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First Week of Lent.

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¶ *Monday in the First Week of Lent.*

¶ On Monday in the first week of Lent before Matins let all the Srosses, Statues, Relics, and Vessels containing the Eucharist be covered, until after the Resurrection on Easter Day, except for the Statue of Blessed Mary on the High Altar when the Feast of the Annunciation is celebrated in Lent : and except likewise at the Procession on Palm Sunday, the principal Cross in the Church, and the Cross on the High Altar remain uncovered for that Sunday.

From henceforth until the Wednesday before Easter the Veil which hangs in the Presbytery before the Altar between the Choir and the Altar, must be let down for all of Lent on ferias when the service is of the feria : except when the Gospel or Passion is read at Mass : then however it is raised up and being lifted is suspended until Orate fratres. is said by the Priest. And if on the morrow a Feast of ix. Lessons shall follow, and on Saturdays, then for the rest of that day the Veil [will not be let down] not even before the ferial Matins. Nevertheless on a Feast day when a Mass of the fast is made the Veil is always let down until the beginning of the Gospel : and not for longer on that day. In such a way that always at the elevation of the Body of Christ the Veil is raised : and immediately let down. On the Wednesday before Easter while the Passion of the Lord is read it must be let down : and at the declaration of this clause The veil of the temple was rent. let the aforesaid Veil fall to the floor of the Presbytery.

¶ It is understood that on this feria and on all ferias of Quadragesima when the service is of the feria at the beginning of Matins, Lauds, Vespers, Compline, at no matter which Hour of the day a genuflection is made.

¶ *At Matins.*

Invitatory. O come, let us sing unto the Lord. [223].

Ps. The same. 21*.

Hymn. Sole hope of all the world. 876.

In the Nocturn, Ant. The Lord is the defender. [227].

Ps. The Lord is my light. (27./xxvj.) [227]. and the other Antiphons together with the Psalms of that feria.

Daily through the week the *V̇V̇.* and *ṘṘ.* at Matins are said according to the order of the Nocturns of the History of the Sunday when the service is of the Temporale, in such a way that the ferial *ṘṘ.* be not omitted.

*Lessons from a Sermon of Blessed Maximus the Bishop.
(Ambrose, Sermon 36. From a Sermon of Blessed Maximus.)*

Lesson j.

BEfore the days of devotion of holy Lent, while preaching, we mentioned examples from the sacred writings, by which we should prove this number of forty not to have been established by men, but divinely consecrated : neither initiated by earthly thinking, but by command of the heavenly majesty. Moreover for that reason he who neglecteth the appointed number by eating on one day : is not accused as a violater of one day, but is charged as a transgressor of the whole of Lent. Whence it is good for a man that he should fast each day without distress : that he should gain equal holiness throughout the whole of Lent. But these are not so much the precepts of priests as of God, and therefore one which despiseth them, despiseth not the priest : but Christ who speaketh by his priest. Let us see, therefore, when the Lord appointed the ob-

servance of this season unto us : whether he did not wish all the elements to make progress during this devotion. Behold indeed, Lent being announced, the earth, frozen by wintry ice, is thawed : and streams, their ice melted, resume their water courses. Thus likewise at this same season, the sins of our bodies, violated with wickedness, are released : and a purer way having melted the coldness of the Devil, our life recognizeth its original course. The earth, I say, at the proclaiming of Lent putteth off the harshness of winter : I at the proclaiming of Lent reject the harshness of my misdeeds. This earth is rent with the plough that it should be agreeable to worldly fruits : my earth is ploughed with fastings, that it should be suited to heavenly seeds. But thou, O Lord, have mercy upon us.

Lesson ij.

FOR just as he who frequently exerciseth harshness upon a field receiveth a more abundant return : so also he who exerciseth the field of his body by frequently fasting

gaineth a greater grace. Behold indeed from the time of abstinence the field of grass comes again to life in a crop : a sprout of the tree groweth into a stalk, the young vine branch

ripeneth into bud, and all raise themselves from the lower to the higher : so at this same season the hope of men in the meantime perished liveth once more afterwards, lost faith is renewed in glory, the temporal life profiteth to the eternal, and the whole human race rising to the heavens, soareth from the depths up to the heights. Just as the gardener bearing an implement pruneth the shoots of the vines : so also now the bishop bearing the Gospel, cutteth off the baseness of the people. And in that course of forty days, all creatures do this : so that having lain aside what is superfluous they may proceed trimmed or even adorned to Easter. All things are now in travail : that they shall then be found fruitful. Then indeed contrary to nature the thorn bringeth forth the beautiful rose, the reed blazeth with the lily, withered bushes produce sweetness,

and thus all are decked with flowers : that creation itself seemeth to celebrate the festivity of the great day with its own splendour. Therefore also at this same season of fasting, let us bring forth roses from our thorns : that is righteousness from sins, mercy from severity, munificence from avarice. Indeed these thorns are our bodies which suffocate the soul : concerning which the Scripture saith, Thorns also and thistles shall the earth bring forth to thee. Indeed my earth sprouteth forth thorns to me : if it pricketh me with the tickling of bodily desire. It produceth thistles to me : when it tortureth my greed with worldly riches. The thorn indeed is the root of his avarice to the Christian. The thorn is the desire for honour to a good man. Indeed unto all they seem to be pleasing in appearance, but they injure. But thou, O Lord, have mercy upon us.

Lesson iij.

From these therefore we are not able to be healed except by watching and fasting : that by abstinence the thorns themselves should be turned into a rose. For by fasting desire bringeth forth chastity, pride humility : drunkenness moderation. For these are the flowers of life which

emit a sweet scent unto Christ : which breathe a good odour unto God. Whence the Apostle saith, For we are unto God a sweet savour of Christ. The Lord therefore hath already granted unto us this Lent, that now during this space of time, according to the manner of all

creation, we should eagerly desire sprouts of virtues : that on the day of Easter we may produce the fruit of righteousness. By this number of forty the Lord Christ himself hath also cultivated, not that he himself should take the profit : but that he should shew forth unto us the growth of salvation. Neither indeed in him was the thorn of sins : which would be turned into a flower. He indeed himself was a flower, brought forth not from a thorn but from a stem : as the Prophet saith, There shall come forth a rod out of the stem of Jesse : and a flower shall grow out of his roots. For the rod was Mary, bright, delicate and virginal : which in the integrity of her body sprouted forth Christ like a flower. Continuing therefore for forty days and nights, the Lord attended to these fasts without hungering : but, saith the Evangelist, he was afterward an

hungered. How then could it be, that he who did not feel hunger and thirst for so many days, should be afterward an hungered ? Plainly he was hungry : nor are we able to deny that he was an hungered. He was indeed hungry not for the food of men but of salvation, neither did he desire courses of worldly food, but he longed for the holiness of heavenly spirits. For the food of Christ : is the redemption of the people. The food of Christ, is effecting the will of the Father : as himself saith, My meat is : to do the will of the Father that sent me. Whence also let us hunger for food, not that which is prepared for earthly banquets : but this which is gathered by the reading of divine Scriptures. For that nourisheth for a time : but this restoreth the soul unto eternity. But thou, O Lord, have mercy upon us.

Before Lauds.

Verse. He shall deliver thee. 920.

¶ *At Lauds.*

Antiphons and Psalms of the feria. [225].

Chapter. Turn ye even to me. 883.

Hymn. O kind Creator. 922.

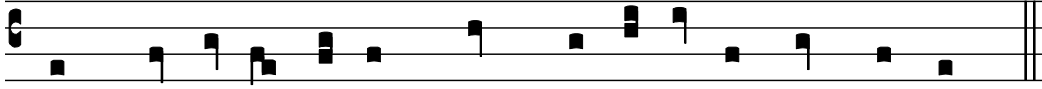
Verse. His truth shall be thy shield. 923.

Venite benedicti Patris mei.

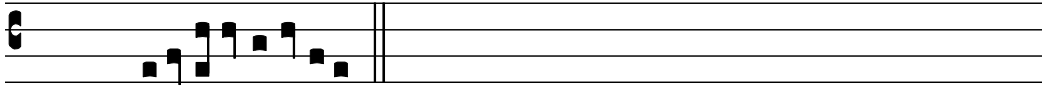
Ant.
VIII.i.



Ome, ye blessed * of my Fa-ther : re-ceive the king-



dom pre-par-ed for you from the be-ginning of the world.



Ps. Blessed be the Lord. 70.*

Then are said the ferial Preces together with the Psalm Have mercy upon me. (51./l.) [516]. and with the Psalm O Lord, rebuke me not. j. (6.) [513]. which is said after the Psalm Have mercy upon me.

¶ *And it is understood that at each of the Hours throughout all of Lent when the service is of the feria : one of the vij. Penitential Psalms is said, in its order, after the Psalm Have mercy upn me. : except at Sext when indeed is said the Ps. God be merciful unto us. (67./lxvj.) [53]. in place of the Psalm Have mercy upon me.*

And if a Feast of ix. Lessons should follow on the morrow : then at ix. the three last Psalms are said. Let it be made likewise on Saturday.

Prayer.

Convert us, O God, our Saviour :
and that this fast of Lent may be
beneficial to us, instruct our minds
with heavenly doctrine. Through

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

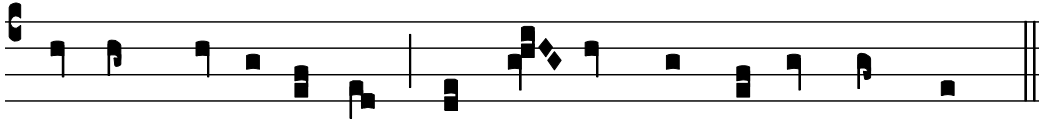
¶ *At Prime.*

Vivo ego dicit Dominus.

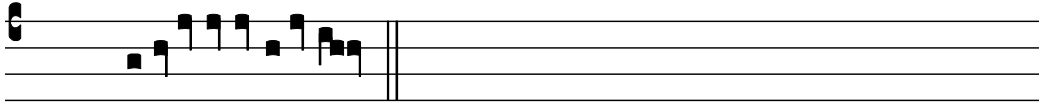
Ant.
III.v.



S I live, * saith the Lord, I have no pleasure in



the death of a sinner : but ra- ther that he turn and live.



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

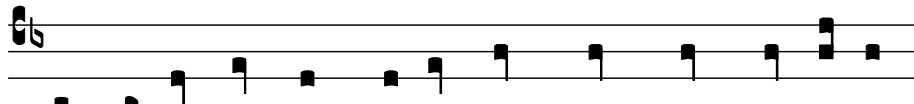
And let all the rest that pertains to Prime be completed.

On all days in the whole of Lent until Maundy Thursday when the service is of the feria : immediately after Prime, before the Mass of the Chapter, is said the Commendation of Souls, except on the morrow of a Double Feast. And let it be said without note when Dirige. without note precedes it : this way. On the Psalms Ant. Rest eternal. Ps. Blessed are those. (119./cxvii.) and the rest as is indicated in the Psalter. [580].

¶ *At iij.*

Per arma justicie.

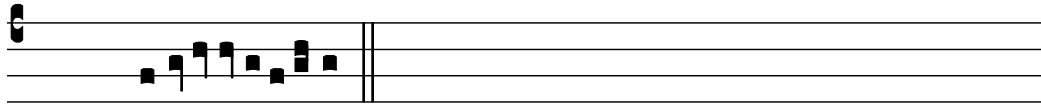
Ant.
I.i.



Y the armour of the righteousness * of the power



of God, let us commend ourselves in much pa- tience.



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

Chapter. Joel ij. 13.

Turn unto the Lord our God, for
he is gracious and merciful,
slow to anger, and of great kindness,

and repenteth him of the evil. *R.*
Thanks be to God.

R. Make me, O God. 925.

Of the xv. Psalms and the Litany.

From this day until the Wednesday before Easter when the service is of the feria after Terce are said the fifteen Gradual Psalms for all the people of God this way.

Ant. Remember not. [519]. *and let it be ended thus* Of our sins.

Ps. When I was in trouble. (120./cxix.) [393]. *until the Psalm* O praise the Lord. (135./cxxxiiij.) [427]. *found in the Psalter.*

Here the Ps. O praise God in his holiness. (150.) [57]. *is never said after the Psalm* Behold now. (134./cxxxiiij.) [457]. *and Gloria Patri. is said after each individual Psalm together with the Litany and Prayers that follow after.*

And whatever the Priest says of the Litany [520]. : the Choir repeats the same fully and accurately until the end of the Verse That thou wouldst grant us peace. *Then let the Choir respond only* We beseech thee to hear us. *and thus for each : until* Son of God, we beseech thee to hear us. *Then indeed let the Choir repeat the same : and thus for each until* Kyrieleyson. *is said, this way.*

Kyrieleyson. [Lord, have mercy.] *ij.* *Christeleyson.* [Christ, have mercy.] *ij.* Christ, hear us. *ij.* O God the Father of heaven. *ij.* [520]. *and let all this be said, whether by the Priest or by the Choir, while kneeling and without note.*

Kyrieleyson. [Lord, have mercy.] *ij.* [526]. *℣.*

℟. Our Father. *privately* *℟.* And lead us not into temptation. *R.* But deliver us from evil.

℟. O Lord, shew thy mercy upon us. *R.* And grant us thy salvation.

℟. And let thy mercy come upon us, O Lord. *R.* Even thy salvation, according

to thy word.

V. We have sinned with our forefathers. *R.* We have done amiss, and dealt wickedly.

V. O Lord, deal not with us after our sins. *R.* Neither reward us according to our wickedness.

V. Let us pray for every order of the Church. *R.* Let thy Priests be clothed with righteousness, and let thy Saints sing with joyfulness.

V. For our brothers and sisters. *R.* O God, save thy servants and thy handmaidens : which put their trust in thee.

V. For all Christian people. *R.* Save thy people, O Lord, and bless thine inheritance, rule them, also, and lift them up for ever.

V. O Lord, let peace be within thy walls. *R.* And plenteousness within thy palaces.

V. May the souls of thy servants and handmaids rest in peace. *R.* Amen.

V. O Lord, hear my prayer. *R.* And let my cry come unto thee.

V. The Lord be with you. *R.* And with thy spirit.

Prayer.

God, whose property is always to have mercy and to forbear, receive our petition ; that we and all thy servants who are bound by the

chain of sin may, by the compassion of thy goodness mercifully be absolved. Through Christ our Lord. *R.* Amen.

Then let all the Prayers that follow be said under a single Through the same. and under a single Let us pray.

Prayer.

Almighty and everliving God, who alone workest great marvels, send down upon thy servants the Bishops, and upon all congregations committed to their charge, the

healthful spirit of thy grace : and that they may truly please thee : pour upon them the continual dew of thy blessing.

Prayer.

God, who dost pour the gifts of charity into the hearts of thy

faithful by the grace of the thy Holy Spirit : give unto thy servants and

handmaidens, our brothers and sisters, for whom we entreat thy mercy, health of mind and of body : that they may love thee with their whole

strength, and may delight greatly in accomplishing those things which are pleasing unto thee.

Prayer.

God, from whom all holy desires, all good counsels, and all just works do proceed : Give unto thy servants that peace which the world cannot give : that both our hearts may be set to obey thy com-

mandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness : through the merits of Jesus Christ our Saviour.

Prayer.

IN thy clemency shew unto us, we beseech thee, O Lord, thine ineffable mercy ; that thou mayest both free us from all sins and

graciously deliver us from the punishments that we deserve for them.

Prayer.

God, the Creator and Redeemer of all the faithful, grant unto the souls of all the faithful departed the remission of all their

sins : that through devout supplications they may obtain the pardon which they have always desired.

Prayer.

OF thy goodness, we beseech thee, O Lord, loose the bonds of our sins, and through the intercession of the blessed and glorious ever-virgin Mary, Mother of God, and of all thy Saints, keep us thy servants and all Catholick people in all holiness : cleanse from sin and endow with virtues all those who are joined to us by kinship and friendship or by

profession of faith and prayer, indeed all Christians : grant unto us peace and safety : remove far from us our enemies, both visible and invisible : drive out pestilence : upon our enemies bestow thy charity, and to all the faithful alive and dead grant life in the land of the living and eternal rest. Through the same Christ our Lord. *R.* Amen.

And it is noted that on all ferias the Litany is said as on Monday until the Martyrs, and from Be merciful. [522]. until the end.

The Preces and Prayers are said on this day and the following ferias, which are said on the Monday. And all this is said, whether by the Priest or by the Choir, while prostrate and without note.

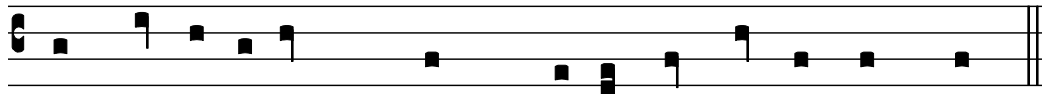
¶ *At Sext.*

Commendemus nosmetipsos.

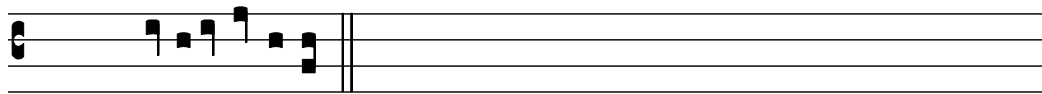
Ant.
IV.v.



ET us commend ourselves * in much patience :



in ma-ny fastings, through the armour of righteousness.



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

Chapter. Isaiah. lv. 7.

ET the wicked forsake his way,
and the unrighteous man his
thoughts : and let him return unto
the Lord, and he will have mercy

upon him ; and to our God, for he
will abundantly pardon. *R.* Thanks
be to God.

R. From every evil way. 927.

¶ *And it is understood that on all days of Lent namely on ferias, all the Hours are said before the daily Mass of the fast.*

¶ *At None.*

Advenerunt nobis dies penitentie.

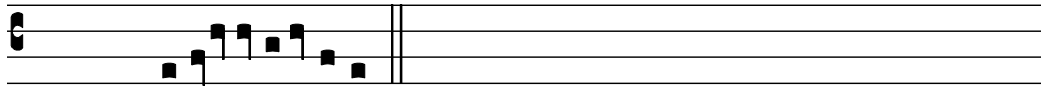
Ant.
VIII.i.



HE days of pe-ni-tence * have come up-on us,



for the re-deeming of sins, and the sav-ing of souls.



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

Chapter. Isaiah lviiij. 7.

Deal thy bread to the hungry,
and bring the poor that are cast
out to thy house : when thou seest
the naked, cover thou him, and hide

not thyself from thine own flesh,
saith the Lord Almighty. *R.*
Thanks be to God.

R. Declare over us. 928.

These preceding Antiphons are said daily at the Hours when the service is of the feria : until the Passion of the Lord. But let the Chapter and the R. be said for xv. days.

Daily throughout the whole of Lent no matter what service be made : let Vespers be sung after Mass before lunch except only on Sundays.

¶ *On all ferias throughout the whole of Lent until the Wednesday before Easter : after Mass and before Vespers let Placebo. [535]. be said unless ix. Lessons shall be made on the following day and except when a body shall be interred on the morrow. If however there shall be such a body, let Placebo. and Dirige. be said after lunch before Compline in the usual way through to Lauds.*

¶ *At Vespers.*

Ferial Antiphons and Psalms. [391].

Chapter. Ezek. xvij. 20.

T HE soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall	the father bear the iniquity of the son, saith the almighty Lord. <i>R.</i> Thanks be to God.
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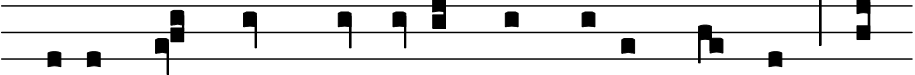
This Chapter is said daily at Vespers until the Passion of the Lord when the service is of the feria.


R. Be thou for us. 929.


Hymn. The fast, as taught by holy lore. 895.

V. God shall give his angels. 897.

Quod uni ex minimis.

Ant. 
I.v. 

 Hat ye have done * unto one of the least of mine : ye



have done unto me, saith the Lord. *Ps.* My soul doth magnify.
50*.

Prayer.

L Oose, we beseech thee, O Lord, the chains of our sins : and whatsoever we deserve for them mercifully turn away. Through Jesus	Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. <i>R.</i> Amen.
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The preceding Hymn of the previous Sundays is sung its place for xv. days.

Having rung twice for collation but both times, whether on Double Feasts or on others, with only a single bell : let the Vigils of the Dead be said : namely Dirige. [543.] until Lauds : but also after the final R. is said Kyrie eleyson. Christe eleyson. Kyrie

eleyson. (Lord, have mercy. Christ, have mercy. Lord, have mercy.) Our Father. *without pronouncing* And lead us not. *The Ps.* I will magnify. (30./xxix.) [213]. *is said* Then the *Preces* together with the *Collects*, as above in the *Psalter* [235]. : afterwards immediately let be read the collation, to be sure the *The Book of the Pastoral Rule.* of *Blessed Gregory, Pope* : which begins thus *Pastoral care.* or the *Dialogue* of the same *Gregory* concerning the miracles of the *Holy Fathers*, which begins thus *On a certain day* it happened. and indeed the collation from hence until *Maundy Thursday* before *Compline* except only on *Sunday* shall be read in the *Pulpit* : with habit not changed, thus, *Pray, sir, give me thy blessing.* Let the highest ranking person who is in the *Choir* say the *Blessing.* And when at his discretion enough hath been read let him say *But thou, O Lord, have mercy upon us.* However let the *Reader* continue with *O Lord, have mercy upon us.* As to which *Clerks* should be inscribed for reading the collation : let such always be begun by a most distinguished one from the *Choir Side* and let it be read in the *Superior Grade* until the *Passion of the Lord.* However on *Saturday of Passiontide* and thereafter : let it be read in the *Second Form.* In such a way that on the *Wednesday* before *Easter* : let it be read in the *First Form.* However on *Double Feasts*, which are celebrated within *Passiontide* : let it be read in the *Superior Grade.*

The collation finished, immediately let *Compline* be rung for with one bell : but on *Double Feasts* with two, and this always once : and let *Compline* follow as above.

¶ It is understood that whenever *Placebo.* is said after *Mass* before *Vespers* through the whole of *Lent*, *Dirige.* is said before the collation until *Lauds* only in the congregation of the *Clerks.* However let *Lauds* be said after *Matins* of the day and of *Saint Mary*, and after *Lauds* of the *Dead* let be said the *Ps.* *Unto thee lift I up.* (123./cxxij.) [412].

¶ Tuesday.

At Matins.

Invitatory &c. as above. [223].

Lessons from a Sermon of Blessed Augustine, Bishop. Homily 41.

Lesson j.



Enitents, penitents, penitents, if indeed ye be penitents and not ridiculers :

change your life, correct your ways, be ye reconciled to God. And ye in fact feed while in chains. In what

chains (thou asketh) ? What ye shall bind on earth : shall be bound in heaven. Thou hearest of binding : and thou thinkest to make deception to God ? Thou makest penance, thou plantest the knee : and thou mockest and deridest the patience of God. If thou be penitent : repent thyself. If thou repent not : thou art not penitent. If therefore thou repentest : why doest thou what bad thou hast done ? If thou hast done penance : be unwilling to do such. If thou still dost : without doubt thou art not penitent. And indeed, dearly beloved, sick men are sent to the church or are carried to the church, and are baptized, and are renewed :

and go from here to meet blessedness. But that itself is not the case with penitence. Who hath not yet received baptism : hath not yet violated the sacrament. But who hath violated the sacrament by evil and degenerate living, and therefore hath been removed from the altar lest he should eat and drink damnation to himself : let him change his life, correct himself and be reconciled while he liveth, while he be sound. He expecteth also then to be reconciled : when he beginneth to die. We have experienced many which have expired : while waiting to be reconciled. But thou, O Lord, have mercy upon us.

Lesson ij.

NExt likewise I tell, in the sight of God, to your fear : my fear. Yet who feareth not : shall disdain my fear, but to his own evil. Harken therefore. I am certain, because a man baptized if he liveth : I dare not to say without sin ? For who is without sin ? But if he shall lead a life without offense, and shall have only such sins which daily are forgiven those saying in the prayer, Forgive us our debts, as we forgive our debtors : when he goeth from hence, he shall not end his life, but

shall cross over from life into life. Whether he hasteneth to his baptism properly by desire, or is baptized in a position of danger and pass away from this life : he goeth to the Lord : he goeth to rest. The baptized, however, a deserter and violater of such a sacrament : if he should do penance, from the whole heart do penance, where God seeth who seeth even the heart of David when rebuked by the prophet and severely rebuked, after frightful threats cried out to God, I have sinned : and shortly he heard,

the Lord had put away his sin. So much power have three syllables. I have sinned is three syllables. But in those three syllables : the flame of the heart's sacrifice ascendeth to heaven. Therefore who hath done penance truly and hath been released from the bond with which he hath been bound, and separated from the body of Christ, and shall live well after penance, in the way that he ought to have lived before penance : after reconciliation whensoever he shall have died, he

goeth to the Lord. He shall not be deprived of the kingdom of God : he shall not be separated from the people by the Devil. Whoever indeed is placed in the final necessity of his sickness shall wish to receive and receiveth penance, and straightway is reconciled and goeth from hence : I admit to you that we deny him not what he entreateth : but we do not presume therefore that he shall be well from henceforth. But thou, O Lord, have mercy upon us.

Lesson iij.

I presume not, I deceive ye not : I presume not. I presume not : I deceive ye not. A faithful man living well passeth away from here safely, one baptized at the last hour passeth away from here safely, he doing penance and reconciliation while he is sound, and afterwards living well : passeth away from here safely. Doing penance at the last and being reconciled, whether safely passed away from here, I myself am not certain. Whence I am sure : I say, and I give assurance. Whence I am not sure : I am able to give penance, I am not able to give assurance. Attend to what I say. I ought to set it forth more plainly : lest someone should wrongly understand what is to be

understood. Can it be that I say they shall be damned ? No I say not. But neither say I thou shalt be delivered. And what sayest thou to me ? I know not, I know not : I presume not, I promise not, I know not. Whishest thee to be delivered from doubt ? Do penance whilst thou art sound. If indeed thou dost true penance while thou art sound, and the last day should come upon thee, hasten to be reconciled : if thus thou dost, thou art secure. Whereby secure ? Because thou hast done penance at that time : when thou wast also able to sin. But if then thou wishest to do thy penance when thou art no longer able to sin : sins have dismissed thee, not thee them. But whence knowest

thou, thou sayest, whether God may not perhaps forgive me ? Truly thou sayest, Whence ? I know not. That I know : this I know not. Therefore I give thee a penance : because I know not. For if I knew it would not be useful to thee : I would not give it thee. Likewise if I knew that it would not be useful to thee : I would not

admonish thee, I would not fright thee. There are two things : either thou art forgiven, or not forgiven. Which of these shall be the future to thee : I know not. Therefore lay aside what is uncertain : and keep that which is certain. But thou, O Lord, have mercy upon us.

At Lauds.

Intravit Jesus in templum Dei.

Ant.
I.i.



E-sus * went into the temple of God, and

cast out all them that sold and bought : and o- ver threw the

tables of the mo ney -chang-ers, and the seats of them that

sold doves. Ps. Blessed be the Lord. 49*.

Prayer.

LOOK down, we beseech thee, O Lord, upon thy family : and grant that our mind may glow before

thee with desire of thee : which chastiseth itself by mortification of the flesh. Through Jesus Christ thy

Son our Lord, who liveth and
reigneth with thee in the unity of the

Holy Ghost, one God, world without
end. *R.* Amen.

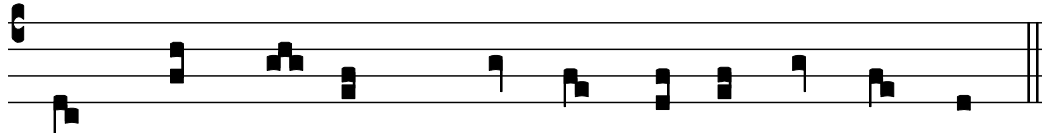
¶ *At Vespers.*

Abiit Jesus foras.

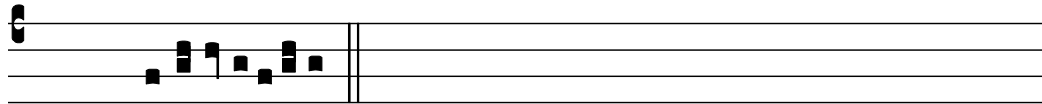
Ant.
Li.



E-sus * went out of the ci-ty into Betha-ny :



and there he taught them of the kingdom of God.



Ps. My soul doth magnify. 50*.

Prayer.

MAY our prayers, O Lord, ascend
to thee : and from thy church
drive thou away all wickedness.
Through Jesus Christ thy Son our

Lord, who liveth and reigneth with
thee in the unity of the Holy Ghost,
one God, world without end. *R.*
Amen.

¶ *Wednesday.*

At Matins.

Lessons from a Sermon of Blessed Leo, Pope. Sermon 4. of Lent.

Lesson j.



N preaching to you, dearly
beloved, this most holy and
greatest fast, what is a more
apt introduction : than that I begin
by saying the words of the Apostle

which have been read (in which
Christ spake), Behold, now is the
accepted time : behold, now is the
day of salvation. For although there
are no seasons which are not full of

divine gifts : and access to the mercy of God is always furnished to us through his grace : yet now the minds of all should be moved with greater zeal to spiritual progress, and rightly animated with greater confidence : when the return of that day in which we were redeemed inviteth us to all the duties of piety, that we may celebrate the sacrament, excelling all others, of the Lord's passion : with purified bodies and minds. Indeed these great mysteries thus demand such unceasing devotion and continuous reverence : that we should remain always in the sight of God, as it is right that we be found on the Feast of Easter itself. But seeing that few have this fortitude, and that while with frailty of flesh more austere observance is relaxed, and also that while concerns are extended through the varied actions of this life, it is necessary that even pious hearts

should be soiled with worldly dust : with great healthfulness the divine institution hath provided, that for restoring purity of minds, the discipline of the forty days should heal us, during which the faults of other times might be redeemed by pious works, and mortified by chaste fasting. Entering therefore, dearly beloved, into these mystical days, established both for the purifying of minds and also for the hallowing of bodies, let us take care to obey the Apostle's precepts, : cleansing ourselves from all filthiness of the flesh and of the spirit, that restraining the struggles that exist between the two natures, the mind, which under the guidance of God ought to be established as the ruler of the body, may obtain the dignity of its mastery. But thou, O Lord, have mercy upon us.

Lesson ij.

FOR our great fast standeth not only in abstinence from food, nor in choice victuals withheld from the body : except the mind be recalled from iniquity, and the tongue restrained from slandering. Thus therefore moderation of eating is unto us liberty : that also other desires may be

curbed by the same law of gentleness and patience, peace and tranquility. This is the time : in which all contaminations of vices having been excluded, perpetuity of virtues shall be held fast by us. Now let the strength of devout minds be to forgive offences, to disregard insults, and to become

accustomed to forgetting wrongs. Now let the faithful spirit train himself with the armour of righteousness on the right hand and on the left : that through glory and ignomy, through infamy and good repute, he may maintain a secure conscience, neither puffed up with praises, nor discouraged by reproaches. Let him not be afraid, amid works of mercy : of the diminution of wordly means. Chistian poverty is always rich, nor feareth the needy to labour in this world : to whom it is given to possess all things with the Lord of all things. Those workers therefore which do good works, ought not be fraid lest the ability of serving shall be lacking : seeing that, in the Gospel, in the two mites the devotion of the widow is approved, and gratuitous generosity hath a reward for a cup of cold water. For the measure of our charity is reckoned firstly by the affection of kindness, and never shall the effectiveness of mercy desert him : in whom mercy itself faileth not. The holy widow of Zarephath, proved this, who in the time of famine offered

blessed Elijah of that day's food which was all she had : and, preferring the prophet's hunger to hers, without hesitation gave him a handful of meal, and a little oil. But the same did not want for what she had given faithfully, and in the vessels emptied by an outpouring of devotion a fount of new abundance appeared : that the fulness of her substance should not be diminished by this holy use, the want of which she had never dreaded. But these devotions, dearly beloved, for which we are confident ye are willingly prepared, doubt not the Devil who is the adversary of all virtues to envy, and for this to arm the force of his malice, that he may extend snares of piety from piety itself, and those he shall be unable to strike down by distrust, he shall endeavour to overcome by vainglory. Because it is difficult that man's praise should not catch him who liveth praiseworthy, unless, as it is written : He that glorieth, let him glory in the Lord. But thou, O Lord, have mercy upon us.

Lesson iij.

TO be sure, whose resolution would that most wicked enemy not dare to attack, whose fast would

he not strive to violate, when (as is revealed in the reading of the Gospel) he did not restrain his deceptions from

the Saviour of the world himself? For he being frightened of His fast of forty days and nights, wanted craftily to investigate, whether this power of abstinence was given Him or His own, for he need not dread the dissolution of his deceitful works, if Christ had been subject even to the conditions of his body. And so first he cunningly searched whether He were Himself the Creator of all living things : which would be able to change the natures of corporeal things as He wished. Second whether under the appearance of human flesh divinity was hidden : to whom it was easy to make the air his pathway, and to hurl his earthy limbs through space. But when the Lord had preferred to oppose by the righteousness of the true man, rather than to manifest the power of His deity : at this he turned to the third trick of deceit, that he might tempt him in whom the signs of divine power had been held back, by the desire of domination, and to lead Him to His own veneration by promising Him the kingdoms of this world. But the wisdom of God rendered foolish the prudence of the Devil, so that the haughty enemy seeing a man such as he had formerly overcome, did not fear to attack him : whom it behooved to be slain for all

mankind. Therefore of this adversary's devices, not only in the enticements of the palate : but also in the intention of abstinence let us beware. For he who knew to bring death to the human race through food : knew also how to cause harm through the fast itself. And also effecting a contrary deceit, just as through the serpent he dared them to take what was forbidden : so by hunger he persuadeth us to avoid what is permitted. Restraint is indeed useful : which, accustoming one to a frugal diet, curbeth the appetite of delights : but woe to the teaching of those in which even fasting is a sin. For they condemn the creature's nature to the injury of the Creator, and assert that they are defiled by eating : those things of which they determine not God but the Devil to be the author, retorting, the Apostle saying, Unto the pure all things are pure : but unto them that are defiled and unbelieving is nothing pure : but even their mind and conscience is defiled. But ye, dearly beloved, holy offspring of the catholic Mother, whom the Holy Ghost hath instructed in the school of truth, be your liberty moderated with agreeable reasoning : knowing that it is good to abstain even from

lawful things. And during more restricted living, so to distinguish foods : that while their use may be withdrawn, their nature may not be condemned. And withdraw yourselves from the aforementioned pes-

tilential contagion : that with Christ the Lord. the Creator of all, ye may reign, who liveth and reigneth, one God, world without end, amen. But thou, O Lord, have mercy upon us.

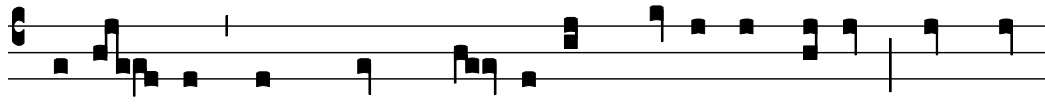
At Lauds.

Generatio hec prava.

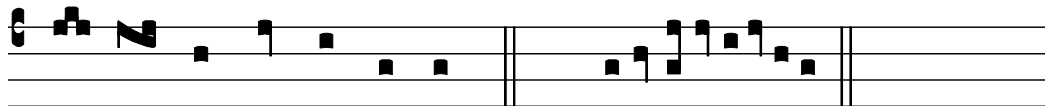
Ant.
VIII.i.



His crooked * and perverse ge-ne-ration seeketh af-



ter a sign, and there shall no sign be giv-en to it : but the



sign of the prophet Jo-nas. *Ps.* Blessed be the Lord. 70*.

Prayer.

Mercifully hear our prayers, we beseech thee, O Lord : and stretch forth the right hand of thy majesty against all things that oppose us. Through Jesus Christ thy Son

our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end.
R. Amen.

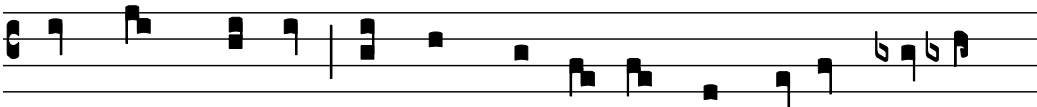
¶ *At Vespers.*

Sicut fuit Jonas.

Ant.
IV.v.



OR as Jo-nah * was three days and three nights in



the whale's bel-ly : so shall the Son of man be in the heart



of the earth. *Ps.* My soul doth magnify. 60*.

Prayer.

Illuminate our minds, we beseech thee, O Lord, with the light of thy brightness : that we may be able to perceive what we ought to do, and may have power to do what is right.

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

¶ *Thursday.*

At Matins.

Lessons from a Sermon of Blessed Leo, Pope.

(From a Sermon of Blessed Leo, Pope 5. on Lent. Augustine Sermon 63. of the season.)

Lesson j.



HE apostolical doctrine, dearly beloved, admonisheth us that putting off the old man with his works : we should be renewed from day to day in holy conduct. For if we are the temple of

God, and the Holy Ghost is the dweller in our minds, the Apostle saying, For ye are the temple of the living God : let great vigilance be our labour, that the receptacle of our hearts may not be unworthy of such a

guest. And just as in houses made with hands praiseworthy diligence should be provided, so that anything, whether infusion of rain, or whirlwind of storm, or if it be run-down with age, it shall be quickly restored to wholeness with care : so our souls ought to be guarded with continual concern, so that nothing disorderly nor impure shall be found. For although our building cannot stand without the work of its Author, neither can our building be safe except by the protection of the Creator : nevertheless because we are rational stones and living materials, thus the hand of our Creator buildeth us up, so that when his workman is restored he may yet again be a worker. Therefore the obedience of man is to not refuse the grace of God : nor to falter from that good without which he is unable to be good. And if anything should be impossible or difficult for him in the performance of the commandments, let him not remain by himself but have recourse

to aid. He therefore giveth a commandment : that should excite desire and supply aid, the prophet saying, Cast thy burden upon the Lord, and he shall nourish thee. Can it be that perchance any one so insolently showeth pride, and thus presumeth himself to be so inviolate, so immaculate, that henceforth he should have no need of renovation ? He is entirely deceived by that presumption, and groweth old with excessive vanity, who, amid the temptations of this life, presumeth himself to be immune from every wound. All things are full of perils : they are full of snares. They incite lusts, they are lying in wait with allurements : profit is pleasing, losses deter. Bitter are the tongues of slanderers : nor are the mouths of praises always truthful. Thence rageth hatred, hence deceiveth lying kindness, so that it be easier to shun quarelling, than to avoid deception. But thou, O Lord, have mercy upon us.

Lesson ij.

BUT to them maintaining virtues, the way is so doubtful, and discernment is so uncertain, that if anyone shall be able to keep to the measure of the most slender boun-

daries of distinction between good and evil : it may be difficult that delicacy of conscience rob our tongue of its sting, and may also escape the reproaches of the wicked, to whom

justice should be a friend. Now when human thinking is directed to those changes of temporal things : how many dark mists oppose them, how many perverse opinions are concealing errors, so that fuel for complaints is taken up from interposing contradictions. For granted that the hearts of all the faithful should not doubt divine providence to be absent from no regions of this world, and at no times : neither do worldly events depend upon the power of the stars, but everything is most equably and mercifully disposed by the most high King, seeing that it is written, All the paths of the Lord are mercy and truth : yet certain things do not proceed according to our desires, and hindered by the error of human judgement the cause of the unjust more often overcomes that of the just : it conforms too closely to our nature, and by such dangerous anomalies even the great are agitated and are impelled to murmur unlawful excuses. Inasmuch as among these vicissitudes even the most excellent prophet David : should declare himself to be always endangered by turmoil, and say, Nevertheless my feet were almost gone, my treadings had well-nigh slipt : and why ? I was grieved at the wicked, I do also see

the ungodly in such prosperity. Whence, seeing that such firm strength is of so few, that none should be shaken by the disturbances of inequity, and many of the faithful may be corrupted not only by opposers but also by followers : for the curing of the wounds with which human infirmity is injured, treatment must be summoned. For that reason indeed, to everyone for whom this world is full of dangers, this is briefly mentioned : as the scripture saith, Who shall glory to have himself a clean heart, or himself to be pure from sin : let them all understand pardon for sins and reparation to be a necessary treatment. But when, dearly beloved, we hasten to the divine remedy, whensoever those sacraments of our redemption are brought back to us by the law of time, which in order that we should worthily celebrate : let us prepare most beneficially by fasting for forty days. For not only these, which through the mystery of the death and resurrection of Christ are coming to be born to a new life by baptism : but also all people having been born again both usefully and necessarily take up for themselves the protection of this of sanctification. The former, those which have not yet, let them receive :

those that have received, let them preserve, the Apostle saying, Who standeth, let him take heed lest he fall. No one is so upheld by firmness :

that he ought to rest secure in his stability. But thou, O Lord, have mercy upon us.

Lesson iij.

LET us therefore, dearly beloved, make use of the venerable institutions of this salutary season : and with care let us expertly cleanse our mirrors of the heart. No matter how much indeed chastely and soberly this mortal life be lead : it is yet sprinkled with some dust of the earthly way of life. And the brightness of minds made in the image of God, is not therefore such a stranger to all the fumes of vanity : that it could not be darkened with filth, and not need always to be polished. But if indeed it is necessary for the most cautious souls : how much more shall be demanded of them, which perhaps have passed the time of a whole year, either too safely or too negligently ? With due charity we warn all therefore not to be deluded by one another, because consciences of individuals, not able to be seen by us, with the eyes of God discerning all at once, being not shut off by hidden places, nor by enclosing walls, not only actual acts and thoughts, but also those going to be done and thought are

known to him. This therefore is the knowledge of the most high Judge, this is the terrible gaze, unto which every solid thing is penetrable, and every secret lieth open. Unto whom the obscure are made clear, the dumb answer, the silent confess : and without voice the mind uttereth. Let no one disdain the forbearance of the God's goodness with impunity for his sins : nor let him by no means therefore reckon that offence, because His anger is not yet tried. Long lives are not mortal respites, nor shall lasting freedom of foolish pleasures cross over into eternal punishment : if while justice is suspended, the remedy of penitence is not sought. Let us flee, therefore, to the omni-present mercy of God : and, that the holy Easter of the Lord may be celebrated with worthy observances : let the hearts of all the faithful be sanctified. Let rage grow mild : let irascibility grow tame. Let all confess their faults to one another in turn : neither let the exactor be vengeful, where the suppliant is kindly. Saying, Forgive

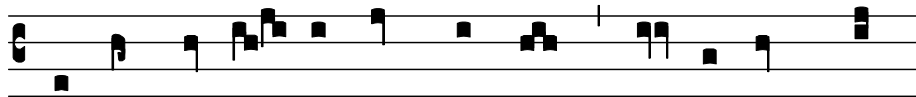
us our trespasses, as we forgive those who trespass against us : we are bound with strong chains, unless we profess that with which we are filled. Whence if the covenant of this most holy prayer with its condition be not wholly preserved : now at least each one may know his conscience : and forgiving the offenses of others, he shall obtain cleansing from his sins : the Lord saying, If ye forgive men their trespasses : your Father which is in heaven will also forgive your offences. He is likewise not far from what he asketh : when upon the benevolence of begging dependeth the sentence of judgement. Who, hearing human prayers equally with his mercy and justice prescribeth concerning our fickleness, that by no means should he be held in the same law of severity : whom He had found not desirous of vengeance. For clemency is fitting for meek : and also for generous souls. Nothing is indeed more worthy than that a man should

be one who imitates his Author : and according to the measure of his own faculties, let him be the executor of divine works. For when the hungry are fed, the naked clothed, the infirm cared for : doth not the hand of the servant carry out the service of the Lord, and is not the kindness of the servant a gift of the Lord ? Who having needed not an assistant with which to accomplish his mercy : hath so tempered his omnipotence, that the hardships of men should also be aided by men. And rightly to God they return thanks for the works of mercy : whose works appear to be as those of servants. On account of which the Lord himself said to his disciples, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. : through Christ our Lord who liveth and reigneth, one God, world without end. But thou, O Lord, have mercy upon us.

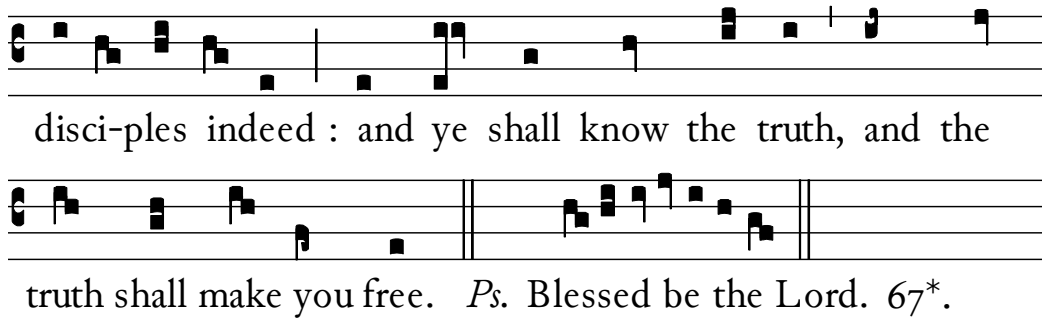
At Lauds.

Si vos manseritis.

Ant.
VII.i.



F ye contin- ue * in my word, then ye are my



Prayer.

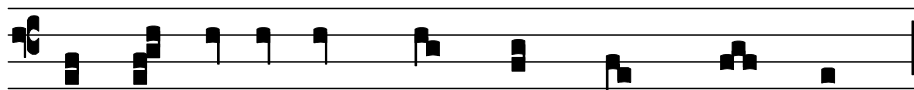
Almighty everlasting God, who
in the observances of fasting and
almsgiving hast provided remedies for
our sins : grant us ever to be devoted
to thee in mind and body. Through

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

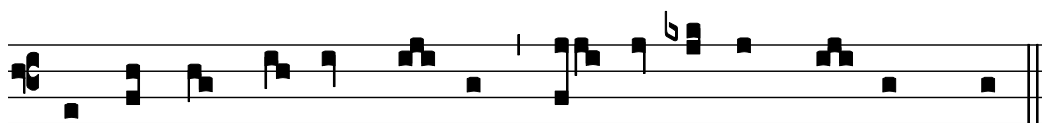
¶ *At Vespers.*

Ego enim ex Deo.

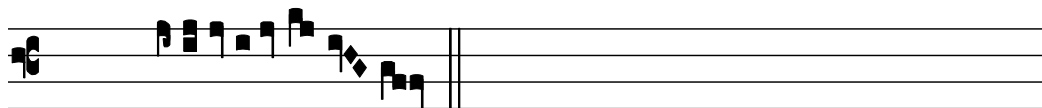
Ant.
IV.ii.



OR I pro-ceeded * forth, and came from God :



neither came I of my self, but my Father, he sent me.



Ps. My soul doth magnify. 60*.

Prayer.

Grant, we beseech thee, O Lord,
to all Christian people, that they
may both acknowledge what they

profess : and love the heavenly gift
which they frequent. Through Jesus
Christ thy Son our Lord, who liveth

and reigneth with thee and the Holy
Ghost, one God, world without end.

℟: Amen.

¶ *Friday.*

At Matins.

Lessons from a Sermon of Blessed Maximus, Bishop.

Lesson j.



E have heard, dearly beloved,
just as the Gospel-trumpet
hath sounded, our Lord and
Redeemer resisting against the
temptations of the Devil not only
with words : but also fighting with
the Spirit. He indeed conducteth the
struggle by speech : but completeth
the victory with majesty. Let us not
think to be conflicted by such a
remarkable mystery, in which either
the inflamed Devil breaketh forth
into word : or rather that the Lord of
the world should nevertheless con-
descend to answer his tempter's
words. In all these however : our
salvation is the reason. For us the
Saviour hungereth : for us he speak-
eth. We conquer in that : because we
are unto him the reason for fighting.
For who would doubt the Only
Begotten of the Father, which no
creature is able to meet, to have
entered the contest for those for
whom he clad himself in flesh ?

Therefore the form of the human
body induced the most crafty enemy
to go forth to battle : whom the true
Son of God hath confounded with
the reply of a true man. Because of
which the wandering and two-headed
tempter is searching for soft and light
temptations, because granted he saw
the appearance of a fleshly man in
Christ : yet disturbed by the presence
of divinity, he suspected him to be
more than human. He therefore was
roused to dare approaching one born
of a woman : but was frightened by
the begetting of a virgin. Although
indeed Mary, a daughter of Eve,
certainly had given birth to Christ :
nevertheless he had not been con-
ceived from Adam. When therefore
the enemy saw the Son of God
begotten by means of such a miracle :
he pondered with himself (as I sup-
pose) and also wondering said, Who
is he, which not knowing me hath
entered into this world ? I knew

indeed that he was born of a woman : but I know not whence he was conceived. Behold the mother is evident : but I am not able to discover the father. I see the birth : but I discern not the begetting. And what increaseth my astonishment : exceptionally to the law of begetting, indeed the mother exulteth as a virgin at the birth of a son. Lo ! as a child he lieth in a cradle, his streameth face with tears : and resembling one that is mortal, he cometh forth with crying. And while nothing of infancy

is wanting in him : yet of corruption as in an infant there is none in him. He is covered with dirty rags, but he smileth happily to the shining star in heaven, moreover in his honour ministering angels rally to him between the stars and the earth, and exulting they announce : this new thing which I do not understand. What is this miracle ? I see what I am unable to look upon, I hear what I am not able to comprehend : that one born a man is honoured as God. But thou, O Lord, have mercy upon us.

Lesson ij.

AT no time hath it befallen to me that any man should be born : and should have nothing of human vice. What is this so new and powerful generation ? He was born amongst sinners and the wicked, and likewise proceeded from a mortal mother : more spotless than all that have been born, and in him appeareth to me more purity from heaven. The root of greed ariseth not in him : nor doth any hatred beat in his heart. His tongue knoweth not falsehood : his eyes admit not desire. He is enfeebled with no delights of the ears. To be sure the luxury by which I have subjected the human race to myself : is not able to penetrate his

breast. He belongeth not among the boasters : nor with the wicked. And what more ? I find nothing in him that should delight me : he voideth all my efforts. What should I do ? where shall I turn ? I feel myself stronger. I think he may wish to reign in my kingdom. Lest perhaps he be God : whom no offense is able to pollute. But if he should be God, how could he have endured the indignities of being begotten of a woman ? How could he have been contented with a manger and swaddling clothes ? Who could believe the crying of infancy in God ? To whom is it not laughable that God be nourished with woman's milk ? After

all behold he hungereth : when certainly no reason should convince that God should be hungry. Evidently the Devil was ignorant insofar as what nourishments Christ preferred in infancy, and what food the man desired : it was not that of bodily weakness, but the sacrament of heavenly grace. For the Son of God who continueth timelessly for ever with the eternal Father, which together with his Creator is naturally incapable of suffering, who reigneth with uncorruptible authority : carried out the mystery of salvation in our flesh. And on account of this mortal association he endured suffering : so that as a man he might triumph in the struggle with the enemy of the human race. Whence also that reckless one blinded by his rage, said unto the Lord, If thou be the Son of God, command that these stones be made bread. This is most foolish empty thievery of the same. Through bread indeed he wished to tempt Him who is bread, reckoning him to struggle in need of food : who preferred voluntary hunger. To

whom the Lord responded, It is written, Man shall not live by bread alone : but by every word that proceedeth out of the mouth of God. This is to say, In vain, O Devil, thou again attemptest to trip up by food. It is enough to thee, that being persuaded with forbidden fruit in paradise : Adam hath been deceived by thee. Neither doth hunger defeat me : nor do I yield to thine inducements. For the will of God : is my food. The Word of God : is perfect refreshment to me. Which proposition having been rebuffed : I reckon that the Devil said again, What is this thing ? I see that he is an hungred : and I find in him no necessity of eating. So this man endureth all things : just as God overcometh all things. That Adam, without doubt made by the hands of God, once yielded to my snares : this son of a woman was neither prevailed upon in his necessities, nor acquiesceth to my counsels. That one I overcame by the mouth of the serpent, this one even disdaineth my speaking. But thou, O Lord, have mercy upon us.

Lesson iij.

Again, standing on a pinnacle of the temple : he said unto the Lord, If thou be the Son of God :

cast thyself down. Cast thyself down he said. How disturbing is this that is spoken ? He thinketh to be able to

persuade Him through great danger : from whom he was able to obtain nothing by bread. To whom he was answered by Christ, It is written, Thou shalt not tempt the Lord thy God. That is, this which thou urgest, O Devil : is presumption of temptation, not counsel of reason. An emptiness of boasting : not a model of virtue. Every miracle is empty : that is not worked for the usefulness of human salvation. And with this brought to nought by the Lord's response : he sheweth him all the kingdoms of the world and their honours saying, All these things will I give thee, if thou wilt fall down and worship me. To whom again he answereth, Thou shalt worship the Lord thy God : and him only shalt thou serve, that is, unto thee who shall worship the Demon : unto thee are destined not kingdoms but the lower regions. Inasmuch as to worship God and to truly serve him : is the prerogative of rulers. But thou who desiring the honours of the world hast promisest it through prevarication : shall find thyself unable even to give the kingdom. Behold, even with a triple interrogation the tempter accomplished nothing. Uncertain he came : more uncertain he returned. He was ad-

vancing in order to test : he departed rejected. Therefore now, dearly beloved brethren, because in the reckoning of the Lord's victorious fasting, we have recognized the triumph of our salvation : let our fast be sanctified with devout services. But what else is to sanctify the fast, except to be willing to do justice to the cause of the holy fast, by avoiding wickednesses ? He sanctifieth that fast : whose heart is not turned aside from the right path by the flattery of powerful friends and the influence of parents, and also by the favours of clients, small or great. He sanctifieth his fast : of whom the value of righteousness doth not diminish. He sanctifieth that fast : who extinguisheth the flames of raging passion, with gentle mind of placability. He sanctifieth the fast : who turneth away lustful eyes from shameful gazing by the restraints of chastity. He sanctifieth the fast : who disperseth the casting of insults with the shield of forbearance from retaliation. He sanctifieth the fast : who restraineth quarelling disturbances with the sensibleness of peaceful conversation and the skill of more prudent speech. He sanctifieth the fast : who when vain thoughts arise in his breast like thorns in the Gospel he cutteth them

away as if some ploughman furrowing with a ploughshare. He sanctifieth the fast : who pitying consoleth the poverty of desitution from his hand according to the quantity of his substance. He sanctifieth that fast : who through attentiveness to all the divine precepts of the law, rejecteth the devilish temptations of his heart. And therefore, dearly beloved brethren, if we wish to exhibit fastings pleasing to God : let us be strong in faith, just in judgement, sober in feasting, restrained in pleasures, faithful in friendship, patient in

injustices, moderate in contentions. Fleeing immodest speech, constant against injustices, simple in charity, cautious amongst the deceitful, consoling the sorrowful, resisting the obstinate. Sparing in suspicions, silent amongst evil speakers, humble amongst coequals. If with these sorts of virtues we shall be willing to sanctify our fastings : giving thanks to the Lord until the Easter festival, we shall also come to the joys of the heavenly promises, with undoubted faith and a happy conscience. But thou, O Lord, have mercy upon us.

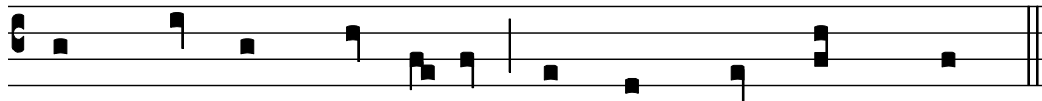
At Lauds.

Angelus Domini descendebat.

Ant.
IV.iv.



HE Angel of the Lord * went down from heaven,



and troubled the wa-ter : and one was made whole.



Ps. Blessed be the Lord. 59*.

Prayer.

BE favourable, O Lord, to thy people : and whom thou

makest to be devoted to thee, kindly revive with thy gracious assistance.

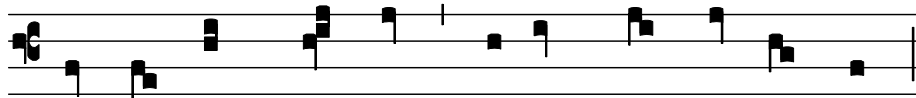
Through Jesus Christ thy Son our
Lord, who liveth and reigneth with
thee in the unity of the Holy Ghost,

one God, world without end. *R.*
Amen.

¶ *At Vespers.*

Qui me sanum fecit.

Ant.
Li.



E that made me whole, the same commanded me :



Take up thy bed, and walk in peace. *Ps.* My soul doth magnify.
50*.

Prayer.

Hear us, O merciful God : and
shew unto our minds the light
of thy grace. Through Jesus Christ
thy Son our Lord, who liveth and

reigneth with thee in the unity of the
Holy Ghost, one God, world without
end. *R.* Amen.

¶ *Saturday.*

At Matins.

Lessons from a Sermon of Blessed Maximus, Bishop.

Lesson j.



That astonishing conflict,
which had been between the
King of heaven and the
tyrant of the heavenly King, of charity
the reading of the Holy Gospel now
having been read through and your
hearing having borne witness : the
triumphal mystery of the Lord's

incarnation resoundeth unto us. For
the almighty Lord with ineffable af-
fection of pity, having felt compassion
for human bondage, and also now
wishing his diabolic power to be
removed from the world : sent his
only begotten Son, not that divinity
be lessened, nor that virtue be

different, nor that will be discordant, who receiving our flesh, having spurned the ancient condition of begetting, by a new law a new Son was born from a woman of uncorrupted body, and insofar as the Devil presumed to tempt this saving man after having been adopted into the fellowship of deity, he was not able to overcome him. And so when that deadly lion saw the Lamb of God after a most lengthy and continuous fast of forty days and nights an hungred, and he could not believe God an hungred : that most expert in the art of temptation approached saying, If thou be the Son of God : command that these stones be made bread. He thought to himself, as I suppose, of such a cunning trick : and said, If this is he at whose command manna flowed from heaven to the hungry people in the wilderness, if this is he whom I recall had brought out streams from the rock : he shall now be able to transform stones into

bread. And if not at my petition : then by his necessity who is an hungred. Insofar as if he shall do so : I shall prove him to be God. If he shall be unable : I shall discern a man. The Devil therefore awaited the bread not so much that he should acquire it for himself : as that he was endeavouring to seize the world. But the Lord of the world, who was able both to produce bread from a stone, and was unwilling that the sacrament of salvation should be manifested by human testing : thus tempered his answer in his holy mouth, that neither should Him who was truth speak falsehood, nor that he which from the beginning is false, who would not believe, would be able to recognize the truth. Saith therefore the Lord unto him, It is written, Man shall not live by bread alone : but by every word that proceedeth out of the mouth of God. But thou, O Lord, have mercy upon us.

Lesson ij.

THE tempter received the answer from the Law : to which he was unable to resist. He, being not in the practice of eating, did not take the bread : but the other demanded with deceiving trickery. Wherein indeed

should the Son of God have necessary human bread, to whom all was of his own divine substance : or for what reason made Christ bread from earthly stone, when he himself (as it is read) was spiritually both bread and

stone ? The tempter mocked and ridiculed : another scheme of temptation was attempted. For by his secret and arcane council the Lord stood on the pinnacle of the temple : the Devil said unto him, If thou be the Son of God : cast thyself down. O how foolish and perverse this excessive suggestion : that should tell the Son of God, Cast thyself down. Can it be that he had not rightly said, If thou art the Son of God, ascend into heaven. Insofar as whom the Lord made : truly would prove to be the Son of God. But the enemy of heaven indeed not tempting Him to be willing to be induced to ascend to the heavens, in fact provoketh Him downwards to the depths : because he desireth all to fall, who perceiveth himself to have fallen before all men. Neither doth the blind one know that he is attempting to persuade Him to fall : who not only is not able to fall, but cometh to correct the collapse of the falling. For the Lord (as it is read) raiseth up the fallen : the Lord unbindeth those in chains. Who therefore hath come not to deceive but to save from being deceived, voideth the strategem of testing by such a measure of most cautious response :

so that not only would the Dark Enemy not able to see the mysterious purpose for us, but more and more was he confused with obscure and uncertain convolutions by the Lord's answers. For that invincible spiritual warrior of battle saith, It is written, Thou shalt not tempt the Lord thy God. How simple the prudence in this reply, and how circumspect the simplicity : by which neither is truth kept silent, nor is the reprobate able to test what things are true. Truly as it is written, The light shineth in darkness : and the darkness comprehended it not. The Devil heareth that God is not to be tempted, yet acknowledgeth not the man whom he tempteth to be God. And indeed he seeth that Christ is able to answer equally what pertains to man : and what pertains to God. But in his wickedness even that is not sufficient : he yet tieth the snares of the third trial. He led, it saith, Him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the honours of them, saying, All these things will I give thee, if thou wilt fall down and worship me. But thou, O Lord, have mercy upon us.

Lesson iij.

ANxiously brethren turn ye : because to fall is all that the enemy urgeth. Indeed all who worship the Devil fall : and indeed he falleth who pursueth worldly power and honour by means of sacrilegious arts and with harmful promises. But our Lord and Saviour as usual confounded him with a response saying, Get thee behind me, Satan. For it is written, Thou shalt worship the Lord thy God : and him only shalt thou serve. The testimonies of Holy Scripture were given, not that the unconvertible should be taught : but that the impudent should be refuted. Christ commanded him to get behind : so that the most hard enemy, even now speaking to him presumptuously, whose will he is not able to recognize, might feel His power. He was commanded to get behind, who offered the kingdoms of the world, that was not willing to yield to the authority of the Son of God, to which he was reluctant to be subject : and also that by whom he unjustly demanded to be worshipped, he would be duly approved by everyone worshipping. And what is more, dearly beloved, while the impious tempter speaketh, and while he dareth the forbidden, as if defeated by a man he became silent :

and as if by a command from God he withdrew. And it was necessary that now he should withdraw that temptation : in which by stirring all his might and exerting all strength, he was able to discover in Him not even a trace of desire. He was astounded and amazed to discover after so many ages a man not having human desires : and one born in the flesh to have nothing within of bodily corruption. With the Devil departing back therefore : approaching (as was read) angels ministered unto him. How great the triumph of that glory be : retinues of angels teach us. No wonder, certainly, if there came angels with ministries unto him : of whose victory they were amazed. And therefore brethren if we are unwillingly overcome by the Devil : let us cling to him who hath triumphed over the Devil. Now to cling is to believe in Christ : and his paternal nature to be to divine, and the maternal truly of the body. For he shall be able to conquer the Devil, the Lord supporting him : longing for no matter what saving precepts of God, he should strive to shun useless and oftentimes dangerous and disparaging talk. Also not to love the destructive profit of usury, not to oppress the

guardian of peace, righteousness, with bribes : to shrink from devising harmful factions, to decline from inglorious and sometimes blood-thirsty soliciting of undue honour, from provoking discord, to repress lying by insolently speaking evil with the tongue. None the less they which pollute life, wound the soul, destroy alliances, drive off the Christian from good works, and also all superstitions sacrilege of spirits and idols by which even the greatest benevolence of the

Almighty is offended : are scattered by the true love of God. If therefore we continually abstain from these and also from all such sorts of crimes and vices : we shall rightly celebrate the days of this holy Lent : and, exulting in all our solemn observances both with the faith of happy consciences and in tranquility, we shall fulfill the season : through our Lord Jesus Christ, who liveth and reigneth, one God, world without end, amen. But thou, O Lord, have mercy upon us.

Assumpsit Jesus discipulos.

Ant.
II.i.



E-sus took * his disciples, and went up into

a mountain : and was transfi-gur-ed be-fore them.

Ps. Blessed be the Lord. 51.*

Prayer.

LOOK graciously, we beseech thee, O Lord, upon thy people : and mercifully turn away from them the scourges of thy wrath. Through

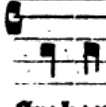
Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

Feria. ij. ebdo. j. quadagesime.

Añā.



Reliquit eum temptatoꝝ: et accesserunt angeli et minist-



Oratio. Deus qui ecclesiā tuam. Supradictus ordo vñculoz hui⁹ dñice ad vtralsq; vespas ⁊ ad mat.

strabant ei. ps. Magnificat. et ad alias horas seruetur vsq; ad passionē dñi tam in ferijs q̃ in dñicis qñ de tēporali agi: excepto q̃ qñ vñ. Ipse liberauit me/ dicit ante lect. tñc ante laudes dicit vñc. Scapulis suis. C. Feria. ij. prime ebdo. xl. ante mat. oēs cruce: imagines/ reliquie/ et vas continēs eucharistiā sint cooperte/ vsq; post resurrectionē in die pasche/ nisi imago btē marie sup pñcipale altare quando festū annunciationis in quadagesima celebra: et excepto sicut q̃ ad pñc. dñice in ramis palmarū crux pñcipalis in ecclesia/ et crux super pñcipale altare illa dominica permaneant discooperte. Ab hinc ergo vsq; ad. iij. feriā ante pascha velū quoddā depēdeat in presbyterio ante altare inter choꝝ ⁊ altare/ qđ per totā. xl. in ferijs quādo de feria agi debet esse dimissum: nisi dñ euāgeliū vel passio legi: ad missam: tunc interim extolli et eleuatū dependeat quousq; a sacerdote dicat. Oꝛate fratres. Et si in crastino sequat festū. ix. lect et in sabbatis tñc de cetero eo die nō dimittet velū nec etiā ante mat feriat. Tamen in die festo qñ fit missa de ieiunio velū vsq; ad inceptiōē euang. semp dimittet: ⁊ non vltra illo die. Ita tamen q̃ semp ad eleuationē corporis xpī extollet velū: et statim dimittet. Quarta autē feria ante pascha dñ passio dñi lega: debet esse dimissum: et ad pꝛolationē huius clausule. Velū tꝛpli scissum est. pꝛdictū velū pꝛesbyterij decidat in aera. Sciendū est q̃ in hac feria ⁊ in oībus ferijs quadagesime quando de feria agitur in incept. matut. laud. vesperarū compl. et cuiuslibet hore diei fiat genuflect. C. Ad matut. inuit. Venite exult. ps. Ipsum. Hy⁹. Sūmi largitoꝝ. C. Ad nocturnū añ. Dñs defensor. ps. Dñs illuminat. ⁊ cetera añe cū suis psalmis illius ferie. Quotidie per ebdomadā dicant versiculi et ꝛia ad matutinas scđm ordinē nocturnozum hystorie dñicalis: ita tamen q̃ ꝛm feriale non omittatur. Lectio prima. Ante dies deuo. vñculus. Ipse liberauit me. C. In laudibus antiphone ⁊ psalmi illius ferie. Epim. Conuertimini. Hymnus. Audi benigne. vñ. Sicut circumdabit te de.

Añā.



Venite benedicti patris me i: percipite regnū quod vo-