ba-ted, sent forth a dove : and lo, she bear-ing in



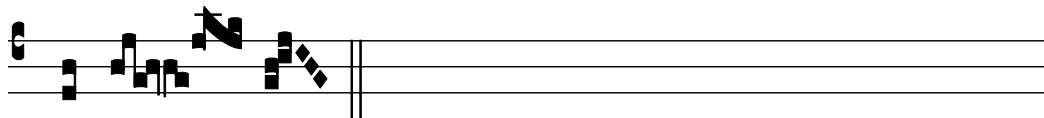
her mouth an o- live branch newly pluck-ed off. †Re-



turn- ned to the ark. ✠. Thus bearing in her



mouth a sign of the compassion of God, the dove.



†Re-turn- ned.

*At Vespers let be sung.*



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



the Ho- ly Ghost. †Re-turn- ned.

*Lesson ix.*

**I**F then, dearly beloved brethren,  
ye desire to be rich : love true  
riches. If ye seek the summit of true

honour : strive for the heavenly  
kingdom. If ye love the glory of  
dignity : hasten to be enrolled in that

heavenly court of the angels. The words of God which ye receive by ear : hold fast in the mind. Indeed the food of the mind : is the word of God. And it is as if food received by an ailing stomach is rejected : when the word heard in the belly of the memory is not retained. But whoever retaineth not nourishment : is in danger of losing his life. Therefore fear ye the peril of eternal death : if ye receive the food of holy preaching, but the words of life, that is the nourishment of righteousness, ye retain not in memory. Behold how everything which ye do changeth : and daily ye are hastening willing or unwilling toward the final judgement without the interposition of a moment. Why then is that loved

which is left behind ? Why is that neglected which is to be attained ? Remember what was said : If any man have ears to hear, let him hear. All indeed which were present there : had bodily ears. But because he saith to all having ears, If any man have ears to hear, let him hear : without doubt he seeketh the ears of the heart. Take care therefore that the word which ye have received should remain in the ear of the heart. Take care lest the seed should fall beside the way : lest an evil spirit should come and steal the word from the memory. Take care lest rocky ground receive the seed : and send forth the fruit of good works without the roots of perseverance. But thou, O Lord, have mercy upon us.

*Benedicens ergo Deus Noe.*

9. Resp.  
VI.

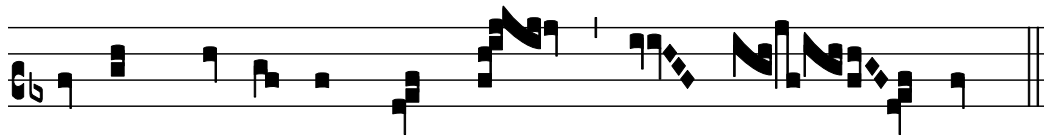


Here-fore bles-sing \* God saith un-to No- ah :



Ne-ver a-gain shall I curse the earth on account of man.

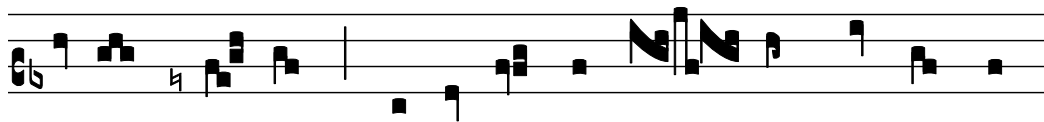
Sunday in Sexagesima.



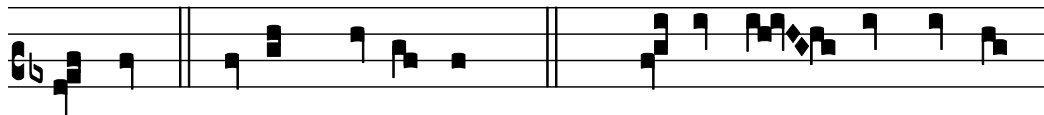
†For in the i-mage of God made he man.



℣. This shall be the to-ken of the co-ve-nant between



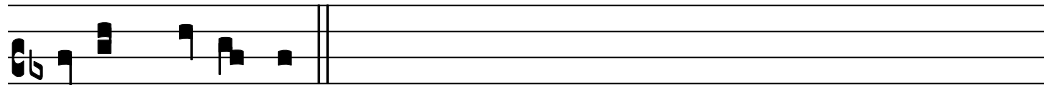
me and the earth : I do set my bow in the cloud of



hea-ven. †For in the i-mage. ℣. Glo-ry be to the Fa-



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



†For in the i-mage.

*Before Lauds.*


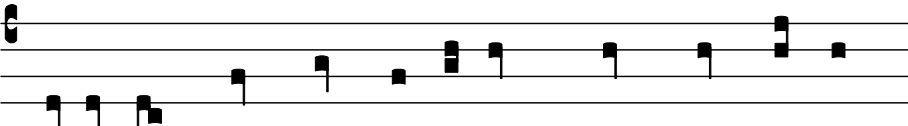
℣. The Lord is high above all heathen. ℞. And his glory above the heavens.




¶ *At Lauds.*

*Secundum multitudinem.*

1. Ant.  
Ii.





Ccording to the mul-ti-tude \* of thy mercies,



O Lord : do away mine offences. *Ps.* Have mercy upon me.  
(51./l.) [221].

*Deus meus es tu.* AS:140; 1519:138r; 1531:82r.

2. Ant.  
VIII.ii.




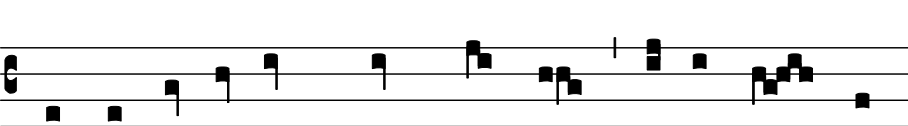
Hou art my God, \* and I will thank thee : thou art



my God, and I will praise thee. *Ps.* O give thanks. (118./cxvij.)  
[113].

*Ad te de luce vigilo.* AS:140; 1519:138r; 1531:82r.

3. Ant.  
VII.i.



Ar-ly will I seek thee, \* O God, that I might be-

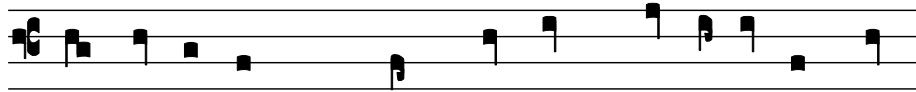


hold thy power. *Ps.* O God, thou art my God. (63. & 67./lxij.  
& lxvj.) [55].

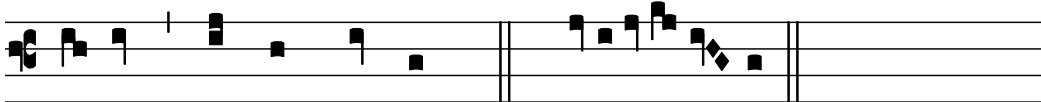
*Hymnum dicite.*

4. Ant.

IV.i.



Ing ye a hymn, \* praise him and magni-fy him for

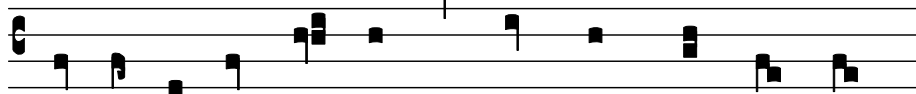


ev-er : bless ye the Lord. *Ps.* O all ye works. (*Daniel iij.*) [56].

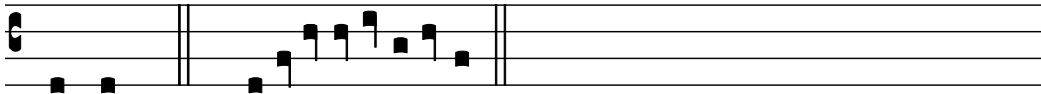
*Omnes angeli ejus.*

5. Ant.

V.i.



Ll ye angels of his : \* praise ye the Lord of



heaven. *Ps.* O praise the Lord. (148-150.) [58].

*Chapter. 2. Cor. xj. 19.*

**D**E suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you,

if a man exalt himself, if a man smite you on the face. *R.* Thanks be to God.

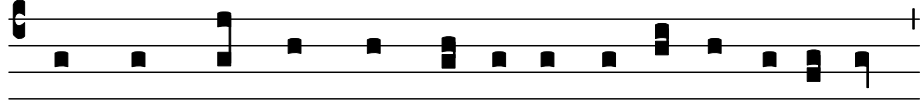
*Hymn.* Maker of all. [60].

*V.* Lord, thou hast been our refuge.

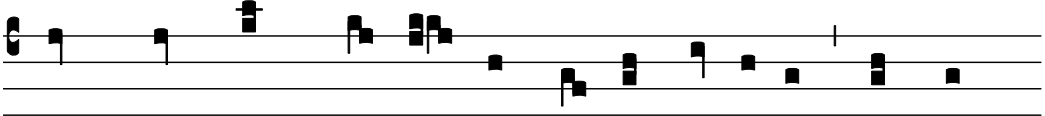
*R.* From one generation to another. *Let the Response be made privately.*

*Cum turba plurima.*

Ant.  
VIII.i.



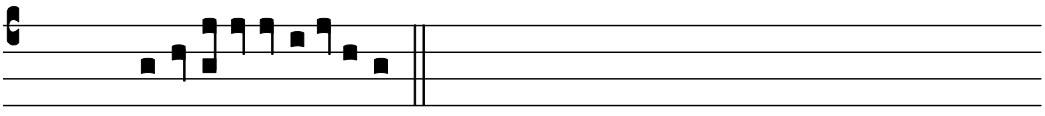
Hen much people \* were gather-ed to-gether to Je-sus,



and were come to him out of every ci-ty, he spake



by a pa-ra-ble : A sow-er went out to sow his seed.



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

*Prayer.*



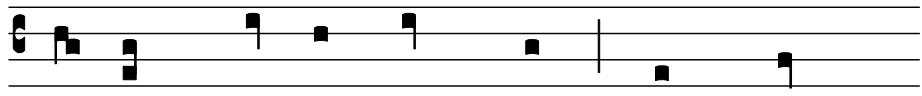
God, who seest that we put not our trust in anything that we do, mercifully grant : that by the protection of the Teacher of the Gentiles we may be defended against

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.

**¶** *At j.*

*Semen cecidit in terram.*

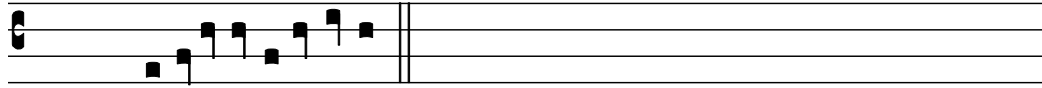
Ant.  
VIII.ii.



He seed \* fell on good ground : and brought



forth fruit, some an hundredfold, and some sixty.



*Ps.* My God, my God. (22./xxj.) [109].

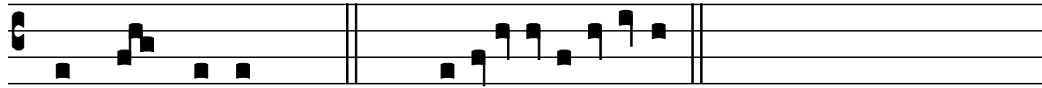
¶ *At iij.*

*Seme cecidit in terram.*

Ant.  
VIII.ii.



He seed \* fell on good ground : and brought forth



fruit with patience. *Ps.* Teach me, O Lord. (119./cxviiij. iij.) [161].

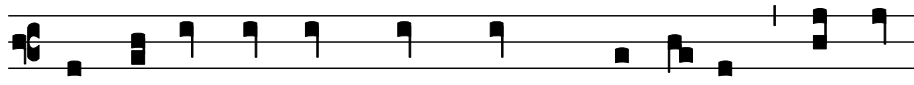
*Chap.* Ye suffer fools gladly. 956.

*The Responsory and Verse are said as on the immediately preceding Sunday at all the Hours.* 936.

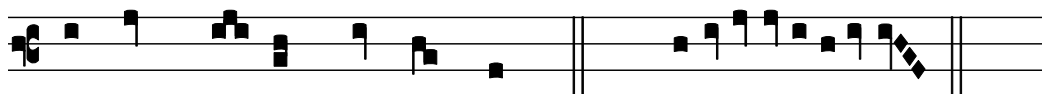
¶ *At vj.*

*Jesus hec dicens clamabat.*

Ant.  
I.v.



Hen Je-sus had said these things \* he cri- ed, He that



hath ears to hear, let him hear. *Ps.* My soul hath longed.  
(119./cxviiij. vj.) [179].

Chapter. 2. Cor. xij. 2.

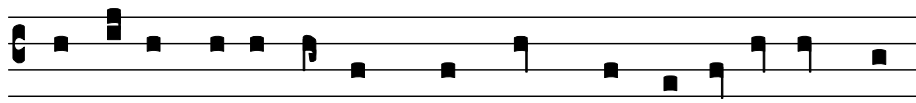
**I** knew a man in Christ above  
fourteen years ago (whether in  
the body, I cannot tell : or whether  
out of the body, I cannot tell : God

knoweth :) such an one caught up to  
the third heaven. *R̄.* Thanks be to  
God.

¶ *At ix.*

*Vobis datum est.*

Ant.  
VI.



N-to you it is giv-en \* to know the mysteries of the



kingdom of God, but to others in pa-rables, said Je-sus un-



to his disciples. *Ps.* Thy testimonies. (119./cxviiij. ix.) [195].

Chapter. 2. Cor. xij. 3.

**I** knew such a man (whether in  
the body, or out of the body, I  
cannot tell ; God knoweth :) how  
that he was caught up into paradise,

and heard unspeakable words, which  
it is not lawful for a man to utter. *R̄.*  
Thanks be to God.

¶ *At ij. Vespers.*

*Ant.* Sit thou. [375].

*Ps.* The Lord said unto my Lord. (110./cix.) [375].

Chapter. 2. Cor. xj. 19.

**W**E suffer fools gladly, seeing ye  
yourselves are wise. For ye suffer,  
if a man bring you into bondage, if a

man devour you, if a man take of you,  
if a man exalt himself, if a man smite  
you on the face. *R̄.* Thanks be to

Sunday in Sexagesima.

God.

*Hymn.* O blest Creator. [380].

℣. Let my prayer be set forth, O Lord.

℟. In thy sight as the incense. *Let the Response be made privately.*

*Qui verbum Dei retinent.*

Ant.

Ii.



Hey which keep the word of God \* with a good

and honest heart : bring forth fruit with patience.

*Ps.* My soul doth magnify. 53\*.

*Prayer.*

Ⓞ God, who seest that we put not our trust in anything that we do, mercifully grant : that by the protection of the Teacher of the Gentiles we may be defended against

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. ℟. Amen.

Ⓞ *Daily throughout the week at Matins the Responsories are sung according to the order of the Nocturns of the History of the Sunday, when the service is of the feria.*

Ⓞ *The following Antiphons are sung through the week in order on the Psalms Benedictus. and Magnificat.*

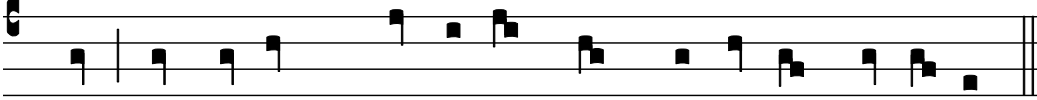
Sunday in Sexagesima.

*Semen est verbum Dei.*

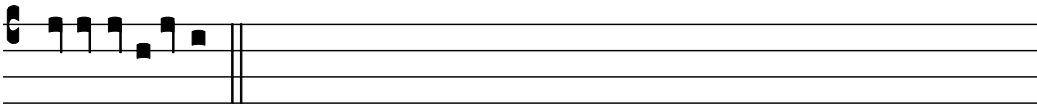
Ant.  
III.iv.



He seed \* is the word of God, but the sower is



Christ : every one who heareth him shall a-bide for ev-er.



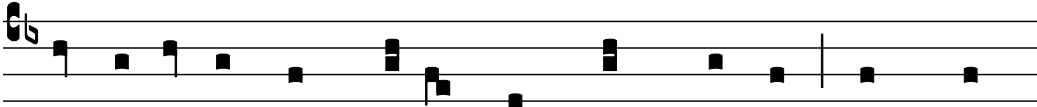
Amen.

*Quod autem cecidit.*

Ant.  
I.i.



Ut that \* which fell on the good ground, are they



which in a good and honest heart keep the word : and bring



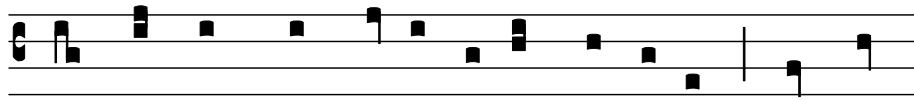
forth fruit with patience. Amen.

*Si ver fratres divites.*

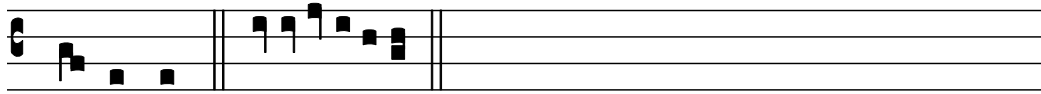
Ant.  
VII.i.



F, brethren, \* ye tru-ly de-sire to be rich : love ye



Sunday in Sexagesima.



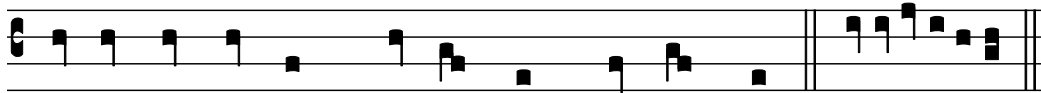
true riches. Amen.

*Si culmen veri honoris.*

Ant.  
VII.ii.



F ye would seek \* the summit of true honour : has-



ten ye to that heavenly homeland with all speed. Amen.



## ☩ Monday.

*Lesson j. Gen. vj. 17.*

**B**Ehold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven ; and every thing that is in the earth shall die. But with thee will I establish my covenant : and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to

keep them alive with thee ; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee : and it shall be for food for thee, and for them. But thou, O Lord, have mercy upon us.

*Lesson ij. Gen. vj. 22.*

**T**Hus did Noah ; according to all that God commanded him, so did he. And the Lord said unto Noah, Come thou and all thy house into the ark : for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female : and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female : to

keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights : and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. But thou, O Lord, have mercy upon us.

*Lesson iij. Gen. vij. 7.*

**A**ND Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the


waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that

creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the

seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. But thou, O Lord, have mercy upon us.


## ¶ Tuesday.

*Lesson j. Gen. vij. 13.*

N the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark : they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind,


and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him : and the Lord shut him in. But thou, O Lord, have mercy upon us.

*Lesson ij. Gen. vij. 17.*

ND the flood was forty days upon the earth ; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth ; and the ark went upon the face of the waters.

And the waters prevailed exceedingly upon the earth : and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail ; and the mountains were covered. But thou, O Lord, have mercy upon us.

*Lesson iij. Gen. vij. 21.*

ND all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of


every creeping thing that creepeth upon the earth, and every man : all in whose nostrils was the breath of life,

of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven : and they were destroyed

from the earth : and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days. But thou, O Lord, have mercy upon us.

## ¶ Wednesday.

*Lesson j. Gen. viij. 1.*

Nd God remembered Noah, and every living thing, and all the cattle that was with him in the ark : and God made a wind to pass over the earth, and the waters asswaged : the fountains also of the deep and the windows of

heaven were stopped, and the rain from heaven was restrained : and the waters returned from off the earth continually : and after the end of the hundred and fifty days the waters were abated. But thou, O Lord, have mercy upon us.

*Lesson ij. Gen. viij. 4.*

**A**Nd the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month : in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass

at the end of forty days, that Noah opened the window of the ark which he had made : and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. But thou, O Lord, have mercy upon us.

*Lesson iij. Gen. viij. 8.*

**A**Lso he sent forth a dove from him, to see if the waters were abated from off the face of the ground : but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for

the waters were on the face of the whole earth : then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days : and again he sent forth the dove out of the ark ;

and the dove came in to him in the evening : and, lo, in her mouth was an olive leaf pluckt off : so Noah knew that the waters were abated from off the earth. And he stayed yet

other seven days : and sent forth the dove : which returned not again unto him any more. But thou, O Lord, have mercy upon us.

## ¶ *Thursday.*

*Lesson j. Gen. viij. 13.*



And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying,

Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth ; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. But thou, O Lord, have mercy upon us.

*Lesson ij. Gen. viij. 18.*

And Noah went forth, and his sons, and his wife, and his sons' wives with him : every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar unto the Lord : and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour : and the Lord said in his

heart, I will not again curse the ground any more for man's sake : for the imagination of man's heart is evil from his youth : neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. But thou, O Lord, have mercy upon us.

*Lesson iij. Gen. ix. 1.*

**A**ND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea : into your hand are they delivered. Every moving thing that liveth shall be meat for you : even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof,

shall ye not eat. And surely your blood of your lives will I require : at the hand of every beast will I require it, and at the hand of man : at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man. And you, be ye fruitful, and multiply : bring forth abundantly in the earth, and multiply therein. But thou, O Lord, have mercy upon us.

## ¶ *Friday.*

*Lesson j. Gen. ix. 8.*



**A**ND God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you : and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you : from all

that go out of the ark, to every beast of the earth. And I will establish my covenant with you : neither shall all flesh be cut off any more by the waters of a flood : neither shall there any more be a flood to destroy the earth. But thou, O Lord, have mercy upon us.

*Second Lesson. Gen. ix. 12.*

**A**ND God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations : I do set my

bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the

cloud : and I will remember my covenant, which is between me and you and every living creature of all flesh : and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud : and I will look upon it, that I may remember the everlasting covenant

between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. But thou, O Lord, have mercy upon us.

*Lesson iij. Gen. ix. 18-27.*

**A**ND the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth : and Ham is the father of Canaan. These are the three sons of Noah : and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard : and he drank of the wine, and was drunken : and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and

went backward, and covered the nakedness of their father : and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan : a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem : and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem : and Canaan shall be his servant. But thou, O Lord, have mercy upon us.