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Week j. of Qadragesima.

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## ¶ *Monday in the j. Week of xl.*

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

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

¶ *It is understood that on this feria and on all ferias of Quadragesima when the service is of the feria, at the beginning of Matins, Lauds, Vespers, Compline, and no matter which Hour of the day a genuflection is made.]<sup>1</sup>*

## ¶ *At Matins.*

*Invitatory. Come, let us praise the Lord. [175].*

*Ps. The same. 22\*.*

*Hymn. Dispenser of the gifts of heaven. 932.*

*In the Nocturn, Ant. The Lord is the defender. [179].*

*Ps. The Lord is my light. (xxvj.) [179]. and the other Antiphons together with their Psalm of that feria.*

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

*Lessons from a Sermon of Blessed Maximus the Bishop.*

*(Ambrose, Sermon 36. From a Sermon of Blessed Maximus.)<sup>2</sup>*

*First Lesson.*

[90v.] **B**Efore the days of devotion of holy Quadragesima, while preaching, we mentioned examples from the sacred writings, by which we should prove this number of forty not to have been established by men, but divinely consecrated : neither initiated by earthly thinking, but by command of the heavenly majesty. Moreover for that reason <he> who neglecteth the appointed number by eating on one day : is not accused <as> a violater of one day, but is charged <as> a transgressor of the whole of Quadragesima. Whence it is good for a man that <he> should fast <each> day without distress : that he should gain equal holiness throughout the whole of Quadragesima. But these are not so much the precepts of priests as of God, and therefore one which despiseth them, despiseth not the priest : but Christ who speaketh by his priest.

Let us see, therefore, when the Lord appointed the observance of this season unto us : whether he did not wish all the elements to make progress during this devotion. Behold indeed, Quadragesima being announced, the earth, frozen by wintry ice, is thawed : and streams, their ice melted, resume their water courses. Thus likewise at this same season, the sins of our bodies, violated with wickedness, are released : and a purer way having melted the coldness of the Devil, our life recognizeth its original course. The earth, I say, at the proclaiming<sup>3</sup> of Quadragesima putteth off the harshness of winter : I at the proclaiming of Quadragesima reject the harshness of <my> misdeeds. This earth is rent with the plough that it should be agreeable to worldly fruits : my earth is ploughed with fastings, that it should be suited to heavenly seeds. But thou.

*Second Lesson.*

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

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

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

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

*Lesson iij.*

**F**rom these therefore we are not able to be healed except by watching and fasting : that by abstinence the thorns themselves should be turned into a rose. For by fasting desire bringeth forth chastity, pride humility : drunkenness<sup>4</sup> moderation. For these are the flowers of life which

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

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

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

[*Before Lauds.*]

*Verse.* He hath delivered me. 947.

¶ *In Lauds.*

*Antiphons and Psalms of the feria.* [193].

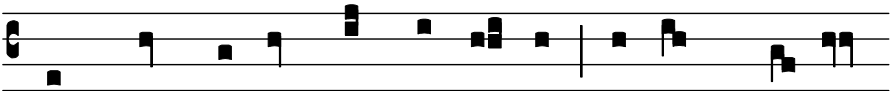
*Chapter.* Be converted. 907.

*Hymn.* O Maker of the world. 949.

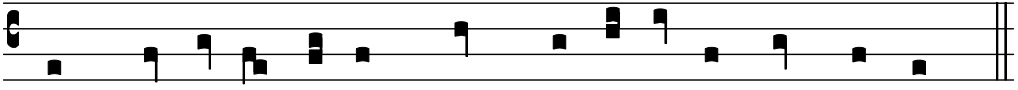
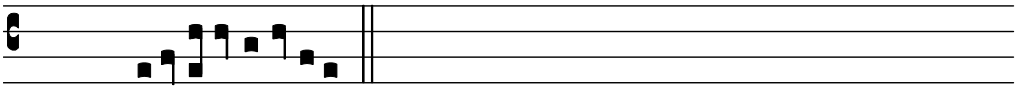
*Verse.* His truth shall compass thee. 951.

*Venite benedicti Patris mei.* AS:158; 1519:152v; 1531:91r.

5350. Ant.  
VIII.i.



**G**ome, ye blessed \* of my Fa-ther : re-ceive the king-  
dom pre-par-ed for you from the be-ginning of the world.

Ps. Blessed be the Lord. **XX.**

*Then the ferial Preces are said together with the Psalm Have mercy on me. (l.) [XX]. and with the Psalm O Lord, rebuke me not. j. (6.) [XX]. which is said after the Psalm Have mercy on me.*

¶ *And it is understood that at all the Hours throughout the whole of xl. when the service is of the feria : one of the vij. Penitential Psalms is said in its order after the Psalm Have mercy on me. : except at vj. when indeed the Ps. May God have mercy on us. (lxvj.) [54]. is said in place of the Psalm Have mercy [on me].<sup>5</sup>*

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


*Prayer.*

<p><b>C</b>onvert us, O God, our Saviour : and that this fast of Lent may profit us, instruct our minds with</p>	<p>heavenly discipline. Through [our Lord].<sup>6</sup></p>
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¶ *At Prime.*

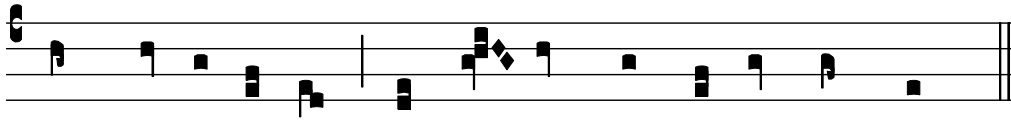
*Vivo ego dicit Dominus.* AS:158; 1519:153r; 1531:91r.

Ant.  
III.v.

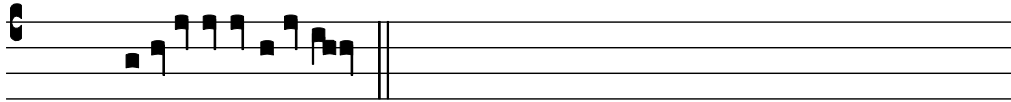


**A**S I live, \* saith the Lord, I de-sire not the

5481.



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



Ps. Save me, O God. (liij.) [110].


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

*On all days in the whole of xl. until the Supper of the Lord when the service is of the feria : immediately after Prime before the Mass of the Chapter, is said the Com- mendation of Souls except on the morrow of a Double Feast. And let it be said without note when Direct, O Lord. precedes it without note : this way. On the Psalms Ant. Rest eternal. Ps. Blessed are the undefiled. (cxviiij.) [112]. [and the rest]<sup>7</sup> as is indicated above<sup>8</sup> on the first Sunday in the Advent of the Lord after ij. Vespers. 95.*

### ¶ At iij.

*Per arma justicie. AS:158; 1519:153r; 1531:91r.*

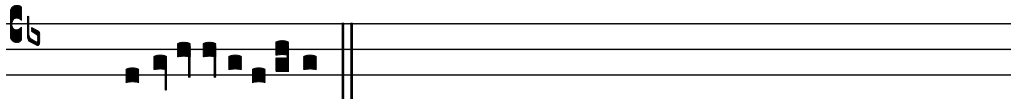
4261. Ant. I.i.



**B**Y the armour of the justice \* of the power



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



Ps. Set before me. (cxviiij. 33.) [148].



Chapter. (Joel ij. [13.])

<b>T</b> urn to the Lord our <sup>9</sup> God, for he is gracious and merciful,	patient and rich in mercy, and ready to repent of the evil.
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*R.* Make me, O God. 952.

[Of the xv. Psalms and the Litany.]

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

*Ant.* Remember not. [XX]. [and let it be ended thus Of our sins.]<sup>10</sup>

*Ps.* In my trouble I cried. (cxix.) [358]. *until the Psalm* Praise ye the name of the Lord. (cxxxiiij.) [378]. (*Found after the Psalter.*)<sup>11</sup>

*Here is never said the Ps.* Praise ye the Lord in his holy places. (cl.) [57]. *after the Psalm* Behold now. (cxxxiiij.) [378]. *and Gloria Patri. is said after each individual Psalm, together with the Litany and Collects*<sup>12</sup> *that follow after.*

*And whatever the Priest says of the Litany* [464]. : *the Choir repeats the same fully and accurately until the end of the Verse* That thou wouldst grant us peace. *Then let the Choir respond only* We beseech thee to hear us. *and thus for each : until* Son of God, we beseech thee to hear us. *Then indeed let the Choir repeat the same : and thus for each until is said* [Kyrieleyson. *this way.*]<sup>13</sup>

Kyrieleyson. [ij.] Christeleyson. [ij.] [Christ, hear us. [ij.] O God the Father. [ij.] [464]. [and let all this be said, whether by the Priest or by the Choir, while kneeling and without note.]]<sup>14</sup>

Kyrieleyson. [ij.] [470]. [*Ec.*].

[*V.*] Our Father. [*privately*] [*V.*] And lead us not. [*R.*] But deliver us.

[*V.*] O Lord, shew thy mercy upon us. [*R.*] And grant us.

[*V.*] And let thy mercy. [*R.*] Even thy salvation.

[*V.*] We have sinned with our forefathers. [*R.*] We have done amiss.

[*V.*] O Lord, deal not with us. [*R.*] Neither reward us.

[*V.*] Let us pray for every order of the Church. [*R.*] Let thy priests.

[*V.*] For our brothers and sisters. [*R.*] O God, save thy servants.

[*V.*] For all Christian people. [*R.*] Save thy people, O Lord.

[*V.*] O Lord, let peace. [*R.*] And plenteousness.

[*V.*] May the souls of thy servants and handmaids. [*R.*] Amen.

[V.] O Lord, hear. [473].

[V.] The Lord be with you.

*Prayer.* O God, whose property. [473]. *which is concluded thus,* Through Christ our Lord. Amen.

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

*Prayer.* Almighty and everliving God, who alone workest. [473].

*Prayer.* O God, who dost pour the gifts of charity. [473].

*Prayer.* O God, from whom all holy desires. [474].

*Prayer.* In thy clemency. [474].

*Prayer.* O God, the Creator and Redeemer. [474].

*Prayer.* Of thy goodness, we beseech thee, O Lord. [474]. *which is concluded thus,* Through the same Christ our Lord. Amen.

*And it is noted that on all ferias the Litany is said as on Monday until the Martyrs, and from Be merciful. [466]. until the end.*


[91v.]

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

## ¶ At Sext.

*Commendemus nosmetipsos.* AS:158; 1519:153v; 1531:91v.

1857. Ant.  
IV.v.



ET us commend ourselves \* in much patience :

in ma-ny fastings, by the armour of justice.

*Ps.* My soul hath fainted. (cxviiij. 8l.) [159].

Chapter. (Isaiah. lv. 7.)

<b>L</b> ET wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and	he will have mercy on him, and to our God : for he is bountiful to forgive.
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R̃. From every [evil way].<sup>15</sup> 954.

¶ And it is understood that on all days of xl. namely on ferias, all the Hours are said before the [daily] Mass [of the fast].<sup>16</sup>

¶ At None.

*Advenerunt nobis dies penitentie.* AS:159; 1519:153v; 1531:91v.

1294. Ant.  
VIII.i.

**H**E days of pe-ni-tence \* have come up-on us,  
for the re-deeming of sins, and the sav-ing of souls.

Ps. Thy testimonies. (cxviij. 129.) [169].

Chapter. (Isaiah lvij. [7.])

<b>D</b> Eal thy bread to the hungry, and bring the needy and the harbourless into thy house : when tho	shalt see one naked, cover him, and despise not <sup>17</sup> thy own flesh, saith the almighty Lord.
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R̃. Declare over us. 955.

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

*Daily throughout the whole of xl. no matter what service be made : let Vespers be sung*

after Mass before lunch except only on Sundays.

¶ On all ferias throughout the whole of xl. until the Wednesday before the Pasch : after Mass and before Vespers let be said I will please. 487. unless on the following day shall be made ix. Lessons and except when a body shall be interred on the morrow. If however there shall be such a body, let be said I will please. and Direct, O Lord. after lunch before Compline in the usual way through to Lauds.

## ¶ At Vespers.

Ferial Antiphons and Psalms. [356].

Chapter. (Ezek. xvij. [20.])

<p>THE soul that sinneth, the same shall die : the son shall not bear the iniquity of the father, and the</p>	<p>father shall not bear the iniquity of the son, saith the almighty Lord.</p>
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This Chapter is said daily at Vespers until the Passion of the Lord when the service is of the feria.

R̃. Be thou for us. 956.

Hymn. In solemn course, as holy lore. 924.

Ṽ. God hath given his angels. 927.

Quod uni ex minimis. AS:159; 1519:154r; 1531:91v.

4560. Ant. I.v.

Hat you have done \* to one of the least of mine : you  
did to me, saith the Lord. Ps. My soul doth magnify. 46\*.

Prayer.

<p>L Oosen, we bessech thee, O Lord, the bonds of our sins : and</p>	<p>whatsoever we deserve for them mercifully turn away. Through.</p>
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*The preceding Hymn is sung on Sundays in its place for xv. days.*

*Having rung twice for collation but both times whether on Double Feasts or on others with only one bell : let be said the Vigils of be Dead : namely Direct, O Lord. until Lauds : but also after the final R̃. is said Kyrie eleyson. Christe eleyson. Kyrie eleyson. Our Father. [5]. without pronouncing And lead us not. <then> is said the Ps. I will extol thee. (xxix.) [181]. Then the Preces together with the Collects, as above in Advent : afterwards immediately let be read the collation, to be sure the Liber Pastoralis of Blessed Gregory, Pope : which begins thus The Book of the Pastoral Rule. or the Dialogue of the same Gregory concerning the miracles of the Holy Fathers, which begins thus On a certain day it happened. and indeed from hence until the Supper of the Lord before Compline except only on Sunday the collation shall be read in the Pulpit : with habit not changed, thus, Pray, lord, give me thy blessing. Let the highest ranking person who is in the Choir : say the Blessing. And when at <his> discretion enough hath been read let him say But thou. However let the Reader continue with O Lord, have mercy upon us. As to which Clerks should be incited thus for reading the collation : let such always be begun by the most excellent one from the Choir Side and let it be read in the Superior Grade until the Passion of the Lord. However on Saturday of the Passiontide and thereafter : let it be read in the Second Form. In such a way that on Wednesday before Easter : let it be read in the First Form. However on Double Feasts, which are celebrated within Passiontide : let it be read in the Superior Grade.*

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

¶ *It is understood that whenever I will please. is said after Mass before Vespers through the whole of xl. <then> is said Direct, O Lord. before the collation until Lauds only in the congregation of the Clerks. However let Lauds be said after Matins of the day and of Saint Mary, and after Lauds of the Dead let be said the Ps. To thee have I lifted. (cxxij.) [364].*

## ¶ Tuesday.

### *At Matins.*

*Invitatory &c. as above. [217].*

[92r.] *Lessons from a Sermon of Blessed Augustine, Bishop. (Homily 41.)*<sup>18</sup>

*First Lesson.*

**P**enitents, penitents, penitents, if indeed you be penitents and not ridiculers : change <your> life, correct <your> ways, be ye reconciled to God. And you in fact feed while in chains. In what chains (thou asketh) ? What you shall bind upon earth : shall be bound also in heaven. Thou hearest <of> binding : and thou thinkest to make deception to God ? Thou makest penance, thou plantest the knee : and thou mockest and deridest the patience of God. If thou be penitent : repent thyself. If thou repent not : thou art not penitent. If therefore thou repentest : why dost thou what bad thou hast done ? If thou hast done penance : be unwilling to do <such>. If thou still dost : without doubt thou art not

penitent. And indeed, dearly beloved, sick men are sent to the church or are carried to the church, and are baptized, and are renewed : and go from here to meet blessedness. But that itself is not the case with penitence. Who hath not yet received baptism : hath not yet violated the sacrament. But who hath violated the sacrament by evil and degenerate living, and therefore hath been removed from the altar lest he should eat and drink judgement to himself : let him change <his> life, correct himself and be reconciled while he liveth, while he be sound. He expecteth also then to be reconciled : when he beginneth to die. We have experienced many which have expired : while waiting to be reconciled. But thou, O Lord.

*Second Lesson.*

**N**ext likewise I tell, in the sight of God, to your fear : my fear. Yet who feareth not : shall disdain my fear, but to his <own> evil. Harken therefore. I am certain, because a man baptized if he liveth : I dare not to say without sin ? For who is without sin ? But if he shall lead a life without offense, and shall have

<only> such sins which daily are forgiven those saying in the prayer, Forgive us our debts, as we also forgive our debtors : when he goeth from hence, he shall not end <his> life, but shall cross over from life into life. Whether he hasteneth to his baptism properly by desire, or is baptized in a position of danger and

pass away from this life : he goeth to the Lord : he goeth to rest. The baptized, however, a deserter and violater of such a sacrament : if he should do penance, from the whole heart do penance, where God seeth who seeth even the heart of David when rebuked by the prophet and severely rebuked, after frightful threats cried out to God, I have sinned : and shortly he heard, the Lord had taken away his sin.<sup>19</sup> So much power have three syllables. I have sinned is three syllables. But in those three syllables : the flame of the heart's sacrifice ascendeth to heaven. Therefore who hath done penance truly and hath been released from the

bond with which he hath been bound, and separated from the body of Christ, and shall live well after penance, in the way that he ought to have lived before penance : after reconciliation whensoever he shall have died, he goeth to the Lord. He shall not be deprived of the kingdom of God : he shall not be separated from the people by the Devil. Whoever indeed is placed in the final necessity of his sickness shall wish to receive and receiveth penance, and straightway is reconciled and goeth from hence : I admit to you that we deny him not what he entreateth : but we do not presume therefore that he shall be well from henceforth.

*Lesson iij.*

**I** presume not, I deceive ye not : I presume not. I presume not : I deceive ye not. A faithful <man> living well passeth away from here safely, <one> baptized at <the last> hour passeth away from here safely, <he> doing penance and reconciliation while he is sound, and afterwards living well : passeth away from here safely. Doing penance at the last and being reconciled, whether safely passed away from here, I myself am not certain. Whence I am sure : I say, and I give assurance. Whence I

am not sure : I am able to give penance, I am not able to give assurance. Attend to what I say. I ought to set it forth more plainly : lest someone should wrongly understand what is to be understood. Can it be that I say they shall be damned ? No I say not. But neither say I thou shalt be delivered. And what sayest thou to me ? I know not, I know not : I presume not, I promise not, I know not. Wishest thee to be delivered from doubt ? Do penance whilst thou art sound. If indeed thou dost


true penance while thou art sound, and the last day should come upon thee, hasten to be reconciled : if thus thou dost, thou art secure. Whereby secure ? Because thou hast done penance at that time : when thou wast also able to sin. But if then thou wishest to do thy penance when thou art no longer able to sin : sins have dismissed thee, not thee them. But whence knowest thou, thou sayest, whether God may not perhaps forgive me ? Truly thou sayest, Whence ? I know not. That I know :

this I know not. Therefore I give thee <a> penance : because I know not. For if I knew it would not be useful to thee : I would not give it thee. Likewise if I knew that it would not be useful to thee : I would not admonish thee, I would not fright thee. There are two things : either thou art forgiven, or not forgiven. Which of these shall be the future to thee : I know not. Therefore lay aside what is uncertain : and keep that which is certain. [92v.]

[At Lauds.]

*Intravit Jesus in templum Dei.* AS:159; 1519:154r; 1531:92v.<sup>20</sup>

Ant.  
I.i.



E-sus \* went into the temple of God, and  
cast out all them that sold and bought : and o- ver threw the  
tables of the mo-ney -chang-ers, and the chairs of them that  
sold doves. Ps. Blessed be the Lord. **XX.**

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*Prayer.*

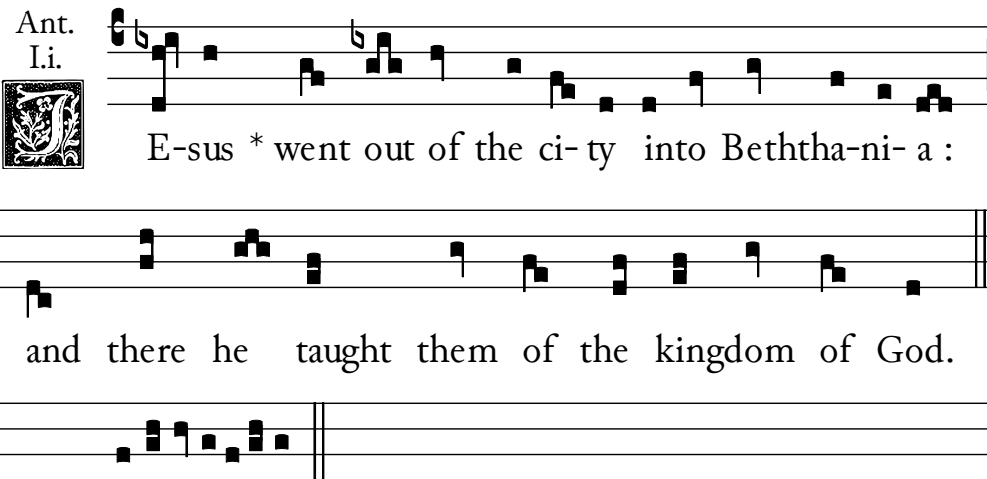
**L**ook down, [we beseech thee,]<sup>21</sup>  
O Lord, upon thy household :  
and grant that our mind may glow  
before thee with desire of thee :

which chastiseth itself by mortification of the flesh. Through our Lord.

¶ *At Vespers.*

*Abiit Jesus foras.* AS:159; 1519:154r; 1531:92v.

1207. Ant.  
I.i.



E-sus \* went out of the ci-ty into Beththa-ni- a :  
and there he taught them of the kingdom of God.  
Ps. My soul doth magnify. XX.

*Prayer.*

**M**ay our prayers, O Lord, ascend to thee : and from thy

church drive thou away all wickedness. Through.

¶ *Wednesday.*

[*At Matins.*]

*Lessons from a Sermon of Blessed Leo, Pope. (Sermon 4. de xl.)*<sup>22</sup>

[*Lesson j.*]<sup>23</sup>

**I**N preaching to you, dearly beloved, <this> most holy and greatest fast, what is a more apt introduction : than that I

begin by saying the words of the Apostle which have been read (in which Christ spake), Behold, now is the acceptable time : behold, now is

the day of salvation. For although there are no seasons which are not full of divine gifts : and access to the mercy of God is always furnished to us through his grace : yet now the minds of all should be moved with greater zeal to spiritual progress, and rightly animated with greater confidence : when the return of that day in which we were redeemed inviteth us to all the duties of piety, that we may celebrate the sacrament, excelling all others, of the Lord's passion : with purified bodies and minds. Indeed these great mysteries thus demand such unceasing devotion and continuous reverence : that we should remain always in the sight of God, as it is right that we be found on the feast of the Pasch itself. But seeing that few have this fortitude, and that while with frailty of flesh more austere observance is relaxed, and also that while concerns are extended

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

*Second Lesson.*

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

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

and to become accustomed to forgetting wrongs. Now let the faithful spirit train himself with the armour of justice on the right hand and on the left : that through glory and ignomy, through infamy and good repute, <he may maintain> a secure conscience neither puffed up with praises, nor discouraged by reproaches. Let him not be afraid, amid works of mercy : of the diminution of wordly means. Chistian poverty is always rich, nor feareth the needy<sup>24</sup> to labour in this world : to whom it is given to possess all things with the Lord of all things. Those workers therefore which do good works, ought not be afraid lest the ability of serving shall be lacking : seeing that, in the Gospel, in the two mites the devotion of the widow is approved, and gratuitous generosity hath a reward for a cup of cold water. For the measure of our charity is reckoned firstly by the affection of kindness, and never shall the effectiveness of mercy desert him : in whom mercy itself faileth not. The holy widow of Sarephta proved

this, who in the time of famine offered blessed Elias of that day's food which was all she had : and, preferring the prophet's hunger to hers, [93r.] without hesitation gave <him> a handful of meal, and a little oil. But the same did not want for what she had given faithfully, and in the vessels emptied by an outpouring of devotion a fount of new abundance appeared : that the fulness of her substance should not be diminished by <this> holy use, the want of which she had never dreaded. But these devotions, dearly beloved, for which we are confident ye are willingly prepared, doubt not the Devil who is the adversary of all virtues to envy, and for this to arm the force of his malice, that he may extend snares of piety from piety itself, and those he shall be unable to strike down by distrust, he shall endeavour to overcome by vainglory. Because it is difficult that man's praise should not catch him who liveth praiseworthy, unless, as it is written : He that glorieth, may glory in the Lord.

*Lesson iij.*

**T**O be sure, whose resolution would that most wicked enemy not dare to attack, whose fast would he not strive to violate, when (as is

revealed in the reading of the Gospel) <he> did not restrain his deceptions from the Saviour of the world himself ? For he being frightened of His fast of

forty days and nights, wanted craftily to investigate, whether this power of abstinence was given <Him> or His own, for he need not dread the dissolution of his deceitful works, if Christ had been subject even to the conditions of his body. And so first he cunningly searched whether He were Himself the Creator of all living things : which would be able to change the natures of corporeal things as He wished. Second whether under the appearance of human flesh divinity was hidden : to whom it was easy to make the air his pathway, and to hurl <his> earthy limbs through space. But when the Lord had preferred to oppose by the justice of the true man, rather than to manifest the power of <His> deity : at this he turned to the third trick of deceit, that he might tempt<sup>25</sup> Him in whom the signs of divine power had been held back, by the desire of domination, and to lead Him to his own veneration by promising <Him> the kingdoms of the world. But the wisdom of God rendered foolish the prudence of the Devil, so that the haughty enemy seeing a man such as he had formerly overcome, did not fear to attack him : whom it behooved to be slain for all mankind. Therefore of this adversary's devices,

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

foods : that while their use may be withdrawn, <their> nature may not be condemned. And withdraw yourselves from the aforementioned pestilential contagion : that with Christ

the Lord, the Creator of all, ye may reign, who liveth and reigneth, one God, world without end, amen. But thou, O Lord.

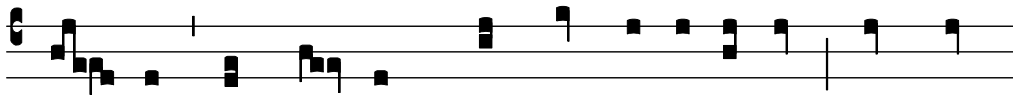
[At Lauds.]

*Generatio hec prava.* AS:159; 1519:154v; 1531:93r.

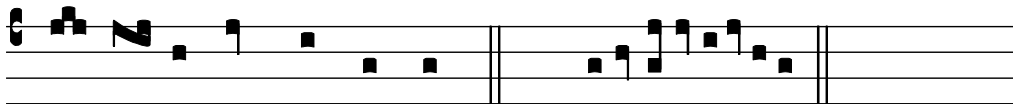
Ant.  
VIII.i.



His wicked \* and per-verse ge-ne-ration seeketh



a sign, and a sign shall not be giv-en it : but the



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

*Prayer.*

**M**ercifully hear our prayers, we beseech thee, O Lord : and stretch forth the right hand of thy

majesty against all things that oppose us. Through our Lord.

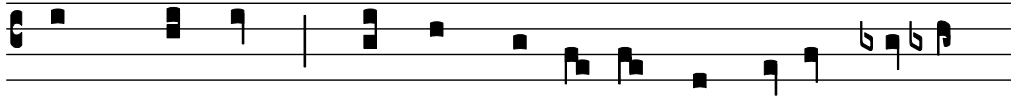
¶ At Vespers.

*Sicut fuit Jonas.* AS:160; 1519:154v; 1531:93r.

4934. Ant.  
IV.v.



OR as Jo-nah \* was in the whale's bel-ly three days



and three nights : so shall the Son of man be in the heart



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

*Prayer.*

**E**nlighen our minds, we beseech thee, O Lord, by the light of thy brightness : that we may be able to

see what we ought to do, and may have power to do what is right. Through our Lord.

## ¶ *Thursday.*

[*At Matins.*]

*Lessons from a Sermon of Blessed Leo, Pope.*

(*De sermone B. Leonis pape 5. de xl. Augustinus sermone 63. de tempore.*)<sup>26</sup>

[*First Lesson.*]<sup>27</sup>

[93v.]



He apostolical doctrine, dearly beloved, admonisheth us that putting off the old man with his works : we should be renewed from day to day in holy conduct. For if we are the temple of God, and the Holy Ghost is the dweller in our minds, the Apostle saying, For you are the temple of the living God : let great vigilance be our labour, that the receptacle of our hearts may not be unworthy of such a guest. And just as in houses made with hands praiseworthy diligence should be provided, so that anything,

whether infusion of rain, or whirlwind of storm, or if it be run-down with age, it shall be quickly restored to wholeness with care : so our souls ought to be guarded with continual concern, so that nothing disorderly nor impure shall be found. For although our building cannot stand without the work of its Author, neither can our building be safe except by the protection of the Creator : nevertheless because we are rational stones and living materials, thus the hand of our Creator buildeth us up, so that when his workman is

restored he may yet again be a worker. Therefore the obedience of man is to not refuse the grace of God : nor to falter from that good without which he is unable to be good. And if anything should be impossible or difficult for him in the performance of the commandments, let him not remain by himself but have recourse to aid. He therefore giveth a commandment : that should excite desire and supply aid, the prophet saying, Cast thy care upon the Lord, and he shall sustain thee. Can it be that perchance any one so insolently<sup>28</sup> showeth pride, and thus presumeth himself to be so inviolate, so immaculate,

that henceforth he should have no need of renovation ? He is entirely deceived by that presumption, and groweth old with excessive vanity, who, amid the temptations of this life, presumeth himself to be immune from every wound. All things are full of perils : they are full of snares. They incite lusts, they are lying in wait with allurements : profit is pleasing, losses deter. Bitter are the tongues of slanderers : nor are the mouths of praises always truthful. Thence rageth hatred, hence deceiveth lying kindness, so that it be easier to shun quarelling, than to avoid deception.

*Second Lesson.*

**U**t to them maintaining virtues, the way <is> so doubtful, and discernement is so uncertain, that if anyone shall be able to keep to the measure of the most slender boundaries of distinction between good and evil : it may be difficult that delicacy of conscience rob our tongue of <its> sting, and may <also> escape the reproaches of the wicked, to whom justice should be a friend. Now when human thinking is directed to those changes of temporal things : how many dark mists oppose them, how many perverse opinions

are concealing errors, so that fuel for complaints is taken up from interposing contradictions. For granted that the hearts of all the faithful should not doubt divine providence to be absent from no regions of this world, and at no times : neither do worldly events depend upon the power of the stars, but everything is most equably and mercifully disposed by the most high King, seeing that it is written, All the ways of the Lord are mercy and truth : yet certain things do not proceed according to our desires, and hindered by the error

of human judgement the cause of the unjust more often overcomes that of the just : it conforms too closely to our nature, and by such dangerous anomalies even the great are agitated and are impelled to murmur unlawful excuses. Inasmuch as among these vicissitudes even the most excellent prophet David : should declare himself to be always endangered by turmoil, and say, But my feet were almost moved, my steps had wellnigh slipped : because I had a zeal on occasion of the wicked, seeing the prosperity of sinners. Whence, seeing that such firm strength is of so few, that none should be shaken by the disturbances of inequity, and many of the faithful may be corrupted not only by opposers but also by followers : for the curing of the wounds with which human infirmity is injured, treatment must be summoned. For that reason indeed, to everyone for whom this world is full of dangers, this is briefly mentioned : as the scripture saith, Who shall glory

to have himself a chaste heart, or himself to be clean from sin : let them all understand pardon for sins and reparation to be a necessary treatment. But when, dearly beloved, hasten we to the divine remedy, whensoever those sacraments of our redemption are brought back to us by the law of time, which in order that we should worthily celebrate : let us prepare for most beneficially by fasting for forty days. For not only these, which through the mystery of the death and resurrection of Christ are coming to be born to a new life by [94r.] baptism : but also all people having been born again both usefully and necessarily take up for themselves the protection of this sanctification. The former, those which have not yet, let them receive : those that have received, let them preserve, the Apostle saying, Who standeth, let him take heed lest he fall. No one is so upheld by firmness : that he ought to rest secure in his stability.

*Third Lesson.*

**L**ET us therefore, dearly beloved, make use of the venerable institutions of this salutary season : and with care let us expertly cleanse our mirrors of the heart. No matter how

much indeed chastely and soberly this mortal life be lead : it is yet sprinkled with some dust of the earthly way of life. And the brightness of minds made in the image of God, is not



therefore such a stranger to all the fumes of vanity : that it could not be darkened with filth, and not need always to be polished. But if indeed it is necessary for the most cautious souls : how much more shall be demanded of them, which perhaps have passed the time of a whole year, either too safely or too negligently ? With due charity we warn all therefore not to be deluded by one another, because consciences of individuals, not able to be seen by us, with the eyes of God discerning all at once, being not shut off by hidden places, nor by enclosing walls, not only actual acts and thoughts, but also those going to be done and thought are known to him. This therefore is the knowledge of the most high Judge, this is the terrible gaze, unto which every solid thing is penetrable, and every secret lieth open. Unto whom the obscure are made clear, the dumb answer, the silent confess : and without voice the mind uttereth. Let no one disdain the forbearance of God's goodness with impunity for his sins : nor let him by no means therefore reckon that offence, because <His> anger is not yet tried. Long lives are not mortal respites, nor shall lasting freedom of foolish pleasures cross over into

eternal punishment : if while justice is suspended, the remedy of penitence is not sought. Let us flee, therefore, to the omnipresent mercy of God : and, that the holy Pasch of the Lord may be celebrated with worthy observances : let the hearts of all the faithful be sanctified. Let rage grow mild : let irascability grow tame. Let all confess their faults to one another in turn : neither let the exactor be vengeful, where the suppliant is kindly. Saying, Forgive us our debts, as we also forgive our debtors : we are bound with strong chains, unless we profess <that> with which we are filled. Whence if the covenant of this most holy prayer with its condition be not wholly preserved : now at least each one may know his conscience : and forgiving the offenses of others, he shall obtain cleansing from his sins : the Lord saying, If you will forgive men their offenses : your Father, who is in heaven, will forgive you also your offenses. He is likewise not far from what he asketh : when upon the benevolence of begging, dependeth the sentence of judgement. Who, hearing human prayers equally with his mercy and justice prescribeth concerning our fickleness, that by no means should he be held in the same law of severity : whom


He had found not desirous of vengeance. For clemency is fitting for meek : and also for generous souls. Nothing is indeed more worthy than that a man should be one who imitates his Author : and according to the measure of his own faculties, let him be the executor of divine works. For when the hungry are fed, the naked clothed, the infirm cared for : doth not the hand of the servant carry out the service of the Lord, and is not the kindness of the servant a gift of the Lord ? Who having needed not an assistant with which to

accomplish his mercy : hath so tempered his omnipotence, that the hardships of men should be aided by men. And rightly to God <they> return thanks for the works of mercy : whose works appear to be as those of servants. On account of which the Lord himself said to his disciples, So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven : through Christ our Lord who liveth and reigneth, one God, world without end. But thou, O Lord, have mercy upon us.

[At Lauds.]

*Si vos manseritis.* AS:160; 1519:154v; 1531:94r.

4918. Ant.  
VII.i.



F you contin- ue \* in my word, you shall be my  
disci-ples indeed : and you shall know the truth, and the  
truth shall make you free. *Ps.* Blessed be the Lord. **XX.**

*Prayer.*

**A**lmighty everlasting God, who  
in the observances of fasting and

almsgiving hast provided remedies<sup>29</sup>  
for our sins : grant us ever to be

devoted to thee in mind and body. | Through our Lord.

## ¶ *At Vespers.*

[94v.]

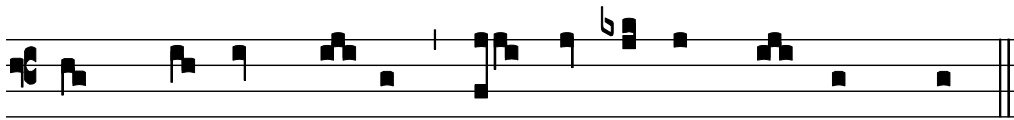
*Ego enim ex Deo.* AS:160; 1519:155r; 1531:94v.<sup>30</sup>

Ant.  
IV.ii.

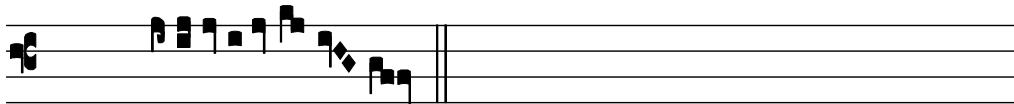


2573.

OR from God \* I pro-ceeded and came : for I



came not of my- self, but my Father, he sent me.



*Ps.* My soul doth magnify. **XX.**

*Prayer.*

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

profess : and love the heavenly gift  
which they frequent. Through our  
Lord.

## ¶ *Friday.*

[*At Matins.*]

*Lessons from a Sermon of Blessed Maximus, Bishop.*<sup>31</sup>

*First Lesson.*



**E** have heard, dearly be-  
loved,<sup>32</sup> just as the Gospel-  
trumpet hath sounded, our  
Lord and Redeemer resisting against  
the temptations of the Devil not only  
with words : but also fighting with

the Spirit. He indeed conducteth the  
struggle by speech : but completeth  
the victory with majesty. Let us not  
think to be conflicted by such a  
remarkable mystery, in which either  
the inflamed Devil breaketh forth

into word : or rather that the Lord of the world should nevertheless condescend to answer his tempter's words. In all these however : of our salvation is the reason. For us the Saviour hungereth : for us he speaketh. We conquer in that : because we are to him the reason for fighting. For who would doubt the Only Begotten of the Father, which no creature is able to meet, to have entered the contest for those for whom he clad himself in flesh ? Therefore the form of the human body induced the most crafty enemy to go forth to battle : whom the true Son of God hath confounded with the reply of a true man. Because of which the wandering and two-headed tempter is searching for soft and light temptations, because granted he saw the appearance of a fleshly man in Christ : yet disturbed by the presence of divinity, he suspected him to be more than human. He therefore was roused to dare approaching one born of a woman : but was frightened by the begetting of a virgin. Although indeed Mary, a daughter of Eve, certainly had given birth to Christ : nevertheless he had not been conceived from Adam. When therefore the enemy saw the Son of God

begotten by means of such a miracle : he pondered within himself (as I suppose) and also wondering said, Who is he, which not knowing me hath entered into this world ? I knew indeed that he was born of a woman : but I know not whence <he was> conceived. Behold the mother is evident : but I am not able to discover the father. I see the birth : but I discern not the begetting. And what increaseth my astonishment : exceptionally to the law of begetting, indeed the mother exulteth as a virgin at the birth of a son. Lo ! as a child <he> lieth in a cradle, <his> face streameth with tears : and resembling one that is mortal, <he> cometh forth with crying. And while nothing of infancy is wanting in him : yet of corruption as in an infant there is none in him. He is covered with dirty rags, but <he> smileth happily to the shining star in heaven, moreover in his honour ministering angels rally to him between the stars and the earth, and exulting they announce : this new thing which I do not understand. What is this miracle ? I see what I am unable to look upon, I hear what I am not able to comprehend : that one born a man is honoured as God. But thou.

*Lesson ij.*

**A**T no time hath it befallen to me that any man should be born : and should have nothing of human vice. What is this so new and powerful generation ? He was born amongst sinners and the wicked, and likewise proceeded from a mortal mother : more spotless than all that have been born, and in him appeareth to me more purity from heaven. The root of greed ariseth not in him : nor doth any hatred beat in his heart. His tongue knoweth not falsehood : his eyes admit not desire. He is enfeebled with no delights of the ears. To be sure the luxury by which I have subjected the human race to myself : is not able to penetrate his breast. He belongeth not among the boasters : nor with the wicked. And what more ? I find nothing in him that should delight me : he voideth all my efforts. What should I do ? where shall I turn ? I feel myself stronger. I think he may wish to reign in my kingdom. Lest perhaps he be God : whom no offense is able to pollute. But if he should be God, how could he have endured the indignities of being begotten of a woman ? How could he have been contented with a manger and swaddling clothes ? Who could believe

the crying of infancy <to be> in God ? To whom is it not laughable that God be nourished with woman's milk ? After all behold he hungereth : when certainly no reason should convince that God should be hungry. Evidently the Devil was ignorant insofar as what nourishments Christ preferred in infancy, and what food the man desired : it was not that of bodily weakness, but the sacrament of heavenly grace. For the Son of God [95r.] who continueth timelessly for ever with the eternal Father, which together with his Creator <is> naturally incapable of suffering, <who> reigneth with unncorruptible authority : carried out the mystery of salvation in our flesh. And on account of this mortal association he endured suffering : so that as a man he might triumph in the struggle with the enemy of the human race. Whence also that reckless one, blinded by his rage, said to the Lord, If thou be the Son of God, command that these stones be made bread. This is most foolish empty thievery of the same. Through bread indeed he wished to tempt Him who is bread, reckoning him to struggle in need of food : who preferred voluntary hunger. To whom the Lord responded, It is

written, Not in bread alone doth man live : but in every word that proceedeth from the mouth of God. This is to say, In vain, O Devil, thou again attemptest to trip up by food. It is enough to thee, that being persuaded with forbidden fruit in paradise : Adam hath been deceived by thee. Neither doth hunger defeat me : nor do I yield to thy inducements. For the will of God : is my food. The Word of God : is perfect refreshment to me. Which proposition having been rebuffed : I

reckon that the Devil said again, What is this thing ? I see that he is hungry : and I find in him no necessity of eating. So <this> man endureth all things : just as God overcometh all things. That Adam, without doubt made by the hands of God, once yielded to my snares : this son of a woman was neither prevailed upon in his necessities, nor acquiesceth to my counsels. That one I overcame by the mouth of the serpent, this one even disdaineth my speaking.

*Lesson iij.*

**A**gain, standing on the pinnacle of the temple : he said to the Lord, If thou be the Son of God : cast thyself down. Cast thyself down he said. How disturbing is this that is spoken ? He thinketh to be able to persuade Him through great danger : from whom he was able to obtain nothing by bread. To whom he was answered by Christ, It is written, Thou shalt not tempt the Lord thy God. That is, this which thou urgest, O Devil : is presumption of temptation, not counsel of reason. An emptiness of boasting : not a model of virtue. Every miracle is empty : that is not worked for the usefulness of human salvation. And with this

brought to nought by the Lord's response : he sheweth Him all the kingdoms of the world and their honours saying, All these will I give thee, if falling down thou wilt adore me. To whom again he answereth, It is written, The Lord thy God shalt thou adore, and him only shalt thou serve, that is, unto thee who shall adore the Demon : unto thee are destined not kingdoms but the lower regions. Inasmuch as to adore God and to truly serve him : is the prerogative of rulers. But thou who desiring the honours of the world hast promisest <it> through prevarication : shall find <thyself> unable even to give the kingdom. Behold,

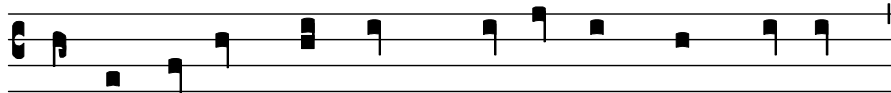
even with a triple interrogation the tempter accomplished nothing. Uncertain he came : more uncertain he returned. He was advancing in order to test : he departed rejected. Therefore now, dearly beloved brethren, because in the reckoning of the Lord's victorious fasting, we have recognized the triumph of our salvation : let our fast be sanctified with devout services. But what else is to sanctify the fast, except to be willing to do justice to the cause of the holy fast, <by> avoiding wickednesses ? He sanctifieth that fast : whose heart is not turned aside from the right path by the flattery of powerful friends and the influence of parents, and also by the favours of clients, small or great. He sanctifieth his fast : of whom the value of justice doth not diminish. He sanctifieth that fast : who extinguisheth<sup>33</sup> the flames of raging passion, with a gentle mind of placability. He sanctifieth the fast : who turneth away lustful eyes from shameful gazing by the restraints of chastity. He sanctifieth the fast : who disperseth the casting of insults with the shield of forbearance from retaliation. He sanctifieth the fast : who restraineth quarelling disturbanes with the sensibleness of peaceful conversation

and the skill of more prudent speech. He sanctifieth the fast : who when vain thoughts arise in his breast like thorns in the Gospel he cutteth <them> away as if some ploughman furrowing with a ploughshare. He sanctifieth the fast : who pitying consoleth the poverty of desitution from his hand according to the quantity of his substance. He sanctifieth that fast : who through attentiveness to all the divine precepts of the law, rejecteth the devilish temptations of his heart. And therefore, dearly beloved brethren, if we wish to exhibit fastings pleasing to God : let us be strong in faith, just in judgement, sober in feasting, restrained in pleasures, faithful in friendship, patient in injustices, moderate in contentions. Fleeing immodest speech, constant against injustices, simple in charity, cautious amongst the deceitful, consoling the [95v.] sorrowful, resisting the obstinate. Sparing in suspicions, silent amongst evil speakers, humble amongst co-equals. If with these sorts of virtues we shall be willing to sanctify our fastings : giving thanks to the Lord until the Paschal festival, we shall also come to the joys of the heavenly promises, with undoubted faith and a happy conscience.

[At Lauds.]

*Angelus Domini descendebat.* AS:160; 1519:155r; 1531:95v.

Ant.  
IV.iv.

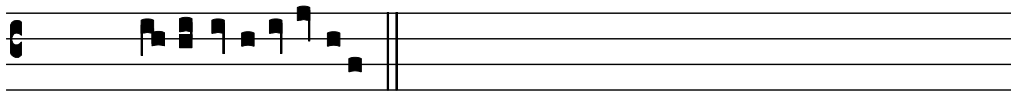


1412.

HE Angel of the Lord \* descended from heaven,



and the wa-ter mov-ed : and one was made whole.



*Ps.* Blessed be the Lord. **XX.**

*Prayer.*

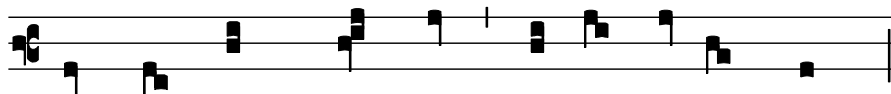
**B**E gracious, O Lord, to thy  
people : and whom thou  
makest to be devoted to thee, kindly

revive with thy merciful assistance.  
Through our Lord.

¶ At Vespers.

*Qui me sanum fecit.* AS:160; 1519:155r; 1531:95v.

4483. Ant.  
I.i.



E that made me whole, he instructed me :



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

*Prayer.*

**H**ear us, O merciful God : and  
shew unto our minds the light

of thy grace. Through our Lord.




## ¶ *Saturday.*

[*At Matins.*]

*Lessons from a Sermon of Blessed Maximus, Bishop.*<sup>34</sup>

*Lesson j.*

 Hat astonishing conflict, which had been between the King of heaven and the tyrant of the heavenly King, of charity the reading of the Holy Gospel now having been read through and your hearing having borne witness : the triumphal mystery of the Lord's incarnation resoundeth to us. For the almighty Lord with ineffable affection of pity, having felt compassion for human bondage, and also now wishing his diabolic power to be removed from the world : sent his only begotten Son, not that divinity be lessened, nor that virtue be different, nor that will be discordant, who receiving our flesh, having spurned the ancient condition of begetting, by a new law a new Son was born from a woman of uncorrupted body, and insofar as the Devil presumed to tempt this saving man after having been adopted into the fellowship of deity, he was not able to overcome <Him>. And so when that deadly lion saw the Lamb of God after a most lengthy and

continuous fast of forty days and nights to be hungry, and he could not believe God to be hungry : that most expert in the art of temptation approached saying, If thou be the Son of God : command that these stones be made bread. He thought to himself, as I suppose, of such a cunning trick : and said, If this is he at whose command manna flowed from heaven to the hungry people in the wilderness, if this is he whom I recall had brought out streams from the rock : <he> shall now be able to transform stones into bread. And if not at my petition : then by his necessity who hungereth. Insofar as if he shall do <so> : I shall prove <him to be> God. If he shall be unable : I shall discern a man. The Devil therefore awaited the bread not so much that he should acquire it for himself : as that he was endeavouring to seize the world. But the Lord of the world, who was able both to produce bread from a stone, and was unwilling that the sacrament of salvation should be manifested by

human testing : thus tempered his answer in <his> holy mouth, that neither should Him who was truth speak falsehood, nor that he which from the beginning is false, who would not believe, would be able to

recognize the truth. Saith therefore the Lord unto him, It is written, Not in bread alone doth man live : but in every word that proceedeth from the mouth of God.

*Second Lesson.*

**T**HE tempter received the answer from the Law : to which he was unable to resist. He, being not in the practice of eating, did not take the bread : but demanded <of the other> with deceiving trickery. Wherein indeed should the Son of God have necessary human bread, to whom all was of his own divine substance : or for what reason made Christ bread from earthly stone, when he himself [96r.] (as it is read) was spiritually both bread and stone ? The tempter mocked and ridiculed : another scheme of temptation was attempted. For by his secret and arcane council the Lord stood on the pinnacle of the temple : the Devil said to him, If thou be the Son of God : cast thyself down. O how foolish and perverse this excessive suggestion : that should tell the Son of God, Cast thyself down. Can it be that he had not rightly said, If thou art the Son of God, ascend into heaven.<sup>35</sup> Insofar as whom the Lord made : truly would

prove to be the Son of God. But the enemy of heaven indeed not tempting <Him> to be willing to be induced to ascend to the heavens, in fact provoketh <Him> downwards to the depths : because he desireth all to fall, who perceiveth himself to have fallen before all men. Neither doth the blind <one> know that he is attempting to persuade Him to fall : who not only is not able to fall, but cometh to correct the collapse of the falling. For the Lord (as it is read) raiseth up the fallen : the Lord unbindeth those in chains. Who therefore hath come not to deceive but to save from being deceived, voideth the strategem of testing by such a measure of most cautious response : so that not only would the Dark Enemy not be able to see the mysterious purpose for us, but more and more was he confused with obscure and uncertain convolutions by the Lord's answers. For that invincible spiritual warrior of battle

saith, It is written, Thou shalt not tempt the Lord thy God. How simple the prudence in this reply, and how circumspect the simplicity : by which neither is truth kept silent, nor is the reprobate able to test what things are true. Truly as it is written, The light shineth in darkness : and the darkness did not comprehend it. The Devil heareth that God is not to be tempted, yet acknowledgeth not the man whom he tempteth to be

God. And indeed he seeth<sup>36</sup> that Christ is able to answer equally what pertains to man : and what pertains to God. But in his wickedness even that is not sufficient : he yet tieth the snares of the third trial. He led,<sup>37</sup> it saith, Him up into a very high mountain, and shewed him all the kingdoms of the world, and the <honours> of them, saying, All these will I give thee, if falling down thou wilt adore me.

*Lesson iij.*

**A**Nxiously brethren turn ye : because to fall is all that the enemy urgeth. Indeed all who adore the Devil fall : and indeed he falleth who pursueth worldly power and honour by means of sacrilegious arts and with harmful promises. But our Lord and Saviour as usual confounded him with a response saying, Go behind me, Satan. For it is written, The Lord thy God shalt thou adore : and him only shalt thou serve. The testimonies of Holy Scripture were given, not that the unconvertable should be taught : but that the impudent should be refuted. Christ commanded him to go behind : so that the most hard enemy, even now speaking to Him presumptuously, whose will he is not able to recognize,


might feel <His> power. He was commanded to go behind, who offered the kingdoms of the world, that was not willing to yield to the authority of the Son of God, to which he was reluctant to be subject : and also that by whom he unjustly demanded to be adored, he would be duly approved by everyone adoring. And what is more, dearly beloved, while the impious tempter speaketh, and while he dareth the forbidden, as if defeated by a man, he became silent : and as if by a command from God he withdrew. And it was necessary that now he should withdraw that temptation : in which by stirring all his might and exerting all <his> strength, he was able to discover in Him not even a trace of desire. <He

was> astounded and amazed to discover after so many ages a man not having human desires : and one born in the flesh to have nothing within of bodily corruption. With the Devil departing back therefore : approaching angels (as was read) ministered to him. How great the triumph of that glory be : retinues of angels teach us. No wonder, certainly, if there came angels with ministries to him : of whose victory they were amazed. And therefore brethren if we are unwillingly overcome by the Devil : let us cling to him who hath triumphed over the Devil. Now to cling is to believe in Christ : and his paternal nature to be to divine, and the maternal truly of the body. For he shall be able to conquer the Devil, the Lord supporting him : longing for no matter what saving precepts of God, he should strive to hate all swelling of his mind to incline to pride, and clinging to greed, the root of all evil, to refrain from harmful luxury, the enemy of moral strength, to soften the enemy by holy charity : to shun useless and oftentimes dangerous and

disparaging talk. Also not to love the destructive profit of usury, not to oppress the guardian of peace, justice, with bribes : to shrink from devising harmful factions, to decline from inglorious and sometimes blood-thirsty soliciting of undue honour, from provoking discord, to repress lying by insolently speaking evil with the tongue. None the less they which pollute life, wound the soul, destroy alliances, drive off the Christian from good works, and also by all superstitions sacrilege of spirits and idols by which even the greatest benevolence of the Almighty is offended : are scattered by the true love of God. If therefore we continually abstain from these and also from all such sorts of crimes and vices : we shall rightly celebrate the days of this holy Quadragesima : and, exulting in all our solemn observances both with the faith of happy consciences and in tranquility, we shall fulfill the season : [96v.] through our Lord Jesus Christ, who liveth and reigneth, God, world without end, amen. But thou.

*Assumpsit Jesus discipulos.* AS:160; 1519:155r; 1531:96v.<sup>38</sup>

1501. Ant.  
II.i.



E-sus took \* his disciples, and went up into  
a mountain : and he was transfi-gur-ed be-fore them.

*Ps.* Blessed be the Lord. **XX.**

<p><b>L</b>ook graciously, we beseech thee, O Lord, upon thy people : and mercifully turn away from them the</p>	<p><i>Prayer.</i> scourges of thy wrath. Through our Lord.</p>
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Ebdo. i. quadragesime. Fo. cliij.

bis paratum est ab ori gine mundi. ps. Benedictus.  
Deinde dicant preces feriales cū psalmo Dñe ne i furore. l. q. d. ad  
post pm Misereere. Et si non est op per ncs horas per tunc quatuor  
gelumā qñ de feria agit unus de septē pīs penitentialib⁹ suo mōdo  
post pm Misereere. dicit nisi ad fertar tunc enim dicit ps Deus misereat.  
loco psalmi Misereere mei. et si festu. r. h. d. in crastino feriat  
tūc ad nouā tres vltiane sūt dicant. Similiter hoc die sabbatum.

**C**onuerte nos deus salutaris noster: et ut nobis ieiunium quadragesimale proficiat, mentes nostras celestibus instrue disciplinis. Per dñm nostrum.

**Añã.**

**V** Quo ergo dicit dominus, nolo mortem peccatoris: sed

ut ma gis conuertatur et uiuat. Deu s in nomine tuo.

Et cetera que ad prima perueniunt implentur. Quia in primis  
bragessimā quādo de terra. atque statim post prima quādo de  
ralem dicat cōmendatio animarū illi in crastino scripta  
catur sine nota quando **Dirige**. sine nota percellitur. **Dirige**  
ān. **Requie** eternā. ps. **Beati immaculati**. et cetera. Quia  
est in prima dñica aduentus dñi post scilicet in primis. **C**

Quia.

**D** Ex arma iustici e virtutis de i commendemus nos.

metipfos in multa pati enti a. ps. Legem pone.

**Q**uoniam ad dñm deum vestrum quia benignus et misericors est patiens et multū misericors: et prestabilis super maiestatem. **v. Participem.** Ab hac die usq; ad quatuordecim dies post octavam cha quando de feria agitur post tertiam dicant quod dicunt in quibus pro omni pplo hoc modo añ **De reminiscar et faciam.** De pctis nris **v. s.**

Notes, pages 959-994.

- <sup>1</sup> 1519:152v.
- <sup>2</sup> *Ambrosii Opera* VIII. p. 133, ed. Venet. 4°; p. 531, ed. fol. (*de Sermonibus S. Ambrosio hactenus adscriptis*, Sermo xxvii). [SB:dlxxxv.]
- <sup>3</sup> SB:dlxxxvi. has 'indicta' with the following note: 'in dicta' excudit Chevallonius (A.D. 1531) quod et in Ambrosianis editoribus invenimus.
- <sup>4</sup> 'ebrietas paritatem' legimus, secundum sensus exigentiam et codicum MSS. plurium ac potiorum consensum. Chevallonius vero, cum nonnullis codicibus, et cum omnibus editoribus ante Benedictines, 'sobrietas paritatem' repugnante sensu. [SB:dlxxxvii.]
- <sup>5</sup> 1519:153r.
- <sup>6</sup> 1519:153r.
- <sup>7</sup> 1519:153r.
- <sup>8</sup> 'supra scriptum est', 1519:154r.
- <sup>9</sup> 'vestrum' Vulgate; 1519:153r.
- <sup>10</sup> 1519:153r.
- <sup>11</sup> Quid velint verba rubrice 'Quere post Psalterium' in margine ed. 1531. adscripta, non satis liquet. [SB:dlxxxix.] This rubric points to the *Tabula psalterii*. [428].
- <sup>12</sup> 'et collecta'. 1519:153v.
- <sup>13</sup> 1519:153v.
- <sup>14</sup> 1519:153v.
- <sup>15</sup> 1519:153v.
- <sup>16</sup> 1519:153v.
- <sup>17</sup> 'de despéxeris' Chevallon. [SB:dxcii.]
- <sup>18</sup> *Augustini Sermo 393 de Penitentibus, Opera*, tom. v. 2244, ed. Paris, 1837. [SB:dxciiv.]
- <sup>19</sup> 'tuum', SB:dxci.
- <sup>20</sup> No flats appear in 1519:154r. AS:159 omits 'et' before 'cáthedras' and omits its note.
- <sup>21</sup> 1519:154r.
- <sup>22</sup> *Leonis Sermo iv. de Quadragesima. Opera*, p. 37. [SB:dxcvii.]
- <sup>23</sup> 1519:154v.
- <sup>24</sup> 'indulgéntia' Chevallon. [SB:dcxix.] *Breviarium*-1516:95v. has 'indigéntia'.
- <sup>25</sup> 'temperáret' Chevallon. [SB:dc.] *Breviarium*-1516:95v. has 'temptáret'.
- <sup>26</sup> *Leonis Serm. v. de Quadragesima. Opera*, p. 39, Inter *Augustini Opera*, tom. v. 2732. In Appendice Serm. 148. [SB:dcii.]
- <sup>27</sup> 1519:154v.
- <sup>28</sup> 'insolérter', Chevallon 1531. [SB:dcii.]
- <sup>29</sup> 1519:154v. has 'remédia posuísti'.
- <sup>30</sup> In 1519:155r. the second 'enim' is set F.FE. 1519:155r. has 'enim ex me'. PEN:72r. and BL-52359 give the psalm-tone as IV.i.

## Notes.

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<sup>31</sup> B. *Maximi* Homilie Hiemales. Homilia prima de Jejuniō Quadragesima. *Opera*, p. 205. [SB:dcvii.]

<sup>32</sup> 1519:155r. has 'Audistis fratres karissimi'.

<sup>33</sup> 'restringit' *Chevallon*, 1531. [SB:dcxi.]

<sup>34</sup> *Maximi* Homilie Hiemales. Homilia ii. de Jejuniō Quadragesime. *Opera*, p. 200. [SB:dcxii.]

<sup>35</sup> 1531:95v. appears to have a question mark here.

<sup>36</sup> SB:dcxiv. has 'Videt' and prints the following footnote: 'Vidétque enim' *Chevallon* 1531.

<sup>37</sup> SB:dcxiv. places 'inquit' in parentheses.

<sup>38</sup> In 1519:155r. this antiphon is set a fifth lower, in the F-clef, but with no flat at 'discípulos'.