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v. Sunday after the Pasch.

v. Week after the Pasch.

Edited by William Renwick.

HAMILTON ONTARIO.

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MMXX.

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[The Fifth Sunday after the Pasch.]

1. **¶** The 5. Sunday after the Pasch is of the Sunday with a Procession. At Lauds all the Antiphons are sung. At 2. Vespers which is of the Apostles [Philip and James]¹ let a solemn Memorial be made of the Sunday and of the Resurrection.

On Monday at Matins let first a solemn Memorial be made of the fast, and then of the Resurrection, and the Mass of the fast is said in Procession. At 2. Vespers a solemn Memorial of Saint Mary with the Ant. *Under thy protection.* [134]. and of the Resurrection.

Tuesday is of S. Mary with a Memorial of the Resurrection. The Mass of the Sunday is said in Procession where should be made a Station.

Wednesday is of the Cross; at 1. Vespers a solemn Memorial of the Martyrs [Alexander, Eventius, and Theodulius]² and a Procession but no Memorial of the Resurrection. At Matins let a solemn Memorial be made of the Martyrs [Alexander &c.]³ with the Ant. *Perpetual light.* minor. [696]. and then a solemn Memorial of the fast. The Mass of the Vigil is said in Procession. At 1. Vespers of the Ascension let a solemn Memorial be made of the Cross. [143r.]

2. **¶** The 5. Sunday after the Pasch is of the Sunday and the Feast of S. John must be deferred until the morrow. At 1. Vespers on Sunday let a Memorial be made of the Apostle [John before the Latin Gate]⁴ and a Procession. At Lauds all the Antiphons are sung.

Monday is of S. John, Bishop and Confessor, all of the Common. At Matins let a solemn Memorial be made of the fast and of the Resurrection, and the Mass of the fast is said in Procession.

Tuesday is of S. Mary.

Wednesday is of the feria with the *R̄R̄*. of Monday and the *R̄*. of Tuesday and Wednesday must be omitted : let no Memorial be made of the Martyrs [Gordian and Epimachus]⁵ except at Vespers and at Matins of S. Mary. The Sunday Mass is said in Procession.

3. **¶** The 5. Sunday after the Pasch is of the Sunday : Procession. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday. The *R̄*. *Let them now say.* must be omitted in this year. At 2. Vespers of the Ascension let a Memorial be made of S. Dunstan and of the Virgin

[Potentiana]⁶ in silence.

4. **A.** **¶** The 5. Sunday after the Pasch is of the service of the Sunday. At Lauds all the Antiphons are sung. In the Procession before the Mass *An angel sat.* with the Verse.

Monday is of the feria with the *R̄R̄.* of Wednesday.

Tuesday is of S. Mary and on Wednesday let the *R̄R̄.* of Monday be sung with the *R̄.* *Let them now say.* 1570.

Thursday is of the Ascension and nothing of S. Urban. The Feast of S. Aldhelm must be deferred until Saturday. At 2. Vespers of the Ascension let a solemn Memorial be made of S. Augustine with a full service on the morrow. At 2. Vespers of S. Augustine let a Memorial be made of S. Aldhelm and of the Octave.

5. **A.** **¶** The 5. Sunday after the Pasch is of the Sunday with a Memorial of the Saint [Germanus],⁷ and a Procession. At Lauds all the Antiphons are sung.

Tuesday is of S. Mary.

Monday and Wednesday are of the feria with the *R̄R̄.* of Tuesday and Wednesday and the *R̄.* *Let them now say.* must be omitted. On Monday is said the Mass of the fast in Procession and nothing of S. Petronilla except at Vespers and at Matins of S. Mary.

1. **B.** **¶** The 5. Sunday after the Pasch is of the Apostles⁸ [Philip and James]⁹ : a solemn Memorial of the Sunday and a Procession.

Monday and Wednesday are of the feria with the *R̄R̄.* of Tuesday and Wednesday. At 2. Vespers of the Ascension let a Memorial be made in silence of S. John, Apostle, with a full service on the morrow.

Saturday is of S. John of Beverley, Bishop and Confessor, all from the Common. At 2. Vespers which is of S. John a Memorial of the Ascension and nothing of the Sunday nor a Procession.

2. **B.** **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄.* of Monday and Tuesday and let the *R̄R̄.* of Wednesday be omitted. The Mass of the fast is said in Procession.

Tuesday is of S. Mary.

3. **B.** **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday and the *R̄R̄*. *Let them now say.* must be omitted.

Thursday is of the Ascension and nothing of S. Potentiana : and the Feast of S. Dunstan must be deferred until the morrow. At 2. Vespers of the Ascension let a Memorial of S. Dunstan be made in silence.

4. **B.** **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung.

Monday is of the feria with the *R̄R̄*. of Wednesday and the *R̄*. *Let them now say.* must be omitted.

Tuesday is of S. Mary.

Wednesday is of S. Aldhelm. At 1. Vespers let a Memorial be made of S. Urban and of the Resurrection. At Matins let a Memorial be made of the Saint and of the fast only. At Vespers of the Ascension let a Memorial be made in silence of S. Aldhelm.

Thursday is of the Ascension. At 2. Vespers a solemn Memorial of S. Augustine with a full service on the morrow and a solemn Memorial of the Octave of the Ascension.

5. **B.** **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday.

Tuesday is of S. Mary with a Memorial of S. Petronilla and of the Resurrection.

On Wednesday let nothing be made of the Saint except at Memorial at Vespers and at Matins of S. Mary, and the *R̄*. *Let them now say.* must be omitted.

1. **C.** **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung. At 1. Vespers which will be of the Apostles [Philip and James]¹⁰ let a solemn Memorial be made of the Sunday and a Procession. At 2. Vespers, which will be of the Cross, let a solemn Memorial be made of the Martyrs [Alexander, Eventius, and Theodulius],¹¹ of the Sunday and a Procession : no Memorial of the Resurrection.

Monday is of the Cross, at Matins let a solemn Memorial be made of the Martyrs [Alexander, Eventius, and Theodulius]¹² and of the fast only and the Mass of the fast is said in Procession. At 2. Vespers a solemn Memorial of S. Mary with the Ant. *Under thy protection.* [134].

Tuesday is of S. Mary.

Wednesday is of the feria with the R̄R̄. of Tuesday and let the R̄R̄. of Wednesday be omitted. The Mass of the Sunday in Procession.

Thursday is of the Ascension and the Feast of S. John, Evangelist, must be deferred until Saturday. At 2. Vespers of the Ascension let a Memorial be made of S. John of Beverley in silence with a full service on the morrow, all of the Common.

2. **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung. At 2. Vespers of the Sunday nothing of the Martyrs [Gordian and Epimachus]¹³ except a Memorial at Vespers and at Matins of S. Mary [and] except a solemn Memorial of the Resurrection.

Monday and Wednesday are of the feria with the R̄R̄. of Monday and Tuesday and the R̄R̄. of Wednesday must be omitted.

Tuesday is of S. Mary.

3. **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung.

Monday is of the feria with the R̄R̄. of Tuesday.

Tuesday is of S. Mary and the R̄R̄. of Wednesday must be omitted.

Wednesday is of S. Dunstan : at Matins a Memorial of S. Potentiana and at the Vigil only : and let no Memorial be made of the Resurrection. At 1. Vespers of the Ascension let a Memorial be made of S. Dunstan in silence.

4. **¶** The 5. Sunday after the Pasch at Lauds all the Antiphons are sung.

Monday is of the feria with the R̄R̄. of Wednesday and the Mass of the Sunday is said in Procession.

Tuesday and Wednesday are of the Saints [Aldhelm and Augustine].¹⁴ On Wednesday at Matins let a solemn Memorial be made of the fast and not of the Resurrection, and the Mass of the vigil is said in Procession. At 1. Vespers of the Ascension let a solemn Memorial be made of S. Augustine.

5. **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung : let nothing be made of S. Petronilla, nor of the Martyrs [Marcellinus and Peter]¹⁵ on Wednesday, except for a Memorial at Vespers and at Matins of S. Mary.

Monday and Wednesday are of the feria with the R̄R̄. of Monday and Tuesday and let the R̄R̄. of Wednesday be omitted.

Tuesday is of S. Mary with a Memorial of the Saint [Nichomede]¹⁶ and of the Resurrection.

1. **¶** The 5. Sunday after the Pasch is of the Sunday. At 1. Vespers of S. Mark let a

solemn Memorial be made of the Sunday and a Procession. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday.

Tuesday is of S. Vitalis with Rulers of the Choir and a Memorial of the Resurrection.

Thursday is of the Ascension. At 2. Vespers let a solemn Memorial be made of the Apostles [Philip and James] with the full service on the morrow.

2. **¶** **¶** The 5. Sunday after the Pasch is of the Cross. At 1. Vespers a solemn Memorial of the Martyrs [Alexander, Eventius and Theodulius],¹⁷ of the Sunday and a Procession : let no Memorial be made of the Resurrection.

Monday is of the feria with the *R̄R̄*. of Tuesday and the *R̄R̄*. of Wednesday must be omitted.

Tuesday is of S. Mary.

Wednesday is of the Apostle [John before the Latin Gate].¹⁸ At Matins let a Memorial be made of the Vigil only.

Thursday is of the Ascension. At 1. Vespers let a Memorial be made in silence of the Apostle. At 2. Vespers let a Memorial be made in silence of S. John of Beverley, Bishop and Confessor.

Friday is of S. John of Beverley, all from the Common.

3. **¶** **¶** The 5. Sunday after the Pasch is of the Sunday with a Memorial of the Martyrs [Gordian and Epimachus]¹⁹ and a Procession. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday and the *R̄*. *Let them now say.* must be omitted.

Tuesday is of S. Mary with a Memorial of the Martyrs [Nereus, Achilleus, and Pancras]²⁰ and of the Resurrection.

4. **¶** **¶** The 5. Sunday after the Pasch is of the Sunday, and a Procession. At Lauds all the Antiphons are sung.

Monday is of the feria with the *R̄R̄*. of Wednesday and on Wednesday are sung the *R̄R̄*. of Monday with the *R̄*. *Let them now say.* 1570.

5. **¶** **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung.

Monday is of S. Aldhelm with a Memorial of the Saint [Urban],²¹ of the fast and

of the Resurrection. At Mass let not a Memorial be made of the fast but let the Mass of the fast be said in Procession. At Vespers which will be of S. Augustine let a Memorial be made of S. Aldhelm with the Ant. *Perpetual light.* major. [709]. and of the Resurrection.

Wednesday is of the vigil with the *R̄R̄*. of Wednesday and the *R̄*. *Let them now say.* must be omitted.

1. ☩. **¶** The 5. Sunday is of the Sunday. At Lauds all the Antiphons are sung. 2. Vespers will be of S. Vitalis : with a Memorial of the Sunday and of the Resurrection.

On Monday at Matins of the Saint [Vitalis]²² let a Memorial be made of the fast and of the Resurrection : the Mass of the fast is said in Procession on Monday.

Tuesday is of S. Mary.

Wednesday is of the Vigil with the *R̄R̄*. of Tuesday.

2. ☩. **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung. At 1. Vespers which will be of the Cross let a solemn Memorial be made of the Sunday, no Memorial of the Resurrection, nor Procession.

Monday is of the feria with the *R̄R̄*. of Monday and let the *R̄R̄*. of Tuesday and Wednesday be omitted.

Tuesday and Wednesday are of the Saints [John, Apostle, before the Latin Gate and John of Beverley, Bishop].²³

On Wednesday at Matins let a Memorial be made of the fast and no Memorial of the Resurrection and the Mass of the Vigil is said in Procession. At 1. Vespers of the Ascension let a Memorial be made in silence of S. John, Bishop.

3. ☩. **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday and nothing of the Saints [Nereus, Achilleus, and Pancras]²⁴ except at Vespers and at Matins of S. Mary.

Tuesday is of S. Mary.

4. ☩. **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung and Vespers will be of S. Dunstan with a Memorial of S. Potentiana : of the Sunday and of the Resurrection.

On Monday at Matins a Memorial of the Virgin [Potentiana],²⁵ of the fast and of the Resurrection, the Mass of the fast is said in Procession.

Tuesday is of S. Mary.

Wednesday is of the feria with the *R̄R̄*. of Wednesday.

5. **¶** The 5. Sunday after the Pasch is of the Sunday. At Matins let a Memorial be made of S. Urban with the Ant. *Perpetual light*. minor. [696]. and of the Resurrection. At Lauds all the Antiphons are sung. At 1. Vespers a Memorial of S. Urban with the Ant. *O daughters of Jerusalem*. [714]. [and] a Procession, and the Feast of S. Aldhelm must be deferred until Tuesday.

On Monday at Matins of S. Augustine let a solemn Memorial be made of the fast and then of the Resurrection. The Mass of the fast is said in Procession. At 2. [143v.] Vespers of S. Augustine let a solemn Memorial be made of S. Aldhelm and of the Resurrection.

Wednesday is of the Vigil with the *R̄R̄*. of Wednesday and nothing of the Saint [Germanus]²⁶ except a Memorial at Vespers and Matins of S. Mary.

1. **¶** The 5.²⁷ Sunday after the Pasch is of the Sunday and the Feast of S. Vitalis must be deferred until the morrow. At Lauds all the Antiphons are sung.

Monday is of S. Vitalis, a Memorial of the fast and of the Resurrection. The Mass of the fast is said in Procession.

Tuesday is of S. Mary and the Mass of the Sunday is said in Procession.

Wednesday is of the Apostles [Philip and James].²⁸ At Matins let a solemn Memorial be made of the fast but not of the Resurrection. The Mass of the Vigil is said in Procession. At 1. Vespers of the Ascension a solemn Memorial should be made of the Apostles.

Thursday is of the Ascension. At 2. Vespers of the Ascension let a solemn Memorial be made of the Cross, proceeding to the Cross with the Antiphon *O glorious Cross*. 1855. On returning an Antiphon of S. Mary with the Prayer *Grant, we beseech thee*. 1863., no Memorial of the Martyrs [Alexander, Eventius, and Theodulius]²⁹ at Vespers.

Friday is of the Cross with a solemn Memorial of the Martyrs [Alexander &c.]³⁰ and of the Octave.

2. **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung.

Monday is of the Apostle [John before the Latin Gate]³¹ : with a Memorial of the fast and the Mass of the fast is said in Procession.

Tuesday is of S. John of Beverley, all from the Common.

Wednesday is of the Vigil : with the *R̄R̄*. of Tuesday and the *R̄R̄*. of Wednesday must be omitted. The Mass of the Sunday is said in Procession on Wednesday.

3. **¶**. **¶** The 5. Sunday after the Pasch is of the Sunday with a Memorial of the Martyrs [Nereus, Achilleus and Pancras]³² and a Procession. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Monday and Tuesday, and the *R̄R̄*. of Wednesday must be omitted.

Tuesday is of S. Mary.

4. **¶**. **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung, with a Memorial of S. Potentiana and of the Resurrection. 2. Vespers will be of S. Dunstan, with a Memorial of the Sunday and of the Resurrection.

Monday is of S. Dunstan with a Memorial of the fast and of the Resurrection. The Mass of the fast is said in Procession.

Tuesday is of S. Mary.

Wednesday is of the Vigil with the *R̄R̄*. of Monday and with the *R̄R̄*. *Let them now say.* 1570.

5. **¶**. **¶** The 5. Sunday after the Pasch is of S. Augustine. At 1. Vespers let a solemn Memorial be made of S. Aldhelm, of the Sunday, and a Procession.

Monday and Wednesday are of the feria with the *R̄R̄*. of Wednesday on Monday and on Wednesday are sung the *R̄R̄*. of Monday with the *R̄*. *Let them now say.* 1570.

1. **¶**. **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung. At 1. Vespers let a solemn Memorial be made of S. Vitalis : and a Procession.

Monday and Wednesday are of the feria with the *R̄R̄*. of Monday and Tuesday and the *R̄R̄*. of Wednesday must be omitted.

Thursday is of the Ascension and nothing of the Martyrs [Alexandro, Eventio and Theodulio].³³ At 2. Vespers let the Procession proceed to the Cross with the Antiphon *O glorious Cross.* 1855. On returning, of S. Mary with the Prayer *Grant, we beseech thee.* 1863.

Friday is of the Cross with a Memorial of the Ascension.

2. **¶**. **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung and the Feast of S. John must be deferred until Tuesday. 2. Vespers will be of S. John of Beverley with a Memorial of the Sunday and of the Resurrection.

Monday is of S. John of Beverley, Bishop : all from the Common with a

Memorial of the fast and of the Resurrection. The Mass of the fast is said in Procession. At Vespers of the Apostle [John before the Latin Gate]³⁴ a Memorial of S. John, Bishop, with the Ant. *O daughters of Jerusalem*. [714]. *V. Rejoice in the Lord*. [709].

Tuesday is of the Apostle [John],³⁵ [with] a Memorial of the Resurrection.

Wednesday is of the feria with the *R̄x̄R̄x̄*. of Tuesday and the *R̄x̄R̄x̄*. of Wednesday must be omitted : and the Mass of the Sunday is said in Procession.

Thursday is of the Ascension and nothing of the Martyrs [Gordian and Epimachus].

3. ④. ① The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄x̄R̄x̄*. of Tuesday and Wednesday.

Tuesday is of S. Mary and the *R̄x̄*. *Let them now say*. must be omitted.

4. ④. ① The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria. On Monday are sung the *R̄x̄R̄x̄*. of Wednesday and on Wednesday are sung the *R̄x̄R̄x̄*. of Monday with the *R̄x̄*. *Let them now say*. 1570.

Thursday is of the Ascension. At 2. Vespers let a Memorial be made of the Saints [Aldhelm and also Urban]³⁶ in silence.

Tuesday is of S. Mary.

5. ④. ① The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are sung. At 1. Vespers which will be of the Feast [S. Augustine, Apostle to the English]³⁷ let a solemn Memorial be made of the Sunday and a Procession.

Monday and Wednesday are of the feria with the *R̄x̄R̄x̄*. of Tuesday and Wednesday and nothing of S. Germanus except a Memorial at Vespers and at Matins of S. Mary.

¶ *v. Sunday.*

At First Vespers let all be made as on the Octave of the Pasch until the Antiphon on the Psalm Magnificat. which will be the Ant. Great and wonderful. as above on the immediately preceding Sunday on the Psalm Magnificat. 1530. Then let follow

Prayer.

Ⓞ God, from whom all good things proceed : grant to us, thy suppliants : that by thy inspiration we

may think what is right : and by thy guiding may perform the same.

¶ *Let a Procession be made as above. 1426. On returning let be sung one of the Antiphons of Saint Mary in order as above. 1494.*

¶ *At Matins.*

Invitatory, Hymn, Antiphon, and Psalms, and V̇. as above on the Second Sunday after the Pasch. 1494.

Lesson j. [The Gospel]³⁸ according to John. xvj. (23-30.)



AT that time, Jesus said unto his disciples, Amen, amen I say to you : if you ask the Father any thing in my name, he will give it you. And that which followeth.

*A Homily of the Venerable Bede, Priest.
(7. Second Book.)³⁹*

IT may disturb weak hearers, how at the beginning of this reading from the Gospel the Saviour promiseth <his> disciples, If you ask

the Father any thing in my name, he will give it you, seeing that not only do <people> like us not receive many things which they seem to ask the Father in the name of Christ : but even the apostle Paul himself, though he had asked the Lord thrice that the angel of Satan with which he was troubled might depart from him, neither was he able to obtain. But the difficulty of this question was made clear⁴⁰ already in the ancient explanation given by the Fathers : who understood truly only those to pray in the name of the Saviour, who

pray for those things which pertain to eternal salvation. Therefore they say that the Apostle did not ask in the name of the Saviour, <when he prayed> to be freed from the temptation which he had received as a protection for his humility : because

if he had been freed of this, he could not have been saved, as he himself was affirming when he said, And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me.

R̄R̄. as on the preceding Sunday. 1531.

Lesson ij.

THerefore, as often as in asking we are not heard, thus it shall be either because we ask <for something> contrary to the assistance of our salvation : and so the grace of his kindness is denied us by <our> merciful Father, insofar as we ask unsuitably, insofar as the same is shewn to happen to the Apostle : to whom asking, thrice was given the answer, My grace is sufficient for thee : for power is made perfect in infirmity. Or we ask for useful things and which pertain to true salvation,

but by our evil living we turn away from ourselves the hearing of the just Judge : falling into that of which Solomon <spake>, He that turneth away his ear from hearing the law : his prayer shall be as abomination. Or while we pray for certain sinners that they may recover their senses, and if we ask beneficially and also if we deserve to be heard of our own merit : yet their perversity standeth in the way of what we might obtain. But thou, O Lord. [144r.]

Third Lesson.

IT also sometimes happeneth that with solicitous prayers and devoted actions we seek what is entirely salutary, yet we do not immediately obtain what we desire : but the effect of our petition is put off to some future time. As when on bended knees we daily entreat the Father,

saying, Thy kingdom come : yet we shall not be receiving this kingdom as soon as <our> prayer is finished, but at the proper time. It is understood that this is often done by the kind foresight of our Creator : that evidently the desires of our devotion may increase by deferment : and by

daily increase advance more and more, until at last they grasp perfectly the joys which they seek. Concerning which it is noted that when we pray for those who sin, and if we are unable to obtain their salvation : yet by no means are we deprived of the fruit of our prayer. For though they are not worthy to be saved : we shall nevertheless be given the reward for the love which we have expended on them. And thus in such a petition

shall be fulfilled for us that promise of the Lord where he said, If you ask the Father any thing in my name : he will give it you. For we must see that he did not simply say, He will give : but He will give, he said, to you. Because if he shall not give to those for whom we pray : yet when we mercifully intercede for others going astray, he will give to us a reward for our benevolence.

Before Lauds.

℣. In thy resurrection, O Christ. 1345.

¶ *At Lauds.*

Ant. An angel of the Lord. *and the other Antiphons that follow : are sung together with their Psalms this day.* 1345.

Chapter. (James j. 22.)


BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of

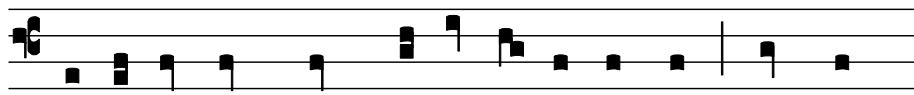
the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass.

Hymn. In accents soft. 1336.

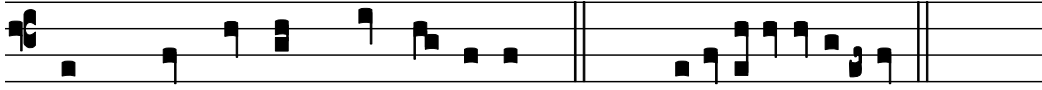
℣. The Lord hath risen from the grave. 1347.

Usque modo non petistis. AS:265; 1519:246v; 1531:144r.

5248. Ant.
II.i.




Itherto * you have not asked a-ny thing : ask, and



you shall re-ceive, al-le- lu-ya. *Ps.* Blessed be the Lord. 56*.

Prayer. O God, from whom all good things proceed. 1558.

Let a Memorial Resurrection be made of the as above. 1439.

¶ *At Prime.*

Ant. An angel of the Lord. 1345.

Ps. Save me, O God. (*liij.*) [114]. *and the other Psalms.*

Ant. Thee they justly praise. [118].

Ps. Whosoever will be saved. [119].

¶ *At Terce.*

Chapter. Be ye doers of the word. 1560.

¶ *At Sext.*

Chapter. (*James j. 25.*)

U t he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a	forgetful hearer, but a doer of the work ; this man shall be blessed in his deed.
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¶ *At None.*

Chapter. (*James j. 27.*)

R eligion clean and undefiled before God and the Father, is this : to visit the fatherless and	widows in their tribulation : and to keep one's self unspotted from this world.
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¶ *At Second Vespers.*

On the Psalms Antiphon Alleluya. iiij. 1443.

Ps. The Lord said. (*cix.*) [363]. [*and the other Sunday Psalms.*]

Chapter. Be ye doers of the word. 1560.

Hymn. At this high feast. 1443.

Versicle. Stay with us, O Lord. 1425.

Petite et accipietis. AS:265; 1519:246v; 1531:144r.

4279. Ant.
VIII.i.



Sk and you shall re-ceive : * that your joy may be
complete, for the Father himself lov-eth you, be-cause
you have lov-ed me, and have be-liev-ed, al-le-lu-ya.

Ps. My soul doth magnify. 72*.

Prayer as above. 1558.

If however a Simple Feast with Rulers of the Choir should fall on this day let it be deferred until the next vacant feria as is said above in the Octave of the Pasch. If the Feast of Saint Aldhelm should fall on this day let it be deferred until the third vacant feria : and then no Commemoration of Blessed Mary will be made in this week [: unless it be the Feast of the Place].⁴¹ And when the Feast is thus deferred : then let a Memorial be made on Sunday of Saint Urban at j. Vespers and at Mass : and likewise on similar occasions.

¶ *Monday in Rogationtide.*

At Matins.

Invitatory, Hymn, Antiphon and Psalms and V. of that feria as indicated above. 1503.

The Gospel. According to Luke, xj. (5-13.)



AT that time, Jesus said unto his disciples, Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him. And that which followeth.

A Homily of the Venerable Bede, Priest.

*(On Luke, Book 3. Chap. 46.)*⁴²

THe Saviour was asked by the disciples not only concerning the form of prayer but <also> the

earnestness and frequency with which one might give over to praying. The friend therefore to whom he is come in middle of the night : the same is understood to be God, to whom we [144v.] ought pray in the midst of tribulation, and the three loaves : that is understood to be the Trinity, by which we should seek to be consoled in the labours of this present life. The friend which cometh from his journey : the same is our soul, which so often hath withdrawn from us : as often as it hath wandered abroad among earthly and temporal desires. But thou, O Lord.

*Responsories [I will declare. R. With my whole heart. R. In the churches.]*⁴³ *as on Monday in the preceding week.* 1538.

Second Lesson.

IT returneth, however, and it desireth to be refreshed by heavenly nourishment : when coming back to itself it reacheth toward heavenly and meditateth on spiritual things. Concerning him who had en-

treated, well he addeth : there is nothing to be had to set before him. Seeing that after the darkness of ages the soul was yearning for God : nothing was to be thought besides him, nothing to be said, nothing agreeable

to be considered. Only insofar as it had recognized the greatest joy to be in contemplation of the Trinity : and it strove to come to regard this more clearly. And he from within saith, Trouble me not, the door is now shut, and my children are with me in bed : I cannot rise and give thee. The door of the friend is the understanding of the divine word : which the Apostle prayeth to be opened to

him to speak the mystery of Christ. And it is closed to him who is by condition famished of the word : who is not given to understanding. And to those which proclaimed evangelical wisdom as if distributing bread throughout the world : the children of the head of the household are already in a separate place of rest with the Lord.

Third Lesson.

AND yet by praying it is brought about that he might receive the desired understanding from God himself : even if a man should lack the wisdom through which it is preached. Yet if he⁴⁴ shall continue knocking : I say to you, although he will not rise and give him, because he is his friend : yet, because of his importunity, he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given you. Seek, and you shall find. Knock, and it shall be opened to you. The comparison is

from the lesser. If therefore the friend of the man riseth from <his> bed, and giveth, not by friendship but compelled by weariness : how much more doth God give, who without weariness giveth bountifully what is entreated ? For our Lord and Saviour desiring us to come to the joys of the heavenly kingdom : both hath taught us to entreat the same joys of him, and also hath promised that he would give these to us who are asking for them.

If however these foregoing Responsories have been sung in the preceding week and the R̄. Sing ye to us a hymn of the songs 1541. R̄. To thee, O God, I will sing a new canticle. 1542. and R̄. Alleluya, we have heard of it. 1543. have not been sung : then let them be sung this day : that they be not omitted.

¶ *At Lauds.*

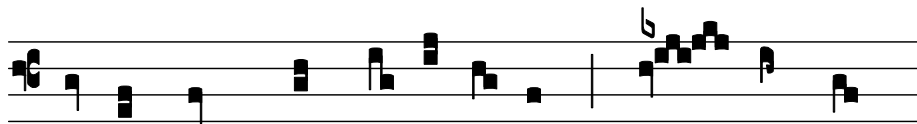
Chapter. (James v. 16.)

¶ Confess your sins one to another : | you may be saved. For the continual
and pray one for another, that | prayer of a just man availeth much.

Let this Chapter be said at this Matins only.

*Petite et dabitur vobis. AS:265; 1519:246v; 1531:144v.*⁴⁵

Ant.
I.v.

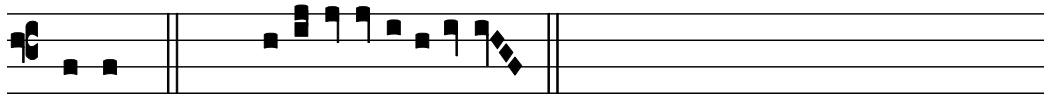


4280.

Sk and it * shall be giv-en you : seek, and you



shall find : knock, and it shall be open-ed to you, al-le-



lu-ya. *Ps. Blessed be the Lord. 54**

Prayer.

¶ Grant, we beseech thee, O | mercy : may by thy protection ever be
almighty God : that we, who in | defended against all adversities.
our affliction put our trust in thy | Through our Lord.

Let this Prayer be said at this Matins only. To be sure, at all the other Hours : the Chapters and Prayers⁴⁶ of the Sunday are said.

[Memorial of the Cross and of Saint Mary and of All Saints.]⁴⁷

¶ *If any Feast without Rulers of the Choir should fall on this day or on the Vigil of the Ascension of the Lord : let nothing be made of the Feast [except only a Memorial at Vespers and at Matins of Saint Mary which precede the Memorial of the Holy Spirit as is indicated above].⁴⁸ On Monday and Wednesday in Rogationtide let all of the service be of the feria : if they are free from a Feast with Rulers of the Choir, and in this week nothing will be made of the Commemoration of the Feast of the Place : unless the Feast of*

the Place be that of S. Mary.⁴⁹

If however⁵⁰ a Feast with Rulers of the Choir should fall on this Monday : all will be made of the service of the Feast : with a Memorial of the fast at Matins only [before the Memorial of the Resurrection, unless a Feast of iij. Lessons be attached to it, then first let a Memorial be made of the Feast and afterwards of the feria and of the Resurrection in the Vigil of the Ascension of the Lord]⁵¹ and let the Exposition of the Gospel, namely Which of you shall have a friend. be completely omitted this year : and after vj.⁵² let the Mass of the Feast be said in Quire with Rulers of the Choir. However let the Mass of the fast and the Procession after ix. be said in the customary manner.

On this day Vespers will be of Saint Mary with a Full Service on the morrow : if it is free from a Feast with Rulers of the Choir, with no Memorial of the feria : but of any Saint of three Lessons if there be one and of the Resurrection in the customary manner.

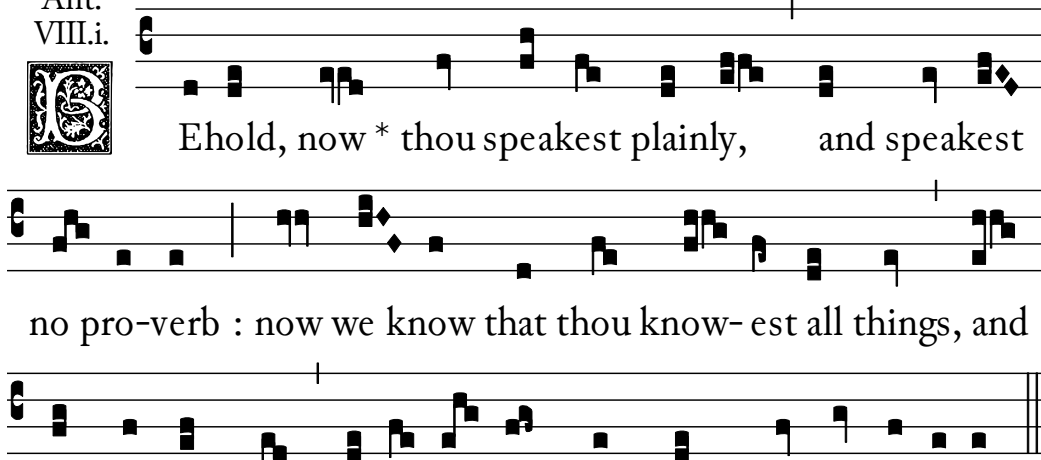
And if a Feast with Rulers of the Choir should fall on Tuesday : then on no day during this week let a Full Service of Saint Mary be made.

¶ Tuesday.

At Vespers.

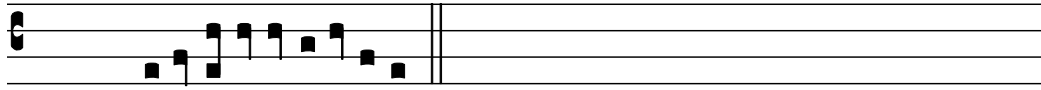
Ecce nunc palam loqueris. AS:266; 1519:247r; 1531:144v.⁵³

2530. Ant.
VIII.i.



Ehold, now * thou speakest plainly, and speakest
no pro-verb : now we know that thou know-est all things, and
thou needest not that a-ny man should ask thee, al-le-lu-ya.

v. Week after the Pasch.



Ps. My soul doth magnify. 72*.

Prayer of the Sunday. 1558.

¶ *Wednesday in the Vigil of the
Ascension of the Lord.*

At Matins.

Invitatory, Hymn, Antiphon and Psalms of that feria as above. 1503.

[145r.] V̄. The Lord is risen indeed. 1350.

[*The Gospel*]⁵⁴ according to *John, xvij. Chap. (1-11.)* [*Lesson j.*]



AT that time,
Jesus lifted up
his eyes to heaven,
and said, Father,
the hour is come :
glorify thy Son,
that thy Son may
glorify thee. And that which fol-
loweth.

*A Sermon from the Commentary of
Blessed Augustine, Bishop.*

(*On John, Tract 105.*)⁵⁵

THat the Son was glorified by
the Father after the form of a
servant, whom the Father raised from
the dead, and set down at his right
side : is indicated by the thing itself,

and no Christian doubteth. But be-
cause he not only said, Father, glorify
thy Son, but also added, that thy Son
may glorify thee : it is worthy to
inquire how the Father glorified the
Son, when the eternal glory of the
Father neither was diminished in
human form, nor could be augmented
in its own divine perfection : indeed
in itself the glory of the Father could
neither be augmented nor diminished.
But amongst men without doubt it
was less : when only in Judea was God
known, and as yet children praised
not the name of the Lord from the
rising of the sun unto the going down
of the same. But.

R̄. Sing ye to us a hymn of the songs. 1541.

Second Lesson.

Now inasmuch as this was
effected by the gospel of Christ,
that through the Son the Father be-
came known to the Gentiles :

certainly the Son also glorified the
Father. But if the Son had only died
and not risen : without doubt he
would have neither been glorified by

the Father, nor would he have glorified the Father. But now having been glorified through the resurrection by the Father : he glorifieth the Father by the preaching of his resurrection. This of course is revealed by the very order of the words. Glorify, he saith, thy Son : that thy Son may glorify thee. Saying as it were, Raise me up again : that by me thou might become known to the whole world. Thereon still further expanding how the Father should be glorified by the Son, As thou hast given him, he saith, power over all

flesh : that he may give eternal life to all whom thou hast given him. By all flesh he designateth all men, signifying by the part the whole : just as conversely by the superior part is signified the whole man, where the Apostle saith, Let every soul be subject to higher⁵⁶ powers. For what doth every soul designate, except every man ? Now this, insofar as power over all flesh was given to Christ by the Father : is understood to be according to his humanity. But thou, O Lord.

R. To thee, O God, I will sing a new canticle. 1542.

Third Lesson.

AS then thou hast given him power, he saith, over all flesh, so may thy Son glorify thee : that is, make thee known to all flesh whom thou hast given him. For thus thou hast given : that he may give eternal life to all whom thou hast given him. Now this is eternal life (he saith) : that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. The <proper> order of the words is : That they may know thee and Jesus Christ whom thou hast sent, as the only true God. Consequently, however, the Holy

Ghost is also understood : because he is the Spirit of the Father and the Son, as it were the substantial and consubstantial love of both. For the Father and the Son are not two Gods, nor are the Father and the Son and the Holy Ghost three Gods : but the Trinity itself is the one only true God. Nor yet is the Father the same as the Son, nor the Son the same as the Father, nor the Holy Ghost the same as the Father or the Son : seeing that they are three <persons>, the Father, and the Son, and the Holy Ghost, but the Trinity itself is one God. I have

glorified thee on the earth : I have finished the work which thou gavest me to do. He saith not thou orderedest : but thou gavest, where


evident grace is commended. For what hath human nature, even in the Only-begotten, that it hath not received ? But thou, O Lord.


R. Alleluya, we have heard of it. 1543. *These three Responsories are found in the preceding week.*

If these three Responsories have been sung in the preceding week : and R. Let them now say. has not been sung, then is made the third R. this day Let them now say. If however all the ferial Responsories in the preceding week and Monday in Rogationtide have not been sung : then let the Responsory Let them now say. be omitted in this year : because this Responsory Let them now say. is not sung before all the ferial Responsories have been sung.

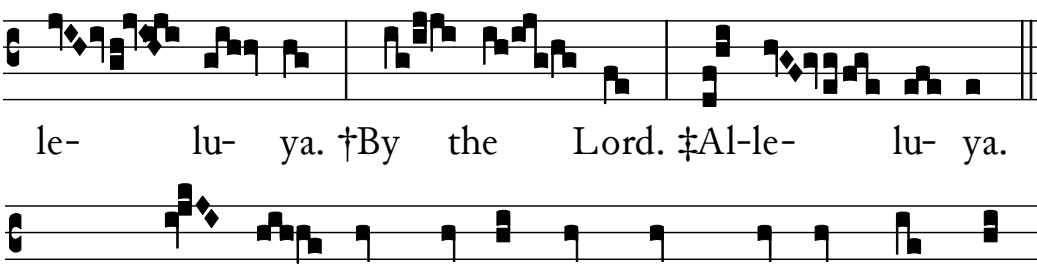
But if a Feast with Rulers of the Choir shall be celebrated on Monday in Rogationtide : then the Versicle The Lord is risen. 1339. and the R. I will declare. 1538. R. With my whole heart. 1539. and R. It is good.⁵⁷ 1547. are said this day : unless the Responsory Lead me. 1545. R. Sing ye to God. 1533. and R. In the churches.⁵⁸ 1540. have not been sung in the preceding week, then let them be sung on this day, that they be not omitted, &c. [If all these ferial Responsories have been sung in the preceding week and on the feria in Rogationtide : then this day let the third Responsory be.]⁵⁹

Dicant nunc qui redempti sunt. AS:264; 1519:247v; 1531:145r.⁶⁰

6438. **Resp. VII.** 

[145v.]  Et them now say, * that are re- deem-ed, al-

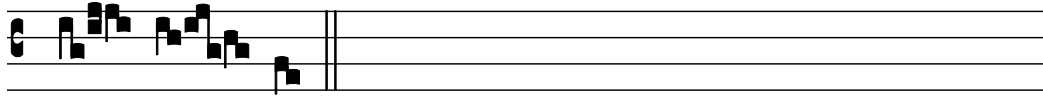
le- lu- ya. †By the Lord. ‡Al-le- lu- ya.

6438a. 

R. Whom he hath re-deemed from the hand of the



e-ne-my : and gather-ed out of the coun-tries.



†By the Lord.

℣. Glory be. 105*. ‡Alleluya.

¶ *At Lauds.*

Chapter. (Acts iv. 32.)

<p>THe multitude of believers had but one heart and of one soul : neither did any one say ought of the</p>		<p>things which he possessed, was his own : but all things were common unto them.</p>
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Hymn and ℣. as above on the preceding Sunday. 1560.

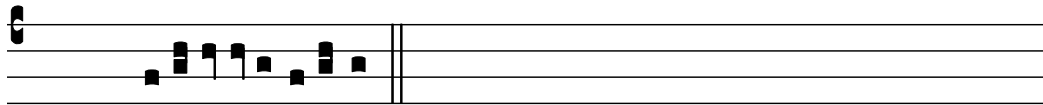
Clarifica me Pater. AS:266; 1519:247v; 1531:145v.



Lo-ri-fy me, O Fa-ther, * with thy self : with



the glo-ry which I had be-fore the world was, al le- lu-ya.



Ps. Blessed be the Lord. 54*.

1826.

Prayer.

Grant, we beseech thee, almighty
God⁶¹ : that the intention of
our mind may ever be directed
whither thine only-begotten Son our

Lord, the glorious Author of this
coming solemnity, hath entered in :
and whereunto it presseth forward by
faith : may it attain by manner of life.

Let no Memorial of the Cross be made at this Matins nor from hence until the beginning of the History Deus omnium.

Let a Memorial be made of Saint Mary, with the Antiphon The gate of paradise.
1459.

℟̄. After child-bearing. [232].

Prayer. Pardon, we beseech thee, O Lord, the offences. [234].

Or this Prayer. Almighty and everlasting God : defend us thy servants. [235].

Thenceforth let not the Prayer Pour forth, we beseech thee. be said until the Advent of the Lord but in its place whether at Compline of Saint Mary or at Procession is said the Prayer Grant, we beseech thee, O merciful God. [552].

Then a Memorial of All Saints is made with the Antiphon Thy saints, O Lord. 1459.
[*Or the Ant. O ye saints and ye just.*]⁶² 1460.

℟̄. The voice of rejoicing and of exaltation. 1460.

Prayer. We beseech thee, O Lord, mercifully to look upon our infirmities. [235].

Or this Prayer. Look, O Lord, upon our infirmities. *as below after the History Deus omnium.* [235].

[*No Memorial of the Holy Cross shall be made at this Matins, nor henceforth until Deus omnium. and then when a Memorial is made of Saint Mary, or of All Saints at Vespers and at Matins, or indeed in the Commemoration of Blessed Mary.*]⁶³

¶ *At iij.*

Chapter. The multitude of believers. 1571.

¶ *At vj.*

Chapter. (Acts iv. 33.)

With great power did the apostles give testimony of the resurrection of the Jesus Christ our

Lord : and great grace was in them all.

¶ *At ix.*

Chapter. (Acts iv. 34.)

As many as were owners of lands or houses, sold them, and brought the price of the things they sold, and laid it down before the feet

of the apostles. And distribution was made to every one, according as he had need.

¶ *If however any Feast with Rulers of the Choir should happen on this Vigil let it not be deferred, but at Matins of the Feast only let a Memorial be made of the Vigil : nevertheless at First Vespers let nothing be made of the Memorial of the Vigil, however let the Mass of the Feast be said in Quire after Sext⁶⁴ : and let the Mass of the Vigil be said at the Procession : where let a Station be made.*

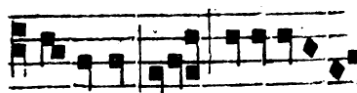
Feria. ii. in rogationibus,

Sermone blando. vñcicus. Surrexit dñs de sepulcro. Antiphona.

Añā.



Usq; modo non petistis quicq;. petite et accipi etis al-



Orō. Deus a quo bona. Mēoria de resurrectione vt supra. Ad primam añ. Angelus. ps. Deus in noie tuo. añ. Te

le luya. ps. Benedictus. iure. ps. Quicunq; vult. Ad tertiam Capitulum. Estote factores verbi.

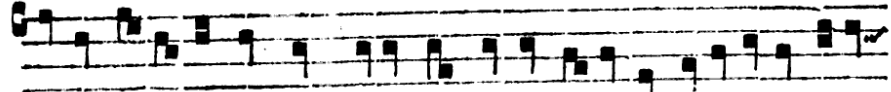
Qui autem prospererit in lege perfecte libertatis et permāserit in ea. non auditor obliuiosus factus sed factor operis: hic beatus in facto suo erit. Ad nonam Capitulum.

Religio munda et immaculata apud deum et patrē hec est: visitare pupillos et viduas in tribulatione eorū: et immaculatum se custodire ab hoc seculo. Ad vespas añ. Alla. ps. Dixit dñs. Cpm Estote factores verbi. Hy. Ad cenam. vñ. Mane nobiscum dñe.

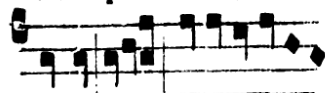
Añā.



Quite et accipi etis: vt gaudium vestrū plenū sit ipse



enim pater amat vos quia vos me amastis et credidistis alle-



Orō. vt supra. Si festū sancti aldelmi in hac dñica cuenerit differat vsq; in. iij. scē. sequentē: tūc nulla cōmōratio beate ma-

luya. ps. Magnificat. vic fiet in hac ebdomada: nisi de festo loci.

Ad feriam. ii. in roga. Ad matut. Inuitat. hy. añ. pi. et vñ. illi. ferie Euāgel. scdm lucā. Quis vestrū habebit amicū. Smcl. ve. bede pbri Rogatus a discipulis. x. Narrabo. x. In toto. x. In ecclesijs. Requie hec xia in feria secūda pcedent. ebdo. In laudibus Cpm.

Confitemini alterutrum peccata vestra et orate pro inuicem vt saluemini: multum enim valet deprecatio iusti assidua. Hoc Capm dicatur ad has matutinas tantum. Antiphona.

Añā.



Petite et dabitur vobis: querite et inueni e tis:

Notes, pages 1549-1574.

- ¹ SB:dccccxxiii.
² SB:dccccxxiii.
³ SB:dccccxxiii.
⁴ SB:dccccxxiii.
⁵ SB:dccccxxiii.
⁶ SB:dccccxxv.
⁷ SB:dccccxxv.
⁸ 'de apostolo.' *Chevallon.* [SB:dccccxxv.]
⁹ SB:dccccxxv.
¹⁰ SB:dccccxxvii.
¹¹ SB:dccccxxvii.
¹² SB:dccccxxvii.
¹³ SB:dccccxxvii.
¹⁴ SB:dccccxxvii.
¹⁵ SB:dccccxxix.
¹⁶ SB:dccccxxix.
¹⁷ SB:dccccxxix.
¹⁸ SB:dccccxxix.
¹⁹ SB:dccccxxix.
²⁰ SB:dccccxxix.
²¹ SB:dccccxxix.
²² SB:dccccxxix.
²³ SB:dccccxli.
²⁴ SB:dccccxli.
²⁵ SB:dccccxli.
²⁶ SB:dccccxli.
²⁷ 'Do. 3.' *Chevallon.* [SB:dccccxli.]
²⁸ SB:dccccxli.
²⁹ SB:dccccxli.
³⁰ SB:dccccxliii.
³¹ SB:dccccxliii.
³² SB:dccccxliii.
³³ SB:dccccxliii.
³⁴ SB:dccccxliii.
³⁵ SB:dccccxliii.
³⁶ SB:dccccxlv.
³⁷ SB:dccccxlv.
³⁸ 1519:246r.

- ³⁹ *Bede* Homilie Estivales de Tempore, *Opera* VII. 22. [SBdccccxvi.] In 1519:246r. the incipit is 'Potest movére.'
- ⁴⁰ 'serenata' *Chevallon*. [SB:dccccxlvii.]
- ⁴¹ 1519:246v.
- ⁴² *Bede* Hom. Estivales de Tempore, *Opera* VII. 26. [SB:dccccl.]
- ⁴³ 1519:246v.
- ⁴⁴ 'si ille', *Vulgate*.
- ⁴⁵ In 1519:246v. 'Pétite' is set D.CD.C. In BL-52359:172v. 'pulsáte' is set Fe.DD.C. In PEN:114v. 'pulsáte' is set Fe.D.C.
- ⁴⁶ 'collecta', 1519:247r.
- ⁴⁷ 1519:247r.
- ⁴⁸ 1519:247r.
- ⁴⁹ In the older sources Tuesday after the Fifth Sunday after Easter was observed as a feria, not as a Commemoration of St. Mary. See Appendix. **XX**.
- ⁵⁰ 'aliquod', 1519:247r.
- ⁵¹ 1519:247r.
- ⁵² 'post tertiam', 1519:247r.
- ⁵³ AS:266. has 'opus est', set C B.A. In 1519:247r. 'tibi' is set GAGf.GF.
- ⁵⁴ 1519:247r.
- ⁵⁵ *Augustini* super Johannem Tract, cv., *Opera* III. 2376. [SB:dccccliiv.]
- ⁵⁶ 'sublimióribus', *Vulgate*.
- ⁵⁷ '℞. In the churches.' 1519:247v. 1420.
- ⁵⁸ '℞. It is good.' 1519:247v. 1427.
- ⁵⁹ 1519:247v.
- ⁶⁰ In 1519:247v. 'Dicant' is set A.CC; 'Dómino' is set DEED.DCDECCB.AG. AS:264. does not indicate the repetition at '†A Dómino'. In BL-52359:171v. 'nunc' may be set CE; 'A Dómino' is set D.DBDEED.DCDECCB.
- ⁶¹ 'Pater', Sarum Missal.
- ⁶² 1519:248r.
- ⁶³ 1519:248r.
- ⁶⁴ 'post tertiam', 1519:248r.