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History of Ecclesiasticus.

Edited by William Renwick.

HAMILTON ONTARIO.

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MMXXI.

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The History In principio.

Where there are Commemorations evidently one of the Feast of the Place another of Saint Mary : let the History In principio. be begun this way.

¶ *Sunday Letter A. On the third of the Kalends of August let all be sung of the History with only a Memorial of the Holy Martyrs Abdon and Sennen and Commemorations will be on Friday and Saturday according to the Use of Sarum. The ferial Responsories are not sung.*

In the second week Commemorations will be made on Monday and Saturday.

In the third week let nothing be made of the Commemorations.

In fourth week Commemorations will be made on Friday and Saturday.

In fifth week Commemorations on will be made Thursday and Saturday.

¶ *Sunday Letter B. On the day before the Kalends of August let all be sung of the History with only a Memorial of Saint Germanus. Commemorations will be made on Thursday and Saturday and let the ferial Responsories be sung on the Morrow of Saint Bartholomew.*

In the second week Commemorations will be made on Monday and Friday. And on Sunday the Mass of the Vigil of the Assumption of Blessed Mary will be made in Chapter, with this Alleluya. V. After childbirth.

In the iij. week nothing will be made of the Commemorations because of the Octave of the Assumption.

In the fourth week Commemorations will be made on Wednesday and Saturday.

In the v. week Commemorations will be made on Friday and Saturday, and at First Vespers of Saint Augustine and on Sunday let Memorials of Saint Hermes, of the Sunday and of the Trinity be made privately : with no Procession before the Cross : and at ij. Vespers let Memorials be made privately of Saint John and of Saint Sabina and firstly of the Sunday.

¶ *Sunday Letter C. On the Kalends of August let the History be begun with a Memorial only. Let Commemorations be made on Wednesday and Saturday.*

On the following Sunday let all be sung of the History, with only a Memorial of Saint Cyriac and his companions. The ferial Responsories should be not sung. Commemorations will be made on Wednesday and Thursday.

In the iij. week let nothing be made of the Commemorations because of the Octave of the Assumption of Blessed Mary : and in that place let it be deferred by one Sunday.

In the iiij. week let Commemorations be made on Wednesday and Thursday.

¶ *Sunday Letter D. On the Fourth of the Nones of August let all be sung of the History with only a Memorial of Saint Stephen. Let Commemorations be made Tuesday and on Saturday. The ferial Responsories should be not sung.*

In the second week Commemorations will be made on Tuesday and Wednesday and on that very Sunday the Mass of the Vigil of Saint Lawrence is said in Chapter.

In the iij. week no Commemorations will be made because of the Octave of the Assumption of Blessed Mary.

In the iiij. week Commemorations will be made on Tuesday and Wednesday and on that very Sunday nothing of the Vigil of Saint Bartholomew except a Memorial, and on Saturday the last Vespers will be of the Octave with a solemn Memorial of the Sunday and of the Trinity after the Memorial of the Martyr, and let a Procession be made before the Cross. On Sunday Vespers will be of Saint Bartholomew : with a solemn Memorial of the Sunday after the Memorial of Saint Ouen.

¶ *Sunday Letter E. On the iij. of the Nones of August let all be sung of the History and let the Feast of Saint Stephen be deferred until the morrow. Commemorations will be made on Thursday and Friday with only a Memorial of the Saints. And on the morrow of Saint Bartholomew let the ferial Responsories be sung.*

In the ij. week Commemorations will be made on Monday and Tuesday.

In the iij. week no Commemorations will be made because of the Octave of the Assumption and on the Sunday within the Octave let the Mass of Saint Laurence be said in chapter. And on the Vigil of Saint Bartholomew the Mass of the Sunday is said in Chapter : unless it be deferred to another Sunday.

In the fourth week let Commemorations be made on Tuesday and Saturday at First Vespers of Saint Bartholomew, and on the day a Memorial will be made of Saint Ouen, of the Sunday and of the Trinity privately, and no Procession will be made before the Cross.

¶ *Sunday Letter F. On the day before the Nones of August let all be sung of the History, Commemorations will be made on Wednesday and Thursday : the ferial Responsories should be not sung.*

In the ij. week a Commemoration of Blessed Mary will be made on Monday.

In the third week nothing will be made of the Commemorations because of the Octave of the Assumption of Blessed Mary.

In the fourth week Commemorations will be made on Monday and Saturday and on

The History of Sapientia.

Saturday at ij. Vespers of Saint Bartholomew let a Memorial be made of the Sunday and of the Trinity privately : and let no Procession be made before the Cross.

¶ *Sunday Letter G. On the Fourth of the Kalends of August let the History be begun and let the middle Lessons be made of Saint Felix and his companions. Commemorations will be made on Tuesday and Saturday, and on the second of the Ides of August (August 12.) let the middle Lessons of Saint Lawrence be made, and on the Seventh of the Kalends of September (August 26.) let all be sung of the History. The ferial Responsories are not sung.*

In the ij. week Commemorations are made on Tuesday and Saturday.

In the iij. week no Commemorations are made because of the Octave of the Assumption.

In the fourth week a Commemoration of Blessed Mary will be made on Saturday : and no Commemoration of the Feast of the Place in that week.

In the fifth week Commemorations are made on Monday and Friday with only a Memorial of the Saints.

Rule of the History *In principio.*

¶ Sunday Letter **A**. On the 3. of the Kalends of August all is said of the History *In principio.* with a Memorial only of the Martyrs Abdon and Sennen. At Lauds all the Antiphons are sung.

Monday, Friday, and Saturday are of Commemorations with a Memorial of Saints Germanus and Oswald, and let the ferial **R̄R̄**. be omitted.

¶ The 2. Sunday is of the Transfiguration of the Lord, Lesser Double. A Memorial of the Sunday and of the Trinity in silence and no Procession. Mass of the Sunday is said in Chapter with a Memorial of the Trinity. 2. Vespers will be of the Name of Jesus with a Memorial of the Sunday in silence, and afterwards a solemn Memorial of the Transfiguration of the Lord and nothing of Saints Sixtus, Felicissimus, and Agapitus.

Monday is of the solemnity of the Name of Jesus, Major Double with Octave with Rulers of the Choir and nothing of Saint Donatus. At 2. Vespers nothing of the Martyrs Cyriacus &c.

Tuesday and Wednesday are of the service of the Octave with a Memorial of Saints Ciriacus &c. and Romanus. The Mass of the Octave is said after 3. and the Mass of the Vigil after 6. both at the Principal Altar.

¶ The 3. Sunday is of Saint Hippolytus, ix. Lessons. At 1. Vespers a Memorial of the Octave of the Name of Jesus, of the Octave of S. Lawrence, of the Sunday, of the Trinity, and a Procession. On entering the Choir an Ant. of Saint Mary is sung, unless it must to be deferred to another Sunday, then let no Memorial be made of the Sunday nor of the Trinity neither a Procession. Middle Lessons of the Name of Jesus. Let the 9. **R̄**. be sung by two. Mass of the Sunday is said in Chapter with a Memorial of the Trinity only. 2. Vespers will be of the Octave with a Memorial of Saint Hippolytus, of Saint Eusebius, of the Octave of Saint Lawrence and of the Sunday.

Monday is of the Octave, ix. Lessons. Triple Invitatory, all as on the 1. day except the Lessons, with middle Lessons of Saint Eusebius, and only a Memorial of the Octave of Saint Lawrence. The Mass of the Octave of the Name of Jesus is said after 3., the Mass of the Vigil of the Assumption is said after 6., both at the Principal Altar.

Tuesday is of the Assumption. At 1. Vespers a solemn Memorial of the Octave of

the Name of Jesus only. The Mass of the Octave of Saint Lawrence is said in Chapter on Thursday.

¶ The 4. Sunday is of the service of the Octave. At 1. Vespers a Memorial of the Sunday, of the Trinity and a Procession. On returning the Ant. *O Saviour*. {849}. At Matins a Memorial of the Sunday and of the Trinity. Mass of the Sunday is said in Chapter and at the High Mass no Memorial.

Friday and Saturday are of Commemorations.

¶ And note that the Lessons and sequences of the Commemoration of Blessed Mary are said in the same order as before the Octave of the Assumption, and let them be made in the same way after the Octave of the Nativity of Blessed Mary.

¶ On the 5. Sunday the service is of the Sunday, a Memorial and middle Lessons of Saint Rufus. 2. Vespers will be of Saint Augustine with a Memorial of the Sunday in silence, then a solemn Memory of Saint Hermes.

Tuesday, Thursday, and Saturday are of Commemoration.

Friday is of Saint Giles with middle Lessons of Saint Priscus : with the *℣*. and *℞*. of the 2. Nocturn of one Martyr.

¶ Sunday Letter *℞*. On the day before the Kalends of August let all be sung of the History *In principio*. with a Memorial only of Saint Germanus. At Lauds all the Antiphons are sung.

Tuesday, Thursday and Friday are of Commemorations.

Saturday is of the Transfiguration, Lesser Double.

¶ On the 2. Sunday the solemnity of the Name of Jesus : Major Double. At 1. Vespers a Memorial of the Sunday and of the Trinity in silence unless it ought to be deferred to another Sunday, then no Memorial of the Sunday nor of the Trinity, and afterwards let a solemn Memorial be made of the Transfiguration. Mass of the Sunday is said in Chapter within the Octave.

Monday and Tuesday are of the service of the Octave with a Memorial of Saints Cyriacus &c. and Romanus. The Mass of the Vigil of Saint Lawrence is said after 6. at the Principal Altar.

Saturday is of Saint Hippolytus, ix. Lessons because of the Octave, middle Lessons of the Name of Jesus.

¶ The 3. Sunday is of the Octave, ix. Lessons. Triple Invitatory. At 1. Vespers, which will be of the Octave, let a Memorial be made of Saint Hippolytus, of Saint Eusebius, and of Saint Lawrence, of the Sunday, of the Trinity, and a Procession.

At Matins middle Lessons of Saint Eusebius.

Mass of the Sunday is said in Chapter during the week.

Mass of the Vigil of the Assumption is said in Chapter with a Memorial of Saint Eusebius and of Saint Lawrence and at the High Mass let a Memorial be made of the Sunday and of the Trinity. At 1. Vespers of the Assumption let a Memorial be made of the Sunday in silence and afterwards solemnly of the Octave of the Name of Jesus.

¶ The 4. Sunday is of the service of the Octave. At 1. Vespers let a Memorial be made of the Sunday, of the Trinity, and a Procession. On returning Ant. *O Saviour*. {849}. Mass of the Sunday is said in Chapter.

Thursday, Friday, and Saturday are of Commemorations and let the ferial *R̄R̄*. be omitted.

¶ Note that the Lessons and the Sequences of the Commemoration of Blessed Mary are to be said in their order as before the Octave.

¶ The 5. Sunday is of Saint Augustine. At 1. Vespers let a Memorial be made in silence of Saint Hermes, of the Sunday, of the Trinity and no Procession. Mass of the Sunday is said in Chapter. Second Vespers will be of Saint Augustine with a Memorial in silence of the Sunday. Then a solemn Memorial of Saint John and of Saint Sabina.

Thursday is of Saint Giles with middle Lessons of Saint Priscus with the *V̄*. and *R̄R̄*. of the 2. Nocturn of one Martyr.

Wednesday, Friday, and Saturday are of Commemorations.

¶ Sunday Letter **C**. On the first day of August all the service is of Saint Peter. At 1. Vespers a Memorial of the Martyrs, the Maccabees, and let the History *In principio*. be begun with a Memorial, and a Memorial of the Trinity and a Procession and let the History be sung during the week, indeed on Monday, Wednesday, and Thursday, and then nothing will be made of the Saints occurring at that very time (Saints Stephen and Oswald) except a Memorial at Vespers and at Matins of Saint Mary.

On Monday is said the Mass of the Sunday.

On Wednesday the Epistle and Gospel of the very same day.

On Thursday the Mass *I am the salvation*.

¶ Note that the Feast of Saint Peter ought not to be deferred on account of the beginning of a history : as is clearly explained in the Great Rubrics.

Friday is of the Transfiguration of the Lord, Lesser Double, and nothing of the Martyrs Sixtus, Felicissimus and Agapitus.

Saturday is of the Solemnity of the Name of Jesus. At 1. Vespers, which will be of the Name of Jesus, let a solemn Memorial be made of the Transfiguration only.

¶ The 2. Sunday is of the service of the Octave of the Name of Jesus. At 1. Vespers let a Memorial be made of the Sunday, of the Trinity in silence and no Procession. At Matins only a Memorial of the Martyrs Cyriacus &c. of the Sunday and of the Trinity. Mass of the Sunday is said in Chapter.

Monday is of the service of the Octave with a Memorial of Saint Romanus. Mass of the Vigil of Saint Lawrence is said after 6. with a Memorial of Saint Romanus only.

Friday is of Saint Hippolytus, 9. Lessons with middle Lessons of the Name of Jesus : the three 1. Lessons from the Common of Many Martyrs, the 3. final Lessons from the propers of the Saints with a Memorial of the Octave of the Name of Jesus and of the Octave of Saint Lawrence. 2. Vespers will be of the Octave with a Memorial of the Saints and of the Octave of Saint Lawrence. At Matins, middle Lessons of Saint Eusebius. Mass of the Vigil of the Assumption is said after 6. at the High Altar, a Memorial of Saint Eusebius and of the Octave of Saint Lawrence.

¶ The 3. Sunday is of the Feast of the Assumption. At 1. Vespers a Memorial of the Sunday and of the Trinity in silence unless another Sunday must be deferred, and afterwards a solemn Memorial of the Octave of the Name of Jesus. Mass of the Sunday is said in Chapter during the week.

¶ On the 4. Sunday all the service is of the Octave. At 1. Vespers a Memorial of the Martyrs Timothy and Symphorian, of the Sunday and of the Trinity and a Procession. On returning Ant. *O Saviour.* {849}. *V.* *Let the righteous be glad.* [247]. with the Mass of the Sunday in Chapter.

Wednesday, Thursday and Saturday are of Commemorations.

¶ Note that the Lessons of the Commemoration of Blessed Mary and the Sequences are to be said in their order as before the Octave.

¶ Sunday Letter **D**. On the 2. day of August let the History be sung. At 1. Vespers which will be of the Sunday a Memorial of Saint Peter, of Saint Stephen, of the Trinity and a Procession with a Memorial and middle Lessons of Saint Stephen, and let all be sung of the History on the Vigil of Saint Bartholomew, because that Saint does not have proper Lessons. At Lauds all the Antiphons.

Tuesday and Wednesday are of Commemorations.

Thursday is of the Transfiguration of the Lord, Lesser Double and nothing of Saints Sixtus, Felicissimus and Agapitus. 2. Vespers will be of the Name of Jesus with a solemn Memorial of the Transfiguration.

Friday is of the Name of Jesus.

¶ The 2. Sunday is of the service of the Octave. At 1. Vespers a Memorial of Saint Cyriacus and companions, of the Sunday and of the Trinity and a Procession. At Matins all the service of the Octave, with only a Memorial of Saint Romanus, of the Sunday and of the Trinity. Mass of the Vigil of Saint Lawrence is said in Chapter.

Mass of the Sunday is said in Chapter on Tuesday.

Thursday is of Saint Hippolytus, 9. Lessons with middle Lessons of the Name of Jesus, and only a Memorial of the Octave of Saint Lawrence.

Friday is of the Octave of the Name of Jesus, 9. Lessons. Triple Invitatory. At 1. Vespers a Memorial of Saint Hippolytus, of Saint Eusebius and of Saint Lawrence. At Matins middle Lessons of Saint Eusebius. Mass of the Octave is said after 3. with no Memorial. Let the Mass of the Vigil be sung after 6. with two Memorials, both at the High Altar. At Vespers which will be of the Assumption a solemn Memorial of the Octave of the Name of Jesus only.

¶ The 3. Sunday is of the service of the Octave. At 1. Vespers a Memorial of the Sunday and of the Trinity in silence unless it must be deferred to another Sunday, then let no Memorial be made nor Procession. At Matins a Memorial of the Octave of Saint Lawrence, of the Sunday and of the Trinity. Mass of the Sunday is said in Chapter.

Monday is of the service of the Octave. Ant. on the Psalm *Benedictus. O most prudent Virgin.* {1315}. and the Mass of the Octave of Saint Lawrence is said in Chapter and no Memorial at the High Mass. On the same day the Ant. on *Magnificat. What is thy beloved.* {1269}.

¶ On the 4. Sunday let all be sung of the History. At 1. Vespers, which will be of the Octave, a Memorial of the Martyrs Timothy and Apollinaris, of the Sunday and of the Trinity and a Procession. On returning Ant. *O Saviour.* {849}. *Ÿ. Let the righteous be glad.* [247]. At Matins only a Memorial of the Martyr and of the Trinity. 2. Vespers will be of the Apostle Bartholomew with a solemn Memorial of Saint Ouen and of the Sunday according to the *Sarum Ordinal.*

Tuesday, Wednesday and Thursday are of Commemorations.

☞. ¶ Sunday Letter ☞. On the 3. day of August let all be sung of the History *In principio*. and the Feast of Saint Stephen must be deferred until the morrow. At Lauds all the Antiphons.

Monday is of Saint Stephen, ix. Lessons.

Tuesday is of the Commemoration of Blessed Mary with a Memorial of Saint Oswald.

Wednesday is of the Transfiguration of the Lord, Lesser Double, and nothing of Saints Sixtus, Felicissimus and Agapitus. 2. Vespers will be of the Feast of the Name of Jesus with a solemn Memorial of the Transfiguration.

Thursday is of the Name of Jesus, Major Double with nothing of the Saints.

Friday and Saturday are of the service of the Octave. On Saturday the Mass of the Vigil of Saint Lawrence is said after 6. at the High Altar, with a Memorial of Saint Romanus.

¶ The 2. Sunday is of Saint Lawrence. At 1. Vespers a Memorial of the Name of Jesus, of the Sunday, and of the Trinity and a Procession. Mass of the Sunday is said in Chapter. 2. Vespers will be of Saint Lawrence with a Memorial of the Name of Jesus, of the Martyr Tiburtius and of the Sunday.

Wednesday is of Saint Hippolytus, 9. Lessons, the three 1. Lessons from the Common, the three middle Lessons of the Octave of the Name of Jesus, the three final Lessons from the proper of the Saint with a Memorial of both Octaves of course Lawrence and the Name of Jesus. 2. Vespers will be of the Octave of the Name of Jesus with a Memorial of Saint Hippolytus and of Saint Eusebius and of Saint Lawrence.

Thursday is of the Octave of the Name of Jesus. 3. Invitatory and the middle Lessons of Saint Eusebius, with a Memorial, and another Memorial of Saint Lawrence. Mass of the Octave is said after 3. and no Memorial. The Mass of the Vigil of the Assumption of Saint Mary is said after 6. with 2. Memorials, both at the High Altar.

Friday is of the Assumption. At 1. Vespers a solemn Memorial of the Octave of the Name of Jesus.

¶ The 3. Sunday is of the service of the Octave of the Assumption. At 1. Vespers let a Memorial be made of Saint Lawrence, of the Sunday, of the Trinity and a Procession, unless it must be deferred to another Sunday, then no Memorial nor Procession. On returning Ant. *O Saviour*. {849}. The Mass of the Octave of Saint

Lawrence is said in Chapter. At the High Mass a Memorial of the Sunday and of the Trinity only, and the Mass of the Sunday is said in Chapter on the Vigil of Saint Bartholomew.

¶ The 4. Sunday is of Saint Bartholomew. At 1. Vespers a Memorial of Saint Ouen, of the Sunday and of the Trinity in silence, let no Procession be made, and the Mass of the Sunday is said in Chapter on Sunday with a Memorial of Saint Ouen and of the Trinity. At 2. Vespers a Memorial of the Sunday in silence, then a solemn Memorial of the Commemoration.

Monday, Tuesday and Saturday are of Commemorations.

¶ Sunday Letter **J**. On the 4. day of August let all be sung of the History *In principio*. At 1. Vespers a Memorial of Saint Stephen, of the Trinity, and a Procession. At Lauds all the Antiphons are sung, and the ferial Responsories are omitted.

Monday is of the Commemoration of Blessed Mary.

Tuesday is of the Transfiguration of the Lord, Lesser Double.

Wednesday is of the Name of Jesus. At 1. Vespers, which will be of the Name of Jesus, a solemn Memorial of the Transfiguration.

Thursday and Friday are of the Octave with a Memorial of Saints Cyriacus &c. and Saint Romanus. Mass of the Vigil of Saint Lawrence is said after 1. at the High Altar, with a Memorial of Saint Romanus.

¶ The 2. Sunday is of the service of the Octave of the Name of Jesus. Middle Lessons of Saint Tiburtius. Memorial of Saint Tiburtius, of Saint Lawrence, of the Sunday, and of the Trinity. At First Vespers a Memorial of Saint Tiburtius, of Saint Lawrence, of the Sunday and of the Trinity. Mass of the Sunday is said in Chapter with a Memorial of the Trinity.

Tuesday is of Saint Hippolytus, 9. Lessons, middle Lessons of the Octave of the Name of Jesus, with a Memorial of Saint Lawrence.

Wednesday is of the Octave of the Name of Jesus. 3. Invitatory. At 1. Vespers a Memorial of Saint Hippolytus, of Saint Eusebius and of Saint Lawrence. The Mass of the Octave is said after 3. with no Memorial. The Mass of the Vigil of the Assumption of Blessed Mary is said after 6. with two Memorials, and both Masses at the High Altar.

Thursday is of the Assumption. At 1. Vespers a solemn Memorial of the Octave of the Name of Jesus.

¶ The 3. Sunday is of the service of the Octave. At 1. Vespers a Memorial of Saint Agapitus, of the Sunday, of the Trinity, and a Procession. On returning, Ant. *O Saviour*. {849}. Mass of the Sunday is said in Chapter with a Memorial of the Trinity only. At the High Mass a Memorial of Saint Agapitus and of All Saints.

¶ The 4. Sunday is of the Sunday. At 1. Vespers which will be of the Apostle Bartholomew a Memorial of the Sunday, of the Trinity in silence and no Procession. 2. Vespers will be of the Sunday with a Memorial of the Commemoration.

Monday, Tuesday and Saturday are of Commemorations.

¶ Sunday Letter ¶. On the 4. of the Kalends of August let the History be begun : a Memorial and middle Lessons of the Martyrs Felix, Simplicius &c. At Lauds all the Antiphons are sung.

Monday, Tuesday and Saturday are of Commemorations.

¶ The 2. Sunday is of the Sunday, a Memorial and middle Lessons of Saint Oswald. At 2. Vespers a Memorial of the Sunday in silence and nothing of the Saints.

Monday is of the Transfiguration, Lesser Double. At 2. Vespers, which will be of the Name of Jesus, a solemn Memorial of the Transfiguration.

Tuesday is of the Name of Jesus, Major Double.

Wednesday and Thursday are of the service of the Octave with a Memorial of Saints Cyriacus &c., and Romanus. The Mass of the Vigil of Saint Lawrence is said after 6. at the Principal Altar and the Mass of the Octave of the Name of Jesus after 3.

¶ The 3. Sunday the service is of the Octave of the Name of Jesus, 9. Lessons with only a Memorial of the Octave of Saint Lawrence, of the Sunday and of the Trinity. Mass of the Sunday is said in Chapter. 2. Vespers will be of Saint Hippolytus with a Memorial of the Octave of the Name of Jesus and of the Octave of Saint Lawrence and of the Sunday.

Monday is of Saint Hippolytus, 9. Lessons with middle Lessons of the Octave of the Name of Jesus, and only a Memorial of the Octave of Saint Lawrence at both Vespers, at Matins and at Mass.

Tuesday is of the Octave of the Name of Jesus. 3. Invitatory. At 1. Vespers which will be of the Octave, a Memorial of Saint Hippolytus, of Saint Eusebius and of the Octave of Saint Lawrence. At Matins middle Lessons of Saint Eusebius.

Mass of the Vigil of Blessed Mary is said after 6. at the Principal Altar, with 2. Memorials.

Wednesday is of the Assumption. At 1. Vespers a solemn Memorial of the Octave of the Name of Jesus, and nothing of Saint Lawrence.

¶ The 4. Sunday is of the service of the Octave. At 1. Vespers a Memorial of Saint Agapitus, of the Sunday, of the Trinity and a Procession. On returning, Ant. *O Saviour*. {849}. At Matins a Memorial of Saint Magnus, of the Sunday and of the Trinity. Mass of the Sunday is said in Chapter.

Saturday is of Saint Mary.

¶ On the 5. Sunday let all be sung of the History and the ferial *R̄R̄*. must be omitted.

Monday, Thursday and Friday are of Commemorations.

On Saturday let the middle Lessons be made of Saint Priscus, Martyr, with the *℣*. and *R̄R̄*. of the 2. Nocturn of one Martyr.

The History of Ecclesiasticus.

¶ *The First Sunday after the
Fifth of the Kalends of August.*

At First Vespers.

Ant. Blessed be. [423].

Ps. The same. (cxliij.) [423].

Chapter. Blessed be God. [428].

℞. I alone compassed. *below ij. of Matins.* 2105.


Hymn. O Trinity of blessed light. [431].

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

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

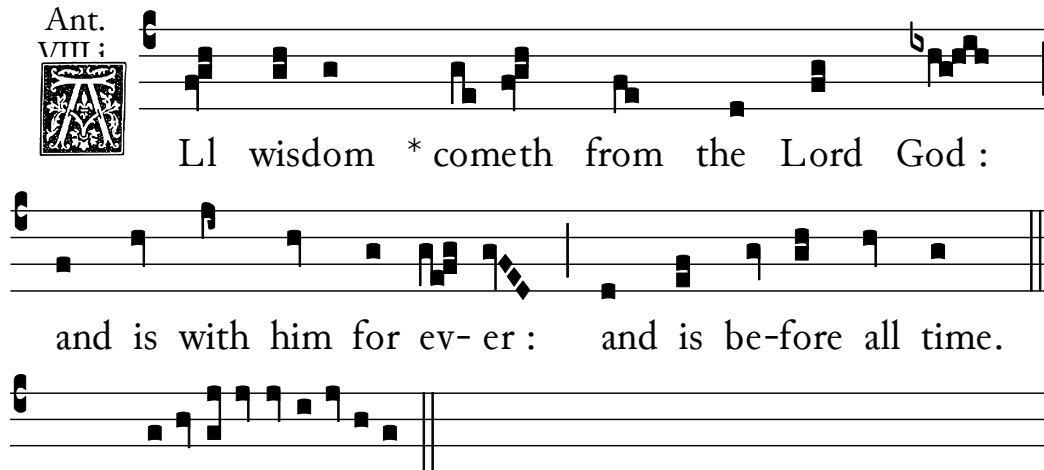
Omnis sapientia.

Ant.
VIII :



l wisdom * cometh from the Lord God :

and is with him for ev-er : and is be-fore all time.



Ps. My soul doth magnify. 69*.

*Let the Sunday Prayers be said in order : as is indicated below after the History Vidi
Dominum. 228i.*

*These following Antiphons serve for the History In principio. as long as it shall be sung :
on the Psalm Magnificat. on Saturdays or at the Memorial of the Sunday : when the
service is of any Feast of ix. Lessons.*

Sapientia edificavit.

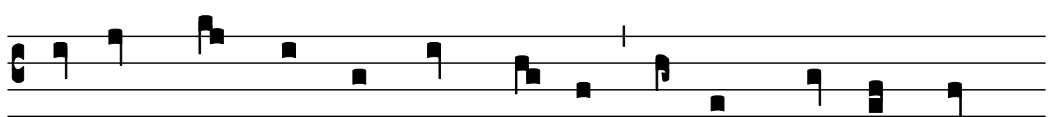
Ant.
VII.i.



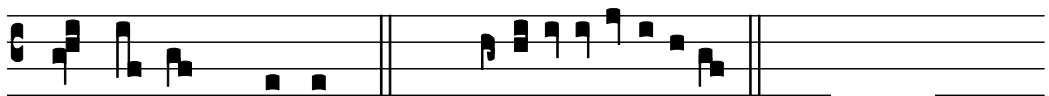
Isdom hath * build-ed her house : she hath hewn



out her sev-en pil-lars, she hath subdu-ed the na-tions : and



the necks of the proud and loft-y she hath trodden down



of her own power. *Ps.* My soul doth magnify. 67*.

Sapientia clamitat.

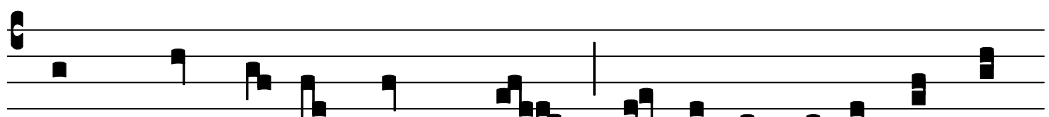
Ant.
T. Per.



Isdom cri-eth * in the streets : if a man lov-eth



wisdom, let him turn unto me, and he shall find her :



and when he hath found her : blessed is he if he shall



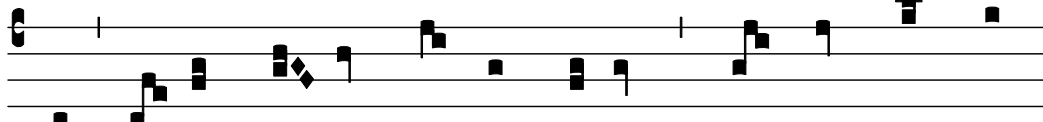
hold her. *Ps.* My soul doth magnify. 82*.

Dominus possedit me.

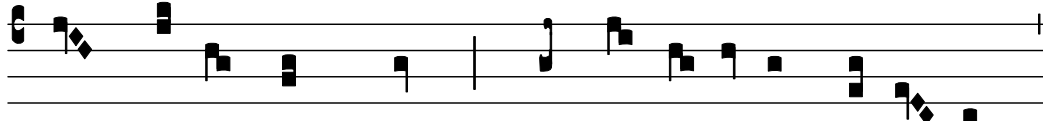
Ant.
VIII.i.



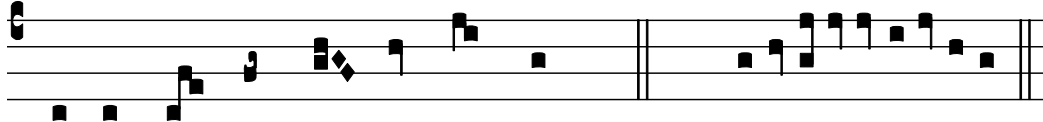
He Lord * possessed me in the be-gin-ning of his



way, be- fore he made his works of old, when there were no



depths, I was brought forth : when he pre-par-ed the heav-ens,



I was with him form-ing all things. *Ps.* My soul doth magnify.

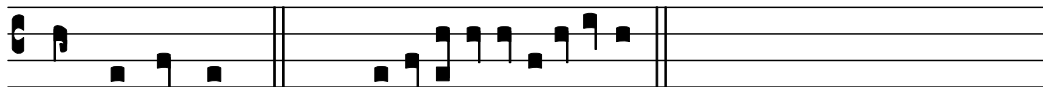
69*.

Ego in altissimus.

Ant.
VIII.ii.



dwell * in high pla- ces, and my throne is a



cloudy pil-lar. *Ps.* My soul doth magnify. 69*.

¶ *At Matins.*

Invitatory. Let us praise Jesus Christ. [9].

Ps. O come, let us sing. *as above in the History* Deus omnium. 7*.

In the j. Nocturn.

Ant. For the merits. [18].


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

Versicle. I have thought upon thy Name, O Lord, in the night season.

Response. And have kept thy law. *Let the Response be made privately.*

¶ *On this day let the Book of Ecclesiasticus be begun : and let it be read until the first Sunday after the v. of the Kalends of September : when the service is of the Temporale.*

First Lesson. Legend 1. Ecclesiasticus. j. 1.

 All wisdom cometh from the Lord, and is with him for ever. Who can number the sand of the sea, and the drops of rain, and the days of eternity ? Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom ? Wisdom hath been

created before all things, and the understanding of prudence from everlasting. The word of God most high is the fountain of wisdom : and her ways are everlasting commandments. But thou, O Lord, have mercy upon us.

In principio Deus.

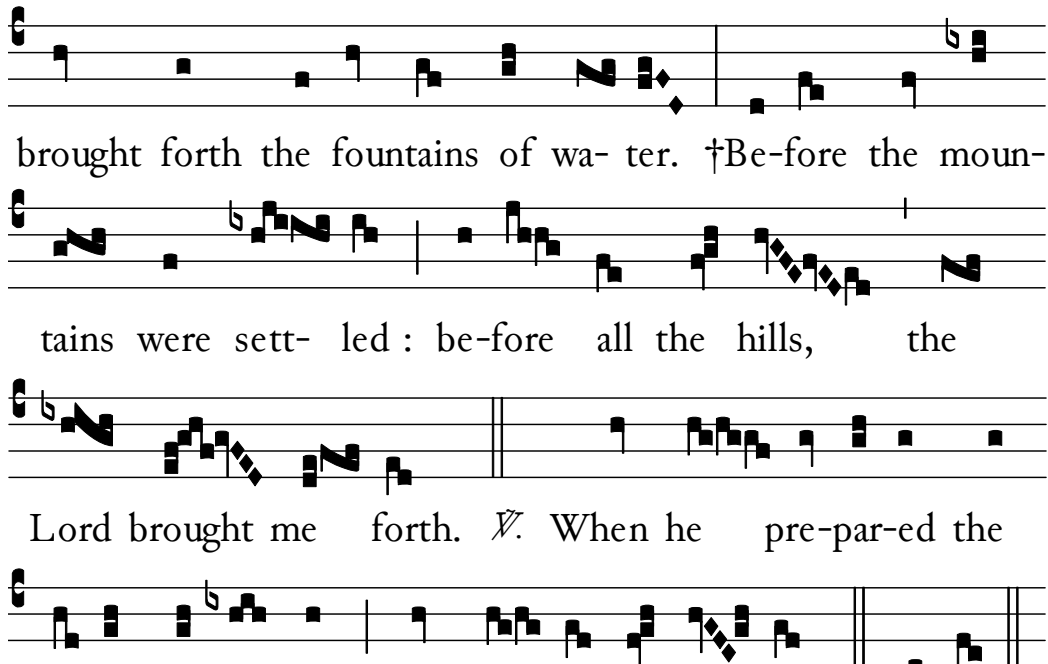
1. Resp.

I.



N the be-gin-ning, * be- fore God made the

earth, be- fore he founded the depths, be-fore he



brought forth the fountains of wa- ter. †Be-fore the moun-
tains were sett- led : be-fore all the hills, the
Lord brought me forth. ⁊. When he pre-par-ed the
heavens, I was there : with him forming all things. †Be-fore.

Lesson ij. Ecclesiasticus j. 6.

TO whom hath the root of wisdom been revealed ? or who hath known her wise counsels ? Unto whom hath the knowledge of wisdom been made manifest ? and who hath understood her great experience ? There is one wise and greatly to be feared, the Lord sitting

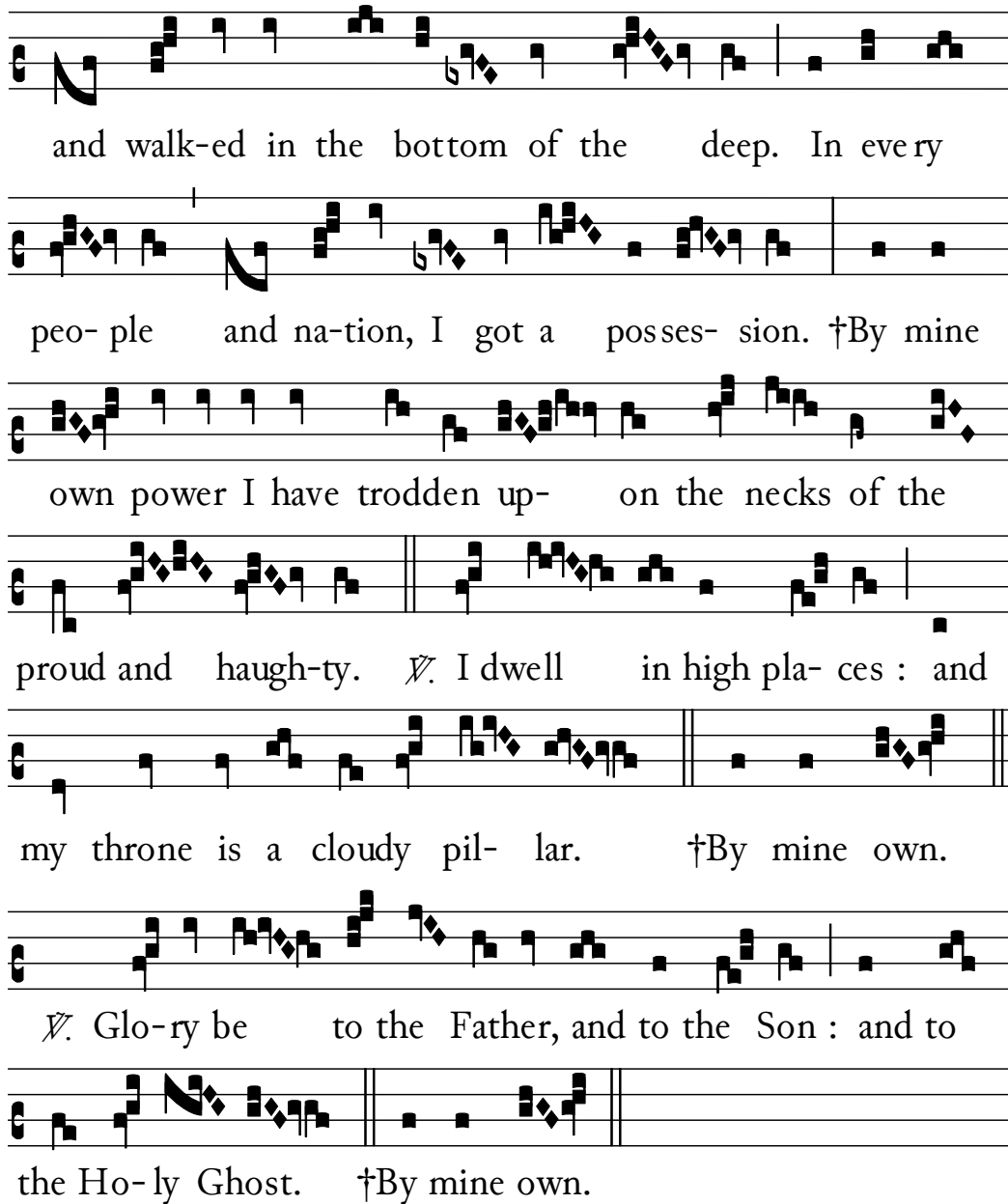
upon his throne. He created her, and saw her, and numbered her, and poured her out upon all his works. She is with all flesh according to his gift, and he hath given her to them that love him. But thou, O Lord, have mercy upon us.

Gyrum celi circuivi sola.

2. Resp.
VI.



a- lone * compassed the circuit of hea- ven :



and walk-ed in the bottom of the deep. In every
peo- ple and na-tion, I got a posses- sion. †By mine
own power I have trodden up- on the necks of the
proud and haugh-ty. ∇. I dwell in high pla- ces : and
my throne is a cloudy pil- lar. †By mine own.
∇. Glo-ry be to the Father, and to the Son : and to
the Ho-ly Ghost. †By mine own.

Third Lesson. Ecclesiasticus. j. 11.

THe fear of the Lord is honour,
and glory, and gladness, and a
crown of rejoicing. The fear of the
Lord maketh a merry heart, and
giveth joy, and gladness, and a long

life. Whoso feareth the Lord, it
shall go well with him at the last,
and he shall find favour in the day
of his death. The Love of God is
honourable wisdom. And they to

whom she shall shew herself love | knowledge of her great works. But
her by the sight, and by the | thou, O Lord, have mercy upon us.

Emitte Domine sapientiam.

3. Resp.

I.



End forth * Wis- dom, O Lord, from the throne

of thy glo- ry. †That be- ing pre- sent she may la-

bour with me : that I may know what is pleas- ing unto

thee. †At all times. ✠. Give me Wisdom, O

Lord, that sitteth by thy throne. †That be- ing. ✠. Glo-ry

be to the Father, and to the Son : and to the Ho-

ly Ghost. †At all times.

¶ *In the ij. Nocturn.*

Ant. Nature's Creator. [31].

Ps. Preserve me, O God. (16./xv.) [31].

℣. At midnight I will rise to give thanks unto thee.

℟. Because of thy righteous judgements. *Let the Response be made privately.*


Lesson iiij. Legend 2. Ecclesiasticus j. 14.

TO fear the Lord is the beginning of wisdom : and it was created with the faithful in the womb, it walketh with chosen women, and is known with the righteous and the faithful. The fear of the Lord is the religiousness of knowledge. Religiousness shall keep and justify the heart, it shall give joy and gladness. It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed. To fear the Lord is fulness of

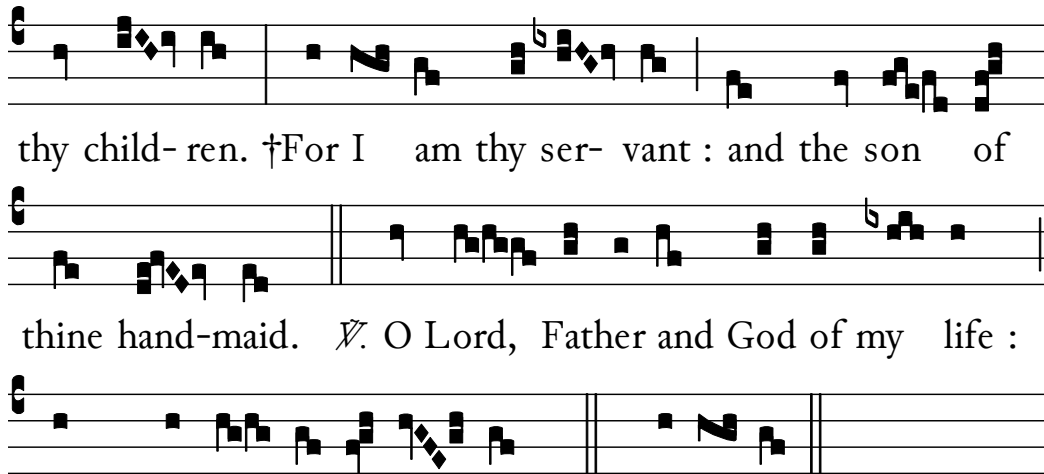
wisdom, and filleth men with her fruits. She filleth all their house with things desirable, and the garners with her increase. The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish : both which are the gifts of God : and it enlargeth their rejoicing that love him. Wisdom raineth down skill and knowledge of understanding standing, and exalteth them to honour that hold her fast. But thou, O Lord, have mercy upon us.

Da michi Domine.

4. Resp. I.



Ive me, * O Lord, Wis-dom, that sit-teth
by thy throne, and re-ject me not from among



thy child- ren. †For I am thy ser- vant : and the son of
 thine hand-maid. ✠. O Lord, Father and God of my life :
 leave me not to e- vil thoughts. †For I am.

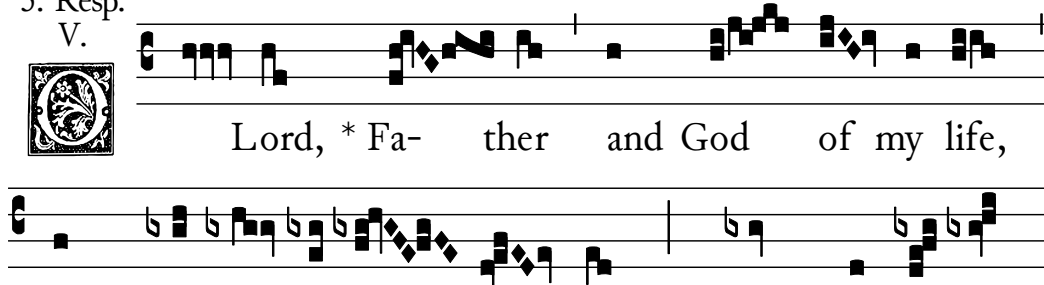
Fifth Lesson. Ecclesiasticus j. 20.

THe root of wisdom is to fear the Lord, and the branches thereof are long life. In the treasures of wisdom is understanding, and religiousness of knowledge : but to sinners wisdom is an abomination. The fear of the Lord driveth away sins : and where it is present, it turneth away wrath. A furious man cannot be justified : for the sway of

his fury shall be his destruction. A patient man will tear for a time, and afterward joy shall spring up unto him. He will hide his words for a time, and the lips of many shall declare his wisdom. The parables of knowledge are in the treasures of wisdom : but godliness is an abomination to a sinner. But thou, O Lord, have mercy upon us.

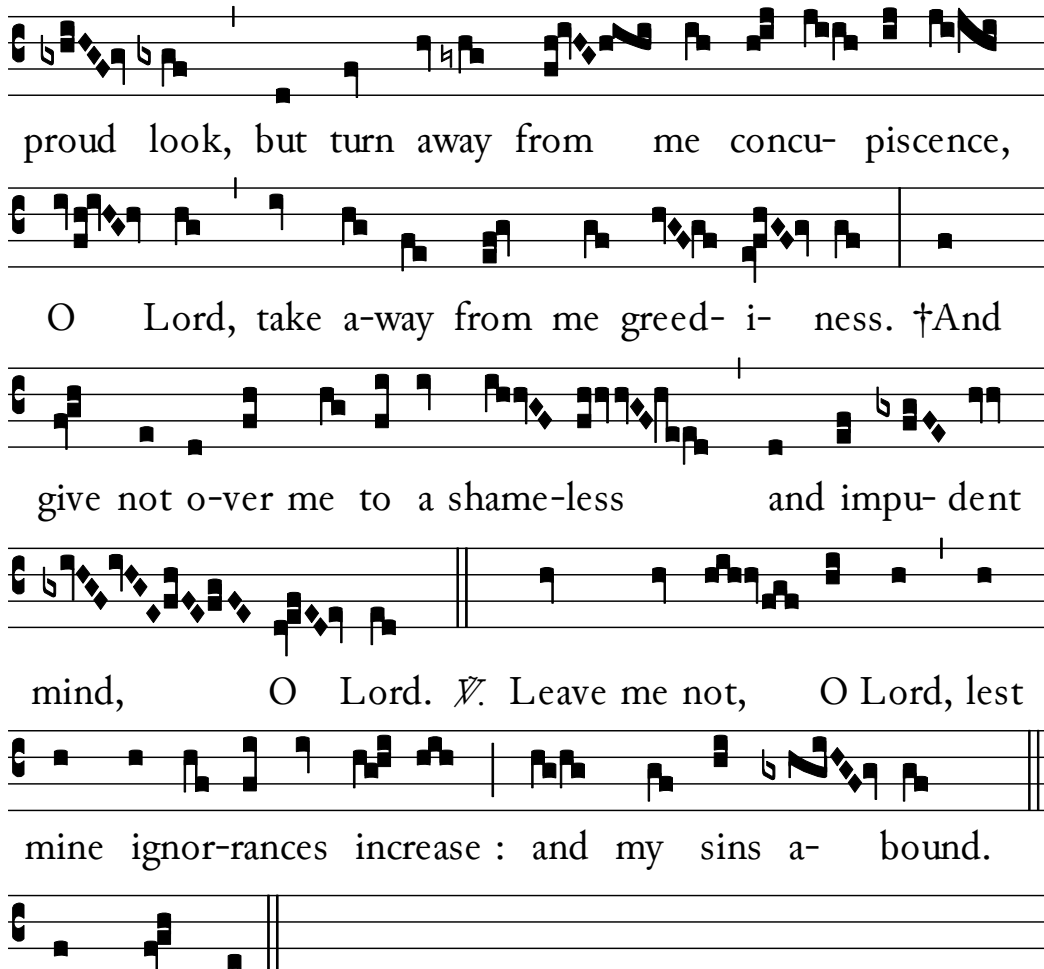
Domine Pater et Deus.

5. Resp.
 V.

Lord, * Fa- ther and God of my life,
 leave me not to e- vil thoughts : give me not a

The History of Sapientia.



proud look, but turn away from me concupiscence,
O Lord, take away from me greediness. †And
give not over me to a shameless and impudent
mind, O Lord. √. Leave me not, O Lord, lest
mine ignorances increase: and my sins abound.
†And give not.

Sixth Lesson. Ecclesiasticus j. 26.

IF thou desire wisdom, keep the commandments, and the Lord shall give her unto thee. For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight, and he will fill up his treasures. Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

Be not an hypocrite in the sight of men, and take good heed what thou speakest. Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

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

Super salutem.

6. Resp.
III.



lov-ed Wis- dom * a-bove health and

all beau- ty, and chose to have her instead of

light. †All good things to-geth- er came to me with

her. ✎ I said to Wisdom, Thou art my sis- ter : and

I cal-led Understanding my kinswo- man. †All good things.

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

to the Ho-ly Ghost. †All good things.

¶ *In the iij. Nocturn.*

Ant. As a bridegroom. [41].

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

℣. Be thou exalted, Lord, in thine own strength.

℟. So will we sing, and praise thy power. *Let the Response be made privately.*

Initium sapientie timor Domini.

7. Resp.
II.



He fear of the Lord * is the be-gin-ning of wis-

dom : a good un-derstand- ing have all they that do

there- af- ter. †The praise of it endur- eth for ev- er

and ev- er. ℣. His love is in the keeping of her

laws : for all wisdom is the fear of the Lord.

†The praise of it.

Verbum iniquum et dolosum.

8. Resp.

I.



Emove * far from me the wick- ed and de- ceit-

ful word, O Lord, give me neither rich- es nor

po-ver- ty. †But give me on-ly the ne-ces-sa-

ries of life. ✠. Lest perchance be- ing sa-ti- a- ted I

vomit it out : and perjure the name of my God.

†But give me.

Ferial ✠✠.

Ne derelinquas me.

Resp.

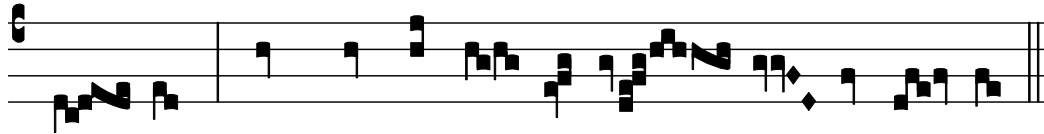
IV.



Eave me * not, O Lord, Father and



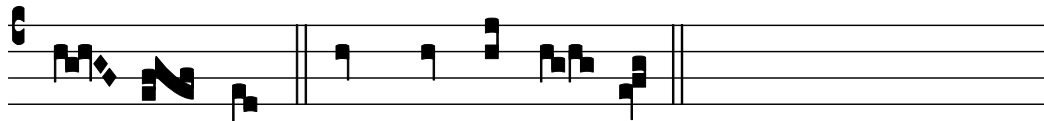
Go-ver-nor of my life : that I fall not be-fore mine adver-



sa-ries. †Lest mine e-ne-my re-joice o-ver me.



∞. Lay hand the shield and buck-ler, and rise up



to help me. †Lest mine e-ne-my.

Magna enim sunt judicia tua.

Resp.
III.



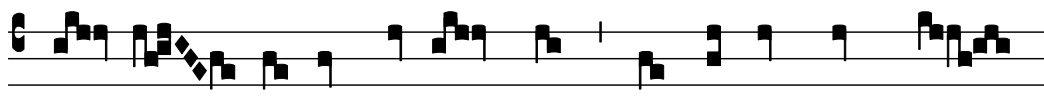
Or great * are thy judgments, O Lord, and



thy words can-not be ex-pres-sed. †Thou hast mul-tipli-



ed thy peo-ple and ho-nour-ed them. ∞. Thou



led-dest thy people like sheep, by the hand of Mo-



ses and Aa- ron. †Thou hast mul-tipli- ed.

First Lesson. Legend 3. Ecclesiasticus ij. 1.

MY son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Cleave unto him, and depart not away, that thou mayest be increased at thy last end. Whatsoever is brought upon thee take cheerfully,

and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity. Believe in him, and he will help thee : order thy way aright, and trust in him. Keep his fear, and grow old therein. But thou, O Lord, have mercy upon us.

Lesson ij. Ecclesiasticus ij. 7.

DE that fear the Lord, wait for his mercy : and go not aside, lest ye fall. Ye that fear the Lord, believe him : and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy. Ye that fear the Lord, love him, and your hearts shall be enlightened. Look at the generations of old, and see : did ever any trust in the Lord, and was confounded ? or did any abide in his

fear, and was forsaken ? or whom did he ever despise, that called upon him ? For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction : and he is a protector to all that seek him in truth. Woe be to fearful hearts, and wicked lips, and faint hands, and the sinner that goeth two ways ! But thou, O Lord, have mercy upon us.

Lesson iij. (Ecclesiastici ij. 13.)

Woe unto him that is faint-hearted ! for he believeth not : therefore shall he not be defended. Woe unto you that have lost patience, and that have forsaken the right ways,

and have gone aside into crooked ways. What what will ye do when the Lord shall visit you ? They that fear the Lord will not disobey his Word : and they that love him will keep his

ways. They that fear the Lord will seek that which is well, pleasing unto him : and they that love him shall be filled with the law. They that fear the Lord will prepare their hearts, and humble their souls in his sight. They that fear the Lord, keep his

commandments, and will have patience even until his visitation, saying, We will fall into the hands of the Lord, and not into the hands of men : for as his majesty is, so is his mercy. But thou, O Lord, have mercy upon us.

Lesson j. Legend 4. Ecclesiasticus iij. But let it be read in order.



He sons of wisdom are the church of the righteous : and their generation, obedience and love. Hear me your father, O children, and do thereafter, that ye may be safe. For the Lord hath given the father honour over the children, and hath confirmed the authority of

the mother over the sons. Whoso honoureth his father maketh an atonement for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days. And he that honoureth his mother is as one that layeth up treasure. But thou, O Lord, have mercy upon us.

Second Lesson. (Ecclesiasticus iij. 5.)

Whoso honoureth his father shall have joy of his own children : and when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life : and he that is obedient unto the Lord shall be a comfort to his mother. He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters that brought him into the world. Honour thy father both in word and deed, and all patience, that a blessing may come


upon thee from him, and his blessing may remain in the latter end. For the blessing of the father establisheth the houses of children : but the curse of the mother rooteth out foundations. Glory not in the dishonour of thy father : for thy father's dishonour is no glory unto thee. For the glory of a man is from the honour of his father : and a mother in dishonour is a reproach to the children. But thou, O Lord, have mercy upon us.

Third Lesson. (Ecclesiasticus iij. 12.)

MY son, help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him : and despise him not when thou art in thy full strength. For the relieving of thy father shall not be forgotten. For good shall be repaid unto thee for the sin of thy mother. And in justice it

shall be added to build thee up, and in the day of thine affliction it shall be remembered : thy sins also shall melt away, as the ice in the fair warm weather. He that forsaketh his father is as a blasphemer : and he that angereth his mother is cursed : of God. But thou, O Lord, have mercy upon us.

First Lesson. Legend 5. (Ecclesiasticus iij. 17.)

Y son, go on with thy business in meekness : so shalt thou be beloved of him that is approved. The greater thou art, the more humble thyself in all things, and thou shalt find favour before the Lord. For the power of the Lord is great, and he is honoured of the lowly. Seek not out things

that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee, think thereupon with reverence, and in many of his works be not curious : for it is not needful for thee to see with thine eyes the things that are in secret. But thou, O Lord, have mercy upon us.

Second Lesson. (Ecclesiasticus iij. 23.)

BE not curious in unnecessary matters, and in many of his works thou shalt not be inquisitive : for more things are shewed unto thee than men understand. For many are deceived by their own vain opinion ; and an evil suspicion hath overthrown

their judgment. A stubborn heart shall fare evil at the last : and he that loveth danger shall perish therein. An obstinate heart shall be laden with sorrows : and the wicked man shall heap sin upon sin. But thou, O Lord, have mercy upon us.

Lesson iij. (Ecclesiastici iij. 29.)

THe congregation of the proud shall not be healed : for the plant of wickedness hath taken root

in him, and it shall not be perceived. The heart of the prudent will understand a parable : and an atten-

tive ear is the desire of a wise man. A wise heart, and which hath understanding, will abstain from sins, and in the works of righteousness shall have success. Water will quench a flaming fire : and alms maketh an

atonement for sins. And he that requiteth good turns is mindful of that which may come hereafter : and when he falleth, he shall find a stay. But thou, O Lord, have mercy upon us.

Lesson j. Legend 6. Ecclesiasticus iv. 1.



Y son, defraud not the poor of his living, and make not the needy eyes to wait long. Make not an hungry soul sorrowful : neither provoke a man in his distress. Add not more trouble to an heart that is vexed : and defer not to give to

him that is in need. Reject not the supplication of the afflicted : neither turn away thy face from a poor man. Turn not away thine eye from the needy, and give him none occasion to curse thee behind thy back. But thou, O Lord, have mercy upon us.

Second Lesson. Ecclesiasticus iv. 6.

FOr if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him. Get thyself the love of the congregation, and humble thy soul to the ancient, and bow thy head to a great man. Let it not grieve thee to

bow down thine ear to the poor, and pay what thou owest, and give him a friendly answer with meekness. Deliver him that suffereth wrong from the hand of the oppressor : and be not fainthearted in thy soul. But thou, O Lord, have mercy upon us.

Lesson iij. Ecclesiasticus iv. 10.


BE as a father unto the fatherless in judging, and instead of an husband unto their mother : so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth. Wisdom exalteth her children, and layeth hold of them that seek her, and will go before them in the way of righteousness. He that

loveth her loveth life : and they that seek to her early shall be filled with joy. He that holdeth her fast shall inherit glory : and wheresoever she entereth, the Lord will bless. They that serve her shall minister to the Holy One : and them that love her the Lord doth love. Whoso giveth ear unto her shall judge the nations :

and he that attendeth unto her shall dwell securely. But thou, O Lord,

have mercy upon us.

Lesson j. Legend 7. Ecclesiasticus xiiij. 1.

E that toucheth pitch shall be defiled therewith : and he that hath fellowship with a proud man shall be like unto him. Burden not thyself above thy power while thou livest : and have no fellowship with one that is mightier and richer than thyself : for how agree the kettle and the earthen pot

together ? for if the one be smitten against the other, it shall be broken. The rich man hath done wrong, and yet he threateneth withal : the poor is wronged, and he must intreat also. If thou be for his profit, he will use thee : but if thou have nothing, he will forsake thee. But thou, O Lord, have mercy upon us.

Second Lesson. Ecclesiasticus xiiij. 5.

IF thou have any thing, he will live with thee : yea, he will make thee bare, and will not be sorry for it. If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope : he will speak thee fair, and say, What wantest

thou ? And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn afterward, when he seeth thee, he will forsake thee, and shake his head at thee. But thou, O Lord, have mercy upon us.

Third Lesson. Ecclesiasticus xiiij. 8.

Humble thyself unto God, and wait for his hands. Beware that thou be not deceived and brought down in thy jollity. Be not lowly in thy wisdom, lest being humbled thou be deceived into folly. If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee. Press thou not upon

him, lest thou be put back : stand not far off, lest thou be forgotten. Affect not to be made equal unto him in talk, and believe not his many words : for with much communication will he tempt thee, and smiling upon thee will get out thy secrets. But thou, O Lord, have mercy upon us.

Lesson j. Legend 8. Ecclesiasticus xiiij. 12.

GRuelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison. Observe, and take good heed, for thou walkest in peril of thy overthrowing : when thou

hearest these things, awake in thy sleep. Love the Lord all thy life, and call upon him for thy salvation. Every beast loveth his like, and every man loveth his neighbor. But thou, O Lord, have mercy upon us.

Lesson ij. Ecclesiasticus xiiij. 16.

ALL flesh consorteth according to kind, and a man will cleave to his like. What fellowship hath the wolf with the lamb ? so the sinner with the godly. What agreement is there between the hyena and a dog ? and what peace between the rich and

the poor ? As the wild ass is the lion's prey in the wilderness : so the rich eat up the poor. As the proud hate humility : so doth the rich abhor the poor. But thou, O Lord, have mercy upon us.

Lesson iij. Ecclesiasticus xiiij. 21.

Arich man beginning to fall is held up of his friends : but a poor man being down is thrust away by his friends. When a rich man is fallen, he hath many helpers : he speaketh things not to be spoken, and yet men justify him : the poor man slipped, and yet they rebuked him too ; he spake wisely, and could have no place. When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds : but if the poor man speak, they say, What fellow is this ?

and if he stumble, they will help to overthrow him. Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly. The heart of a man changeth his countenance, whether it be for good or evil : and a merry heart maketh a cheerful countenance. A cheerful countenance is a token of a heart that is in prosperity : and the finding out of parables is a wearisome labour of the mind. But thou, O Lord, have mercy upon us.

First Lesson. Legenda 9. Ecclesiasticus xiv. 1.

Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins. Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord. Riches

are not comely for a niggard : and what should an envious man do with money ? He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously. But thou, O Lord, have mercy upon us.

Ssecond Lesson. Ecclesiasticus xiv. 5.

HE that is evil to himself, to whom will he be good ? he shall not take pleasure in his goods. There is none worse than he that envieth himself : and this is a recompence of his wickedness. And if he doeth good, he doeth it unwillingly : and at the last he will declare his wickedness. The envious man hath a wicked eye :


he turneth away his face, and despiseth men. A covetous man's eye is not satisfied with his portion : and the iniquity of the wicked drieth up his soul. A wicked eye envieth his bread, and he is a niggard at his table. But thou, O Lord, have mercy upon us.

Third Lesson. Ecclesiasticus xiv. 11.

MY son, according to thy ability do good to thyself, and give the Lord his due offering. Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee : for the covenant of this world shall surely die. Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

Defraud not thyself of the good day, and let not the part of a good desire overpass thee. Shalt thou not leave thy travails unto another ? and thy labours to be divided by lot ? Give, and take, and sanctify thy soul. Before thy death work righteousness : for there is no seeking of dainties in the grave. But thou, O Lord, have mercy upon us.

First Lesson. Legend 10. Ecclesiasticus xiv. 18.

 All flesh shall fade as the grass, and as the green leaves on a thick tree. Some fall, and some grow and some fall off : so is the generation of flesh and blood, one cometh to an end, and another is born. Every work rotteth and con-

sumeth away, and the worker thereof shall go withal. And every excellent work shall be justified : and the worker thereof shall be honoured therein. But thou, O Lord, have mercy upon us.

Second Lesson. Ecclesiasticus xiv. 20.

Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding. He that considereth her ways in his heart shall also have understanding in her secrets. Go after her as one that traceth, and lie in wait in her ways. He that prieth in at her windows shall also hearken at her doors. He

that doth lodge near her house shall also fasten a pin in her walls. He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are. He shall set his children under her shelter, and shall lodge under her branches. By her he shall be covered from heat, and in her glory shall he dwell. But thou, O Lord, have mercy upon us.

Lesson iij. Ecclesiasticus xv. 1.

He that feareth the Lord will do good, and he that hath the knowledge of the law shall obtain her. And as a mother shall she meet him, and receive him as a wife married of a virgin. With the bread of understanding shall she feed him, and give him the water of wisdom to drink. He shall be stayed upon her, and shall not be moved : and shall rely upon her, and shall not be confounded.

She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name. But thou, O Lord, have mercy upon us.

Lesson v. Legend II. Ecclesiasticus xv. 7.

Ut foolish men shall not attain unto her, and wise men shall meet her, foolish men shall not see her. For she is far from pride and deceit, and men that are liars cannot remember her : but men that speak truth shall be found with her, and shall advance, even till they come into the sight of God. Praise is not seemly in the mouth of a sinner, for it was not sent him of the

Lord. For praise shall be uttered in wisdom, and the Lord will prosper it. Say not thou, It is through the Lord that I fell away : for thou oughtest not to do the things that he hateth. Say not thou, He hath caused me to err : for he hath no need of the sinful man. The Lord hateth all abomination : and they that fear God love it not. But thou, O Lord, have mercy upon us.

Lesson ij. Ecclesiasticus xv. 14.

God himself made man from the beginning, and left him in the hand of his counsel. He added his commandments and precepts. If thou wilt, to keep the commandments, and to perform acceptable faithfulness for ever, they shall preserve thee. He hath set fire and water before thee : stretch forth thy hand unto whether thou wilt. Before man is life and death, good and evil ; and whether him liketh shall be given him. For

the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things : and his eyes are upon them that fear him, and he knoweth every work of man. He hath commanded no man to do wickedly, neither hath he given any man licence to sin. For he desireth not a multitude of unprofitable children, neither delighteth in ungodly sons. But thou, O Lord, have mercy upon us.

Third Lesson. Ecclesiasticus xvj. 2.

Though they multiply, rejoice not in ungodly children : neither be delighted in them, except the fear of the Lord be with them. Trust not thou in their life, neither respect their multitude : for one that is just is

better than a thousand : and better it is to die without children, than to have them that are ungodly. For by one that hath understanding shall the city be replenished : but the kindred of the wicked shall speedily become

desolate. Many such things have I seen with mine eyers, and mine ear hath heard greater things than these.

But thou, O Lord, have mercy upon us.

Legend-1518:170r. continues (*Ecclesiasticus xvj. 7. (6.)*):

In the congregation of the ungodly shall a fire be kindled, and in a rebellious nation wrath is set on fire. He was not pacified toward the old giants, who fell away in the strength of their foolishness. Neither spared he the place where Lot sojourned,

but he struck them and abhorred them for their pride. Sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold. (*Ecclus. 7:3*). But thou, O Lord, have mercy upon us.

Feria ij. Lesson j. Ecclesiasticus vij. 5. Legend 12.



Justify not thyself before God, for he knoweth the heart : and boast not of thy wisdom before the king. Seek not to be a judge, being not able to take away iniquity : lest at any time thou fear the person of the mighty, and lay a stumblingblock in the way of thy

uprightness. Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. Bind not one sin upon another : for in one thou shalt not be unpunished. But thou, O Lord, have mercy upon us.

Second Lesson. Ecclesiasticus vij. 9.

BE not fainthearted when thou makest thy prayer, and neglect not to give alms. Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

Laugh no man to scorn in the bitterness of his soul : for there is one which humbleth and exalteth, God who seeth all. But thou, O Lord, have mercy upon us.

Lesson iij. Ecclesiasticus vij. 13.

DEvise not a lie against thy brother : neither do the like to thy friend. Use not to make any

manner of lie : for the custom thereof is not good. Use not many words in a multitude of elders, and make not

much babbling when thou prayest. Hate not laborious work, neither husbandry, which the most High hath ordained. Number not thyself among the multitude of sinners, but remember that wrath will not tarry long. Humble thy soul greatly : for the vengeance of the ungodly is fire

and worms. Change not a friend for any good by no means : neither a faithful brother for the gold of Ophir. Forgoe not a wise and good woman whom thou hast gotten in the fear of God : for her grace is above gold. But thou, O Lord, have mercy upon us.

V. Sunday. Lesson j. Ecclesiasticus vij. 22. Legend 13.

Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee. Let thy soul love a good servant, and defraud him not of liberty. Hast thou cattle ? have an eye to them : and if they be for thy profit, keep them with thee. Hast thou children ? instruct them, and bow down their neck from their youth. Hast thou daughters ?

have a care of their body, and shew not thyself cheerful toward them. Marry thy daughter, and so shalt thou have performed a weighty matter : but give her to a man of understanding. Hast thou a wife after thy mind ? forsake her not : but give not thy self over to a light woman. But thou, O Lord, have mercy upon us.

Second Lesson. Ecclesiasticus vij. 29.

Honour thy father with thy whole heart, and forget not the sorrows of thy mother. Remember that thou wast begotten of them : and how canst thou recompense them the things that they have done for thee ?

Fear the Lord with all thy soul, and reverence his priests. Love him that made thee with all thy strength, and forsake not his ministers. But thou, O Lord, have mercy upon us.

Third Lesson. Ecclesiasticus vij. 33.


Fear the Lord, and honour the priest : and give him his portion, as it is commanded thee : the firstfruits, and the trespass offering,

and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things. And stretch thine hand unto the poor,

that thy blessing may be perfected. A gift hath grace in the sight of every


man living. But thou, O Lord, have mercy upon us.

Lesson iiiij. Ecclesiasticus viij. 37. Legend 14.

Nd for the dead restrain it not. Fail not to be with them that weep, and mourn with them that mourn. Be not slow to visit the sick : for that shall make


thee to be beloved. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss. But thou, O Lord, have mercy upon us.

Lesson v. Ecclesiasticus viij. 1.

Trive not with a mighty man, lest thou fall into his hands. Be not at variance with a rich man, lest he overweigh thee : for gold hath destroyed many, and perverted the hearts of kings. Strive not with a man that is full of tongue, and heap not wood upon his fire. Jest not with

a rude man, lest thy ancestors be disgraced. Reproach not a man that turneth from sin, but remember that we are all worthy of punishment. Dishonour not a man in his old age : for even some of us wax old. But thou, O Lord, have mercy upon us.

Lectio vj. Ecclesiasticus viij. 8.

Ejoice not over thy greatest enemy being dead : but remember that we die all. Despise not the discourse of the wise, but acquaint thyself with their proverbs : for of them thou shalt learn instruction, and how to serve great men with ease. Miss not the

discourse of the elders : for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth. Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire. But thou, O Lord, have mercy upon us.