

THE SARUM RITE
Sarum Missal Noted.
Performing Edition.

Volume A.

Part 3.

Pages 177-252.

Proper of Time.
Epiphany.

Edited by William Renwick.

HAMILTON ONTARIO.
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MMXXV.

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¶ *On the Vigil of the Epiphany.*

At Mass. Officium.



Light shall shine upon us this day, for unto us the Lord is born : and he shall be called Wonderful God, the Prince of peace, the everlasting Father : of whose reign there shall be no end. *Ps.* The Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength. Glory be to the Father. 103.

On this day, if it shall be a Sunday, the Melody on Kyrie. Gloria in excelsis. Sanctus, and Agnus. is sung as on a Simple Feast of Nine Lessons. If however it shall not be a Sunday : then the Melody on Kyrie. Gloria in excelsis. Sanctus. and Agnus. is sung as on a Feast of Three Lessons without Rulers of the Choir : and then neither Gloria in excelsis. nor Credo. nor Ite missa est. is sung, because it is kept as a Vigil : nevertheless let the Deacon and Subdeacon make use of the Dalmatic and Tunicle.

Prayer.

May the brightness of the approaching festival, we beseech thee, O Lord, enlighten our hearts : that so we may be able to free ourselves

from the darkness of this world, and may come to the land of eternal light. Through Jesus Christ.

¶ *Memorial of Saint Thomas, Prayer O God, for whose Church. as above, 147. and of Saint Edward, King and Confessor.*

Prayer.

O God, who didst manifest thy only-begotten Son our Lord Jesus Christ in a visible form to the most glorious King Edward : grant, we beseech thee, that by his merits and prayers we may be found worthy to

attain to the eternal vision of our Lord Jesus Christ himself. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

Let neither more nor less Prayers be said at this Mass : whether it be a Sunday or not.

Epistle. The kindness and love. *as above on the night of the Nativity of the Lord at the Second Mass.* 105.

Gradual. Blessed be He that cometh in the Name of the Lord : God is the Lord, who hath shewed us light. *℟̃.* This is the Lord's doing : and it is marvellous in our eyes. 105.

Whether it be a Sunday or not : always on this day is sung Alleluya. ℟̃. The Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel and girded himself with strength. 106.

but no Sequence is sung.

¶ *The Gospel according to Matthew. ij. 19-23.*

AT that time. When Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, saying : Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard

that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee : and he came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Offertory. For God hath made the round world so sure that it cannot be moved : ever since the world began, O God, hath thy seat been prepared : thou art from everlasting. 109.

Secret.

GRant, we beseech thee, O Lord, that in this present sacrifice we may both offer and receive Him whom the devout gifts of the coming

solemnity proclaim beforehand : our Lord Jesus Christ, thy Son. Who liveth and reigneth.

Secret of Saint Thomas as above. The salutary offering. 152.

¶ *Another Secret of Saint Edward.*

POur upon us, assisting at the sacred Altars, O Lord, we beseech

thee, the light of the Holy Spirit : that what we devoutly offer to thee in

On the Vigil of the Epiphany.

honour of the blessed King Edward
may, with him interceding, be unto us

a saving remedy. Through Jesus
Christ. In the unity of the same.

Daily Preface.

Communion. Take the young child and his mother, and go into the land of Judah :
for they are dead which sought the young child's life. 161.

Postcommunion.

GRant us, O Lord, we beseech
thee, worthily to celebrate the
mystery which in the infancy of our
Saviour is declared by brilliant

miracles, and the manifestation of his
humanity, which is shewn forth in his
bodily growth. Through the same.

Another Postcommunion of Saint Thomas as above, May the vernerable intercession.
153.

Of Saint Edward.

Postcommunion.

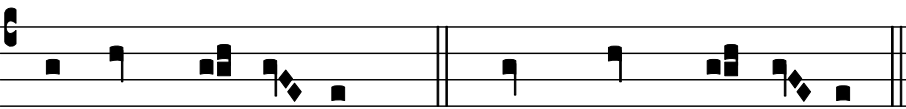

HAving been replenished with the
feast of living food, we beseech
thee, O Lord our God, that by the
pleading merits of thy blessed

Confessor King Edward, we may be
found worthy to be partakers of the
heavenly banquet. Through Jesus
Christ.

¶ *In the Night of the Epiphany.*

In the night to be sure of the Epiphany while the ix. R̃. is being sung with its Ṽ. and Gloria Patri. let the Deacon come forth for the censuring of the Altar with the Subdeacon and the Thurifer and the Taperer an Acolyte bearing the Cross, all vested in solemn apparel : having first received a Blessing from the Executor of the Office let him proceed through the midst of the Quire into the Pulpitum for the singing of this Gospel.

After the Ninth Responsory let this Gospel be sung.

IV. 
 He Lord be with you. R̃. And with thy spi- rit.





Ṽ. The contin-u-a-tion of the Ho-ly Gospel according



to Luke. R̃. Glo-ry be to thee, O Lord.

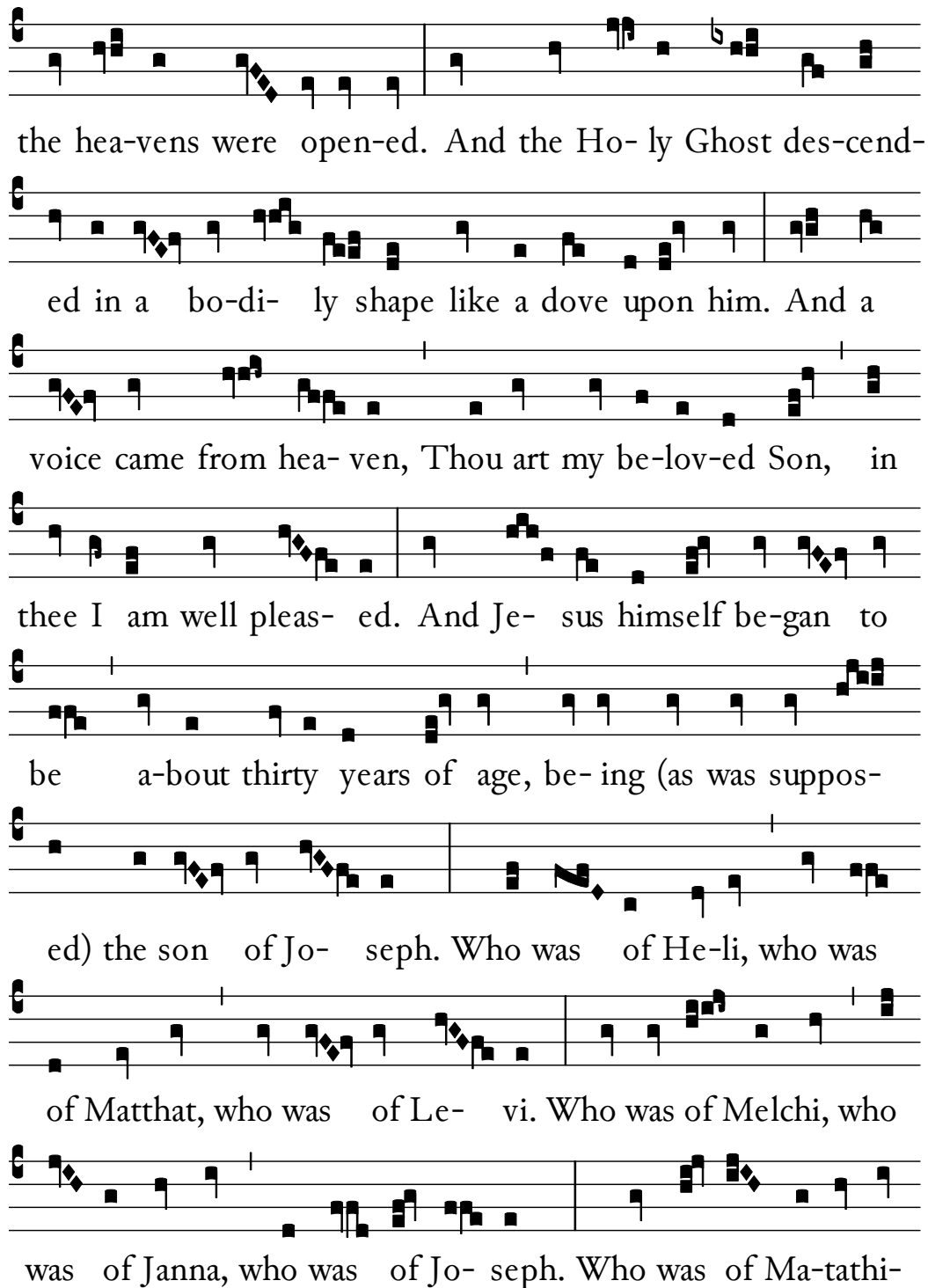
According to Luke iij. : 21-iv. 1.

Factum est autem.

Lect. III. 
 Ow it came to pass, when all the people were bap-

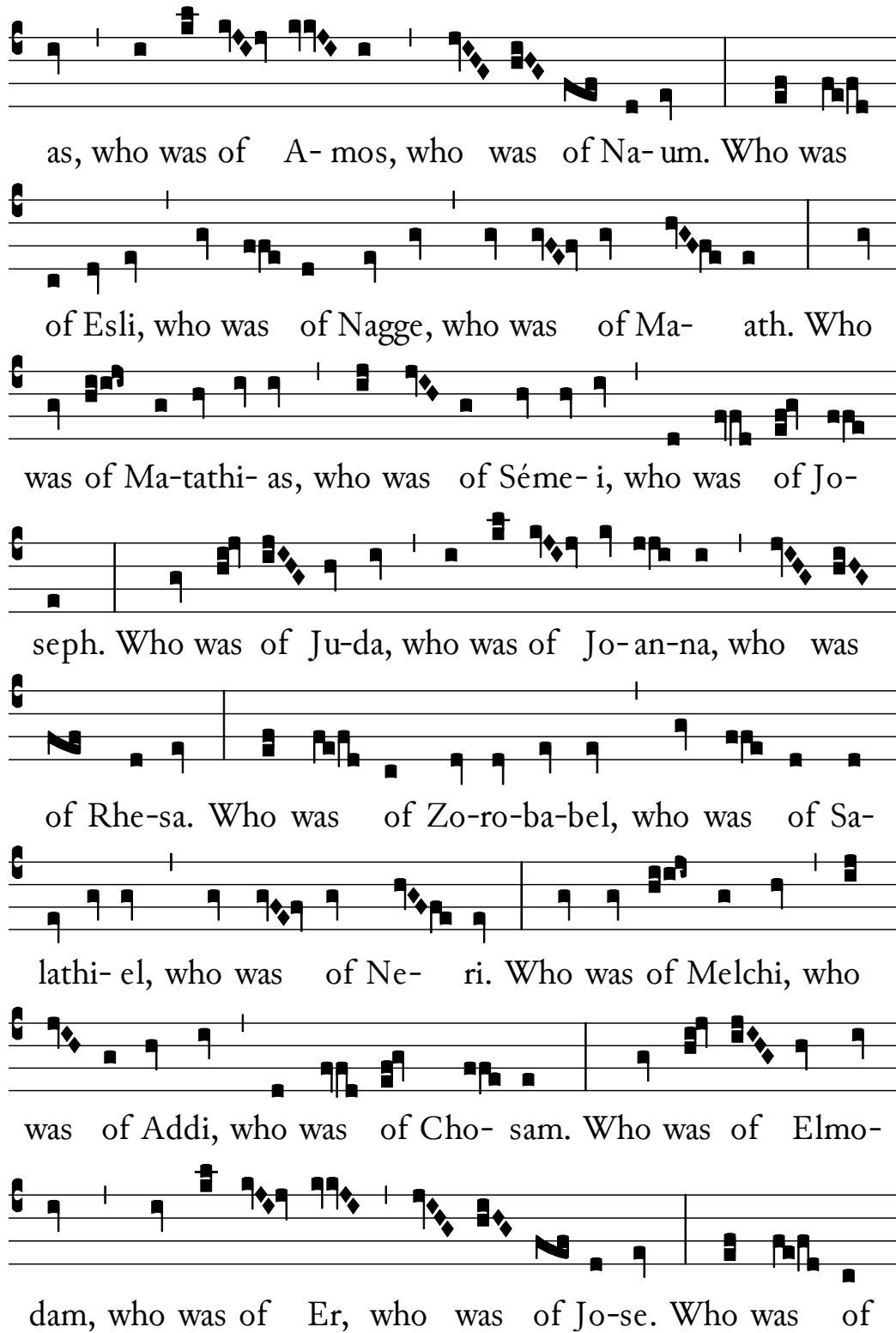


tiz- ed, that Je-sus also be-ing baptiz- ed and pray-ing,



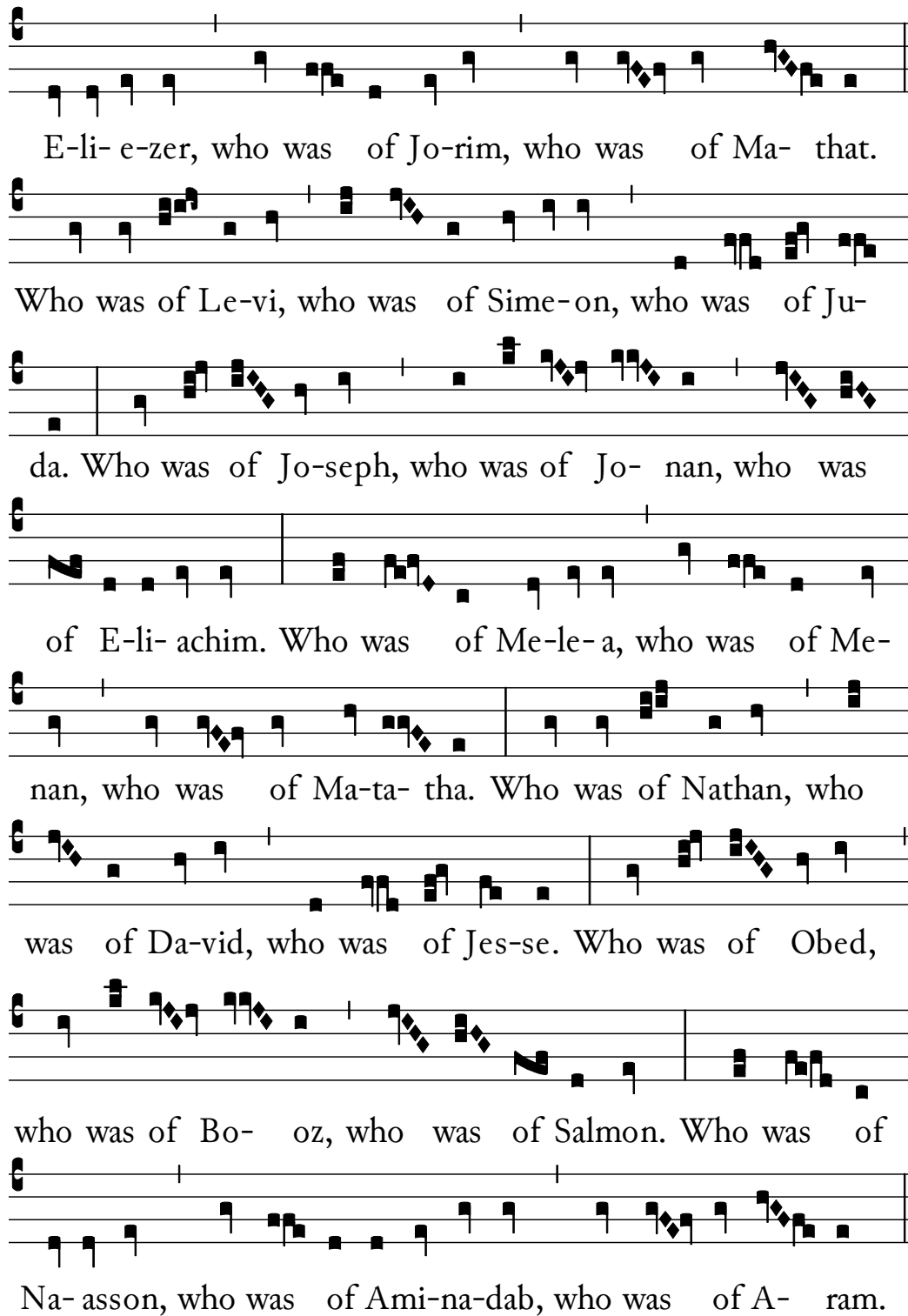
the hea-vens were open-ed. And the Ho-ly Ghost des-cend-
ed in a bo-di-ly shape like a dove upon him. And a
voice came from hea-ven, Thou art my be-lov-ed Son, in
thee I am well pleas-ed. And Je-sus himself be-gan to
be a-bout thirty years of age, be-ing (as was suppos-
ed) the son of Jo-seph. Who was of He-li, who was
of Matthat, who was of Le-vi. Who was of Melchi, who
was of Janna, who was of Jo-seph. Who was of Ma-tathi-

The musical notation consists of ten staves, each with a single melodic line. The notes are represented by black squares and diamonds, indicating pitch and rhythm. The text is written below the staves, with hyphens indicating syllables that span across multiple notes or staves. The notation is a form of square notation, common in early printed music.



as, who was of A-mos, who was of Na-um. Who was
of Esli, who was of Nagge, who was of Ma-ath. Who
was of Ma-tathi-as, who was of Séme-i, who was of Jo-
seph. Who was of Ju-da, who was of Jo-an-na, who was
of Rhe-sa. Who was of Zo-ro-ba-bel, who was of Sa-
lathi-el, who was of Ne-ri. Who was of Melchi, who
was of Addi, who was of Cho-sam. Who was of Elmo-
dam, who was of Er, who was of Jo-se. Who was of

On the Vigil of the Epiphany.



E-li- e-zer, who was of Jo-rim, who was of Ma- that.

Who was of Le-vi, who was of Sime-on, who was of Ju-

da. Who was of Jo-seph, who was of Jo- nan, who was

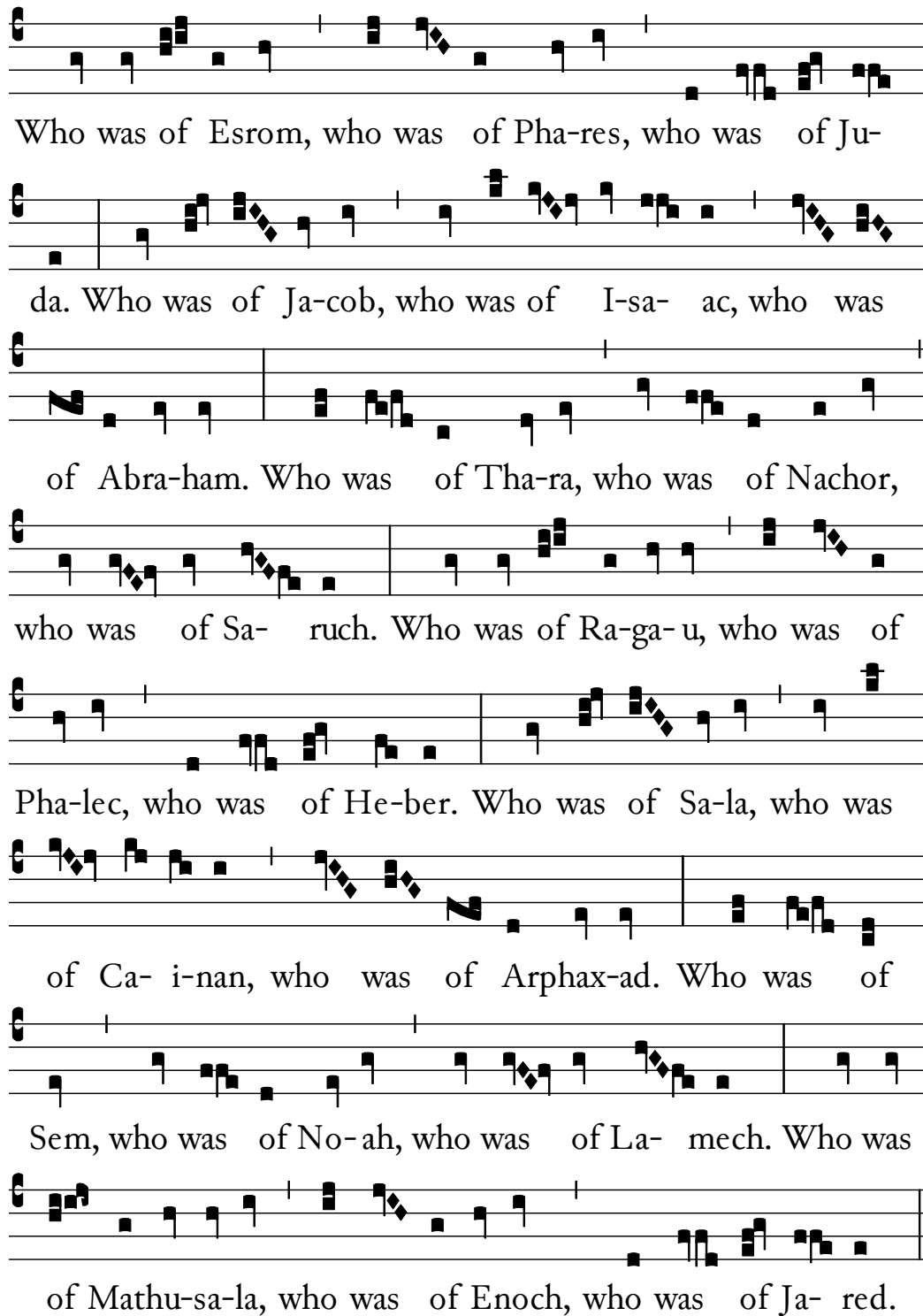
of E-li- achim. Who was of Me-le-a, who was of Me-

nan, who was of Ma-ta- tha. Who was of Nathan, who

was of Da-vid, who was of Jes-se. Who was of Obed,

who was of Bo- oz, who was of Salmon. Who was of

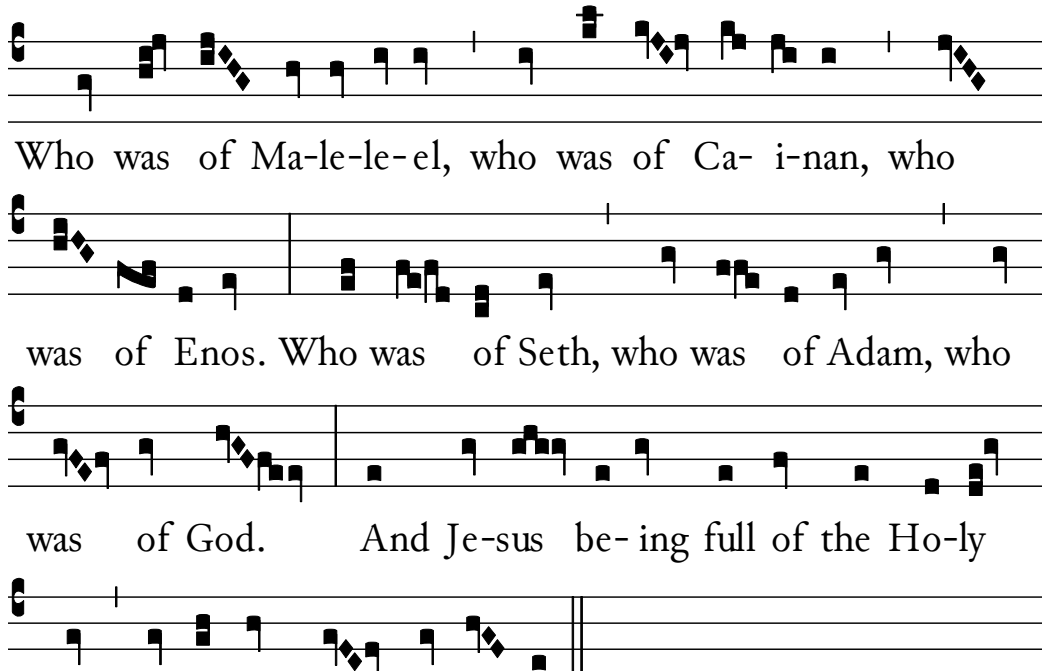
Na- asson, who was of Ami-na-dab, who was of A- ram.



Who was of Esrom, who was of Pha-res, who was of Ju-
da. Who was of Ja-cob, who was of I-sa- ac, who was
of Abra-ham. Who was of Tha-ra, who was of Nachor,
who was of Sa- ruch. Who was of Ra-ga-u, who was of
Pha-lec, who was of He-ber. Who was of Sa-la, who was
of Ca- i-nan, who was of Arphax-ad. Who was of
Sem, who was of No- ah, who was of La- mech. Who was
of Mathu-sa-la, who was of Enoch, who was of Ja- red.

The musical notation is a single-line chant written on a five-line staff. It begins with a C-clef and a key signature of one flat (B-flat). The notation consists of square neumes, some of which are beamed together. Vertical bar lines divide the text into measures. The melody is a simple, rhythmic sequence of notes and rests, typical of a liturgical chant.

On the Vigil of the Epiphany.



Who was of Ma-le-le-el, who was of Ca- i-nan, who
was of Enos. Who was of Seth, who was of Adam, who
was of God. And Je-sus be-ing full of the Ho-ly
Ghost, re-turned from the Jor-dan.

The musical notation is a single melodic line on a four-line staff. It begins with a C-clef on the first line. The notes are represented by black square neumes. The text is written below the staff, with hyphens indicating syllables that span across multiple notes. The chant concludes with a double bar line.

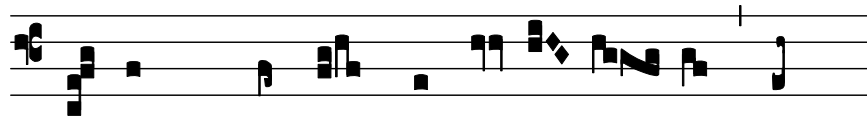
With the Gospel being finished, immediately let the Priest in his stall in a Silken Cope begin in a strong voice the Psalm Te Deum laudamus. [Breviary [48].]



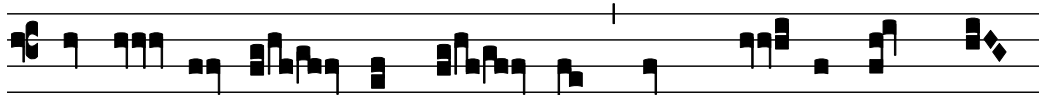
¶ On the Day of the Epiphany.

At Mass. Officium. II.

Ecce advenit Dominator.



E-hold, * the Lord the Rul- er is come, and

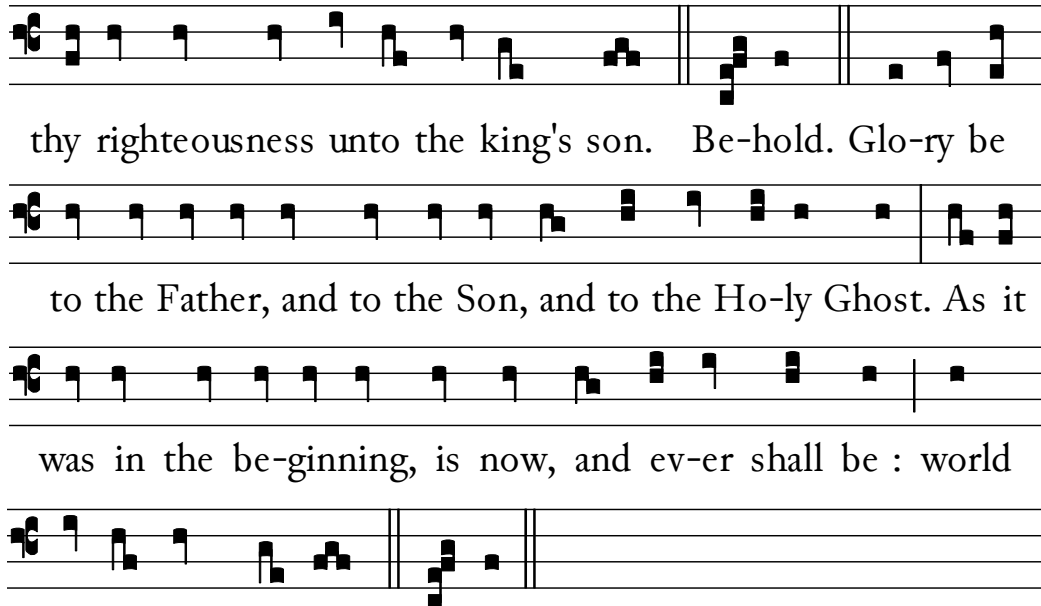


the kingdom is in his hand, and pow- er, and do-



min- ion. *Ps.* Give the king thy judgements, O God : and

On the Day of the Epiphany.



thy righteousness unto the king's son. Be-hold. Glo-ry be
to the Father, and to the Son, and to the Ho-ly Ghost. As it
was in the be-ginning, is now, and ev-er shall be : world
without end. Amen. Be-hold.

Kyrie Fons bonitatis. **XX.**

Prayer.

God, who on this day by the leading of a star didst manifest thy only begotten Son to the Gentiles, mercifully grant that we, who know

thee now by faith, may be brought to contemplate the splendour of thy majesty. Through the same.

Lesson from Isaiah the Prophet. lx. 1-6.

ARise, shine O Jerusalem ; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see :

all they gather themselves together, they come to thee : thy sons shall come from afar, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the drome-

On the Day of the Epiphany.

daries of Midian and Ephah ; all they
from Sheba shall come : they shall

bring gold and incense ; and they shall
shew forth the praises of the Lord.

Omnes de Saba.

Grad.
V.



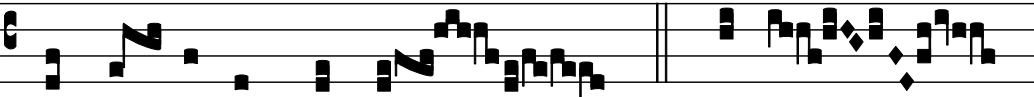
L1

they * from She- ba

shall come :



they shall bring gold and incense, and they shall shew forth



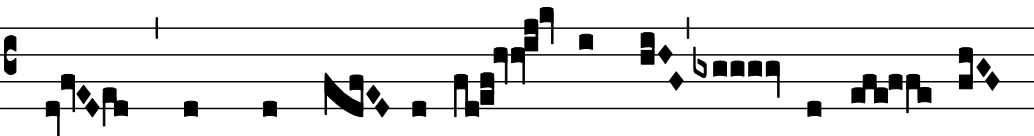
the prais- es of the Lord.

✠. A-rise

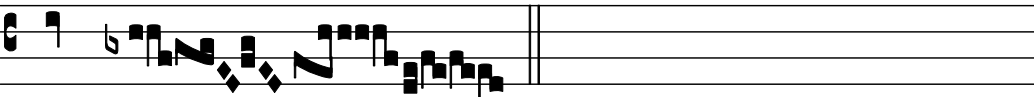


and shine,

O Je-ru- sa- lem,



for the glo- ry of the Lord is ris-en * up-



on thee.

Videmus stellam.

Alle.
II.



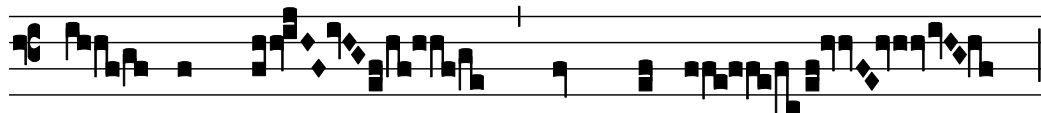
L-le-lu-ya.

*

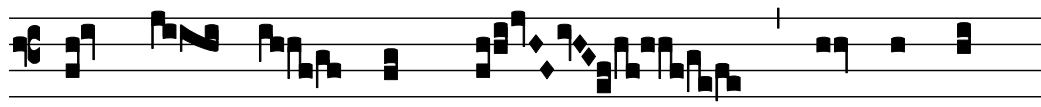
✠. We have



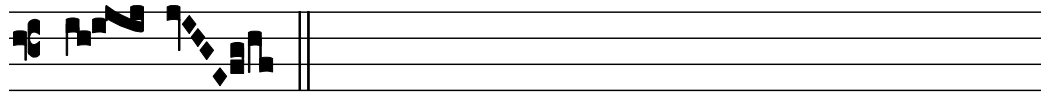
On the Day of the Epiphany.



seen his star in the east :





and are come with gifts * to worship



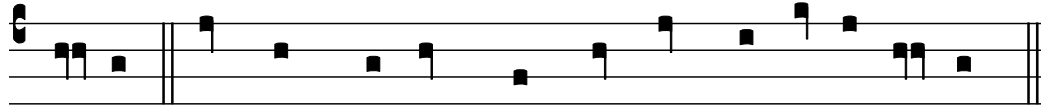
the Lord.

Epiphaniam Domino.

Seq.
VIII.




O, God in man is ma-ni-fest ! tell out the joy-ous




sto-ry. Tell how the wise men worship the Son incar-nate.

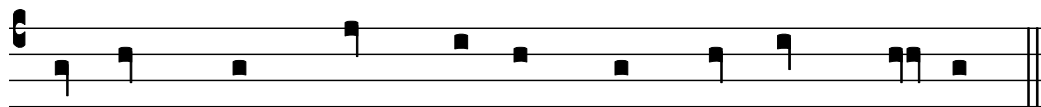
c¹.



Sag-es from furthestmost O-ri-ent speed to bow be-fore

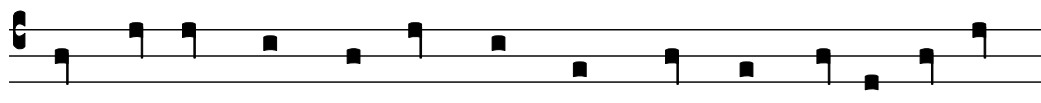


his boundless pow-er. Who is the King whom the prophets

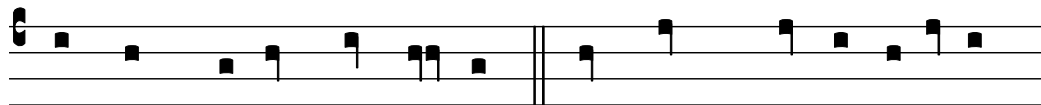


foretold should come to save both Jew and Gen-tile.

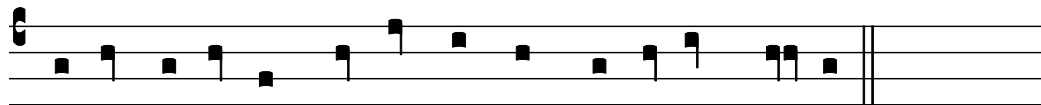
On the Day of the Epiphany.



Lo ! he humbleth himself from his throne of glo-ry, tak-eth



on him the form of ser-vant. He, though God ev-erlasting



be-fore all ag-es, now is born of the Virgin Ma- ry.

The following V. is sung thrice.



See, ful-filled is Ba-laam's prophe-cy, 'Out of Ja-cob shall



a star a-rise : ' (so 'twas pro-mised).

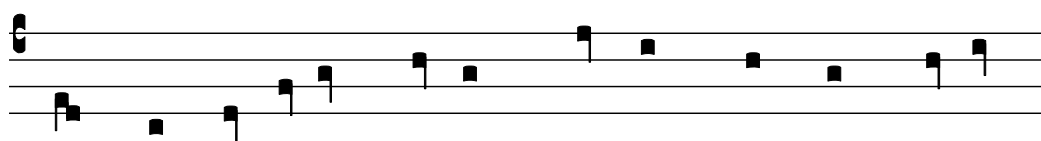
And let the melody of this Verse See fulfilled. be sung on Benedicamus. with Alleluya. at both Vespers and at Matins according to the Use of the Church of Sarum.



Ris-ing up in power and ma-jesty, it shall smite with dread

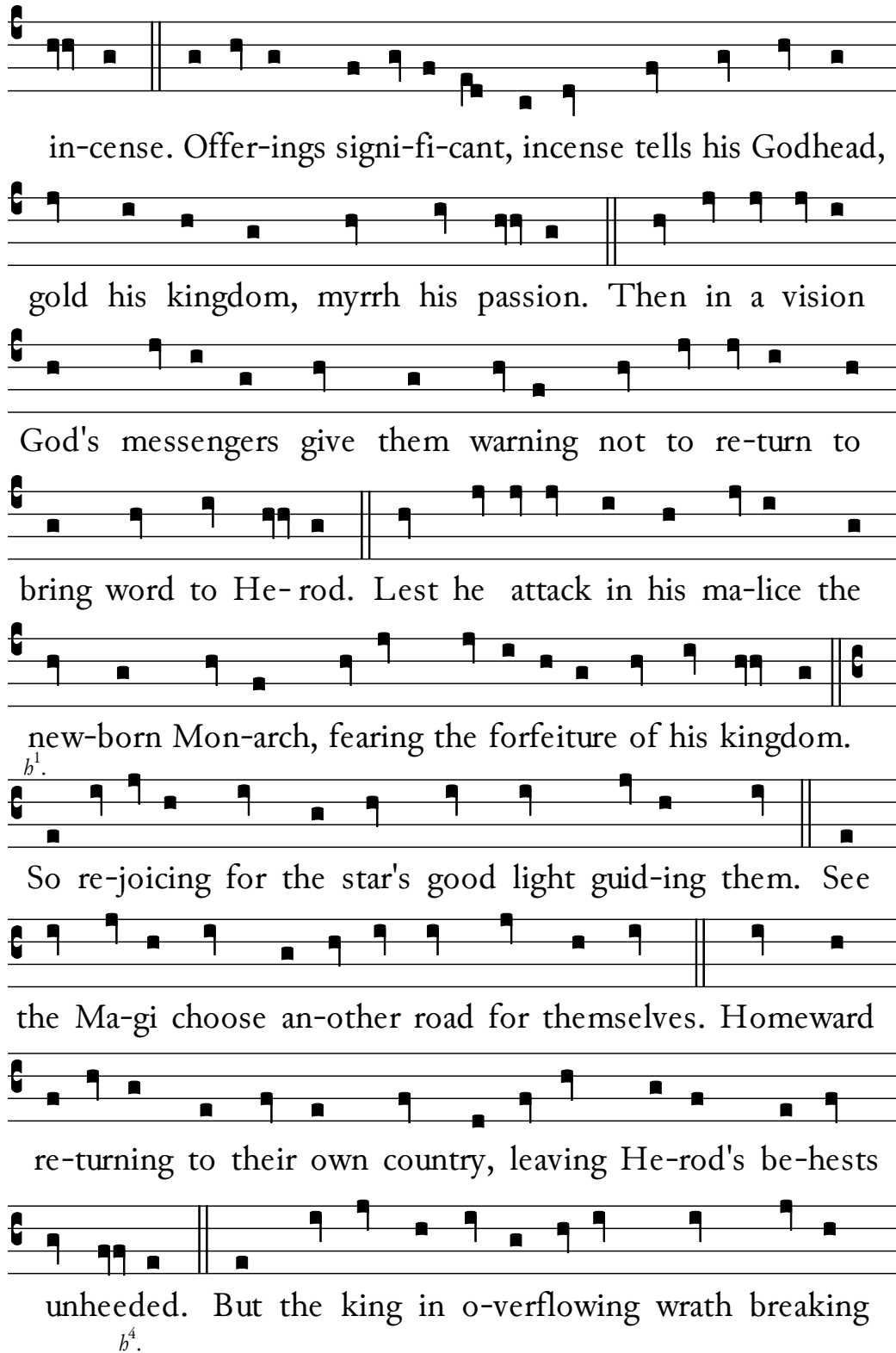


discomfi-ture Mo-ab's princ-es. See the wise men offer



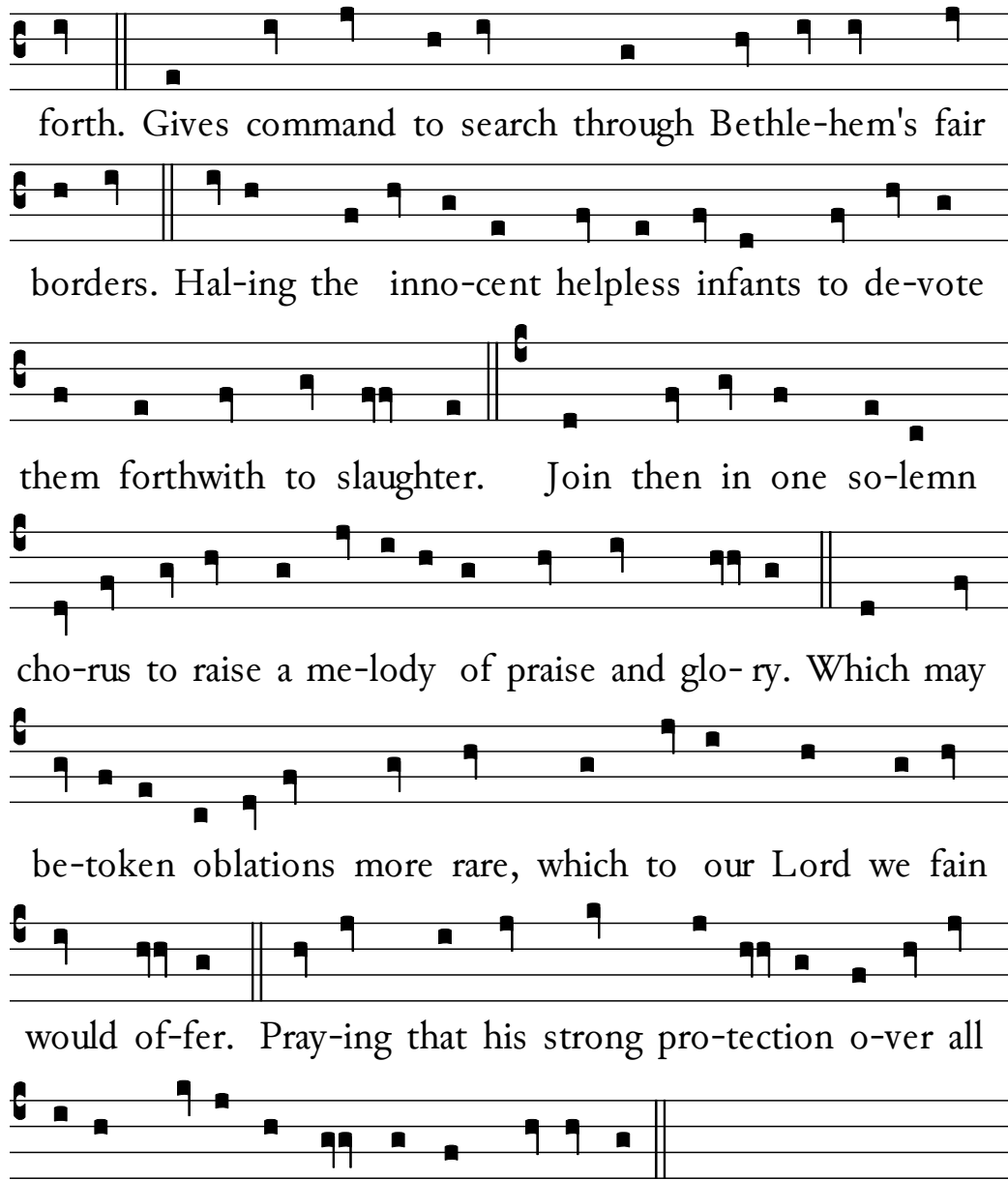
him their costli- est pre-sents, gold and myrrh and fragrant

On the Day of the Epiphany.



in-cense. Offer-ings signi-fi-cant, incense tells his Godhead,
gold his kingdom, myrrh his passion. Then in a vision
God's messengers give them warning not to re-turn to
bring word to He-rod. Lest he attack in his ma-lice the
new-born Mon-arch, fearing the forfeiture of his kingdom.
b¹.
So re-joicing for the star's good light guid-ing them. See
the Ma-gi choose an-other road for themselves. Homeward
re-turning to their own country, leaving He-rod's be-hests
unheeded. But the king in o-verflowing wrath breaking
b⁴.

On the Day of the Epiphany.



forth. Gives command to search through Bethle-hem's fair
borders. Hal-ing the inno-cent helpless infants to de-vote
them forthwith to slaughter. Join then in one so-lemn
cho-rus to raise a me-lody of praise and glo-ry. Which may
be-token oblations more rare, which to our Lord we fain
would of-fer. Pray-ing that his strong pro-tect-ion o-ver all
nations be extended now and for ev-er.

The Gospel according to Matthew. ij. 1-12.

When Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to

Jerusalem, saying, Where is he that is born King of the Jews ? for we have seen his star in the east, and are come to worship him. When Herod the

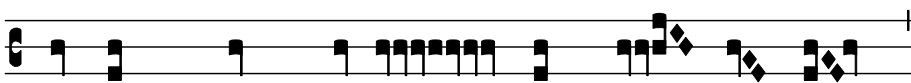
king heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and the scribes of the people together, he demanded of them where Christ should be born. And they said unto him : In Bethlehem of Judaea : for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child ; and when ye have found him, bring me

word again, that I may come and worship him also. When they had heard the king, they departed ; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense and myrrh. And being warned in a dream that they should not return to Herod, they departed into their own country another way.

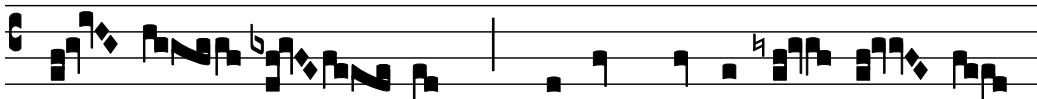
Reges Tharsis.

Offert.

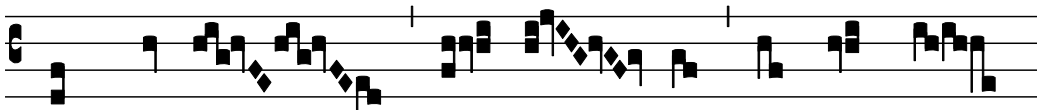
V.



He kings * of Tharsis * and of the isles



shall give pre- sents : the kings of A-ra- bi- a



and Sa-ba shall bring gifts, all kings of

On the Day of the Epiphany.



Secret.

Graciously regard, we beseech
Thee, O Lord, the offerings of
thy Church ; whereby gold,
frankincense, and myrrh are no longer

offered, but what is signified by those
offerings is sacrificed and received,
Jesus Christ our Lord. Who liveth and
reigneth.

Preface. Because when thine only-begotten Son.

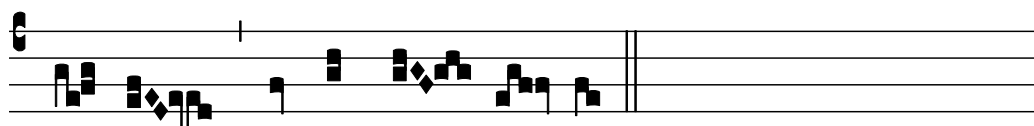
Let this Preface be said throughout the whole Octave, and In communion with. likewise.

Vidimus stellam ejus.

Comm.
III.



E have seen * his star in the east, and are come



Postcommunion.

Grant, we beseech thee, almighty
God, that what we celebrate in
this solemn office, we may apprehend

with the intelligence of a purified
mind. Through Jesus Christ.

The same Mass is said daily within the Octave, but without the Sequence and without Credo. Nevertheless on Sunday Credo. is said, but no Sequence.

¶ *Sunday within the Octave of the Epiphany.*

At Mass the melody is sung on Kyrie. Gloria in excelsis. Sanctus. and Agnus. in order, as is kept within Octaves with Rulers of the Choir. The rest is as on the Day, except for the Sequence, with this Gospel.

¶ *According to John. j. 29-34.*

AT that time, John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me : for he was before me. And I knew him not : but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare

record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

But if a Sunday within the Octave shall not happen, then let the aforesaid Gospel be read on Wednesday within the Octave.

¶ *On the third day within the Octave let a Memorial be made of the Martyrs Lucian and his Companions, with the Prayer from the Common of Many Martyrs. XX.*

¶ *On the Octave of the Epiphany.*

At Mass. Officium.



Behold, the Lord the Ruler is come : and the kingdom is in his hand, and power, and dominion. *Ps.* Give the King thy judgements, O God : and thy righteousness unto the King's son. Glory be to the Father. 178.

Prayer.

God, whose only-begotten Son hath appeared in the substance of our flesh, grant, we beseech thee, that as we acknowledge him to have

been outwardly like unto us, we may merit to be inwardly renewed. Who liveth and reigneth.

Memorial of Saint Hilary, Confessor.

Prayer.

BE present, O Lord, at our supplications, and at the intercession of blessed Hilary thy Confessor and

Bishop, whose deposition we celebrate, graciously bestow upon us perpetual mercy. Through Jesus Christ.

Memorial of Saint Mary. O God, who through the fruitful virginity. **XX.**

¶ *Lesson from Isaiah the Prophet. xij.*

Lord, thou art my God, I will exalt thee, I will praise thy name ; for thou hast done wonderful things ; thy counsels of old are faithfulness and truth. O Lord God of Sabaoth, thy arm is high. Thou art a crown of hope with beautiful glory. The wilderness and the solitary place of Jordan shall be glad for them ; and the desert shall rejoice, and my people shall see the glory of the Lord, and the excellency of our God : and shall be gathered together and redeemed by God ; and

come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness. I will open rivers in the high places, and fountains in the midst of the valleys : I will make the dry land springs of water. Behold, my servant shall be exalted and extolled, and be very high. With joy shall ye draw waters out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people. Sing unto the Lord ; for he hath done

excellent things : this is known in all | the earth, saith the Lord almighty.

Gradual. All they from Sheba shall come : they shall bring gold and incense : and they shall shew forth the praises of the Lord. *℟̃.* Arise and shine, O Jerusalem : for the glory of the Lord is risen upon thee. 1888.

Alleluya. *℟̃.* We have seen his star in the east, and are come with gifts to worship the Lord. 188.

The Sequence is not sung : unless it be a Sunday.

¶ *According to Matthew. iij. 13-17.*

AT that time, Jesus cometh from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized by thee, and comest thou to me ? And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was

baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Offertory. The kings of Tharsis and of the isles shall give presents ; the kings of Arabia and Saba shall bring gifts : all kings of the earth shall fall down before him : all nations shall do him service. 193.

Secret.

WE bring thee offerings, O Lord, in honour of the manifestation of the birth of thy Son, humbly beseeching : that as the same is the

Author of our gifts, so he may also himself be the merciful receiver, Jesu Christ thy Son. Who liveth and reigneth.

Another Secret.

BY the prayers of St. Hilary unto thee, O Lord, we beseech thee, may the oblation be rendered

acceptable, for whose deposition it is offered. Through Jesus Christ.

On the Octave of the Epiphany.

Preface Because when thine only-begotten Son. *and* In communion with. *as on the Day.* **XX.**

Communion. We have seen his star in the east, and are come with gifts to worship the Lord. 194.

Postcommunion.

MAY thy heavenly light, we beseech thee, O Lord, prevent us always and everywhere : that we may both contemplate with clear vision,

and receive with due effect, the mystery whereof thou hast wished us to be partakers. Through Jesus Christ.

Another Postcommunion.

O Lord, may the pledge of eternal redemption which we have received, be to us, we beseech thee, blessed Hilary thy Confessor and

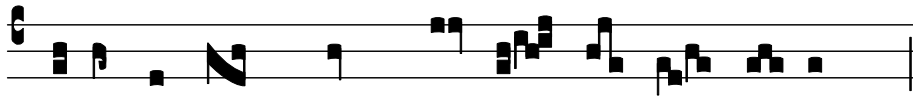
Bishop intervening, an aid both in this presesnt life and in the life to come. Through Jesus Christ.

II *The First Sunday after the Octave of the Epiphany.*

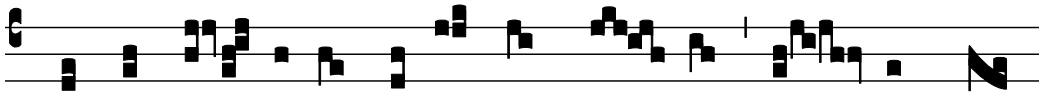
At Mass.

In excelsa throno.

Offic.
VIII.



P-on a high throne * I see a Man sit-ting :



whom a mul- ti-tude of an-gels wor- ship, sing- ing to-



geth- er : Be-hold him, the name of whose kingdom is



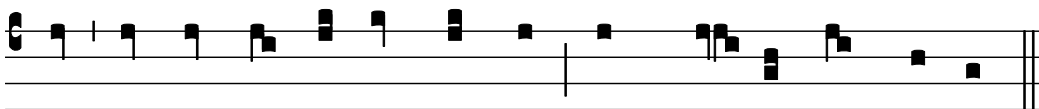
for ev- er. Ps. O be joyful in God, all ye lands : serve



the Lord with gladness. Upon. Glo-ry be to the Father, and

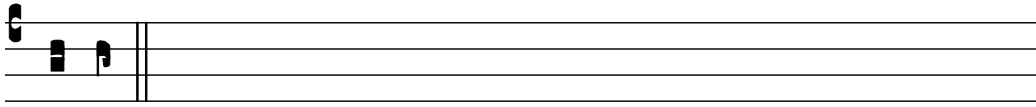


to the Son, and to the Ho-ly Ghost. As it was in the be-gin-



ning, is now, and ev-er shall be : world with-out end. Amen.

The First Sunday after the Octave of the Epiphany.



Upon.

Prayer.

WE beseech, O Lord, of they heavenly goodness, receive prayers of thy supplicating people : that they may perceive what their

duties are, and also may have grown strong to fulfill what they perceive. Through Jesus Christ.

Epistle. To the Romans. xij. 1-5.

Brethren. I Beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and the acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that

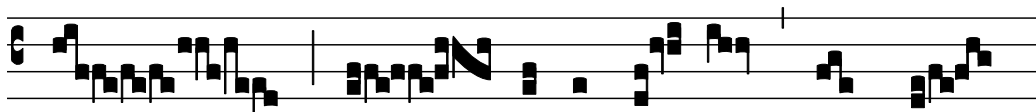
is among you, not to think of himself more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office : so we, being many, are one body in Christ, and every one members one of another : in Christ Jesu our Lord.

Benedictus Dominus Deus Israel.

Grad.
VII.

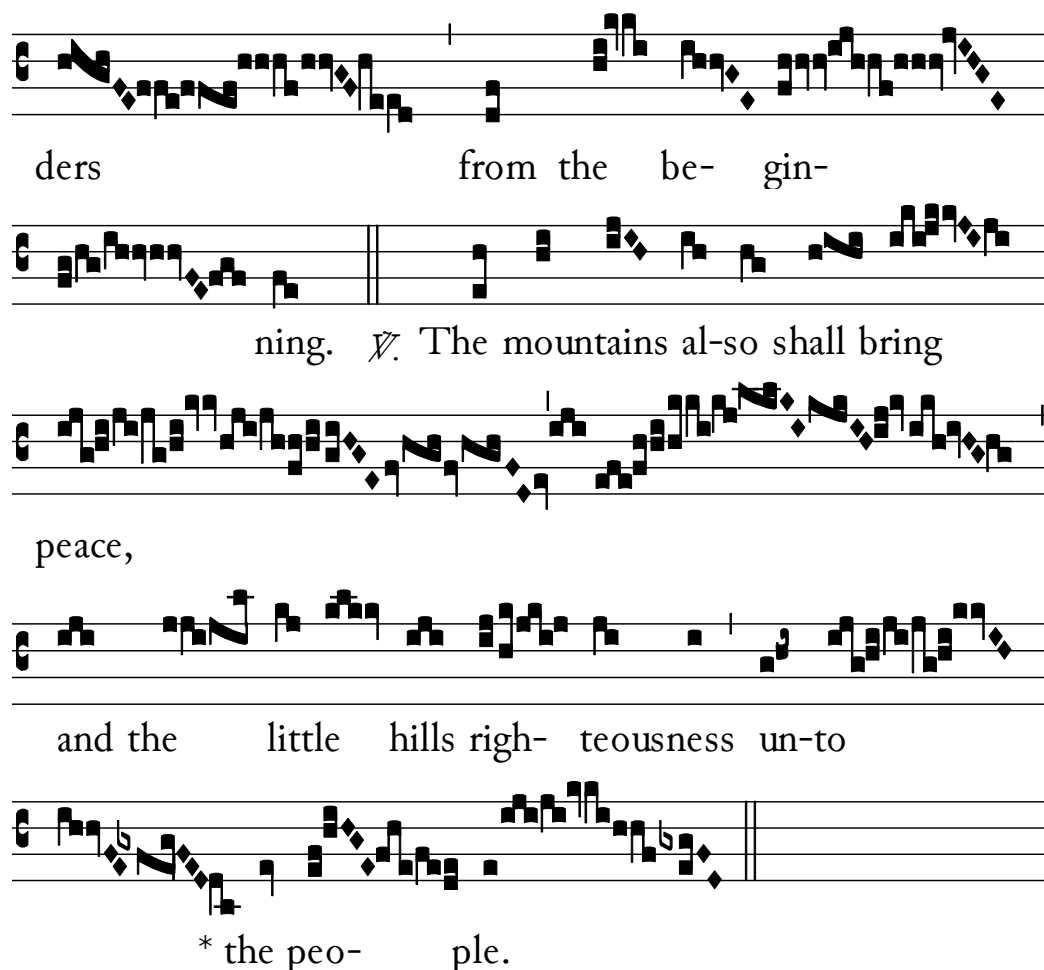


Blessed be * the Lord, the God of Is- ra- el :



which only do- est great won-

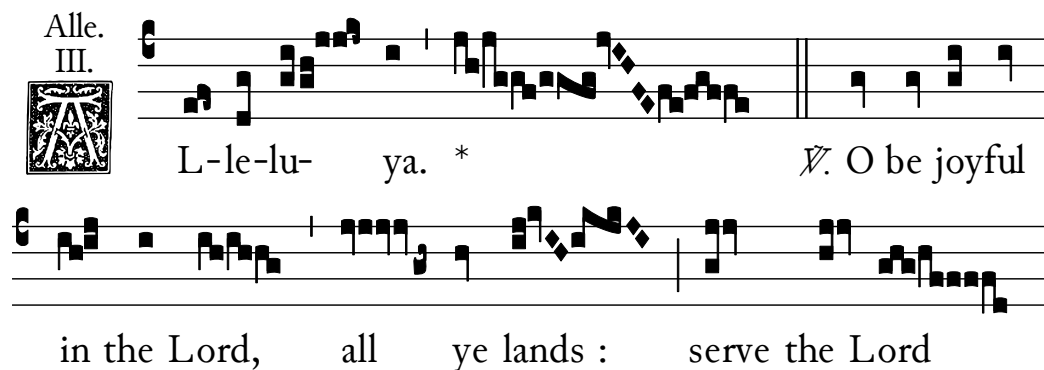

The First Sunday after the Octave of the Epiphany.



ders from the be- gin-
ning. ⁊ The mountains al-so shall bring
peace,
and the little hills righ- teousness un-to
* the peo- ple.

Jubilate Deo omnis terra.

Alle.
III.



L-le-lu- ya. * ⁊ O be joyful
in the Lord, all ye lands : serve the Lord

The First Sunday after the Octave of the Epiphany.



* with glad- ness.

On no Sunday throughout the year is a Sequence sung at Mass when the service is of the Sunday, except in Advent and in Eastertide, and except on the Sunday within the week of the Nativity of the Lord.

¶ *The Gospel according to Luke. ij. 42-52.*

When Jesus was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey ; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were

astonished at his understanding and answers. And when they saw him, they were amazed : and his mother said to him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me ? wist ye not that I must be about my Father's business ? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

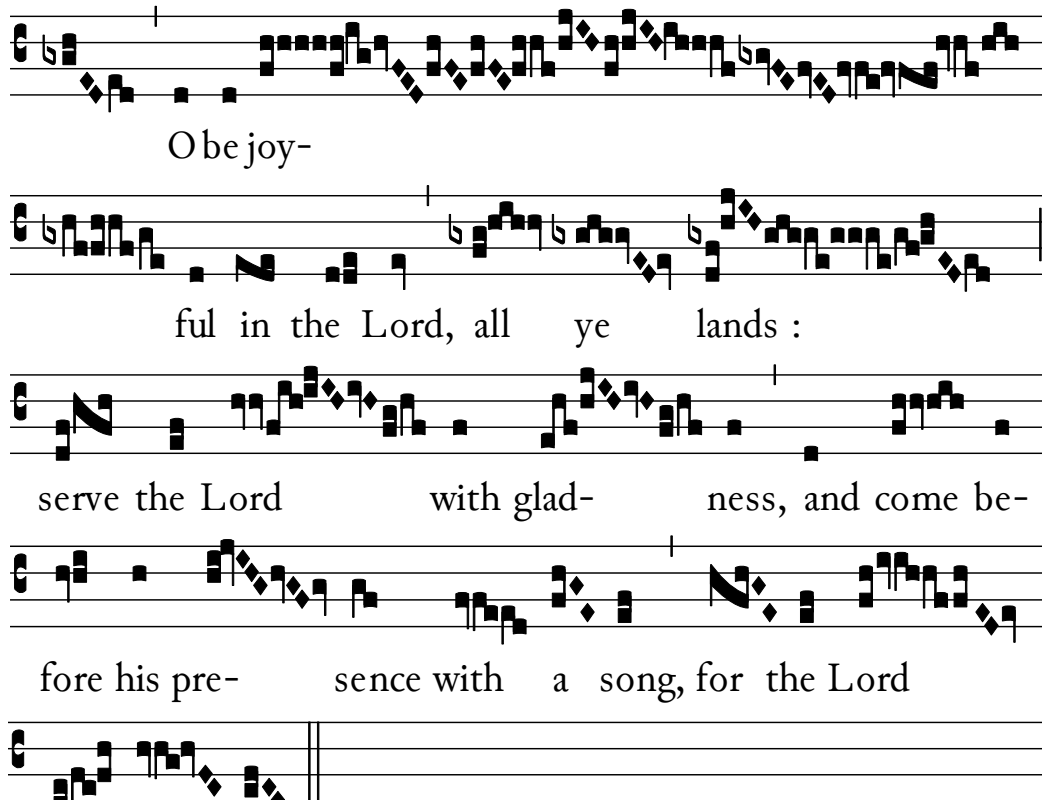
Jubilate Deo.

Offert.
V.



be joy- ful * in the Lord, all ye lands,

The First Sunday after the Octave of the Epiphany.



O be joy-
ful in the Lord, all ye lands :
serve the Lord with glad- ness, and come be-
fore his pre- sence with a song, for the Lord
he is God.


Secret.

<p>MAY the sacrifice, O Lord, offered unto thee, we beseech</p>	<p>thee, ever quicken and defend us. Through Jesus Christ.</p>
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Daily Preface.

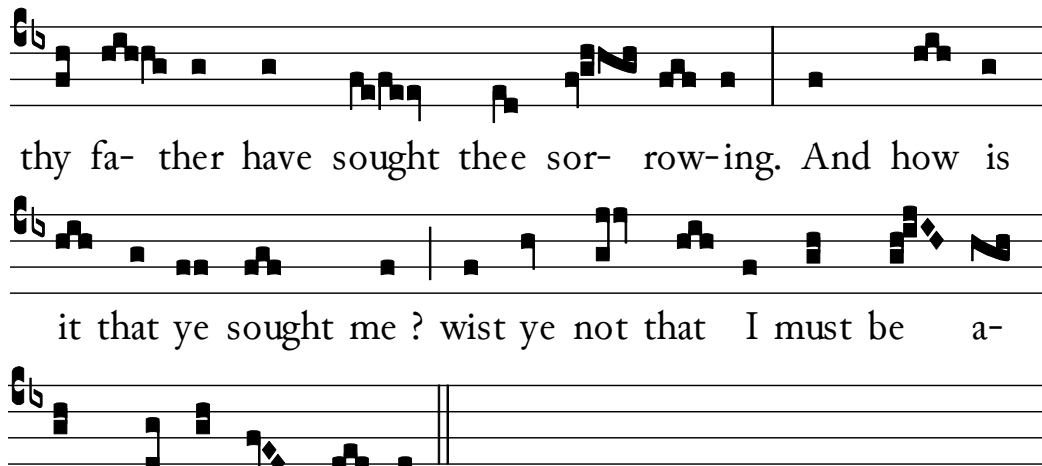
Fili quid fecisti.

Comm.
I.

On, * why hast thou thus dealt with us ? I and

The First Sunday after the Octave of the Epiphany.



thy fa- ther have sought thee sor- row-ing. And how is
it that ye sought me ? wist ye not that I must be a-
bout my Father's business ?

Postcommunion.

Partaking off thy holy things, O
Lord, may we both receive the
effect of perfect purification, and the

continual help of divine protection.
Through Jesus Christ.

If the season is so brief from the Octave of the Epiphany through to Septuagesima that the three Sunday Masses, to be sure Upon a high throne. All the earth. and Worship God. cannot each by itself be sung in a separate week, then two or three Masses (if the brevity of time shall demand) may be sung in one and the same week. And if any Feast of Three Lessons should fall at the same time, let all of the service be made of the Feast until the Mass, which shall be of the Sunday : and at that Mass, which shall be of the Temporale, let the second Prayer be made of that very Feast, the third of Saint Mary, the fourth of All Saints, and the fifth for the Universal Church. However let the other Masses that follow in that year be completely omitted. Let it also be well observed that the Mass Upon a high throne. is never to be sung before the First Sunday after the Octave of the Epiphany, except when no Sunday shall occur between the Octave of the Epiphany and Septuagesima : then indeed let it be sung in the first place on the ferias after the Octave of the Epiphany, and let the two Masses, of course All the earth. and Worship God. be sung on following ferias in the same week : and then let nothing be made of Feasts of Three Lessons that may happen to fall then. But when the season is prolonged, let the Officium Worship God. be sung for three Sundays. If however there shall be three Sundays between the Octave of the Epiphany and Septuagesima, such that the three aforesaid Officia are sung, of course Upon a high throne. All the earth. and

Worship God. : *then on the weekdays after the Third Sunday, if unoccupied, let the Epistles and Gospels of the fourth and fifth Sundays be read at the Masses of the day.*

¶ Wednesday.

To the Romans. x. 1.-4.

BRethren. My heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness,

and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.

¶ *The Gospel according to Matthew. iiij. 12.-17.*

AT that time, When Jesus had heard that John was cast into prison, he departed into Galilee ; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim : that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon,

and land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles ; the people which walked in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent : for the kingdom of heaven is at hand.

¶ Friday.

To the Romans. xiiij. 1.-6.

BRethren. Let every soul be subject unto higher powers. For there is no power but of God : the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. For rulers are

not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a

revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for

this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing.

The Gospel according to Luke. iv. 14.-22.

AT that time, Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified by all. And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophe Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to

the poor ; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare witness, and wondered at the gracious words which proceeded out of his mouth.

The Mass of the Sunday is sung throughout the whole week unless a Feast shall occur of which the service is made, and except when the Mass I am the salvation. or when the Feast of the Place or of Saint Mary is said.

¶ *The Second Sunday after the Octave of the Epiphany.*

At Mass.

Omnis terra adoret te.

Offic.
IV.



Ll the earth * shall wor-ship thee, O God,



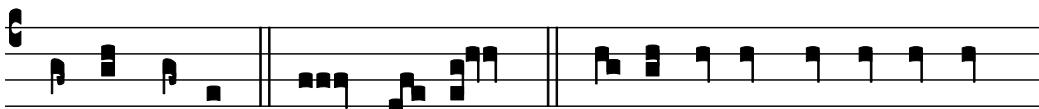
and sing of thee : let it sing praise un-to thy



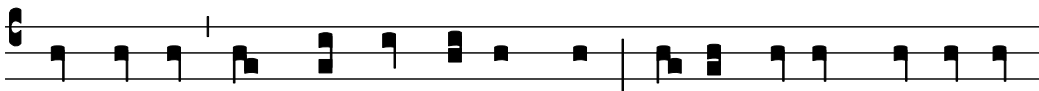
name, O Most High. *Ps.* O be joyful in God, all ye lands :



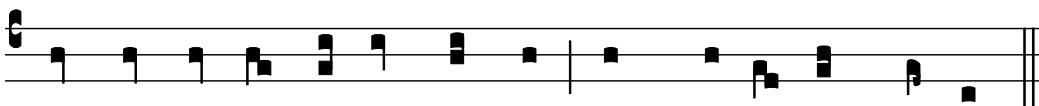
sing praises unto the honour of his Name, make his praise



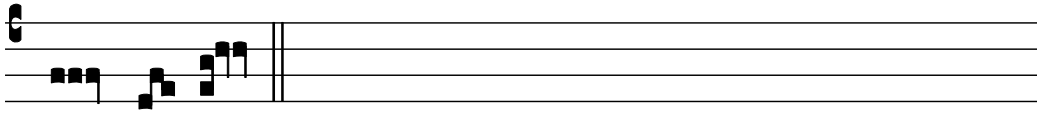
to be glorious. All the earth. Glo-ry be to the Father, and



to the Son, and to the Ho-ly Ghost : as it was in the be-gin-



ning, is now and ev-er shall be : world without end. Amen.



All the earth.

Prayer.

O 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 Jesus Christ.

¶ *Epistle to the Romans. xij. 6-16.*

Brethren. Having gifts differing
according to the grace that is
given to us, whether prophecy, let us
prophesy according to the proportion
of faith ; or ministry, let us wait on our
ministering ; or he that teacheth, on
teaching ; or he that exhorteth, on
exhortation ; he that giveth, let him do
it with simplicity ; he that ruleth, with
diligence ; he that sheweth mercy,
with cheerfulness. Let love be without
dissimulation. Abhor that which is
evil ; cleaving to that which is good.
Be kindly affectioned one to another

with brotherly love ; in honour
preferring one another ; not slothful in
business ; fervent in spirit ; serving the
Lord ; rejoicing in hope ; patient in
tribulation ; continuing instant in
prayer ; distributing to the necessity of
saints ; given to hospitality. Bless
them which persecute you : bless, and
curse not. Rejoice with them that do
rejoice, and weep with them that weep.
Be of the same mind one toward
another. Mind not high things, but
condescend to men of low estate.

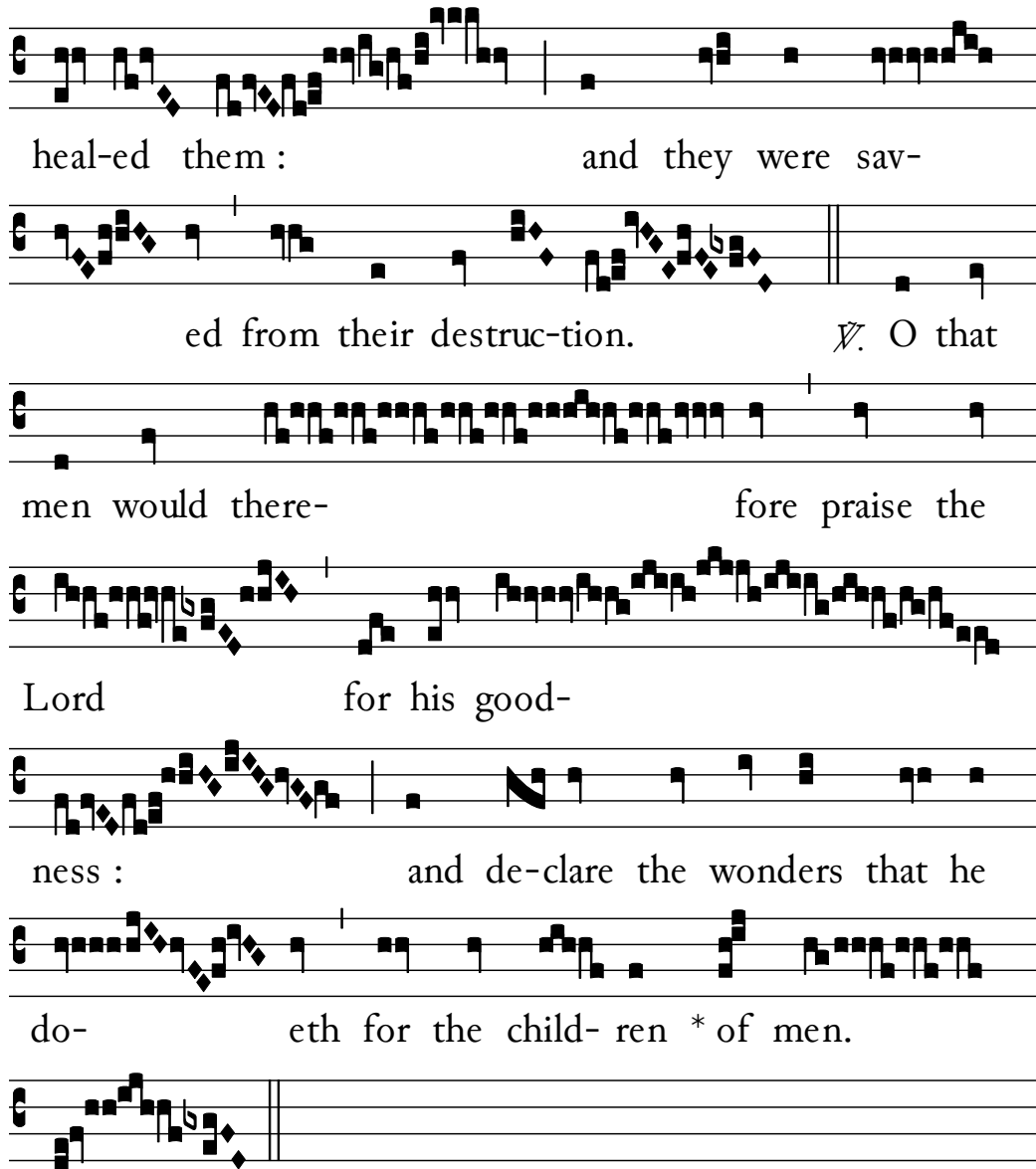
Misit Dominus verbum.

Grad.
V.



He Lord * sent his word and



The Second Sunday after the Octave of the Epiphany.



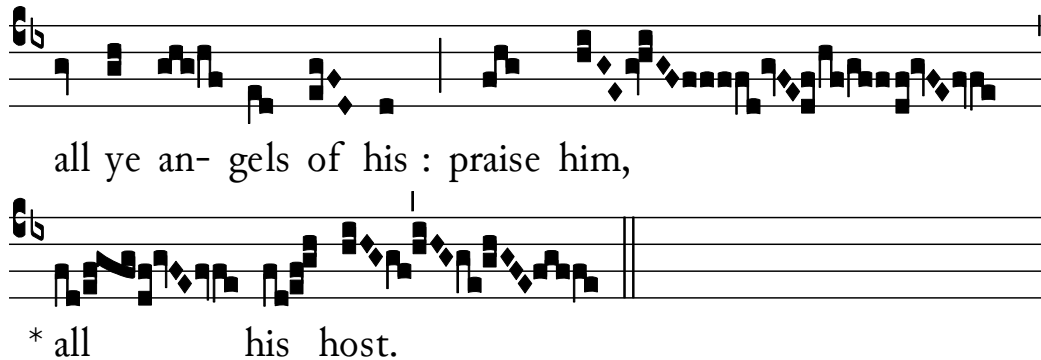
heal-ed them : and they were sav-
ed from their destruc-tion. *℣.* O that
men would there- fore praise the
Lord for his good-
ness : and de-clare the wonders that he
do- eth for the child- ren * of men.

Laudate Deum omnes angeli.

Alle.
IV.



L-le- lu- ya. * *℣.* Praise God,

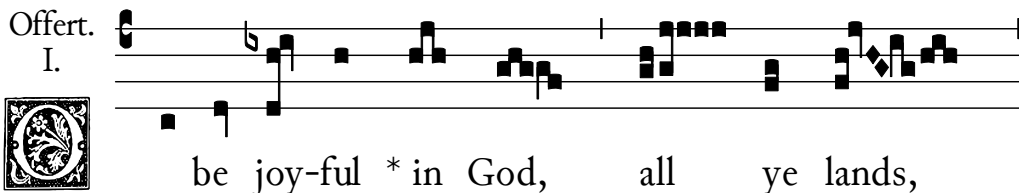


¶ *The Gospel according to John. ij. 1-II.*

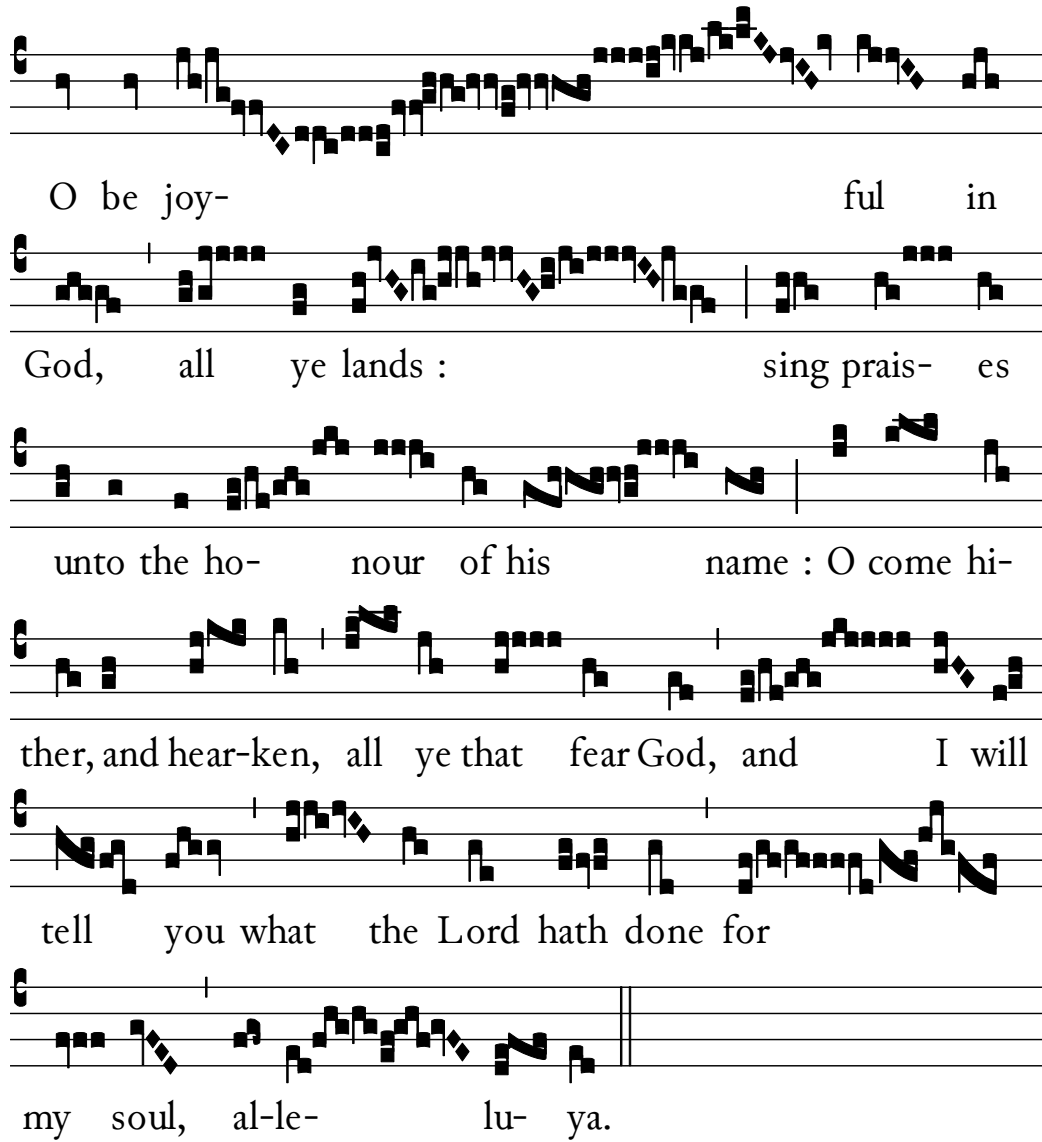
AT that time, There was a marriage in Cana of Galilee ; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled

them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, but the servants which drew the water knew ; the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse : but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.

Jubilate Deo.



The Second Sunday after the Octave of the Epiphany.



O be joy-ful in
God, all ye lands : sing prais-es
unto the ho-nour of his name : O come hi-
ther, and hear-ken, all ye that fear God, and I will
tell you what the Lord hath done for
my soul, al-le-lu-ya.

Secret.

THat the offerings of thy people,
O Lord, may be acceptable unto
thee, cleanse them, we beseech thee,

from all contagion of perversity.
Through Jesus Christ.

Daily Preface.

The Second Sunday after the Octave of the Epiphany.

Dicit Dominus implete.

Comm.
V.



He Lord saith, * Fill the wa-ter-pots with wa- ter,
and bear unto the go-vernor of the feast : when the rul- er
of the feast had tasted the wa- ter that was made wine,
he saith unto the bridegroom, Thou hast kept the good
wine un- til now : this first mi-racle did Je-sus be-fore his
dis-ciples.

Postcommunion.

MAY the efficacy of thy power, O
Lord, we beseech thee, be
increased in us : that being quickened
by the divine sacraments, we may,

through thy bounty, be made ready to
receive their promises. Through Jesus
Christ.

¶ Wednesday.

First Epistle to Timothy. j. 15-17.

Dearly beloved. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ; of whom I am the chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all

longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, amen.

¶ *The Gospel according to Mark. vj. 1-6.*

AT that time, Jesus went out, and came into his own country ; and his disciples followed him. And when the sabbath day was come, he began to teach in the synagogue : and many hearing him were astonished, saying, From whence hath this man these things ? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands ? Is not this the carpenter, the son of Mary, the brother of James, and

Joses, and of Juda, and Simon ? and are not his sisters here with us ? And they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

¶ Friday.

Epistle to the Romans. xiiij. 14-23.

Brethren. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat,

now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of : for the kingdom of God is not meat and drink ; but righteousness, and peace, and joy

in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and the things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure ; but it is evil for that man who eateth with offence. It is good neither

to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith ? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith : for whatsoever is not of faith is sin.

¶ *The Gospel according to Luke. iiij. 31-37.*

AT that time, Jesus came down into Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine : for his word was with power. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art ; the Holy One of God. And

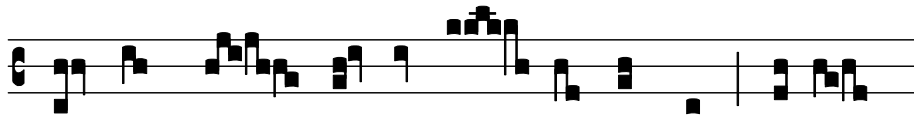
Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this ! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

¶ *The Third Sunday after
the Octave of the Epiphany.*

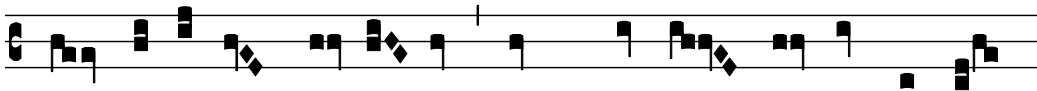
At Mass.

Adorate Deum omnes angeli.

Offic.
VII.



Orship God, * all ye an- gels of his : Si- on



heard of it and re- joic-ed, and the daugh- ters of Ju- dah



were glad. *Ps.* The Lord is King, the earth may be glad



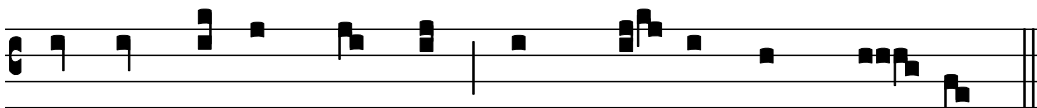
thereof: yea, the mul- ti- tude of the isles may be glad



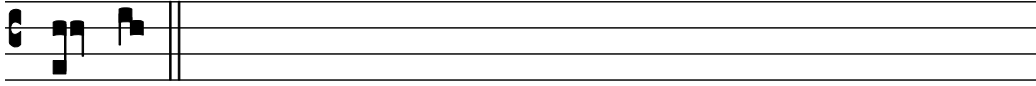
there- of. Worship. Glo- ry be to the Father, and to the Son,



and to the Ho- ly Ghost. As it was in the be- ginning, is



now and ev- er shall be : world with- out end. A- men.



Worship.

Prayer.

Almighty and everlasting God,
mercifully look upon our
infirmities : and stretch forth the right

hand of thy majesty to defend us.
Through Jesus Christ.


¶ *Epistle to the Romans. xij. 16-21.*

Brethren. Be not wise in your
own conceits. Recompense to no
man evil for evil. Provide things
honest in the sight of all men. If it be
possible, as much as lieth in you, live
peaceably with all men. Dearly
beloved, avenge not yourselves, but
rather give place unto wrath : for it is

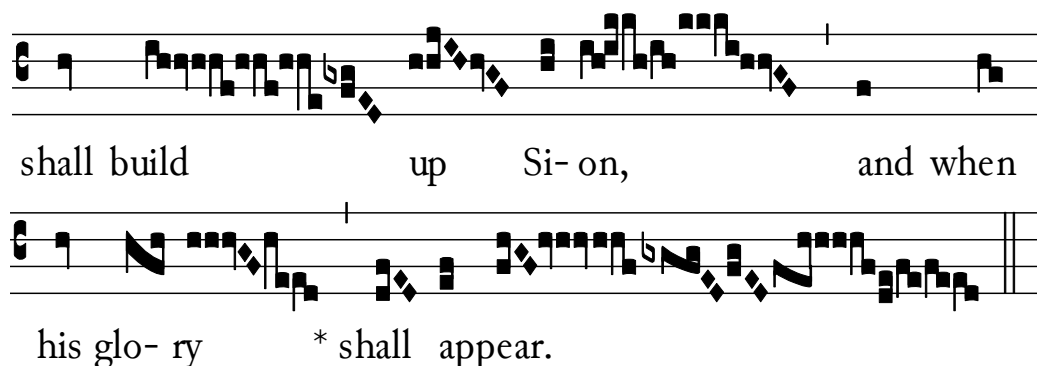
written, Vengeance is mine ; I will
repay, saith the Lord. Therefore if
thine enemy hunger, feed him ; if he
thirst, give him drink : for in so doing
thou shalt heap coals of fire on his
head. Be not overcome by evil, but
overcome evil with good.

Timebunt gentes.

Grad.
V.

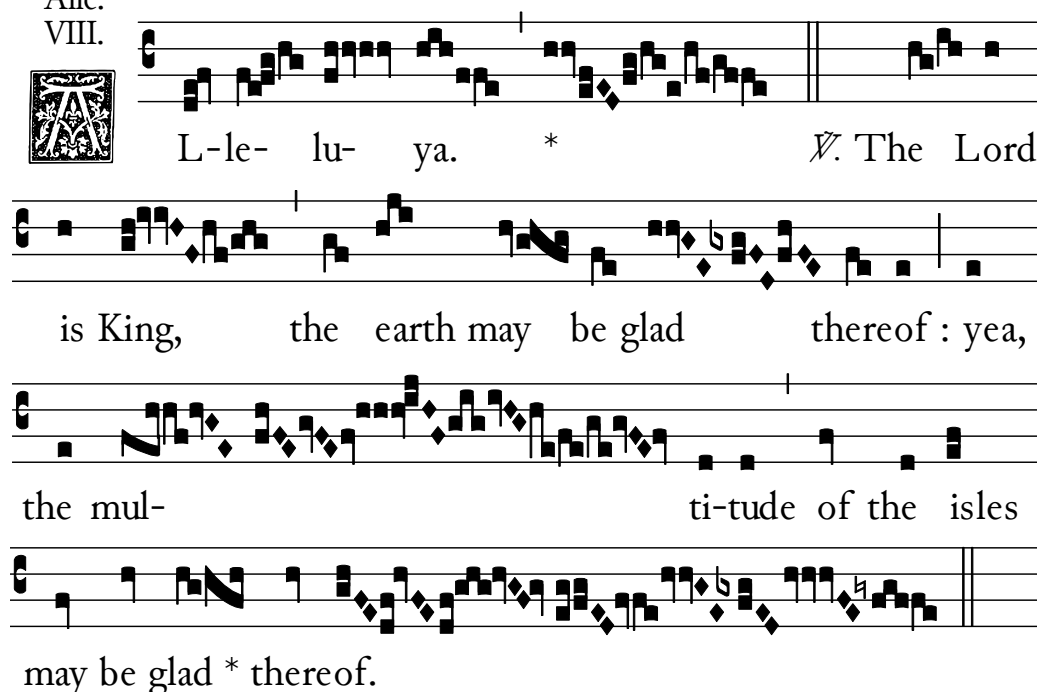


He hea- then * shall fear thy name,
O Lord : and all the kings of the earth
thy ma- jes-ty. ♪. When the Lord



Dominus regnavit exultet.

Alle.
VIII.



¶ *The Gospel according to Matthew. viij. 1-13.*

AT that time, When Jesus was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And

Jesus put forth his hand, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man ; but go thy way, shew thyself to the priest, and offer thy gift that

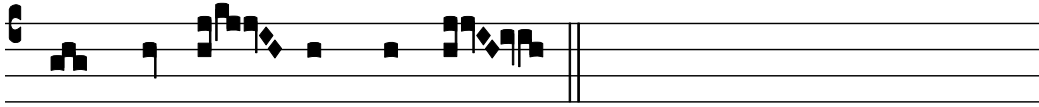
Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him : I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof : but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me : and I say to this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this,

and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness : there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Dextera Domini.

Offert.
II.

T He right hand * of the Lord hath the pre-
e-mi-nence : the right hand of the Lord bringeth migh-
ty things to pass : I shall not die, but live, and de-



clare the works of the Lord.

Secret.

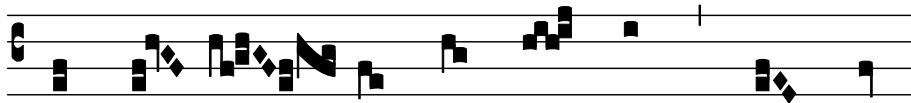
WE commemorate the adorable
mysteries of eternal life, O
Lord, beseeching thee : that we may

attain unto both devout sacrifices and
good works. Through Jesus Christ.

Daily Preface.

Mirabantur omnes.

Comm.
VII.



Ll won-der- ed * at these things which pro-



ceeded out of the mouth of God.

Postcommunion.

O Lord, to whom thou
vouchsafest the use of so great
mysteries : grant, we beseech thee, that

by the effects of them we may be made
worthy to be fashioned in truth.
Through Jesus Christ.

¶ Wednesday.

Epistle to the Romans. xv. 30-33.

Brethren. I beseech you, for the
Lord Jesus Christ's sake, and for
the love of the Spirit, that ye strive
together with me in your prayers to
God for me ; that I may be delivered
from them that do not believe in

Judaea ; and that my service which I
have in Jerusalem may be accepted of
the saints ; that I may come unto you
with joy by the will of God, and may
with you be refreshed. Now the God
of peace be with you all, amen.

¶ *The Gospel according to Mark. iij. 1-5.*

AT that time, Jesus entered again into the synagogue ; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day ; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good

on the sabbath days, or to do evil ? to save life, or to kill ? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out : and his hand was restored whole as the other.

¶ *Friday.*

Epistle to the Corinthians. I. iij. 16-23.

BRethren. Know you not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth 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, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are your's ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's ; and ye are Christ's ; and Christ is God's.

According to Matthew. iiij. 23-25.

AT that time, Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria : and

they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy ; and he healed them. And there followed him great multitudes of

The Third Sunday after the Octave of the Epiphany.

people.

|

¶ *The Fourth Sunday after the Octave of the Epiphany.*

At Mass. Officium.



Orship God, all ye angels of his : Sion heard of it, and rejoiced : and the daughters of Judah were glad. *Ps.* The Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof. 215.

Prayer.



God, who knowest us to be set in such great dangers, 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 Jesus Christ.

¶ *To the Romans. xiiij. 8-10.*



Rethren. Owe no man any thing, but to love one another : for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ;

and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour : therefore love is the fulfilling of the law.

Gradual. The heathen shall fear thy Name, O Lord : and all the kings of the earth thy majesty. *V.* When the Lord shall build up Sion : and when his glory shall appear. 2166.

Alleluya. *V.* The Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof. 217.

¶ *The Gospel according to Matthew. viij. 23-27.*



AT that time, Jesus entered into a ship, and his disciples followed him. And, behold, there arose a great

tempest in the sea, insomuch that the ship was covered with the waves. Now the wind was against them. But he was

asleep. And his disciples came to him, and awoke him, saying, Lord, save us : we perish. And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds

and the sea ; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

Offertory. The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass : I shall not die, but live, and declare the works of the Lord. 218.

Secret.

GRant, we beseech thee, almighty God : that the oblation of the gift of this Sacrifice may cleanse and

ever defend our frailty from all evil. Through Jesus Christ.

Daily Preface.

Communion. All wondered at these things which proceeded out of the mouth of God. 219.

Postcommunion.

May thy gifts, O God, both set us free from earthly pleasures, and

ever strengthen us with heavenly food. Through Jesus Christ.

¶ Wednesday.

Epistle to the Corinthians. I. vij. 1-5.

BRethren. It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence : and likewise also the wife unto the husband. The wife hath not power of

her own body, but the husband ; and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer ; and come together again, that Satan tempt you not for your incontinency.

The Gospel according to Luke. ix. 57-62.

AT that time, It came to pass, that, as they went in the way, a certain man said unto Jesus, I will follow thee whithersoever thou goest. And Jesus said to him, Foxes have holes, and birds of the air have nests ; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and to bury my father. Jesus said unto

him, Let the dead bury their dead : but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee ; but let me first go bid them farewell, which are home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

¶ *Friday.*

Epistle to the Corinthians. I. vij. 20-24.

BRethren. Let every man abide in the same calling wherein he was called. Art thou called being a servant ? care not for it : but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is

the Lord's freeman : likewise also he that is called, being free, is Christ's servant. Ye are bought with a price ; be not ye the servants of men. Brother, let every man, in the calling wherein he is called, therein abide with God.

The Gospel according to Mark. x. 13-16.

AT that time, They brought young children to Jesus, that he should touch them : and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me,

and forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *The Fifth Sunday after
the Octave of the Epiphany.*

At Mass. Officium.



Orship God, all ye angels of his : Sion heard of it, and rejoiced : and the daughters of Judah were glad. *Ps.* The Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof. 215.

Prayer.

Keepe thy household, we beseech thee, O Lord, in continual goodness ; that as it leaneth only upon

the hope of thy heavenly grace : it may evermore be defended by thy protection. Through Jesus Christ.

Epistle to the Colossians. iij. 12-17.

Brethren. Put on, as the elect of God, holy and beloved, bowels of mercies, gentleness, kindness, humbleness of mind, meekness, longsuffering ; forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts,

to which also ye are called in one body ; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of our Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

Gradual. The heathen shall fear thy Name, O Lord : and all the kings of the earth thy majesty. *V.* When the Lord shall build up Sion : and when his glory shall appear. 216.

Alleluya. *V.* The Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof. 217.

The Gospel according to Matthew. xiiij. 24-30.

AT that time, Jesus said unto his disciples this parable. The kingdom of heaven is likened unto a man which sowed good seed in his field : but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it

tares ? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

Offertory. The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass : I shall not die, but live, and declare the works of the Lord. 218.

Secret.

REceive, we beseech thee, O Lord, the oblations and prayers of thy servants, that by the aid of thy protection, they may not lose what

hath been bestowed, and may lay hold on that which they desire. Through Jesus Christ.

Daily Preface.

Communion. All wondered at these things which proceeded out of the mouth of God. 219.

Postcommunion.

God, who dost approach us in the participation of thy Sacrament : work in our hearts the effects of its virtue : that in the divine

gift which we have received, we may be made meet by the same. Through Jesus Christ.

¶ Wednesday.

Epistle to Timothy. I. ij. 1-7.

Beloved. I exhort, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour ; who will have all men to be saved, and to come unto the

knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus ; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not ;) a teacher of the Gentiles in faith and verity.

The Gospel according to Matthew. xxj. 28-32.

AT that time, Jesus said to the multitudes of the Jews, A certain man had two sons ; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not : but afterwards he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir : and went not. Whether of the twain did the will of his father ? They say unto him, The

first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : the publicans and the harlots believed him : and ye, when ye had seen it, repented not afterward, that ye might believe him. He that hath ears to hear, let him hear.

Let the Sunday Mass be said throughout the whole week, except if a Feast shall occur for which a service shall be made, and except when the Mass I am the salvation. is said, and when it is said of Saint Mary.

II *The Sunday in Septuagesima.*

At Mass.

Circundederunt me gemitus.

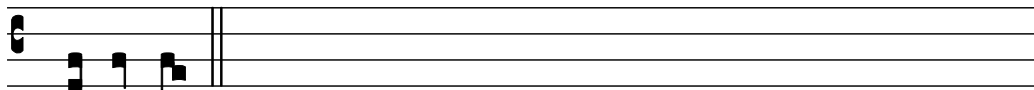
Offic.

V.



He sorrows of death * compassed me, the pains
of hell came a- bout me : and in my trou-ble I
will call up- on the Lord, so shall he hear my voice out
of his ho- ly tem-ple. Ps. I will love thee, O Lord
my strength : the Lord is my stony rock, my de-fence, and
my Saviour. The sorrows. Glo-ry be to the Father, and to
the Son, and to the Ho-ly Ghost. As it was in the be-ginning,
is now and ev-er shall be : world without end. Amen.

The Sunday in Septuagesima.



The sorrows.

From this day through to the Vigil of Easter let not Gloria in excelsis. neither Ite missa est. be sung no matter which Mass is said : unless the Bishop should celebrate on Maundy Thursday. : then Gloria in excelsis. is sung at the Mass.

Prayer.

O Lord, we beseech thee, favourably hear the prayers of thy people : that we who are justly

punished for our offences may be mercifully delivered for the glory of thy Name. Through Jesus Christ.

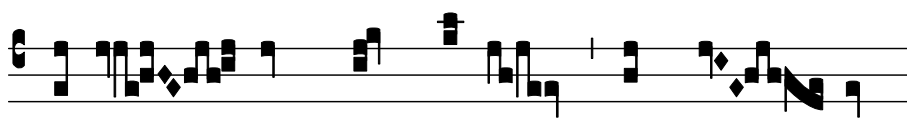
Epistle to the Corinthians. i. ix. 24-x. 4.

Brethren. Know you not that they which run in a race run all, but one receiveth the prize ? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown ; but we an incorruptible. I therefore so run, not as uncertainty ; so fight I, not as one that beateth the air : but I keep under my body, and bring it into subjection : lest that by any means,

when I have preached to others, I myself should be a castaway. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea ; and did all eat the same spiritual meat ; and did all drink the same spiritual drink : (for they drank of that spiritual Rock that followed them : and that Rock was Christ.)

Adjutor in opportunitatibus.

Grad.
III.



re- fuge * in due time of trou- ble :

The Sunday in Septuagesima.

and they that know thy Name will put their trust in
thee : for thou, Lord, nev-er fail-est
them that seek thee. *℣.* For
the poor shall not
al-way be for-got-ten : the patient a-bid-ing of
the meek shall not pe- rish for ev- er : up,
Lord, let not man have * the up- per
hand.

The Sunday in Septuagesima.

Let not the Gradual be repeated when the Tract is sung, as above.

At no time let the Gradual be repeated when a Tract is to be had from Septuagesima through to Maundy Thursday : on Sundays and on Feasts of ix. Lessons the Tract is sung by four Clerks of the Superior Grade : as appears on the First Sunday in the Advent of the Lord.

De profundis.

Tract.
VIII.



Ut of the deep * have I cal- led un-to thee, O



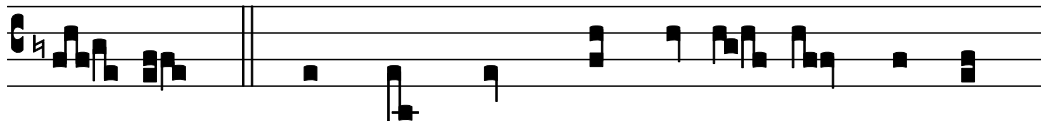
Lord : Lord, hear my voice.



✠. O let thine ears con-si-der well



the prayer of thy ser-

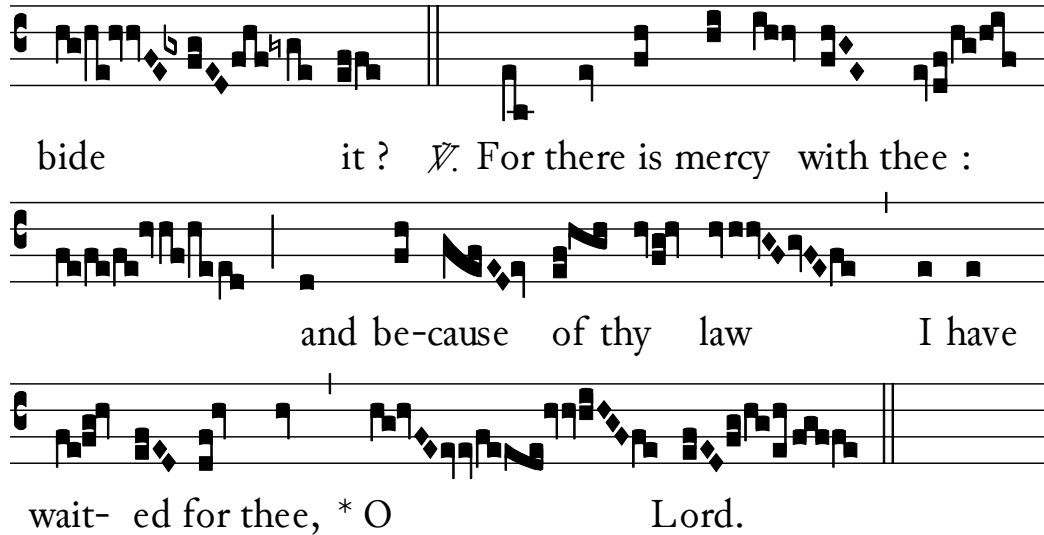


vant. ✠. If thou, Lord, wilt be ex-treme to mark



what is done a- miss :

O Lord, who may a-



bide it? For there is mercy with thee :
and be-cause of thy law I have
wait- ed for thee, * O Lord.

The Gospel according to Matthew. xx. 1-16.

AT that time, Jesus spake unto his disciples this parable. The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them ; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ? They say unto him, Because no

man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more ; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he

answered one of them, and said,
Friend, I do thee no wrong : didst not
thou agree with me for a penny ? Take
that is thine, and go thy way : I will
give unto this last, even as unto thee.

Is it not lawful for me to do what I will
with mine own ? Is thine eye evil,
because I am good ? So the last shall be
first, and the first last : for many be
called, but few chosen.

Bonum est confiteri.

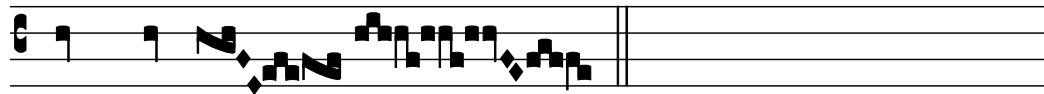
Offert.
VIII.



T is a good thing * to give thanks unto the



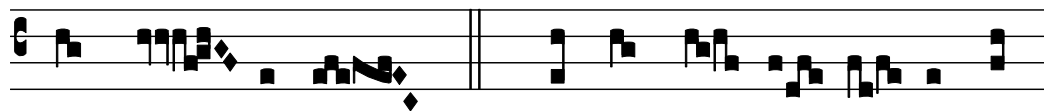
Lord : and to sing prais-es un- to thy Name, O



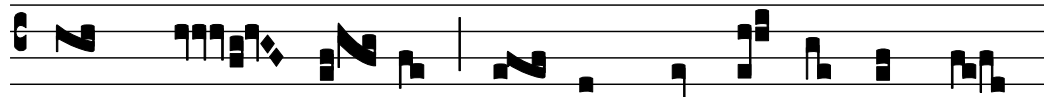
most Highest.



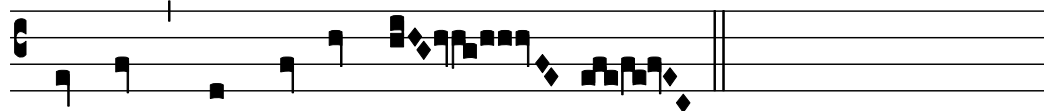
∞. O Lord, how glo- ri- ous are thy works : thy thoughts



are ve- ry deep. ∞. For lo, thine e- ne-mies, O



Lord, shall pe- ish : and all the work-ers of wick-



edness shall be destroy- ed.

The Sunday in Septuagesima.

Secret.

Having received, O Lord, we beseech thee, our offerings and prayers : both cleanse us by these

heavenly mysteries, and mercifully hear us. Through Jesus Christ.

Daily Preface.

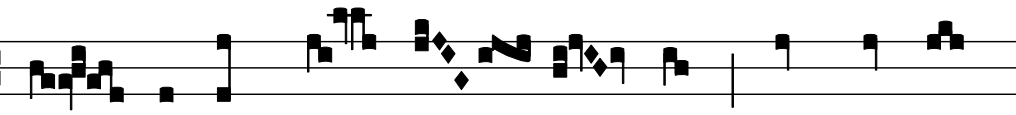
Illunina faciem tuam.

Comm.

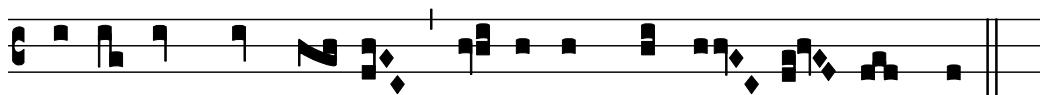
II.



Hew thy ser-vant * the light of thy counte-ance, and



save me for thy mer-cy's sake : let me not



be confounded, O Lord, for I have cal-led up- on thee.

Postcommunion.

May thy faithful people, O God, be strengthened by thy gifts : that both in receiving they may seek

them anew : and in seeking may evermore receive them. Through Jesus Christ.

¶ *It is understood that the service of this day should not be defferred on account of any Feast, except when the Purification of Blessed Mary of the Dedication of the Church shall fall on this day : then indeed let it be deferred until the Tuesday, and let the Tract of course Out of the deep. be completely omitted : seeing that on ferial days the Tract is not sung before Wednesday at the beginning of the Fast : except only in Masses for the Dead, neither also on Feasts without Rulers of the Choir. However whatever other Feast shall fall on this Sunday or on any other Sunday until the Passion of the Lord should always be deferred, granted that it shall be a Double Feast : and let the service be made of that very Sunday, with no Memorial being made of a Feast, unless it be a Feast of Three Lessons, which shall not be deferred : but then let a Memorial be made of it until the beginning of Lent only. But from the Wednesday*

at the beginning of the Fast until the morrow of the Octave of Easter, let nothing be made of Feasts of Three Lessons, not even a Memorial.

Wednesday.

Epistle. To the Corinthians. II. iiij. 3-12.

Brethren. If our gospel be hid, it is hid to them that are lost : in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. 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. But we have this treasure in earthen vessels, that the

excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you.

The Gospel according to Mark. ix. 29-36.

AT that time, Jesus, going out, passed through Galilee ; and he would not that any man should know it. For he taught his disciples, and said unto them : The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him. And he came

to Capernaum : and being in the house he asked them, What was it that ye disputed among yourselves by the way ? But they held their peace : for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he

took a child, and set him in the midst of them : and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me :

and whosoever shall receive me, receiveth not me, but him that sent me. He that hath ears to hear, let him hear.

¶ *Friday.*

Epistle to the Corinthians. II. iiij. 13-18.

BREthren. We having the spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak ; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint

not ; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and 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.

The Gospel according to Matthew. xij. 30-37.

AT that time, Jesus said unto the Pharises : He that is not with me, is against me ; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it

shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and its fruit good ; or else make the tree corrupt, and his fruit corrupt : for the tree is known by its fruit. O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things : and an evil man out of the evil treasure

bringeth forth evil things. But I say
unto you, That every idle word that
men shall speak, they shall give
account thereof in the day of

judgment. For by thy words thou shalt
be justified, and by thy words thou
shalt be condemned.

The Sunday in Sexagesima.

At Mass.

Exsurge, quare.

Offic.
I.



P, Lord, * why sleepest thou? awake, and be not

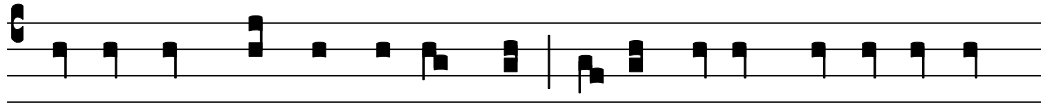
absent from us for ev-er : wherefore hid-est thou thy

face, and forget-test our trou-ble? our bel-ly cleaveth

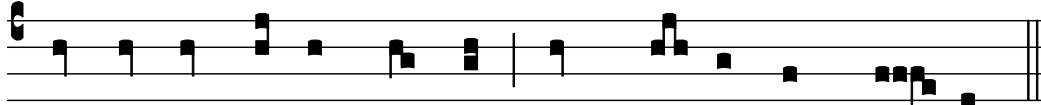
unto the ground, a-rise, O Lord, help us, and de- liv-er

us. *Ps.* We have heard with our ears, O God : our fa-thers

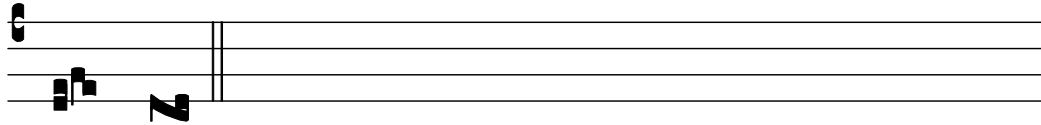
have told us. Up, Lord. Glo-ry be to the Father, and to



the Son, and to the Ho-ly Ghost. As it was in the be-ginning,




is now and ev-er shall be : world with-out end. A- men.



Up, Lord.

Prayer.

 God, who seest that we put not our trust in anything that we do, mercifully grant : that by the protec-

tion of the Teacher of the Gentiles we may be defended against all adversities. Through Jesus Christ.

Let the following Epistle be read completely on this day only : however when it is said during the week, let it always be begun at this clause †In Damascus. and be read through to the end.

Epistle to the Corinthians. II. xj. 19-xij. 9.

Brethren. Ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly), I am bold also. Are they Hebrews ? so am I. Are they Israelites ? so am I. Are they the seed of Abraham ? so am I. Are they ministers of Christ ? so am I. (I

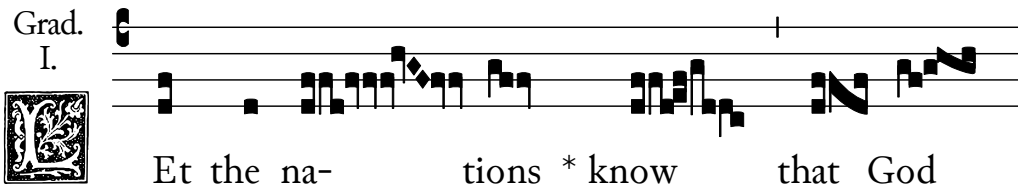
speak as a fool) : I am more ; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in

perils in the sea, in perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak ? who is offended, and I burn not ? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. *Division.* In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me. And through a window in a basket was I let down by the wall, and escaped his hands. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell ; or whether out of the body, I cannot tell : God knoweth ;)

such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell : God knoweth ;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter. Of such an one will I glory : yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool ; for I will say the truth : but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

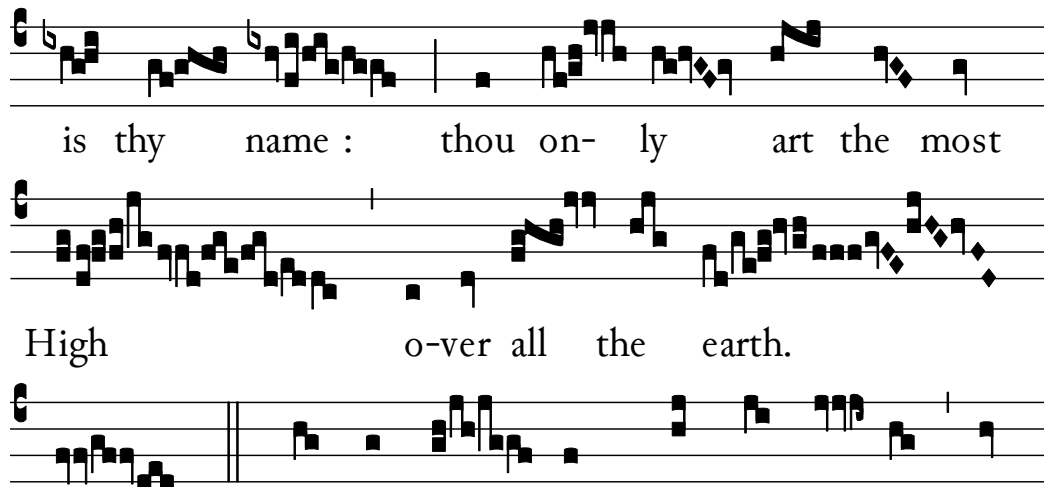
Sciant gentes.

Grad.
I.

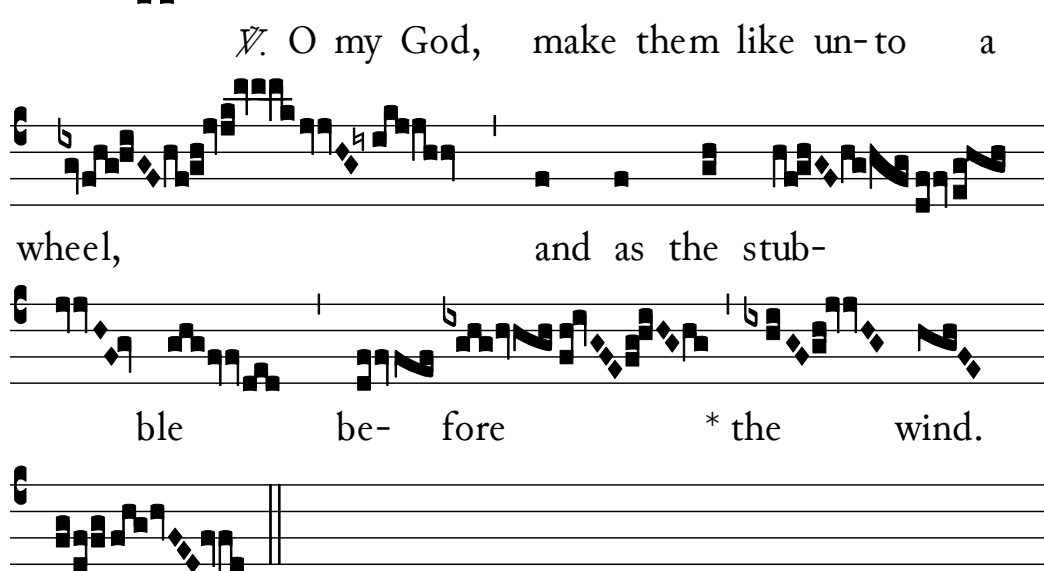


Et the na- tions * know that God

The Sunday in Sexagesima.



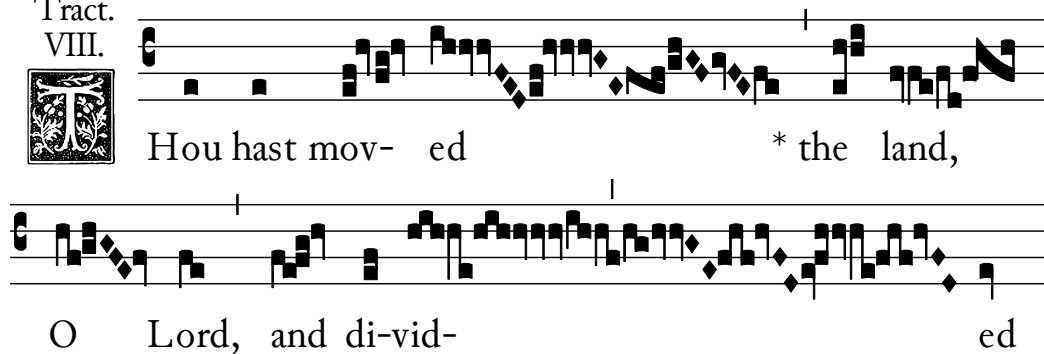
is thy name : thou on- ly art the most
High o-ver all the earth.



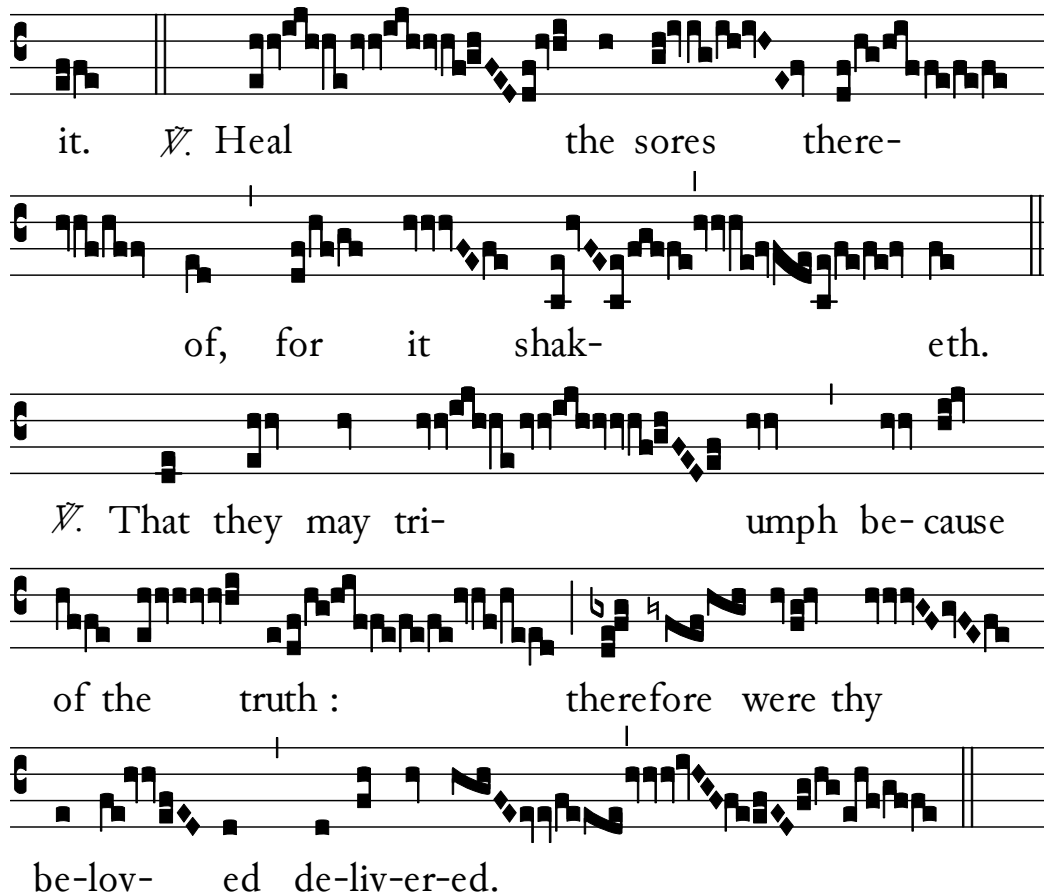
✠ O my God, make them like un-to a
wheel, and as the stub-
ble be- fore * the wind.

Commovisti Domine terram.

Tract.
VIII.



Hou hast mov- ed * the land,
O Lord, and di-vid- ed



it. ⁊. Heal the sores there-
of, for it shak- eth.
⁊. That they may tri- umph be- cause
of the truth : therefore were thy
be-lov- ed de-liv-er-ed.

The Gospel according to Luke. viij. 4-15.

AT that time, When much people were gathered together, and were come to Jesus out of every city, he spake by a parable : A sower went out to sow his seed : and as he sowed, some fell by the way side ; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock ; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns ; and the thorns sprang up with

it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be ? And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand. Now the parable is

this : The seed is the word of God. Those by the way side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away. And that

which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Perfice gressus meos.

Offert.
IV.



hold thou up * my go- ings in thy paths,

that my footsteps slip not : incline thine ear, and

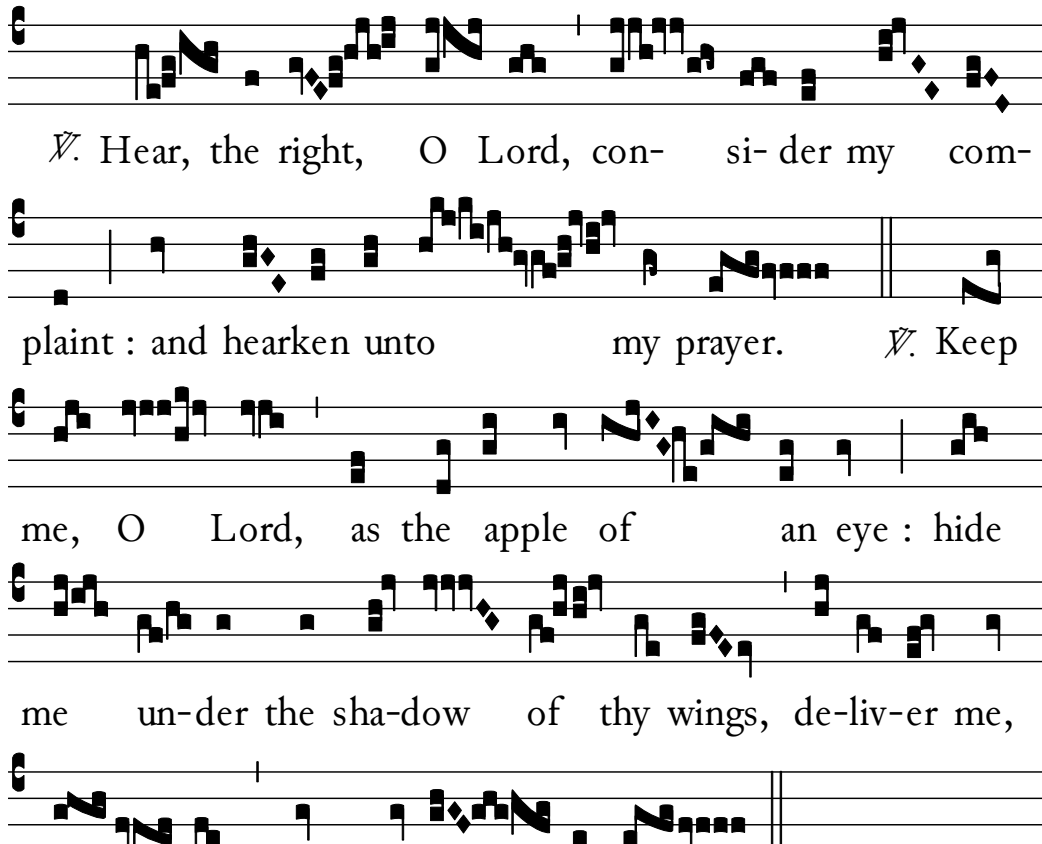
hearken unto my words : shew thy mar-vellous lov-ing-

kind-ness, thou that art the Saviour of them which put

their trust in thee, O Lord.

[b]

The Sunday in Sexagesima.



✠. Hear, the right, O Lord, con- si- der my com-
plaint : and hearken unto my prayer. ✠. Keep
me, O Lord, as the apple of an eye : hide
me un-der the sha-dow of thy wings, de-liv-er me,
O Lord, from the un- godly.

Secret.

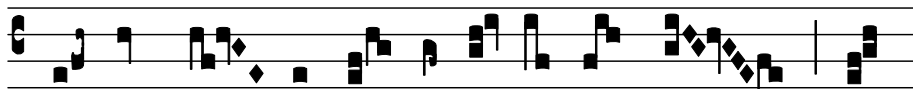
Look down, we beseech thee, O
Lord, upon the sacrifice of thy
family : and grant unto those whom

thou makest to be partakers of the
sacred gifts, to attain unto the fullness
of the same. Through Jesus Christ.

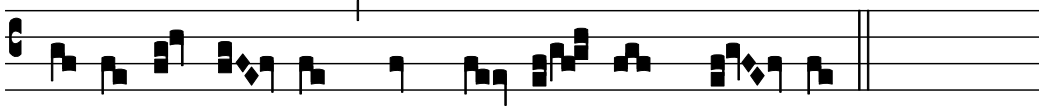
Daily Preface.

Introibo ad altare.

Comm.
VIII.



will go * unto the al-tar of God : ev-



en unto the God of my joy and glad- ness.

Postcommunion.

WE humbly beseech thee,
almighty God : to grant that
those whom thou refreshest with thy

Sacraments may, by lives well pleasing
to thee, worthily serve thee. Through
Jesus Christ.

¶ *Wednesday.*

Epistle to the Corinthians. II. j. and ij. j. 23-ij. II.

Rethren. I call upon God for a
record upon my soul, that to
spare you I came not as yet unto
Corinth. Not for that we have no
dominion over your faith, but are
helpers of your joy : for by faith ye
stand. But I determined this with
myself, that I would not come again to
you in heaviness. For if I make you
sorry, who is he then that maketh me
glad, but the same which is made sorry
by me ? And I wrote this same unto
you, lest, when I came, I should have
sorrow from them of whom I ought to
rejoice ; having confidence in you all,
that my joy is the joy of you all. For
out of much affliction and anguish of
heart I wrote unto you with many tears
; not that ye should be grieved, but
that ye might know the love which I
have more abundantly unto you. But if

any have caused grief, he hath not
grieved me, but in part : that I may not
overcharge you all. Sufficient to such a
man is this punishment, which was
inflicted of many. So that contrariwise
ye ought rather to forgive him, and
comfort him, lest perhaps such a one
should be swallowed up with
overmuch sorrow. Wherefore I
beseech you that ye would confirm
your love toward him. For to this end
also did I write, that I might know the
proof of you, whether ye be obedient in
all things. To whom ye forgive any
thing, I forgive also : for if I forgave any
thing, to whom I forgave it, for your
sakes forgave I it in the person of
Christ ; lest Satan should get an
advantage of us : for we are not
ignorant of his devices.

¶ *The Gospel according to Mark. iij. 1-9.*

AT that time, Jesus began to teach by the sea side : and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea ; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine, Hearken ; Behold, there went out a sower to sow : and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth ;

and immediately it sprang up, because it had no depth of earth. But when the sun was up, it was scorched ; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased ; and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear.

¶ *Friday.*

Epistle to the Corinthians. II. v. 11-15.

BRethren. Knowing the terror of the Lord, we persuade men ; but we are made manifest unto God ; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside

ourselves, it is to God : or whether we be sober, it is for your cause. For the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead : and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

¶ *The Gospel according to Luke. xvij. 20-37.*

AT that time, Jesus being demanded of the Pharisees, when the kingdom of God should come, he

answered them and said, The kingdom of God cometh not with observation : neither shall they say : Lo here ! or lo

there ! for, behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here ; or, see there : go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven ; so shall also the Son of man be in his day. But first he must suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot ; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom

it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed ; the one shall be taken, and the other shall be left. Two women shall be grinding together ; the one shall be taken, and the other left. Two men shall be in the field ; the one shall be taken, and the other be left. And they answered and said unto him, Where, Lord ? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

II The Sunday in Quinquagesima.

At Mass.

Esto michi.

Offic.
VI.



E thou * my strong rock, and house of de- fence,

that thou may- est save me : for thou art my strong rock, and

my cas- tle, be thou also my guide, and lead me

for thy name's sake. *Ps.* In thee, O Lord, have I put my

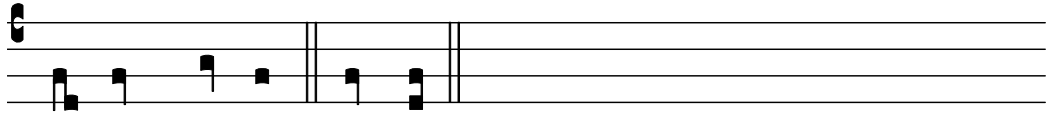
trust, let me ne- ver be put to confusion : de- liv- er me in

thy righteousness, and save me. Be thou. Glo- ry be to the

Father, and to the Son, and to the Ho- ly Ghost. As it was



in the be-ginning, is now and ev-er shall be : world with-



out end. Amen. Be thou.

Prayer.

Mercifully hear our prayers, we beseech thee, O Lord : and releasing us from the chains of our

sins, keep us from all adversity. Through Jesus Christ.

¶ *Epistle to the Corinthians. I. xiiij. 1-13.*

Brethren. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but

rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child : but, when I became a man, I put away childish things. For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three ; but the greatest of these is

The Sunday in Quinquagesima.

charity.

Tu es Deus.

Grad.
III.

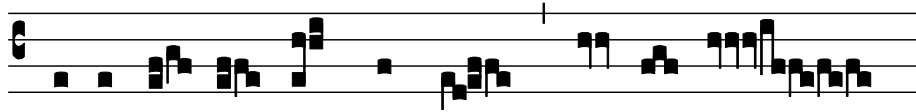


Hou art * the God that on- ly do-
eth won- ders : and hast declar- ed thy pow-
er a- mong the people.
✠. Thou hast migh- ti- ly de-
li- ver- ed thy peo-
ple : ev- en the sons of Isra- el
* and Jo- seph.

The Sunday in Quinquagesima.

Jubilate Domino omnis terra.

Tract.
VIII.



be joy-ful * in the Lord, all ye lands :



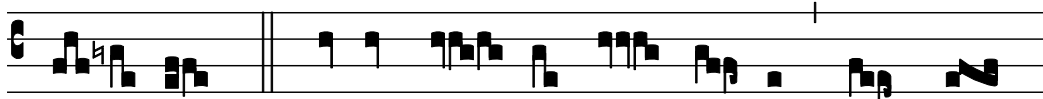
serve the Lord with glad-ness.



∞. Come be-fore his pre-sence with a



song : be ye sure that the Lord he is



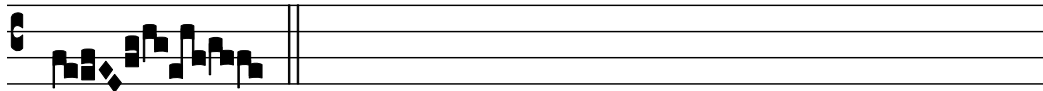
God. ∞. It is he that hath made us, and not



we ourselves : we are his peo-



ple, and the sheep of his * pasture.



¶ *The Gospel according to Luke. xvij. 31-43.*

AT that time, Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on : and they shall scourge him, and put him to death : and the third day he shall rise again. And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was coming nigh unto Jericho, a certain blind man sat by the way side begging : and hearing the multitude pass by, he asked what it meant. And

they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace : but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him, saying, What wilt thou that I should do unto thee ? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight : thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God.

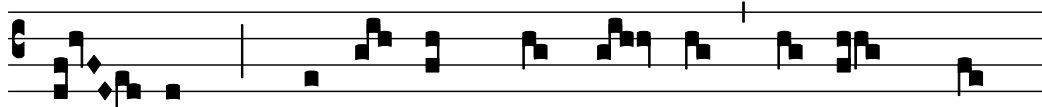
Benedictus es Domine.

Offert.

III.



Lessed art thou, * O Lord, O teach me thy

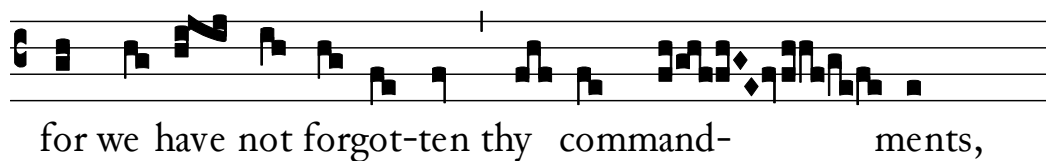
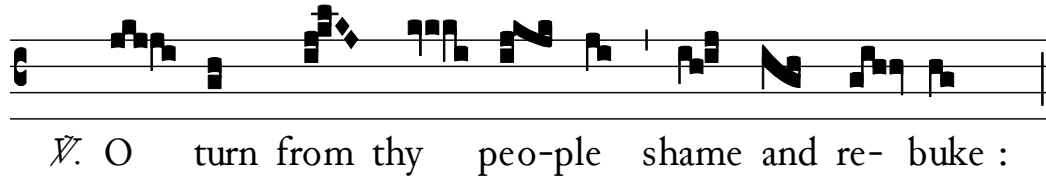
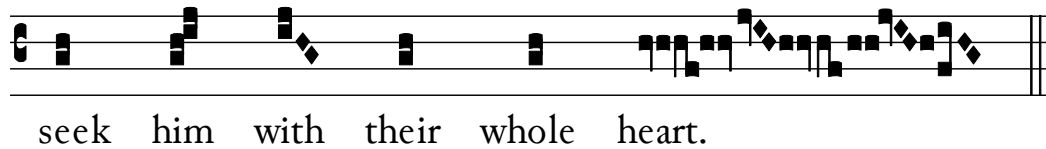
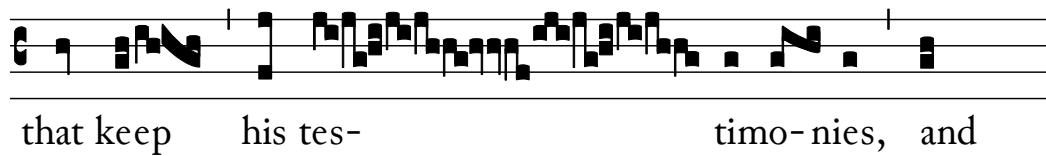
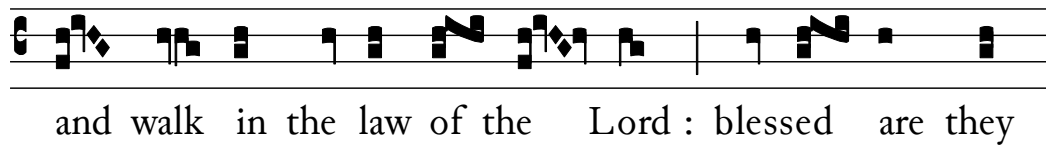
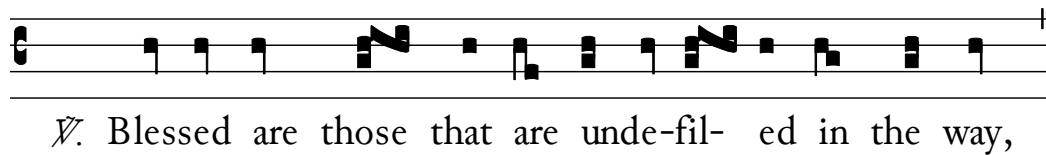
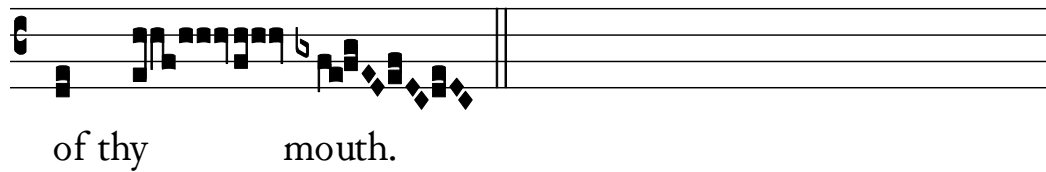
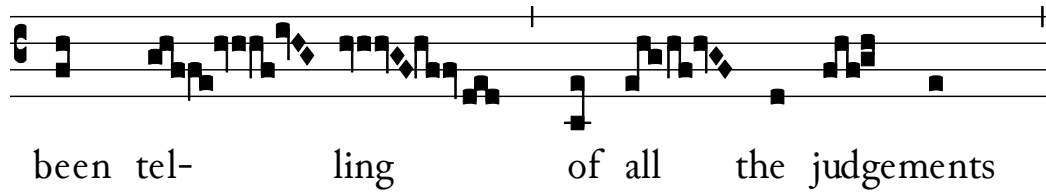


sta- tutes : blessed art thou, O Lord, O teach me

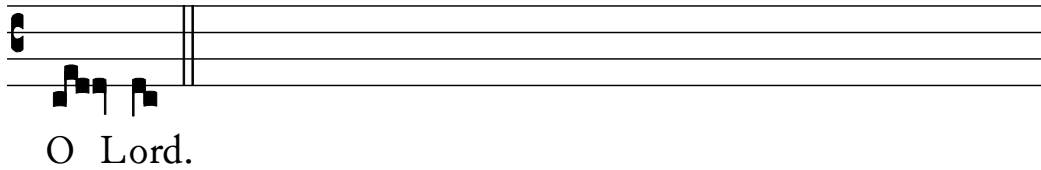


thy sta- tutes : with my lips have I

The Sunday in Quinquagesima.



The Sunday in Quinquagesima.



O Lord.

Secret.

May this offering, O Lord, we beseech thee, cleanse away our sins, and sanctify unto thee the bodies

and minds of thy subjects for the celebration of this sacrifice. Through Jesus Christ.

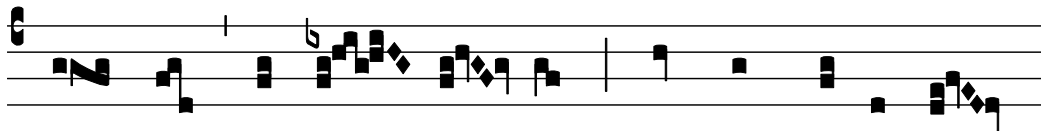
Daily Preface.

Manducaverunt.

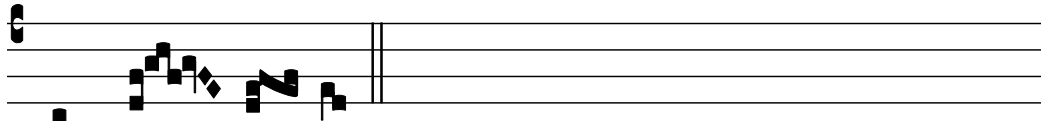
Comm.
I.



They did eat * and were well filled, for the Lord



gave them their own desire : they were not estranged



ed from their lust.

Postcommunion.

WE beseech thee, O Almighty God : that we who have received heavenly food, may thereby be

defended from all adversities. Through Jesus Christ.