

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.

Part 18.

Pages 753-794.

Proper of Time.
Sundays and Weeks after
the Octave of the Epiphany.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXIX.

The Sarum Rite is published by The Gregorian Institute of Canada/L'Institut grégorien de Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

The Sarum Rite is distributed over the internet through .pdf files located at: www.sarum-chant.ca

This document first published January 1, 2019.

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¶ ij. Sunday after the Octave of the Epiphany.

At [j.] Vespers.

Ant. Blessed be the Lord. [393].

Ps. The same. (cxliij.) [393].

Chapter, Hymn, Versicle and Antiphon on the Psalm Magnificat. as above on the preceding [first]¹ Sunday. 689.

Prayer.



Almighty and everlasting God,
who dost govern all things both
in heaven and in earth : mercifully

hear the supplications of thy people,
and grant us thy peace in our time.
Through our Lord.

¶ At Matins.

Invitatory, Hymn, Antiphons, Psalms, Versicles and Responsories as on the preceding Sunday 635. and let it be thus on all Sundays until lxx. when the service is of the Sunday.

Lessons from the j. Letter of Paul to the Corinthians.

First Lesson. (1. Cor. j. 1.)



Aul, called to be an apostle²
of Jesus Christ by the will of
God, and Sosthenes a brother,
to the church of God that is at
Corinth, to them that are sanctified
in Christ Jesus, called to be saints,
with all that invoke the name of our
Jesus Christ our Lord, in every place
of theirs and ours. Grace to you, and
peace from God our Father, and from
the Lord Jesus Christ. I give thanks
to my God always for you, for the
grace of God that is given you in

Christ Jesus, that in all things you are
made rich in him, in all utterance,
and in all knowledge ; as the tes-
timony of Christ was confirmed in
you, so that nothing is wanting to
you in any grace, waiting for the
manifestation of our Lord Jesus
Christ. Who also will confirm you
unto the end without crime, in the
day of the coming of our Lord Jesus
Christ. God is faithful : by whom
you are called unto the fellowship of
his Son Jesus Christ our Lord. But

thou, [O Lord, have mercy upon us].³

Lesson ij. (1. Cor. i. 10.)

NOW I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you ; but that you be perfect in the same mind, and in the same judgment. For it hath been signified unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I indeed am of Paul ; and I am

of Apollo ; and I am of Cephas ; and I of Christ. Is Christ divided ? Was Paul then crucified for you? or were you baptized in the name of Paul ? I give God thanks, that I baptized none of you but Crispus and Caius ; lest any should say that you were baptized in my name. And I baptized also the household of Stephanus ; besides, I know not whether I baptized any other.

Lesson iij. (1. Cor. j. 17.)

FOR Christ sent me not to baptize, but to preach the gospel : not in wisdom of speech, lest the cross of Christ should be made void. For the word of the cross, to them indeed that perish, foolishness ; but to them that are saved, that is, to us, it is the power of God. For it is written : I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the

wise ? where is the scribe ? Where is the disputer of this world ? Hath not God made foolish the wisdom of this world ? For after that in the wisdom of God the world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save [68v.] them that believe. For both the Jews require signs, and the Greeks seek after wisdom.

Lesson iiij. (1. Cor. j. 23.)

BUT we preach Christ crucified, unto the Jews a stumblingblock, and unto the Gentiles foolishness : but unto them that are called, both Jews and Greeks, Christ the power of

God, and the wisdom of God. For the foolishness of God is wiser than men ; and the weakness of God is stronger than men. For see your vocation, brethren, that there are not

many wise according to the flesh, not many mighty, not many noble : but the foolish things of the world hath God chosen, that he may confound the wise ; and the weak things of the world hath God chosen, that he may confound strong. And base things of the world, and things that are contemptible, hath God chosen, and

things that are not, that he might bring to nought things that are : that no flesh should glory in his sight. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption : that, as it is written : He that glorieth, may glory in the Lord.

Lesson v. (1. Cor. ij. 1.)

I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ. For I judged not myself to know any thing among you, but Jesus Christ, and him crucified. And I was with you in weakness, and

in fear, and in much trembling. And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the Spirit and power ; that your faith might not stand on the wisdom of men, but on the power of God.

Lesson vj. (1. Cor. ij. 6.)

Howbeit we speak wisdom among the perfect : yet not the wisdom of this world, neither of the princes of this world that come to nought ; but we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory : which none of the princes of this world knew ; for if they had known it, they would never have crucified the Lord of glory. But, as it is written : That eye hath not

seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him. But to us God hath revealed them, by this Spirit. For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, but the spirit of man that is in him ? So the things also that are of God no man knoweth, but the Spirit of God.



AT that time. There was a marriage in Cana of Galilee : and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And that which followeth.

Homily of the Venerable Bede, Priest.

*(10. First Book of Homilies.)*⁵

INsofar as the Lord⁶ and Saviour was invited to a marriage, he deigned not only to come but also to make a miracle there to gladden the guests : figures of heavenly sacraments excepted, even according to the letter this confirmeth the right faith of believers. Again it suggesteth how damnable is the faithlessness of Tatian and Marcion and the rest : who disparage marriages. For if there were blame in an immaculate bed,

¶ [*The Gospel*]⁴ According to *John ij.* [1-11.]

and in marriages celebrated with the bonds of chastity : the Lord by no means would have wanted to come to this, by no means would have wanted to consecrate it with the beginnings of <his> miracles. But now because conjugal chastity is good, the continence of a widow better, the perfection of a virgin the best : to approve the choice of all these steps, while yet discerning the merit of each, he deigned to be born from the inviolate womb of the virgin Mary ; soon after being born he was blessed by the prophetic speech of the widow Anna ; <and> now as a young man he is invited by those celebrating a marriage, and these he honoureth by the presence of his power, and <thereby> figureth the high joy of heaven.

Lesson viij.

FOR the Son of God who would work miracles on earth came to the wedding, to teach that he himself was the one : whom the Psalmist foretelleth under the figure of the sun, And he, as a bridegroom coming out of his bride chamber, hath rejoiced as a giant to run the way. His going out

is from the end of heaven, and his circuit even to the end thereof. Who also in a certain place saith concerning himself and his faithful ones, [69r.] Can the children of the bridegroom mourn, as long as the bridegroom is with them ? But the days will come, when the bridegroom shall be taken

away from them, and then they shall fast. Because without doubt the incarnation of our Saviour, from the time first promised to the patriarchs :

was ever awaited by many of the saints with tears and mourning until he should come.

Lesson ix.

THE bridegroom then is Christ : This bride is the Church. The children of the bridegroom : or of the marriage : are each and every one of his faithful. The time of the marriage is that time : when through the mystery of the incarnation, he united holy Church to himself. Thus not by chance, but for a certain mystical reason he came to a wedding celebrated on earth in the customary carnal way : who descended from heaven to earth to connect the Church to himself in a spiritual love. Certainly his bride chamber was the

womb of the incorrupt mother, in which God was united with human nature : and from whence to join the Church to himself he came forth as a bridegroom. The first place of marriage was in Judea : in which the Son of God deigned to become a man, and to consecrate the Church by sharing in his body and blood, confirming it in faith by pledge of his Spirit. But when the Gentiles were called to faith : the same joyful wedding vows reached unto the ends of the earth. But thou.

¶ *At Lauds.*

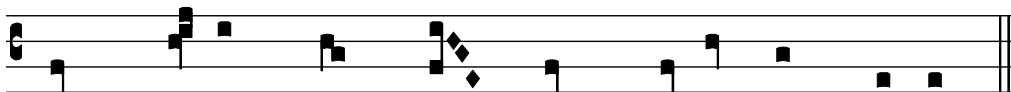
This single Antiphon The Lord hath reigned. 713. as is indicated above.

Nuptie facte sunt. AS:126; 1519:127r; 1531:69r.⁷

Ant.
VIII.iv.

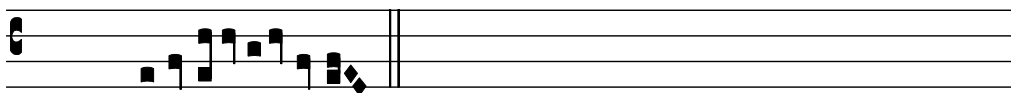


Here was * a marriage in Ca-na of Ga-li-lee,



and Je-sus was there with Ma-ry his Mother.

3979.



Ps. Blessed be the Lord. 60*.

[Prayer as above.]⁸ 753.

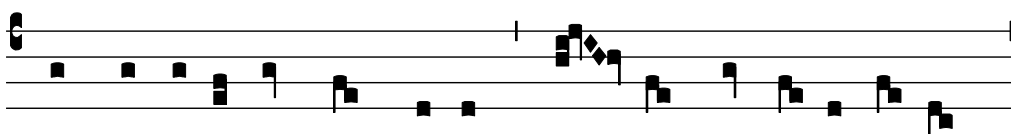
¶ At Vespers.

Deficiente vino. AS:126; 1519:127r; 1531:69r.

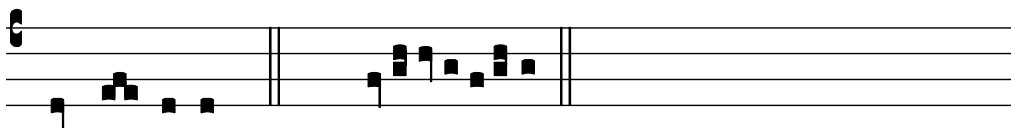
2138. Ant. I.i.



HE wine fail-ing, * Je-sus commanded the wa-ter-



pots to be fil-led with wa-ter, which was changed into wine,



al-le- lu-ya. Ps. My soul doth magnify. 43*.³

[Prayer as above.]¹⁰ 753.

On Monday and daily on all ferias let the aforementioned order of ferais serve until xl. except for the Responsories after Septuagesima : then indeed, the Responsories are sung from the History of the Sunday.

¶ Monday.

First Lesson. (1. Cor. ij. 12.)

NOW we have received not the spirit of this world, but the Spirit that is of God ; that we may know the things that are

given us of God. Which things also we speak, not in the learned words of human wisdom ; but in the doctrine of the Spirit, comparing spiritual

things with spiritual.

Lesson ij. (1. Cor. ij. 14.)

BUT the sensual man perceiveth not these things that are of the Spirit of God ; for it is foolishness to him, and he cannot understand, because it is spiritually examined. But the spiritual man judgeth all

things ; and he himself is judged of no man. For who hath known the mind of the Lord, that we may instruct him ? But we have the mind of Christ.

Lesson iij. (1. Cor. iij. 1.)

AND I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ. I gave you milk to drink, not meat ; for you were not able as yet.

But neither indeed are you now able ; for you are yet carnal. For, whereas there is among you envying and contention, are you not carnal, and walk according to man ?

II Tuesday.

First Lesson. (1. Cor. iij. 4.)

IOR while one saith, I indeed am of Paul ; and another, I am of Apollos ; are you not men ? What then is Apollo, and what is Paul ? The ministers of him whom you have believed ; and to every one as the Lord hath given. I

have planted, Apollo watered, but God gave the increase. Therefore, neither he that planteth is any thing, nor he that watereth ; but God that giveth the increase. Now he that planteth, and he that watereth, are one.

Second Lesson. (1. Cor. iij. 8.)

AND every man shall receive his own reward, according to his own labour. For we are God's coadjutors : you are God's husbandry ; you are God's building. According to the grace of God that is given to me, as a

wise architect, I have laid the foundation ; and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation no man can lay, but that is laid ; which is Jesus Christ.

Third Lesson. (1. Cor. iij. 12.)

NOW if any man build¹¹ upon this foundation, gold, silver, precious stones, wood, hay, stubble : every man's work shall be made manifest ; for the day of the Lord shall declare it, because it shall be revealed in fire ; and the fire shall try

every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss ; but he himself shall be saved, yet so as by fire.

¶ *Wednesday.*

Lesson j. (1. Corin. iij. 16.)

Now you not, that you are the temple of God, and that the Spirit of God dwelleth in you ? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are. Let no man deceive himself : if any man among

[69v.]

you seem to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, I will catch the wise in their own craftiness. And again : The Lord knoweth the thoughts of the wise, that they are vain. *Job. v.*

Lesson ij. (1. Cor. iij. 21.)

LET no man therefore glory in men. For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come ; for all are yours ; and you are Christ's ; and Christ is God's.

1. Cor. iv. Let a man so account of us as of the ministers of Christ, and the dispensers of the ministers¹² of God. Here now it is required among the dispensers, that a man be found

faithful. But to me it is a very small thing to be judged of you, or by man's day : but neither do I judge my own self. For I am not conscious to myself of any thing, yet am I not hereby justified ; but he that judgeth¹³ me, is the Lord. Therefore judge not before the time ; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts ; and then shall every

man have praise from God.

Third Lesson. (I. Cor. iv. 6.)

BUT these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes ; that in us you may learn, that one be not puffed up against the other for another, above that which is written. For who distinguisheth thee ? Or what hast thou that thou hast not received ? And if thou hast received, why dost thou glory, as if thou hadst not received it ? You are now full ; you are now become rich ; you reign without us ; and I would to God you did reign, that we also might reign with you. For I think that God hath set forth us apostles, the last, as it were men appointed to death : we are made a spectacle to the world, and to

angels, and to men. We are fools for Christ's sake, but you are wise in Christ ; we are weak, but you are strong ; you are honourable, but we are without honour. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode ; and we labour, working with our own hands : we are reviled, and we bless ; we are persecuted, and we suffer it. We are blasphemed, and we entreat ; we are made as the refuse of this world, the offscouring even until now. I write not these things to confound you ; but I admonish you as my dearest children. But thou.

¶ *Thursday.*

Lesson j. (I. Cor. iv. 15.)

FOR if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you. Wherefore I beseech you, be ye followers of me, as I also am of Christ.

For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord ; who will put you in mind of my ways, which are in Christ Jesus ; as I teach every where in every church.

Lesson ij. (I. Cor. iv. 18.)

AS if I would not come to you, so some are puffed up. But I will

come to you shortly, if the Lord will : and will know, not the speech of

them that are puffed up, but the power. For the kingdom of God is not in speech, but in power. What

will you ? shall I come to you with a rod ; or in charity, and in the spirit of meekness ?

Third Lesson. (1. Cor. v. 1.)

IT is absolutely heard, that there is fornication among you, and such fornication as the like is not among the heathens ; that one should have his father's wife. And you are puffed up ; and have not rather mourned, that he might be taken away from among you, that hath done this deed. I Indeed, absent in body, but present in spirit, have already

judged, as though I were present, him that hath done so, in the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus ; to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.

¶ iiij. Sunday

[*At Vespers.*] ¹⁴

Prayer.

Almighty and everlasting God,
look favourably upon our
weaknesses : and stretch forth the

right hand of thy majesty to protect
us. Through our Lord.

¶ *At Matins.*

Lessons from the Second Epistle of Paul to the Corinthians.

First Lesson. (2. Cor. j. 1.)

PAUL, an apostle of Jesus
Christ by the will of God,
and Timothy our brother,
to the church of God that is at
Corinth, with all the saints that are in
all Achaia : Grace unto you and peace
from God our Father, and from the
Lord Jesus Christ. Blessed be God
and Father of our Lord Jesus Christ,
[70r.] the Father of mercies, and the God of
all comfort. Who comforteth us in
all our tribulation ; that we also may
be able to comfort them who are in
all distress, by the exhortation
wherewith we also are exhorted by

God. For as the sufferings of Christ
abound in us : so also by Christ doth
our comfort abound. Now whether
we be in tribulation, it is for your
exhortation and salvation : or whe-
ther we be comforted, it is for your
consolation : or whether we be
exhorted, it is for your exhortation
and salvation, which worketh the
enduring of the same sufferings which
we also suffer. That our hope for you
may be steadfast : knowing that as
you are partakers of the sufferings, so
shall you be also of the consolation.

Lesson ij. (2. Cor. i. 8.)

FOR we would not have you
ignorant, brethren, of our tri-
bulation, which came to us in Asia,
that we were pressed out of measure
above our strength, so that we were

weary even of life. But we had in
ourselves the answer of death, that we
should not trust in ourselves, but in
God who raiseth the dead. Who hath
delivered and doth deliver us out of so

great dangers : in whom we trust that he will yet also deliver us. You helping withal in prayer for us : that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf. For our glory

is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world : and more abundantly towards you.

Third Lesson. (2. Cor. j. 13.)

FOR we write no other things to you than what you have read and known. And I hope that you shall know unto the end : as also you have known us in part, that we are your glory, as you also are ours, in the day of our Lord Jesus Christ. And in this confidence I had a mind to come to you before, that you might have a second grace : and to pass by you into Macedonia, and again from Mace-

donia to come to you, and by you to be brought on my way toward Judea. Whereas then I was thus minded, did I use lightness ? Or, the things that I purpose, do I purpose according to the flesh, that there should be with me, It is, and It is not ? But as God is faithful, for our preaching which was to you, was not, It is, and It is not.

Lesson iiij. (2. Cor. j. 19.)

FOR the Son of God, Jesus Christ who was preached among you by us, by me, and Sylvanus, and Timothy, was not, It is and It is not, but, It is, was in him. For all the promises of God are in him, It is ; therefore also by him, amen to God, unto our glory. Now he that confirmeth us with you in Christ, and that hath anointed us, is God : who also hath sealed us, and given the pledge of the Spirit in our hearts. But I call God to witness upon my

soul, that to spare you, I came not any more to Corinth : not because we exercise dominion over your faith : but we are helpers of your joy : for in faith you stand.

But I determined this with myself, not to come to you again in sorrow. For if I make you sorrowful, who is he then that can make me glad, but the same who is made sorrowful by me ? And I wrote this same to you ; that I may not, when I come, have sorrow upon sorrow, from them of

whom I ought to rejoice : having confidence in you all, that my joy is

the joy of you all. But thou.

Fifth Lesson. (2. Cor. ij. 4.)

BREthren, out of much affliction and anguish of heart, I wrote to you with many tears : not that you should be made sorrowful : but that you might know the charity I have more abundantly towards you. And if any one have caused grief, he hath not grieved me ; but in part, that I may not burden you all. To him who is such a one, this rebuke is sufficient, which is given by many. So that on the contrary, you should rather forgive him and comfort him, lest perhaps such a one be swallowed up

with overmuch sorrow. Wherefore I beseech you, that you would confirm your charity towards him. For to this end also did I write, that I may know the experiment of you, whether you be obedient in all things. And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ. That we be not overreached by Satan. For we are not ignorant of his devices.

Lesson vj. (2. Cor. ij. 12.)

AND when I was come to Troas for the gospel of Christ, and a door was opened unto me in the Lord, I had no rest in my spirit, because I found not Titus my brother ; but bidding them farewell, I went into Macedonia. Now thanks be to God, who always maketh us to triumph in Christ Jesus, and manifesteth the odour of his knowledge by us in every place. For we are the good odour of

Christ unto God, in them that are saved, and in them that perish. To the one indeed the odour of death [70v.] unto death ; but to the others the odour of life unto life. And for these things who is so sufficient ? For we are not as many, adulterating the word of God ; but with sincerity, but as from God, before God, in Christ we speak.

¶ *Lesson [from the] Holy Gospel According to Matthew, viij. [1-13.]*



AT that time. When Jesus was come down from the mountain, great multitudes followed him. And that which followeth.

Homily of Origen. (5. among various.)

When the Lord was teaching on the mountain : the disciples came to him, like eager ones, like familiars, like neighbours, like friends or brothers. Hence the Lord saith unto them, You are the salt of the earth : and you are the light of the world. Now to be sure descending from the mountain with the same, great multitudes followed him which were unable to ascend the mountain : seeing that the people were lazy, that they were negligent, that they were

imperfect. And so at first the children of Israel were not strong to ascend the mountain, were not able to go forth to meet with God, because of their irreligiosity and impiety : but Moses alone ascended and with him a few of the elders of Israel. And likewise the disciples alone with the Lord ascended the mountain : and the slower remained below. And in this way the vigilant and eager and faithful souls, fearing God and loving the Lord, desiring the heavenly kingdom, always following the Lord, ascend after the Lord into that holy mountain : hearing the apostle saying, Mind the things that are above, not the things that are upon the earth. Understand the things that are above : where Christ is seated at the right hand of God.

Eighth Lesson.

THE Lord now descending, that is inclining himself to the infirmity and humility and weakness of others : having compassion on their imperfection or their infirmity, great multitudes followed him. Some on account of charity, some on account of teaching : some on account of admiration and healing. And behold a leper, one of those who

sought a cure : who wished for deliverance. And behold a leper came : and adored him saying, Lord, if thou wilt, thou canst make me clean. While <He is> coming down thou running askest, O man : yet on the mountain thou speakest not ? Why is it thus ? Because all things <have their> time and times under heaven. A time for teaching : and a

time for healing. On the mountain he taught, he enlightened, he admonished : he cured souls, he cured hearts. Because therefore I

wished to try those greater things : I suffered to tarry for those supreme things.

Ninth Lesson.

THese things therefore being completed by him, the same cometh down from the mountain to heal, as from heaven, as from the heavenly mountain for the saving of the flesh : there cometh to him a man, a leper adoring him. Before he entreated : he had begun to adore. Before he asked, he rendered honour. He adored him. In this itself, invoking Him as God and Lord : he adored him. And as those blessed Magi first falling down adored him : and so at length offered gifts to him.

In like manner and now this <man> falling down adored : and thus humbly presented his petition to the Lord saying, Thou who art worthy to be adored, who art deserving of honour : thee I adore as Lord. And therefore to thee do I call, first declaring <thy> works : and thus the words are uttered. By thee indeed all things were made. Thou therefore O Lord, if thou wilt, thou canst cleanse me. Thy will is a work : therefore if thou wilt thou canst cleanse me.

[**C** *At Lauds.*]

Cum autem descendisset. AS:126; 1519:127v; 1531:70v.¹⁵

Ant.
VIII.i.



ND when Je-sus * was come down from the moun-



tain : behold, a le-per came and a-dor-ed him, say-ing :

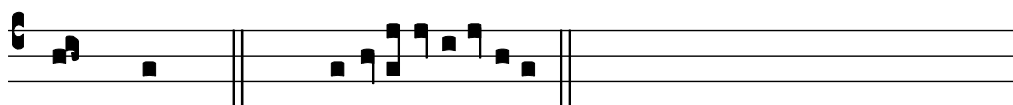
1985.



Lord, if thou wilt, thou canst make me clean, and stretching



forth his hand, he touched him, say-ing, I will, be thou



made clean. *Ps.* Blessed be the Lord. 70*.

[Prayer as above.]¹⁶ 763.

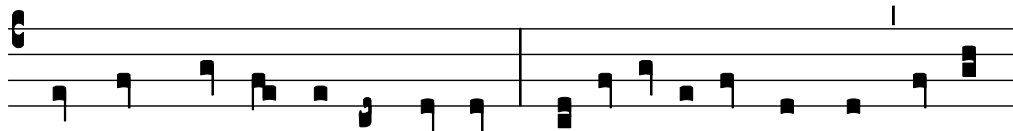
¶ At Vespers.

Domine, puer meus. AS:126, 149; 1519:127v, 145r; 1531:70v.¹⁷

2368. Ant.
I.iii.



Ord, * my servant li- eth at home, sick of the pal-sy,



and is griev-ously tormented. Ve-ri-ly I say to thee : I will



come and heal him. *Ps.* My soul doth magnify. 50*.

[Prayer as above.]¹⁸ 763.

¶ Monday.

First Lesson. (2. Cor. iiij. 1.)

O we begin again to commend ourselves ? or need we (as some do) epistles of commendation to you, or from you ? You are our epistle, written in our hearts, which is known and read by all

men : being manifested, that you are the epistle of Christ ministered by us, and written not with ink, but with the Spirit of the living God ; not in tables of stone, but in the fleshy tables of the heart.

[71r.]

Second Lesson. (2. Cor. iiij. 4.)

Such confidence we have, through Christ, towards God. Not that we are sufficient to think any thing of ourselves, as of ourselves : but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but of the spirit. For the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious ; so that the children of Israel could not steadfastly behold the

face of Moses, for the glory of his countenance ; which is made void : how shall not the ministration of the spirit be rather in glory ? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory. For even that which was glorious in this part was not glorified, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is in glory.

Lesson iiij. (2. Cor. iiij. 12.)

Having therefore such hope, we use much confidence : and not as Moses put a veil upon his face, that the children of Israel might not steadfastly look on the vace of that which is made void. But their senses were made dull. For, until this day, the selfsame veil, in the reading of the

old testament, remaineth not taken away (because in Christ it is made void). But even until this day, when Moses is read, the veil is upon their heart. But when they shall be converted to the Lord, the veil shall be taken away. Now the Lord is a Spirit. And where the Spirit of the Lord is,

there is liberty. But we all beholding the glory of the Lord with open face, are transformed into the same image

from glory to glory, as by the Spirit of the Lord.

¶ Tuesday.

Lesson j. (2. Cor. iv. 1.)

Herefore, seeing we have this ministration, according as we have obtained mercy, we faint not ; but we renounce the hidden things of dishonesty, not

walking in craftiness, nor adulterating the word of God ; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God.

Lesson ij. (2. Cor. iv. 3.)

AND if our gospel be also hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them. For we preach not ourselves, but Jesus Christ

our Lord ; and ourselves your servants through Jesus. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.

Lesson iiij. (2. Cor. iv. 7.)

BUT we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. In all things we suffer tribulation, but are not distressed ; we are straitened, but are not destitute ; we suffer persecution, but are not forsaken ; we are cast down, but we perish not : always bearing about in our body the mortification of Jesus, that the life also of Jesus may be

made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake ; that the life also of Jesus may be made manifest in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, as it is written : I believed, for which cause I have spoken ; we also believe, for which cause we speak also : knowing that he who raised up Jesus, will raise

up us also with Jesus, and place us with you. For all things are for your sakes ; that the grace abounding through many, may abound in thanksgiving unto the glory of God. For which cause we faint not ; but though our outward man is corrupted, yet the inward man is renewed day by day. For that which is at present

momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal ; but the things which are not seen, are eternal. But thou.

¶ Wednesday.

First Lesson. (2. Cor. v. 1.)

FOR we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. For in this also we groan, desiring to be clothed upon with our habitation that is from heaven. Yet so that we be found clothed, not naked. For we

also, who are in this tabernacle, do groan, being burthened ; because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life. Now he that maketh us for this very thing, is God, who hath given us the pledge of the Spirit. But thou.

[71v.]

Lesson ij. (2. Cor. v. 6.)

Therefore having always confidence,¹⁹ knowing that, while we are in the body, we are absent from the Lord. (For we walk by faith, and not by sight.) But we are confident, and have a good will to be absent rather from the body, and to be present with the Lord. And therefore we labour, that, whether absent or present, to please him. For

we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil. Knowing therefore the fear of the Lord, we us persuasion to men ; but to God we are manifest. And I trust also that in your consciences we are manifest.

Lesson iiij. (2. Cor. v. 12.)

WE commend not ourselves again to you, but give you occasion to glory in our behalf ; that you may have somewhat to answer them who glory in face, and not in heart. For whether we be transported in mind, it is to God ; or whether we be sober, it is for you. For the charity of Christ presseth us : judging this, that if one died for all, then all were

dead. And Christ died for all ; that they also who live, may not now live to themselves, but unto him who died for them, and rose again. Wherefore henceforth, we know no man according to the flesh. And if we have known Christ according to the flesh ; but now we know him so no longer.

¶ *Thursday.*

First Lesson. (2. Cor. v. 17.)

IF then any be in Christ a new creature, old things are passed away, behold all things are made new. But all things are of God, who hath reconciled us to himself by Christ ; and hath given to us the ministry of reconciliation. For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins ; and he hath placed in us the word of reconciliation. For

Christ therefore we are ambassadors, God as it were exorting by us. For Christ, we beseech you, be reconciled to God. Him who knew no sin, he hath made sin for us, that we might be made the justice of God in him.

And we helping do exort you, that you receive not the grace of God in vain. For he saith : In an accepted time have I heard thee ; and in the day of salvation have I helped thee. (2. Cor. vj.)

Second Lesson. [2. Cor. vj. : 2.]


BEhold, now is the acceptable time ; behold, now is the day of salvation. Giving no offence to any man, that the ministry be not blamed : but in all things let us exhibit ourselves as the ministers of

God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in

charity unfeigned, in the word of truth, in the power of God ; by the armour of justice on the right hand and on the left ; by honour and dishonour, by evil report and good report ; as deceivers, and yet true ; as

unknown, and yet known ; as dying, and behold we live ; as chastised, and not killed ; as sorrowful, yet always rejoicing ; as needy, yet enriching many ; as having nothing, and possessing all things.

Third Lesson. (2. Cor. vi. 11.)

 UR mouth is open to you, O ye Corinthians, our heart is enlarged. You are not straitened in us, but in your own bowels you are straitened. But having the same recompense, (I speak as to my children,) be ye also enlarged. Bear not the yoked with unbelievers. For what participation hath justice with injustice ? Or what fellowship hath light with darkness ? And what concord hath Christ with Belial ? Or what part hath the faithful with the

unbeliever ? And what agreement hath the temple of God with idols ? For you are the temple of the living God ; as God saith : I will dwell in them, and walk among them ; and I will be their God, and they shall be my people. Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing : and I will receive you ; and will be a Father to you ; and you shall be my sons and daughters, saith the Lord Almighty. But thou.

¶ *Fourth Sunday.*

[*At Vespers.*]²⁰

Prayer.

God, who knowest us to be set in such great perils, before which human frailty is not able to stand : grant us health of mind and of

body, that those things which we suffer for our sins we may overcome, thee helping. Through our Lord.

[¶ *At Matins.*]²¹

Lessons from the Epistle of Paul to the Galatians.

First Lesson. (Galat. j. 1.)

In Aul, an apostle,²² not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead, and all the brethren who are with me, to the churches of Galatia. Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this

[72r.]

present wicked world, according to the will of God and our Father : to whom is glory for ever and ever. Amen. I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel. Which is not another, only there are some that trouble you, and would pervert the gospel of Christ.

Second Lesson. (Galat. j. 8.)

BUT though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again : If any one preach to you a gospel, besides that which you have received, let him be anathema. For do I now persuade men, or God ? Or do I seek

to please men ? If I yet pleased men, I should not be the servant of Christ. For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it ; but by the revelation of Jesus Christ. For ye have heard of my conversation in time

past in the Jews' religion : how that, beyond measure, I persecuted the church of God, and wasted it. And I made progress in the Jews' religion

above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

Third Lesson. (Galat. j. 15.)

BUT when it pleased him, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem, to the apostles who were before me : but I went into Arabia, and again I returned to Damascus. Then, after three years I went to Jerusalem, to see Peter, and I tarried with him fifteen days. But other of

the apostles saw I none, saving James the brother of the Lord. Now the things which I write to you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia. And I was unknown by face to the churches of Judea, which were in Christ : but they had heard only : He, who persecuted us in times past, doth now preach the faith which once he impugned. And they glorified God in me.

Fourth Lesson. (Galat. ij. 1.)

THen, after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up according to revelation, and communicated to them the gospel, which I preach among the Gentiles, but apart to them who seemed to be something : lest perhaps I should run, or had run in vain. But neither Titus, who was with me, being a Gentile, was compelled to be circumcised. But because of false

brethren unawares brought in, who came in privily to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude. To whom we yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you. But of them who seemed to be some thing, (what they were some time, it is nothing to me. But thou.

Fifth Lesson. (Galat. ij. 6.)

GOD accepteth not the person of man,) for to me they that seemed to be some thing added nothing. But contrariwise, when they saw that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision. (For he who wrought in Peter to the apostleship of the circumcision, wrought in me also among the

Gentiles.) And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship : that we should go unto the Gentiles, and they unto the circumcision : only²³ that we should be mindful of the poor : which same thing also I was careful to do.

Sixth Lesson. (Galat. ij. 11.)

BUT when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed. For before that some came from James, he did eat with the Gentiles : but when they were come, he withdrew and separated himself, fearing them who were of the circumcision. And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them

into that dissimulation. But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all : If thou, being a Jew, livest after the manner of Gentiles, and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews ? We by nature are Jews, and not of the Gentiles sinners. But thou.

Lesson from the Holy Gospel according to Matthew viij. [23-27].

[72v.]

[Lesson vij.]



AT that time. When Jesus entered into the boat, his disciples followed him. And that which followeth.

Homily of Origen.

(6. among various.)

THE Lord entering into the boat, his disciples followed him : not weak <men> but strong and steady in faith, gentle and pious, spurning the world, not of divided heart, but simple. These therefore followed

him, not only following his footsteps : but still more imitating his holiness and striving after his justice. And behold a great tempest arose in the sea, so that the boat was covered with waves. A tempest arose, great and not small : that a great work and not

a small should be shewn. As much as the waves battered the boat, so much the more fear dismayed the disciples : and all the more they desired to be delivered by the wonders of the Saviour.

Eighth Lesson.

BUT the Lord was asleep. He was certainly asleep in body : but in his divinity he was keeping watch. He was asleep in body, that he might awaken the apostles and make them keep vigil, and also especially all of us, that we too sleep not in soul and not in understanding or wisdom : but keep watch at all times and rejoice in the Lord, and seek to entreat salvation from him. The disciples approaching him : awaked him, saying, Lord, save us, we perish. Then Jesus said to them, Why are ye troubled, O ye of little faith ? And rising up he commanded the winds, and the sea, and there came a great calm. He commandeth

the sea : and it disobeyeth not. He speaketh to the winds and tempests : and soon they are stilled. He commandeth every creature : and it doth not surpass his command. But alone the race of men which is honoured according to the likeness of God, to whom the word of God and understanding hath been given : these men alone to be sure resist. These only are disobedient : these alone despise. And for that reason these alone shall be both condemned at the judgement, and punished by justice : as if lower than the dumb beasts, or than the things in this world which are without soul or life.

Ninth Lesson.

BY all these <things> the Lord hath given us a figure, and an image of <his> teaching : so that in all tumults and indignities we might preserve patience, be steadfast, forsake

not <the> faith. And if all this world should boil over just as the sea, and rise up in fury, and if all the winds²⁴ and whirlpools of demons should rage on every side : and if as we have said

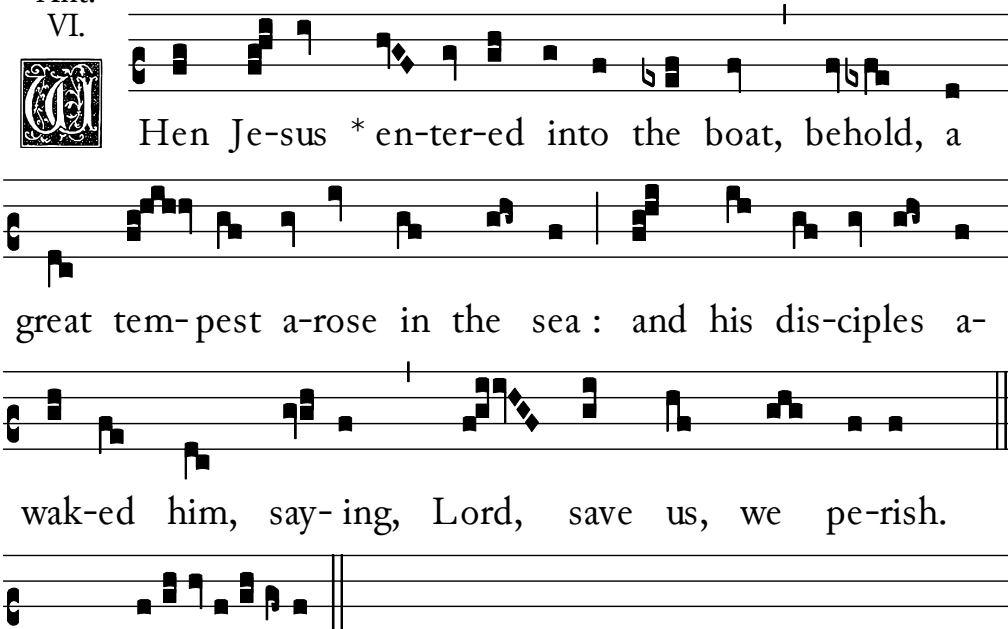
all the tempests of the sea, that is all the principalities and powers of the world, should be roused against us and should foam with the swelling of <their> wrath, so as to enrage over the saints, and if the tempests of the sea should advance unto heaven itself, and wickednesses, and deceits and roarings enrage against any of ye : be not affaid, be not troubled, do not tremble, do not falter. For all however many sail in the boat of faith with the Lord, all however many without doubt will voyage with the

Lord in this boat of holy Church across this wave-tossed world, and if the Lord himself should rest in holy sleep, he is but watching your patience and endurance, or bearing the wickedness and conversion of sinners : eagerly approach unto him with urgent prayers, and likewise with the prophet saying, Arise, why sleepest thou, O Lord ? arise, and cast us not off to the end. And again, Arise, O Lord, help us : and redeem us for thy name's sake.

[ *At Lauds.*]

Ascendente Jesu in naviculam. AS:126; 1519:127v; 1531:72v.

1489. Ant.
VI.



C Hen Je-sus * en-ter-ed into the boat, behold, a
great tem-pest a-rose in the sea : and his dis-ciples a-
wak-ed him, say-ing, Lord, save us, we pe-rish.

Ps. Blessed be the Lord. 64*.

[Prayer as above.]²⁵ 774.

¶ At Vespers.

Surgens Jesus imperavit ventis. AS:127; 1519:128r; 1531:72v.

Ant.
VIII.i. 5074.

E-sus * ris- ing up commanded the winds, and the
sea : and there came a great calm. *Ps.* My soul doth magnify.

[Prayer as above.]²⁶ 774.

¶ Monday.

First Lesson. (Galat. ij. 16.)

Brethren, knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law : because by the works of the law no flesh shall be justified. But if while we seek to be justified in Christ, we ourselves also are found sinners ; is Christ then the minister of sin ? God forbid. For if I build up again the things which I

destroyed, I make myself a prevaricator. For I, through the law, am dead to the law, that I may live to God : with Christ I am nailed to the cross. And I live, not now I ; but Christ liveth in me. And that I live now in the flesh : I live in the faith of the Son of God, who loved me, and delivered himself for me. I cast not away the grace of God. For if justice be by the law, then Christ is dead in vain. But thou.

[73r.]

Lesson ij. (Galat. iij. 1.)

O senseless Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you ? This only would I learn of you : Did you receive the Spirit by the works of the law, or by the hearing of faith ? Are you so foolish that whereas you began in the Spirit, you would now be made perfect by the flesh ? Have you suffered so great things in vain ? If it be yet in vain. He therefore who

giveth to you the Spirit, and worketh miracles among you, doth he do it by the works of the law, or by the hearing of faith ? As it is written : Abraham believed God, and it was reputed to him unto justice. Know ye therefore, that they who are of faith, the same are the children of Abraham. And the scripture, foreseeing, that God justifieth the Gentiles by faith, told unto Abraham before : In thee shall all nations be blessed.

Third Lesson. (Galat. iij. 9.)

Therefore they that are of faith, shall be blessed with faithful Abraham. For as many as are of the works of the law, are under a curse. For it is written, Cursed is every one, that abideth not in all things, which are written in the book of the law to

do them. But that in the law no man is justified with God, it is manifest : because the just man liveth by faith. But the law is not of faith : but, He that doth those things, shall live in them. But thou.

¶ Tuesday.

Lesson j. (Galat. iij. 13.)

Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written : Cursed is every one that hangeth on a tree : that the blessing of Abraham might come on the Gentiles through Christ Jesus :

that we may receive the promise of the Spirit by faith. Brethren (I speak after the manner of man,) yet a man's testament, if it be confirmed, no man despiseth, nor addeth to it. To Abraham were the promises made and to his seed. He saith not, And to seeds,

as of many : but as of one, And to thy

seed, which is Christ.

Lesson ij. (Galat. iij. 17.)

NOW this I say, that the testament which was confirmed by God, the law, which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to

Abraham by promise. Why then was the law ? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one, but God is one.

Third Lesson. (Galat. iij. 21.)

WAS the law then against the promises of God ? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise, by faith of Jesus Christ, might be given to them that believe. But before faith came, we

were kept under the law shut up, unto that faith which was to be revealed. Wherefore the law was our pedagogue in Christ, that we might be justified by faith. But after the faith is come, we are no longer under a pedagogue. For you are all the children of God by faith, in Christ Jesus.

¶ *Wednesday.*

First Lesson. (Galat. iij. 27.)

FOR as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free : there is neither male nor female. For you are all one in Christ Jesus. And if you be Christ's, then are you the seed of

Abraham, heirs according to the promise.

Now I say, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all ; but is under tutors and governors until the time appointed of the father. But thou. *(Galat. iv.)*

Second Lesson. (Galat. iv. 3.)

SO we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law : that he might redeem them who were under the law : that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying : Abba, Father. Therefore now he is not a servant, but a son. And if a son,

an heir also through God. But then indeed, not knowing God, you served them, who, by nature, are not gods. But now, after that you have known God, or rather are known by God : how turn you again to the weak and needy elements, which you desire to serve again ? You observe days, and months, and times, and years. I am afraid of you, lest perhaps I have laboured in vain among you. Be ye as I, because I am also as you.

[73v.]


Third Lesson. (Galat. iv. 12.)

BRethren, I beseech you : you have not injured me at all. And you know, how through infirmity of the flesh, I preached the gospel to you heretofore : and your temptation in my flesh, you despised not, nor rejected : but received me as an angel of God, even as Christ Jesus. Where is then your blessedness ? For I bear you witness, that, if it could be done,

you would have plucked out your own eyes, and would have given them to me. Am I then become your enemy, because I tell you the truth ? They are zealous in your regard not well : but they would exclude you, that you might be zealous for them. But be zealous for them which is good in a good thing always : and not only when I am present with you.

¶ *Thursday.*

Lesson j. (Galat. iv. 19.)

Y little children, of whom I am in labour again, until Christ be formed in you. And I would willingly be present with

you now, and change my voice : because I am ashamed for you. Tell me, you that desire to be under the law, have you not read the law ? For

it is written that Abraham had two sons : the one by a bondwoman, and the other by a free woman. But he who was of the bondwoman, was

born according to the flesh : but he of the free woman, was by promise. Which things are said by an allegory.

Second Lesson. (Galat. iv. 24.)

FOR these are the two testaments. The one from mount Sina, engendering unto bondage ; which is Agar. For Sina is a mount in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem,

which is above, is free : which is our mother. For it is written : Rejoice, thou barren, that bearest not : break forth and cry, thou that travailest not : for many are the children of the desolate, more than of her that hath a husband.

Third Lesson. (Galat. iv. 28.)

NOW we, brethren, as Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him that was after the spirit ; so also it is now. But what saith the scripture ? Cast out the bondwoman and her son ; for the son of the bondwoman

shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free : by the freedom wherewith Christ has made us free. Stand fast, and be not held again under the yoke of bondage. But thou, O Lord.

¶ *Fifth Sunday.*

[*At Vespers.*]²⁷

*Prayer.*²⁸

Guard thy household, we beseech thee, O Lord, by thy continual mercy : that as it leaneth only on the

hope of thy heavenly grace : it may ever be defended by thy protection. Through our Lord.

[¶ *At Matins.*]²⁹

Lessons from the Epistle of Paul to the Philippians.

Lesson j. (Phil. j. 1.)

Paul³⁰ and Timothy, the servants of Jesus Christ ; to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I give thanks to my God in every remembrance of you, always in all my prayers making supplication for you all, with joy ; for your communication in the gospel of

Christ from the first day until now. Being confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart ; and that in my bands, and in the defence and confirmation of the gospel, you all are partakers of my joy.

Second Lesson. (Phil. j. 8.)

FOR God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in all understanding : that you may approve the better things, that you may be sincere³¹ and without offence unto the day of Christ, filled with the fruit

of justice, through Jesus Christ, unto the glory and praise of God. Now, brethren, I desire you should know, that the things which happened to me, have fallen out rather to the furtherance of the gospel : so that my bands are made manifest in Christ, in all the court, and in all other places ; and many of the brethren in the Lord,

growing confident by my bands, are much more bold to speak the word of God without fear. Some indeed, even out of envy and contention ; but some also for good will preach Christ.

Some out of charity, knowing that I am set for the defence of the gospel. And some out of contention preach Christ not sincerely, supposing that they raise affliction to my bands.³²

Lesson iij. (Phil. j. 18.)

[74r.]

BUT what then ? So that by all means, whether by occasion, or by truth, Christ be preached : and in this also I rejoice, yea, and will rejoice. For I know that this shall fall out to me unto salvation, through your prayer, and the supply of the Spirit of Jesus Christ, according to my expectation and hope ; that in nothing I shall be confounded, but with all confidence, as always, so now also shall Christ be magnified in my body, wither it be by life, or by death. For to me, to live is Christ ; and to die is gain. And if to live in the flesh, this is to me the fruit of labour, and what I shall choose I know not. But I am straitened between two : having a desire to be dissolved and to be with Christ, a thing by far the better. But to abide still in the flesh, is needful

for you. And having this confidence, I know that I shall abide, and continue with you all, for your furtherance and joy of faith : that your rejoicing may abound in Christ Jesus for me, by my coming to you again. Only let your conversation be worthy of the gospel of Christ : that, whether I come and see you, or, being absent, may hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel. And in nothing be ye terrified by the adversaries : which to them is a cause of perdition, but to you of salvation, and this from God : for unto you it is given for Christ, not only to believe in him, but also to suffer for him. Having the same conflict as that which you have seen in me, and now have heard of me.

Fourth Lesson. (Phil. Chap. ij. 1.)

IF there be therefore any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of

commiseration : fulfil ye my joy, that you may be of one mind, having the same charity, being of one accord, agreeing in sentiment. Let nothing

be done through contention, neither by vain glory : but in humility, let each esteem others better than themselves : each one not considering the things that are his own, but those that are other men's. For let this mind be in you, which was also in Christ Jesus : who being in the form of God, thought it not robbery to be equal with God : but emptied himself, taking the form of a servant, being made in the likeness of men, and in

habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names : that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth : and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Lesson v. (Phil. ij. 12.)

Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence,) with fear and trembling work out your own salvation. For it is God who worketh in you, both to will and to accomplish, according to his good will. And do ye all things without murmurings and hesitations ; that you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation ; among whom you shine as lights in the world. Holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain. Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoyce, and

congratulate with you all. And for the selfsame thing do you also rejoyce, and congratulate with me. And I hope in the Lord Jesus to send Timothy unto you shortly, that I also may be of good comfort, when I know the things concerning you. For I have no man so of the same mind, who with sincere affection is solicitous for you. For all seek the things that are their own ; not the things that are Jesus Christ's. Now know ye the proof of him, that as a son with the father, so hath he served with me in the gospel. Him therefore I hope to send unto you immediately, so soon as I shall see how it will go with me. And I trust in the Lord, that I myself also shall come to you shortly. But thou, [O

Lord, have mercy upon us].³³

Lesson vj. (Phil. ij. 25.)

[74v.] **B**UT I have thought it necessary to send to you Epaphroditus, my brother and fellow labourer, and fellow soldier, but your apostle, and he that hath ministered to my wants. For indeed he longed after you all : and was sad, for that you had heard that he was sick. For indeed he was sick, nigh unto death ; but God had mercy on him ; and not only on him, but on me also, lest I should have sorrow upon sorrow. Therefore I sent him the more speedily : that

seeing him again, you may rejoice, and I may be without sorrow. Receive him therefore with all joy in the Lord ; and treat with honour such as he is. Because for the work of Christ he came to the point of death : delivering his life, that he might fulfil that which on your part was wanting towards my service.

As to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not wearisome, but for you it is necessary. *(Cap. iij.)*

L *Lesson from the Holy Gospel according to Matthew xiiij. [24-30.]*



AT that time. Jesus said unto his disciples this parable. The kingdom of heaven is likened to a man that sowed good seed in his field. And that which followeth.

Homily of Blessed Jerome, Priest.

(In the Commentary on Matthew, xiiij.)³⁴

THis following parable is not immediately set forth with its interpretation : but is explained <after> interjecting other parables. This indeed is placed before, and

afterwards having sent away the multitudes, he was come into the house, and his disciples came to him, asking, Expound to us the parable of the cockle of the field, and that which followeth. We ought not therefore to hasten³⁵ to desire understanding, to inquire prior to his notice : how it would be set forth in full by the Lord. He also relates to them another parable, the behaviour of a rich man who invited divers <men> to a refreshing meal, that each according to nature of his <own> stomach would receive different foods. Indeed he saith, The kingdom of heaven is

likened to a man that sowed good seed in his field. The kingdom of heaven is the proclamation of the Gospel, and knowledge of the scriptures : which leadeth to life.

Concerning which was said unto the Jews, The kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. But thou.

Lesson viij.

HE that sowed good seed in his field. The good doth not sow except the good : which seed of good will desireth to lead towards good words. The Lord teacheth in this place good will and care and wisdom and discretion : and longsuffering and justice. <He> teacheth care : where <he> saith, But while men were asleep, that is indolent sloth and carelessness, for which protection are deputed of course the prelates of the church : came a hostile man and oversowed cockle, this is heretics mingling together with the chosen. And cockle is : what cometh not

from wheat. Of the chaff however are those : who if not in life, yet by faith are out of the church. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle, that is, heretical doctrines. Because when a man shall begin to be spiritual : then he judgeth all things, and then errors appear to him, but only until that which is the grass ripeneth. Indeed <he> is able to provoke : wherefore are so many heresies under the name of Christ. Whence they say, Didst thou not sow good seed in thy field ? Whence then hath it cockle ? But thou.

Ninth Lesson.

THE master said to them, An enemy hath done this. Behold patience. Indeed <he> was not inflamed with anger on hearing <this> deceit, nor did he wish to quickly avenge : thus ought we to bear injury patiently. And the servants said to him, Wilt thou that we go and gather it up ? That is : let us excommu-

nicate them. And he said, No. There indeed the bad are patiently endured : where others good are to be found. Therefore when the spiritual man heareth this to be of the Devil, who is of no avail against the will of God : he is able to provide such will that <he> would bear the <whole> world if <he> should have the means.

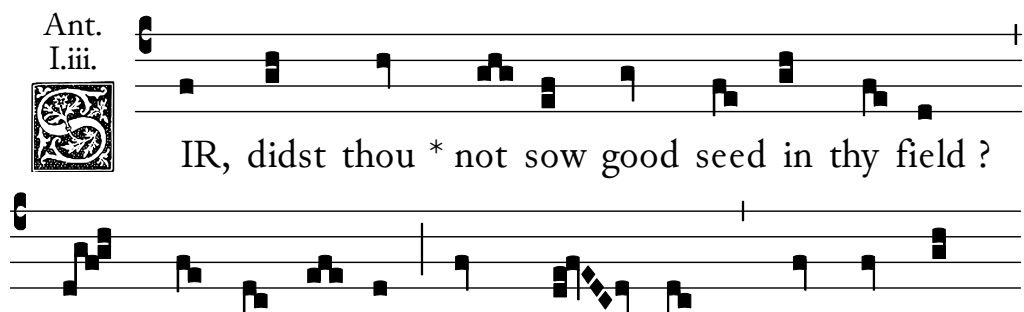
But the justice of God circumscribeth whether <he> ought to do <so> : and whether God would wish this duty of men. But Truth answereth, <I> know not a man in this life, how in the future <he> may be who lately erreth, or indeed what error he may confront : <and> therefore they are not to be removed, lest <some> of the good should be destroyed, which perhaps shall be in the future, or lest any such useful to the good should be hindered. Then to be sure in due season things come to pass, while now it is not the time for changing life, or advancing to others : and <he> saith <it> to be done at that time not by men but by angels. Lest perchance gathering the cockle : you should also root up the wheat with

them. Behold discernment. And thus that thou shouldst not render back payment with evil that may offend the good : but that may benefit the same, is evident. This time of patience is given, and we are advised not hastily to cut off : for <he> who today strayeth, tomorrow perhaps shall defend the truth. If therefore in this way <it is> plucked out : the wheat which shall be in the future shall be rooted out <also>. Either it is necessary that the bad should be mingled with the good with which it is cultivated : or that through such comparison they should strive to be better. If any such be removed : the height of charity withereth, because it is rooted out. But thou.

[*At Lauds.*]

Domine nonne bonum semen. AS:127; 1519:128r; 1531:75r.³⁶

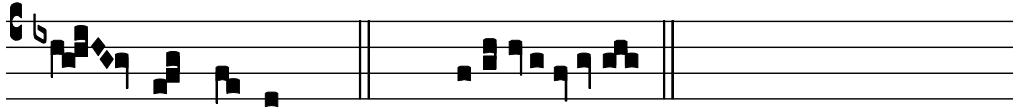
Ant.
I.iii.



IR, didst thou * not sow good seed in thy field ?

whence hath it cockle ? and he said, This hath an

2364.




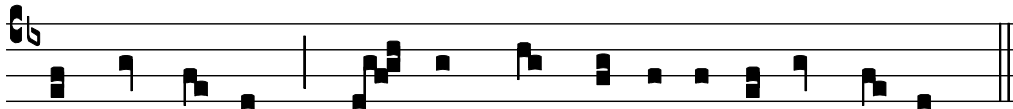
e- ne-my done. *Ps.* Blessed be the Lord. 49*.

[Prayer as above.]³⁷ 784.

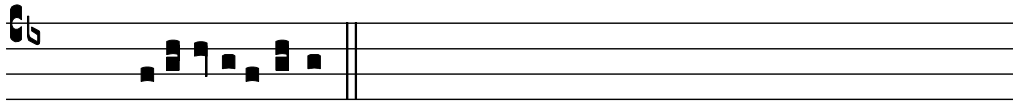
¶ *At Vespers.*

Colligite primum zizania. AS:127; 1519:128r; 1531:75r.³⁸

1853. Ant. I.i.  Ather up * first the cockle, and bind it into



bundles to burn : but the wheat gather ye into my barn.



Ps. My soul doth magnify. 49*.

[Prayer as above.]³⁹ 784.

¶ *Monday.*

First Lesson. (*Phil. iij. 2.*)

Brethren, beware of dogs,
beware of evil workers,
beware of the concision.

For we are the circumcision, who in

spirit serve God ; and glory in Christ
Jesus ; not having confidence in the
flesh.

Lesson ij. (*Phil. iij. 4.*)

Though I might also have con-
fidence in the flesh. If any

other thinketh he may have
confidence in the flesh, I more, being

circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; according to the law, a Pharisee : according to zeal, perse-

cuting the church of God ; according to the justice that is in the law, conversing without blame. But the things that were gain to me, the same I have counted loss for Christ.

Third Lesson. (Phil. iij. 8.)

Furthermore I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord ; for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ : and may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith : that I may know him, and the power of

his resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any means I may attain to the resurrection which is from the dead. Not as though I had already attained, or were already perfect⁴⁰ ; but I follow after, if that I may by any means apprehend, wherein I am also apprehended by Christ Jesus. But thou.

¶ Tuesday.

First Lesson. (Phil. iij. 13.)

Brethren, I do not count myself to have apprehended. But one thing I do : forgetting the things that are behind, and reaching forth myself to those that are before, I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus. Let us therefore, as many as are perfect,

be thus minded ; and if in any thing you be otherwise minded, this also God will reveal to you. Nevertheless, whereunto we are come, that we be of the same mind, let us also continue in the same rule. Be ye followers of me, brethren, and observe them who walk so as you have our model.

Lesson ij. (Phil. iij. 18.)

FOR many walk, of whom I have told you often (and now tell you

weeping), that they are the enemies of the cross of Christ ; whose end is

destruction ; whose God is their belly ; and whose glory is in their shame ; who mind earthly things. Butr our conversation is in heaven ; from whence also we look for the Saviour, our Lord Jesus Christ, who will

reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

Third Lesson. (Phil. Chap. iv. 1.)

Therefore, my dearly beloved brethren, and most desired, my joy and my crown, so stand fast in the Lord, my dearly beloved. I beseech Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I

entreat thee also, my sincere companion, help those women who have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life.

¶ *Wednesday.*

First Lesson. (Phil. iv. 4.)

Rejoice in the Lord always ; again, I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous ; but in every thing, by prayer and supplication, with

thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

Second Lesson. (Phil. iv. 8.)

FOR the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline,

think on these things. The things, which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you. But thou.

Third Lesson. (Phil. iv. 10.)

[75v.] **N**OW I rejoice in the Lord exceedingly, that now at length your thought for me hath flourished again, as you did also think ; but you were busied. I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith. I know both how to be brought low, and I know how to

abound : (every where, and in all things I am instructed) both to be full, and to be hungry ; both to abound, and to suffer need. I can do all things in him who strengtheneth me. Nevertheless you have well done in communicating to my tribulation. But thou, O Lord.

¶ Thursday.

First Lesson. (1. Thess. j. 1.)⁴¹

PAUL and Silvanus and Timothy : to the church of the Thessalonians, in God the Father, and in the Lord Jesus Christ. Grace be to you and peace. We give thanks to God always for you all, making a remembrance of you in our

prayers without ceasing, being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father.

Second Lesson. (1. Thess. j. 4.)

Knowing, brethren beloved of God, your election. For our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the

Holy Ghost : so that you were made a pattern to all that believe in Macedonia and Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia, and Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing.


Third Lesson. (1. *Thess. j. 9.*)

FOR they themselves relate to us, what manner of entering in we had unto you, and how you turned to God from idols, to serve the living and true God. And to wait for his Son from heaven (whom he raised up from the dead,) Jesus, who hath delivered us from the wrath to come.

For yourselves know, brethren, our entrance in unto you, that it was not in vain : but having suffered many things before, and been shamefully treated (as you know) at Philippi, we had confidence in our God, to speak unto you the gospel of God in much carefulness. But thou, O Lord, [have mercy upon us].⁴³ (1. *Thess. ij.*)⁴²

Notes.

Notes, pages 753-794.

- ¹ 1519:127r.
² 'apóstolus servus', 1519:127r.
³ SB:ccccxxvi.
⁴ 1519:127r.
⁵ *Bede* Serm. Hyemales de Tempore *Op.* vii. 204. [SB:ccccxxviii.]
⁶ 'Dóminus noster', 1519:127r.
⁷ In AS:126. "Núpcie" is set F G GAGF.
⁸ 1519:127r.
⁹ 1531:69r. indicates '*Ps. Miserere. l.*' at this point, as if this were the first antiphon of Lauds of a feria.
¹⁰ 1519:127r.
¹¹ 'superdificat', 1531:69r.
¹² 'mysteriórum' *Vulg.* [SB:ccccxli.] and D-R.
¹³ 'indiáre' *Chev.* [SB:ccccxlii.]
¹⁴ 1519:127r.
¹⁵ 1519:127v. begins thus:
- 
- Cum autem * descendís-set
- ¹⁶ 1519:127v.
¹⁷ In AS:149. and 1519:145r. 'in' is set F.
¹⁸ 1519:127v.
¹⁹ 'Audéntes,' *Vulg.* [SB:ccccli.]
²⁰ 1519:127v.
²¹ 1519:127v.
²² 'Paulus apóstolus Jhesu Christi.' 1519:127v.
²³ 'in circumcisióne : tantum ut,' *Vulg.* [SB:cccclvii.]
²⁴ 'omnes', SB:cccclix.
²⁵ 1519:128r.
²⁶ 1519:128r.
²⁷ 1519:128r.
²⁸ 1519:128r. adds 'Orémus.'
²⁹ 1519:128r.
³⁰ 1519:128r. repeats the cue of dominica iv. 'Paulus apóstolus Jesu Christi.'
³¹ 'sincéres,' *Chev.* [SB:cccclxv.] *Vulgate* has 'sínceri'.
³² KJV continues : [but the other of love, knowing that I am set for the defence of the gospel.]
This passage does not appear in the *Vulgate*.
³³ SB:cccclxviii.

Notes.

- ³⁴ Hieron. *Op.* Tom. vi. 25. [SB:cccclxviii.]
³⁵ 'properáre,' *ed. Hieron.* [SB:cccclxix.]
³⁶ No flat appears in 1519:128r. 1519:128r. has 'zizániam.'
³⁷ 1519:128r.
³⁸ 1531:75r. has 'alligáte ea in fascículos.' following the *Vulgate*.
³⁹ 1519:128r.
⁴⁰ 'sim,' *Vulg.* [SB:cccclxxi.]
⁴¹ 'Ad the. I.' *Chev.* [SB:cccclxxiii.]
⁴² '(Gala. 2.)' *Chev.* [SB:cccclxxiv.]
⁴³ SB:cccclxxiv.