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Expositions of the Gospels.

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Expositions of the Sunday Gospels.

¶ Here begin the Expositions of the Sunday Gospels in order for the whole summer when the Lessons and Expositions of the Gospels are made of the Sunday, namely from Deus omnium. until the Advent of the Lord, in this way, with the Prayers and Antiphons pertaining to the same Sundays.

¶ *The j. Sunday after the Feast of the Holy Trinity.*

The Gospel. According to Luke xvj. 19.

Seventh Lesson.

AT that time, Jesus said unto his disciples this parable. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day : and there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And that which followeth.

A Homily of Blessed Gregory, Pope.

(Homily 40. A.)

Some think the precepts of the Old Testament to be more severe than those of the New. But without doubt they are deceived by

thoughtless consideration. In the former indeed not miserliness, but robbery is punished. There the wrongful theft of property is punished by fourfold restitution : but here that rich man is not blamed for having taken away another's property, but for not having given away his own. Neither is it said, because he hath forcibly wronged someone : but that in accepting property he hath raised himself up. But thou, O Lord, have mercy upon us.

Lesson viij.

From this, therefore, above all it shall be deduced, what penalty shall be extracted from he who plundereth another's property : if he is stricken by the condemnation of hell, who doth not give of his own property. Therefore let no one suppose himself safe, saying, Behold I

take not the the property of another : but I take pleasure in the things that have been lawfully granted unto me. For that rich man was not punished thus because he stole the property of another, but because, having received possessions, he wrongly neglected his soul. And this was why he was

handed over to hell : because he was not apprehensive in his happiness, because the gifts that were gained he changed to the use of arrogance : because he ignored the vitals of piety,

because he was unwilling to atone for his sins even when the price abounded in him. But thou, O Lord, have mercy upon us.



Lesson ix.

THere are some which do not suppose the adornment of fine and precious clothing to be a sin. But evidently if it were not a sin, by no means would the word of God so alertly have expressed to such an extent that the rich man who is tormented in hell : had been dressed in fine linen and purple. No one of course looketh for exceptional clothing unless out of vainglory : evidently that he should appear more honourable than others. On the

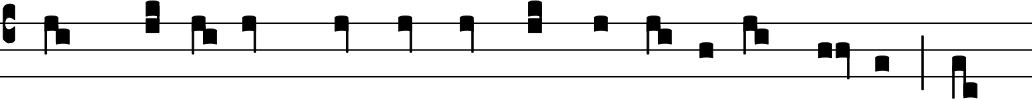
other hand, since it is asked if a precious vestment be worn for vainglory alone : the thing itself beareth witness, that no one there wisheth to put on a precious vestment, where he cannot be seen by others. Which fault we are better able to deduce as well from the opposite, because if the opprobrium of cheap clothing were not a virtue : the Evangelist would not have deliberately said of John, He was dressed in camel's hair. But thou O Lord.

Pater Abraham.


Ant.
VIII.i

Ather Abra-ham, * have mer-cy on me : and



send La-za-rus, that he may dip his finger in wa-ter : and



cool my tongue. *Ps.* Blessed be the Lord. 68*.

Prayer.

God, the strength of such as hope in thee, be thou favourably present to our invocations : and because without thee mortal weakness can do nothing, grant the

help of thy grace : that in following thy commandments, we may please thee both in will and in action. Through Jesus Christ.

At Vespers.

Fili recordare.

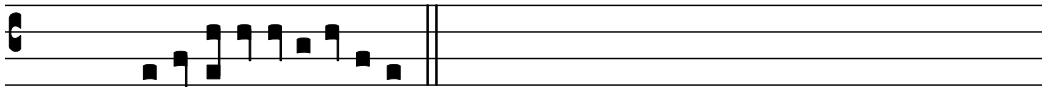
Ant.
VIII.i.



On, re-member * that thou in thy lifetime re-ceiv-



edst thy good things : and likewise La- za-rus e-vil things.



Ps. My soul doth magnify. 69*.

¶ *The ij. Sunday after the Feast of the Holy Trinity.*

The Gospel. According to Luke xiiij. 16. Lesson vij.

AT that time, Jesus said unto his disciples this parable. A certain man made a great supper, and bade many. And that which followeth.

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

Who is this man, but that one of whom the Prophet speaketh, He is a man and who hath known him ? Who hath made a great

supper : because he hath prepared for us a satiety of inward sweetness. Who calleth many, but few come, because sometimes those which are subject to him by faith : contradict his eternal banquet by their evil living. He sent his servant at supper time to say to them that were bidden, Come. What is supper time, unless it be the end of the world ? In which time

evidently we are : as long ago Paul testified saying, We are they upon whom the ends of the world are come.

But thou, O Lord, have mercy upon us.

Eighth Lesson.

IF, therefore, now is the supper time to which we are called, the less ought we to be excused from the banquet of the Lord : as the more we discern that the end of the age hath drawn near. As indeed we ponder that what remaineth is as nothing, likewise we ought to be afeared : lest the time of grace which is at hand should pass by. On that account,

moreover, this banquet of God is not called dinner but supper, because after dinner supper still remaineth : but after supper no other meal remaineth. And because the eternal banquet of God shall be prepared for us at the very end : it was proper that this was called not dinner but supper. But thou, O Lord, have mercy upon us.

Lesson ix.

BUt who is signified by this servant which is sent by the head of the household to invite, except the order of priests ? Concerning which order evidently, although thus far we prove to be unworthy, although we are burdened by weighty sins : yet we are living in these days. And when something is said unto you for your edification : this is what I do. For I am the

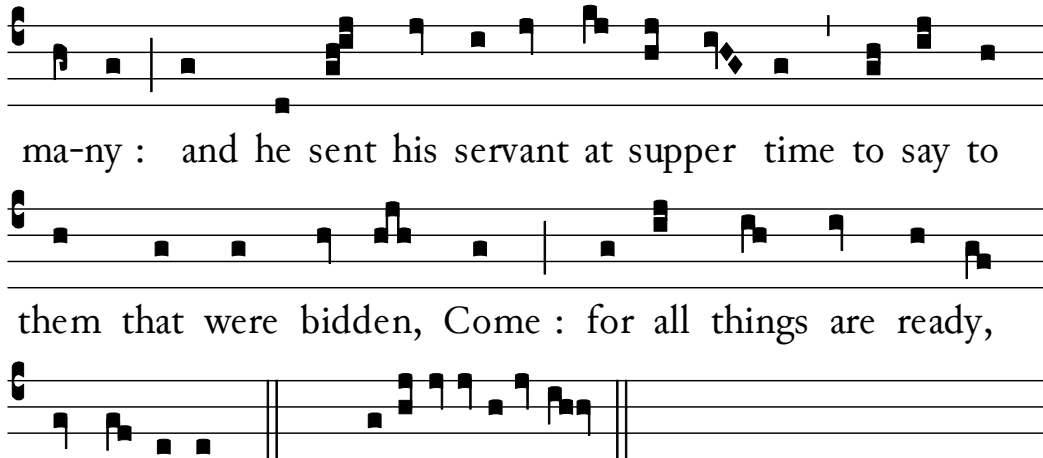
servant of the Supreme Head of the household. When I admonish you to disdain the world : I come to invite you to the supper of God. Let no one in this place look down on me on account of myself. And if I appear by no means worthy to invite : yet nevertheless great are the delights which I promise you. But thou, O Lord, have mercy upon us.

Homo quidam fecit.

Ant.
III.v.



certain man * made a great supper, and bade



ma-ny : and he sent his servant at supper time to say to
 them that were bidden, Come : for all things are ready,
 al-le-lu-ya. *Ps.* Blessed be the Lord. 56*.

Prayer.

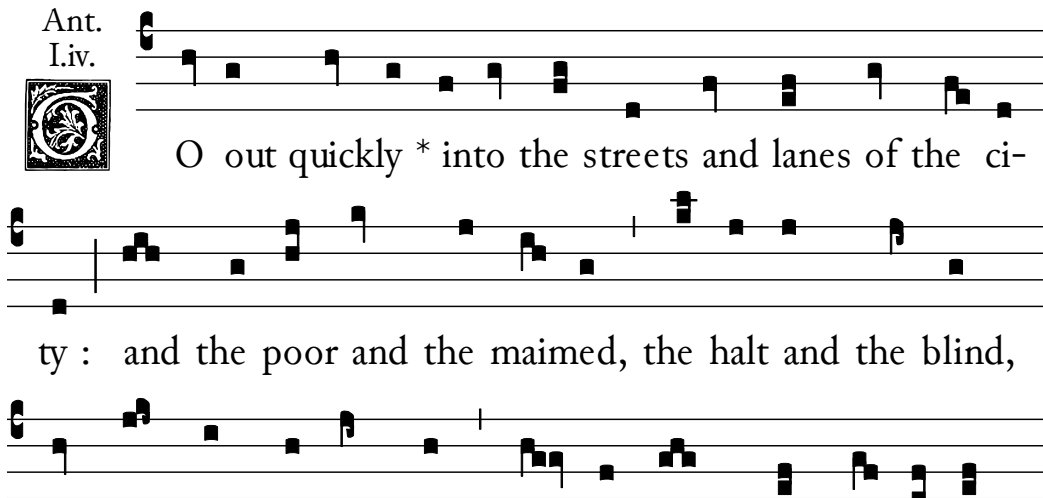
MAke us, O Lord, to have a perpetual fear together with love of thy holy name : for thou never

failest to govern them whom thou dost establish in the steadfastness of thy love. Through Jesus Christ.

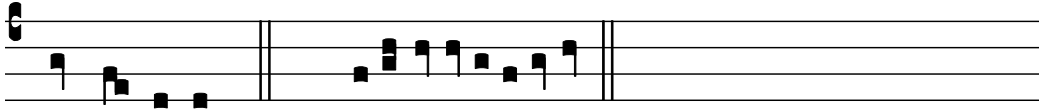
At Vespers.

Exi cito in plateas.

Ant.
I.iv.

O out quickly * into the streets and lanes of the ci-
 ty : and the poor and the maimed, the halt and the blind,
 compel them to come in, that my house may be fil-led,



al-le-lu-ya. *Ps.* My soul doth magnify. 53*.

¶ *The Third Sunday after the Feast of the Holy Trinity.*

Seventh Lesson. According to Luke xv.

AT that time. The publicans and sinners drew near unto Jesus for to hear him. And that which followeth.

A Homily of Blessed Gregory, Pope.

(34.)

WE have heard in the reading of the Gospel, my brethren, that sinners and publicans drew near to our Redeemer : and they were accepted by him not only that he would speak with them but also that he would eat with them. Which observing : the Pharisees were scornful. From which fact ye may deduce that true righteousness hath

compassion, false righteousness hath scorn : and that even though the righteous be rightly in the habit of being indignant with sinners. But what is done in the form of arrogance is one thing : another is that which is done through zeal for discipline. They show disdain : but are not disdainful. They despise : but are not despising. They stir up persecution : but are loving. Because even if they outwardly heap up rebukes by means of discipline, yet inwardly they preserve their sweetness through their love. But thou, O Lord, have mercy upon us.

Lesson viij.

IN the other hand, these which are accustomed to be proud from false righteousness, they despise every one else : to the weak they condescend no mercy. And those who do not believe themselves to be sinners : the same become worse sinners. Among which number certainly the Pharisees stood out, who

were passing judgement on the Lord because he received sinners : they held back the font of mercy from their dried up heart. But because they were sick, so that they did not know that they themselves were sick, insofar as they might learn : the heavenly Physician cureth them with soothing poultices. He presenteth a

kndly example : and he presseth the swelling of the wound in their hearts. For in fact he said, What man of you, having an hundred sheep, if he lose one of them, doth not leave the

ninety and nine in the wilderness, and go after that which is lost, until he find it ? But thou, O Lord, have mercy upon us.

Lesson ix.

BEhold how by a wonderful dispensation Truth hath given a likeness of piety that might both be recognized in man himself : and yet might pertain especially to the Creator of men himself. Because indeed one hundred is a perfect number : he himself had one hundred sheep, when he created the substance of angels and of men. But then one

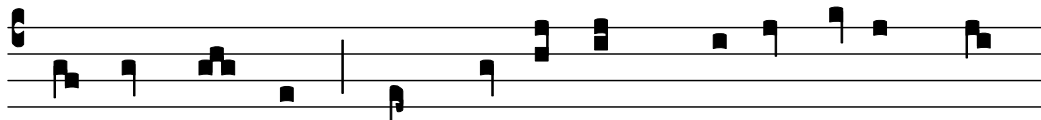
sheep perished : when man by sinning forsook the pasture of life. He abandoned the ninety and nine sheep in the desert : for he left the highest choirs of angels in heaven. But why is heaven called a desert : unless that which is left behind is called deserted ? But then man deserted heaven when he sinned. But thou, O Lord, have mercy upon us.

Quis ex vobis homo.

Ant.
III.i.



Hat man of you, * hav-ing an hundred sheep, if he



lose one of them : doth he not leave the ninety and nine



in the wilderness, and go after that which is lost until



he find it, al-le-lu-ya. *Ps.* Blessed be the Lord. 56*.

Prayer.

Mercifully hear our supplications,
we beseech thee, O Lord : and
unto those to whom thou givest the

desire to pray : grant the help of thy
defence. Through Jesus Christ.

At Vespers.

Que mulier habens dragmas.

Ant.
VI.



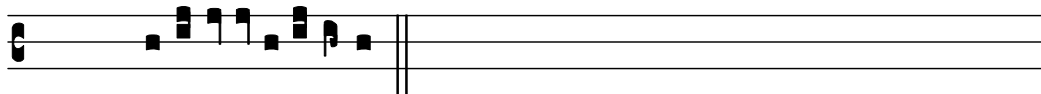
Q Hat woman, * hav-ing ten piec-es of silver, if



she lose one piece : doth not light a can-dle, and sweep



the house, and seek di-li-gently till she find it ?



Ps. My soul doth magnify. 65*.

¶ *The Fourth Sunday after the Feast of the Holy Trinity.*

The Gospel According to Luke vj. 36. Lesson vij.

AT that time, Jesus said unto his
disciples, Be ye therefore
merciful, as your Father also is
merciful. And that which followeth.

*A Sermon from the Commentary of
the Venerable Bede, Priest.
(On Luke 23. at the end, and Chap. 24.
Book 2.)*

THe Lord is merciful unto the unthankful and to the evil, whether of course through his many mercies, by which bestowing he indeed saveth the good cattle of this world : or through the singular gifts of heavenly grace, by which inspiring he glorifieth only the elect. But whether thou takest this or that meaning, or both, it cometh by the great goodness of God, which is set

forth as to be imitated by us, if we wish to be sons of God. Judge not : and ye shall not be judged. Now there are two ways in which we must guard against rash judgement. When it is doubtful why something hath been done by a soul, or when it is uncertain what is going to be, which now appeareth, whether good or bad. But thou, O Lord, have mercy upon us.

Lesson viij.

Condemn not, and ye shall not be condemned. In this place I believe that nothing else is commanded unto us than that we interpret for the better those deeds of which there is doubt in what spirit they are done. For what is written, Ye shall know them by their fruits : evidently hath been said about them which cannot be done in a good spirit, just as there are dishonour, and blasphemy, or theft and drunkenness, and whatever such things there are,

about which we are permitted to judge. Forgive, and ye shall be forgiven. Give, and it shall be given unto you. He commandeth us to forgive wrongs, to give favours : that our sins may be forgiven, and eternal life may be given. In which brief but exceptional sentence : all that he hath commanded most broadly in relation to enemies : he concludeth comprehensively. But thou, O Lord, have mercy upon us.

Lesson ix.

Good measure, pressed down, and shaken together, and running over, shall men give into your bosom. It is like to that which elsewhere saith : That they may receive you into everlasting tabernacles. By no means

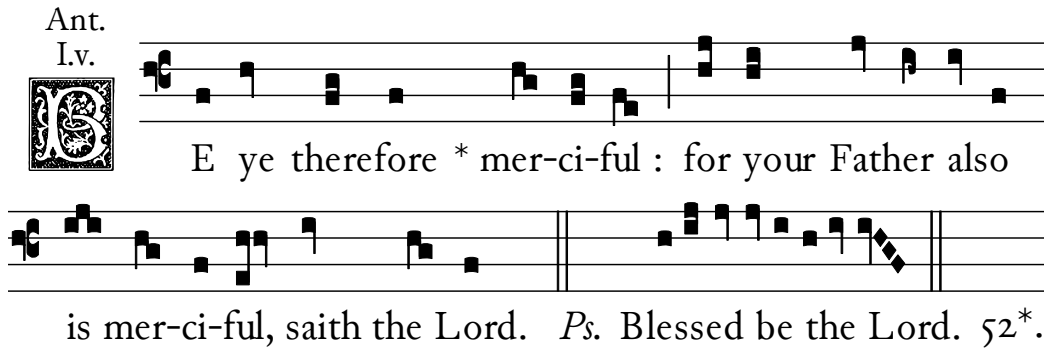
indeed the poor themselves : but Christ shall render a reward to these which give alms. Which alms nevertheless they are said to give into the bosom : because they gave the occasion for meriting it when they,

either miserably needy or wickedly raging, were tolerated by the patience of stronger men, and sustained by their well-doing, and called forth at various times to that faith by sweet grace. For with the same measure

with which it was measured shall it be returned again unto you. Not only out of alms : but also from all which we bear with the mind, the hand, the tongue, can it be received. But thou, O Lord, have mercy upon us.

Estote ergo misericordes.

Ant.
I.v.



E ye therefore * mer-ci-ful : for your Father also
is mer-ci-ful, saith the Lord. *Ps.* Blessed be the Lord. 52*.

Prayer.

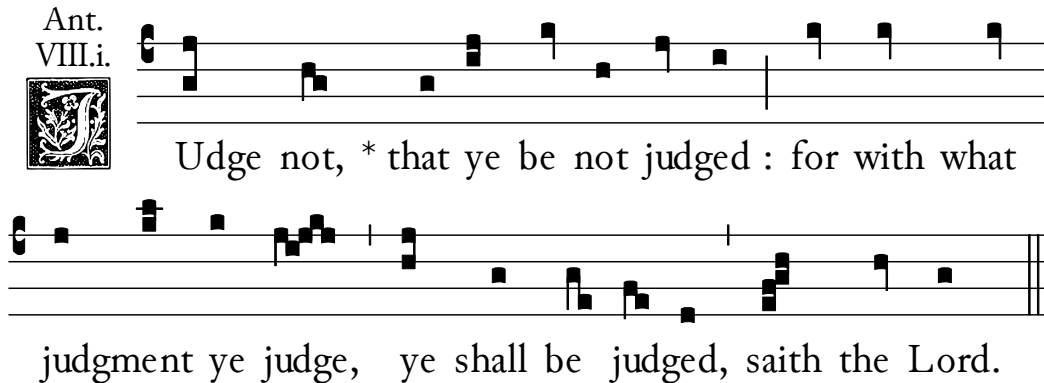
Ⓞ Protector of such as hope in thee, O God without whom nothing is strong, nothing holy, multiply upon us thy mercy : that

with thee our ruler, thee <our> guide, we may so pass through things temporal, that we lose not things eternal. Through Jesus Christ.

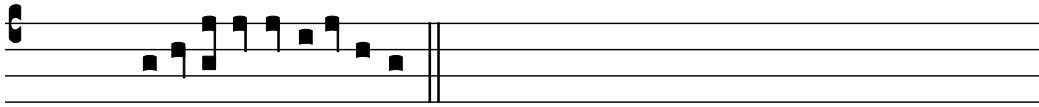
At Vespers.

Nolite judicare.

Ant.
VIII.i.



Udge not, * that ye be not judged : for with what
judgment ye judge, ye shall be judged, saith the Lord.



Ps. My soul doth magnify. 69*.

¶ *The v. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Luke, v. Seventh Lesson.

AT that time, As the people pressed upon Jesus to hear the word of God, he stood by the lake of Gennesaret. And that which followeth.

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

THe lake or the sea : designateth the present age. The Lord however standeth beside the sea : after conquering the death of life's troubles in which he suffered in the flesh, he visited the stability of perpetual rest. This is a type of the

tumult being assembled unto him, of the people rushing together in faith. And he saw two ships standing by the lake. The two ships set in the lake signify those of the circumcision and the uncircumcision. Which well the Lord was given to have seen, because among either people the Lord knoweth which are his, and seeing, this is visiting, he carrieth their soul from the waves of this world to the tranquility of the life to come, as if to the firmness of a beach. But thou, O Lord, have mercy upon us.

Lesson viij.

Now the fishermen were gone out of them : and were washing their nets. The fishermen are the doctors of the Church, which catch us in the net of faith, and from the deep being raised to the light, as if fish to the shore, thus they carry us to the land of the living. As if indeed some fishing nets were encircling words of proclamation which they

had grasped in faith, which would not let them slip. Whence also nets were called as it were retainers. But these nets are now opened up in catching, now being washed are rolled up : because not all of the time is apt for teaching, but now the tongue of teacher is exercised, now he giveth care to his own self. But thou, O Lord, have mercy upon us.

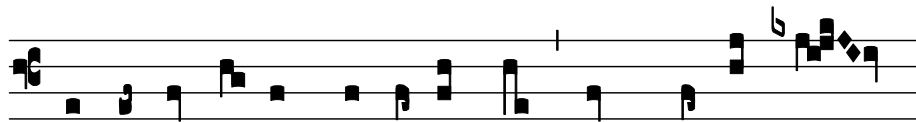
Ninth Lesson.

AND he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land : and he sat down, and taught the people out of the ship. The ship of Simons', is the early Church. Out of which the multitudes were taught : because by the authority of the Church even to this day he inviteth people to the kingdom of heaven. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. Insofar as first he asked Simon to draw back the ship a little from the land : it

signifieth either refraining from making use of the word to the multitude, that neither earthly things would be taught to them, nor thus might they be drawn back from the earthly into the depths of the sacraments that they inwardly may not understand, or first preaching in the neighbouring countries of the Gentiles. While insofar as he also said, Peter, Launch out into the deep, and let down your nets for a draught : it pertaineth to the more distant nations which were preached to. But thou, O Lord, have mercy upon us.

Ascendens Jesus in navim.

Ant.
I.v.



E-sus enter-ed * into a ship, and he sat down,



and taught the people, al-le-lu-ya. *Ps.* Blessed be the Lord.
52*.

Prayer.

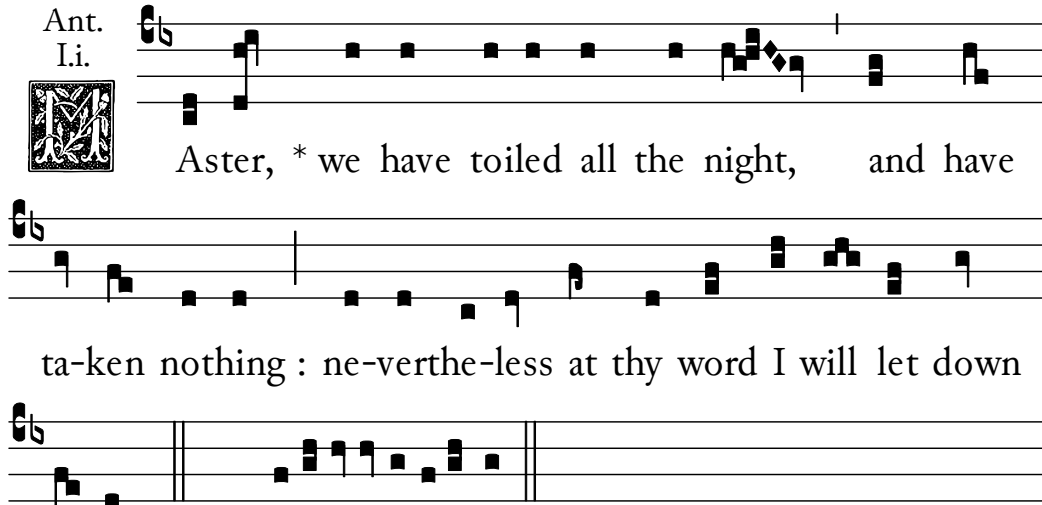
GRANT unto us, we beseech thee, O Lord, that both the course of the world may be peaceably ordered

by thy governance, and thy Church may rejoice in tranquil devotion. Through Jesus Christ.

At Vespers.

Preceptor per totam noctem. AS:334; 1520:52r; 1531:207v.

Ant.
I.i.



Aster, * we have toiled all the night, and have
ta-ken nothing : ne-verthe-less at thy word I will let down
the net. *Ps.* My soul doth magnify. 53*.

¶ *The vij. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Matthew, v. 20. Lesson vij.

AT that time, Jesus said unto his disciples, For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. And that which followeth.

A Homily taken from diverse treatises.

THe righteousness of the Pharisees is, that they shall not kill. The righteousness of them which shall enter into the kingdom of God is that they shall not be angry. The least commandment, therefore, is to not kill : and whosoever shall break that, shall be called the least in

the kingdom of heaven. But who shall satisfy that commandment that he not kill : shall not necessarily be great and ready for the kingdom of heaven, but nevertheless he ascendeth a certain step. But he shall be perfected : if he shall not become angry. Which if he shall complete : he shall be much further removed from homicide. It is for this reason that the one who teacheth that we should not be angry doth not break the law that we should not kill : but fulfilleth it, so that we maintain our innocence outwardly when we do not

kill, and inwardly when we are not angry. But thou, O Lord, have mercy

upon us.

Lesson viij.

DE have heard that it was said in old time, Thou shalt not kill. And whosoever shall kill : shall be in danger of the judgement. For in the law it is judged that who hath killed another : the same shall be put to death. But I say unto you, that is, I, a new man, am speaking new things newly unto you. For every one who is angry with his brother : shall be in danger of the judgement. It will be seen how great is the difference between the righteousness of the Pharisees and of the Christians : which leadeth into the kingdom of

heaven. For there killing exposeth the accused to judgement : but here anger maketh the accused nonetheless liable to judgement. And whosoever shall say to his brother, Raca, shall be in danger of the council. Now Raca in Hebrew, in Greek is called cenos, that is, void and empty : which we are able to name in the common tongue without injustice to the senses. But if we should render an account of that idle word : how much more of an indignity ? But thou, O Lord, have mercy upon us.

Lesson ix.

EXpressly is added : who shall say to his brother Raca. For our brother there is none : except he who hath the same father with us. When, therefore, likewise one believeth in God, and one knoweth Christ by the wisdom of God, what reason can be denoted by a statement of folly ? For what is the difference in being in danger of judgement, and being in danger of the council, and being in danger of the the fire of hell ? For this last sounds most grave, and


warneth us that certain stages were made from lighter to more grave : until the fire of hell is reached. And therefore if it is lighter for the accused to be in judgement than to be accused before the council : and if it be also a lighter thing to be guilty before the council than to be guilty before the fire of hell : it ought also to be understood by us that it is lighter to be angry at a brother than to say Raca, and in turn lighter to say Raca than to say Thou fool. For the

Expositions of the Gospels.

accusation would not have gradations : | in gradation. But thou, O Lord, have
unless the sins also were mentioned | mercy upon us.


Audistis quia dictum est.

Ant.
VIII.i.



E have heard * that it was said by them of old time,
Thou shalt not kill : and who-so-ev-er shall kill shall be in
danger of the judgment. *Ps.* Blessed be the Lord. 68*.


Prayer.

 God, who hast prepared for them that love thee good things as yet unseen, pour into our hearts affectionate love for thee : that we
loving thee in all things and above all things, may obtain thy promises which exceed all that we can desire.
Through Jesus Christ.

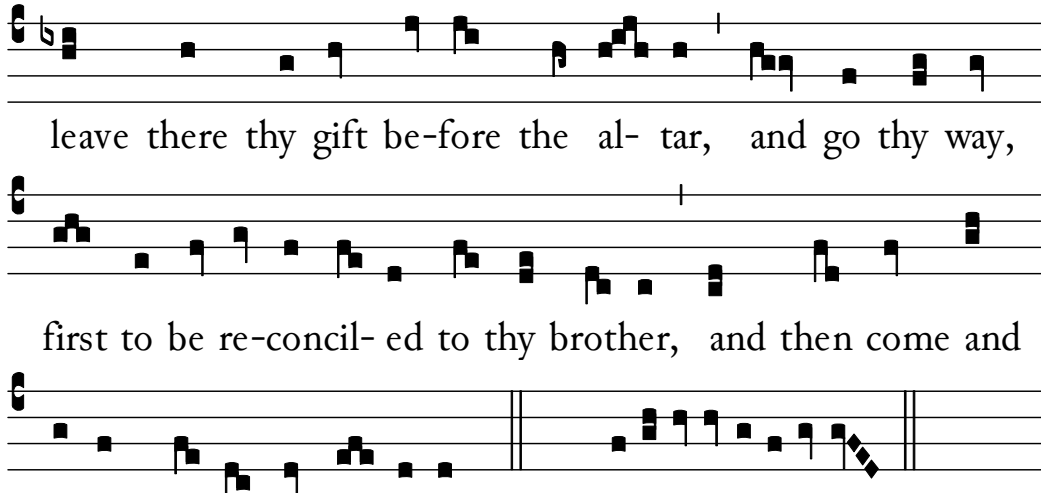
At Vespers.

Si offers munus tuum.

Ant.
I.v.



F thou bring thy gift * to the al- tar, and there
remember- est that thy brother hath aught a- gainst thee :



leave there thy gift be-fore the al- tar, and go thy way,
 first to be re-concil- ed to thy brother, and then come and
 offer thy gift, al-le- lu-ya. *Ps.* My soul doth magnify. 53*.

¶ *The vij. Sunday after the Feast of the Holy Trinity.*

The Gospel. According to Mark, viij. Lesson vij.

AT that time, The multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them I have compassion on the multitude, because they have now been with me three days, and have nothing to eat. And that which followeth.

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

(On Mark, Book 2.

of course at Chap. 8. A.)

IN this lesson ought to be considered in our one and the same Redeemer the separate operation of his divinity and his humanity : and further, the error of

Eutychus, who presumed to teach that in Christ there is but one operation, must be expelled far off from Christian lands. For who doth not see this, that the Lord, having mercy on the multitude (lest they grow faint either from want of food or from the toil of a long journey) : being so moved by the compassion of human pity that he satisfied four thousand men with seven loaves and a few small fishes, is in truth a work of divine power ? Mystically, however, by this miracle it is shewn that we are unable to pass along the road of this present world in safety : unless the grace of our Redeemer nourish us with his word. But thou, O Lord, have mercy

upon us.

Lesson viij.

THere is, however, figuratively a distance between this refection and that of five loaves and two fishes, insofar as there the letter of the Old Testament, is shewn to be full of spiritual grace : here however the truth and grace of the New Testament, which is to be ministered to the faithful, is shewn. To be sure, either meal took place upon a mountain, as the accounts of the other evangelists indicate : because the scripture of either Testament, rightly understood : declareth unto us the loftiness of the heavenly precepts and rewards, and each with

resounding voice proclaimeth the sublimity of Christ, who is the mountain of the Lord's house in the top of the mountains. For he who hath erected a city built upon Himself, or the house of the Lord, that is the Church, into the heights of good works, and exhibiteth manifestly to all the Gentiles : himself drawn away to this from the lowest delights, nourisheth with bread of heaven : and also kindleth in it the desire for heavenly sweetness by the pledge which is given of spiritual food. But thou, O Lord, have mercy upon us.

Ninth Lesson.

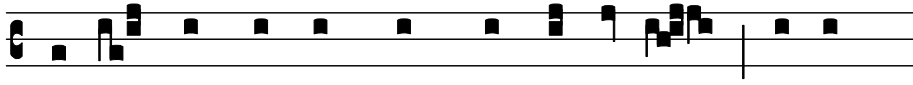
I have compassion (he saith) on the multitude, because they have now been with me three days, and have nothin to eat : and if I send them away fasting to their own houses, they will faint by the way. Why for three days the multitude supported the Lord : Matthew explaineth more fully, who saith, He went up into a mountain, and sat down there. And great multitudes came unto him, having with them

those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet ; and he healed them. The multitude therefore remain with the Lord for three days for the healing of their sick : when the elect, each shining in the faith of the Holy Trinity, supplicate persistently and urgently to the Lord for the faintness of their soul, evidently for their sins. But thou, O Lord, have mercy upon us.

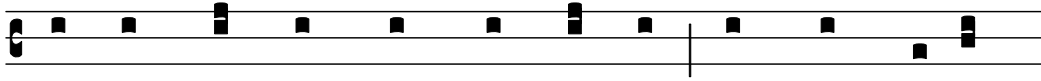
Expositions of the Gospels.

Misereor super turbam.

Ant.
VII.iii.



have compassion * on the mul-ti-tude : be-cause



they have now been with me three days : and have nothing




to eat, and if I send them away fasting, they will faint by



the way, al-le-lu-ya. *Ps.* Blessed be the Lord. 66*.

Prayer.

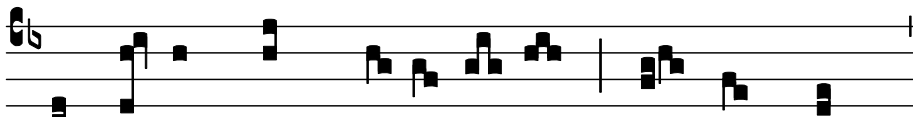
 God of all hosts, of whom is all that is best : graft in our hearts the love of thy name, and grant within us an increase of religion, that

thou mayest foster what is good and guard with tender zeal what thou hast fostered. Through Jesus Christ.

At Vespers.

Et accipiens Jesus septem panes.

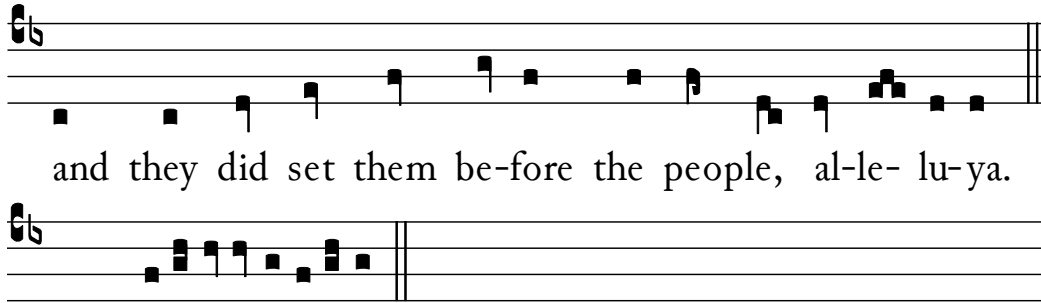
Ant.
I.i.



And Je-sus, * took the se-ven loaves : and gave thanks,



and brake, and gave to his dis-ciples, to set be-fore them :



Ps. My soul doth magnify. 53*.

¶ *The viij. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Matthew, vij. 15. Lesson vij.

AT that time, Jesus said unto his disciples, Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. And that which followeth.

A Homily of Origen.

WHat a little above, beloved brethren, our Lord Jesus Christ called a wide and broad gate : this now appeareth plainly to be false prophets, by which many go forth into abominable destruction. Of which many first appeared in Judea : and filled the whole world with the way of treachery. But those which

earlier had been false prophets persecuted the truest prophets of the Lord even unto death, as Jeremiah, and Micah, and many others. But now these which are false prophets and false Christians : are persecuting and oppressing true Christians without mercy, sometimes, if it may be allowed, even with swords in plenty without intermission, or even with their examples of immoral behaviour. Therefore the Lord going before all is exhorting, saying, Beware of false prophets. But thou, O Lord, have mercy upon us.

Lesson viij.

ATtend diligently, observe with caution : that ye be not seduced, that ye be not surrounded, that ye be not decieved. Beware therefore, this is to be considered : because they are

not sheep but wolves in sheep's clothing. Because they are not pious : but irreligious in sheep's clothing, the figure of piety. Because they are not Christians but empty of truth : who

are persecutors of the Christians. Beware of false prophets, who come to you in sheep's clothing : but inwardly they are ravening wolves. And the blessed Apostle, speaking to the Ephesians themselves : indicateth

saying, For I know this, that after my departing : there shall enter in among you grievous wolves : ravening wolves. But thou, O Lord, have mercy upon us.

Lesson ix.

TO be sure, all unfaithful heretics are called greivous wolves : which severely oppress and persecute the holy Church, or gather to torment, which cease not to pillage and to heap together without mercy. Sometimes indeed they intrude upon alien riches, sometimes upon the masters themselves of their riches. Much more they bustle about to pillage souls : and miserably to lead them away with them. And they are said to have sheep's clothing, those

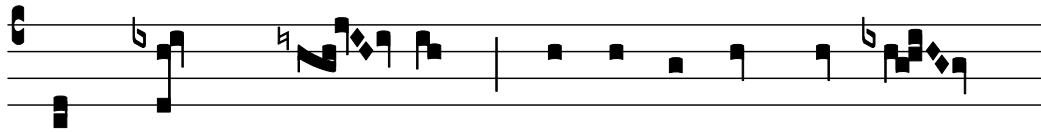
which hold the name of Christian : or because, feigning to be ministers of righteousness, they falsely take the appearance of religious. Through the name of Christian therefore they strive to lead many away : by sweet words many scandals are introduced. These are they of whom the Apostle saith, By their good and flattering words : they deceive the hearts of the simple. But by their fruits ye shall know them. But thou, O Lord, have mercy upon us.

Attendite a falsis prophetis.

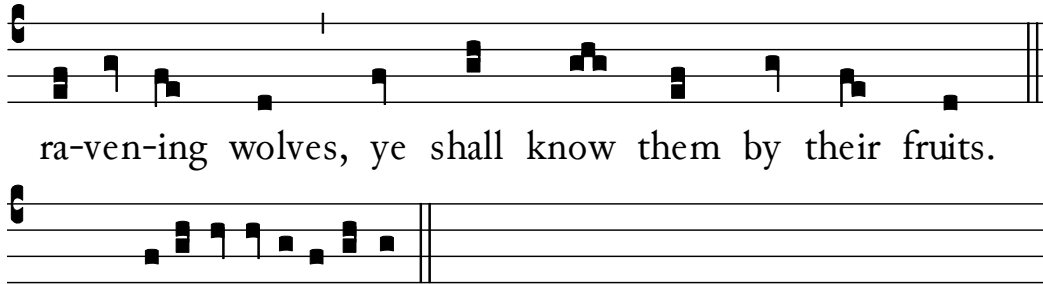
Ant.
I.i.



Eware of false prophets, * which come to you



in sheep's cloth- ing : but inwardly they are



ra-ven-ing wolves, ye shall know them by their fruits.

Ps. Blessed be the Lord. 52*.

Prayer.



God, whose providence faileth
not in its orderings : we humbly
entreat thee that thou remove all

harmful things : and grant to us all
profitable things. Through Jesus
Christ.

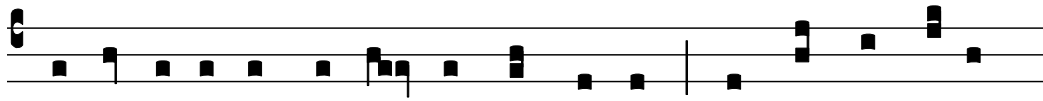
At Vespers.

Non omnis qui dicit michi.

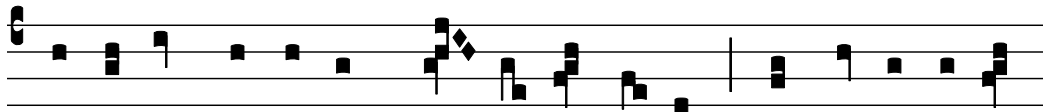
Ant.
VIII.i.



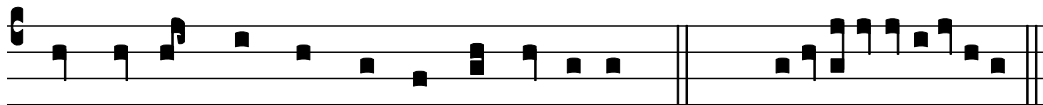
Ot every one * that saith unto me, Lord, Lord,



shall enter into the kingdom of heaven : but he that do-eth



the will of my Father which is in heaven : he shall enter in-



to the kingdom of heaven, al-le-lu-ya. *Ps.* My soul doth
magnify. 69*.

¶ *The Ninth Sunday.*

The Gospel According to Luke, xvj. Seventh Lesson.

AT that time, Jesus said unto his disciples this parable. There was a certain rich man, which had a steward ; and the same was accused unto him that he had wasted his goods. And that which followeth.

A Homily of the Venerable Bede, Priest.

(On Luke, Book 5. Chap. 63.)

THe Lord and Saviour exhorteth us to compassion, under the example of the steward and debtor to his master : that if we forgive our debtors, they also shall forgive our

debts. Now the rich man, this man who had a steward, he is the Lord Jesus Christ, of which the stewards, that is the attendants, are all the faithful in the holy Church. For we are exiles and pilgrims in this world, and we have not this for an heritage : but those things which we are seen to have in the present world have been entrusted to us for stewardship, not for possession. For our citizenship (as Paul saith) is in heaven. But thou, O Lord, have mercy upon us.

Lesson viij.

THerefore in this steward whom this lord cast out of the stewardship, and praised because he had provided for his future life : we ought not suppose to be imitated entirely. For fraud ought not to be committed for our Lord in anything, such that from that fraud we might hope to be able to give alms : nor is it in accordance with the law of our Lord God to understand those who

receive us into the eternal tabernacles, that is the holy angels, to be as it were debtors, seeing that the faithful (as we have said) are all signified in the holy Church by the steward. If, therefore, the steward which made the fraud is praised by the lord : how much more may they please the Lord God, which, according to his precept, faithfully dispense their goods ? But thou, O Lord, have mercy upon us.

Lesson ix.

HE therefore that perceiveth beforehand, according to this servant's example of the zealous removal of stewardship, that is, the

final day of his lifespan, and the time of giving an account, being readily bared of the delight and love of all earthly things, findeth it more

necessary to have a mind to procuring friends in the time to come than to gathering riches in the present. Because after our stewardship is taken away we are not strong enough to dig : since, when this life is ended, in which we must work for eternal things, by no means will it be

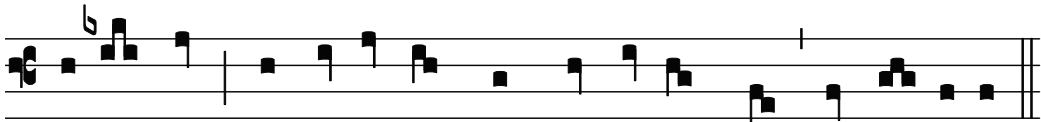
permitted afterward to search for the fruit of good conduct. But to beg at that time is confusion : namely, with the worst sort of begging, to which those foolish virgins, who received the reward of man's praise for their works, are referred. But thou, O Lord, have mercy upon us.

Dixit dominus villico.

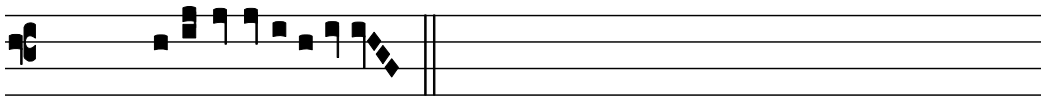
Ant.
I.v.



He Lord said * unto his steward, How is it that I hear



this of thee ? give an account of thy stewardship, al-le- lu-ya.



Ps. Blessed be the Lord. 52*.

Prayer.

Grant unto us, O Lord, we beseech thee, the spirit to think and do always what is rightful : that

we who cannot exist without thee may be enabled to live according to thee. Through Jesus Christ.

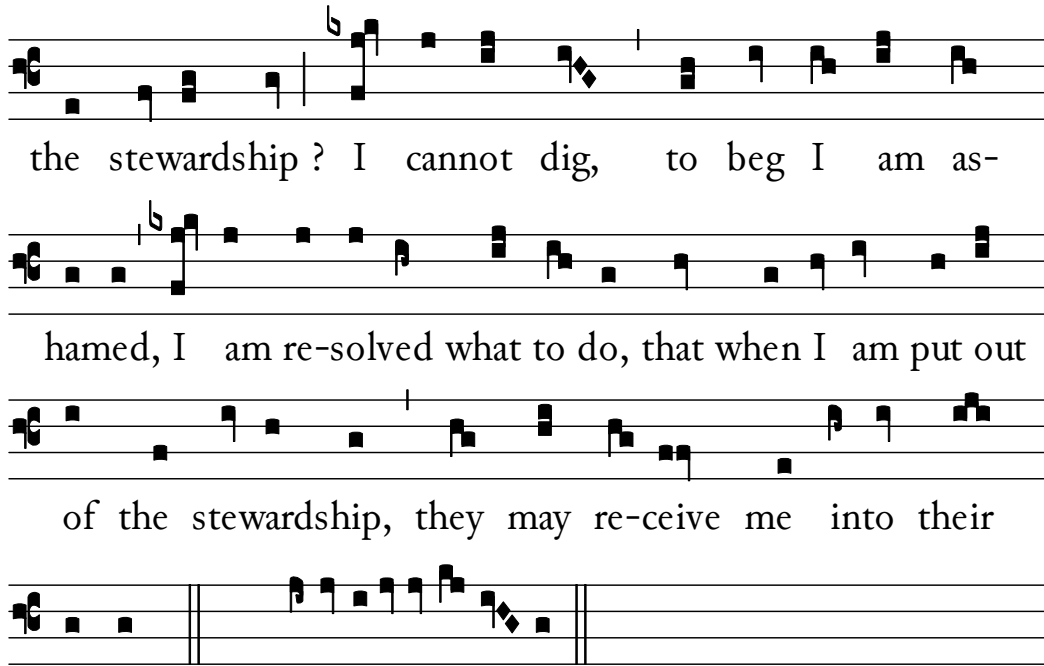
At Vespers.

Quid faciam quia dominus.

Ant.
IV.i.



What shall I do, * for my lord tak-eth away from me



the stewardship? I cannot dig, to beg I am as-
 hamed, I am re-solved what to do, that when I am put out
 of the stewardship, they may receive me into their
 houses. *Ps.* My soul doth magnify. 61*.

¶ *The x. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Luke, xix. 41. Lesson vij.

AT that time, When Jesus was come near to Jerusalem, he beheld the city, and wept over it, saying, If thou hadst known, even thou. And that which followeth.

A Homily of Blessed Gregory, Pope.

(39.)

THat indeed the Lord is described as weeping at the destruction of Jerusalem, which was done by the Roman rulers Vespasian and Titus : no one who hath read the history of the destruction of the same hath been ignorant. For the Roman rulers are denounced when it is said,

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee. This likewise which is added, And they shall not leave in thee one stone upon another : is testifying furthermore to the deportation of the same city. Because while now she hath been built in that place outside the gate where the Lord was crucified : that former Jerusalem, as it is said, was utterly overthrown. But thou, O Lord,

have mercy upon us.

Lesson viij.

THe reason why this penalty of destruction was inflicted on Jerusalem : is added, Because thou knewest not the time of thy visitation. The Creator of course of all things, by the mystery of his incarnation, condescended to visit that [city] : but she did not remember her fear and love for him. But it will be protested first what it is which is said, He beheld the city, and wept over it, saying, If thou hadst known. Indeed the loving Redeemer wept over the ruin of the faithless city : which she

was not aware was to come upon her. When the Lord with weeping rightly said, If thou hadst known, thou must understand, Thou would have wept : whichever way, because thou knowest not what is imminent, thou exultest. And whence is added below, At least in this thy day, the things which belong unto thy peace. While indeed she gave herself to pleasures of the flesh, and foresaw not the evil to come : she had in her day what was able to make for peace. But thou, O Lord, have mercy upon us.

Ninth Lesson.

WHy in truth he held that present goods would make for peace : is made clear by what followeth, But now they are hid from thine eyes. If indeed the evils that threatened had not been hidden from the eyes of her heart : she would not have been happy in her present prosperity. To which the punishment also which threatened from the Roman rulers (as I have said), was soon added. Which having been described, what the Lord then did is written below : because he went into

the temple, and began to cast out them that sold therein, and them that bought ; saying unto them, It is written, My house is the house of prayer : but you have made it a den of thieves. He indeed who had told of evils to come, and immediately the temple was entered by him to cast out of it those selling and buying : certainly made known, that the ruin of the people had arisen principally from the offenses of the priests. But thou, O Lord, have mercy upon us.

Cum appropinquaret Dominus.

Ant.
I.i.



Hen the Lord was come near * to Je-ru-sa-lem : he

be-held the ci-ty, and wept o-ver it, and said, If thou hadst

known, ev-en thou, for the days shall come upon thee, when

they shall compass thee round, and keep thee in on every

side, and shall lay thee ev-en with the ground, be- cause

thou knewest not the time of thy vi-si-ta-tion, al-le- lu-ya.

Ps. Blessed be the Lord. 52*.

Prayer.

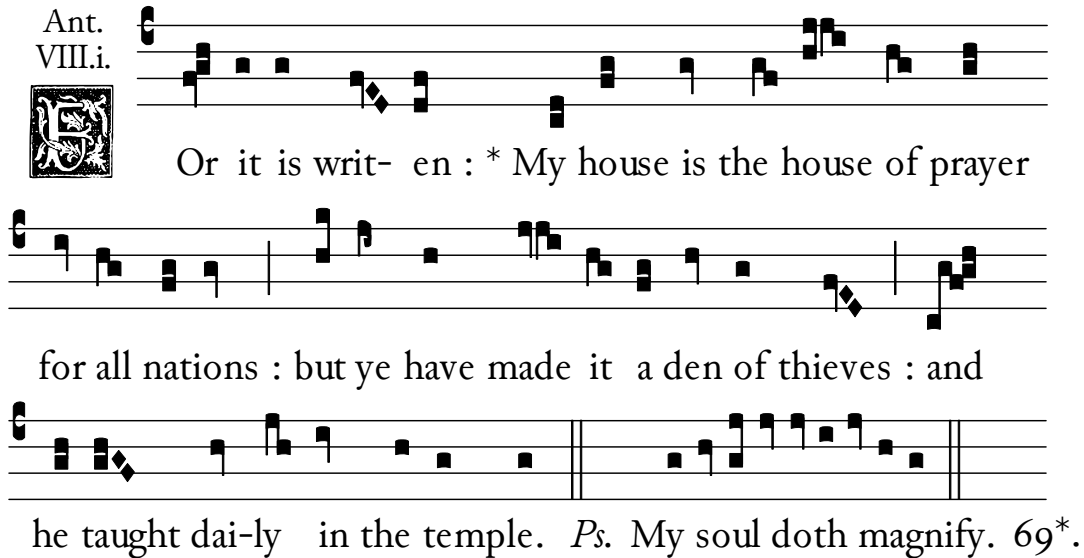
Let thy merciful ears, O Lord, be open to the prayers of thy suppliants, and that thou wilt grant <their> desires to those entreating,

make them to ask for such things as are pleasing to thee. Through Jesus Christ.

At Vespers.

Scriptum est enim.

Ant.
VIII.i.



Or it is writ- en : * My house is the house of prayer
for all nations : but ye have made it a den of thieves : and
he taught dai-ly in the temple. *Ps.* My soul doth magnify. 69*.

¶ *The Eleventh Sunday after the Feast
of the Holy Trinity.*

The Gospel According to Luke, xvij. 9. Lesson vij.

AT that time, Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. And that which followeth.

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

(Book 5. Chap. 71. on Luke.)

Seeing that the Lord taught the parable that men ought always to pray, and not to faint, thus he concluded when he said that with the

Judge coming, with difficulty faith on the earth shall be found : lest any one perchance might be flattered in himself with mere knowledge or indeed simple confession of faith, he next sheweth carefully by another connected parable that not our words of faith will be weighed by God, but our deeds. And among these deeds without doubt humility chiefly reigneth. The publican humbly praying pertaineth to the members of the Church, to those of that aforementioned widow : of whom it is said

above, And shall not God avenge his own elect, which cry unto him ? But the Pharisee, throwing away his merits : is among those upon whom, at the conclusion, was placed the

terrible sentence, Nevertheless when the Son of man cometh, shall he find faith on the earth ? But thou, O Lord, have mercy upon us.

Lesson viij.

THe Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. Four are the species : in which all the swelling of arrogance is demonstrated. Seeing that whether they suppose the good to have come from themselves, or if they believe it to have been given to them from above, they reckon it to be received for their merits : certainly either when they boast of having what

they have not, or when, disdainng others, they desire to seem uniquely to have that which they have. Whereby the Pharisee is revealed to fall into this vice of boasting, who on this account went down from the temple without justification : because, attributing the merits of good works as if to himself alone, he placed himself above the publican who was praying. But thou, O Lord, have mercy upon us.

Ninth Lesson.

Fast twice in the week, I give tithes of all that I possess. Ezekiel the prophet writeth what was shewn him of the living creatures of heaven, And their were full of eyes round about them four. The bodies of the living creatures by all means therefore are described as full of eyes : because the action of saints is considered from every side, looking forward to the desired goods to come, cleverly avoiding the bad. But often

when we attend to some things : it happeneth that we neglect others. And where we disregard, there without doubt we have not the eye. For behold, the Pharisee had held the eye by being occupied with abstinence, by being devoted to mercy, by returning thanks to God : but considered not to the safeguarding of humility. And what profit is it if our whole city is mostly carefully defended against the snares, if one

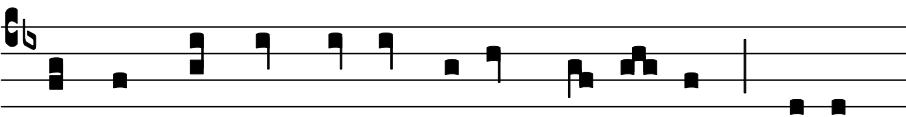
Expositions of the Gospels.

hole is left open, which may be entered by the enemy? But thou, O

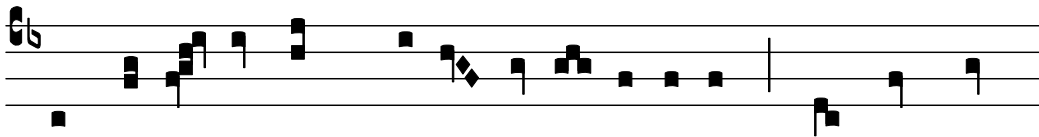
Lord, have mercy upon us.

Duo homines ascenderunt.

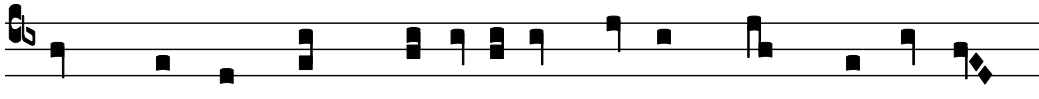
Ant.
VI.



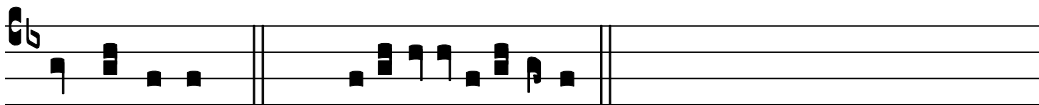
Two men went up * into the temple to pray : the one



a Pha-ri- see, and the oth-er a publi-can : this man went



down to his house justi-fi-ed rather than the other,



al-le-lu-ya. *Ps.* Blessed be the Lord. 64*.

Prayer.



God, who dost manifest thy almighty power most chiefly in sparing and shewing mercy : multiply upon us thy grace, that as we hasten

towards thy promises thou mayest make us to be partakers of heavenly treasures. Through Jesus Christ.

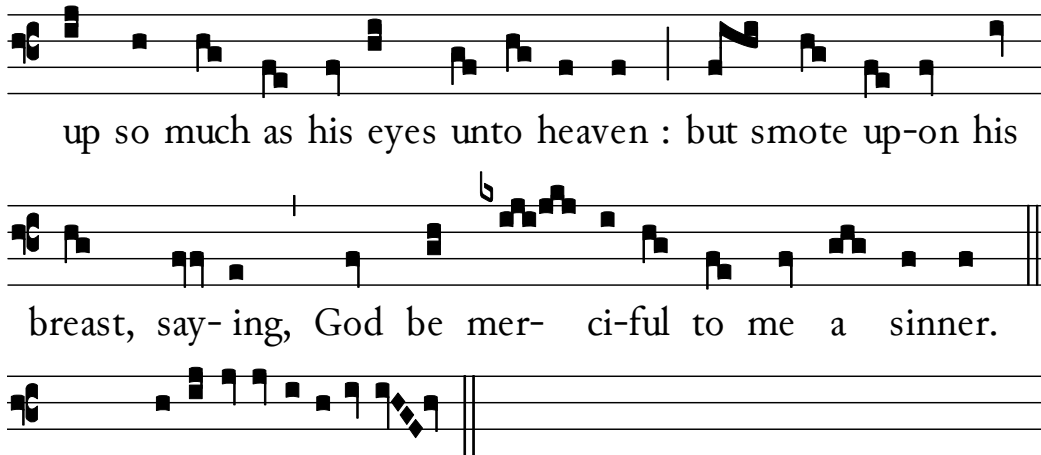
At Vespers.

Stans a longe publicanus.

Ant.
I.vi.



Standing a-far off, * the publi-can would not lift



up so much as his eyes unto heaven : but smote up-on his
breast, say- ing, God be mer- ci-ful to me a sinner.

Ps. My soul doth magnify. 53.*

¶ *The xij. Sunday after the Feast of the Holy Trinity.*

The Gospel. According to Mark, vij. 31. Lesson vij.

AT that time, Jesus, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And that which followeth.

A Homily the Venerable Bede, Priest.

(14. *First Book.*)

That deaf and dumb man whom we have just heard was healed by the Lord, when the Gospel was read, signifieth mankind, in those who by divine grace merit to be freed from the error of the devil's guile. For the man had become deaf to hearing the word of life : after he, swollen with pride, heard the deadly words of the serpent contrary to the

Lord. He was made dumb to the praise of the Creator : because he presumed to hold conversation with the seducer. And deservedly did he close those ears to hearing with angels the praise of the Creator : which he carelessly opened to hearing the censure of the same Creator in the enemy's words. Deservedly did he close that mouth to preaching with angels in praise of the Creator : which he proudly filled with the transgression of the forbidden food, as if for improving the work of the same Creator. But thou, O Lord, have mercy upon us.

Eighth Lesson.

AND alas, the wretched revolt of mankind ! That which sprouted forth vicious in the root : began to grow far more vicious in the extending of its branches. Thus at the coming of the Lord in flesh (except for a few of the faithful of Judea), nearly the whole world, deaf and dumb toward the knowledge and confession of the truth, was in error. But where sin abounded : grace also did much more abound. For the Lord came to the sea of Galilee : where he had known one was sick whom he should heal. He came in the grace of his godliness to the

swollen, troubled, and unsteady hearts of the Gentiles : among whom he had known that some were suited to his grace. And well is he reported to have come through the midst of the coasts of Decapolis unto the sea of Galilee, where he might heal one sick : because after that people which had accepted the commandments of the Decalogue abandoned them through faithlessness, he came to the Gentiles without, that, as John saith, Gather together in one the children of God, that were scattered abroad. But thou, O Lord, have mercy upon us.

Ninth Lesson.

AND they bring (it saith) unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him. Because he, being deaf, was unable to recognize the Saviour, & being dumb, was unable to ask : his friends bring him, and pray to the Lord for his health. Thus, without doubt, in spiritual care it is necessary that it be so conducted, that if any man cannot be turned by human industry to the hearing and confession of the truth : the help of divine affection should be set in sight,

and that the heavenly hand be entreated for cleansing him. Nor doth the mercy of the heavenly Physician tarry : if the intention of those entreating be not wavering, nor their prayer wanting. Hence it was immediately subjoined that Jesus, taking the sick man apart from the multitude : put his fingers into his ears, and, spitting, touched his tongue. His fingers of course he putteth into the ears of the deaf man, that he might hear : while by the gifts of spiritual grace he converteth the ears, long unbelieving, to the hearing

Expositions of the Gospels.

of his word. Spitting, he toucheth the tongue of the dumb man, that he might be able to speak : while through the ministry of preaching he

granteth the reasoning of the faith, by which he ought to confess. But thou, O Lord, have mercy upon us.

Exiens Jesus de finibus.

Ant.

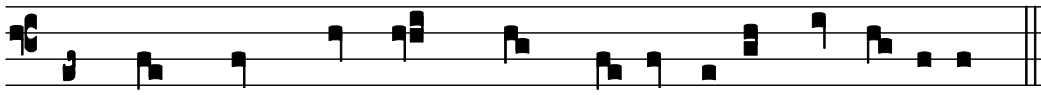
I.v.



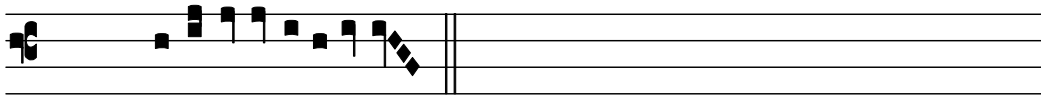
E-sus * de-part-ing from the coasts of Tyre



and Si-don, came unto the sea of Ga-li-lee, through



the midst of the coasts of De-ca-po-lis, al-le-lu-ya.



Ps. Blessed be the Lord. 52*.

Prayer.

O almighty and eternal God, who in the abundance of thy goodness doth exceed both the merits and prayers of suppliants : pour forth

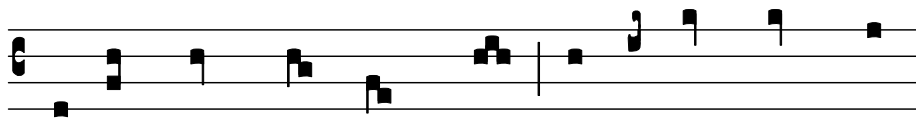
upon us thy mercy, that thou might forgive what conscience feareth, and grant what prayer presumeth not to ask. Through Jesus Christ.

At Vespers.

Bene omnia fecit.

Ant.

V.ii.



E hath done * all things well : he mak-eth both the



deaf to hear, and the dumb to speak. *Ps.* My soul doth magnify.
63*.

¶ *The xiiij. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Luke, x. 23. Lesson vij.

AT that time, Jesus said unto his disciples, Blessed are the eyes which see the things that ye see. And that which followeth.

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

(On Luke Book 3. Chap. 13. at the end, and Chap. 43.)

NOt the eyes of the Scribes and Pharisees, which only saw the body of the Lord : but blessed were those eyes which were able to

recognize his mysteries, of which it is said, And thou hast revealed them unto babes. Blessed are the eyes of the babes : unto whom the Son deemed it worthy to reveal himself and the Father also. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them : and to hear those things which ye hear, and have not heard them. But thou, O Lord, have mercy upon us.

Lesson viij.

ABraham rejoiced to see the day of Christ : he saw it and was glad. Isaiah and Micah too, and many other prophets saw the glory of the Lord : and they therefore are called seers. But all they beholding and saluting afar off : saw through a glass darkly. However, the apostles, having the Lord present, eating together with him, and by questioning learning whatever they wished : by no

means had they to be taught his works by angels or by divers visions. To be sure, those which Luke speaks of as many prophets and kings : Matthew more clearly calls prophets and righteous men. For they are great kings : which have not seen fit to submit to their emotions, but have learned to be in control by ruling them. But thou, O Lord, have mercy upon us.


Ninth Lesson.

AND behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? The lawyer which asketh, tempting the Lord, concerning eternal life : took occasion, I suppose, to tempt him, from the words of the Lord himself, where he saith, But rather rejoice, because your names are written in heaven. But by his temptation he sheweth : how true is that confession of the Lord which he spake to the Father, That thou hast hid these things from the wise and prudent, and hast revealed them unto babes. But he said unto him,

What is written in the law ? how readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind : and thy neighbor as thyself. Thus, when he replied to the lawyer : surely the Saviour shewed us the path to eternal life. To whom, relating what is written in the Law concerning the love of God and neighbour, he saith for the first time, Thou hast answered right : this do, and thou shalt live. But thou, O Lord, have mercy upon us.

Homo quidam descendebat.

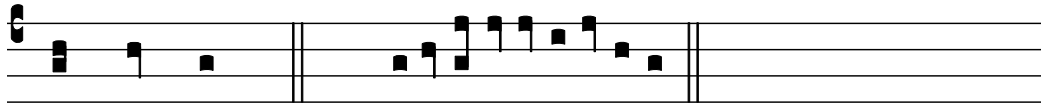
Ant.
VIII.i.



cer-tain man * went down from Je-ru-sa-lem to

Je-ri-cho, and fell among thieves, which stripped him

of his raiment, and wounded him, and de-parted, leav-ing



him half dead. *Ps.* Blessed be the Lord. 68*.

Prayer.

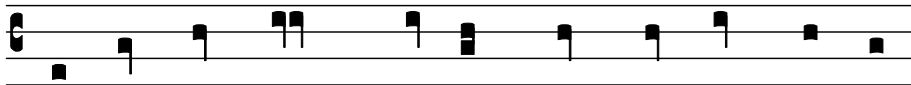
Almighty and merciful God, of whose gift it cometh that thy faithful do unto thee worthy and laudable service : grant us, we beseech

thee : that we may run without stumbling the way of thy promises. Through Jesus Christ.

At Vespers.

Quis tibi videtur.

Ant.
VII.i.



Hich one of these, * thinkest thou, was neighbour un-



to him that fell among the thieves ? And he said, He that



shewed mercy on him. Go, and do thou likewise, al-le-



lu-ya. *Ps.* My soul doth magnify. 67*.

¶ *The fourteenth Sunday*
after the Feast of the Holy Trinity.

The Gospel. According to Luke, xvij. 11. Lesson vij.

AT that time, As Jesus went to Jerusalem, he passed through the midst of Samaria and Galile. And as he entered into a certain village, there met him ten men that were lepers. And that which followeth.

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

(On Luke Book 5. Chap. 68.)

Lepers we are able to understand not unreasonably : as those which not having knowledge of the true faith are professing various doctrines of error. For these are to be excluded from the Church : that if it be possible, being far removed, they may complain with a great outcry.

Whence also is aptly subjoined, Which stood afar off : And they lifted up their voices, and said, Jesus, master, have mercy on us. And rightly, that they might be saved, do they call Jesus the master. For indeed they signify that they have gone astray from his words : when those that are to be healed humbly call him master. And when they return to the knowledge of the master : they soon return to the appearance of health. For there followeth, And when he saw them, he said unto them, Go, shew yourselves unto the priests. But thou, O Lord, have mercy upon us.

Eighth Lesson.

AND it came to pass, that, as they went, they were cleansed. None of those to whom the Lord offered these bodily benefits are been found to have been sent to the priests : except the leprous. Because evidently the priesthood of the Jews was a figure of the future royal priesthood which is in the Church : wherein all are consecrated who pertain to the body of Christ, the highest and true

Chief of priests. And whosoever, whether through heretical depravity, or Gentile superstition, or through Jewish perfidy, or indeed through fraternal schism, is as if free from the diversity of colour through the grace of Christ : it is necessary that he should come to the Church, and let him shew forth the true colour of the faith which he hath received. Other faults however, just as if illnesses and

diseases of the soul and also of the senses : the Lord healeth and correcteth himself inwardly, in the

conscience and in the understanding. But thou, O Lord, have mercy upon us.

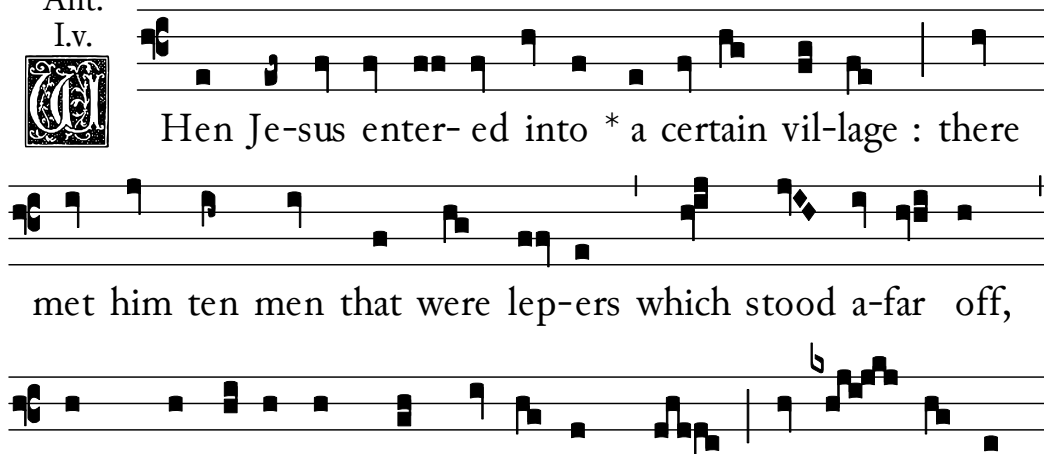
Lesson ix.

AND one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving him thanks. This one man who turned back and glorified God : signifieth the one Church devoted to humility through Christ. Which rightly falling before the feet of the Lord : giveth thanks. He indeed truly giveth thanks to God : who, having repressed the presumption of his own thoughts, seeth humbly how infirm he is in himself, who attributeth no virtue to himself, who,

whatever good he doeth, knoweth it to be from the mercy of the Creator. And hence it is rightly subjoined, And he was a Samaritan. Now Samaritan is interpreted guardian. By which name that people is most aptly signified, which giving thanks to him from whom it hath received : in a certain way they sing according to the Psalm, My strength will I ascribe unto thee : for thou art the God of my refuge. The God of my mercy will prevent me. But thou, O Lord, have mercy upon us.

Dum ingrederetur Jesus.

Ant.
I.v.



Q Hen Je-sus enter- ed into * a certain vil-lage : there
met him ten men that were lep-ers which stood a-far off,
and they lifted up their voices, and said : Je-sus, Mas-ter,



have mercy on us. *Ps.* Blessed be the Lord. 52*.

Prayer.

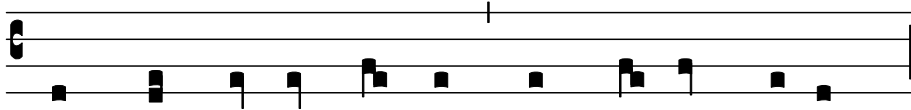
O almighty and everlasting God,
give unto us an increase of faith,
hope, and charity, and that we may
merit to obtain what thou dost

promise, make us to love what thou
dost command. Through Jesus
Christ.

At Vespers.

Nonne decem mundati sunt.

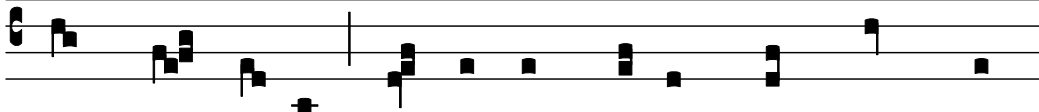
Ant.
VIII.i.



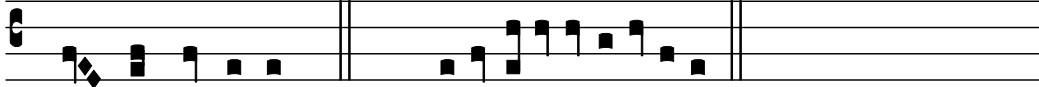
Ere there not ten cleansed ? but where are the nine ?



There are not found that re-turned to give glo-ry to God,



save this stranger. Go thy way, thy faith hath made thee



whole, al-le-lu-ya. *Ps.* My soul doth magnify. 69*.

¶ *The xv. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Matthew, vj. 24. Lesson vij.

AT that time, Jesus said unto his
disciples, No man can serve two

masters. And that which followeth.

A Sermon from the Commentary of

the Venerable Bede, Priest.

(On Luke, Book 5. Chap. 64.)

NO man can serve two masters : because no man is able to love at once the transitory and the eternal. For if we love eternity : we possess all temporal things in use, not in affect. For either he will hate the one, and love the other : or else he will hold to the one and despise the other. These words are to be carefully considered. For who the two masters are, he consequently explaineth, saying, Ye cannot serve God and mammon. Let the miser hear this, let him hear who is distinguished by the name

Christian : it is not possible to serve mammon, that is riches, and Christ at the same time. And yet he doth not say, Who hath riches : but, Who serveth riches. For he who is the servant of riches is he that guardeth riches like a servant. But he who casteth off the yoke of servitude : distributeth them as a lord. But he who serveth mammon, certainly serveth him who, being set over those earthly things by virtue of his perversity, is called by the Lord the prince of this world. But thou, O Lord, have mercy upon us.

Lesson viij.

Therefore either he will hate the one, and love the other, as it ought to be interpreted, namely, he will hate the devil, and love God : or else he will hold to the one and despise the other. He will certainly cling to the devil, when as he pursueth his temporal rewards : he will moreover despise God. He said not, He will hate, but as if they, who are coaxed to a sense of impunity by his goodness to them, are accustomed to esteem his warnings less than their own desires. To whom by Solomon is said, Son, add not sin upon sin : and say not, The mercy of the Lord

is great.

Therefore I say unto you, Take no thought for your life, what ye shall eat : nor yet for your body, what ye shall put on. Therefore what nature bestoweth upon all, and whatsoever is common among cattle and wild beasts and men : of this inner anxiety by no means are we released : but we are commanded not to be anxious about what we eat. And because we prepare bread by the sweat of our face : labour ought to be exerted, and solicitude taken away. But thou, O Lord, have mercy upon us.

*Bede On Luke
Book 4. Chap.
52. near the
middle.*

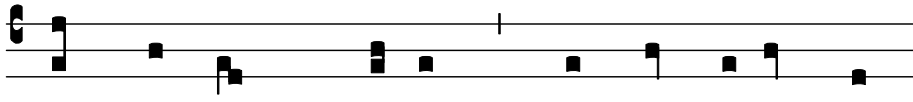
Lesson ix.

THe life is more than meat, and the body is more than raiment. The Lord admonisheth us that we remember that when God made and compounded us of body and soul : he gave us much more than food and clothing. In order that ye understand that he who gave the soul : will much more easily give meat. In like manner he which gave the body : will much more easily give raiment. In which place it is wont to be questioned whether that food pertaineth to the soul : seeing that the soul is incorporeal, but that food is corporeal. But let us recognize that the soul in

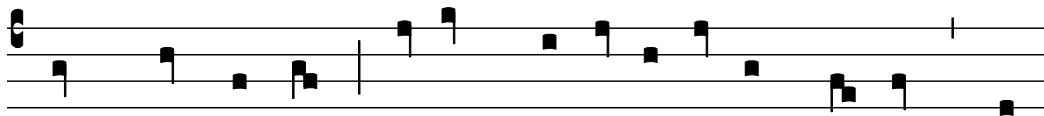
this place standeth for this life : of whose support is that corporeal nourishment. According to this signification, this also hath been said, He that loveth his soul : shall lose it. Because unless we accept as of this <present> life : that which ought to be lost for the kingdom of God, which it is evident the martyrs were able to do : this precept shall be contrary to that sentence wherein it is said, What is a man profited, if he shall gain the whole world, and lose his own soul ? But thou, O Lord, have mercy upon us.

Nolite solliciti esse.

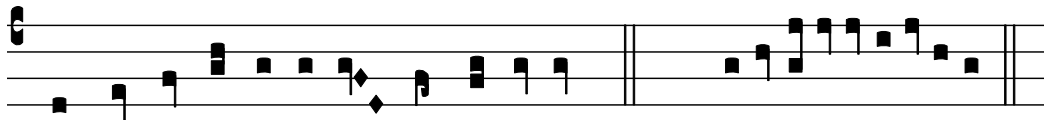
Ant.
VIII.i.



Ake no thought, * say-ing : What shall we eat ? or,



Wh't shall we drink ? for your heavenly Father know-eth what



is ne-cessa-ry to you, al-le-lu-ya. Ps. Blessed be the Lord.

68*.

Prayer.

Keep, O Lord, we beseech thee,
thy Church with perpetual
mercy : and since without thee
human mortality falleth, may it ever

be both directed by thy helps and
withdrawn from harms. Through
Jesus Christ.

At Vespers.

Querite ergo primum.

Ant.
Ii.



Ut seek ye first * the kingdom of God, and his

righteousness : and all these things shall be added unto you,

al-le- lu-ya. *Ps.* My soul doth magnify. 53*.

¶ *The xvj. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Luke, vij. 11. Lesson vij.

AT that time, Jesus went into a
city called Nain : and many of
his disciples went with him, and
much people. Now when he came
nigh to the gate of the city, behold,
there was a dead man carried out, the
only son of his mother. And that
which followeth.

A Sermon from the Commentary of

the Venerable Bede, Priest.

(On Luke Book 2. Chap. 25.)

THis dead man, which is carried
out from the gate of the city,
with many looking on : signifieth a
man struck senseless by the fatal
wound of his sins, and the same in
addition no longer concealeth the
death of his soul within the chamber

of his heart, but bringeth it forth to the notice of many by the evidence of word and deed, as if borne through the gates of his city. Who is rightly called the only son of his mother. For granted it hath been assembled from many persons, the perfect and immaculate virgin, Mother Church is

one : yet everyone soever of the faithful are most rightly acknowledged by one another sons of the universal Church. For whoever is called, when he is initiated into the faith : is a son. When she initiates others into the faith : she is a mother. But thou, O Lord, have mercy upon us.

Lesson viij.

THe gate of the city through which the dead man was carried out : I think to be one of the bodily senses. For he that soweth discord among brethren, who speaketh iniquity against the most High : being dead, is dragged out dead from the gate of his mouth. He who looketh on a woman to lust after her : beareth the tokens of his death through the gate of his eyes. He who freely openeth his ear to idle fables, to licentious songs, or to slanders : maketh this the gate of death of his soul. And he who will not guard his

other senses : openeth a way for death to himself. And she was a widow : and much people of the city was with her. Every soul which remembereth that it hath been redeemed by the death of the Spouse and Lord : acknowledgeth the Church to be a widow. Moreover, by the divine will a great multitude accompanied the Lord, a great multitude accompanied the widow : so that at the appearance of such a marvel there might be many witnesses, many praisers of the Lord. But thou, O Lord, have mercy upon us.

Lesson ix.

When Jesus saw her, he had compassion on her, and said unto her, Weep not. Cease, he saith, to weep as for the dead, whom soon ye shall see to rise living. Where mystically the doctrine of Novatian is confounded : who in his pride

glorieth in his purity, who sought to make empty the cleansing of the humbly penitent, and denied that our true Mother the Church, weeping over the spiritual extinction of her children, should be consoled by the hope that life would be given back

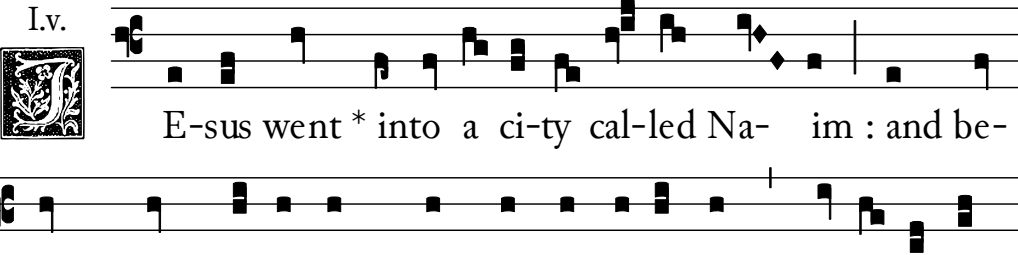
Expositions of the Gospels.

again. And well doth the Evangelist testify that the Lord first had compassion on the mother, and afterwards reviveth her son : that in the one he might shew us an example

of compassion to be imitated, in the other he might build up our faith in his wondrous power. But thou, O Lord, have mercy upon us.

Ibat Jesus in civitatem.

Ant.
I.v.



JE-sus went * into a ci-ty cal-led Na- im : and be-
hold, there was a dead man was car-ri- ed out, the only son
of his mother. *Ps.* Blessed be the Lord. 52*.

Prayer.

LEt thy continual pity, we beseech thee, O Lord, cleanse and defend thy Church : and because

without thee it cannot continue in safety, may it evermore be governed by thy favour. Through Jesus Christ.

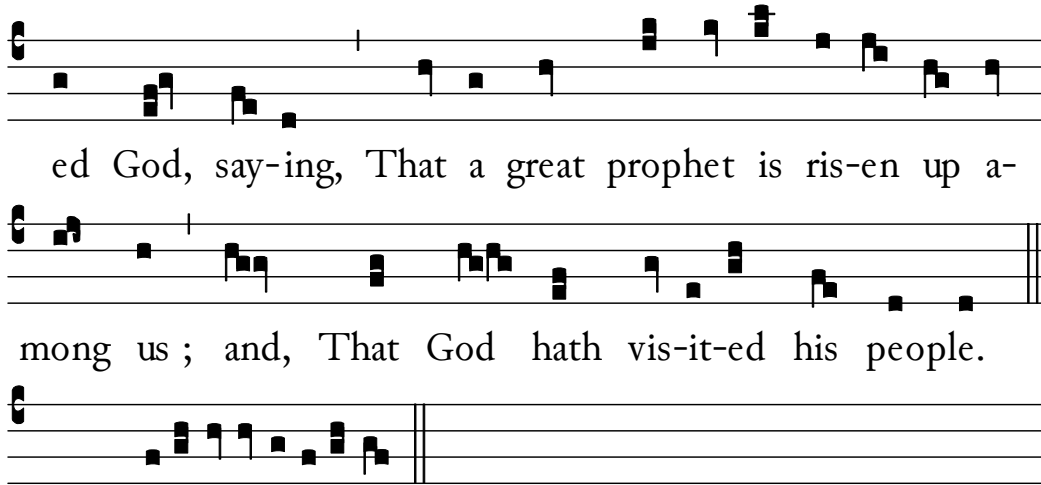
At Vespers.

Accepti autem omnes timor.

Ant.
I.ii.



ANd there came a fear on all : * and they glo-ri-fi-



ed God, say-ing, That a great prophet is ris-en up a-

mong us ; and, That God hath vis-it-ed his people.

Ps. My soul doth magnify. 53.*

¶ *The xvij. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Luke, xiiij. Lesson vij.

AT that time, As Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And that which followeth.

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

(On Luke Book 4. Chap. 58.)

THe disease of dropsy draweth its name from watery fluid. For water in Greek : is called hydrops. For it is a subcutaneous liquid produced by a damaged bladder : with a swelling inflammation and a fetid

odour. And it is the characteristic of the dropsical that the more he aboundeth in disordered fluid : the more he thirsteth. And therefore he is rightly compared to him : whom a surging flow of carnal pleasures aggravateth. He is compared to a rich miser who, the richer he is in wealth which he useth not well : the more ardently he coveteth. And Jesus answering : spake unto the lawyers and Phraisees, Is it lawful to heal on the sabbath day ? And they held their peace. But thou, O Lord, have mercy upon us.

Eighth Lesson.

That Jesus is said to have answered, referreth to this which is given before : that they watched him. For the Lord knoweth the thoughts of men. But well are they silent when questioned : who see that whatever they might have said would be said against themselves. For if it be lawful to heal on the sabbath : why do they watch the Saviour to see whether he will heal ? If it is not lawful : why do they care for their cattle on the sabbath ? To be sure he, taking him, healed him : and sent him away. By a provident dispensation, the Lord cureth the

dropsical before the lawyers and the Pharisees : and then argueth against avarice. That evidently by his illness of body : the illness of heart in them might be expressed. Finally, after the many exhortations of the same dispute : is subjoined, And the Pharisees also, who were covetous, heard all these things : and they derided him. Of course the dropsical who drinketh more : thirsteth more. And all greedy multiply their thirst, who when the same seek to gain : panteth to be seeking even more. But thou, O Lord, have mercy upon us.

Ninth Lesson.

And answering he said unto them, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day ? Thus he refuteth his observers the Pharisees : that he even condemneth the same with avarice. If ye (he saith) on the Sabbath quickly deliver an ass or an ox, or any animal whatsoever falling into a well, consulting not concerning the animal but your avarice : how much more ought I to deliver the man, which is much better than the livestock ? Rightly doth the Lord compare the

dropsical to an animal which hath fallen into a well : for he was troubled with fluid. And well hath he placed the ox and the ass in both places : that we might perceive them to signify either the wise and the simple, or, as is said above, either people, namely, that whose neck the yoke of the Law hath chafed, and also that which any seducer might find as it were a brute animal and, resisting with no reason, drew away in error whither it would : all of whom, the Saviour coming, found bound with chains of Satan, all sunk in one well

Expositions of the Gospels.

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

Dixit Jesus ad legisperitos.

Ant.
I.vi.



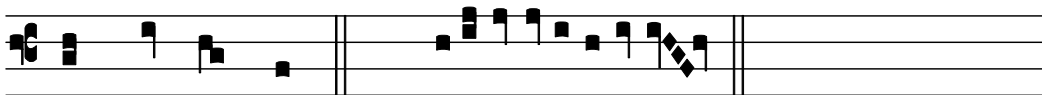
E-sus spake * unto the law-yers and Pha-ri-sees,



Is it lawful to heal on the sabbath day ? And they held their



peace : and he tak-ing the man with dropsy, healed him,



and let him go. *Ps.* Blessed be the Lord. 52*.

Prayer.

LEt thy grace, O Lord, we
beseech thee, always prevent and
follow us, and make us continually

intent upon good works. Through
Jesus Christ.

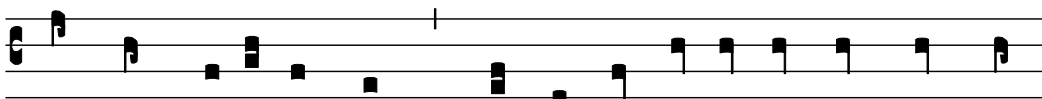
At Vespers.

Cum vocatus fueris.

Ant.
VII.i.



Hen thou art bidden * to a wedding, go and sit



down in the lowest room, that he may say unto thee, he who

invit-ed thee, Friend, go up higher : then shalt thou have
 worship in the pre-sence of them that sit at meat with thee,
 al-le-lu-ya. *Ps. My soul doth magnify. 67*.*

¶ *The xvij. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Matthew, xxij. 34. Lesson vij.

AT that time, When the Pharisees had hear that Jesus had put the Saducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law ? And that which followeth.

A Homily of Blessed John, Bishop.

(Chrisostom part, first Homily 37.)

They came together that by multitude they might conquer him : whom they could not overcome by reason. They declared themselves to be naked of truth : who had armed themselves with multitude. For they say amongst themselves, let one speak

for all, and let all speak through one : that if indeed he shall conquer, all shall appear to be victors, but if he shall be defeated, he alone shall appear confuted. O ye Pharisees : who think and do all on account of men. At first indeed coming with one : ye are to be conquered by one. Nevertheless, after that one hath conquered : men understand not that you are all defeated. Can it be that your consciences do not feel themselves to be confounded ? For slight is the consolation, whosoever is confounded in himself : because it is not known by others. But thou, O Lord, have mercy upon us.

Lesson viij.

MAster, which is the great commandment in the law? He calleth him master, to whom he is unwilling to be a disciple: desiring not to know but to test. The most simple questioner, and the most malign deceiver, he asketh concerning the great commandment: who observeth not even the least. For only that one ought to question concerning the greater righteousness: who hath already fulfilled the lesser. But the Lord so answereth him: that immediately with the first answer he pierceth the false conscience of his

interrogation, saying, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. Now we speak of the greatest and the least commandment, according to how great is the dignity of the commandment: not how great the utility. Otherwise the utility of all the commandments is as one: and all the commandments which are seen to be as one commandment so cohere to each other, that one cannot be without another. But thou, O Lord, have mercy upon us.

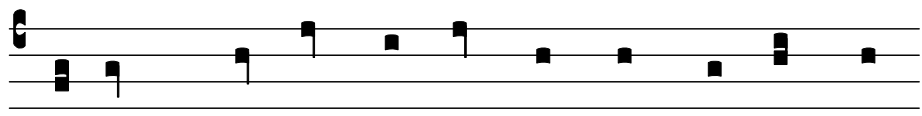
Lesson ix.

Therefore the most dignified commandment is this, Thou shalt love the Lord thy God with all thy heart. For he that loveth God: he killeth not neither coveteth. But he who killeth or coveteth: loveth not the Lord his God. But behold: the Lord commendeth the lesser commandments, saying, If any man shall break one of these least commandments, and shall teach men so: he shall be called the least in the kingdom of heaven. Thou shalt love,

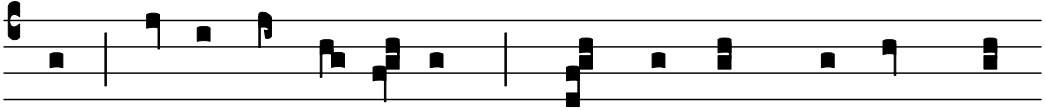
he saith, not thou shalt fear: because to love is greater than to fear. For abasement hath fear in the worship of God, but perfection <hath> love: as John saith, Perfect love casteth out fear. For as long as man feareth God: he will not love him. But when he beginneth to love: now not only doth he fear, but indeed he loveth more so. For to fear is of servants: to love is of sons. Fear is under necessity: love is in freedom. But thou, O Lord, have mercy upon us.

Magister, quod est mandatum.

Ant.
VIII.i.



Aster, * which is the great commandment in the



law? Je-sus said unto him: Thou shalt love the Lord thy



God with all thy heart, al-le-lu-ya. *Ps.* Blessed be the Lord.

68*.

Prayer.

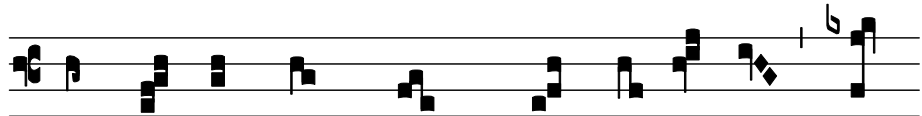
Grant, we beseech thee, O Lord,
to thy people to shun the
contagion of the devil, and with a

pure mind to follow thee, the only
God. Through Jesus Christ.

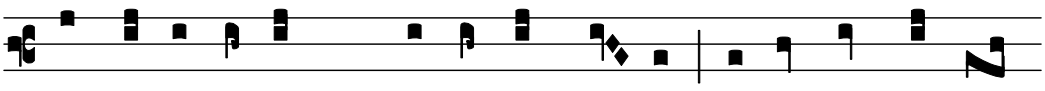
At Vespers.

Quid vobis videtur.

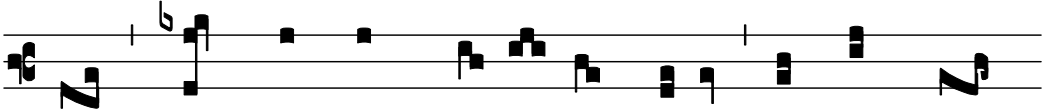
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IV.i.



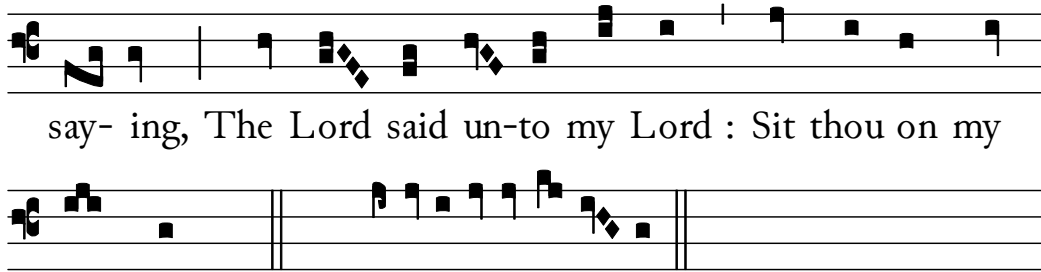
What think ye * of Christ? whose son is he? They



all say unto him: The Son of Da- vid. Je-sus saith unto



them: How then doth Da-vid in spi-rit call him Lord,



say- ing, The Lord said un-to my Lord : Sit thou on my



right hand ? *Ps.* My soul doth magnify. 61*.

¶ *The xix. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Matthew, ix. Lesson vij.

AT that time, Jesus entered into a ship, and passed over, and came to his own city. And that which followeth.

A Homily of Blessed John, Bishop.

(Chrisostom, first part, Homily 36.)

THe Creator the world, the Lord, after he had straightened himself in the flesh for us : began to have a human fatherland, he began to be a citizen of a Jewish city. He began to have parents, who is himself the parent of all, that love might

invite, charity might draw, affection might conquer, gentleness might persuade, them whom power had put to flight, awe had dispersed, and strength of power had made exiled. He came to his own city : and they brought to him a man sick of the palsy, lying on a bed. And (it saith) Jesus seeing their faith said unto the sick of the palsy : Son, be of good cheer ; thy sins be forgiven thee. But thou, O Lord, have mercy upon us.

Lesson viij.

THe paralytic heareth the words of pardon and is silent : neither doth he respond with thanks, because he strove more for cure of the soul than of the body, and he thus lamented the temporal afflictions of his enfeebled body : that he lamented not the eternal punishment of his

enfeebled soul, judging the present life more agreeable to himself than the future. Rightly did Christ consider the faith of those bringing him, and disdain the frenzy of him lying : that by the petition of other faithful the soul of the paralytic was healed before the body. Seeing (it

*Thus far
Chrisostom
as indicated
above.*

saith) their faith. Ye discern in this place, brethren, how God heedeth not the desires of the foolish, nor attendeth the faith of the ignorant,

nor studieth the foolish desires of the weak : but assisteth according to the faith of another. But thou, O Lord, have mercy upon us.

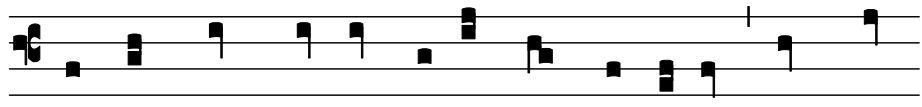
Lesson ix.

IN fact, brethren, when a physician asketh of or considereth the wishes of the sick, who always desireth contraries and seeketh ineffective things, hence it is that now iron, now fire, now the bitter draught are applied, even to the unwilling : that they may perceive the cure which they were unable to perceive while sick. And if a man disdaineth insults, condemneth slanders, that he may freely bring life and health to wounded members : how much more Christ the physician in <his> divine goodness will draw to

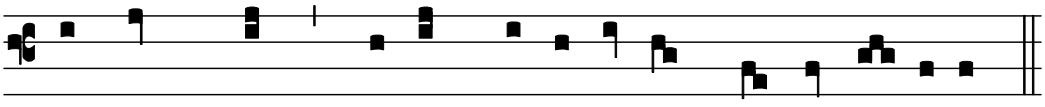
salvation those sick from the ills of sins, and those oppressed with a frenzy of guilt, and even the reluctant and unwilling ? Oh, if we were willing, brethren, Oh, if we were willing always to see every paralysis of our mind, and discern our soul, destitute of strength, to lie in beds of vices : it would be clear to us how Christ who daily regardeth our noxious desires, draweth us on and urgeth us, reluctant, to his saving remedies. But thou, O Lord, have mercy upon us.

Dixit Dominus paralitico.

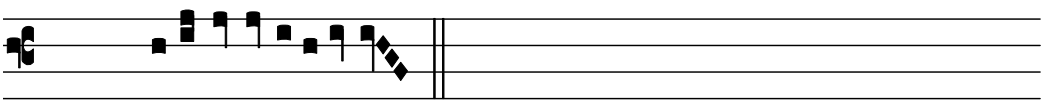
Ant.
I.v.



He Lord said * unto the sick of the palsy, Son, be



of good cheer ; thy sins be-forgiv-en thee, al-le- lu-ya.



Ps. Blessed be the Lord. 52*.

Prayer.

<p>LEt the working of thy compassion, O Lord, we beseech thee, direct our hearts, for without</p>	<p>thee we are not able to please thee. Through Jesus Christ.</p>
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At Vespers.

Videntes autem turbe.

Ant.
 VIII.i.

Ut when the mul-ti-tudes * saw it, they marvel-led,
 and glo-ri-fi- ed God, who had giv-en such pow-er unto men.

Ps. My soul doth magnify. 69*.

¶ *The xx. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Matthew, xxij. Lesson vij.

AT that time, Jesus spake unto
 his disciples by parables, and
 said, The kingdom of heaven is like
 unto a certain king, which made a
 marriage for his son. And that which
 followeth.

A Homily of Blessed Gregory, Pope.

(38.)

Frequently in the Holy Gospel :
 the Church of the present is
 called the kingdom of heaven. Of
 course a congregation of the

righteous : is called the kingdom of
 heaven. Because indeed through the
 Prophet the Lord saith, The heaven
 is my throne, and Solomon saith,
 The soul of the righteous is the seat
 of wisdom. Paul also saith, Christ is
 the power of God, and the wisdom of
 God : clearly we must deduce that if
 God is wisdom : and moreover the
 soul of the righteous is the seat of
 wisdom, while heaven is called the
 seat of God, heaven therefore is the

soul of the righteous. Hence through the Psalmist it is said of holy preachers, The heavens declare the glory of God. The Church of the righteous, therefore, is the kingdom of heaven : because while their hearts

embrace nothing on earth, they sigh for that which is of above, for the Lord already ruleth in them just as he doth in heaven. But thou, O Lord, have mercy upon us.

Eighth Lesson.

Therefore let it be said, The kingdom of heaven is like unto a certain king, which made a marriage for his son. Your charity already understandeth : who is this King of a King, Father of a Son. That one without doubt to whom the Psalmist saith, Give the King thy judgements, O God : and thy righteousness unto the King's son. Which made a marriage for his son. Then indeed God the Father made a marriage for God the Son : when he united him to a human nature in the womb of the

Virgin, when he willed that he who was God before the ages should become man at the end of the ages. But because such a union normally taketh place out of two persons : may it never be in our understanding that we should believe the person, God and man, our Redeemer Jesus Christ, to be from the union of two persons. Indeed we say that he existeth from two and in these two natures : but we avoid to believe, as sinful, that he is compounded of two persons. But thou, O Lord, have mercy upon us.

Ninth Lesson.

Manifestly therefore and safer it is to say, that in this the Father made a marriage for his Son the King : who united the holy Church to him though the mystery of his incarnation. Now the womb of the Virgin who begat him was the bridal chamber of this bridegroom. Whence also the Psalmist saith, In them he hath set a tabernacle for the

sun : which cometh forth as a bridegroom out of his chamber. As a bridegroom by all means he came forth from his bridal chamber : who, to unite the Church to himself, came forth as God incarnate from the inviolate womb of the Virgin. Therefore he sent his servants : that his friends might be invited to the wedding : he sent once, he sent again :

Expositions of the Gospels.

because he made preachers of the incarnation of the Lord, first the prophets and later the apostles. And so, twice he sent servants that they might be invited : because through the prophets he said that the

incarnation of the Only-begotten would come about, and through the apostles he announced that it had come to pass. But thou, O Lord, have mercy upon us.

Dicite invitatis.

Ant.
VIII.i.

Ell them * which are bidden, Behold, I have pre-
par-ed my din-ner, come unto the marriage, al-le-lu-ya.

Ps. Blessed be the Lord. 68*.

Prayer.

Talmighty and merciful God,
graciously keep us from all
adversities : that being made ready

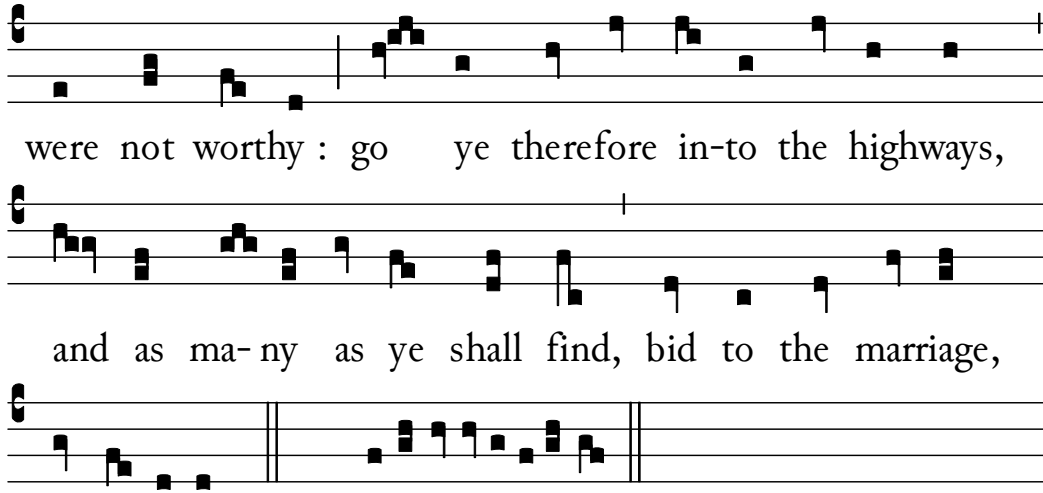
equally in mind and body, we may
with free minds seek after what is
thine. Through Jesus Christ.

¶ *At Vespers.*

Nuptie quidem parate sunt.

Ant.
I.ii.

He wedding is rea-dy, * but they who were bidden



were not worthy : go ye therefore in-to the highways,
 and as ma-ny as ye shall find, bid to the marriage,
 al-le-lu-ya. *Ps.* My soul doth magnify. 53*.

¶ *The xxj. Sunday after the Feast of the Holy Trinity.*

The Gospel According to John, iiij. 46. Lesson vij.

AT that time, There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son : for he was at the point of death. And that which followeth.

A Homily of Blessed Gregory, Pope.

(28.)

THe reading of the Holy Gospel which you have recently heard, brethren, requireth no explanation. But let it not appear to be disregarded in silence : let us speak somewhat about it more in exhortation than in explanation. But I see only this that

requireth to be explained to us, why he who had come to ask for healing heard : Except ye see signs and wonders, ye will not believe. He who sought healing for his son : without doubt believed. Nor indeed from him would he have sought a cure : who did not believe in the Saviour. Why therefore is it said, Except ye see signs and wonders, ye will not believe, seeing that he believed before he saw a sign ? But remember what he was asking : and you will see clearly that he had doubt in his faith. For he asked that hhe would come down : and heal his son. But thou, O Lord, have mercy upon us.

Eighth Lesson.

HE was asking for the bodily presence of the Lord : who in his spirit is nowhere absent. Therefore little did he believe in him whom he did not believe was able to impart health unless he was also present in body. If he had believed perfectly : without doubt he would have known that there is no place where God is not. Therefore to a great extent he was distrusting : because he did not ascribe power to majesty but to bodily presence. And therefore he entreated healing for his

son, and yet he had doubt in <his> faith : because the one to whom he had come, he both believed had the power of curing, and yet supposed him to be absent from his dying son. But the Lord who was asked for, that he would go : indicateth that he neglected not to be in that place where he was invited. It was he who by his command alone restored health : who by his will alone created everything. But thou, O Lord, have mercy upon us.

Lesson ix.

This must be carefully considered by us, in so far as we have learned from the witness of another evangelist, a centurion came to the Lord saying, Lord, my servant lieth at home sick of the palsy, greivously tormented. To whom Jesus at once responded, I will come and heal him. Why is it that when the ruler asked that he come to his son he nevertheless refused to go in person, but he promised that he would go in person to the servant and yet he was not invited by the centurion ? He did not to deign to be present in body to

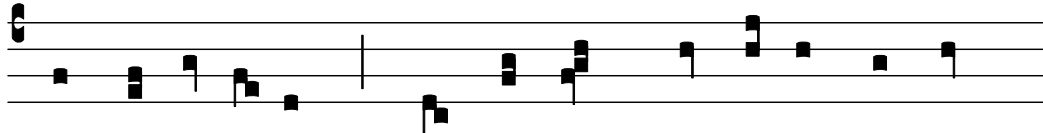
the ruler's son, <but> he did not refuse to make haste to the centurion's servant. Why is this, unless that our pride should be repressed, because in men we revere their nature, not according to the image of God, but according to honour and riches ? While we ponder the things which are around us : to be sure we little consider that which is within. While we consider what is displeasing about them in body : we neglect to ponder what they are. But thou, O Lord, have mercy upon us.

Erat quidam regulus.

Ant.
I.viii.



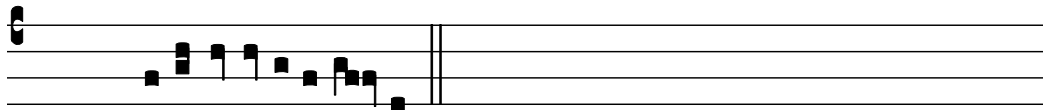
Here was * a certain nobleman, whose son was sick



at Ca-perna- um : when he heard that Je-sus was come



into Gal-li- lee : he be-sought him to heal his son.



Ps. Blessed be the Lord. 52*.

Prayer.

Havourably grant, we beseech thee, O Lord, to thy faithful pardon and peace : that they may

alike be cleansed from from all offenses, and serve thee with a quiet mind. Through Jesus Christ.

At Vespers.

Cognovit autem pater.

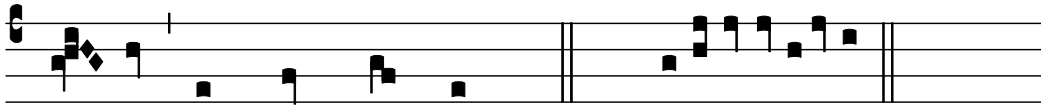
Ant.
III.iv.



O the father knew * that it was at the same hour in



which Je-sus said unto him, Thy son liv- eth, and him self be-



liev- ed, and his whole house. *Ps.* My soul doth magnify. 58*.

¶ *The xxij. Sunday after the Feast of the Holy Trinity.*

The Gospel. According to Matthew, xvij. (23.) Lesson vij.

AT that time, Jesus said unto his disciples this parable, The kingdom of heaven is like unto a certain king, which would take account of his servants. And that which followeth.

A Homily of Blessed Augustine, Bishop.

(O the words of the Lord in Mat.

Sermon 15. A.)

BEhold, brethren, the matter is clear : the warning is very useful and salutary. We are obliged to obedience, that what hath been commanded be fulfilled : because each man is a debtor to God : and hath a brother his debtor. Who indeed is it

that is not a debtor, except the one in whom no sin can be found ? And who moreover doth not have a debtor, except he against whom no one hath sinned ? Can it be that anyone in the human race can be found, who hath not also himself been put under an obligation to his brother for some sin ? Every man therefore is a debtor : having nevertheless also himself a debtor. For that reason the righteous God hath established for thee a rule with thy debtor : which he also will make with his own. But thou, O Lord, have mercy upon us.

Eighth Lesson.

Two are the works of mercy that deliver us : which the Lord himself hath set down briefly in the Gospel. Forgive : and ye shall be forgiven. Give : and it shall be given unto you. Forgive : and ye shall be forgiven, pertaineth to pardon being granted. Give : and it shall be given unto you, pertaineth to doing a

kindness. What he saith about pardoning : both thou wishest what thou sinnest to be pardoned thee : and thou hast another whom thou may be able to pardon. Again, as pertaineth to bestowing a kindness : a beggar asketh of thee and thou art beggarly to God. For all of us when we pray : are beggars to God. Before

the gates of the householder we stand, no, indeed, we are prostrated suppliants : we groan, wanting to receive something. And that something : is God himself. What doth the beggar ask of thee ? Bread.

And thou, what dost thou ask of Him, except Christ, who saith, I am the living bread which came down from heaven ? But thou, O Lord, have mercy upon us.

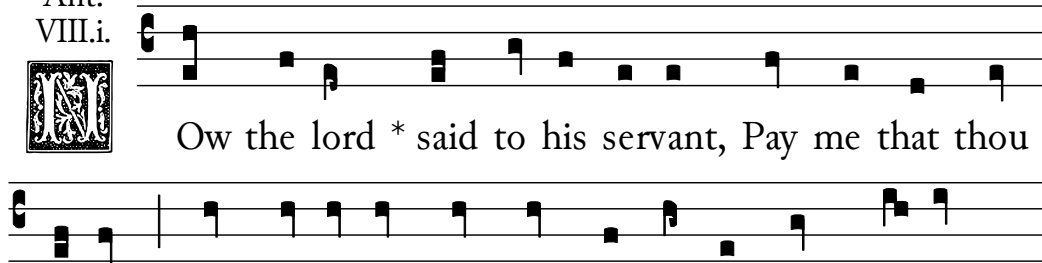
Ninth Lesson.

DO ye wish to be pardoned ? Pardon ye. Forgive : and it shall be forgiven you. Do ye wish to receive ? Give : and it shall be given unto you. But for something in this clear instruction that may disturb you : listen. In forgiving, where pardon is asked and is owed by the pardoner : this can disturb <you> which disturbed Peter also. How often, he saith, ought I to forgive ? Doth up to seven times suffice ? It sufficeth not, saith the Lord. I say not unto thee, Until seven times : but, Until seventy times seven. Now

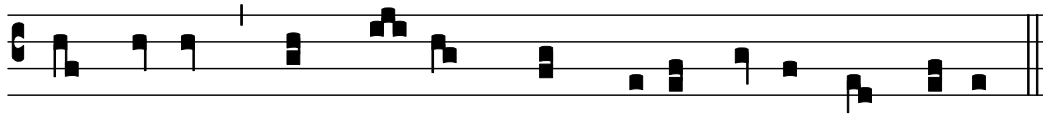
count thou up, how often thy brother hath sinned against thee. If thou art able to reach to the seventy-eighth fault, so that thou goeth over seventy-seven times : then set thou thy vengeance in motion. So indeed is it true what he saith, and of the matter it is thus, that if he hath sinned seventy-seven times, thou must pardon : if however he hath sinned against thee seventy-eight times, thou art now granted to not pardon him ? But thou, O Lord, have mercy upon us.

Dixit autem dominus.

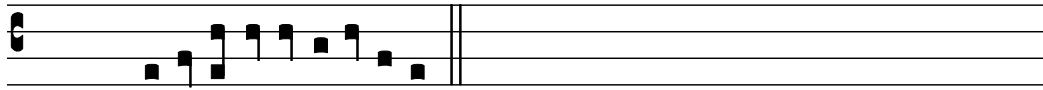
Ant.
VIII.i.



Ow the lord * said to his servant, Pay me that thou
owest : but the servant fell down at his feet, and be-sought



him, say-ing, Have pa-tience with me, and I will pay thee all.



Ps. Blessed be the Lord. 68*.

Prayer.

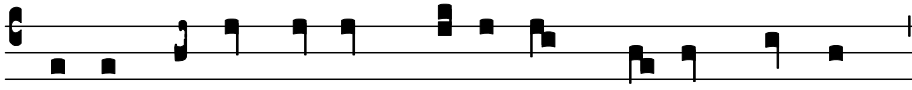
Keepe thy household, we beseech thee, O Lord, in continual godliness : that with thee protecting

it may be freed from all adversities, and in good works may be devoted to thy name. Through Jesus Christ.

At Vespers.

Serve nequam omne debitum.

Ant.
III.iv.



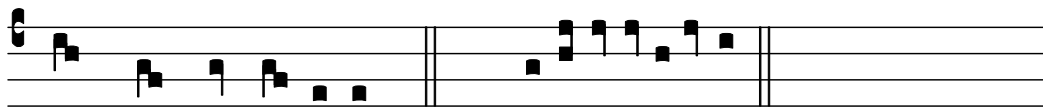
thou wicked servant, * I forgave thee all that debt,



be-cause thou de-sir-edst me : shouldest not thou al-so have



had compassion on thy fellow-servant, ev-en as I had pi-ty



on thee ? al-le-lu-ya. *Ps.* My soul doth magnify. 58*.

¶ *The xxij. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Matthew, xxij. 15. Lesson vij.

AT that time, The Pharisees went and took counsel how they might entangle Jesus in his talk. And that which followeth.

A Homily of Blessed Jerome, Priest.

Seeing to take hold of the Lord, the chief priests and scribes feared the people : and therefore what they were not able to do by themselves they attempted with the hands of the ruler, that they might seem exempt from his death. And they sent out unto him their disciples

with the Herodians. Therefore they sent their own disciples as those less familiar and less suspect : that either they might covertly and easily deceive him, or, having taken him, be the less ashamed before him. For once evil counsel hath been taken, confusion ariseth the less, the worse the person becometh. Howebeit these disciples were lesser in years than their masters, but equal in wickedness. But thou, O Lord, have mercy upon us.

Eight Lesson.

Master, we know that thou art true, and teachest the way of God in truth : neither carest thou for any man. For thou regardest not the person of men. Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Ceasar, or not ? They call him Master and truthful : that, as one honourable and praiseworthy, he would open unto them the mystery of his heart, as though desiring to have them for disciples. That flattering and fraudulent question moveth the Answerer to teach that God is to be feared rather than Ceasar, and to say

that taxes ought not to be dissolved : so that they that heard the Herodian might at once take him for the author of sedition against the Romans. But Jesus perceived their wickedness : and said, Why tempt ye me, ye hypocrites ? He responded not according to the gentle words of their flattery, but spoke harshly, according to their cruel conscience : because God speaketh for the most part unto the spirit, not unto the body, he answereth wills, not words. The first virtue of the Answerer is to know the heart of them that asked : and to call them not disciples but tempters. An

hypocrite therefore he is called, who is one thing and feigneth another : that is, doeth one thing in work,

<and> pretendeth another by voice. But thou, O Lord, have mercy upon us.

Ninth Lesson.

THere followeth, Shew me the tribute money. And the brought unto him a penny. Wisdom always dealeth wisely : that by their own words she might the more confound his temptors. Shew me, saith he, a penny : this is the kind of money which was reckoned for ten coins, and had the name and image of Caesar. And Jesus saith unto them, Whose is the image and superscription ? Let them that suppose that the Saviour's question is ignorance and not a dispensation : learn from the present passage that

Jesus certainly would be able to know whose image was on the coin, but he asketh that he might suitably answer their words. They say unto him, Caesar's. We reckon Caesar in this passage to signify not Octavius Augustus, but Tiberius, his step-son : who had succeeded his step-father, under whom also the Lord suffered. Moreover all the Roman kings beginning with Julius Caesar, who without precedent seized the power of his people : were called Caesars. But thou, O Lord, have mercy upon us.

Magister scimus quia verax es.

Ant.
VIII.i.



Aster, * we know that thou art true : and teachest



the way of God in truth, al-le-lu-ya. *Ps.* Blessed be the Lord.
68*.

Prayer.

God, our refuge and strength, be present to the devout prayers of thy Church : and grant tht what

we ask faithfully we may obtain effectually. Through Jesus Christ.

At Vespers.

Reddite ergo que sunt.

Ant.
I.i.



Ender therefore * unto Ceasar the things which are
Cea-sar's : and unto God the things that are God's, al-le- lu-ya.

Ps. My soul doth magnify. 53.*

¶ *The xxiiij. Sunday after the Feast of the Holy Trinity.*

The Gospel According to Matthew, ix. 18. Lesson vij.

AT that time, While Jesus spake unto them, behold, there came a certain ruler, and worshipped him, saying, Lord, my daughter is even now dead : but come and lay thy hand upon her, and she shall live. And that which followeth.

A Homily of the Venerable Bede, Priest.

THe ruler of the synagogue : is better understood as none other than Moses himself. Whence he is rightly called Jairus, that is, enlightener, or enlightened : because he who receiveth the words of life to give to others, and by this

enlighteneth others, is also enlightened by the Holy Ghost himself, by which he may be able to write or to teach the admonitions of life. Who, (according to the Gospel of Luke,) seeing Jesus, fell down at the feet of him who was to come, the Lord in the flesh, and with humble heart subdued himself to the power of him : whom he knew was to be incarnate as a man about the end of the age, that he might not doubt that he existed as everlasting God before all ages. But thou, O Lord, have mercy upon us.

Eighth Lesson.

IF the head of Christ is God, are his feet to be taken as anything more aptly than as his assumed humanity, which touched the dust of our mortality? And it is preferable to understand the ruler of the synagogue falling at the feet of Jesus as the lawgiver with the whole Son, the Mediator between God and men far from himself in the glory of dignity: and to confess with the Apostle, For the weakness of God is stronger than men. The daughter of the ruler of the synagogue therefore is the synagogue itself, which is builded alone of the ordinance of the law, as

it were one <daughter> was born to Moses, and she, as in the twelfth year of age, that is, approaching the time of puberty, died: because being brought up nobly by the prophets, after she had reached the age of knowing, after she ought to have borne spiritual offspring to God, she, being suddenly perplexed by the weariness of her erring, despairingly omitted to walk the ways of life: and if she had not been holpen by Christ to that end, she would have collapsed in a fearful death. But thou, O Lord, have mercy upon us.

Ninth Lesson.

AND Jesus arose, and followed him, and so did his disciples. Hastening to the girl to be cleansed, the Lord is pressed upon by the multitude: for he, giving the Jewish people salutary admonitions by which he might raise up their conscience sick with vices, is weighed down by the harmful familiarity of carnal peoples. And, behold, a woman, which was diseased with an issue of blood twelve years. The woman issuing blood, healed by the Lord, is the Church gathered together from the nations: which had been polluted

by a tremendous flood of carnal delights and cut off from the assembly of the faithful. But while the Word of God resolved to save Judea: the latter snatched away by certain hope that healing already prepared and promised to others. It is to be noted both that the daughter of the ruler of the synagogue was twelve, and this woman had an issue of blood for twelve years: that is, at the same time that the former was born, the latter began to be infirm. Indeed at almost one and the same time of this age: both the synagogue

Expositions of the Gospels.

began to be born in the patriarchs,
and the nation of the foreign Gentiles
throughout the world began to be

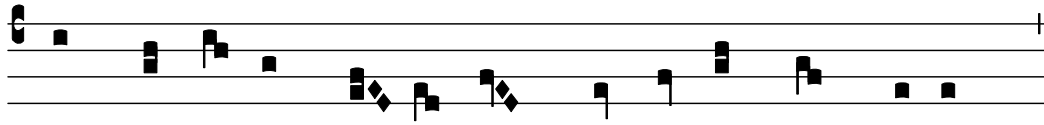
corrupted with the defilement of
idolatry. But thou, O Lord, have
mercy upon us.

Loquente Jesu ad turbas.

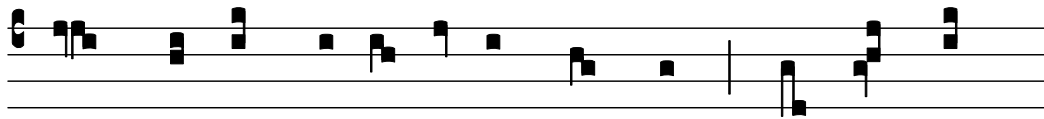
Ant.
III.i.



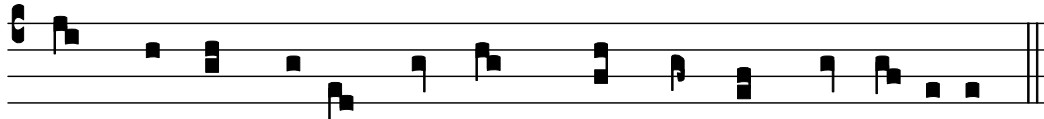
Hile Je-sus spake * to the mu- ti-tude, behold, there



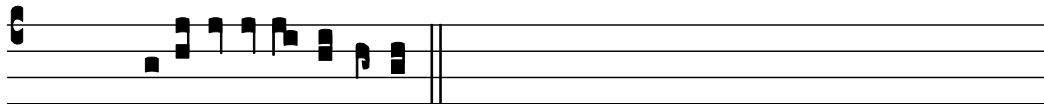
came a cer-tain rul- er, and worshipped him, say-ing,



Lord, my daughter is ev-en now dead : but come and



lay thy hand upon her, and she shall live, al-le-lu-ya.



Ps. Blessed be the Lord. 56*.

Prayer.

Absolve, we beseech thee, O Lord,
the offences of thy people, and
from the bonds of our sins which by

our frailty we have committed, may
we be delivered through thy bountiful
goodness. Through Jesus Christ.

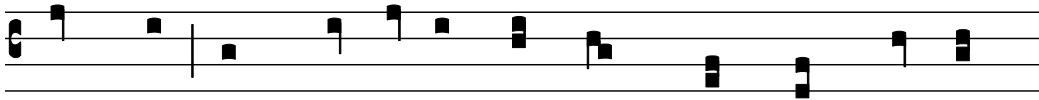
At Vespers.

Confide filia.

Ant.
VII.i.



Aughter, be of good comfort : thy faith hath made



thee whole. and the woman was made whole from that hour,



al-le-lu-ya. *Ps.* My soul doth magnify. 61*.

¶ *The xxv. Sunday.*

The Gospel According to John, vj. 5. Lesson vij.

AT that time, When Jesus lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat ? And that which followeth.

*A Sermon from the Commentary of Blessed Augustine, Bishop.
(Treatise on John, 42. 6.)*

THe Lord on the mount : is the Word on high. Hence, what was done on the mount doth not lie low as if humbly, nor is to be cursorily passed by : but is to be looked up to. He saw the multitudes, he knew them to be hungry, mercifully he fed them : not only in

virtue of his goodness, but indeed also in virtue of his power. For what would goodness alone avail, where there was not bread whence the hungry multitude might be fed ? Unless power had attended upon goodness, that multitude would have remained hungry. Indeed, even the disciples which were with the Lord in hunger also themselves wished to feed the multitudes, that they might not remain empty, but they had not whence that they might feed them. But thou, O Lord, have mercy upon us.

Eighth Lesson.

THe Lord asked whence they might buy bread to feed the multitudes : and Scripture saith, And this he said to prove him, of course the disciple Philip, of whom he had asked, For he himself knew what he would do. What, therefore, was the good that he proved, except that he shewed the ignorance of the disciple ? And perhaps in demonstrating the disciple's ignorance he signified something. This will appear, then, when the actual sacrament of the five

loaves shall begin to speak to us : and to indicate what it signifieth. For therein we shall see why the Lord in this deed wished to shew the disciple's ignorance by asking what He already knew. For we sometimes ask what we do not know : wishing to hear that we might learn. Sometimes we ask what we do know : wishing to learn whether he whom we ask also knoweth. But thou, O Lord, have mercy upon us.

Ninth Lesson.

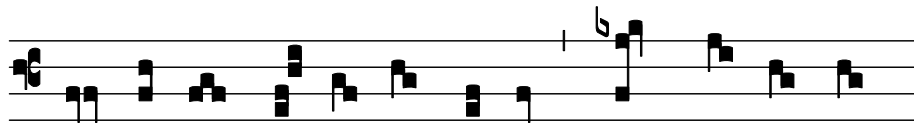
THe Lord knew both these things : and what he asked he knew. For he knew what he himself would do : and likewise he knew that Philip knew this not. Why then did he ask, except to point out the man's ignorance ? And why he did this (as I have said) we shall understand afterwards. Andrew saith, There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many ? When Philip had said that two hundred pennyworth of bread would not be sufficient with which so great a

multitude might be refreshed, there was there a certain lad carrying five barley loaves and two fishes. And Jesus said, Make the men sit down. Now there was there much grass : and they sat down about five thousand men. Moreover, Jesus took the loaves, gave thanks, and commanded them to be broken. The loaves were broken, and put before those that were sitting down : no longer only five loaves, but what he had added, who had created that which was the increase. But thou, O Lord, have mercy upon us.

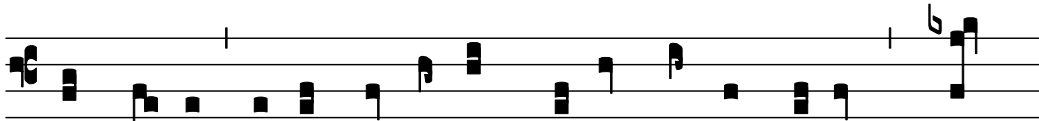
Expositions of the Gospels.

Cum sublevasset oculos.

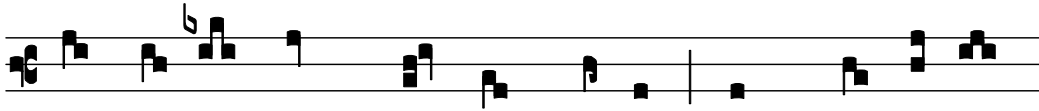
Ant.
I.v.



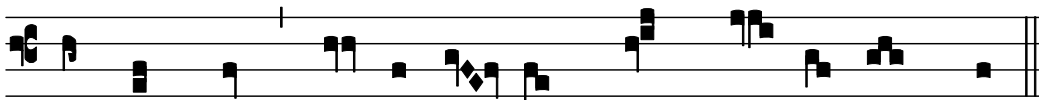
Hen Je-sus * lift-ed up his eyes, and saw a great



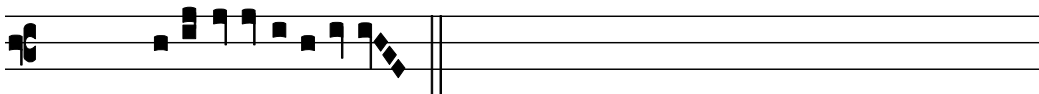
compa-ny coming unto him, he saith unto Phi-lip, Whence



shall we buy bread, that these may eat? And this he said



to prove him : for he him-self knew what he would do.



Ps. Blessed be the Lord. 52.*

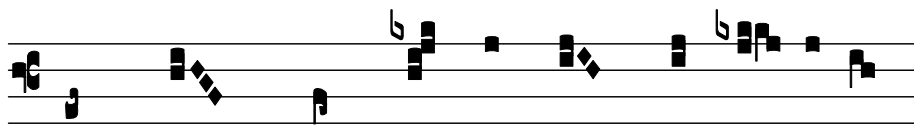
Prayer.

STir up, we beseech thee, O Lord, the wills of thy faithful : that, seeking more earnestly the fruit of divine work, they may receive more

plenteously the remedies of thy loving-kindness. Through Jesus Christ.

Illi homines cum signum.

Ant.
I.vi.

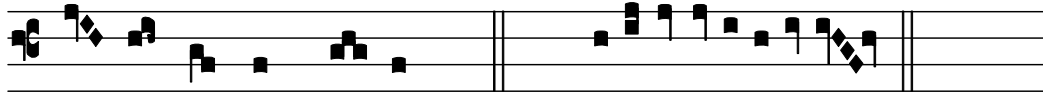


Hose men, * when they had seen the mi- racle

Expositions of the Gospels.



that he did, glo-ri-fi-ed God, and said that this is



the Sa-viour of the world. *Ps.* My soul doth magnify. 53*.

Dñica. i. post. v. kal. nouēbris.

V. VIII.
Agu sti e michi sunt vndi q̄ et quid e ligam
igno ro. Meli us est michi incidere in ma nus
ho mi nū quam derelin quere legē de
i me t. **V.** S te nim hoc ege ro moꝝ mi
chi est si autē non ege ro non effugi am manus ve
stras Meli us est michi. **V. VIII.** **V.** Auda bilis po
pu lus quem dominus exer citu um bene dixit
di cēs opus manu um mearum tu es. **Be**re ditas
me a is rael. **V.** **Be** ata gens cuius est
dominus deus eius populus quē elegit in heredi ta tem

[Antiphonale-1520:50v.]