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Expositions of the Gospels.

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## [*Expositions of the Sunday Gospels.*]

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

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

*The Gospel. According to Luke xvj.<sup>1</sup> (19.)*

*Seventh Lesson.*

**A**T that time, Jesus said to his disciples this parable. There was a certain rich man,<sup>2</sup> who was clothed in purple and fine linen : and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores. And that which followeth.

*A Homily of Blessed Gregory, Pope.<sup>3</sup>  
(Homily 40. A.)*

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

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

*Lesson viij.*

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

take not the the property of another : but I take pleasure in the things that have been lawfully granted to me. For that rich man was not punished thus because he stole the property of another, but because, having received possessions, he wrongly neglected his <soul>. And this<sup>4</sup> was why he was

[206v.] handed over to hell : because he was not apprehensive in his happiness, because the gifts that were gained he changed to the use of arrogance :

because he ignored the vitals of piety, because he was unwilling to atone for his sins even when the price abounded in him.


*Lesson ix.*

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

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

*Pater Abraham.* AS:332; 1520:50v; 1531:206v.<sup>5</sup>

4231. Ant. VIII.i



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

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

cool my tongue. *Ps.* Blessed be the Lord. 71\*.

*Prayer.*<sup>6</sup>

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

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

*At Vespers.*

*Fili recordare.* AS:332; 1520:50v; 1531:206v.

Ant.  
VIII.i.

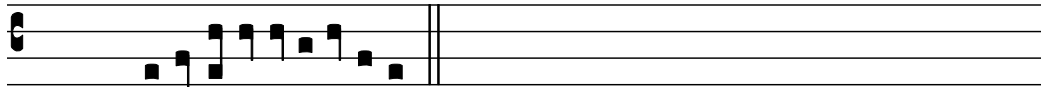


2873.

On, re-member \* that thou re-ceivedst good things



in thy life-time : and likewise La- za-rus e-vil things.



*Ps.* My soul doth magnify. 72\*.

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

*The Gospel. According to Luke xiiij. (16.) Lesson vij.*

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

*A Homily of Blessed Gregory, Pope.*

(xxxvj.)<sup>7</sup>

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

supper : because he hath prepared for us a satiety of inward sweetness. Who calleth many, but few come, because sometimes those which are subject to him by faith : contradict his eternal banquet by their evil living. He sent his servant at the hour of supper to say to them that were invited : that they should come. What is the hour of the supper,

unless it be the end of the world ? In which <hour> evidently we are : as long ago Paul testified saying, We are

they upon whom the ends of the world are come.

*Eighth Lesson.*

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

account, moreover, this banquet of God is not called dinner but supper, because after dinner supper still remaineth : but after supper no <other> meal remaineth. And because the eternal banquet of God shall be prepared for us at the very end : it was proper that this was called not dinner but supper.


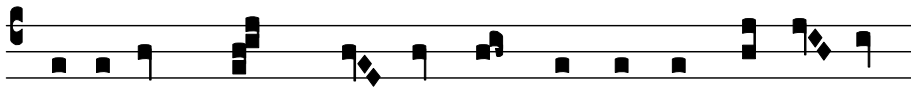
*Lesson ix.*

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

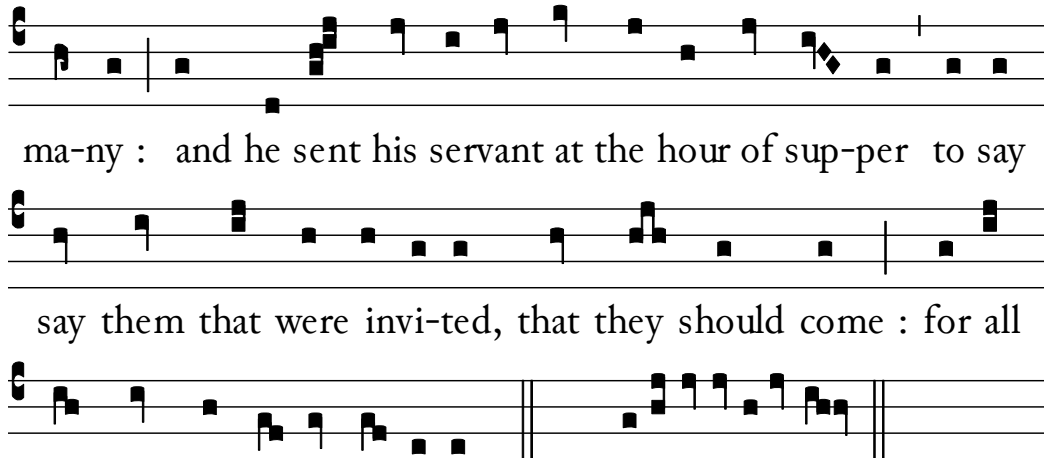
is what I do. For I am the servant of the Supreme Head of the household. When I admonish you to disdain the world : I come to invite you to the supper of God. Let no one in this place look down on me on account of myself. And if I appear by no means worthy to invite : yet nevertheless great are the delights which I promise <you>. But.

*Homo quidam fecit. AS:332; 1520:51r; 1531:206v.*<sup>8</sup>

4536. Ant.  
III.v.

certain man \* made a great supper, and invit- ed



ma-ny : and he sent his servant at the hour of sup-per to say  
 say them that were invi-ted, that they should come : for all  
 things are ready, al-le-lu-ya. *Ps.* Blessed be the Lord. 59\*.

*Prayer.*

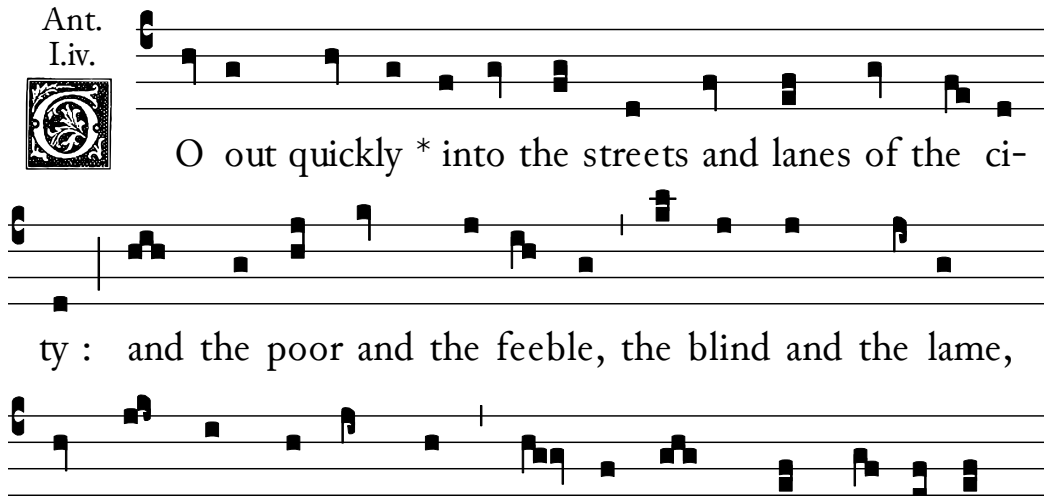
**M**Ake us, O Lord, to have a perpetual fear together with love of thy holy name : for thou never

failest to govern those whom thou dost establish in the steadfastness of thy love. Through our Lord.

*At Vespers.*

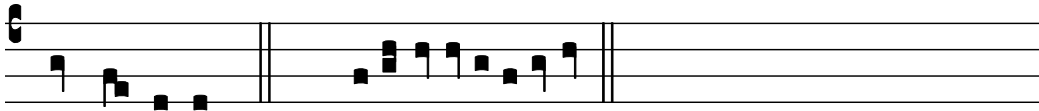
*Exi cito in plateas.* AS:333; 1520:51r; 1531:206v.

Ant.  
I.iv.

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

2785.



al-le-lu-ya. Ps. My soul doth magnify. 58\*.

¶ *The Third Sunday [after the Feast of the Holy Trinity].<sup>9</sup>*

*Seventh Lesson. According to Luke xv.*

**A**T that time, The publicans and sinners drew near unto Jesus to hear him. And that which followeth.

*A Homily of Blessed Gregory, Pope.*

(34.)<sup>10</sup>

[207r.]

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

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

*Lesson viij.*

**O**N the other hand, these which are accustomed to be proud from false righteousness, they despise every one else : to the weak they condescend no mercy. And those who do not believe themselves to be sinners : the same become worse

sinners. Among which number certainly the Pharisees stood out, who were passing judgement on the Lord because he received sinners : they held back the font of mercy from their dried up heart. But because they were sick, so that they did not



know that they themselves were sick, insofar as they might learn : the heavenly Physician cureth them with soothing poultices. He presenteth a kindly example : and he presseth the swelling of the wound in their hearts.

For in fact he said, What man of you that hath an hundred sheep : and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it ?

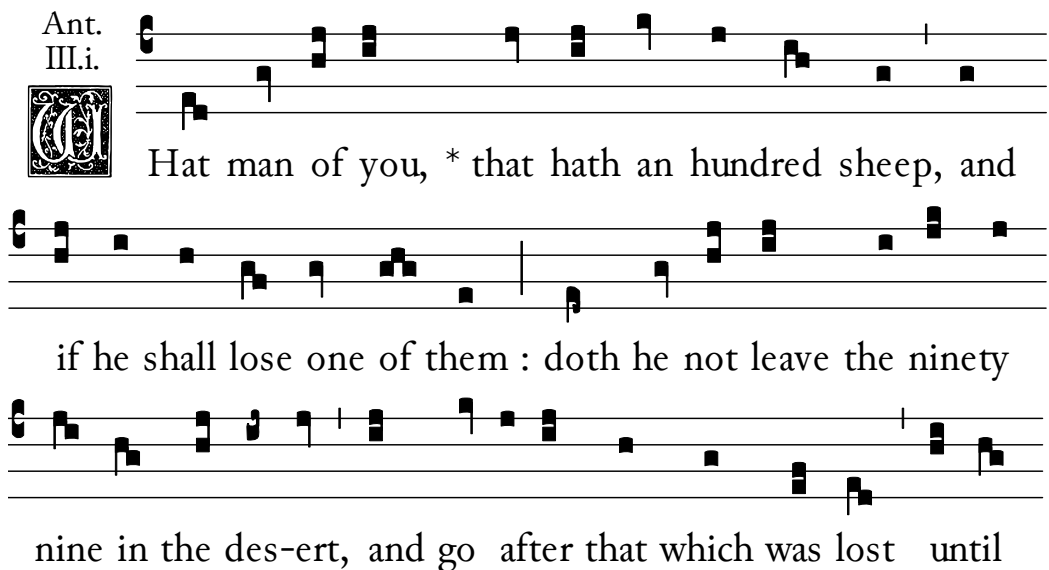
*Lesson ix.*

**B**Ehold how by a wonderful dispensation Truth hath given a likeness of piety that might both be recognized in man himself : and yet might pertain especially<sup>11</sup> to the Creator of men himself. Because indeed one hundred is a perfect number : he himself had one hundred sheep, when he created the substance of angels and of men. But then one

sheep perished : when man by sinning forsook the pasture of life. He abandoned the ninety-nine sheep in the desert : for he left the highest choirs of angels in heaven. But why is heaven called a desert : unless that which is left behind is called deserted ? But then man deserted heaven when he sinned. But.

*Quis ex vobis homo. AS:333; 1520:51r; 1531:207r.*<sup>12</sup>

Ant.  
III.i.



**H**at man of you, \* that hath an hundred sheep, and  
if he shall lose one of them : doth he not leave the ninety  
nine in the des-ert, and go after that which was lost until

4549.



he find it, al-le-lu-ya. *Ps.* Blessed be the Lord. 59\*.

*Prayer.*

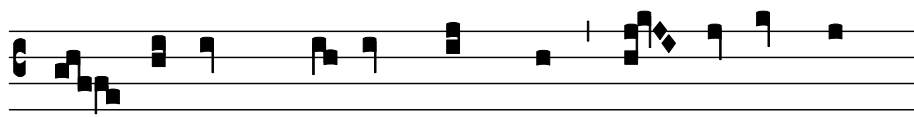
**M**ercifully hear our supplications,  
we beseech thee, O Lord : and  
un/to those to whom thou givest the

desire to pray : grant the help of thy  
defence. Through our Lord.

*At Vespers.*

*Que mulier habens dragmas.* AS:333; 1520:51v; 1531:207r.<sup>13</sup>

4426. Ant.  
VI.



Hat woman, \* hav-ing ten groats, if she lose one



groat : doth not light a can-dle, and sweep the house, and



seek di-li-gently until she find it? *Ps.* My soul doth magnify.  
67\*.

❏ *The Fourth Sunday [after the Feast of  
the Holy Trinity].<sup>14</sup>*

[*The Gospel*]<sup>15</sup> *According to Luke vj. (36.) Lesson vij.*

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

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

(*On Luke 23. at the end,  
and Chap. 24. Book 2.*)<sup>16</sup>

**T**he Lord is merciful to the  
unthankful, and to the evil,  
whether of course through his many  
mercies, by which bestowing <he>

indeed saveth the good cattle of this world : or through the singular gifts of heavenly grace, by which inspiring <he> glorifieth only the elect. But whether thou takest this or that meaning, or both, it cometh by the great goodness of God, which is set forth as to be imitated by us, if we wish to be sons of God. Judge not :

and you shall not be judged. Now there are two <ways> in which we must guard against rash judgement. When it is doubtful why something hath been done by a soul, or when it is uncertain what is going to be, which now appeareth, whether good or bad. But thou.

*Lesson viij.*

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

and whatever such things there are, about which we are permitted to judge. Forgive, and you shall be forgiven. Give, and it shall be given to you. <He> commandeth us to forgive wrongs, to give favours : that our sins may be forgiven, and eternal life may be given. In which brief but exceptional sentence : all that he hath commanded most broadly in relation to enemies : he concludeth comprehensively. But thou.

*Lesson ix.*

[207v.]

**G**ood measure and pressed down and shaken together and running over shall they give into your bosom. It is like to that which elsewhere saith : That they may receive you into everlasting dwellings. By no means indeed the poor themselves : but Christ shall render a reward to these which give alms.

Which <alms> nevertheless they are said to give into the bosom : because they gave the occasion for meriting it when they, either miserably needy or wickedly raging,<sup>17</sup> were tolerated by the patience of stronger men, and sustained by their well-doing, and called forth at various times to that faith by sweet grace. For with the

Expositions of the Gospels.

same measure with which it was measured shall it be returned again unto you. Not only out of alms : but

also from all which we bear with the mind, the hand, the tongue, can it be received. But.

*Estote ergo misericordes.* AS:333; 1520:51v; 1531:207v.<sup>18</sup>

2682. Ant.  
I.v.

E ye therefore \* mer-ci-ful : for your Father also

is mer-ci-ful, saith the Lord. *Ps.* Blessed be the Lord. 54\*.

*Prayer.*

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

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

*At Vespers.*

*Nolite iudicare.* AS:333; 1520:51v; 1531:207v.<sup>19</sup>

3894. Ant.  
VIII.i.

Udge not, \* that you may not be judged : for with

what judgment you judge, you shall be judged, saith the Lord.

*Ps.* My soul doth magnify. 72\*.

¶ *The v. Sunday [after the Feast of the Holy Trinity].*<sup>20</sup>

[*The Gospel*]<sup>21</sup> *According to Luke, v. Seventh Lesson.*

**A**T that time, As the multitudes pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth.<sup>22</sup> And that which followeth.

*A Sermon from the Commentary of the Venerable Bede, Priest.*<sup>23</sup>

**T**He lake or the sea : designateth the present age. The Lord however standeth beside the sea : after conquering the death of life's troubles in which he suffered in the flesh, he visited the stability of perpetual rest. This is a type of the tumult being assembled unto him, of

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

*Lesson viij.*

**N**ow the fishermen were gone out : and were washing their nets. The fishermen are the doctors of the Church, which catch us in the net of faith, and from the depths being raised<sup>24</sup> to the light, as if fish to the shore, thus they carry <us> to the land of the living. As if indeed some fishing nets were encircling words of proclamation which they

had grasped in faith, which would not let them slip. Whence also nets were called as it were retainers. But these nets are now opened up in catching, now being washed are rolled up : because not all of the time is apt for teaching, but now the tongue of teacher is exercised,<sup>25</sup> now he giveth care to his own self. But thou, O Lord.

*Ninth Lesson.*

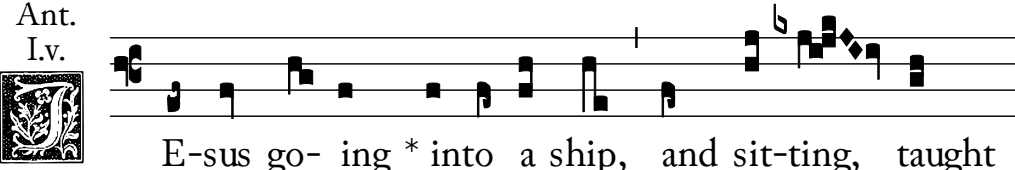
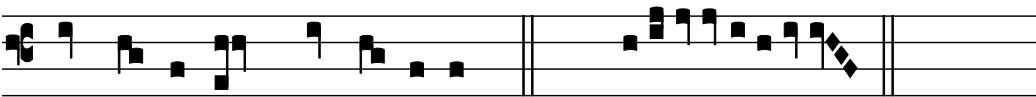
**A**ND going into one of the ships that was Simon's, he desired to draw back a little from the land : and

sitting he taught the multitudes out of the ship. The ship of Simons', is the early Church. Out of which the

multitudes were taught : because by the authority of the Church even to this day he inviteth people to the kingdom of heaven. Now when he had ceased to speak : he said to Simon, Launch out into the deep, and let down your nets for a draught. Insofar as first he asked Simon to draw back the ship a little from the land : <it> signifieth either refraining from making use of the word to the multitude, that neither earthly things

would be taught to them, nor thus might <they> be drawn back from the earthly into the depths of the sacraments that they inwardly may not understand, or first preaching in the neighbouring countries of the Gentiles. While insofar as he also said, Peter, Launch out into the deep, and let down your nets for a draught : it pertaineth to the more distant nations which were preached to. But thou, O Lord.

*Ascendens Jesus in navim. AS:334; 1520:51v; 1531:207v.*<sup>26</sup>

1488. Ant. I.v.  E-sus go- ing \* into a ship, and sit-ting, taught  
  
 the mul-ti-tudes, al-le-lu-ya. Ps. Blessed be the Lord. 54\*.

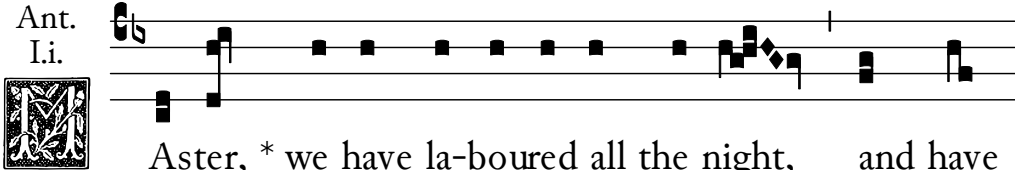
*Prayer.*

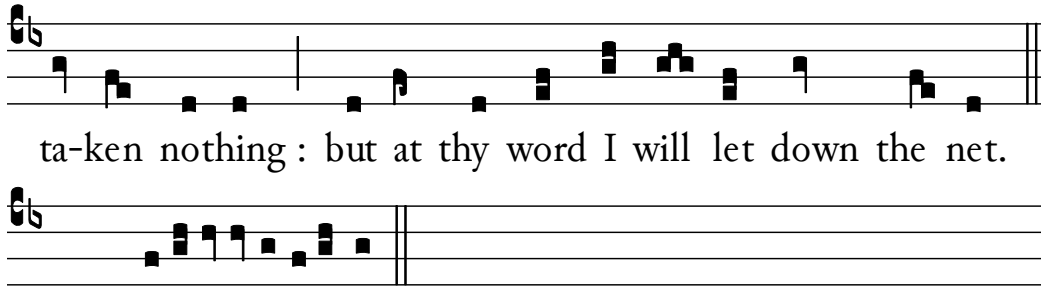
**G**rant unto us, we beseech thee, O Lord, that both the course of the world may be peaceably directed

by thy governance, and thy Church may rejoice in tranquil devotion. Through our Lord.

*At Vespers.*

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

Ant. I.i.  Aster, \* we have la-boured all the night, and have  
 4356.



*Ps.* My soul doth magnify. 55\*.

¶ *The vij. Sunday [after the Feast of the Holy Trinity].*<sup>27</sup>

[*The Gospel*]<sup>28</sup> According to Matthew, v. (20.) Lesson vij.<sup>29</sup>

[208r.] **A**T that time, Jesus said unto his disciples, For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. And that which followeth.

*A Homily taken from diverse treatises.*

**T**He justice of the Pharisees is, that they shall not kill. The justice of them which shall enter into the kingdom of God is that they shall not be angry. The least <commandment>, therefore, is to not kill : and whosoever shall break that, shall be called the least in the kingdom of heaven. But who shall

satisfy that <commandment> that he not kill : shall not necessarily be great and ready for the kingdom of heaven, but nevertheless <he> ascendeth a certain step. But he shall be perfected : if he shall not become angry. Which if <he> shall complete : he shall be much further removed from homicide. It is for this reason that the one who teacheth that we should not be angry doth not break the law that we should not kill : but fulfilleth it, so that we maintain our innocence outwardly when we do not kill, and inwardly when we are not angry.<sup>30</sup> But thou.

*Lesson viij.*

**W**E have heard that it was said in old time, Thou shalt not kill. And whosoever shall kill : shall be in danger of the judgement. For in the law it is judged that who hath killed another : the same shall be put to

death. But I say to you, that is, I, a new man, am speaking new things newly unto you. For every one who is angry with his brother : shall be in danger of the judgement. It will be seen how great is the difference

between the justice of the Pharisees and of the Christians : which leadeth into the kingdom of heaven. For there killing exposeth the accused to judgement : but here anger maketh the accused nonetheless<sup>31</sup> liable to judgement. And whosoever shall say to his brother Raca : shall be in danger of the council. Now Raca in

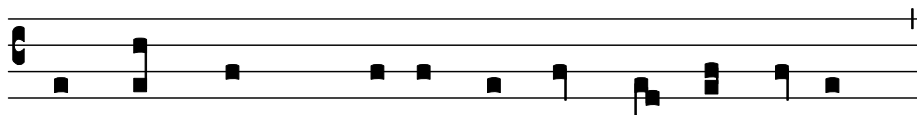
Hebrew,<sup>32</sup> in Greek is called cenos, that is, void and empty : which we are able to name in the common tongue without injustice to the senses. But if we should render an account of that idle word : how much more of an indignity ? But thou, O Lord, have mercy [upon us].

*Lesson ix.*

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

until the fire of hell is reached. And therefore if it is lighter for the accused to be in judgement than to be accused before the council : and if it be also a lighter thing to be guilty before the council than to be guilty before the fire of hell : it ought also to be understood by us that it is lighter to be angry at a brother than to say Raca, and in turn lighter to say Raca than to say Thou fool. For the accusation would not have gradations : unless the sins also were mentioned in gradation. But thou, O Lord, have mercy upon us.

*Audistis quia dictum est. AS:334; 1520:52r; 1531:208r.*<sup>33</sup>

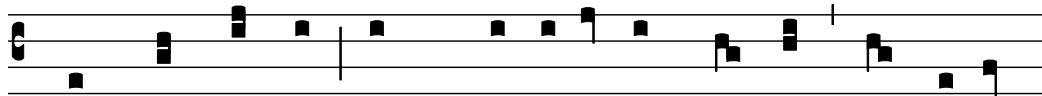


1519.

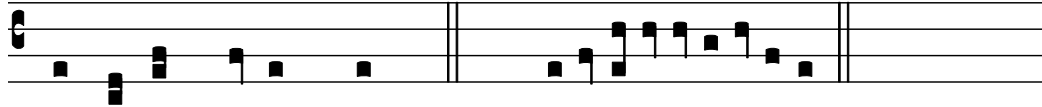
Ou have heard \* that it was said to them of old,



Expositions of the Gospels.



Thou shalt not kill : and who-so-ev-er shall kill shall be in



danger of the judgment. *Ps.* Blessed be the Lord. 71\*.

*Prayer.*

**G**od, who hast prepared<sup>34</sup> for those that love thee good things as yet unseen, pour into our hearts affectionate love for thee : that we

loving thee in all things and above all things, may obtain thy promises which exceed all that we can desire. Through our Lord.

*At Vespers.*

*Si offers munus tuum.* AS:334; 1520:52r; 1531:208r.<sup>35</sup>

Ant.  
I.v.



4903.



**F** thou offer thy gift \* at the al- tar, and there



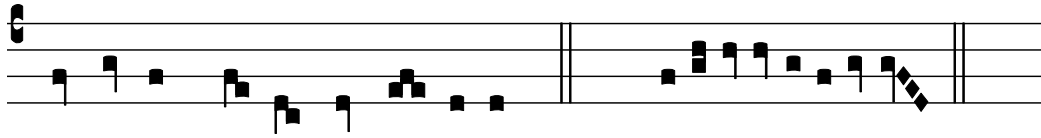
thou remember that thy brother hath a-ny thing gainst thee :



leave there thy offer-ing be-fore the al- tar, and go first



to be re-concil- ed to thy brother, and then com-ing thou



shalt offer thy gift, al-le- lu-ya. *Ps.* My soul doth magnify. 55\*.

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

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

**A**T that time, When there was a great multitude,<sup>36</sup> and had nothing to eat ; calling his disciples together, Jesus saith to them : I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. And that which followeth.

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

*(On Mark, Book 2.*

*of course at Chap. 8. A.)<sup>37</sup>*

**I**N this lesson ought to be considered<sup>38</sup> in our one and the same Redeemer the separate operation of <his> divinity and <his> humanity : and further, the error of Eutyclus, who presumed to teach

that in Christ there is but one operation, must be expelled far off from Christian lands. For who doth not see this, that the Lord, having mercy on the multitude (lest they grow faint either from want of food<sup>39</sup> or from the toil of a long journey) : being so moved by the compassion of humanity that he satisfied four thousand men with seven loaves and a few small fishes, is in truth a work of divine power ? Mystically, however, by this miracle it is shewn that we are unable to pass along the road of this present world in safety : unless the grace of our Redeemer nourish us with his word.

*Lesson viij.*

[208v.] **T**Here is, however, figuratively, a distance between this refection and that of five loaves and two fishes, insofar as there the letter of the Old Testament, is shewn<sup>40</sup> to be full of spiritual grace : here however the

truth and grace of the New Testament, which is to be ministered to the faithful, is shewn. To be sure, either meal took place on a mountain, as the accounts of the other evangelists indicate : because the scripture

of either Testament, rightly understood : declareth unto us the loftiness of the heavenly precepts and rewards, and each with resounding voice proclaimeth<sup>41</sup> the sublimity of Christ, who is the mountain of the house of the Lord on the top of mountains. For he who hath erected a city built upon Himself, or the house of the

Lord, that is the Church, into the heights of good works, and exhibiteth manifestly to all the Gentiles : himself drawn away to this from the lowest delights, nourisheth with bread of heaven : and also kindleth in it the desire for heavenly sweetness by the pledge which is given of spiritual food. But thou.

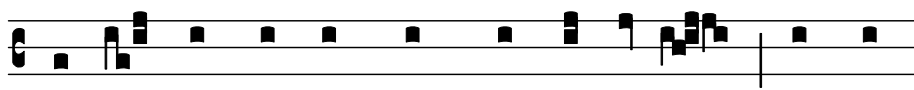
*Ninth Lesson.*

**H**ave compassion (he saith) on the multitude, for behold they have now been with me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the way. Why for three days the multitude supported the Lord : Matthew explaineth more fully, who saith, Going up into a mountain he sat there. And there came to him great multitudes, having with them the

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

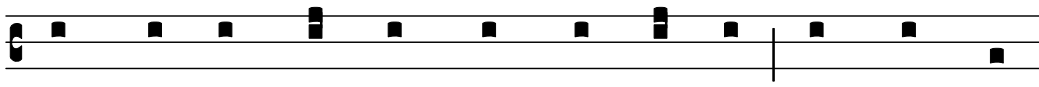
*Misereor super turbam.* AS:334; 1520:52v; 1531:208v.

Ant.  
VII.iii.



3770.

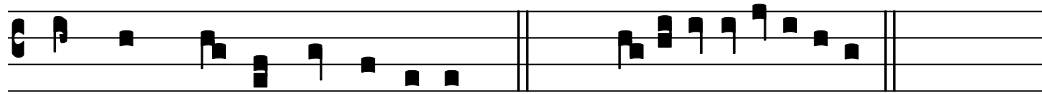
have compassion \* on the mul-ti-tude : for be-



hold they have now been with me three days : and have no-



thing to eat, and if I shall send them away fasting, they will



faint in the way, al-le-lu-ya. *Ps.* Blessed be the Lord. 69\*.

*Prayer.*



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

thou mayest foster what is good and guard with tender zeal what thou hast fostered. Through our Lord.

*At Vespers.*

*Et accipiens Jesus septem panes.* AS:335; 1520:52v; 1531:208v.

1232.

Ant.  
I.i.



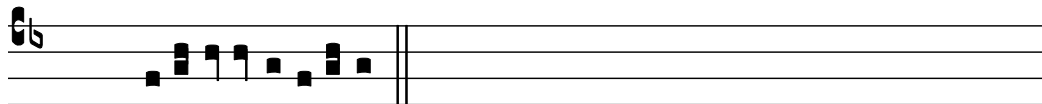
Nd Je-sus, \* ta-king the se-ven loaves : giv- ing



thanks, he broke, and gave to his dis-ciples, for to set be-fore



them : and they set them be-fore the people, al-le- lu-ya.



*Ps.* My soul doth magnify. 55\*.

¶ *The viij. Sunday [after the Feast of the Holy Trinity].*<sup>42</sup>

[*The Gospel*]<sup>43</sup> *According to Matthew, vij. (15.) Lesson vij.*

**A**T that time, Jesus said unto his disciples, Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. And that which followeth.

*A Homily of Origen.*

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

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

*Lesson viij.*

**A**Ttend diligently, observe with caution : that ye be not seduced, that ye be not surrounded, that ye be not deceived.<sup>44</sup> Beware therefore, this is to be considered : because they are not sheep but wolves in sheep's clothing. Because they are not pious : but irreligious in sheep's clothing, the figure of piety. Because they are not Christians but empty of truth : who

are persecutors of the Christians. Beware of false prophets, who come to you in the clothing of sheep : but inwardly they are ravening wolves. And the blessed Apostle, speaking to the Ephesians themselves : indicateth saying, For I know that after my departure : there shall enter among you grievous wolves : ravening wolves. But thou, O Lord.

*Lesson ix.*

**T**O be sure, all unfaithful heretics are called greivous wolves :

which severely oppress and persecute the holy Church, or gather to

[209r.] torment, which cease not to pillage and to heap together without mercy. Sometimes indeed they intrude upon alien riches, sometimes upon the masters themselves of their riches. Much more <they> bustle about to pillage souls : and miserably to lead <them> away with them. And they are said to have sheep's clothing, those which hold the name of Christian : or because, feigning to be

ministers of justice, they falsely take the appearance of religious. Through the name of Christian therefore they strive to lead many away : by sweet words many scandals are introduced. These are they of whom the Apostle saith, By their pleasing and flattering words : they seduce the hearts of the innocent. But by their fruits you shall know them. But thou.

*Attendite a falsis prophetis. AS:335; 1520:52v; 1531:209r.*<sup>45</sup>


1511. Ant.  
I.i.



**B**eware of false prophets, \* who come to you  
in the cloth-ing of sheep : but inwardly they are  
ra-ven-ing wolves, by their fruit you shall know them.

*Ps. Blessed be the Lord. 54\*.*

*Prayer.*

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

hurtful things : and grant to us all profitable things. Through our Lord.

*At Vespers.*

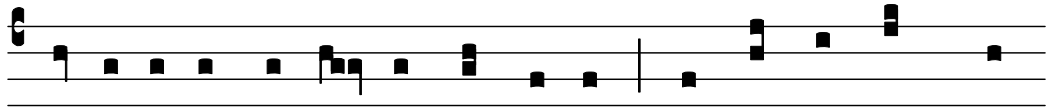
*Non omnis qui dicit michi.* AS:335; 1520:53r; 1531:209r.

Ant.  
VIII.i.



3926.

Ot every one \* that saith to me, Lord, Lord, shall



enter into the kingdom of heaven : but he that doth the



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



to the kingdom of heaven, al-le-lu-ya. *Ps.* My soul doth magnify. 72\*.

¶ *The ninth Sunday.*

[*The Gospel*]<sup>46</sup> *According to Luke, xvj. Seventh Lesson.*

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

*A Homily of the Venerable Bede, Priest.*

(*On Luke Lib. 5. Chap. 63.*)<sup>47</sup>

**T**He Lord and Saviour exhorteth us to compassion, under the example of the steward and debtor to his master : that if we forgive our

debtors, they also shall forgive our debts. Now the rich man, this man who had a steward, he is the Lord Jesus Christ, of which the stewards, that is the attendants, are all the faithful in the holy Church. For we are exiles and pilgrims in this world, and we have not this for an heritage : but those <things> which we are seen to have in the present <world> have been entrusted to us for stewardship, not for possession. For our

citizenship (as Paul saith) is in heaven.

<sup>48</sup> *Lesson viij.*

**T**herefore in this steward whom his lord cast out of the stewardship, and praised because he had provided for his future life : we ought not suppose to be imitated entirely. For fraud ought not to be committed for our Lord in anything, such that from that fraud we might hope to be able to give alms : nor is it in accordance with the law of our Lord God to understand<sup>49</sup> those who

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

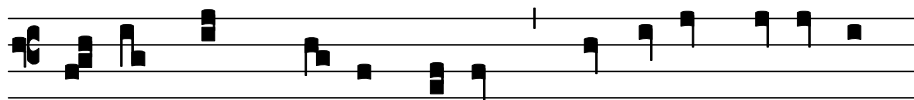
*Lesson ix.*

**H**E therefore that perceiveth beforehand, according to this servant's example of the zealous removal of stewardship, that is, the final day of his lifespan, and the time of giving an account, being readily bared of the delight and love of all earthly things, findeth it more necessary to have a mind to procuring friends in the time to come than to gathering riches in the present. Because after our stewardship is taken

away we are not strong enough to dig : since, when this life is ended, in which we must work for eternal things, by no means will it be permitted afterward to search for the fruit of good conduct. But to beg at that time is confusion : namely, with the worst sort of begging, to which those foolish virgins, who received the reward of man's praise for their works, are referred. But thou, O Lord.

*Dixit dominus villico. AS:335; 1520:53r; 1531:209r.*


Ant.  
I.v.



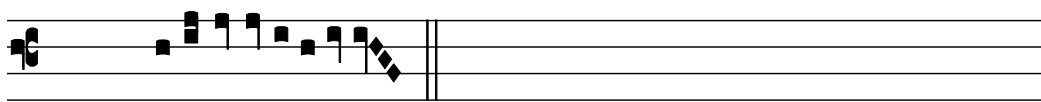
2291.

He lord said \* to his steward, How is it that I hear





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



*Ps. Blessed be the Lord. 54\*.*

*Prayer.*

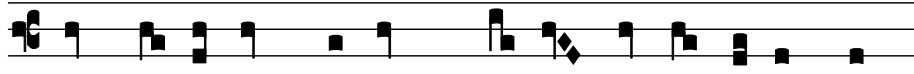
**G**rant unto us, O Lord, we beseech thee, the spirit to think and do always what is rightful : that

we who cannot exist without thee may be enabled to live according to thee. Through our Lord.

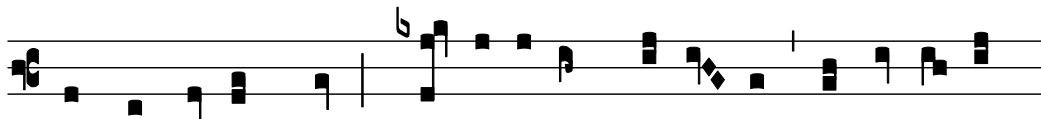
*At Vespers.*

*Quid faciam quia dominus. AS:335; 1520:53r; 1531:209r.*<sup>50</sup>

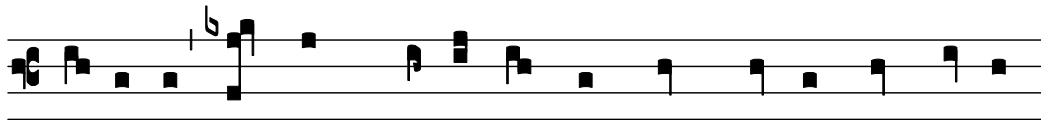
Ant.  
IV.i.

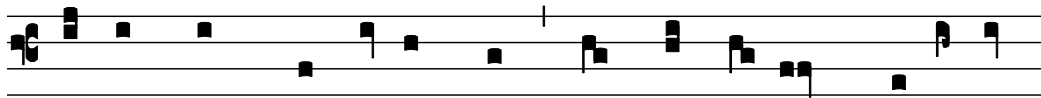
What shall I do, \* be-cause my lord tak-eth away from



me the stewardship ? To dig I am not a-ble, to beg I am

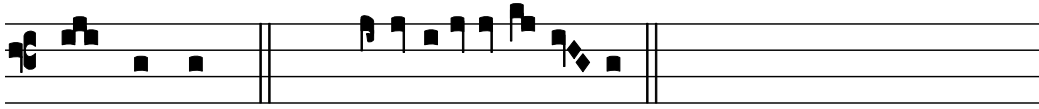


ashamed, I know what I will do, that when I shall be re-



mov-ed from the stewardship, they may re-ceive me into

4522.



their houses. *Ps.* My soul doth magnify. 63\*.

¶ *The x. Sunday [after the Feast of the Holy Trinity].*<sup>51</sup>

[*The Gospel*]<sup>52</sup> According to *Luke, xix. (41.) Lesson vij.*

**A**T that time, When Jesus drew near<sup>53</sup> to Jerusalem, seeing the city, he wept over it, saying : If thou also hadst known. And that which followeth.

*A Homily of Blessed Gregory, Pope.*

(39.)<sup>54</sup>

[209v.]

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

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

*Lesson viij.*

**T**he reason why this penalty of destruction was inflicted on Jerusalem : is added, Because thou hast not known<sup>55</sup> the time of thy visitation. The Creator of course of all things, by the mystery of his incarnation, condescended to visit that [city] : but she did not remember her fear and love for him. But it will be protested first what it is

which is said, Seeing the city, he wept over it, saying, If thou also hadst known. Indeed the loving<sup>56</sup> Redeemer wept over the ruin of the faithless city : which she was not aware was to come upon her. When the Lord with weeping rightly said, If thou also hadst known, thou must understand,<sup>57</sup> Thou would have wept : whichever way, because thou

knowest not what is imminent, thou exuldest. And whence is added below, And that in this thy day, the things that are to thy peace. While indeed

she gave herself to pleasures of the flesh, and foresaw not the evil to come : she had in her day what was able to make for peace.

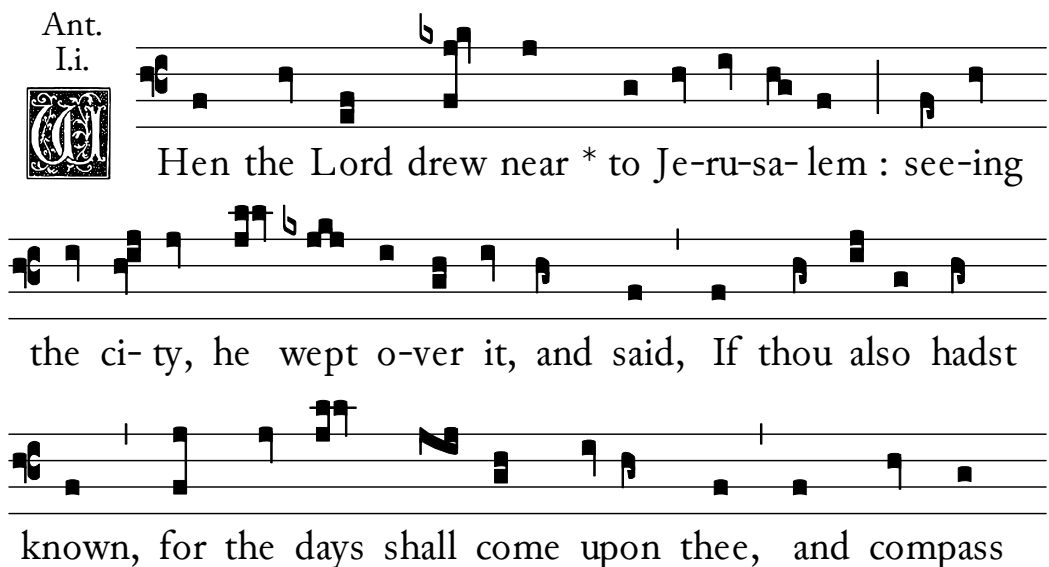
*Ninth Lesson.*

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

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

*Cum appropinquaret Dominus. AS:336; 1520:53v; 1531:209v.*<sup>58</sup>

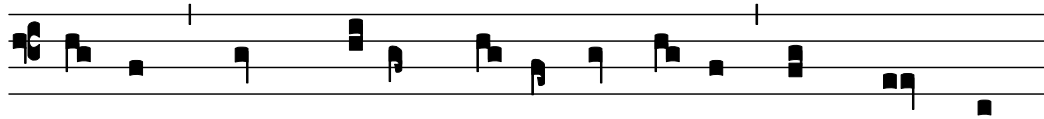
Ant.  
I.i.



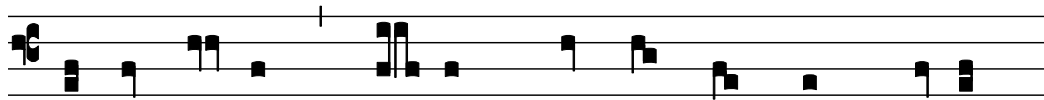
**W**hen the Lord drew near \* to Je-ru-sa-lem : see-ing  
the ci-ty, he wept o-ver it, and said, If thou also hadst  
known, for the days shall come upon thee, and compass

1975.

Expositions of the Gospels.



thee round, and straiten thee on every side, and beat thee



flat to the ground, be- cause thou hast not known the time



of thy vi-si-ta-tion, al-le- lu-ya. Ps. Blessed be the Lord.

54\*.

*Prayer.*

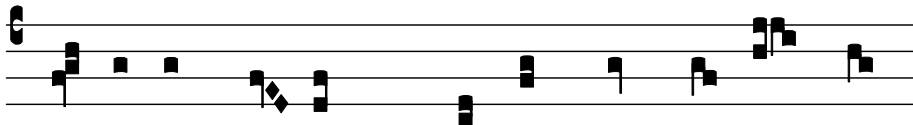
**L**et thy merciful ears, O Lord, be open to the prayers of thy suppliants, and that thou wilt grant <their> desires to those entreating,

make them to ask for such things as are pleasing<sup>59</sup> to thee. Through our Lord.

*At Vespers.*

*Scriptum est enim.* AS:336; 1520:53v; 1531:209v.

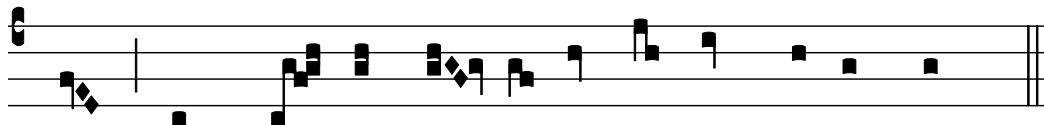
4836. Ant.  
VIII.i.



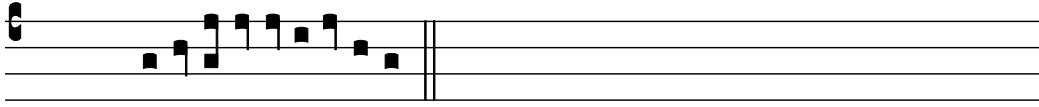
Or it is writ- en : \* My house is the house of



prayer for all nations : but you have made it a den of



thieves : and he was dai- ly teaching in the temple.



Ps. My soul doth magnify. 72\*.

¶ *The Eleventh Sunday [after the Feast of the Holy Trinity].*<sup>60</sup>

[*The Gospel*]<sup>61</sup> According to Luke, xvij. (9.) Lesson vij.

**A**T that time, Jesus spake this parable to some who trusted in themselves as just, and despised others : Two men went up into the temple to pray : the one a Pharisee, and the other a publican. And that which followeth.

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

(*Libro 5. Chap. 71. super Luke.*)<sup>62</sup>

**S**eeing that the Lord taught the parable that we ought always to pray, and not to faint, thus he concluded when he said that with the Judge coming, with difficulty faith on earth shall be found : lest any one perchance might be flattered in himself with mere knowledge or

indeed <simple> confession of faith, he next sheweth carefully by another connected parable that not <our> words of faith will be weighed by God, but <our> deeds. And among these deeds without doubt humility chiefly reigneth. The publican humbly praying pertaineth to the members of the Church, to those of that aforementioned widow : of whom it is said above, And will not God revenge his elect who cry to him ? But the Pharisee, throwing away <his> merits : is among those upon whom, at the conclusion, was placed the terrible sentence, But yet the Son of man, when he cometh, shall he find, think you, faith on earth ?

*Lesson viij.*

[210r.] **T**He Pharisee standing, prayed thus with himself : O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. Four

are the species : in which all the swelling of arrogance is demonstrated. Seeing that whether they suppose the good to have come from themselves, or if they believe it to have been given

to them from above, they reckon it to be received for their merits : certainly either when they boast of having what they have not, or when, disdainng others, they desire to seem uniquely to have that which they have. Whereby the Pharisee is revealed to

fall into this vice of boasting, who on this account went down from the temple without justification : because, attributing the merits of good works as if to himself alone, he placed himself above the publican <who was> praying. But thou.

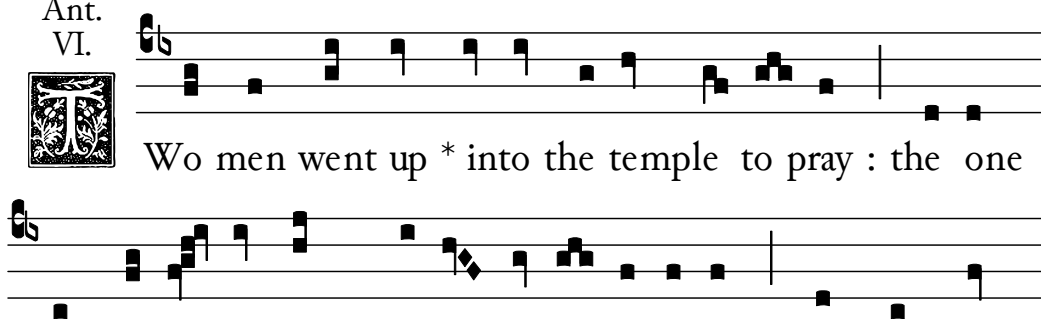
*Ninth Lesson.*

**F**ast twice in a week : I give tithes of all I possess. Ezechiel the prophet writeth what was shewn him of the living creatures of heaven, And the whole body was full of eyes round about all the four. The bodies of the living creatures by all means therefore are described as full of eyes : because the action of saints is considered from every side, looking forward to the desired goods to come, cleverly avoiding the bad. But often when we attend to some things : it happeneth

that we neglect others. And where we disregard, there without doubt we have not the eye. For behold, the Pharisee had held the eye by being occupied with abstinence, by being devoted to mercy, by returning thanks to God : but considered not to the safeguarding of humility. And what profit <is it> if our whole city is mostly carefully defended against the snares, if one hole is left open, which may be entered by the enemy ? But thou, O Lord.

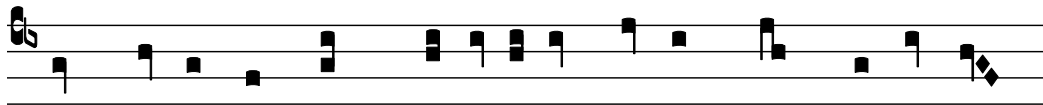
*Duo homines ascenderunt.* AS:336; 1520:54r; 1531:210r.<sup>63</sup>

2483. Ant. VI.



**T**Wo men went up \* into the temple to pray : the one  
a Pha-ri- see, and the oth-er a publi-can : this man went

Expositions of the Gospels.




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



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

*Prayer.*

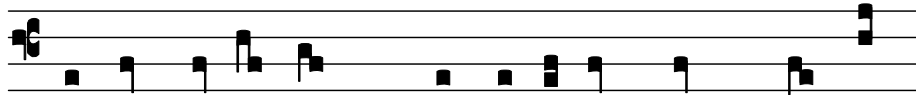
 God, who dost manifest thy almighty power most chiefly in sparing and shewing mercy : multiply upon us thy grace, that <as we>

hasten towards thy promises thou mayest make us to be partakers of heavenly treasures. Through our Lord.

*At Vespers.*

*Stans a longe publicanus.* AS:337; 1520:54r; 1531:210r.<sup>64</sup>

Ant.  
I.vi.

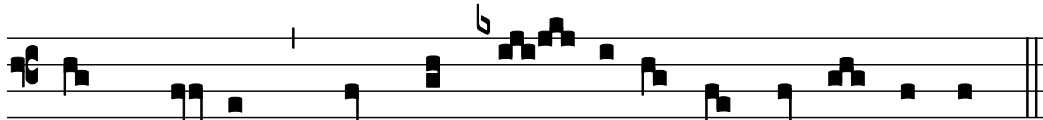


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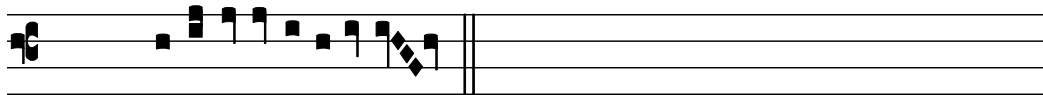
Tanding a-far off, \* the publi-can would not so



much as lift up his eyes tow-ards heaven : but struck his



breast, say-ing, God be mer-ci-ful to me a sinner.



*Ps.* My soul doth magnify. 55\*.

¶ *The xij. Sunday [after the Feast of the Holy Trinity].*<sup>65</sup>

*The Gospel. According to Mark, vij. (31.) Lesson vij.*

**A**T that time, Jesus, going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And that which followeth.

*A Homily the Venerable Bede, Priest.*

(14. *First Book.*)<sup>66</sup>

**T**hat deaf and dumb man whom we have just heard was healed by the Lord, when the Gospel was read, signifieth mankind, in those who by divine grace merit to be freed from the error of the devil's guile. For the man had become deaf to hearing the word of life : after he, swollen with pride, heard the deadly words of the serpent contrary to the

Lord. He was made dumb to the praise of the Creator : because he presumed to hold conversation with the seducer. And deservedly did he close those ears to hearing with angels the praise of the Creator : which he carelessly opened to hearing the censure of the same Creator in the enemy's words. Deservedly did he close that mouth to preaching with angels in praise<sup>67</sup> of the Creator : which he proudly filled with the transgression of the forbidden food, as if for improving the work of the same Creator.

*Eighth Lesson.*

**A**ND alas, the wretched revolt of mankind ! That which sprouted forth vicious in the root : began to grow far more vicious in the extending of its branches. Thus at the coming of the Lord in flesh (except for a few of the faithful of Judea), nearly the whole world, deaf and dumb toward the knowledge and confession of the truth, was in error. But where sin abounded : grace also did much more abound. For the

Lord came to the sea of Galilee : where he had known one was sick whom he should heal. He came in the grace of his godliness to the swollen, troubled, and unsteady hearts of the Gentiles : among whom he had known that some were suited to his grace. And well is he reported to have come through the midst of the coasts of Decapolis to the sea of Galilee, where he might heal one sick : because after that people which had



accepted the commandments of the Decalogue abandoned them through faithlessness, he came to the Gentiles

without, that, as John saith, He should gather together in one the children of God that were dispersed.

*Ninth Lesson.*

[210v.]

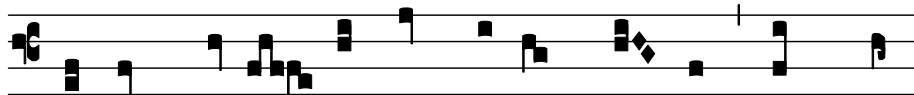
**A**ND they bring (it saith) to him one deaf and dumb ; and they besought him that he would lay his hand upon him. Because he, being deaf, was unable to recognize the Saviour, <and> being dumb, was unable to ask : his friends bring him, and pray to the Lord for his health. Thus, without doubt, in spiritual care it is necessary that it be so conducted, that if any man cannot be turned by human industry to the hearing and confession of the truth : the help of divine affection should be set in sight, and that the heavenly hand be entreated for cleansing him. Nor doth the mercy of the heavenly Physician tarry : if the intention of

those entreating<sup>68</sup> be not wavering, nor their prayer wanting. Hence it was immediately subjoined that Jesus, taking the sick man apart from the multitude : put his fingers into his ears, and, spitting, touched his tongue. His fingers of course he putteth into the ears of the deaf man, that he might hear : while by the gifts of spiritual grace he converteth the ears, long unbelieving, to the hearing of his word. Spitting, he toucheth the tongue of the dumb man, that he might be able to speak : while through the ministry of preaching he granteth the reasoning of the faith, by which he ought to confess. But thou.

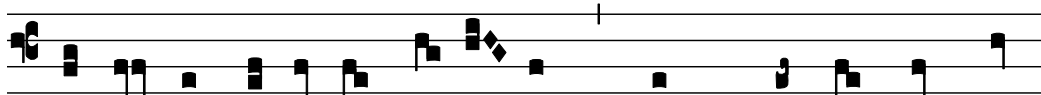
*Exiens Jesus de finibus. AS:337; 1520:54r; 1531:210v.*<sup>69</sup>

Ant.

I.v.



E-sus \* go- ing out of the coasts of Tyre, came by



Si- don to the sea of Ga- li- lee, through the midst of the

201715.



coasts of De-ca-po-lis, al-le-lu-ya. *Ps.* Blessed be the Lord.  
54\*.

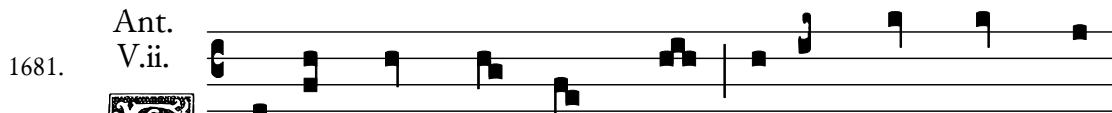
*Prayer.*

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

upon us thy mercy, that thou might  
forgive what conscience feareth, and  
grant<sup>70</sup> what prayer presumeth not  
<to ask>. Through our Lord.

*At Vespers.*

*Bene omnia fecit.* AS:337; 1520:54r; 1531:210v.



E hath done \* all things well : he hath made both the



deaf to hear, and the dumb to speak. *Ps.* My soul doth magnify.  
65\*.

**¶** *The xiiij. Sunday [after the Feast of the Holy Trinity].*<sup>71</sup>

[*The Gospel*]<sup>72</sup> *According to Luke, x. (23.) Lesson vij.*

**A**T that time, Jesus said unto his  
disciples, Blessed are the eyes  
that see the things which you see.  
And that which followeth.

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

(*On Luke Book 3.*

*Chap. 13. at the end, and Chap 43.)*<sup>73</sup>

**P**ot the eyes of the Scribes and  
Pharisees, which only saw the

body of the Lord : but blessed were  
those eyes which were able to  
recognize his mysteries, of which it is  
said, And thou hast revealed them to  
the little ones. Blessed are the eyes of  
the little ones : unto whom the Son  
deemed it worthy to reveal himself  
and the Father also. For I say to you,  
that many prophets and kings have  
desired to see the things that you see,

and have not seen them : and to hear the things that you hear, and have

not heard them. But thou.

*Lesson viij.*

**A**Braham rejoiced to see the day of Christ : he saw <it> and was glad. Isaias and Micheas too, and many other prophets saw the glory of the Lord : and they therefore are called seers. But all they beholding and saluting afar off : saw through a glass and in a dark manner. However, the apostles, having the Lord present, eating together with him, and by questioning learning whatever they

wished : by no means had they to be taught <his> works by angels or by divers visions. To be sure, those which Luke speaks of as many prophets and kings : Matthew more clearly calls prophets and just men. For they are great kings : which have not seen fit to submit to their emotions, but have learned to be in control by ruling <them>.

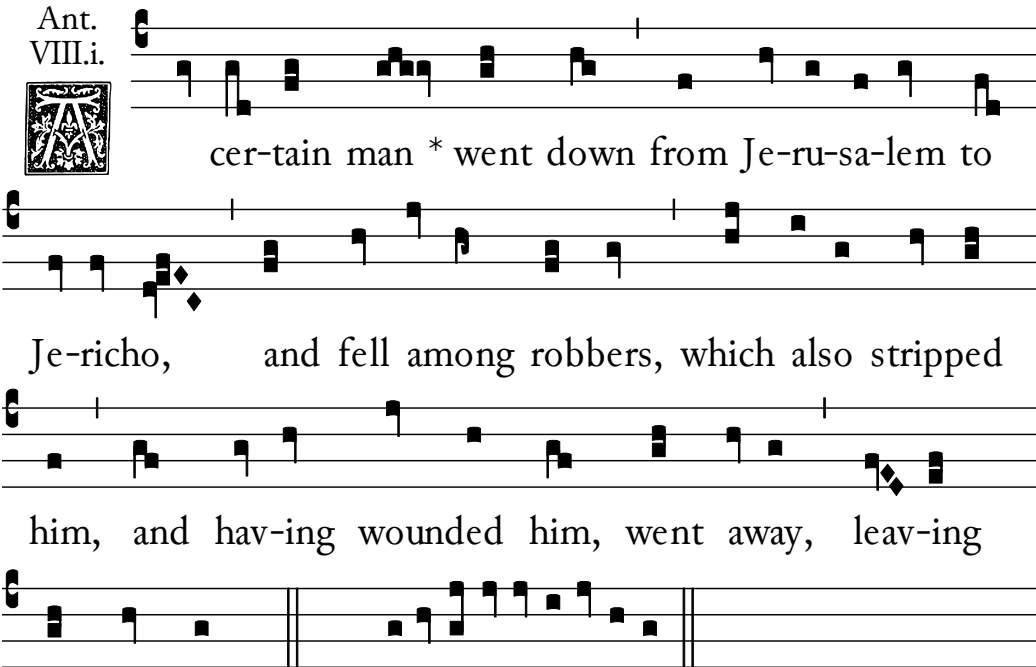
*Ninth Lesson.*

**A**ND behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life ? The lawyer which asketh, tempting the Lord, concerning eternal life : took occasion, I suppose, to tempt <him>, from the words of the Lord himself, where he saith, But rejoyce in this, that your names are written in heaven. But by his temptation he sheweth : how true is that confession of the Lord which he spake to the Father, Because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. But he said to

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

*Homo quidam descendebat.* AS:337; 1520:54v; 1531:210v.

3131. Ant. VIII.i.



cer-tain man \* went down from Je-ru-sa-lem to  
Je-richo, and fell among robbers, which also stripped  
him, and hav-ing wounded him, went away, leav-ing  
him half dead. *Ps.* Blessed be the Lord. 71\*.

*Prayer.*

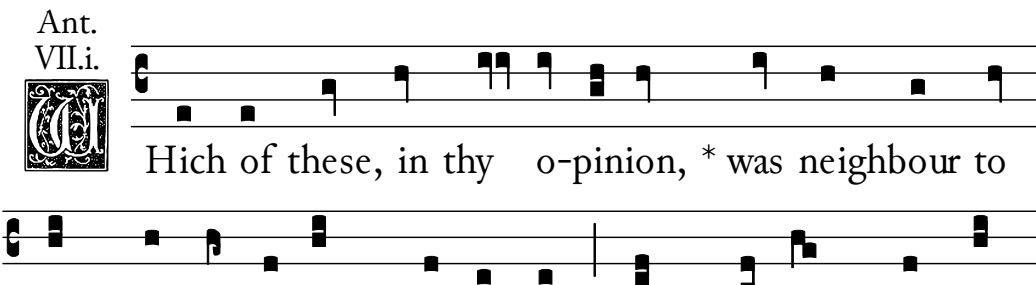
**A**lmighty and merciful God, of  
whose gift it cometh that thy  
faithful do unto thee worthy and  
laudable service : grant us, we beseech

thee : that we may run without  
stumbling towards thy promises.  
Through our Lord.

*At Vespers.*

*Quis tibi videtur.* AS:337; 1520:54v; 1531:210v.

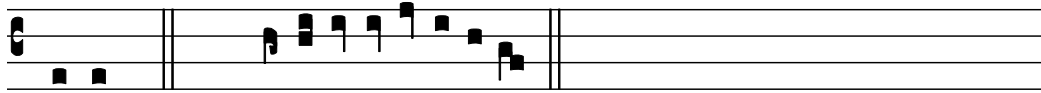
4551. Ant. VII.i.



Hich of these, in thy o-pinion, \* was neighbour to  
him that fell among the robbers ? And he said, He that



shewed mercy to him. Go, and do thou in like manner, al-le-



lu-ya. *Ps.* My soul doth magnify. 70\*.

### ¶ *The fourteenth Sunday*

[*after the Feast of the Holy Trinity*].<sup>74</sup>

*The Gospel. According to Luke, xvij. (11.) Lesson vij.*

**A**T that time, As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers. And that which followeth.

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

(*On Luke Book 5. Chap. 68.*)<sup>75</sup>

**L**epers we are able to understand not unreasonably : <as those> which not having knowledge of the true faith are professing various doctrines of error. For these are to be excluded from the Church : that if it be possible, being far removed, they

may complain with a great outcry. Whence also is aptly subjoined, Who stood afar off : And lifted up their voice, saying, Jesus, master, have mercy on us. And rightly, that they might be saved, do they call Jesus the master. For indeed they signify that they have gone astray from his words : when those that are to be healed humbly call him master. And when they return to the knowledge of the master : they soon return to the appearance of health. For there followeth, Whom when he saw, he said, Go, shew yourselves to the priests.

*Eighth Lesson.*

**A**ND it came to pass, as they went, they were made clean. None of those to whom the Lord offered these bodily benefits are been found to have been sent to the priests : except the leprous. Because evidently the priesthood of the Jews was a figure of the future royal priesthood which is in the Church : wherein all are consecrated who pertain to the body of Christ, the highest and true Chief of priests. And whosoever, whether through heretical depravity, or Gentile superstition, or through

Jewish perfidy, or indeed through fraternal schism, <is> as if free from the diversity of colour through the grace of Christ : it is necessary that he should come to the Church, and let him shew forth the true colour of the faith which he hath received. Other faults however, just as if illnesses and diseases of the soul and also of the senses : the Lord healeth and correcteth himself inwardly, in the conscience and in the understanding.

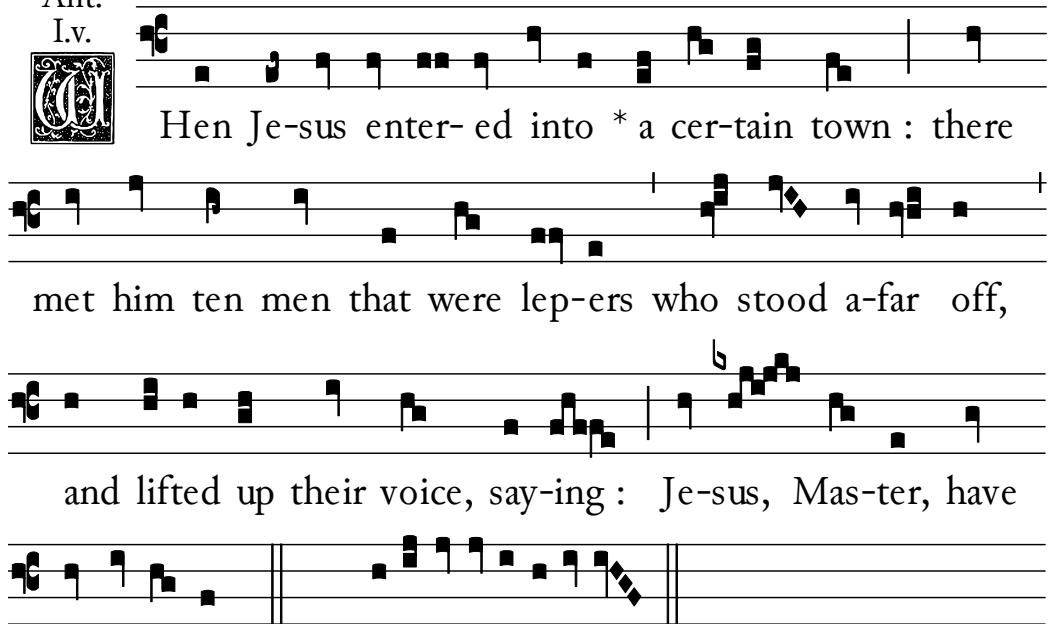
*Lesson ix.*

**A**ND one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks. This one man who went back glorifying God : signifieth the one Church devoted to humility through Christ. Which rightly falling before the feet of the Lord : giveth thanks. He indeed truly giveth thanks to God : who, having repressed<sup>76</sup> the presumption of his own thoughts, seeth humbly how infirm he is in himself, who

attributeth no virtue to himself, who, whatever good he doth, knoweth <it> to be from the mercy of the Creator. And hence it is rightly subjoined, And this was a Samaritan. Now Samaritan is interpreted guardian. By which name that people is most aptly signified, which giving thanks to him from whom it hath received : in a certain way they sing according to the Psalm, I will keep my strength to thee : for thou art my protector : my God, his mercy shall prevent me. But thou.

*Dum ingrederetur Jesus.* AS:337; 1520:54v; 1531:211r.<sup>77</sup>

Ant.  
I.v.



2458.

Hen Je-sus enter- ed into \* a cer-tain town : there  
met him ten men that were lep-ers who stood a-far off,  
and lifted up their voice, say-ing : Je-sus, Mas-ter, have  
mercy on us. *Ps.* Blessed be the Lord. 54\*.

*Prayer.*

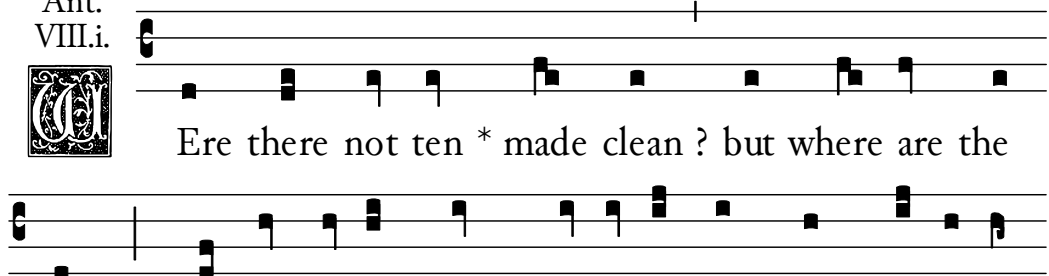
**Q** almighty and everlasting God,  
give to us an increase of faith,  
hope, and charity, and that we may  
merit to obtain what thou dost

promise, make us to love what thou  
dost command. Through [our  
Lord.].<sup>78</sup>

*At Vespers.*

*Nonne decem mundati sunt.* AS:338; 1520:55r; 1531:211r.<sup>79</sup>

Ant.  
VIII.i.



3945.

Ere there not ten \* made clean ? but where are the  
nine ? There is no one found to re-turn and give glo-ry to



God, save this stranger. Go thy way, for thy faith hath made



thee whole, al-le-lu-ya. *Ps.* My soul doth magnify. 72\*.

¶ *The xv. Sunday [after the Feast of the Holy Trinity].*<sup>80</sup>

[*The Gospel*]<sup>81</sup> According to *Matthew*, vj. (24.) *Lesson vij.*

AT that time, Jesus said to his disciples, No man can serve two masters. And that which followeth.

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

(*On Luke*, Book 5. Chap. 64.)<sup>82</sup>

NO man can serve two masters : because no man is able to love at once the transitory and the eternal. For if we love eternity : we possess all temporal things in use, not in affect. For either he will hate the one, and love the other : or he will sustain the one and despise the other. These words are to be carefully considered. For who the two masters are, <he> consequently explaineth, saying, You cannot serve God and mammon. Let

the miser hear this, let him hear who is distinguished by the name Christian : it is not possible to serve mammon, that is riches, and Christ at the same time. And yet he doth not say,<sup>83</sup> Who hath riches : but, Who serveth riches. For he who is the servant of riches is he that guardeth riches like a servant. But he who casteth off the yoke of servitude : [211v.] distributeth them as a lord. But he who serveth mammon, certainly serveth him who, being set over those earthly things by virtue of his perversity, is called by the Lord the prince of this world.

*Lesson viij.*

Therefore either he will hate the one, and love the other, as it ought to be <interpreted>, namely, he

will hate the devil, <and> love God : or he will sustain the one and despise the other. He will certainly cling to



the devil, when as he pursueth his temporal rewards : he will moreover despise God. He said not, He will hate, but as if they, who are coaxed to a sense of impunity by his goodness to them, are accustomed to esteem his warnings less than their own desires. To whom by Solomon is said, Son, add not sin upon sin : and say not, The mercy of the Lord is great.

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

<sup>84</sup>Therefore I say to you, be not solicitous for your life, what you shall

eat, nor for your body, what you shall put on. Therefore what nature bestoweth upon all, and whatsoever is common among cattle and wild beasts and men : of this inner anxiety by no means are we released : but we are commanded not to be anxious about what we eat. And because we prepare bread by the sweat of our face : labour ought to be exerted, <and> solicitude taken away.

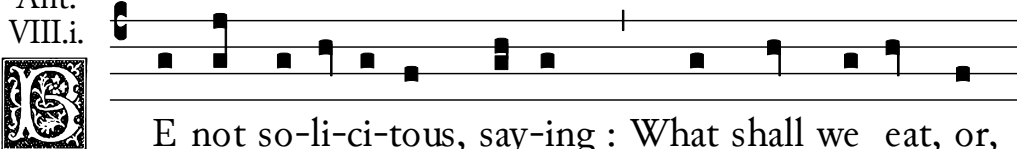
*Lesson ix.*

**T**He life is more than the meat, and the body is more than the raiment. <The Lord> admonisheth us that we remember that when God made and compounded us of body and soul : he gave us much more than food and clothing. In order that you understand that he who gave the soul : will much more easily give meat. In like manner he which gave the body : will much more easily give raiment. In which place it is wont to be questioned whether that food pertaineth to the soul : seeing that the soul is incorporeal, but that food

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

*Nolite solliciti esse.* AS:338; 1520:55r; 1531:211v.

3895. Ant.  
VIII.i.



E not so-li-ci-tous, say-ing : What shall we eat, or,  
 Wht shall we drink ? for your heavenly Father know-eth what  
 is ne-cessa-ry to you, al-le-lu-ya. *Ps.* Blessed be the Lord.  
 71\*.

*Prayer.*

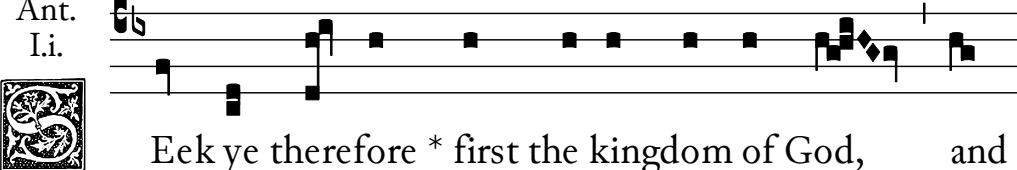
**K**eepe, O Lord, we beseech thee,  
 thy Church with perpetual  
 mercy : and since without thee  
 human mortality falleth, may it ever

be both directed by thy helps and  
 withdrawn from harms. Through  
 [our Lord].<sup>86</sup>

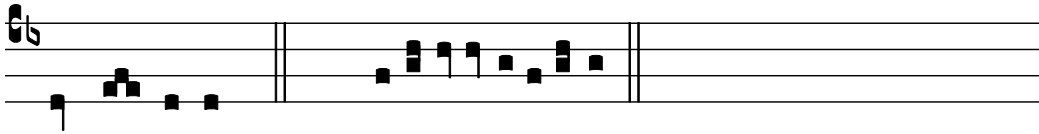
*At Vespers.*

*Querite ergo primum.* AS:338; 1520:55r; 1531:211v.

4431. Ant.  
Ii.



Seek ye therefore \* first the kingdom of God, and  
 his justice : and all these things shall be added unto you,



al-le- lu-ya. *Ps.* My soul doth magnify. 55\*.

¶ *The xvj. Sunday [after the Feast of the Holy Trinity].*<sup>87</sup>

[*The Gospel*]<sup>88</sup> *According to Luke, vij. (11.) Lesson vij.*

**A**T that time, Jesus went into a city that is called Naim ; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother. And that which followeth.

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

(*On Luke Book 2. Chap. 25.*)<sup>89</sup>

**T**His dead man, which is carried out from the gate of the city, with many looking on : signifieth a man struck senseless by the fatal wound of <his> sins, and the same in addition no longer concealeth the

death of <his> soul within the chamber of <his> heart, but bringeth it forth to the notice of many by the evidence of word and deed, as <if borne> through the gates of his city. Who is rightly called<sup>90</sup> the only son of his mother. For granted it hath been assembled from many persons, the perfect and immaculate virgin, Mother Church is one : yet everyone soever of the faithful are most rightly acknowledged by one another sons of the universal Church. For whoever is called, when he is initiated into the faith : is a son. When she initiates others into the faith : she is a mother.

*Lesson viij.*

**T**He gate of the city through which the dead man was carried out : I think to be one of the bodily senses. For he that soweth discord among brethren, who speaketh iniquity on high : being dead, is dragged out dead from the gate of <his> mouth. He who looketh on a

woman to lust after her : beareth the tokens of his death through the gate of <his> eyes. He who freely openeth <his> ear to idle fables, to licentious songs, or to slanders : maketh this the gate of death of his soul. And he who will not guard his other senses : openeth a way for death to himself.

And she was a widow : and a great multitude of the city was with her. Every soul which remembereth that it hath been redeemed by the death of the Spouse and Lord : acknowledgeth the Church to be a widow. Moreover,

by the divine will a great multitude <accompanied> the Lord, a great <multitude> accompanied the widow : [212r.] so that at the appearance of such a marvel there might be many witnesses, many praises of the Lord.


*Lesson ix.*

**W**hom when Jesus had seen, being moved with mercy towards her, he said to her : Weep not. Cease, he saith, to weep as for the dead, whom soon ye shall see to rise living. Where mystically the doctrine of Novatian is confounded : who in his pride glorieth in his purity, <who> sought to make empty the cleansing of the humbly penitent, and denied that <our> true Mother the Church, weeping over the spiritual

extinction of her children, should be consoled by the hope <that> life would be given back again. And well doth the Evangelist testify that the Lord first was moved with mercy towards the mother, and afterwards reviveth her son : that in the one he might shew us an example of compassion to be imitated, in the other he might build up <our> faith in <his> wondrous power. But thou, O Lord.

*Ibat Jesus in civitatem. AS:338; 1520:55v; 1531:212r.*<sup>91</sup>

3157. Ant.  
I.v.



E-sus went \* into a ci-ty that is cal-led Na- im :

and behold a dead man was car-ri- ed out, the only son

of his mother. Ps. Blessed be the Lord. 54\*.

*Prayer.*

**L**Et thy continual pity, we beseech thee, O Lord, cleanse and defend thy Church : and because

without thee it cannot continue in safety, may it ever be governed by thy goodness. Through our Lord.

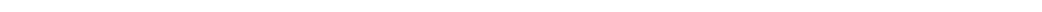
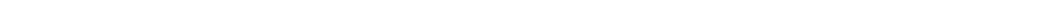
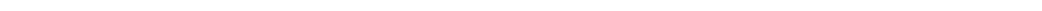
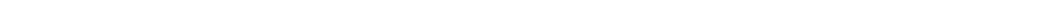
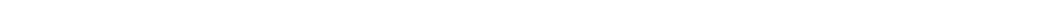
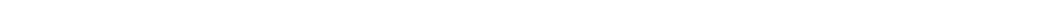
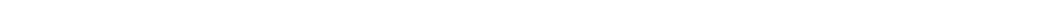
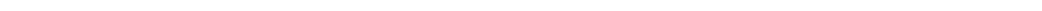
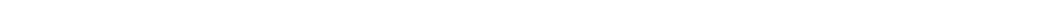
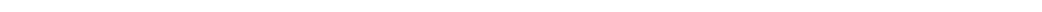
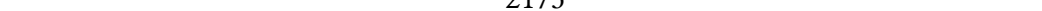
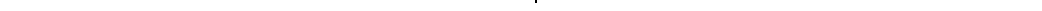
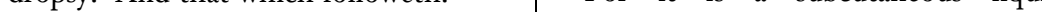
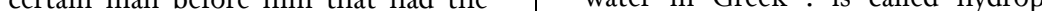
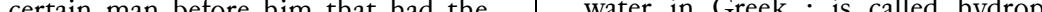
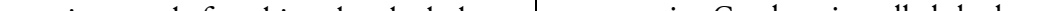
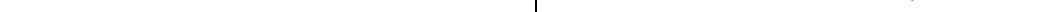
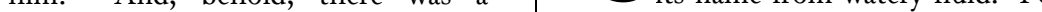
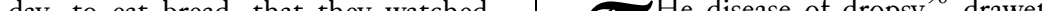
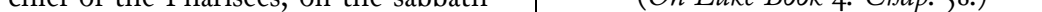
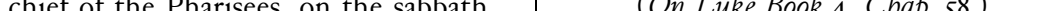
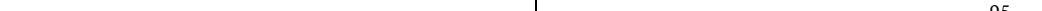
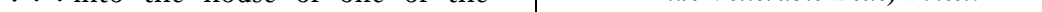
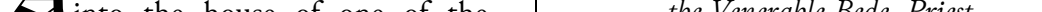
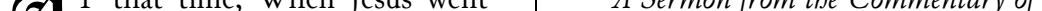
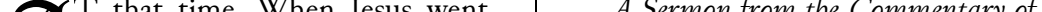
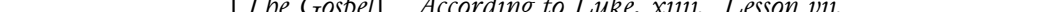
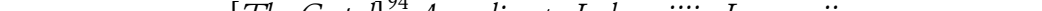
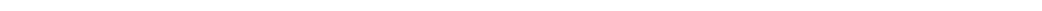
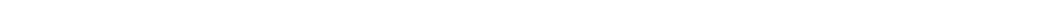
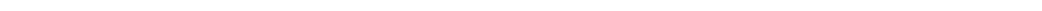
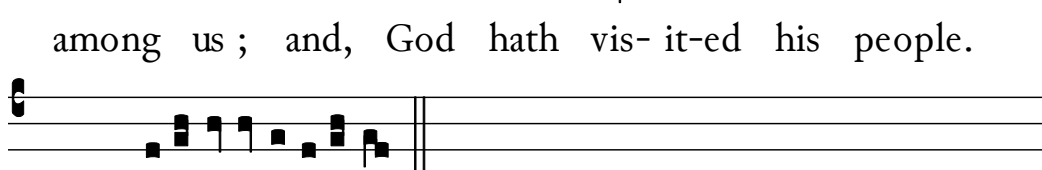
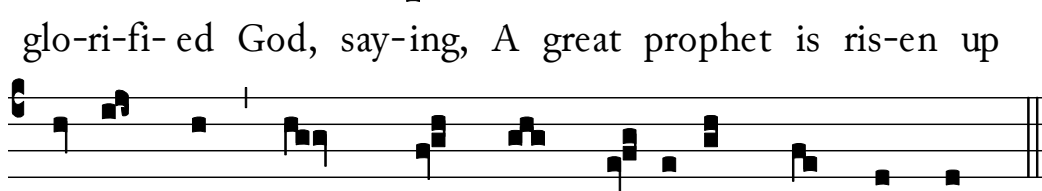
*At Vespers.*

*Accepti autem omnes timor.* AS:338; 1520:55v; 1531:212r.<sup>92</sup>

Ant.  
I.ii.



And there came a fear on them all : \* and they



1216.

*Ps.* My soul doth magnify. 55\*.

**¶** *The xvij. Sunday [after the Feast of the Holy Trinity].*<sup>93</sup>

[*The Gospel*]<sup>94</sup> *According to Luke, xiiij. Lesson vij.*

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

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

(*On Luke Book 4. Chap. 58.*)<sup>95</sup>

**T**He disease of dropsy<sup>96</sup> draweth its name from watery fluid. For water in Greek : is called hydrops. For it is a subcutaneous liquid

produced by a damaged bladder : with a swelling inflammation and a fetid odour. And it is the characteristic of the dropsical that the more he aboundeth in disordered fluid : the more he thirsteth.<sup>97</sup> And therefore he is rightly compared to him : whom a surging flow of carnal pleasures

aggravateth. He is compared to a rich miser who, the richer he is in wealth which he useth not well : the more ardently he coveteth. And Jesus answering : spoke to the lawyers and Phrisees, Is it lawful to heal on the sabbath day ? But they held their peace. But thou, O Lord.

*Eighth Lesson.*

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

dispensation, the Lord cureth the dropsical before the lawyers and the Pharisees : and then argueth against avarice. That evidently by his illness of body : the illness of heart in them might be expressed. Finally, after the many exhortations of the same dispute : is subjoined, Now the Pharisees, who were covetous, heard all these things<sup>98</sup> : and they derided him. Of course the dropsical who drinketh more : thirsteth more. And all greedy multiply <their> thirst, who when the same seek to gain : panteth to be seeking even more.

*Ninth Lesson.*

**A**nd answering he said to them, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out, on the sabbath day ? Thus he refuteth his observers the Pharisees : that he even condemneth the same with avarice.

If you (he saith) on the Sabbath quickly deliver an ass or an ox, or any animal whatsoever falling into a well, consulting not concerning the animal but your avarice : how much more ought I to deliver the man, which is much better than the livestock ?

Rightly doth the Lord compare the dropsical to an animal which hath fallen into a well : for he was troubled with fluid. And well hath he placed the ox and the ass in both places : that we might perceive them to signify either the wise and the simple, or, as is said above, either people, namely, that whose neck the yoke of

the Law hath chafed, and also that which any seducer might find as it were a brute animal and, resisting with no reason, drew away in error whither it would : all <of whom>, the Saviour coming, found bound with chains of Satan, all sunk in one well of concupiscence. But thou, O Lord.

*Dixit Jesus ad legisperitos.* AS:339; 1520:55v; 1531:212r.<sup>99</sup>

Ant.  
I.vi.



2293.

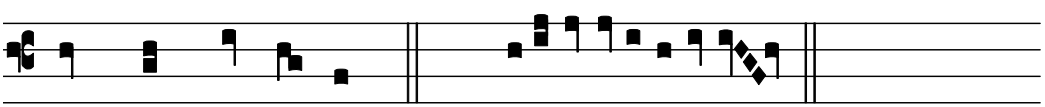
E-sus spoke \* to the law-yers and Pha-ri-sees,



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



peace. But he tak-ing the man with dropsy, heal-ed him,



and sent him a-way. *Ps.* Blessed be the Lord. 54\*.

*Prayer.*

[212v.]

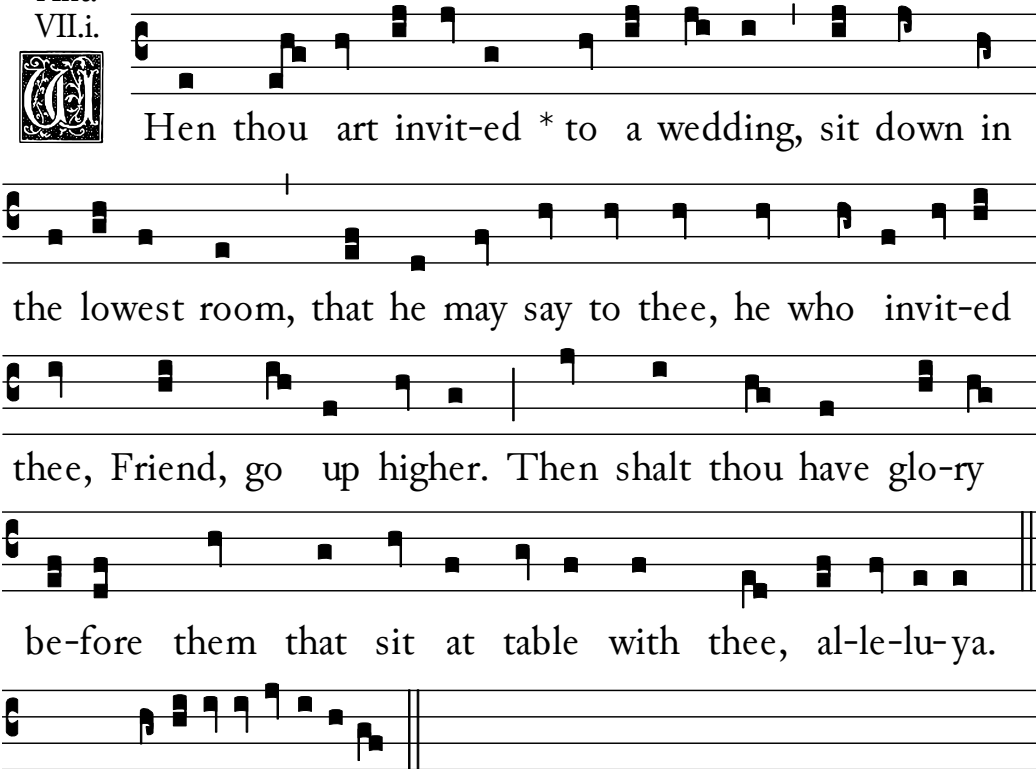
**E**t thy grace, O Lord,<sup>100</sup> we beseech thee, ever prevent and follow us, and make us continually

intent upon good works. Through [our Lord].<sup>101</sup>

*At Vespers.*

*Cum vocatus fueris.* AS:339; 1520:56r; 1531:212v.

2055. Ant.  
VII.i.



Hen thou art invit-ed \* to a wedding, sit down in  
the lowest room, that he may say to thee, he who invit-ed  
thee, Friend, go up higher. Then shalt thou have glo-ry  
be-fore them that sit at table with thee, al-le-lu-ya.

*Ps.* My soul doth magnify. 70\*.

¶ *The xvij. Sunday [after the Feast of  
the Holy Trinity].*<sup>102</sup>

[*The Gospel*]<sup>103</sup> According to *Matthew*, xxij. (34. *Lesson vij.*)

AT that time, The Pharisees  
hearing that Jesus had silenced  
the Saducees,<sup>104</sup> came together. And  
one of them, a doctor of the law,  
asking him, tempting him : Master,  
which is the greatest commandment  
in the law ? And that which  
followeth.

*A Homily of Blessed John, Bishop.*

(*Chrisostomus part, First Homily 37.*)

THEY came together that by  
multitude they might conquer  
<him> : whom they could not  
overcome by reason. The declared  
themselves to be naked of truth : who  
had armed themselves with multitude.



For they say amongst themselves, let one speak for all, and let all speak through one : that if indeed he shall conquer, all shall appear to be victors, but if he shall be defeated, he alone shall appear confuted. O ye Pharisees : who think and do all on account of men. At first indeed coming with one : you are to be

conquered by one. Nevertheless, after that one hath conquered : men understand not that you are all defeated. Can it be that your consciences do not feel themselves to be confounded ? For slight is the consolation, whosoever is confounded in himself : because it is not known by others.

*Lesson viij.*

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

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

*Lesson ix.*

**T**herefore the most dignified commandment is this, Thou shalt love the Lord thy God with thy whole heart. For he that loveth God : he killeth not neither <sup>105</sup> coveteth. But he who killeth or coveteth :

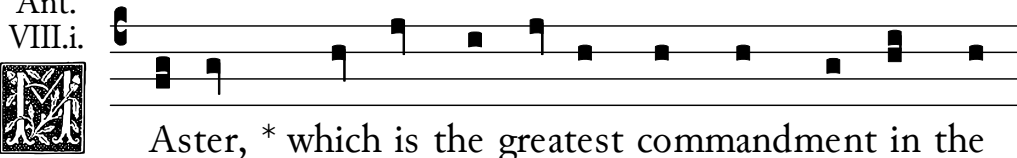
loveth not the Lord his God. But behold : the Lord commendeth the lesser commandments, saying, If any man shall break one of these least commandments, and shall so teach men : he shall be called the least in the

kingdom of heaven. Thou shalt love, he saith, not thou shalt fear : because to love is greater than to fear. For abasement hath fear in the worship of God, but perfection <hath> love : as John saith, Perfect love casteth out fear. For as long as man feareth God :

he will not love him. But when he beginneth to love : now not only doth he fear, but indeed he loveth more so. For to fear is of servants : to love is of sons. Fear is under necessity : love <is> in freedom. But thou.

*Magister, quod est mandatum. AS:339; 1520:56r; 1531:212v.*<sup>106</sup>

3659. Ant. VIII.i.



Aster, \* which is the greatest commandment in the law ? Je-sus said to him : Thou shalt love the Lord thy God with thy whole heart, al-le-lu-ya. *Ps. Blessed be the Lord.*  
71\*.

*Prayert.*

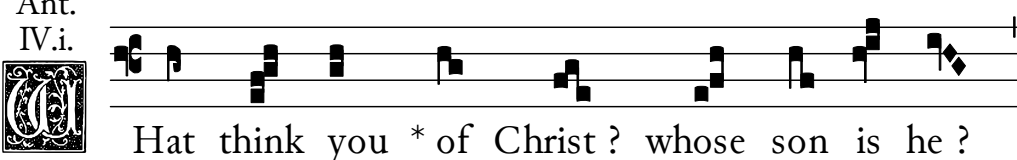
**G**Rant, we beseech thee, O Lord, to thy people to shun the contagion of the devil, and with a

pure mind to follow thee, the only God. Through our Lord.

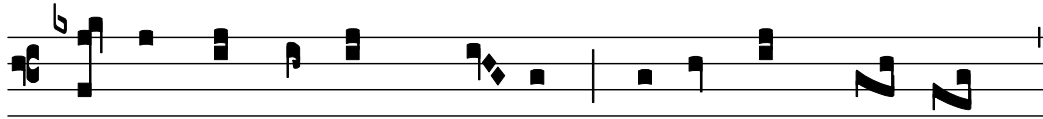
*At Vespers.*

*Quid vobis videtur. AS:339; 1520:56r; 1531:212v.*

4533. Ant. IV.i.



Hat think you \* of Christ ? whose son is he ?



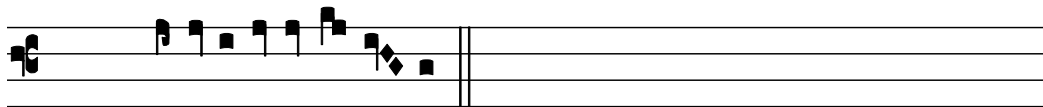
They all say to him : Da- vid's. Je- sus saith to them :



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



The Lord said to my Lord : Sit thou on my right hand ?



*Ps.* My soul doth magnify. 63\*.

¶ *The xix. Sunday [after the Feast of the Holy Trinity].*<sup>107</sup>

[*The Gospel*]<sup>108</sup> According to *Matthew, ix. Lesson vij.*

**A**T that time, Jesus entering into a boat,<sup>109</sup> passed over the water and came into his own city. And that which followeth.

*A Homily of Blessed John, Bishop.*

(*Chrisostomus. first part, Homily 36.*)<sup>110</sup>

**T**He Creator the world, the Lord, after he had straightened himself in the flesh for us : began to have a human fatherland, he began to be a citizen of a Jewish city. He began to have parents, who is himself

the parent of all, that love might invite, charity might draw, affection might conquer, gentleness might persuade, them whom power had put to flight, awe had dispersed, and strength of power had made exiled.<sup>111</sup>

He came into his own city : and they brought to him one sick of the palsy lying in a bed. And (it saith) Jesus, seeing their faith, said to the man sick [213r.] of the palsy : Be of good heart, son, thy sins are forgiven thee.

*Lesson viij.*

**T**He paralytic heareth the <words of> pardon and is silent : neither doth he respond with thanks, because he strove more for cure of the soul than of the body, and he thus lamented the temporal afflictions of <his> enfeebled body : that he lamented not the eternal punishment of <his> enfeebled soul, judging the present life more agreeable to himself than the future. Rightly did Christ consider the faith of those bringing

<him>, and disdain the frenzy of <him> lying : that by the petition of other faithful the soul of the paralytic was healed before the body. Seeing (it saith) their faith. You discern in this place, brethren, <how> God heedeth not the desires of the foolish, nor attendeth the faith of the ignorant, nor studieth the foolish desires of the weak : but assisteth according to the faith of another.

*Lesson ix.*

*Thus far it  
hath been  
Chrisostom.*

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

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

Expositions of the Gospels.

*Dixit Dominus paralitico.* AS:340; 1520:56v; 1531:213r.

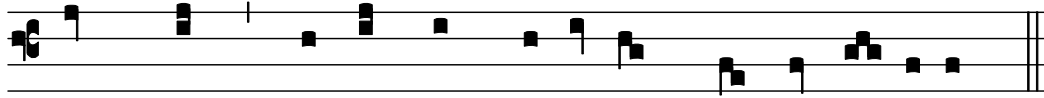
Ant.

I.v.

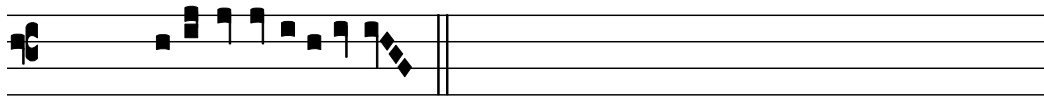


2288.

He Lord said to the sick of the palsy, Be of good



heart, son ; thy sins are forgiv-en thee, al-le- lu-ya.



*Ps.* Blessed be the Lord. 54\*.

*Prayer.*

**L**Et the exercise of thy  
compassion, O Lord, we beseech  
thee, direct our hearts, for without

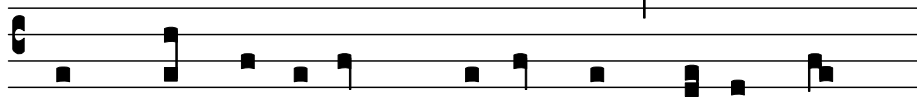
thee we are not able to please thee.  
Through our Lord.

*At Vespers.*

*Videntes autem turbe.* AS:340; 1520:56v; 1531:213r.

Ant.

VIII.i.

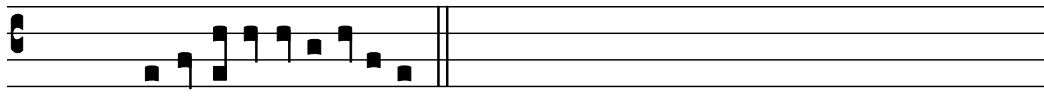


5389.

And the mul-ti-tude \*see-ing it, feared, and



glo-ri-fi-ed God that gave such power to men.



*Ps.* My soul doth magnify. 72\*.

¶ *The xx. Sunday [after the Feast of the Holy Trinity].*<sup>112</sup>

[*The Gospel*]<sup>113</sup> *According to Matthew, xxij. Lesson vij.*

**A**T that time, Jesus spoke<sup>114</sup> to his disciples in parables, saying : The kingdom of heaven is likened to a king, who made a marriage for his son. And that which followeth.

*A Homily of Blessed Gregory, Pope.*  
(38.)<sup>115</sup>

**F**requently in the Holy Gospel : the Church of the present is called the kingdom of heaven. Of course a congregation of the righteous : is called the kingdom of heaven. Because indeed through the Prophet the Lord saith, Heaven is my throne, and Solomon saith, The soul of the just is the seat of wisdom.

Paul also saith, Christ <is> the power of God, and the wisdom of God : clearly we must deduce that if God is wisdom : <and> moreover the soul of the just is the seat of wisdom, while heaven is called the seat of God, heaven therefore is the soul of the just. Hence through the Psalmist it is said of holy preachers, The heavens shew forth the glory of God. The Church of the just, therefore, is the kingdom of heaven : because while their hearts embrace nothing on earth, they sigh for that which is of above, <for> the Lord already ruleth in them just as he doth in heaven.

*Eighth Lesson.*

**T**herefore let it be said, The kingdom of heaven is likened to a king, who made a marriage for his son. Your charity already understandeth : who is this King of a King, Father of a Son. That one without doubt to whom the Psalmist saith, Give to the king thy judgement, O God : and to the king's son thy justice. Who made a marriage for his son. Then indeed God the Father made a marriage for God the Son : when he united him to a human

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

compounded of two persons.

*Ninth Lesson.*

**M**anifestly therefore and safer it is to say, that in this the Father made a marriage for his Son the King : who united the holy Church to him though the mystery of his incarnation. Now the womb of the Virgin who begat him was the bridal chamber of this Bridegroom. Whence also the Psalmist saith, He hath set his tabernacle in the sun : and he, as a bridegroom coming out of his bride chamber. As a bridegroom by all means he came forth from his bridal chamber : who, to unite the Church to himself, came

forth as God incarnate from the inviolate womb of the Virgin. Therefore he sent his servants : that his friends might be invited to the wedding : he sent once, he sent again : [213v.] because he made preachers of the incarnation of the Lord, first the prophets and later the apostles. And so, twice he sent servants that they might be invited : because through the prophets he said that the incarnation of the Only-begotten would come about, and through the apostles he announced that it had come to pass. But thou.

*Dicite invitatis.* AS:340; 1520:56v; 1531:213v.

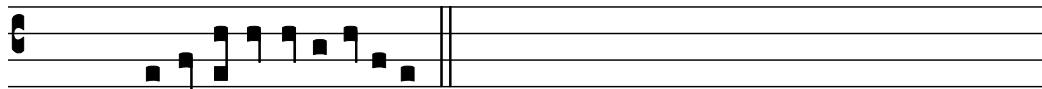
Ant.  
VIII.i.



Ell them \* that were invit-ed, Behold, I have pre-



par-ed my din-ner, come ye to the marriage, al-le-lu-ya.



*Ps.* Blessed be the Lord. 69\*.

2202.

Prayer.

**O** almighty and merciful God,  
favourably defend us from all  
adversities : that being made ready

equally in mind and body, we may  
with free minds pursue what is  
thine.<sup>116</sup> Through our Lord.

**¶** *At Vespers.*

*Nuptie quidem parate sunt.* AS:340; 1520:56v; 1531:213v.

3980. Ant.  
I.ii.

**T** He marriage indeed is rea-dy, \* but they that were in-  
vit-ed were not worthy : go ye therefore in-to the high-  
ways, and as ma-ny as you shall find, call to the marriage,  
al-le-lu-ya. *Ps.* My soul doth magnify. 55\*.

**¶** *The xxj. Sunday [after the Feast of the Holy Trinity].*<sup>117</sup>

[*The Gospel*]<sup>118</sup> *According to John, iiij. (46.) Lesson vij.*

**A**T that time, There was a certain  
ruler, whose son was sick at  
Capharnaum. He having heard that  
Jesus was come from Judea into  
Galilee, went to him, and prayed him  
to come down, and heal his son ; for  
he was at the point of death. And

that which followeth.

*A Homily of Blessed Gregory, Pope.*  
(28.)<sup>119</sup>

**T**He reading of the Holy Gospel  
which you have recently heard,  
brethren, requireth no explanation.  
But let it not appear to be disregarded



in silence : let us speak somewhat about it more in exhortation than in explanation. But I see only this that requireth to be explained to us, why he who had come to ask for healing heard : Unless you see signs and wonders, you believe not. He who sought healing for his son : without doubt believed. Nor indeed from him would he have sought a cure : who

did not believe in the Saviour. Why therefore is it said, Unless you see signs and wonders, you believe not, seeing that he believed before he saw a sign ? But remember what he was asking : and you will see clearly that he had doubt in his faith. For he asked that He would come down : and heal his son. But thou.

*Eighth Lesson.*

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

therefore he entreated healing for his son, and yet he had doubt in <his> faith : because the one to whom he had come,<sup>120</sup> he both believed had the power of curing, and yet supposed him to be absent from his dying son. But the Lord who was asked for, that he would go : indicateth that he neglected not to be in that place where he was invited. It was he who by his command alone restored health : who by his will alone created everything.

*Lesson ix.*

**T**his must be carefully considered by us, in so far as we have learned from the witness of another Evangelist, a centurion came to the Lord saying, Lord, my servant lieth at home sick of the palsy : and is greivously tormented. To whom

Jesus at once responded, I will come and heal him. Why is it that when the ruler asked that he come to his son he nevertheless refused to go in person, <but> he promised that he would go in person to the servant and yet he was not invited by the

centurion ? He did not to deign to be present in body to the ruler's son, <but> he did not refuse to make haste to the centurion's servant. Why is this, unless that our pride should be repressed, because <sup>121</sup> in men we revere their nature, not according to the image of God, but according to

honour and riches ? While we ponder the things which are around us<sup>122</sup> : to be sure we little consider<sup>123</sup> that which is within. While we consider what is displeasing about them in body : we neglect to ponder what they are. But thou.

*Erat quidam regulus. AS:340; 1520:57r; 1531:213v.*

2661. Ant. I.viii.

Here was \* a certain rul-er, whose son was sick at Capharna- um : he hav-ing heard that Je-sus was come into Gal-li- lee : he be-sought him to heal his son.

*Ps. Blessed be the Lord. 54\*.*

*Prayer.*

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

alike be cleansed from from all offenses, and serve thee with an untroubled mind. Through our Lord.

*At Vespers.*

*Cognovit autem pater.* AS:341; 1520:57r; 1531:213v.

Ant.  
VIII.iv.

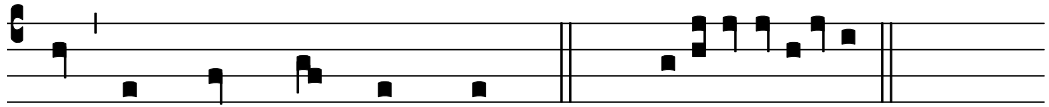


1850.

Hus the father knew, \* that it was at the same hour that



Je- sus said to him, Thy son liv- eth, and him self be-liev-



ed, and his whole household. *Ps.* My soul doth magnify.

60\*.

¶ *The xxij. Sunday [after the Feast of the Holy Trinity].*<sup>124</sup>

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

**A**T that time, Jesus said unto his disciples this parable, The kingdom of heaven is likened to a king, who would take an account of his servants. And that which followeth.

*A Homily of Blessed Augustine, Bishop.*

*(In the words of the Lord in Mat.*

*Sermon 15. A.)*<sup>125</sup>

[214r.] **B**Ehold, brethren, the matter is clear : the warning is very useful and salutary. We are obliged to obedience, that what hath been commanded be fulfilled : because each man is a debtor to God : and hath a

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

*Eighth Lesson.*

**T**Wo are the works of mercy that deliver us : which the Lord himself hath set down briefly in the Gospel. Forgive : and you shall be forgiven. Give : and it shall be given unto you. Forgive : and you shall be forgiven, pertaineth to pardon being granted. Give : and it shall be given unto you, pertaineth to doing a kindness. What he saith about pardoning : both thou wishest what thou sinnest to be pardoned thee : and thou hast another whom thou may be able to pardon. Again, as

pertaineth to bestowing a kindness : a beggar asketh of thee and thou art beggarly to God. For all of us when we pray : are beggars to God. Before the gates of the goodman of the house we stand, no, indeed, <we are> prostrated suppliants : we groan, wanting to receive something. And that something : is God himself. What doth the beggar ask of thee ? Bread. And thou, what dost thou ask of Him, except Christ, who saith, I am the living bread which came down from heaven ? But thou.

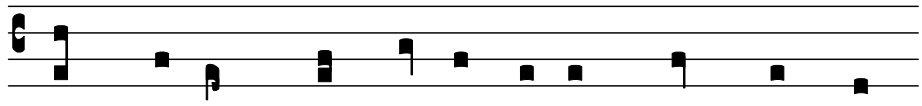
*Ninth Lesson.*

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

seventy times seven times. Now count thou up, how often thy brother hath sinned against thee. If thou art able to reach to the seventy-eighth fault, so that thou goeth over seventy-seven times : then set thou <thy> vengeance in motion. So indeed is it true what he saith, and of the matter it is thus, that if he hath sinned seventy-seven times,<sup>126</sup> thou must pardon : if however he hath sinned against thee seventy-eight times,<sup>127</sup> thou art now granted to not pardon <him> ? But thou, O Lord.

*Dixit autem dominus.* AS:341; 1520:57r; 1531:214r.<sup>128</sup>

Ant.  
VIII.i.

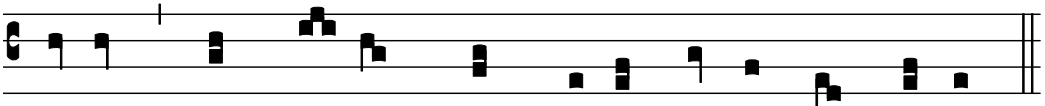


2274.

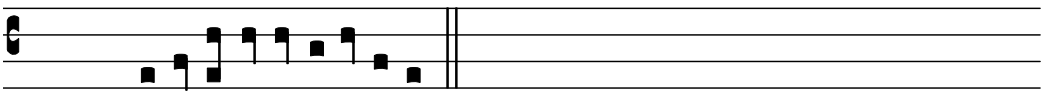
Ow the lord \* said to his servant, Pay what thou



owest : but the servantfal-ling down, be-sought him,



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



*Ps.* Blessed be the Lord. 71\*.

*Prayer.*

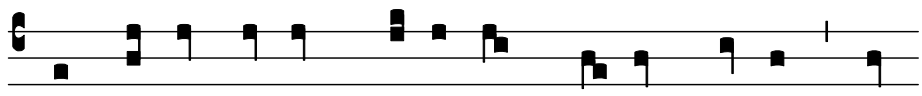
**K**eepe thy household, we beseech thee, O Lord, in continual godliness : that with thee protecting

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

*At Vespers.*

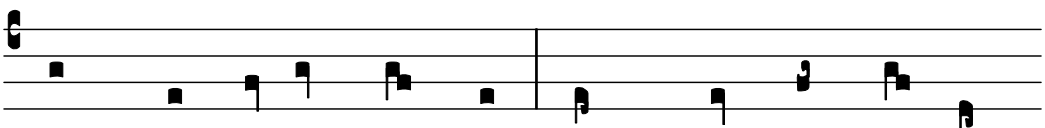
*Serve nequam omne debitum.* AS:341; 1520:57v; 1531:214r.

Ant.  
III.iv.

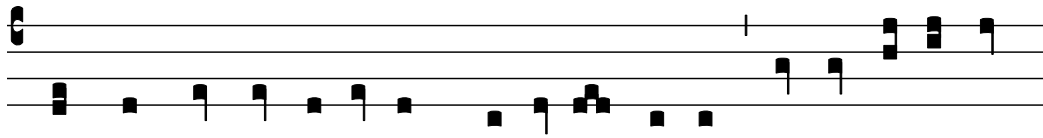


4873.

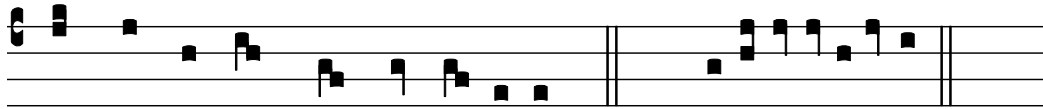
Hou wicked servant, \* I forgave thee all the debt, be-



cause thou be-soughtest me : shouldst not thou then have



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



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

60\*.

¶ *The xxij. Sunday [after the Feast of  
the Holy Trinity].*<sup>129</sup>

[*The Gospel*]<sup>130</sup> *According to Matthew, xxij. (15. Lesson vij.)*

**A**T that time, The Pharisees  
going, consulted among  
themselves how to ensnare Jesus in  
his speech. And that which  
followeth.

*A Homily of Blessed Jerome, Priest.*<sup>131</sup>

**S**eeing to take hold of the Lord,  
the chief priests and scribes  
feared the people : and therefore what  
they were not able to do by  
themselves they attempted with the  
hands of the ruler, that they might  
seem exempt from his death. And

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

*Eight Lesson.*

**M**aster, we know that thou art a  
true speaker, and teachest the  
way of God in truth : neither carest  
thou for any man. For thou dost not  
regard the person of men. Tell us  
therefore what dost thou think ? Is it

lawful to give tribute to Ceasar, or  
not ? They call him Master and  
truthful : that, as one honourable and  
praiseworthy, he would open unto  
them the mystery of his heart, as  
though desiring to have them for

disciples.<sup>132</sup> That flattering and fraudulent question moveth the Answerer to teach that God is to be feared rather than Caesar, and to say that taxes ought not to be dissolved : so that they that heard the Herodian might at once take him for the author of sedition against the Romans. But [214v.] Jesus knowing their wickedness : said, Why do you tempt me, ye hypocrites ? He responded not according to the gentle words of their flattery, but

spoke harshly, according to their cruel conscience : because God speaketh for the most part unto the spirit, not unto the body, he answereth wills, not words. The first virtue of the Answerer is to know the heart of them that asked : and to call them not disciples but tempters. An hypocrite therefore he is called, who is one thing and feigneth another : that is, doth one thing in work, <and> pretendeth another by voice.

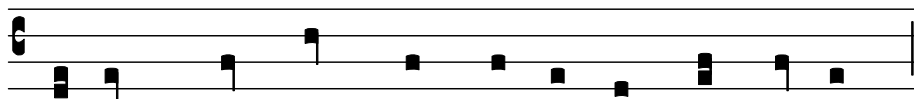
*Ninth Lesson.*

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

passage that Jesus certainly would be able to know whose image was on the coin, but he asketh that he might suitably answer their words. They say to him, Caesar's. We reckon Caesar in this passage to signify not Octavius Augustus, but Tiberius, his step-son : who had succeeded his step-father,<sup>133</sup> under whom also the Lord suffered. Moreover all the Roman kings beginning with Julius Caesar, who without precedent seized the power of his people : were called Caesars. But.

*Magister scimus quia verax es. AS:341; 1520:57v; 1531:214v.*

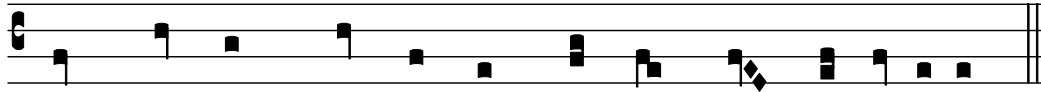
Ant.  
VIII.i.



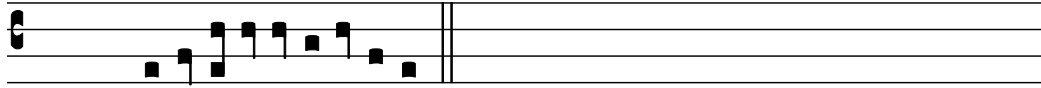
3661.

Aster, \* we know that thou art a true speaker :

Expositions of the Gospels.




and teachest the way of God in truth, al-le-lu-ya.



*Ps.* Blessed be the Lord. 71\*.

*Prayer.*

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

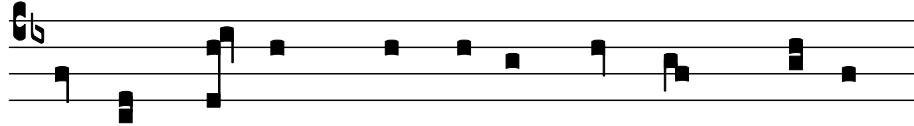
we ask faithfully we may obtain  
effectually. Through [our Lord].<sup>134</sup>

*At Vespers.*

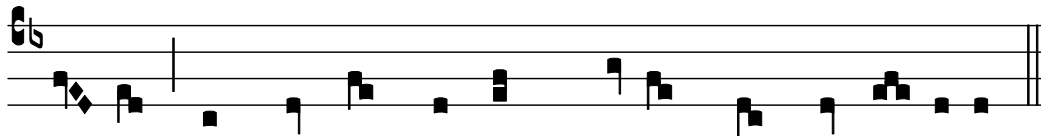
*Reddite ergo que sunt.* AS:341; 1520:57v; 1531:214v.

4584.

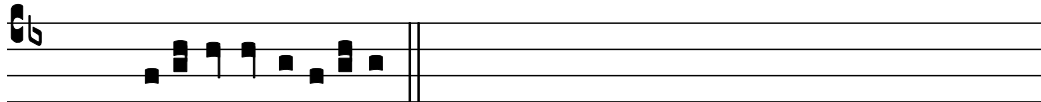
Ant.  
Ii.



Ende therefore \* to Ceasar the things that are



Cea-sar's : and to God the things that are God's, al-le- lu-ya.



*Ps.* My soul doth magnify. 55\*.



¶ *The xxiiij. Sunday [after the Feast of  
the Holy Trinity].*<sup>135</sup>

[*The Gospel*]<sup>136</sup> *According to Matthew, ix. (18.) Lesson vij.*

**A**T that time, While Jesus was speaking unto them, behold a certain ruler came up, and adored him, saying : Lord, my daughter is even now dead ; but come, and lay thy hand upon her, and she shall live. And that which followeth.

*A Homily of the Venerable Bede,  
Priest.*<sup>137</sup>

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

enlighteneth others, is also enlightened by the Holy Ghost himself, by which he may be able to write or to teach the admonitions of life. Who, (according to the Gospel of Luke,) seeing Jesus, fell down at the feet of him who was to come, the Lord<sup>138</sup> in the flesh, <and> with humble heart subdued himself to the power of him : whom he knew was to be incarnate as a man about the end of the age, that he might not doubt that he existed as everlasting God before all ages.

*Eighth Lesson.*

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

men. The daughter of the ruler of the synagogue therefore is the synagogue itself, which is builded alone of the ordinance of the law, as it were one <daughter> was born to Moses, and she, as in the twelfth year of age, that is, approaching the time of puberty, died : because being brought up nobly by the prophets, after she had reached the age of knowing, after she ought to have borne spiritual offspring to God, she,

being suddenly perplexed by the weariness of her erring, despairingly omitted to walk the ways of life : and

if she had not been holpen by Christ to that end, she would have collapsed in a fearful death. [But thou.]

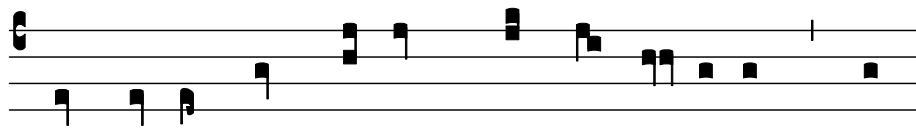
*Ninth Lesson.*

[215r.] **A**ND Jesus rising up followed him, with his disciples. Hastening to the girl to be cleansed, the Lord is pressed upon by the multitude : for he, giving the Jewish people salutary admonitions by which he might raise up their conscience sick with vices, is weighed down by the harmful familiarity of carnal peoples. And behold a woman who was troubled with an issue of blood twelve years. The woman issuing blood, healed by the Lord, is the Church gathered together from the nations : which had been polluted by a tremendous flood of carnal delights and cut off from the assembly of the faithful.

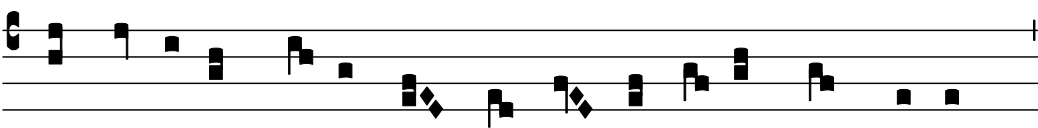
But while the Word of God resolved to save Judea : the latter snatched away by certain hope that healing already prepared and promised to others. It is to be noted both that the daughter of the ruler of the synagogue was twelve, and this woman had an issue of blood for twelve years : that is, at the same time that the former was born, the latter began to be infirm. Indeed at almost one and the same time of this age : both the synagogue began to be born in the patriarchs, and the nation of the foreign Gentiles throughout the world began to be corrupted with the difilement of idolatry. But thou.

*Loquente Jesu ad turbas. AS:341; 1520:58r; 1531:215r.*<sup>139</sup>

3635. Ant. III.i.

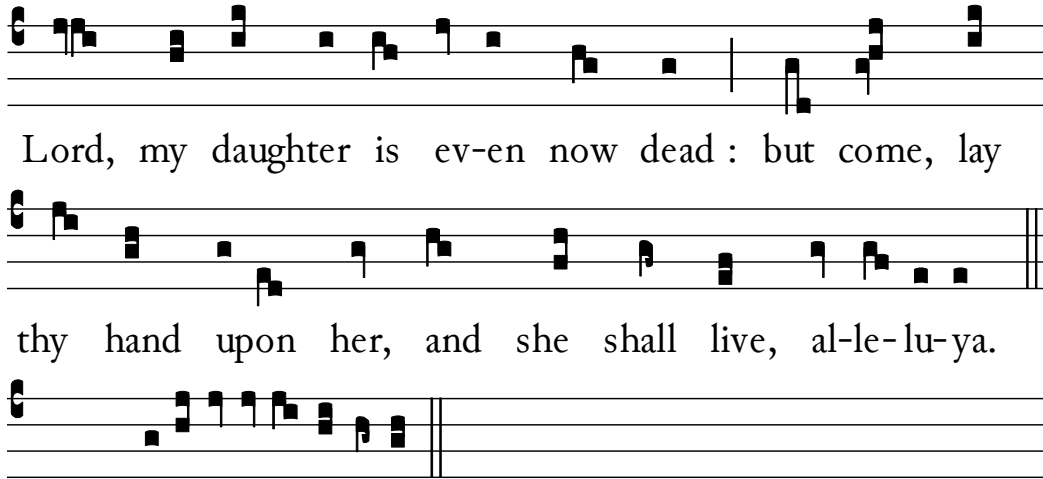


**A** Hile Je-sus was speaking \* to the mu-ti-tudes, be-



hold a certain rul-er came up, and a-dor-ed him, say-ing,

Expositions of the Gospels.



Lord, my daughter is ev-en now dead : but come, lay  
thy hand upon her, and she shall live, al-le-lu-ya.

*Ps.* Blessed be the Lord. 59\*.

*Prayer.*

**A**bsolve, we beseech thee, O Lord,  
the offences of thy people,  
and<sup>140</sup> from the bonds of our sins  
which by our frailty we have

committed, may we be freed through  
thy bountiful goodness. Through  
our Lord.

*At Vespers.*

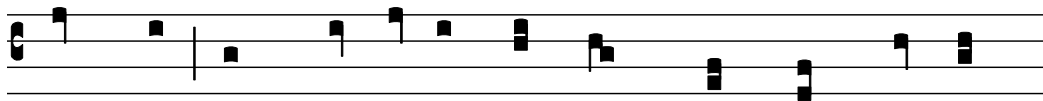
*Confide filia.* AS:342; 1520:58r; 1531:215r.<sup>141</sup>

Ant.  
VII.i.




1870.

**B**E of good heart, \* daughter : thy faith hath made



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



al-le-lu-ya. *Ps.* My soul doth magnify. 63\*.

¶ *The xxv. Sunday.*

[*The Gospel*]<sup>142</sup> *According to John, vj. (5.) Lesson vij.*

**A**T that time, When Jesus had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip : Whence shall we buy bread, that these may eat ? And that which followeth.

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

(*Treatise on John, 42. 6.*)<sup>143</sup>

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

mercifully he fed <them> : not only in virtue of <his> goodness, but indeed also in virtue of <his> power.

For what would goodness alone avail, where there was not bread whence the hungry multitude might be fed ?

Unless power had attended upon goodness, that multitude would have remained hungry. Indeed, even the disciples which were with the Lord in hunger also themselves wished to feed the multitudes, that they might not remain empty, but they had not whence that they might feed <them>.

*Eighth Lesson.*

**T**He Lord asked whence they might buy bread to feed the multitudes : and Scripture saith, And this he said to try him, of course the disciple Philip, of whom he had asked, For he himself knew what he would do. What, therefore, was the good that he tried, except that he shewed the ignorance of the disciple ? And perhaps in demonstrating the disciple's ignorance he signified something. This will appear, then,

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

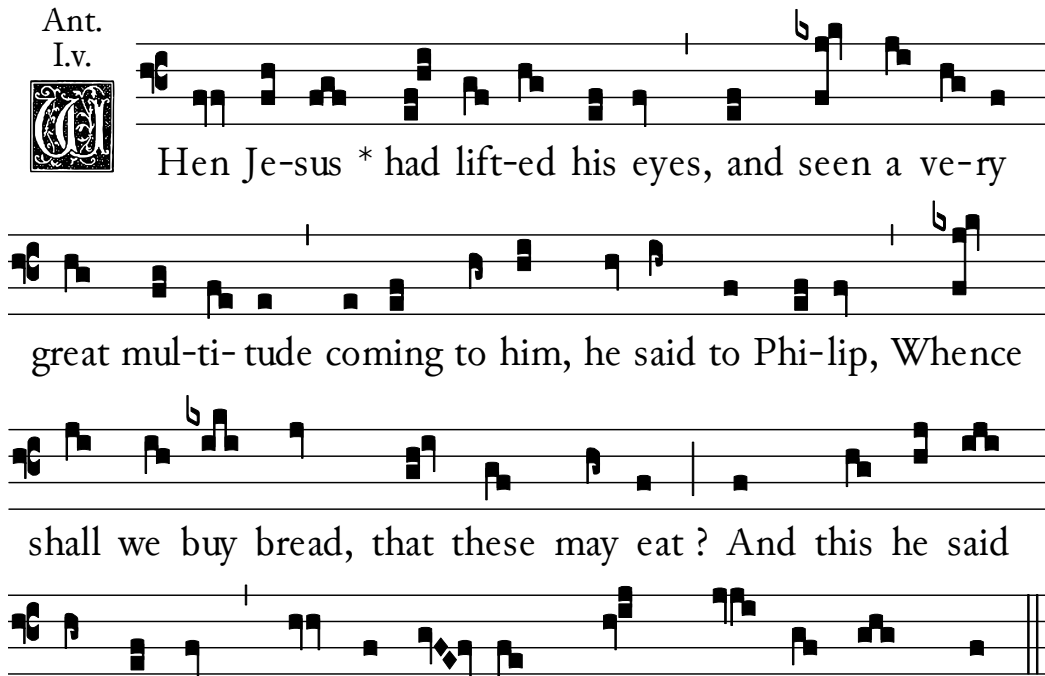
*Ninth Lesson.*

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

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

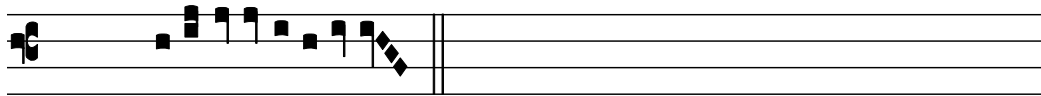
*Cum sublevasset oculos.* AS:342; 1520:58r; 1531:215r.<sup>144</sup>

Ant.  
I.v.



2036.

Hen Je-sus \* had lift-ed his eyes, and seen a ve-ry  
 great mul-ti-tude coming to him, he said to Phi-lip, Whence  
 shall we buy bread, that these may eat ? And this he said  
 to try him : for he him-self knew what he would do.



*Ps.* Blessed be the Lord. 54\*.

*Prayer.*

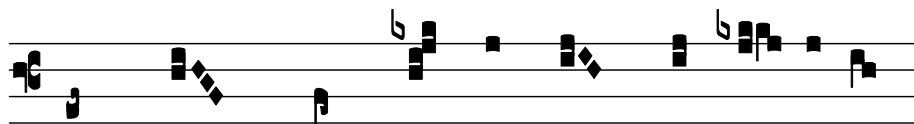
**S** Tir up, we beseech thee, O Lord, the wills of thy faithful : that, seeking more earnestly the fruit

of divine work, they may receive more abundantly the remedies of thy tender mercy. Through our Lord.

*Illi homines cum signum.* AS:342; 1520:58v; 1531:215r.<sup>145</sup>

202344.

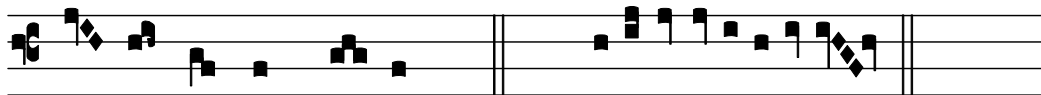
Ant.  
I.vi.



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



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



the Sa- viour of the world. *Ps.* My soul doth magnify. 55\*.

## Notes, pages 2131-2198.

- <sup>1</sup> 'vj.', 1531:206r.
- <sup>2</sup> 1520:50v. indicates the text incipit 'Homo quidam fecit cenam magnam.' This is clearly an error, as the same incipit appears for the following Sunday.
- <sup>3</sup> *Gregorii* in Evangelia Lib. II. Homil. xl. § 3. *Opera* I. 1654. [SB:mcccxcix.]
- <sup>4</sup> 'Hoc quoque' *Portiforia cum Gregorio*. [SB:mcccc.]
- <sup>5</sup> In BL-52359:196v. and PEN:150r. 'et' is set FA. In BL-52359:196v. 'Lázarus' is set CD.C.C. BL-52359:196v. has 'intinguátur' but there is no neume for the final syllable. In BL-52359:196v. and PEN:150v. 'extrémum' is set C.C.C. BL-52359:196v. AS:332. and PEN:151v. have 'aqua'.
- <sup>6</sup> In 1520 the collects for Sundays after Trinity appear before the antiphons. this reflects the normal order where the collect first appears at First Vespers of the Sunday.
- <sup>7</sup> *Gregorii* in Evangelia Lib. II. Homil. xxxvi. § 2. *Opera* I. 1619. [SB:mcccxi.]
- <sup>8</sup> In AS:332. 'venirent' is set ACA.G.G; In 1520:51r. and PEN:150v. 'quia' is set G.A. In BL-52359:218v. 'invitátus' is set AB.A.G.G.
- <sup>9</sup> 1520:51r.
- <sup>10</sup> *Gregorii* in Evangelia, Lib. II. Homil. xxxiv. §§ 2, 3. *Opera* I. 1600. [SB:mcccxi.]
- <sup>11</sup> 'spirituáliter', 1531:207r.; 'speciáliter' *Legend*. 1518. [SB:mcccxi. has 'spirituáliter' with the note 'specialiter' *Legend*. 1518.]
- <sup>12</sup> BL-52359:219r. appears to have 'pérdidit'; 'invéniat' is set A.AGAG.AB.A.
- <sup>13</sup> 'everrit' *ed. Vulg.* [SB:mcccxi.] 1520:51v. has no flat.
- <sup>14</sup> 1520:51v.
- <sup>15</sup> 1520:51v.
- <sup>16</sup> *Beda* in Luke cap. vi. Lib. II. §§ 28, 24. *Opera* V. 290. [SB:mcccxi.]
- <sup>17</sup> 'servientes' *Chevallon*. [SB:mcccxi.] 'sævientes', Bede, *Opera omnia* XI:29.
- <sup>18</sup> 1520:51v. has 'sicut et Pater'. BL-52359:219v. omits 'et' and its neume; 'miséricors' is set GA.F.FE.D. In PEN:151r. 'miséricors' is set G.F.FE.D.
- <sup>19</sup> 'et' *Chevallon*. [SB:mcccxi.]
- <sup>20</sup> 1520:51v.
- <sup>21</sup> 1520:51v.
- <sup>22</sup> 'Genezáreh' *Chevallon*. [SB:mcccxi.]
- <sup>23</sup> *Bede* in Luke cap. v. Lib. II. cap. 15. *Opera* V. 270. [SB:mcccxi.]
- <sup>24</sup> SB:mcccxi. has 'elevátos', with the following note: 'elátos' *Legend*. 1518. 1531:207v. has 'elátos'.
- <sup>25</sup> 'exarēda . . . nunc sumet' *id.* [SB:mcccxi.]
- <sup>26</sup> In BL-52359:219v. 'turbas allelúya' is set D.DC.D.EFE.D.D.
- <sup>27</sup> 1520:52r.
- <sup>28</sup> 1520:52r.
- <sup>29</sup> 'vj.', 1531:207v.
- <sup>30</sup> Hucusque *Augustinus* Lib. II. de Sermono Domini in Monte, cap. 9. [SB:mcccxi.]

- <sup>31</sup> 'nichil facit nichilóminus', 1531:208r. SB:mccccix. omits 'nichil' and adds the following note: 'reum nichil facit nichilominus' *Chevallon*. 1516:211v. omits 'nichil'.
- <sup>32</sup> SB:mccccix. has 'Hebráice, Grece' with the following note: 'grece hebraice' *Chevallon. et Legend*. 1518.
- <sup>33</sup> In BL-52359:220r. 'occíderit' is set DB.CD.CB.G.
- <sup>34</sup> 'te diligéntibus', 1520:52r.
- <sup>35</sup> In 1520:52r 'tunc' is set FC; 'ófferes' is set E.G.A.
- <sup>36</sup> 'plúrima', 1520:52v.
- <sup>37</sup> *Bede* in Marci Gospel cap. viii. Lib. II. cap. 32. *Opera* v. 144. [SB:mccccx.]
- <sup>38</sup> 'consídere', 1520:52v.
- <sup>39</sup> 'inedie' *Chevallon*. [SB:mccccxi.]
- <sup>40</sup> 'signata' *Leg*. 1518. [SB:mccccxi.]
- <sup>41</sup> 'predicant' *Chevallon*. [SB:mccccxi.]
- <sup>42</sup> 1520:52v.
- <sup>43</sup> 1520:52v.
- <sup>44</sup> 'ut fallámini' *Chevallon*. [SB:mccccxiii.]
- <sup>45</sup> In 1520:52v. 'óvium' is set A.GBCBAB.BA. In BL-52359:220v. 'prophétis' is set A.AG.GA; 'sunt' is set G. BL-52359:220v. has 'ex frúctibus'.
- <sup>46</sup> 1520:53r.
- <sup>47</sup> *Bede* in *Luce* Gospel cap. xvi. Lib. v. cap. 64. *Opera* v. 376. [SB:mccccxiv.]
- <sup>48</sup> Lectiones viij. et ix., partim mutata, inveniuntur in *Beda* ; Sermonibus Estival. de Tempore, *Opera* VII. 59. [SB:mccccxv.]
- <sup>49</sup> 'intelligendū' *Leg*. 1518. 'fas est intelligéndi' *Portif*. 1557. 'esse intélligi' *Chev*. [SB:mccccxv.]
- <sup>50</sup> In 1520:53r. 'fúero' is set GA.A.G.
- <sup>51</sup> 1520:53r.
- <sup>52</sup> 1520:53v.
- <sup>53</sup> 'appropinquásset', 1520:53v.
- <sup>54</sup> *Gregorii* in Evangelia Homil. xxxix. *Opera* I. 1644. [SB:mccccxvi.]
- <sup>55</sup> 'cognovéritis' *Chevallon*. [SB:mccccxvii.]
- <sup>56</sup> 'prius' *Portif*. 1657 *cum Gregorio*. [SB:mccccxvii.]
- <sup>57</sup> 'subáudi scílicet' *Leg*. 1518. [SB:mccccxvii.]
- <sup>58</sup> In BL-52359:221r. 'cognovisses' is set Fe.F.FGf.E. In AS:336. 'cognóveris' is set F.FE.DC.C.
- <sup>59</sup> 'plácita sunt', 1520:53v.
- <sup>60</sup> 1520:53v.
- <sup>61</sup> 1520:53v.
- <sup>62</sup> *Bede* in *Luce* Gospel cap. xviii. Lib. v. cap. 72. *Opera* v. 392. [SB:mccccxviii.]
- <sup>63</sup> In 1520:54r. 'hómines' is set F.FB,B; 'ascendébant' appears for 'ascendérunt'. In BL-52359:221v. 'hic' is ste F. In PEN:152v. 'hic' is omitted, along with its neume.
- <sup>64</sup> In 1520:54r. 'ad' is set CD.



- 65 1520:54r.
- 66 *Bede* Homilie Estival. de Tempore, *Opera* VII. 65. [SB:mccccxx.]
- 67 'ad predicandā . . . laudē' *Leg.* 1518. [SB:mccccxxi.]
- 68 'si intēta precāntium' *Port.* 1519. ('peccāntium' *Port.* 1530.) [SB:mccccxii.]
- 69 In BL-52359:222r. 'Exiens' is set CD.DD; 'fīnibus Tŷrii' is set A.G.FEFGFE D.D.
- 70 'adjcias', 1520:54r.
- 71 1520:54v.
- 72 1520:54v.
- 73 *Bede* in Luce Gospel cap. x. Lib. III. cap. 43, 44. *Opera* v. 332. [SB:mccccxii.]
- 74 1520:54v.
- 75 *Bede* in Luce Gospel cap. xvii. Lib. v. cap. 69. *Opera* v. 385. [SB:mccccxiv.]
- 76 'exprēssis' *Chevallon.* [SB:mccccxxvi.]
- 77 BL-52359:222v. has 'Cum' for 'Dum' and 'ei' for 'illi'; 'longe' is set FGF.F; 'vocem dicētes' is set D.DFDDC EF.G.FE.
- 78 1520:54v.
- 79 In 1520:55r. 'invēntus' is set C.C.CD. In BL-52359. 'alienígena' is set A.CB.AG.AB.AG.D.
- 80 1520:55r.
- 81 1520:55r.
- 82 *Bede* in Luce Gospel cap. xvi. Lib. v. cap. 65. *Opera* v. 377. [SB:mccccxxvi.]
- 83 'dixit' *Leg.* 1518. [SB:mccccxxvii.]
- 84 *Bede* in Luce Evangelium cap. xii. Lib. IV. cap. 53. *Opera* v. 350. [SB:mccccxxvii.]
- 85 'quēsumus Dómine', 1520:55r.
- 86 1520:55r.
- 87 1520:55v.
- 88 1520:55v.
- 89 *Beda* in Luce Gospel cap. vii. Lib. II. cap. 26. *Opera* v. 296. [SB:mccccxxix.]
- 90 'perhibetur' *Leg.* 1518. [SB:mccccxxix.]
- 91 In BL-52359:223r. 'et ecce' is set D F.F.
- 92 In 1520:55v. 'visitávit plebam' is set F.F.E.F G.FE.
- 93 1520:55v.
- 94 1520:55v.
- 95 *Bede* in Luce Gospel cap. xiv. Lib. IV. cap. 59. *Opera* v. 363. [SB:mccccxxxi.]
- 96 'Idrópis' *Leg.* 1518. [SB:mccccxxxi.] 'Idrópis', 1520:55v.
- 97 'setire' *Leg.* 1518. [SB:mccccxxxi.]
- 98 'ómnia hec', *Vulgate.*
- 99 1520:55v, PEN:153v. and BL-52359:223v. indicate Tone I.v. The edition follows AS:339. and the Sarum Tonale here. In BL-52359:223v. and PEB:153v. 'vero' is set GFG.D.
- 100 1520:55v. omits "Dómine".
- 101 1520:55v.

- 102 1520:56r.
- 103 1520:56r.
- 104 'seducéis' *Chevallon*. [SB:mccccxxiii.]
- 105 'aut non' *Leg.* 1518. [SB:mccccxxiv.]
- 106 BL-52359:224r. has 'magnum mandátum', set B.C.A.A.G.
- 107 1520:56v.
- 108 1520:56v.
- 109 'navim', 1520:56v.
- 110 Videndus est S. Petri Chrysologi Sermo 50. [SB:mccccxxv.]
- 111 'éteros' *Legend.* 1518. [SB:mccccxxv.]
- 112 1520:56v.
- 113 1520:56v.
- 114 'Dicébat Jesus turbis', 1520:56v.
- 115 *Gregorii* in Evangelia, Lib. II. Homil. xxxviii. §§ 2, 8. *Opera* I. 1634. [SB:mccccxxvii.]
- 116 'tuam', 1520:56v.
- 117 1520:57r.
- 118 1520:57r.
- 119 *Gregorii* in Evangelia Lib. II. Homil. xxviii. §§ 1, 2. *Opera* I. 1566. [SB:mccccxxix.]
- 120 'non vénerat' *Leg.* 1518. [SB:mccccxl.]
- 121 SB:mccccxl. has 'qui' with the note "'que' *Chevallon. cum Leg.* 1518."
- 122 'eos' *Gregorius*. [SB:mccccxl.]
- 123 'preuidémus' *Leg.* 1518. [SB:mccccxl.]
- 124 1520:57r.
- 125 *Augustini* Sermo lxxxiii. §§ 2, 3. *Opera* V. 447. [SB:mccccxli.]
- 126 'septuagesiessepties' *Chevallon*. [SB:mccccxlii.]
- 127 'septuagesiesocties' *Chevallon*. [SB:mccccxlii.]
- 128 In BL-52359:225r. 'habe' is st B.Cb.A.
- 129 1520:57v.
- 130 1520:57v.
- 131 '*Homily of Blessed Gregory, Pope.*', 1520:57v.
- 132 Cetera inveniuntur in *Hieronymi* Commentario in Mattheum cap. xxu. *Opera* VI. 47. [SB:mccccxliii.]
- 133 'víttrici' *Chevallon*. 'víttrici : ' *Leg.* 1518. 'in locum succéssit ipsíus' *Hieron*. [SB:mccccxliv.]
- 134 1520:57v.
- 135 1520:57v.
- 136 1520:58r.
- 137 1520:58r. 1531:214v. has '*Sermon from the Commentary of beati Augustini episcopi.*' SB:mccccxlv. provides the following note: Invenitur in *Bede* Homil. Estival. de Tempore (Dominica xxiv.) *Op.* VII. 81.

## Notes.

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- <sup>138</sup> 'Dóminum viderat : ' *Portiforia*. [SB:mccccxlv.]
- <sup>139</sup> In BL-52359:226r. 'filia mea modo' is set BD.C.C BA.A A.C.
- <sup>140</sup> 'ut' *Breviarium Romanum hodiernum*. 'et' *Brev. Roman.* A.D. 1508. [SB:mccccxlvii.]
- <sup>141</sup> AS:342. has 'sanáta est'.
- <sup>142</sup> 1520:58r.
- <sup>143</sup> *Augustini* in Joannis Gospel Tract. xxiv. §§ 3, 4 *Opera* III. 1960, ed. Paris. 1837.  
[SB:mccccxlvii.]
- <sup>144</sup> In BL-52359:226r. 'et vidisset' appears to be set, CD DA.B̄.A.
- <sup>145</sup> AS:342. indicates Tone I.v. ST:vijj. indicates Tone I.vi.